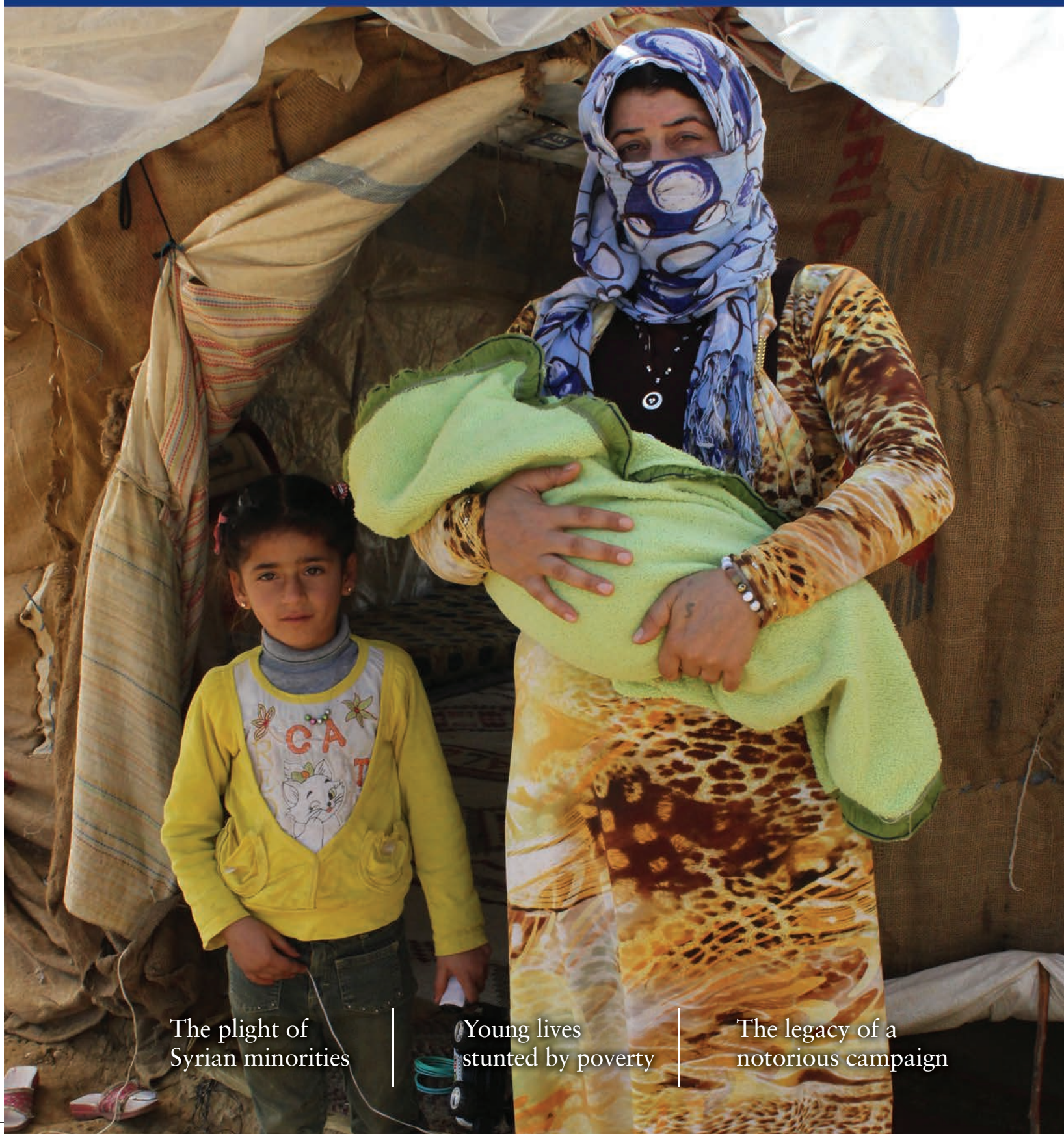


OPEN HOUSE

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The plight of
Syrian minorities

Young lives
stunted by poverty

The legacy of a
notorious campaign

Remember remember

In November the dead are remembered as at no other time of the year. There are early warning signs with a competition to spot the first poppy. The 1st and 2nd, previously All Saints and All Souls, are increasingly being celebrated as *El Dia de Los Muertos*, imported from Mexico. More than at other times people may visit cemeteries to remember older relatives even though more recent ones have been cremated without a physical place of rest.

Yet death itself is being seen differently. No so long ago it was seen as God's will and / or a medical failure. Today, unless it is the result of an accident, it is increasingly seen as natural and expected around 70 or 80, more or less. Although loss is experienced by nearest and dearest and comfort is offered by others the emphasis is on recognising the value of the life that has 'passed'. Talk of another, 'after' life is regarded as fanciful. Catholics will have experienced recently tension, not to say embarrassment, when a funeral Mass is followed by a 'eulogy' where the foibles of the deceased are met with understanding laughter.

October's issue of *The Furrow* carried the eulogy of the funeral Mass for Seamus Heaney. The priest stated that Heaney's life was well known to everyone, including his foibles. As his friend he wanted rather to speak of Heaney's faith in religion, his hope in Jesus Christ and his well-known charity to all. Whether this is what Heaney's other friends expected is a different question.

The new Archbishop of Edinburgh has raised questions about our marriage ritual, wondering whether we might, as in other countries, separate the civil registration from the nuptial blessing. Nuptial blessing does not require a priest or Mass. This might make it easier for deacons or lay celebrants.

In other countries, especially where Catholics are in the majority, there is no question of every single person getting a Funeral Mass. At most the priest will accompany the hearse to the graveyard or crematorium. A public memorial may take place later. Perhaps the time has come, as with marriage, to separate civil and religious aspects. The memorial properly celebrates the life of the one who has died. It is not necessarily linked to the religious obsequies which proclaim the resurrection. This will fit in better with the imminent prospect of lay celebrants (*Open House* November 2012).

Nuptial Mass and Requiem Mass have been important parts of our cultural inheritance. But religion has to survive cultural shifts. People still talk about being in heaven or having a hellish experience. They talk about being left 'in limbo'. A reviewer of Dawkins' biography described the task, no doubt tongue in cheek, as 'purgatory'. We know these are symbolic expressions. Similarly they do not exhaust our belief in eternal life.

In an age when people queue all night for *Grand Theft Auto V* (a Scottish export!) a sense of something beyond ourselves is not easily come by. Yet that is what religion is about. The Judaeo-Christian-Islamic tradition is messianic, hoping for something we cannot attain by our own efforts. Talk about the resurrection of Jesus, and therefore of our own, can sound very facile. The truth is that for Christians the Messiah has already overcome the limits of time and space in the Eucharist. The celebration (sic) of the death and resurrection of Jesus is a truth people may, or may not, appreciate at their times of hatches, matches and dispatches.

A rising tide

The tide of poverty is rising higher, lapping round a High Street near you. Payday lenders are being joined by food banks as people struggle to meet their most basic needs. Those who can, drive to out of town supermarkets on drier land. Even John Major has spoken out in an attempt to retrieve what used to be called compassionate conservatism. With the government's own figures estimating that between one in four and one in five children in the UK are living in poverty, and the cost of fuel likely to drive that number even higher, he is surely right to remind his successor of the consequences of the government's social and economic policies.

Poverty, as Stephen McKinney points out in this edition of *Open House*, is a serious global problem which is both complex and multidimensional. It is estimated that just under half the world's 2.2 billion children live in poverty. But while we struggle to respond to the reality on our doorstep, we have developed systems for responding to unjust global structures which deny people the opportunity to live in dignity. Lorraine Currie's article

on SCIAF's response to the Syrian crisis highlights the key role of the Caritas International network to which SCIAF belongs - the global network of Catholic development agencies which can channel aid to people in need quickly and effectively. But it is not just a question of humanitarian relief in times of disaster. Caritas International also has a longer term focus on advocacy which addresses the causes of poverty, and this is also part of SCIAF's mandate. Poverty, as the church's social teaching has often reminded us, is caused by political and economic decisions. Faith requires us to respond.

A parish without a St Vincent de Paul Society would be a poor parish indeed. But perhaps we need to learn from our experience of responding to global poverty and develop advocacy on poverty at home. The Archdiocese of St Andrews and Edinburgh has produced a practical guide to welfare benefit changes for parishes, to help them offer support to those affected and take up issues of government policy with their local MP. Perhaps *Open House* readers can share their thoughts.

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

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

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Cover photo of Syrian refugees courtesy of SCIAF (Scottish Catholic International Aid Fund)

LORRAINE CURRIE

The plight of minorities in Syria

An international development professional who worked for over 20 years in the Middle East analyses the conflict that has created one of the largest humanitarian crisis in modern history and engulfed an ancient and diverse society whose minority groups are now under threat.

When Libya, Tunisia and Egypt staged uprisings to overthrow dictatorial leaders, the fever caught on in Syria as well. In March 2011, Syrian citizens began a series of peaceful protests against the Bashar al-Assad regime to demand more economic prosperity, political freedom and civil liberties. The government responded with extreme violence, killing civilians and sparking a nationwide uprising and eventually a full-fledged civil war that slowly became radicalised along sectarian lines.

Initially the conflict was divided into two main groups: the ruling minority Alawite sect (11% of the population) - a Shiite Muslim offshoot from which President al-Assad and his most senior political and military allies belong, and the country's Sunni Muslim majority (74% of the population), mostly aligned with the opposition Free Syrian Army (FSA). Over time, the conflict has drawn in other ethnic and religious minorities, including Armenians, the ancient Christian communities, Druze, Palestinians, Kurds and Turkmens (15% of the population). Traditionally, the minority groups supported the al-Assad regime as it was seen as a secular party that protected and granted rights to



Syrian refugees Fanza and Warde. Photo courtesy of SCIAF.

minority groups, leading many Syrians to the conclusion that al-Assad was the best available option.

Nonetheless members of these minorities supported the calls for reform and more political freedoms at the start of the uprising. As the conflict intensified and opposition ranks became more and more dominated by radicalised members of Syria's Sunni majority and jihadist fighters with links to

Al Qaeda, the minority groups, feeling increasingly threatened and under attack, have found themselves stuck in the middle, unsure which side poses the greatest threat. While outraged by the regime's brutal efforts to quash the opposition, many find equally frightening the Islamist rhetoric of many rebels, and their heavy reliance on extremist fighters.

The Syrian crisis is now two and a half years old, and the damage of the conflict seems only to be worsening. The death toll now stands at an estimated 100,000 people. The number of people who have lost their homes or been forced to flee has reached 6.2 million. Around 40,146 civilians have been killed, including 4,000 women and 5,800 children. A further 2.1 million refugees (the majority being women and children) have fled for their lives over the borders into neighboring countries such as Lebanon, Jordan and Turkey, and still more are struggling to survive inside Syria. The local communities in which the refugees stay in neighbouring countries are increasingly overwhelmed by the huge influx of refugees with resulting rising food prices, overburdened medical services and little opportunity of employment. Refugees have also caused tensions to rise in these neighbouring countries, and violence is starting to overflow across the Syrian border. Hence the Syrian conflict has been referred to by many as one of the largest humanitarian crises in modern history.

