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LONDON NEWMAN LECTURE

Francis Campbell

The Role of the University

John Hobson

Bearing Witness on the Northern West Bank

John Mulholland

A View Now on the English Reformation

Report on the AGM in St Albans

Letters to the Editor  
Book Review

Spirituality page  
Editorial comment

# Contents

Comment .....	1
The Role of the University in Promoting Reconciliation in a Modern Society.....	2
Bearing witness: Northern West Bank, occupied Palestinian Territory .....	11
Newman Association Annual General Meeting.....	15
Catholic or Christian? .....	16
How should we now view the English Reformation? .....	19
Book Review: PAUL: A Biography .....	26
Letters to the Editor.....	28
Newman Association Pilgrimage 2019 .....	31
More letters to the Editor.....	32
A Scattering of Seeds by Canon Bill Anderson.....	35
Concerning Circles .....	35
Spirituality Page .....	36

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Cover picture: *Icon of Mary* painted on the *Separation Wall* near Bethlehem. It was painted by a British artist, Ian Knowles

# Comment

As Peter Hambley's letter in this issue makes plain, the Newman Association flourished in the 1950s and 1960s because substantial numbers of young Catholic professionals naturally and easily combined together to celebrate and explore their Faith. Today's conditions are very different. Many fewer young people are active Catholics, and in any case they appear to be under much more pressure from their working responsibilities and their family commitments. They are reluctant to sign membership forms and hard to attract to regular meetings.

Moreover younger people's lifestyles are these days dominated by the social media. Relationships between people are conducted through loose attachments and message groups rather than formal legal structures such as the Newman Association. The Association's inability to develop a social media presence partly explains why it has become an enclave of old people.

The website could and should have been developed beyond an information source into a focus for opinion and debate. But the Association has struggled to find the resources, human and financial, to support the website which for the past year or so has been largely dormant. Ironically, new technology came to the Association's rescue about thirty years ago when computers and then the internet gave it an opportunity to abandon an expensive central office in London and disperse its administration to officers' homes. Further developments in technology have, however, largely passed the Association by and the failure of the resolutions tabled at the June AGM reflected Council's difficulties in communicating effectively with members.

## Dashed hopes

A number of ambitious and talented Council members have had to surrender their hopes of reforming the Newman Association in the past year or so. John Sibbald, from the Edinburgh Circle, tried to introduce greater business discipline and professional skills and was active in designing a new constitution. Perhaps he was slow to understand that the Newman is entirely composed of amateurs. Very differently, Peter Firth, from North Merseyside, made a big impact at the Leeds Conference in 2015 with his businesslike approach and he was influential in the working group which prepared the "*Strategic Plan for Growth*" document in 2016. That document clearly set out various development targets, but subsequently Council's attention was heavily distracted by the task of devising a new constitution. Sir Anthony Holland, a distinguished lawyer, attached to the Wimbledon Circle, was invited into the Newman about two years ago to bring together the different groups within Council but in the end the new Articles of Association failed to gain approval at the AGM three months ago.

All of these people have contributed a great deal of time and commitment to the Association but they have been frustrated in their aims and they have all left Council within the past few months. The governing Council now continues under the same legal structure as before and it includes a number of senior people who have a lifetime's experience of the Association, including two past-presidents. The question may be whether, in current circumstances, knowledge of the past will be of much help in planning for an uncertain future. Council will discuss the next steps at a meeting on September 15<sup>th</sup>.

Barry Riley

# The Role of the University in Promoting Reconciliation in a Modern Society

By Francis Campbell

## The London Newman Lecture 2018

It is a delight to be with you this evening to give the annual Newman Association London Lecture. It is a delight for two reasons; the topic and the location. First the location. We are in the beautiful crypt of St. Etheldreda's Church. It is a church of the



*The Crypt of St. Etheldreda's Church*

Institute of Charity, which was founded by the Blessed Antonio Rosmini, the eminent Italian priest philosopher and thinker. The Rosminian fathers and sisters educated me and so it is a pleasure to be here; and

earlier this month I had the privilege of visiting his tomb in Stresa. Blessed John Henry Newman and Blessed Antonio Rosmini knew each other. Both were beatified during the pontificate of Pope Emeritus Benedict XVI and both were often misunderstood and misrepresented during their lifetimes. The second reason for my delight is because of the topic. I find Newman to be an indispensable guide in the contemporary university landscape; a constant source of inspiration reminding us of the deeper and more prophetic role of a university in society.

Those of us who follow contemporary affairs closely will be aware how critical reconciliation is for our communities. Due to new challenges some old divisions risk resurfacing. The struggle to achieve reconciliation in our societies has at times, and in different places, been long and tortuous and we know it would be naïve to suppose that what has been achieved is perfectly secure. I read my title as recognising that. The process is not yet complete. Reconciliation still needs to be promoted. It will be my contention this evening that universities have a role, perhaps even a unique role in not only providing the space, but also protecting and promoting the space where encounter can occur.

At a time when so much attention is focused on differences, and spaces of encounter and understanding across the world seem to be under pressure, it is vital to have forums dedicated to the civic space. Such a space is not a place of conformity or uniformity where we simply align with those of similar views aided by social media. It is a space where we are prepared to engage, change and be changed. There is clearly a need and universities can and must see their mission and purpose as building a civic society, which can overcome the ethnic, national, and religious divisions. But this must be achieved not by discarding those divisions in the shape of some utopia or nihilist construct, but by ensuring those differences are welcomed, integrated, respected, valued and understood, and seen in a wider civic ecology.

Now, ladies and gentlemen, how might a university assist the process of reconciliation? Before we get carried away, let's step back a little.

### **Universities and conflict**

There are those, as you will know, mainly people with little experience of university life, who see universities as oases of calm. While they may realize that only Oxford has dreaming spires, they nevertheless envisage universities as places that are tranquil and serene, where calm scholars of sober integrity teach wisely and pursue research that strives to deepen our knowledge and understanding and to solve the problems that beset us. Well, there is often admirable teaching and impressive research and at times there are breakthroughs that help us to resolve problems that may have bewildered us for generations. That happens; but an atmosphere of calm, tranquillity and serenity is not always so immediately obvious.

A classic example, almost sixty years ago now, was triggered by C. P. Snow's famous lecture, *The Two Cultures and the Scientific Revolution*. He delivered it on May 7th, 1959. As you may recall, he was drawing attention to what he saw as a dangerous gap that was opening up between scientists and "literary intellectuals", between scientists who struggled to read Dickens and professors in the arts who were ignorant of the Second Law of Thermodynamics. His thesis provoked a major debate that echoed around the world, but it reached its famous peak when F. R. Leavis delivered his response in 1962.

This counter-lecture has been described as "so astonishingly vitriolic, seasoned with an almost toxic dose of the most vulgar abuse, that people were still talking about it in shock and awe ... ten years later".<sup>1</sup> And Professor Stefan Collini has observed: "A malevolent deity, setting out to design a single figure in whom the largest number of Leavis's deepest antipathies would find themselves embodied, could not have done better than to create Charles Percy Snow."<sup>2</sup> Universities cannot be guaranteed to be oases of calm, tranquillity, and serenity.

The clash between Leavis and Snow may in fact have been more than anything a clash between personalities, as Collini's comment indicates. But there can be other clashes as well, clashes between casts of mind. After the Second World War younger members of the English Faculty at Oxford wished to extend the syllabus from 1832, where it stopped until at least 1900. It seemed unreasonable that those who read English at Oxford might leave without having had the chance to study Dickens, Thackeray, George Eliot, and others of that great Victorian period.

Among those who opposed the move most vigorously, however, were J. R. R. Tolkien

and, especially, C. S. Lewis. Lewis did not despise Victorian literature; quite the contrary; but he argued that the topic was too vast for picking and choosing and students would need a thorough knowledge of the intellectual background of the period to be able to study it properly. A young Helen Gardner responded by saying that if what he said about Victorian literature was true, then it must be true for all periods of literature. "In the area of the sixteenth century, for example", she countered, "which of us has pupils who have read Calvin's *Institutes of Religion*?" Carried away in the heat of the moment, Lewis claimed that his pupils had all read Calvin. And then their eyes met and he realised she knew he was lying.<sup>3</sup> Universities, ladies and gentlemen, can be scenes of fierce dispute.

More recently there have been clashes of a different kind. I am thinking of the arguments that have swirled around the question of free speech in universities. Who should be allowed to speak? Is it acceptable to offer platforms for speakers who encourage hatred and bigotry, who are sexist, racist, islamophobic, or anti-semitic? Is there space on university campuses for the smooth persuader? Will minds only partially formed become radicalised or be duped into error? How is error to be defined? Is it to be regarded as wrong because I disagree or disapprove of it? Can we be confident that open and intelligent debate will always lead us to the wisest solution?

And then there are the conflicts of a more practical kind, those that we would call demarcation disputes between departments or faculties. Staffing, facilities, resources, a share of the budget can all lead to disagreements between colleagues. In his classic work, *The Idea of a University*, John Henry Newman describes the university's role as keeping each in its proper place, establishing mutual relations, keeping in check the ambitious and the encroachers, and assisting and supporting those less advantageously placed. These remarks caused John Roberts, the historian, who died in 2003 and who had been Vice-Chancellor of Southampton University and then Warden of Merton College, Oxford, to comment on their remoteness from present reality. And, he added, that Newman's picture of an imaginary senate meeting shortly afterwards, where, should a dispute arise, people "talk over and arrange it, without risk of extravagant pretensions on any side, of angry collision, or of popular commotion", these remarks, he said, prompted him to burst out laughing.<sup>4</sup> Reality is otherwise. Speaking from my experience both as a vice-chancellor and as a diplomat, diplomatic skills certainly do not go to waste in universities.

There is then plenty of scope for conflict in universities and indeed between universities, as market forces come to turn those who have been friends and allies into competitors. Are universities, therefore, incapable of promoting reconciliation? I don't think so. Have they nothing to offer? I believe they have.

### **Some background**

My present position, as you know, is as Vice-Chancellor of St Mary's University, Twickenham. We are young as a university, but not as an institution. St Mary's was founded in 1850 as a Teacher Training College. It has an impressive history and has gained a reputation of which there is every reason for us to be proud, especially for its teacher training and also for sport. For a hundred years, from the 1890s to the 1990s, St Mary's was the responsibility of Irish Vincentians. But education like so much else

develops and more recently, as St Mary's expanded, it became a University College and now it has University status in its own right. It has followed that familiar path. What's more, it is one of the last remaining faith-based public universities in the London area and the largest Catholic university in the United Kingdom.

As a public, faith-based, university it welcomes people of all belief. Its faith identity is not something which closes it off from the world, but something which demands an ever greater openness to the world. It reminds us of the foundation of universities in the western tradition, most of them emerging from within the Church and crossing boundaries for the pursuit of knowledge and truth.



St Mary's  
University  
Twickenham  
London

In 1851, the year after St Mary's was founded, John Henry Newman accepted an invitation from Archbishop Paul Cullen of Armagh to come to Dublin and found a university there. That was where he wrote *The Idea of a University* to which I've already referred. Although the university didn't open until 1854, Newman came to Ireland initially in 1851 and stayed till 1858. So I want to reflect a little with you on the idea of a university, not so much rehearsing the argument of Newman's book, but rather pondering the vision that he was exploring to see whether it might not still offer us some clues towards the reconciliation that we are looking to promote in our respective universities. And let me make clear from the start that, vital as the Church and Theology were to him, Newman was not speaking as such about the idea of a Catholic university, but simply the idea of a university.<sup>5</sup>

### **Some recent reactions to *The Idea of a University***

Those who have referred to *The Idea of a University* more recently have acknowledged its status as a classic, even when they have been expressing their reservations. At Cambridge, for example, Professor Stefan Collini has warned us against deluding ourselves that Newman's book "describes an institution that at all closely resembles the universities we have today", while he adds that our twenty-first century universities need a literary voice like Newman's "of comparable power to articulate in the idiom of our own time the ideal of the untiring quest for understanding".<sup>6</sup>

Then Lord David Willetts, the former Minister for Universities and Science in the Coalition Government, while criticising Newman for what he called the etymological mistake of arguing that universities should be devoted to the teaching of universal knowledge, has then observed that "perhaps that mistake contained a deeper truth and there is something universal about the university ... We might hope that many graduates emerge able to fulfil Newman's ambition for them."<sup>7</sup> And back in 1990, the centenary year of Newman's death, John Roberts, whom I mentioned earlier, in his revisiting and reassessing of Newman's *Idea*, also declared that the circumstances of universities today are "utterly remote from the academic world taken for granted by Newman", also described Newman's vision as one "with which those of us who are concerned with education should from time to time try to refresh ourselves".

