A painting of Her Majesty the Queen by Kate Underwood

Also in this issue: The Church between a Rock and a hard place; the concordat with Nazi Germany. Finally a formula that proves the existence of intelligent design.
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FROM THE EDITOR'S DESK

The last issue of In Touch saw record sales. Or perhaps we should say that over 500 copies disappeared from the back of the church over the three month period. I doubt we received a thousand pounds worth. Perhaps the main attraction was the front cover with a stunning picture of Dr Doherty receiving the OBE from Her Majesty the Queen. Ann Farmer comments on the cover in the letters' page whilst the very first publication of what I believe will revolutionise the world as my Christmas issue in years to come as the very first publication of what I the revelation and so that this issue will have real value article was necessary so as not to lose the essence of his book to be published in December. The length of the that puts into the public domain for the very first time a reason. I have summarised here a 6,000 word paper perhaps more technical than usual but for good

son, I felt it appropriate to write on the subject of Syria. But perhaps of greater concern is the tug-o-war and Israel over prospecting for gas around the shores of Euro crisis and a continuing animosity between Turkey and its headmaster got only a tiny mention with a postage stamp sized picture of the investiture.

However, the seminal article in this issue is that of Majest the Queen. Ann Farmer com-

Doherty receiving the OBE from Her front with Paul Doherty." Once again we have a healthy letters' page featuring comments on articles appearing in previous issues. There are other letters received from persons who specifically ask me not to publish them which always disappoints me as I am unable to show in print just how diverse our read-

ship is. One such letter, critical of Jerry Crowley's article in the Christmas issue about the settlements on the West Bank, came from the local Jewish lobby and was replied to in camera to the absolute satisfaction of the sender.

In a quarter packed with parish activities; Easter cele-

brations, first holy communications, TELCO activities and the Queens Diamond Jubilee, one would expect far more in the Chronicle of Parish Events pages but sadly there is still a great reluctance on the part of parishioners to report on events they are involved in.

I forwarded a copy of the last issue electronically and in hard copy to the editors of Brentwood News hoping to see a big spread on Dr Doherty in their June issue. Sadly such an important accolade for a major school in the diocese and its headmaster got only a tiny mention with a postage stamp sized picture of the investiture.

The world shudders over the possible effects of the Euro crisis and a continuing animosity between Turkey and Israel over prospecting for gas around the shores of Cyprus. But perhaps of greater concern is the tug-o-war between opposing Islamic factions in Syria. For this rea-

son, I felt it appropriate to write on the subject of Syria. However, the seminal article in this issue is that of Osman Öster (see pages 10-13) It is considerably longer and perhaps more technical than usual but for good reason. I have summarised here a 6,000 word paper that puts into the public domain for the very first time a revolutionary thesis that will be more fully explained in his book to be published in December. The length of the article was necessary so as not to lose the essence of the revelation and so that this issue will have real value in years to come as the very first publication of what I believe will revolutionise the world as my Christmas issue article. Hope For a Cure in 2012 suggested.

The full paper will be available in a couple of week’s time to anyone who might wish to have a copy. This longer and more technical paper is only a glimpse of the book’s claims. It will also be circulating as speaking at constitu-

tions such as Imperial College London and the Pontifical Academy of Science in Rome as well as to leading scien-
tists including Professor Stephen Hawking. Léon Menégis Racionzer Editor

Our visit to F lame at Wembley Arena

By Sr. Sandra Harrington

We were invited as Catechists working with our new group of 84 Confirmandi from St. Thomas’s Parish, Woodford, to visit an event hosted by the Catholic Youth Ministry Federation in Wembley and meet together with over 8,000 young people as they celebrated their commitment to their faith-life in today’s Church. The Flame Congress as it was named is a new venture involving many pastoral workers and young people who were inspired by the recent World Youth Day in Madrid. The CYMFed have organised 2 previous Congresses and another is in the pipeline. These bring together in the UK thousands of people involved in Youth Ministry and it is a starting point for some who participate in these events. There has been amazingly positive feedback on the scale of the joy, zeal and exuberance of participants; a follow-on from the events of the Papal Visit to the UK in 2010, when young people in their thousands gathered in Westminster and Hyde Park. These events highlight the interest of young people, their desire to belong and can touch their idealism in a unique way.

I have rarely participated in an event which so enlivened and enriched my faith – except during my pilgrimages to Lourdes and beyond. After an early start by coach from Woodford, we were shepherded to the packed Arena stadium. Seated in tiers overlooking the main stalls our attention was focussed on the huge stage illuminated by 3 larger than life flames. Having dismissed the thought that it was a display to advertise British Gas, the only other option was – Yes, the Blessed Trinity and in particular the Holy Spirit. On stage a spectacular Music Group entertained with quasi-Gos-
pel songs and poignant melodies. A beautiful opening Liturgy bade us to fan into a flame the gifts of the Spirit: “Come Spirit of God, Come Spirit of God, Come breathe on us” & “Fill the hearts of your Faithful, and Kindle in them the fire of your love”.

Reflection and prayer followed, led by Archbishop Vincent Nichols who invited the 8 Bishops, over 60 Religious, numerous priests and leaders of groups to join with him in praying for all the young people, for their faith-life and their commitment to Jesus Christ. Warning them to beware of the media, he impressed on them the need to be themselves as God had created them to be, “to pray, to look deeply within, discover and recognise their unique talents and live them out”. “We are all called”, he said “to live lives of holiness and to be transformed by Christ”. Bishop Nichols mentioned the Olympics and the Para-Olympics which emphasised athletic success and perfection, but we too are called to perfection in the race of life.

The Day continued with input from other experienced speakers, including Christopher Jamison OSB; instru-

mental in broadcasting Christian Retreats in the BBC's "The Monastery", and "The Big Silence". Also Fr. Timothy Radowcliffe OP provided deep insights into Christianity today as lived by millions. The hosts were David Wells, an inter-
national broadcaster and our own Paschal Uche, ex Trinity student, who spoke to Pope Benedict when he visited Westminster in 2010. For myself, I enjoyed the input from the athletes, including Jason Gardener, Olympic sprinter in 2004, Stef Reid, Paralympian Beijing 2008, Debbie Flood, Olympian Champion in Beijing & Athens, and Sr. Catherine, a Franciscan sister who had been a speed skating champion. Each of the last 3 emphasised the connection between sport and the Christian life. They drew on their experience of long hours of training for the events, the motivation to succeed, to let no one down, to be the best, to follow the dream wherever it led them. One woman spoke of her 7 hours training of Discomfort, no days off which she had followed for 15 years in order to gain a medal for her country. Rather easy to draw parallels and contrasts with our wishy-washy spiritual life!

