

# OPEN HOUSE

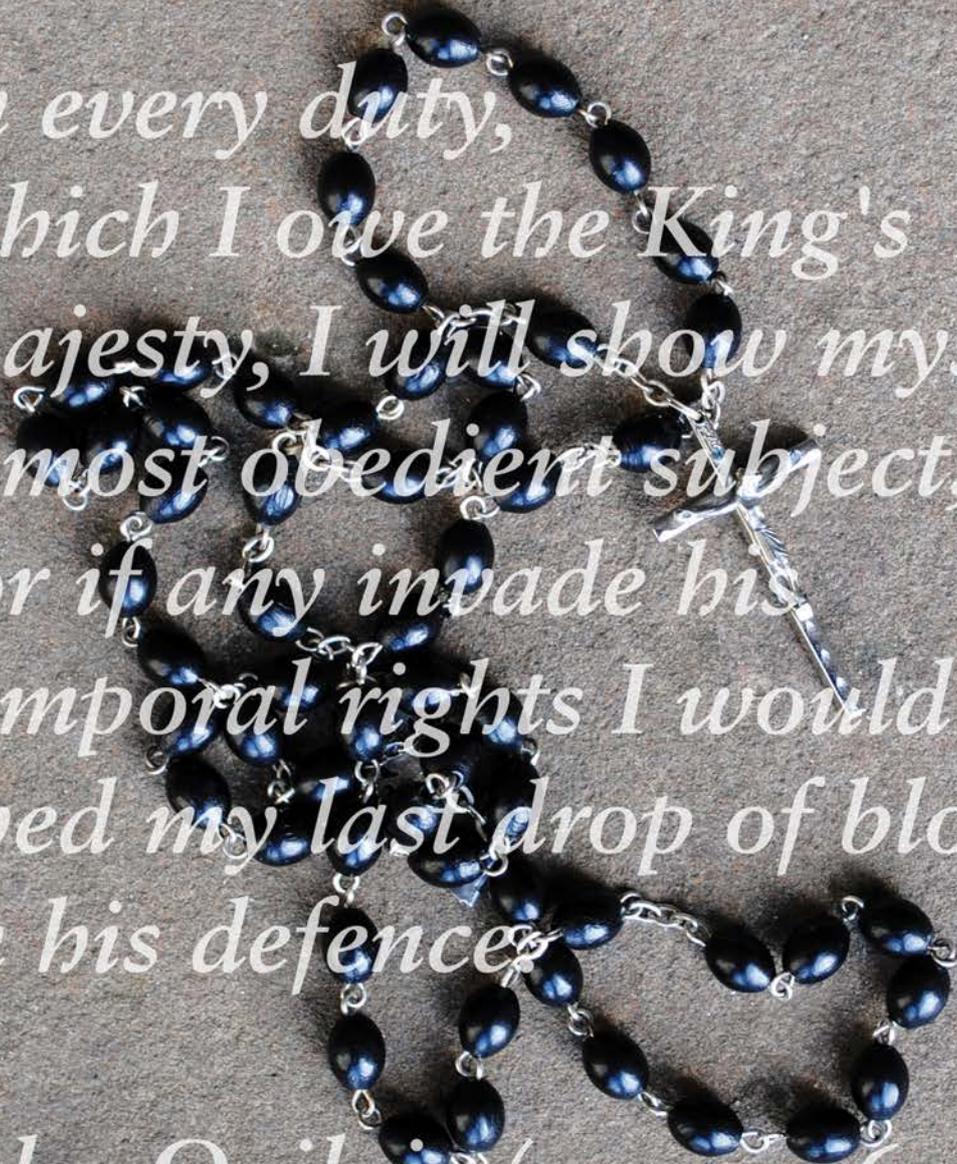
Comment and debate on faith issues in Scotland

[www.openhousescotland.co.uk](http://www.openhousescotland.co.uk)

March 2015

Issue No 247

£2.50



*In every duty,  
which I owe the King's  
majesty, I will show myself  
a most obedient subject;  
for if any invade his  
temporal rights I would  
shed my last drop of blood  
in his defence.*

*John Ogilvie (1579-1615)*

Scottish Catholics in  
the age of John Ogilvie

Reflections on women  
in the church

Great saints: Teresa of  
Avila and Oscar Romero

# Lost leaders

International Women's day on March 8th, which originated at the start of the 20th century with the struggle for better conditions for women factory workers and the right of women to vote, has become an annual celebration of the achievements of women and a call for greater equality. Looking at the Catholic Church through this twin lens reveals the enormous gap that has opened up between the lives of women inside and outside the church and highlights how much the church has lost.

We celebrate the achievements of women who have risen to the top of their professions, women theologians who have changed the way we think of God, and women whose leadership qualities have been life enhancing for people and institutions at all levels. But thanks to its consistent refusal even to consider the question of ordaining women, articulated in Pope John Paul's 1994 letter on *Reserving Priestly Ordination to men alone*, there is no significant group of women waiting in the wings to seek ordination to the priesthood.

Look around any gathering of Catholic bishops and it's hard not to think of how different the church might be if its leadership were shared with women. At the recent celebration of SCIAF's 50th anniversary in St Columbkille's, Rutherglen, attended by several bishops, Nicola Sturgeon shone like a beacon.

Last month's assembly of the Pontifical Council for Culture in Rome acknowledged that church structures fail to give women appropriate decision making roles. It did not discuss the question of ordination because, it said, this is something women do not want, according to statistics. But the two are surely linked. Mothers see their daughters put off the church by unthinking men and outdated views. Ordination is not just about women priests – it's about equality and understanding of who women are and what they can do. All three women in this month's *Open House* feature on women in the church highlight in different ways what the Catholic Church has lost in terms of leadership. Just try imagining what women like them – professional, dedicated, thoughtful, open to other traditions and alert to what the Second Vatican Council called the signs of the times could have contributed to the church as priests and bishops.

It may be too late for women priests in the Catholic Church. But as old models of church disappear with the decline in vocations to the priesthood, and the struggle to negotiate the new relationship between ordained and lay envisaged by Vatican II takes shape, there is an urgent need to take seriously the contribution of women, at all levels. Or the church will be the loser yet again.

# Lessons from Ogilvie

John Ogilvie was not only a martyr. He was the only Scottish Catholic martyr. In Scotland, unlike England, there was no popular resistance to the Reformation and for 55 years no Catholic martyrs. The conventional wisdom was that the pre-reformation Church was so corrupt that nobody stayed faithful to it. The work of the Scottish Catholic Historical Association has disproved this. A number of landowners and their tenants remained Catholic on a kind of 'don't ask, don't tell' understanding. They seemed to have received little support from Rome.

There were significant political differences between the two countries. In England the Reformation was led by the Crown which was fighting Catholic Spain. In Scotland the Crown was Catholic and was in alliance with Catholic France. For lack of a better word it might be said the 1560 Reformation in Scotland was more democratic. That is why it produced Presbyterianism rather than an equivalent to Anglicanism. Ironically Parliament in Scotland was weaker than in England. The General Assembly sought to be the new supreme power, even over the King.

In 1615 John Ogilvie was active just at the time that James VI and I (whose wife was a Catholic convert) was seeking to change this and impose an Anglican model in

Scotland. Ogilvie was one of the newer Jesuits unconvinced by suggestions of accommodation. He fell into the hands of a prelate on the make, the former Presbyterian minister John Spottiswoode, who had been consecrated Archbishop of Glasgow in London. Ogilvie's fate can be compared with martyrs of a similar better off background who challenged the Crown: Patrick Hamilton, who was tried by Archbishop James Beaton in 1528 or George Wishart condemned by Cardinal David Beaton in 1542. Oscar Romero's canonisation was blocked until now because he was also accused of sedition.

There hasn't been enough historical research to reveal exactly why Ogilvie was singled out. Unlike other priests he had not sought the protection of the landed gentry. Nothing takes away from his singular stand for conscience. But the survival of Catholicism in Scotland at that time did not depend on the heroics of the handful of clergy. It owed more to a discreet defiance of the authorities, especially by the mothers of families. Now again, as in the 17th century, the hierarchy appears unable to provide clergy. The question therefore is whether the laity can, as then, take responsibility for the survival of the faith.

Page 3 Scotland's Catholics in the age of John Ogilvie  
*Newman lecture*

Page 5 A counter cultural life  
*Lynn Jolly*

Page 7 On being a woman in the church  
*Kathy Galloway*

Page 9 Reading the signs of the times  
*Maire Gallagher*

Page 11 Martyr and saint of the poor  
*Duncan MacLaren*

Page 12 500th anniversary of the birth of St Teresa of Avila  
*Joseph Chalmers*

Page 14 Cultivating a monoculture?  
*Mike Mineter*

Page 16 Battle lines drawn in Edinburgh  
*Mary Cullen*

Page 17 Notebook

Page 18 Viewpoint

Page 19 Living Spirit  
*Reviews*  
*Books, film, music*

Page 24 Moments in time

Thank you to all those who contributed to this edition of *Open House*.

*Open House*, which was founded in Dundee in 1990, is an independent journal of comment and debate on faith issues in Scotland. It is rooted in the reforms of the Second Vatican Council (1962-65) and committed to the dialogue which began at the Council - within the Catholic Church, in other churches, and with all those committed to issues of justice and peace.

[www.openhousescotland.co.uk](http://www.openhousescotland.co.uk)

Cover design and photo by Dominic Cullen.

MICHAEL MARTIN

# Scotland's Catholics in the age of John Ogilvie

A Newman member and *Open House* contributor reports on a lecture given by Dr Scott Spurlock, of the University of Glasgow.

Dr. Spurlock spoke on the situation of Catholics in the age of John Ogilvie against the backdrop of the 400th anniversary of Ogilvie's martyrdom. Ogilvie was convicted of treason for refusing to accept the King's authority on spiritual matters, although he acknowledged his temporal power.

The period from 1560, when the Scottish Parliament banned the practice of Catholicism, were difficult years for those who clung to the practice of the old faith. When Archbishop Beaton left in 1570 for Paris, he left a church bereft of a hierarchy and any form of structure. The clergy who had been in post at the time of the Reformation had chosen a range of futures. Some embraced the new order and doctrine and stayed in post, some were pensioned off, while others disappeared into the background, or went to the continent and continued to practice their faith. There were some who continued to minister to the faithful, often with the protection of individual members of the gentry who remained Catholic.

There was little external support for those who remained behind. While in Ireland Vicars Apostolic were appointed by Rome to coordinate the work, in Scotland a Prefect Apostolic was appointed in 1563, but it was only in 1622 that the Congregation for the Propagation of the Faith was given responsibility for organising the

Scottish Mission. By then 50 years had passed.

Into the breach came the Jesuit Mission, in the 1580s, and later the Irish Franciscans were sent to the Western Isles from Ireland. In this period, too, establishments for the training of priests, after the model proposed by the Council of Trent, were set up on the continent to serve the Scottish Mission. These were in Ratisbon, Germany, in the Benedictine Monastery; in Rome, Paris and finally in Madrid in 1927. Apart from Ratisbon, these were run by the Jesuits. They provided some support, henceforth, to the Scottish Church, although not always meeting expectations. In Rome, for instance, while the numbers enlisted were impressive, many students enrolled with little ambition of becoming priests. Only 40% of students were ordained.