Although the violence has been destructive across Syria, the minority groups are struggling more than most, especially the Christians who make up about 10 per cent of Syria's 23 million population. Christians have been targeted by the Islamic extremists because of their faith, by the more secular opposition movements who say they are supporting Assad, and by the regime for not being loyal enough. Church leaders in Syria are expressing concern at the huge numbers of

Christians fleeing Syria and are comparing it to Iraq a decade ago, when nearly 700,000 Christians left, out of a total Christian population of 1.4 million, changing the character of the region forever.

Christians are not the only minority group to be targeted. In August 2013, some 30,000 Syrian Kurds fled into Iraq's Kurdistan region because they were being killed by jihadists targeting the minority. As one Syrian church leader said recently 'If we allow the Christians and other minorities to leave the country, then the richly diverse social and religious nature of the society will change and the region will be the poorer for its loss of diversity.'

The church's response

As a result of the deteriorating situation in Syria, Pope Francis has condemned the ongoing violence and called for peace, holding a global day of prayer and fasting on the 7th September 2013. Accordingly, Scotland's Catholic Bishops wrote to every parish in the country asking for a special collection to be taken up in support of the Scottish Catholic International Aid Fund's Syrian appeal. SCIAF is the official overseas agency of the Catholic Church in Scotland, dedicated to ending poverty and working alongside the world's poorest people, whatever their faith. Together with responses from individuals across the country, over £400,000 has been raised so far in support of the appeal.

As a result of the generosity of Scottish people, SCIAF has been able to provide life-saving support and resources where they are needed most in Lebanon and Jordan. SCIAF is helping thousands of Syrian refugees in Lebanon and Jordan and has recently scaled up its response by sending a further £250,000 in aid to support the most vulnerable. The charity's Syrian Refugee Emergency Appeal is helping to provide food, hygiene kits, clothes, blankets, fuel, stoves, temporary shelters, school

fees, uniforms and books for refugee children, and healthcare and trauma counselling for the sick and injured. SCIAF is also helping poor and vulnerable Lebanese and Jordanians who are also coming under pressure with rising food prices, reduced access to healthcare and high unemployment. SCIAF's partners on the ground, Caritas Jordan and Caritas Lebanon, are co-ordinating their emergency response in close co-operation with the UNHCR (United Nations High Commission for Refugees) and other major humanitarian organisations to avoid duplication of effort and to ensure the aid has the greatest possible impact.

The war in Syria shows no signs of ending. The numbers of people caught up in this crisis continues to grow. More and more people are fleeing over the borders into neighbouring countries and find themselves with nothing and in urgent need of assistance. We hope the people of Scotland will continue to reach out to the Syrian people and those in neighbouring countries, keeping them in our thoughts and prayers.

To make a donation to SCIAF's Syrian Refugee Emergency Appeal please visit www.sciaf.org.uk or call 0141 354 5555.

Lorraine Currie is a Scot who has been the Head of International Programmes at SCIAF since May 2010. She worked for over 20 years in the field of international development in the Middle East, including Syria, with the United Nations High Commission for Refugees, non governmental organisations (NGOs) and grassroots church-based organisations. She was responsible for designing and managing emergency and long term development programmes for refugees and poor and marginalised groups.

STEPHEN J MCKINNEY

Young lives stunted by poverty

An education lecturer charts the shocking statistics on poverty among children across the world and highlights some of the stark effects on their health and wellbeing.

Poverty and child poverty are widely recognised as serious global social problems which are complex and multidimensional. This means there are no simple explanations, causes or solutions.

Poverty and child poverty can be measured according to international or national sets of measurements, but this can be problematic. When comparing developed countries with developing countries, the estimation of a daily budget for survival can vary from a few dollars a day per person to around twelve pounds a day in a developed country (though these are quite literally set at subsistence rates).

Poverty and child poverty can be categorised as absolute and relative. Absolute poverty indicates a level of poverty that means people lack some of the basic needs required for human existence. Relative poverty is defined according to the living standards within a particular national context. Some of the key international debates are focused on issues such as poverty lines or thresholds; the impact of intergenerational poverty and the 'low-pay no-pay' cycle. The difficulty with poverty lines or thresholds is that they are often low so many people who are above the threshold also struggle to manage the limited resources that are available to them. Intergenerational poverty, a contested concept, suggests that poverty is 'passed' from one generation to another. The low-pay, no-pay cycle refers to those people trapped in a

cycle of low paid employment and unemployment.

For the purposes of this short article, it may be useful to simply state that poverty and child poverty can be understood in terms of a lack of resource (commonly financial resources) to meet an essential material need, or a number of needs, such as food, health care, fuel, clothing and housing. In some parts of the world the effects of poverty are stark. Insufficient food or an inadequate diet leads to under nutrition for children and can result in distressing levels of stunting (40% in Sub-Saharan Africa and 39% in South Asia), underweight (33% in South

Recent statistics reveal that approximately one billion children across the world live in poverty - this is just under half of the total population of children of 2.2 billion.

Asia) and wasting (16% in South Asia). It is also important to note that there is a misplaced perception, especially in developed countries, that poverty is experienced primarily by people who are unemployed or who draw welfare benefits. A growing number of people are working but live in poverty.

The United Nations Convention of the Rights of Child (1989) defines children as those who are less than 18 years old (unless a different age is legally specified in a particular context). Child poverty is a global problem and is increasing. Recent statistics reveal that approximately one billion children across the world live in poverty - just under half of the total population of children of 2.2 billion. Children are dependents and, therefore, their circumstances are closely linked to the socio-economic circumstances of their families or households. It can be overlooked that child poverty is often very closely connected to women's poverty. The extent of women's poverty can be masked by measuring the poverty of households, rather than individuals; income in households may not be equally distributed and women may be economically dependent. Many women continue to carry the primary responsibility for the care of children and it is often the woman who has to manage the effects of poverty, including making decisions about the allocation of limited resources.

Women are also more likely to attempt to protect the children from any external stigma related to poverty.

Globally, we can identify three groups of vulnerable children who can suffer from severe effects of poverty. These are: children engaged in work; 'invisible' children and disabled children. Unicef (The United Nations Children's Fund) reports that of the

2.2 billion children in the world, there are 215 million children under the age of 18 who are working (the vast majority in developing countries). This is not necessarily exploitation in sweatshops or other forms of coercive and hazardous labour that can verge on forms of contemporary child slavery. Many of the children may be assisting the family or augmenting family income, such as working on family farms or some form of family trade; but these activities, nevertheless, will be interfering with their school education and will affect their educational progress and future prospects.

The term 'invisible children' can be used to describe a wide variety of children: those who live in temporary accommodation, children who are part of a family that is living illegally, children who are unaccompanied refugees or who are living on the streets. Unesco (The UN Educational, Scientific and Cultural Organisation) claims that there are 150 million street children today and identifies three different types: those forced to work on the streets to generate income; those who live on the streets by day but return to some form of home in the evening and those who have no other place to live. These children are at serious risk from abuse, illness, violence, and, in some cases, the risks will lead to death. These children will also have very little access, or no access, to school education.

There are 150 million disabled children throughout the world - four out of five of these children live in developing countries and they often face barriers in accessing school education. Wazakili et al. (2011) comment that 30% of street children have some form of disability and current figures indicate that 90% of children with disabilities who live in low-income countries are not attending school. In the UK four out

of ten disabled children live in poverty.

It may be useful to conclude with an examination of levels of child poverty in the UK. Estimates vary but they range from between 2.3 million to 3.6 million children (UK Department for Work and Pensions, 2013). In other words, between one in five and one in four children currently live in poverty in the UK. According to Barnardo's calculations, around a third of the children living in poverty in the UK are living in what they have termed 'severe' poverty. Severe poverty is similar to absolute poverty and entails people having to make choices between essential needs such as food or heating.

All this makes for bleak reading. But it reflects the daily experience of children throughout the world.

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NEWMAN TALK

The legacy of a notorious campaign

Historian and author Tom Devine explores the events of a complex and controversial period in Scottish history to unravel their significance for today's society.

Professor Tom Devine addressed a packed audience in the Glasgow Newman Association's new venue in the Ogilvie Centre in Rose St for the first talk of the new session. His topic was the nature, causes and legacy of the Church of Scotland's campaign against Irish Catholics in the 1920s and 30s, and he drew on important and intriguing source material that had not been intended be read outside the circle of those involved. It included papers from the Home Office, police and intelligence services; Church of Scotland papers in New College, Edinburgh; and private papers of some of the main actors. In addition there was 'the dog that didn't bark in the night' - the absence of a response to the campaign from the Catholic hierarchy.

The nature of the campaign was made clear in the notorious 1923 report of the Church of Scotland's Church and Nation committee *On the menace of the Irish race to our Scottish nationality*. It was, Professor Devine pointed out, a racial, not an anti-Catholic crusade. Its target was not Catholics of Scottish descent or Irish Protestant Ulster Scots. It argued for the end of Irish Catholic immigration; those in hospital, prison or living off the poor law were to be deported. The message went to highest authority in the land, to the Secretary of State for Scotland and the Cabinet in London. Records show that serious consideration was given to overtures from the Kirk between 1923 and 1927.

It was in no sense a uniform attack by the Church of Scotland: the decision was taken by just a few votes thanks to the influence of Dr John White of the Barony Church, convenor of the Church and Nation Committee.

The campaign was, Professor Devine said, a conundrum that could not have been anticipated before or during the Great War when relationships between Irish immigrants and the Scottish people were improving. Before 1914 the Kirk was increasingly interested in Christian socialism and criticised bad housing and unemployment. The Catholic hierarchy blessed the conflict as a just war and the *Scottish Catholic Observer* supported it. The role of immigrants was recognised by the (then) *Glasgow Herald* and the *Scotsman*.

Since 1872, attendance at school had been compulsory in Scotland and the Catholic Church ran its own schools. By the 1918 Education Act it was argued that they should be brought into the public school system to avoid the creation of a pariah class that was less than adequate for the labour market. Section 18 of the 1918 Act was generous: priests were allowed free access to the schools, the church had a say in the faith and morals of the teachers, and faith was important. No other country, said Professor Devine, showed such generosity to an immigrant class. Yet what was to follow in the 1920s was very different.

The first reason for the campaign against Irish Catholics was political.

Bolshevism was on the march, perceived as a threat to church and faith. The Irish Free State was emerging and the Irish could be seen as foreigners. The extent to which Scotland was engaged in IRA activities was exaggerated but there was a sense of threat - Ireland was not just trying to leave the empire, but had tried to stab Britain in the back in 1916. The Church of Scotland moved to the right between 1920 and 1922, concerned at the threat from bolshevism and communism. There were tanks in George Square in 1919. When the franchise was extended to all men, 10 out of 15 MPs in the first post war election were Labour. Those of Irish descent had helped vote them in.

