



THE Newman

THE JOURNAL OF THE NEWMAN ASSOCIATION

September 2014

Issue No. 93

£3.00

Receptive Ecumenism: the International Context

Joshua Furnal

A personal report on the Fairfield RE Conference

Brian Hamill

The Rise of the Cardinals 1049-1100

Peter Firth

Evolution and Procreation

Quentin de la Bedoyere

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Report on AGM**

**Book Review
The stalwart Jack Dominian**

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Printing: Silver Pines Services, Sevenoaks

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

Copy Deadline: for next issue is **15th November 2014**.

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Email: info@newman.org.uk

British Library Reference Number: ISSN-0951-5399

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

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Cover picture: *Cardinals gathered in St Peter's in March 2013 before electing a new Pope*

Comment

Next month the Third Extraordinary General Assembly of Bishops will meet in Rome to deliberate on the demanding subject of *The Pastoral Challenges of the Family in the Context of Evangelisation*. Much work has already been done on the responses to a preparatory document published in November last year. Out of this information-gathering report on contemporary beliefs and practices the bishops of the Synod are expected to forge a new strategy on how to proclaim and enforce the Church's gospel on the family in the modern world.

The family is under grave challenge. The *Instrumentum Laboris* document published as background guidance for the bishops lists some of the problematic influences: pervasive and invasive new technologies, hedonism, relativism, materialism, individualism, growing secularism and an 'excessive, selfish, liberalisation of morals'; welcome, dear bishops, to the modern world.

One disturbing official conclusion after the gathering of opinions is that too many lay people are ignorant even of the *existence* of the Church's teaching on the family. Some of the laity tended to blame the clergy for not giving proper guidance on sensitive subjects such as sexuality, fertility and procreation. But is this surprising when the Church requires its clergy to pursue celibate lives and avoid intimate personal relationships?

Nevertheless much work is done on pre-marriage formation, mainly through courses for engaged couples. Lay people, including those who are married, are often brought in to provide some more personally experienced insights. But the all-male priesthood cannot easily delegate these fundamental responsibilities without devaluing its own status.

Priests anyway cannot duck their pastoral responsibilities. As a parish priest faces his Sunday congregation in today's world he will be only too aware that many, perhaps most, of the adults in the pews are subject to what the document obliquely describes as 'situations of canonical irregularity'. This used to be known more simply as 'living in sin'. Traditionally the Church has imposed a rigid rulebook and if that has driven away large numbers of the former faithful that has been too bad. But today the severe shrinkage of numbers and the ever-greater prevalence of 'irregularity' is posing an entirely different challenge: should not the Church be trying to provide support for divorced and remarried Catholics, not condemn them?

The passage on the access of people in irregular unions to the sacraments is confusing. "Some wonder, "it is reported, "why other sins can be forgiven and not theirs". The Church withholds the sacraments as a punishment. In other Church cultures, however, it is believed that there should be wider 'mercy, clemency and indulgence towards new unions'.

What the *Instrumentum Laboris* does not discuss – but perhaps the bishops will – is the fundamental but dangerous concept of the *sensus fidelium*, the idea that the faithful as a whole will develop an inspired understanding of truth. It seems from the evidence that most of the faithful do not believe in the *Humanae Vitae* principle that every act of sex must be open to life but rather that every loving long-term relationship should produce life, and therefore a family.

The Vatican document tends to present the laity's doubts as reflecting 'inadequate formation'. But the bishops will wonder just how far they dare go in the direction of reformation.

Barry Riley

The International Context of *Receptive Ecumenism*

by Joshua Furnal

A Report from Fairfield This roundup of the recent Third International *Receptive Ecumenism* Conference at Fairfield University is focused on some of the aims, praise, highlights, and challenges mentioned during the event. From June 9th–12th, 125 church leaders, theologians, and ecumenists from 22 countries, six different continents, and ten denominations gathered at Fairfield in Connecticut.¹



Joshua Furnal at Fairfield

In order to grasp the significance of this event, RE III, it is not sufficient merely to report the various statistics, but also to place this conference within a wider historical context. Ecumenism can be said to be receptive when churches are genuinely seeking to learn from each other. Back in 1966, Pope Paul VI and Archbishop Michael Ramsey began a momentous journey toward unity on the heels of the Second Vatican Council—some may remember how Ramsey was moved to tears by Paul VI's gift of his episcopal ring to Ramsey. During that encounter between Rome and Canterbury, "the real but incomplete communion we share was rediscovered and affirmed"². It was also from this encounter that the notion of a "dialogue of truth and love" emerged—that is, a desire to give expression, through joint prayer, witness and service, to that which we hold in common, by discovering in the other a love for Christ which invites us into practical co-operation and service.

That journey toward unity was renewed and deepened in 2006, with the meeting between Pope Benedict XVI and Archbishop Rowan Williams. In a joint declaration, they said: "True ecumenism goes beyond theological dialogue; it touches our spiritual lives and our common witness"....and amid the "present serious obstacles" we renew "our commitment to pursue the path towards full visible communion in the truth and love of Christ". During that encounter they decided that, based upon the faith shared in common, both communions could confront many issues that are vexing the Church today—such as peace in the Holy Land, terrorism, respect for life, marriage and family, the eradication of poverty, oppression, and persecution and, finally, issues regarding consumerism, the environment and other religions.

Also in 2006 the International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM) published a document entitled *Growing Together in Unity and Mission*—which emerged from a 2001 meeting in Canada between Anglican and Catholic Bishops. The task of this group was to reach theological agreement and to identify concrete steps forward toward unity. Based on the substantial agreement in matters of faith the Bishops called for a shared common mission in social justice and pastoral care—because "*Koinonia* with one another is entailed by our *koinonia* with God in Christ (cf. 1 John 1.1-4). This is the mystery of the Church". *Koinonia* is a Greek

word meaning communion.

In his response to this document the then Anglican Bishop Paul Richardson said that “those who despair of an ecumenical winter need to remember [that] Unity is something we are called to pursue but it is also God’s gift to his church. The Holy Spirit takes us by surprise”. In Bishop Richardson’s estimation, however, as yet “full communion cannot take place” because this document does not give any indication of resolving some core issues such as the validity of Anglican Orders.

Bishop Richardson also mentioned how “Anglicans are more prepared than Roman Catholics to allow decisions to be made at the local level and there is considerable reluctance to interfere with the autonomy of provinces”.³ In the end Bishop Richardson concluded: “There needs to be a period of what is termed ‘reception’ when ordinary Christians, as well as church leaders and theologians, ask whether they can recognize the ARCIC⁴ documents as expressions of the gospel and learn from them”.⁵

It is within this wider context that the first *Receptive Ecumenism* conference in Durham was held in 2006. RE I, organised by the Centre for Catholic Studies, brought together 150 theologians, ecumenists, and ecclesiastics of international standing from across various Christian traditions to explore a fresh way of conceiving the ecumenical task fitted for the contemporary situation. The project tested this strategy in relation to Catholicism (the host tradition).

It was experienced by all as a remarkable, graced *happening*. Senior theologians, ecumenists and ecclesiastics variously spoke of the event (and the fresh thinking it introduced) as “historic”, “groundbreaking”, “opening a new chapter in ecumenism”, and as “providing the much-needed model for future initiatives”. A major volume of essays came out of this project, entitled *Receptive Ecumenism and the Call to Catholic Learning* (Oxford University Press, 2008).

A new strategy

In a recent issue of *The Ecumenist*⁶ Paul Murray introduced the new strategy of *Receptive Ecumenism* to a popular audience.⁷ In it Prof Murray, Director of Durham’s Centre for Catholic Studies, says that RE is a “simple but far-reaching strategy” that marks a shift away from churches asking what others need to learn from them, and a shift toward asking what they need to learn from the others. *Receptive Ecumenism* is “a call to conversion, to grow, to learn more about the Lord’s call to us, not just learning about the other, but from the other”.⁸ Theologically speaking, Professor Murray roots *Receptive Ecumenism* in Christian hope:

*Hope, unlike optimism, is not a form of reality denial that ignores the reality of apparent roadblocks in order to stay buoyant; on the contrary, hope takes reality seriously in all its problematic aspects and asks how the churches are resourced to live in the face of and through the roadblocks in question.*⁹

Murray calls for this renewed hope-filled form of ecumenical engagement, one not steeped in the



Paul Murray

denial of optimism or which dares not to speak of our real wounds and difficulties. Drawing upon an image from St Bonaventure¹⁰ Murray says that the fundamental strategy of *Receptive Ecumenism* is

to show our wounds to each other, knowing that we cannot heal or save ourselves; knowing that we need to be ministered to in our need from another's gift and grace; and trusting that as in the Risen Lord in whose ecclesial body these wounds exist, they can become sites of our redemption, jewels of transformed ecclesial existence.

Although some bilateral dialogues do continue today¹¹ *Receptive Ecumenism* offers a new strategy for those dialogues that have run out of steam. The goal of *Receptive Ecumenism* is not the undifferentiated uniformity of 'you-come-in-ism' but rather a deepening of each tradition's particularity which makes up the fullness of the catholicity of the people of God and moves us towards greater ecclesial flourishing in communion with the life of the Triune God.

It soon became apparent that there was a real need for a more practically-focused research project, involving the local churches of the north-east of England, that could provide a model for good practice for academic and ecclesial communities globally. This provided the impetus for a 2009 conference that began to address what mutual learning might take place to equip churches for mission, both independently and together. Where the primary focus in 2006 was on illustrating, testing, and refining the proposed strategy of *Receptive Ecumenism* in relation to Roman Catholicism, the second conference in 2009 complemented this by inviting representatives of an even broader range of ecclesial traditions.

The RE II event brought together 200 church leaders, theologians, ecumenists, ecclesial bureaucrats, social scientists, organisational experts, and local church practitioners to spend four days and nights together. This conference focused on developing RE as an ecumenical strategy across a broad range of Christian traditions to highlight its relevance at the level of local church life.

There followed the *Receptive Ecumenism and the Local Church* research project, which used empirical observation and analysis. This provided a better picture of the organisational, structural, ministerial, and procedural realities of ordinary church practice across denominations in the North East of England and pointed the way towards structural and sacramental unity of the churches internationally. Along with the input from each denomination our researchers identified some strengths and weaknesses in each denomination and in each case we have made recommendations for that denomination so that each could find enrichment by drawing upon the ecumenical learning of the other available groups.

The Fairfield Agenda

The central conviction of *Receptive Ecumenism* is counterintuitive: we do not set up one example for all the other groups to imitate, but rather we ask each group to identify what kind of organisational enrichment should be sought and we investigate whether that can be provided by learning from the good practices of the other groups. In other words, it is a move away from consultancy and a move towards genuine conversation; this is what theologians call 'communion'.

This brings us up to the most recent *Receptive Ecumenism* conference in the USA.

Drawing upon the fruits of the first and second *Receptive Ecumenism* conferences, and the North East England Regional project, the third conference was entitled *Receptive Ecumenism in International Perspective: Ecclesial Learning in Context*. This event was jointly organised by the Centre for Catholic Studies at *Fairfield University* CT, USA and the Centre for Catholic Studies at *Durham University*, UK.

The gathering brought together a large number of church leaders, theologians, ecumenists, ecclesial administrators, and practitioners from Catholic, Orthodox, and Protestant traditions. This international conference accomplished three things: i) it continued to explore the theory and practice of *Receptive Ecumenism*; ii) it drew together practitioners of *Receptive Ecumenism* from all over the globe to share their findings; iii) it invited others to engage the potential of *Receptive Ecumenism* for further initiatives.

At the Fairfield conference, many delegates reported on all the practical initiatives of *Receptive Ecumenism* currently underway in different contexts in the world today. The benefits that were mentioned regarding this new phase of ecumenism included: its theologically self-reflective method, the positive instances of grass-roots contextualisation in meeting local needs, and how *Receptive Ecumenism* derives organisational reform from and through another tradition globally. The Vatican official for the Pontifical Council for Christian Unity, Father Tony Curren said that we were in the “middle miles of the marathon” of work toward full Christian unity, and he praised *Receptive Ecumenism* for providing a response to those disappointed in the pace of ecumenical progress. Building on what had been established would strengthen relations and deepen dialogue between the different Christian churches, planting new seeds of hope.

Challenging the Churches

In this way it was fitting that the ecumenical endeavour at the Fairfield conference took place near two large statues of St Ignatius of Loyola – one black, the other white – in front of the campus chapel. Both figures face each other intensely, depicting the *Examen* of conscience which lies at the heart of Jesuit spirituality and action. During the opening ceremony Bishop Frank Griswold drew upon this Ignatian heritage by challenging the churches to open their minds and examine their hearts, as they try to fathom God’s will and rediscover the unity of the broken Body of Christ. “Our job,” he said, “is not to create something new but to allow the Spirit to clear away the ecclesiastical idols that block our vision of unity, such that we will finally become what has not yet been revealed (1Jn 3.2).”¹²

In Cardinal Kurt Koch’s message to the conference he quoted John Henry Newman to make sense of why unity has not yet been achieved:

We dare not trust each other with the secret of our hearts. We have each the same secret, and yet we keep it to ourselves, and we fear that as a cause of estrangement, which really would be a bond of union. We do not probe the wounds of our nature thoroughly.

