

# THE Newman

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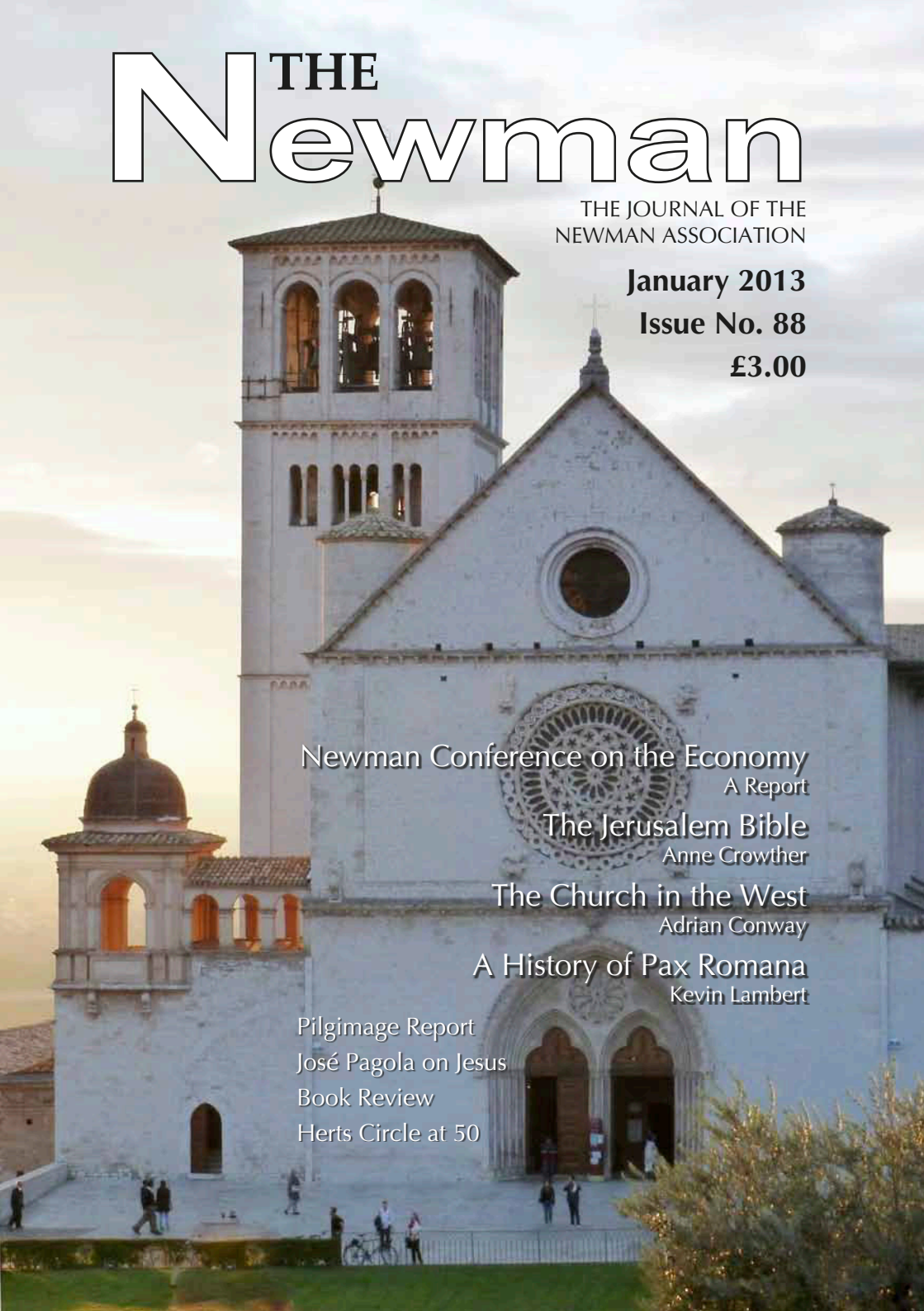
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**Cover picture: The Basilica of St Francis at Assisi, at sunset**

## Comment

Our September issue was concerned with a 70th birthday but in this January edition the theme is more one of 50th anniversaries. In Rome the recent visit by the Newman Pilgrims happened to coincide with the 50th anniversary of the opening by Pope John XXIII of the Vatican II Council. The anniversary was marked by the opening of a Synod of Bishops and by the inauguration of a Year of Faith. The event launched a “new evangelisation for the transmission of the Christian Faith”. Members of the Newman party were impressed by the large crowds and the busloads of bishops but this was not really what we had come to Rome for, which was to follow the path of John Henry Newman through the city some 165 years ago; a few days later we were relieved to be able to travel to the peace and quiet of Assisi.

The early 1960s were enormously dynamic and exciting years for Catholics, not least in this country. Some of the inspirations and, on the other hand, disappointments were discussed in our last issue. This time it is good to be able to tell the story of how Newman members were involved in the creation of the Jerusalem Bible. Fifty years ago, during 1962-63, members of the Newman’s Theological Studies Group became associated with the project through the development of an Index of Biblical Themes. It was described by the JB’s General Editor, Fr Alexander Jones, as “a key to a treasure”. Some fifty years later other excellent translations of the Bible into English have appeared and found favour so the JB appears to be slipping from its prime position in study and liturgy in the UK. But it remains a much-loved asset, and treasure, for Newman members.

Meanwhile the Hertfordshire Circle of the Newman Association recently celebrated the 50th anniversary of its foundation. Since those early beginnings it has prospered and with over 90 members, according to last January’s statistics, it is easily the Association’s largest single Circle. At the time of its formation the Association was still dominated by the London Circle but subsequent years saw a large-scale movement of young Catholics out of Central London to the suburbs and beyond, an exodus which was to the Hertfordshire Circle’s benefit. If the recent launch of

the Surrey Hills Circle is any guide the trend continues. Incidentally, both the current president and vice-president of the Association are Hertfordshire members.

**Barry Riley**



*Newman pilgrims prepare for Mass in St. Peter's*

## A report on the Newman Association's conference: "Beyond the rhetoric – how should Christians respond to the economic situation?"

*The conference was held at Amigo Hall, St George's Cathedral, Southwark, on November 10th, 2012. The three main speakers were introduced by Anthony Baker, President of the Newman Association. The following are summaries of the three talks.*



Ed West



Francis Davis



Peter Davis

### ***What can Catholics do in the economic crisis?***

**by Ed West**

The difference between this recession and previous economic declines is that this is a spiritual downturn, too. As a result it has led people to ask serious questions about the justness of the economic system and of society.

Perhaps the hangover is bad because we partied so hard; the decade of the 2000s was a feast of financial indulgence. Some great things have happened – in China and India trade liberalisation has lifted millions out of poverty, while in Britain the financial boom paid for great improvements in infrastructure (as the saying goes, each banker funds a nurse). But it was built on a confidence trick, casino capitalism, based on a housing boom in which people slept as they made money. At the height of the boom one Kensington house, owned by a friend of the Labour Party, increased in value by £25,000 a day – more than the output of world's biggest goldmine. Pay at the top was scandalous, pay at the bottom more so.

People are not searching for something different, and indeed Catholic Social Teaching is being talked about seriously. Both the concepts of Red Tory and Blur Labour have something of this in them, and what these ideas provide most of all is what we are lacking – a concept of solidarity. The Left is all about *égalité* and the Right *liberté*, but where is the *fraternité*? The political debate has become all about big business v big government. Our society is like a chair missing a leg, and I would say the Church is that leg.

But that is an argument that is difficult to make, for today both Left and Right contain a strong anti-religious streak, although the Left is more intolerant about unfashionable religious mores. Catholics on the Left try to ignore this problem, like ignoring a sore point with a friend, but you can't have social morals without private morals. You can't hold the bank boss accountable for his actions but not the teenager on the estate; that is denying responsibility and therefore respect.

You cannot separate sex and money. And Phillip Blond was correct to say that

"Thatcherism", as understood by some of her followers if not by the Lady herself, was a continuation of the morals of 1968. The 1960s featured the biggest "privatisation" of all, the privatisation of morals. The selfishness we associate with Thatcherism pre-dates 1979, as shown clearly by crime figures, the number of broken homes and charitable giving. New Labour in a sense was a fusion of 1968 and 1979, and it came during a profound change in British society, a tipping point when a Christian society became truly post-Christian. It replaced this with statism, which is the idea of the state as church, with its own faith in "equality and diversity" and its commandments ("thou must not discriminate").

But the state is not at all good at being Church, and nor is mammon. Capitalism needs God, it needs the trust and internalised moral direction that only religion brings; this economic crisis, based on greed, easy credit and spending for today, has profound moral roots, and without Christianity we will find it harder to fix not just our society but our economy too. That is what Catholics have to offer.

### ***How should Christians respond to the economic situation?* by Francis Davis**

Francis Davis devoted most of his talk to political and, especially, social questions. He began, though, by posing several provocative questions. Are you a professional Catholic or a Catholic professional? Do you prefer traditionalism or neo-conservatism? Do you want lay apologetics or Catholic witness? Do you think Catholicism is the last respectable prejudice?

In recent years he has worked as a government adviser on social issues at the Department for Communities and Local Government, both for the Labour Government and the Coalition, and he has been connected to bodies such as the Las Casas Institute at Blackfriars Hall, Oxford, and the social policy think tank ResPublica.

He discussed the early days of the welfare state in the UK, describing it as "very hierarchical", a symptom of which was that hospitals tended to look like factories. In the period from 1945 onwards the Catholic Church had almost nothing to say about the welfare state (except when it came to schools). Anglicans, however, played a big part in the development of the welfare state. A key aspect was redistribution: 10 per cent of people paid tax which was transferred to the 90 per cent of the population at the lower levels. But now the welfare state has stopped redistributing. And the Catholic Church had continued to ignore much of the social agenda: the Catholic Social Guild campaigned on pro-Life questions, for example, but has been criticised for ignoring wage-related issues.

He posed another question: What does Catholic Social Teaching mean for political engagement? Solving social problems requires an attitude of mind. There must be an emphasis on bottom-up solutions and an encouragement of social entrepreneurs. Localisation was a key aspect. He pointed to deficiencies in Catholic education: the schools are run by dioceses which fail to co-ordinate effectively. And he went on to criticise some of the policies of the current Work and Pensions Secretary Iain Duncan Smith (whom he advised at one stage). While in opposition Mr Duncan Smith had spent a very large amount of his time studying social problems in Glasgow. "But applying Glaswegian solutions to Birmingham or London doesn't work."



Drawing on his experience as a Whitehall-based adviser he gave some interesting insights into the sheer pressure of work in political circles, with a constant torrent of emails to be dealt with.

Then, with the aid of series of slides he described various examples of social innovation. These included special types of bank card which might provide improved access to financial services for the “great unbanked”. In a quite different area he described how wheelchair access had been improved through the invention of mobile phone “apps” which gave warnings of local bumps and barriers. Such apps could even have a commercial value.

It was important to develop the right attitude of mind. But the Church was failing to adjust in the right way to the challenges. He lamented the fact that the recent Synod in Rome failed to include a contribution from a single social scientist or social entrepreneur.

### ***Recovering Early British Co-operative Socialist Strategy***

**by Peter Davis**

Peter Davis drew certain parallels between the circumstances in which the working classes of the UK in the early Industrial Revolution found themselves and the global context for the people facing today’s labour market, state and civil society. He then, however, identified some profound differences between then and now in terms of the structure of commodity markets, the direction of technology, the threat of resource depletion and climate change. Dr Davis, who is an Honorary Visiting Fellow of the University of Leicester, claimed that the welfare-optimising free market and the idea of consumer-led continuous economic growth were both obsolete concepts, as indeed was the social democratic Keynesian model of a regulatory state. In this context of failed models he raised the question as to whether there is anything we can learn from an almost forgotten early chapter in British labour movement history.

The paper was premised by the assumption that the accepted consumer-led growth model of modern capitalism is quite simply unsustainable without dramatic technologically-induced transformations of nature – including human nature – through the introduction of genetic modification and artificial intelligence.

Drawing on the ideas of the early British Co-operative Socialists, a radical rethink was required to establish a dual strategy. One strand of this strategy would be to achieve a shrinkage of the money economy and a rebirth of a *domestic* (or household) economy as the most viable methodology to re-engage the world’s marginalised, excluded and impoverished majority. For this to be viable we must rediscover Adam Smith’s Labour Theory of Value and also the emphasis of various pioneers – including William Thompson (1824), Thomas Hodgkin (1825), J.F. Bray (1838) and William King (1844) - on bottom-up incremental capital accumulation through co-operative structures. This should be applied to families for the production of domestic use values that can complement, and sometimes develop into, forms of co-operative operating in a regional money-based economy.