It is not a matter, Roberts noted, of forcing Newman's *Idea* to fit our needs, but of finding encouragement from him "to defend values now under threat".<sup>8</sup> I do not want

to mislead you. All these writers are emphasising principally the limitations, as they see them, of Newman's idea in our circumstances today. They are not praising Newman to the skies. Nevertheless, they are acknowledging that there is something in what he says that should be valued.

### Teaching universal knowledge

At the very beginning Newman affirmed: "The view taken of a University in these Discourses, is the following: - That it is a place of *teaching universal knowledge*."<sup>9</sup> Besides Lord Willetts's etymological concern, John Roberts also took issue with this starting-point. He found the claim that universities should teach all subjects implausible and impossible. He argued that it presupposed an unchanging culture that has become alien to our civilization. How can a university seek to provide a comprehensive account of knowledge in a world like ours? "For most students it is



*Francis Campbell*

impossible fully to understand and make one subject their own," he observed. "To understand its interconnections with all others is unimaginable."

And in any case, he went on to argue, to possess truth at all it is not necessary to have the whole truth; partial knowledge is often enough; it is not necessary to know *everything* in order to know *something*.

It is not necessary to teach everything so that students can learn effectively. All this makes good sense. Moreover, while he acknowledged Newman's caveat that, although a university is a place for cultivating all knowledge, that "does not imply that in matter of fact a particular University might not be deficient in this or that branch of knowledge ... but only that all branches of

knowledge were presupposed or implied, and none omitted on principle", he still had his reservations. Roberts regarded the notion of principle as slippery. "It is arguable", he continued, "that a university might not support a subject when others are more important to it ... And at what point do you call a halt to a university's expansion [even] if resources are available?"<sup>10</sup> Must a university go on relentlessly adding subject after subject after subject? Yet here he seemed to be labouring the point. Is Newman necessarily saying anything more than that a university ought in principle to be open to teaching all subjects and by the same token in principle omitting none? I don't want to labour the point excessively myself, but his reflections may perhaps open up a way forward for us. Reconciliation can occur more easily when people recognise what unites them, that is, what they have in common.

Roberts was writing in a collection of essays called *Newman after a Hundred Years* that came out in 1990, the centenary of Newman's death. However, that was not the only volume published in 1990 to commemorate Newman's death. Louvain Studies



also produced a special issue on Newman which included a contribution by Professor Nicholas Lash, who is now retired, but who at that time was the Norris-Hulse Professor of Divinity at Cambridge. He called his paper, “A Seat of Wisdom, A Light of the World: Considering the University”.<sup>11</sup> And Lash’s key observations with regard to Newman’s understanding of the university correspond instructively with issues raised by Roberts, but he approaches them with a different focus.

Roberts, as we have noticed, drew attention to Newman’s understanding of a university as a place where in principle all subjects were taught, and he believed that that was impossible and implausible. But Lash, on the other hand, lays emphasis on the unity of truth and knowledge that those subjects unveil. He quoted Newman: “All that exists, as contemplated by the human mind, forms one large system or complex fact, and this of course resolves itself into an indefinite number of particular facts, which, as being portions of a whole, have countless relations of every kind, one towards another. Knowledge is the apprehension of these facts, whether in themselves, or in their mutual positions and bearings.”

Interconnectedness is crucial. The human mind struggles to take in such an array. And Newman then illustrated that struggle by producing one of those images which characterise his writing: “Like a short-sighted reader, its eye – the eye of the human mind – pores closely, and travels slowly, over the awful volume which lies open for its inspection.”<sup>12</sup> Newman, as Lash notes, believed there was a unity to the reality that sciences study, although they explore that reality “under its various aspects”.<sup>13</sup>

Lash then offers a swift sketch of the shift in intellectual focus over recent centuries. “During the seventeenth and eighteenth centuries,” he observes, “philosophy (a term which still, of course, embraced what we would now call natural science) took nature, time and space as focus for reflection. In the nineteenth century, under the impetus derived from Kant and Hegel, the quest for a coordinating focus shifted from ‘nature’ to the other side of things, to human thought and freedom.” This shift, we might say, was from a more objective viewpoint to a more subjective one.

Then, shortly afterwards, Lash observes, “The twentieth century has seen, in several places, a further shift: towards the instrumentalism and pragmatism of ‘pure experience’.”<sup>14</sup> This last comment in particular is borne out by an earlier remark of Roberts’s, with regard to Newman’s reference to the “bare idea” of a university, as “almost the last thing British universities seek”. Why? Because, according to Roberts, these universities are “rooted in philosophical and intellectual incoherence. They are cluttered up with doctrinal and practical accretions, and are expected and usually willing to do much more than provide intellectual training”. So they are not looking for a single voice to speak for them.

### **A unifying idea**

The system of which they are a part was, he wrote, “pragmatically constructed” and “historically conditioned”. Here is acknowledgement of the shift towards the pragmatism of “pure experience”, which met needs as they arose.<sup>15</sup> There is, of course, much to be said for pragmatism. It can prevent us from becoming entangled in endless theorising. Nevertheless, when pragmatism dominates, it can lead to a fragmentation that undermines coherence, leading indeed, to repeat Roberts’s phrase, to universities “rooted in philosophical and intellectual incoherence”.

Pragmatism has become so important in universities today because, when people come to university, they expect to be equipped for careers, supplied with the skills they need for success. They have come for a particular purpose and they want their money's worth. In Newman's view, on the other hand, more than a hundred and sixty years ago, a university was not preoccupied with utility, with what is useful. That preoccupation reduced a university, he declared, to "a sort of bazaar, in which wares of all kinds are heaped together for sale in stalls independent of each other". He believed rather that "a University is the home, it is the mansion-house, of the goodly family of the Sciences, sisters all, and sisterly in their mutual dispositions".<sup>16</sup> So times have changed. The significance of a range of skills and training in education has come to be recognised and seen as valuable and well worthwhile. All the same, as Nicholas Lash has stressed, what unifies is also important. "The university, 'taken in its bare idea', he writes, deliberately echoing Newman's phrase, "is not a collection of libraries and lecture-rooms, departments and faculties, seminars and field-trips, playing fields and late-night resolutions of the problems of mankind. The 'idea' of a university is that there is one unifying formal feature or aspect of those things which explains and justifies the university's existence and its purposes when considered precisely in abstraction from the myriad activities, institutions and enterprises which go (materially) to make it up."<sup>17</sup>

Of course, there is no incompatibility between a unifying idea and more specialised teaching. Newman himself was delighted by his School of Medicine in Dublin. "What indeed can it [a university] teach at all, if it does not teach something particular?"<sup>18</sup> he exclaimed. Nevertheless, as he had asserted earlier, a university essentially "educates the intellect to reason well in all matters, to reach towards truth, and to grasp it". And here he added: "A cultivated intellect, because it is a good in itself, brings with it a power and a grace to every work and occupation which it undertakes, and enables us to be more useful, and to a greater number."<sup>19</sup>

And yet it is necessary to probe more deeply. Where is the unifying factor to be located? Wherever it may be, in Roberts's view, it will not be in religion. Yet at this point Lash directs attention to a piece Newman wrote for the Dublin *Catholic University Gazette* in 1854, as the University was opening formally. The article is called, "What is a University?", and the understanding of the university it portrays is in fact very like the understanding of the Church. Indeed, Newman's words towards the end supply Lash with the title for his article. Newman described a university as "a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation".<sup>20</sup>

What is needed, Lash argues, is a way to recapture a "sense of the interdependence of all the elements of that 'one large and complex fact' which all things constitute". And a real, rather than a notional, apprehension of the interrelatedness of things, he continues, "calls for something other than mere erudition or intelligence or particular skill: it calls for a 'philosophical habit', for something more like wisdom". And while philosophy rather than wisdom was the expression favoured by Newman, Lash prefers wisdom, because, as he explains, philosophy today "too readily suggests a particular discipline or subject, something in which students may be set examinations by persons acknowledged to be expert in the field. And this was not at all what Newman had in

mind”.<sup>21</sup>

Newman did not wish people simply to be well-read. A great memory, he noted, “does not make a philosopher, any more than a dictionary can be called a grammar. There are men who embrace in their minds a vast multitude of ideas, but with little sensibility about their real relations towards each other”. On the other hand, “the intellect which has been disciplined to the perfection of its powers, which knows, and thinks while it knows, which has learned to leaven the dense mass of facts and events with the elastic force of reason, such an intellect cannot be partial, cannot be exclusive, cannot be impetuous, cannot be at a loss, cannot but be patient, collected, and majestically calm, because it discerns the end in every beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands, and how its path lies from one point to another”.<sup>22</sup>

Those who are wise have done more than accumulate large quantities of information. They recognise the links and connections between what they know. And Newman was explicit that he was not referring to genius, but to that “perfection of the Intellect, which is the result of education....the clear, calm, accurate vision and comprehension of all things, as far as the finite mind can embrace them, each in its own place, and with its own characteristics upon it”.<sup>23</sup>

### **Promoting reconciliation**

So how can universities promote reconciliation? Where after all does reconciliation come in? Have I simply been trying to rescue some strands of Newman’s thought about universities as still significant today in spite of learned criticism? I hope I have been doing something more than that. I have been wanting to draw attention to two particular features of Newman’s thought about the university: first, that there is a unity that binds all knowledge together, and secondly, that that unity involves a unifying thread, relationships, interconnectedness.

The building of a civic space which we all share and is open to all regardless of attribute.

The outline of intellectual history, sketched so acutely by Nicholas Lash, has alerted us to a movement from the objective to the subjective and then on to the pragmatic, a shift that is acknowledged in John Roberts’s reflections. That is where we have come to. But is it actually where we wish to be? Lord Willetts too, in summing up his study on university education, refers to the bleak analyses that are on display. “It is not just worries about funding or intrusive university administration,” he remarks. “It is a deeper anxiety that the university is ‘in ruins’ because there is no longer any coherent account of it in our post-modern world.”<sup>24</sup> Incoherence dominates. He says he does not share this gloomy view, but he recognises that it is current. It has become the fashion.

However, we need to recognise what we have in common: that we are united, that there are bonds that bind us together. There is a unity to knowledge. And we begin to



*Francis Campbell*

find solutions when we start to make connections.

Think about explorers. When explorers find markings in a cave that they suspect may be a hitherto unknown language they come to interpret it, understand it, by making connections: the frequency, for example with which a particular mark or symbol occurs. In much the same way, when codes are broken, they too are cracked by those who study them, discovering a connection. Dillwyn Knox at Bletchley Park in the Second World War made the first significant break into the Enigma Code. Enigma had usually been described as being “like a typewriter”. Suppose, Knox suddenly wondered, whether on the contrary a typewriter was like Enigma so that a typewriter’s keys QWERT and so on might stand for ABCDE. And he was right.<sup>25</sup>

Making connections creates understanding and creates coherence. However pragmatic and fragmented our world and society may be – and universities need to be sensitive to that reality – universities need also to be centres that hold knowledge together, making connections and creating coherence. By doing that they will hold communities together. Then, where there are divisions and conflict, in circumstances where reconciliation is needed, perhaps universities can become – in spite of their own tensions and difficulties – beacons of hopefulness, shining a light and opening up avenues that resolve conflict and help reconciliation to be achieved.