Cardinal Koch said that despite our impaired communions “Receptive Ecumenism is seeking to provide a road map for further progress” and reminded the conference how: *Receptive Ecumenism proposes that, in a dialogue of truth, we are honest about our weaknesses and allow them to become “a bond of union” ... But the dialogue that begins*

at the root of things, with the real challenges and woundedness of our ecclesial life, is one in which our relationships grow and deepen. It is truly a dialogue of love.¹³

Over and over again at the Fairfield conference both scholars and practitioners heralded the election of Pope Francis. For instance, in Archbishop Justin Welby's message to the conference he said that "although different churches are doing social mission together already, there are remarkable opportunities presently opening up and Receptive Ecumenism provides an additional way to take us forward". Welby also observed that:

The papacy of Pope Francis provides us with a time of grace-filled opportunity, where there is confidence, humility, spirit-filled spontaneity, and recognition of the strength of symbol and gesture for greater commitment to learn from each other's traditions and see the potential in the other in a way that can transform us as Church.

Many scholars and practitioners at the conference remarked that the election of Pope Francis had presented new opportunities for the Catholic Church to face its internal problems honestly, grow in fidelity to Christ and ask what ecumenical partners can teach it. For instance the Catholic Bishop of Saskatoon, Donald Bolland, observed how, since the previous *Receptive Ecumenism* conferences, both Anglican and Catholics have received new leaders in Pope Francis and Archbishop Justin Welby who have both incorporated the language of *Receptive Ecumenism* in their own writings.

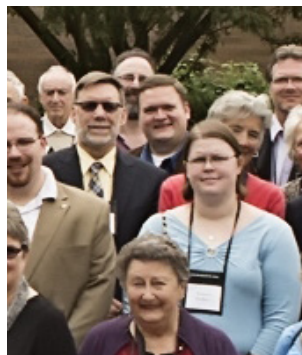
Prof Catherine Clifford, from St. Paul University in Ottawa, Ontario, said that she saw "a quantum leap forward in Pope Francis's call for the evangelical renewal of ecclesial structures", including his specific mention to an Orthodox delegation in June 2013 regarding the extent to which Catholics can learn from the Orthodox Church about the collegiality of bishops and the collaborative work of synods.¹⁴

The influence of Pope Francis was not limited to Anglican or Orthodox remarks. For instance, Pope Francis's recent iPhone message to a conference of Pentecostal leaders, asking them to pray for him, aroused comment; one Pentecostal scholar, Dr Nestor Medina, said that it made "a sea change of difference to the way these people now perceive the Catholic Church". Dr Medina also said that "having the first Latin American Pope has made a huge impact with people who admit that they do pray for him in a way that would simply never have happened before".¹⁵

A road map for dialogue¹⁶

How can we overcome the fatigue (at the institutional level of official dialogue) and the ignorance (at the popular level) regarding how much Christians can actually do together at the same altar? Paul Murray says that *Receptive Ecumenism* points the way forward by providing "a new way of speaking about an old way of thinking" about creatively engaging in mission across denominational lines. Instead of focusing the dialogue upon the obstacles that prevent the other church from being in communion with your own, *Receptive Ecumenism* shifts the perspective to the plank in our own eye, which requires us to learn from the other.

Although *Receptive Ecumenism* was jumpstarted by academics at the Centre for



Catholic Studies in Durham University this conference at Fairfield University was described as 'a coming-of-age party' that saw the child leaving home on its own two legs. At the conference it became apparent that the 'virtuous virus' of *Receptive Ecumenism* was infecting places like Canada and Australia in several promising ways in terms of shared ministry and mission—reinforcing Archbishop Justin Welby's observation that "ecumenism is the oxygen of mission". For instance the Catholic Bishop of Saskatoon, Don Boland, said that in his experience *Receptive Ecumenism* has come along at an important point in the development of ecumenical discussions, providing a label to something already underway. Bishop Boland said that having the term allows us to identify and maintain the progress that has been achieved so far. Prof Catherine Clifford reported how IARCCUM¹⁷ was able to produce common policy and make recommendations as a pastoral resource for complex issues like the ordination of women, the Ordinarate, roles at an ecumenical Eucharist, and the structure of interchurch marriage ceremonies. Ray and Fenella Temmerman, from the Canadian Association of Interchurch Families, presented themselves as an example of a Canadian interchurch family (Catholic-Anglican) which is a common phenomenon in society today. The Temmermans, like many contemporary couples, are a model of an important step in the movement toward Christian unity: they do not simply recognise their diversity but they love it despite the pain it sometimes can bring. They said that: *Churches need to work at their unity the way married couples have to work at theirs. It is important that our churches begin to recognize that it is not only what they have to offer each other that is important; their capacity to receive and love the other ... will also be the key element in calling both churches to become what God calls them to become.*¹⁸ The Temmermans inspired the conference to consider how couples like them are 'a sign and symbol of what our Churches strive to become'. In many cases, when couples from different churches marry, they end up choosing to belong to, and raise their children in, only one of the churches – or in no church at all. The Temmermans and other members of the Association of Interchurch Families remain active in their own communities, they attend the services of their spouses and they try to raise their children with openness to both. They await the day when their churches adopt a shared ministry paradigm because, in their own words, "it seems strange that a couple united in baptism and marriage should be separated at Communion".

Pastoral Needs

It was within such a context of pastoral need that the short paper panel on paradigms for Shared Ministry took place. In the first paper Rev David Tatem from the United Reformed Church spoke about his experience in the UK with Local Ecumenical Partnerships (LEPs) in which two communities become one congregation with a shared liturgy as an expression of local visible unity. In the second paper Rev Dr Sandra Beardsall discussed the development of Ecumenical Shared Ministry in the remote regions of Canada between Protestant and Catholic communities. The third presentation was by Rev Dr William McDonald, a Methodist from the USA. McDonald spoke about his preliminary research into the underexplored range of paradigms for shared ministry in the USA. McDonald has set up online discussion boards and has sent out surveys to track this phenomenon; his preliminary results seem very promising. Rev Richard Tutin from Australia gave the final presentation,

speaking of his experience in shared ministry in a rural setting and the ecumenical advances that had been made there.

In 2012 IARCCUM conducted a survey of the various national Anglican Roman Catholic dialogue groups, some of which have been established for thirty years or more.²⁰ Most have 5 or 6 members from each Church, chosen for a defined term, and selected for their ecumenical expertise. The experience has been patchy: for instance, in Belgium, the ARC group's activities are known only by the people who are interested in ecumenism. However, the group is about to start working on the theme of *Receptive Ecumenism*. In the USA the group has been working on an agreed statement regarding 'Ecclesiology and Moral Discernment' since 2008, and should produce this for their bishops by the end of this year.

In France such a group has been meeting since 1970. Recently they have been looking at the Daily Office as a shared gift of Anglican and Roman Catholic communities and they have prepared material for Daily Prayer to be used in ecumenical gatherings. But the survey highlighted the difficulty of promoting the reception of ARCIC and IARCCUM's official ecumenical work. On the one hand the group in Canada has taken up this task as one of its central concerns and has set up a YouTube project to make public the degree of faith that Anglicans and Catholics share in common. Meanwhile, however, the ARC group in Ireland has been meeting only since 2011: topics discussed have included baptism, priestly formation and training and the outworking of the Dublin (RC) Eucharistic Congress—although there is a growing interest in *Receptive Ecumenism*.

A separate perspective¹⁹ was offered by Fr Orobator, the provincial superior of the East Africa Jesuit province, who reported how Christians from Europe exported their divisions to Africa, sometimes dividing up territory among themselves or in agreements made with colonial powers or local leaders. Moreover the ecumenical scene has been made more complicated in Africa by the rapid rise of new home-grown and proudly independent varieties of Christianity. Fr Orobator explained that, while traditional African religions provided a conducive climate for the reception of the other faiths, the rapid growth of new Churches presents serious challenges for the ecumenical movement.

In Asia, too, where Christians are mostly in a minority, discussion of ecclesial reform is often eclipsed by the pressing need for practical cooperation in three areas: these are identified by the Federation of Asian Bishops Conferences as dialogue with the poor, with culture and with other religions.²¹ As for Latin America (and Latinos in North America), Peter Casarella reported how the church scene has become more fragmented with the growth of mostly independent Pentecostal communities—especially regarding any devotion to Mary. Reacting to this challenge Catholics have often disparagingly described these communities as new Protestant sects, with no attempt to understand their history, ecclesiology or liturgical practice.²²

Concluding remarks

I would now like to conclude with a note on some open questions raised at the conference regarding the future potential of *Receptive Ecumenism*.

- Although *Receptive Ecumenism* has renewed the desire for organisational reform and decision making, there is still much potential for *Receptive Ecumenism* to take up issues of doctrinal exchange and comparative theology in the future.

- Several people expressed the need to define the criteria and test the limits of *Receptive Ecumenism* as a method. This involves the need to discern criteria that help churches at the local level identify the good gift that needs to be received.
- There is a need for ecumenical education in theology programs across the globe. Ecumenical education is a key component for progress in any context where different churches are living, working and witnessing side-by-side. How can we hope to overcome the “scandal of division” when most priests, pastors and people in authority have little or no real experience of our shared Christian heritage during their most formative years?²³
- No matter how hard we try, we cannot orchestrate receptivity in our own or another tradition. The spirit-led, ecclesial act of recognising the charism in another baptised person requires “the revolution of tenderness” and the welcome of God.

During his recent address to Archbishop Welby, Pope Francis said that “We cannot claim that our division is anything less than a scandal and an obstacle to our proclaiming the Gospel of salvation to the world”. Pope Francis continued:

*The goal of full unity may seem distant indeed, but it remains the aim which should direct our every step along the way. I find a source of encouragement in the plea of the Second Vatican Council’s Decree on Ecumenism that we should advance in our relationship and cooperation by placing no obstacle to the ways of divine providence and by not prejudicing future promptings of the Holy Spirit (Unitatis Redintegratio, 24). Our progress towards full communion will not be the fruit of human actions alone, but a free gift of God. The Holy Spirit gives us the strength not to grow disheartened and he invites us to trust fully in the power of his works.*²⁴

Pope Francis is correct to remind us of the words of St Paul: “I planted, Apollos watered, but God gave the growth” (1 Cor 3:6). The recent meeting between Pope Francis and Archbishop Welby highlighted for us the importance of becoming bread for each other on the journey towards full communion. Together they have established the Global Freedom Network to eliminate human trafficking and this goes to confirm Archbishop Welby’s statement that “ecumenism is the oxygen of mission”.

Receptive Ecumenism encourages us to move away from the prophet Elijah’s perspective of viewing the other’s altar as impaired as we await the fire of God on our own (1 Kgs 18). The claim of *Receptive Ecumenism* is that this way of viewing the other’s altar does not cement the people of God together, but rather wounds us instead. So by turning the tables round *Receptive Ecumenism* asks us to put ourselves in the shoes of Doubting Thomas, who was outside the room when the Lord appeared (Jn 20). *Receptive Ecumenism* places its emphasis upon the need to listen to the other and to see the wounds, and through them to encounter the Risen Christ in glory.

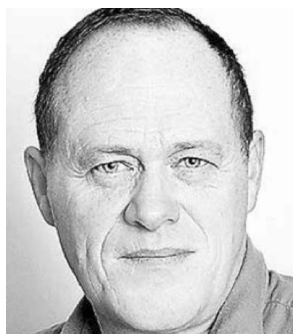
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1 Of the 125 that attended: 80 gave presentations, and 45 were either chairs or participants. Countries represented (where people work, not necessarily nationality): 33 US, 30 UK, 18 AUST, 11 CAN, 4 BEL, 4 IRE, 3 NZ, 3 GER, 2 SoA, 2 VAT, 2 KEN, 2 ITA, 2 JAPAN, and one each from FRA, GRE, ICE, INDO, LEB, MILAW, PAK, SWED, SWITZ. In general the various denominations present: Anglican, Lutheran, Methodist, Orthodox, Pentecostal, Presbyterian, Roman Catholic, Salvation Army, United Reformed Church, Uniting Church of Australia.