Secondly, he suggested a complimentary strategy for the transformation of the *money economy* from a focus on the economics of growth to one of sustainability and responsibility based upon the recovery of Robert Owen’s vision in his *A New View of Society*<sup>1</sup>. Owen’s ideas were reintroduced into the modern debate about

stakeholder management by the former chief executive of the UK Co-operative Bank, Terry Thomas, and defined as the *Inclusive Partnership* approach. This approach provided a management strategy to overcome the agency failures evident in big co-operatives, government and corporate organisations today. Moreover, he said, it is one that will particularly suit co-operative values and structures. When the Inclusive Partnership approach is operated within the framework of environmental sustainability it becomes the appropriate business model for today<sup>2</sup>.

Referring to his paper\* Peter Davis concluded by saying that the Catholic Church must continue to explore collaboration, and work for the common good with all forms of organisation and government. At the same time the Church must fearlessly preach against those whose policies invite climate change as a business opportunity and who see resource depletion as a means of competitive advantage and profiteering. The dual strategies could only assist in creating a business environment and civil society context necessary to assist the urgent process of wider reform in the commanding heights of the global economy. He asserted that both these strategies were consistent with Catholic Social Doctrine.

\* *Recovering the Early British Co-operative Socialist Strategy*: The full text of this paper is available from [www.newharmonypress.coop/publications](http://www.newharmonypress.coop/publications)

1. *A New View of Society* by Robert Owen, 1813
2. *Inclusive Partnership in the Real World* by Terry Thomas, University of Sheffield Political Economy Research Centre (PERC), 1997

### ***Reports from Discussion Groups***

In the afternoon members gathered in four discussion groups to assess the speakers' views and give their own suggestions. There were, however, no very clear general opinions on how to respond to such a big theme. Group A had discussed job satisfaction and the problems in being part of an organisation and in feeling appreciated. The spread of do-it-yourself checkouts at supermarkets was "part of the pattern of jobs being eliminated". There was, it was suggested, a "social duty to employ people". Perhaps a "massive housebuilding effort" would provide both housebuilding and work.

Group B had pondered gloomily on whether there would be a world war before the oil ran out. But a practical short-term answer to the economic problems might be to buy local products. Otherwise, education was failing to meet the economic requirements. Parents were failing too, and parenting classes were needed. But we should study Catholic Social Teaching, and "we must accept responsibilities as well as rights".

Group C had discussed different models of the economy and looked for ways in which "we locally, as a parish, can get involved". Meanwhile Group D had worried about youth unemployment as being "one of the biggest problems we have". More philosophically this group had debated "the importance of trust". In the past "economic systems had depended not so much on regulation as on trust". But how could trust be created? Again, this group turned to the possibility of supporting local industry. In Catholic terms there was a preference for "parish-led initiatives rather than proposals from the hierarchy".

## ***A letter to the Editor on the conference from Dave Taylor***

Dear Editor

Having been introduced to medieval philosophy, the history of the Reformation and the significance of Catholic Social Teaching in 1952, and having (at 76) lived through a Christ-inspired recovery from one catastrophic economic slump, only to find myself in the depths of another, I was sad that only 30 of us attended the Newman Conference at Amigo Hall. Perhaps the question posed – "What can I do about it?" – proved off-putting.

At the beginning of the Hitler war Dorothy L Sayers, in *Begin Here*, wrote to those too old to fight: "The end of one civilisation is the beginning of another, and it is the men [sic] who are living through the collapse of the first who will decide the nature of the second". Her Anglican archbishop, William Temple, chaired the 1941 Malvern conference on this, which opened enough traditionally Conservative eyes for the radical Attlee government – Britain's best, claimed one of our Amigo speakers – to be returned at the next election. His continuation of wartime rationing and the transformation of Empire into Commonwealth kept us pulling together and "won the peace". Post-war European reconstruction, leading to the European Economic Community, was led by Catholics. In America, Catholics inside government enabled Keynesian economics to succeed domestically, but internationally his proposed controls on national finances were undercut by US financiers.

This caused enough difficulties – for internationally owned banks and multi-national corporations – for Thatcher and Reagan to be elected to simplify government and globalise trade with electronic communication, starting with the stock markets. Our government privatised our public utilities (Macmillan's "family silver"); America has used us as a Trojan Horse to transform the old EEC into a banker-run EU on US lines. (Catholic President de Gaulle, if you remember, wouldn't have us). Fraudulent financiers – having hijacked governments – arranged that the poor should pay interest rather than the rich pay tax, and then inflated bubbles to bursting point, first in the stock market and then in property valuations. Instead of now writing down paper debts to realistic levels they are bankrupting businesses, foreclosing on homes and imposing an "austerity" which is utterly unnecessarily destroying the real wealth we already had.

So The Newman had a one-day conference on what can be done. First we listened to three guest speakers. Conservative journalist Ed West made clear the problems we face, but without venturing into why we have them. Catholic activist Francis Davis started off talking about influential people (suggesting the strategy I call "converting Constantine") before giving a fascinating insight into the hectic lifestyles of the people he advised in government. Labour academic Dr Peter Davis advocated renewed study of Anglican social concern c.1800 and the Non-conformist co-operative movement – both long before the Marxist and Fabian state socialism which Pope Leo XIII objected to in 1893.

After lunch we broke into groups to "confer". Such an approach can go wrong when the issues are as far-reaching as "the economy". We, "the Mystical Body" of Christ,



are not all the same, but different types of people with different jobs; like members of a team, we are not called on to *do* each other's jobs but do need to *understand* them (1 Cor 12). What *can* we do? Some of us are looking for what I call "sticking plasters", others to smooth off "sharp corners" that create the need for sticking plasters. Just a few of us are designers thinking in terms of practicable alternatives which don't involve "sharp corners" at all.

As a visual thinker I suffer a handicap: newly-imagined concepts do not yet have labels and verbal thinkers struggle to imagine what I am talking about. Oh, for the early days of The Newman, when Special Interest Groups like that in Philosophy of Science met regularly (though in London) and could go over such argument until it had been understood, subjected to criticism and made intelligible by wordsmiths.

And that is the point of this letter. I *do* have a practicable alternative to capitalism which is in every way more "economic", can be sketched on the back of an envelope, doesn't involve "sharp corners" and in which the power-forsaking Word of God and 1970's Information Systems analysis meet. I had hoped this might find a hearing in the Newman Special Interest Group in Ecology, or among Chestertonian Distributists, or with the Lonergan Society's interests in Method in Theology and a New Political Economy. I have come to feel like a one-man "Newman Special Interest Group in Alternative Interpretations of the Economy". Perhaps it is time to make that official and invite interested Newman Members to join me for the occasional weekend here in beautiful Malvern.

One little grumble: I was dismayed to find Philip Booth of the Institute of Economic Affairs defending the insanity of mainstream economics in *The Newman* (September 2012); telling us that a particular ordering of society is a task beyond the gifts God has given us while "forgetting" that is what Roman and Norman conquerors, so-called Princes of the Church and the politicians and bankers of "The Glorious Revolution" (1688) have imposed upon us; and telling us to ask government humbly to create a just order while "forgetting" that those specialising in economics, management and government are just as fallible as those with experience of being misgoverned.

On the contrary; we need Chesterton's imaginative people to see and say what we need (i.e. the Christian ethos) where or when it is not there; courageous people to give this by now unexpected message a hearing and support; eloquent people like Francis Davis to go out and teach all nations not freedom *from* the Law, which Booth rightly complains of, but the freedom of self-government. We also need people gifted with practical imagination, an up-to-date understanding of information systems and the humility to learn from their mistakes. Such people can help us develop an alternative to our capitalist political economy aimed at *harmonising* our biological, economic and social activities instead of ever more destructively *channelling* them.

*"While everyone was asleep, [the] enemy came, sowed darnel among the wheat, and made off". See Mtt 13:24-30 for Jesus's advice on what to do when the horse has already bolted.*

**Dave Taylor**

# The Jerusalem Bible and the role of the Newman Association

Anne Crowther

The Jerusalem Bible published in 1966 was founded on scholarship of the 1940s and 1950s gathered in *Le Bible de Jerusalem*. This was a time when, as Dom Henry Wansbrough put it in the *Scripture Bulletin*, in 1985, “Catholic biblical scholarship was still timid and still looking over its shoulder at the condemnation from Rome received in the early years of the century”.

So it was still considered perilous to specialise in scripture when Fr Alexander Jones, the future editor of The Jerusalem Bible, began to teach at St Joseph’s Seminary, Upholland, in 1936. But for his students of scripture the Encyclical of Pope Pius XII, *Divino Afflante Spiritu* (1943), which gave approval to analysis of the Bible by Catholics, and to new translations from the original tongues, was not startlingly new. Without realising it they had already been enjoying the first taste of the biblical revival.



During the Easter week of 1940 Fr Jones, joining a number of other priests, attended a meeting at St Edmund’s House, Cambridge, and formed the Catholic Biblical Association with the aim of promoting bible study for “small but eager societies which have hitherto lacked the tools”. Even during the Second World War a movement was gathering pace in several countries. The idea for a new French translation of the Bible (although there were already other new bibles then in circulation) came from a Dominican: Fr Thomas-Georges Chiffot, the assistant director of the Dominican publishing house, Editions du Cerf Paris, in 1945. For him the other bibles took “too timid a critical stance”. The new work would be subject to what was until then a subversive concept: literary control – “helping the exegete to avoid the pitfalls of professional jargon”.

The project was immediately accepted by Fr Roland De Vaux, Director of *Ecole Biblique*, Jerusalem, a French academic establishment founded in 1890. Several professors of the school became involved. The first of 43 books appeared in 1948 and the last in 1954 but they cost an Englishman more than £20. The one-volume edition *Le Bible de Jerusalem* published in 1956 was nearly 1,700 pages in length and strongly bound so that it would “lie open flat upon the desk”. Priced at 1,800 francs (about £2), “we now have the best bible in the world” wrote Fr Jones in *The Life of the Spirit* (1956.) “French?” he continued, “It may now be announced that an English translation is afoot”. In due course the contract for an English translation, named The Jerusalem Bible, was signed between Longman’s, Green and Co and Editions du Cerf in March 1958.

Michael Longman, an Anglican lay reader, had as a director of Longmans, Green & Co developed “the relatively unprofitable theological side of the business” noted Asa Briggs in *A History of Longmans and their Books*. When he came under pressure to accept limits to the “large number of religious titles which he was proposing” Michael Longman established a new imprint, Darton, Longman & Todd, with John Todd, Tim Darton and Elizabeth Russell as his associates. The firm was owned by its employees.

But the broader team that came together as collaborators – 27 were listed in the First Edition – arose through relationships which had developed over an extended period. Thus the head of French at Huish's Grammar School, Reginald Trevett, who was also organist and choirmaster at St George's RC Church in Taunton, was one of the collaborators who developed The Jerusalem Bible. And among the people attending a biblical study group held at Reginald Trevett's home during the Second World War were John and Kenneth Todd and their friends from Manchester, Roy Norbury and Alex Thomson who together, as conscientious objectors, established a land community and a school for evacuee children in the area.

John and Kenneth Todd came from a family of iron and steel merchants, Todd Brothers, in St Helen's and Widnes. The firm followed a strict religious policy of refusing employment to Catholics and the family home, Woolton Park, was sold to become the lodge of the Anglican Bishop of Liverpool. But in spite of all that John and Kenneth were received in 1944 into the Catholic faith at the same St George's, Taunton, by Canon Richard Iles.

It was much later, in January 1958, that Fr Thomas-Georges Chiffhot from Paris visited St Joseph's Seminary, and the same month Fr Alexander Jones met Ronald Senator, future professor at Guildhall School of Music and the London University Institute of Education. The occasion was the fourth Ecumenical Conference to be held at Spode House (near Rugeley, Staffordshire) where Fr Jones delivered a paper on biblical inspiration. In those days three to four thousand visitors came every year to Spode House, though 75 was the maximum that could be accommodated at any one time.

Ronald Senator could read both Hebrew and French, having received training from the Jesuits while living in the Monastery of Lyon for the purpose of becoming a Carmelite. Mary Gill, widow of Eric Gill, the sculptor, became his godmother when he converted to Catholicism after graduating from Oxford University. Fr Jones invited him to translate "two or three books" for The Jerusalem Bible.

Senator lived for a period in the Cistercian Community on Caldey Island (off Tenby, South Wales.) One member of the original community on Caldey Island, and Prior from 1921, was Dom Wilfred Upson who became the first Abbot of the Benedictine Prinknash Abbey in Gloucestershire. This was home for the concrete poet and wartime Army intelligence officer Dom Sylvester Houédard who also became a collaborator for The Jerusalem Bible.

In this way a curious variety of people came together on the project. Another, a little later, was Martin Redfern who volunteered, on the advice of Fr Laurence Bright, the Dominican theologian, the services of the London Circle of the Newman Association to develop an index of biblical themes for *Le Bible de Jerusalem* in the English translation.

