Lent has forty days but Eastertime fifty. Ninety days to prepare for Pentecost. That suggests some penance and almsgiving for our failings but more prayer and reflection for the gift of the Spirit.

What differentiates the children of the light from those still struggling in the dark is belief in the Resurrection. Today people increasingly believe that we are but matter that traces our origins back to stardust. After a struggle to be happy we will end up in the earth or burnt to a cinder. The history of human atrocity renders parochial an eternity with the angels or meeting up again with relatives and friends. The hope is that the Resurrection of Jesus means something different.

It tells us death is not the last word. Suffering is not for nothing. We are unable to say anything else. We are confined by time and space. When the world was smaller and lives shorter it was possible to be more dogmatic. Not any more. Death seems as cruel as ever, even in old age. The suffering of our neighbours in the global village is more visible thanks to modern media.

Two recent reports underline the urgency of the question. The Trussell Trust released figures last month which show that UK foodbank use continues to rise. Around 1.2 million people received emergency supplies from foodbanks last year, almost 450,000 of whom were children. These emergency supplies cover three days to help people deemed to be ‘in crisis’. Oxfam Scotland, in collaboration with the Fraser of Allander Institute, produced a report on building a more equal Scotland, in which it points out that income inequality in Scotland has reached historic proportions.

The church has sought to respond to suffering and death both with metaphysical speculation and practical ritual. These have produced perennial theology as well as classical art and music. People still visit art galleries or listen to Classic FM. They are amazed at the survival of spires and steeples. Theology however is no longer Queen of the sciences. An elementary understanding of biology and physics is more helpful.

What we are looking for during Eastertime is commentary on how the first followers became convinced Jesus’ death was not the end. How did his suffering have meaning for them? They had no book of instructions. They had only the stories of those who knew him. Like them they broke bread together. They were mindful of those who were worse off. Theology is memory. We remember what Mary Magdalene saw and how the other witnesses overcame their fear of speaking out. Theology is celebration. Each time we eat and drink we give thanks. Theology is compassion. It saves us from ourselves. These are the gifts of the Spirit of Jesus promised at Pentecost.
A parish priest with responsibility for several parishes in the rural South West of Scotland outlines new models of being church which are emerging from a diocesan wide process of embracing change.

Albert Einstein is usually credited with the quote ‘The definition of insanity is doing the same thing over and over again, but expecting different results’. This statement would appear to be particularly applicable when we look at being church today. The old solutions are no longer appropriate, and as Werner Jeanrond has shown in his article in the March 2017 issue of Open House, we are living in challenging times requiring new models of leadership, ministry and dialogue. Simply replicating what we have done in the past will not do.

In Galloway Diocese the process of promoting new models of being church is done under the umbrella of ‘Embracing Change’. This process began with the title ‘Embracing the Future,’ but we soon realised that the future was already here. Initially we had looked at what our parishes would look like and need, in the short, medium and longer term. However, change was so rapid that what was originally thought of as some distant possibility soon became a present reality. We could no longer simply prepare for the future, but had to embrace change now. This has of course brought with it certain considerable struggles, as well as providing opportunities for growth.

One very significant discovery has been that even though we are a diocese, each deanery within the diocese must offer its own unique response. North Ayrshire has the majority of the parishes and the people, with the church buildings often only a few miles from one another. In the South of the diocese however, numbers are much smaller, yet distances between churches far greater. What applies in the north does not relate to the south.

The priests and people of North Ayrshire have gone through a discernment process to identify their specific needs, and are working to bring parishioners together in various churches for different gatherings, expanding the commitment to the individual parish, and promoting lay leadership beyond parish boundaries. They have identified common themes

Seven parishes in the deanery now have lay people trained to conduct lay-led funerals, and this is acknowledged as not simply a way of supporting the parish priest, but is in fact an opportunity for the baptised to minister because of their baptismal calling.
and are initiating their pastoral responses around these themes.

One area which emerged from the discernment process was the need for adult faith formation. A response to this has been the initiative in shared training for lay-led funerals. Seven parishes in the deanery now have lay people trained to conduct lay-led funerals, and this is acknowledged as not simply a way of supporting the parish priest, but is in fact an opportunity for the baptised to minister because of their baptismal calling. The support and collaboration which these funeral ministers offer to one another is a good example of ministry crossing parish boundaries, and an illustration of the threads of a new way of being church and of offering ministry.

Rural solutions

The experience of the south of the diocese has been that the dramatic reduction in active clergy has meant parishes now clustered together sharing one priest. This has of course also happened in the Ayrshire deaneries, yet it is the distances between places in the south that makes the situation here so distinct. The reality is that it is simply not possible to bring parishioners together from parishes separated by significant distances, especially when you are speaking of an elderly and increasingly infirm congregation. Even though parishes may share a priest, the distance between Dalbeattie and Whithorn, for example, is almost 60 miles, and travel time one way can be anything between 75-90 minutes depending on tractors, caravans and sheep. There is simply no connection between the parishes other than the priest. To try to unite them just because they share a priest will not bring unity. Rural parishes need rural solutions, and this brings with it a leadership role for lay ministry which is slightly different from that being experienced in the north.

Collaboration between the rural parishes covering South West Scotland is certainly being encouraged, yet leadership is emerging in a way that is distinctly rooted in the local parish.

One example being that on Good Friday, the Commemoration of the Passion was celebrated in the parishes for which I have responsibility at the same time in four separate church buildings. As parish priest I could only be in one, so responsibility for leading these liturgies fell on the ministers of the different places. That these individuals willingly took on this liturgical leadership ensured that the local communities were able to participate in the Good Friday afternoon liturgy in their own local setting. This may well reflect a model of liturgical ministry which is qualitatively different from an extraordinary Minister of the Eucharist leading a weekday Service of the Word and Holy Communion because a priest is on holiday, and perhaps indicates a way forward in embracing change.

Rethinking parish councils

Ensuring that rural communities maintain their distinctive individuality as they continue to offer specific ministry requires organisation and planning. Up till now this has been provided mainly by the Parish Pastoral Council. Perhaps, though, it is time now to re-assess the role, makeup and function of Parish Pastoral Councils if we are to respond adequately to the needs of parishes today. I was heartened to read an article in the March 2017 edition of The Farrow in which this same suggestion is made. Martin Delaney, a priest of the Diocese of Ossory, in Ireland, proposes that we need a radically different approach to Parish Pastoral Councils in which they move from being expressions of collaboration to being places of co-responsibility. This would seem to me consistent with moving beyond priest-dependent parishes, and beyond priest-dependent Parish Pastoral Councils, to structures where adult lay voices are more than simply consultative. What Parish Pastoral Councils have provided up till now has been appropriate for beginning a process, but we do need to proceed in finding a more suitable vehicle for maintaining and promoting pastoral initiatives which clearly reflect the direction in which we are moving.

Priests and laity together

In the original diocesan document for Embracing the Future, it was stated that in this process, no-one should be asked to do anything that would appear unreasonable, yet no-one should expect things to simply remain as they have always been. To maintain this we must prepare for a future where ministry and pastoral care continue to be available, albeit in different forms than previously experienced. It is the role of priests and lay together to delineate the principles, to discern a suitable process, and to commit themselves to undertake the necessary steps which may emerge. It is not about simply creating policies or structures, but about allowing the Spirit to lead as the Spirit wishes. This does however need discernment, which will lead to being nothing other than truly open to whatever God wishes.

In this we can learn from the example of Pope Francis who said during his Casa Santa Marta homily given on 6th July 2013:

‘Jesus tells us that new wine requires new wineskins. In the Christian life, and also in the life of the Church, there are old structures, outdated structures, they have to be renewed! And the Church has always been attentive to this... It always allows itself to be renewed according to places, times and persons. The Church has always done this work, right from the beginning!... Don’t be afraid of this! Don’t be afraid of the innovation of the Gospel. Don’t be afraid of the innovation that the Holy Spirit works within us!’

In the Diocese of Galloway we are taking small steps to reorganise and revitalise parish ministry. It is a work in progress, but one that clearly teaches us that one size cannot fit all. Embracing change requires flexibility, adaptability and a willingness to work together. New models of ministry are emerging, yet we must continue to remain open to further change and variation in our pastoral practice.

William McFadden is Vicar General of the Diocese of Galloway and a former Rector of Scotus College, Scotland’s national seminary which closed in 2009.
JANE COLL

The case for women deacons

In response to last month’s article on future directions for the church, the author of a book on women deacons defends traditional church teaching on celibate clergy and women priests, but suggests that the ordination of women as deacons would help address the needs of parishes without priests.

The church has always accepted that there is no theological reason why priests could not be married. Yet from its earliest days it has insisted on a celibate clergy. It is a disciplinary rule that could be changed. We already have a significant number of married priests in those who have crossed the Tiber from the Anglican tradition. However if married priests became the norm, we could lose far more than we would gain. A look at those denominations that do allow married clergy shows that, possibly after an initial rise, it would not solve the problem of the shortage of priests. They are struggling to keep parishes open just as much as we are. We could end up with married clergy feeling, or being treated as, inferior to their celibate counterparts. We would lose the example of men who felt that being ‘in persona Christi’ was worth sacrificing family life for.