## Notes

- 1 Robert Whelan, ‘Fifty Years on C.P. Snow’s Two Cultures are United in Desperation’, *The Daily Telegraph*, 5 May 2009.
- 2 Stefan Collini, quoted in Whelan, ‘art.cit.’
- 3 See A. N. Wilson, *C. S. Lewis: A Biography*, (London, 2005), p.209.
- 4 See J. M. Roberts, ‘*The Idea of a University Revisited*’, in Ian Ker and Alan G. Hill (eds.), *Newman after a Hundred Years*, (Oxford, 1990), pp.206-7.
- 5 J. H. Newman, *The Idea of a University*, Ian T. Ker (ed.), (Oxford, 1976), p.183 [pp.213-14]. References are to Ker’s edition, while those in square brackets are to the uniform edition.
- 6 Stefan Collini, *What are Universities for?* (Penguin, 2012), pp.59-60.
- 7 David Willetts, *A University Education*, (Oxford, 2017), pp.14, 371-2.
- 8 Roberts, art.cit., pp.220-1.
- 9 Newman, *Idea*, p.5 [ix].
- 10 See Roberts, art.cit., pp.204-5, n.22.
- 11 Nicholas Lash, “A Seat of Wisdom, A light of the World”: Considering the University’, *Louvain Studies*, vol. 15, Summer-Fall 1990, nn.2-3, pp.188-202.
- 12 Lash, art.cit., p.191; *Idea*, pp.52, 53 [45].
- 13 *Idea*, 54, [47].
- 14 Lash, art.cit., pp.191, 193.
- 15 Roberts, art.cit., pp.196, 197; *Idea*, p.114 [125].
- 16 *Idea*, p.421.
- 17 Lash, p.195.
- 18 *Idea*, p.145 [166].
- 19 *Idea*, pp.114 [126], 146 [167].
- 20 See J. H. Newman, *Historical Sketches* iii, uniform edition, (Westminster, Maryland, 1970), p.16.
- 21 Lash, pp.199-200, 201.
- 22 *Idea*, pp.121 [135], 123-4 [138].
- 23 *Idea*, p.124 [138-9].
- 24 Willetts, op.cit., p.370.
- 25 See Penelope Fitzgerald, *The Knox Brothers*, (London, 1977), p.253.

*This lecture was delivered in the Crypt of St Etheldreda’s Church, Holborn, on May 17th*

# Bearing witness: Northern West Bank, occupied Palestinian Territory

By John Hobson

The light breaks on a cold December morning. Around a fire agricultural workers share coffee, awaiting the arrival of soldiers. In the immediate vicinity are rolls of razor wire in front of a trench and military roadway that carves an unnatural, ugly path, across the ancient hillsides, to the left and right, and far as the eye can see.

I am observing an agricultural gate – i.e. a checkpoint – in the Northern West Bank, occupied Palestinian Territory. As the sun rises, I glimpse the Mediterranean, some 8-9 miles away in the distance. Other men and women begin to gather in front of the padlocked metal gates, some with tractors, others with donkeys with carts.

An elderly shepherd arrives with a flock of sheep and goats. I watch the animals obey the whistles and calls of their master who skilfully keeps them together in their place in the growing queue.

Four soldiers arrive and assemble themselves at a canopied desk – some 30-40 metres away – whilst two others begin to tackle the heavy padlocks on the three sets of ill-fitting gates. Five at a time, men and women



*Welcome to the Holy Land*

proceed to walk across, papers at the ready for checking. The shepherd's turn comes and upon his signal the flock scampers forwards, parting to pass around the heavily-armed soldiers and then slowing to a graceful meander through the third set of gates. And so I watched before me the grinding infringement of the right of these men and women to access their land and livelihoods, indeed the right to go out and complete a day's work. This is a fundamental right enshrined in international humanitarian and human rights law, breaches of which are embedded through restriction of movement into daily life across the occupied West Bank.

I had the privilege of spending three months living in the Northern West Bank as part of the Ecumenical Accompaniment Project for Palestine and Israel ("EAPPI"), one of a group of thirty volunteers drawn from more than fifteen countries. The EAPPI was set up by the World Council of Churches in 2002, following a call from the ancient Palestinian Christian community for international volunteers to bear witness to the military occupation by Israel which is now over 50 years old.

In Britain and Ireland volunteers are recruited and trained by the Quakers and they commit to live in Palestinian communities where specific monitoring of human rights is required. I previously visited annexed East Jerusalem in 2010 as part of a legal housing delegation examining the Palestinian crisis in general (and within the neighbourhood of Sheikh Jarrah in particular). I had first been there in 1991 as a student visiting traditional pilgrim and tourist sites. I retained an interest in this conflicted land, and the opportunity to take a sabbatical from work enabled me to focus on joining the



*While shepherds watched . . .*

light on to each of us. Thereafter I was based in an apartment with three colleagues from Finland, Norway and Sweden. By necessity we worked quickly to establish our own ground rules building on mutual trust. Each of us was at different stages of journeying in life and we were entrusted by a wider collective to be effective regarding complicated matters surrounding the military occupation.

Amongst many issues, we were specifically tasked with daily monitoring of the difficulties faced by farmers in accessing their own land.

Upon the cessation of hostilities in 1949 an Armistice line – ‘the Green Line’ – demarcated Israel and the Palestinian territories, the latter which have been occupied continually by Israel since 1967. In 2002 Israel began building the Wall/separation barrier. But even a simple examination of its route explains its ongoing controversy. The route deviates substantially from the Green Line, penetrating into the West Bank, at one stage to a planned extent of 22km. As a consequence, huge swathes of fertile agricultural land, water resources and whole communities now lie between the barrier and the Green Line.

One result is the separation of farmers and workers from their land and employment, such that they rely upon short opening times at the various agricultural checkpoints situated on the Wall/separation barrier, a work still in progress by Israel and currently measuring over 700km in length. There is a complicated and often arbitrary permit system for people to access their own land. On many occasions the gates open late,

programme; as a barrister in self-employment there is helpful flexibility in how I can complete required commitments to advocacy.

Following further training upon arrival we attended a handover ceremony in St George’s Cathedral in East Jerusalem where the previous EAPPI group lit candles and passed a symbolic

regardless of the weather, and there is inconsistency in who is allowed through, even when a permit is granted.

For example, one morning an elderly woman, an agricultural labourer who harvests thyme in the fields across the gate, was refused entry. She had a permit for the coming months but did not have the current one with her. She sat down on a concrete block and loudly made the point that the previous week she had been allowed through the neighbouring checkpoint without any problem. A kindly man became involved, negotiated with the soldiers and she was eventually let through.

I observed her a few days later as she passed back through the gate after her day in the fields, having waited for over an hour with many others as the darkness fell and the temperature dropped: they were literally locked onto the land, everyone dependant on the arrival of the military if they were to continue home. On the occasions when the soldiers didn't arrive we called the humanitarian hotline, with responses varying from security explanations and fob-offs to outright dismissive sarcasm.

### **Legality of the Wall**

In 2004 the International Court of Justice issued an Advisory Opinion\* on *The Legal Consequences of the Construction of a Wall in the Occupied Palestinian Territory*. Drawing upon the evidence before it and applying long-established principles of international humanitarian and human rights law, the Court set out strong conclusions as to the illegality of the construction of the Wall on occupied Palestinian land. Calling specifically for cessation of the Wall's construction, the dismantling of those sections already built and of attendant legislative and regulatory systems, the court then set out the reparations and compensation by Israel required as a result of its unlawful actions. The United Nations subsequently established the United Nations Register of Damage, providing a mechanism whereby individual claims of economic loss can be recorded, in view of the ongoing failure by Israel to take action in accordance with the conclusions of the ICJ.

I often pondered the scale and micro impact of infringements on a daily basis, multiplied over the months and years since the Wall was built: the loss and denial of chances; the grinding permit bureaucracy and inconsistencies; the military control and intimidation; the sheer waste of time.

EAPPI places emphasis on supporting the work of Israeli peace groups who also oppose the occupation and we were able to meet the Israeli women's group Maschom ("checkpoint") Watch, having seen them in action one morning before dawn across the fencing at one of the checkpoints. Another organisation is Breaking the Silence, a group of young people conscripted to serve in the military in the West Bank but who, having done so, have emerged deeply troubled by their experiences. Breaking the Silence, who face hostility within Israel, conclude that the occupation must end if there is to be a lasting peace.

Away from the work, on days off, I was able to visit Capernaum, the Sea of Galilee, Nablus and the Dead Sea area. I also returned to the Mount of Olives, a place I last visited on my first visit to Jerusalem where I found my way to the small church which commemorates Jesus' weeping over the city, seen at eye level through the window behind the altar. The programme also arranged for us to spend Christmas Eve in Bethlehem. It was certainly a Christmas with a difference – being far away from home

in such an historic place, passing checkpoints to get there and looking out from my room and being faced by the barrier opposite, which in Bethlehem is an 8-metre-high concrete wall.

On a later occasion I joined the EAPPI team in Bethlehem in supporting the local Christian community during a weekly prayer vigil that includes walks along a section of the Wall, to and from an icon of Mary painted on one section. Whilst personally unsure of what “prophetic” might mean, upon hearing/fielding the measured questions of a close colleague, a secular political/human rights activist with whom I had *inter alia* watched checkpoints in remote parts of the West Bank for three months, that was the word that from somewhere came to mind.

Perhaps it was the symbolism: the understated calling out of injustice; the belief that, ultimately, dividing walls will be shattered; that the powerful will be laid low; that chains of injustice will be loosened; that ultimately the stones may indeed cry out. Friends visiting with an Alternative Pilgrimage joined us. They had already spent a day with Sabeel, a respected Jerusalem-based Palestinian Christian grouping that is inspired by, and draws upon, liberation theology. Many were troubled and moved by their exposure to the material reality of the life of Palestinians under occupation. The vigil itself wasn't on their itinerary. But upon hearing of the vigil they came to be alongside local people, prior to listening to a talk from EAPPI volunteers.

Taking a principled stand, EAPPI makes a clear call for advocacy where breaches of international humanitarian and human rights law are identified: put simply, to nurture awareness and to take action in support of the end to the occupation and for a just peace for Israelis and Palestinians based on international law.

### **An intense three months**

Upon returning I have had the opportunity to speak to many different groups, including the Manchester Circle of the Newman Association. It was a privilege to do so: to recognise once again, and share, the experience of those short, rich, intense three months; to reflect again on the importance of amplifying the voices of those living under military occupation – of issues raised only from within those communities; to impart information and share in reasoned, concerned, discussion about a long-standing conflict that many view as intractable.

All this relates to a beautiful land that many people call Holy.

*John Hobson is a barrister and churchwarden at an Anglican church in South Manchester. He writes in a personal capacity. Further information about the work of EAPPI can be found at [www.eyewitnessblogs.com](http://www.eyewitnessblogs.com) and*

*\*<http://www.icj-cij.org/docket/files/131/1671.pdf>*

*John Hobson gave a talk to the Manchester and North Cheshire Circle in June 2018.*

### **Membership Secretary**

After very many years as Membership Secretary, Bill White has decided to step down from this office. The Council, and the whole of the Newman Association, wish to express their gratitude to Bill for his meticulous and good-humoured record keeping throughout this time. He is handing over responsibilities to Patricia Egerton, of Cleveland Circle, who may be contacted on [tpj.egerton@virgin.net](mailto:tpj.egerton@virgin.net).



# Newman Association Annual General Meeting

At St Albans on June 9th 2018

Four important resolutions failed to reach the required majority votes at the AGM held at St Bartholomew's Church Hall, St Albans, on June 9th. As a consequence no new Board of Trustees was elected, the proposed new Articles of Association were not approved and the existing Council, with some changes in membership, will continue to govern the affairs of the Association.