The clergy who continued to provide the faithful with teaching and sacraments were left very much to their own devices apart from the Jesuit priests. Throughout this period, there were never more than 12 priests active in Scotland

Another problem lay in the fact that the colleges were administered by the Jesuits. This led to a process of 'creaming off' whereby promising students were identified for posts other than in Scotland, in missions which had a higher profile.

The clergy who continued to provide the faithful with teaching and sacraments were left very much to their own devices apart from the Jesuit priests. It was not till 1655 that the college in Paris provided some links with the priests at home and the chance of support from the staff in the college.

Throughout this period, there were never more than 12 priests active in Scotland. This was at a time when there were many more priests serving the English Mission. The priests had no stipends to secure financial viability and were reliant on the Catholic gentry for this form of help. Notable for his support to both clergy and lay Catholics was the Earl of Huntly. For many generations, the earls provided a safe haven. They would appear to have felt secure in their position, with no need to disguise their allegiance. In the early years of the 17th century, there was a mural on the wall of Huntly Castle which displayed allegiance to Rome. There were several others in Aberdeen which indicated attachment to the old faith. Both Provost Skene's house and St. Machar's Cathedral feature bishops in their ceiling decoration – a subtle way, perhaps, of nailing their colours to the mast.

Priests were not alone in their reliance on the gentry. Most of the Catholic faithful were to be found where the local laird or clan chief was Catholic. This not only provided protection for dependents of the gentry - both family and the local community - more generally, it also led to expectations on the part of the gentry that their employees, agents and professional assistants would likewise be Catholic. Where, for instance, the laird was providing his premises for the celebration of Mass, the servants, land agents and professional assistants were expected to be present. It gave the

gentry a wider political and social hold over their dependents.

However dependent the Catholic laity were on the clergy, a key role in sustaining them in the faith was played by families, and particularly by women. Given the scarcity of priests and the demands that were made for their services, total reliance on them to keep the faith alive was unrealistic. Families were indispensable in ensuring that the faith was passed on from one generation to the next. This was a particular difficulty because of the social demands requiring attendance at the parish kirk for services on a regular basis, and the requirement to take communion at least annually. This led to much soul searching on the part of the faithful.

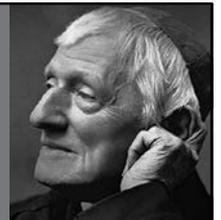
In some instances, families resolved the issue by the husband making a token appearance at services while his wife would be absent. An even thornier issue was that of taking communion; some would present themselves for communion and contrive to drop the bread surreptitiously, and so escape participating. Others felt they could receive the bread, while distancing themselves mentally from the faith implied in the action. The clergy were divided, too, in their approach to the

issues. The Scots Jesuits tended to be tolerant of these practices, where they saw them as allowing individuals to maintain the true faith. However, the English Jesuits took a more orthodox line, and put pressure on their Scots colleagues to put a stop to their more tolerant approach. There were instances, too, of Protestant gentry whose wives were Catholic, where they would attend kirk but protect their wives from any fallout from their lack of attendance.

In summing up, Dr Spurlock again emphasized the resilience of lay Catholics in keeping alive the old faith in the hard times of the period under review. He saw it as being apposite to the current situation in Britain and Scotland in particular, where there are fewer priests on whom to rely for nourishing the faith and it may fall much more heavily on the laity to shoulder the burden.

*Dr Scott Spurlock lectures in Religious Studies at the University of Glasgow. He is author of Cromwell and Scotland: Conquest and Religion 1650-1660. Edinburgh: John Donald 2007.*

## THE NEWMAN ASSOCIATION (GLASGOW) 2014/2015 LECTURE SERIES



Promoting open discussion and greater understanding in today's Church

### ASPECTS OF JOHN HENRY NEWMAN

A talk by  
**Professor David Jasper**  
Professor of Literature and Theology  
University of Glasgow

**THURSDAY 26th MARCH at 7.30pm**

Ogilvie Centre  
St Aloysius' Church, Rose Street, GLASGOW G3 6RE

Admission: Non-Members: three pounds (includes refreshments)  
Any enquiries email to: [mclay@btinternet.com](mailto:mclay@btinternet.com)

LYNN JOLLY

# A counter cultural life

Lynn Jolly interviews Sister Isabel Smyth, who reflects on the contribution of women religious to the life of the church and society.

*How would you characterise the contribution of women's apostolic religious life to the life of the church and of wider society?*

I see a big contribution having been made by women religious to what we now think of as social services. Things like care of the elderly and disabled, education, health care, all kinds of social and community support for people. Much of this was initiated and delivered by women religious historically. It's telling that the wider society has taken on these services while the institution of the Catholic Church has allowed them to become more marginalised. There are still orders like the Little Sisters of the Poor running care homes, of course. And there is the Notre Dame Child Guidance Clinic which is a great example of a social service begun by sisters and now taken on by society. So I suppose you can see that as a very significant contribution made by religious sisters to both church *and* society.

Nowadays religious sisters are more likely to be engaged in things like Justice and Peace, ecumenism, counselling and more informal aspects of education. Personally I've relished the opportunity I've had to work for many years in inter-faith relations. I think these are the modern examples of the same kind of thing. As we are ageing and diminishing the

contribution naturally becomes more limited but not necessarily less significant. The impact is different.

I also think religious women have contributed hugely to the thinking of the church. It's a generalisation but I think we tend to be more free and radical thinkers, less confined by established thought, more willing to push boundaries and explore. Our relationship with the institution of the church is therefore liminal and I think on the whole that is a creative thing. For example I have joined the board of an organisation called Faith in Older People which kind of brings together all of these things - a service to a particular group in society along with a quite radical way of thinking about ageing: that it doesn't have to be all about winding down, it can actually be a time when you open up. In that sense I still see my own and our collective contribution being a prophetic thing and the power of the vowed life for me is that it removes any sense of personal ambition. We are all about the common good and, as Ignatius said, we're called to give and 'not to count the cost', so should remain a very counter cultural life.

*How do you think being a life-long religious has shaped your own identity as a woman?*

I would say overall religious life has enabled me to become more human so my identity as a woman is contained within that humanity. The key things for me have been what religious life has offered me in the way of prayer, self-development, growth, reflection. Also the opportunities I've had to take responsibility and make a contribution to improving life for other people and improving the world, or my part of it. It's difficult to say what may and may not have happened anyway of course. Some people will say that aspects of womanhood are closed off to religious women through the vow of celibacy, marriage and children obviously. For me though there have been other ways of learning how to nurture and understand and live out those feelings and experiences. For example, when my sister died some years ago I definitely experienced a sense of nurturing her *into* her death. It's not an easy thing to explain but I think it was a kind of *bearing* of her and of my own bereavement to a point of release perhaps. Very much a nurturing experience. And there are all the other relationships and life in community which is a part of religious life, sharing a vision and a mission, that are also other ways of growing and developing into womanhood.

---

*Libby Lane was ordained recently as the first woman bishop in the Church of England. What do you see women and the church gaining, and if anything, losing, through women's ordination?*

I see the church gaining a lot and losing nothing. Personally, I've never had any desire to be ordained but the voice of women has to be reflected as it is in society. As Rosemary Radford Reuther says, a theology that only identifies maleness with Jesus makes no sense. We may as well say everyone ordained has to be Jewish! One downside for women I suppose is the risk of becoming institutionalised and of succumbing to the pressure to conform to what the institution wants. Women need to be represented everywhere but I also think the feminist idea that women will make a difference just by being women isn't necessarily true. But that's not an argument for them not being there!

*In your recent article for Open House on the Charlie Hebdo shootings in Paris you mentioned that the Jewish people killed in the supermarket had almost been overlooked. Do you think anti-semitism is a particular kind of racism?*

Yes, in a way. It should be a source of interest and some satisfaction to us that Scotland is the only country in Europe never to have had anti-semitic legislation. Jewish people are mentioned in the Declaration of Arbroath. In the 16th century there is evidence of Jews coming to Scotland because Scottish Universities did not require a Christian oath prior to graduation.

I work a lot with all kinds of faith communities and in some respects there is a sense that anti-semitism

has been around for a very long time, it seems sometimes that we have higher expectations of that community than of others and are therefore harder on them and of course things get very tied up with Israel and how people feel about the Middle East. It's very, very complex and sensitive but I do think anti-semitism is very easily awakened. Not that it's worse than any other kind of racism but there often seems to be readiness for it.

*In your inter-faith experience where do you see the contributions women make? For example Islam is often criticised for the place women have but that's very simplistic isn't it?*

I think so. It was a woman who started inter-faith work in Scotland, a Church of Scotland deaconess called Stella Reekie, and I think women can often transcend religious divisions. In other words it can often be womanhood that is the common thread and the unifying experience. A big difference among the Abrahamic religions is that women are visible at church, in fact the most visible! Whereas they are not in the synagogue or Mosque. But you are right, it's all more complex than that would imply. The Glasgow West End Women of Faith group for example was started by Moslem women. Women in the Islamic tradition can keep their dowry, they can divorce their husbands. Like all religions Islam has grown up in particular cultures and under patriarchy so it is shaped by all those external factors. But that's no different from Christianity. It's not so long ago that a western Christian woman couldn't have her own passport - she was a name on her husband's. Violence against

women is, sadly, a feature of all traditions. It's very important not to over simplify and to see that what a religion teaches is usually very different from its visible, cultural form.

One of my favourite stories is about a Moslem woman in the US. She was wearing the hijab and was spotted by a child who asked her mother why the woman was wearing a veil like that. The mother told her child that that was a woman who loved God and that was how she showed her love. 'I show mine in other ways', said the mother, 'and that is her way.' On another day the child and her mother passed another woman wearing the hijab and the child pointed and called out, 'Look! There's a woman who loves God!' I think that's a wonderful inversion of the usual prejudices and misunderstandings. Of course these things need to be free choices but when they are, and they are perhaps more than we know, then they represent something quite profound.

Of course the issue for religion often is that it just doesn't do a great job of representing or presenting itself. None of it. The bit we all share is our experience of God and that's the bit that's very difficult to put words on. In fact words just do harm. We're maybe at our best when we say little or nothing. That's the mystery at the heart of all religious traditions and I suppose of humanity.

*Isabel Smyth is a Sister of Notre Dame and an Honorary Fellow of Interfaith Scotland. She serves as Secretary of the Council of Christians and Jews and the Scottish Catholic Bishops' Committee for Interreligious Dialogue.*

KATHY GALLOWAY

# On being a woman in the church

A Church of Scotland minister, writer and poet reflects on the significance of women's ordination and the impact of patriarchy.