The issue of women priests is a theological one, not merely disciplinary. Church practice must conform to Scripture, Tradition and the teaching of the magisterium. The magisterium of the church has never allowed women priests (there are some records of groups with women acting as priests but they were schismatic and never approved by the wider church). Tradition has never recognised women priests. Women played important roles in the early Church – Paul names thirteen women who were just as important as the men in setting up house churches and evangelising – but none of them were presbyters/elders/episcopi. So that leaves Scripture.

If we look back over the centuries covered by the Old Testament (which Jesus came to complete, not destroy), women could be judges and prophets but not priests. Several women had unique or powerful positions – Eve was the only person in all of Scripture other than Jesus to speak with both God and the devil; Sarah’s servant, Hagar, named God, which even Moses did not dare to do; Deborah was the only person named as being both judge and prophet – yet none of them were priests.

The New Testament also has examples of women in positions of equality or even superiority to men. Of course, the first is Our Lady ‘full of grace,’ without whom Easter could not have happened. Others include the Samaritan woman who held the longest recorded conversation with Jesus; the Syrophoenician woman who was the only woman to argue with him; Martha who gave a declaration of faith equal to that of Peter; the group of women who stood at Calvary when all the disciples had fled; Mary Magdalen and the other women who were the first to see the empty tomb, the first to see the risen Lord and the first to spread the Good News. Yet none of them were at the Last Supper.

Those arguing for women priests point, perfectly accurately, to Jesus’ unconventional attitude to women and say that only the social norms of the day prevented him from appointing these women as apostles. In the modern world, they say, there is no reason why we could not have women priests. I would say that this argument is self-contradictory. Jesus broke the social conventions on relating to women by speaking to them in public, so he could also have broken the conventions by having them present at the Last Supper. The only conclusion is that, while Jesus wanted women to be apostles (he made a positive choice to appear first to them on Easter morning), he did not want them to be bishops/priests.

The lesson from this is that society works best when men and women treat each other with respect, accept their differences and concentrate on their complementary roles. Pope John Paul II wrote at length about this in his Theology of the Body, where he argued strongly for women to be treated as equally made in God’s image. His ‘catch phrase’ was ‘equal but different’. Yet he also said categorically that women could not be priests.

I would turn instead to the question of women deacons. Here, as with married priests, there is no theological reason why the rules could not be changed. The early Church had women deacons, so there is no reason why they could not be reintroduced. The key theological point was clarified at Vatican II in the document Lumen Gentium, when it was stated that only the bishop had the ‘fullness of the sacrament of orders’. The bishop then delegates some of his ruling/judging powers to priests but only his duty of service to deacons. So priests share in the bishop’s tasks of saying Mass and hearing confessions while deacons, not having the power to loose and to bind, assist the bishop in his duty to serve the community. Female deacons in parishes would go a long way to addressing the needs of parishes.

Jane Coll completed a theology degree from Maryvale Institute, Birmingham by distance learning and is author of Handmaids of the Lord: Women Deacons in the Roman Catholic Church published by Gracewing in 2013. She is currently working on a study of the named women of Scripture.

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The ‘Newman’ is, we hope, a familiar name to the readership of Open House, but it may come as a surprise to some that it celebrated its 75th birthday on 11th April 2017. In a post-Vatican II society with dwindling adherences to classical ecclesiastical structures and amidst a variety of other Catholic and Christian organisations, there is perhaps little recognition of the historical roots, the dynamism and, it might be hoped, the influence of the Association.

Whilst elements of its intellectual origins can be traced during the 1920's and 30's to the activities of Fr C.C. Martindale S.J. in university milieux, the second World War, resistance to Nazi ideology and the sense of threat from Marxism and materialism provided a potent stimulus to Catholic intellectual action undertaken by graduates in reserved occupations, acting within the structure of the University Catholic Federation of Great Britain.

The UCF had originally developed through the formation of student Catholic societies, but by 1941 it was becoming clear that the existing structure was inadequate to meet the demands of the times. Consequently, through the efforts of such as Dr Frank Aylward, Harold Parkinson and Dr Alfred Kieran, it was considered appropriate, in April 1942, at an AGM in Birmingham, to remodel the constitution of the University Catholic Federation so as to permit the foundation of the Newman Association as the graduate branch of the Federation. This was to be a ‘national association of Catholic graduates in different professions for the wider cultural and intellectual apostolate’. The Association took as its inspiration Newman’s ardent desire for an educated laity and his well known views on university education.

The Association took as its inspiration Newman’s ardent desire for an educated laity and his well known views on university education. Regional meetings of the UCF served to nurture the emerging Association and make its objectives more widely known. The principle of regional ‘circles’ of the Association evolved. An Edinburgh Circle was formed in December 1943, while in Glasgow, informal regular Catholic graduate meetings led to a number of such graduates becoming members of the Association. Formal documented meetings in Glasgow began in January 1944. However, the Glasgow Circle had to await the appointment of Archbishop Donald Campbell in 1945 (the Archbishopric being vacant following the death of Archbishop Mackintosh, after a protracted illness, in 1943) in order to obtain official recognition as a Catholic Society.

The energy of the membership in that era was little less than astonishing. In addition to local circle activities often strongly linked to local university chaplaincies, the concept of residential Summer Schools, beginning in Ampleforth in 1944, evolved. (The author has fond childhood memories of summer schools in the 50’s in Strawberry Hill, St Andrews and Ampleforth). In these, a wide variety of religious, social, scientific and philosophical issues were addressed. Centre and circles developed strong bonds with local universities to permit the evolution of distinctive extra-mural courses, drawing on distinguished, local, enthusiastic and energetic academics.

One highly distinctive element of activity arose from the recognition of an increasingly scientific age. Scientific development was accelerating dramatically in the 40’s and 50’s and distinguished scientists such as Professor E.T. Whittaker, the Edinburgh mathematician, F. Sherwood Taylor, Director of the Science Museum, South Kensington and E.F. Caldin, later Professor of Chemistry at the University of Kent lent their support. This culminated in the formation of the Newman Philosophy of Science Group, which was especially active between 1954 and 1967. At one time it had over 700 members. Philosophers, chemists, anatomists, mathematicians, physicists and many others contributed to meetings and regular bulletins, which ran to over sixty issues, containing book reviews and articles on a wide variety of scientific, philosophical and theological subjects. Short monographs were published by Sheed and Ward under the auspices of the Newman Philosophy of Science.
The numbers in the Philosophy of Science Group reflect the size of the Association as it evolved. In 1948-9 the number of subscription members was 1200 and by the mid/end of the 1950’s it was almost 3000.

Group. Titles included *Life and its Origin; The Structure of Chemistry; Science and Metaphysics*. The activities of this group clearly reflected the intellectual and moral importance of the subjects under study and they strove to emphasise the need for scientists to be active in the service of the Church and to ensure that scientific knowledge was not distorted in the media to the detriment of society. The numbers in the Philosophy of Science Group reflect the size of the Association as it evolved. In 1948-9 the number of subscription members was 1200 and by the mid/end of the 1950’s it was almost 3000. One then has to ask why, despite a massive increase in Catholic graduates and loosening of the membership rules to admit non-graduates, the figure today is little more than 750.

The Association at the outset was and remains affiliated to Pax Romana, the International Catholic Movement for Intellectual and Cultural Affairs. In this context and through the activities of the International Committee (particularly under the chair of Philip L. Daniel), it was hardly surprising that strong links developed with European Catholic thinking. One may safely say, therefore, that as the second Vatican Council commenced and evolved, the Newman Association was both prepared for and receptive to the call. What had begun in the late 1940’s in an almost fortress mentality was now reaching out to embrace the freedom and challenges implicit in the Council’s deliberations and conclusions. In the ensuing years the Association and its circles sought, and still seek, to assist in bringing the work of Vatican II to full fruition.

To date, the results may be considered less striking than anticipated, whilst the scale of the Association and its profile in the wider community have diminished in varying degrees. The reasons for this, I believe, are complex and would warrant careful historical analysis. It is certainly clear that, in various locations, as enthusiasm for the promotion of Vatican II reform increased, distrust of the Association’s activities developed among certain segments of the clergy and hierarchy. One suspects that blame can be attributed to both sides - enthusiasm disturbing another’s equilibrium can easily be perceived as ‘rebellious’. Yet I would suggest that even in the discussion of controversial subjects the Association has never set out to be disloyal to the Church and its hierarchy.

These matters apart, other factors clearly made the operation of the Association more difficult. Universities, so central in the formation of the Association, have changed radically in the intervening years. Cost is omnipresent and facilities which might have been made available to such as the Newman for nominal charge are now out of the price range of the average circle. The massive increase in student numbers, the trend towards vocational objectives and the demand for ‘value for money’ have placed enormous pressures on staff who are required to generate research income in order to be perceived as worthy of tenure. It is hardly surprising therefore that the numbers of those prepared and available to make more than an occasional contribution to the activities of the Association have dwindled substantially. In other professional areas, not dissimilar pressures have had the same effect. Indeed a modern professional and societal ‘hyperactivity’ militates against the involvement of younger adults, particularly when occupied with bringing up families. In the 40’s and 50’s that latter, more youthful cohort incorporated many of the original founders and activists of the Association whilst now the average age of members is, I believe, in excess of 68!

