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THE TABLET

Bishops support
Catholics' civil partnerships

FRANCIS IN PURSUIT OF PEACE

Edward Kessler, Trevor
Mostyn and Daoud Kuttab
analyse what the Pope's
pilgrimage means for
Christians, Muslims and Jews

مرحبا بكم في الأرض المقدسة
Welcome to
the Holy Land



Resign! Resign! Resign! Jesuit Agbonkhianmeghe Orobator's forceful message about the missing schoolgirls to Nigeria's President Goodluck Jonathan

Storming Heaven How Ignatius of Loyola inspired Dame Rachel de Souza to be one of the leading head teachers of her generation

PLUS: Obama's faith adviser •
Baptising Martians • Timothy Radcliffe on
Sarah Coakley's Trinitarian masterpiece

CIVIL
PARTNERSHIPS

A LESSON IN MERCY AND MATURITY

The Catholic bishops of England and Wales have defended the right of gay Catholics to remain in civil partnerships. They have told the Government that the abolition of civil partnerships by their automatic conversion into same-sex marriages "could cause great harm to lesbian and gay Catholics". Many of them "do not wish to enter into civil same-sex marriage because of their deeply held belief that marriage is between a man and a woman only".

This defence of the religious convictions of Catholics in civil partnerships is not quite a U-turn in church policy, but will appear that way to many. In a statement in 2003 the Bishops' Conference warned: "We believe the Government's proposals to create civil partnerships for same-sex couples would not promote the common good, and we therefore strongly oppose them. They would in the long term serve to undermine marriage..."

It logically follows that they would have to disapprove of any lesbian or gay Catholics entering civil partnerships. Despite this, some couples did so, and have asked the bishops for support in their opposition to what the Government is now proposing – that all civil partnerships would, at a stroke, be recognised as same-sex marriages. The bishops' response is mature and generous. Instead of scolding those who did not heed their words in 2003, they have sided with them.

When Pope Francis remarked in the course of a press conference last summer, "If a person is gay and seeks God and has good will, who am I to judge?" he probably did not realise the dramatic effect it would have. The Catholic Church's teaching regarding

homosexuality did not alter. But its attitude certainly did. In the public mind, his words caused a transformation.

It is fair to say that in all such matters, the bishops of England and Wales keep a careful eye on Rome. They are evidently less afraid of a rebuke from Rome than they might have been 10 years ago. The climate surrounding homosexuality in the Catholic Church has become altogether more relaxed and humane.

Narrowly, it could be said that having lost the battle to prevent civil partnerships and then having lost the battle to prevent same-sex marriage, the bishops are pragmatically making the best of it. But the effect is much more positive. It fosters a sense of inclusiveness – that nobody, because of lifestyle, sexual orientation or previous marital history, should be marginalised by the Church or feel that the Church is not behind them when their interests are threatened.

The Pope's "who am I to judge?" remark could be applied to any other person who "seeks God and has good will" but does not precisely conform to the rules. It implies that if they are conscientiously searching for the right thing to do, the Church, having reminded them of its teaching, still makes space for them. That may be what Pope Francis really means by "mercy".

Grown-up Catholics are perfectly able to go about their occupations and professions, and live their sexual, social and family lives, without referring, as if they were children, to a detailed list of "dos and don'ts" drawn up in the Vatican.

This is not a free-for-all, but how responsible, discerning adults normally behave. As St Paul said in 1 Corinthians 13:11, "when I became an adult, I put an end to childish ways."

BRICKS AND
MORTAR

IMPOSSIBLE FOR MANY: A HOME OF YOUR OWN

When Mark Carney negotiated his salary for taking on the role of Governor of the Bank of England, he not only secured a basic annual wage packet of £624,000 but also an additional housing allowance of £5,000 a week, funded by taxpayers, while his wife Diana bemoaned the lack of suitable accommodation in London when the couple moved to the UK from Canada last year. And that, in a nutshell, is the problem with housing in Britain: the capital is awash with wealthy people, whose demand for luxury properties creates a chain of high prices throughout the capital's housing market, bumping up prices for even the most modest London homes. This week, Mr Carney warned that the housing market could jeopardise the economy's financial stability.

His chief concern is that people are overloading themselves with debt, some borrowing up to five times their income to secure a mortgage. The solutions being offered to the problems of an overheating market include restrictions on loans; cutting back on the Government's Help to Buy scheme for first-time buyers; and raising interest rates.

The difficulty is that London is a special case, and anyone talking about Britain's housing crisis is failing to understand that it is a regional crisis. Although the average house price rose by 8 per cent in the last year, that was boosted by a rise of 17 per

cent in London. In parts of the country, homes can still take a year to sell.

Part of the solution to overheating must be to increase supply, and Mr Carney has pointed out that in his native Canada twice as many homes are built there a year as in Britain. Where homes are constructed matters as much as how many. It is no help to the hard-pressed young couples of London wanting their first flat, if Wiltshire is concreted over with detached, five-bedroomed executive houses. Homes usually follow jobs, although the Government could also help jobs to follow more affordable homes. It could do this by encouraging businesses, by way of subsidies, to relocate, or relocating its own offices. The greatest problem remains the lack of affordable accommodation in London and the south-east. In London alone, 344,000 people are on council waiting lists. That crisis won't be solved unless the Government helps to get more homes built.

In Britain, there is no overarching help with that basic need, shelter, except through housing benefits for the neediest. Instead property, through stamp duty, has become a cash cow, with lenders estimating the Treasury will earn £6.7 billion in duty this year. Meanwhile, a decent home, especially in London, remains out of reach for many. And that means stable family life is beyond them. Housing is not just about economics. It's a moral matter too.



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The Tablet has a new look, with better use of colour, more images and easier navigation through the pages. Some regular items have moved, but you'll find out where they all are by checking this contents page. What hasn't changed is The Tablet's commitment to insightful analysis and thorough reporting of the Church, politics, social issues, education and the arts. Let us know what you think.

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In pursuit of peace and reconciliation

The purpose of Francis' momentous pilgrimage is to cement a historic peace with the Eastern Orthodox Church, but observers will be looking to him to use his influence to ease political and religious tensions in today's divided Middle East

BY EDWARD KESSLER

THIS WILL NOT be Pope Francis' first visit to the Holy Land. Fr Jorge Bergoglio was in Israel in October 1973, when he was provincial of the Jesuits. But then the Yom Kippur War obliged him to stay in his hotel, so he spent most of his time reading the Bible, and did not have much opportunity to tour. It will be different this time.

The Pope will arrive in Jordan today, accompanied by his friends from Buenos Aires, Rabbi Abraham Skorka, rector of the Latin American Rabbinical Seminary, and Omar Abboud, the Muslim director of the Institute for Interreligious Dialogue. The highlight of his trip will be a meeting with the Ecumenical Patriarch Bartholomew I, the Eastern Orthodox Archbishop of Constantinople, whom he will meet in private followed by a joint declaration at the Church of the Holy Sepulchre in Jerusalem.

It is tempting to think that with talks between the Israeli Government and the Palestinian Authority stalled, if not moribund, a papal visit will breathe new life into the peace process. Vera Baboun, the first female mayor of Bethlehem, hopes so. The peace process, she said, has been hampered by a lack of courageous leadership. "How many courageous hearts do we have in the world? Francis has a courageous heart," said Baboun, 50, a Roman Catholic in a city where most Christians are Orthodox and the Christian population has dropped to 15 per cent from a high of 85 per cent in 1947.

Yet the Vatican is downplaying the political symbolism of the visit, as Archbishop Giuseppe Lazzarotto, the papal nuncio to Israel, explained: "The Holy Father is coming to commemorate the fiftieth anniversary of the meeting of Paul VI and Patriarch Athenagoras. That is the main purpose of the visit."

Francis' meeting with the ecumenical patriarch in the Church of the Holy Sepulchre marks the historic 1964 meeting in Jerusalem between their two predecessors, at which the leaders lifted a mutual excommunication that had been in place since 1054. Bartholomew, who is recognised as "first among equals" by 250 million Orthodox Christians, attended Francis' inauguration as Pope in March last year, the first time in more than 1,000 years that a leader of the Orthodox Church had attended the papal enthronement.

After their addresses in Jerusalem, they will say an ecumenical prayer together. According to Fr Federico Lombardi, the Pope's press secretary, this represents "the great ecumenical novelty of the trip; it has never happened before. In other words, [it will be] an historic and extraordinary event".

But the meeting with Patriarch Bartholomew is just a portion of the Pope's three-day itinerary. In Bethlehem, he is scheduled to eat lunch with Palestinian families at Casa Nova, a Franciscan convent, and greet children at Dheisheh, one of the refugee camps visited by St John Paul II. The political situation will never be far away.

There is no doubt that of the choices in the region, Israel is by far the best place to be a

MEMORIES OF 2000

Lost chances but fresh hope

The journalist who covered John Paul II's visit to Palestine for *The Tablet* saw the green shoots of peace wither in the harsh climate of discord. Here he wonders if this time realism might prevail / By TREVOR MOSTYN

Wherever I went in Jerusalem and Bethlehem before Pope John Paul's arrival in 2000, Palestinian Muslims as well as Christians told me that "something wonderful will happen when the Pope comes". They wistfully recalled the part his journeys to Poland had played in bringing down the Communist empire, and referred to his many other visits, not least the one to Cuba. Two elderly Muslim women, trapped in Ramallah because their identity cards no longer allowed them access to their home in Jerusalem, assured me over tea and cakes that the Pope's arrival would be a "turning point".

There were a few dissenting voices. One was from a Catholic Palestinian living in a flat surrounded by the homes of Israeli pioneer settlers beside the late Ariel Sharon's apartment in the heart of the still mainly Arab Old City. "What's the point?" he asked me in despair as a young settler woman eyed us suspiciously. "The West created this nightmare for us, and the Pope comes from the West." In contrast, Pope Francis may be able to use his Argentinian background and his empathy with the poor to his advantage.

As often, the Palestinian Authority (PA) mismanaged things. Residents of the



JOHN PAUL II praying at Jerusalem's Western Wall in 2000. Photo: CNS

Dheisheh refugee camp told me that if they had understood Pope John Paul's words as he delivered a sermon in the school courtyard, they would have applauded wildly. But the PA neglected to translate his words into Arabic.

Similarly, the Palestine Liberation Organisation grandee chosen to introduce the Pope launched into a speech that was full of angry rhetoric about Palestinian suffering. It would have been more effective to have refugees from the camp describe quite simply what their lives were really like.

At Yad Vashem, the Holocaust

Christian these days. Israelis like to remind visitors that while their neighbours are oppressing Christians in places such as Syria, Egypt and Iraq, Israel can be proud of the religious freedoms and safety it affords its minority religions. Indeed, the Christian population is growing, while elsewhere in the Middle East it is diminishing.

YEAT THERE are an increasing number of hate crimes – so-called "price tag" attacks, which consist of vandalising Muslim and Christian sites with graffiti – that are carried out by right-wing Jewish extremists. Carmi Gillon, who headed the Israeli internal security services, has said that not only are the young people who commit these acts well known to the security services, so are the rabbis who incite them. Meanwhile, Israeli author Amos Oz has called the assailants "Hebrew neo-Nazis", and Latin Patriarch Fouad Twal, the most senior Roman Catholic in the Holy Land, stated that "the unrestrained acts of vandalism poison the atmosphere", and "are a blight on Israeli democracy".

Sporadic acts of vandalism have been taking

place since 2009 when a mosque was struck in the West Bank. The actions have drawn condemnation by Israeli leaders but few arrests.

The argument that the situation for Christians in Israel is not as bad as it is in Syria or Iraq is hardly adequate. As Rabbi Ron Kronish, a leader in interfaith dialogue in Israel, stated: "We must ask ourselves time and time again, what kind of country do we envision for our children? It is time for the silent majority to wake up and demand action from its Government."

Another source of tension is the ownership of the Cenacle on Mount Zion, the reputed Upper Room of the Last Supper and Pentecost. Sovereignty over the Cenacle, which was renovated by Franciscans in the fourteenth century, is a highly sensitive issue, for the same building also houses the Tomb of King David. This has resulted in a fierce response from ultra-Orthodox Jews opposing ongoing negotiation between Israel and the Vatican. Adding to the complexity of ownership is that on top of the building is a sixteenth-century Ottoman mosque.

While no official announcement has been

Museum, the Pope was not willing to blame the Catholic Church as an institution for the tragedy, a confession that Israelis sought but one he could not give. To do so would have implied serious criticism of the silences during the Nazi era of Pope Pius XII.

The Israeli media was awash with stories about the Pope's kindness to Jews after the Second World War. Even the debate over the role of Pius XII was treated in a balanced way, with some Israeli writers recognising his wartime dilemma, others condemning his silence but as a sign of weakness. However, equally important to John Paul II were the dire status of Christians in the Middle East and the security of the holy places.

"[John Paul] plants seeds," said the World Council of Churches representative in Jerusalem, Harry Hagopian, soon after the Pope's departure. "He sets in motion a movement, a momentum. Primarily, he has affirmed the Christian presence here. Secondly, he has talked about issues of justice, dignity and security. He has talked equally well on the Palestinian side as he has done on the Israeli, Jewish side. For a Pope who carries enormous moral authority, to be able to articulate the concerns of both communities is an achievement in its own right."

Palestinians and Israelis waited to see if the seeds flowered. Most would agree today that they have withered but, just possibly, Pope Francis will change that. Some optimists even expect him to revive the exhausted peace process.

Trevor Mostyn is a journalist specialising in Middle East affairs.

made, negotiations between Israel and the Vatican are continuing, and President Shimon Peres told an Italian newspaper during a visit to the Vatican in April 2013 that a compromise had been reached on the Cenacle site. The president said that "99 per cent" of the issues concerning the site had been addressed.

As Pope Francis' visit approached, the situation has heated up. While Israel may not transfer the site to the Vatican outright, it seems likely that it will allow more Christian control over the site. A careful observer of the papal visit may like to pay special attention to the publicity surrounding the Mass that is being celebrated by the Pope there and whether an official agreement is formally announced.

Pope Francis will come to the region with a message of peace, to be achieved through dialogue. Benedict XVI and St John Paul II did this too. Israelis and Palestinians, Jews, Christians and Muslims need it, more than ever before.

Dr Edward Kessler is executive director of the Woolf Institute, Cambridge.

Pope Francis will receive an especially warm welcome from Palestinian Christians in the region, and in Bethlehem in particular, where their numbers have declined so dramatically since the start of this century / By DAOUD KUTTAB

Part of the family

I WAS NINE YEARS OLD when Paul VI visited the Holy Land. Our school marched us out to the main Jerusalem-Bethlehem road to greet him. Bethlehem was part of Jordan then; three years later Israel occupied the West Bank and we have lived under Israeli occupation since. The next Pope I saw was John Paul II, who visited a partially-freed Bethlehem in 2000. By then, Israeli troops had left major populated areas and were stationed in bases close to the controversial settlements encircling Bethlehem and stunting its growth.

When Pope Francis visits Bethlehem, he will see an even more restricted city. The failure of Israeli soldiers to leave the Occupied Territories, described by a UN Security Council resolution as "unacceptable", has left Bethlehem and all other Palestinian cities as mere ghettos surrounded and controlled by Israeli troops and settlements. Armed resistance, sanctioned by international law – as well as non-violent popular resistance and negotiations over decades – has not yielded the basic act of Israel agreeing to end the occupation of Palestinian land and the denial of those refugees who were evicted from their homes to return.

Pope Francis will enter Bethlehem through an Israeli military checkpoint that has separated Palestinians from their natural cultural and religious reference point of Jerusalem. He will also see a 10-metre concrete wall built deep in Palestinian territory – in contravention of the advisory ruling of the International Court at The Hague. If he looks to his right, he will notice the home of the Anstas family of Palestinian Christians whose house is surrounded on three sides by the Israeli wall.

In 2000, travel from Bethlehem to Jerusalem and back was only partially restricted and there was no separation barrier. The peace process that began with the famous White House handshake between the chairman of the Palestine Liberation Organisation (PLO), Yasser Arafat, and Israel's then Prime Minister, Yitzhak Rabin, in 1993 has actually made life much more difficult.

Palestinians in Bethlehem now need an Israeli-issued permit to visit their loved ones or holy places in occupied East Jerusalem. My daughter has to keep two houses – one in East Jerusalem and one in Bethlehem – in order to accommodate the fact that her husband is not allowed to sleep in Jerusalem while she would risk losing her Jerusalem ID

♦ IN FIGURES ♦ CHRISTIANS IN THE HOLY LAND

200,000

ESTIMATED TOTAL OF PALESTINIAN CHRISTIANS

9 +

DIFFERENT DENOMINATIONS REPRESENTED

Majority are Greek Orthodox with smaller numbers of Roman Catholics, Armenian Orthodox, Copts, Episcopalians, Ethiopian Orthodox, Greek Catholics, Lutherans, Maronites, Syrian Orthodox, and several other Protestant denominations.

51,710

PALESTINIAN CHRISTIANS IN
THE OCCUPIED TERRITORIES

According to the Lutheran ecumenical institution the Diyar Consortium, there are 51,710 Christians in the West Bank, Gaza and East Jerusalem. They are concentrated mainly in East Jerusalem, Ramallah, Nablus and Bethlehem.

2.1%

CHRISTIANS WHO ARE ISRAELI CITIZENS

The Israeli Government puts the figure at 154,000 or 2.1 per cent of the population. Of these, 80 per cent are Palestinian Arabs, including 44,000 Roman Catholics. The rest are non-Arab immigrants.