2 http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/november/documents/hf_ben-vi_spe_20061123_common-decl_en.html

- 3 Bishop Richardson's observations here cohere with points raised in sections 56-57 of the 1998 ARCIC II document entitled 'The Gift of Authority' <http://www.prounione.urbe.it/dia-int/arcic/doc/e_arciII_05.html>.
 - 4 The Anglican-Roman Catholic International Commission
 - 5 http://iarccum.org/archive/IARCCUM_2000-2010/2007_iarccum_richardson-paul.pdf
 - 6 A quarterly journal published by Novalis in Toronto, Canada.
 - 7 Paul D. Murray, "Introducing Receptive Ecumenism", in *The Ecumenist* 51:2 (2014) pp.1-7. For more, see <https://www.dur.ac.uk/theology.religion/ccs/projects/receptiveecumenism/publications/>
 - 8 <http://angelqueen.org/2014/06/11/learning-from-other-churches-ecumenists-find-hope-in-pope-francis/>
 - 9 Murray, p. 4.
 - 10 St. Bonaventure, 'On the Mystery of His Glorification' in *Tree of Life*. Special thanks to Rachael Davies for this reference.
 - 11 For instance, see Vassiliki Stathokosta (ed.), *Theological Studies and Ecumene: the participation of the Orthodox Church in Inter-Christian Dialogues and their Future* (Athens: Pedio, 2013). See also the latest document from the Joint Working Group between the Roman Catholic Church and the World Council of Churches entitled, *Reception: A Key to Ecumenical Progress* (Geneva: WCC Publications, 2014).
 - 12 <http://www.news.va/en/news/healing-gifts-for-wounded-hands-receptive-ecumenism>
 - 13 <http://www.news.va/en/news/card-koch-sends-message-to-receptive-ecumenism-con>
 - 14 <http://angelqueen.org/2014/06/11/learning-from-other-churches-ecumenists-find-hope-in-pope-francis/>
 - 15 http://en.radiovaticana.va/news/2014/06/12/receptive_ecumenism_in_a_latian_american_context/1101654
 - 16 <http://www.thetablet.co.uk/features/2/2564/road-map-for-dialogue>
 - 17 The International Anglican-Roman Catholic Commission for Unity and Mission
 - 18 <http://catholicnews.com/data/stories/cns/1402397.htm>
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 - 22 http://en.radiovaticana.va/news/2014/06/12/receptive_ecumenism_in_a_latian_american_context/1101654
 - 23 <http://www.news.va/en/news/receptive-ecumenism-conference-ends-with-signing-o>
 - 24 <http://www.catholicherald.co.uk/news/2014/06/16/unity-is-distant-but-still-our-goal-pope-tells-anglican-leader/>
- The following links will provide more information. For videos of the Fairfield conference (requires iTunes) <https://itunes.apple.com/gb/itunes-u/center-for-catholic-studies/id876010720?mt=10>
 For Durham RE web pages <https://www.dur.ac.uk/theology.religion/ccs/projects/receptiveecumenism/>

Advance notice – for ticket information see the January 2015 issue



London Newman Lecture 2015 Thursday, March 12th

Neuroscience and the Soul

This lecture is to be given by **Dr James Le Fanu** at Heythrop College, London. A GP, Dr Le Fanu is also a journalist and the author of books including *'Why Us? How Science Rediscovered the Mystery of Ourselves'*

Reflections on Fairfield

by Brian Hamill

The Receptive Ecumenism (RE) project, originating from the Centre for Catholic Studies in Durham, has been well-publicised in this Journal over the past year via various articles surrounding the appointment of Josh Furnal to the one-year Newman Fellowship at Durham. His article in this present issue gives his own take on the International Conference on Receptive Ecumenism held at Fairfield University, Connecticut, and I have been asked to offer my personal reflections to complement his contribution.

My trip to the Third (there were two earlier conferences in Durham) was enlightening from its very beginning – and that beginning came quite some time before I actually boarded the plane for the USA, my first trip there. The funding for the Fellowship was accepted by the National Council but not without some considerable straight talking – and there was no harm in that. When it was suggested, not by me, that I should be sent by the Association as its more personal representative, some of the same arguments were raised again. I mention this, not to restart past disputes, but to show the fundamental divergence of opinion which exists on the value of ecumenism, not only within our Association, but also in the Catholic Church in our own country, and to an extent in the Church at large.

The two points of view turn, as far as I have been able to judge, on the question: what is the point of ecumenism today? Some think that the ecumenical project is still worth pursuing and that we need to put time, money and effort into pushing it forward despite the so-called “ecumenical winter”; others think that it is more or less a dead duck as far as the situation in Britain is concerned. This latter view has been strengthened by the recent decision by the Church of England to ordain women to the office of bishop, as is regular in a number of Anglican Churches in other countries.

Those who turned up at the Fairfield Conference clearly were party to the first view above, at least in principle. What became fairly clear to me as we proceeded through the various reports was that some countries were far more advanced in the ecumenical adventure than others. Those who were in the forefront were countries where cooperation with our Christian ecumenical partners had become an essential for survival. In the outback of Australia and the wide spaces of Canada it was clear that any sort of rivalry between the different churches was just stupid. What we find in Britain, such as Local Ecumenical Projects (LEPs), are

quite rare but in those “on the edge” circumstances, they have become much more of a normal way of life. Sharing of facilities, such as churches, and even personnel, has become much more of a regular feature out in the wilds. In such cases some of the psychological, and even theological, barriers which we experience in this country have been breached and, once broken, will not be rebuilt.

It seems to me, after listening to the lectures and talking to the participants, that we have to make some fundamental decisions. Are we willing to make progress in the



ecumenical project or not? Are we ready to put in the necessary effort to take a step beyond the genial and charitable dialogue stage, which we have been enjoying these past decades post-Vatican II, or are we going to settle down into comfortable semi-retirement and just do the odd bit of ecumenical work during the Week of Prayer for Christian Unity and a Good Friday Silent Walk of Witness etc? If we choose the latter approach there is really nothing more to be said; if we choose the former there is a pathway beginning to open up, and there were some examples of it brought forward in the Conference.

There was a grand dinner towards the end of the Conference and a certain Holy Ghost Father, John O'Brien, who had spent many years as a missionary in India, was the after-dinner speaker. He related, in the context of the Conference, some of the gifts he had received from other Christian denominations in his ministry. One in particular stood out for me. He reminded us that the Bible Society has translated the Bible into innumerable languages and he was able to make full use of these translations among the many peoples he encountered in his long ministry. The Catholic Church, with its heavy emphasis on Latin until comparatively recently, had not done this work. As far as he was concerned the Holy Spirit had made good provision for him through the work of this Protestant evangelical agency, and he was eternally grateful to them.

This is a striking example of the gifts which other Christian Churches bring to the Catholic Church and such an approach is the central message of the present drive in RE. Healing Gifts for Wounded Hands is the title of a booklet prepared by the South Australian Council of Churches and available at http://www.sacc.asn.au/_data/Brochure_for_sharing_1.pdf. We have to get past the attitude of mind that insists ecumenism is about persuading the Protestant Churches to return to the Catholic Church (since we are right and they are wrong). And also we must go further than simply listening to them respectfully and trying to reconcile our different theological points of view (however valuable this ARCIC method is in its own right). We need to go further and seek the help of other Christians in solving some of our own deficiencies. The present lack of any synodal or collegial experience in the Western Catholic Church is a serious issue and we can turn for information and inspiration to our Christian brethren who have a broader approach to Church government. Likewise we may be able to offer to them thoughts on our experience of a single authoritative standard in the primatial office of the Pope. The lack of young people in many of our Catholic churches points to our seeking assistance from those Churches which seem to overflow with the younger generation.

The third example was the most striking of all because it was a person. Her name is the Rev. Cass Shaw, described in the conference programme as President and CEO at the Council Churches of Greater Bridgeport, CT and former General Presbyter at Albany Presbytery. Cass formed part of the opening reception and also gave the reflections at the daily Morning Liturgy. She has spent many years trying to persuade the rich of Connecticut to take some practical responsibility for the poor of the State, especially since, in the Fairfield area, they live very close to each other.

Her dedication to this at times difficult and often fruitless project was a startling witness to the way she drew on the ecumenical side of her ministry to gain support and comfort in tough times. Her reflections at the Morning Services gave an equally

startling witness to the depths of spiritual understanding she had gained in this work. What struck me was the simple fact is Cass demonstrated in her life and work that simple and direct dedication to the poor which is the measure of the true Christian and is now markedly manifest in the words and works of Pope Francis. She has learned the value of genuine ecumenism and the question perhaps we have to ask ourselves is "have we learned that lesson?"

So what of the future for RE and the Association? When my going to Fairfield was being discussed I thought it would be good to make a simple offer: that when Josh's Fellowship had expired (this September) I would pick up his role of talking to circles or groups of circles about Receptive Ecumenism and how it can be brought down from the academic realms to our local communities. This is a work in progress with some countries, such as Australia, fairly advanced along the line, while here in Britain the Centre for Catholic Studies is preparing materials to assist the venture. The real issue facing the Newman Association is whether its members are prepared to take part in the venture or not. Only the members can answer that one.

Brian Hamill is a member of the York Circle and a Vice-President of the Newman Association.



MODERN ART –

AN EXPRESSION OF FAITH?

SATURDAY, OCTOBER 4th, 10am–4pm

A last reminder to book for the conference organised by the Newman Association and the St Albans Cathedral Study Centre

Speakers

Professor Tina Beattie on *Insight Beyond Sight on Theology and Mystery in Modern Art*

Bishop Richard (Lord) Harries on *Modern Art: Enemy or Friend of Religious Art?*

Canon Charles Pickstone on *Fragments of Being: Saying the Unsayable in Modern Art*

Paul Bayley on *A Light Shines in the Darkness: Working with Film in Sacred Settings*

Focolare Centre for Unity, 69 Parkway, Welwyn Garden City, Herts, AL8 6JG.

An easy walk from Welwyn Garden City Station – served by frequent trains from London King's Cross. There is some car parking on site – otherwise easy parking is available at a local multi-storey shopping park.

£35pp to include lunch. Discounted rates are available for students and those for whom the cost would be prohibitive. Booking will close on September 26th.

To book, email studycentre@stalbanscathedral.org or telephone 01727 890205.

Annual General Meeting, Wimbledon, June 14th 2014

On Saturday June 14th 44 Members and Associate Members of the Association met at Sacred Heart Church Hall, Wimbledon, where Dr. Bill Russell welcomed us on behalf of Wimbledon Circle. The formal business of the day included reports from the President, Acting Secretary, and Treasurer, and the election of new Officers of the Association and of Council members.

The President, Anthony Baker, highlighted events since January 2014. In particular the Association had used some of the Brogan legacy to promote the important topic of Receptive Ecumenism in conjunction with the Centre for Catholic Studies at Durham University, by sponsoring a Newman Fellowship. The level of support had been much debated in Council, but the balance had been in favour. Brian Hamill and Dr. Josh Furnal, the Newman Fellow, had attended the Receptive Ecumenism Conference in Fairfield, Connecticut a few days earlier.

Anthony stressed that the Association was definitely not going to give all of its legacy monies to the CCS! A grant of £5,000 to the Margaret Beaufort Institute had also been made to fund bursaries. Anthony stated that the Association had significant reserves, and Council was willing to entertain bids from Circles to fund projects; but the money would not just be allocated. With regard to annual allocations Glasgow Circle had raised the question of withholding distributions from Circles with more than £1,000 in their bank accounts. Anthony explained that it was not clear when this policy was introduced, but its purpose was to stimulate Circle activity and it should be no bar to a Circle which was active in its public programme.

He mentioned three negative aspects of developments in the Association: the gradual decline in membership and the ageing of the membership (in common with many other organisations), to which no-one has found a solution; the seeming lack of interest at parish level in the intellectual aspects of the Faith; and the reluctance of members to take office in Circles or at national level, though he was pleased to say that a couple of people had stated that they were willing to join Council.

On the positive side the Association was currently financially strong, and had developed a strong public presence with the much improved Newman journal and website. The president thanked Barry Riley and Marie-Rose Low respectively for their efforts in bringing this about.

The Association continued to organise Conferences, and the Conference, *Modern Visual Art: An Expression of Faith*, planned for October 4th with St. Albans Cathedral Study Centre would be especially important. A conference in Manchester utilising some of the Brogan legacy was planned and Brian Hamill was working on a Conference on Modern Church Music, probably to be held in 2016.

The President expressed regret that he had not been able to fulfil his wish to visit each Circle during his tenure of office, but he was satisfied that Council had become more accessible to Circles through the system of nominated representatives.

Acting Secretary Chris Quirke reported that he had kept the statutory records up-to-date at Companies' House and The Charity Commission. He had prepared agendas, dealt with correspondence and emails, and made arrangements for the AGM. He had kept in touch with Circle Secretaries, and for the purpose of consistency of reporting

and to gain additional information about the activities of Circles, he had introduced a template report for all Circles covering the range of activities undertaken, venues used, attendance numbers and methods of promoting the Circle's activities locally. This had been a marked success, and would be repeated soon.

Chris explained that he was Acting Secretary only, having served in the role for more than the period allowed by the Constitution, and should now be replaced. He thanked John Potts for accepting the role of Minutes Secretary and went on to say that, with most communications now being electronic, the role of Secretary was not as onerous as one might think. Most emails could be deleted immediately and few needed replies. He had been lucky to serve with two presidents who had been very supportive and had found the Treasurer, Peter Havard, easy to work with. Chris said that he recognised that getting volunteers was difficult, but asked that somebody might take over the responsibility.

The Treasurer, Peter Havard, informed the meeting that he had found it beneficial to split the accounts into ordinary and exceptional items. The latter covered the significant sums bequeathed to the Association in the last two years and the uses to which the legacies had been put. The ordinary items covered regular annual income and expenditure. These had, in effect, broken even, with a small deficit of £171 for the year. Peter noted that a substantial improvement in interest received had been obtained by switching to a higher interest account.