The attack on the Irish was based on a kind of scientific racism that saw Anglo Saxon Germanic people as superior with Gaels near the bottom of the pile. Scotland was a centre of excellence for racist thought and many intellectuals led a movement based on American sociology and anthropology which held that the ascendant race could be destroyed by an inadequate race coming in.

There is no evidence from earlier years of the Church of Scotland leading a campaign against the Irish. People like Thomas Chalmers had promoted Catholic emancipation. Evidence shows that men who survived the war lost belief in churches and there was a loss of contact with the working classes. But the Catholic Church and its church halls, many of

them built in the 1890s, were important places where Catholic boys and girls would meet. Roman Catholicism was on the march; outdoor processions were rampant, and a church with a whole range of activities was a church within a state. It closed ranks against mixed marriages, looked after the poor via the St Vincent de Paul Society and ran football teams and sodalities. From the 1860s it had become attached to the cause of Irish nationalism. It could be seen not as integrated, but alien.

Social and economic factors played a part. From 1919-21 shipbuilding collapsed. The sheer loss of life between 1914 and 1918 was considerable and many of the officer classes who died were sons of the manse. With emigration and a falling population between 1921 and 1931 there was a sense that Scots were a dying race. The impact of war, the economic crisis and emigration combined to create a situation where 'the other' became a target.

The crusade failed, but the legacy of the campaign, argued Professor Devine, lives on. The government of the day, concerned about the reaction of other countries such as the USA, did not accede to the demands of those who wanted the Irish repatriated. Ireland was still a dominion. A brief period of attacks on Catholics during the 1930s, most notably the anti-Catholic riots at the Eucharistic Congress in Edinburgh in 1935, horrified many ministers and elders.

When the campaign for repatriation failed its emphasis shifted to denying employment to Irish Catholics. From 1931, the question of what school you went to became the norm in job interviews. And today Scotland is the only country where Irish people settled that has an anti-sectarian policy. Is sectarianism a reality or a perception? The latter, argued professor Devine; our sectarianism came late - it was experienced in the US in the 1850s and US descendants of Irish immigrants reached economic parity by 1900. In Scotland it was not until 2000. With its campaign the Kirk had

inaugurated a period of discrimination in the labour market that was only abandoned between the 1960s and 1980s, and can still be seen in indices of mortality, low income and health.

Professor Devine pointed out that the Church of Scotland apologised in 2003 but the Scottish nation has not apologised for the impact discrimination had on life chances, illness and mortality. Although the effect is wearing away now, there are people still alive who have suffered. The absence of full acknowledgement and transparency, he argued, produces among some Catholics a sense of

victimhood which is based not on evidence but on rhetoric.

What dynamic would independence introduce? Catholics were deeply suspicious of nationalism in the 1960s, he said, but recent data suggests they are more likely to vote for independence or more devolution. The old enemy of the 1920s has been replaced by abrasive secularism.

Professor Tom Devine is Senior Research Professor in History and Director of the Scottish Centre of Diaspora Studies, University of Edinburgh.

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NOEL DONNELLY

Jesus the evangelist

A scripture scholar draws four pen portraits of Jesus the evangelist as the Year of Faith draws to a close and the focus shifts to evangelisation.

Each gospel gives us a portrait of Jesus, his mission and teaching. The four portraits are presented differently in style, length, and emphasis. Each spoke to the time of the writer and is shaped to the needs of the author's own circumstances and that of his community. But they all have a common thread and purpose - the proclamation of the good news of Jesus Christ by Jesus Christ.

Jesus the preacher

Mark's portrait is full of humanity: it tells us that Jesus is 'the carpenter' (6:3). He even tells us about Jesus' emotions: Jesus was moved with 'compassion' (6:34) (literally 'his guts were heaving' when he touched the leper (1.41); he 'sighed' (7:34; 8:12) (literally 'he snorted like a horse'); he 'was amazed' at the unbelief of his own townsfolk (6:6); he 'looked' upon the rich young man and 'loved him' (10:21).

Mark also adds vivid details that the other gospel writers leave out. For example, he describes Jesus' tenderness as he took the little children 'in his arms and blessed them, laying his hands upon them' (10:16). On another occasion Mark describes Jesus' weariness as he was 'asleep on a cushion' in the stern of the boat while the apostles feared for their lives in the stormy sea (4:38). And yet this very human Jesus was quite blunt, you might say 'tactless' in his evangelising.

To begin with, his first words in proclaiming the Good News of the kingdom urged people to 'change your mind!' Many of our translations of the Greek μετανοείτε in Mark 1:15 come out

as 'Repent!' which many Christians see as being sorry for sins. Jesus is much more radical. He means 'Change the way you think! Change your attitude!' No wonder the religious specialists of his day, who were already quite confident in their religious status, 'set out to destroy him' (3.6). Even his family 'went to seize him, for they were saying, "He is mad!"' (3:21).

The 'churchy' people of his own village synagogue rejected him: 'Who does he think he is? We know his mother and brothers and sisters!' (62-4) Jesus' frustration is clear as he protests, 'A prophet is despised only in his own country, among his own relations and in his own house' (6:4).

Jesus' frustration continues as he recognizes his failure to evangelise the religious laity, especially the scripture scholars (Scribes) and lay leaders (Pharisees) around him: 'Keep your eyes open; look out for the yeast of the Pharisees' (8:15).

Even his disciples are blind. They reject the idea of a suffering Messiah, proclaimed three times by Jesus. Peter, the rock, is a stumbling block: 'Get behind me, Satan! You are thinking not as God thinks, but as human beings do.' (8:33 NJB) The writer neatly provides 'book-ends' to this blindness of his disciples with two 'blind men' stories (8.22 and 10.46).

The 'failure' of Jesus with his disciples continues into the final days. In Gethsemane 'they all deserted him and ran away' (Mark 14:50). Even the women failed him. 'The women ran away from the tomb because they were frightened out of their wits; and they said nothing to anyone, for they were

afraid' (16:8).

It is only after the Cross and Jesus' cry of dereliction ('My God, my God WHY?') that God breaks through the darkness: the Temple veil of separation is torn open and the Roman Centurion proclaims, 'Truly this man was God's Son!' (15:39).

As an Evangelist of God's Good News, Jesus in Mark experiences rejection and, in spite of his frustration, has to go through the darkness in unwavering trust in God. Mark is writing for a community in which Peter and Paul had been executed. Many followers were terrified into giving up their faith in public. It was easier to sit at home and do nothing rather than go through the darkness of sneers and rejection by their contemporaries.

Jesus the teacher

The Gospel of Matthew gives us a different emphasis on *Jesus the Evangelist*. This community (probably in Antioch) needs clear teaching. The model teacher for the Jewish roots of Matthew's community is Moses. His ancient teaching tradition had been solemnly codified in the five books of The Law. Matthew seizes on this model as a means of training his catechists for the 80's. He will present Jesus the Evangelist in five blocks of learning, working from the known, Moses, to the less known, Jesus. Each block will contain a 'sermon' of teaching by Jesus and a compendium of actions of their new Moses, the Great Rabbi or Teacher, Jesus.

The writer's first block of teaching (3:1 - 7:28) is on The New Law (with the

'Sermon on the Mount' and an account of Jesus' ministry in Galilee).

He then moves on to a 'book' on discipleship (with what is called the Apostolic Sermon and a collection of ten miracles of power and love 8:1 - 11:1).

Book Three centres on The Kingdom (with a collection of seven parables of the kingdom and an account of the opposition of the Pharisees 11:2 - 13:53).

The writer's last two books are on The Church Community (13:54 - 19:1) and The Final Judgement (19:2 - 26:1).

Clearly the writer of Matthew wanted his own evangelisers to be *systematically* trained to be good teachers like the model Teacher and Evangelist, Jesus.

Jesus the evangeliser of the world

Luke sets his Gospel and his second volume Acts in a world context (Lk 1.1-3, Acts 1.1-8). It is interesting to note that Luke uses materials from at least four different sources to mould into his overall portrait of Jesus in his Gospel. And yet he does not smooth out differences in the spirituality of each community but stays true to his sources, seeing Jesus as greater than any one of these. We might see Luke as a bridge-builder.

The traditional devout piety of the Infancy Narratives and the severe fearful attitude to God in the source of Collected Sayings are in contrast to the freedom and humour of the source recalling Jesus' dealings with women in his ministry of evangelisation. Be that as it may, Luke shows Jesus as the evangelist to all sorts of people: the hated heretical Samaritans, the foreign Gentiles, the sick, the poor and the socially despised... and especially to women.

Only in Luke does Jesus go around with a group of women who supported him from their personal means (8.1-3). Does the 'Martha, Martha' rebuke indicate Jesus' serious acceptance of the education of women? (10.38) Stories like Jesus healing the crippled woman on the Sabbath (13.10), his admiration of the feisty woman challenging the unjust judge (18.2) and several other instances all seem to come from a tradition

preserved by a group of women whom Luke met in his travels. *Jesus the Evangelist* was important to them since they were of great significance to him in his mission.

The overall portrait of Jesus the Evangelist in Luke is one of *universal* compassion ... beyond the confines of denominations, class or gender.

Jesus the evangelist with the personal touch

In John's Gospel the writer spends much more time on quite lengthy encounters of Jesus with individual characters: Nathanael, Nicodemus, the Woman at the Well, the wily Man Born Blind, and Martha and Mary. All are examples of *Jesus the Evangelist* taking time for outreach in dialogue. These are real characters: the sceptic, the 'know-all', the seemingly immoral heretic, the shrewd beggar as well as family friends. The emphasis is always on personal encounter.

This deepening in relationship leads to profound revelation: Jesus is gradually

more appreciated (in word and action) as King of Israel, Messiah, Light of the World, the Resurrection and the Life. We can note that it is Martha, in contrast to Peter in the other Gospels, who is the one who proclaims, 'You are the Christ, the Son of God, the one who was to come into this world.' (11:27)

Our challenge?

In summary, as today's evangelists in our Year of Evangelisation do we need to go through the darkness of rejection (as in Mark); become better informed of our faith (as in Matthew); reach out 'to the other side' (as in Luke); and become more personally engaged (as in John) with all who need to grow in the Light of Faith?

Dr Noel Donnelly is a musician and scripture scholar who works as Consultant in Adult Faith Development in the Archdiocese of Glasgow.

Bible quotations are from the New Jerusalem Bible.



A series of reflections to end the Year of Faith 2012 ~ 13

Tues 12th November: PUTTING FAITH INTO PRACTICE

Julie Clague

Julie Clague is a lecturer in Catholic Theology in the department of Theology and Religious Studies at the University of Glasgow. She is a member of CAFOD's theology reference group and its HIV/AIDS advisory group.