SOURCE: INSTITUTE FOR MIDDLE EAST UNDERSTANDING, DECEMBER 2012.

if she left her Jerusalem home.

The population of Palestinian Christians has been dwindling for years due to the political and economic situation. While most people in such situations find it difficult to leave their misery behind, Palestinian Christians – with their connections to Western religious organisations, churches and monasteries – have more opportunities to emigrate than Palestinian Muslims. Church leaders estimate that more than 2,000 Christians have left the Bethlehem area since September 2000, a decline of more than 9 per cent.

Today, of the roughly 3.9 million Palestinians living in the Occupied Territories, fewer than 2 per cent are Christians.

Despite these low figures, Palestinian Christians are disproportionately represented in political and civic organisations. Bethlehem elected its first female mayor, Vera Baboun, with strong support from the Palestinian nationalist movement. Respected Professor Hanan Ashrawi heads the PLO culture and information department and the official spokesman of President Abbas, Nabil Abu Rudeineh, is a Christian Palestinian.

ONE OF POPE FRANCIS' main themes has been the gap between rich and poor. It will not be hard for him to notice the vast difference between occupied Palestine and the well-endowed State of Israel. According to the World Bank, Israel's per-capita GDP was about US\$31,000 (£18,402) in 2011, while the West Bank's and Gaza's was just over US\$1,500 (£890). The situation has become worse since then. But this has not diminished the Palestinians' passion for education. The visit of Paul VI in 1964 helped begin a Vatican-supported education drive that led to the establishment of Bethlehem University, the first in the West Bank, which provides quality education for thousands of Palestinian Muslims and Christians.

Pope Francis' visit has been dubbed as a mission to unite rather than divide. Those who share that objective would do well to revisit the Kairos Palestine document issued by Christian Palestinians in 2009 after a year of work, study and prayer. The document set out the position of Palestinian Christians and the mission of the Church at a time when some Western religious groups, who call themselves Christian Zionists, were seeking to justify the Israeli occupation.

The visit of Pope Francis has already encouraged tourism and brought a smile back to many sad and downhearted people. The Arabic welcome "ahlan wa sahlan" loosely translates as "May you arrive as part of the family, and tread an easy path [as you enter]". This is the collective welcome of people from the Holy Land to the Holy Father.

Daoud Kuttab is a Palestinian Christian from Jerusalem. He is an award-winning journalist and former Ferris Professor of Journalism at Princeton University. Follow him on twitter.com/daoudkuttab

PHOTO: REUTERS



A STUDENT who escaped when Boko Haram rebels stormed a school and abducted schoolgirls identifies her schoolmates in a video released by the Islamist rebel group

The Jesuit provincial of East Africa, himself a Nigerian, writes an open letter of criticism to his country's president about the plight of the girls abducted by Boko Haram / By AGBONKHIANMEGHE E. OROBATOR

Resign! You give faith a bad name

President Goodluck Jonathan,
President of the Federal Republic of Nigeria,
Aso Rock, Abuja, Nigeria

DEAR MR PRESIDENT. Greetings of Peace! It is now over one month since more than 200 young schoolgirls were abducted by an extremist group in Chibok village, Borno State, Nigeria. By any standard, the abduction and continued inhuman detention of these innocent Nigerians counts as a national disaster.

It took you three weeks to make a public pronouncement on this calamity and four weeks to announce, and promptly cancel, a visit to Chibok. Even your wife, First Lady Patience Jonathan, tried to hush the lamentations and protests of parents and families of these girls, while you went about canvassing for votes and playing presidential on the international scene.

Mr President, your actions or the lack thereof beggar belief. What commander-in-chief worthy of the name and position would go soliciting votes in the very region where 200 of his citizens have been abducted and disappeared without a trace? Were Aruabai Jonathan, your daughter, one of these abducted schoolgirls, you and your family would have moved the proverbial mountain to seek and find her; your eyes would know no sleep, and you would not relent until you had rescued Aruabai and brought her back home safe and well.

Alas, these innocent Nigerians are not your children and your inaction shows that you do not care about their fate or predicament, albeit as president of Nigeria you swore an oath on the Bible to protect all citizens of Nigeria. On this matter, it is now evident that you have fallen short of your constitutional duties and obligations.

Mr President, in light of these grave failings on your part, I believe that, as a loyal citizen of Nigeria, I am morally obliged to request and demand your resignation. In any decent and civilised country in the world, by this time, senior government officials would be queuing up to tender their resignation on account of their negligence and failure to protect these young girls. Instead, you sit ensconced in your leisured and fortified Aso Rock Villa and pronounce palliatives and platitudes, bereft of any strategy or idea on how to end the Boko Haram insurgency.

I quote from the Message of the Synod of Bishops of Africa in 2009: "Many Catholics in high office have fallen woefully short in their performance in office. The synod calls on such people to repent, or quit the public arena and stop causing havoc to the people and giving the Catholic Church a bad name."

I understand that you are not a Catholic, but you claim to profess faith in the God of Jesus Christ. You have declared publicly that you are "focused on serving my Creator, family and my country to the best of my ability". I do not judge you on your service of your God and your family; but, your gross lack of ability has caused havoc to these abducted young and innocent Nigerians. You are giving the faith that you profess a bad name.

Mr President, I fervently plead with you to resign and give way for another leader who will defend the rights and lives of the citizens of Nigeria.

Resign! Resign!! Resign!!!

I write this of my own accord as a loyal citizen of Nigeria. I do not represent any group or organisation.

Sincerely,
Fr Agbonkhianmeghe E. Orobator SJ, PhD

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DAME RACHEL DE SOUZA

Storming Heaven

The CEO of the Inspiration Trust tells Jeremy Sutcliffe that it is to her Jesuit education that she owes her phenomenal success in turning around failing schools



RACHEL DE SOUZA prides herself on being a bit of a doer. She has a reputation for tenacity and is not afraid of breaking down doors to get things done. Still only in her mid-forties, she has turned around two of the country's lowest-performing secondary schools and her success as a dynamic school leader was recognised when she was made a dame in the 2014 New Year Honours list.

Her rise to national prominence began in 2006 when she was appointed principal of Barnfield West Academy in Luton, Bedfordshire, one of the first of Tony Blair's new breed of independent state schools. Within a year she had turned a formerly failing comprehensive into the most improved school in England, earning it an "outstanding" grade from Ofsted. In 2010 she took on another failing school in Norwich. Under the new name of Victory Academy, named after local boy Admiral Nelson's flagship (more of which later), it was rapidly transformed and it too received an "outstanding" from Ofsted.

Rather than rest on her laurels, however, Dame Rachel unexpectedly quit last summer to become chief executive of the Inspiration Trust, a new federation of academies and free schools in Norfolk. Already the trust has seven schools under its banner, including two high-profile (and inevitably controversial) free schools due to open in Norwich city centre in September. Both new schools are named after iconic figures of English history, the intention being to provide inspirational role models from the past. The Sir Isaac Newton Sixth Form, specialising in science and mathematics, has taken over the city's landmark Old Fire Station (which comes with two firemen's poles), while Jane Austen College, an

11-18 secondary school specialising in English, will move into the historic Weights and Measures Building nearby.

Dame Rachel's impressive career to date has taken her a long way from her humble beginnings as the daughter of an Irish-Catholic steelworker, and growing up on a working-class housing estate in Scunthorpe. Despite working outside the Catholic school sector throughout her career and being in the vanguard of the academies movement initially regarded with distrust by the Church, she says her Catholic upbringing has played a huge part in her development and outlook.

"I had no academic background or support from home at all. I was the first in my family to go university, so to me it was a really big deal. My father wanted me to be a nurse, but I would have made an awful nurse!" she said.

It was her education at the local Catholic high school in Scunthorpe that set her on her path to become a teacher and school leader.

"When I was in the sixth form I was taught by a very inspiring ex-Jesuit, who taught me religious studies, called Paul Fitzpatrick. He taught us the basics of classical Greek. We were doing what was really first-year university philosophy of religion, ethics, biblical studies. It was what I'd been waiting for. I think a lot of bright kids get lost at school and he really captured my imagination."

SHE WENT ON to study philosophy and theology at Heythrop College in London, where the influence of Jesuit ideas was to have a profound and lasting impact. "It was a great time to be there. That's when all the liberation theology was coming to the fore. It was a time when the Jesuits were engaged in quite radical social

justice work in South America. I was studying with young Jesuits who were going off to the missions in Guyana and all over the place. It was quite radical in lots of ways."

But it was her interest in philosophy and the importance of education that really inspired her: "I had a fabulous philosophy teacher, Gerard Hughes, who went on to become master of Campion Hall, Oxford. He really taught me how to think and to appreciate the value of a rigorous education and that sense of the benefits of getting the best education that was available."

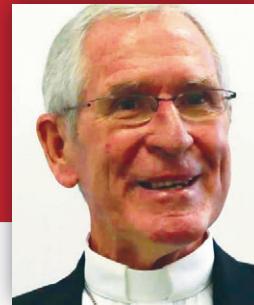
Perhaps just as significant was the powerful influence of the Jesuits' founder, Ignatius Loyola, whose ideas and determination to achieve great things have helped form her barnstorming approach to school leadership.

"What Ignatius did was never to take 'no' for an answer. He would go to the Pope and say, 'Can you do this Holy Father?' and the Pope would say 'no'. And Ignatius used to say what you have to do is storm Heaven. And he would go every day and knock on the door of the Pope until the Pope said 'yes'.

"I think that's like running a group of schools, whether it's the Government's door you're knocking on or someone else whom you need to do something. You just have to storm Heaven and keep doing it because you are doing it for the right reasons."

After completing her degree, she got married, took a PGCE [Postgraduate Certificate in Education] at King's College, London, and moved – with her husband, Chris, an ex-Jesuit fellow Heythrop student – to Oxford, where she began her career as an RE and philosophy teacher. After spells teaching in Oxford and London comprehensives, she became a mother and took two years out to look after

THE TABLET Lecture 2014



Bishop Kevin Dowling

'From South to North: lessons for the Church from the developing world'

her son, Joe. She returned to teaching part-time at Luton Sixth Form College before moving on to a deputy headship. In 2006, she was appointed founding principal of Barnfield West Academy.

The school Barnfield was replacing, Halyard High, was stuck in the bottom 100 schools in the country in the GCSE league tables and just 16 per cent of its GCSE students achieved five A*-C grades including English and maths in its final year. Under a new name, with new teachers, a regime of strict discipline, an extended school day and a rigorous system of catch-up classes for pupils who had fallen behind in their studies, the new academy quickly achieved results. Within two years, 54 per cent of students were achieving good GCSE grades including English and maths.

In January 2010, Dame Rachel left to take on another turnaround project in Norwich. The new academy was replacing another failing school situated on a run-down housing estate. She says her first task was to find a way for the school and its community to reclaim a sense of identity.

She discovered that Nelson had dragooned the local villagers on to the *Victory*. "We used the Victory motif, renamed the school, got a new uniform and thanks to local philanthropy we even managed to acquire a ton of old wood from the *Victory* and we made medals out of it." After leading her second academy from special measures to "outstanding" in May 2013, she unexpectedly quit to take on a school improvement role on a grander scale. As chief executive officer of the Inspiration Trust, her mission is "to create a federation of outstanding Norfolk schools" for all ages from three to 19.

THE EMPHASIS ON localism is no accident. Having worked for one of the larger academy chains (Ormiston Academies Trust, sponsor of Victory Academy, is based in Birmingham 160 miles and three hours' drive away), she believes schools need to remain firmly rooted in their communities. With the Labour Party committed to making academies and free schools accountable through local commissioners, and growing concern about over-sized academy chains, the Inspiration Trust appears well placed to thrive, whoever wins the next election.

"What matters to me is an absolute commitment to community because I was part of one growing up and I've seen it work. But it's not a soft thing necessarily. Sometimes it's about tough love and about hard things. What I really got from my Catholic upbringing is the conviction that education is the key. Education is the vehicle for the students to transform their lives.

"That can often be hard because what we are doing in our schools is to make students work harder as well as finding their talent. We are pushing and challenging them and getting their teachers to give that extra bit. I've very much learnt that from my Catholic upbringing."

Jeremy Sutcliffe is a freelance journalist specialising in education.

Born in Pretoria and ordained as a Redemptorist priest in 1967 Kevin Dowling was appointed the Bishop of Rustenburg in 1990. He has ministered in various parts of South Africa, including townships in Cape Town and Pretoria and has been at the forefront of the Church's response to the HIV/Aids pandemic.

Thursday 26 June 2014 at 7.30pm

(doors open 7.00pm) at Cathedral Hall Westminster
Nearest Railway/ Underground station: Victoria

Admission is by advance ticket only at a cost of £15 (£12 concessions).

Ticket price includes a drinks reception to follow the lecture.

For tickets, please call: 020 8748 8484 or email: plee@thetablet.co.uk

The Tablet Lecture 2014 is held in conjunction with the Denis Hurley Association, which has also arranged for Bishop Dowling to speak in Edinburgh on 24 June and in Birmingham on 25 June.

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At 26, Michael Wear is already an old White House hand, used to treading the fine divide between religion and politics. He spoke to The Tablet about Obama, fear – and religious freedom as a hot political potato of the coming years / By JAMES MACINTYRE

Wise head, young shoulders

AS MICHAEL WEAR DISCUSSES, with authority, the role of faith in politics it is easy to forget that, last Friday, he turned just 26. Yet his CV already includes working for Barack Obama in the President's 2008 campaign, before becoming a leader in the White House's faith-based initiative, and the head of faith outreach for Obama's 2012 re-election campaign.

Now a public speaker on faith and a campaigner on social justice, he has been on a frenetic visit to Britain, hosted by St Mary's University, Twickenham, and supported by the Cathedral Innovation Centre.

During his trip, Wear spoke at London's St Martin-in-the-Fields and at a private lunch with cross-party politicians, organised by St Mary's vice chancellor-designate, Francis Campbell; toured churches and businesses in Portsmouth and Southampton; and visited Parliament, where he held talks with Ed Miliband's (Catholic) chief of staff, Tim Livesey. In other words, his calling spans both the political and religious worlds.

It did not always seem like it to Wear, as he explains to me when we meet in London between his appointments. As an intensely political teenager growing up in Buffalo, New York state, he rejected his "culturally Catholic" upbringing. "I was not a practising Catholic," said the Italian American. "I was not just indifferent towards faith; I was antagonistic towards it. My Catholicism was very much cultural. I'm Italian, and so in Buffalo, a pro-union, pro-working-class city, Catholicism is just the default." But then, as a freshman in high school, someone handed him Paul's Letters to the Romans, and "it turned my world upside down".

"As I grappled with it, I came to realise that there was a little more to this than I had given credit for ... 72 hours later, I became a Christian," said Wear. "My faith changed everything. I had to figure out, what does this faith mean, not just for my spiritual discipline and personal life – I also had to think about the public implications of my faith."

Wear, a cradle Democrat, was noticed by senior party figures while still in college, and joined the 2008 Obama presidential



campaign as an intern. He later secured a role in the White House Office of Faith-based and Neighborhood Partnerships, where he served until he was named director of faith outreach for Obama's re-election campaign in May 2012. Working with religious and neighbourhood organisations within federal government was rare, he said, adding: "I was working in one of the few positions where you get to see the outcomes on the ground. It was just an inspiring experience. I went through controversy ..."

This is an understatement. From 2012 until now, the Obama Administration has been mired in controversy over its plans to introduce a health-care mandate requiring all employers, including those in religious institutions, to provide coverage for birth control including contraception and the "morning-after pill". Catholic bishops have consistently attacked Obama over the proposals. But Wear believes their critique is unjustified even though he himself opposed the original plan.

"I don't accept the sort of broad political narrative that President Obama has been out to have a war on religion or anything like that," he said. "The President actually got his first job hired by the Catholic Church to organise churches on the south side of Chicago and so from his very early beginnings he understood the importance of faith and communities and faith in public life."

Asked whether Obama, a practising

Christian, would be upset at being seen as an enemy of the Church, Wear is frank: "I think so. For a million reasons, and there has been much speculation about the President's relationship with his personal faith, his relations with religious communities have been under attack for much of his presidency."

For Wear, the issue goes to the heart of religious freedom, which he says "is going to be one of the central challenges and dialogues" of coming years, adding: "Religious liberty up until two or three years ago was just considered a benign, apolitical, constitutional question."

It is striking that in the United States, where Church and State are formally divided, Christianity thrives, while the United Kingdom, with its established Church, appears to be agonising about whether, in the words of the former Archbishop of Canterbury, Rowan Williams, it is a "post-Christian country". Wear, who has been reading up on the British situation, smiled. "We have that same debate in the US," he said, citing a statement by Obama in 2006 that America was no longer "just" a Christian nation, which Wear regards as "entirely appropriate". The Republicans, he said, "have taken a pretty dangerous turn towards individualism, as has much of the world".

Wear raises poverty and immigration especially as debates that are "pretty easily given to fear" on both sides of the Atlantic. Unfashionably, he respects politicians as people, and, doubtless with Obama in mind, makes a point of condemning personal attacks on them from religious figures.

"It is disheartening when some religious leaders, who are responsible for being shepherds, find it within their realm of responsibility to chastise, not just the policies but the personal faith of people they don't even know," he said.

But he would presumably agree with the right of the likes of Cardinal Vincent Nichols to speak out on public policy matters, as he did in February when describing the Government's welfare reforms as "a disgrace". "That's absolutely right," he said.