The phasing of income and expenditure relating to the exceptional items (income received last year, expenditure incurred in this) meant that these showed a deficit of £20,500. The accounts in total showed a deficit of £20,671, therefore. Peter thanked Michael Vadon for his work in auditing the accounts.

It was noted that the London Newman Lecture would continue, with support from our general assets, since the funds donated by the Matthews family had been exhausted. (The 2015 lecture will be given by James Le Fanu on the subject of *Neuroscience and the Soul*.)

After adoption of the reports and accounts, business proceeded to the election of Officers and Council. Anthony Baker stood down as President, in accordance with the Constitution, and Gerald Williams was elected as the new President. For want of a candidate, Chris Quirke agreed to continue as Acting Secretary, with assistance



Gerald Williams

from John Potts as Minutes Secretary. Otherwise the meeting confirmed the election of Officers and Council in accordance with the ballot papers sent out in preparation for the meeting.

The incoming President, Gerald Williams, expressed his thanks and compliments to Anthony Baker for the quality of the work he had carried out as President, the hallmarks of which had been his confidence and kindness in dealing with all issues. Fr. Fabian then celebrated Mass in the Hall, after which we enjoyed a splendid buffet lunch. In the afternoon, we were treated to a lecture by Quentin de la Bedoyère.

Our thanks are due to Wimbledon Circle for hosting the AGM.

John Potts

Evolution and Procreation

Quentin de la Bedoyere, July 2014

After the Association's AGM in Wimbledon on June 14th Quentin de la Bedoyere delivered a talk entitled The Natural Law and the Catholic Conscience. He has kindly contributed this further exploration of the subject.

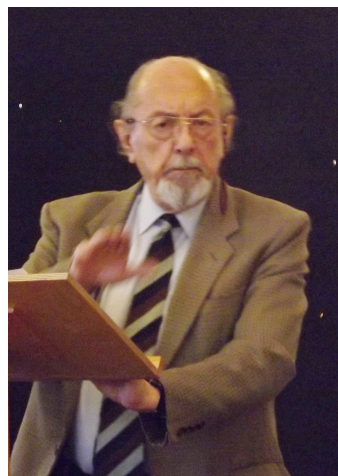
The purpose of this paper is to explore the application of the Natural Law (NL) in the light of our changing understanding of God's intentions written in our nature. In particular, I wish to look at the effect of evolution on the issue of population reproduction.

My argument is summarised as follows. While NL in itself does not change, it has to be applied to human circumstances. This can lead to modifications as we better understand these. (I illustrate this with some examples below.)

- I look at the nature of evolution as an important method in God's creative armoury. I argue that the NL, as understood in Catholic terms, has not yet considered seriously how this may change our understanding of some human characteristics, and so lead to reviewing its demands.ⁱ
- I examine the 'natural' Total Fertility Rate (TFR) of humans, and I compare this with current TFRs. (TFR is the number of live births per woman during her fertile years in any given population. Thus it includes unmarried and childless women.ⁱⁱ)
- I show how evolution establishes a TFR adequate to reproduce population in animal species, and how this must necessarily apply to humans.
- I compare current TFRs with "natural" TFRs and seek to show that, without any other intervention, there is a gross mismatch between "natural" TFRs and the rate required to reproduce the population.
- I argue that this mismatch amounts to a serious disorder which, without correction, would lead to very damaging circumstances.
- I argue that the Church cannot stand by when the demands of the natural law are being met only in the secular world.
- I suggest that methods which reduce fertility are the most fitting, and so hormonal means might be best suited. In my argument, the prime intention is to correct a natural disorder.

Developments in the application of the Natural Law

Natural Law, being based on Man's created nature, does not change. However, in our fallen state it needs to be applied to human circumstances as we recognise them. Consequently a development in our understanding leads to greater faithfulness to the true NL. I will briefly remind you of three examples,



Quentin de la Bedoyere

Editor's note: The Catholic Church has long taught that the Natural Law follows from the constitution of the nature with which God has endowed us. According to St. Thomas Aquinas: "Natural Law is nothing else than the rational creature's participation in the eternal law".

with which most of us are familiar.

The condemnation of abortion has been maintained since the beginning, but the quality of the act and the penalties for its commission, have varied according to our understanding of the timing of ensoulment. For example the time of human ensoulment according to Aristotle (40 days after conception for a male; 90 days for a female) prevailed in the absence of other evidence. It was only in 1869 that Pius IX formally ruled that ensoulment occurred at conception. Even now, there are theologians in good standing who maintain that ensoulment does not take place during the first few days during which one embryo may clone into two.ⁱⁱⁱ

A second example is provided by Pius XI's encyclical *Casti Connubii* in 1930. He specifically permitted the use by married couples of the infertile period, for appropriate reasons. Today we regard the use of natural family planning not only as virtuous but as potentially contributing to the strength of the marriage bond.^{iv} But it caused a great fuss at the time because the Church's tradition had indicated that any attempt to separate marital intercourse from procreation was unworthy and potentially sinful. The 1917 Code of Canon Law described the secondary purpose of marriage to be the "allaying of concupiscence" – a grudging acceptance of our distasteful shortcomings. The circumstances which led up to this indulgence in 1930 were a better understanding of the nature of marriage and the recent development of the Ogino-Knaus calendar method of identifying fertile days. The Anglicans had approved artificial contraception shortly before.^v

The third example is mutilation – that is the removal of an organ or a function from the body for any purpose other than the good of that body. A common example is sterilisation, which may never be a direct intention, but may be an unwanted and proportionate side effect of treatment for some other purpose. The issue in contention was the donation of a kidney between two living people. Clearly this came under the terms of the prohibition. But the debate was effectively ended by Father Gerald Kelly, a leading authority in this field: "By a sort of instinctive judgment we consider that the giving of a part of one's body to help a sick man is not only morally justifiable but, in some instances, actually heroic."^{vi} His judgment has been subsequently confirmed at the highest level.

The issue of evolution

Given that new knowledge continues to play an important part in development of understanding, I now turn to evolution. This element of biological nature could not of course have been taken into account before it was formally proposed in the 19th century, and subsequently confirmed by a plethora of evidence.

Evolution is not a "theory" in the sense that it is a matter which remains in doubt. It is an observable fact. Indeed it is unavoidable. If a biological entity breeds young which receive variants in DNA (either by mixture of parental DNA, or by mutations) it follows that those which inherit characteristics favourable to survival have a higher probability of surviving to breed in turn. Thus "useful" characteristics tend to become established in a population.

We may find ourselves using phrases such as: "This is a methodology chosen by God as an aspect of creation", or speculating about whether God is aware of, or intends, every one of the myriads of changes in all the species. This is anthropomorphic musing of no useful significance. What we do know is that evolution has, in itself, no conscious purpose, but it has an essential function in the formation of species, including *homo sapiens*. It is part of the data which informs us about human nature and, potentially,

affects our understanding of our nature – and, consequently, its demands.

Its application to the procreative purpose is not obvious. We have no reason to suppose that this has changed in any way since the mating of the first fully human couple. And this is of course reinforced by the Scriptural description of marriage and the marital act from the very beginning. However there is an aspect of reproduction in which, I argue, evolution plays a key part.

The Total Fertility Rate

The TFR (see the earlier definition) is an evolutionary variable. If we examine different biological species we find an extraordinary range of methodologies. Nature has been profligate in her variety. However a fundamental pattern, in which the number of young originally born is dictated by the number which survive to breed, may be illustrated by contrasting examples. The common frog produces between 1,000 and 2,000 young. The reason for this is clear: the young provide food for a range of predators. Consequently, a large number of young are needed so that sufficient will survive to reproduce the population. Were the number of live young to decrease, or the predators to increase, the frog population would diminish or even disappear. By contrast, the female chimpanzee produces her young at intervals of 3 to 5 years. A mother chimpanzee has a large investment in her baby's early years, and her freedom to give care is key to her baby's survival to maturity. It follows that those species which have not developed the characteristics required for producing sufficient young to replace the population are extinct. What is the natural fertility rate of the human female? We cannot hope to find an exact figure because we would need to go back to a time when methods of artificial contraception were not available. Our nearest approximation is likely to be the modern TFR of the less developed populations – least touched by the influence of the developed world. Here the figure (established in 2005) is 6. The source of this figure is shown as an endnote.^{vii}

It is generally accepted that the TFR required to reproduce the population in a developed country is 2.1. The estimates for 2014 in the CIA Factbook show that, out of 224 countries listed, 108 exceed this figure.^{viii} A ranking of countries by infant mortality shows the strong correlation between this factor and the TFR: the higher the infant mortality, the higher the TFR needed to replace population.^{ix}

So we have a mismatch – or, in the term often used in Catholic moral description, a disorder. Evolution has ordered our natural rate of fertility to be sufficient to reproduce the population in the demanding circumstances which have prevailed over 200,000 years. But, over the last 100 years, we have increasingly developed societies within which the former level of fertility is three times too high. The resulting disorder results from our success in providing better standards of living as human beings, and we look forward to this success being enjoyed by all human populations.

Is this disorder a real threat?

The potential outcome calculated mathematically is frightening. Reproduction at the natural rate would result in a compounded tripling of the population continuously into the future. Try working it out and you will quickly find yourself in astronomical figures. At this point we might be tempted to cite Malthus and to point out that his pessimistic views on population increase (and later forecasts based on his principle) have never

applied in practice since in many countries (but, tragically, not in all) we have been able to increase our resources. But that is to confuse relatively low increases in population with our current situation – which is of an altogether different order.^x Nevertheless we are not facing disaster. This is because the growth of prosperity and the stability of economies are accompanied by a reduction in the TFR. As a population becomes less dependent on its children for security in old age and it begins to acquire enviable Western habits, so it turns to artificial contraception, backed up by abortion. In practice we are being saved by methods of which we disapprove. Aren't we lucky? They sin, we survive.

The Church's current contribution to the problem

In brief, the Church's position, as set out in *Humanae Vitae*, is that barrier contraceptives are forbidden since "it is required that any use whatever of marriage must retain its natural potential to procreate human life". (para 11, italics in text) Equally, sterilisation (permanent or temporary) is forbidden, unless it is necessary to cure disease, and has no contraceptive intention. All direct abortion is forbidden. (paras 14,15) However abstinence, whether permanent, or used to avoid the marital act at time of potential conception, is permitted (providing that there are reasonable grounds). (para 16)

Thus this last method of controlling population is the only means sanctioned by the Church which is available for addressing the disorder I have outlined. One may imagine a halcyon time when the women of the world, fully instructed and committed, all practise natural family planning, eschewing other methods – or one may not.

Correcting a disorder

While I have said that evolution is a necessary phenomenon, it has of itself no purpose. It is a dynamic process relating potentially changing characteristics to a potentially changing environment. It serves a purpose within God's creative plan: in this case providing for sufficient births for the population to continue. Unfortunately this process does not go into reverse; that is, it has no mechanism for decreasing fertility when the existing level is too high in the existing circumstances. Only mankind's actions can do this. But is this legitimate?

I argue that it is mankind's vocation, inherited from Adam, to correct natural disorders. If the function of evolution is to ensure the reproduction of the species, it is mankind's function, even obligation, to respect that function by controlling it in the way that serves mankind as God intended it to do. It is a proper application of NL to ensure that those facilities which have come about to enable mankind to flourish are able to do so.

A proposed solution

Nature controls the level of human fertility in a combination of ways – the age range from menarche to menopause, for instance, or the contraceptive effect of lactation, or the neural and hormonal factors which influence sexual congress. But the most obvious factor is that a woman's regular ovulation takes place once in a monthly cycle and allows her to be open to conception for a handful of days. It would seem that the only practical method of correcting the mismatch between the natural TFR and the reproductive need is to check this rate of ovulation through chemical means. I am proposing that we should cure excess fertility most appropriately by reducing fertility. There does not appear to be any other way. This immediately brings us up against the teaching of *Humanae Vitae*. The use of the

contraceptive pill – while not evil in itself since it can be properly used for personal therapeutic purposes – is declared to be wrong when the intention is contraceptive. And in suggesting that it may be used to control societal fertility, it cannot be claimed that contraception at the personal level is not instrumental in the process.

In reviewing this, we should first remember that the issues of evolution which lead to the mismatch which I have described, were not addressed in the encyclical. While theologians such as de Chardin and Mahoney have suggested that evolution is fundamental to our faith understanding, and there is general acceptance that evolution is compatible with God's creative activity, a comprehensive review of deducing moral imperatives from human structure in the light of evolution has not (to my knowledge) taken place.^{xi}

Contraceptive in intent? I argue that it is primarily therapeutic in intent. That is, the primary intention is to correct a disorder which has arisen through mankind's success in providing conditions in which most babies are able to survive to breed in turn. The action suggested is to correct an organic factor which, in its current form, is damaging the need to keep the growth of the human population at a level at which it can reasonably be expected to flourish.