Today, Scottish women live in a society where equal opportunities, at least in principle, are an accepted part of working life, where good practice requires looking critically at unexamined assumptions, and where changing patterns of family life have led to much greater role diversity among men and women. That is not to say either full equality or full inclusion has been achieved. It is one thing to change legislation, another to change institutional cultures, as women have discovered in every walk of life, not just the church. When it is not being intentional about changing the settings, the church's default position is still male-dominated and designed. But in the part of the church which I belong to, the Church of Scotland, in which I was ordained as a minister of Word and Sacrament in 1977, there are now no roles or offices closed to women and several women have held the highest representative office, as Moderator of the General Assembly.

The place and experience of women in the church goes far beyond the question of ordination. Nevertheless, this has been an important change. The ordination of women has never been about breaking through the 'stained-glass ceiling'. It has mattered because who the minister speaks to the **church**. There are messages of value encoded in where we attribute spiritual leadership. The ordination of woman has been a

---

The ordination of women has been a significant affirmation of the value and experience of women in the life of the church.

---

significant affirmation of the value and experience of women in the life of the church.

It has mattered because who the minister speaks to **women**. No woman can speak for all women. Their ministries are as diverse and distinctive as their male colleagues, and gifts fairly evenly distributed regardless of gender. But their ordination has helped to redress the long failure to offer women, including those who have served the church devotedly in entirely traditional ways, the respect, dignity and equality of persons equally created in the image of God.

And it speaks to those **outside** about the church today. Times have changed since the Church of Scotland was a major power in the land and assumed it could speak to and for Scotland. But perhaps that is no bad thing, this shifting of authority to areas where women offer so much; in sensitive pastoral care, worship leadership, intellectual rigour, organisational competence, community development, imaginative spirituality and the

ability to lead, nurture and encourage congregations, often in the most difficult places. These things more truthfully reflect the reality of Church of Scotland life today and model its greatest strengths.

So I celebrate the lifting up of **all** the gifts of the people of God. Women have not accepted that what we bring to the churches is unworthy of the churches' time and energy; we have acted like we belong because we do belong. This, I think, is good news!

On the other hand....I have been a faithful church attender since the age of five. For the best part of half a century, I have rarely missed Sunday worship, primarily in the Church of Scotland, but often, because of the ecumenical nature of my work, in other traditions also. Additionally, I have lived in intentional Christian communities with the practice of daily worship for about twenty years. I reckon I have attended well over ten thousand church services in



*Rev. Kathy Galloway.*

---

my lifetime. In that time, probably less than a hundred of these (1%), have not informed me, either covertly or overtly, sometimes subtly but more often with all the finesse of a sledgehammer, that God is male!

The masculinity of God is not something that most of us think of very much, if at all. We simply take it for granted, because it is what we have always known and is almost universally practiced in the religions of the Book (Judaism, Christianity and Islam). God is always male. It is the default setting. To get a sense of how deep-rooted and all-pervading this actually is, and the impact it has on the way we understand God, the world and ourselves, is almost impossible. Perhaps the nearest we can come to this is to try to imagine what it might be like if God had been always 'She', day after day, year after year, century after century, in every place where God is referenced, in every scripture, every text, every hymn, every act of worship, every denomination, every work of theology. Imagine how that might change your experience and view of the world, and of God - if you are a man, if you are a woman....

---

My struggle is not a rejection of fatherhood, either that of God or of my own very dear father, but with the patriarchal systems that the fatherhood of God is used to authorize and reinforce.

---

Does this matter, this masculinity of God? My struggle is not a rejection of fatherhood, either that of God or of my own very dear father, but with the patriarchal systems that the fatherhood of God is used to

authorize and reinforce. Patriarchy is associated with a set of ideas, a 'patriarchal ideology' that acts to explain and justify this dominance and attributes it to inherent natural differences between men and women. This ideology assumes that male norms operate throughout all social institutions and become the standard to which all persons adhere. Males become the unit of analysis, the point of reference, the norm. Women have been, and continue too often still to be constructed

- **after** men (so they are named and viewed from a central male perspective)
- **from** men (so they have been denied the right truly to define their own identity)
- **for** men (so their value is assessed according to how well they fulfil their serving roles)

Is the choice for women still the pleasant submission of Eden, or the penal subjection of the Fall? Many Christians would still answer 'yes'. Is God always masculine because our scriptures and our faith stories emerged from the wholly patriarchal cultures of the Ancient Near East? Are the great majority of societies and cultures in the world today patriarchal because God is always masculine? These are still important questions.

I believe that we who belong to a religion with deeply patriarchal roots have a great responsibility for watchfulness and rigorous self-critique in our own societies and structures. We have become painfully aware of the extent of abuse of the most vulnerable (an estimated 10% of children in developed nations). We know about the violence against women that is effectively a pandemic, about sexual abuse and violence, including incest and mass rape in war, about the forced marriages, honour killings and human trafficking which require patriarchal systems for their authorisation. We are aware of the

injustices that have been inflicted on women, on the poor, on the outsider, on those who do not conform. In the church, we are aware of the infantilising dependency relationships that create emotionally and spiritually stunted laity and clergy alike. Patriarchal structures do not encourage maturity.

That we have often enjoyed the security of a benevolent paternalism does not provide sufficient response. That we ourselves have not done these things does not exempt us from the responsibility of being part of social or religious cultures that allow them to happen. That not all women are or feel oppressed by patriarchal systems and many, perhaps the majority of men do not use the power of patriarchy to oppress women (and their children and vulnerable or lower-status men) should not blind us to the authorisation which that power gives them to do so.

Is this a long way from the masculinity of God? I don't think it is. It may not seem so either to the million women who have left the churches in Britain in the last twenty years. Research has concluded that young women in particular were put off because they linked the Church to traditional values and gender roles.

But today, they, as women, expect to be respected and taken seriously. Younger women especially find it increasingly difficult to take an institution seriously which does not return the compliment, and vote with their feet accordingly. I have a passionate Reformed conviction of the priesthood of all believers, and long for the day when 'all' actually means **all**. So from my perspective, some good news but still many mountains to climb!

*Rev Kathy Galloway is currently Head of Christian Aid Scotland and was the first woman to lead the Iona Community.*

SISTER MAIRE GALLAGHER

# Reading the signs of the time

An educationalist and religious sister describes a long and distinguished professional career which reflects many of the changes in church and society that have taken place in the last six decades.

*Why did you become a Sister of Notre Dame?*

At Notre Dame Training College in Dowanhill, Glasgow, in 1950, days started with the community morning Mass and finished with Night Prayer, both optional, but for me a continuation of the pattern at home. Our large extended family had many priests and religious, male and female, in five different congregations. The provision of retreats and other aids to spiritual growth from primary school to College nurtured the desire already there to dedicate my life to God.

The friendly support and interest of sisters I encountered encouraged me to enquire about joining the Sisters of Notre Dame which I did in September 1952. In December after a very short illness my father died and the change in family circumstances meant that it was six years later in February 1959 that I entered the Notre Dame novitiate.

*Can you outline your career in education?*

My first post after qualifying [as a primary teacher] in 1953 was in a temporary hut in Cranhill, a new housing scheme within walking distance of home, where after a few years St Modan's Primary School opened. At this time there was a growth of interest in how young children learned so I joined summer schools at Jordanhill College to qualify as an Infants Mistress.

After spending two years in the novitiate I was missioned to

Dowanhill community. At the end of the fifties the Archbishop of Glasgow asked religious to help fill the many vacancies in Catholic Secondary Schools. Sisters already trained as Primary teachers returned to study to qualify in Secondary subjects. I graduated from Glasgow University in 1965 and was appointed to Notre Dame High School as a teacher of History and English. This was a time of new courses and examinations and as Principal Teacher of History I found that my Primary school experience was invaluable.

In 1967 a visiting History Inspector invited me to join the Consultative Committee on the Curriculum which advised the government on school courses; this was to be part of my career for the next 25 years.

The sisters worked as a team, often meeting at the weekend, to supply materials for staff involved in Religious Education. Each sister also offered girls the opportunity to join voluntary groups and my responsibility was the Sodality (later renamed Christian Life Movement) which had Jesuit chaplains. At this time when the documents of Vatican II were being explored it was very satisfying to coordinate Sodality groups from all the West of Scotland schools in studying the documents on the Church and the laity and mounting exhibitions to share their message with pupils.

In 1972 I was missioned to the Bearsden community after appointment to a newly established post as Lecturer in Secondary



*Sister Maire Gallagher.*

Education in Notre Dame College of Education. The post was created to widen students' experience of developments in secondary education. Much time was spent demonstrating approaches to teaching and introducing areas such as Guidance and Special Needs. Part of my remit was to help plan and deliver week-long summer courses in Guidance for staff from schools across Scotland.

In 1972 I was missioned to the community in Dumbarton as Headteacher of Notre Dame High School which had a roll of 1400 girls. Staff were facing the challenges of having moved to a new building and devising courses for the new cohort of pupils who had to stay on after the raising of the school leaving age. There was pressure from the local authority to replace a system of streaming by ability with the principles of comprehensive education, and all this while the school was severely understaffed.

In these years the pace of change and demands on schools intensified and

despite fairer systems of staffing and allocation of resources introduced by the new Strathclyde Education authority in 1976 the workload of teachers was heavy. Teacher unrest during years of upheaval brought disruption and calls for strike action on several occasions. During the 1986 disruption I was appointed to the Committee chaired by Sir Peter Main to report on teachers' pay and conditions. The other members were from business, the government's model to improve schools. This report was used as the basis for negotiation to settle some of the grievances and gave a period of stability. While I was Headteacher I continued to chair the national Committee for Secondary Education and accepted reappointments as the Thatcherite government policies threatened changes unacceptable to Scottish teachers and parents. Staff benefited from early access to information and teaching materials for new courses and their professional input was welcomed by development officers.

*What have you done since you 'retired'?*

In 1987 I left school for a new role in my community and was appointed Moderator of the Dumbarton community. I was able to give more time to national developments and chaired the Scottish Council on Curriculum and contributed to courses in various Colleges of Education across Scotland. I was also nominated by the Bishops to be a member of the Central Council of ACTS (Action of Churches Together in Scotland) and of Churches Together in Britain and Ireland Assembly which were established in 1990.

It was a privilege to be Convener of ACTS for three years and to plan and chair the first, and as yet only, Scottish Ecumenical Assembly (2001) when all the churches sent representatives to a weekend of prayer and study to agree statements on areas such as poverty, spirituality, work.

In 1993 my term of office finished and I was missioned to the community

of three sisters who in 1983 moved into a council flat in Penilee where Father Robert Bradley, the parish priest of Our Lady and St George's, had introduced a pastoral plan based on the principles of Movement for a Better World (MBW). The sisters were in supportive roles as neighbours of the parishioners who were being helped to be the evangelisers of the areas where they lived. In 1993 Father Bradley asked for a sister who would be able to give more help within the area where the sisters lived. I had collaborated with Father Bradley in various projects for over 40 years and this was an exciting and different ministry. Ecumenism was a major part of my life during my 17 years in Penilee. I was Secretary of the local G52 Churches Together Group and in 2003 was asked to chair the new Archdiocesan Ecumenical Commission and a member of Glasgow Churches Together.