On a UK national basis the Association has even asked itself recently whether it was worth saving. The answer was in the affirmative, but questions remain regarding form and structure. In so far as rampant materialism and militant atheism are even more widespread than in the mid 20th century, the drivers for the formation of the Association have not really gone away. Indeed, their siren songs are now even more persuasive in the wider community. In such a context, I believe the Newman Association remains of significant value to the modern church and if it did not exist it might be necessary to construct something similar.

Its long term survival as a Catholic society will demand prayer and determination. One would hope that this would be matched in ecclesiastical circles by a recognition that a question is not an indicator of disloyalty. The innocent child’s enquiry of ‘why?’ cannot forever be dismissed by ‘because I said so’. The human intellect demands understanding and it should therefore be evident that in the theological/doctrinal domain, satisfactory explanation should be possible in matters which lie outwith Revelation and the Mysteries. We live in an era of widespread abandonment of faith and abundant doubt. If Thomas was not condemned for his doubt then contemporary doubt does not deserve an authoritarian, dismissive response. The Newman Association exists to foster a deeper understanding of the faith through wide-ranging study and debate. It is inevitable that from time to time, it has to enter ‘conflict zones’ and one might ask should it not, like Médecins sans Frontières, deserve a little credit for doing so?

Arthur McLay is secretary to the Glasgow Newman Circle and is a retired NHS consultant pathologist.
In this article, I want to re-visit the Vatican II Constitution on the Liturgy to recall why it decided on a reform of the rites of worship, and (very briefly) to list the various changes which the Council introduced. Then I shall trace the stages that have taken place in the years since the Council in providing an appropriate English version of the Roman Missal. Finally I shall provide some thoughts with respect to what we may expect of the Missal in the years ahead.

Constitution on the Liturgy ‘Sacrosanctum Concilium’ (hence ‘SC’)

The liturgy is ‘the public worship of the Mystical Body of Christ, head and members’ (SC§7).

The Eucharist was ‘instituted by our Saviour at the Last Supper to perpetuate the sacrifice of the Cross until he comes again and entrusted to his spouse, the Church, as a memorial of his death and resurrection, a sacrament of love, a sign of unity, a bond of charity, a paschal banquet and a pledge of future glory’ (SC§47).

The basic principle for a better understanding and celebration of liturgy is participation, full, active and devout (SC§§11, 14, 19, 48 etc.). Therefore general changes were:

• Variety of Ministries (SC§§28, 29)
• Different locations for different parts of each liturgy (SC§128)
• Language used (translation properly approved) (SC§36)
• Inculturation (more permitted by SC than now employed?) (SC§§37-40)

And consequently, specific changes with the following three purposes:

• to simplify and clarify the rites of the liturgy (SC§§34, 50);
• to be developed organically from existing rites (SC§23);
• to be chosen only by the Holy See, bishops’ conferences, bishops (SC§22):-

Changes were made in:

Music; (parts of the Mass as well as hymns) (SC§§112-121)
Scripture; (increased, more varied, better ordered) (SC§51)
The homily; (derived from the sacred text of the liturgy) (SC§52)
General intercessions; (SC§53)
Preparation of the Gifts; (greatly simplified)
Eucharistic prayers; (more; explicit epiclesis; uniform order of parts)
Greeting of peace; (before Holy Communion rather than earlier)
Holy Communion; (by both kinds; consecrated at this Mass) (SC§55)
Dismissal; (sending forth with a mission to evangelise).

Further important truths emerge from reflecting on the Eucharist under the following headings:

• Eschatology – relation with eternal life (throughout, especially at the Communion Rite)
• Communion – ‘Communio’ i.e., a bond of communal unity and love (throughout, especially at the Communion Rite)
• Mandatum – (as on Holy Thursday) to serve others (at Dismissal)
• New and eternal covenant (at Second Consecration and Holy Communion from the chalice)
• Relation of Mass/Eucharist to Last Supper & Calvary/Paschal Mystery
• Silences valuable and important (before and during the celebration)
• Preparation needed, both remote and proximate.

The changes ordered or permitted by SC have in some cases been exceeded (cf. for example SC§36.2) by later official Instructions and Decrees. SC§36.3 & 4 on the use and translation of local languages (especially in regard to the phrase ‘competent local ecclesiastical authority’) has been consistently misread and wrongly restricted.

Translating the Missal: the story from Vatican II until now

The Second Vatican Council assembled each autumn from 1962 to 1965. The first subject to be discussed was the Constitution on the Sacred Liturgy. After consideration both by all the bishops together and (in order to provide advice for the full assembly) by smaller groups aided by theologians and other experts, the Constitution was put to the formal and definitive vote of the Council at the end of the 1963 session. Following a vote of 2147 in favour and 4 against, the document was solemnly promulgated by Pope Paul VI on 4th December, 1963.

Work then commenced on the writing and compilation of the first post-conciliar Missale Romanum. This Latin book was published in April 1970 and was available to those who had the task of producing missals in the various local languages (the ‘vernacular’ missals). In the case of the Roman Missal in English, the work of translating and compiling was entrusted to the International Commission on English in the Liturgy (ICEL).

This important body was the...
result of the wise and perceptive foresight of bishops from English-speaking countries attending the Council in Rome. Anticipating the need that would soon arise, episcopal representatives from ten countries (including Scotland) met in the Venerable English College on October 17, 1963, and on that day established ICEL. Soon the number of bishops’ conferences with full membership of ICEL rose to eleven; fifteen other conferences took associate membership. ICEL was entrusted with the work of making the English translation of the Missal, which, after approval by each Conference, was ‘recognised’ by the Holy See and published in February 1974.

Although that translation was generally reckoned acceptable, ICEL knew that it was not perfect. Consequently, the long and laborious work of preparing a revised edition of the Roman Missal in English began in 1982. The procedure followed was extremely meticulous. The statistics are impressive, not only regarding the number of items which had to be considered (to give just one example, 1324 different presidential prayers) but also the numerous stages to which each item was subjected.

ICEL finished its intensive work on the new translation in 1992 and, although the bishops’ conferences had been kept informed of the translation as it developed through the years, the complete and finished product was sent to the conferences in 1992 for their consideration and definitive vote. All eleven member conferences approved the translation and had done so by 1998/99. Ten did so with near unanimity but one (United States) gave an approval that was just over the necessary two-thirds majority. Now each country had to seek the so-called ‘recognitio’ of Rome.

Eventually, in 2001, the Congregation in Rome produced an official document entitled ‘Fifth Instruction for the Right Implementation of the Constitution on the Sacred Liturgy of the Second Vatican Council’ (often referred to as ‘Liturgiam authenticam’ from the first two words of its Latin version). This protracted document has been widely criticised for its insistence on translation being so exact and word-for-word that the result is stiff, awkward and stilted, producing a liturgy in Latin-English rather than English-English. Inevitably, also, because judged by the criteria of Liturgiam authenticam, the 1998 translation was denied Rome’s recognitio. Not only had the goalposts been moved, but they had been moved only after the game (our translation) had been played!

Following that crisis, ICEL was re-constituted according to the rules imposed by Rome. It produced a translation of the Roman Missal in accordance with the dictates of Liturgiam authenticam; the text was approved by the episcopal conferences and sent for the Roman recognitio. This was granted but only after a new group called Vox Clara, set up by Rome to provide further assurance of conformity with Liturgiam authenticam, had made many changes in the text sent by the episcopal conferences. The resultant translation, though not remitted to the conferences for their information and approval, became mandatory in Advent 2012.

The future

There are some who have welcomed the new Missal translation as having a dignity worthy of the subject and an accuracy, the need for which cannot be gainsaid. Others argue that the art of translation lies not in reproducing each word and every element of syntax, sentence construction and punctuation of the language ex quo but, avoiding mere paraphrase, respects the ‘ethos’ of the ‘receiving’ language. Moreover, since the fundamental reason for the reform of the liturgy is to make it more intelligible to its users, it seems perverse to make the wording less easy for those concerned, clergy as well as laity, to grasp as they read or listen.

Another aspect of the issue concerns the large sums of money that were spent just a few years ago in purchasing missals, both for official purposes and for personal use. Can we justify the cost of purchasing new missals? Yet, surely if the present translation is so deficient, is the matter not so important that we must change despite the inconvenience and expense of doing so?

It would be good to know whether the authorities (Pope Francis, the Congregation for Divine Worship, the bishops’ conferences) have any likelihood of doing anything. There are some hopeful indications for those who would like change.

First, dissatisfaction with the principles of Liturgiam authenticam is not limited to English-speakers. It seems that the German and French bishops regard their revised translations done in accord with Liturgiam authenticam to be so unsuitable that they have decided not to introduce them but, instead, to continue using the existing missals. Then it is reported that Pope Francis has nominated around twenty people who will form a committee charged with the revision (or replacement) of Liturgiam authenticam. The reported members represent a spectrum of views on translation. Many of them are native English-speakers (but not all); many are bishops but there are some priests among them, and two lay persons one of whom is a woman.

It would seem that Pope Francis is aware of the problem and has decided to react. Will the new committee be able to produce an agreed report? How long will that take? More than tweaking is required. The committee will need wisdom, courage, patience and the help of the Holy Spirit. In this epoch of subsidiarity, more powers of choice and decision may be given to bishops’ conferences (as already envisaged in SC§36).