The testimony of the Mizen family, who tragically lost their 16 year old son to gangland, gave powerful witness to forgiveness, while the backdrop of "Rise", a favourite the-

atre group who used mime dance and song to promote the Gospel message also contributed to the day.

Loud cheers echoed in the Arena as different schools, groups and parishes entertained. We were told that the North-East contingent had a train to bring them down to London. It was impressive to watch them file in so quietly and exit later to catch their transport, while the rest of the youngsters were quietly praying during the hour of Exposition and adoration.

The Mexican wave was often in evidence during the earlier part of the day and there was plenty of time to chat with friends while the 4-star sandwiches were eaten. Groups from the UK and Ireland were quick to respond and during the day over 3,000 messages of interest and support were logged by CAFOD from potential donors and sponsors. I noticed the deep interest of many of the Confirmandi in the messages which were given and received by them during the time of sharing.

An interesting point arising the people involved was produced and it contained much information by many groups including the religious institutes who have seen a great potential for good in these events.

It has changed my life forever. I cannot describe the emotion I felt when a woman spoke with such passion and Divine Power. My heart stopped a beat when I stared in awe at the wonders that I witnessed before me. Thank You

...
There was nothing intellectually challenging for the viewer in this exhibition. It could have alternatively been entitled David Hockney on Nature. No surprises, except one; no introverted portraits or psychological studies. This was pure pleasure and the colours jump off the wall and dazzle your eyeballs. Children with parents were simply enjoying the love of all things natural, which the artist wants to share. He is enhancing reality without trying to be realistic.

Hockney uses the most vibrant colours, and paints Yorkshire through a Californian filter, a place where he has lived for many years. His return to Yorkshire to settle and paint the landscape has given him a new lease of painterly life. A lot of work is done from memory in the studio, although he spends many hours walking the lanes and photographing them. In the rotunda, the first room of the exhibition, there are four scenes of trees, all the same, but painted dur-
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The ultimate goal of science has been to understand the Universe in terms of its most basic thing(s) and rule(s), its fundamental element(s) and principle(s), respectively, to arrive at a unified theory; a grand mathematical explanation, an ultimate set of formulas or formula that would explain all physical phenomena. This elusive formula is referred to as the Theory of Everything, the so-called holy grail of modern physics.

The great scientific minds from Galileo to Richard Feynman firmly believed in the existence of such an ultimate formula. Einstein spent the last 30 years of his life searching for it. Everything from Creation to DNA and even love, he believed, can be explained by this equation. Stephen Hawking famously remarked in A Brief History of Time (1988) that scientists are on the verge of discovering it.

However, attitudes have now changed. A significant number of physicists began to doubt the existence of such an ultimate theory. Some very prominent ones, including Hawking, became totally convinced that we no longer believe in God or intelligent design and the Vatican and the Ayatollahs remain silent. Perhaps because in our era the last word belongs to the scientist! Hawking is generally considered to have that last word, although the Nobel Prize Committee hasn’t yet approved his contributions to science.

In what follows, I give a brief summary of why the brightest scientific minds, have had to convert to atheism, followed with the introduction of a groundbreaking scientific theory that has the merit to reverse this trend. The theory asserts that the World is made entirely of photons (units of light), as diametrically opposed to the prevailing theories of physics and that the photon is governed by an absolute formula. The purpose of this article is to disclose, for the first time, the discovery of the formula that governs the universe; which definitely proves the existence of an intelligent designer that we call God.

The prevailing belief that science discovered atheism is a consequence of the current status of the fundamental disciplines of physics and mathematics, mainly due to Heisenberg’s Uncertainty Principle and Gödel’s Incompleteness Theorem. The uncertainty principle is a fundamental principle of quantum physics, while the incompleteness theorem is an irreducible theorem of pure mathematics. They both relate to “knowability” in mathematics and physics. A theorem is based on logic in contrast to experimental proof in science. The joint conclusion of logic and experimental proof until now is that there are limits to what can be known. This means that an absolute description of reality is not possible, and therefore a Theory of Everything is nonexistent. As a consequence there is a growing tendency toward atheism.

Professor Hawking is perhaps the most high profile example of this volte-face. As an educated physicist he is submerged totally in the jewel of physics; quantum theory. Based on the uncertainty principle, the quantum theory states, in layman’s terms, that the more precisely one observes (i.e. a measurable quantity such as mass) is measured the more blurred becomes the measurement of another. This is not due to modern day technology’s inability to produce precise measurements but is simply a fundamental principle of quantum physics. The quantum world then, is characterized by absolute indeterminism. Until we can prove this to be untrue we have to accept it as a fundamental principle of nature!

The uncertainty principle, not accepted by Einstein or other physicists such as Alfred Lande, is taken to mean that the physical universe does not exist in a deterministic form but rather as a collection of probabilities, or potentials. It is this interpretation that Einstein was questioning when he said “I cannot believe that God would choose to play dice with the universe.” Albert Einstein believed that randomness is a reflection of our ignorance of the fundamental principles of reality. His contemporary, Niels Bohr quipped “Einstein, don’t tell God what to do.” Einstein died whilst still trying to disprove the uncertainty principle.

Since then, with several breakthroughs in the field of physics, such as Quantum Entanglement (which seems to imply that not only is time an illusion, but also locality) the description of reality has become more uncertain. The interpretation of recent discoveries by prominent scientists such as Leonard Susskind, Juan Maldacena and Ed Witten, support the theory that we live in a holographic universe and that, despite its apparent solidity, objective reality does not exist. According to the Holographic Principle, all is a mirage created in our brains based on sensorial input; it is our way of interpreting an otherwise undifferentiated, infinitely interconnected and splendidly detailed hologram. In this universe, all aspects of reality are merely interpretations made by the observer, making it impossible to reach any kind of universal certainty.