Joseph Blenkinsopp SDB also supervised such a bible study group. After being approached by John Todd he used the Standard Hebrew Bible by Rudolf Kittel as a source for the translation of the Books of Samuel, Kings and Chronicles for The Jerusalem Bible, and similarly the Maltese Prospero Grech OSA used his student copy for the Book of Habakkuk.

Perhaps the most famous of the collaborators was the *Lord of the Rings* author J R R Tolkien. He translated the very short book of Jonah (without using the word "whale").

## The role of the Newman Association

The London Circle included half a dozen graduates, new to working in London, who formed a Theological Studies Group. They met at each other's homes for bible study under the guidance of Fr Laurence Bright, originally an Oxford mathematician (who during the Second World War was borrowed for early preparatory work on for the atomic bomb). It happened that later Martin Redfern became owner of the publishing firm Sheed & Ward, though paradoxically the firm, under previous proprietors, had declined an invitation to the major Catholic publishers to submit tenders to publish The Jerusalem Bible.

The Theological Studies Group (TSG) was set up within the London Newman Circle in the early 1960s but spread to other circles from there. Laurence Bright tutored two, if not three, groups himself and recruited scripturally expert tutors for the others. They were called TSGs rather than Bible Study Groups because, according to Martin Redfern, "we didn't want the authorities taking too close an interest in this dangerously Protestant activity".

The pattern was that a biblical passage would be selected for study, with particular reference to both the literary-critical background and to the biblical-theological themes. Members would write an essay, send it to Fr Bright and then meet for discussion. They found it helpful to use the (French) Jerusalem Bible, with its excellent introductions and notes, alongside other commentaries. So it seemed natural that, at Laurence Bright's instigation, they should approach DLT when the plan for the English translation was announced. They were recruited to compile an index of theological themes as they occurred in the footnotes.

Regular attenders at the meetings on Saturdays at the Redferns' house included John Bryden, Celia Capstick, Mary McCarthy, Iain Davidson, Theya Molleson, Tony Ricci and Peter Worden. They undertook a laborious task of recording on index cards the footnotes on the latest galley proofs, then collating and cross-referencing the data on to further cards. "All in all, it was a lot of fun," says Martin Redfern, who remains a Newman member and is at present chair of the Ealing Circle.

The work of the London Circle of the Newman Association on biblical themes started in 1962-63 and continued into 1965 which was the year Martin Redfern joined Sheed & Ward, with Laurence Bright later becoming editor there. The TSG met "mid-morning to late afternoon" every Saturday at Martin Redfern's house: "Moir and I were the only ones who were married," he explains. Michael Longman, on his way home from the office would, on Fridays, call on Martin Redfern living in West London in, first, Rossall Crescent and, later, Freeland Road, and bring him bundles of galley sheets.

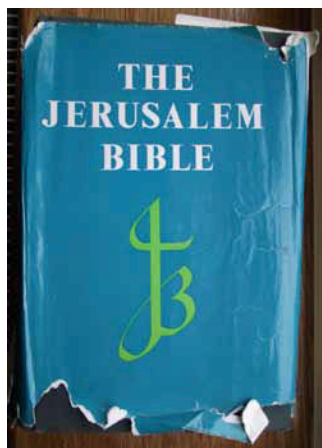
Number 16 Freeland Road was a three-storey Victorian house with large rooms in one of which was a table tennis table. The Saturday lunchtime meal consisted of stew, rice and French bread (and because the French baguettes were only eaten by the Redfern family on Saturdays they were therefore named by their children "index bread"). Afterwards the team of indexers relieved the stress of the collation and cross-referencing by playing table tennis, darts or cards.



*Martin Redfern*

But he was too busy with other work to undertake very extensive commitments in respect of the bible project.

After a deterioration in health Alexander Jones was transferred to lighter duties as Chaplain to St Vincent's School for the Blind and Partially Sighted, West Derby.



*A first edition of the Jerusalem Bible from 1966: tattered but treasured*

Less than a year later Fr Jones's name appeared on a list of candidates to join the staff of the future Christ's College, Liverpool, as "spiritual director as well as lecturer in selected theological topics - especially Holy Scripture." His appointment as Head of Divinity at the first purpose-built co-educational Catholic college, Christ College, was officially confirmed on May 1st 1964 though he continued to live, until accommodation at Christ's College was completed, in the 1911 Priest's Lodge, West Derby. This was situated next door to the school's farmhouse where, in the square-shaped parlour which reeked of his cigarette smoke, were both his table and the flickering 14-inch television which he would watch whenever cricket was broadcast. The Priest's Lodge today is home to the former electrician of Lambton & Hubster which had its shop in one of the properties

of the Catholic Blind Asylum. Joe Lambton would regularly be requested to repair the parlour television set.

The College Principal Fr Louis Hanlon had, before his untimely death in a car crash early in 1965, made preliminary arrangements for two of The Jerusalem Bible collaborators to deputise for Alexander Jones during his official leave to complete the bible during the Easter and Summer terms of 1965. Fr Hanlon was a catechetical specialist: he was a visiting professor to the Lumen Vitae Institute, Brussels in 1958 which was, before the founding of the London College of Catechetics in 1965, with Strasbourg and Paris the only place where full-time training in catechetics could be obtained. His choice of cover for the summer term (May 3rd - July 16th 1965) was the Principal of the new London College of Catechetics, Hubert Richards.

Another Jerusalem Bible collaborator was the Dominican Aldhelm Dean, a member of the Society of St Gregory, which was established to promote a wider understanding and love of Gregorian chant and to give greater impetus to congregational singing. Music was seen by him as a vehicle for prayer. He wrote in *Liturgy* (January 1956): "That prayer should be vocal is encouraged by the only explicit instruction on prayer given in the Gospels, which began *"when ye pray say..."* Dom Dean, who was responsible for the Book of Hebrews, started his career as an apprentice of the agricultural machinery makers Ransome, Sims & Jeffries, of Ipswich, but later became an acknowledged authority of Gregorian chant.

Another member of the Society of St Gregory, Patrick Morrison, who was involved in developments in liturgy on the Continent, saw that the Society was not moving in the direction Church music was likely to go: that is, towards Mass in the



vernacular. In 1958 he established a splinter group, the Church Music Association, with a yearly grant of £10,000 from the hierarchy, to pioneer the new idea of congregational singing in the vernacular. Composers were now encouraged to write and publish music for the new English Liturgy though written approval from the National Commission for Catholic Church Music was required to be printed in all new music before it could be sung in church.

The announcement that The Jerusalem Bible had been approved for liturgical use was published in *The Tablet* on October 29th, 1966. But progress was not always smooth. The Magnificat (Luke 1:46-55) from The Jerusalem Bible was set to music by William Tamblyn, editor of Church Music, the Church Music Association's magazine. Although broadcast by the BBC it was censored by the Royal School of Church Music for including the setting of the word 'yes', as in 'Yes, from this day forward'. William Tamblyn responded that this was representative of "the level of the censorship in those days". Nevertheless Tamblyn continued to source psalm settings from The Jerusalem Bible for the parishioners of Father Harold Winston, founder of the St Thomas More Centre for Pastoral Liturgy in North London. In America settings from The Jerusalem Bible are in evidence in the supplement to *The Hymnal* (1940). Under the title *Songs for Liturgy and More Hymns and Spiritual Songs* this collection was published in 1971.

Another story of the transition into the liturgy was told by a further Jerusalem Bible collaborator, Fr Douglas Carter (Books of Maccabees and Acts). He was in his last parish (1959-1969), the scattered rural community of St Joseph's Church at Thame in Oxfordshire, when he enjoyed an "unexpected and moving experience". He heard Psalm 21 (*Thanksgiving for the King*) at the stripping of the altar taken up quite spontaneously by the whole congregation.

The 1967 Summer School of the Society of St Gregory was held at Christ's College Liverpool between July 31st and August 7th. 170 people participated with members paying fees of £13 while non-members paid £13 10s. Dom Dean, "an invaluable presence for many years at the summer schools", suffered a major heart attack during the week-long course. The remainder of his life was lived at Quarr Abbey where he had before returned after the death of his mother who had lived in one of the estate cottages at Worth Abbey.

Evalina 'Eva' Burnley was living in Egremont, Wallasey, when she typed the complete edition of The Jerusalem Bible for Alexander Jones "and without complaint, often re-typed every word with the greatest accuracy". Eventually the proofreaders, who were mostly retired schoolteachers, priests and theologians, celebrated the completion of their task with a party held in a Brighton beach hut. But, reading in bed, Mrs Hilda Darton, wife of Tim, the publisher, opened one of the first copies of the printed book and found an error in Genesis 1:1. Every copy was returned to the printer.

Other problems had to be endured. For example, on the day following the Bible's launch on October 20th 1966, a reception with a Chinese buffet spread was laid on for church leaders gathered at Westminster. Moreover Tim Darton was scheduled to appear on television to publicise the new Bible. But fate spoiled the party: on that day in mid-Glamorgan 144 people, including 116 children, were killed in the Aberfan mining disaster. The publicity campaign was very badly timed.

There were further difficulties when Michael Longman eventually decided to publish a revised version of The Jerusalem Bible based on the 1972 revision of *Le Bible de Jerusalem*. Dom Henry Wansbrough, the distinguished biblical scholar of Ampleforth College, was asked to look through the revision of the Letter to the Hebrews. He commented: "I thought there were many places where it was less than the original."

Although the editors of *Le Bible de Jerusalem* communicated after this that any revision must either be made by Wansbrough (or another unnamed former student of L'Ecole Biblique) it was Darton, Longman & Todd's intention that only when the revised texts were ready would Wansbrough's expertise be used. In what was subsequently called "the bombshell" Pierre Benoit of *Le Bible de Jerusalem* wrote to DLT refusing to allow the revised version to be called The Jerusalem Bible unless it was actually edited by Wansbrough.

That took a long time. The housemaster's room at Ampleforth School was a place where pupils were welcomed at any time to relax and chat. But it was at Dom Henry Wansbrough's desk in the corner of that room during seven years of 45-minute lesson breaks between teaching full-time, and with early morning work, that *The New Jerusalem Bible* was prepared. It was finally published in 1985.

*Anne Crowther is a historian*

## Concerning Circles

### New Members

Recruitment has been going well lately and we can now welcome the following new members who have been elected at recent Council meetings. They are attached to Circles as shown:

Ms F.Boyle (Glasgow), Miss M.M.Brennan (Wimbledon), Mr J.M.Burling (Wimbledon), Mr J.Connell (North Merseyside), Mrs M.P.Farley (Wimbledon), Mr B.L.A.Greaney (Birmingham), Mr C.A. & Mrs E.M.J.Hinton (Hertfordshire), Mrs P.Hoare (North Merseyside), Mrs E.M.Jenkins (Aberdeen), Mr B.Miller (Aberdeen), Mr M. & Mrs P. McElroy (Hertfordshire), Mr D.Morley & Dr M. Murphy (North Merseyside), Miss M.Priddle (Surrey Hills), Mr P.E. & Mrs R.M.Robinson (North Staffs.), Mr K.P.Sadler (Aberdeen), Mrs S.Sleigh (Aberdeen), Dr M.Spencer (Wimbledon), Dr M.Weaver (Birmingham), Mr A.E. & Mrs T. Whittaker (North Merseyside), Mrs C.J.Williams (Wrexham).

### Requiescant in Pace

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

Prof. R.J.Brech (Unattached), Prof. J.H.Burns (Ealing), Mr A.N. Charlton (Tyneside), Mrs M.R.Coll (Aberden), Mr C.R.A.Cunliffe (Unattached), Mrs M.M.Cunningham (North Merseyside), Mr D.Fernback (Hertfordshire), Dr M.Hodkinson (Unattached), Mr F.K.Longworth (Wimbledon), Mr D.Shorthouse (North Glos).

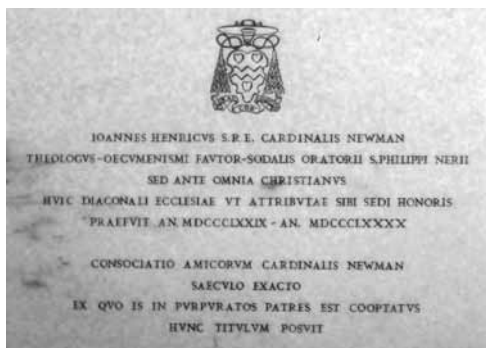
Kenneth Longworth was a previous Chairman of the Wimbledon Circle and lived to see its recent successful revival.

# Pilgrimage to Rome and Assisi

By Barry Riley

Earlier plans for Newman pilgrims to travel through a war-torn Middle East, or on a search for the Northern British saints in places like Lindisfarne and Iona, had to be abandoned; but all roads lead to Rome and it was eventually decided to mark the Association's 70th anniversary with a John Henry-linked theme: his personal associations with locations in Rome. In addition the pilgrimage, the eleventh in the series going back to 1996, moved on to Assisi for two days.