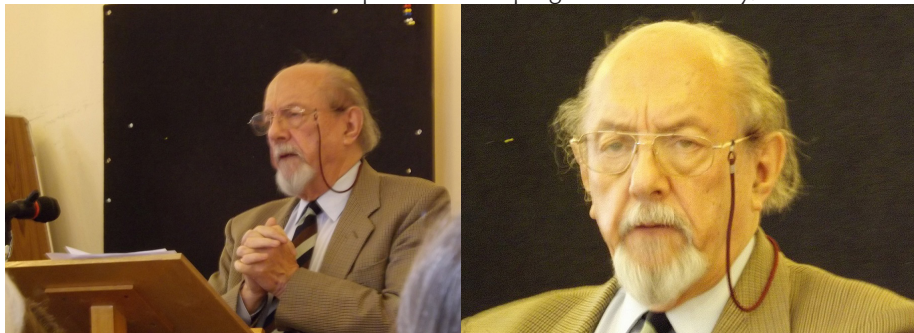
It certainly involves a development in moral doctrine based on a deeper understanding of our created nature.^{xii} But, as I showed at the beginning of this paper, such developments have happened before, and will continue to happen as the Holy Spirit leads us ever more closely towards the truth.

There does not appear to be any other way

Yes, we should certainly consider other ways in which this therapeutic correction can be achieved – and those who hold that my argument, in terms of the analysis of the problem or its possible solution, fails, should suggest an alternative solution. Such a solution must of course be practicable -- not just in aspiration but in potential execution.^{xiii} And it must not rely on the secular world controlling the mismatch through methods of which we disapprove. Washing one's hands is rarely edifying.

Ancillary issues

It would seem likely that acceptance of this conclusion would greatly assist Catholic efforts in less developed countries. By being engaged in a practical way in the work of controlling population Catholic organisations would have high relevance. This would enable them to counter pressures used on women who choose to avoid family planning programmes. I understand that pressures inconsistent with the human rights of women are sometimes used to promote such programmes. Secondly, the Church



would have strong influence in curbing abortion (including abortifacient methods) as a means of family planning or gender selection.

I have written elsewhere of the great damage caused by the disconnection between the lay Catholic population and the teaching of the Church on contraceptive matters.

^{xiv} While an amendment to existing teaching would cause considerable problems, this would at least be alleviated by the understanding that it had come about through taking into account a factor (evolution) which had not hitherto been formally considered. As I have shown, there is good precedent for this.

Please regard this paper as a work in progress. I am offering it to members of the Newman Association for review. Since its matter is of most immediate concern to the laity, I have thought it right to present it first to a lay organisation. Thus I look forward to your comments. In particular, I will value critical comments or any suggestions for improvement. Please write to me at quentin@blueyonder.co.uk and note if you do not want me to mention your name in any subsequent reference.

The application of NL to man in a fallen state is discussed at length in *Natural Law*, a theological approach, Josef Fuchs SJ, Gill & Son, 1965, *passim*

- i http://www.naphsis.org/about/Documents/TOTAL_FERTILITY_RATE_Mark_Final.pdf
 - ii Several accounts are available; this one is representative: http://www.religioustolerance.org/abo_hist_c.htm
 - iv *Humanae Vitae*, para 16
 - v Lambeth Conference, 1930. Resolution 15
 - vi *Theological Studies* 17 (1956)
 - vii There is a whole range of ways in which human TFR can be moderated; the natural rate, covering the history of mankind across the world, will always be guesswork. But a recent UN study has arrived at a modern TFR measured against the prosperity of the sample. As you would expect, the lower the prosperity the higher the TFR. For the least prosperous (and therefore, it is assumed, the closest to natural conditions) the TFR is just over 6. A good chart, plus the necessary academic reference, is to be found at http://en.wikipedia.org/wiki/Fertility-development_controversy and see http://etheses.lse.ac.uk/39/1/Cummins_Why_did_fertility_decline.pdf p.14, Table 1.2
 - viii An investigation of black women in the US conducted by the United States Bureau of the Census estimates their TFR in 1850 at 7.9, and notes this is a decline from previous rates. The TFR for white women was 5.3. (<http://books.google.co.uk/books?id=b8hAAAAIAAJ&pg=PA118&lpg=PA118&dq=total+fertility+rate+in+1850&source=bl&ots=QrGuiV5Xua&sig=pAu1sVyveUIN8fSL3UQVCqGhDCs&hl=en&sa=X&ei=83yyU9Xvj4OAPdHGJgH&ved=0CfcQ6AEwCA#v=onepage&q=total%20fertility%20rate%20in%201850&f=false>)
For the purpose of this paper I have conservatively assumed a TFR of 6 as being the natural rate of fertility.
 - ix <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2127rank.html>
<https://www.cia.gov/library/publications/the-world-factbook/rankorder/2091rank.html>
- Taking every 10th entry in order, using 2014 estimated rates, the correlation between high TFR and high infant mortality is $R = 0.8599$. This is described as a strong positive correlation. 1.0 is exact correlation. The p value is < 0.00001 ; < 0.05 is commonly taken as significant; this is highly significant.
- x Thomas Malthus (1766-1834) argued that since resources increase arithmetically and population increases geometrically, population will eventually outstrip resources,
 - xi But see my *Autonomy and Obedience in the Catholic Church*, T & T Clark, 2002, pp 150-155, where I briefly describe the proposals in this paper.
 - xii That is, while the primary intention is the correction of disorder, the means are contraceptive in intent – and so contrary to *Humanae Vitae*.
 - xiii In an idle moment I speculated that it might be possible to put some contraceptive chemical into the public water supply – much as we might use fluoride for dental health. This would of course obviate any specific contraceptive intention of individuals (albeit at the expense of their choice). However I do not think this remedy has a future.
 - xiv <http://secondsightblog.net/2014/03/13/beware-of-the-elephant/>

*Dr Jack Dominian, a member of the Newman's Hertfordshire Circle, was a fierce critic of the Church's attitudes to marriage and sexuality, including its interpretation of the Natural Law. He remained outspoken to the end. On March 19th this year he delivered what was to be his last public talk, *Marriage and the Church*, at the Church of SS Alban & Stephen in St Albans. Jill Barlow was there.*

Jack Dominian's Last Stand

"Call me Jack," proclaimed Dr Jack Dominian from the platform of our local Parish Hall in St Albans last March, "or, if you must, call me "Dr Jack" – like the chaps helping to sort out my garden now I can't do it any more, having gone blind".

Local clergy had emphasised that Dr Dominian's *Lenten Talk on Marriage and the Church* could be one of the last public appearances by this distinguished author, psychiatrist and counsellor of Catholic



Jack Dominian

Marriage Advisory Council fame, due to his increasing frailty at the advanced age of 84. And they appeared to be quite right: the figure on the platform was barely recognisable to me as the stalwart Dr Dominian who in the early 1980s had addressed conferences of the Association of Separated and Divorced Catholics (ASDC).

Yet as soon as Dr Dominian started to deliver his Lent lecture the full stature of this renowned academic in the field came to the fore. In a remarkable demonstration of expertise he gave us, from memory, just as lucid an account of the intrinsic relationship of marriage in Judeo-Christianity's history from Genesis to the present day. It was as if he still had enough eyesight to refer to notes: "I have to get people to read out the latest articles in the Press to me as I can no longer read them for myself – nor watch TV. But I can listen to items on the radio," he remarked.

Moving on from Genesis (*Male and female he created them....God saw all he had made, and indeed it was very good.*) Dominian focused on the early Church's decision to proclaim marriage as a sacrament. To summarise, the Sacrament of Marriage was thus defined by the Church as based on the mutual consent of a man and a woman in a lifelong union physically consummated in sexual intercourse.

Jack Dominian then turned to more recent proclamations of the Church such as the ever-controversial *Humanae Vitae* by Pope Paul VI in 1968, which proclaimed that all acts of sexual intercourse must be open to "new life". He expressed his bewilderment at the dilemma this posed for the laity – painting a whimsical picture of local parish priests in the 1970s passing the time away during the weekly hour for confessions: they paced up and down reading their breviaries in the absence of the appearance of willing penitents.

He regretted that there had developed a yawning gap between the Church's official teaching on this important matter and the way in which the vast majority of married practising Catholics actually controlled their lives. It can be said that this 1968 Encyclical has led to something of a breakdown in the laity's implicit trust in every word sent out from Rome. This has, perhaps, hastened some unintended consequences.

Some intriguing statistics were noted by Dr Jack. Whereas fifty years ago divorce

amongst Catholics was relatively rare, nowadays there are statistically just as many Catholics getting divorced as measured across the population of the UK as a whole. Pope Francis's Synod on the Family, due to open this autumn, is eagerly awaited by many, and is expected to be much more widely examined than Benedict XVI's writings on the subject before his retirement. Dr Dominian commented that the latter had much to commend it but it received little attention, coinciding as it did with the pressing matter of widespread accusations of clerical abuse of children in Catholic parishes and institutions going back over many years.



Following his well-received talk Dr Dominian was quick to point out, in response to vigorous questions on the Church's attitude to laity who stray outside her traditional guidelines, that Our Lord throughout the Gospels offers nothing but words of kindness and compassion: for instance, to the Samaritan woman at the well, the woman taken in adultery, Martha and Mary, and so on, saying his only harsh words were for the Sadducees and Pharisees who made laws for others to break only to break them themselves – branding them as “hypocrites”.

In his closing words, as time was short Jack Dominian left aside questions of cohabitation and same sex marriage, judging that it was better to depart with a final message: “Look after the elderly and the demented; look in your street for someone thus lonely and bereft and visit them weekly for an hour to bring cheer to his or her life.”

He slowly left the hall on the arm of an assistant, complete with his white stick, blind and frail in his retirement. This turned out to be Dr Jack's last stand.

Jill Barlow, a freelance writer and critic, was a founder member of the Association of Separated and Divorced Catholics in 1981. Dr Jack Dominian died on August 11th, two weeks short of his 85th birthday.

Letter to the Editor

Dear Editor

Your report in *The Newman*, May 2014, of a talk given to the Ealing Circle by Myriam François-Cerrah surprised and even upset me. Secularism and relativism are closely connected, in my view, and constitute a big threat to humanity. Relativism is negative because its practitioners tend not to consider and reject falsehood. Relativism is therefore in conflict with truth. It tends to declare any opinion acceptable, disregarding pitfalls such as vested interests and misinformation, while definitions of concepts are not required. Your action can be separated from your faith.

Diversity and relativism are not interchangeable. We can welcome and encourage diversity which is connected with culture, practice and the profusion of languages. But we should reject relativism which does not recognise the importance of acknowledging truth and separating fact from fiction and illusion from reality. In relativism concern about whether Jesus Christ's resurrection was fact or fiction is unimportant. But the resurrection as understood by the Catholic Church is paramount; without it Christianity would not exist.

Yours sincerely

Elisabeth Elton, Edinburgh

The Rise of the Cardinals c. 1049-1100

Peter Firth

The election of Pope Francis in the March brought to our attention one of the key roles undertaken by cardinals concerning papal elections. The subsequent appointment of eight cardinals to review the government of the Church by the Vatican has also stimulated wide interest in the responsibilities of cardinals. It therefore seems appropriate to go back nearly a thousand years to identify some of the historical issues which led to the cardinals' pre-eminent position in the continuation of the papacy, especially the late eleventh-century emergence of a College of Cardinals; this can be taken together with the actual origin and meaning of the term 'cardinal' itself.

Let us first start, however, in the 21st century by looking for clues relating to more recent cardinals. Pope Francis, when he was Archbishop Bergoglio of Buenos Aires, was appointed cardinal-priest of S. Roberto Bellarmino by John Paul II on February 21st 2001. That same day Cardinal Cormac Murphy O'Connor was made cardinal-priest of S. Maria sopra Minerva. Pope Benedict XVI had originally been appointed to the cardinalate in 1977 as cardinal-priest of S. Maria Consolatrice al Tiburtino, then as cardinal-bishop of Velletri-Segni in 1993, and, finally in 2002, as cardinal-bishop of Ostia, the pre-eminent cardinal-bishopric. Cardinal Raffaele Farina, the former Vatican Archivist and Librarian was elevated on November 24th 2007 as cardinal-deacon of S. Giovanni della Pigna.

By now, from these linkages, we have some strong indicators towards the early history of the cardinalate. The attribute of cardinal, whilst accurate, is generic, with every one also bearing a suffix – bishop, priest or deacon; today only the generic term tends to be used. In addition each cardinal is attached (incardinated) to either a diocese just outside Rome or to a Roman church. Today's cardinal orders actually comprise four ranks. In October 2013 there were: seven cardinal-bishops, with their dioceses near Rome – so-called *suburbicarian*; four cardinal-bishop patriarchs of the Eastern Rite; 148 cardinal-priests; forty-three cardinal-deacons: in total, 201 cardinals (one cardinal-bishop has two dioceses).

In Pope Francis' election 115 cardinals under 80 years were eligible to vote,



Cardinal Cormac's church in Rome

taking just two days to elect a new pontiff. However, papal elections have not always gone through smoothly. The one which started in 1268 at Viterbo to choose Clement IV's successor, with only 20 cardinals in attendance, took 33 months to conclude due

to a difference of opinion between French and Italian participants. In the end town officials walled-up the meeting place, passing bread and water through a hole in the roof. Finally the whole roof was removed, that the cardinals would be subject to the elements. Gregory X was eventually elected in 1271; he decided that future elections were to be held behind locked doors cum clave (with a key – conclave).

