

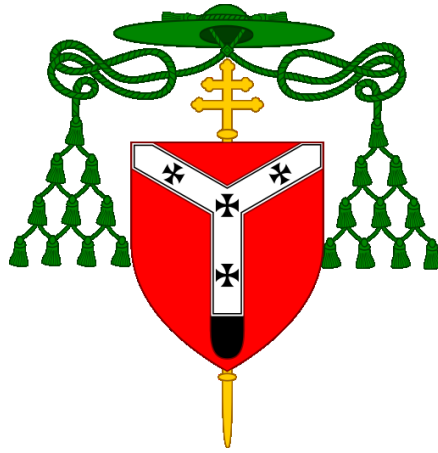
SAINT PAUL'S HAREFIELD

A Monthly Miscellany



Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:31-35



St Paul's Harefield

His eminence John Carmel, Cardinal Heenan, Archbishop of Westminster, has this day canonically erected the above parish of Harefield, and dedicated it to Saint Paul, Apostle of the nations.

5th April 1967

Parish Priest: Father James Mulligan

2 Merle Avenue, Harefield

UB9 6DG

07809 398171 01895 822365

Email: harefield@rcdow.org.uk

Mass daily at 9.15am ... Sunday Vigil Mass: Saturday 6.30pm

Sunday Masses: ... 9.00am and 11.00am

Holy Hour Monday: ... 9.45am - 10.45am

Exposition of the Blessed Sacrament: ... Friday 8.30am, Saturday 8.30am

Rosary each weekday morning after Mass

Confessions: 6.00pm Saturday – or indeed any time that a priest is available

Online Morning Prayer: 8.00am

Online Night Prayer: 9.00pm

Please note: St Paul's church is live-streamed 24 hours per day

SAINT PAUL'S HAREFIELD

A Monthly Miscellany

August 2023

Feast Days and Saints' Days in August 2023

The entire month falls within the liturgical season of [Ordinary Time](#), which is represented by the liturgical color green. This symbol of hope is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is used in the offices and Masses of Ordinary Time.

The Holy Father's Intentions for the Month of August 2023

For political leaders: We pray that political leaders be at the service of their own people, working for integral human development and for the common good, especially caring for the poor and those who have lost their jobs. (See also [Apostleship of Prayer](#).)

Feasts for August

1. [Alphonsus Liguori](#), *Memorial*
2. [Eusebius of Vercelli; Peter Julian Eymard](#), *Opt. Mem.*
4. [John Vianney](#), *Memorial*
5. [Dedication of St. Mary Major](#), *Opt. Mem.*
6. [Transfiguration](#), *Feast*
7. [Sixtus II and companions; Cajetan](#), *Opt. Mem.*
8. [Dominic](#), *Memorial*
9. [Teresa Benedicta of the Cross](#), *Opt. Mem.*
10. [St. Lawrence](#), *Feast*
11. [Clare](#), *Memorial*

12. Jane Frances de Chantal, *Opt. Mem.*
13. NINETEENTH SUNDAY IN ORDINARY TIME, *Sunday*
14. Maximilian Kolbe, *Memorial*
15. **ASSUMPTION OF MARY**, *Solemnity*
16. Stephen of Hungary, *Opt. Mem.*
19. John Eudes, *Opt. Mem.*
20. TWENTIETH SUNDAY IN ORDINARY TIME, *Sunday*
21. Pius X, *Memorial*
22. Queenship of Mary, *Memorial*
23. Rose of Lima, *Opt. Mem.*
24. **Bartholomew, Apostle**, *Feast*
25. Louis IX of France; Joseph Calasanz, *Opt. Mem.*
27. TWENTY-FIRST SUNDAY IN ORDINARY TIME, *Sunday*
28. Augustine, *Memorial*
29. Passion of John the Baptist, *Memorial*



August 29th Passion of John the Baptist

SAINT PAUL'S HAREFIELD WELCOMES YOU

We extend a special welcome to those who are single, thinking of marriage, married, divorced, widowed, well-heeled or down at heel or down and out.

We especially welcome wailing babies and excited toddlers or bored teenagers.

We welcome you whether you can sing like Pavarotti or Maria Callas or Roy Orbison - or just mime (lip synch) or hum quietly to yourself.

You're welcome here if you're 'just browsing,' just woken up or just got out of bed the wrong side or just got out of prison. Whether a high flyer or a plodder.

You'll fit in here if you are a classical music aficionado or a punk rocker. You're welcome whether you are a cool dude or not, if you are an Elvis fan, a Johnny Cash fan, a Heavy Metal fan or (God forbid) a fan of Barclay James Harvest.

We don't care if you're more Christian than Pope Francis or Saint Mother Teresa, or haven't been to church since Christmas twenty-five years ago.