Asked what message he has for British Christians in a secular age, Wear stresses the importance of "a clear commitment to the common good, which is at the core of Catholic Social Teaching". He continued: "This is a time – in an era when political power is leveraged in such a self-interested way – for a really prophetic Christian public voice, not just for our own self-interest but for the good of society in which we live." In this context, he praises Pope Francis as a salient voice and a good shepherd, who is shepherding all Christians, not just the Catholic Church.

Finally, we turn to Wear's own future. He does not envisage it in the Church. But what about politics? Asked if he could run for Congress or the Senate, Wear for the first time sounds very political indeed. "No aspirations for that," he said, before pausing. Then, he added with a laugh: "I'll tell you what: I'd do that much sooner than I'd work on another campaign." T

If your involvement in the Church is about filling gaps, are you really appreciated?



Aldegonde Brenninkmeijer-Werhahn is one of those people who works with great influence behind the scenes in the Church. Her passion is theology and she has lectured widely in the subject as well as helped fund and support theological institutions. But much of it has been under the radar of ordinary Catholics – until the VatiLeaks scandal.

Then, a letter that Aldegonde and her husband, Hubert, had written to Benedict XVI – the man who had been *peritus* at the Second Vatican Council to her uncle, Cardinal Josef Frings of Cologne – was revealed, in which they wrote frankly of lay Catholics' disillusionment with the Church, and its senior hierarchs' obsession with money and power. "Why are bishops appointed in Europe that neither have contact with the 'flock', nor trust them?", they asked Benedict, going on to criticise the Vatican for failing to collaborate with "well-educated, competent and open-minded Christians". The letter's publication brought them fame of a kind and countless messages of support from fellow lay Catholics, all expressing similar frustrations.

Going by the accounts of people attending a seminar on the vocation of the laity, held at Oxford University on Saturday and addressed by Mrs Brenninkmeijer-Werhahn, plenty of those well-educated, competent and open-minded Christians are involved in the Church already. The problem, of course, is that their increasing participation in the life of the Church owes its existence not so much to idealism but to pragmatism and is at a very basic level. As priests have declined in number, the call on laypeople has increased. If your involvement is about filling the gaps, are you really appreciated for your own sake? Will you be tolerated if priestly vocations increase?

The gap-filling is not just a Catholic issue either. Werner Jeanrond, the systematic theologian who is also master of St Benet's Hall which organised the seminar, recounted that the Church of Sweden has had a major reorganisation of its city churches. It has created super-parishes because its ministers are increasingly reluctant to work on Sundays. The problem, as Professor Jeanrond pointed out, is that certain lay-

people now do much of the work, making for a vicarious Christianity and a new form of clericalism. Nor was he keen on the tautology of laypeople, given the word lay has its roots in another word for people.

That leaves us with the alternative of disciples, which encompasses a lot more than being someone who spends a couple of hours a week preparing children for First Communion. It's a Christian's whole life: what Jeanrond described as "an overarching call to love". But most Christian Churches only envisage the laity as married people. What is the vocation of those who are single, those who never married, are bereaved, are divorced, or gay? How does the Church conceive of them having anything to offer?

Mrs Brenninkmeijer-Werhahn's letter is now a little piece of history, written long before anyone imagined another Pope would transform the Church's mood so much. And with Pope Francis' Synod on Marriage and Family Life planned for October, there's certainly more optimism around. But she was frank in her dismay about the refusal of English bishops to publish the results of the pre-synod survey on marriage and family; it was "a shame", she said, her polite phrase indicating that she, for one, fears not enough is changing.

If the laity has been truthful in its survey responses, then the bishops have got to take on board what Dr Judith Wolfe, director of studies in Oxford's theology faculty, called the complexities of today's "patchwork families". The problem with the laity's relationship with the Church, Dr Wolfe suggested, is that it is rather like that of young people who get too comfortable living with their parents instead of striking out on their own as mature adults. As she mentioned in passing that in Judaism there is no similar division between clergy and people, given that it is a religion with rabbis, or teachers, rather than priests, it struck me forcefully: imagine if Pope Francis, at a stroke, made the title Father extinct, and instead we were a Church of people and teachers. We might then become mature graduates of our schooling, rather than permanently infantilised in an institution which can't quite work out what to do with us.



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PRIVACY ETHICS A Catholic college has withdrawn from sale letters by Jacqueline Kennedy to a priest after it was criticised for violating her privacy. All Hallows in Dublin says it decided not to auction the correspondence after contact with the Kennedy family / By LIZ DODD

Private grief or public property?



JACQUELINE KENNEDY in the White House, 1961

display, publication or distribution, in whole or in part." Yet in 2011, seven years after her death, her only surviving child, Caroline, made public a controversial interview that took place just after her father's assassination. The Kennedy family declined to comment publicly on the auction, but had it gone ahead, their legal response could have been critical. According to Anne Bateman, head of intellectual property and technology at Philip Lee Solicitors in Dublin, All Hallows College had the right to sell the letters because they were Fr Leonard's property, but Jackie's estate owns the copyright to their content. "If the buyer wants to publish the letters, they will need all kinds of waivers and indemnities," Bateman said. "I imagine the estate will be examining each and every bit they can control."

DENIS STAUNTON, deputy editor of *The Irish Times*, which broke the story of the discovery of the letters and reproduced short excerpts from them – regarded as fair use in Irish law – said the newspaper considered publication was ethical because Jackie was not confessing to Fr Leonard. "Neither party would have expected [the letters] to be covered by the seal of confession," he said. "Even in the letters sent after Kennedy was assassinated, writing about her anger towards God [her tone] is playful." He said they followed Caroline Kennedy's lead: "She once said Jackie belongs to history. Some of what has been revealed about her in the past has been quite scurrilous, but these letters present her in a very sympathetic light."

NEVERTHELESS it appears that All Hallows was swayed by strong criticism of its decision to sell the correspondence. Fr Thomas Reese SJ, founder of *America* magazine, said in a blog for the *National Catholic Reporter* that the letters were deeply private and "should have been burned". He told me a relationship with a priest was similar to that with a psychologist and deserved the same protection. "When people write to a priest about their spiritual life, they expect that information to be kept confidential," he said.

Sr Margaret McGrath FMSJ, director of spiritual direction at the Franciscan International Study Centre in Canterbury, Kent, agreed. "There is a strong bond between director and directee with the understanding that confidentiality will never be broken," she said. "This woman is entitled to her private life with her God."

Before All Hallows withdrew the letters, its director of marketing, Caroleanne Henry, director of marketing, said the college felt the material was not confessional, adding: "Letters of a penitential or confessional nature would never be released by the Vincentians."

With the advent of social media, the public has grown used to insight into the thoughts and feelings of celebrities. But this is a recent phenomenon. Jackie Kennedy's right to privacy, expressed in her will and her silence over the decades, appears to have trumped contemporary standards and attitudes to celebrity. T

THE IMAGE of Jacqueline Kennedy cradling her husband in her arms as he lay dying is frozen in time. But the widow of the 35th President of the United States never spoke publicly about his assassination in 1963 or the difficult years that followed.

Now, 20 years after her own death, private letters Jackie wrote to Fr Joseph Leonard, a Vincentian priest in Ireland, have revealed the bitterness and anger she felt towards God at the time. The 31 letters remained in a safe at All Hallows College, the Vincentian seminary in Dublin where he died in 1964. The college announced plans to auction the letters for up to €1.2 million (£975,970), but on Wednesday it issued a statement saying they would not be sold after all. It said that representatives of All Hallows and the Vincentian Fathers were exploring with members of Mrs Kennedy's family how best to preserve and curate the archive.

Jackie was 21 when she first met the 73-year-old priest in 1950. He was urbane and well connected: as a young priest, he knew

George Bernard Shaw in London and other society figures. He showed the young Jackie and her stepbrother around Dublin and took them to a good restaurant for lunch. They met only once more, but their correspondence continued for 14 years. In Fr Leonard, she seemed to find a kindred spirit: they exchanged books, opinions and confidences. Jackie was renowned for her privacy, and her letters are revelatory. Excerpts published in *The Irish Times*, which had exclusive access to the material, revealed her fears that the future president would turn out like her father, a known womaniser.

The motive of All Hallows College for selling the letters appeared to be financial though the college itself said it did not have the resources or facilities to curate the letters, "thereby running the risk of damage and deterioration". It also described them as "a treasure trove of valuable historical information".

In her will, Jackie Kennedy requested that "My children respect my wish for privacy with respect to letters and writings and take whatever action is warranted to prevent [their]

AP PHOTO/WHITE HOUSE/MARK SHAW

My fear is that honest Christians will be caught pretty soon by best practice



Boko Haram, the violent group that kidnapped more than 200 girls from their school at Chibok in Nigeria in mid-April, is always described in the press as "Islamist". This handy word for a sort of Muslim that we don't like was unknown until 1980, according to the *Oxford English Dictionary*, in the twin senses of "fundamentalist" and "advocate of increasing the influence of Islamic law in politics and society". And who could be more chillingly Islamist than the leader of Boko Haram, Abubakar Shekau? His "swaggering, unhinged style on videos" as the *Mirror* put it last week, "has earned him a reputation as part spiritual leader, part gangster".

"In late 2012, he declared his group's allegiance to al-Qaeda," wrote Colin Freeman in *The Daily Telegraph*. He noted that Abubakar Shekau had said: "I enjoy killing anyone that God commands me to kill – the same way that I enjoy killing chickens and rams." In *The Guardian*, Sam Jones reported Abubakar Shekau declaring: "We have indeed liberated them ... These girls have become Muslims." Of the 136 or so shown on the video, done up in burkas, two scared-looking girls spoke of their conversion from Christianity to Islam.

In *The Sunday Times*, under a headline "Hopes for girls fade in land of blood and fear", Christina Lamb reported from Abuja that the search for the girls was "hampered by suspicions of the Nigerian security forces, seen by Western officials as incompetent, ill-equipped and often as barbaric as the insurgents".

But on the same day, Colin Freeman reported that the "Islamist group" was willing "to conduct a 'gradual' release of its hostages in return for the freeing of Boko Haram prisoners in Nigerian jails". He wrote that "the group has abandoned demands for its top commanders to be released, seemingly aware that this would be politically impossible for the Nigerian Government." Freeman knows a thing or two about hostage-taking, having been held by Somali pirates for 40 days, as he described in his book *Kidnapped*.

The heart-wrenching story of the kidnapped girls provided a deadly serious backdrop to a curious story about halal chicken. It was splashed by *The Sun* with a huge headline: "Halal secret of Pizza

Express." The report said that the popular food chain was "serving only halal chicken – without telling customers. All 434 outlets use just meat from birds whose throats are slit while alive, in line with Islamic law." Pizza Express said that customers were told if they asked.

The next day, in a joint letter to *The Daily Telegraph*, Henry Grunwald, of Shechita UK, the Jewish representative body, and Dr Shuja Shafi, of the Muslim Council of Britain, suggested that all menus and labels should give the method of slaughter, not just in cases of kosher or halal meat. They hinted that secular methods were not much fun for the animals: "captive bolt shooting, gassing, electrocution, drowning, trapping, clubbing".

On the same day, the *Daily Mail* reported that "more than 70 per cent of all New Zealand lamb in supermarkets is from halal abattoirs". This seemed oddly familiar. Nesrine Malik in *The Guardian* thought so too. "The most recycled of stories, the halal debate began in earnest in 2003," she wrote.

All this seems to me to fit a pattern of consensus entailing unforeseen consequences. No one likes animals to suffer, so "best-practice" slaughter methods are enjoined. Religious groups that object to these methods then look cruel. This week, the *Today* programme once again reported opposition to another Jewish and Muslim religious ritual practice, male circumcision. My fear is that honest Christians will also be caught pretty soon by "best practice", over something like euthanasia for people who are unwell or old.

For what it's worth, if I were a dumb animal, I'd prefer to be killed by an experienced *shochet* like the father of the late Rabbi Sidney Brichto, as described in his memoir *Ritual Slaughter*: "He sharpened his knife against a stone and then tested it over his fingernail to make certain that there was not the smallest nick in the blade, because that would have caused pain to the chicken and made it *trefe* ['forbidden', 'haram'], not kosher." But most of us, dumb or not, don't get to choose.

Christopher Howse is an assistant editor of *The Daily Telegraph*.



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AND LITURGICAL CALENDAR

We plant seeds that will flower as results in our lives, so best to remove the weeds of anger, avarice, envy, and doubt, that peace and abundance may manifest for all. As for ourselves, yes, we must be meek, bear injustice, malice, rash judgement. We must turn the other cheek, give up our cloak, go a second mile. What faith I had I held to stubbornly. The need of patience emphasised in the writings of the saints consoled me on the slow road I was travelling. I would put all my affairs in the hands of God and wait.

DOROTHY DAY

15 DAYS OF PRAYER WITH DOROTHY DAY
by Michael Booher
(NEW CITY PRESS, 2013)

We should not therefore understand God and Creation as two different things, but as one and the same. For Creation subsists in God, and God is created in Creation in a remarkable and ineffable way, manifesting himself, and though invisible, making himself visible, and though incomprehensible, making himself comprehensible, and though hidden, revealing himself, and though unknown, making himself known. ...

JOHN SCOTUS ERIGENA
CELTIC CHRISTIAN SPIRITUALITY
Mary C. Earle (SPCK, 2012)

We are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

1 JOHN 3:2

Never stand still: advance with your brothers, race towards the goal in the steps of Christ. His path is a way of light – I am, but also, you are the light of the world. In order for the light of Christ to permeate you, it is not enough to gaze on it as though you were purely spirit: you need to commit yourself resolutely, body and soul, to that path. Be a sign for others of brotherly love and of joy.

BR ROGER OF TAIZE
THE RULE OF TAIZE (SPCK, 2012)

Cast yourself in the arms of God and be very sure that if he wants anything of you, he will fit you for the work and give you strength.

ST PHILIP NERI (1515-95)

► CALENDAR ▶

Sunday 25 May:
Sixth Sunday of Easter (Year A)

Monday 26 May:

St Philip Neri, Priest

Tuesday 27 May:

St Augustine of Canterbury, Bishop

Wednesday 28 May:

Easter feria

Thursday 29 May:

Easter feria

Friday 30 May:

Easter feria

Saturday 31 May:

Feria or St Wilfrid, Bishop

Sunday 1 June:

The Ascension of the Lord



Monday is the Feast of St Philip Neri

For the Extraordinary Form calendar go to www.lms.org.uk

PUZZLES

PRIZE CROSSWORD

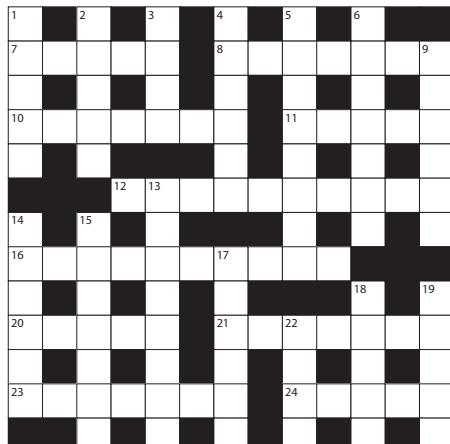
No. 411 | Alanus

ACROSS

- 7 & 22 Down: He put about cardinal in Mary's time was mad (2,3,4)
- 8 County in Ireland with candlelight problem? (7)
- 10 New Doris structure that is holding early Doctor of the Church (7)
- 11 Fibre plant in pure natural state (5)
- 12 Mix spice and mourn at front of stage (10)
- 16 Organise fuse with flex around at action to blow away devil! (10)
- 20 Sulphur and heather device too much for Goliath! (5)
- 21 Note pity over church panel painting (7)
- 23 Text interpreter to obtain direction following Devon river (7)
- 24 Sainted king converted soul and me (5)

DOWN

- 1 Exceptional church architect announced by little dog at home (5)



- 2 Saint with type of mail message at home naming Auschwitz martyr Edith (5)
- 3 Returns solitary last letter of early martyr saint of Verona (4)
- 4 Contemporary messages of an avian character? (6)
- 5 Upset cherub embraced by saint composer (8)
- 6 Composer of Catalonia and Iberia beginning with vestment for Mass (7)
- 9 Spell cast showing explanation surrounding being male (6)

13 Sanctuary when Kent area backs those needing it! (8)

14 Roman tables, one for some high IQ types (6)

15 Has ambitions to show top-grade church features (7)

17 Jacob's preference to a lift? (6)

18 Mediterranean island losing piano for early martyr saint of Alexandria (5)

19 Saint involved a little after Easter in card game (5)

22 See 7 Across

Please send your answers to:

Crossword Competition 24 May

The Tablet, 1 King Street Cloisters, Clifton Walk, London W6 0GY.

Please include your full name, telephone number and email address, and a mailing address. A copy of the hardback *Oxford Dictionary and Thesaurus* (second edition, RRP £30) will go to the sender of the first correct entry drawn at random on Friday 6 June.

● The answers to this week's puzzles and the crossword winner's name will appear in the 14 June issue.

Solution to the 3 May crossword No. 408

Across: 7 Wiener; 8 Galero; 10 Bethany; 11 Blois; 12 Alan; 13 Sting; 17 Ralph; 18 Rijn; 22 Isola; 23 Antipas; 24 Philip; 25 Giotto.

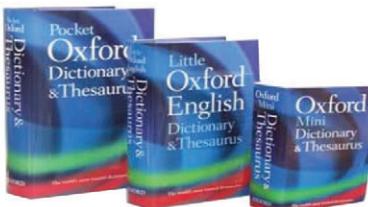
Down: 1 Swabian; 2 Bertram; 3 Renal; 4 Jawbone; 5 Herod;

6 Morse; 9 Dystopian; 14 Samaria; 15 Tippett; 16 Knossos; 19 Lippi; 20 Doric; 21 Atria.

Winner: Mrs Elizabeth Pierce, of Mountmellick, County Laois, Ireland.