Acclamation of the people

Prior to the eleventh century papal elections had taken various forms – some involving bribery or force of arms. In the fifth century Leo I declared that no bishop (including the bishop of Rome) should be imposed on a town or city; any appointment should receive the acclamation of the local people, as well as the approval of local clergy. Following the usurpation of the papacy in the eighth century Stephen III decreed that the bishop of Rome should be elected from the ranks of Roman cardinal-priests or cardinal-deacons. However, by the middle of the tenth century papal appointments were firmly in the hands of the Roman aristocracy.

Two families – the Tusculani and Crescentii – were vying for control of the papacy. In 1012 Theophylact, son of Count Gregory of Tusculum, was appointed Benedict VIII, ending a line of Crescentii popes. His brother, Romanus, was put in charge of the secular government of Rome. Effectively the Tusculani exercised both spiritual and temporal control of Rome, with the power of appointing papal officials, cardinals and others. When Benedict died in 1024 Romanus, still a layman, was appointed as John XIX and when he died in 1032 another brother was offered the post. He declined in favour of his own son, another Theophylact, who became Benedict IX. The papacy was clearly a family affair.

During this period the Roman cardinalate comprised three ranks. There were 7 suburbicarian cardinal-bishops (as there still are today) who, in addition to their own diocesan responsibilities around Rome, also undertook liturgical duties at the Lateran Palace on a *hebdomadary* or seven-day rotation basis. They also attended Roman councils and were seen as a type of quasi-standing committee; they also had to perform specific duties at papal enthronements.

There were 28 cardinal-priests, each with a *titulus* or title-church. In addition to their direct responsibilities they were called upon to carry out pastoral and cemeterial duties at the other four major basilicas in Rome, not too dissimilar to the cardinal-bishops, also on a seven-day basis. In recognition for this responsibility, they were able to participate in papal concelebrations on major feast-days. It is from these additional duties that the attribute *cardinal* emerges. The Latin *cardo* means hinge and, in a figurative sense, these churchmen were being transferred – incardinated, just like a hinge being opened – over to another church to perform extra tasks there.

Finally there were 19 deacons, who at different times over the centuries also carried the attribute of cardinal. Attached to a diaconate church in Rome they originally performed welfare duties, such as to widows and orphans, as well as grain distribution. But this role was extended so that they could also act as personal assistants to the pope. Most importantly this included taking care of papal administration. So, as with the other cardinal ranks, they also took on additional duties. An archdeacon was in charge of the cardinal-deacons and he could act in the pope's absence as *vicarius papae* or papal vicar. Although hierarchically lower than cardinal-priests, cardinal-deacons

were much closer to the pope and, from time to time, were appointed bishop of Rome because of this proximity to a predecessor.

The papacy took a dramatic turn between 1044 and 1048. At one time there were three popes claiming to be successor to St Peter: Benedict IX, Sylvester III (a Crescentii) and Gregory VI, a strong supporter of Church reform. This confusing situation was brought to a head when Henry III, the German king, arrived in Italy in 1046. He was also in favour of reform but had an ulterior motive of receiving the imperial crown from the hands of a pope. He decided to dismiss all three popes, beginning a line of German imperial appointments to the Apostolic See. However, the pontificates of the first two, Clement II and Damasus II, were short-lived, their deaths the probable result of Roman aristocratic intrigue.

A great leap forward

Nevertheless the papacy was set for a great leap forward. Henry now appointed a distant relative, Bruno, bishop of Toul in France, who had already had a successful imperial career. In taking the name Leo IX, his pontificate became a watershed in papal history. Focusing on papal and Church reform he insisted that his elevation should be the result of the acclamation of the Roman clergy and people, in line with the ruling of his renowned predecessor and namesake. Much as he sought the support of Henry it was clear that his elevation and those of his two predecessors were still dependant on lay intervention.

No election had taken place; Leo had become pope as a result of imperial sanction and was determined to avoid it happening again, otherwise the papacy would still be subject to secular control. The same applied to Church councils where it was usual that pope and emperor sat as co-presidents. Leo soon discontinued this arrangement and, at breakneck speed throughout the empire, undertook a series of councils as sole president, spending barely six months of his six-year pontificate in Rome.



Leo IX

His reform agenda comprised: the buying and selling of clerical offices – simony – particularly when appointing bishops; clerical chastity, although many clerics, including bishops, had wives or concubines; and lay investiture whereby bishops received their office not from fellow bishops but from the king or leading noblemen. Leo's strategy was, firstly, to wrest control of the Church from all secular influence and, secondly, to establish the primacy of the Apostolic See over the universal Church.

But to achieve this he needed help. Gradually a dramatic institutional and ideological transformation

took place, in part resulting from papal action but also shaped by concurrent events. Step one involved Leo's recognition of the seven cardinal-bishops as forming a body to which he and his immediate successors appointed like-minded reformers.

Because of the numerical limitation of seven cardinal-bishops Leo's recruitment policy was extended to appoint more reform-minded individuals to high papal office as cardinal-priests and cardinal-deacons. The success of doing so led to the development

of a corporate body within the papacy which, by 1059, four years after Leo's death, was able to assert its authority in a quite dramatic way. This group was able to expand and regenerate itself, possessing a sense of collective responsibility and powerful continuity. Beyond Rome Leo's cardinals undertook responsibility as papal legates, as well as presiding at Church councils to the extent that even a sub-deacon Hildebrand, (the future St Gregory VII), was sent to Germany with full papal authority to depose bishops who had failed to comply with papal rectitude. The self-awareness of this inner core of papal government, embracing key personnel, such as St Peter Damian, Humbert of Moyenmoutier, the papal chancellor, and Hildebrand, became the glue of Church reform during that decade.

Death of Henry III

Despite the progress made by Leo and his immediate successors two events clouded the reformers' horizon. In 1056 Henry III died at the age of 40, being succeeded by his six year-old son Henry IV. During the ensuing regency a major source of secular support for the papacy was removed. A bigger problem arose, however, following the death of Stephen IX in 1058, at a time when many of the papal inner core were outside Rome. Cardinal-bishop John II of Velletri, an appointment made prior to Leo IX's elevation, was elected Benedict X, apparently by Roman acclamation, although probably the result of bribery by the Roman aristocracy to whom Benedict had family connections.

Nevertheless his pontificate had a veneer of legitimacy, with support from one other cardinal-bishop. This break in their ranks left the remaining cardinal-bishops in a very precarious situation. Together with Hildebrand, they met at Siena, electing Gerard, bishop of Florence, as Nicholas II to succeed Stephen. But, it was only by the use of military force and Jewish connections within Rome that they were able to oust Benedict. However, a problem still remained: how to achieve retrospective legitimacy for Nicholas.

The solution came by means of passing the Papal Election Decree of 1059, formulated by the remaining five cardinal-bishops. This watershed event would have a lasting effect right down to Pope Francis' election by cardinals; it was the first step towards papal elections being in the hands of this group. The subsequent road has been far from straight; nevertheless, the decree of 1059, which was subscribed to by seventy-five archbishops, patriarchs and bishops, opened the way for the arrangement we have today. Its key aspect was the granting to cardinal-bishops of sole rights in future papal elections. Adding further legitimacy to Siena, future elections should ideally be held in Rome and the candidate should also be Roman; however, these requirements could be waived under extenuating circumstances. The remaining cardinals and other Roman clergy had the right of assent, as did the populace of Rome, but this did not confer any right to object to the election. In recognition of previous imperial involvement, a so-called "king's clause" was introduced, allowing for confirmation or recognition of the cardinal-bishops' decision but, again, with no right to object. The Roman aristocracy had no involvement in future proceedings.

Another important aspect of this legislation, previously somewhat vague, was that papal powers were assumed on election and not enthronement, adding further to the legitimacy of Siena. In a succession of letters Peter Damian was also responsible for the development of a cardinal ecclesiology, describing the cardinal-bishops as sentinels or

eyes of the papacy, then evolving into papal custodians and, finally, becoming papal guardians, effectively governing with the pope, even to the extent of censuring an erring pope.

This decree created an initial hierarchy of five cardinal-bishops, four cardinal-priests and three cardinal-deacons, together with a new papal institution. The genesis of this early College of Cardinals provided a constitutional foothold in future papal elections. Effectively a monopoly of self-perpetuation was being crafted which, in theory, would guarantee the future election of reform-minded popes; it would also open the door for even greater cardinal participation in papal government.

The subsequent decade and a half was largely a period of consolidation for the papacy and Roman cardinalate. Monastic recruitment, particularly from nearby Monte Cassino, continued and cardinal legates were given increased power “as if the pope himself were present”. Cardinal-bishops spent increasingly less time in Rome, resulting in a rise in subscriptions to papal documents by cardinal-deacons and cardinal-priests. In parallel, another development within the Roman Church, albeit unintended, would also lead to another major step forward for the cardinalate. In a little-acknowledged papal document the twenty-eight cardinal-priests were given quasi-episcopal rights by Alexander II.

Rising status of the cardinal-priests

With a focus on bad behaviour and ostentation the priests of all other Roman churches came under the jurisdiction of the cardinal-priests. Whether this was the simple extension of an existing institution – the twenty-eight cardinal-priests – or the result of pressure from them for more authority is unknown. But in giving them supervisory and administrative responsibility, in addition to their duties at the four major basilicas, the status of the cardinal-priests increased significantly.

The next major development in the Roman cardinalate would be far more dramatic. Upon Alexander’s death Hildebrand, who had been archdeacon and effective power behind the throne, succeeded as Gregory VII. However, somewhat surprisingly, this was not carried out in accordance with the 1059 decree but resulted from popular acclamation. Yet Gregory’s single-minded pursuit of reform goals and his uncompromising style of papal government did not inspire support from all those around him and this became gradually worse. Even a close supporter, Peter Damian, had written about Hildebrand when archdeacon to Alexander II:

If you want to live in Rome you have to obey the pope’s lord, rather than the lord pope

Gregory also made greater use of local resident legates, rather than cardinals, to hold councils and there was little development in papal administration, probably because of Gregory’s strong hand on this area while archdeacon and even earlier. The deteriorating relationship with the cardinals also led to a loss in the earlier sense of collegiality. Gregory, too, introduced a new concept into papal government whereby an individual’s importance or participation was dependent on serviceability to the pope which meant, effectively, obedience to Gregory. In many ways his pontificate was a setback for the development of the Roman cardinalate.

Gregory equally applied his new concept outside the Church, in particular to Henry IV, by now a young man, who did not take kindly to having his imperial status overridden by a bishop in Rome. Of the many disputes between them the so-called Investiture

Controversy, concerning the right to appoint and invest bishops, took centre-stage. Henry refused to give up this level of authority particularly when, because of Gregory's restrictions on their authority, Henry's German bishops gave him and not the pope their full support.

Ultimately this led to a rebellion against the pope, with decrees issued by imperial-led councils in Germany and Italy, calling for Gregory's deposition and the election of an anti-pope. At these councils a forged copy of the 1059 decree was in circulation. The simple omission of the word *episcopi* (bishops) after the word *cardinalis* (cardinals) now implied that all cardinals had the right to elect a pope. This thereby provided a major incentive for any disaffected cardinal-priests whose status under Alexander II had been improved and yet was being held back under Gregory. The forgery became of enormous importance to the Roman cardinals.

Overt internal opposition within Rome surfaced in 1082 when, without Gregory being present, a meeting took place between high-ranking cardinals over his intention to mortgage Church property in order to fight Henry IV, militarily if necessary. Those present comprised supporters and opponents of Gregory. The outcome was unanimous in rejecting Gregory's plan. Finally matters came to a head in 1084 with the defection from Gregory of one cardinal bishop, eight cardinal-priests and three cardinal-deacons, together with many other leading Roman clergymen including handpicked recruits of Gregory.

The Wibertine schism

This rebellion at the heart of papal government heralded the final stage in the transformation of the eleventh-century Roman cardinalate. Two rival factions emerged during the so-called Wibertine schism, unleashing a major polemical battle. Amongst many issues, the defectors claimed that the Petrine commission, whereby Christ gave Peter the keys to the kingdom of heaven and upon which papal succession was founded, was supplemented with an Apostolic commission with the notion of placing the cardinals collectively on an almost equal footing with the pope, since Christ had charged all the apostles to go out into the world and convert.

Bringing to Rome a military force, Henry IV saw an opportunity to rid himself of Gregory who took flight to Salerno where he died in 1085. Meantime, the anti-pope, Clement III, was installed with the support of the defecting cardinals and clergy. It was not until 1087 that Gregory's supporters managed to elect Victor III as their pope; his short reign was followed by Urban II. Neither he nor Clement was able to hold Rome for any length of time but it was clear that both sides needed the support of Rome's clergy.

Furthermore although there were two sets of cardinal-bishops during the schism there was only ever one set of cardinal-priests and cardinal-deacons, split between both camps; it was they, after all, whose base was in Rome. This presented an ideal opportunity for cardinal-priests to take advantage of the situation and seek a greater say in papal government, a principle first accepted by Clement and soon followed by Urban. To acknowledge this, in one of his few surviving decrees, Clement went as far as describing his cardinals as papal eyes, having the authority to act collectively as his vicar during his frequent absences from Rome. He confirmed that papal justice and papal decrees were being issued through the cardinals and that they provided mutual cooperation in papal affairs and government.