One final thought. Has the time for the 1998 translation, approved by all the English-speaking bishops’ conferences but banned by those responsible for Liturgiam authenticam, now arrived? It would be a great deal easier to resuscitate it than to embark on yet another translation. Is that not the road ahead that merits some serious consideration?

Maurice Taylor was ordained Bishop of Galloway Diocese in 1981. He was a member of ICEL for over ten years and chaired the commission from 1997 to 2002.

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JFK’s finest hour

A Scot living in the USA recalls the life and times of President John F Kennedy on the anniversary of his birth and contrasts his leadership with that of the current president.

President John F. (‘Jack’) Kennedy was born on 29th May, 1917 in Brookline, Massachusetts, a suburb of Boston. The day he was murdered in Dallas, Texas, 22nd November, 1963 I was in my second last year at the Scots College Rome. The college had decamped to the summer villa outside Marino, in the Alban Hills east of Rome, while the new college was being built on the Via Cassia north of the city. I had been involved with bringing a speaker to the college that evening to talk about the Second Vatican Council, then in its second session.

Our speaker, Bishop (later Cardinal) John J. Wright of Pittsburgh, Pennsylvania, was also born in a Boston suburb, Dorchester, and had previously been an auxiliary bishop in Boston. He knew the Kennedys and began his talk with a few words about President Kennedy. In those days of limited communications media, particularly for seminarians, we knew little about President Kennedy other than the fact that he was a Catholic. I can’t recall if we even knew much, or were much affected, by the Cuban missile crisis, and the nuclear standoff between the USA and the Soviet Union, which had taken place the previous year, in October 1962.

I had no idea then that I was destined to spend most of my future life in the USA, and most of that in Florida, where the nuclear missile crisis was experienced as the front line in a potential nuclear war.

The resolution of the Cuban crisis, without a nuclear war, is rightly considered President Kennedy’s, and Soviet Union President Kruschev’s, finest hour. The history of how it happened has been revealed over the course of the intervening years. For me that education began when I had the good fortune, 1970-71, to be in Professor John Ericson’s class on strategic studies at Edinburgh University.

On the 50th anniversary of the crisis, the American foreign policy establishment’s journal, Foreign Affairs, published a commemorative article by the best-known expert on the subject, Professor Graham Allison of Harvard University, The Cuban Missile Crisis at 50: Lessons for U.S. Foreign Policy Today, July/August 2012. One example he addresses, in light of what can be learned from what Kennedy and Kruschev did, is how to deal with North Korea. The Trump administration has already, knowingly or otherwise, followed one element Allison advises, by being more belligerent than previous administrations in the crisis initially. They have still to produce any equivalent of Kennedy’s naval blockade, and it remains to be seen if they can realise an eventual peaceful outcome, as in 1962, where both sides learn to compromise, to their mutual benefit.

The American Catholic Church’s original ‘foreign missions’ congregation of priests, brothers, nuns, and nowadays lay volunteers, Maryknoll, has an excellent book publishing division, Orbis Books. In 2008 they published a book by James W. (‘Jim’) Douglass, JFK and the Unspeakable: why he died and why it matters. Jim Douglass is no lightweight conspiracy theorist, but a serious theologian and respected author of books on Christian peacemaking and nonviolence. His wife and he founded the Catholic Worker house in Memphis, Tennessee. The most respected professor of international law in my time in this country, Richard Falk of Princeton, commends the book, as does Daniel Ellsberg of ‘Pentagon Papers’ fame (by coincidence father of Robert Ellsberg, editor of Orbis Books, and before that a member of the New York Catholic Worker).

Daniel Ellsberg expresses what I believe is a minimum conclusion to take away from it: ‘Douglass presents, brilliantly, an unfamiliar yet thoroughly convincing account of a series of creditable decisions of John F. Kennedy – at odds with his initial Cold War stance – that earned him the secret distrust and hatred of hardliners among the Joint Chiefs of Staff and the CIA. Did this suspicion and rage lead directly to his murder by agents of these institutions, as Douglas concludes? Many readers who are not yet convinced of this “beyond reasonable doubt” by Douglass’s prosecutorial indictment will find themselves, perhaps – like myself – for the first time, compelled to call for an authoritative criminal investigation’.

The book is heavy going, especially the detailed account of the events and players in Dallas on Friday, November 22, 1963. Similar to my response to the Lockerbie Trial, where the report on and evaluation by the international observer appointed by the UN Secretary-General, Dr. Hans Kochler, serves
as the equivalent of Jim Douglass’s book, I find the Warren Commission verdict that Lee Harvey Oswald was the only guilty party ‘unsafe’, at the least. Unfortunately, not much cynicism is required to doubt that the ‘authoritative criminal investigation’ Daniel Ellsberg calls for will take place any time soon. In the meantime the interested reader can learn a lot of facts the Warren Commission either didn’t know or covered up, as well as what an independent and conscientious investigator discovered about the ‘real world’ of American government and the ‘national security state’ during years of research. Jim Douglass has also investigated the other ‘Unspeakables’ - Gandhi, Martin Luther King Jr. and Robert F. Kennedy.

The whistleblower Edward Snowden has demonstrated that the CIA still operates as a law unto itself, as it was in the early 1960’s. Having previously seen the 2014 Oscar-winning documentary Citizenfour, I recently saw on Netflix Oliver Stone’s excellent movie Snowden. Neither film has been shown in this county in the commercial movieplexes. Oliver Stone is another credible source commending Douglass’s book.

The military-industrial complex is bigger and more powerful than ever. President Kennedy learned from the CIA-organised Bay of Pigs invasion fiasco in Cuba, and from the military and CIA shenanigans in the early stages of the Vietnam War, not to trust them again when the missile crisis erupted. He rejected the advice of the head of the Joint Chiefs, General Curtis (‘bombs away’) LeMay, to take the military option right away by bombing and invading Cuba. Jim Douglass describes how Kennedy had backdoor channels to Krushchev during and after the crisis, and both had the same with Pope John XXIII. One of the most interesting revelations is the fact that Kennedy and Krushchev both had to face down the opposition of their own military to their peaceful resolution of the crisis. Kennedy not only agreed to commit the U.S. to no more attempted invasions of Cuba, but also opened a direct background channel with Fidel Castro. Ironically, Castro was later more insightful than most Americans in evaluating Kennedy’s assassination, in retrospect agreeing with the prescience of Thomas Merton regarding what would happen to Kennedy if he was seen as having put into practice the words about promoting peace in his famous 10th June, 1963 commencement address at American University in Washington, DC (the appendix in the book).

The horrible hatred that is the legacy of American slavery caused the Civil War, and was the political background to the ‘unspeakable’ murders of John Kennedy in 1963, and Martin Luther King Jr. and Robert Kennedy in 1968. It continues to haunt this country, and helped to elect Donald Trump. While the three leaders of the 1960’s were in varying degrees by no means perfect in their personal lives, I don’t believe we have seen their like since as American national and international social and political leaders. The great folk song, ‘Has anybody here seen my old friend...’ perfectly states the emotions their memory stirs up in those like me who responded to their message and leadership. I remember, even before I first came to this country in July 1968, being in tears as I saw on television the news of the assassination in Memphis of Martin Luther King, Jr. In each case, the more I came to learn about them, the more I have come to admire them, what they stood for and what they accomplished. Their legacy is still the best guide to what this country and this world needs to do to create a better world, the ‘nonviolent coming of God’ (the title of another book by Jim Douglass I read long ago.)

Michael L. O’Neill is a retired defense attorney who lives in Florida.

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The gig economy

Open House’s treasurer considers the implications of new working patterns on workers’ rights and job security.

The era of lifetime nine to five pensioned jobs is disappearing. In its place, the gig economy, and with it a new vocabulary including solopreneurs, free agents, and portfolio careers – all newly fashioned terms to describe paid labour systems. According to one view of the world, the gig economy is a flexible marketplace for employment; a liberation for workers who can pick and choose the hours that suit them. For employers, it is a regime which offers the flexibility to upscale and downsize more quickly, allowing them to be more nimble-footed in response to the peaks and troughs of the economy. Is this a win-win or just another mechanism designed to subvert workers’ rights?

The term ‘gig economy’ entered the lexicon around the same time as the global financial crisis. It references the nightly, infrequent gigs most semi-professional musicians and performers secure to make their living. Each night somewhere different, each for a fee individually negotiated. In the gig economy instead of being paid to do a job, workers are paid per ‘gig’, delivering food (like Deliveroo) or driving passengers (like Uber).

Fashioning a contractual mechanism this way means that workers in this part of the gig economy are technically, self-employed, and that’s significant – for security, for workplace rights and for taxation. In another part of the gig economy some workers do have a legally recognised employer/employee relationship on zero hours contract with no certainty about how much their weekly wage will be.

UK Government figures show that the number of self-employed people has grown by over 25% in the last decade, currently representing 15% of all those in work. The TUC estimates that 40% of these workers are low paid. As a wise man once said ‘there’s no such things as cheap goods, there’s only cheap labour’.