We extend a special welcome to those who have come only to scoff.

We welcome keep-fit mums, golf widows, football dads, joggers, bikers, starving artists, tree-huggers, line dancers, latte sippers, vegetarians, vegans, bumper sticker philosophers, existentialists, logical positivists and junk-food eaters.

We welcome those who are in recovery or still addicted.

We welcome you if you're having problems, are down in the dumps or don't like 'organised religion' or have anger management issues.

We offer a welcome to those who believe in the Loch Ness Monster.

We welcome those who are tattooed, pierced, both or neither.

We offer a special welcome to those who took the wrong turning and wound up at Saint Paul's by mistake.

We welcome pilgrims, tourists, seekers, day-dreamers, doubters ... and you.

A Warm Welcome to you from Saint Paul's Harefield

THE PARISH BARBECUE

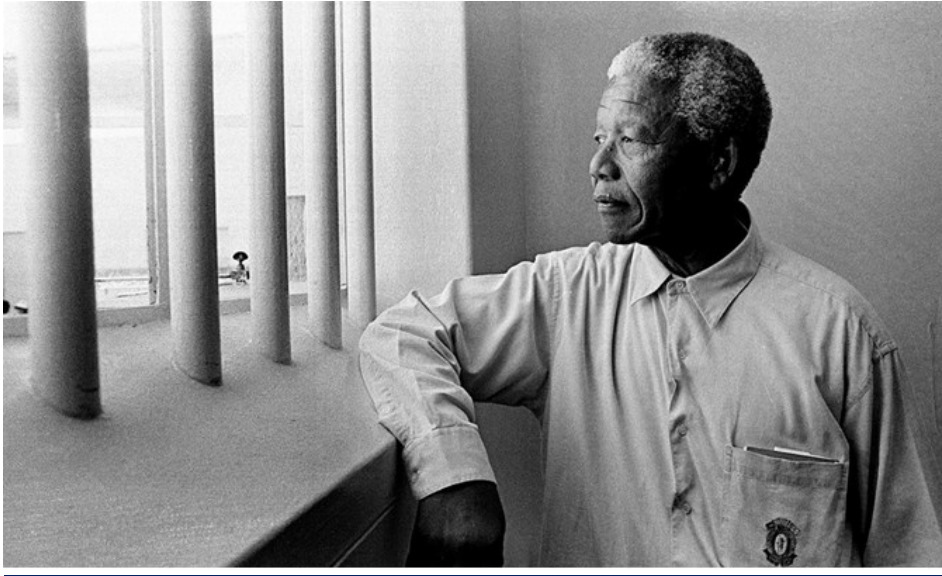
SUNDAY 16th July 2023







THE BEATTITUDES



Blessed are they who are persecuted for the sake of righteousness,
for theirs is the kingdom of heaven

*"Blessed are the poor in spirit,
for theirs is the kingdom of heaven."*

*Blessed are they who mourn,
for they shall be comforted.*

*Blessed are the meek,
for they shall inherit the earth.*

*Blessed are they who hunger and thirst for righteousness,
for they shall be satisfied.*

*Blessed are the merciful,
for they shall obtain mercy.*

*Blessed are the pure of heart,
for they shall see God.*

*Blessed are the peacemakers,
for they shall be called children of God.*

*Blessed are they who are persecuted for the sake of righteousness,
for theirs is the kingdom of heaven."*

THE JOSHUA TREE TALKS



28th July 2023 Fr Jim delivers his talk:

SCULPTURE IS MY BAG

Below is a series of photographs of some of the sculptures discussed in Fr Jim's talk:

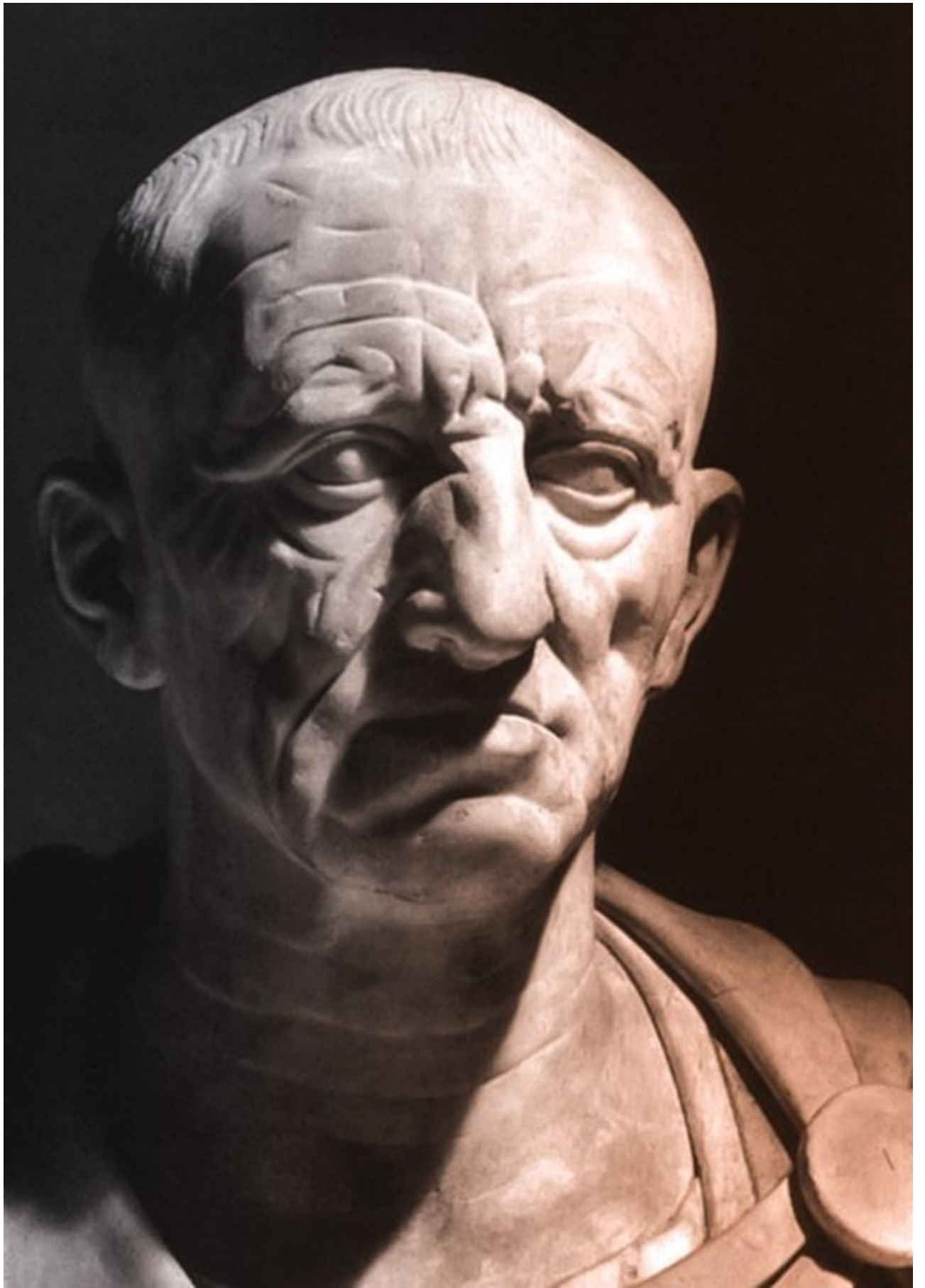




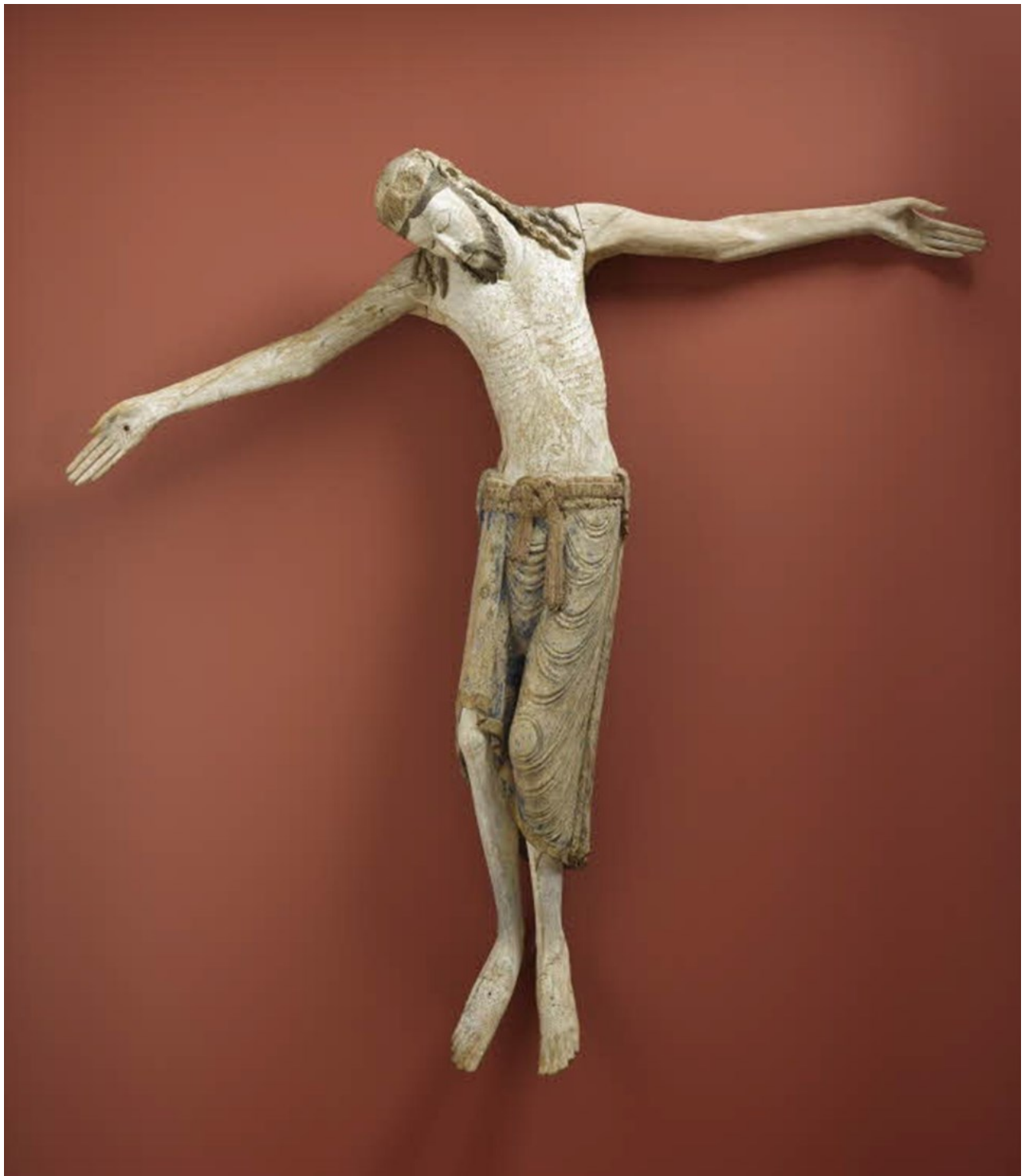






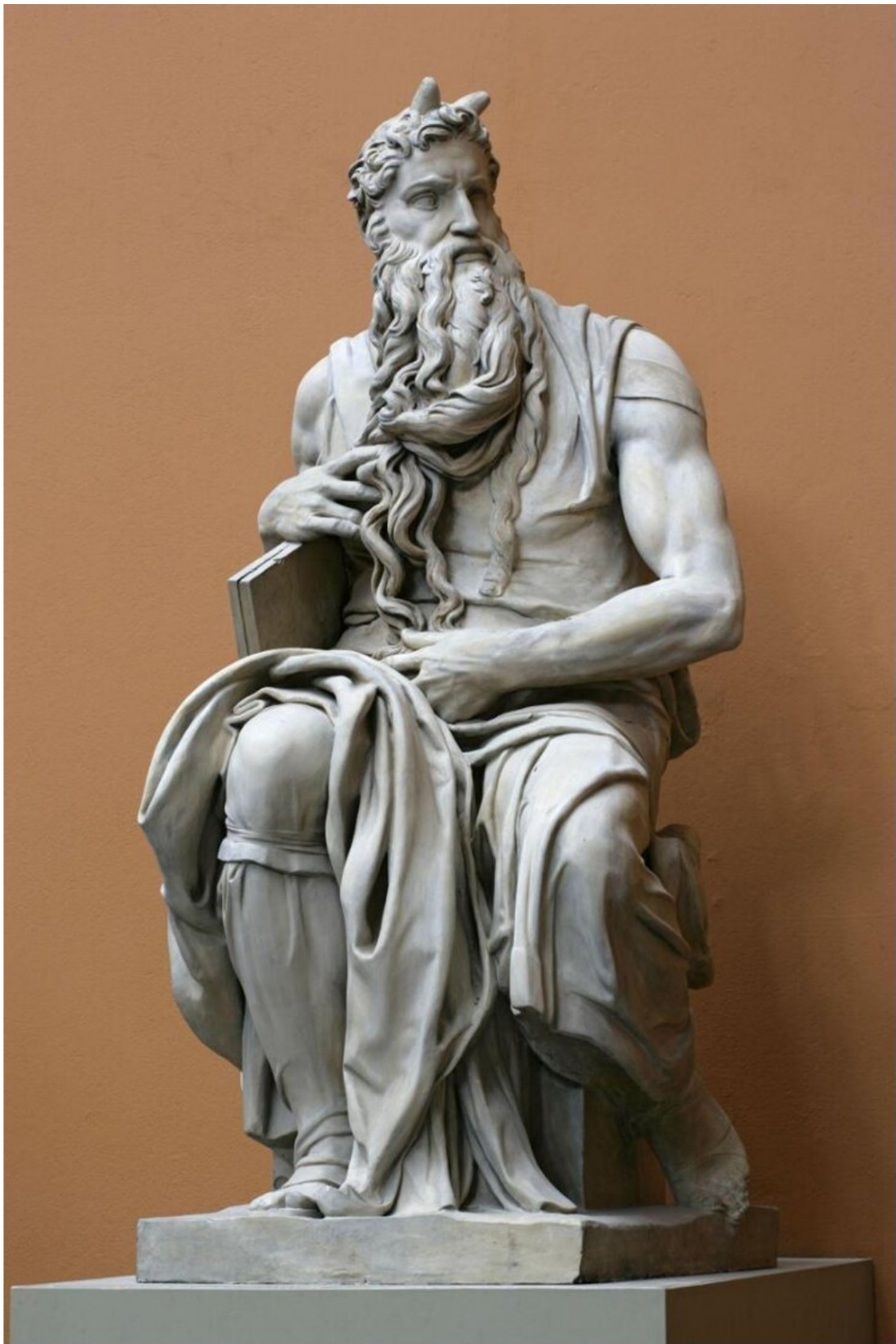








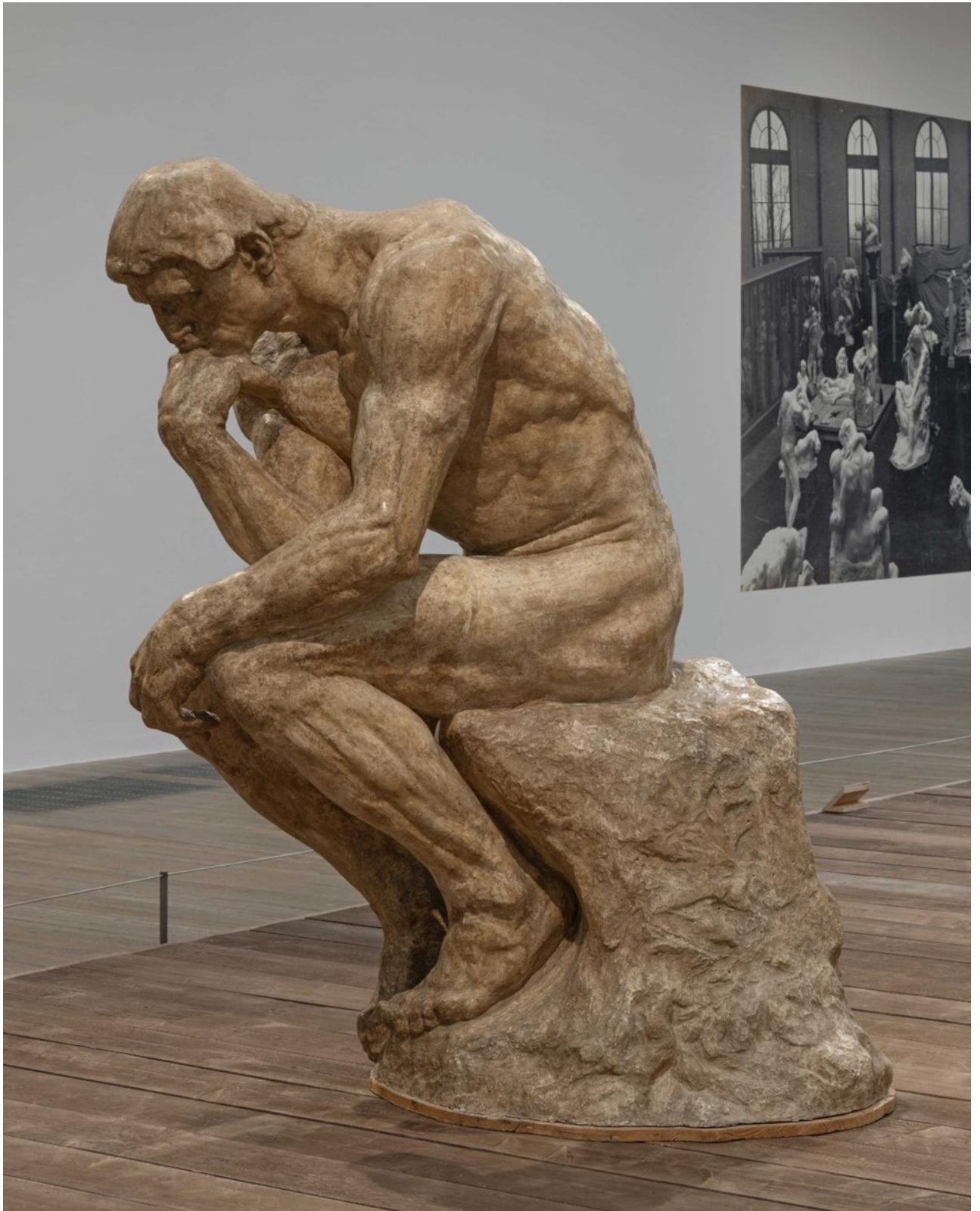






















How Bob Dylan speaks to Catholics

Ken Craycraft ... *The Catholic Herald*



BOB DYLAN

After his conversion in 1844, American journalist Orestes Brownson became one of the most influential Catholic public intellectuals of his time, even while maintaining an ongoing conversation with such literary luminaries as Walt Whitman and Ralph Waldo Emerson. In a famous 1868 essay, Nature and Grace, Brownson suggested that the “Catholic faith is the reconciler of all opposites.” While the tension of nature and grace exist even outside the Church, “it would be strange if they did not have some echo among Catholics, living . . . in the midst of the combatants.”

Bob Dylan’s most recent album, *Rough and Rowdy Ways*, is a sustained meditation on these themes. Released in June 2020, the album is among the most critically acclaimed in Dylan’s nearly 60-year career. Dylan is not Catholic, but as an intellectual descendent of Brownson, his music resonates with the opposites of which Catholicism is the reconciler.

Catholic faith is the reconciler of all opposites – Orestes Brownson