It was also in Clement's papal documents that the expression *De fratrum consilio* (concerning the advice of our brothers) began to appear more frequently, thereby demonstrating this joint decision-making process. It was also amongst Clement's cardinals that the deacons began more frequently to add the attribute *cardinalis* as they began to subscribe more and more to papal documents.



Paschal II

Whilst Clement tended to be predominant for most of the schism, ultimate victory came to his opponent. Although he died in 1099, Urban was immediately succeeded by the cardinal-priest Rainer of S. Clemente as Paschal II. Clement died soon afterwards and, with loss of imperial support whilst Henry IV was attending to the rebellion of his own son, the future Henry V, support for Clement's faction waned. There were two further anti-popes, but only for short periods, attracting very limited Roman clerical support. During the first decade of Paschal's pontificate most bridges between the rival cardinals were mended, either by compromise or as a result of deaths from natural causes. Over time Paschal was able to call on the support of nearly all cardinals. Far from this period marking the end of the rise of the cardinals their roles within the papacy evolved further over successive decades and

centuries, encompassing the coalescence of all three cardinal ranks and the honorific appointment of high-ranking clergymen to them.

However, the second half of the eleventh century had witnessed a major breakthrough – the transformation of the Roman cardinalate from liturgical functionaries into papal counsellors, with their responsibility for papal elections established. Despite roles and responsibilities still to be clearly defined cardinals were now at the heart of papal government, increasingly evidenced by the ongoing growth in subscriptions to papal documentation and by consistently appearing ahead of all other clergymen in such lists.

Accident and design

It was the self-awareness of the cardinals themselves, and their vision of the role they felt they should play in papal government, that brought about these long-lasting changes. It was not linear progression; transformation had come about by both accident and design:

- The formation of a 'kitchen-cabinet' of reformers at the heart of the papacy
- the development of a cardinal ecclesiology
- the 1059 Papal Election Decree and its subsequent forgery
- the decree of Alexander II concerning cardinal-priest responsibilities with the Roman Church
- finally, the schism that forced the rival popes to involve cardinal-priests and cardinal-deacons progressively more in papal government

And, at every turn, this progression was underpinned by a vision of cardinal self-awareness, ultimately leading to the College of Cardinals we recognise today.

This talk was given to the North Merseyside Circle in October 2013. It was based on a PhD dissertation awarded by the University of Liverpool in July 2011.

Concerning Circles

New Members

We can welcome the following new members who have been elected at recent Council meetings. They are attached to Circles as shown.

Mr D. Bennett (Llanelli & District), Mr W.G. Doherty (Eastbourne & Bexhill), Mrs A. Havard (Edinburgh), Mr M. & Mrs D. Kerrigan (Tyneside), Mrs S.M.M Lupton (North Merseyside), Mrs F. Paterson (Edinburgh), Mrs B.E. Phanjoo (Edinburgh), Mrs J.M. Thornton (Surrey Hills), Mr J. Walsh (Ealing).

Award for Member

Carole O'Toole of the Wrexham Circle, a member of Council, was this summer awarded the MBE for voluntary service to education and the community in North Wales.

Requiescant in Pace

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

Mrs N.C. Aylward (Unattached), Mr G.G. Harris (London), Dr P.D. Petrie (Glasgow), Miss K.A. Waldron (Manchester & North Cheshire), Dr J. Dominion (Hertfordshire).

Nora Aylward was the widow of Professor Francis Aylward, a founder member and first president of the Newman Association.

Jack Dominion was a prominent clinical psychiatrist and an influential author, lecturer and broadcaster in the field of sexuality, marriage and relationships.

Subscriptions

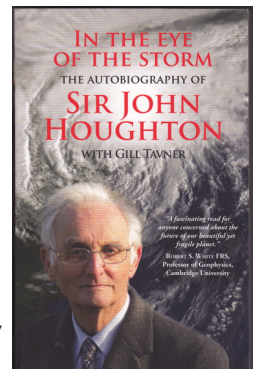
The Membership Secretary will soon be sending out reminders for the few outstanding 2014 subscriptions. There will be a Direct Debit form included for any member who would like to pay this way in future years and thus save on postage, stationery and time.

Book Reviews

In the Eye of the Storm: the autobiography of Sir John Houghton CBE FRS - with Gill Tavner; published by Lion Hudson, 2013, paperback price £9.99

The recent publication of *In the Eye of the Storm* provides Newman Association members with an excellent opportunity to reflect on the association's engagement with the big issues of 'global warming and climate change' and with environmental matters more broadly ten years on. For it is, astonishingly, now ten years since Sir John Houghton spoke on the subject of *Global Warming & Climate Change: a challenge to scientists and Christians*. He delivered this talk at the Newman Association's 2004 Hereford/Belmont Abbey conference, 'Faith and the Environmental Imperative: responding to *The Call of Creation*'¹; it was organised jointly by the Newman Association and Christian Ecology Link (CEL)².

As many will recall, this well attended conference was convened to enable ecumenical reflection on *The Call of Creation*, the document produced by the Catholic Bishops' Conference of England & Wales to coincide with the 2002 UN Johannesburg World



Summit on the Environment (ten years after the 1992 UN Rio Earth Summit)³.

John Houghton is well placed to invite our reflections on these matters. During his career he has been variously Professor of Atmospheric Physics at Oxford, Director General of the Meteorological Office and Chairman of several UK Commissions and international Working Groups. He is also the author of *Global Warming: the complete briefing* (Cambridge University Press, fifth edition due out shortly).

The title of this autobiography gives a clue to one of its central themes – namely the author's being 'in the eye' of a storm born of politics, misunderstandings and vested interests in relation to the increasing international understanding about global warming and climate change. John Houghton was, however, also very much in the eye of the *real* storm of 1987, which, on changing its direction from that expected, hit the southern part of Britain with severely damaging impact.

In covering the various professional phases of John Houghton's career this book gives an excellent insight into some of the most advanced work being done to understand the global climate in the second half of the 20th century and the opening of the 21st. There are, however, also touching insights into his background and family life in Wales. Throughout the book there are 'boxes' which deal with related scientific and technical matters – including a particularly helpful one outlining positive and negative feedback mechanisms of global warming.

One distinctive chapter is entitled 'Towards a Sustainable World', in which the reader is introduced to the idea of 'Spaceship Earth', a concept of growing significance for environmental economics since it was first debated in the 1960s – initially in 1965 by Adlai Stevenson, the US Ambassador to the UN, in a speech to the Economic and Social Council of the UN in Geneva; and taken up the following year in a seminal paper *The Economics of the Coming Spaceship Earth* by Professor Kenneth Boulding, presented at a conference in Washington. As far as public policy is concerned the final chapter 'Where are we now?' is very helpful.

The current global average temperature is now about 0.75°C above pre-industrial levels; and the most widely-quoted current international target is to keep this excess figure below 2°C – this being understood as 'realistic, challenging and achievable'. Much needs to be done to meet this target, however, and, even if greenhouse gas emissions were halted immediately, some environmental changes are already built into the system from earlier human activity going back particularly to the industrial revolution.

In the light of his deep and vigorous commitment to Christian faith, science and the environmental ethic, John Houghton and two colleagues in 1997 started the John Ray Initiative (JRI), an educational charity taking its name from John Ray, an early member of the Royal Society in the 17th Century. The JRI's mission is to promote environmental stewardship and the wise use of science and technology in accordance with Christian principles.

There is a particularly interesting Appendix in the book with a summary of the Challenges, which the JRI established early on to help define its role. Initially Chairman, John Houghton is now President of the JRI and today the organisation has an increasing number of Associates, of which at least two are members of the Newman Association. Further details about the JRI, its activities and its briefing papers are available at <http://www.jri.org.uk>.

In short, this is a fascinating book – the more striking and poignant because this scholarly, courageous and kind man is not one to draw attention to himself. Yet, as he says towards the end of the book: “Over the decades, I have learned a great deal about the world’s climate, the effects of human influence, and the changes that lie ahead. These changes trouble me, and they should trouble us all.” And to that end: “This book is perhaps a means by which I can use my quiet, studious style to create something that might do a bit of the shouting on my behalf.”

In conclusion, therefore, and in the light of Sir John’s ‘shouting’(!), what of the responsibilities of the Newman Association – ‘ten years on’ from when we first heard him at Belmont Abbey? Two thoughts come to mind. Firstly, the 5th IPCC Report is due out later this year (2014) and should be studied by all of us with great care. Secondly, at this year’s London Newman Lecture, our speaker Dr. Gemma Simmonds CJ drew our attention once again to *The Call of Creation* and its relevance to her theme of *Sacramental Living* (see the text of this in The Newman Issue No. 92, May 2014).

Here, perhaps, are two ways that we can (once again) enter into that ‘responsibility’ under God, for and within the natural order, about which Dr. Robert Murray SJ spoke so strikingly at the Newman Association’s 1990 conference mentioned above⁵. But maybe we should let another earlier London Newman Lecturer have the final word. In 2003, The Rt. Hon. John Gummer, Lord Deben, spoke on the theme *Newman and the Environmental Imperative*. As a commendation of Sir John Houghton’s autobiography, he writes: “John Houghton is a seminal figure in modern British science. His contribution to the understanding of climate change was crucial. ... John is animated by a search for the truth and by his deep belief in the stewardship we owe to a Creator God.” *In the Eye of the Storm* is as timely as it is interesting. It can be highly recommended.

..... AND A POTENTIAL PROJECT?

In the light of the invitation (overt or implicit) in Sir John’s book to address the issues of ‘global warming and climate change’ and the natural environment more broadly 2014 seems a good time for members of the Newman Association to reflect on these matters ‘10 years on’ from the association’s Hereford/Belmont Abbey conference *Faith and the Environmental Imperative*.

To this end, therefore, interested members are invited to get in touch with the convener of the Environment Interest Group to explore any responses we could make – as individuals and as an association. Some suggested projects could include:

- (a) a reflection on the forthcoming 5th IPCC Report
- (b) engagement with some of the questions set out in the forthcoming 5th edition of Sir John Houghton’s book *Global Warming: the complete briefing*
- (c) a London Newman Lecture devoted to these themes: this would be the first since John Gummer spoke in 2003 on the theme *Newman and the Environmental Imperative*
- (d) the fostering of stronger links with other Christian environmental organisations such as the John Ray Initiative (JRI), Christian Ecology Link (CEL) and A Rocha (www.arocha.org), the international Christian environmental organisation
- (e) practical help with specific projects - e.g. Kew Gardens. Sir Ghilleain Prance FRS, one-time Director of The Royal Botanic Gardens, Kew, spoke at the Newman Association’s 1996 Bath Conference *The Church and the Earth after Rio* – is Creation safe with Christians?

Robert Williams, convener of the Newman Association’s Environment Interest Group

(email address: ecology@newman.org.uk)

- 1 Other speakers at this conference were Abbot Paul Stonham OSB on Faith and the Environmental Imperative: An Introduction to The Call of Creation, Rt. Rev. John Oliver, Bishop of Hereford on Biodiversity, the Farm and the City and Mrs Ellen Teague on The Urgency for an Ecological Vocation.
- 2 For further details of Christian Ecology Link (CEL) see <http://www.greenchristian.org.uk/>
- 3 A copy of the text of The Call of Creation is available on the website of the Catholic Bishops Conference of England & Wales <http://www.catholicnews.org.uk/Catholic-News-Media-Library/Archive-Media-Assets/Files/CBCEW-Publications/The-Call-of-Creation>
- 4 Other speakers at this conference were Professor Robert Estall, Professor of Geography, London School of Economics, on Changing Attitudes and Assessments, Dr. Robert Murray SJ on The Biblical Background and Dr. Janet Martin Soskice, Fellow of Jesus College, Cambridge on Creation and Relation: Some Theological Reflections. Copies of the conference report are available from the Convener of the Newman Association's Environment Interest Group.
- 5 Dr. Murray taught biblical studies and theology at Heythrop College, London, where the 2014 London Newman Lecture was held. The theme of his talk to the 1990 Newman Association Conference Creation, Christians and the Environment was that developed in his distinctive book *The Cosmic Covenant* (1992), Sheed & Ward.

A diagnosis of the current state of the Roman Catholic Church

CAN WE SAVE THE CATHOLIC CHURCH?

WE CAN SAVE THE CATHOLIC CHURCH*



Hans Küng

Hans Küng; William Collins, 2013; £12.99 (paperback)

This reviewer recommends that anyone who really cares about the Church should read and ponder Dr Küng's clear, readable account of its history from Gospel times to the present.

Hans Küng claims that all is not well with the Church but, rather than setting himself up as a judge, he presents himself as a doctor looking to diagnose its present state of ill health and to prescribe a remedy. He compares the patient's malady to osteoporosis, a condition which looks

healthy from the outside – all that Baroque splendour and enthusiastic crowds in St Peter's Square – but crumbling within.