*Who have been the main influences on your life?*

The main influences on my life were my father and mother and their values guided all my decisions.

*What is the biggest change in education you have seen in your lifetime?*

The acceptance that education should allow every child to reach their full potential is probably the biggest change for the better in my lifetime. The failure to achieve this outcome for many pupils whether because of differing political priorities, too little research into a variety of learning styles, limited support for children and young people with social and emotional difficulties, or lack of help for children in struggling families, means that it is still an aspiration and not yet a change for many children.

*What is the biggest change in religious life?*

The Second Vatican Council urged Religious to re-examine the charism of our foundresses. St Julie Billiart and

Francoise Blin de Bourdon had a vision of communities, not enclosed but discerning the needs of their time, ready to spread news of the goodness of God through education in schools and parishes, travelling widely and responding to needs. The biggest change I have experienced was the encouragement to read the signs of the times and move out from the large convents with their semi-monastic routine to small communities in new places and to a variety of ministries.

*What do you think the impact has been of the church's refusal even to discuss the ordination of women?*

The church's refusal even to discuss the subject was disparaging to women and damaged its credibility in subsequent statements on the role of women. Some women responded by organising and informing themselves to pursue the goal of changing the church's view. Many more Catholics, women and men, indifferent to the pronouncements of the church, react by living good lives without participating in the mission of their parish or diocese. This reaction mirrors that of many adults who consider themselves Catholics but disregard certain church statements on morality and have minimal contact with the church.

*How do you see the future role of women in the church?*

It is tempting to be very negative about any meaningful role for women in the church. However as I grow older I am very aware that the Holy Spirit can open minds and hearts in unexpected ways that we cannot envisage. My mission these days is to pray that women will continue to be positive and prepare ourselves to be ready when the opportunities to take our place at all levels of decision-making and leadership in the church are opened to us.

*Sister Maire Gallagher was awarded an OBE for her services to education in Scotland and her work as Chair of the Scottish Consultative Council on the Curriculum.*

DUNCAN MACLAREN

# Martyr and saint of the poor

Thirty-five years after his violent death, Archbishop Oscar Romero of El Salvador has at last been made an official martyr by Pope Francis with beatification not far off. The note from the Vatican, amplified by the promoter of his cause, Archbishop Vincenzo Paglia, who was long associated with the Sant'Egidio Community and who now heads the Pontifical Council for the Family, in a press conference on 4th February, promulgated a decree of 'The martyrdom of the Servant of God, Oscar Arnolfo Romero Galdámez, Archbishop of San Salvador...killed in hatred of the faith (*in odium fidei*), March 24 1980, in San Salvador'.

Romero's progression to possible sainthood, despite having been declared a saint by the poor of Latin America years ago, had been blocked particularly during the pontificate of Pope, now Saint, John Paul II. He thought that Romero had died for his political beliefs rather than the faith – and was an ally of the Marxist wing of liberation theology. It is fitting that this announcement has been made during the tenure of a Latin American Pope – who resembles Romero in so many ways. But who was Romero?

Born on the feast of the Assumption in 1917 in a remote village in El Salvador, Oscar Arnulfo Romero, through his words, example, courage and martyrdom, was to become one of the most revered priests of modern times. In early life, he was apprenticed for a while to a carpenter but chose to follow that other carpenter, Jesus, and entered a seminary at the age of 13, studied at the Gregorian University in Rome and became a parish priest, then an auxiliary bishop and finally, in 1977, the archbishop of San Salvador.

Two weeks after his ordination to the episcopate, his friend, the Jesuit priest, Rutilio Grande, who organised exploited rural workers into unions, was murdered. 'Monseñor', as he was always called, showed his horror at the crime by cancelling the following Sunday all masses in the archdiocese except one

which he held in front of his cathedral and where he preached against institutionalised violence. The war in El Salvador between Che Guevara-inspired guerrillas and a government that used its army to kill anyone who was considered a threat increased with intensity and violence. Most of the 70,000 people killed during the war which lasted 12 years were poor peasants, the very people Archbishop Romero championed.

Each week, during his remaining years, his homilies were broadcast on the diocesan radio station and reached a huge audience in this small country of seven million people. He preached non-violence and respect for human rights to both guerrilla and army officer, not out of adherence to an ideology but to the Gospel. In his final Sunday homily, he said: 'I know that many are scandalised at what I say and charge that it forsakes the preaching of the Gospel to meddle in politics. I do not accept that accusation. I strive that we may not have on paper and study in theory all that the Second Vatican Council and the meetings [of Latin American bishops] at Medellin and Puebla have tried to further in us but that we live it and interpret it in this conflict-ridden reality, preaching the Gospel as it should be preached for our people'.

Through his living out of the Gospel in simplicity, truth and courage, he became an inspiration to many members of the international Caritas Confederation of Catholic aid agencies. When his radio station was bombed twice and taken out of action, CAFOD (Caritas England and Wales) paid for its re-building. Many Caritas members, including SCIAF, funded the archdiocesan Human Rights Commission. It was this Commission above all that showed the world the repression of the Salvadoran government against its own people under the guise of a civil war, a war against the 'Comms'. It was in actual fact a war waged on the basis of keeping the mafia-style 'families' in charge of El Salvador in power so that they could continue to exploit the

peasants of the country.

On March 24th 1980, the Archbishop was celebrating Mass during the fifth week of Lent in the chapel of the cancer hospital where he lived. On the orders of the Salvadoran government and military, he was shot in the heart and died behind the altar.

He is of importance not just to Salvadorans but to all justice-loving Catholics and, indeed, people of goodwill. He has been called a patron saint-in-waiting for the justice and peace movement – not just because he was a prayerful, holy man but because he put the social teaching of the Church into action. As he said himself, 'it is easy to talk about social doctrine but it is difficult to put it into practice'. He became a martyr for the people of God because he believed the social teaching of the Church was important not just as theory but as praxis.

He enjoys universal affection and his small, simple house in the grounds of the cancer hospital and the chapel where he died have become places of pilgrimage. He knew that he was in mortal danger but said shortly before his assassination, 'If they kill me, I will rise again in the Salvadoran people'. He has inspired the whole Church and finally he is being recognised as a man of holiness, peace and the Gospel.

In history, there have been three bishops who were murdered in their churches – Stanislaus of Krakow, Thomas Becket of Canterbury and Oscar Romero. The first two are saints. With the news of Romero being declared a Martyr of the Church and beatification probably between 24th March, the date of his assassination, and 15th August, the date of his birth, it is only a matter of time until he joins them.

*As Secretary General of Caritas Internationalis, Duncan was privileged to make pilgrimages to Romero's tomb, place of his death and his simple house three times.*

JOSEPH CHALMERS

# 500th anniversary of the birth of St. Teresa of Avila

A former Prior General and Novice Director of the Carmelites reflects on the life of St Teresa of Avila, the first woman to be declared a Doctor of the Church, by Pope Paul VI, in 1970.

## Who is Teresa?

This whole year of 2015 is dedicated to celebrating the 500th anniversary of St. Teresa's birth. She was born in Avila, Spain, became a Carmelite nun in 1535 and died in 1582. During her life the Spanish Inquisition was on the look-out for heretics and had a deep suspicion of anyone, especially women, who claimed to have religious experiences. Many spiritual books and even bibles in Spanish were forbidden because of fear that people could be led astray if they thought for themselves.

When Teresa started to pray seriously she began to experience strange things. She became frightened because her fame spread and it would not be long before the Inquisition became interested. She wanted to test whether her experiences were from God, so she sought out learned men to whom she recounted everything. At first she was treated with suspicion but gradually the 'learned men' became convinced of her holiness. She was commanded to write down her experiences so that they could be examined thoroughly. Because of this we have the lively account of her Life. Slowly the tables were turned. She became the adviser of these learned ones and her writings have guided innumerable people for almost 500 years.

Teresa felt called to enter into uncharted territory. After much

---

Some of what she writes could give the impression that she had bought into the system where women were considered to be quite obviously inferior to men. She often refers to herself as 'a weak woman' but on closer study her humour can be discerned.

---

difficulty she gained permission to open a convent where a few like-minded nuns could live the religious life the way they felt called to. She might have been quite happy in her little convent among the group of friends who had gone with her but God had other ideas. Her reform began to spread like wildfire among Carmelites, both men and women. Opposition to her mounted but her courage did not flag. Some of what she writes could give the impression that she had bought into the system where women were considered to be quite obviously inferior to men. She often refers to herself as 'a weak woman' but on closer study her humour can be discerned. She became well aware that her experiences were authentic.

Teresa became renowned as a spiritual leader and the impetus behind a great religious reform. When opponents actually met her, they would often quickly become her greatest supporters. Teresa succeeded in doing what she believed to be right in what was very much a man's world.

## Teresa and Liberation

The Gospel message is of a God who hears the cry of people and yearns to set them free from whatever binds them. God wants us to become all we can be, all we were created to be. For this journey, Teresa is convinced that humility is vital. By humility she means self-knowledge - knowing and accepting the truth about ourselves. When Teresa decided to become a nun, she was determined to be perfect, to fit the popular conception of someone holy. She repressed her feelings and emotions so that she could do what she thought would please God. This led to a total emotional collapse. After some time she recovered and found the freedom to become herself.

In her most mature work, *The Interior Castle*, the human being is pictured as a beautiful castle with seven sets of rooms. Human life is a journey within to encounter God who lives at the centre. Every human being is united with God but most of us are blithely unaware of God's

---

presence. Most of us, most of the time, are functional atheists, that is we believe in God but we act as if everything depended on us. We pay lip service to the idea that God dwells within us but we act as if God was far away from us.

The door into this interior castle of the journey towards maturity is prayer and meditation. Unfortunately many people think that prayer consists of words and there can be endless fights about translations and rubrics thus avoiding the whole point of prayer. The journey to the centre can at times be arduous. In her early life Teresa's relationship with God was largely external. The main thrust of her life until her late thirties was the consolidation of her identity. In the first half of life we are taken up mostly with outward things - establishing relationships, career, building a home and so on. There comes a time in the lives of most people when they begin to feel restless. It is shattering when one has spent so much effort in building up one's life and then to find that it does not satisfy any longer.

### **Adversity of middle/late age crisis: 'falling upward'**

Richard Rohr has a fascinating idea of 'falling upward' into the second half of life. Many seem never to move beyond the early tasks of life. We 'fall' into spiritual maturity. The supposed achievements of the first half of life have to fall apart and

---

The spiritual life has nothing to do with us getting closer to God but is a journey of consciousness, as we become more and more aware of how close God has always been to us.

---

show themselves to be wanting in some way or we will not move further. The spiritual life has nothing to do with us getting closer to God but is a journey of consciousness, as we become more and more aware of how close God has always been to us. Union with God is not something we attain when we are very holy but is something that we come to realise.

We cannot achieve our own liberation or fulfilment. God works with us to bring this about. God frees us of the idols we make of possessions, relationships, feelings and behaviors so that we can truly live and follow the path which will lead us to life. However, the liberation takes place in ways that are obscure to us. We can be liberated not only from things that are obviously doing us harm but also from our attachment to certain religious ideas, which may have seemed very firm or very elevated at an earlier phase of the spiritual journey. In this way we are prepared to receive God in a new way or be opened to a new experience of God.