The new articles and regulations had proved controversial and had been opposed by a determined minority of members, about 30 in all. In the absence of a required supportive vote by a large enough number of members the "for" votes therefore fell short. The overall response was low, with 58 proxy votes being received and about 40 cast by members at the meeting. Less than 100 votes were cast by a membership totalling 660. The resolutions would have required an extra 22 or so positive votes to have been successful.



*Counting the votes*

As it was, the figures for the votes on the draft articles were For 67 and Against 31, a majority of 68 per cent, and for the votes on the draft regulations were For 68 and Against 30, a majority of 69 per cent. A 75 per cent majority was required by law in each case.

The two independent resolutions tabled by Arthur McLay of the Glasgow Circle were voted on before the Council resolutions. They proposed firstly that the vote on the new articles should be deferred until the membership issue had been subject to an informed debate within the whole membership, and secondly that the objects included in the revised articles should include stronger references to the Catholic Church.

Again, the protest vote amounted to just over 30, but this was not enough. Resolution 1 attracted 32 votes for and 54 against. This was only 36 per cent in favour compared with the 50 per cent required in this case. Resolution 2, which involved changing the articles, required a 75 per cent majority but with 34 votes for and 49 against only reached a 41 per cent level.

After the failure of these various resolutions the election of officers proceeded under the old constitution. Council for 2018-19 will be constituted as follows:

**President, Winifred Flanagan; Hon Secretary, Brian Hamill; Treasurer, Kevin Ryan; Council members, Anthony Baker, Harcourt Concannon, Patricia Egerton, Michael Jameson and Ian Jessiman.**

## Discussion of finances

During the meeting the Treasurer, Kevin Ryan, made some comments. He said that the total cost to date of developing the new articles had been £5,698. This was against a background of falling revenue, with subscriptions falling by £2,000 in three years. The Association should not be living off its reserves and therefore there would be a need to increase subscriptions.

He said that there was a need to embrace new technology. Half the cost of the journal represented postage, and he asked whether members present would be happy to receive the journal online: the response was a loud chorus of "no!" There was also an interjection from the floor from Terry Egerton who said that a rise in subscriptions would make it much more difficult to recruit new members. "We need people, not pounds," he said.

## New Chaplain welcomed

The proceedings of the AGM were suspended at midday for a celebration of Mass followed by lunch. A welcome was extended to the new National Chaplain Mgr Pat Kilgarriff who was attending his first Newman event.

The business of the AGM was resumed after lunch. Before the votes were taken on the Glasgow resolutions there were introductory addresses to the meeting from Arthur McLay, of the Glasgow Circle, and a former member of Council, and Tony Holland, a Vice-President who retired after the AGM.



Kevin Ryan



Mgr Pat Kilgarriff

# Catholic or Christian?

## The proposed new Articles of Association provoked a split amongst members, and a debate at the AGM

### Arthur McLay – AGM address (extracts)

I shall start by drawing attention to the last paragraph in a recent edition of *The Newman*. "There were strong warning signs when the Working Group set up after the Leeds Conference broke up in disarray and (I underline) failed to complete a report."

In fact it was entirely in Council's power to ensure that a report clearly representative of all sides of the argument could have been produced and distributed to the membership.

I would submit that the Catholicity of the organisation is critical to the fulfilment of

its purposes as envisaged by its founders. Loyalty to the Church and its teaching is an important issue and the National Association, and certainly the circles established in the early years, sought and retained the formal permission of the relevant members of the hierarchy in order to operate as a Catholic association.

I shall not labour the issue here but I think it is important that we consider the history and the verity of the association. I am the son of one of the original members of Council. It is my view that the Newman Association came into existence through academic support and the explicit encouragement of the hierarchy in matters of theology, philosophy, science and culture with a view to defending Roman Catholic traditions within a pluralist society.

It remains the duty of the educated man, concerned with promoting and developing his faith, to do so whilst retaining assent to the relevant primary logic. That assent is the starting-point which cannot be, a priori, for the non-Catholic. The statutes of the Newman Association are clearly directed, amongst other things we have seen, to matters pertinent to Catholic doctrine.

If it is desired to retain a responsible position within the Roman Catholic Church, its teaching and structure, it is difficult to believe that non-Catholics can occupy positions within the Association such as President, Vice-President and, possibly, Hon. Secretary. Moreover I suggest that the thoughtful non-Catholic would find it difficult, on examination of conscience, to fulfil such roles in the appropriate manner in circumstances in which the direction of the Association found itself under challenge from the hierarchy – and if you recall what has happened in Edinburgh that is not an entirely hypothetical situation.

I have no doubt that some restructuring of the Association may be relevant to changes in the political, cultural and legal environment, but that should not proceed until there is genuine agreement among its members about its fundamental purposes. The nature of its membership is a critical element and in that context I recommend that you reject, at least for the present, the resolutions which are being put forward by Council.

I return to the editorial in *The Newman*. It is implied here that the division is between traditionalists and progressives. The Glasgow Circle is one of the biggest in the UK and it has been uniformly opposed to the membership change. But anyone attending our meetings will recognise the vigorous debate on controversial subjects and in a manner of orthodoxy accompanied by appropriate intellectual justification in matters lying outwith the sacred revealed mysteries. It is relevant that the proposed changes in membership rules will – in the Glasgow Circle, at least – provoke resignations.

### **Tony Holland address at AGM**

What I'm concerned about is the issue of Catholicity. You may remember those days in the Sixties when you had to get permission from a priest to attend a non-Catholic funeral. Things were really quite difficult and the Church was quite divisive. If you wanted to get married, that was a never-ending exercise if you wanted to marry a non-Catholic. But those days, I am happy to say, have gone now, and they have gone for ever. We hadn't then had Vatican II, which made an enormous difference.

Very soon we were able to read what took place at Vatican II; if any of you have a chance to read Xavier Rynne's four books on what took place at Vatican II you will find

them absolutely fascinating, including the report of one remark by Cardinal Ernesto Ruffini who said “those in error have no rights” when they were discussing human rights. And that illustrated the problem because all people have rights, whatever their beliefs, because they are human beings.

A key date was in 1983 when the new Code of Canon Law came into effect replacing the 1917 Canon Law, sweeping aside the old thinking that had bedevilled any forward thinking in the forties, fifties and sixties. I was a victim of the 1917 Canon Law when I was trying to marry a Presbyterian in Glasgow. It was very difficult to arrange a marriage outside the sacristy. After a long time I managed to persuade a bishop, the Archbishop of Glasgow, that I could actually get married in a Catholic Church. Those days have gone now, I hope. Fifty-five years on and it still rankles, I’m afraid.

*Humanae Vitae*: now, that was a serious problem for the Newman Association in 1968. However, the controversy was a sign that things were changing in the Catholic Church: a disappointment, but now in the past. And now we have a wonderful Pope, Francis: “Who am I to judge?” He is a very wonderful man, I think personally, and I am wholly dedicated to what he has to say. And then the Newman Association had a meeting at Hinsley Hall in Leeds which expressed a clear view that members wanted to open up the Association, and they didn’t want it to be dogmatic.

My own view on Catholicity is, yes, we are Catholic, to be sure, in that we have a Catholic background and we do actually subscribe to Catholic directives, but to make it mandatory, and to insist that we have to follow every aspect of the teachings of the Church, I think is wrong. We have to be Christians first. I am very concerned that we should not lose Catholicity, and I don’t think we are doing that, but I do believe that adopting the Glasgow Circle’s resolution would be a backward step for the Association in 2018. We do not want to go back to the 1960s or 1970s.



Arthur McLay



Anthony Holland

# How should we now view the English Reformation?

by John Mulholland

“How should we now view the English Reformation?” is surely a question which all present day Christians, but especially Catholics and Anglicans, must seek to answer honestly and humbly. But, if we are to do so, we must first answer other, related questions. What was the English Reformation? When did it occur? Why did it occur? And, in particular, what effects did it have, including down to our own times?

On October 31<sup>st</sup> last year events across Europe marked the 500<sup>th</sup> anniversary of the appearance of Martin Luther’s 95 theses. Their effect was incendiary and the resulting Protestant Reformation spread across northern Europe like a forest fire at the end of a long, dry summer.

But it did not – *emphatically not* – in England. There had been Christians in what is now called England from as early as the third century – witness the martyrdom of St. Alban. But it was after St. Augustine’s arrival in Canterbury, and St. Aidan’s on the Holy Island of Lindisfarne, that the Faith became widely and deeply established. By the tenth century Archbishops of Canterbury were travelling to Rome for their investitures.

During some four hundred years a unique period of faith-fuelled creativity and enterprise transformed the land. Great cathedrals rose in the cities, great abbeys and smaller priories appeared in the countryside and parish churches were founded in every town and village. At the heart of the daily spiritual life in all of them was the Mass and, integral to it, faith in the Real Presence of Christ in the Eucharist.

By Luther’s time the English were deeply and staunchly Catholic – and none more so than the King, Henry VIII. Luther’s 95 theses brought fierce and immediate condemnation. Henry ordered that copies be seized and publicly burnt at St. Paul’s Cross. He ordered theologians, notably John Fisher, his late grandmother’s chaplain, now bishop of Rochester, and the greatest Catholic theologian in Europe to write works rebutting Luther’s thinking.

Henry himself joined the fray, writing his *Defence of the Seven Sacraments*, a work which so pleased the Pope that, in 1521, he awarded Henry the title Defender of the Faith, that being of course defender of the **Catholic** faith. (It is one of the many great ironies of English history that successive monarchs have proudly borne that title, displaying the abbreviation Fid. Def. on the coins of the realm, after having, at their coronation, sworn to uphold the Protestant, reformed religion.)



John Mulholland

Everything changed dramatically, not because of Luther, but because of Henry's wandering eye. One of his mistresses was Mary Boleyn, but Henry's eye later fell on her sister Anne. She, however, made clear that he could only bed her if he wed her. The result was "the king's great matter" when for six years Henry failed to rid himself of Catherine, his wife since 1509, until in 1533 he secretly married a pregnant Anne. Cranmer, by this time Archbishop of Canterbury, proclaimed Henry and Catherine's marriage to have been a nullity. A year later Henry enacted a measure which changed forever the course of English history. The Act of Supremacy declared that Henry was and always had been 'supreme head of the church in England' an action contrary to his coronation oath that the Church should be free.

Henry's claim was preposterous and, given his professing a decade earlier "*all the Church of Christ over the past 1500 years has believed*"<sup>1</sup> constituted the greatest *volte face* in English history. But when a tyrant tells you to comply or be put to death in the most excruciating manner, it takes courage of heroic proportions to refuse.

First to show such courage were those men of prayer and peace, the Carthusians of the London Charterhouse. In what has become an iconic moment, Thomas More, former Chancellor of England, now a prisoner in The Tower of London, observed them from his cell being led in chains to their execution. There they were hanged, taken down while still alive, their entrails drawn out and their bodies torn into four quarters. One quarter of Prior John Houghton's body was then taken and nailed to the great door of the Charterhouse to demonstrate the fate of those who did not submit to the King.

Henry was determined that two men of the highest reputation in England and throughout Europe should conform. When John Fisher refused, Henry held him in the Tower for twelve months to break him. It did not. Fisher was beheaded, and soon afterwards Thomas More suffered the same fate, famously saying just before being beheaded "*I die the king's good servant, but God's first*".

### **Desecration and sacrilege**

That Act of Supremacy was the moment when what is now the Church of England was conceived – though it was to have a decades-long gestation period – and when the English Reformation began. (I use the conventional term "reformation" though it is a misnomer; "revolution" would be closer, not of the people but enforced on them.) The Suppression of the Monasteries followed and ancient religious houses were plundered, as were the shrines at Canterbury, Walsingham and Durham, their valuables seized for the king, their monks and nuns evicted. It was, in David Starkey's words, "*desecration and sacrilege on a massive scale*".<sup>2</sup>

A great rebellion, known as the Pilgrimage of Grace, arose against Henry's actions. A force of 30,000 could have routed the king's force of 5,000 and dictated terms but they believed Henry's assurances – and paid for their trust with their lives. Their leader, the principled Robert Aske, was hanged in chains high above Clifford's Tower in York, taking six days to die. Henry clung to his fantasy that the Church remained Catholic and made denial of transubstantiation punishable by death. But the reality was that England had been made a country of religious totalitarianism enforced with a barbaric savagery which was to continue for more than 150 years.