*She co-edited **Moral Theology in the 21st century.** (Continuum, 2008)*

Tues 19th November: WHERE TO NOW? THE NEW EVANGELISATION AND BEYOND

Fr Willie McFadden

Fr McFadden studied Fundamental Theology with Rino Fisichella the Archbishop who now heads the Pontifical Council for the New Evangelisation. He is currently parish priest in Kircudbright.

The Immaculate Conception Hall, 2049 Maryhill Road. G20 0AA.
Ample parking. Adjacent to Maryhill train station.
Sessions 7.30 - 9.00 p.m. (Including refreshments & discussion) ALL WELCOME



WILLIE MCFADDEN

Daily prayer in the life of Jesus

A theologian and parish priest asks where we find prayer in the Old Testament and outlines patterns of Jewish prayer from which Jesus drew his daily strength.

The Old Testament is made up of four different kinds of books: legal, historical, doctrinal and prophetic. These are divided into three groups: the Law, the Prophets and the Writings. In each of these we find examples of prayer.

The *Catechism of the Catholic Church* recognises that prayer can only be understood in the context of the covenant, the bond of friendship between God and humanity. Covenant is one of the key categories of the Old Testament.

Already the act of creation expresses a covenant between God and creation. But even more important is the covenant which God makes with his people on Sinai. God longs for Israel and wishes to be in communion with her. Israel never ceases to marvel at the sheer gratuitousness of God's offer of friendship, and prayer in the Old Testament is Israel's way of expressing this. The history of Israel is the history of a people's continual rejection of God's offer of friendship. This leads God to promise a new covenant. According to this promise God will be so close to his own people that he will place his own spirit within them (Ezek 36:26). So all prayer in the Old Testament must be viewed through the lens of the covenant.

Glorifying and *praise* constitute a major element in Old Testament prayer and the expression of *thanks* is a distinct prayer form. Israel expresses its thanks in the form of thank-offerings (Amos 4:5; Jer 17:26) and psalms of thanksgiving (Ps 48; Ps 66).

Thanksgiving is the highest form of honour paid to God.

Supplication is a form of prayer.

Collective supplication seeks to bring God's notice to the needs of his people and the afflictions they suffer, and to implore God to deliver them (Ps 44; Ez 9:5ff; Neh 9:5ff; Dan 9:4ff).

Individual supplication is chiefly concerned with material requirements such as prosperity, riches, length of life, blessing of offspring, deliverance from enemies or illness. Occasionally more spiritual benefits are sought, such as wisdom, forgiveness of sins, preservation from error, the happiness of union with God (1 Kings 3:7; Ps 25; Sir 51:13).

Gestures of prayer are noteworthy: to cast oneself down (Gen 18:2); to fall on one's knees (2 Chron 7:3); standing upright ((I Sam i:26); stretching out (Is 1:15); raising the hands (Ps 28:2).

Old Testament prayer is directed exclusively and directly to God. Such an attitude is based on God's absolute faithfulness to the covenant.

Throughout the Old Testament the petitioner has unshakable trust in 'his God', 'his rock', 'his refuge', 'his stronghold', 'his shield'. The omnipotence of God is emphasised as a strong motive for trust.

Daily prayer in the life of Jesus

Jesus came from a people who knew how to pray. In Judaism, especially in Palestine, prayer remained unshaken in its position in the religious life of

the people. A fixed pattern for prayer was a discipline observed from early youth.

The recital of the *Shema* starts and ends the day. 'Hear, O Israel, the Lord our God is one Lord.' To this is added the divine commandment:

And you shall love the Lord your God with all your heart and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children and shall talk of them when you sit in your house and when you walk by the way, and when you lie down, and when you rise (Deut 6:4-7).

This was the basic creed throughout the Jewish world at the time of Jesus. It is probably from the last words of this command that the custom of beginning and ending each day with the confession of the one God derives. 'At its beginning and when the hour of sleep approaches, it is fitting to remember in gratitude before God the gifts which he gave after the deliverance from Egypt' (Josephus, in the Jewish Antiquities).

The custom of reciting this creed in the morning between dawn and sunrise, and in the evening after sunset, was observed by all men and boys from their twelfth birthday onwards. Women, children and slaves were free from the obligation as their time was not at their own disposal. To recite the *Shema* twice a day was considered the minimum of religious practice; evading this custom meant

separating oneself from the religious community.

Alongside the *Shema* was the custom of praying three times a day. In the Book of Daniel, we read that Daniel had windows in his upper room which opened in the direction of Jerusalem and he used to kneel down three times a day to pray and praise God - in the morning, afternoon and evening. The afternoon hour began at 3pm when the daily sacrifice was offered in the Temple. So while crowds gathered in the Holy City to be present at the offering of the afternoon sacrifice, people outside Jerusalem united in prayer with them. The prayer of the three hours was called the Tephilla, a hymn consisting of a string of benedictions, usually 18, to which the person praying would add his or her private petitions. It was said by women, children and slaves.

The hours of prayer, together with the *Shema* and the benedictions said before and after meals formed the framework for an education and practice in prayer. We can conclude with all probability that no day in the life of Jesus passed without the three times of prayer. From this we sense something of the source from which he drew his strength.

The weekly Sabbath

The Sabbath is held sacred by reason of its connection with the Covenant God. Its observance carries with it an assurance of salvation (Is 58:13) and its violation, for which the law requires the death penalty (Ex 31:14), brings down exclusion from the community of salvation and divine punishment on the people as a whole (Neh 13:17).

Feasts and Festivals

The beginning of April marks the birth of spring lambs. Roast lamb is eaten with unleavened bread from the early corn. Since the Exodus from Egypt took place during the festival, *Passover* became the most important

ceremony of the year, marking national deliverance. In Ex 12-13, the Passover ritual refers to the sacrifice that took place at night, and it tells the story of the exodus. The sacrifice which the Israelites wished to celebrate before their departure (Ex5:1) became a memorial service of the protection and salvation of Israel.

Pentecost (Shevout) celebrates the grain harvest 50 days after Passover towards the end of May, and the receiving of the law by Moses at Mount Sinai. It also marks the ripening of the first fruits, including the seven species mentioned in the bible: wheat, barley, grapes, figs, pomegranates, olives and dates.

Tabernacles (Sukkot) is a commemoration of the Exodus from Egypt (c 13th century BC) and a time to give thanks for the bountiful harvest. It marks the end of the fruit harvest at the beginning of October. Tabernacles (tents) were erected outdoors to recall the harvest and the Exodus journey through the desert.

Purim is mentioned only in the Book of Esther, and is another celebration of deliverance, this time from slavery in Persia. It is kept at the beginning of March, in a carnival atmosphere.

Atonement (Yom Kippur) is a solemn celebration of penance and reconciliation which takes place in mid-October. Those who are estranged from God by sin are 'made one' with God. It is a day set aside to 'afflict the soul', to atone for the sins of the past year. Yom Kippur atones for sins between the person and God. To atone for sins against another person, you must right the wrongs you committed against them if possible, and all must be done by Yom Kippur.

Rosh Hashanah, which means 'the beginning of the year', has themes of preparation for divine judgement and prayer for a fruitful year. There are prayers of repentance, blessings and psalms.

Hannukkah (Dedication) in December commemorates the rededication of the Jerusalem Temple after its desecration in Maccabee times. It is a feast of lights.

The attitude of later Judaism towards non-Jews was uncompromisingly severe. It was determined by their abhorrence of idolatry and the oppression which they had undergone at the hands of foreign nations, and by their fear of the increasing prevalence of mixed marriages.

In their eyes the Gentiles were godless, rejected by God and worthless in God's eyes. This was reflected in popular eschatology: the Messiah would deliver the Jewish people from foreign domination and establish a glorious kingdom. There would be a day of vengeance, especially on Rome, and the final destruction of the Gentiles.

Jesus removes the idea of vengeance from eschatological expectation. He declared a distinction between Israel and the nations of the world in the divine plan of redemption: Israel is the people of the Covenant. But he detaches the nationalistic idea of revenge from the hope of redemption. When Jesus quotes Isaiah 61 in the temple, he omits Isaiah's reference to 'the day of vengeance'. The Messianic age of which Jesus speaks promises not vengeance but tender mercy for the poor.

WillieMcFadden is a parish priest in the Diocese of Galloway and a former rector of Scotus College, where he taught fundamental and systematic theology. This article is based on a talk given in St Peter's, Partick, on Prayer in the Old Testament, part of a programme of adult education for the end of the Year of Faith.

DANNY FRIEL

A call to holiness

An Edinburgh parishioner shares some of the insights gained from working through the documents of Vatican II with the help of American teacher and writer Bill Huebsch.

‘It’s too soon to say!’ Was Zhou en Lai commenting on the success of the French Revolution or was something lost in translation? It’s unimportant. What matters is that a time interval helps our understanding of events.

The Second Vatican Council took place around 50 years ago and has been hugely influential in the formation of Catholics since. For a number of reasons this is an ideal time to reflect on the Council. That time gap is vital to our understanding. We still have access to the living memories of participants, many of whom kept detailed journals, and of those who knew the pre Conciliar church. And now Pope Francis, in describing the Council as ‘a beautiful work of the Holy Spirit’ challenges us by asking if after this time ‘have we done everything the Holy Spirit was asking us to do during the Council?’

Over the past nine months parishioners in the south east Edinburgh cluster parishes have been processing the Council’s documents through the very accessible medium of Bill Huebsch’s *Vatican II in Plain English*. During our journey, valuable ecumenical input was given by Dr Ian Fraser of the Iona Community, who had attended the Council.

Then in late September Bill Huebsch arrived from Minnesota to lead around 100 cluster parishioners on the next stage of the journey. We started by looking at the historical context of the Council. We heard how the Church’s response to the Enlightenment had been to turn in on itself, with a papal centred Church where authority was all with

the pope and Roman Curia. By the time of Vatican II anti-modernism still held sway.

When Pope John XXIII announced the Council on 25th January 1959 it came as a surprise to many, not least to the Pontiff himself.

Our soul was illumined by a great idea which we felt in that instant and received with indescribable trust in the Divine Master. A word solemn and binding rose to our lips: A Council

were the words he used to announce it.

We learned of the influence of Cardinal Ottaviani in the preparation stages and how immediately prior to the Council in a radio interview he indicated that the Council would be one of ‘Condemnation’. Ottaviani singularly failed to read where John intended to take the Church.

The Council opened on 11th October, 1962. John set out his vision, in a spirit of complete optimism, despite the tension and depression in the world at large as the Cuban Missile Crisis was breaking. Despite this he gently rebuked the conservatives as ‘prophets of doom’ stating that ‘Divine providence is leading us to a new order of human relations.’

He made clear the role of the Council. The work was to focus on how ‘to better articulate the doctrine of the church for this age’. He also stated his desire for greater unity among Catholics, among Christians and thirdly a unity ‘in esteem and respect for those who follow non-Christian religions’.