In November 2021, after a long Covid-induced pause, Dylan recommenced his Never-Ending Tour, playing to sold-out concert halls and showcasing eight of the ten songs from *Rough and Rowdy Ways*. I attended a stop on the tour in Cincinnati, 40 years after my first Dylan show in November 1981. Both the new album and renewed tour illustrate why Dylan is the

most important artist in the history of American popular music, and one to whom Catholics, especially, should attend.

Dylan's genius cannot be isolated to any single aspect of his art: the lyrics, musical compositions, or performances. Rather, the depth of his abiding importance to American music is the combination of these three elements. Just as his lyrics require the music to be understood, it's in the performance that the songs can be most deeply appreciated. Other artists may make admirable recordings of Dylan's songs; but only Dylan can perform them. This is in large part because only Dylan understands them. Thus, only he can explain them through performance.

Literary critic Christopher Ricks (author of the book, *Dylan's Visions of Sin*) has recently described Dylan's genius as lying "in the creation and performance of these songs"; it is manifest in "the extraordinary balance and reconciliation of opposite or discordant qualities". Dylan, Ricks continues, "goes through a whole series of things that would be very, very hard to bring together in the ordinary way. It's genius to be able to put these things together in balance and reconcile them." This is precisely what Dylan does in the performance of the songs on *Rough and Rowdy Ways*.

Dylan's new song, *I Contain Multitudes*—an homage to Walt Whitman—substantiates the point. He takes the title from Whitman's poem, *Song of Myself*, which contains the lines,

Do I contradict myself?

Very well then....I contradict myself;

I am large....I contain multitudes.

Dylan's overt use of the of the poem may be a jab at some critics who have accused him of too heavily borrowing from the tradition of American poesy. By expressly invoking "America's poet," Dylan both acknowledges his artistic debt to Whitman (and the broader English-speaking catalogue) and places himself squarely in the tradition his song invokes.

For example, the narrator of *I Contain Multitudes* will lose his mind if we do not follow him, with Irish poet Anthony Raftery, to Bally-Na-Lee. He has "a tell-tale heart like Mr. Poe", and sings the "songs of experience like William Blake". He's just like "them British bad boys the Rolling Stones"; and with David Bowie, he "rollick[s] and frolic[s] with all the young dudes".

But I Contain Multitudes is not just a catalogue of poetic and musical allusions. Like others from *Rough and Rowdy Ways*, it probes the depths of the rich varieties of human experience, including the tensions that often press upon us in the hurly burly of everyday existence. “I’m just like Anne Frank; like Indiana Jones”, he sings, in what initially sounds almost profane, but which in fact expresses the narrative exigencies that make claims on us. In negotiating the moral vagaries that confront our moral lives, we veer from the grave moral seriousness of the Holocaust to the whimsical pop iconography of Hollywood. “What more can I tell you?”, asks the narrator. “I sleep with life and death in the same bed”.

It probes the depths of the rich varieties of human experience, including the tensions that often press upon us in the hurly burly of everyday existence

Similarly, in *Mother of Muses*, Dylan celebrates the heroism of “Sherman, Montgomery, and Scott; and of Zhukov and Patton and the battles they fought/Who cleared the path for Presley to sing; Who carved the path for Martin Luther King”. The profane and sacred meet in the song in the same way that they meet in our own conflicted lives. The narrator is us and we are the narrator.