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1	3		6	9				
4			2	7				
		9						
7			5					
6			8	3		7	2	
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		5			6			
9			2				4	
			7		1		8	

Each 3x3 box, each row and each column must contain all the Numbers 1 to 9.

7	6	9	5	8	1	3	4	2
8	1	2	4	6	3	7	5	9
3	4	5	2	7	9	6	8	1
9	3	6	8	4	5	1	2	7
5	2	1	6	3	7	4	9	8
4	7	8	9	1	2	5	6	3
6	5	7	3	2	8	9	1	4
1	8	4	7	9	6	2	3	5
2	9	3	1	5	4	8	7	6

Solution to the 3 May puzzle

Welcome the gifts of the Spirit

Events that took place in Jerusalem nearly 2,000 years ago can become a lived experience for each of us. At Pentecost, parishes have the opportunity to involve everyone in preparations for this great church feast

ALEX HEATH

PRAYERFUL PREPARATION for Pentecost dates back to the early Church. We read in Acts 1:4-14 that, after Jesus ascended into Heaven, the Apostles constantly devoted themselves to prayer, together with certain women, including Mary the mother of Jesus, while they waited for the arrival of the Holy Spirit, which had been promised by the Father.

They spent nine days praying in the Upper Room between the Ascension of Christ and Pentecost. The early Christians followed their example and they prayed for nine days – calling it a novena (which comes from the Latin *noven* meaning “nine”).

In recent years, many Catholics have begun to pray this nine-day novena; and last year, 16 Pentecost novena prayer services were held throughout Northampton Diocese. Organised and coordinated by the Northampton Diocesan Evangelisation Team, these services were part of an initiative to encourage prayer for a New Pentecost and to help people realise that Pentecost is one of the three great feasts in the Church.

In his homily on Pentecost last year, Pope Francis reminded us that the Holy Spirit is the soul of mission – and that the events which took place in Jerusalem almost 2,000 years ago are not something far removed from us; they are events which affect us and become a lived experience in each of us.

The profound and intimate link between New Pentecost and New Evangelisation leads us to believe that a renewed commitment to prayer for the Holy Spirit in our parishes, schools, communities and families will inspire and sustain a renewed commitment – a commitment to mission.

In his recent encyclical, *Evangelii Gaudium*, the Pope tells us that we are all called to be Spirit-filled evangelisers “fearlessly open to the working of the Holy Spirit” and that our lives should be firmly rooted in prayer. Without prayer, Pope Francis insists, all our activity risks being fruitless and our message empty (*EG* 259).

The team has been motivated by what the Pope is saying and it has produced resources to encourage as many people as possible to take part in the novena. Some of our team members have organised Pentecost novena services in their own parish communities; but, perhaps, more importantly the resources the team produced gave priests and laypeople in other parishes the confidence to lead services.

The team was convinced that everyone could be involved as long as it found ways to

To do

- INVITE** everyone to join in a novena of prayerful preparation for Pentecost emphasising that there is a way for all to take part
- ASK** whether there are any practical issues that may make it more difficult for some to be involved
- DEVELOP** a range of resources – or access the ones prepared by Northampton Diocese

engage, support and resource them.

The effort began when the team sought to unite the diocesan community with prayer for a new outpouring of the Holy Spirit. The chosen way to pursue this goal was by engaging in the novena in various parts of the diocese over the nine days. Aware that many people would find it difficult to commit to nine days of prayer, one-off Pentecost novena services were devised and a service was held each day during the nine-day period somewhere in the diocese.

A shorter service has been added to the resources this year, which can be prayed whenever people are gathering in the parish, school or home. For example, it might be prayed during staff meetings or form prayer times at school, at home by families or as part of a parish meeting or liturgy.

Last, but not least, a template for simple prayer cards is available that can be reproduced and distributed. In parishes where there is a daily Mass, the prayer card might be used before or after Mass; and housebound parishioners might also be invited to use it.

To promote the feast in schools, the team has produced an act of worship for use in assemblies or in daily class prayer. Students have also been invited to create a piece of artwork expressing the Pentecost theme – a Pentecost Art Competition. Through all of these initiatives, we are seeking to encourage creativity so that the various gifts that we receive as members of the body of Christ can be used and celebrated to the glory of God and the good of the parishioners and the wider world.

My own parish has held a Pentecost novena service; and we have used some of these resources with faith-sharing groups and with the neophytes (those who have recently been received into the Church through the Rite of Christian Initiation of Adults). In time, we hope to develop resources that can be used

by those preparing for the Sacrament of Confirmation and others that can be adopted by parish youth groups.

In Milton Keynes parish last year, the novena was led by the parish prayer group; but it also had significant input from the Milton Keynes Couples for Christ Group, the Malayalam Prayer Group, the Afro-Caribbean Society and members of the ecumenical prayer group from the Church of Christ the Cornerstone.

With the number of children present for the novena, it was possible to organise a group for them to think about the Holy Spirit and to present the whole idea of the fruits of the Holy Spirit to them in a way that they could understand. This year, the parish hopes to repeat the novena and, perhaps, hold a Pentecost retreat day.

While driving through the beautiful Bedfordshire countryside one warm spring afternoon, I was struck by the bursting of new life all around me. The cold, dark days of winter had given way to warm sunshine, flowers, blossom and new life all around.

In response, I found myself calling upon the Holy Spirit and singing the words “*Veni Sancte Spiritus*”. The desire for a new spring-time, for the new life of the Holy Spirit, was welling up from deep within me.

Later I developed this prayer into a song, which I still pray today, not only at Eastertide but all year round, to remind myself of my need of the Holy Spirit and of need of all of us to find practical ways to encourage each other to ever greater openness to the graces of Pentecost:

By your grace you bring to all power, love and self-control.
Be the strength within our weakness,
raise us up in Christ the Lord.
Veni Sancte Spiritus.

Come O Power from above.
Fill us with the Father's love.
Sanctify us for your purpose.
Make us one in Christ the Lord.
Veni Sancte Spiritus.

Alex Heath is adviser for adult faith formation, school chaplaincy and liturgy at the Northampton Diocesan Office for Religious Education, Evangelisation, Catechesis and Schools. The resources of the office can be found on www.northamptondiocese.org by following the links for evangelisation located under the faith section.



SOCIAL MEDIA

Stars fall for Strat

Twitter campaign launched to highlight prostate cancer

He might prefer to avoid the limelight, but Stratford Caldecott, the Catholic author and publisher, has recently found himself the subject of an international social media initiative that has gone viral. Mr Caldecott, or "Strat" as he is known to friends and family, is the founder of the *Second Spring* journal and edited the English version of the *Magnificat* prayer booklets. In 2011 he was diagnosed with prostate cancer and has weeks to live.

A lifelong fan of the Marvel comic books, he had missed out on watching the latest Avengers film *Captain America: The Winter Soldier* in cinemas because he was too ill and the

DVD is not due to be released until August. But his daughter, Sophie, started a Twitter campaign to try to convince the film's producers to send her 60-year-old father a copy of the film.

Using the hashtag CapForStrat, she asked members of the cast to post a picture of themselves with the strapline. To her surprise, Mark Ruffalo, who plays the Hulk and whose own father had prostate cancer, did so, and he was followed by other cast members, including stars such as Samuel L. Jackson, Chris Hemsworth and Robert Downey Jr (pictured, left to right). Film-maker Marvel has organised a screening due to take place at the end of this week.

C.S. LEWIS

Setting a new course

New academic appointment marks an Oxford first

Fans of the Narnia novels can easily find a C.S. Lewis walking tour of Oxford, taking in Magdalen College, where he was a fellow, St Mary the Virgin Church where he delivered his famous "The Weight of Glory" wartime sermon, and the Eagle and Child pub (or "the Bird and Baby") where he would meet Tolkien and the rest of the "Inklings". But anyone keen to study Lewis' writings on Christianity would have been hard pressed to do so in Oxford – until now. Alister McGrath, author of *C.S. Lewis:*

a life, the highly praised biography of the man who wrote not only *The Lion, the Witch and the Wardrobe* but also *Mere Christianity* and *The Screwtape Letters*, has changed all that. He has recently been appointed as Oxford's new Andreas Idreos Professor of Science and Religion and will be giving a course of lectures on the thought of C.S. Lewis for the faculty of theology and religion next academic year. There has never been such a course before by a senior don. "About time," he said.

OREGUS

Seventy years on

In the rather incongruous setting of the uninhabited island of Lamb Holm in the Orkney Islands stands a little piece of Italy. Using Nissen huts and scraps of wood and metal, Italian prisoners of war created a basilica-style chapel complete with a white and red entrance facade. This year is the seventieth anniversary of the departure of the prisoners from Orkney and last Sunday Pope Francis sent a special message of greeting to be read during Mass.

Be a brick

The new Archbishop Denis Hurley Centre, in Durban, South Africa, is asking for donations quite literally "brick by brick". £10 will buy one brick for the new centre, which will provide job training and support for those with HIV and Aids. Bishop Kevin Dowling of Rustenberg, a patron of the centre, is hoping to drum up interest when he visits Britain next month and delivers The Tablet Lecture on 26 June.



QUOTE OF THE WEEK

"Little [Pope] Francis, I say to you, I want to meet you ... and tell you the things you have to do for the world."



DIEGO MARADONA,
FOOTBALLER

ON THE RED CARPET

Grace in thy sight

Biopic of Catholic princess highlights role of priest



MEMORIES of Princess Grace of Monaco (right) were brought alive once again with the opening of a new movie about her life at the Cannes Film Festival last week. Nicole Kidman plays the title role in *Grace of Monaco*, and is shown as threatening to leave her husband, Prince Rainier. But over a glass of whisky she is persuaded to stay by Fr Francis Tucker, a

Franciscan priest – played by Frank Langella – who is a confidant and chaplain to the prince. Before their marriage, Prince Rainier had been on pilgrimage to Lourdes to pray for a wife. It later turned out that Grace had chosen the name Bernadette – after the girl to whom Mary appeared at Lourdes – as her confirmation name.

COCKTAIL FOR A CARDINAL

HEADY MIX

We can now reveal the ingredients of the "red hat cocktail" created especially to celebrate Vincent Nichols being made a cardinal earlier this year. The cardinal, pictured left, joined guests at a party last week thrown by the Friends of Westminster Cathedral where they were served the drink,

which includes champagne, raspberry purée and lemon vodka, and is topped with a floating raspberry to represent the red hat.

It was concocted by the head barman of the Goring Hotel, Victoria, central London, where the papal entourage stayed during Benedict XVI's 2010 visit to Britain.

Bar staff at the Goring have said they would be delighted to mix the drink for anyone who asks although it will not be listed on the menu and will cost £17 plus service. At the party, Cardinal Nichols pronounced the cocktail "very good".



LETTERS

• THE EDITOR OF THE TABLET •

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All correspondence, including email, must give a full postal address and contact telephone number. The Editor reserves the right to shorten letters.

Theology of the Body: far from the last word

● In response to Clifford Longley's temperate remarks about the Theology of the Body (8 March) Professor George Weigel (Letters, 17 May) offers rhetoric ("auto-constructed catacomb", "trapped in the mindset") but no arguments. He is right, however, that Pope John Paul's "reflections" in his general audiences are not "outside the tradition", a tradition fully documented in 1966 by P.J. FitzPatrick in *Birth Regulation and Catholic Belief*. He goes wrong in suggesting that there has been any "development of doctrine" since the 1960s. As FitzPatrick showed, only tradition provides rational grounds for the Church's teaching. The Pope's sole contribution was to revive the idea, put forward by William Wollaston in his *Religion of Nature Delineated* (1722-24) and satirised by David Hume, of a language of the body. Wollaston said that adultery is wrong because it is saying that you are married to the person with whom you are having sex; and the Pope said that contraception is wrong partly because it is saying you do not really love the person with whom you are having sex.

WILLIAM CHARLTON
HEXHAM, NORTHUMBERLAND

Scarcely a pauper

● Liz Dodd ("Bring on the fire", 10 May) suggests that Fr Teilhard de Chardin "died a pauper in New York in 1955". Fr de Chardin was a member of a Jesuit community in New York and was interred in a Jesuit community cemetery there. A solemn vow of poverty may entail foregoing ownership of property and a simple lifestyle, but scarcely penury.

(FR) BRENDAN MC CONVERY CSSR
DUBLIN, IRELAND

Undervalued nurses

● I have read the article by Peter Carter of the Royal College of Nursing ("Safety in numbers: why we need more

→ TOPIC OF THE WEEK → When a school's Catholic ethos is lost

IN YOUR LEADER "End of an ethos" (17 May), you raise the fundamental question of "what makes a school or college Catholic?" As a diocesan priest and school governor, I have yet to come across an agreed definition of what a Catholic school is and the meaning of the phrase "Catholic ethos".

The Sacred Heart Primary School in Blackburn is in a neighbouring town and for the sake of clarification it should be pointed out that for over five years it has been essentially a Muslim school in a Muslim community. It has almost no Catholic children, no Catholic classroom teachers, no Catholic leadership but is gifted with an excellent Muslim head teacher. The problem is not the school and its Catholic ethos but the lack of diocesan leadership and clear vision in the field of Catholic education. Reading Adrian Porter's inspiring article in the same edition (Tablet Education, "Challenges of the top job", 17 May), it is perhaps time to allow our Catholic schools to come under new educational trusts rather than diocesan trusts to free them to develop and flourish under the guidance and leadership of some of our excellent lay educationalists, freeing up the clergy to simply be pastors to the children and families. Perhaps then we can share together a realistic grass-roots

understanding of what the Catholic school and its ethos is all about.

(FR) MARTIN SAUNDERS
Accrington, Lancashire



YOU ASK on what basis the distinctive contribution that the Catholic ethos makes to education can be withdrawn from non-Catholic students. The answer is that the Catholic ethos is a nurturing of a gift of faith that actually alters one's soul at baptism, and therefore would be largely ineffective in people who are not baptised. Other benefits that this ethos would bring to non-Catholic pupils are not usually enough to justify diverting diocesan resources from teaching it to Catholics when those benefits are also available in non-Catholic education, even if not so reliably.

In places like India where religious differences are recognised as such, and in Catholic schools where non-Catholic pupils are in the majority, the teachers are more likely to be Catholics, and there is less danger of the Catholic ethos being subsumed in a multi-faith and even secular inclusiveness than in the West, where religious consciousness is so much less.

DANIEL WADE
LONDON NW9

nurses", 17 May) several times and I am still unclear as to his central message. Is he saying that poor care is a direct result of low staffing levels and poor "skill mix" or that nurses are insufficiently well paid?

I am a registered nurse with 15 years' experience and it is clear to me that nursing is in crisis. Nurses are well paid in comparison to the mean salary of the population but take on responsibility with which their pay is not commensurate. The demands to create beds for admissions and to maintain the highest standards of care are relentless and managerial support is often lacking. Most significantly, the level of hospital staffing (not necessarily ward numbers) is generally good during office hours; a

comparison of hospital car parks during the week and at weekends shows just where the priority of the NHS lies. It is clear that the proportion of NHS staff required to maintain the running of its wards is a minority of the NHS payroll.

As to the recruitment of high-quality nurses, that will continue to be a struggle when the mentality of the NHS shamefully exposed by the Francis Report remains in place. I certainly would not want my one-year-old daughter to ever consider the profession.

JAMES BARHAM
WHALTON, NORTHUMBERLAND

No democracy here

● Fr Patrick Daly ("Two cheers for Europe", 10 May) gives an

extraordinarily optimistic view of the EU, which of course he would as general secretary of the EU's bishops' conferences.

If the union has been "successful", why do we have unemployment levels in the eurozone at a near record high of 11.8 per cent with over 18 million unemployed and in Spain and Greece youth unemployment of over 60 per cent? Why do we have debts at levels which can never be repaid? Why have the accounts not been signed off for nearly 20 years? Why have billions of regional aid just disappeared in places like southern Italy?

The EU parliament is a sham to disguise the democratic deficit since it forms neither the primary legislature nor the executive. Subsidiarity is a myth

LETTERS

since once a competence has been passed to Brussels it is never returned.

The public are not stupid. They vote in fewer numbers at every election because they see that any democratic control they might otherwise possess has been taken away as in a typical dictatorship.

GORDON WRATTEN
EAST MOLESEY, SURREY

Ageing with grace

● Terry Philpot ("Golden age for silver years", 3 May) rightly highlights the positive aspects of the dramatic growth in the proportion of older people over the next two decades. But if older people are to provide much of the social glue which holds us all together, this will entail adjustments in attitudes and resources for which the Church is presently ill-prepared.

Growing Old Gracefully, an initiative of the Diocese of Leeds, recently brought together more than 70 people (mostly of retirement age) from parishes, religious orders and organisations across the diocese, together with academics and researchers, to look at "Loving our older neighbour in the twenty-first century". The day explored some of the positives and negatives of older age, health issues and the importance of remaining engaged with life and community. Loneliness,

experienced by a significant minority of older people, is associated with mental and physical illness. Yet recent research by the Joseph Rowntree Foundation in four Yorkshire communities, presented at our gathering, showed that loneliness – especially that linked with older age – can be successfully addressed by neighbourhood-level projects led by local people.

Participants in the conference compiled a comprehensive list of actions which individuals, groups and churches could take to support older people in our parishes and wider communities.

A report of the gathering (now available) will form the basis of a resource pack for parishes wishing to recognise the skills and contribution of older people and to respond more appropriately to their needs.