The implications of these, so-called basic principles of mathematics and physics, and the discoveries that followed in the field of physics are so intriguing that even Professor Hawking, who for most of his life resisted the pressure to discard God, has finally become the most powerful scientific voice for Atheism.

In his famous 1999 lecture entitled “Does God Play Dice?” (http://www.hawking.org.uk/does-god-play-dice.html) he declared that God, indeed, plays dice. He talks about whether the universe evolves in an arbitrary way or whether it is deterministic and he concludes, referring to the Heisenberg Uncertainty Principle and to the supporting implications of his favourite black holes theory, that the future of the universe is not completely determined by the laws of science and that God still has a few tricks up his sleeve. Then he concentrated on Gödel’s Incompleteness Theorem.

No mathematical theorem has aroused as much interest among non-mathematicians as Gödel’s incompleteness theorem (1931). A quick search for Gödel’s theorem on the internet will reveal that there is no subject from politics, theology, philosophy or even dating that Gödel’s theorem is not in some way or another referred to. According to Torkel Franzén’s book, Gödel’s Theorem: An Incomplete Guide to Its Use and Abuse, it has even inspired poetry and music.

However, despite its popularity, the physics world has been generally cautious about it. But Hawking, in his Dirac Centennial lecture “Gödel and the End of Physics”, in 2002, sought to apply it to physics itself. His conclusion was that “any finite system of axioms (basic truths of mathematics) is not sufficient to prove every result in mathematics”. This means that mathematics itself is incomplete. Considering the dependence of physics on mathematics Hawking reasoned that this implies the incom-

Editor’s note: Owing to patents pending the ultimate formula could not be included in this article however the essence of the revelation can be deduced from what appears below.

The essence of the revelation can be deduced from what appears below.
The only absolute certainty is uncertainty itself!

Enlightenment involves a physics/mathematics theory, called the Photon Theory (PT), which states that the Universe is governed by a single, mathematically concrete formula. When viewed from a larger philosophical context, a synthesis of the enormous knowledge accumulated in the fields of physics and pure mathematics is required. When one understands the mathematical structure of the photon, and therefore the whole universe, the PT offers a return to the monistic universe, is governed by a single mathematical formula , and thus physical meanings of the constants of mathematics, and correspondingly the mathematical meanings of the constants of physics. Achieving this, the theory leads the way to the resolution of the deepest mysteries of the Universe, involving the Riemann Hypothesis, that is the first ever to synthesise physics and pure mathematics. Indeed, the universe has been running on a much deeper mathematical logic than we ever imagined; it involves the concepts of unity and infinity at the same time, which are surely divine concepts. I aver that whoever conceives this logic has no alternative but to admit the existence of an intelligent designer; the ultimate mathematician.

Quantum Field Theory, propose, but instead photons (atoms of light). The theory offers a return to the monistic atomism of the pre-Socratic philosopher Anaximander; (610 – c. 546 BC) who had correctly assumed that any particular substance could not be the ground of all. He contended that the primary stuff must be “of some other nature” by which he was obviously pointing to an immaterial substance like the photon. Photons are massless and chargeless. Anaximander had understood that matter cannot be the first principle; in fact, this is what the quantum theory says. Also, by assuming that his proposed atom was constantly moving, he is the first to tie the concepts of “motion” and “primary stuff” together; an insight that escapes the modern physicist. The PT proposes monism, all is one, in the true sense of the word; it renders even the space-time background superfluous. The photon of the theory is a physico-mathematical entity, whose characteristic properties are derived from its mathematical structure.

In a nutshell, the PT states that the photon, and therefore the whole Universe, is governed by a single mathematical expression, an absolute formula. At the core sits a well known formula of pure mathematics to be announced here soon.

When one understands the mathematical logic of the photon, it is characterized, the whole spectrum of inductive and deductive errors of human logic becomes visible. Only then one understands just what axioms for mathematics and what principles for physics ought to be accepted and why; and thus, that Incompleteness Theorem and Uncertainty Principle are reflections of our ignorance of the fundamental principles of reality.

Only then one understands how a photon transforms into an elementary particle (e.g. an electron) to give rise to mass and acquire charge. Indeed, the universe has been running on a much deeper mathematical logic than we ever imagined; it involves the concepts of unity and infinity at the same time, which are surely divine concepts. I aver that whoever conceives this logic has no alternative but to admit the existence of an intelligent designer; the ultimate mathematician.

“ The only absolute certainty is uncertainty itself!”
From Ann Farmer. 
Dear Editor, 
With regard to the cover of issue one 2012 I would like to say how much I love the cover, it is really beautiful.

From Peter Leahy 
Dear Editor, 
I am no expert in such matters, but I thought Jerry Crowley’s contribution (“The Church and Judaism”) in the last issue of the IT was informative and balanced in its presentation; a very good read.

From an appreciative visitor, 
With the quieter liturgy of Low Sunday I look back, now as a visitor from another parish, to the well-attended ceremonies of this year’s holy Week and Easter, and think how privileged I have been to experience these liturgies at St Thomas’. None of this can happen without much voluntary effort from both old and young.

From Desmond Hughes, Chalayaphum, Thailand. 
Dear Editor, God's language is a brusque Yorkshireman but people from Middlesbrough don't have to try to understand the experiences deeply all the horror, filth, and dying that he must drink from the 'chalice' prepared for him: the vast power of sin and death. All this he must take into himself, so that it can be disarmed and rendered harmless. This end, this ne plus ultra of loving, is the end (télos). Benedict continues, ‘in touch’. "

From Osman Ozer writing from Kyrenia, Northern Cyprus. 
Dear Editor, Thanks to the IT website I have found the comments of Peter Walsh and Peter Leahy with regard to your article ‘Hope for a better World’ in the spring issue. With regard to these comments I might point out firstly that ems photons. In my book I am not using the term ‘ems’, but simply the conventional term ‘photons’ (atoms of light). In fact, my theory is all about what a photon is; the true creation of God. Understanding LIGHT is to understand all.