### **Liberation & us**

The journey towards maturity takes place in the midst of daily life. Ordinary everyday experience is the place of growth, where we begin to discover God at the heart of our lives. Teresa said that God walks among the pots and pans, i.e. God is at the centre of our ordinary experience.

Teresa became a nun because she thought that would please God but she stayed a nun because she discovered that the only way to please God was for Teresa to become Teresa. She failed in her efforts to live up to her idealised image of what a nun should be. Failure is an opportunity to grow. Teresa recognised her own powerlessness and therefore she was able to trust in the power of God for the first time. In that way she discovered an inexhaustible strength within her

which enabled her to face all sorts of opposition.

To be free is to find our own values within ourselves and live by them, not trying to live out a role, not being compelled by others to be what we are not. We are so often defined by others. We all want to be accepted, to be loved, and so we often try to live up to the role assigned to us until we discover that we just cannot do it or we begin to wonder about the point of it. Then can begin the long hard struggle to become ourselves. Each of us has been created in the image of God and each of us is called to show forth that image in our lives. We have to struggle to become who we were created to be. Teresa had to struggle with all these limitations; she had to fight against the pressures of her society.

Christianity presents us with signposts to help us along the way. Unfortunately these signposts have often been turned into battering rams to try to force us to conform. We are far more than what people think we are. We are capable of far more than what others think we can do. Only God knows what we can become and God is always urging us to grow so that we can be fully ourselves.

St. Teresa continues to be an inspiration for those who seek the truth. She was a woman of hope who inspired those around her. We honour her by responding, as she did, to the call of God to move on to an uncharted land where our old securities have to be left behind but where we are upheld by a profound trust in God.

*Joseph Chalmers is a Scottish Carmelite priest with extensive experience of retreats and spiritual direction. He is author of a number of books on Carmelite spirituality and is currently Director of Spiritual Formation at St Luke Institute, Maryland, USA.*

MIKE MINETER

# Cultivating a monoculture?

An Edinburgh parishioner reflects on parallels between the monoculture of some forest plantations and parts of the church, and finds in Pope Francis an inspiration for change.

When travelling in Scotland one of the loudest and most discordant notes in the landscape is struck by some of our forest plantations. The ranks of trees are very neat and tidy; their boundary is sharply defined - there is no doubting where the inside becomes the outside. Yet inside the cost is seen: the trees are of a single type and a single age, so close to each other that little light is shared, and growth is distorted, each tree being tall and thin with canopy only at their tops. The plantation lacks resilience: the wind blows and those at the edge can fall, like a formation of Roman soldiers assailed by a greater force. It does violence to its neighbourhood through acidic run-off. It is uninviting, often with no space to walk and explore. The song sung in the rainfall is uniform. It is a monoculture – from the outside it is unattractive; on the inside it is dark and lifeless.

The contrast is with mixed woodland. There is beauty in the variety of form and colour, and responses to the changing seasons. With a little more space and light the trees naturally grow balanced and full. They are more resilient to the storms of life. The supposed ‘dead wood’ is host to life in countless species. The woodland is varied and a beautiful ecosystem. Life flourishes at every level from ground to canopy. There is space for birds to fly and make their homes; their songs join with those of the trees in a rainstorm... the drops make different



sounds on the different leaves. It is a rich place, enticing and good to explore.

Such woodland calls me to delight in life, as part of something hugely more wonderful and varied than I could control or imagine. It highlights the oppression that can come from monoculture. In the case of a forest, the monoculture crop is chosen when power over the land and its stewardship are directed solely into profit and utility. That choice can be understood, even if it is disliked, but why make a social organisation into a monoculture?

Two patterns can be seen in many different types of organisation. As people in the same role naturally group together, they lose contact with those in other roles, as in the Westminster bubble effect. Groups find themselves on islands of narrowing ideas and experience, drifting away from each other. Even though some fundamental concerns may be shared, those with roles that give power impose their perspectives, and monoculture is the consequence. However, if those in power grow in awareness, and are willing to build bridges, new encounters can lift the oppression and enliven everyone. That sort of dynamic, for example, has led to equality for women in some bastions of male dominance.

Leaders on the second, more extreme, path to monoculture lack the reflective wisdom or humility to build the bridges to others. They are convinced their views are definitive.

---

This monoculture desires neatness and uniformity and it makes boundaries between those inside and outside. It cannot tolerate diversity and the colour and untidiness that brings. It hides its own follies. It is controlling of the arts. It rewrites its own history. With hidden hand it silently removes from the public eye those who demur. Fear is all pervading: those desiring alternatives are fearful of being honest; lacking hope that change is possible, they stay quiet. Those who are subservient fear the challenge of change.

In both these patterns the monoculture distorts the growth of good people who gain a perverted world-view, are held in immaturity and then propagate that monoculture. When authoritarian monoculture is coupled to religion, it gains new power. It imagines God conforming to its own image, quotes scripture to suit while lacking any real scholarship or overview, and says prayers to that God, making its prejudice more deep-rooted as in the parable of the Pharisee and the publican (Lk 19:9-14). I contrast 'saying prayers' with praying – which is opening myself to being changed by the mystery that is God. I hear Micah 6:8 'walk humbly with *your* God' as a warning not to make an idol either of a fixed idea of God or of my religion.

Confronting authoritarian culture cost Jesus his life. Jesus said, 'you make God's word null and void for the sake of your tradition which you have handed down' (Mk 7: 13). The church was founded with a countersign as, at Pentecost, all listeners heard the good news in their own tongues.

Preaching at the ordination of Bishop Nolan, Archbishop Cushley spoke of a bishop being a 'spiritual leader, but not in a way that is that of a political autocrat or a strongman, but that of a servant... The bishop is placed where he is in order to make sure that God's

forgiveness reaches his people, and that his people are transformed by God's loving, healing touch.' Yet events in Edinburgh are perplexing.

Firstly, in the letter to the deaneries from Archbishop Cushley (10 January 2015), clericalism and its associated centralisation of power dominates the reorganisation of our parishes. Secondly, there is a curious dynamic: while some in the institutional church blame the laity for faithlessness that fails to deliver more priests to sustain the current modes of being church, some laity blame those exercising power for faithlessness in not trusting the Spirit by not viewing the shortage of priests as a call to new ways of being Church. Thirdly, we have had the criticising and silencing of theologians invited to speak to the Newman Association with the Archbishop reacting to an unnamed voice from the Curia but neither engaging with the Association itself nor healing the damage unfairly done to the reputations of faithful speakers. Respectful conversation, as requested by the Association, would I think have defused this issue swiftly, yet it smoulders still, after many months. Perhaps the imminent Archdiocesan reorganisation will give impetus to building more reliable bridges between the current islands of laity and hierarchy.

Sadly there are attempts to impose monoculture from those who have been exercising authority over the whole Church. I think the most pervasive of these attempts is the current Mass text. God is portrayed as more remote, needing us to be worthy before we approach Him. I wonder what Jesus would have made of that. The focus on the priest is increased yet, as in the pre Vatican-II era, the culture is becoming one in which the ordained mediate grace from a distant God to the lower classes, the lowest being women. Excessively centralised control is exercised by Bishops who sadly seem under the spell of some in the Curia

(otherwise we would have been using the 1998 text as previously signed off by the Bishops).

The attempts to control theologians and the Mass text grow a monoculture that ignores so much in the Gospels, and so many of the riches found in the Catholic tradition. Perhaps Pope Francis can offer us some insight here. In *The Joy of the Gospel* he wrote:

'Differing currents of thought in philosophy, theology and pastoral practice, if open to being reconciled by the Spirit in respect and love, can enable the Church to grow, since all of them help to express more clearly the immense riches of God's word. For those who long for a monolithic body of doctrine guarded by all and leaving no room for nuance, this might appear as undesirable and leading to confusion. But in fact such variety serves to bring out and develop different facets of the inexhaustible riches of the Gospel'. (N. 40)

Pope Francis calls us all to change, to join together in becoming something that is more than any of us can ask or imagine. He calls for transformation in every corner of the Church, building on a renewed openness to letting Christ encounter us each day. Were *The Joy of the Gospel* taken to heart, we could not but heal the divide between laity and those exercising authority. Until that happens, as baptised Christians we have more autonomy, more ability to act in community to shape our parts of the world, than do trees in a plantation. The Spirit is already given to us; the hillsides and verdant woodland await, and so does a struggling world.

*Dr Mike Mineter works in the School of Geophysics at the University of Edinburgh and is a member of the Vigil Group which is dedicated to renewal of the Catholic Church. (See Notebook p17)*

MARY CULLEN

# Lines drawn in Edinburgh

Archdiocesan plans for a drastic reduction in the number of parishes in St Andrews and Edinburgh have met with strong opposition and reveal very different visions of the church. Archbishop Leo Cushley's letter to deans of 10th January, which asks for proposals to reduce the number of parishes by around two thirds to match the number of priests likely to be available, has been described as promoting a re-clericalisation of the church.

In his letter the Archbishop says that the archdiocese can count on having only 30 or so diocesan clergymen until about 2035. Parishes are presently arranged into clusters of 31 groups, and by the end of the exercise, the archbishop is seeking to have a total of 30 parishes. He says that he is all too aware how painful and difficult it will be to arrive at this figure, but he argues that spiritual and pastoral advantages will result from 'fewer, larger, stronger parishes with at least one priest at their heart'.

Not so, replied Fr Mike Fallon of the South Edinburgh cluster, and the parishioners of St Columba's in Newington, who are among those who have made their views public. Fr Fallon has put his response to the Archbishop on the parish cluster website. He argues that the starting point for discussion of the future of parishes should be a document entitled *Now is the Favourable Time*, which was produced following lengthy consultation across the archdiocese. It made a commitment to sustain, develop and enrich all existing faith communities, whether or not they have a resident priest, and, says Fr Fallon, is 'in keeping with the mind of Vatican II, intent on creating and sustaining a model of parish and diocese which had at its heart a de-clericalising of the local church and a broadening of the lay faithful's rightful responsibility in collaborating with ordained ministers in the governance of and the evangelical mission of the church'. He says that the Archbishop's letter 'appears to take a backward step and promote the re-clericalisation of the local church'.

Fr Fallon's part of the diocese have been studying Pope Francis' exhortation *The Joy of the Gospel*. Its message, Fr Fallon argues, is very much in tune with that of *Now is the Favourable Time*. In contrast, he says, 'the whole thrust of the process described in the Archbishop's letter seems reductionist and very narrowly clerical in outlook'.

Meanwhile, the pastoral council of St Columba's has also responded to Archbishop Cushley's letter following an open parish council meeting. Reaction to the archbishop's proposals was one of 'unanimous dismay' and they believe that the proposed reduction in the number of parishes would lead to the decline of Catholicism in their part of Scotland. They suggest instead that lay people take far more responsibility for the administration of Catholic life, leaving priests free to say Mass, administer the sacraments and preach. One active priest, they argue, could say Mass on Sunday for three different Catholic communities. They sent the archbishop a copy of their parish newsletter, *The Dove*, which reports the experience of a parishioner whose family lived through a similar amalgamation of parishes with 'disastrous effect'.