PAUL GRAFTON
ACTING CHAIR, GROWING OLD
GRACE-FULLY, DIOCESE OF LEEDS

Small acts of solidarity in prayer

● I write from hospital about Joanna Moorhead's musings on prayer (17 May). I've had plenty of time in my current situation to reflect upon the love, good wishes and prayers that are being directed towards me as I recover from surgery. They have

been an immense support, and very tangible evidence of God's love for me. And that, perhaps, is one reason why we pray. Not to remind God nor to assist him, for of course he neither needs reminding nor assistance. In a small act of solidarity, by our prayers, we join with our suffering friends and thus remind them that, while they do indeed have our love, the most important fact of all is that they have God's love. And he will carry them through the valley as he has carried me these past nine months.

I pray that Ms Moorhead will recover and that she will feel the love of God around her, refracted through the prayers of her family and friends.

ALASTAIR LLEWELLYN-SMITH
LONDON W14

Hard-fought convictions

● I am sure pacifists are pleased that conscientious objectors of the First World War are remembered (Notebook, 17 May) but they are not alone. Some COs were indeed motivated by pacifism but many more were inspired by religious conviction, socialism, internationalism, or a determination to stand against a war they considered unjust. With conscientious objection still criminalised in many parts of the world, it badly serves those men and women

who suffer today, and those from a century ago whom we remembered at Tavistock Square, to suggest their deeply held ethical conviction is of interest to only a niche group. It ought to be of interest to us all – we have much to learn from them.

MATT JEZIORSKI
LUTON
BEDFORDSHIRE

Monastic jewels of St Benedict

● You suggest wrongly (Notebook, 17 May) that Monte Cassino was "the first monastery established by St Benedict". He probably founded a few monasteries in his birthplace Nursia but the place he set up as a proper monastery was in Subiaco.

If you get the chance, take a bus from Rome (about an hour) and find your way to the two wonderful monasteries there. The older medieval one is higher than the main functioning abbey of St Scholastica, which is down the hill.

But go to the top and feel the ancient spirituality and observe the green silence of the surrounding hills. It's really worth the trip and much more rewarding than the reconstructed Baroque glories of Monte Cassino.

CHARLES FOX
NORTHAMPTON

FROM THE ARCHIVE

50 YEARS AGO

THE TABLET • 22 MAY 1964

It would be disastrous if the Government were to allow itself to be stamped into authorising commercial radio simply because certain buccaneering entrepreneurs have discovered legal loopholes which permit them to conduct commercial broadcasting from ships anchored outside the three-mile limit. What is essential is first to discover whether there is any real demand for such a service apart from those who look forward to making money out of it ... It may well

be that there is a genuine demand for the programmes of virtually non-stop pop music put out by Radio Caroline and Radio Atlanta, but it must be remembered that if such broadcasting were carried out from within these islands it would be subject to the same restrictions on the unlimited transmission of recordings as at present prevent the BBC from turning the Light Programme into precisely the kind of service that is claimed to be wanted.

100 YEARS AGO

THE TABLET • 23 MAY 1914

Dr [William] Sanday's pamphlet, with its denial of the bodily Resurrection and the Virgin Birth of our Lord, seems for the moment to have almost stunned the Church of England. Writers [in the Anglican press] seem uncertain what the bishops might do in view of the new situation. The *Church Times*, after admitting that "there are some who will think that the words of Dr Sanday alone weigh more than the words of the whole episcopate", plucks up the courage to say: "Dr

Sanday rejects the testimony of the Church, rejects the interpretation of the Creeds put upon them by the authority of the Church, and claims for himself and others the right to exercise the teaching office in the Church with complete independence of judgement. How can such a claim be justified? ... It is not open to any minister of the Church to say that the Creeds, as Creeds of today, mean something else than what the authorities of the Church declare them to mean."

BOOKS

• OUR REVIEWERS •

BRENDAN SIMMS is professor of the history of European international relations at Cambridge · TIMOTHY RADCLIFFE OP is a former master of the Dominicans
JULIAN MARGARET GIBBS is a freelance writer · JANE O'GRADY teaches at City University · JAMES MORAN is associate professor in the school of English at Nottingham

Victory was only the beginning

An ambitious new account examines how the dynamic of world power was rebalanced in the wake of the Armistice

BRENDAN SIMMS

The Deluge: the Great War and the remaking of global order 1916–1931

ADAM TOOZE (ALLEN LANE, 583pp, £30)

TABLET BOOKSHOP PRICE £27 • TEL 01420 592974

ONCE WE ARE done re-examining the origins of the great European conflagration which broke out 100 years ago, attention will shift to how the West won that war, and then, as the cliché has it, “lost the peace”. This is the subject of Adam Tooze’s remarkable new synthesis which draws on his two particular areas of expertise, Eurasia and especially Germany, and the global financial system revolving around London and, increasingly, New York. Tooze chronicles how this primarily Anglo-American democratic capitalist coalition crushed Berlin’s attempt to overturn the global order and then struggled to contain a broader “insurgency” across the continents and seas.

The drama opens in 1916, when the world war was, in Tooze’s words, “in the balance”. Germany was attempting to mobilise the resources of Mitteleuropa in her support, while “revolutionising” the encircling coalition, especially Tsarist Russia. The Entente hurled itself at the central powers in a series of offensives in the West, especially on the Somme, and in the Brusilov offensives on the Eastern Front. What sustained Britain and France was not only the inherent economic strength of their vast overseas empires but their ability

to tap into the immense financial and industrial power of the United States. The climax of the struggle came in 1917, when the Berlin-supported Bolshevik Revolution effectively knocked Russia out of the war, and President Wilson entered the lists on the side of the Entente, though only – Tooze reminds us – as an “associated”, not an Allied, power.

Still it was touch and go: it took all the resources of the coalition partners to bring

Germany to heel, ending the first great “insurgency”. Unsurprisingly, therefore, the subsequent peace settlement at Versailles was designed to globalise the containment of the defeated foe. Its terms were written into the covenant of the new League of Nations, the first attempt at truly global governance, through disarmament, reparations and institutions of international cooperation. Resistance to this order came not merely from the defeated – especially Germany – and the marginalised, such as the leftists who protested against the capitalist system and often in favour of the Soviet Union, from Latin America, across Europe, to South Africa and East Asia. It was also mounted by victors, such as Italy, Japan and China, which for one reason or another

felt that the settlement had not given them what they deserved, or at least had demanded.

This is a well known story, but the great strength of Tooze’s book is that he invites us to look at familiar events in unfamiliar ways. The apparently punitive treaty of Brest-Litovsk which ended the war between Germany and Russia is shown to have been based on an ethnically more equitable division of territory than before or shortly after; the First World War German vision of empire in the East also emerges as relatively progressive rather than as a mere forerunner to Nazism. The elections after the first, non-Communist, Russian revolution of 1917 are resurrected as a serious exercise in democracy which mobilised more voters than the US Presidential contest of 1916. Tooze also restores

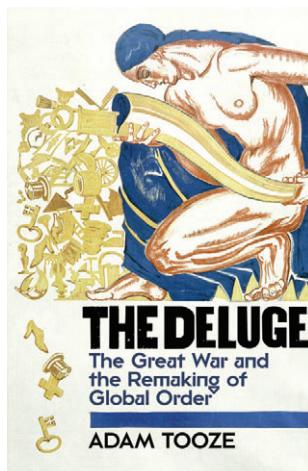
a proper sense of openness to Chinese and, particularly, Japanese developments, which showed a real potential to progress in the direction of participatory politics.

Above all, contrary to the prevailing view of a Western modernity under pressure after 1918, the author emphasises the strength of the great democracies, who had not only crushingly prevailed in armed conflict (and were to do so again), but stamped themselves

decisively on the post-war scene. It was the needs of Anglo-American political economy, especially the question of how to disentangle inter-Allied war debts and German reparations, which dominated international architecture from the Versailles Settlement itself, through the Dawes and Young plans of the 1920s. Indeed, the author sees 1919 as a “unipolar” moment much closer to the US Cold War triumph of 1989 than the shared victory over Nazi Germany in 1945 with which it is usually compared. He takes a correspondingly dim view of President Wilson’s failure to anchor the “peace without victory” which he craved within a realistic security guarantee for a chronically insecure France.

Tooze’s account brims with contemporary resonances. He notes the propensity of Western academics, “then as now”, to prescribe authoritarian government for the Chinese. Closer to home, this time without explicit comparison but surely with an eye to the Euro crisis, Tooze chronicles the way the first attempts at international economic cooperation in the 1920s hinged on the imposition of unpopular and painful “austerity” measures. He is too good a historian, however, to turn this into a simple argument for Keynesian deficit financing. Indeed, Tooze stresses that austerity had the merit of preventing prohibitively expensive re-armament programmes. It was only when the British and Americans themselves abandoned this straitjacket after 1931 – which forms the terminal date of the volume – that the Japanese were able to embark on the military spending spree which ultimately led to their suicidal attack on the United States.

INEVITABLY A BOOK of this scope and ambition will not command universal assent. This reviewer, for example, might cavil at the idea that 1989 was really a unipolar moment, given that it also saw the massacre at Tiananmen Square and thus the survival of an alternative form of authoritarian politics which has since made a spectacular comeback. Others will baulk at his reading of Woodrow Wilson. No matter. As we contemplate today the emergence of a new and extremely dangerous order in the east of our continent, and thus the collapse of the post-Cold War order, the general public and policymakers alike will – must! – turn to Adam Tooze for instruction about how the first “coalition of liberal powers to manage the vast unwieldy dynamic of the modern world” disintegrated.



Austerity had the merit of preventing prohibitively expensive re-armament programmes

BOOKS

SPEED READING



JULIAN MARGARET GIBBS

selects three young adult fiction titles

In *Kite Spirit* by Sita Brahmachari (Macmillan, £6.99; *Tablet* price £6.30), 16-year-old Kite has no idea why her best friend committed suicide. The author retains this mystery: there are no startling revelations and Kite simply has to realise that the minds of others, even those we feel closest to, are hidden from us.

Broken Strings by Maria Farrer (Scholastic, £7.99; *Tablet* price £7.20) is a Cinderella story with a twist. Jessica's fairy godmother is her actual grandmother, a mysterious, rich woman who cast off Jess' mother when she married a working-class man but now wants to give her talented granddaughter an intensive musical education. The novel reverberates with teenage passion.

Finally, *The Hit* (Chicken House, £7.99; *Tablet* price £7.20) by Melvin Burgess, whose 1996 novel *Junk* started this young adult (YA) fiction genre, is a nail-biting thriller set in the near future. A new drug has been invented, Death, which gives an amazing high but kills after a week.

These novels are all explicitly moral – in the end the good are rewarded, the bad punished. This is what distinguishes YA fiction from novels for adults. No wonder so many adults are reading it.

It takes three to tango

TIMOTHY RADCLIFFE

God, Sexuality and the Self: an essay 'On the Trinity'

SARAH COAKLEY (CAMBRIDGE UNIVERSITY PRESS, 365pp, £18.99)

TABLET BOOKSHOP PRICE £17.10 • TEL 01420 592974

ALL THE MAJOR Christian Churches are in crisis over sexuality, whether concerning gender roles and ordination, or homosexuality; the teaching of doctrine, especially the Trinity, is often regarded as irrelevant; contemplative prayer and asceticism are marginal to the lives of most Christians.

In this brilliant book, Sarah Coakley, the Norris-Hulse Professor of Divinity at Cambridge, argues that these are all linked, because right desire, right speech about God and contemplative prayer all hang together. Freud was wrong. All talk about God is not really about sex; rather sexual desire is most deeply about desire for God.

It is only through the contemplative and ascetical life that we learn to desire well, liberated from the temptation to master and control others. In prayer and surrender to the Holy Spirit, our hearts are healed and aligned towards the utterly desirable God. Theology, also, is kept vibrant and true by insights which are only granted through a life of prayer.

It is often argued that in the early Church, theology, ethics, and spirituality were part of a unified Christian life. In the fourteenth century, this vital unity began to disintegrate. Theology then often became arid, ethics tended to be moralistic, and spirituality wishy-washy.

Coakley's fascinating book suggests how we may begin to recover the unified vision of the Christian life in what she calls a *théologie totale*. It is the first of three volumes which, like Aquinas' *Summa*, will climax in an exploration of Christology and the Eucharist.

Perhaps the most disputed issue in contemporary society is gender difference. Is this dictated by society or by genes? If men and women are by nature different, how can we be equal? Coakley believes that we should neither deny the difference of male and female, nor submit to rigid conceptions of that difference, "the gender binary". The Spirit cracks open the human heart, and propels us towards a new understanding of the relationship between male and female. We are caught up in the triune love which is God: "Twoness, one might say, is divinely ambushed by threeness."

For me, the most stimulating chapter is on the iconography of the Trinity. The resolution of the fierce debates over Trinitarian orthodoxy in the fourth century did not yield a shared way of imaging the triune God. Art was torn between representations of the



SARAH COAKLEY: 'Twoness, one might say, is divinely ambushed by threeness'

Trinity as simply three individuals (tritheism), or else as one, held in unity by subordination to the Father (subordinationism). The Holy Spirit rarely got much of a look in.

But Coakley shows how, in the words of Paul Ricoeur, "the symbol gives rise to thought". The best art stirs our imagination to reach beyond the clear formulations of our words and offers non-propositional doors to the mystery. It is worth buying the book for this chapter alone.

THE CHALLENGE IN Trinitarian theology is to give a proper place to the vitality of the Holy Spirit, catching us up into the life of God, without subverting the unity of the Godhead. Churches which stress institutional unity, such as the Catholic Church, insist on doctrinal orthodoxy, and the equality of the divine persons, but may fail to give full rein to the Spirit's vigour and so implicitly contradict their own doctrine.

Sects tend to stress life in the Spirit but undermine the unity of God. Coakley therefore argues that a vigorous Trinitarian theology tends to occur within communities which are part of the Church, and yet somehow on the edge, enclaves of freedom, such as monasteries in the Early Church and, I would add, religious orders today.

The Catholic Church today is therefore in an interesting and paradoxical situation since at its centre is the Bishop of Rome who is trying to reduce the structures of control so that the Holy Spirit can move the Church in unexpected directions. It is no coincidence that he is a Religious. In Pope Francis, the margin has, as it were, come to the centre.

Sarah Coakley claims to be writing for "the general educated reader" as well as the professional theologian. Many of the former may find some chapters tough going, but do not give up. It is well worth persevering, even if one has to skip the occasional page.

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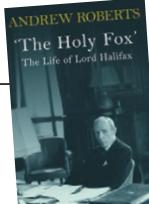
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BACK IN THE
BOOKSHOPS

The Holy Fox: the life of Lord Halifax BY ANDREW ROBERTS (HEAD OF ZEUS, £30; TABLET PRICE £27). Welcome reissue of the biography of the fox-hunting High Church aristocrat who almost became Britain's prime minister and war leader in May 1940



Read and inwardly digest

JANE O'GRADY

The Virtues of the Table: how to eat and think

JULIAN BAGGINI (GRANTA, 301PP, £14.99)

TABLET BOOKSHOP PRICE £13.50 • TEL 01420 592974

D RINKING WITH Simone de Beauvoir and Jean-Paul Sartre, their fellow philosopher Raymond Aron pointed to his glass and said, "If you were a phenomenologist, my dear fellow, you could talk about this cocktail and make a philosophy out of it." According to de Beauvoir, Sartre "turned pale with emotion". He might well have paled at *The Virtues of the Table*, for, though he went on to philosophise about sex, Sartre was too puritanical to philosophise about eating; yet food oozes with philosophical succulence. Julian Baggini is the best sort of popular philosopher. The most trivial or outlandish topic becomes fruitfully philosophical in his hands. Food becomes a reason to discuss justice, equality, moral relativism, objectivity, happiness – as well, of course, as food itself and its tastes, memories and associations. There are even some recipes thrown in.

As Baggini says, we are "psuche-somatic" creatures, "souls that are fully bodies", and we need to find an ethics that "fully accounts for our animality and personhood". But of course the psyche interferes with the soma, for good and for bad. Non-human animals would never be able to derive the gourmandising pleasure from eating that we do – or the guilt. Baggini applies his philosophical



Detail of Basket of Fruit by Caravaggio, from **CARAVAGGIO'S PITIFUL RELICS** by Todd P. Olson (Yale University Press, 288pp, £45)

scalpel to our anxieties about the sources of food. We get in a great muddle because we try to reconcile disparate goods – of personal health, social justice, animal suffering and ecological sustainability. Baggini disentangles yet reconciles these strands, advocating "virtuous globalisation". Importing butter and lamb from New Zealand, for instance, where the climate enables all-year outdoor grazing, creates a far less drastic carbon footprint than by sourcing these foods in the UK. Applauding Fairtrade, the organisation which promotes a better deal for producers in the developing world, he demolishes specious free-trade arguments, though is perhaps over-confident when dealing with the problem of whether poor working conditions are preferable to none at all.

Mocking the superstitious fear of contamination that informs our distrust of chemicals, Baggini points to scientific evidence debunk-

ing the health benefits of organic food, and its moral worth. Organic animal farming is almost certainly worse for animals than the alternative, he says, since it prohibits using antibiotics and other conventional therapies which lengthen and improve animals' lives. Slaughtering another sacred cow, he quotes data that shows that McDonald's has become healthier and more ethical, and he argues that well-reared, humanely killed farm animals have much happier lives than they would have uncared-for in their natural environments.