Mr. Leahy got it right when he says that my theory has nothing to do with the Higgs Particle, which is famously referred to as the God Particle in the media and that it is ‘very ambitious in the extreme’. My theory does not simply provide a correct understanding of gravity, but goes deep enough to reveal the original of St John’s Gospel (and indeed of the entire New Testament); so, for example, from tetelestai (it is finished) at John 19:30, he can point immediately to the link between Mount Tabor and the episode of the washing of the disciples’ feet: having loved his own who were in the world, he loved them to the end (télés). Benedict continues, “This is the most natural kind of loving, is now attained in the moment of death. He has truly gone right to the end, to the very limit and even beyond that limit. He has accomplished the utter fullness of love - he has given himself (p.223).

 Few of us would, I imagine, tune first to the Letter to the Hebrews 5:5-10 if we wanted to look again at Jesus’ prayer in an appropriate way so as to match the character of In Touch.

Actually, my work is not a theory, but a true “encounter” with the Creator. So, to those who may wonder about the connection between a scientific article and a religious/parish magazine you might say that it is good to be ‘in touch’.

Gethsemane as it appears in the Gospels, it will do simple souls like you and me no harm at all if we remember our prayer were, always of course in his company.

Benedict is struck first by the sheer terror Jesus experiences in the face of death. But it is more than that. Because he has seen and experienced deeply all the horror, filth, and pain he must drink from the ‘chalice’ prepared for him: the vast power of sin and death. All this he must take into himself, so that it can be disarmed and rendered harmless. This end, this ne plus ultra of loving, is the end (télos). It is through his cries, his tears, and his prayers that Jesus does what the high priest is meant to do: he holds up to God the anguish of human existence. He brings man before God (p.163-164).

To underscore the connection between cries and tears and high priesthood, at this point Pope Benedict places two words before us. First, prosphérein (Greek for ‘to approach’) as the source, and after it, the word before God, belongs to the language of sacrifice. It emphasises that Jesus’ offering of himself to do the will of the Father lies right at the heart of what sacrifice is (p.164).

The other word, teleioun (Hebrews 5:5 - to make perfect - remember?) really comes into its own now: Pope Benedict makes reference to Albert Vanhoye’s work, “Welcome Christ Our High Priest, who has pointed out that when teleioun occurs in the Pentateuch (the first five books of the Old Testament), it always referred to the action of God: ‘The Name’. Benedict concludes, So the passage in question [Hebrews 5:5-9] tells us that Christ’s obedience, his final ‘yes’ to the Father accomplished on the Cross, was absolute, and not a ‘consecrated as a priest’; it tells us that precisely in this act of self-giving, in this bearing-carrying of humanity to God, Christ truly became a priest (p.164).

In his Jesus of Nazareth*, Pope Benedict certainly has an advantage over the likes of you and me, being thoroughly familiar with the Greek original of St John’s Gospel (and indeed of the entire New Testament); so, for example, from tetelestai (it is finished) at John 19:30, he can point immediately to the link between Mount Tabor and the episode of the washing of the disciples’ feet: having loved his own who were in the world, he loved them to the end (télés). Benedict continues, “This is the most natural kind of loving, is now attained in the moment of death. He has truly gone right to the end, to the very limit and even beyond that limit. He has accomplished the utter fullness of love - he has given himself (p.223).

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Luscious Lemons

Lemons, scientifically known as Citrus limon, have many culinary uses and excellent health benefits.

Health Benefits

Lemons are excellent sources of vitamin C. Vitamin C is one of the main antioxidants found in food and the primary water-soluble antioxidant in the body. Vitamin C travels through the body neutralizing any free radicals. Free radicals can interact with the healthy cells of the body, damaging them and their membranes. Vitamin C is also vital to the function of a strong immune system. The immune system’s main goal is to protect you from illness, so a little extra vitamin C may be useful in conditions like colds, flu, and recurrent ear infections. Owing to the multitude of vitamin C’s health benefits, it is not surprising that research has shown that consumption of vegetables and fruits high in this nutrient is associated with a reduced risk of death from all causes including heart disease, stroke and cancer. For the most part, all types of citrus fruit are an important source of vitamin C. Vitamin C is also vital to the function of the immune system.

Types of Lemons

Lemons are oval in shape and feature a yellow, texturized outer peel. Like other citrus fruits, their inner flesh is encased in segments, with the average lemon having eight to ten. While most lemons are tart, acidic and astringent, there are also some varieties that are sweet and are considered to be clearly stated and only send recipes that you have tried and tested. Submissions to Mary Knights c/o the editor

Tips for Preparing Lemons

Lemons are often called for in recipes in the form of juice. As they will produce more juice when warmer, always juice them when they are at room temperature or place them in a bowl of warm water for several minutes, alternatively microwave on high for 10 seconds per lemon. Rolling them under the palm of your hand on a flat surface will also help to extract more juice. Before cutting the lemon in half horizontally through the centre, wash the skin so that any dirt or bacteria residing on the surface will not be transferred to the fruit’s interior.

Juice of the lemon is a characteristic ingredient in many pastries and desserts, such as tarts and the traditional American lemon meringue pie. It is an important ingredient for making fruit jam and jellies; it has also been used in medicine in the treatment of intestinal disorders, and for other purposes.

Cooking with Lemons

Preserved lemons are whole lemons that have been preserved by being packed in salted jars with salt, flavoured with olive oil, and herbs and spices, covered with lemon juice or brine and left to cure for a few weeks. They are used extensively in North African cooking. Used sparingly, they impart a sophisticated lemon undertone common to tagines and Moroccan salads.

Traditional Limonada

Capture the flavour and juiciness of lemon, water, and ice in your own making. Let sure you don’t remove too much of the peel as the white pith underneath is bitter and should not be used.

Among the important by-products of lemons are citric acid, lemon oil, and pectin the white, spongy inner part of the peel, called the mesocarp, is nearly tasteless and is the chief source of commercial grades of pectin. Pectin, the thickening material, for making fruit jam and jellies; it has also been used in medicine in the treatment of intestinal disorders, and for other purposes.