And 80-year-old Dylan confronts the reality of ageing and inevitability of dying. In *My Own Version of You*, the Frankenstein-like narrator searches “morgues and monasteries” for “the necessary body parts” to “bring someone to life” so that he can “be saved by the creature that I create”. Dylan’s own age is evident as he performs these songs on stage, conceding his physical decline but not his spiritual vitality. In what might be described as a cross between a hobble and a strut, he lurks about on a dim stage, stooped with the transient body of a man, but alive with the eternal spirit of the artist.

Dylan concludes *My Own Version of You* with the lyric, “I want to bring someone to life/Turn back the years/Do it with laughter/Do it with tears”. Dylan’s “vision of sin” contains at least a glimpse of the grace by which God reconciles all things through His Church.

Kenneth Craycraft is a licensed attorney and the James J. Gardner Family Chair of Moral Theology at Mount St. Mary’s Seminary and School of Theology, the seminary for the Archdiocese of Cincinnati. He holds the Ph.D. in theology from Boston College, and the J.D. from Duke University School of Law.

IN OUR CHAOTIC AGE, SOME ATHEISTS ARE RETHINKING SECULARISM



C. S. Lewis

by *Carl R. Trueman* 7.27.23

It is eighty years since C. S. Lewis delivered the lectures that were eventually to be published as his remarkable book *The Abolition of Man*. I place it in the same category as Fyodor Dostoevsky's *Demons*, Wilhelm Reich's *The Sexual Revolution*, and Philip Rieff's *The Triumph of the Therapeutic*: volumes whose authors could not possibly have known just how prophetically accurate their analysis of human life would prove to be. And all of them also share something else: At the core of their arguments, the point of real contention is the question of what it means to be a human being. Lewis pinpointed this as the key issue in the 1940s. In 2023, it is still

the key question, only now it is far more complicated and of far more immediate political significance than Lewis could ever have anticipated. The trans moment is the supreme symptom of this. Enabled by the incredible technological innovations of the last fifty years, which have allowed us to think of humanity as something that can and will be transcended, it has brought the fundamental question of what it means to be human to the fore. And in doing so, it is disrupting the political landscape in ways that could not have been imagined even ten years ago, particularly on the left.

Take, for example, the left's assumption that the post-9/11 Muslim community will always be a reliable source of support, given the successful labeling of the right as "Islamophobic" and the incorporation of Muslims into the progressives' grand litany of the marginalized. This relationship is now becoming more complicated. The aggressive advancement of LGBTQ ideology is generating serious debate within the Muslim community, especially among parents worried about what this will do to their children. Some Islamic commentators see Muslim opposition to LGBTQ matters as playing into the hands of [white racists](#). Others see such ideology as simply another iteration of white, Western imperialism and as [incompatible with Islam](#). Unfortunately for the left, Islam's anthropology and ethics are not built upon the inalienable moral superiority of victimhood. And if Muslims continue [protesting](#) Pride month and LGBTQ school curricula, "Islamophobia" may prove to be something of a boomerang to those on the left who until now have hurled the term around with careless abandon.

But as the fundamental question of what it means to be human is thrown into confusion, it is not just religious communities that feel threatened. Non-religious people, too, are starting to have doubts about the ability of the Western secular mind to sustain civilization, as a recent essay by Konstantin Kisin indicates. Kisin, host of the popular dissident podcast *Triggernometry*, describes how enamored he was with the New Atheism of Richard Dawkins, Sam Harris, Daniel Dennett, and Christopher Hitchens in the decade after 9/11. Now, however, he has come to identify as a "lapsed atheist," wondering if answers to the most basic questions that societies need to operate—fundamentally, I would suggest, what it means to be human—are possible within an atheist framework.

I was [interviewed](#) by Kisin and his co-host, Francis Foster, last year. They were both clear from the outset that they were not Christians or even religious believers of a more generic kind. But they were not hostile in their questions, one of which could be summarized as, "Is it possible to build a moral society on the basis of atheism?" Lacking omniscience and thus a reliable knowledge of all possible worlds, I offered a suitably qualified answer, to the effect that, whether possible or not, it was certainly a lot, lot harder than building a moral society on the basis of religion. Reading Kisin's essay this week, I realized that the question was exactly as it had

seemed at the time: a good faith inquiry from somebody wrestling with the emerging anthropological chaos that has been unleashed upon our world.

The question of God's existence and moral order is famously raised by Ivan Karamazov in Dostoevsky's *The Brothers Karamazov*. For Ivan, if God does not exist, then everything is permissible. And yet he is a decent, compassionate human being who does not live life consistently with his principles. He has a sensitivity to human suffering. It is Smerdyakov, his illegitimate and unacknowledged half-brother, who represents the lethal practical consequences of Ivan's intellectual rebellion against God. Ivan is a man divided between his intellectual convictions and the moral intuitions of (what I would call) his God-given humanity.