BUT WHILE he lets us off some hooks, Baggini impales us on others. Taking food from your hotel buffet breakfast for a packed lunch exhibits "petty acquisitiveness, deceitfulness, satisfaction at getting one over on others, excessive concern with small material rewards" as well as exorbitant self-interest. Touché, but perhaps a little preachy. On the other hand, he is rather too perfunctory in dismissing qualms about consuming a £350 dinner, nor, although he details some of the combined ingredients and flavours of the many courses, does he touch on its physical after-effects.

Baggini is less "psuche-somatic" than he promises, conveying little of the visceral downside of food – indigestion, gluttony, eating disorders. He talks as if everyone were as discriminating, educated and happy about eating as he is. Although honest in describing his own experience of getting fat and dieting, he is alienatingly sane and sage about it; maybe he doesn't care much what he looks like.

Enjoyable and thought-provoking, the book is rather too male. It should at least recognise how poisonous and panic-filled questions of food, fat and fasting can be for women.

Uneasy homecoming

JAMES MORAN

The Black Snow

PAUL LYNCH (QUERCUS, 265PP, £15.99)

TABLET BOOKSHOP PRICE £14.40 • TEL 01420 592974

BARNABAS KANE HAS a herd of 43 cattle in the fields of Donegal. A fire in the byre in which his cows are housed kills every animal. Worse still, one of Kane's most loyal friends attempts to save the burning livestock, and ends up dying in the blaze.

The community turns against Kane, who is barred from the dead man's funeral. His attempts to discover who set his farm alight have increasingly destructive consequences for him, his wife, and their teenage son, even

though, in the manner of *Oedipus Rex*, Kane is warned to abandon his investigations.

A joy of this book is the way Paul Lynch develops a distinctive poetic register to describe the anthropomorphic hostility of nature. The wind sinks "its teeth" into people; birds "confuse and torment" other animals; medieval "butchery" ensues when a swarm of wasps colonises the farm's beehives. The opening descriptions of the partially cremated, but still living, cattle are particularly haunting.

In this world, human interactions are freighted with violence, and because the novel is set in 1945 a wider set of brutalities intrudes upon – and makes us reconsider the scale of – this Donegal tragedy. For example, when Kane's son and wife worry about the whereabouts of their murdered dog, Kane listens to the radio and comments, "Would the pair of ye shush. That boy Hitler is on his way out."

The Black Snow is also the story, much like

Frank McCourt's bestseller *Angela's Ashes*, of a family alienated from Ireland by virtue of being returned migrants. As a young man, Kane had travelled to the US, where he had developed a career as a construction engineer and married a second-generation Irishwoman.

But when they returned to Kane's home town with their son, all three encountered the deep suspicion of those who never left. This estrangement of the main character from a surrounding cast of dysfunctional rural grotesques gives *The Black Snow* a tone close to two other recent Irish artworks: Donal Ryan's novel *The Spinning Heart* and John McDonagh's film *Calvary*. The Irish tourist board may not award prizes for the bleak vision of Ireland outlined in such works, but the finely wrought paragraphs of *The Black Snow*, which include a heartbreakingly final section, do genuinely – if paradoxically – make it a pleasure to read.

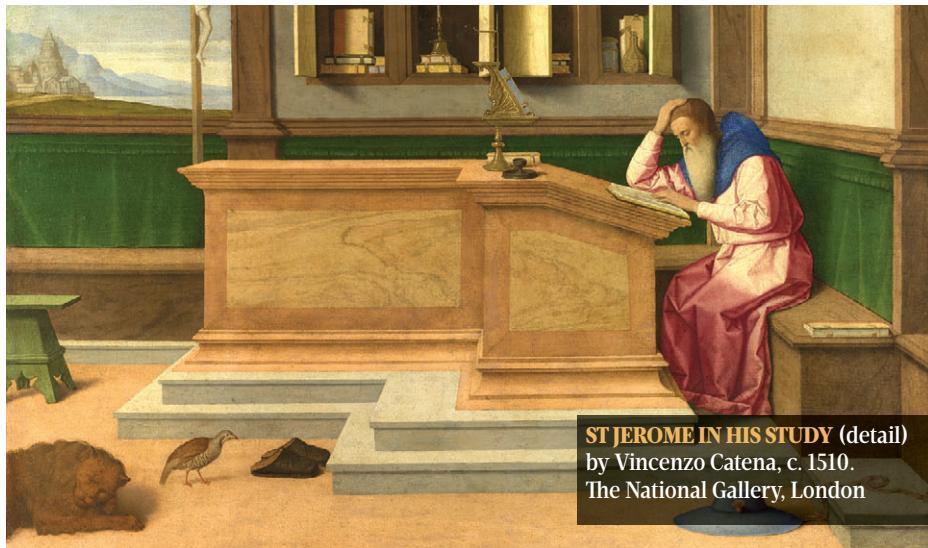


ARTS

• COMING SOON •

BBC PROMS booking now open • BILL VIOLA'S installation *Martyrs* opens at St Paul's Cathedral, London

JIMMY'S HALL by Ken Loach in cinemas from Friday • HEART AND SOUL: CHRISTIANS IN THE HOLY LAND –BBC World Service radio (24 May)



ST JEROME IN HIS STUDY (detail)
by Vincenzo Catena, c. 1510.
The National Gallery, London

Context is all

The material world depicted in a painting's background adds a key dimension to its central subject

POLLY CHIAPETTA

Building the Picture: Architecture in Italian Renaissance Painting

NATIONAL GALLERY, LONDON

CUSTODIANS OF the national collections of paintings and works of art have a duty to those on whose behalf they care for the works – all of us, in other words – not only to make sure the collections are safe from rain and beetles and available fairly regularly for us to look at, but also to help us enjoy them by understanding them, if that is what we want to do.

It is a duty London's National Gallery seems to take particularly seriously. As well as being involved in large-scale international exhibitions (with glamorous loans and pricey tickets), it has over the years spotlighted its own collection by organising free displays and sharp-focused shows to throw light on the history, context and creation of selected pictures that live permanently in Trafalgar Square.

The latest of these collection-centred exhibitions, "Building the Picture" (Sunley Room, the National Gallery, until 21 September), takes as its subject the role of architecture in Italian fourteenth- and fifteenth-century painting, looking beyond the human protagonists to the buildings that surround them to reveal just how profoundly the viewer's understanding of the works is directed, conditioned and subconsciously affected by the built setting, and how architecture can be used symbolically to add its own layers of meaning to a painted narrative.

It is a big task, and there are only 35 works to do it in. Two different approaches are set

out by a pair of paintings of St Jerome in his study, hanging side by side in the introductory section. In Antonello da Messina's picture of the subject, the saint's wooden study-platform is placed in a fictive ecclesiastical interior, which may act as a metaphor for the work the saint is engaged in – the translation of the Vulgate – and its significance for the Church. The viewer looks at the scene through a stone window surround, which marks the threshold between his or her physical reality, and the timeless world the saint inhabits. In Vincenzo Catena's depiction of the saint, on the other hand, this separation is dispensed with; the viewer is in the study of the serenely contemplative Jerome, who is leaning on one elbow in a naturalistic attitude of studious absorption, and we are invited to emulate his example of prayerful devotion.

While an architectural setting can have the effect of locating its subject in its own credible spatial environment, the space it creates is often in no particular world, and the architecture a combination of fantastical forms and the familiar classical language of columns, arches and capitals. In Carlo Crivelli's *Annunciation with St Emidius* of 1486, the hyper-real, ornate architectural setting seethes with relief and colour, while on the other side of a wall is its calm, still centre: the Virgin bowing her head to receive the Holy Spirit.

Other works on show here use architecture to emphasise the Virgin's distinctive status,

particularly at the Annunciation. In contrast with the visually hectic Crivelli, the Virgin and the angel in Duccio's telling of the story are linked by an airy, cloister-like arcade, with the Virgin set apart under a porch supported by slender columns, distinguished from the rest of the structure by its pure white colour.

A similar device encloses St Francis and the Bishop of Assisi in Sassetta's *St Francis Renounces his Earthly Father*. Here the architecture is simultaneously plausible (practical tie-rods span the arches that demarcate the saint's new life from his old life) and impossible, with a complex, physically unfeasible forest of pillars and walls receding behind.

Although the interplay of real and imagined architectural forms is used to create dramatic stage sets on which biblical and mythological events are played out, there is always enough of the real and familiar to link the story to the Renaissance viewer's own experience.

Gerolamo da Vicenza places the events in *Dormition and Assumption of the Virgin* in a public square; the balustrade of the loggia of the building on the right and the chequerboard floor helpfully direct the eye towards the altar-like bier on which Mary is laid. The style of the piazza is vaguely northern Italian, but the multicoloured marble cladding that decorates the buildings and the gravity-defying decoration of the exterior of the loggia together with the trumpeting putti and fluttering banners place this space firmly in unearthly and sacred realms.

NOT ALL depicted architecture came from the artist's imagination, however. By setting events in recognisable city streets, painters could boost the impact of their works, and add further narrative dimensions. The unknown soldier preparing to draw his sword in Granacci's *Portrait of a Man in Armour* of 1510 is shown against a detailed depiction of the Piazza della Signoria in Florence, possibly underscoring his role in the defence of the city. No Florentine could miss the tower of San Pier Maggiore that rises against the sky in Domenico Veneziano's *St Zenobius of Florence Restores Life to a Widow's Son Killed in Borgo degli Albizzi, Florence* of about 1442-48, the local landmark enhancing the immediacy and relevance of the miracle for the contemporary faithful.

The exhibition catalogue is online only and will be archived eternally in the ether. Untethered by the limitations of the physical page, the reader can nip to external sites with a click to look at comparative material, and access the detailed entries from an introductory page. Sadly, one of the chief consolations for having to look at paintings online rather than in the flesh – a good zoom function – is currently missing, on Mac certainly. But at least it's possible to return to the gallery for free and look at the works themselves again, an experience that no reproduction can ever approach.



The Carmelites / THÉÂTRE DES CHAMPS ELYSÉES, PARIS / Poulenc's masterpiece, set during the French Revolution and telling the story of the martyrs of Compiègne, can be viewed on the Arte website at <http://goo.gl/ZpgIMf>

THEATRE

Out of shape

An Irish stage classic that works better as an opera

MARK LAWSON

The Silver Tassie

LYTTELTON, NATIONAL THEATRE, LONDON

Yellow Face

THE SHED, NATIONAL THEATRE, LONDON

REGARDLESS OF the quality of subject matter or dialogue, plays can easily be scuppered by having the wrong structure: length or sequence of scenes, even the positioning of an interval. So it's intriguing that the National Theatre's early summer schedule includes two peculiarly shaped scripts of different vintages.

The Silver Tassie by Seán O'Casey has the distinction of being considered simultaneously a classic of Irish literature and a bit of a dog's dinner dramatically. The play was turned down, in 1928, by the Abbey Theatre in Dublin largely because it was thought theatrically incoherent. Against all the rules of dramaturgy and logic of economics, each of the four acts takes place in a different location – a Dublin house, a French battlefield, a hospital ward and a Gaelic football clubhouse – and at least two of the sections experiment with different styles, including verse, chant and song.

But, premiered in London in 1929, *The Silver Tassie* has frequently been revived in Ireland, Britain and America – perhaps because, though unwieldy, it deals resonantly with the impact of war – and the latest production, as part of the centenary of the 1914-18 conflict, is at the National Theatre in London: one of the few institutions with the budget to provide 25 actors and a quartet of sets.

Director Howard Davies and designer Vicki Mortimer have made often startling use of these resources. At the end of the first act, the Heegan home literally explodes and, amid smoke and bangs, becomes the ruined monastery in France where Harry Heegan (Ronan Raftery), a former football hero, is holed up with his regiment. There is also much powerful acting, including gruffly touching portrayals of the garrulous ex-dockers Sylvester Heegan and Simon Norton by Aidan McArdle and Stephen Kennedy. And Judith Roddy nicely captures the proto-feminist strength of the much-desired girl next door and later hospital nurse, Susie Monican.

And yet even this company and crew can



THE SILVER TASSIE Ronan Raftery as Harry Heegan and Josie Walker as Mrs Heegan

do nothing to avoid confirming the verdict of the Abbey Theatre's board 86 years ago that *The Silver Tassie* doesn't really work. While O'Casey was clearly influenced by the stylistic liberties of James Joyce's *Ulysses*, which had appeared six years earlier, experimental structures are probably easier on page than stage, especially as O'Casey curiously chose to confine his departures within a classic four-act Chekhovian form, rather than the more innovative contours used by later theatrical innovators such as Samuel Beckett, Caryl Churchill and Martin Crimp.

A further complication for this latest staging of *The Silver Tassie* is that Mark-Anthony Turnage's operatic version of the play has now entered the repertoire and perhaps made more sense of the material by being able to treat it as four accumulating movements. Unfortunately, when the play is seen in the knowledge of the opera, the songs and chanting in the second act feel like working sketches for Turnage's version and make the spoken version seem even more dramatically unsatisfactory.

On this viewing, the play also seemed to me to have little to say about the impact of war on men and women that is not expressed better in R.C. Sherriff's *Journey's End* and Brecht's *Mother Courage and her Children*. In common with Beaumarchais' play *The Marriage of Figaro*, O'Casey's *The Silver*

Tassie may now be best seen in the operatic adaptation.

The National's temporary Shed venue hosts a more recent experiment with storytelling. *Yellow Face* by David Henry Hwang, the Chinese-American author of dramas including *M Butterfly*, is based on two factual incidents: the investigation of the dramatist's late father by a congressional banking committee and the younger Hwang's involvement in a campaign by the Chinese-American community against the casting of Jonathan Pryce, with eyes narrowed by tape, in an Asian role in Claude-Michel Schönberg and Alain Boublil's musical *Miss Saigon*.

The play, though, curiously intertwines these often verbatim plot strands with a fantastical plot line in which a playwright identified as DHH (Kevin Shen) accidentally casts a purely European actor as the lead in a new drama and so becomes an object of hatred in his own community.

Both the documentary and the farcical narratives make powerful points about racial identity and prejudice and the play is eventually clear about what has been invented, but these admissions have the effect of retrospectively reducing the pleasure of what we have seen. As in the O'Casey, the form is at war with the content.

Here too, though, the production is impeccably inventive and enjoyable, with an ensemble cast (including David Yip and Gemma Chan) playing numerous characters each. But, though neither *Yellow Face* nor *The Silver Tassie* is ever strictly flabby, both are fundamentally out of shape.

66

While O'Casey was clearly influenced by Ulysses, experimental structures are probably easier on page than stage

TELEVISION

Missing the man

Portrait of Dylan Thomas' final days lacks nuance

JOHN MORRISH

A Poet in New York

BBC2

LANGUAGE IS powerful juju, and meddling with it too intently can release all manner of horrors; hence the *poète maudit*, the cursed poet. The story of Dylan Thomas is emblematic. A fluent writer of verse from his teens, technically dazzling, he moved into the metropolitan literary world, began drinking heavily and became a sort of parody of the poet as public figure, subsequently dying while entertaining his eager American public. In *A Poet In New York* (BBC2, 18 May), Andrew Davies told the familiar story: the question was whether he could bring anything new to it.

There were two parallel narratives: Thomas in his final weeks in New York; and Thomas, earlier, in Wales with his indulgent Mam and Dad and wife, Caitlin (a handful herself). For extra spice, there were brief scenes from the poet's childhood, in which he was bullied, held down and humiliated in various ways. These Dennis Potterish moments were brought to mind by Thomas whenever he panicked or became breathless through drink.

Thomas was played by Tom Hollander, with the childlike air he brings to the lead character of *Rev*. He made an excellent stab



A POET IN NEW YORK Tom Hollander as Dylan Thomas and Essie Davis as Caitlin

at the voice, he slurred his words and he looked dishevelled. He did not, however, have the grim pallor of a late-stage alcoholic, and his distended gut looked rather like a pillow stuffed inside his shirt.

The task for Hollander was to maintain sympathy for a self-pitying man who, in this screenplay, drank relentlessly and joylessly in the knowledge that other people would ultimately rescue him, who abused his kindly American sponsor and promoter, who diverted his money away from his wife and children, who kept another demi-wife while on tour, who copulated joylessly with a society hostess while her other guests were downstairs, who picked up a girl in a bar and told her how much he loved his wife while she struggled selflessly to arouse him, and who was repeatedly sick in a bucket.

To counter the inevitable audience distaste

at all this infantile behaviour, Davies allowed Hollander to perform bursts of the poet's works, the evidence of his value as a man. The mechanics by which these were imported into the drama were not subtle. Shortly after emptying the contents of his stomach, Thomas told his audience he used to be "a lovely little boy", then launched into his death-saturated vision of childhood, "Fern Hill". At points throughout the play, he fiddled with the manuscript of *Under Milk Wood* ("this steaming pile of Welsh whimsy"), before attending a read-through and then a full public reading.

Then, when he visited his father on his (rather peaceful) deathbed, an interesting but clumsy scene in which the old boy praised his spoilt son and Thomas reminded him that he used to be senior English master at Swansea Grammar, we knew that we were going to hear some of "Do Not Go Gentle Into That Good Night". And we did. These are Thomas' Greatest Hits, his Hallmark moments; no one in 2014 would dare make a drama about him without them.

Ultimately, Davies' script was too direct for its own good. "I am such a terrible disappointment it seems to everyone, including, of course, myself," said Thomas, long after we'd worked that out for ourselves. Hollander was good but lacked menace; Essie Davis was a lovely but underwritten Caitlin (she shouted, she danced, she banged Thomas' head on the kitchen floor). Martin Fuhrer's cinematography was beguiling: Laugharne all wet sand, grey sea, and clapboard houses, New York in the odd palette of hand-tinted picture postcards. But poetry, they say, is what gets lost in the translation; and it was lost here.