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If your recipe calls for lemon zest, make sure that you use fruit that is organically grown or unwaxed since most conventionally grown fruits will have pesticide residues on their skin. Conventionally grown lemons may be waxed to protect them from bruising during shipping. After washing and drying the lemon, use a zester, pairing knife or vegetable peeler to remove the zest. Make sure not to remove too much of the peel as the white pith underneath is bitter and should not be used.

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LEMON DRIZZLE CAKE

225g unsalted butter – softened
225g caster sugar
4 eggs
225g self raising flour

Zest of 1 lemon
Juice of 2 lemons
4 tsp clear honey or caster sugar
1 tsp light olive or ground nut oil

Method

1. Heat oven to 180C (160C fan) Gas 4
2. Cream together butter and sugar until pale and creamy, add eggs one at a time, fold in sifted flour then add finely grated lemon rind.
3. Spoon into lined tin and smooth top.
4. Bake 45 - 50 minutes until thin skewer comes out clean.
5. While cake is cooling in the tin, mix together lemon juice, rind and sugar to make the drizzle.
6. Prick the warm cake all over with a skewer or fork, and then pour over the drizzle – the juice will sink in and the sugar will form a lovely crisp topping.
7. Leave in the tin until completely cold then remove and serve.
8. Cuts into 10 slices – will keep in an airtight tin for 3-4 days. Freezes well.

LEMON DRIZZLE CAKE

By Paul Affleck

Association. From the CA was born the Society of Our Lady of Lourdes which became its pilgrimage arm. From its inception the proud boast of the Society was that it should enable sick pilgrims to travel by road in comfort with their caregivers.

Our diocese, too, takes a number of people requiring assistance to Lourdes. This pilgrimage is led by Bishop Thomas and traditional-ly takes place in the third week of July just after schools and colleges break up for the summer, allowing youth groups to travel and to experience what it is like to be a helper in Lourdes.

The first organised pilgrimages to Lourdes were run by the Catholic

BOOK REVIEW by Leon Menzies Racionzer

The Five Wounds Sanctuary for the Sick Balm for the Wounded Spirit. Ann Farrer

This is not a book where one can afford to miss out the preface, for in it is the rationale for writ- ing the book. It refers to the vig- ours campaign being fought for the right to die whilst pointing out that throughout history people have fought for the right to live.

The preface alone is a powerful as argument against euthanasia: rather than giving people more choice, death means the end of all choices. The right to die campaign assumes that dis- abled and sick people would be better off dead. The inability of those promoting euthanasia, to see disability through the eyes of the disabled and to appreciate that most disabled want the maximum quantity rather than quality of life eludes them.

Ann Farrer pays tribute to the help received from Alison Davis, National co-ordinator of ‘no less human’ in compiling the book. Alison Davis, who made several attempts to commit sui-cide over a ten year period, twenty years ago, now says, ‘Had euthanasia or “assisted suicide” been legal I would have missed the best years of my life. And no one would ever have known that the future held such good times, and that the doctors were wrong in thinking I didn’t have long to live.

One third of this book is in the intro- duction. It runs to thirty pages including the copious reference notes, typi- cal of this author, whereas each of the five chapters average a mere ten pages.

The introduction traces the ori- gins and history of devotion to the five wounds from the earliest known feast in honour of the wounds in the 14th Century in the German town of Fritzlar, where St Boniface began the Christianization of northern Germany. It continues through to the destruc- tion of the visual signs at the time of the Reformation and the retention of those wounds in the invisible spritual ones. And in the minds of the faithful that the efforts of secular ruling monarchs could not obliterate.

The introduction is a detailed, well- researched history of the rise and fall of Catholicism in England and it skillfully weaves the connection between the removal of the visual signs of Christ’s suffering that brought about the dramatic changes to the way the disabled, the poor and needy were seen by the new Christianity of Protestantism. An ‘out of sight of out of mind’ mentality that was manifest in Mahbubee’s report of the Church of England that saw the survival of the fittest as part of the natural order. The disabled and poor, those that could not work became a burden on society and not the object of charitable concern from which she has suffered over the past ten years. How inspiring it is to read how she is able to relate her own suf- fering, albeit unseen but certainly implied, to the living memory of Jesus and how she derives comfort from the experience of the Innocent Victim in all the occasions of betrayal, humilia- tion and the feeling of being forsaken. These five short chapters alone would be a most useful spiritual prop to be kept on the bedside table of the bedridden or in the carrier bag of the wheelchair to be a reference point whenever the sick or disabled feel betrayed by those they trust or humiliated by their inability to function as others do or on those occasions when they feel forsaken especially by those who claim to know, the doctors who appear to have given up on them and imply they would be better off dead. Ann Farrer is a master at arousing one’s inner spirituality, that so many of us are unaware we have. We see it in this book, in her poetry, reli- gious and secular, and in her sharply humorous political cartoon strips, all of which can be seen in her web site http://www.annefarmer.co.uk/.

Other major publications are The Miracle of Life (St Joseph’s PROPHETS & PRIESTS ST AUSTIN PRESS:2002) and By Their Fruits (Catholic University of America 2008)
By Jo King

Don’t mess with senior citizens. They have been around the block more than once!

We went to breakfast at a restaurant where the ‘seniors’ special’ was two eggs, bacon, hash browns and toast for £2.95.

‘Sounds good,’ my wife said. ‘But I don’t want the eggs...’

‘Then, I’ll have to charge you £3.49 because you’re ordering a la carte,’ the waitress warned her.

‘You mean I’d have to pay for not taking the eggs?’ my wife asked incredulously.

‘YES!’ stated the waitress. ‘I’ll take the special then,’ my wife replied.

‘How do you want your eggs?’ the waitress asked.

‘Raw and in the shell,’ my wife said...

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‘How do you want your eggs?’ the waitress asked.

‘Raw and in the shell,’ my wife said.

She took the two eggs home and never had them. That’s why I don’t usually order the specials.

One morning, the husband returns the boat to their lakeside cottage after several hours of fishing and decides to take a nap.

Although not familiar with the lake, the wife decides to take the boat out. She motors out a short distance,ANCHORS, puts her feet up, and begins to read her book. The peace and solitude are magnificent.

Along comes a Fish and Game Warden in his boat. He pulls up alongside the woman and asks:

‘Good morning, Ma’am. What are you doing?’ Reading a book,’ she replies, (thinking, ‘Isn’t that obvious?’)