What is emerging among some erstwhile left-wing intellectuals today is the realization that atheism, while an interesting theoretical position, offers nothing to address the deeper questions of life. Of course, Nietzsche's Madman pointed this out to the polite atheists in *The Gay Science*. But as the Madman himself conceded, he had come too early for his argument to be understood. Well, his time has now come and the dilemma at the heart of Ivan Karamazov is emerging with force among some of the most impressive public intellectuals and voices of our day. Mary Harrington and Louise Perry have both raised questions about the sexual revolution, the status and significance of the human body, and the nature of women's rights. Konstantin Kisin is now pondering whether atheism can provide a solid foundation for humanism or whether it is doomed to degenerate into a chaotic anti-humanism of the kind represented by the trans lobby. These are interesting times. Serious questions are being asked by secular people. There are opportunities for discussion and dialogue here that we religious types should not ignore. As Kisin himself concludes:

The reason new atheism has lost its mojo is that it has no answers to the lack of meaning and purpose that our post-Christian societies are suffering from. What will fill that void? Religious people have their answer. Do the rest of us?

That may not amount to a cry for help but it is certainly a call for further interaction with those of us who see ancient wisdom as offering answers to our modern problems. Eighty years on from Lewis, it seems that some secular thinkers are conceding that he had a point.

Carl Trueman is a professor of biblical and religious studies at Grove City College, Pennsylvania and a fellow at the Ethics and Public Policy Center, Washington

THE POWER OF THE SPOKEN OR WRITTEN WORD

Something I have listened to, read,
appreciated and remembered

This month the featured contribution is by Fr Jim. The President Kennedy
Inaugural Address:



President Kennedy's Inaugural Address

20th January 1961

Vice President Johnson, Mr. Speaker, Mr. Chief Justice, President Eisenhower, Vice President Nixon, President Truman, Reverend Clergy, fellow citizens:

We observe today not a victory of party but a celebration of freedom--symbolizing an end as well as a beginning--signifying renewal as well as change. For I have sworn before you and Almighty God the same solemn oath our forbears prescribed nearly a century and three-quarters ago.

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe--the belief that the rights of man come not from the generosity of the state but from the hand of God.

We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans--born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage--and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.

This much we pledge--and more.

To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United there is little we cannot do in a host of cooperative ventures. Divided there is little we can do--for we dare not meet a powerful challenge at odds and split asunder.

To those new states whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom--and to remember that, in the past, those who foolishly sought power by riding the back of the tiger ended up inside.

To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required--not because the communists may be

doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it cannot save the few who are rich.

To our sister republics south of our border, we offer a special pledge--to convert our good words into good deeds--in a new alliance for progress--to assist free men and free governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile powers. Let all our neighbors know that we shall join with them to oppose aggression or subversion anywhere in the Americas. And let every other power know that this Hemisphere intends to remain the master of its own house.

To that world assembly of sovereign states, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support--to prevent it from becoming merely a forum for invective--to strengthen its shield of the new and the weak--and to enlarge the area in which its writ may run.

Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction.

We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.

But neither can two great and powerful groups of nations take comfort from our present course--both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.

So let us begin anew--remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate.

Let both sides explore what problems unite us instead of belaboring those problems which divide us.

Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms--and bring the absolute power to destroy other nations under the absolute control of all nations.

Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths and encourage the arts and commerce.

Let both sides unite to heed in all corners of the earth the command of Isaiah--

to "undo the heavy burdens . . . (and) let the oppressed go free."

And if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavor, not a new balance of power, but a new world of law, where the strong are just and the weak secure and the peace preserved.

All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days, nor in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin.

In your hands, my fellow citizens, more than mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again--not as a call to bear arms, though arms we need--not as a call to battle, though embattled we are-- but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope, patient in tribulation"--a struggle against the common enemies of man: tyranny, poverty, disease and war itself.

Can we forge against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility--I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it--and the glow from that fire can truly light the world.

And so, my fellow Americans: ask not what your country can do for you--ask what you can do for your country.

My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

ON THE LIGHTER SIDE

HOLY HOWLERS

Typos, misprints, inadvertent double entendre and all manner of infelicitous error published in church notices, bulletins and newsletters

Next Thursday there will be try-outs for the choir.

They need all the help they can get.

The church will host an evening of fine dining, super entertainment and gracious hostility.

Pot-luck supper Sunday at 5:00pm - prayer and medication to follow.



"In addition to the heating collection, the air conditioning collection, the school collection, the church maintenance collection, and the regular collection, a special collection will also be held."