RADIO

Preference votes

Never mind policies.
Our choices are conditioned

D.J. TAYLOR

Personality Politics

BBC RADIO 4

SHORTLY AFTER the 1992 general election, the BBC broadcast one of the earliest attempts to investigate what might be called the neurological basis of politics. Here, a roomful of voters were provided with electronic devices which allowed them to register their instinctive reactions to the various politicians shown talking and gesticulating on the screen before them from one second to the next. The results were painfully instructive: in fact, no sooner did Neil Kinnock open his mouth than the approval graph began to plummet.

Worryingly enough for the Labour voter, the cause of this collective scepticism seemed to go beyond politics. The pundits, it appeared, were much more likely to dislike the Labour leader because he spoke with a Welsh accent or had red hair than because of his views on

nationalisation. The fatal pull of instinct seemed to lie at the heart of Timandra Harkness' inquiry into the idea of neuro-politics (20 May) which began with the presenter making her way into a studio where Russ and Scott, two representatives of a firm called Condiment Junkies, were waiting to startle her with a devious sensory experiment.

The ruse involved pouring samples of identical hot chocolate into four differently coloured mugs. Not only would she choose the red one, they confidently informed us while Harkness was away from the microphone, but her explanation for this choice would lack plausibility. And so it proved: Harkness, her brain apparently hard-wired into preferring one end of the spectrum to another, went for red, on the grounds that it offered the most agreeable mix of sweetness and flavour.

If a certain amount of *Personality Politics* turned on the sober history of "brain biology", and its origins in the head injuries suffered by First World War-era soldiers, then a great deal more of it rested on the in some ways even scarier development of "neuro-marketing". Forget the idea of rational decision-making, one consciousness expert cheerfully declared; the average human being is still guided by the impulses that served him, or her, so well in the Stone Age. The visceral

impact of an image, consequently, makes far more impact than any recourse to "reason".

Just as you were wondering whether there was actually any point in casting a vote, given that the cross on the ballot paper seemed to have been genetically determined several millennia ago, Harkness switched her attention to a practical political question, in this case the campaigning for the forthcoming referendum on Scottish independence. Here, thankfully, the issues at stake appeared to be far less clear-cut. The Yes campaign had focused on optimistic projections of the bright, Caledonian future, only to be warned that many of its potential supporters would be reluctant to give up the material conditions they knew, even if they actively disliked them. Given this deeply complex attitude to change, you could only take optimism so far.

It was no surprise, come the end of the proceedings, to find the biological determinists backtracking a bit. There was even a thought that our biological predispositions might eventually be a good thing, for once politicians understood that the choices we make are to a certain extent innate they might, it was argued, be keener on compromise. It all sounded splendid, even if its detachment from contemporary political reality was, by this stage, absolute.

NEWS

• QUOTE OF THE WEEK •

“Making celebration of the Eucharist dependent on a celibate priest is something I will no longer play along with.”

Bishop Erwin Kräutler of Xingu in Brazil talking to the Austrian daily Die Presse on 15 May



FIFTY YEARS ON / Ecumenical high point of visit to be joint rite in Holy Sepulchre Basilica

Leaders play down hopes of Orthodox ‘thaw’ with Rome

CHRISTA PONGRATZ-LIPPITT
and TOM HENEGHAN in Moscow

AS POPE FRANCIS prepared to leave Rome for a historic three-day visit to the Holy Land, Orthodox and Catholic church voices tried to cool expectations regarding his meeting tomorrow with the Ecumenical Patriarch of Constantinople, Bartholomew I.

The visit coincides with the fiftieth anniversary of the meeting in Jerusalem between the Ecumenical Patriarch of Constantinople, Athenagoras, and Pope Paul VI in January 1964. Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, in an interview for the Swiss online paper *katholisch-informiert.ch*, said that too much should not be made of the encounter in terms of prospects for greater unity. While he thought the present good Catholic-Orthodox relations would be deepened on the Pope's journey to the Holy Land, Cardinal Koch said he did not expect the problems that still existed in the theological dia-

FRANCIS IN THE HOLY LAND

Saturday: Jordan

• Courtesy visit to King and Queen of Jordan • Visits reputed site of Christ's baptism at Bethany • Meets refugees and disabled young people there

Sunday: Bethlehem and Jerusalem

Meets with Palestinian Authority • Mass in Manger Square • Private visit to Grotto of the Nativity • Private meeting with the Ecumenical Patriarch of Constantinople, signing of joint declaration • Ecumenical rite in the Basilica of the Holy Sepulchre.

Monday: Jerusalem

Visits to Grand Mufti; Western Wall; Holocaust memorial, Yad Vashem; meets Israel's religious and political leaders; meets priests, Religious and seminarians at Gethsemane Church; Mass in the Cenacle

logues with the individual Orthodox patriarchates to be solved. “I am more inclined to think that greater unity between the Orthodox and Catholic Churches will be reached at the

Panorthodox Synod in 2016,” Cardinal Koch said.

However, he insisted that “the four meetings with Ecumenical Patriarch Bartholomew I are clearly at the heart of the whole journey.” Vatican spokesman Fr Federico Lombardi made the same point last week. The rite “in which they will venerate the Holy Sepulchre is ... the great ecumenical novelty of the trip,” he said. “In other words, it will be an historic and extraordinary event”.

Meanwhile, in an interview in Moscow, the Russian Orthodox Church offered its own perspective on the meeting between Francis and Bartholomew. The meeting is one between the Bishops of Rome and Constantinople, with no special validity for other Orthodox Churches, said Metropolitan Hilarion, the Moscow patriarchate's director of foreign church affairs.

Metropolitan Hilarion said the current crisis in Ukraine, which has heightened tensions between the Churches there, has also set back Moscow-Vatican relations that had started to improve under Pope Francis. Speaking in his office at Moscow's Danilov Monastery, Metropolitan Hilarion said: “All these events and the activity of the Uniates take us back to the situation when Catholics and Orthodox didn't consider themselves allies, but enemies.”

(See Edward Kessler, page 4;
Trevor Mostyn, page 5; and
Daoud Kuttab, page 6.)

SAFEGUARDING

Abuse allegations going back 60 years to be handed to Scottish police

UNREPORTED ALLEGATIONS of clerical sexual abuse in Scotland will be handed over to the police as part of a review of complaints going back 60 years, write Brian Morton and Christopher Lamb.

Scottish dioceses and religious orders are opening up their files on abuse complaints stretching back to 1947 as part of a shake-up of safeguarding in the Church.

The process requires them to document each abuse allegation and make clear whether or not they reported it to the police.

“All cases will be reviewed,” a church spokesman said. “If any are found not to have been referred to the police or the authorities, then they will be now, no matter how old they are or who was involved.”

He added that reporting the allegations could open new criminal investigations.

The process of looking at allegations has already started and is due to conclude towards the end of the year. An independent commission into church child protection procedures is also under way, led by Dr Andrew McLellan, former moderator of the Church of Scotland. It is expected to report in spring 2015.

ROME

Cardinal Bertone ‘under investigation’

CHRISTA PONGRATZ-LIPPITT
and HANNAH ROBERTS

THE VATICAN has reportedly launched a financial investigation into former Secretary of State, Tarcisio Bertone. The German tabloid *Bild* said this week that Cardinal Bertone is suspected of irregularities regarding €15 million (£12.1m) in Vatican accounts. Quoting unofficial Vatican sources, the newspaper says the money was apparently intended

for a television production company, Lux Vide, with which the former Secretary of State has links.

There was no mention of this investigation in a report presented at a press conference on Monday by the director of the Vatican's Financial Information Authority (AIF), René Brüllhart. The AIF is tasked by Pope Francis with preventing the financing of terrorism and money-laundering.

Mr Brüllhart told the conference that suspected cases of

money-laundering went up from six in 2012 to 202 in 2013. He forwarded six of these cases to Vatican prosecuting authorities.

Bild questioned Mr Brüllhart on the “Bertone case”, and he replied: “I will neither confirm nor deny investigations against Bertone. I will not be saying anything regarding individual cases.”

The Vatican spokesman Fr Federico Lombardi asserted that any possible investigation had not yet been passed to judicial author-

ties. He said in a statement: “In relation to the news currently circulating, I can tell you that there is currently no investigation of a criminal nature involving Cardinal Bertone.”

Speaking to Adnkronos, Cardinal Bertone denied the German newspaper's allegations outright. “The agreement between the IOR and Lux Vide was discussed and approved by the cardinals' supervisory commission and by the superintendence board, at the meeting held on 4 December 2013, as the meeting's proceedings show,” he stated.

ITALY / Ambitious clergy warned that 'Heaven is completely empty of the self-centred'

You are all the Pope's men, Francis tells bickering bishops

HANNAH ROBERTS / in Rome

APPEALING for an end to infighting and bickering in the divided Italian Church, Pope Francis has urged for unity.

He told the Italian bishops' conference (CEI) on Monday to abandon careerism and jealousy. He said: "Avoid the temptations of using time for personal gain, gossip, half-truths that become lies, gripes, jealousy, blinding envy and ambition which leads to political currents, free-masonry and sectarianism." He added: "Heaven is completely empty of the self-centred."

The opening address of the conference would normally have been delivered by Cardinal Angelo Bagnasco, the president of the conference. But, in what was read as a sign that he intended to bring the bishops into line, Francis himself gave the first speech.

He said there was a perception that the bishops are divided, with media saying: "these are the Pope's men, these are not". "But, I want to say to you, that they are all the Pope's men," Francis declared. "We must go forward with a common message." Cardinal Bagnasco responded, saying Francis was a force for unity "like Paul VI", who will be beatified in October. "Both were placed by divine providence to guide the Church through times of great change," he said.



LEAD US NOT INTO TEMPTATION: Pope Francis leads the Italian bishops in prayer. He insisted they share 'a common message'

CDF to hear appeals from accused priests

Pope Francis is establishing a commission under the Congregation for the Doctrine of the Faith (CDF) to examine the

appeals of priests punished for sexual abuse of minors and other serious crimes.

The Vatican press office said the Pope had named Argentinian Archbishop José Luis Mollaghan of Rosario to be a member of the CDF "in the

commission to examine the appeals of clergy for *delicta graviora*", that is, abuse of minors and sins against the sacraments.

Archbishop Mollaghan worked with Pope Francis between 1993 and 2000 when both served as bishops in Buenos Aires.

ARGENTINA

Hierarchy tempers its criticism of state

ISABEL DE BERTODANO

A DELEGATION of Argentinian bishops has visited President Cristina Fernández in an effort to soothe tensions following the release of their controversial statement on violence in the country.

Archbishop José María Arancedo, president of the bishops' conference, arranged the meeting to "clarify" the Church's concerns about the security situation in Argentina, while other bishops explained publicly that

the statement was not intended as an attack on the Government.

The bishops' document, published earlier this month, described Argentina as being "sick with violence" and suffering the "cancer" of corruption. The publication caused uproar in Argentina and was roundly rejected by the Government.

There was speculation that Pope Francis may have intervened to ask the Argentinian bishops to meet the president, and on Monday a Vatican master of

ceremonies, Guillermo Karcher, said that the Pope had been made aware of the document. "We spoke immediately with Pope Francis and analysed the document," Mgr Karcher told Radio La Red. "It must be understood in context. There is no reason for conflict."

Meanwhile *El Nacional* newspaper reported that the Pope would visit the Argentinian city of Tucumán in July 2016, during the National Eucharistic Congress and the bicentennial of the country's independence.

ITALY

Priests' lovers in heartfelt appeal to lift Church's 'wall of silence'

HANNAH ROBERTS / in Rome

A GROUP of Italian women who are in love with Catholic priests have appealed to Pope Francis to re-examine the rules on priestly celibacy. The 26 women, who signed only with their Christian names, wrote to the Pope saying it was hypocritical for priests to live a "secret life".

They wrote: "We are a group of women from all over Italy who write to you to break the wall of silence and indifference that we are faced with every day. Each of us is in, or wishes to have, a loving relationship with a priest with whom she has fallen in love."

"Few people realise the devastating suffering of a woman who goes through the powerful experience of falling in love with a priest. With humility, we place before you this problem."

The women went on: "We love these men, they love us. These solid and beautiful relationships cannot be broken. The only two choices are leave the priesthood or have a secret relationship."

AUSTRIA

Eucharist 'must not be linked to celibacy rule'

BRAZILIAN BISHOPS will propose that married men be allowed to celebrate the Eucharist, Bishop Erwin Kräutler of Xingu in Brazil told the Austrian daily *Die Presse* on a visit to his native Austria, writes Christa Pongratz-Lippitt.

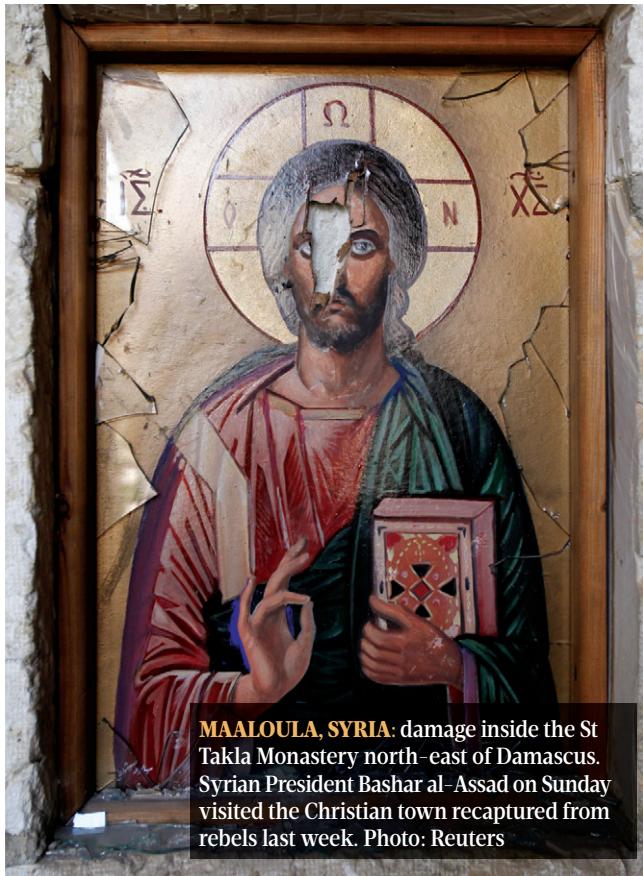
"Every Catholic has a right to the Eucharist," Bishop Kräutler said. At his private audience with the Pope in April (see *The Church in the World*, 12 April) they had discussed the shortage of priests and he had suggested to the Pope that the conditions for the priesthood be changed. "Celibacy need not be obligatory for celebrating the Eucharist. One suggestion will be to decouple celibacy from the Eucharist. Making its celebration dependent on a celibate priest is something I will no longer play along with."

SYRIA

CHURCH FIGURES CONDEMN FOREIGN INTERVENTION

ABIGAIL FRYMANN

Syrian church leaders speaking in London this week condemned foreign intervention in Syria, saying that a mixture of ignorance and arming the rebels has cost lives. "One must not forget the role played by countries such as Qatar, Saudi Arabia and Turkey in backing the jihadists to destroy the country and destabilise the lives of millions of innocent citizens," Eustathius Matta Roham, Metropolitan of Jazirah and Euphrates, told an audience on Tuesday. He was introducing Damascus-based Greek Melkite Patriarch Gregory Laham III at a lecture organised by the relief agency Embrace the Middle East.



MAALOULA, SYRIA: damage inside the St Takla Monastery north-east of Damascus. Syrian President Bashar al-Assad on Sunday visited the Christian town recaptured from rebels last week. Photo: Reuters

UNITED STATES

Divisions in White House on Obamacare

JAMES MACINTYRE

PRESIDENT Barack Obama's former director of faith outreach has said that he "strongly disagreed" with the Administration's 2012 plan to introduce a health-care mandate requiring all employers to provide birth control coverage including contraception and the "morning-after pill".

Michael Wear, an evangelical Christian who worked on Mr Obama's 2008 and 2012 election campaigns, also confirmed reports that the White House was divided on the issue, with Joe Biden, the vice president, and his chief of

staff William Daley among those reportedly opposed.

In an interview with *The Tablet*, Mr Wear said the planned legislation failed to show adequate respect for religious freedom. "I will say there were some really serious disagreements internally at the White House about the mandate, especially on how it was initially approached," he said. "I didn't think it showed the appropriate deference to religious communities; I don't think it showed proper enthusiasm behind finding the [right] kind of accommodation."

(See James Macintyre, page 10.)

Sudan apostasy sentence: The United States Commission on International Religious Freedom strongly condemned the death sentence against Meriam Yahia Ibrahim Ishaq, the Sudanese Christian woman accused of apostasy. "Mrs Ibrahim should be released immediately," said chairman Robert P. George.

Priests' bid on bishop selection: Twenty-three priests in the Diocese of Rockville Center, New York, wrote a letter to Pope Francis asking how they can participate in the selection of a new bishop. Rockville Center Bishop William Murphy turned 74 this month and will be required to submit his resignation next year.

NIGERIA

Boko Haram Islamists slaughter 135 in two days

ABIGAIL FRYMANN

THE ISLAMIST terrorist organisation Boko Haram is accused of killing 135 people in two days of bloody attacks. On Tuesday, 118 people died in a double bomb attack in the central city of Jos. On Wednesday, 17 people were reported killed in an attack on a village in north-east Nigeria, close to the village of Chibok where hundreds of schoolgirls were seized five weeks ago.

Witnesses in the village of Alagarno told the BBC that terrorists arrived close to midnight and killed and looted for several hours. Both villages are in a Christian-majority part of Borno State.