Traditional employer/employee relationships are taxed more heavily than jobs in the gig economy. To add to that, workers who set themselves as a limited company can often pay even less tax. Less tax means less revenue for the Government. If the growth in self-employment and individual company formation continues on the same trajectory as it has in the past decade, the Office of Budget Responsibility (OBR) estimates that this would cut tax revenues by £3.5bn in 2021. Lest we forget, taxation is how we pay for the social safety net of health, education, and pensions; the dividends of a civilised, fairly taxed society. Consider how far £3.5bn would go in meeting the increasing demand for social care.

While the complaints of worker exploitation, especially concerning those on zero-hours contract have struggled for airtime, it’s the economic impact that has generated recent government attention. Not only do workers in the gig economy pay less tax and national insurance, they are also more likely to be the recipients of in-work welfare benefits like tax credits to top up their earnings. That’s the double whammy: tax revenues fall, yet the bill for the social safety net increases. In effect the taxpayer subsidises the gig economy. You only have to consider the number of families claiming tax credits. The numbers grew steadily through the noughties until legislation changed the qualifying criteria in 2010. Even with those changes around 4.5m UK families are still in receipt of welfare to top up to their wages. The most significant growth in the number of those officially classed as poor are the working poor. The promise that employment is the route out of poverty is only a qualified maybe in the gig economy.

Mathew Taylor, Chief Executive of the RSA and former New Labour strategist, has been asked by the current Government to conduct an independent review into how employment practices and the taxation system need to change in response to changing business models. The review is currently taking public submissions.

Not all gig economy workers are unhappy. Independent, self-employed contractors have long been a fixture in the IT sector moving from one project to another. Freelancers in journalism and the entertainment industry are the norm. The top earners, with specialised skills, choose this form of employment because it suits them, it pays well and in their niche market there’s always another contract to move on to.

At the other end of the scale are those on a zero-hours contract. Again, not all are unhappy. It suits some; students working to pay their way through university, working mothers who only want to work during term time. For the others where the only employment on offer is a zero-hours contract, life is more precarious. They are described as the precariat in this new world.

Two sectors of the economy account for more than half of all zero-hours contracts. The first is accommodation and food, which includes hotels, restaurants and catering at events. The other big user is administrative and support services. That covers a wide range of activities, including cleaning and office support. Both of
these sectors had about half a million such contracts and women and young people are disproportionately represented.

A parallel track to this story of employment insecurity is the diminishing influence of Trades Unions. Unions have found it hard to engage with this working population, the logistics of meeting and recruiting workers is difficult where job turnover is high and the hours are part time.

From the other side of the world comes an encouraging story of what can happen when a union led campaign attracts broad public support. In March 2016 the New Zealand Parliament voted unanimously to abolish zero-hours contracts. A law which started as an old fashioned member recruitment campaign gained momentum and wide public support when it was picked up by a leading TV current affairs programme. Overwhelmed by the scale of the parliamentary victory, Mike Treen, the victorious union leader, had an alternative explanation for its success: ‘It was like we had God sitting on our shoulder helping us out –it just went wild’.

There are signs that here too gig economy workers are fighting back and there have been some recent, significant victories with Court judgements against Uber, courier firms and food delivery firms where those treated as self-employed have successfully argued that they are, for all practical purposes, employees. The classification is important: being classified as a worker/employee brings with it employment rights; the right to paid holidays, the right to sick pay and the right to the national minimum wage. If you are classified as self-employed you are not entitled to any of these. What became clear during these cases was the Court’s view that the legal test for self-employment was not just concerned with how employers choose to label their workers but the reality of what’s happening in practice. Employment Tribunals have shown, some say at last, their preparedness to bear down on unscrupulous employers who issue sham contracts in an attempt to deny legitimate rights.

Next time you have a fast food meal, or a parcel delivered or take a ride in an Uber, have a look at the workers and consider whether our convenience and the money we have saved is at the cost of their right to fair employment.

Florence Boyle is an IT specialist who works in the healthcare industry.

The Epiphany Group

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Catholic schools and attainment in Scotland

In April 2017, the Institute for Public Policy Research (IPPR) Scotland, with the support of the Humanist Society Scotland, published a report entitled Autonomy in the Right Place. School Governance Reform in Scotland. Three Glasgow academics examine the report and the questions it raises.

The IPPR Scotland report is essentially a review of literature and a small-scale empirical study, which is reported in chapter five: Attainment and Governance Structures in Schools in Scotland. The study consists of a statistical analysis between school attainment and the effects of deprivation in secondary schools. The research reveals that ‘low income has a negative effect on overall attainment’ in Scotland and that there is no difference between denominational schools and non-denominational schools in promoting attainment for children and young people from backgrounds of poverty and deprivation.

These findings received a short burst of media attention and elicited critical responses from academics and from representatives of the Catholic Church. This article aims to provide an examination of this research and poses some deeper questions about the aims and purpose of Catholic school education.

In all fairness, the authors of the report rightly point out that there are limitations in their empirical research. The research employs limited data on measures of attainment, uses one particular measure of deprivation and lacks longitudinal scope.

The measurement of attainment is restricted to achieving literacy and numeracy at SCQF level 5 and the attainment of three or more Highers for the years 2014-2016. A more nuanced approach would be to expand the measurement at level 5 to incorporate the qualifications required for some Further Education courses and differentiate the Highers required for different types of University courses, including the more prestigious courses.

The use of free meal registration is a frequently used measure of poverty and deprivation for pupils in research. This measurement allows the researchers to identify individual children who are from backgrounds of poverty and deprivation. Another measurement used by local authorities is the government produced Scottish Index of Multiple Deprivation. This is slightly more problematic because it identifies deprived areas, not individuals. A child or young person may be from a deprived data zone but not be deprived. Conversely, a child or young person may be from a non-deprived zone but be deprived. A combination of these two measurements would provide a more accurate picture of the poverty experienced by young people. Further, it is unclear if the researchers have used free school meal registration from across the years 2014-2016 or have simply used the figures for 2016.

One of the major limitations is that the research in the report, or at least the figures for attainment, is restricted to results in 2014 - 2016. A more longitudinal survey would be more conclusive as this would provide greater accuracy over a longer period of time. Even within the limitations of the research, the findings of the research are not surprising. At best, it can be stated that this report simply confirms the findings of recent research. The finding that low income has an impact on attainment in school has been attested in a number of research projects in Scotland in recent years. The second finding that there is no real difference between attainment in denominational and non-denominational schools, once levels of deprivation have been factored in, is also not surprising. Again, recent research has demonstrated that this is the case in certain parts of the country where there is a high concentration of Catholic secondary schools.

Most tellingly, this research fails to acknowledge that a more sophisticated approach would have investigated both attainment and achievement. This would then examine the impact of low income on all initial positive school leaver destinations: Higher Education; Further Education; Employment and Training. Recent research has demonstrated that there is no necessary connection between low income and an initial positive school leaver destination in both denominational and non-denominational schools.

Perhaps the most interesting aspect of these unsurprising findings is that they received so much media coverage. There have been claims that the support of the Humanist Society Scotland may have influenced the research, claims that have been refuted strenuously by the IPPR. This does raise interesting questions about the position and ‘effectiveness’ of Catholic schools in Scotland.

Catholic schools have full access to all government and local authority educational support in the contemporary Scottish educational system. While retaining a religious distinctiveness, they share in all major curricular initiatives and engage with the range of appropriate Scottish qualifications. They have also fully engaged with some of the very recent Scottish Government initiatives that have aimed to promote attainment in schools: the Scottish Improvement Partnership Programme, the Attainment Challenge and the recent Pupil Equity Fund (PEF). The Attainment Challenge is subject to increased scrutiny in the wake of the disappointing PISA (Programme for International Student Assessment) scores in 2015 that indicated declining levels of literacy and numeracy in Scottish schools.

Catholic schools also participate in initiatives to improve and enhance initial school leaver destinations. While the
focus on attainment and achievement in all Scottish schools is encouraging and very supportive of the children and young people, the effectiveness of all schools, including Catholic schools, cannot be reduced to measurements of attainment and achievement. There are other purposes to schooling that cannot be so easily measured – for example, schooling aims to support young people in fulfilling their potential and promotes cultural capital, health and well-being (including mental health), and spirituality. Catholic schools are rooted within a Christ centred approach to schooling and to formation of the person within a Christian vision of life. This means that Christian values are at the heart of the Catholic school.

The IPPR research is limited and, even when the findings are tentatively accepted, they are neither new nor surprising. It is unhelpful to reduce the discussion about the effectiveness of school education to attainment (and even achievement) and to draw simplistic comparisons between Catholic schools and non-denominational schools. The aims and purposes of schools are complex and multi-faceted and Catholic schools have additional dimensions in their aims and operation. The aims of school education for all children and young people in Scotland are that they have equal opportunities to a nurturing school environment and equal access to high quality learning and teaching. It is not an issue of Catholic schools being ‘better’ or having higher levels of attainment or achievement, or even enhanced cultural capital or health and well-being. It is an issue of Catholic schools being distinctive in being Christ-centred faith communities that share a Christian vision of what it is to be human and also being committed to higher attainment, more sustained school leaver destinations and a better quality of life for all young people in the future.

Stephen McKinney is Professor of Education in the School of Education, University of Glasgow. Stuart T. Hall and Kevin J. Lowden are Senior Researchers in the Robert Owen Centre for Educational Change located in the School of Education, University of Glasgow.