Unexpectedly the pilgrimage, in early October, coincided with the opening of a Synod of Bishops on the "New Evangelisation" and the Year of Faith. This required some slight changes to our programme as the Pope held an open-air Mass in front of St Peter's Basilica on the Sunday and Rome was very busy. On the Monday we were able to observe busloads of bishops as they travelled to their conference centre, often carrying heavy briefcases, though sometimes junior clerics were there to help. Our short period in Rome also coincided with the 50th anniversary of the opening of the Vatican II Council. And as a bonus it included the feast day of John Henry Newman on Tuesday the 9th.



*Newman's plaque in the church of St.Giorgio in Velabro*

We stayed in Rome, only a five-minute walk from St Peter's, at the Hotel della Conciliazione, named after the political deal struck between Mussolini and the Vatican in 1929. Indeed, our first item on the timetable was at the great Basilica where we gathered early on the Saturday morning for Mass. Large numbers of visiting priests say Mass at St Peter's with its many altars and chapels and it was amusing to see the impatient celebrants replacing each other in

almost indecent haste. It was the privilege of our chaplain, Fr Fabian Radcliffe, to say Mass at an altar which housed the relics of Pope John XXIII who initiated the Council half a century ago.

We then spent some time exploring the baroque splendour of St Peter's. Markings on the floor compared the size of the Basilica with other churches around Europe and unexpectedly acknowledged St Paul's Cathedral in London as the runner-up – though the English place of worship was described as "pagan". It was also interesting to note a large plaque in the stone floor of the portico commemorating Vatican II.

In the afternoon we went to the Basilica of St John Lateran, the Pope's other church as the Bishop of Rome. It is the place where Newman was ordained as a deacon in May, 1847. First built in the fourth century it has been reconstructed several times since and, like most large Roman churches, it is extravagantly decorated. We visited the adjacent Scala Santa, the 28 steps of which can only be climbed by the

faithful on their knees; however, most Newman pilgrims were reluctant to test their delicate – and sometimes artificial - joints in this way and they climbed alternative staircases on foot. Our tour that afternoon closed with a walk to the Basilica of Santa Croce where Newman, after his ordination, spent his short Oratorian noviciate.

On the Sunday morning we avoided the crush around St Peter's and took in a bit of ancient Rome. Our bus took us around various parts of the city, including an external look at the Basilica of St Paul Outside the Walls. Passing on foot through Michelangelo's Campidoglio Square we had an excellent view of the Forum from the hillside above. In the afternoon we celebrated Mass just off St Peter's Square at the church of Santo Spirito in Sassia, a church that has a significant Polish congregation and boasted a large picture of Pope John Paul II on its front wall. That evening several members of our group enjoyed dinner with three senior officials of Pax Romana who were in Rome in connection with the Synod.



*Pilgrims on the steps of the Basilica of St. Clare, Assisi*

The next day, Monday, we tracked down John Henry Newman again. Morning Mass was in the splendid Chiesa Nuova of St Philip Neri, actually in a charming side-chapel dominated by a portrait of the saint himself, who is in fact buried there. He was the founder of the Oratorians, the order which Newman joined; with the support of Pope Pius IX, Newman in 1847 established in London the Oratory of St Philip Neri and subsequently the Birmingham Oratory where he himself lived for almost 40 years. One or two of our group also visited the nearby Church of St Giorgio in Velabro – England's patron saint – which was chosen as Newman's titular church when he was made a cardinal in 1879. A tribute to IOANNES HENRICVS CARDINALIS NEWMAN is written in stone in St George's.

Our pilgrimage timeline was slightly out of order, however, because it was in 1846 that Newman had arrived in Rome, having been received into the Catholic Church

in England the previous year by an Italian Passionist Fr Dominic Barberi. So in the afternoon we, in effect, went back a year by visiting the College of Propaganda Fide where, at the age of 46, John Henry Newman engaged in brief studies for the Catholic priesthood. He was ordained by Cardinal Fransoni on May 30th 1847 in the College's Chapel of the Three Kings, which we visited. We were also given an opportunity to peer into the small upstairs Newman Chapel at Propaganda Fide where John Henry celebrated his first Mass, and from outside the doorway we could see his portrait hanging on the wall. Unfortunately, though, for some reason we were not permitted to go inside this elegant chapel.

We progressed on a walking tour to a number of other impressive churches that afternoon. At the church of St Ignatius of Loyola we walked into the academic Mass for the start of the new term at the Gregorian University; the singing was most impressive and most of our group spontaneously joined in the Kyrie from the Missa de Angelis. The Basilica of Santa Maria Sopra Minerva was next – it is Rome's only large Gothic church, and was the stronghold of the Dominicans, so it was a fitting place for Fr Fabian to inform our guide of the difference between a monk and a friar. Just down the road the Pantheon offered pagan splendour (though it has been consecrated as a Christian church since 609 AD); and the French Church of San Luigi dei Francesi gave the chance to look at three celebrated Caravaggios depicting stages in the life and death of St Matthew. Our perambulation ended at the spectacular Piazza Navona, packed with artists trying to sell their masterpieces, or at least offering to sketch portraits of the passing tourists for €10 a time.

On our final morning in Rome we visited the English College, a seminary for the education of English and Welsh priests since 1362. Our host was the chaplain to the students. In the sixteenth century newly-ordained priests were sent back from the College to almost certain death in England. A tragic death list on the wall is a commemoration of those terrible days. More recent history is very encouraging, however; after a fall in vocations during the latter part of the 20th century, when at one time the number of students dwindled into the 20s, the total has now risen to more than 40. At the English College we were able to celebrate our Mass on the Feast of Blessed John Henry Newman. It was an opportunity to sing *Praise to the Holiest in the Height*.

But it was time to say *arrivederci* to the Eternal City. The Newman Pilgrimage was moving on to Assisi. However, just before we reached there we stopped off at the Baroque Basilica built as a huge outer shell for the tiny chapel, the Porziuncola, which was Francis's original place of worship. That was down on the plain, but Assisi itself is perched up in the Umbrian hills and it is, of course, the site of the *real* Basilica of St Francis. That became the focus of the final two days of our pilgrimage.

Next morning we walked the short distance from our hotel down to the Basilica, which was shrouded in autumnal mist. Here we were privileged to celebrate our Mass in the underground chapel at the tomb of St Francis. Afterwards a local guide took us around both the lower and upper basilicas, giving us explanations of many of the famous frescoes, some by Giotto. In the earthquake of 1997 the lower part of the structure proved to be robust but the upper basilica was badly damaged:



collapsing debris killed four people who are commemorated by a plaque. Today, though, the damage is scarcely visible apart from the presence of areas of blank plaster where repairs to the stone walls have been carried out.

Our guide then escorted us along Assisi's main street – not surprisingly called the Via San Francesco – to the Basilica of St Clare, the follower of St Francis who founded the "Poor Clares". There was something of a hurry if we were to arrive there before the Basilica closed at 12 noon. In the crypt St Clare's remains are still the object of great devotion. In the afternoon we took taxis up the steep road to the Hermitage, a retreat where St Francis prayed, meditated and, at times, talked to the birds. Squeezing through tiny doorways we emerged on to a series of forest paths with several rustic altars. Then our taxis took us down the hill to the peaceful Santuario San Damiano, nestling amongst olive groves; this was where Clare founded her community.

Our last day, Thursday, began with our final Mass. The first had been in the sumptuous grandeur of St Peter's but this one, the sixth, was in the tiny but beautiful bare stone church of San Giacomo de Murorupto (St James of the Broken Wall), a thousand years old. In his sermon Fr Fabian remarked how peaceful and contemplative the churches in Assisi seemed compared with the crowds and the hustle and bustle of Rome. It was a tranquil and satisfying way to close our pilgrimage; there were no bishops to be seen in Assisi, only Franciscan friars.

## **London Newman Lecture 2013**

# **CRISIS IN THE CHURCH**

### **Michael Campbell-Johnston SJ**



*Father Michael has been a Jesuit for more than sixty years and is currently a member of the Jesuit community at Farm Street, London. A former provincial of the British province he has been at the centre of the Society's reforms following Vatican II, spending quarter of a century working alongside Father General Arrupe in Rome as Head of the Society's Social Justice Secretariat.*

**Thursday, March 14<sup>th</sup> 2013: 6.30 for 7.00 p.m.**

at St Alban's Centre, Baldwins Gardens,  
High Holborn, London EC1N 7RD

*Tickets £5 (to include a glass of wine) available from:*

*Chris Quirke, 29 Spring Road, Hale, Altrincham, Cheshire WA14 2UQ*

Cheques should be made payable to the Newman Association.  
Please enclose a stamped addressed envelope, and you may also like to give a telephone number in case of any last-minute change.

## Pax Romana 1921-2012: a brief history

*The aim of this article is to look back at some of the history of Pax Romana and its links with the Newman Association. It is not intended to be a detailed history of the Pax Romana movement.*

Shocked by the horrors of the 1914-18 War, a group of Catholic students from Europe, Argentina and Java (Indonesia) met in Fribourg, Switzerland, in 1921 to establish an organisation which, they hoped, would enable students to live in peace with each other. This "International Union of Catholic Students" was the origin of Pax Romana which continued to grow in numbers of members and of member federations for several years.

In 1919 Fr Martindale SJ had started to establish Catholic Societies in the English universities and, in 1922, the 'University Catholic Societies' Federation' was formed. The new federation sent two delegates to the 1922 Pax Romana congress in Fribourg and to a study week in Vienna. The 1924 congress in Budapest was attended by thirty UK delegates including Hugh O'Neill and his wife who were on their honeymoon! A similar number attended the 1925 Bologna congress including two delegates from Glasgow. The assistant chaplain to the Italian federation was Fr Montini, later to become Pope Paul VI. At the 1927 congress in Warsaw and Krakow it was agreed that the next congress should be held in the UK.

The next year the 8th World Congress was held in Cambridge with 130 delegates from 22 countries with the theme *Broken Bridges*. Professor Edward Bullough presided and the speakers included Hilaire Belloc and Fr Fulton Sheen who had travelled from the USA for the conference. At the end of the meeting a special train with three dining cars was chartered to take delegates to Oxford and provide lunch on the way! The following day delegates travelled to London by boat and train and proceedings concluded with a visit to Eton and St George's Chapel Windsor organised by Fr Ronald Knox.

The events leading up to the start of the 1939-45 War were disastrous for the vision of the organisation's founders. As early as 1931 the Italian federation was closed by the government and the following year the German federations were forced to withdraw from Pax Romana. In spite of the rising tensions across Europe, Pax Romana still held its annual congress. Philip Daniel was selected as the UK student delegate to a Pax Romana conference in Ljubljana in late 1939 but the conference had to be abandoned. The 1939 International Council, which was held in New York and Washington, coincided with the outbreak of war.

The Council gave the new President, Joaquin Ruiz-Gimenez, with Abbé Gremaud (the Secretary-General) and Edward Kirchner (USA), responsibility for Pax Romana during the hostilities. A wartime office was established in Washington in facilities provided by the Catholic University where contact was maintained with Pax Romana and student groups in North and South America. There was even some contact between the Newman Association and the Washington office during this period. The main emphasis of the work of the Fribourg secretariat (for which it received funding) was to aid student prisoners, internees, refugees, and the malnourished in Europe.

At a very practical level the Newman Association, founded in 1942, hosted a small scale Pax Romana by providing a meeting place at Hereford House in London for Catholic servicemen from Poland, Belgium, Holland, France, Czechoslovakia and other countries who had escaped to England at the start of the war. A Regional Assembly of Pax Romana was held in London in 1945 with delegates from twenty-one nations and, in the Newman Archives, there is a scrapbook of press cuttings about the Assembly with numerous articles and pictures in newspapers such as *The Times* and *Daily Telegraph*, very different from the type of publicity we would receive nowadays!

At a congress in Fribourg in 1946 Pax Romana was revived but with different statutes to allow a similar structure to that adopted in the UK at the formation of the Newman Association with a graduate branch, the International Catholic Movement for Intellectual and Cultural Affairs (ICMICA-MIIC), and a student branch (IMCS). These statutes were approved on behalf of the Vatican in 1947. The first ICMICA Secretary General was Ramon Sugranyes de Franch from Barcelona who remained in this post until 1958 when he became President until 1965. Amongst the International Presidents of this era were Sir Hugh Taylor (1952-1955) and Kevin McDonnell (1965-1966) both from the UK. Also in 1958, at the IMCS (student) congress in Vienna, there was a large UK contingent and Bryan Wood (UK) was elected as President. In 1961 John Bryden, on a post-doctoral fellowship in the USA, replaced Ed Kirchner as the acting representative of Pax Romana to the UN for a few months.