‘You’re in a Restricted Fishing Area,’ he informs her. ‘I’m sorry, officer, but I’m not fishing, I’m reading.’ ‘Yes, but I see you have all the equipment. For all I know you could start at any moment. I’ll have to take you in and write you up. If you do that, I’ll have to charge you with sexual assault,’ says the woman. ‘But I haven’t even touched you,’ says the Game Warden.

‘That’s true, but you have all the equipment. For all I know you could start at any moment.’

‘Have a nice day ma’am,’ and he left.
The Catholic Women’s League

This fly-on-the-wall reporter nearly fell off the wall in histrionics at the sight of the normally calm cool and collected ladies of the CWL as they jostled for position and argued about where to place this piece or that piece on a 12” square piece of linen.

It was all about the CWL exhibit for the Olympics. Margaret Heating the president of the section had sent this square piece of linen along with a myriad of small pieces of felt all of which, when stitched onto the linen, would show a table tennis player about to hit the tiny ball. As in many actual games the tiny white piece of felt, the ball, kept getting lost and the other pieces presented a confusing array of possibilities as to where they should fit into the picture.

Each branch of the CWL will make a similar montage and all will then be stitched together to create a quilt which will be displayed somewhere between spring and summer, all present were offered PIMS! But seriously, stitching is not new; since the founding of the CWL by Margaret Fletcher in 1906 the ladies have undertaken many crafts aimed at providing the basic necessities of life to those in need.

Telling the tale of her paternal grandmother, a seamstress, who died in 1981. Leslie Beeleie proceeded clumsily to thread a needle with thread that she had inherited from her grandmother while Eileen, Lesley’s mother, quipped, ‘this will be a first’ referring to the fact that she had never seen Lesley sew before.

Un-phased, as if she never heard the remark, Lesley continued to tell of the textilcloth that the CWL takes out for special occasions; it is embroidered with all the signatures of present and past members. As Rosa Fitzpatrick, in a very business-like manner, gets her hands on the object of everybody’s attention Lesley continues to tell of the 120 members that existed in the 50s which has now shrunk to a mere 20 members in the Woodford section. Among the earliest chairpersons of the 50s were Irene De Freitas who was not present on the evening but is still very much a part of the section.

The Easter Services.

Saturday 7th April, Holy Saturday dawned wet and cold with little promise of a fair evening for the New Fire but as it happened the clouds remained but the rain held off preserving the worst weather for the Bank Holiday on Easter Sunday and Monday in true English tradition. At the vigil Jaspal and Cam were baptised and Juliet was confirmed and received into full communion.

The turn-out at the vigil was good but it was at the Masses on Easter Sunday that there was standing-room only. In fact at the 11:30 Mass there was not even standing-room with some standing in the porch and others peeking through the door to the cloister by Our Lady’s chapel. It was soon consumed along with a chocolate Easter egg to the children there seemed to be a greater number of them than ever before, and at all Masses including the vigil, Lesley’s mother, quipped, ‘this will be a first’ referring to the fact that she had never seen Lesley sew before.

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The Children’s Fun Day Saturday 21st April.

In spite of grave doubts about the April showery weather there was a great turn out. No parent of a child at St Anthony’s school would have dared not to show their face and cash up a minimum of £10 in exchange for tokens valued at £1 or £2. This clever device meant that many would cash more money than they otherwise would have done, in fear of running out and being unable to satisfy the excited children tempted by the massive blown up obstacle course at £6.00 a go and the bucking bronco or coconuts shy at £2.00 a go.

The afternoon tea served by willing parents on sparkling white table linen under the marquee or outside in the fleeting sunshine was indeed good value at a fiver compared to the hog roast on a bap at the same price.

Notwithstanding that many parents and children came away with unendurable tokens and a little poorer, everybody had a great time, the rain held off and the sun did shine albeit fleetingly. Many commented on the professionalism that had gone into the organizing, and hopefully St Anthony’s School made a profit on the day. But oh how I longed for a cup of tea. I would have been happy to pay a quid for a tea bag in a cup, plastic or ceramic, and an un ceremonially on the boil. £1.00 gross on a box of 100 teabags at 92p in TESCO’s, looks like a jolly sound profit that any future fund raiser might like to consider.

The noise a loud booming voice greeting friends could be heard even when he was outside the front door. No mistaking the booming greetings of the guest of honour, Dr Doherty.

The board of Governors and Carla the headmaster purchased from the headmaster’s wife and a present also to the headmaster purchased from the pockets of the governors. We were assured that no school funds were used for that but nobody knows what was in the bag.

Mr John Armitage representing the bishop and the board of governors followed by the presentation of a bouquet to the long suffering head master’s wife and a present also to the long serving parents on sparkling white table linen under the marquee or outside in the fleeting sunshine was indeed good value at a fiver compared to the hog roast on a bap at the same price.

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Starting quietly from the back of the hall and soon raising the roof there were strains of ‘for he’s a jolly good fellow’. When this reporter left there were still many guests individually and nobody seemed to want to leave. It was a great night, one to remember.
Chronicle of Parish Events

First Holy Communion. "Why is it that in the month of May there are no teas and coffees after the 10:00 am and 11:30 Masses?" opined one disappointed parishioner turning on her heels at the door of the Becket Centre. Well, the Becket Centre gets booked up for First Holy Communion parties both on Saturdays and Sundays during May. This year a record 108 children received their First Holy Communion which required a sterling effort on the part of everyone in the various ministries to say nothing of the Friars themselves. And who said the Catholic Church is dying? I don't think so!

The Right Reverend Kevin McDonald visits South Woodford Mosque.

There was a fair smattering of St Thomas' parishioners among the fifty or so who came to hear the Emiritus Archbishop of Southwark speak on the relationship between the Catholic Church and other religions. The invitation for him to speak came from Fr Francis Coveney, Parish Priest at St Anne Line, South Woodford, who is on the executive committee of the East London Three Faiths Forum.