In a separate initiative, Monsignor Patrick Burke, chair of the Strategic Review Group, sent out an email to priests on 5th February headed 'Consultation of the clergy about the archdiocesan Curia'. In it he lists seven questions to which he seeks a reply as soon as possible, promising that all responses will be kept in strictest confidence. The questions ask what functions the archdiocese should and should not provide centrally; what functions could be better provided at local level; and how central archdiocesan structures might be changed, improved, and reformed. They also seek opinions on a planned fundraising campaign to meet obligations to aged and infirm clergy and the ecclesiastical students' fund.

Fr Fallon has made the questions and his response public. He expresses concern about this second 'consultation' and about keeping the process secret, which,

he argues, raises issues of accountability. He asks for a list of people who make up the Curia and their job descriptions; points out that views on the functions of the Archdiocese have been set out in *Now is the Favourable Time*; and says that the Archdiocese should not provide central control, but should be at the service of the local church. He also asks for information about the membership of the Strategic Review Group and its terms of reference.

He concludes: 'I welcome the initiative of a consultation on the place and function of the Curia. Some would say that it is long overdue. To have credibility the process will have to be seen to be open and accountable'.

Archbishop Cushley has asked each dean to put forward proposals to him on or about Easter.

Copies of documents cited are on [www.southedinburghrc.org.uk](http://www.southedinburghrc.org.uk)

See also *Notebook*, p17 and *Viewpoint* p18.

## When daffodil is king

Spring has come with its customary ambivalence  
Daffodils everywhere make a frieze of yellow,  
Nodding in time to the season's advance.  
Yet a wind blows with bitter force,  
Scouring the earth of the last dabbles of snow.  
Lent is the springtime of the spirit.  
It brings an arid wind,  
Causing us to grit our teeth  
With a message of austerity;  
Or sudden squalls, as on the lake,  
Testing our faith and often,  
Finding it wanting.  
Wanting the assurance of  
The zephyr breath of Easter,  
When our daffodil king  
Will nod us through  
Into the fellowship of the sheep fold  
And his kingdom beyond.

**Michael Martin**

*This poem first appeared in the parish magazine of St Joseph's, Clarkston, Glasgow.*

---

# NOTEBOOK

---

## Scottish Catholic Archives: a plea for collaborative planning

Concern has been expressed about the silence that still shrouds the future of a large part of the Scottish Catholic Archives. One historian told *Open House* that there is a feeling that the Archives are currently failing to deliver the positive narratives which could take their rightful place in the larger story of Scotland.

In an article in the *Innes Review*, the journal of the Scottish Catholic Historical Association (SCA), three Scottish academics have called for creativity and clarity in ensuring the post-1878 collections of the Scottish Catholic Archives are maintained, protected and available for consultation to as many researchers as possible.

They report on a symposium held at the University of Dundee last year to discuss the SCA's post-1878 collections after much of the pre-1878 material was transferred to the University of Aberdeen (*Open House* 240). In an article entitled *The Scottish Catholic Archives and Scottish historical studies*, Darren Tierney of the University of Glasgow, S Karly Kehoe of Glasgow Caledonian University, and Professor Ewen A Cameron of Edinburgh University say that there appear to be no clear plans for the long term management of the material following claims that Columba House in Edinburgh is unsuitable for conserving archival material. If it is unfit for purpose, they argue, a clear plan is needed for alternative arrangements and there are institutions which could be approached for collaborative action.

They stress the significance of the materials, which they say matter for everyone interested in the history of Scotland in the broadest sense; they can be used to analyse some of the biggest issues in the history of modern Scotland. They believe there is an opportunity to be creative in how the management of the collections is approached so as to promote a

meaningful collaboration between various Scottish universities and national repositories. The Columba Trust, which administers much of the money bequeathed by donors for the preservation and operation of the archives, should have a central role in any discussions.

They conclude: 'We need to see these collections as a unifying force for Scottish history and an opportunity – from this point forward – to build greater collegiality, to re-establish cooperation and trust between the Bishops' Conference and the academic community, and to enable inter-university collaboration for the preservation of national records'.

## Interfaith women

An Interfaith women's group started meeting in the West end of Glasgow in 2010 following a Muslim/Christian dinner organised by the West of Scotland Racial Equality Council. Many of the guests said they'd like to discuss what brings people together rather than what divides them. They met in a church, then in a mosque, and now meet every month in premises used by the racial equality council in the hope that a neutral place might be more welcoming to women from different backgrounds.

Topics for discussion have included birth, marriage and death, the place of music in worship and leisure, lessons in Arabic calligraphy and storytelling. The women visited Glasgow Women's Library together, and attended an interfaith Burns supper hosted by West End ACTS (Action of Churches Together in Scotland), where Adam Akoub, a pupil of Hillhead Primary and son of Khalida, the group's secretary, recited *To a Mouse*. The women plan to visit the Gurdwara, the Hindu temple, and the synagogue. There will also be an interfaith dinner supported by Glasgow Central Mosque, as part of Islam Awareness Week (16th – 22nd March).

The group is open to women of all faiths and none. Khalid, who became involved in the group when she was approached by the then Imam of the

AlFurqan mosque and asked whether she could help, extends an invitation to women who might be interested in finding out more. She said: 'During a time when there are many who work on causing division we work hard on uniting, even if our group is small. For further information on the group, or to be sent details on our forthcoming talks, please don't hesitate to e-mail [k.akoub@ntlworld](mailto:k.akoub@ntlworld) - the subject matter being women of faith'.

## Practical pilgrims

The Confraternity of St James has organised a talk on how to walk the *Camino* to Santiago on foot or by bike. Entitled *Practical Pilgrim*, it is art of a day of events which include a Q&A, presentations and bookshop, starting at 10.30am and ending at 4pm on Saturday 14th March. The venue is Café Camino, Little King St, Edinburgh EH1 3JD.

For more details see [www.csj.org.uk](http://www.csj.org.uk)

## Vigil group meeting

The Vigil group, set up in Edinburgh in 2012, is committed to renewal in the Catholic Church (see *Open House* 225). The group will host a meeting to discuss proposals for parish closures in the Archdiocese of St Andrews and Edinburgh on Saturday 14th March. Entitled *Sharing Vision – the Future of Church*, the meeting begins with coffee at 10am in the Lauriston Hall, Lauriston Place, Edinburgh EH3 9DJ and runs to 3.30pm. Participants are asked to bring packed lunch.

For more detail and links to relevant documents, see the group's website at [www.thevigilgroup.org.uk](http://www.thevigilgroup.org.uk)

## Ogilvie conference

A conference on John Ogilvie SJ and the Jesuit legacy in Scotland will be held on 21st March in the Royal College of Physicians, 232-242 St Vincent St, Glasgow G5 5RJ. It is sponsored by the Scottish Historical Association, the Scottish Religious Cultures Network, and St Aloysius College, Glasgow.

DAN CRONIN

# A tale of two Archdioceses

The Catholic Church in Scotland is faced with a number of difficulties at this time. One of the most pressing is the relentless fall in the number of priests and the lack of candidates coming forward to study for the priesthood. Thanks to this need, both our Archdioceses are conducting reviews of their parochial structures. Glasgow was first to start: work there began in November 2013. Then has come St Andrews and Edinburgh which started its exercise in January this year. While the underlying circumstances in each diocese are the same, the character and scope of what they are working to achieve could not be more different.

In Glasgow the aim at the outset has been to ask everyone in the diocese, people and priests, to take a full part in tackling their common difficulties in good time, the objects being to continue to make the Gospel known and to best serve the whole community of the local church. The Archbishop circulated to the entire diocese a leaflet, *This affects you*, which gave a full account of the matters which need to be addressed. These are the fact of the fall in church attendance and consideration of the reasons; the numbers who stop practice of their faith; the fact that some do go to Mass, but are not touched by it; others continue to pray, but are disillusioned and no longer feel any need for the Church, or feel abandoned by her. The diocesan statistics of population moves and falling numbers of priests were reviewed and these dictated the need for change in the parish structure. A timetable was given for meetings and discussions. The Archbishop set himself the task of meeting each priest individually in Lent 2014. A notable feature of the leaflet was that it included a prayer.

At the start of the discussions the Archbishop stressed that there was no 'hit list' of parishes that would close. The process there is only now approaching the point when parishes will be indicated for closure, but the expectation is that there will be further discussion yet.

In St Andrews and Edinburgh the approach is quite different. Its character is top-down and wholly clerical. Archbishop Cushley's letter starting his review of the diocese was issued in January. He wrote to the six diocesan Deans, and shortly afterwards sent copies to parish clergy; it eventually became public when it was placed on the Archdiocesan website about late January or early February. The letter refers to a diocesan document which is the starting point of the present exercise. This document is available on the website of the Catholic Churches of the South Edinburgh Cluster.

The St Andrews and Edinburgh review is prompted by three factors: the lack of priests, a drop in income and a fall in church attendances. No systematic figures are provided to illustrate these facts, but the Archbishop advises that the diocese can count on having about 30 diocesan priests up to around the year 2035. The aim of the review is to cut the number of parishes in the diocese to a total of around 30 from the present number of about 100. The Deans have been asked to discuss with their priests achieving this reduction in two stages, first, by identifying one central church for each new parish and, second, by identifying which of the remaining parish churches should close and which might be retained for a time. The Deans are asked to give their proposals to the Archbishop by about

Easter. The Archbishop foresees that some churches could be closed by the end of 2015.

The role that is given to the people of St Andrews and Edinburgh in all this is remarkably limited. First, in respect of receiving information about the review, the Archbishop asked the Deans and, through them, their fellow priests to publish his letter widely, so that the people might be aware of this important exercise. That is a most indirect way for a bishop to approach his people. Secondly, after the Archbishop has discussed each Dean's proposals with him about Easter, he intends to put them to Deanery clergy and lay parish representatives. Then, after further reflection, he will make firm proposals to parish communities directly affected by the consultation process. This approach allows no opportunity for the people to give their views on any matter at all - on such things as pastoral matters, on the needs of the diocese, on priorities within it, or on the general criteria for selecting parishes or churches for closure.

The methods used by the two Archdioceses indicate quite different views of the nature of the Church. In the first case, everyone has been asked at the outset to share in the common task. One should be confident that decisions will command general support, because all will have been able to contribute to them. In the second, the laity have no role or responsibility whatever, except when their own parish is faced with closure. On this, the parish is to be told what has already been decided. They will have had no real part in shaping the decision, and what is likely to remain therefore will be controversy and resentment.

It is surprising that Archbishop

Cushley and his advisers do not see that their people have an appropriate personal interest in the review of the diocese. The people are all part of each other. It is a pity that Archbishop Cushley has not addressed himself directly to his people about the difficulties that he and they share. It is disappointing that, after the developments in the Church over the past half century, the Archbishop should see his own role and that of his people in such a limited way.