It must be borne in mind that the patient being examined is the Church as institution, which claims divine authority for all its teaching, but is inevitably self-serving, as all institutions are. Some adherents who have grown up within "the comfortable warmth and stability of the fortified Catholic faith" can accept that bad things have been done by individuals, even by the most exalted, but never that the Church itself could have fallen into error or sin. It is, however, undeniable that alongside much good governance the Church has all too often fallen prey to the lure of power and wealth. Hans Küng was told in seminary never to forget that St Peter's Basilica was built on the sale of indulgences.

On the other hand there are the Holy People of God, the community of those who seek to worship God in spirit and in truth, and labour in love for justice and peace – not only Roman Catholics. I suggest that this is the True Church against which the gates of Hell cannot prevail. This may not, however, be the view of all readers of *The Newman*.

Modern historians accept the strong possibility that St Peter came to Rome and was martyred there, but there is no evidence that he was bishop of Rome, let alone pope – the office did not yet exist. So, according to Hans Küng, the apostolic succession is

a pious gloss, the true succession being one in the *spirit* of St Peter, the leader of the apostles, following the teaching of Christ. He acknowledges the value of the papacy but as a primacy of love, not domination, a possible model being the British monarchy, headed by a symbolic figure of unity who reigns but does not rule.

Pope Innocent III appeared to accept Francis of Assisi's vision of a church of simplicity, humility and poverty (an ideal as desirable, and seemingly as unattainable, today), but after the saint's death his order was simply domesticated, the fate of all reform movements which were not actually suppressed. But people may ask that, if the Church had not assumed so much power – in direct disobedience of Our Lord's injunction not to be like secular rulers – would the Gospel have been preached throughout the world? And would so many charitable enterprises, teaching, healing, succour of the poor and disadvantaged have been effected, not to mention the achievements in theology, spirituality and art? But then, God writes straight with crooked lines.....

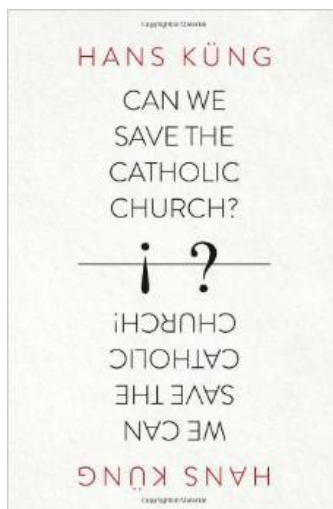
Hans Küng describes the growth over the centuries of what he terms the 'Roman System', the absolute authority of the Church, imposed through the Crusades, the persecution of the Jews as Christ-killers, the violent suppression of other versions of the faith, the burning of heretics. Above all Rome demanded, and still requires, 'religious submission of will and intellect', horrifyingly exemplified in Ignatius of Loyola's undertaking to declare white to be black if the Church so decreed.

But the Church felt its power and authority threatened by every development coming from outside. Aspects of modern life from evolution, democracy and ecumenism to trains and the telegraph were seen as endangering the 'natural' order – that is, the power of the Church.

One good papal initiative bucked this trend: Leo XIII's encyclical *Rerum Novarum*. In the 20th Century the enemy was perceived to be within, the work of progressive theologians, condemned but latterly reinstated by Vatican II. Hans Küng describes the reign of John XXIII who called this Council the 'fat years' and those of his two successors as the 'lean years'.

Not everyone would see them this way but it must be admitted that, despite the growing emphasis on the Church's social teaching and the vast publicity of John Paul II's life and death which brought the Church before the eyes of the world, the power of the Curia is stronger than ever. Too often, bishops are appointed not for their pastoral or administrative skills, their piety or knowledge of scripture, but only on condition of their agreement with *Humanae Vitae* and the impossibility of ordaining women. Hans Küng has personal experience of how this practice has destroyed loyalty and truth. He deplores the movement to roll back the reforms of Vatican II, and as if that were not enough, there are the long-concealed scandals of financial mismanagement and clerical sexual abuse.

So what does Dr Küng prescribe for the healing of this sick body which is the Church? It must see its ministry as one of service, not domination, and take Christ alone and his Gospel to be the basis of all it says and does. The Curia and the Vatican finances must



be reformed. Members of other churches should be invited to receive communion and their orders declared valid. The collegiality decreed by Vatican II should be realised, with bishops free to listen and attend to what the people are saying, then to debate such matters freely in synods instead of 'rubberstamping' what the Curia dictates. In such a climate the divisive issues of gender, marriage and eligibility for ordination might be calmly debated and a consensus reached.

What are faithful Catholics to do? Hans Küng encourages us not to lose heart, to work for good in our own parish as far as this is possible. Nothing prevents us from reading, reflecting, writing, listening to others and discussing the way forward with all who have the welfare of the Church at heart.

This book sums up the immense contribution Hans Küng has made to the wellbeing of the Christian community he loves, by more than sixty years of commitment to study, writing and teaching in search of truth. Josephine Way

**Note: The positive statement in the title, which should be printed as a mirror image of the title upside down, was added to the English edition after the accession of Pope Francis.*

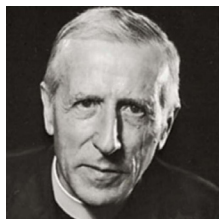
Spirituality Page

contributed by Eileen Cheverton

We should hunger and thirst for the realisation of God's goodness in the world: with all our hearts we should want that goodness to be expressed and apparent in everything that is in the world, and in everything that is done in the world. We should hunger and thirst after *social* justice. There can be no ivory tower for the Christian. We are a family; and we serve God – we do right – if and only we serve Him through serving, whether through prayer or through action, the family.

First then, let us think of what this thirst for social justice implies. The virtue of justice causes us to 'render to every man his due'. That is the bare minimum. Some people think to achieve happiness by being unjust, at least in the sense of seizing what they can for themselves without consideration for the rest of the family. That way lies not happiness but unhappiness, because it must lead to loneliness, to isolation from God and man alike. To be happy you must think in terms of the family, and of the family as capable through God-given power of eventually expressing the goodness of God, the ideal shape of things.

Justice is the minimum requirement; but because it is the minimum we are not, therefore, to think it unimportant. Unless there is that there can be nothing further; anything else will be poisoned and turned sour, like the grandiose philanthropy, the flourished cheques, of men grown fat on sweated labour. From *The Divine Pity* by Gerald Vann O.P.



Lord Jesus, now that beneath those world-forces you have become truly and physically everything for me, everything about me, everything within me, I shall gather into a single prayer both my delight in what I have and my thirst for what I lack; and following the lead of your great servant I shall repeat those inflamed words in which, I firmly believe, the Christianity of tomorrow will find its increasingly clear portrayal:

"Lord, lock me up in the deepest depths of your heart; and then, holding me there, burn me, purify me, set me on fire, sublimate me, till I become utterly what you would have me be, through the utter annihilation of my ego."

From *Hymn of the Universe* by Pierre Teilhard de Chardin, S.J.

Circle Programmes

Aberdeen

Contact: Margaret Smith, 01224 314566

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| 2 October | Nostra Aetate - Interfaith | <i>Fr Peter Barry</i> |
| 6 November | 'Human Trafficking: People are too Precious to be Bought and Sold' | <i>Hazel Watson</i> |
| 4 December | The Work of Priest Gordon | <i>Shelagh Noden</i> |

All Circles

Birmingham

Contact: Winifred Flanagan, winifredflanagan@gmail.com

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|-------------|---|------------------------------|
| 6 September | Discussion on Pope Francis 'Evangelii Gaudium' | <i>Mgr Patrick Kilgariff</i> |
| 4 October | Christian Jewish Dialogue | <i>Fr Jeremy Howard</i> |
| 1 November | 'A Day in the Country' video, followed by readings from War Poets | |
| November | Jewish Family Life | <i>Rabbi Margaret Jacobi</i> |
| 13 December | Social time | |

Cleveland

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

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|--------------|--|--------------------------|
| 24 September | Politics in a multi-faith society | <i>Lord Tom McNally</i> |
| 22 October | Mary Tudor & England's counter-reformation 1553-58 | <i>Mgr Antony Conlon</i> |
| 19 November | The revival of Catholic Biblical Scholarship | <i>Fr Richard Taylor</i> |

Coventry

Contact: Steve Ferguson, 02476 674733. stephen.ferguson@cantab.net

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|--------------|--|-------------------------|
| 2 September | Receptive Ecumenism, Autumn Mass and Party | <i>Josh Furnal</i> |
| 30 September | Overview of Gaudium Evangelii | <i>David McLoughlin</i> |
| 8 October | Morning Prayer | |
| 28 October | Pastoral Theology | <i>Fr Pat Kilgariff</i> |
| 2 November | Joint Mass with students at Warwick University | |
| 25 November | New Movements within the Church | <i>Jean Riordan</i> |
| 6 December | Advent Mass and tea | |

Croydon

Contact: Andy Holton, a.holton857@btinternet.com

Ealing

Contact: Kevin Clarke, 07710 498510, kevin.clarke@keme.co.uk

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|--------------|-------------------------------------|-------------------------------------|
| 18 September | Working for Justice | <i>Michael Campbell-Johnston SJ</i> |
| 16 October | The Legacy of CELAM/Medellin/Puebla | <i>Julian Filochowski</i> |
| 20 November | Poetry of the First World War | <i>Anne Harvey</i> |

Eastbourne & Bexhill

Contact: John Carmody, 01323 726334, johncarmody44@hotmail.co.uk

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|-------------|--|--|
| 8 September | Experiences, Joy and Challenges of Adoption | <i>Leigh and Julie McLean</i> |
| 9 October | Annual Mass followed by Circle AGM | <i>Celebrant Father Neil Chatfield</i> |
| 17 November | Celibacy and The Eucharist. Enough to go around? | <i>Dr Edward P Echlin</i> |

Edinburgh

Contact: Dan Cronin, 0131 667 5279, danjcronin@btinternet.com

Glasgow

Contact: Arthur McLay, mclay@btinternet.com

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|-------------|--|-------------------------|
| 30 October | Towards a dignity-based approach to development | <i>Duncan MacLaren</i> |
| 27 November | Missionaries in three tales by R. B. Cunningham Graham | <i>John C. McIntyre</i> |

Hertfordshire

Contact: Maggy Swift, 01582 792136, maggy.swift@btinternet.com

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| 27 September | Human Trafficking | <i>Sr. Isabel Kelly</i> |
| 4 October | Day Conference: Modern Visual Art: An Expression of Faith? | <i>Paul Bayley, Tina Beattie, Rt Rev. Lord Harries of Pentregarth, Canon Charles Pickstone</i> |

1 November	Musical Evening	<i>Debs Willson & Friends</i>
20 November	Shirley Williams Reflects	<i>Baroness Shirley Williams</i>
14 December	The Spirituality of St Paul	<i>Canon Dennis Stamps</i>

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

1 September	Ecumenism – Old Hat or New Approach?	<i>Dr Joshua Furnal</i>
31 October	Joy in Enough – Awakening to a New Economics	<i>Paul Bodenham</i>
17 November	Figures In a Holocaust Landscape	<i>Canon Albert Radcliffe</i>
1 December	Pope Francis – Untying The Knots	<i>Paul Valley</i>

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

7 October	The Catholic Catechism – fit for purpose?	<i>Dr Deborah Jones</i>
4 November	Adult Ongoing Formation for the Modern Catholic	<i>Fr Michael Thomas</i>
2 December	Stained Glass Windows in Cheltenham and Gloucestershire	<i>Adrian Barlow</i>

North Merseyside

Contact: John Potts, john_potts41@hotmail.com

18 September	My Journey to Rome	<i>Fr. Bruce Walles</i>
16 October	Pastoral Care of the Divorced and Separated	<i>Frances Trotman</i>
20 November	Medieval Sanctity	<i>Casey Beaumont</i>

SE Circles

November/ December Advent Day of Recollection TBD

North Staffordshire

Contact: Vincent Owen, 01782 619698

Rainham

Contact: Marie Casey, bmcasey@btinternet.com

Surrey Hills

Contact: Gerald Williams, guillaume30@btinternet.com

Tyneside

Contact: Maureen Dove, 01912 579646, maureenanddove@btinternet.com

25 September	How Pope Francis, Argentinian and Jesuit reads the signs of the times	<i>Fr Sean Hall</i>
29 October	The Sacrament of Reconciliation: Why don't people go to confession any more?(Discussion)	<i>Fr John Skivington</i>
26 November	The significance of animals in the Scriptures	<i>Bernard Robinson</i>

Wimbledon

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

17 September	TBC	<i>Most Rev Peter Smith</i>
20 November	From Prince to Pastor: Putting Pope Francis in his Place	<i>Michael Walsh</i>

Worcester

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

18 September	Benedict 15 attempts to stop the 1st World War	<i>Dr John Pollard</i>
16 October	Climate, food and the Eucharist	<i>Dr Edward P Echlin</i>
20 November	Hospital Chaplaincy	<i>Deacon Chris Blackman</i>
4 December	Christmas Party and Quiz	

Wrexham

Contact: Maureen Thomas, maureenthomas@uwclub.net

York

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

15 September	The Theology of the Handicapped	<i>Mgr. Donal Lucey</i>
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