The Archbishop spoke fluently and amusingly about our obligation to be rooted in our own faith whilst being open to listen to those of other faiths. He obviously has had a great deal of experience speaking to a mixed faith audience and to Muslims in particular. He referred to his years in Sparkhill, Birmingham where Catholics were in the minority to Muslims and defended Catholic schools and other faith schools emphasizing, in response to the question of the relationship between the Catholic Church and other religions, the point that the Church is not intolerant of loving relationships between same sex couples but does not approve of homosexuality. However, the final blow that got an applause from the audience was his remark, “But why would all of these thinks prevent the Church from having good interfaith relationships?” The questioner was rightly cowed into silence.

The Three Faiths Forum meets monthly, usually on a Thursday evening, in different mosques, churches and synagogues around the area. If you wish to be informed about these vibrant meetings email Rabbie David Hulbert at david.hulbert@whsmithnet.co.uk and request you be put on the mailing list.

The visit of Her Majesty Queen Elizabeth II to Redbridge.

To mark the occasion of the Queen’s Diamond Jubilee visit to Redbridge, students in the art department at Trinity Catholic High School were given a list of subjects, events or topics during Her Majesty’s 60 years reign to illustrate in some way and hopefully have their work exhibited at the time of the Queen’s visit. Many Trinity Students along with, not so many, students from other secondary schools in the borough, had their work displayed for the Queen to see, and the Ilford Recorder published a full page feature on the art work.

The article in the Ilford Recorder featured nine paintings of which five were from students at Trinity; quite a tribute to the quality of the art work in the school. Top of the list was a painting of the Queen by Kate Underwood (see cover) that Her Majesty commented on. Kate wrote on the painting ‘I chose my image of the Queen with the intention to reveal her maternal smile and gentle nature. I wanted to illustrate a less formal side of Her Majesty, capturing her humorous and good-natured personality. Romeo Vignali (below) chose to reproduce the Queen’s head in squares in the style of Chuck Close.
The Christian Drain in Syria and the Middle East

By Leon Menzies Racionzer

O

n the 27th April 2012 the Metropolitan Archbishop of Aleppo, Mar Gregorios Yohanna Ibrahim, paid a rare visit to London and met with scholars at Heythrop College. From him the gathered students gained new insights into the contemporary Syrian and Middle Eastern problems that threaten Christianity in Syria and in the region generally. He is a senior member of the Syrian Orthodox Church which maintains all of the Orthodox traditions but since the 18th century has been in union with Rome and pays allegiance to the Pope. He is a long term and extremely important member of the International Dialogue Commission between the Catholic Church and the seven Oriental Orthodox Churches. Some but by no means all of what follows is taken from his lecture.

Two million Syrian Christians who date back to the earliest of Christian communities, although only a 10% minority of the Syrian population, have until very recently, never felt insecure or lived in fear of persecution. When the Arab Spring uprising first occurred in Tunisia in December 2010 Syrian Christians, Greek Orthodox with a million faithful, Greek Catholic with 260,000, Syrian Orthodox with much more faithful in the Diaspora outside Syria than in Syria, Syrian Catholics, Armenians, Latin Catholics, Maronites, Protestants, members of the Church of the East and Chaldeans, saw themselves living in a Middle East oasis of peace having coexisted for centuries with different Muslim factions, Sunni, Alawi, Shia, Druze and Ismailis, quite different from the way Christians lived in the other Arab Spring nations.

Indeed, in June 2011 Pope Benedict XVI, when receiving the new Syrian ambassador to the Vatican, mentioned in his document the much improved relations between the two states since the surprisingly successful visit of Pope John Paul II ten years earlier. The Metropolitan Archbishop had a lucky escape and no real opportunity for Christian/Muslim dialogue in Syria where there are no Christian dialogue partners who are scholars of the Koran and likewise no Muslims who are scholars of the Gospels but there is and has been a vibrant dialogue of life and of experience; out of 1,500 students in three Catholic schools in his diocese 800 of them are Muslim. His congregation goes to the mosque for Islamic festivals and likewise Muslims come to the Cathedral at Easter and Christmas.

In spite of the Pope’s statement that Syria was “an example of tolerance, concord and harmonious relations between Christians and Muslims”, he would have seen the statement three days previously from the Jesuits in Syria, stating clearly that the situation, left unchecked, might lead to “a religious war which threatens to disintegrate society”, and that “Christians consider national unity as a guarantor of our very existence”.

Yet many Syrian Christians remained somewhat in denial that there was any threat to the multifarious Christian communities scattered in pockets throughout Syria. But by the fourth Sunday of Lent, 18th March 2012, denial was beginning to wane when a packed congregation of Syrian Orthodox Christians were told in the homily by Archbishop Mar Gregorius in St. Ephrem, the Syrian Orthodox Cathedral, “We endure these dark and difficult days in Syria, the Levantine oasis that we have long indulged in the expectation that no Muslim community would ever be attacked or feared. It was the fear of the Arab Spring approaching even Syria. The Metropolitan Archbishop had a lucky escape. He was in his car about 100 metres from the deafering blast. He blacked out and fell to the ground and twisted out of control. Defenceless people were frantically rushing in all directions. He heard only hysterical cries for help and terrified voices repeatedly saying: “God have mercy on us, God save us.” It was, he says, as if the people in the vicinity, regardless of their background were copying the Canaanite woman crying and appealing to the son of David for help and screaming: “Son of David, have mercy on us.” Three innocent people were immediately martyred and 30 others were hospitalized, some with serious injuries, mostly inhabitants of the Christian quarter.

This incident was the second of its kind in the Christian quarter of Aleppo. The successive blasts in Damascus and Aleppo were both targeted as the Christian quarters of the cities. The siege of the City of Homs, once a Christian stronghold and Patriarchal seat of Syria that now seems to be a vast country, “it would require a miracle” to organise a single Christian headquarter, saw it become devastated, in ruins and almost deserted of its Christian inhabitants. There were in excess of 120 martyrs in Homs and hundreds of severely injured people, some with permanent disabilities.

Yet, Christians remained in denial that they were the intended target and await further investigations before crying foul. However, it appears to point to, at least a suspicion, that terrorism, which plagues Syria today, is geared, in part, toward the nonpartisan, defenceless and easily victimised Christian communities.