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  Past Chairman, Greater Glasgow Health Board

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The idea for Christian Heritage Dumbarton came from local historian Billy Scobie, who had written a historical novel, Upon This Rock, which was based on events at Dumbarton Castle in the sixteenth century. Billy had the idea of holding ecumenical services at the site of St Patrick's Chapel, situated on the castle rock, which had been used for Christian worship for over 1,000 years until the Reformation.

A meeting was held with Canon Gerard Conroy of St Patrick's Church, Billy Scobie, Church of Scotland elder, and Tim Rhead of the Scottish Episcopal Church. It was decided to hold an ecumenical service at Dumbarton Castle in November 2012 to celebrate St Andrew. Some 60 people came from local churches, and were joined by Archbishop Philip Tartaglia, Episcopal Bishop Gregor Duncan, Rev Ian Miller from the Church of Scotland, the Provost of West Dunbartonshire Council and former MP Lord John McFall. Historic Scotland granted free admission to the Castle. The open-air service to restore Christian worship at this historic site was inspiring and attracted considerable publicity in the local and religious press.

Services were then held to celebrate St Patrick in March, and St Columba in June 2013. The organising group had the vision of involving local schools, so the following year plans were made to supplement the ecumenical services with an activity for local primary schools. Two retired teachers, Veronica Adam and Jo Fazzini, local historian Joan Baird and the ADO to the Keeper of the Castle, George Campbell, joined the group, which now called itself Christian Heritage Dumbarton.

At the same time, Faith in Community Scotland offered to support the project as part of the Scottish Government's anti-sectarian initiative. Education packs were produced connecting St Andrew, St Patrick and St Columba with local themes. A meeting was held with senior teachers from the seven local primary schools to launch the packs, which were greeted with enthusiasm.

The first event took place to celebrate St Columba in June 2014 when over 200 pupils from the seven schools explored the castle with guides provided by local churches, finishing with a short service on the Rock. The Keeper and the M.P. also came, and an actor played St Columba. In December, to celebrate St Andrew, pupils visited five town centre churches led by a piper along the High Street, and in March a quiz on the theme of St Patrick was held at St Patrick's Church Hall.

These activities have been repeated for the past three years and the aim is for every pupil in Dumbarton to have a special and enjoyable experience which gives them pride in their town and an appreciation of the relevance of the Christian faith to their community. They also see the different schools and churches working together and meet older members of the community, who help with activities. The education packs continue to be used in the schools and are available on-line. Kilpatrick Special School now takes part in some events.

Funding from the Scottish Government ceased in 2015. Dumbarton Churches Together gave £200 last year and £750 has been given by a law firm. Recently, Dumbarton Common Good Fund has awarded £1,050, which should enable the work to continue for at least two years. The activities depend on the support of schools, parents and volunteers from the churches. Ecumenical services are now taking place at the castle yearly.

We have been very grateful for support from Historic Scotland, the schools, West Dunbartonshire Council and the churches, who have for many years worked together under the banner of Dumbarton Churches Together. We hope that we are able to continue to hold these events, with God's help, for the foreseeable future.

**Lessons from the past**

A member of a local ecumenical group and regular contributor to Open House describes how an idea for celebrating Christian heritage developed into a school project on tackling sectarianism.
Nonviolence conference competition
Are you aged between 18-25 years old and interested in nonviolence? If so, Justice and Peace Scotland is providing a funded place at the Scottish Nonviolence Conference - ‘Reclaiming Gospel Nonviolence’ – which takes place at St Mary’s Monastery, Kinnoull, Perth from 14-16th July.

The conference will explore the centrality of nonviolence to Christianity. Recent thinking at the Vatican conference in April 2016, and in the 2016 Papal message for the International Day of Peace show signs of a move away from the just war paradigm. The Anglican Communion in its marks of mission vows to challenge violence of every kind and pursue peace and reconciliation. The World Council of Churches recently commended the study and adoption of the principles and practices of active non-violence, as the most legitimate and appropriate means of countering discrimination and oppression and of breaking the cycle of violence.

This conference will look at ways in which Christians and other faith communities embrace nonviolence, and provide space for discussion and planning as to how we can make Gospel nonviolence more of a reality in Scotland.

To enter the competition and win a place at the conference, all you have to do is submit a short presentation on nonviolence. It can be in the form of a video/audio presentation (which should be no more than five minutes in length), or a written presentation (no more than 1200 words). You can email the link to your video/audio presentation or email your written submission to: Office@justiceandpeacescotland.org.uk.

The closing date for competition entries is Friday 12th May 2017. Good luck!

Don’t forget to add your contact details, name, address and a telephone number to your entry. The winner will be informed in the week beginning 15th May 2017.

For more details and examples of the kind of issues you might like to address, see the Justice and Peace Scotland website at: www.justiceandpeacescotland.co.uk

Kairos Week on Iona
Mike Mineter writes:
In 2009 Palestinian Christians issued the Kairos Document with the desire ‘to focus the efforts of all peace-loving peoples in the world, especially our Christian sisters and brothers’ towards genuine peace in the Holy Land.

A ‘Kairos Week’ will be held on Iona from 27th May to 2nd June to explore what has happened since 2009, with leaders of the Kairos movement and recent visitors to the Holy Land. It is a week for exchanging ideas, informing, challenging, inspiring, and equipping for action, listening to stories of creativity and hope, revisiting theologies that justify crimes, and declaring a theology of love and solidarity with the oppressed, for justice and equality among peoples.

This year marks 100 years since the Balfour declaration smoothed the way that led to the Nakba in 1948 when 750,000 Palestinians became refugees and more than 400 villages and towns were occupied or erased as Israel was established. As I write, it is also two weeks since 1500 Palestinian political prisoners began a hunger strike seeking treatment consistent with international law.

The Nakba continues in so many ways. Land is still being taken away from Palestinian use and communities are divided as the Wall is extended. There is also a flowering of resilient and imaginative responses that reach for a better future.

Come to the week on Iona and discuss how we can join with all who seek that better future for everyone in Israel and Palestine.

For details see the Iona Community website, https://iona.org.uk/2017/04/20/iona-kairos-week/


The Epiphany Group
Barbara Buda writes:
Have you ever wondered where to find a spiritual director? Or how to become a trained spiritual accompanier? The Epiphany Group, founded in Scotland in 2000 as an ecumenical network of directors whose practice is rooted in the spirituality of Ignatius of Loyola, is committed to working with people to discover their identity in Christ and to live it more fully in the world and in the faith community that nurtures them.

At the core of Ignatian spirituality is contemplative practice, by which we mean a way of living and being present in our daily life that is prayerful, reflective and discerning; a way of being that draws us to live out our true self in freedom.

As well as one-to-one spiritual direction, Epiphany Group members (currently 76) offer retreats, quiet days and guidance through the Spiritual Exercises of St Ignatius. Courses geared to personal growth, as well as training in spiritual conversation and faith accompaniment, are offered across Scotland and form an important dimension of the group’s ministry.

To find out more, please see: www.epiphanygroup.org.uk.

See also adverts on pages 13 and 24.
LETTERS

The Editor of Open House email: editor@openhousescotland.co.uk

All correspondence, including email, must give full postal address and telephone number.

Calling priests father
Ian Campbell’s discomfort about addressing priests as ‘Father’ was a pleasantly personal contribution to the last issue’s focus on clericalism (Open House April 2017). The comparison with other languages and cultures went beyond his own scholarship and role as convenor of the Scottish Catholic Historical Association. Perhaps he could have given us more on Lowland Scots clergy emerging from the penal years as ‘Mister’ and retaining that title through most of the nineteenth century. It claimed the same kind of respect as that accorded to university graduates while avoiding provocation in an anti-Catholic society.

‘Maighstir’ in Gaelic districts without literacy was even more respectful. In 1680 the French-educated Vincentian John Cahassy reported that the people around his island base in Loch Morar never addressed a priest without kneeling for a blessing. No fatherhood was implied, just high regard for itinerant clergy who travelled to homes with teaching and sacraments and slept under the family thatch. Much later Father Coll MacDonald was the first Highland priest to be addressed as ‘Aithair’. The exceptional title recognised his defence of Knoydart’s evicted people or Tom. This, it seems to me, is an indication of the familiarity and ease between priest and people is to follow the trend with aunts and uncles: no title at all.

Alasdair Roberts, Morar.

Ian Campbell (On not calling priests Father, Open House April) may be pleased to know that in the English College in Rome students, after ordination to the priesthood, acquired the right to be called Mister. This was in honour of the English Martyrs who had ministered in Elizabethan times as plain misters. Robert Burns in 1790 referred to his minister as ‘Father Auld’ but the first priest in St Mary’s Glasgow which opened in 1842 was universally and respectfully known as Mr Forbes.

Willy Slavin, Glasgow.

I can sympathise with Ian Campbell’s point that addressing the priest as ‘Father’ can be seen to perpetuate the divide between clergy and laity. Perhaps the pre-Reformation address of ‘Sir’ was even more divisive. I remember an elderly parishioner many years ago, in addressing the young curate, alternating his address between ‘Father’ and ‘son’!

However, there appears to be a growing trend to address the priest using his Christian name, hence ‘Fr Joe’ or ‘Fr Tom’. Even the priests seem to follow this trend and self-refer as Fr Joe or Tom. This, it seems to me, is an indication of the familiarity and ease which mostly exists in the relationship and could be more easily adopted than introducing the term ‘brother’, egalitarian thought this sounds.