After Henry's death in 1547 nine-year-old Edward VI introduced Calvinistic Protestantism stating "*the pope is the son of the devil and the anti-Christ*". An orgy of



destruction took place – statues were broken, stained glass windows smashed, wall paintings whitewashed over, roods pulled down and their statues of Christ, His mother and St John were burned; the Mass was outlawed and guilds abolished. It was “a cultural revolution designed to obliterate England’s memory of who she was and who she had been”.<sup>3</sup> Those who held on to the old faith must have been in despair; the Mass which they loved was derided and the reserved sacrament scorned as “little God in a box”.

Then everything changed. Edward died in 1553 succeeded by the Catholic Mary, daughter of Queen Catherine. Her reign began auspiciously from a Catholic perspective. A treasonous attempt to deny her the crown failed and Mary rode into London greeted by cheering crowds. Parliament restored Catholicism and the Pope as head of the Church. Mary then made fateful misjudgements. She married Philip of Spain and not an appropriate English suitor. She might have followed the example of her namesake and first cousin, Mary Queen of Scots, who, though staunchly Catholic, tolerated Calvinistic Protestantism in her realm, but instead she revived the heresy laws. Some 300 Protestants were gruesomely burnt at the stake including Bishops Latimer and Ridley and, most significantly, Archbishop Cranmer who had recanted but later repudiated his recantation.



Queen Mary

In Eamon Duffy's words “the decision to burn Cranmer provoked the weary old man to a desperate last stand and a magnificently defiant death”<sup>4</sup> for he thrust his hand into the flames announcing that it, which had signed his recantation, should be the first part of him to burn. Cranmer’s death, as recounted in Foxe’s Book of Martyrs, became “an iconic moment in the English Reformation”<sup>5</sup> profoundly influencing later generations. When Elizabeth I succeeded Mary in 1558 the English Reformation was secure and the new Church, conceived by her father, was born. Acts of Supremacy and Uniformity were passed – though only after strenuous opposition from the Catholic bishops, all but one of the twenty nine refusing the oath. The Act of Supremacy made Elizabeth supreme governor of the church in England declaring “the pope of Rome hath no

*jurisdiction in this realm of England*". The Act of Uniformity required church services to be from the Book of Common Prayer, and that all attend their local parish church; non-attendance incurred a penalty of twelve pence, which was some two weeks' wages for a skilled workman.

One purpose of the Act was to expose and pressurise Catholics, now recusants, who faced a stark choice – apostasy or penury. They expressed their feelings in literature as in the Lament for Walsingham: "*Bitter, bitter O to behold/ The grass to grow/ Where the walls of Walsingham/ So stately did show.*" And Shakespeare's sonnet 73 spoke of "*Bare ruined quiers, where late the sweet birds sang*". Few, however, conveyed their distress and bewilderment more vividly than Lady Cecily Stonor who, pressurised by the authorities to conform, responded: "*I was born in such a time when Holy Mass was in great reverence and was brought up in the same faith. Now in this time it pleaseth the state to question them, as they now do me, who continue in this Catholic profession. I hold me still to that wherein I was born and find nothing taught in it but great virtue and sanctity, and so by the grace of God I will live and die in it*".

The embattled recusants must have felt that their plight could not get worse, but it was to become much worse – and that because of actions taken by fellow Catholics. First the Pope, in his calamitously ill-judged bull *Regnans in Excelsis*, excommunicated and deposed Elizabeth, releasing her Catholic subjects from their allegiance to her. It is unlikely that Elizabeth lost any sleep over being excommunicated – after all she now had her own new state church and had been made its head. But deposing her and releasing her Catholic subjects from loyalty to her were very different matters. At a stroke the Pope caused English Catholics to be seen as potential traitors; the issues of religion and loyalty to the crown were henceforth inextricably linked.

### **Execution of priests**

Elizabeth's reaction was swift, and savage penal laws ensued. Priests caught in England and those sheltering them were to be hanged, drawn and quartered. Over 200, priests and lay people, were executed during Elizabeth's reign. The blessing of the Spanish Armada by Cardinal Allen and his seditious act in exhorting Elizabeth's subjects to rebel, gave valid grounds for viewing Catholics as potential traitors; the Armada's defeat, portrayed as providential deliverance, turned Elizabeth into a living legend, one which has persisted to this day.

Elizabeth died in 1603, succeeded by James VI of Scotland who became James I of England. James' accession raised Catholic hopes of tolerance – travelling from Scotland he had ennobled the brother of the Jesuit, John Gerrard, the most wanted priest in England – only for them to be quickly dashed. The prospects for Catholics were bleak. The Gunpowder Plot, had it succeeded, would have resulted in the mass murder of the king, the royal family, all members of parliament and hundreds of people in the vicinity, and the placing of a Catholic on the throne. It would have been a crime without parallel in English history.

The plot was the action of a handful of desperate men who faced losing their possessions, had witnessed friends brutally executed for their faith, and saw no hope for the future; it had nothing to do with the rest of the Catholic population. But it gave further grounds, on top of *Regnans in Excelsis* and the Armada, for alleging the treacherous nature of all Papists. To ensure the plot should never be forgotten an Act



was passed making November 5<sup>th</sup> a national celebration. Effigies of Guy Fawkes or the Pope were burnt and sermons preached thanking God for safe deliverance, thus reminding people of Catholic treachery and of the danger posed by the Catholics in their midst.

The policy of tarring all Catholics with the brush of potential traitors proved immensely successful. The Great Fire of London of 1666 began *accidentally* in a baker's premises in Pudding Lane but a plaque fixed to that spot 15 years later read "*Here ... hell broke out upon this protestant city from the malicious hearts of barbarous papists*". Christopher Wren's monument, erected to commemorate the fire, contained similar, untruthful vitriol: "*Popish frenzy which wrought such horrors is not yet quenched*".

The first victim of propaganda is truth – but human victims can swiftly follow. In 1688 Titus Oates alleged that Jesuits were plotting to assassinate Charles II. Mob hysteria resulted, with Catholics driven from their homes, Catholic lords imprisoned and thirty-six laymen and priests executed. One priest, Nicholas Postgate, who had ministered for decades to his scattered flock on the inhospitable North Yorkshire Moors, was hanged, drawn and quartered at the York Tyburn at the age of 82. Oates, whose allegations were entirely false, was later convicted of perjury.

Further laws contributed to what F.W. Maitland called "*the terrible code against Catholics*"<sup>6</sup>. They were excluded from parliament, municipal office, the universities, commissions in the army and navy, teaching, litigating, from being barristers, from purchasing or inheriting land, from coming within ten miles of London, from travelling more than five miles from their abode (upon penalty of all their goods) and from keeping a horse. And if Catholics married before a Catholic priest, and not in the Church of England, their children were illegitimate. The effect of this battery of laws was to turn recusants into internal exiles and aliens in their own country.

The 1778 Catholic Relief Act gave but a small relaxation of the penal laws. It nevertheless inflamed Lord George Gordon, MP and rabid anti-Catholic, to instigate the greatest outburst of civil disorder in modern British history. In the Gordon Riots some 1,000 people were killed, Catholic chapels destroyed and Catholic houses set on fire. So pathological was the mob's mentality that they brought canaries out of Catholic homes and burnt them as "Popish birds". Catholic families resorted to putting "No Popery" notices in their windows in order to survive<sup>7</sup>.

### **Emancipation of Catholics**

Catholic Emancipation eventually came in 1829 but only after immense opposition. George III, whose Royal Assent was required, stated that he would rather beg his bread from door to door throughout Europe than betray his coronation oath; Robert Peel, alarmed that Irish Catholics would enter Parliament, described them as "*a set of human beings very little advanced from barbarism*"; another staunch opponent was John Henry Newman, then busy with his friends in the Oxford Movement attempting to "re-catholicise" the Church of England.

Catholic Emancipation removed most but not all the penal laws and ended official persecution. The question remained, however, whether conferring legitimacy on Catholics would prove a sufficient antidote to the anti-Catholic venom with which English society had been deliberately infected during the previous three hundred years. The answer came swiftly and unambiguously. Following the restoration of the

hierarchy Punch published a series of vicious cartoons, one portraying the Pope below the Palace of Westminster, with mitres stacked like barrels of gunpowder and the caption *"The Guy Fawkes of 1850 preparing to blow up all England"*.

*The Times*, in a notorious editorial, spluttered: *"The new-fangled Archbishop of Westminster signifies no more than if the Pope had been pleased to confer on the editor of The Tablet the rank and title of the Duke of Smithfield....we can only regard it as one of the grossest acts of folly and impertinence which the Court of Rome has ventured to commit since the Crown and people of England threw off its yoke"*.

The claim that the people threw off a popish yoke was myth masquerading as history: *"Hostility to the papacy was not the cause of the English reformation, it was one of its consequences"*<sup>6</sup>. Remarkably, however, in 1891 *The Times'* obituary of Newman struck a notably different tone: *"Whether Rome canonises him or not he will be canonised in the thoughts of pious people of many creeds in England"*. Those words are the more noteworthy given that Newman was the most famous convert from the Church of England to Catholicism in over a hundred years and the man who, with his friends in the Oxford Movement, set part of the Church of England on the way to Anglo Catholicism.

The twentieth century saw a profound, albeit gradual, thawing in relations. The Great War showed that Catholics, far from being potential traitors, were prepared in huge numbers to die for King and Country and Catholic chaplains inspired admiration for their tending of the wounded and dying. Perhaps because of those events questions began to be asked which previously would have been inconceivable. Could the Catholic Church and the Church of England be reconciled, even reunited? Those questions were discussed by Lord Halifax, a High Church Anglican, and a French



Catholic priest, the Abbé Portal, in the Malines Conversations from 1921 to 1927, with the tacit approval of the Vatican and the Archbishop of Canterbury. If only a measure of goodwill resulted at least the ice had been broken.

It was after the traumatic experience of another World War that relations between the two churches were radically changed. In 1960 a meeting between Pope John XXIII and Archbishop Geoffrey Fisher, described as merely a courtesy call, was nevertheless the first meeting between respective leaders in over 400 years and paved the way for a later,

*Pope Paul VI with Archbishop Michael Ramsey*

transformational meeting. In 1966 Pope Paul VI and Archbishop Michael Ramsey met officially, exchanged rings symbolically, and inaugurated formal discussions, known as ARCIC (Anglican-Roman Catholic International Commission). The Anglican Centre in Rome was established, its head the Archbishop of Canterbury's representative to the Holy See. The recently retired head, Archbishop Sir David Moxon, has written of the search for "full, visible organic union" and has stated that there is "substantial and essential agreement on around 90% of core doctrine"<sup>9</sup>. Liturgically, also, each church has learned from the other, though the new translation of the Mass has been counter-productive.

Public manifestations of this new relationship occurred when Popes John Paul II and Benedict XVI were received by Queen Elizabeth II (who referred to the late Cardinal Hume as 'my cardinal') and Pope and Archbishop of Canterbury knelt together in prayer at the shrine of St. Thomas à Becket. Recent meetings between Pope Francis and Archbishop Justin Welby

have further cemented relations between the now sister churches. Yet there still lingers, in some secular circles, the view that Catholicism is alien, foreign, not really English. In an interview in *The Tablet* Roy Hattersley claimed: "We are not by nature a Catholic people. It is all to do with being an island race. The Reformation didn't begin because of Henry VIII's marital problems, but because England, as an island race, wanted to make its own decisions".