In 1955 a joint Congress with IMCS was held at Nottingham University, Eric Poyser was a member of the Congress Committee and Geoffrey Jansen-Smith the Organising Secretary with Philip Baggeley as his assistant and part-time interpreter. With almost 1000 delegates accommodation was a serious problem which was eventually resolved with the help of the university's licensed landladies. The Congress opened with Mass in the Cathedral celebrated by Archbishop O'Hara, the Apostolic Delegate, and the speakers included Sir Hugh Taylor. The then Archbishop of Westminster was quoted as saying that the Congress was the most important Catholic intellectual event in England since the reformation!

The Newman Association was well represented at the 40th and 50th Anniversary celebrations of Pax Romana which were held in Fribourg in 1961 and 1971. The Newman delegation included John Bryden, Philip Daniel and Kevin McDonnell.

One problem facing the new organisation was that many former member federations of Pax Romana in Communist-controlled Eastern Europe were either banned or had their activities severely restricted. As an example the KIK movement in Poland, later to be very active in the downfall of the Communist regime in Poland, was not allowed to send a representative to any Pax Romana meeting until the Roehampton meeting in 1983. For many years Eastern European countries were represented by exiled communities in the West such as the Polish Veritas group in the UK.

Early in its history a number of ICMICA specialist secretariats were established, some such as the Jurists are still in existence and proved invaluable in the revision of the statutes mentioned below. Other groups such as the Teachers and Economists now have a largely independent existence. Unfortunately the membership of the Secretariat for Scientific Questions became very small and its activities ceased in

2009 with the death of Dr Peter Hodgson from Oxford. A new secretariat on gender issues was formed at the Nairobi Assembly in 2008.

Human rights have been a key concern for Pax Romana since its foundation and there has been close co-operation between ICMICA and IMCS in establishing and maintaining representation on appropriate international bodies. Currently Pax Romana is represented at the UN in New York, Geneva and Vienna and at UNESCO and the Council of Europe. At the recent Assembly in Vienna, Elizabeth Pomberger, who was friend of Pam Mottram, retired as the Pax Romana representative at UN Vienna after 27 years' service.

In its early years ICMICA was very Eurocentric but with a strong North American link. However in the 1970s the number of federations from Asia, Africa and South America had grown and a formal structure was developed with a Vice President and committee from each continent. Hence the European Liaison Committee was established in which many Newman members have been active over the years.

In the late 70's the Newman Association was a member of the International Council of Pax Romana with Philip Daniel as the representative and in 1983 Philip organised an International Assembly which was held at Roehampton College. As with the Nottingham Assembly, the organisers had serious logistical and financial problems but the event proved very successful with almost 300 delegates. Archbishop Derek Warlock's homily at the inaugural Mass was based on the conference theme *Christian commitment to liberty and peace*. One interesting feature of the Assembly was a public meeting on this theme in Westminster Cathedral Hall. Bill Kenyon, who was Treasurer of ICMICA, put his name forward as International President but, at that time, Pax Romana ICMICA was still an official international Catholic organisation under the oversight of the Secretariat of State of the Vatican. Accordingly it had to submit the names of candidates for the position of President to the Secretariat to obtain a '*nihil obstat*' before the election and Bill's candidacy was rejected by the Vatican. After the Assembly Philip Daniel retired and he was replaced on the International Council by Tony Mottram.

The International Assembly planned for 1991 was to have taken place in Yugoslavia but that was the year that the country disintegrated and the Assembly was deferred; the International Council held its normal annual meeting in Fribourg in 1991 and a replacement venue for the Assembly agreed as Bilbao in July 1992. At the Bilbao Assembly, Tony Mottram was elected unanimously as Chair and it was hoped that he would become the International President but he withdrew his nomination. The 50th Anniversary Assembly was held in Assisi in 1997 with Eileen Cheverton and Tony Mottram as the Newman delegates. Tony left immediately at the end of the Assembly but Eileen stayed on and was on the hillside above the town when the earthquake struck bringing down the famous ceiling of the basilica.

In September 1998 the Newman Association organised a European Conference at London Colney with Judith Bennett, Veronica Lawler, Eileen Cheverton and I on the planning committee assisted by many others. The conference was preceded by what was probably the last Science Secretariat conference which was prepared by Peter Hodgson and was also notable for being Professor Lucien Morren's last

visit to the Newman Association. A special Newman Council meeting was held in 2002 to welcome the International President, Patricio Rode, who was on his way to the Rio+10 conference in Johannesburg. He later visited Kew Gardens with Robert Williams and Sister Denise Calder RSCJ, Secretary for Environmental Justice at the Bishops' Conference. Later Patricio wrote a report on the conference for the Newman Journal (January 2003). There was a meeting of the Jurists' Commission (SIJC) at Grays Inn in 2002 to celebrate the 40th anniversary of the publication of *Pacem in Terris* at which we welcomed the Secretary General, Anselmo Lee.

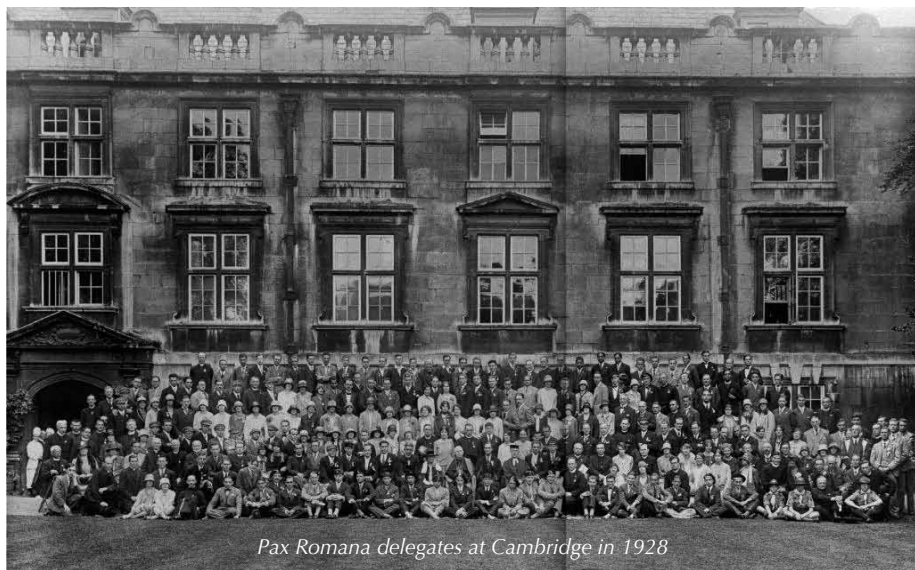
Following a decision by the Vatican, Pax Romana, like other international Catholic organisations, was required to revise its statutes. This proved a lengthy process and, eventually, the revised statutes were signed at a meeting at the offices of the Pontifical Council for the Laity in the Vatican during a conference called to celebrate the 60th Anniversary of ICMICA in 2007. One advantage of the new statutes was that candidates for the International Presidency no longer had to be approved in advance by the Vatican.

At a European level the Newman Association has been very active and has regularly contributed a member of the European Liaison Committee. On one occasion, when Tony Mottram was a member of ELC, it became difficult to find an appropriate venue for a meeting and Tony offered the use of the Mottram household with committee members being billeted in the homes of various members of the Coventry Newman Circle. Eileen Cheverton was the ELC representative for many years and, as the only native English speaker, she found herself secretary of the group. At the 2004 Assembly in Warsaw/Krakow the Newman was, once more, elected to the international Council and the ELC and I became the representative.

Since that time I have tried to report the European and International activities of Pax Romana through the pages of this Journal. Probably the main Pax Romana event in recent years, as far as the Association is concerned, was the European Conference at High Leigh in Hertfordshire in 2009 which took the 20th Anniversary of the fall of the Berlin Wall as its theme. Last July in Cologne the student movement, IMCS, celebrated the 90th Anniversary of the original foundation of Pax Romana in 1921. Although the retiring IMCS Chaplain Fr Chris McCoy was from the UK there was no national student body from the UK even though there were representatives from student federations from around the world.

Early photographs and written records suggest that Pax Romana conferences attracted large numbers at a time when air travel was very expensive and very limited. There is no mention of how any secretariat was financed in the early years. Following World War II the church tax in the German-speaking countries provided a significant sum and in addition there were a number of very generous donors. Also, membership subscriptions from individual federations may have been more substantial than in recent times. Since at least the 1970s, however, ICMICA has moved from one financial difficulty to another. Until recently various Catholic aid agencies have supported ICMICA in the human rights advocacy at the United Nations. These funds plus membership subscriptions have enabled ICMICA to maintain a small International team and an office in Geneva and be recognised as





*Pax Romana delegates at Cambridge in 1928*

an important Catholic Non-Governmental Organisation in the field of human rights. Recently aid agencies have suffered from reductions in their funds and ICMICA itself has been affected by the inability of federations to pay their membership fees. At the Vienna Assembly in August 2012 steps were taken to reduce expenditure and to make greater use of modern technology in communication particularly via the new website **[www.paxromanawein2012.org](http://www.paxromanawein2012.org)**.

The above is based on memory, back issues of *The Newman* and help from Newman and Pax Romana colleagues, particularly Bill Neville in Australia and Kevin Ahern in the USA. Philip Bagguley and John Bryden have provided useful memories on the Nottingham Congress and earlier Pax Romana meetings and Robert Williams identified a major article on the Roehampton Assembly in the January 1984 Journal (issue number 1). Invaluable information came from the memoirs of Hugh O'Neill which can be found in the Newman Association Archives. I would be grateful for any further information so that I can update the web version of this article. My email address is [kevin@newman.org.uk](mailto:kevin@newman.org.uk).

**Kevin Lambert**

## **In the Grip of Light: The dark and bright journey of Christian contemplation by Paul Murray OP: Bloomsbury Publishing 2012**

The subtitle of this book introduces the idea of paradox which is intrinsic to the subject of contemplation. Those who have experienced the glorious presence of God, which is both bliss and torment, attempt to express in words what is impossible to describe. We search far and wide to find the God who all the time is dwelling within us. God is light but this dazzles us into blindness, and if we lose this vision we are plunged into impenetrable darkness.

Paul Murray quotes the accounts of mystics from the 10th century St Simeon the Theologian to a prisoner on death row a thousand years later, who rejoices in his nearness to the beatific vision. The visionaries relate with stunning vividness their passionate search for God and God's passionate search for them – we have only to allow ourselves to be found!

St John of the Cross describes God as fire, explaining that we are like damp logs smouldering but unwilling to burst into flame. On the other hand, God is a refreshing stream for our parched hearts. Paul Murray quotes extensively from St Bernard, whose sermons express his experience of God as healer bringing truth and grace, and his desolation when the divine vision vanishes. But the vivid sense of God's absence is, paradoxically, a strong indication of his reality. In Paul Murray's order, the Dominicans, the Rhineland mystics' astonishing depth of vision made them suspect in the past. Catherine of Sienna, the most lovable, accessible and joyful of spiritual guides, advises us to see our sinful selves in "the gentle mirror of God".

On reading this book, the reviewer came upon a *Tablet* article by a busy Anglican vicar recounting how he felt a "resonant absence"\* from the age of 4, to which *The Cloud of Witnesses*, read 10 years later, gave a name. He found himself to be one of a group of people "on a wild journey with a God....best known in silence, darkness".

*In the Grip of Light* opens what is for many of us a closed book. But we could all make a time and space of silence to engage in this fervent search, supplemented, as St Bernard advises, by good works and the practice of virtue. Meister Eckhart adds a note of realism by recommending that one should withdraw from ecstasy to give a poor man in need a bowl of soup. Cardinal Hume's account of praying is most helpful; "I just keep plugging away.....it's like being in a dark room with someone you love. You can't see them, but you know they're there."

**Josephine Way**

*\*The term comes from a Guardian review by Francis Spufford*

## Spirituality Page

**Contributed by Eileen Cheverton**

This is our real and true bliss, not to know, or to affect, or to pursue; but to love, to hope, to joy, to admire, to revere, to adore. Our real and true bliss lies in the possession of those objects on which our hearts may rest and be satisfied.

Now, if this be so, here is at once a reason for saying that the thought of God, and nothing short of it, is the happiness of man; for though there is much besides to serve as subject of knowledge, or motive for action, or means of excitement, yet the affections require a something more vast and more enduring than anything created. What is novel and sudden excites, but does not influence; what is pleasurable or useful raises no awe; self moves no reverence, and mere knowledge kindles no love. He alone is sufficient for the heart who made it.