It is worrying that our two Archdioceses are dealing with same difficulties, arising from the diminishing number of priests, in quite opposite ways. Dioceses in many parts of the world are in the same situation. There must be experience elsewhere which would be helpful here. Moreover, one might have expected that neighbouring dioceses would look for ways to collaborate and consider similar approaches to such a major common problem. We have read recently that the newly installed Bishop of Galloway is facing hard choices in his diocese. We may hope that, when tackling them, he will choose an approach in which all his people may share.

*Dan Cronin is a parishioner in the Archdiocese of St Andrews and Edinburgh*

Do you have any comment to make on any of the issues raised in this month's *Open House*? Send a letter to the editor by Friday 27th March for publication in the April edition.

Email editor@  
openhousescotland.co.uk or  
post to Mary Cullen at  
66 Cardross Rd,  
Dumbarton G82 4JQ

## LIVING SPIRIT



The mystery of the Cross... is renewed each day in the Eucharistic sacrifice. Here we have an action which is

objectively sacred ... the sacrificial action by which the Son of God offered Himself as a victim for the sins of man, on the Cross... The cosmic aspect of the sacrifice is suggested by the very nature of the gifts offered. Bread and wine, the produce of the earth and of man's toil, are transformed into the Body and Blood of Christ. Thus the whole creation, as well as the labour of man... are in some way elevated, consecrated and transformed. The whole world enters into a hymn of glory in honour of the Creator and Saviour. This is perfect sacrifice.

*Thomas Merton, New Seeds of Contemplation. Burns Oates 1961*

Most believe in a historical Jesus, but seldom in a Cosmic Christ, as the personalisation of the whole universe story (Rev. 21:6; 22:13). Ironically, such true believers in Jesus have made Jesus much smaller than he is or was meant to be. He became their small 'tribal god' instead of a 'Saviour of the World' (Jn.4:42) or the 'Alpha and Omega of History' (Rev. 21:6).

I introduce this notion here to give the full shape of what I mean by the risen Body of Christ but also to illustrate what we have missed out on by not taking seriously our own human experience. St. Anthony of the Desert (251-356) saw it rather clearly and prophetically in the first centuries: 'God is gathering us out of all regions till he can make **resurrection of our own hearts from the very earth**, (emphasis added) and teach us that we are all of one substance, and members of one another; for the one who loves his neighbour loves God, and the one who loves God, loves his own soul'.

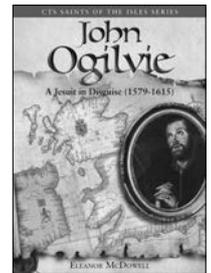
*Richaed Rhor, Immortal Diamond (The Search for Our True Self) London: SPCK 2013*

## BOOKS

### John Ogilvie: A Jesuit in Disguise (1579-1615)

*Eleanor McDowell, CTS Saints of the Isle series, 2015.*

This excellent pamphlet (64 pages) from the CTS is the first publication to commemorate the 400th anniversary of



Scotland's sole Catholic martyr. The author, Dr Eleanor McDowell, is a modern historian from the Open University Faculty of Social Sciences. She follows in the footsteps of Fr William E Brown, *John Ogilvie: An account of his life and death with a translation of the documents relating thereto*, 1925, and Thomas Collins, *Martyr in Scotland, The life and times of John Ogilvie*, 1955. The former is the foundation for Ogilvie studies, the latter a fine update based on that foundation. With Dr McDowell we enter the 21st century.

She retells the familiar facts of the life, death and canonisation of Ogilvie with clarity and insight. One of the strong points of her work is the splendid outline of the Reformation background. Her account of the social, political and legal contexts wherein Ogilvie operated aid our understanding of his brief apostolate and tragic end.

Dr McDowell put emphasis on the martyr as a witness to the right of religious liberty. In an ecumenical context all Christians suffering persecution and death

from religious and secular enemies have a model in Ogilvie. When she writes that ‘to take a life is not to uphold a doctrine, it is simply to take a life’ (p 61) was she perhaps unwittingly re-echoing the words of Sebastian Castellio, apostle of religious toleration, enemy of Calvin, ‘to kill a man is not to defend a doctrine, it is to kill a man’?

The picture on p.47 of Ogilvie being butchered is Counter-Reformation propaganda. Might not the CTS have used the fine work of Peter Howson?

Hopefully, in her forthcoming book, Dr McDowell will deal in greater detail with matters which the limits of a pamphlet prohibit – such as the mysterious visit to James I, why fellow Jesuit Fr Moffat did not suffer the same fate, and where is Ogilvie’s place of burial? We eagerly await her speculations and solutions

Malcolm Sinclair

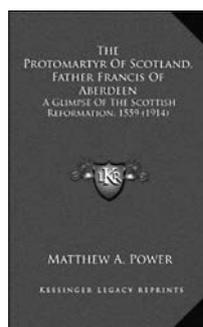
## The Protomartyr of Scotland. Father Francis of Aberdeen A Glimpse of the Scottish Reformation 1559

Matthew A. Power  
Kessinger Legacy Reprints  
[www.kessinger.net](http://www.kessinger.net)

This small book, really no more than pamphlet, written just over a century ago, champions the cause of Friar Francis as Scotland’s first martyr usurping the claim of the later St John Ogilvie.

Friar Francis, about whom little or nothing is known was, the author claims, martyred in 1559 in Aberdeen. Or was he? The story repeated by Matthew Power SJ recounts the story of Friar Francis a monk of the Order of the Most Holy Trinity who was beaten, stabbed and burned by a crowd in Aberdeen.

The author identifies a number of sketchy sources for his story of Friar Francis among them scholars called Dempster, Brown and David Camerarius. Dempster’s evidence is comprehensively discounted because he was ‘as false to the truth as his wife was to him’. Gilbert Brown, identified as the last Abbot of Scotland is, in the author’s view, a much more reliable source because of his well know piety, scholarliness, and familiarity with Aberdeen. Because of these credentials we are asked to



accept his account of Friar Francis’s martyrdom, ‘without reserve’.

Thrown into the mix, by way of corroboration, is a picture painted in the 17th century, ‘of no artistic merit’, by an unidentified artist, which made its way to Palma, Majorca via Valladolid and Rome and bears some resemblance to the legend of Friar Francis. This is yet another fragile link in the chain of Power’s evidence. The case is not a compelling one.

Intuitively and on a common sense basis it seems unlikely that John Ogilvie was the only martyr of the Reformation and on that many readers will agree. Few, however, will be able to make the leap of faith required of Power’s ‘evidence’ that Friar Francis was the first.

Matthew Power saw something in this sketchy evidence that made him want to tell the story of a modest friar killed at a time of tension in circumstances which should be remembered. Perhaps his modest contribution will spark interest and lead to a more rigorous examination of this part of Scotland’s story.

Florence Boyle

## FILM

### Selma (2014)

Directed by: Ava DuVernay.

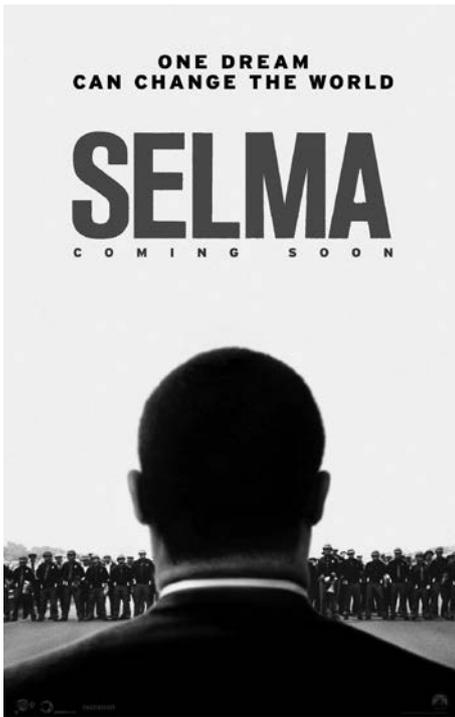
Starring: David Oyelowo, Carmen Ejogo, Tim Roth.

Selma, for a generation of Americans, was a defining moment.

In 1965 half of its population was designated ‘negro’. Yet one hundred years after the emancipation of the slaves only 2% of their descendants had acquired the right to vote. Student agitators were obstructed by town hall shenanigans. Malcolm X (about to be murdered by fellow Muslims) offered the kind of help the Ku Klux Klan would have

welcomed. The charismatic Baptist preacher and Nobel Peace Prize winner, Dr Martin Luther King, decided it was the place to bring in the Southern Churches Christian Leadership’s tactic of non-violent protest.

King was in touch with a sympathetic President Johnston who thought the priority was dealing



with poverty. King conceded that the right to vote wasn't much use to those who could not read the ballot paper nor even sign their own name. But he knew that education, health and welfare reform was controlled by local votes. Against the President's advice he decided to plan a march from Selma to Montgomery, the Alabama State Capital. Five hundred mostly ordinary Afro-American men and women set out from Selma. Johnson anticipated the response King was provoking happened. At the bridge out of town, named after Edmund Pettus, a Confederate hero and Ku Klux Klan leader, mounted troopers, tear gas and police with whips were waiting to beat them to the ground. What LBJ and the cynical Governor Wallace had not counted on was that all three TV stations would interrupt their programmes to beam the mayhem into the living rooms of Middle America. King immediately made his famous call for Americans, whatever their colour or creed, to come to Selma.

Thousands headed for the 'heart of Dixie', including stars of stage and screen together with priests in collars and nuns in habits. It was the final year of the Second Vatican Council. Within months Johnston, a politicians' politician, pushed through the Voter Registration Bill.

The film deals only with this one event in Martin Luther King's short but full life. King's family guard tenaciously any of his archive that is subject to copyright. There is a steep charge for any use, for example, of his 'I have a dream' speech. They have contracted with Dreamworks and Steven Spielberg to produce a biopic of King. They are hoping that Spielberg can do for King what he did for Lincoln (*Open House* 227). They believe that at Selma King completed what Lincoln started.

Spielberg will be very fortunate if he gets acting of the standard in *Selma*. Most of the actors seem to have been chosen for their likeness to the historical characters. This is almost uncanny in the case of Andrew Young, King's legal advisor. The performance of two British

actors of Nigerian descent, David Oyelowo and Carmen Ejogo, as husband and wife, is remarkable. King's philandering almost handed his destruction on a plate to J. Edgar Hoover. Oprah Winfrey, born of single mother in Mississippi, put up the money (with Brad Pitt) and gets a cameo role.

Fifty years later it is hard to say whether one is struck more by the blacks' belief in the gospel of non-violence or the bigotry of gawd lovin' niggah hatin' white folks. The story is told of the U.S. Ambassador at the Independence celebrations in Nigeria in 1960 who said to his black bodyguard: *isn't it great to see people free in their own country?* The Marine replied: *well, sir, I wouldn't know anything about that. I'm from Alabama.* It is hard to believe that voter registration has again become an issue in the land of the free and the home of the brave. *Selma* tells us that the right to vote doesn't come cheap.