Pope Francis with Archbishop Justin Welby

Similarly Simon Jenkins in the *Sunday Times* gave the cause of the English Reformation as the people rejecting Catholicism, "an alien.... agent of intellectual oppression, awash in magic and superstition". Old attitudes – and myths – die hard.

So how should we now view the English Reformation? Clearly it was a tragedy with catastrophic effects for the hundreds, Catholic and Protestant, barbarously executed, and for the demonised Catholic community, the overwhelming majority of whom merely wished to be allowed to practise their faith in peace. It produced the scandal of Catholic and Protestant – later Anglican – churches regarding each other for three hundred years with a self-righteous, visceral hostility. Worst of all it produced executions brutally carried out by each side whilst claiming to be acting in the name of the Prince of Peace. We have all viewed the Reformation from our partisan positions with resentment and anger – and sometimes still can. But resentment and anger are not only futile and damaging but contrary to God's will. We should surely now view the Reformation as causing a longstanding, deep and shameful wound in the Christian body, the Mystical Body of Christ, a wound which it behoves us all to seek to heal. Much has been done to that end – but more healing is needed.

Two symbols give me hope. On Barrowell Hill, Chester, once a place of execution,

there is a memorial stone commemorating two martyrs, one the Catholic John Plessington, the other the Protestant Richard Marsh. And in Manchester Cathedral there is a plaque commemorating the Protestant martyr John Bradford and the Catholic martyr Ambrose Barlow. Marsh and Bradford were burnt to death during the reign of Mary Tudor; Plessington and Barlow were priests hanged, drawn and quartered following the Titus Oates affair. The latter two have been canonised and are venerated as saints by Catholics. But Marsh and Bradford, too, died for their faith. Are they not also saints in heaven?

And when might we see a similar plaque in a Catholic cathedral?

John Mulholland

### Notes

- 1 Henry VIII, *Assertio Septem Sacramentorum*, annex, 1521 edition
- 2 David Starkey, BBC History Magazine, November 2017
- 3 Eamon Duffy, *Saints, Sacrilege and Sediton*, Bloomsbury, 2012, p 11
- 4 Duffy, op cit, p 190
- 6 F W Maitland, *The Constitutional History of England*, Cambridge, 1968 edition, p 515
- 7 Antonia Fraser in *The King and the Catholics*, Weidenfeld and Nicolson, 2018, gives a vivid account of the struggle for emancipation
- 8 Duffy, op cit, p 9
- 9 Archbishop Sir David Moxon, *The Venerable*, 2017

*This article is based on a talk given to the Manchester and North Cheshire Circle on July 10<sup>th</sup>, 2018.*

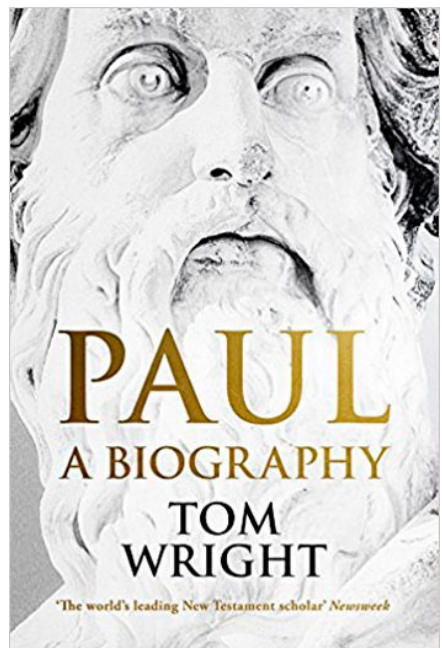
## Book Review

### PAUL: A Biography

by Tom Wright

SPCK 2018; £19.99

The retired bishop of Durham, and distinguished scripture scholar, Tom Wright is an admirer of Robert Harris's Cicero trilogy,\* and it shows! He brings St Paul and his age vividly to life, never fictionalising but making reasonable assumptions on the basis of available information. For example he hazards a guess that when Paul went into the Arabian desert, not long after his baptism, it could have been to revisit Mount Sinai, the cradle of Judaism and Elijah's meeting-place with God, to make sense of what had happened to him. Wright describes Tarsus as a flourishing city with a rich intellectual life, where the



young Pharisee Saul excelled in study of the Scriptures. He was a Zealot inspired by the stories of Phinehas and Elijah whose slaughter of God's enemies "was accounted to (them) as righteousness". This was the man on a mission to find and destroy the followers of Christ in Damascus.

However much time was spent studying the Torah, men were still expected to work for a living, and Saul followed the trade of tent-making, cutting and sewing canvas and camel-skins. So it was not only in synagogues, and in great open spaces like the theatre in Ephesus, that Saul, now Paul, preached the Good News, but also to customers and passers-by in his hot, open workshop, which he could set up wherever he went.

Tom Wright often offers a new perspective; the term "conversion" implies leaving atheism, or discarding one faith for a new one, but this is not true of Paul, because he remained a faithful Jew to the end of his life. His understanding was that the death and resurrection of God's own Son was the crowning and fulfilment of everything foretold in the Hebrew Scriptures, from the promise to Abraham that all peoples would be blessed in his progeny, to the prophecies of Isaiah.

Another surprise is the statement that the three-decker universe of Heaven, Earth and Hell was a product of Medieval theology. In fact we do not have to strive to live virtuously in order to get to some future and distant destination called Heaven, because Paul clearly sees that God's Reign is, in part, already present and operative here and now, instituted by Jesus himself.

Tom Wright skilfully interweaves Luke's account of Paul's life with passages from the apostle's letters. He takes a different approach from that of 19<sup>th</sup> Century Protestant theologians who excluded some letters on the grounds of different style and tone (or because they were too Jewish?) He also considers the letter to the Galatians to be the earliest. The pastoral letters are a different matter. Paul, who reports that Peter and his wife travel together as an evangelising couple, and who entrusts the deacon Phoebe to deliver, read, and no doubt expound the letter to the Romans, cannot be the writer of the letter to Timothy, who denies women the right to speak in church. Moreover it was hard enough for Jews to accept a crucified Messiah without the additional challenge of learning to eat with uncircumcised Christ-followers, and this conflict was the cause of endless anxiety to Paul. This tension probably contributed to the terrible period of depression suffered by the Apostle between his writing of the first and second letters to the Corinthians when he felt that all his work had been in vain.

Wright describes Paul as a high maintenance friend but therefore one to be valued. He was an indefatigable traveller, suffering every kind of injury and disaster, but unstoppable in his zeal to announce God's kingdom already present in human life. He shows himself in command of situations of crisis like earthquakes and shipwrecks but the less committed found him mad and dangerous. On reading his letters, however, what stands out is love, seen in his tender, fatherly care for the communities he founded and his grief at their backsliding. He loved many friends and was much loved in return.

In reading this book we, too, learn to love Paul and may hopefully catch some of his passionate love and devotion for the God who appeared to him on the road.

Josephine Way

\*from the TABLET interview of June 2nd, 2018

# Letters to the Editor

## **The Newman, then and now?**

From earliest times mankind seems to have understood it as a given that each human being is endowed by nature with an inherent dignity: This is revealed in righteousness and self-respect. Further development of this personal dignity seems to have been regarded as one of the basic goals of human existence.

This was evident in ancient Greek culture (strikingly exemplified in Platonism). For them the “ideal” was a philosophical construct of their own. In the Bible the “ideal” was to be found in man’s relationship with God or by His definition (in the Old Testament) or by the example of Christ in the New.<sup>1</sup> But in all systems the notion of an objective system of standards of behaviour and belief, along with personal dignity and worth, seems not to have been doubted.

With the Renaissance came the first great upset in humanity’s self-vision and this was widely disseminated by the development of printing in the 15<sup>th</sup> Century. New opinions could be aired and further developed. The inherent “ideal” for human development and flourishing, which had been seen as objective and “re-ordained”, came to be seen, at least partly, as innate to the individual and even possibly subject to personal choice (after appropriate discussion and intellectual examination). At the same time, not only were people subsequently able to read for themselves the text of the Bible but the printed word led to the spread of education and to the development of intellectual activity, all part of the “great awakening” of the Renaissance. This led on to the Reformation and then to the Church’s response in the Council of Trent. The Church, unsurprisingly, was reluctant to abandon any vestige of its cherished authority, derived from the Bible!

The second great development came with the arrival of coloured television in the 1950s. People, especially in the Third World, were able to see in a realistic way (not possible ever before, even with black-and-white TV) how the “First World” lived. And, of course, they wanted to be part of it. This led to discontent, even to the extent of widespread unrest, political and otherwise, in the 1960s. People began to move (migrate) for self-improvement in search of the depicted “better life”. The disturbance also affected the First World itself and inevitably the Church.

## **Opinions are divided**

The second Vatican Council was both a product and a response, but it undoubtedly contributed to the turmoil and has left a Church in which opinions are still seriously divided. But a third great upset was still to come – the arrival of the web and the Internet, as a result of which it has become possible for people in different parts of the world to talk to one another, indeed to large groups of other people, without the



*Ian Jessiman*

communication being in any way restrained or controlled by “authority”. People seem to have become attuned, indeed addicted, to living in a “world” other than the real one – or even partly in both! Web society seems to be constantly on the move and its inhabitants feel they dare not drop out for even a moment, lest they should miss out on the latest event or idea or become a “non-person”. It is also a world where any view or opinion, however intellectually sound or otherwise, is considered to be as valuable as any other. Of course, in this situation, there is no need to learn anything because you know all you need to know already! It is also a world where emotion carries as much, if not more, weight than reason. The very concept of authority is undermined. Hence the development of some very peculiar popular movements in recent years! The notions of personal value, dignity or self-respect have, effectively, been lost.

This is a problem for the Church itself. Sadly Pope Francis’ attempts to address it are not meeting with universal acceptance. It is not obvious whether even holding a third Vatican Council would help. Our hierarchy seem more than reluctant to consider any development which appears to call into question the largely mediaeval scholastic theology on which so much of Church teaching has depended for centuries.

In 1942 the world – at least, the Western world – was in turmoil as a result of World War II. The Church appeared able to find the answers. In the present day the world, very bombastically, asserts that it knows where it is going, but the Church would seem to be lost. For the world the Church no longer has any appeal. Some of its solutions are adamantly rejected, even by its members. While many are keen to hold strictly to all the old tenets, others are not.

### **The old answers are no longer enough**

The paedophile scandal seems to suggest that the old tenets are insufficient to keep its members, even the most dedicated, on the “straight and narrow”. How could this be? It would seem to be the gravest of failures. The old answers appear no longer to be enough. But is this a situation where The Newman Association could and should be active in looking at all the issues and from both sides of the argument? The aim of the Newman is to understand our faith. It is no longer enough just to receive the good news but we must, surely, participate in guiding the Church in its approach to the future. We do not expect the Newman to take sides, but we should certainly be actively involved in considering the intellectual aspects (and – yes – we *are* intellectual and should not be ashamed of it) of both sides of the debate. Perhaps this could be seen as our real “intellectual mission”?

Will the Church listen? Given the open stance of Pope Francis it looks as if it should! Meanwhile the Catholic Union is putting on more successful lectures, in London, than we are, and ACTA<sup>2</sup>, taking a more confrontational position, seeks to move forward on the basis of parochial development. This, however, leaves several problems unresolved. Are people still interested in theological and philosophical questions? Equally important, what is the ideal channel of communication in this day and age? If a lecture is sufficiently interesting some people will come, more particularly if there is open discussion. But for the most part people are unable or unwilling to attend public meetings.

On the other hand we cannot sit at our computers all day, and most of us (oldies) have little interest in joining Facebook or Twitter. To employ someone to put out tweets or other comments would seem to require us to adopt fixed positions on matters, which

is contrary to the Newman approach. Perhaps a way of putting lectures up in real time and allowing subsequent discussion would be a start? Such methods do already exist. I think there is a place for The Newman Association, but we should be expending our energy on discovering what and how to do it and not worrying ourselves over the minutiae of governance.