*John Henry Newman, Parochial and Plain Sermons*

*Lord God,  
 The light of the minds that know Thee,  
 the life of the souls that love Thee,  
 and the strength of the wills that serve Thee,  
 teach us to know Thee that we may truly love Thee,  
 and so to love Thee that we may fully serve Thee,  
 whose service is perfect freedom.  
 Through Jesus Christ Our Lord, Amen.*

*Prayer of St Augustine*

## Jesus as both God and Man

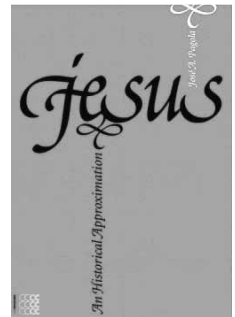
*Fr José Pagola wrote his book on Jesus after a lifetime's study of the founder of Christianity. It was well-received to begin with but was banned from sale two years ago by the Spanish bishops. An investigation was begun in Rome by the Congregation for the Defence of the Faith (CDF) and as always with the CDF the reasons for the inquiry and its possible length remain obscure. It could take another three years for a decision to be published. However, an English language translation became available from an American publisher in 2011 and it can be bought in the UK. Two members of the Newman Association here give their views on the book.*

### **Jesus: An Historical Approximation, by José A Pagola; Convivium Press, paperback**

José Pagola is a Spanish priest in his 70s, formerly rector of a seminary and Vicar General of a Spanish diocese. The original Spanish version of the book, which came out in 2007, sold well in Spain but then became a bestseller when it was condemned by the Spanish hierarchy.

The book is 500 pages long with extensive footnotes (which the author suggests can be omitted without losing the essence of the book). To attempt to summarise it is therefore challenging. But amongst the most enlightening sections I would like to include:

- *the social/political/religious background* – the life of ordinary people in Nazareth and throughout the country was grim – exploited by the secular authorities, heavily and impossibly taxed so they were often in debt, very little medical or educational provision, oppressed by the religious authorities, powerless – very reminiscent of what we know of millions today in the Third world. This was the life of Jesus and his family and followers.
- *the scandal of him leaving his family* – the closeness and critical importance of family cannot be overstressed – so for a son to leave his home and family was both very risky and considered deeply shocking – no wonder they thought he had lost his mind. Jesus was obviously aware of this and it must have been a source of anguish for him.
- *association with women* – in spite of centuries of writing women out of the plot so to speak by male writers – it is clear that women were amongst his closest, most constant



and most loyal companions on the road and when he stayed in towns and villages. This was a deeply shocking aspect of his life and a cause of scandal. Women simply did not do that sort of thing unless they were of the lowest and most degenerate kind.

- *reactions to religious and secular authorities* – it is worth restating that for him what was of overwhelming importance was “the reign of God” – which he never specifically defines but rather demonstrates by his life and attitudes – his parables his healing, his association with the downtrodden. If we want to know what God is like – look at Jesus.
- *his humanity* – this is perhaps stating the obvious but I did gain a deeper appreciation that Jesus was “just like us” – in dealing with impossible situations, feeling overwhelmed by opposition and misunderstanding, often tired and hungry, frustrated by failure of his closest followers to understand, deserted by them at times, aware of the ghastly nature of crucifixion – and yet, never wavering in his confidence in the protection and love of his father.

We see that Jesus very quickly attracted people to follow him. He was obviously a very charismatic figure – an arresting speaker but one quite different from the prophets of old. But the people attracted to him had differing levels of commitment. So what was Jesus's goal in selecting twelve special people? The twelve symbolised for Jesus a new beginning for Israel, and that this new way would spread to all the world. But Jesus never laid out a plan (he didn't even seem to have “mission statement” so beloved of modern reorganisers). What he *did* do was establish a very *different sort of community*. This was adamantly non-patriarchal with equality between men & women. And he avoided making lots of rules (no canon law here!).

Part of the criticism of the book by the Spanish bishops (and the CDF?) appears to be that the author minimises the divinity of Christ by simply making him out to be a wonderful man rather than divine. This is not how it seemed to me though it is fair to say that as an historical treatment much of the book *is* devoted to Jesus as a man in his social, political and religious context. It seems that the authorities feared that the book made Jesus too human and was not clear enough on his divinity. One quote from the Doctrinal Commission of the Spanish Episcopal Conference stated that: “The book proposes that some of the key elements of RC doctrine have no historical foundation” and “The Jesus of Pagola is not the Jesus of the Church”.

The book is under scrutiny by the CDF but that process is as ever secret. I find it hard to understand the concerns of the Spanish bishops. My experience and that of others who have read the book is that it has had a profoundly beneficial impact on our faith in Jesus. I would urge people to buy or borrow this book.

**Mike Monaghan**

*Mike gave a talk to the Manchester and North Cheshire Circle  
on the Pagola book on October 1st, 2012.*

### **JESUS: An Historical Approximation; José A. Pagola**

Professor José Pagola has spent a lifetime searching for the reality of this actual human being who lived in 1st century Palestine. He has not only consulted many modern scripture scholars (including the Jesus Seminar, which takes the most

reductive view of the gospel writings) but has spent time in loving contemplation of the overwhelmingly attractive and compassionate figure of Jesus. He modestly calls his book 'an approximation'.

First of all he vividly describes the Galilee in which Jesus grew up, a most beautiful and fertile region, but whose people of shepherds, farmers and fishermen are reduced to destitution by Roman (and also temple) taxes. The region is considered an inferior backwater by the religious people of Jerusalem. Pagola considers that Jesus was inspired to take up his mission by the preaching of John the Baptist, but instead of condemning people, he assured them of God's mercy and forgiveness. Astonishingly he claimed that the Kingdom foretold by John had already broken through into reality where the poor and the rejected lived in the love and joy of God's presence among them. Jesus's attitude is exemplified by his words to the adulteress: "Neither do I condemn you, go in peace". (All Christian churches have at times failed to follow this example; But Pope John XXIII came close when he declared the time and effort should not be spent condemning evil but working for good.)

Jesus's teaching had immediacy for the poor and unlettered; he spoke of the countryside, familiar sights, shepherding, baking bread, sowing crops, a wedding party. He even presented a woman searching for a lost coin as an image of God. The greatest cause of scandal, however, was Jesus's open invitation to those excluded from the temple, either because they were disabled (a sign of God's rejection), or they did not rigorously observe the Law, or because they were self-evidently sinners by being tax-collectors or prostitutes.

The Reign of this tender, foolishly-loving God was one of compassion not rule-keeping. Jesus healed people as a sign of the Kingdom simply by what he was, Love incarnate. Pagola emphasises that Jesus was poor and homeless, like the people he taught, and was dependent on the hospitality of his followers for bed and board.



Is there perhaps another side, since Jesus was contrasted with the Baptist for being 'a glutton and a wine-bibber'?

Where Pagola departs from church teaching he stresses Jesus's estrangement from his family, including his mother, and proposes that Jesus saw his death as the inevitable consequence of his preaching the Kingdom, not as a sacrificial atonement. He asserts the resurrection to be a fact, not some process of the disciples' imaginations, but something beyond all human experience.

Roman Catholics, more than other Christians, see Jesus framed, contained in fact within the teachings and traditions of the institutional church and coloured by the visions of mystics. This book presents a real, totally human person, which is why the hierarchy is not happy with it. Pagola laments that so many "believers" can be faithful, committed members of their churches but never approach and enter into a relationship with this real person, Jesus. Many evangelicals set us an example here.

**Josephine Way**



# What Now for the Catholic Church in the West?

by Adrian Conway

## Introduction

Some questions are worth asking even if a complete answer proves illusive. This is one such question. It is dreadfully immodest in scope and ambition and so requires some explanation. Limiting attention to *the West* is perhaps its sole humility, that is, those cultures directly derived from Western Europe and therefore with a Christian heritage. Thus, our reflections will be relevant to the Catholic Church within modern Western culture *wherever it exists globally*. This choice is largely driven by the belief that Enlightenment derived Western culture offers Christianity its most sophisticated challenge going forward. However, it should be clear that our reflections will nonetheless have relevance to the Church as a whole. Fifty years on from the opening of the Second Vatican Council, it is also a timely question as the Council's legacy passes to the next generation.

## Continuity and Change

Vatican II is the twenty-first general council of the Catholic Church. Historically and theologically it stands in continuity with all those previous councils in that it clearly fulfilled the conditions for a valid council, and like every one of those previous councils sought to resolve particular issues for the Church of the day through definition and guidance. Furthermore, the Council itself represents the culmination of a gradual renewal movement that had arguably already begun in 1891 with Pope Leo XIII's Encyclical *Rerum Novarum*.

So, before Vatican II the Catholic Church had seven sacraments, clergy, laity, Magisterium, Pope, religious communities, tabernacles, saints, rosaries, statues, candles, incense, vestments, catechesis, prayer meetings, universities, social clubs, charities, fund raisers, and it still has. From this perspective, it is valid to argue that Vatican II hardly changed a thing.

But, of course, there is another perspective and perhaps a more important one. It may sound strange to suggest there is something more important than these fundamentals of the faith. However, it is true. It is what makes sense of them.

Namely, what the Holy Spirit is calling the Church to achieve specifically in any given age; how we are meant to be ordering and directing such fundamentals for our mission in the world. In this sense, it is crucial to recognise that Vatican II has been like an adrenaline shot through the Church's heart. The style of its documents indicates the difference, the paradigm shift. The documents are not, like those of all previous councils, a list of condemnations or specific pithy doctrinal formulae but are rather more like treatises – attempts to synthesize truths for the purposes of pastoral renewal. So, grasping the correct meaning of this renewal is crucial to answering our question.

## Vatican II: Legacy

When Pope John XXIII referred to the Council as a driver of renewal – *aggiornamento* – he also envisaged it as *a new Pentecost for a new age*. Pentecost, of course, traditionally represents the birth of the Church, when the Apostles, filled with the

Holy Spirit, became living witnesses to Christ. So Pope John clearly had a new sense of mission in mind. What, though, specifically? He used a telling phrase that also appears in the council documents themselves and has been consciously emphasized by the popes since Vatican II...

At all times the Church, if it is to carry out its task, carries the responsibility of *reading the signs of the time and of interpreting them in the light of the Gospel*. In language intelligible to every generation, she should be able to answer the ever recurring questions which humans ask about the meaning of this present life and of the life to come, and how one is related to the other. We must be aware of and understand the aspirations, the yearnings, and the often dramatic features of the world in which we live.<sup>i</sup>

*Intent on gathering the signs of the times in the present of history*, faith commits every one of us to become a living sign of the presence of the Risen Lord in the world. What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end.<sup>ii</sup>

Reading and responding to the signs of the times is the crucial and distinctive legacy of Vatican II. It was a Church council concerned not with outright condemnation, contempt, rejection or ignorance of the world but rather it sought to encourage a *challenging engagement* with it. It was not preoccupied with internal Church matters but rather showed acute awareness of modernity and of the astonishing acceleration in human understanding in our age. All the incredible achievements of the Council spring from this bedrock.

### **Signs of the Times**

Correctly interpreting the signs of the times is a daunting task. Where, after all, should the Church be focusing her efforts when critically engaging modernity? A distinction found in the crucial documents of Vatican II – that is, Church in the world and Church in herself – is helpful here.

### **Church in the World: Green, Mean and Lean**

These three critical *signs of the times* are all addressed in *Gaudium et Spes*, but have emerged over the last fifty years as the battleground for the Church's missionary focus.

### **Green – An Eclipsing Crisis**

Crisis is a popular, almost overused, word in our modern world and so too in our Church. Yet it has its place. And that place is our planet. We teeter on the brink of man-made environmental catastrophe. Despite all the nay-saying of vested interests, we are critically contributing to a warming of our global atmosphere through CO2 emissions.

*Scientific fact!* The burning of fossil fuels, the use of aerosols, intensive animal agriculture and deforestation are all prime factors. Knock-on effects are the melting of the ice-caps, a consequent rise in sea-levels and ocean acidification which in turn is leading to widespread flooding of land usually occupied by

the world's poorest people, food chain collapse and species extinctions. Add to this the routine use of pesticides which often run-off into water tables and the seas, non-biodegradable plastics clogging the marine environment, hazardous and particularly nuclear waste dumping, urban sprawl and associated habitat destruction, trawler fishing and fish-stock decimation... the list seems endless.

The sign of the times, the ultimate signifier of human transgression in our world, is surely the erosion of our relationship to the environment: our commoditising of creatures and our disconnection to the soil, the earth, the very stuff of which we are made. Catholics, particularly Western ones, should be leading the way in terms of reflection, awareness, lifestyle, organisation and impetus. Our failure to act now is likely to be seen by future generations as nothing less than complicity in a crime; a moral blindness of incomprehensible proportions.<sup>iii</sup>

### **Mean – Opposing the Culture of Death**

There is, however, another less visible yet equally salient sign which Pope John Paul II sought tirelessly to address, namely, the culture of death. He described it in terms of *a war of the powerful against the weak* in his 1995 *Encyclical Evangelium Vitae*:

...a life which would require greater acceptance, love and care is considered useless, or held to be an intolerable burden, and is therefore rejected in one way or another. A person who, because of illness, handicap or, more simply, just by existing, compromises the well-being or lifestyle of those who are more favoured tends to be looked upon as an enemy to be resisted or eliminated.<sup>iv</sup>

Vulnerable humans, particularly in the womb, are still being deprived of protection after all these years; their seemingly relentless destruction passed off as progress. The statistics are as grim as any genocide: World Health Organisation figures estimate between forty and fifty million abortions globally every year, not counting the use of over-the-counter abortifacients. And what of the hundreds of thousands of frozen embryos in suspended animation often destined for experimentation and destruction? *Harvesting! Spares! Products of fertilisation! Biological material!* A bitter fruit of the Enlightenment: the sundering of science and morality at the cost of so many innocent lives.