Norman Barry



*The Selma campaign marked a pivotal and defining moment in the Civil Rights movement within the U.S.*

# MUSIC

## Lasair Dhè (Flame of God): a celebration of Gaelic Spiritual music by Ciar, with special guests Kenna Campbell, Donnie Murdo MacLeod & 200 singers from Scotland's Gaelic Choirs

Macmeanmna SKYECD19,  
[www.gaelicmusic.com](http://www.gaelicmusic.com)

The word Lent derives from Old English *lenten* meaning Spring, when the days *lengthen*. Lent is traditionally a time when the lengthening of days accompanies a deepening of faith, as we approach the celebration of the Resurrection and the renewal of the world.

This inspirational CD of Gaelic Psalms and spiritual songs is well-suited to the season of Lent. Recorded live, each psalm and song builds up into an almost feverish emotional charge, with cathartic and uplifting effect. At the live performances, people wept with joy.

The *Lasair Dhè* project was led by the Gaelic folk group *Ciar*, whose members are Arthur Cormack (vocal), Mary Ann Kennedy (vocal, harp), Maggie Macdonald (vocal), Ingrid Henderson (harp, piano), Bruce MacGregor (fiddle) and Chaz Stewart (guitar). They gathered Gaelic singers, musicians and choirs from across Scotland. Gaelic-speaking composers were commissioned to each create a new setting of one of the Psalms of David, using any combination of singers, musicians and choirs. Each composer chose a different psalm text, and each treatment was different. The psalms were then put together with other spiritual songs and the *Lasair Dhè* programme was created. It was performed in cathedrals and venues across the Highlands, culminating in

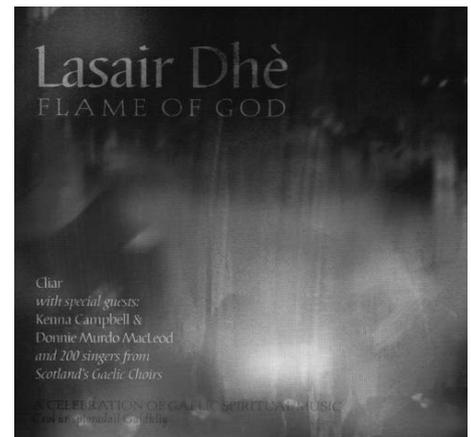
concerts at Glasgow Cathedral and Queens Hall Edinburgh, where the performances were recorded live for this CD.

The psalms and songs here are performed in a variety of styles, with instrumental accompaniment on harp, fiddle, guitar and piano. The stylistic influences include folk ballads, hymns, Roman Catholic liturgy, gospel, and the heterophonic call-and-response psalm-singing of Presbyterian congregations.

Composer Kenna Campbell selected Psalm 92 (*Most high God it is good to praise Thee*), which is inscribed in a bible given to her on her wedding day. She arranged the psalm for unaccompanied solo voice and male chorus in the style of Catholic responsorial psalms, of which she has set several for the monthly Gaelic mass that was held in St Leo's in Glasgow. It is sung by Maggie MacDonald with massed Gaelic choirs. Also on this album is Kenna Campbell's setting of the 23rd psalm (*The Lord is my Shepherd*) which she herself performs solo, as she did at the funeral of the late Labour leader John Smith.

Composer Eilidh MacKenzie combined Psalms 117 and 150 (*O give ye praise unto the Lord all nations that be. His praise with psaltery advance, with timbrel, harp*). She set these psalms for female voices, accompanied by the *Ciar* musicians, and with a male lead vocal (Arthur Cormack). Cormack's soft, sweet, trembling vocal is deeply moving.

Composer Blair Douglas chose Psalm 108 (*O God, my heart is fixed, I will sing and give praise, even with my glory*) and gives it a rhythmic, stirring, gospel



arrangement, not unlike the style of *Let It Be* by the Beatles.

Psalm 139 (*Thou hast beset me behind and before, and laid thine hand upon me*) is sung to the traditional tune and in the traditional manner of precentor and congregational response, which is still used for worship in some Protestant churches in the Highlands and Islands. Donnie Murdo MacLeod's sonorous cantorial baritone takes the precentor's part, and the massed Gaelic choirs and many in the audience give the congregational response. The wave-like shape of the singing creates a spine-tingling, elemental sound.

After the Psalms are performed, the concert moves onto spiritual ballads. *Solus M'Aigh* (*Light of Hope*) was composed by Blair Douglas as a tribute to Father Colin MacInnes from Uist, missionary in Ecuador



*Ciar*.

and driving force behind *Fèis Bharraigh*, the festival which inspired the Highland Fèisean movement of youth education in traditional music and Gaelic language. Arthur Cormack's tender, supplicatory lead vocal sings *O Star of the Sea, do not forsake the light of my hope, the harbour and the destination, Uist of my love*, and the other voices join the slow, simple litany of the hypnotic refrain: *Alle... Allelu... Alleluia*'.

Arthur Cormack also provides the lead vocal for Mary Ann Kennedy's graceful setting of *Adomnan's Prayer*, translated into Gaelic from the original Latin words of Saint Columba's disciple on Iona 1400 years ago: *This is my prayer's plea, that I reach the house of the eternal angels*.

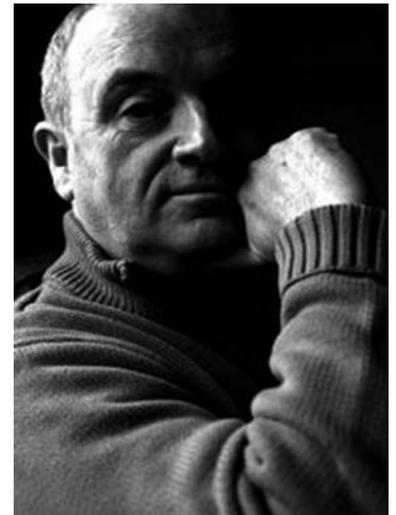
*Cia domhain gràdh an Athar dhuinn* is a profoundly beautiful Gaelic version of Stuart Townsend's *How Deep the Father's Love for Us*. Accompanied by harp and fiddle, Donnie Murdo MacLeod provides the immensely-dignified lead vocal, his richly-textured voice brimming with sorrow, love and compassion as - in Gaelic - he sings:



*Kenna Campbell.*

*How deep the Father's love for us,  
how vast beyond all measure,  
That He should give His only Son to  
make a wretch His treasure.  
Behold the man upon a cross, my sin  
upon His shoulders;  
Ashamed, I hear my mocking voice  
call out among the scoffers.  
It was my sin that held Him there  
until it was accomplished;  
His dying breath has brought me life  
- I know that it is finished.  
And so we are brought through Lent  
to the foot of the Cross.*

Paul Matheson



*Donnie Murdo MacLeod.*

### Reviewers

**Norman Barry** is the pen name of the long time film reviewer for *Open House*.

**Florence Boyle** works in local government and is treasurer of *Open House*.

**Lynn Jolly** works with people with special needs in the prison system and is arts editor of *Open House*.

**Malcolm Sinclair** is an *Open House* subscriber and contributor.

**Paul Matheson** is an equality and diversity officer for the police and a music reviewer.

## Open House gift subscription form

Do you know someone who would like to receive a year's worth of comment and debate on faith issues in Scotland? You could give them a gift subscription to Open House.

Your name and address:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Recipient's name and address:

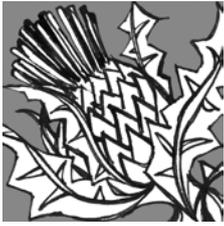
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Postcode: \_\_\_\_\_

Postcode: \_\_\_\_\_

Please send this form along with a cheque for £25 made payable to Open House to:  
Florence Boyle, 3 Dalnottar Terrace, Old Kilpatrick, Dunbartonshire G60 5DE. Thank you.

# Moments in time



We leave the station, which was built on the site of Berwick Castle. A plaque marks the site of the Great Hall,

where Edward 1 of England held a Council in 1292 when he decided to award the throne of Scotland to the unfortunate John Baliol. The Royal Border Bridge over the Tweed starts at the end of the platform; I was amazed to learn that this impressive viaduct took only eight months to build in 1850.

From the station we walk along Castlegate, which is lined with fine Georgian buildings, to the gateway through the walls, which leads to the main street of the town, Marygate. This is dominated by the Town Hall, constructed in 1761, which looks more like a church with its tall tower. Here we have a snack in the Townhouse Coffee Shop before making our way to the walls. These were built in the sixteenth century and consist of enormous grassy ramparts designed for the use of artillery; ironically, Scotland, which had been a threat to Northern England for centuries, after the Reformation became a friend, culminating in the union of the crowns some forty years later. Unusually, the walls only contain half

the medieval town, which had been one of Scotland's main ports before its final capture by England in 1482.

We admire the extensive view over the old town and eastwards to the breaking waves of the nearby North Sea. To the south we can just make out the shape of Holy Island in the mist. We walk south towards the river, which enters the sea past a long breakwater with a small lighthouse at the end. Sailing into Berwick against the force of the mighty Tweed must have been difficult in the days of sail. Some birds are feeding on the muddy shore, redshanks and turnstones, an attractive black and white wader, which feeds by flicking stones over with its long beak.

Now we descend to the old medieval wall which separates the town from the river. Some houses are built on the wall overlooking the old quay, which appears to be hardly used. Soon we come to the old bridge, which dates from 1611. The story is that when James VI crossed here in 1603 on his way to be crowned in London, he was not impressed by the ramshackle bridge across the Tweed, so he ordered a fine new structure to be built, which until 1928 carried the main road to Scotland.

**Tim Rhead**

*Tim Rhead is a pastoral assistant in the Episcopal Church.*

# OPEN HOUSE

## Board members:

Florence Boyle (Treasurer);  
Ian Fraser; Elizabeth Kearney;  
Jim McManus (Chair);  
Jennifer Stark; Michael Turnbull.

## Editorial advisory group:

Linden Bicket; Honor Hania; Lynn Jolly; Willy Slavin.

## Editor: Mary Cullen

editor@openhousescotland.co.uk

## Arts editor: Lynn Jolly

lwjolly@virginmedia.com

*Open House* is published ten times a year. We welcome letters and contributions, which should be sent to the editor by the last Friday of the month before publication. Articles should be no more than 1200 words long, and reviews no more than 800 words. Letters and articles may be edited or held over for future editions.

*The opinions and ideas expressed by all our contributors are their own and not accepted as those of Open House.*

All correspondence about the content of *Open House* to the editor: Mary Cullen, 66 Cardross Rd, Dumbarton G82 4JQ  
tel: 07909 594797

www.openhousescotland.co.uk

---

## SUBSCRIBE!

I wish to subscribe to *Open House* and enclose a cheque for £25. Additional donations are welcome.

Name .....

Address .....

..... Postcode .....

Tel ..... email .....

Please send this form along with your cheque for £25 made payable to Open House to: Florence Boyle, 3 Dalnottar Terrace, Old Kilpatrick, Dunbartonshire G60 5DE. Thank you.