Yours sincerely  
Ian Jessiman

- <sup>1</sup> For the Christian view of justification and grace see Pope Francis' *Gaudete et Exultate*, paras. 52-56  
<sup>2</sup> 'A Call to Action', see <http://cta-usa.org>

## Sixty Years of the North Staffs Circle

Dear Sir

I joined the Newman Association in 1959 after two years of service with the RAF. Working in Wolverhampton on aerospace and nuclear projects in Wolverhampton, my nearest Circle was in Birmingham. This was readily accessible by tram and train and I regularly attended the meetings held at the Chaplaincy, Upton Road, Selly Park. Fr Tucker would entertain and Dr Black would lead the Philosophy of Science Group assisted by Professor Ray Dils (who became my future brother-in-law).

In 1962 I moved back to my home in Newcastle under Lyme and commenced work as a development engineer with the Michelin Tyre Company. The North Staffordshire Circle was the nearest branch of the Newman, and there I met Joan Crompton and her sister Margaret, both teachers and alumnae of Birmingham University. In the course of time I married Margaret, and Joan married Ray Dils. The following information is obtained from conversations with them, and from diaries relating to the time before I joined.

In 1956 the Circle had been founded by Donald Nichol, Joan Crompton and Fr Guy Colman. The first Chairman was a teacher, Arthur Collins, followed by Mr Barlow, a solicitor, and the Secretary was Joan Crompton. Other founding members included Jim Cross, a headmaster. Most members were in their 20s and 30s and came from the very active local InterVarsity Club and Keele University. Active programmes were arranged with good speakers and there were enjoyable social events. House parties were attended by local professionals such as Roy Shaw (at Keele, later knighted), Donald Nichol (professor and author), Dr Corduff (a GP) and Mr Hollubolowych (a refugee). The highlight of those years was the sherry party hosted by Dr and Mrs Sweetnam.

In conjunction with the Workers' Educational Association a very successful three-term (30 weeks) tutorial course on Scripture and the Early Church was held at Cartwright House, Hanley. Discussions were led by tutors from the three traditions: Methodist (on the Old Testament), Anglican (Dr J C Fenton, on the New Testament) and Catholic (Fr Herbert McCabe on the Early Church). During the 1960s an important annual fixture during the Week of Christian Unity was the meeting held, by kind permission of Sr Mary Laurence OP, at St Dominic's High School. Local Catholics, and members of other denominations, were invited to hear and discuss matters of concern. One memorable speaker was Theo Westow on *The Church: Institution or Movement?*



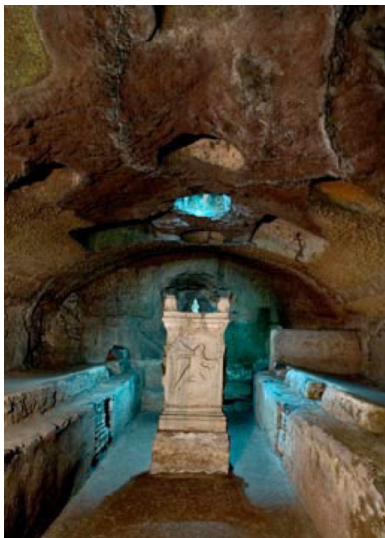
Serious work was carried out by the Circle Committee, discussing and responding to initiatives from the Bishops' Conference: in 1974 *Consultation in the Church* and *The Church 2000*, and in 1977 *A Time for Building, The Review of Diocesan Boundaries* and *The Common Good*. We obtained polite acknowledgements of our contributions, but little change was observed.

The Chairman at this period, Margaret Hambley, developed a close working relationship with members of the local Baptist ministries, Bob Burtt and Professor John Briggs. Together they organised large ecumenical meetings at local schools. In 1981 Bishop David Sheppard, Anglican Bishop of Liverpool, addressed a large audience at a local college.

The Circle continued its full programme in spite of the deaths of many of the original members, including that of Margaret in 1997. Meetings held in members' houses were successful but it was difficult to attract new members. In 2006, however, Professor Francis Celoria joined: he had been teaching Latin and Greek at the Coolock Centre, Newcastle, organised by the Sisters of Mercy. I, as chairman at that time, represented the Newman Association on the North Staffs Area Pastoral Council, and the then Secretary Vincent Owen teamed up with Francis to produce an attractive programme at the Coolock Centre, combining Pastoral Council activities with Newman meetings.

By 2015, however, it was becoming impossible to continue the Circle's programme while more active members became frail or died. Francis died in 2016 and Vincent is now in a home. The Circle closed earlier this year. Now approaching 83 I shall continue as a Newman member but I believe my work is now best devoted to a charity, the RAF Association.

Peter Hambley



*Beneath the Basilica of San Clemente  
Temple of Mithras from the 1st century*

## Newman Association Pilgrimage 2019

Would you be interested in joining the 2019 Newman Association Pilgrimage to Rome? The theme will be **Judaism and Christianity in First Century Rome**.

It will probably be a 5-day trip during the autumn of 2019, based in central Rome and organised by Anthony Coles who arranged our very successful 2016 Pilgrimage to the monasteries of Eastern Lazio.

Please contact **Chris Quirke** ASAP, preferably by email ([dcq@mac.com](mailto:dcq@mac.com)) or telephone (0161 941 1707) to express your interest. Declaring an interest in this way will not actually commit you to booking, but it will give us some idea of the level of interest and give the green light to Anthony to start planning the Pilgrimage in detail.

## More letters to the Editor

### Philip Booth's views on Globalisation: acceptable only where open to debate

Dear Sir

There is so much to object to in Philip Booth's presentation (see the May 2018 issue, page 15) that I hardly know where to start. His image alongside "The Catholic Church" and "our own Cafod" soon had me feeling that if Cafod has such views I want nothing to do with it. Not Cafod! It seems he teaches at an RC university! So having set recent Popes against each other he invites us to examine what he sees as "the facts", for "it is amazing how ignorant we are in general about progress in the world"! An ignorance in which (having quoted belittling surveys of graduates) he leaves us. A progress which (quite apart from the non-complaining dead) has left the earth's atmosphere critically unstable, its seas full of plastic and traffic-filled cities overflowing with those needing an income because the livelihood-providing property Leo XIII insisted they had a right to has been ruined by war or stolen from them by legal and financial manipulation.

Progress? As Chesterton somewhere put it, "*The supreme economist is he who eats the apple off his own tree*". Catholic?<sup>1</sup> Muslim economist Asad Zaman (but not only he) has found "*even professionals are often ignorant of the intellectual battles which have shaped modern macroeconomics, since this is not taught in typical PhD programmes in economics*".<sup>2</sup> It is quite clear, from Booth's defence of American business school "trickle-down" stories which take for granted shareholder primacy, that he has not compared what he has been told *should* happen with what *does*.<sup>3</sup>

Booth's saying (without defining poverty and changes in the concepts of it), that a fourfold reduction in absolute poverty since 1980<sup>4</sup> is largely due to globalisation, is incredible when one examines how his statistics are gathered, and by whom. How much is any improvement really down to J M Keynes, charitable support, technical education and political rather than financial management of development? And what are the prospects for once-wealthy states like the UK, EU and USA when usurious free trade with fraudulent money enables foreign financiers to buy up, waste and abuse the precious property which provides our livelihoods?

"We should be willing to call out unethical behaviour in business", says Booth, uncritically accepting a judgmental phrase of Pope Benedict: "*Instruments that are good in themselves can thereby be transformed into harmful ones. But it is man's darkened reason that produces these consequences*" so it is individuals who "*must be called to account*". So must we condemn (rather than enlighten) corrupt politicians and appeal to the better nature of businessmen, but accept the unjust laws and self-serving economic doctrines which darken both their and our own reasoning? I think not.

Cardinal Newman's book *The Grammar of Assent* is nicely summarised in the motto of the Young Christian Workers: "See, Judge and Act". The problem is that we see and judge in the light of what we already know: from experience, education and ultimately Revelation. The Jesuits (according to Voltaire) said: "*Give me the child for the first seven years and I will give you the man*". Kate Raworth<sup>5</sup> of Oxfam cites the extremely influential post-Keynesian economist Paul Samuelson saying much the same about introductory text-books.

We thus tend to judge the aims and motives of others in terms our own, so good people often trust enemies and misunderstand true friends. Let me then accept that Phillip Booth and Pope (emeritus) Benedict are good men. Let me warn the learned readers of *The Newman* that the complacent economic doctrines being regurgitated are evil (distracting us from replanting the seed corn by planting weeds). Which is why I (Dave Taylor) and Pope Francis are doing what we can (by planting scientifically up-to-date rather than wild seed,<sup>6</sup> and by leadership) to wake people up to the existence of alternatives.

Kate Raworth's *Doughnut* is a dramatic chart of what the real global issues are: an overshoot in resource use combined with shortfalls in necessities. Her outstanding book is a "must read" at £10. Its recycling flow system offers a simple starting point for a conceptual advance from mechanical to human systems economics.

Dave Taylor, Worcester Circle

- 1 <https://rwer.wordpress.com/2018/05/24/understanding-macro-iii-the-rule-of-corporations/#comment-137431>. This provides links to the wider debate: post-Keynesian economics education has been corrupted to the point where history has disappeared from its curriculum and students are rebelling.
- 2 <https://weapedagogy.wordpress.com/2018/04/11/et1blindfolds-created-by-economics/>. Why? For a Catholic *historian's* understanding see Philip Morowski's *More Heat than Light and Machine Dreams*.
- 3 Booth's note 3 claims Oxfam's inequality figures are "meaningless", which clearly they aren't, even if they are only indicative. He claims "it is income and not wealth that is important for most people's standard of living" [not wellbeing] , ignoring misappropriation of wealth forcing most of us into wage slavery.
- 4 1980: a year most people associate with Thatcher beginning to "sell off the family silver". Telling the people what they wish to hear and selling off monasteries goes back to Machiavelli and Luther (1513/8) .
- 5 Raworth, K: *Doughnut Economics*, 2017, Penguin (Random House), p.20.
- 6 Given the Trinity and Big Bang, systems analysis points not to force but to information-based navigation.

## re Humanae Vitae

Dear Sir

Ianthe Pratt's letter in the January 2018 edition of the journal mentioned the role played by Newman members in response to the promulgation of the encyclical *Humanae Vitae* in 1968. Readers may have seen, subsequently, an article in *The Tablet* (July 21st) on this subject and also reviews recently published of *The Schism of 68*, a volume of essays about the reaction to and reception of the encyclical across Europe. Dr Alana Harris, Lecturer in Modern British History at King's College, London, is the author of the article and the editor of the volume. She is continuing her research into the reaction to the encyclical in the UK and will be using the archives of the Newman Association and of the Catholic Renewal Movement, which are deposited at Ushaw College. Alana would also like to hear from anyone in the Association who was involved in any of the responses, which included letter writing, study groups and help for suspended clergy. If you would be willing to take part in this research project, please contact her at [alana.harris@kcl.ac.uk](mailto:alana.harris@kcl.ac.uk).

Judith Smeaton, York Circle

## On George Herbert

Dear Sir,

Further to the article on Henry Vaughan (1621-1695) by Robert Wilcher in the January 2018 issue of *The Newman* "Then keep the antient way": *Henry Vaughan and the Survival of Anglicanism*, it may be of interest to readers to learn something of the other poet of that period mentioned in the article, George Herbert (1593 – 1633), the subject of an excellent recent biography: *Music at Midnight: The Life and Poetry of George Herbert* by John Drury (first published by Allen Lane 2013, now in Penguin Books since 2014).

The short biography of the author at the front of the book explains: "John Drury is Chaplain and Fellow of All Souls College, Oxford. He began as a biblical scholar, and while Dean of King's College, Cambridge, worked with Frank Kermode on the Gospels for *The Literary Guide to the Bible*. *Music at Midnight* is the culmination of a lifetime's interest in Herbert, whose *Complete Poetry* John Drury is now editing for Penguin Classics."