Have we yet fully and capably responded to Pope John Paul's summons in *Evangelium Vitae*?

What is urgently called for is a general mobilization of consciences and a united ethical effort to activate a great campaign in support of life. All together, we must build a new culture of life.<sup>v</sup>

He rightly compared his call to that of Pope Leo XIII's in *Rerum Novarum* which, amongst other things, sought to give voice to the often ignored wretchedness of many of the urban poor in nineteenth century industrialized nations.<sup>vi</sup> Today, it is the unborn who have no voice and soon surely the elderly who will be silenced... and who after that? It is long past time to halt this eclipse of the value of human life in our world. This must be more than a hope. It is an imperative for the Church of today, especially in the West.

## **Lean – The Wealth of... Problems**

God destined the earth and all it contains for all peoples so that all created things would be shared fairly by all humanity under the guidance of justice tempered by charity.<sup>vii</sup>

This extract from *Caudium et Spes* encapsulates the three key elements of our third sign. The first of these we have seen identified in *Rerum Novarum* as an evil of our industrial age, namely, wealth disparities. It is our duty to support all authentic ways of overcoming poverty in our world and this includes assessing how profit serves the common good. As Pope Benedict expresses it:

Profit is useful if it serves as a means towards an end that provides a sense both of how to produce it and how to make good use of it. Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty.<sup>viii</sup>

The recent global financial crisis (2007-2012) – born in the West – brought to light the reality that the market economy has either been routinely manipulated by the very rich to make themselves even richer or that it has been so poorly regulated and managed that the result has been the same. One of the key drivers has been the wanton availability of credit. And this is surely the second significant element of this sign. The levels of debt - personal, corporate, governmental – that we have all been weaned on have often fuelled our consumption, and that gratification seemingly blinds us to the risks inherent in the indebtedness. And the third element is directly related: overconsumption which appears inevitably associated with capitalist market economics exported globally from the West. Indeed, what right-thinking person can fathom recent statistics from the World Health Organisation and the United Nations Food and Agriculture Organisation: that very soon on our planet, with current rates of consumption, the numbers of undernourished and starving people will be exceeded by the numbers of overfed and obese people?<sup>ix</sup>

Pope Benedict in *Caritas in Veritate* called for *further and deeper reflection on the meaning of the economy and its goals* as part of the search for *new solutions* to correct the *dysfunctions and deviations* of economic short-termism and narrow Capitalism. It is surely the right time for the Church in the West to take up this reflective opportunity.

## **Church in Herself: Fit for Purpose**

Out of many possible signs of the times relating to the Church's self-organisation, these following three are most pertinent to the Catholic Church in the West and are centred on her effectiveness in critically engaging with modernity.

## **Preaching to the Deserted**

There is a reason why Joseph Ratzinger chose the papal name Benedict and why his pontificate has been so focused on what has been called the New Evangelization – secularisation. Pope Benedict has even established a specific pontifical council to address the matter, the primary purpose of which is to promote a renewed evangelisation in countries where the Church has long existed, "...but which are living a progressive secularisation of society and a sort of *eclipse of the sense of God*."<sup>x</sup> This means the countries of the West, and particularly Europe. We are

missionary territory. Has this been fully grasped yet? Is our mission clear before us? Are we organised and equipped for the task with the right people, resources and support? The Year of Faith is upon us: addressing these questions might be timely.

### **Education, Education, Education**

Possible reasons for secularisation are well-documented: breakdown in community living and a sense of belonging; individualism or atomisation; the erosion of confidence in authority and its purpose; the rise of reductive rationalism and Scientism (the unscientific use of science to invalidate faith); the lampooning of faith in the public domain; also regrettably, the bad example of believers, and so on. These are all relevant, but, in our response to secularisation, we are undoubtedly failing ourselves badly by a woeful lack of formal adult educational provision, particularly at parish level in this country.

The 1997 *General Directory for Catechesis* states:

In truth, the inner growth of the Church and her correspondence with God's plan depend essentially on catechesis. In this sense catechesis must always be considered a priority in evangelization. <sup>xi</sup>

My experience as an adult catechist has confirmed a long-held intuition: that a well-instructed, -formed, -educated and articulate Catholic is not only undaunted by anything secularism advances but (perhaps obviously) also offers a much more authentic alternative. There is an enormous gap in provision for clear, concise, coherent and credible catechesis as well as for subtle apologetics, and that gap needs closing as a matter of priority.

### **Clerical Errors**

There are two crucial parts to this sign.

The first notable ailment in the Western Church's internal dynamics is *compulsory* clerical celibacy. Celibacy is a gift, a vocation. As such, clerical celibacy should be promoted and cherished in our tradition. However, as a rule it is simply arbitrary and fails to reflect and indeed stifles the rich diversity of the Church's own vocational life. It also undermines the integrity of the Sacraments of Holy Matrimony and Holy Orders.

The fact is that we have married priests in the Western Catholic Church. If being married is sacramentally and practically compatible with being a priest, why is it only accepted in the case of Christians coming into full communion? Under present celibacy rules, we have the nonsensical situation where married Catholic priests are unable to exercise their ministry because they discovered their vocation to married life after discovering their priestly vocation, whilst married Catholic priests are able to exercise their ministry because they discovered their vocation to married life before discovering their priestly vocation. Furthermore, why are married deacons or priests not permitted to re-marry in the event of the death of their spouse? If the word crisis has any meaning when applied to clerical vocations in the Western Church this surely plays its part in it.

The second problem hampering the Church's organisational vitality and self-expression is the exclusion of the laity from Church governance. Arguably, the overall vision

of the clergy-laity relationship in the documents of Vatican II and subsequent magisterial statements is one of collaboration. However, there are mixed messages: Like all Christians, the laity should promptly accept in Christian obedience what is decided by the pastors who, as teachers and rulers of the Church, represent Christ.<sup>xii</sup>

Priests should unite their efforts with those of the lay faithful and conduct themselves among them after the example of the Master...they should be willing to listen to lay people, give brotherly consideration to their wishes, and recognise their experience and competence in the different fields of human activity. In this way they will be able to recognise along with them the signs of the times.<sup>xiii</sup>

Canon 536 of the 1983 Code of Canon Law leaves it to the judgement of the local bishop whether there should be pastoral councils at all in his diocese and even then they are only consultative not governing.<sup>xiv</sup>

Until we grasp the full implications of the collaborative-missionary vision of Vatican II, clerical voices will not be appropriately challenged and enriched by lay ones; men's voices will not be appropriately challenged and enriched by female ones; clerics will continue to occupy positions more appropriate to lay people and often for which they are untrained and unskilled; and priests will continue to believe they are ordained by God to run parishes. As long as lay people continue to be excluded from Church governance, we will not achieve the full meaning of that renewal initiated by Pope John under the breath of the Holy Spirit<sup>v</sup>.

## Conclusion

Pope Benedict, during his recent visit to this country, gave us a living example of this critical engagement with modernity: his natural, understated confidence, his pilgrim gentleness, and the challenging subtlety and sensitivity of his words. All such examples are built upon Vatican II's legacy of perceiving the signs of the times and responding to them in the light of the Gospel. If this analysis is correct, then perhaps the Church in West at the dawn of the Third Millennium needs to shake off a fifty-year stupor to hear afresh the words of her Master and to grasp their urgency: Do you not say, "There are yet four months, then comes the harvest"? I tell you, lift up your eyes, and see how the fields are already white for harvest (Jn 4:35).

*This article is based on a talk delivered to the Hertfordshire Circle on 14th October 2012.  
Adrian Conway is an adult catechist*

## Notes

- i Vatican Council II, Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*), Austin Flannery (Gen Ed), Scholarly Resources Inc, Delaware, 1975, n 4 (with syntax change)
- ii Pope Benedict XVI, Apostolic Letter *Porta Fidei* (Door of Faith), 2011, n 15 – Announcing a Year of Faith to celebrate the fiftieth anniversary of the opening of the Second Vatican Council and the twentieth anniversary of the publication of the Catechism of the Catholic Church
- iii cf CAFOD 2008, *The Call of Creation*, release of previous document of Bishops' Conference in England and Wales; ARC (Alliance of Religions & Conservation) a secular organisation linking faith and conservation groups
- iv Pope John Paul II, Encyclical *Evangelium Vitae*, 1995, n 12
- v *Id*, n 95
- vi Pope Leo XIII, Encyclical *Rerum Novarum*, 1891, n 3
- vii Vatican Council II, Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*), Austin Flannery (Gen Ed), Scholarly Resources Inc, Delaware, 1975, n 69



- viii Benedict XVI, Encyclical *Caritas in Veritate*, 29th June 2009, n21
- ix WHO - 2012 Report based on 194 member states, ½ billion or 12% of global population obese; compare UN Food and Agriculture Organisation (FAO) 2010 report: 925m = 13.6% of estimated 6.8bn worldwide
- x *Id*
- xi Congregation for the Clergy, *General Directory for Catechesis*, 1997, n 64
- xii Vatican Council II, Dogmatic Constitution on the Church (*Lumen Gentium*), Austin Flannery (Gen Ed), Scholarly Resources Inc, Delaware, 1975, n 37
- xiii Vatican Council II, Decree on the Ministry and Life of Priests (*Presbyterorum Ordinis*), Austin Flannery (Gen Ed), Scholarly Resources Inc, Delaware, 1975, n 9
- xiv cf Pope John Paul II, Apostolic Exhortation, *Christifideles Laici*, 25 '...the recent Synod [Extraordinary of 1985] has favoured the creation of diocesan pastoral councils, as a recourse at opportune times. In fact, on a diocesan level this structure could be the principal form of collaboration, dialogue and discernment as well. The participation of the lay faithful in these councils can broaden resources in consultation and the principle of collaboration - and in certain instances also in decision-making - if applied in a broad and determined manner.' - *opportune times, could, can, certain instances*
- xv cf Pope John Paul II, Apostolic Exhortation, *Christifideles Laici*, 23. Principle of Lay Office - Pastors should entrust to laypeople those offices and roles 'that do not require the character of orders'. These include exercising the ministry of the Word, presiding over liturgical prayers, conferring baptism and distributing communion. No sense of collaborative governance

## Fifty Official Years of the Hertfordshire Circle

*The Hertfordshire Circle officially celebrated its 50th anniversary a few months ago – though anecdotal evidence suggests the Circle might really be even older! On September 28th Bishop John Sherrington (Bishop in Hertfordshire) and Father Tim Edgar celebrated a special Mass at St. Bartholomew's Church in St. Albans. Despite several absences through pre-arranged holidays around 50 people attended the event, including some members of long-standing. At a reception in the church hall afterwards Bishop John talked informally to many of the guests and he presented illuminated certificates to founder and long-standing members of the Herts. Circle. He then cut the birthday cake, which had been beautifully decorated with various symbols associated with John Henry Newman. The afternoon ended with a glass of champagne and a toast to the Circle.*

### Bishop Sherrington's Address

I am delighted to celebrate this Mass with you as you celebrate the fiftieth anniversary of the Newman Association's Hertfordshire Circle. As we celebrate your Golden Jubilee, we recognise the different ways in which you have been seeking for the truth, whether as individuals or together as a group. Through seeking the truth, you have desired to know and understand your Christian faith more fully in order to find meaning in your lives and to give "reason for the hope that is in you" (1 Peter 3:15). As Blessed Pope John Paul II writes in his encyclical *Fides et Ratio*:

*Revelation therefore introduces into our history a universal and ultimate truth which stirs the human mind to ceaseless effort; indeed, it impels reason continually to extend the range of its knowledge until it senses that it has done all in its power, leaving no stone unturned.*

In the gospel which we have just heard (Luke 9: 18-22), Jesus asks his disciples, "Who do the crowds say I am?" and more personally, "Who do you say I am?" This

is a question which is addressed personally to each one of us. Peter responds "The Christ of God." As we each answer the question which Jesus addresses to each one of us, we can reflect on some of the many ways in which the Second Vatican Council has helped us to build on the past and deepen our understanding of the answer to this question.