Michael Martin, Glasgow.

Conversations about the future
Thanks to Clare McCarron and Margaret Lynch for sharing their conversation about the future of the church (Open House April). They articulated the frustration many people feel at the way in which the church seems intent on maintaining old patterns of authority and teaching while excluding the contribution lay people could make to a renewed church community.

Their focus on the gifts of women highlights the case for a lay church and their dissatisfaction with the church’s insistence on a male, celibate clergy echoes the point made by Professor Jeanrond in the March edition of Open House – that such a teaching is the product of an outdated patriarchal culture and has no basis in theology. The maintenance of such a culture is a huge barrier to the development of new models of church.

Thanks to Open House for its recent exploration of this topic and for making space for conversations about the future. The excellent contributions made by a variety of people suggest that green shoots of change are emerging in the church in Scotland – despite the determination in some quarters to cling to old models and the challenges involved in developing new ways of being church. As Professor Jeanrond said, we are living in a transition between a dying model of church and an emerging model.

Mary Sweeney, Glasgow.

See article on page 5

Website
Don’t forget to take a look at the Open House website on www.openhousescotland.co.uk. There you will find back copies and extracts from the current edition.

The website is a good way to introduce people to Open House and, we hope, encourage subscriptions.


## BOOKS

### John Knox

**Jane Dawson**, 
*Yale University Press, 2016*

Jane Dawson’s biography of John Knox was published in paperback last year. The author is well-placed to write the book, given her position as John Laing professor of Reformation History at the School of Divinity, Edinburgh University. Her justification for undertaking the project was ‘the discovery of new evidence from the pen of Knox himself’. This consists of the manuscript papers of Knox’s best friend and ministerial colleague, Christopher Goodman. These papers, in the form of letters written by Knox to Goodman, the first new material on Knox since 1875, reveal ‘aspects of his personality only glimpsed before’. The author hopes that her new biography gives the reader ‘the opportunity to follow Knox through his life, to see his many public and private faces and perhaps encounter a few surprises’. How well has she succeeded?

I came to this book with little detailed knowledge of Knox’s life. For Catholics, he is probably seen as the *béte noir* of the reformation in Scotland, the individual who epitomises the success of the reform movement and the demise of the auld kirk. But beyond the figure of the preacher in the Geneva gown denouncing the corruption of the church and its idolatrous beliefs and practices, little is known generally.

For me, the book was a revelation. The author draws heavily on Knox’s own writings, particularly on his ‘History of the Reformation in Scotland’, to provide a personal account of his experiences throughout the various stages of his life. His involvement with the Anglican Church in the reign of Edward the Sixth and the depth of his attachment to his reformed congregation in Berwick and Newcastle are told in some depth. He was so caught up with this congregation that when he was on the point of returning from the Continent after the death of Mary Tudor, he struggled to decide where his priority lay; England with the call from the Border congregation or the call from the Protestant lords in Scotland. The decisive voice in his final decision was probably that of John Calvin, who saw his first responsibility as being to Scotland.

Knox’s time in exile on the Continent is covered in some detail. This includes the troubled period in the German city of Frankfurt, where he was part of a shared ministry. New light is shed on the playing out of events there from the letters of Christopher Goodman. His support for Knox’s stand in a dispute about church government, which resulted in his expulsion from the city, and their subsequent shared ministry in Geneva, cemented a friendship which was to last throughout Knox’s life.

Knox arrived back in Scotland on the eve of the Reformation Parliament, which resulted in the banning of the old form of religion and the establishment of the reformed church. This did not result in wholesale change in church government throughout the kingdom. There were still two parties vying for control, the Lords of the Congregation, who supported reform, and the Regent’s party, which sided with the old form of religion. Knox threw himself into the struggle, acting as chaplain to the Congregation’s army. This was a confused period in Scottish history and a confusing one to follow and keep sight of John Knox in the middle of the action. He did provide his account of the period, but since he regarded his writings as tools of evangelisation, his account is not necessarily historically accurate.

It is very much the public Knox who emerges from the biography. His personal and family life is still largely hidden from view. His relationship with both his wives would seem to have been loving and fulfilling, but this is more an assumption than based on documentary evidence. Both boys of his first marriage moved to England to the care of their grandmother from the ages of nine and seven, and remained in England for the rest of their lives. We have no way of knowing what Knox’s feelings were about this arrangement. For someone who rejoiced in the persona of an Old Testament prophet – Ezechial’s ‘Watchman of the Lord’ – he surprisingly reveals a softer side to his personality. This allowed him to form strong relationships with some of the women in his congregation, relations which lead to his reliance on them for moral, social, pastoral and even financial support. Apart from his letters to Christopher Goodman, most of the letters which provide insight into his personal and pastoral concerns are written to women.

Jane Dawson attempts in her opening pages to present a picture of a happy Knox ‘to challenge the monochrome portrait of the dour Scottish Reformer’. However, the image of Knox on the day of his elder son’s christening in Geneva is a reconstruction, with little in the way of documentary evidence. And this remains a problem in attempting to present an alternative view of Knox. I think he was revered by his contemporaries, perhaps even idolized, because he was so forthright in condemning those who opposed him and his views about the demands made of a covenanted people. This is what his congregations came to hear, as long as they were not the ones being targeted. This is the image of Knox which, perhaps rightly, prevails.

The biography is an exhilarating read though it requires close attention, given the complexity of the events which are covered. It has copious notes of reference as well as suggestions for further reading. I noted that there is no reference to Andrew Laing’s books; writing in the early 1900s, he broke rank, I think, in his criticism of Knox and his lack of historical reliability. I also felt that it would have been helpful to have had a ‘timeline’ to allow easy reference to contemporary events in the wider English and European scene. Despite these points, however, Jane Dawson’s biography is a well-written and captivating account of a fascinating character.

Michael Martin
Ludo and the power of the book

Richard Ingrams, Constable

I remember attending a legal dinner in the late seventies where the two guest speakers were a prominent English judge and the famous TV journalist and personality Ludovic ‘Ludo’ Kennedy.

The judge addressed the diners on the importance of understanding other country’s legal systems. Apartheid was at its height at the time but he chose to talk of what he called the dignity of the all white Springbok rugby players in the face of numerous protests. Kennedy was expected to talk about his justice campaigns but, inflamed by what he had just heard, he lacerated the visiting judge and the judiciary in general.

It did not stop there; after dinner, he joined some of us in the bar and continued his diatribe about judges, their remoteness from everyday life and anxiety to convict and punish the accused, which had given rise to a number of famous miscarriages of justice in which he was involved. He listened patiently however, while we argued that although it was the judge who imposed the final sentence, it was the jury, and only the jury in serious cases, who decided on guilt or innocence. He told us, however, of one judge who in his final directions to the jury said that if they accepted the accused’s version of events then, when they retired, they would find a polar bear awaiting them in the jury room!

Some of his listeners later ended up on the bench themselves, his eloquent warnings still ringing faintly in their ears.

Richard Ingrams, the author of Ludo and the Power of the Book, as a founder and later editor of Private Eye was himself no stranger to the law courts and recounts in detail the most famous miscarriages of justice in which ‘Ludo’ Kennedy campaigned. As the slightly awkward title suggests, Kennedy had written very important books about them all.

After a late wartime naval career and a failed attempt to be elected a Liberal MP, Kennedy became one of the early TV personalities and inquisitors, before going on to his true calling which was the examination of wrongful convictions and their often fatal results. Ingram examines the most renowned of these and the power of Kennedy’s writing in what is an affectionate portrait of someone he liked and admired and who died in 2009.

Perhaps the best known is his account of the events which took place at 10 Rillington Place (also the title of his book) where five women’s bodies were found after the innocent Timothy Evans had been hanged for the murder of one of them, who was his wife. It turned out that John Christie was found to be responsible. Kennedy tirelessly dismantled the case against Evans in his writing and because of it, successfully campaigned against the death penalty. He was not a popular man with the legal establishment, despite having been to Eton and Oxford with many of them and particularly because of his view that ‘It is not difficult to secure the conviction of the innocent’.

Kennedy much later ventured into one of the most sensational American trials in The Airman and the Carpenter and publicly raised doubts about the conviction and execution of a German carpenter named Richard Hauptman for the kidnapping and murder of the baby son of the famous Charles Lindbergh, the first man to fly the Atlantic. Although originally greeted with some interest in the US, Kennedy soon met with a degree of hostility. The Americans were less than happy about this unknown British personality criticising their legal system and challenging the historic conviction of their most hated criminal.

Ingrams is critical about one aspect of the Lindberg campaign. It emerged that Hauptman and his wife were deeply religious. Kennedy was not only a non-believer but later a crusading atheist. This meant that he chose to ignore religion’s powerful influence on the lives of others, an omission which significantly weakened his argument.

The best known Scottish case was the wrongful conviction of Paddy Meechan, a career burglar, for the murder of Rachel Ross in her Ayrshire home in 1969, and his sentence to life imprisonment. Nicholas Fairbairn, his QC, and Joseph Beltrami, his solicitor, persuaded Kennedy to join their long fight to establish his innocence. With his usual dedication and thoroughness he worked with them and finally obtained a pardon. A full account of their campaign is given in A Presumption of Innocence.