The Council was conducted over four sessions lasting from October to

December in each year from 1962 to 1965. It produced four Great Constitutions, nine Decrees and three Declarations. Seventy-four topics were gathered for the agenda from a three year long consultation process. The Bishops lived in community and much of the development came about through their working together in the evenings and in the Vatican coffee bars where informal conversations took place.

A key moment in how the Council would unfold happened two days after Pope John’s opening address. Cardinal Lienert proposed a motion that the Council adjourn to allow the national groups time to consider who they wished to see elected to the 160 posts open in the ten commissions that would steer debate. The motion was overwhelmingly approved and a significant blow was struck in favour of reform. The conservatives had hoped that the curia-backed representatives would dominate these commissions.

The next move in favour of reform was again dramatic. Cardinal Ottaviani introduced the schema on the Church. This was very much based on the status quo. Cardinal Suenens stated that as the first Vatican Council had been the council of the papacy, let this be the council of Christ, Light of Nations. In a pivotal address he proposed that the document be in two parts: one, dealing with the Church as the Mystical Body, and the other dealing with the Church’s mission in the world. Cardinal Montini (soon to be elected Pope Paul) supported this and *Lumen Gentium* became possible.

Pope John died in June 1963, in the

time between the first and second sessions. Pope Paul immediately announced that the Council would continue and formed a steering committee which was progressive in its makeup and included Suenens. In addition he made his own the legacy of John and made clear his desire to update the curia, using John's own word *aggiornamento*.

From this point the documents became more rooted in Scripture. *People of God* replaced references to *subjects*. *Holiness* became the central theme running through the Council.

Holiness is not a word many Catholics would associate with themselves. This *universal call to holiness* was an invitation to become participants rather than spectators; each one consecrated through Baptism as member of a holy priesthood. The ministerial priesthood

is a part of rather than apart from the priesthood of the baptised. Its particular role and function - to serve, support, lead and govern.

In a couple of sessions we will have completed our study of the Council Documents. Our agenda now is, 'How do we put the teaching of Vatican II into practice as a lived reality in our faith communities?' This would enable us pick up on the words of Pope Francis.

If we accept that the core teaching of the Council is that every single baptised member of the church must take responsibility for bringing the Kingdom to life then we must accept that we are each called to holiness. Nothing less will do. We have been graced to have had a man among us who helped us understand how to become holy in the ordinary events of our lives by sharing

his own journey. Holiness is the art of self-giving love, and this is our link to Christ's paschal mystery.

So where will this journey take us? Once again to quote Zhou en Lai, 'it's too soon to say'. But the spirit of the Council called us to priesthood and that's a call to action. Let's leave Pope Francis to deal with the curia; there's so much we can get on with in our own parishes.

If you would like to share fully in our sessions with Bill you will soon be able to access them on our website at www.southedinburghrc.org.uk and there are some great resources available from Bill at <http://pastoralplanning.com>

Danny Friel is a parishioner in St. Catherine's, Gracemount, Edinburgh.

What is the role of lay people in the governance of the Catholic Church? What can be learned from other traditions? And how should we prepare for parishes without priests?

Join us at the Open House conference to discuss

The role of lay people in church governance

With canon lawyer Dr Helen Costigane SHCJ, Professor David Jasper and Very Rev Sheilagh Kesting.

Premier Inn, 80 Ballater St. Glasgow G5 0TW

Saturday 16th November 2013

11am - 4pm

Tickets costing £10, including lunch, can be obtained from the editor at 66 Cardross Rd, Dumbarton G82 4JQ.

Cheques should be made out to Open House.

ANTHONY KRAMER

Authentic leadership

Authentic leadership builds up churches and communities. It is itself an expression of gospel. Its key quality is that of service. Drawing on the experience of the ecumenical communities of L'Arche across the world, the author sees parallels between their vision of leadership and what people long to see in the universal church.

One of the most attractive features of Pope Francis is his attitude to his episcopal authority. He evidently carries his personal mission as Bishop of Rome in the service of something greater, an invitation of God towards all people of goodwill.

It can take a lifetime to move from seeing a role as an end in itself, to living it as a sign of servant leadership. Society today understands this, but tends to get stuck in the West in scepticism about the true motives of any leader, beyond their own PR or the aggrandisement of their organisation, in-group or nation.

Jesus understood it too. It led to constant struggle with the opinion formers in his society, even in his own community. He guided Simon through the delicate passage. Maybe it began with Peter celebrating his recognition as rock, a foundation above the others: for professing a sincere faith in the identity of the one he looked up to.

It led through his hearing Martha profess that same faith outwith the tomb of her brother; and seeing a special bond of intimacy grow between Jesus and another disciple. It passed through his own failure and betrayal, not matched by some of the others. And it came to a final meeting on the shore, face-to-face this time, and with a humbler

affirmation of love ahead of credal belief.

These words cost Simon Peter far more than those at Caesarea. For the line is a fine one between saying something for the approval of a valued other, and living it out of love for the sake of a universal mission: *feed my sheep*.

Those with clerical authority today - or lay responsibilities - are called to

In setting out that vision of authority, the Church could learn from positive experiences of international ecclesial movements, as well as its own current strengths and weaknesses in Episcopal, Curial or local practices.

make the passage too. It means a move from a zealous pursuit of the good, to leadership as service. But how are leaders formed to discern it in themselves, and in those they appoint to positions in Rome or locally...

For this vision of authority is

expressed neither in top-down management by people based in Rome directing local bishops' practice - nor in a *laissez-faire* attitude that foregoes unity.

In setting out that vision of authority, the Church could learn from positive experiences of international ecclesial movements, as well as its own current strengths and weaknesses in Episcopal, Curial or local practices.

My present role is one of leadership in L'Arche in Scotland. Communities like L'Arche span continents, are diverse, and yet united by a common identity and core mission, centred around revealing the gifts of people with learning disabilities through shared lives in community. They too respect an international leader and team as the guarantors of unity. And they require of their local and international leaders a commitment to seven values of authority in their relationships with each other, and with those they serve.

The first value is *servant leadership*: my authority is in service of a mandate from Jesus, not a means to recognition and self-esteem.

I am *accountable* for every decision I make or omit, and for the process used to make it.

Subsidiarity is valued: decisions are made closest to people affected by the outcomes.

Partnership is practised - no key decision is solely the result of the views of leaders who are full-time, when governance including lay volunteer expertise should shape it.

People who are not, and never will be leaders are involved and consulted in decisions.

Different outcomes, and processes that reflect different local cultures, may still serve a greater unity - so leaders must discern between the two extremes of local declarations of independence, or copying any Roman or Curial restorationism - and true *inculturation*.

And lastly, all decisions must serve to build international *solidarity* - and not hoard resources from being shared.

All seven values are necessary in people and structures - no single one is sufficient. Only the group as a whole can discern and overcome the shortfall of every individual in living this vision - through their support, challenge and forgiveness. Just as Simon's reconciliation was fulfilled in part through the other six overhearing his lakeside conversation with Jesus.

No wonder the Spirit is needed, promised, and given from the cross, to challenge communities and churches to live this invitation to a covenant love: '*son, here is your mother*'.

And the best sign of living this invitation? A person, or a leader's

attitude to weakness and vulnerability in themselves and others. This shows the passage made from an assumption that 'you will always have "the poor" with you', to welcoming each one by name.

Anthony Kramers has been part of L'Arche Edinburgh with Marguerite and family since 1992, and currently works as a Regional Leader, visiting several of the ten L'Arche communities around the UK. Edinburgh's fourth house is opening shortly, supported by fundraising done locally by the Fr David Gemmell Living Memorial Fund.

Do you have news or views for Open House?

The deadline for letters and contributions for the December edition is Friday 29th November.

Open House Christmas

Why not give an Open House subscription to a friend this Christmas with our special offer of five editions for just £10?

Send your friend's name and address together with a cheque for £10, made out to Open House, to Mary Cullen, 66 Cardross Rd, Dumbarton G82 4JQ.

NOTEBOOK

Celebrating St Andrew

Glasgow Churches Together will celebrate ecumenical Vespers in St Andrew's Cathedral, Glasgow, on Friday 29th November at 7pm. The preacher will be Fr David Wallace and choral and instrumental music will be provided by St Mungo Singers and St Mungo Music.

The following day, St Andrew's Day, Queen's Park Baptist Church in Glasgow will welcome people from all over Scotland to a day of prayer.

Beginning on 1st November, a pilot internet radio station will be available throughout the month. The brainchild of Mgr Gerry Fitzpatrick, Director of Music in the Archdiocese of Glasgow, Radio Alba will start each day with morning prayer and school morning prayer, followed by reflections and celebrations. It aims to promote richer prayer lives, focus on many of the good things that are happening in Scotland, encourage new music and provide an opportunity for it to be heard more widely. Tune into radioalba.org christian.

Referendum reflection

To help people prepare for next year's referendum on the future of Scotland, ACTS (Action of Churches Together in Scotland) has produced Scripture based group reflection materials, *Values for Scotland?* They will be available for free download from the ACTS website: www.acts-scotland.org.

The aim is to inform, deepen and widen discussion and debate around the referendum and encourage people to exercise their democratic rights and responsibilities by coming out to vote. Each session ends with the same two questions: 'What will you personally take away from this session?' and 'Who will you talk to about what we have reflected on?'

Values for Scotland? offers materials for four sessions. Each one is based on one of the four virtues inscribed on the Scottish Mace: Justice, Wisdom, Compassion and Integrity. The Scripture passages are taken from the lectionary readings for Advent (Year A) although the sessions are intended for use at any point in the coming year.

The format is simple and familiar

with a few open questions and time for personal and group reflection. The resource includes notes for facilitators and suggested prayers and worship materials.

The four Scripture passages are taken from four different translations and include one from the book of Wisdom which, as part of the 'Apocrypha', may be unfamiliar to some traditions.

ACTS is grateful to the Local Churches Together groups in Bishopbriggs, Murrayfield and Newington and to the Chaplains group who prepared the first draft of the materials.

The pope and the rabbi

There have been many books written about Cardinal Jorge Bergoglio since he became Pope but he has written only one, when he was Archbishop of Buenos Aires, with Rabbi Abraham Skorka. Their friendship has recently been celebrated with Rabbi Skorka visiting the Pope in Rome.

They have shared meals and discussed what more they can do together to promote dialogue and peace in the world. One plan is to travel together to Israel/Palestine next year. Both the Israeli and Palestinian authorities have invited Pope Francis, and the Ecumenical Patriarch of Constantinople, Bartholomew 1, wants the Pope to celebrate the 50th anniversary of the historic meeting of his predecessor, Athenagoras, with Paul VI in Jerusalem. The Vatican has announced that this visit will take place in March 2014.