The Constitution *Dei Verbum* opens up for us a richer understanding of revelation in the light of scripture and the tradition of the Church. As a Church we continued to renew our understanding of the scriptures and opened them up for our prayer, in the liturgies of the Mass and the sacraments. Whilst it was often said that Catholics in an earlier period did not read the Bible, the Council building on the insights of Pope Leo XIII *Providentissimus Deus* (1893) and Pope Pius XII *Divino Afflante Spiritu* (1943) has led Catholics to read, understand and pray the scriptures. We are the richer for this and so can answer the question that Jesus poses more fully.

As we contemplate the person of Jesus Christ, we learn the truth about him and his relationship with ourselves. As Blessed Pope John Paul II wrote in his encyclical *Fides et Ratio*:

*Contemplating Jesus as Revealer, the Fathers of the Second Vatican Council stressed the salvific character of God's Revelation in history, describing it in these terms: "In this Revelation, the invisible God, out of the abundance of his love, speaks to men and women as friends and lives among them so that he may invite and take them into communion with himself... By this Revelation, then, the deepest truth about God and human salvation is made clear to us in Christ, who is the mediator and at the same time the fullness of all Revelation".*

Who do the crowds say I am? This question can also be addressed to ourselves. Who am I? Who do others see me as a Christian?

Our understanding of the Incarnation helps us to understand our own dignity and place in the social body, the human family. As the Constitution *Gaudium et Spes* states: *"The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light. For Adam, the first man, was a type of him who was to come, Christ the Lord. Christ the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling".*

The foundation and richer understanding of the human person found in *Gaudium et Spes* helps us to understand more fully the mystery of the human person and human dignity. The gift of the Holy Spirit makes us temples of the Holy Spirit and so a rich Trinitarian understanding is developed of persons in relationships of love with other but scarred by sin. This has led to new understandings enriched by the philosophies of personalism. *Gaudium et Spes* uses the word "covenant" to describe marriage. Blessed Pope John Paul II contributed to the theology of the body and to the corpus of Catholic social teaching which offers a significant contribution to the complex worlds of ethics in business and finance. These areas of life are crying out for ethical foundations.

At another level we can reflect on the relationship of Christ and his Church. The Council helped us to recover from the tradition, which includes Johann Möhler

and Blessed John Henry Newman, a much richer understanding of the Church as “mystery” and the insight of the Church Fathers. The first chapter of *Lumen Gentium* is entitled “The mystery of the Church” and opens with the words, “Christ is the light of the nations”. From this opening, there is developed a rich understanding of the Body of Christ, composed of the people of God. We have come to new understandings of the “communio” and mission of the Church as well as developing the dialogues which have contributed to significant relationships with the Orthodox, the Oriental Catholic Churches, the Anglican Communion and the Methodists. Vatican II also contributed to a deeper understanding of the ministry of the episcopate in communion with the Pope, a work which needed to be completed after Vatican I.



We called to become holy: “all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect” (*Lumen Gentium*). Our baptism into the Church is a baptism into the Body of Christ and a call to vocation and mission. As we read in the *Decree on the Laity*,

*But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world.*

*They exercise the apostolate in fact by their activity directed to the evangelization and sanctification of men and to the penetrating and perfecting of the temporal order through the spirit of the Gospel. In this way, their temporal activity openly bears witness to Christ and promotes the salvation of men. Since the laity, in accordance with their state of life, live in the midst of the world and its concerns, they are called by God to exercise their apostolate in the world like leaven, with the ardour of the spirit of Christ.*

I believe Pope Benedict’s address in Westminster Hall was a most profound moment for our faith. Symbolically it brought together many fruits of the Council and the life of the Church since its opening fifty years ago. The Pope urged us to enter fully into the debates of our time with reasoned arguments for the common good:

*This is why I would suggest that the world of reason and the world of faith – the world of secular rationality and the world of religious belief – need one another and should not be afraid to enter into a profound and on-going dialogue, for the good of our civilization... Religion, in other words, is not a problem for legislators to solve, but a vital contributor to the national conversation. (Pope Benedict, Address, Westminster Hall, 2010)*

Finally, I encourage you during the Year of Faith to deepen your faith and love and your pursuit of the truth. I hope that you will “rediscover the joy of believing and enthusiasm in communicating the faith”.

**Bishop John Sherrington**

# Circle Programmes

## All Circles

9 March Bioethics Conference  
 14 March LNL 'Crisis in the Church' *Fr Michael Campbell-Johnson SJ*

## Aberdeen

5 February TBA Contact: Margaret Smith, 01224 314566  
 23 February *Canon Bill Anderson*  
 7 March Poussin's Seven Sacraments *Eileen Grant*  
 11 April Catholic Trivia Quiz

## Birmingham

20 April Contact: Winifred Flanagan, winifredflanagan@gmail.com  
 18 May

## Cleveland

20 January Contact: Lorraine Canning, 01642 645732, lcanning@btopenworld.com  
 20 February New Year Lunch  
 20 March The Ordinariate: A Journey of Faith *Fr Ian Grieves*  
 17 April Evangelising Remote Areas of Mozambique *Mrs Brenda Abbott, MA*  
 Sacramentum Concilium *Very Revd Canon Gerry Robinson*

## Coventry

22 January Contact: Freda Lambert, Coventry@newman.org.uk  
 26 February The future of the Archdiocese of Birmingham *Archbishop Bernard Longley*  
 19 March The Role of the Deacon in the Church *Tony Janew*  
 23 April TBA *Rev. Andrew Franklin*  
 New Evangelisation

## Croydon

Contact: Pat Pinsent, PatPinsent@aol.com

## Ealing

17 January Contact: Kevin Clarke, Kevin.Clarke@keme.co.uk  
 Our relationship with the world: Gaudium et Spes on the Church in the  
 Modern World and Nostra Aetate on religious freedom *Tony Castle*  
 14 February The effects of Vatican II on religious life *Sr Bernadette Hunston*  
 April The reception of Vatican II: the assimilation of the Council's finding  
 in the conscious practice of today's Church *TBA*

## Edinburgh

9 January Contact: Michael Brennan, 01506 858342, m\_brennan5@btinternet.com  
 13 February The Year of Faith & the New Evangelisation *Bishop Stephen Robson*  
 Origins of Aid to the Church in Need (ACN) and an  
 Exploration of Areas of Greatest Persecution *Lorraine McMahon*

## Glasgow

24 January Contact: Dan Baird, danbaird98@btinternet.com  
 28 February Democracy and Catholicism *Aidan O'Neill*  
 14 March The Angry Church: Conservatives and Liberals *Prof. Gerard Carruthers*  
 25 April The Vatican and the American Sisters' Leadership Group *Sr Mary Ross*  
 Cardinal Carlo Martini: a Prophet for Our Times *Fr Jim Lawlor*

## Hertfordshire

17 January Contact: Maggy Swift, 01582 792136, maggy.swift@btinternet.com  
 9 February On being a Christian in Egypt today *Bishop Angaelos*  
 16 March Newman Musical Evening and supper *Kin Wang wind quintet*  
 10 April Herts Circle Quiet Day *Brother John*  
 23 April Circle AGM & Genesis 1:History or Morality? *Fr David Williamson*  
 Living your Faith in Britain today *Inter Faith panel*

## **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

- 7 January Encounters in the Middle East - a journey from Egypt to Greece  
inspired by William Dalrymple's book *'From the Holy Mountain'* *Colin Smith*  
2 February Mission at work in a Catholic College *Mary Hunter*  
4 March The Gospel according to St Paul *Father Peter Edmonds SJ*  
8 April Faith, an active agent of community cohesion? *Philip Summer*

## **North Gloucestershire**

Contact: Stephanie Jamison, 01242 539810

- 5 February Having Faith in the Arab Spring: democracy, freedom and the religious  
communities of North Africa and the Middle East *Dr Richard McCallum*  
9 February Annual Circle Lunch  
5 March Deuteronomy: its influence on the Modern World *Prof Gordon McConville*  
10 April My experiences as a student, studying for the Priesthood *Mark Wharton*

## **North Merseyside**

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

- 14 February Julian of Norwich *Sr. June Raymond*  
21 March Vatican II and the Present Situation *Rev Kevin Kelly*  
18 April Religious Representation in Contemporary Media *Frank Cottrell-Boyce*

## **North Staffordshire**

Contact: Vincent Owen, 01782 619698

## **Rainham**

Contact: Marie Casey, BMCasey@BTInternet.Com

## **Surrey Hills**

Contact: Gerald Williams, guillaume30@btinternet.com

## **Tyneside**

Contact: Gillian Allen, 01670 353216, fergusallen@hotmail.co.uk

- 30 January The Reformation in Newcastle upon Tyne *Dr Christine Newman*  
February Lunch TBC  
13 March AGM followed by The art and meaning of Icons TBC *Michael Porteous*

## **Wimbledon**

Contact: Bill Russell, 020 8946 4265, william\_russell@taltalk.net

- 23 January TBC *Prof. Tina Beattie*

## **Worcester**

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

- 17 January Olive Trees and - life in the West Bank *Ann Farr*  
14 February AGM  
21 March Archbishop Romero Today *Fr Michael Campbell-Johnston SJ*

## **Wrexham**

Contact: Maureen Thomas, maureenthomas@uwclub.net

- 25 January Quakerism – The Society of Friends *Gerry Craddock & Paul Jarrett*  
22 February The Dead Sea Scrolls for Christians Today *George Brooke*  
29 March Choosing life in chaotic times *Maggie McCarthy LSU*  
26 April Cornelio Fabro on The Problem of the Church in Kierkegaard and  
Joshua Furnal

## **York**

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

- 21 January Love Your Neighbour – Christians and Muslims *Rt. Revd. David Smith*  
18 February The New Evangelisation in a Time of Climate Change *Dr. Edward Echlin*  
18 March Prayer and reflection on scripture *Sr. Louise Le Marchande C.J.*  
15 April 'Your workbench is your altar' taking the Eucharist to work *Patricia Kelly*

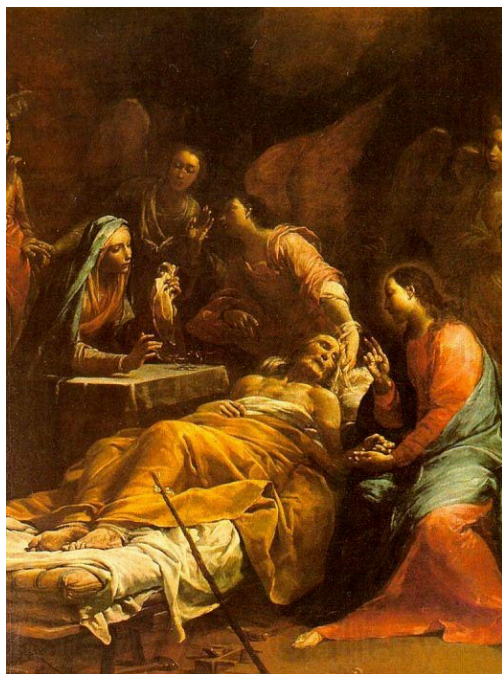
# **Death and Dying in Catholic Perspective: A Study Day for Clergy, Laity, and Students of Theology**

**Hosted by**

The Centre for Catholic Studies (Durham University), the Newman Association,  
the Departments of Spirituality, Formation, and Education of the Diocese of Hexham and Newcastle,  
and the National Board of Catholic Women.

**Saturday 9<sup>th</sup> March 2013**

**9.15am-5.15pm**



**Speakers include:**

**Prof. David Albert Jones**

*Director of the Anscombe Bioethics  
Centre, Oxford*

**Prof. Eamon Duffy**

*Professor of the History of Christianity,  
University of Cambridge*

**Prof. Janet Martin Soskice**

*Professor of Philosophical Theology,  
University of Cambridge*

**Kathryn Turner**

*Director of Spiritual Formation,  
Diocese of Hexham and Newcastle*

**Rev. Caroline Worsfold**

*Anglican Chaplain to  
St Benedict's Hospice, Sunderland*

**Dr Kathryn Mannix**

*Consultant in Palliative Care, Newcastle*

**Venue**

**St Cuthbert's Catholic Chaplaincy,  
Court Lane, Off Old Elvet, Durham**

This study day brings together a range of key speakers from different disciplines, including the health sector, to explore: the practices of death and dying in Catholic tradition; the legal, medical, pastoral, and live ethical issues around death and dying; and theological reflections on death and dying. All are welcome.

The study day costs £50 and includes a buffet lunch. If you would like to attend the study day, **places must be booked and paid for in advance by 1st March**. Contact Theresa Phillips at [ccs.admin@durham.ac.uk](mailto:ccs.admin@durham.ac.uk) or 0191 334 1656

Cheques to be made payable to: 'Durham University, Centre for Catholic Studies' and sent to Theresa Phillips, Centre for Catholic Studies, Department of Theology & Religion, Abbey House, Palace Green, Durham DH1 3RS