In spite of the media images, the peaceful majority of Syrians, abhor and reject the prevalence of sectarian language and discourse in Syria today. Compartmentalizing the fraternal co-existing communities of Syria into camps of Christian, Muslim or Sunni, Alawi, Druze and Ismailis with sectarian sentiments and religious foment can cause serious and incalculable consequences.

On account of the great diversity of Christian communities and the manifold languages and cultures in which they are scattered across a vast country, “it would require a miracle” to organise a single Christian action. And similarly on account of the diversity of minority communities there is no way that everyone can point to any one of them that is fomenting the current anti-Christian action.

More likely, the present unrest is coming from factions outside of Syria. Sunni Islam has experienced a revival in recent years not only in Syria but throughout the Middle East along with a return to religious practice; more Islamic schools in Arab countries. But the increase in Islamic religious schools and mosques often funded by Saudi Arabia’s Salafists and Wahhabis.

Nowhere is the increasing Sunni Islam more obvious and dangerous than in the vast nation of Turkey, seeking to re-invent the Ottoman Empire, along with Saudi Arabia and Qatar who are suspect of supplying arms to both sides in Syria with a view, one might reasonably suspect, to bringing about a civil war that will remove the minority rule faction of the Shia sect and replace it with Sunni Islam thus would mean a tragic end to Christianity in Syria and indeed to the region.

In the sixties Egypt’s President Nasser’s regime and his concept of Pan-Arabism or Arab Nationalism, began the Christian drain from the Middle East. Many Egyptian Christians left and relocated in Lebanon, then predominantly Christian Maronite, today a mere one million Christians remain. Since then we saw the prohibition of building Christian churches and schools in Arab countries. But that was never the case in Syria where it was only necessary to submit plans to the local planning authorities with no government involvement.

This does not mean that if the people want to remove a fanatic president I would not go along with it. The Syrian Orthodox Church may well be criticized for not openly opposing the present regime in Syria but this is simply a misunderstanding of the Archbishop’s stance. He said that as long as the Alawi minority remain in power all other minorities are safe. This does not mean that the Syrian Orthodox Church want to remove a fanatic president I would not go along with it. And where does Iran, which now has its puppet state of Iraq sandwiched between it and Syria, come into the picture? “Well” said the Archbishop, “Iran is our friend; we cannot speak against Iran.” Well not publicly, I suggest. Why? Simply because Iran would rather the Alawite Shia sect in power rather than Sunni Islam which is so diametrically opposed to Shia Islam. And the Syrian Orthodox Church wants to keep the same regime too. The Syriac Christians would continue enjoying the Christian freedom in Syria that now seems to be a fast diminishing hope.
The Catholic Church’s res ponse to Hitler’s Nazism

The Church between a rock and a hard place by Jerry Crowley

Eugenio Pacelli became Pope Pius XII at one of the darkest moments in history - March 1939. No assessment of his pontificate can ignore the very challenging backcloth of his times; and particularly his long career as a top Vatican diplomat, as nuncio to Bavaria (1917-25) and the German Weimar Republic (1925-29), and finally his long tenure as Pius XI’s Cardinal Secretary of State (1930-39).

The early 20th century Church found itself having to co-exist with various right-wing totalitarian regimes, notably Germany’s Nazis, Italy’s Fascists, and Spain’s Falangists under Franco. Much of its initial accommodating stance reflected its strong aversion to Bolshevism and Communism, and by association, social democracy. This, in turn reflected its hard experience of Communism’s aggressively anti-religious politics as manifested in Soviet Russia, Mexico, and by 1933, Spain.

At the time of Hitler’s accession to power, the Nazis had not yet vowed to destroy Christianity, Compare Russia, where Lenin and Stalin had declared total war on religion itself, in time bringing about the virtual obliteration of the Russian Orthodox Church. In Mexico, from the late 19th century, ongoing communist-style revolts had been quelled by religious persecutions, reaching a climax under the Calles regime (1924-28), in which it became a capital offence even to be a priest; forcing the Church underground. Between 1924 and 1931, an estimated 5,300 Catholic priests, religious and members of the laity were murdered.

Finally, Spain, where in 1931 the republican/socialist coalition government excluded the Church from education, restricted its property rights, and dissolved the Jesuits, this latter a particularly bitter pill to swallow in the homeland of St. Ignatius Loyola. The outbreak of civil war in 1936 then led to an orgy of violence during which long-standing anti-clericalism, reflecting the perceived identification of the survival of the fittest to humanity itself via eugenics; and the planned replacement of Christianity with a new political religion. Consequently, the German hierarchy, and also the Catholic Centre Party, had vigorously opposed Nazism up to the time Hitler assumed power in January 1933.

But once he took office, everything changed. With the Nazis now the largest party, albeit still short of a clear majority, compromise became the order of the day, this against a nosy backdrop of cajoling, threats and intimidation by Nazi activists. The new vogue for order and authori-
such as was suffered by the Catholic Church - precisely because, in contrast to the Catholics, most “political Protestants” were either Nazis or conservatives. (By contrast, the vast majority of Britain's Anglican clergy were always deeply hostile to totalitarianism, being far more attracted to social radicalism, and no Anglican leader sympathised with Nazi views on race).

In conclusion, relationships between the churches and the Nazis were infinitely complicated, and despite, perhaps even because of the welter of documentation available, remain challenging to reconstruct. With events unusually fluid and fast-moving, it comes as no surprise that some of the greatest minds of the age found themselves revising their own views. The final word here goes to two famous intellectuals of the time, neither of them hitherto noted for their admiration of Catholicism. In 1938 Sigmund Freud, who had earlier written a powerful polemic against religion, wrote that it was the Catholic Church “which puts up a powerful defence against the spread of this (totalitarian) danger to civilisation”. In 1940, writing in Time magazine, the now-exiled physicist Albert Einstein wrote that “Only the Church stood squarely across the path of Hitler’s programme for suppressing the truth. I never had any special interest in the Church before, but now I feel a great admiration, because the Church alone has had the courage and persistence to stand up for intellectual truth and moral freedom. I am thus forced to confess, that what I once despised, I now praise unreservedly.”
Too busy for an eye test?

We are now open until 8.00pm Thursday evening