Forgiveness and love

A Church of Scotland minister who lost his mother and other close relatives in a suicide attack on a church in Pakistan in September has said he forgives the killers, despite his immense pain and loss. The Rev Aftab Gohar is now back at Abbotsgrange Church in Grangemouth.

Mr Gohar stressed that most Muslims have been respectful and kindly in the 130 years of the Christian church's existence in Pakistan - and displayed those same qualities after the tragedy. He said that the majority of Muslims helped, taking victims to

hospital, helping to prepare graves or prepare food for the injured as well as for the friends and relatives caring for them. The idea that all Muslims hate Christians, he said, is simply not true.

The saltire and the cross

A five day conference on church, state and national identity will take place from January 13th-17th in Crieff next year. Organised by the Scottish Church Theology Society, it will include a political view from First Minister Alex Salmond, a Catholic view of church-state relations from Archbishop Mario Conti, and theological views from Dr Doug Gay and Professor Will Storrar. Professor Ted Cowan will provide a general historical overview and Dr Alison Elliott will chair a panel on the way ahead for church and state in Scotland.

John Dominic Crossan

John Dominic Crossan, the theologian and former Catholic priest, is taking the theme *The Challenge of Christmas and the Meaning of Easter* at a conference organised by Free to Believe, an ecumenical group, at Swanwick, Derbyshire, from 27th to 29th March 2014.

Crossan's work has focused on the historical Jesus and the application of postmodern hermeneutical approaches to the Bible. His conference talks will include: The Challenge of Parabolic Overtures; The Christmas Stories of Matthew and of Luke; The Execution of Jesus in Mark; The Resurrection of Jesus in Paul. Cost £165 or £190. Further information about the conference and the organisation on the website <http://www.freetobelieve.org.uk/conferences2.html>

Open House Conference

Thanks to all those who have bought tickets for the conference on church governance on 16th November. At the time of going to press there were still a few tickets left - so still time to join the discussion on lay involvement in church governance. To book, see the advert on page 14.

LETTERS

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

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

Music in the liturgy

As a retired liturgical musician, I read with great interest Paul Livingston's article 'A Vision Betrayed?' (*Open House*, October). He asks whether the liturgical vision of Vatican II has been betrayed and argues that a return to Gregorian chant and Renaissance polyphony is what is needed. In fact such a proposal looks very much like that 'exaggerated zeal for antiquity' which he says Pius XII warned against.

He is surely right to focus on the Council's call for active participation but is too young to have experienced what happened to liturgical music in English-speaking countries in the five decades since 1964. For decades there was a diet of Fr Trotman, Gregory Murray, *Credo III* and *Missa de Angelis*. Today most parishes rely on what Livingston and I would call 'ditties'. They avoid singing the *Kyrie*, *Gloria in Excelsis Deo*, *Sanctus* and *Agnus Dei* either in English or not. The Responsorial Psalm is frequently said rather than sung, often by the same person who does the first and second readings. Contrary to the rubrics, the Alleluia is often said rather than sung. Most parishes could easily manage the English plainsong versicles and responses, collects, *Sursum Corda*, and Consecration Acclamation.

What Livingston fails to acknowledge in his article is the remarkable liturgical music repertoire in English now available from musicians like Bernadette Farrell (her 'Christ be our Light' went down very well at Douai Abbey last month), Paul Inwood ('This is the wood of the cross' for Good Friday is outstanding), Christopher Walker (for example his 'Veni, sancte spiritus'), Tony Barr ('Like the dear that years for running

streams' for Holy Saturday Vigil is memorable), Ernest Sands (his congregational English version of the *In paradisum* is unsurpassed in my view) or Stephen Dean (e.g. 'Taste and see that the Lord is good'). There is a wealth of good modern material available in the USA too. There are also some good Anglican hymns and metrical psalms, texts and tunes, as well as outstanding modern hymns by the nuns of Stanbrook and the Jesuit James Quinn. There are also lots of good simple responsorial settings for cantor and congregation of Introids and other liturgical texts.

Paul Livingston is a professional musician with the highest of standards. Good pastoral liturgical musicians recognise the need to provide musical fare for parishes that encourages congregational participation without abandoning aesthetics, good theology and liturgical principles. Ditties and guitars do not guarantee success in my view any more than Gregorian chant in Latin, Greek (*Kyrie*) and Hebrew (Alleluia) or Renaissance polyphony sung by the few for the silent many.

The main failure in my view is the appalling ignorance of most parochial clergy and their reluctance to make use of lay expertise. If *Musica Sacra Scotland* is able to provide the formation and means to make the informed choices that are needed, the Church will be well served. To propose Gregorian chant or Renaissance polyphony is unrealistic.

Simon Bryden-Brook
LONDON

As a liturgical musician, I read with great interest Paul Livingston's article in October's *Open House*. Readers may be interested to share my experience of liturgical music here in Rio, where I spend half of each year.

I am constantly amazed at the

fervency and enthusiasm of my fellow Catholics in liturgies in parish churches, in particular via the medium of music. Liturgical music is provided at nearly every Eucharist. It is generally led by a group of two or three generally young people, sometimes only one person, at an electronic keyboard or guitar. With few exceptions the nature of the musical idiom is as far from my personal preference as is possible to state. I find it frequently sentimental, harmonically meretricious and repetitive, and would never dream of listening to it, given the choice.

However I am obliged to concede that it is a hugely effective idiom, suited to its culture and a generator of high levels of participation among congregations. I myself remain involved and moved by the sharing in this music I am offered here in Rio - despite my instinctive aesthetic dislike of all its elements.

There is a church here where the music is entirely in accord with my personal musical preferences, i.e. Gregorian chant and Renaissance polyphony. This is the church of Sao Bento, the oldest Benedictine community in Brazil. The abbey church is striking, with a remarkable complete scheme of baroque decoration in its interior. Here the monks sing the offices and Eucharists extremely competently, and sizeable congregations sit in the nave. Participation in the music from these congregations is zero, and no attempt whatsoever seems to be made to encourage any by the monks.

Very soon after my arrival in this country I took the decision not to attend liturgies with the Benedictines - where my emotional and aesthetic preferences are undoubtedly catered for - and celebrate with the people of God at my local parish church.

Mr Livingston will lament the state of liturgical music in Brazil: organs are largely unused; choirs are barely existent, and the most vulgar of melodic/harmonic idioms predominate in most liturgies. Archbishop Tempesta of Rio may share his views I suspect. But he is also acutely aware of the massive threat posed by the evangelicals here, to whom Catholics have been defecting in large numbers, and has clearly taken the pragmatic decision to allow popular preference and taste to dictate the tone of liturgical style, rather than seek to impose any other *de haut en bas*.

Martin Heal
Rio de Janeiro

Open letter to Paul Livingston

Paul, I read your article in *Open House* with a mixture of emotions. I was in admiration of your extensive knowledge of the whole subject of liturgical music and the breadth of the sources you quoted. I share much of your enthusiasm for Gregorian chant and polyphony; I spent eleven years in seminary in the late 50s and 60s and as a choir member, plainchant was a weekly, and at major liturgical seasons, an almost daily activity. Our Italian choirmaster also introduced us to the challenging but enjoyable world of four part polyphonic masses.

Vatican II brought major changes and a sudden profusion of 'new' music, not all of it memorable, but it was a new experience for composers and for me the best of it was scripture based and was accessible to congregations. In the years I worked at SCIAF I travelled to East Africa and Central and Southern America and was thrilled to be part of masses where whole congregations participated joyfully, where mass was in local languages, the music played on indigenous instruments. I cannot agree then with your assertion that Gregorian chant and polyphony are the apex of Catholic music; the participation I witnessed was certainly not formulaic or vacuous but active and conscious. Are you suggesting

God is worshipped more by Gregorian chant than by an African mass, or for that matter by the Mass of St Anne by James MacMillan, or the psalms of Mgr Gerry Fitzpatrick, or Dr Noel Donnelly?

I also feel that your view that Scots Catholics are deserting the Church because of poor liturgical practice and that young people across Europe are looking for 'worthily -celebrated' Tridentine masses is only part of the story. You will know that all churches are facing the same problem. I find it interesting that the churches where you will find most young people and young families are the evangelical and pentecostal churches where music is taken seriously and participation strong, but these churches also ask a lot more of their members in terms of outreach to the unchurched and in their active social outreach to the poor and marginalised they build strong church based communities.

Having been involved in providing music in parishes with my wife for more than 25 years I would challenge your assertion that 'diocesan agencies', (do you mean Glasgow?) have pursued a policy of 'cynical obscurantism' and that their efforts at encouraging participation are 'vacuous and rather precious formalism'.

I was delighted that you chose to refer to Pope Francis. He places people at the heart of what he does and how he approaches them, and where necessary is not bound by rules of liturgy or 'good practice', but simply in a spirit of love.

Finally, I am sure you would agree that liturgy in the broadest sense is at the service of the Gospel. When Jesus was asked by the Samaritan woman where she should worship, Samaria or the Temple in Jerusalem, his answer was the time would come when we would worship God in spirit and truth. As you say, neither 'arbitrary proscription nor hectoring insistence', nor, may I add personal sniping, will help us achieve that goal.

Dermot Lamb
Glasgow

Referendum debate

Duncan MacLaren's article urging Scots to vote for independence (*Open House* September) had the effect of reinforcing my inclination to vote no. His article started with references to Clydebank. He wrote that the Heath government closed John Brown's shipyard. There is no hint that this was a shipyard with no orders and that, as a result of decades of under investment and the end of travel by ocean liner, it had no realistic future. Next he describes Clydebank as 'sectarian wracked.' Anyone who knows Clydebank will know that this is as inaccurate as it is offensive.

Sadly, his article does not improve. We are told that Scots 'in their DNA believe in a communitarian society', the proof of this being their preference for public education. It is difficult to reconcile Scotland's communitarianism with the chasm that exists between the most and least prosperous areas in the country. Often, these are separated only by a road. In education, the leader of the EIS (Educational Institute of Scotland), Larry Flanagan, said that the gap between achievements in different schools was 'shameful'.

Next, there is a denunciation of UKIP. Alex Bell, previously a policy adviser to Alex Salmond, recently summarised this approach; a tedious parade of 'caring Scots versus heartless Tories.'

Plainly, there is a case for an independent Scotland. Duncan MacLaren's vision of a future Scotland repels rather than attracts.

John Scott
Edinburgh

Do you have a view on any *Open House* articles? Send us a letter by 27th October for the November edition.

LIVING SPIRIT



During my stay in the Abbey I saw and experienced how many men, with very different backgrounds and characters, can live together in peace. They can do so not because of mutual attraction toward each other, but because of the common attraction toward God. Besides communion with the brethren, I also discovered communion with the saints. In the past the saints had very much moved to the background of my consciousness. Without saints you settle for less inspiring people and quickly follow the ways of others who, for a while seem exciting, but who are not able to offer everlasting support. I am happy to have been able to restore my relationship with many great saintly men and women in history who, by their lives and works, can be real counsellors to me.