I am able to say that the Meechan case personally involved many in the legal and justice world at some stage. When the police went to arrest James Griffiths, another suspect, he responded with a shotgun and wounded one of the unarmed officers. He was William Walker, the husband of my long term personal assistant Jean Walker, who was sitting in my law office when the shocking call came. I went to see him recovering with my young daughter when he held up his uniform and she put her little finger through the bullet hole.

Fairbairn’s junior counsel at the trial was John Smith, later leader of the Labour Party, and the father of one of my present neighbours was the prosecuting counsel, Ewan (later Lord) Stewart QC. There will be many others with similar memories.

Kennedy was married to the beautiful ballerina and actress Norma Shearer (The Red Shoes). I saw her on the stage, very late in her career. She was an important character in The Aspern Papers, but sat centre stage, a black veil over her head, mostly in silence, while all about her engaged in non-stop dialogue. She must have felt it was just like home with Ludo.

Lewis Cameron
FILM

The Innocents (2016)
Director - Anne Fontaine
Stars - Lou de Laâge, Agata Buzek, Agata Kulesza

In 1960 when the Belgian Congo became independent there was an orgy of revenge against the white overseers. Men were killed and women raped. Among the women raped were religious sisters. As far as is known none of them gave birth. How has never been explained. Pope Francis said they took anovulants.

This was not the case in 1945. Nine months after the victorious Red Army poured through Poland on the way to Berlin, the diary of a French doctor revealed that in a remote convent the nuns were raped and several became pregnant. Having been made aware of the existence of this diary the French film director, Anne Fontaine, went to Poland to make a film of the incident.

There is a twofold axis. The first is the tension between the French doctor and the nuns. In the film the doctor becomes a young woman who is a Communist. Her faith in the revolution is pitted against the faith of the nuns in divine providence in the face of Bolshevik horror.

The other axis is within the convent between the Mother Superior and the Novice Mistress (both of them starred in Ida, Open House 243). It takes an effort by the viewer to imagine what might be in the mind of a wartime Polish Mother Superior. Her main emotion is shame. Pregnant nuns will cause scandal. The convent could be closed. She uses her authority to expose the babies by the roadside. One of the mothers throws herself out of a window. In contrast the Novice Mistress is more aware of the ways of the world. She speaks French and confesses to the doctor that she had been in love before joining the convent. Her main concern is that the nuns are enabled to deliver safely. She ensures that an older male doctor, Jewish, is admitted to the cloister.

The nuns are aware of what Communism will do to Poland. The faith of the young doctor in revolution appears naive in comparison. She is nearly raped herself at a Russian road block. The Superior has contracted syphilis and faces a difficult death. The Novice Mistress encourages the nuns to nurse their babies and lets one of them leave. She tells the doctor: faith is 24 hours of doubt and one minute of joy.

The final scene is the solemn profession of new novices. The Novice Mistress takes one of the babies into the group photograph. It is that moment of joy. The rest is doubt about why the innocent are abused. Especially in war when women and children are the hidden casualties.

Norman Barry

MUSIC

Top Floor Taivers: A Delicate Game
TFT Records, TFTR001
www.topfloortaivers.com

On this polished and accomplished debut album, a young, all-female, Glasgow-based quartet performs traditional Scottish and contemporary songs and their own compositions. The album launch took place at Celtic Connections this year in a packed St Andrew’s In The Square.

The band’s line-up comprises singer Claire Hastings (2013’s BBC Radio Scotland Young Traditional Musician of the Year), pianist Tina Jordan Rees (originally from Lancashire and a household name on the Irish Dance...
scene), fiddler Gráinne Brady (originally from County Cavan, Ireland), and harpist Heather Downie. Intelligent craftsmanship infuses the whole album. The False Bride has an evocative, sweetly melancholic piano/fiddle arrangement. Johnny o’ Braidieslee is given a thoughtful interpretation, with the instrumental arrangement conveying the drama rather than the vocal: a boldly different approach from previous renditions by the likes of Planxty or The Corries. Likewise the unusual take on Richard Thompson’s 1952 Vincent Black Lightning, a wistful version as of youth recalled in old age. Campfires is acoustic folk-pop in the tradition of The Corrs, and Princess Rosanna is a contemporary ballad (by Findlay Napier) with close-harmony singing and a Country/Americana touch.

My favourite song here is the late great Leonard Cohen’s Everybody Knows, a song that is even truer now than when Cohen first published it in 1988. The song expresses deep anger at the secular capitalist world’s wealth-worshipping, hedonistic, narcissistic, ‘because I’m worth it’ culture – a culture that is at risk of giving up on social justice and human rights. The rich are getting richer and the poor poorer.

Everybody knows that the dice are loaded
Everybody rolls with their fingers crossed
Everybody knows that the war is over
Everybody knows the good guys lost
Everybody knows the fight was fixed
The poor stay poor, the rich get rich
That’s how it goes
Everybody knows

Everybody knows that the boat is leaking
Everybody knows that the captain lied
Everybody got this broken feeling
Like their father or their dog just died
Everybody talking to their pockets
Everybody wants a box of chocolates
And a long stem rose
Everybody knows

Everybody knows that you love me baby
Everybody knows that you really do
Everybody knows that you’ve been faithful
Ab give or take a night or two
Everybody knows you’ve been discreet
But there were so many people you just had to meet
Without your clothes
And everybody knows

And everybody knows that it’s now or never
Everybody knows that it’s me or you
And everybody knows that you live forever
Ab when you’ve done a line or two
Everybody knows the deal is rotten
Old Black Joe’s still pickin’ cotton
For your ribbons and bows
And everybody knows

And everybody knows that the Plague is coming
Everybody knows that it’s moving fast
Everybody knows that the naked man and woman
Are just a shining artifact of the past
Everybody knows the scene is dead
But there’s gonna be a meter on your bed
That will disclose
What everybody knows

And everybody knows that you’re in trouble
Everybody knows what you’ve been through
From the bloody cross on top of Calvary
To the beach of Malibu
Everybody knows it’s coming apart
Take one last look at this Sacred Heart
Before it blows
And everybody knows

Singer, songwriter, poet and novelist Leonard Cohen died on 7th November last year. He was born in 1934 in an English-speaking part of Montreal, Quebec, into a Canadian Jewish family that observed Orthodox Judaism, an observance that Cohen retained throughout his life. Those familiar with Cohen’s work (Suzanne, Sisters Of Mercy) will know that his writing was influenced by the Catholic imagery and spirituality of the French Canadians among whom he grew up. Cohen had this to say:

‘I’m very fond of Jesus Christ. He may be the most beautiful guy who walked the face of this earth. Any guy who says “Blessed are the poor. Blessed are the meek” has got to be a figure of unparalleled generosity and insight and madness... A man who declared himself to stand among the thieves, the prostitutes and the homeless. His position cannot be comprehended. It is an inhuman generosity. A generosity that would overthrow the world if it was embraced because nothing would weather that compassion. I’m not trying to alter the Jewish view of Jesus Christ. But to me, in spite of what I know about the history of legal Christianity, the figure of the man has touched me.’

(from: Leonard Cohen: In His Own Words by Jim Devlin, published 1998)
Paul Matheson

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Moments in time

We leave the station at Old Kilpatrick and briefly join the Clyde Coastal Way, which has crossed the Clyde over the Erskine Bridge, which dominates the village. We pass a sign announcing that this is the North-west Frontier of the Roman Empire! The coastal path follows the line of the Antonine Wall to the east, while we walk up a private road which climbs up the side of the Kilpatrick Braes; a steep, partially wooded hillside. The lower slopes are grazing land with a few scattered dwellings.

As we climb the hill, we meet a surprising number of walkers and cyclists of all ages heading to or from the Kilpatrick Hills. The view ahead extends down the Clyde past Dumbarton Rock to the distant mountains of Argyll. After crossing several cattle grids, designed to keep deer out of areas of newly planted woodland, we take a path along the side of the hill. The grassy surface is a pleasant change from the hard stones of the main track. The path takes us through an area old woodland; a mixture of oak, ash and elm, some of which are starting to come into leaf. On the banks of a burn, a mass of primroses are in flower on the south-facing slope and a few violets. This a beautiful place.

The path turns and climbs out of the woodland towards an area of rough moorland with outcrops of volcanic rock. We spot a distinctive bird, with a black head, white neck and orange breast: it is a cock stonechat, perched on a gorse bush. Then I see the rapid movement of a lizard diving out of sight in the thick vegetation, a rare sight for me. We pause to admire the extensive view southwards over Paisley and far beyond. In contrast to the busy main track, here is solitude, apart from a lone runner.

After a while, we come to the end of the ridge and descend a steep slope to join the original track which takes us downhill towards Loch Humphrey, a large irregularly-shaped stretch of water cradled by the Kilpatrick Hills, which stretch to the north as far as the eye can see. The hills are mostly bare but the lower slopes have coniferous plantations, most of which have recently been cleared. We turn back, glad to have the biting wind on our backs. As we start to descend the main slope towards Old Kilpatrick, a buzzard glides over the hillside, then shortly afterwards, we see a more agile bird of prey sparring with a crow; it is a peregrine falcon, the master of the skies. We make our way back down the hill, well satisfied with the sights we have seen.

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