There are also some extracts from reviews, which highly commend the book. And on the back cover, the description of the book is as follows: "George Herbert wrote, but never published, some of the very greatest English poetry, recording in an astonishing variety of forms his inner experiences of grief, recovery, hope, despair, anger, fulfilment and – above all else – love. In this acclaimed biography John Drury illuminates Herbert's extraordinary poetry. His Herbert is no simple saintly figure, but a man torn for much of his life between worldly ambition and the spiritual life shown to us so clearly through his writings."

In 2015, John Drury came to Hereford Cathedral to speak to the Traherne Society – ref. Thomas Traherne (1637-1674), a native of Herefordshire and contemporary with Herbert and Vaughan – on George Herbert and Thomas Traherne: the Poet and the Guru. I'm no expert on Herbert myself and certainly don't know all his poetry, but, like many people, I have long been most struck by **Love (111)**.

*Love bade me welcome: yet my soul drew back,  
Guilty of dust and sin.  
But quick-ey'd Love, observing me grow slack  
From my first entrance in,  
Drew nearer to me, sweetly questioning,  
If I lack'd any thing.  
A guest, I answer'd, worthy to be here:  
Love said, You shall be he.  
I the unkind, ungrateful? Ah my dear,*

*I cannot look on thee.  
Love took my hand, and smiling did reply,  
Who made the eyes but I?  
Truth Lord, but I have marred them: let my shame  
Go where it doth deserve.  
And know you not, says Love, who bore the blame?  
My dear, then I will serve.  
You must sit down, says Love, and taste my meat:  
So I did sit and eat.*

As many will know, George Herbert is the author of the well-known hymns:-  
The God of love my shepherd is ..... (The New English Hymnal No. 77)  
King of glory, king of peace, I will love thee ..... (NEH No. 391)  
Let the world in every corner sing, My God and King ..... (NEH No. 394)  
Teach me, my God and King, In all things thee to see ..... (NEH No. 456)

And finally, readers may be interested to know of a recent book Henry Vaughan and the Usk Valley, a compendium of essays edited by Elizabeth Siberry and Robert Wilcher, published in 2016 by Logaston Press in Herefordshire. **Robert Williams**

# A Scattering of Seeds by Canon Bill Anderson

Eileen Grant writes: This little book is one that Fr Bill had always hoped might be published. It is a collection of little sermons: short, sweet, simple pieces he wrote for the Saturday Sermon column in the *Aberdeen Press and Journal* in the early years of this century. He deals with a wide-ranging set of topics, with his customary blend of seriousness, humour and reminiscence. It may be dipped into, according to the season and one's mood. It had almost reached the stage of going to print when he died last January and its publication now is our tribute to a very dear friend. Included also are four articles he wrote for his poetry column in the Aberdeen diocesan magazine *Light of the North*.

*"Here was a man of gracious words and one who inspired them in others. I don't think I've ever known any priest, any person even, of whom people speak so uniformly well ... There was a reflection of Christ. There was something imbibed from the Crucified."*  
(Bishop Hugh Gilbert at Fr Bill's Funeral Mass)

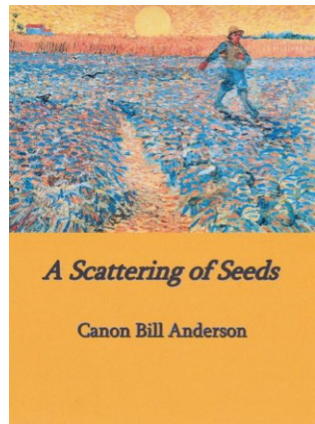
Eileen Clare Grant of the Aberdeen Circle completed the editing of *A Scattering of Seeds* after Canon Bill, long-serving Chaplain of the Aberdeen Circle, died in January this year on the eve of his 87<sup>th</sup> birthday.

Copies may be obtained through her.

[eclareg@btinternet.com](mailto:eclareg@btinternet.com)

Postal address: Shop House, Old Rayne,  
INSCH, Aberdeenshire AB52 6RY

**116 pages £7 (+ £1.38 UK p&p)**



## Concerning Circles

### New Members

We can welcome the following new members who have recently joined the Association. They are attached to Circles as shown:

Mr A. Fry (Wrexham), Mrs L. Hansen (Hertfordshire), Mrs E. A. W. Sasse (Tyneside).

### Requiescant in Pace

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

Mr E. Byrne (Wimbledon), Miss T. Byrne (Unattached), Mrs M. Curtis (Manchester & N. Cheshire), Mrs P. M. Higgins (Manchester & N. Cheshire), Mr M. McElroy (Hertfordshire), Rev. P. C. Macdonald (Aberdeen), Mrs A. Smiga (Wrexham), Mrs A. M. Standen (Birmingham)

### Subscriptions

There are still just a few subscriptions outstanding for 2018. The Membership Secretary will soon be sending out reminders for these.

# Spirituality Page

## A.J. Cronin: The Keys of the Kingdom

It is often left to non-Catholic writers to write books which speak most perceptively about Catholicism. Willa Cather, in *Death Comes to the Archbishop*, is one example, but here we have A.J. Cronin and his book *The Keys of the Kingdom*.

A.J. Cronin is probably best known for his book *Dr. Finlay's Casebook*, subsequently dramatised by the BBC; and possibly *The Keys of the Kingdom*, published in 1941, may be in danger of being forgotten. It was made into a 1944 film which made some changes from the book but nevertheless remains powerful viewing.



A J Cronin

Francis Chisholm's steadfast faith – challenged at times – has much to teach us today in the way we relate to others. Francis Chisholm's life was not an easy one. Orphaned as a small child when his parents were drowned together in the Tweed, he was adopted by his maternal grandparents and treated with appalling harshness by his grandmother. He worked in a shipyard but was rescued by his aunt and fell in love with her daughter, Nora. She was, however, pushed into a marriage with a man whom she detested, had a child out of wedlock, and committed suicide. The culmination of these events makes Francis reflect on his true vocation and he decides to become a Catholic priest.

This bald summary inevitably gives a melodramatic feel to the story but in fact it is the reverse of saccharine piety. Francis spends thirty-five years as a missionary in China and throughout his priesthood his goodness, humility and sense of humour win over a variety of characters from the Chinese themselves to an austere and proud German mother superior, not forgetting two American Methodist missionaries. His greatest triumph is in the final scene when, now returned home and a parish priest in his native Tweedside, he is visited by Mgr. Sleeth, the Bishop's secretary, who has heard of some disturbing practices: Fr. Chisholm has told a fat lady, "Eat less. The gates of paradise are narrow." And he has told his congregation that: "Atheists may not all go to hell". Moreover Fr. Chisholm cares for Andrew, the orphaned grandson of Nora who lives with him in the presbytery.

Mgr. Sleeth threatens to take Andrew away, behaves in an arrogant and heartless manner to him and to Fr. Chisholm and compiles a report saying that he should be compulsorily retired. He is met only with kindness and humility and then has his moment of great self-realisation: *He [Mgr. Sleeth] could not have believed himself capable of such sadism. But that very cruelty had purged the darkness from his soul. Without hesitation, inevitably, he took up his compiled report and tore it into shreds.... Then he groaned and sank to his knees: "Oh Lord,"- his voice was simple and pleading – "let me learn something from this old man".*

Francis Chisholm has passed his baton to us. Pick up today's newspaper with its accounts of unrest and intolerance and reflect on how to carry forward his compassionate and measured legacy, deeply rooted in the Gospels.

**Anne and John Duddington**

# Circle Programmes

## London & SE Circles

December Advent Day of Recollection *Mgr Patrick Kilgarrieff*

## Aberdeen

Contact: Margaret Smith, 01224 314566

## Birmingham

Contact: Winifred Flanagan, winifredflanagan@gmail.com

1 September Introducing The Newman Association  
9 October Retreat *Chaplain Fr Stephen Pimlott*  
3 November George Herbert *Dr Robert Wilcher*  
1 December The Infancy Narratives *Bishop David McGough*

## Cleveland

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

19 September Madonna House: a marriage of family life and the gospel  
*Sister Cheryl Ann Smith*  
30 October 'Mater Admirabilis', the birth of a global sacred icon *Dr Stefano Cracolici*  
21 November 'Gentle as silence' the life and hymns of Estelle White *Veronica Whitty*

## Coventry

Contact: Colin Roberts cjroberts08@talktalk.net

4 September Autumn Mass and Party  
25 September Philosophical issues for Catholics in communicating the Gospel today  
*Canon David Evans*  
17 October Morning Prayer at the Chapel of Unity, Coventry Cathedral  
28 October Joint Mass and lunch with students from Warwick University  
30 October Reflections on the Synod of the Family and the Apostolic Exhortation,  
*Amoris Laetitia* *Bishop Peter Doyle*  
27 November On being a Catholic in the public arena *Dr Philip McCarthy*  
8 December Advent Mass

## Croydon

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

10 September The World Meeting of Families *a delegate*  
15 October Grief to Grace: Repairing the damage of Abuse *Fr. Domini Allain*  
8 November The Catholic Union *Nigel Palmer*

## Ealing

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

1 November Inclusivity *Diarmuid O'Machu*

## Eastbourne & Bexhill

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

24 September A hospital Chaplain's ministry *Revd Frances Baldwin*  
October ABM & Mass to celebrate the Feast of Blessed JH Newman – TBC  
19 November Wine and cheese social and informal talk *Fr Neil Chatfield*

## Edinburgh

Contact: Lyn Cronin, lyncronin@btinternet.com

## Glasgow

Contact: Arthur McLay, mclay@btinternet.com

6 October Mass to open session 2018-19  
27 October Catholics and Schools after the 1918 Education Act *Conference/ Seminar*  
21 November The 1918 Act: was it indeed a panacea for Catholic Education in Scotland  
*Professor Sir Tom Devine*  
6 December Contemporary Persecution of Christians *Fr Timothy Radcliffe O.P.*

**Hertfordshire** Contact: Priscilla O'Reilly, 01727 864404, peor738@gmail.com  
29 September How can I be holy? *Panel & members discussing Gaudete et Exultate*  
12 October Mass to celebrate the Feast of Blessed JH Newman, followed by lunch  
14 October The SVP - Putting Catholic Social Teaching into Practice  
*Siobhán Garibaldi*

24 November Musical Evening

**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  
16 October The poetry is in the pty - WW1 poets *Rev Geoffrey Barnard*  
13 November Waiting on the Word - preparing for Advent *Malcolm Guite*

**North Gloucestershire** Contact: Stephanie Jamison, 01242 539810, sjamison@irlen-sw.com  
2 October The Cheltenham Street Pastors *Graham Ledger*  
6 November What is the Ordinariate? *Rev Stephen Lambert*  
4 December A Protestant's Contribution to the Catholic Sea Apostolate  
*Revd Robert Miller*

**North Merseyside** Contact: John Potts, john\_potts41@hotmail.com

**North Staffordshire** Contact: Vincent Owen, 01782 619698

**Rainham** Contact: Marie Casey, bmcasey@btinternet.com

**Surrey Hills** Contact: Gerald Williams, guillaume30@btinternet.com

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

**Tyneside** Contact: Ann Dunn, jadnew@btinternet.com  
26 September Why Inclusive Language Matters *Sue Oxley*  
28 November Laity and Clergy: Women, Men and Ministry in Historical Perspective  
*Teresa Saunders*

**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

September TBA  
26 October St Luke's Gospel and his Advent Pericopes *David Savage*  
30 November Women as Carriers of Living Water *Maureen Thomas*  
Dec/ Jan AGM & Christmas Social

**York** Contact: Judith Smeaton, 01904 704525, judith.smeaton@btinternet.com  
17 September With hearts and hands and voices (liturgical Music) *Sue Black*  
15 October Permanent Deacons *Dr. Bridie Stringer*  
19 November Vulnerability & Growth (life & work of Jean Vanier) *Rev. Dr. Chris Hughes*  
10 December The Shepherd, the Thief, and Sacramental Knowing *Hanna Lucas*