*Henri Nouwen spent seven months at the Trappistine Abbey of Genesee, in upstate New York. He wrote about this experience in his book, *The Genesee Diary*, Doubleday, NY, 1976*

The Feast of All Saints is on 1st November.

But our citizenship is in heaven, and from it we also await a Saviour, the Lord Jesus. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself.

Phillipians 3:20-21

One thing I ask of the Lord,
this I seek,
to dwell in the house of the Lord
all the days of my life,
That I may gaze on the loveliness of the Lord
and contemplate his temple.

Ps. 27:4 (New American Bible)

The Feast of All Souls is on 2nd November.

Margaret was a complex character with a love of rich dresses and jewellery; her insistence on this led the courtiers, it is said, to a major new influx of continental merchants to the Scottish scene. On the other hand, she was deeply pious, making herself available to ordinary people with their problems; and showing her concern for the vast numbers of poor people in Scotland by caring for some of them with her own hands every day. This was balanced by quiet times of prayer in the little cave hidden beneath a pedestrian precinct in present-day Dunfermline, and in St Margaret's chapel at Edinburgh Castle. The ferry at Queensferry - which was only outdated by the Forth Road Bridge - was also named after her for ensuring that the poor people on pilgrimage to St Andrew's could cross without charge.

*From Andrew Monaghan, *God's People? One hundred and ten characters in the story of Scottish religion*. St Andrew Press, 1991.*

The Feast of St Margaret of Scotland is on 16th November.

BOOKS

Divided Scotland: Ethnic Friction and Christian Crisis

Tom Gallagher

Argyll Publishing, 2013. £15.99

Sometimes we get the impression, from the Catholic press and elsewhere, that only after James MacMillan's 1999 Edinburgh Festival speech did Scottish Catholics come out of hiding. Emboldened by that speech, it is implied, we came blinking into the light, clutching our



rosaries and our Celtic season tickets, and - in the cliché - 'raised our heads above the parapet'.

Tom Gallagher knows the reality was different. In *Divided Scotland* - partly based, as he acknowledges, on materials from his 1987 book *Glasgow: the Uneasy Peace* - he gives a useful outline of the history of what he calls 'nearly two hundred years of sectarianism', from 19th century Irish immigration to the present. The book is, in part, the story of a Catholic community that has never been merely a gathering of victims.

Strong political feelings, albeit largely focused on Ireland, were already 'evident in the West of Scotland immigrant communities at the start of the 1870s'. In addition, Catholics had the commitment and organisation to have members - priests and lay - elected in numbers to school boards. Prior to World War I it was the socialist movement that provided a forum 'where a feeling of common humanity posed a strong challenge to sectarian identities', and here too the Catholic contribution was significant, with the great John Wheatley forming in 1906 the Catholic Socialist Society.

Gallagher points out that many priests coming from Ireland 'were inherently conservative in their social outlook' and Wheatley had to debate the compatibility of Catholicism and socialism with his 'religious detractors' in the columns of the *Glasgow Observer*. The socially-conscious John Maguire, Archbishop of Glasgow, refused to condemn Wheatley. This, as an observer has noted, 'is the only instance in Europe of a Catholic socialist movement emerging from within Catholic ranks and not being condemned but, in fact, tacitly accepted

by the ecclesiastical authorities.' The wisdom of this acceptance was borne out after World War I when the Labour Party supported Catholic Schools - 'Rome on the Rates', in the eyes of critics - and welcomed Catholics to its ranks during a period when officers of the Orange Order sat on the Scottish Council of the Tory Party.

The relatively comfortable relationship between the Labour Party and the Church persisted, despite difficulties, into Thomas Winning's time as Archbishop of Glasgow. Winning was a man of strong views, clearly stated, on many subjects. I remember that, when his spokesman said that the Archbishop didn't know enough about the matter to comment on General Pinochet's arrest in London, Fr John Fitzsimmons wrote to the *Herald* saying that 'a similar modesty on a number of issues would be welcome'.

There's general agreement that Winning, particularly in the Blair years, came to look favourably on the SNP - traditionally distrusted by Catholics - especially as Alex Salmond publicly praised Catholic schools while some in Labour circles were urging their abolition. Winning 'led the campaign to retain Section 28' but, after that campaign failed, he branded the Scottish Parliament 'an utter failure'. Had he lived longer, he would have seen the election of an SNP government Gallagher describes as 'partial towards social engineering'.

Divided Scotland is an interesting addition to the books on 'Whither Scotland?' Gallagher is certainly right to stress the importance of Catholic schools and to point to 'the durability of sectarianism' and the current contribution to it of aggressive and often irrational secularism. Some of his other judgements are more debatable, though. He is surprisingly kind to the Orange Order and positively idiosyncratic in his view of how others connected with Scottish football have responded to Rangers' troubles. He might also have examined more critically the overheated and ultimately ineffectual statements on social issues coming from 'Catholic spokesmen'.

It's disappointing, too, that he names without further evidence an arts administrator as an example of those who 'prefer to play down their ethnic identity' because the man's *Who's Who* entry doesn't mention his Catholic secondary school. And - worse - he writes of four Labour members of the House of Lords that: 'It is not unreasonable to suspect that their

elevation, at least in part, arose because of their willingness [as MPs] to acquiesce (through silence), in the sidelining of traditional working-class perspectives on a range of social issues'. If Gallagher has evidence to show that these men sought, or were awarded, peerages in return for acting against their consciences, he should quote it. But, of course, the use of 'not unreasonable to suspect' is a way of imputing blame without producing evidence. We need open discussion but we don't need this kind of thing.

The book suffers from a number of typographical and other errors, my favourite of which is the award of the title 'Monsignor' to Fr John Fitzsimmons. If he and Cardinal Winning meet in Heaven, that should have them both laughing.

Dan Baird

To Move the World: J.F.K.'s Quest for Peace

Jeffrey D. Sachs

The Bodley Head,
249 pp

When John F. Kennedy gained the Presidency of the United States he was possessed by one overriding conviction: that peace with the Soviet Union was not only desirable but necessary and, above all, possible. Eisenhower, his predecessor, had tried to achieve détente with the Soviets without much success. Kennedy was determined to make a fresh start and began by initiating a frank back-channel correspondence with Khrushchev, one that produced more than one hundred letters by the time of Kennedy's assassination, and proved to be an effective instrument in promoting mutual understanding and trust between the two.

Things did not start well. In Kennedy's first year in office there was the Bay of Pigs fiasco, a humiliation for the United States and its new young president, followed by a grim summit in Vienna between Kennedy and Khrushchev, who at one point threatened war over West Berlin. After this, in August 1961 the Berlin wall went up stemming for a time the rate of defection of East Berliners and Germans to the West. Surprisingly, Kennedy was not too worried by this, feeling that it stabilised a potentially volatile situation. He was sensitive to the fact that Germany was at the heart of Russia's paranoia, Khrushchev's greatest fear being potential German aggression against the Soviet Union, a point the author claims that Eisenhower never fully grasped or acted upon.

But then, buoyed up by what he perceived as a series of foreign policy successes, the brash Khrushchev over-played his hand; he secretly

began to place nuclear weapon installations in Cuba. When American intelligence discovered what was going on, the balloon went up - for Kennedy and his administration this was a *casus belli*. The sophistication of Kennedy's handling of this stand-off between the US and the Soviet Union - The Cuban Missile Crisis - remains a major reason for the admiration his name continues to command. In defiance of the advice coming from his military that he go for a quick decisive strike, Kennedy chose to play it long. For thirteen days in October 1962 the world stared into the abyss of nuclear meltdown as Kennedy and a hand-picked team of advisers plotted a way out of the impasse. A naval quarantine of Soviet ships entering Cuban waters, sanctioned by the Organization of American States, was put in place, giving Khrushchev time to think again. While at the UN Adlai Stevenson ensured that this escalation of the cold war was laid firmly at the door of the Soviet Union, Kennedy informed Khrushchev that the US would not invade Cuba and, crucially, promised also that West Germany would not have access to US nuclear weapons. The latter was a major reassurance and required Kennedy to resist the pressure put on him by Chancellor Adenauer who had requested such access. Kennedy also promised to withdraw US nuclear weapons from Turkey but ensured that this would not be made public since it was not, he claimed, a *quid pro quo* but a decision taken before the crisis arose. In these ways, as he put it, Kennedy managed to help Khrushchev 'get off the hook' he had put himself on. What is more, Kennedy had earlier quietly revealed to the world the US's vast superiority in the number of nuclear warheads it possessed, a point not lost on the Soviet leadership. The crisis passed without any bullets being fired and the world heaved a sigh of relief.

In his pursuit of peace JFK was determined to make the most of the political capital he had gained from his diplomatic triumph and Jeffrey Sachs's well written and splendidly argued book is mostly about the way he went about this in what the author describes as Kennedy's *annus mirabilis*, 1962-63. Sachs, a Special Adviser to Ban Ki-moon and the author of several acclaimed books on politics and economics, was inspired to write his book by the speech he regards, along with Ted Sorensen - Kennedy's speech-writer and intellectual *alter ego* - as the greatest the US president ever made, the one he dubs the Peace Speech, delivered by Kennedy in early Spring 1963. The Peace Speech is masterly in setting out in clear, elegant language a range of ideas that were to become Kennedy's mantra in the months to come. Clearly influenced by Pope John XXIII's encyclical, *Pacem in Terris*, published a little earlier, Kennedy's Peace Speech places the search for peace in a moral context. (One little known fact is that the same man, Norman Cousins, was the go-between for the trio, JFK, Khrushchev and Pope John). The speech begins by challenging not the Soviets'

but the American people's attitude to peace - for Kennedy was aware of the stubborn pessimism of American public opinion on peace with Russia. Rather than demonising his adversary, Kennedy praises the sacrifices made by the Russian people in the war against Nazi Germany. He makes much of the fact that peace is not a once for all achievement but a process that advances one step at a time, and proposes that the first step ought to be a ban on the testing of nuclear weapons. He goes on to outline the great advantages for humankind of the two super-powers adopting a cooperative as opposed to an adversarial stance towards each other. Khrushchev was effusive in his response, describing it as the greatest speech by an American president since Roosevelt, and the speech was published in full in the Soviet press. In speeches delivered later in the same year, including that to the Irish *Dail*, Kennedy used his considerable oratorical skills to drive home the same message. The texts of these speeches are given at the end of the book.

With the full support of Harold Macmillan, Kennedy proposed a comprehensive test ban treaty; the Soviets demurred but agreed to a partial treaty that banned testing in the air, in space and under water, but not underground. Having achieved international support - of the major powers only France and China refused to sign up to the treaty but over 100 other nations gave it their support - Kennedy drew on all his political skills to ensure that the treaty was ratified at home. By the time the treaty was signed, in October 1963, it had the support of a large majority in the Senate and over 80 per cent of the American people.

Sachs sees Kennedy's role as an example of moral and political leadership that others might emulate today. He firmly endorses Kennedy's humanitarian approach, his ability to see the problem from his adversary's point of view, and his courage and skill in facing down the hardline pessimists on his own side. This is a balanced and judicious assessment of an important aspect of Kennedy's presidency.

Joseph Fitzpatrick

John F Kennedy was assassinated on 22nd November 1963

Reviewers

Dan Baird is retired teacher and secretary of the Glasgow circle of the Newman Association.

Joe Fitzpatrick is a theologian and author.

Norman Barry is the pen name of a well known and long time reviewer for *Open House*.

FILM

Holy Rollers

(DVD: Koch Media)

What would induce a nice girl from a nice place like Lenzie to become a drug smuggler? *Holy Rollers* gives a blunt answer - money. This is the true story of how young people from a strict Jewish background in Brooklyn smuggled drugs from Europe to New York. They claimed to be bringing garment samples for their parents working in the fabric industry. Wearing Hasidic clothes they were able to fool customs for about six months before they were busted.

The film focuses on Schm'el / Sam Gold (sic) played by Jesse Eisenberg of *Social Network* fame. Sweating in his father's tailor shop he is persuaded he can make a lot more money much more easily by taking a return trip to Amsterdam and bringing back some 'rich folks' medicine'.

Cinema has repeatedly shown that illegal drugs, like alcohol and tobacco before them, have gradually filtered down the social scale. See *Winter's Bone* for a recent and graphic account of this. As well as a source of stimulation for the well off, illegal drugs have become a significant form of relief for those subsisting on benefits. It is the latter, not the former, that alarms governments. Given the range of relief available in the British Health Service or in American drugstores it may not be clear to the young why some of it is deemed illegal.

Holy Rollers begins and ends in the synagogue with the narration of the Temptation of Eve in the Garden of Eden. The Rabbi preaches the message that the nearer you are to God the less chance there is of doing wrong. The more wrong you do the less likely you are to hear the voice of God. The root of all evil is the love of money. The New Testament reinforces this by telling Christians that they cannot love both God and money.



We may need to be reminded that in America all immigrant groups generated their own criminals. The Italian Mafia had more trouble from Irish gangs and Jewish mobsters than from the police. Sam is a smart kid visibly bored by religion. His business head had already put him in conflict with his father's relaxed approach to customers. He is well received by the drug cartels operating out of Israel. His advice to his recruits is: *act Jewish*.

This is an independently made film lasting only 90 minutes. One might guess it is aimed at young aspiring American Jews rather than the commercial market. It could well be shown in Catholic schools. It shows that there can be an overlap between orthodox religious behaviour and concealed criminal activity. We know this of course from the Mafia and the IRA, to say nothing of Mossad. Terrorists, state sponsored or otherwise, follow the lines of communication pioneered by drug smugglers. *Holy Rollers* is a more sophisticated message than a 'just don't do it' school of drug 'education'.

The outcome of the story, flagged up before the credits, is interesting. The kids spilled the beans. The couriers got 22 months in boot camp. The gangsters got 16 years in federal prison. Nothing has been said of the religion of the Peru pair although it was reported that they have been visited by a priest. It remains to be seen whether, as clearly wanted by the Peruvian authorities, they make a full confession.

Norman Barry

Requiescant

Ian Douglas Willock

Ian Willock, one of the founding fathers and long-time Editor of *Open House*, died after a short illness in Dundee on 3 October 2013, aged 83. He was also Emeritus Professor of Jurisprudence at the University of Dundee, where he had taught from 1964.

Ian was essentially a private man who made a public impact on both Church and academic affairs throughout his life. Born in Perth in 1930, Ian was 12 years old when his family moved to Aberdeen. His father became head of modern languages at Robert Gordon's College, where Ian received his secondary education. It was during this time that Ian decided to become a Catholic, having found the experience of Mass in Aberdeen Cathedral absolutely enchanting. He proceeded to Aberdeen University and graduated M.A., LL.B., the traditional route to qualifying as a solicitor or advocate in Scotland at the time. However, after National Service in the Intelligence Corps, Ian went to Michigan University for a year-long post graduate law course and on his return was admitted as an advocate. Not intent on becoming a practitioner, Ian chose to go to Glasgow University where he gained a PhD for an historical study of the Jury in Scotland, which was published in book form by the Stair Society in its comprehensive History of the Law of Scotland.

A PhD in Law was a rare qualification at this time. Having completed it, Ian was recruited by Aberdeen University as a senior lecturer in Jurisprudence. Back in Aberdeen he re-joined the Newman Society which had been set up by himself and like-thinking friends including Dennis Rice and Tony Robb, who were to join him in establishing *Open House* many years later. Though each had, from Ian's account, become slightly disillusioned with the institutional Church, the newly announced Second Vatican Council filled them with new hope. That hope kept them going for some time, but its gradual ebbing gave birth to this journal.

Ian's time in Aberdeen was short. He was recruited to a chair in Jurisprudence in the University of Dundee in 1964, a role that

brought with it many challenges. He was, in effect, the only full time law professor in the faculty; legal education was changing massively as the move was made to offering a full-time undergraduate law degree without the prerequisite of an Arts degree and with the possibility of an Honours degree; and Dundee was about to break away from being a college of St Andrews to being a university in its own right. Ian was duly elected Dean of law, a role which required him to deliver laureation addresses to all honorary graduates of St Andrews as well as chairing faculty meetings overseeing the new degree. A unique feature of the Dundee degree was a compulsory course in Jurisprudence each year of the ordinary degree, and a variety of honours courses offered by the Jurisprudence Department.

It was in this that Ian's radicalism shone through. Jurisprudence was not the best-loved subject of students. Traditionally it had consisted of a quick run through all and any philosophers who had talked about law, with much stress on Positivism and a little on Aquinas. He made sure we did that bit too. But for Ian, Jurisprudence was a vehicle for promoting a critical understanding of what law did, could and could not do in and for society. He thus used the title over the years to introduce courses that had never previously existed in law faculties - subjects like Race Relations Law, Crime and Responsibility, Social Security Law and even Human Rights. He gathered a staff around him which reflected his catholic interests and many went on to high posts in academia and the judiciary. Ian motivated many students to think deeply about what the practice of law might mean and encouraged them to volunteer their services, closely supervised by staff, in a law clinic he established to offer free legal advice to anyone dropping in off the streets. So successful did this venture become that it (i.e. Ian and his wife) eventually secured funding

for the employment of a full-time solicitor and it grew into a large funded organisation which exists to this day as the Dundee North Law Centre.

As part of his campaign to put law at the service of everyone, Ian was also involved in the Scottish Legal Action Group, which campaigned on access to legal services and coverage of areas of social welfare law. Ian edited the group's Journal, SCOLAG, the first ever journal of 'poverty' law in Scotland. It continues to this day. He was also an editor of the highly successful Readers Digest publication *You and Your Rights in Scotland* (1984), an A-Z encyclopaedia of Scots law in everyday English. In addition, he served on many committees concerned with law reform and co-authored what is now the standard text book on Scottish Legal System, the fifth edition of which was published just a few months ago.

Ian's academic career was fully informed by his commitment to a radical notion of justice. He was at the forefront of many things we take for granted today - legal advice centres, journals covering social welfare law, involving students in giving legal advice and university courses in topics which traditionally were neglected by practitioners. Behind all this lay the vision of his faith.

Ian was also an odd-ball. His dress sense was pre and post-modern, throughout his long life. He liked fast and fancy cars, something totally at odds with the rest of his ostensibly conservative, but, in reality, revolutionary, life. He was known by some of his brightest students as 'The Doug', partly because of his physical similarity to Derek Dougan, the Wolverhampton Wanderers football star of the time, and his own prowess as goalkeeper in the staff-student football match. Throughout his life, right to the end, he became friends with Big Issue sellers and other people needing help and provided it, in their and his own terms, very generously.

Many people we do not know will miss him.

When Ian's father died in 1978, Ian's brother George, who had Down's syndrome, came to stay with Ian. Ian married Elizabeth in 1980 and the three of them made up a fulfilling family unit for each of them. Both George and Elizabeth pre-deceased Ian, leaving Ian alone for the last eleven years. It is thought that he retired from the University at some stage, but he certainly did not stop working - on both legal and religious issues. Indeed, they were not separate for Ian.

The story of *Open House* and its reliance on Ian for many years was told in Issue No 200. It is great to be able to update the account of Ian's involvement by recording that Mary Cullen, Willy Slavin and I had lunch with Ian at his favourite hotel just weeks before his death and his main focus was on the continuing success of the journal. It was also good to be able to note that his hopes for Vatican II, which had diminished again after the last two pontificates, were being rekindled by Pope Francis. Faith needs Hope!

Ian requested a quiet funeral. Canon Michael Milton offered the 10 a.m. daily Mass for him in the Cathedral on 14 October and led a Service for Ian at midday, well attended by family, colleagues and friends, before cremation in Dundee. *We Open House* readers owe him a debt we can repay with a prayer.

Jim McManus

Bernard Aspinwall

Historian and author Bernard Aspinwall died on 16th October. He contributed to many publications, including *Open House*, most recently with a profile of Irish writer Patrick MacGill in May of this year. There will be an obituary in the next edition.

Moments in time



We cross the old bridge which used to carry the road to Inverary, just above the point where the river

enters Loch Fyne. We glimpse a dipper flying upstream and see a grey wagtail flitting above the fast-flowing water. A narrow road takes us up the glen past a group of highland cattle. A large byre borders the road; in summer the home of many swallows but they have all departed for their winter quarters in Africa. The only occupant is a large black-faced ram whose loud calls may be exciting the local sheep. A huge ash tree stands in the field opposite, and like the oak trees which are growing along the roadside it is till green although it is mid-October.

The road passes an old farmhouse where the steading has been converted into the Fyne Ales Brewery with a newly extended shop. It is good to see beneficial use being made of the old buildings. Beyond the farm we come to a gate beyond which the road is private and only used by the few local residents and their visitors. The glen is very peaceful, being

surrounded by steep-sided hills which are well off the beaten track. Some sheep and cattle are grazing in the enclosed fields on the floor of the glen, where a flock of rooks are feeding. Overhead, parties of thrushes are flying south-west; they are probably redwings arriving from Scandinavia to spend the winter in Scotland.

We go through the gate and walk further up the glen; suddenly we hear an unfamiliar sound, a low roar; we stop and hear it again. We scan the hillside, which is studded with scattered trees and rocky outcrops; then we see them, two large red deer stags and a group of hinds. This is the rutting season and we have encountered this amazing annual spectacle. We stop to watch and listen as the stags move slowly across the hillside, bellowing from time to time. After a while one of the stags appears on the skyline, his fine pair of antlers silhouetted; truly the monarch of the glen.

Tim Rhead

Tim Rhead is a pastoral assistant in the Episcopal Church.

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

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