Dr Khataza Gondwe of the ecumenical rights group Christian Solidarity Worldwide, writing on *The Tablet* website, faulted the UK and the US Governments for not designating Boko Haram a terrorist organisation until mid- and late-2013 respectively.

(See Agbonkhianmeghe E. Orobator, page 7.)

IN BRIEF

INDIA: Church advice to Modi

After the Hindu right-wing BJP won a landslide victory in Indian elections, the Catholic Church urged the new Government that is to assume office on Monday "to uphold secular values". Cardinal Baselios Mar Cleemis, president of the Catholic Bishops' Conference of India, on 16 May congratulated the BJP leader Narendra Modi, and expressed hope that the new Government under his stewardship would "continue to uphold ... secularism and principles of democracy".

CHINA: Christian place of prayer

On 1 May the monastery of St Augustine was opened in Lintou, in the Shan Xi province of China. This is the first contemplative monastery to be opened in China since the Communist takeover in 1949.

CANADA: Trudeau under fire

Two prominent archbishops, the editorial boards of Canada's three largest daily newspapers and a host of op-ed columnists have joined in the fray provoked by the decree from the leader of the Liberal Party that candidates must accept and abide by the party's pro-choice stance on the issue of abortion. Toronto Archbishop Cardinal Thomas Collins chastised Justin Trudeau in a letter made public by the archdiocese. Ottawa Archbishop Terrence Prendergast suggested in a public statement that the Liberal leader's self-identification as a Catholic might be called into question.

SWITZERLAND: Zurich vote for taxes

Businesses in the Swiss canton of Zurich will have to continue to pay church tax. According to the Swiss Catholic news agency KIPA/APIC, 71.8 per cent voted against abolishing the tax in a People's Initiative referendum "Fewer Taxes for Trades and Businesses" launched by the Young Liberals. Turnout was 55.4 per cent.

AUSTRIA: Cardinal praises drag queen

Cardinal Christoph Schönborn, the Archbishop of Vienna, has praised the cross-dressing Austrian winner of the Eurovision Song Contest. "I am glad that Tom Neuwirth had such success and I will pray for him. As we all know, there is multi-coloured variety in God's garden," he said.



PERSON IN
THE NEWS

NEWS

FROM BRITAIN AND IRELAND

Bishop Donal McKeown / “I am keen to find new ways forward rather than say it is terrible and all this is going to go wrong,” recently ordained Irish bishop on Church’s future

GAY MARRIAGE / Church defends same-sex unions entered into by Catholics

Smith urges Government to keep civil partnerships

JAMES MACINTYRE

THE CHURCH is opposing a move to abolish civil partnerships and replace them with same-sex marriages, arguing that “great harm” would be caused to those who opted for the unions but believe marriage is between a man and a woman.

In a submission to a government consultation on civil partnerships in the wake of the introduction of same-sex marriages, seen by *The Tablet*, the Bishops’ Conference of England and Wales has warned that some same-sex Catholic couples who did not want to marry could lose their legal rights because they do not wish to do so.

The 12-week consultation, which closed last month and allowed submissions from interested parties and members of the public, investigated whether civil partnerships should be abolished and automatically converted into same-sex marriages which were introduced in March. The review also questioned whether opposite-sex couples should be allowed to enter into civil partnerships.

The Church’s submission to this year’s consultation, written by the Archbishop of Southwark, Peter Smith, said: “We have received representations from some les-



“To remove the legal right of these same-sex couples, who do not wish to ‘marry’, to enter into a civil partnership would mean removing legal rights for such people in future”

ARCHBISHOP PETER SMITH

NAZARIO/HOLYCATHREUK

bian and gay Catholics stating that they would not wish to enter into a same-sex marriage, and who fear that their legal rights will be removed if civil partnerships are abolished.” He added: “Some lesbian and gay Catholics do not wish to enter into civil same-sex marriage because of their deeply held belief that marriage is between a man and a woman only, but still wish to have the legal rights that are contained in a civil partnership. The removal of the option for same-sex couples to enter into civil partnerships could cause great harm

to those Catholics and others.”

The support for civil partnerships appears to be a shift from a submission made by the hierarchy over a decade ago opposing the planned introduction of civil partnerships which stated: “We believe [they] would not promote the common good, and we therefore strongly oppose them.”

However, in 2011 Archbishop Vincent Nichols, now a cardinal, acknowledged that civil partnerships provide gay and lesbian Catholics with legal rights. “We would want to emphasise that civil partnerships actually provide a structure in which people of the same sex who want a lifelong relationship [and] a lifelong partnership can find their place and protection and legal provision,” he said although he later clarified that he was simply recognising the “existence” of these partnerships. Archbishop Smith, who is chairman of the bishops’ conference’s Department for Christian Responsibility and Citizenship, added: “To remove the legal right of these same-sex couples, who do not wish to ‘marry’, to enter into a civil partnership would mean removing legal rights for such people in future. We are opposed to any automatic conversion of civil partnerships into same-sex marriages.”

LEGACIES

New campaign by Catholic charities to encourage legacies

JAMES MACINTYRE

A CAMPAIGN aimed at encouraging more Catholics to remember church charities in their will is being launched next month.

Thirteen charities have come together in a bid to raise awareness for what they say can be an overlooked form of giving.

“Your Catholic Legacy” will be launched on 11 June at Archbishop’s House in Westminster, with its patron, Cardinal Cormac Murphy-O’Connor, due to open the event.

The group includes Cafod, Cardinal Hume Centre, Aid to the Church in Need and the Catholic Trust of England and Wales – the legal entity of the Bishops’ Conference of England and Wales. The campaign was the idea of John Green, director of development at the Apostleship of the Sea.

Miranda Litchfield, the UK director of the Society of the Little Flower which is also part of the campaign, said: “Despite the vital role played by legacies in funding much of the work carried out by Catholic organisations, this remains a relatively overlooked form of giving within the Catholic charity sector and community.”

Ms Litchfield added that a lack of donations in wills was putting Catholic institutions under threat.

HEALTH

Doctors who follow church teaching should ‘emigrate’

ELENA CURTI

CATHOLIC DOCTORS who follow church teaching on sexual ethics cannot work as gynaecologists in Britain, the Catholic Medical Association (CMA) conference was told last Saturday.

Charlie O’Donnell, a consultant in emergency and intensive care medicine, said the best advice he could give to an “orthodox”

Catholic wishing to specialise in obstetrics and gynaecology would be to “emigrate”.

Dr O’Donnell told the conference at Ealing Abbey, west London, that a Catholic training to be a consultant in obstetrics and gynaecology would soon find he or she had conscientious objections to such tasks as prescribing artificial contraceptives, giving unmarried couples fertility treat-

ment or Viagra to gay couples.

He said that supervising consultants do not have the backup to allow trainees to opt out if they have moral objections to such work. However, conscientious objection to abortion is allowed because of specific provision in the 1967 Abortion Act. “To be a sound Catholic regarding sexual ethics, it is not possible to train as a consultant obstetrician and

gynaecologist,” he said, adding that this was not down to discrimination but because of a clash between Christianity and contemporary culture. Jim McManus, vice chairman of the Healthcare Reference Group for the Bishops’ Conference of England and Wales, said that any move that would result in Catholics being excluded from practising as gynaecologists would be unlawful.

ENVIRONMENT

Christians hit back at naturalist's criticism

CHRISTOPHER LAMB

A LEADING British naturalist is facing criticism after claiming that Christianity encourages the exploitation of Creation.

Chris Packham, the presenter of BBC wildlife programme *Springwatch*, was asked by the *Radio Times* about what the future held for the natural world and responded: "Christianity doesn't help: we're made in God's image so everything is there to be exploited by us. It doesn't help people's attitudes."

Mr Packham made his remarks in a joint interview with Bill

Oddie, a former *Springwatch* presenter, to mark the tenth anniversary of the programme. Mr Packham is involved with numerous conservation charities including the Royal Society for the Protection of Birds (RSPB) of which he is a vice president. But Chris Fegan, the general secretary of Catholic Concern for Animals, replied: "These comments are misinformed and very unfortunate." He added: "I will be pleased to speak to Mr Packham to give him a full briefing on what our members do day in, day out, for the welfare of the animal kingdom."

And a spokeswoman for Christian Ecology Link responded: "We think Chris Packham may be a little out of touch with modern church teaching on Creation," explaining that there is "a strong conservation tradition among Christians of all denominations".

Separately, Pope Francis took up the issue of Creation during his general audience on Wednesday. "Creation is not a property, which we can rule over at will; or, even less, is it the property of only a few," he said. "Creation is a gift, it is a wonderful gift that God has given us, so that we care for it and we use it for the benefit of all, always with great respect and gratitude." He also referred to his namesake St Francis of Assisi, patron saint of animals and the environment. A spokesman for the RSPB said that Mr Packham was speaking in a "personal capacity".

POVERTY

Employment does not solve poverty, says Stack

THE ARCHBISHOP of Cardiff has said that increasing employment is not a solution to a "poverty crisis" in Wales, where close to a quarter of the population live below the poverty line, writes James Macintyre.

Archbishop George Stack quoted figures from the Joseph Rowntree Foundation which showed that more working households live in poverty than non-working ones due to low pay and living standards.

Addressing Catholic charities, clergy and parishioners gathered in Cardiff for a new initiative, "Social Action Roadshow", on 17

May, Archbishop Stack said: "This whole notion of 'get people into work and suddenly everything will be solved' is not a solution to the poverty crisis ... we have 690,000 adults and children in Wales below the poverty line." He added: "If we don't give our young people the tools, then they're bound to repeat the cycle of poverty."

The Government sets the poverty line in the UK at 60 per cent of the median UK household income. There are around 13 million people defined as living in poverty in the UK.

The Archdiocese of Cardiff and Caritas Social Action Network

(CSAN) jointly organised the event, aimed at answering Pope Francis' call to be a "poor Church for the poor". Helen O'Brien, the chief executive of CSAN, said that Churches are responding to the crisis. "Catholic charities and communities are witnessing soaring levels of poverty across England and Wales, with more families struggling to meet basic living costs," she said. "Church communities and projects have been at the forefront in responding to these growing needs, supporting families on low incomes ... and assisting people who are homeless."

ANNOUNCEMENT

Heskett appointed new Bishop of Hallam

POPE FRANCIS has named Gibraltar Bishop Ralph Heskett to become the next Bishop of Hallam, in south Yorkshire, writes James Macintyre.

He is the third Religious to be appointed to a diocese in England and Wales this year following Archbishop Malcolm McMahon, a Dominican, being named for Liverpool and Fr Alan Williams, a Marist, as Bishop of Brentwood.

Bishop Heskett, a Redemptorist, was born in 1953 and from 1987 to 1990 he was superior of the Redemptorist Community at Perth in Scotland. He also served in Liverpool and at St Mary's Church in Clapham, south-west London before becoming Bishop of Gibraltar in 2010.

Bishop Heskett expressed surprise at his appointment: "I was surprised to be asked to be bishop

four years ago and I am even more surprised now to be asked to be the new Bishop of Hallam," he said. "Over the last four years, when I have been asked, 'How long do you expect to be in Gibraltar?' I have always replied, 'Until they bury me in the crypt of the cathedral!'"

He succeeds Bishop John Rawsthorne, 77, who has led Hallam since 1997.

IN BRIEF

Talbot Library gets new home

More than 50,000 books from the Talbot Library in Preston will be loaned permanently to Liverpool Hope University. The collection, which includes a complete set of Cardinal John Henry Newman's works, was in danger of being separated after the Lancaster Diocese announced the library's closure in December. A statement from the diocese said: "Liverpool Hope University with its highly rated theology department is especially committed to encouraging scholars and others in the north-west, especially those with long-standing links to the Talbot Library or are interested Catholic history and theology, to have access to these rich resources."

Prayers for the Holy Land

Catholics and Anglicans will unite in an hour of prayer as Pope Francis meets Christians in Bethlehem on Sunday, between 3 p.m. and 4 p.m. Christians are said increasingly to be fleeing Bethlehem, which is virtually surrounded by the Israeli security barrier. Cardinal Vincent Nichols has given a cheque for £85,000 to the Church in the Holy Land through the charity, Friends of the Holy Land. The money was raised from collections in the Westminster, Birmingham and Liverpool Dioceses to honour his becoming a cardinal in February.

Ann Maguire funeral held

The funeral took place last Friday of Ann Maguire, the teacher who was stabbed to death in front of pupils at Corpus Christi College in Leeds on 28 April. Around 300 mourners attended the service at the Church of the Immaculate Heart of Mary, in Moortown where Mrs Maguire attended Mass. Her husband, Don, was accompanied by the couple's daughters Emma and Kerry, and their nephews Daniel and Andrew. A 15-year-old boy has been charged with the 61-year-old teacher's murder.

Müller visits Maynooth seminary

The prefect of the Congregation for the Doctrine of Faith, Cardinal Gerhard Müller, visited the national seminary in Maynooth, near Dublin, last week. He delivered an address to seminarians on the Catechism of the Church and concelebrated Mass in Dublin's Pro-Cathedral with Archbishop Diarmuid Martin and the papal nuncio, Archbishop Charles Brown.

Church blocks free school plan

The Archdiocese of Liverpool has blocked a move by St Mary's College in Crosby to become a free school due to the Government's cap of 50 per cent of pupils from religious backgrounds.

IRELAND / Recently ordained bishop calls for restructure

McKeown says diocese must 'stop being like Tesco'

TABLET EXCLUSIVE
SARAH MAC DONALD / in Dublin

THE IRISH CHURCH must stop trying to be a "spiritual Tesco" and instead focus on re-organising itself in order to serve a population who are unaware of the Gospel, a leading Irish bishop has said.

Bishop Donal McKeown of Derry told *The Tablet* that the Church can no longer try and offer "all possible services" in order to keep its "market share". The bishop commended the approach of some dioceses in Austria where priests do not offer Masses for individuals who have died whenever people request them but offer them monthly or weekly instead.

"What we are looking at is not simply how do we re-organise the structures of Church and the delivery

mechanisms but how do we actually envision a new ecclesiology for a different environment, where the majority of the population in Ireland haven't really heard the gospel story."

He criticised members of the Association of Catholic Priests for what he called their negativity about the various challenges facing the Church, such as the decline in priest numbers. He said the end of a particular model of Church ought to be seen as an opportunity.

"I am keen to find new ways forward rather than say it is terrible and all this is going to go wrong." He said people in Ireland see the Church as a series of things you do but in many cases there was no deep personal commitment to faith.

"We are looking at not just how we deliver the services but how we are Church in a different way."



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SCOTLAND

'Buckie' sold in cans to stop crime

JAMES MACINTYRE

THE MOVE to produce Buckfast Tonic Wine in smaller quantities and in cans as well as bottles has been welcomed by a leading health expert in Scotland, where the alcoholic drink has been blamed for contributing to crimes and violence.

The tonic wine, which contains caffeine as well as 15 per cent alcohol, comes from the Benedictine monks at Buckfast Abbey in Devon and is currently produced in 75cl bottles. The drink's distributors, J. Chandler and Co., have resisted pressure from the Scottish Government to produce the beverage in plastic bottles, but have now announced that they will produce 16,000 cans of the drink for the summer season, in 25cl cans.

Growing controversy has surrounded the drink, known as "Buckie" in Scotland, where between 2010 and 2012, 6,500 crime reports in the Strathclyde area cited the involvement of the drink, according to the BBC.

Dr Peter Rice, the chairman of the Scottish Health Action on Alcohol Problems, said the new cans were a step forward.

SURVIVORS

Retreat programme for abuse victims goes national

A CATHOLIC PROGRAMME of support for victims of abuse has been granted charitable status and will be launched nationally in the next few weeks, writes Elena Curti.

"Grief to Grace" is a five-day retreat that has been adapted from a programme that has been running in the United States for some years. It will be offered to people who were abused by priests as children and other abuse victims.

Fr Dominic Allain, a priest of Southwark Archdiocese who has piloted the programme, told the Catholic Medical Association conference that the retreats combine a psychological and theological approach. They are run by a mental health professional, a priest and trained volunteers.

Fr Allain said the Church had to focus on healing the victims of clerical abuse. "The Church is healed when the victims of abuse are healed. They are the priority," he said at the conference at Ealing Abbey on Saturday.

Private donors have funded the project thus far but Fr Allain says funds are urgently needed to allow it to expand. The Catholic Medical Missionary Society has announced it would give £1,000.

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Holiday and retreat accommodation for priests and religious is available at St John's Convent, near Windsor and Henley, set in 15 acres of beautiful Berkshire countryside. Apartments suitable for individuals and for up to six. Long term lets are also available. Please contact Andrew Curtis, St John's Convent, Linden Hill Lane, Kiln Green, Reading RG10 9XP. Tel: 0118 9402964. Email: andrewcurtis@btconnect.com.

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Cardinal Newman Catholic School
 Brighton & Hove, Sussex

CHAPLAIN

NJC Scale M10 £33,128 - £35,784

Start Date to be Agreed at Interview

11 – 18 Voluntary-Aided, Catholic Comprehensive School (NoR 2300: including 450 in the Sixth Form)

The Governors wish to appoint a chaplain who will work with school staff, students, local Clergy and Governors to promote and maintain the Catholic ethos and spiritual values of this large secondary school.

The successful applicant will play a key role in the spiritual development and pastoral support of students, families and staff.

Applications are sought from practising Catholics with a genuine passion for finding new ways of enthusing and encouraging teenagers on their journey of faith.

Details of the posts and application forms are available on the school website:

[www.cnchs.co.uk](http://www.cncs.co.uk)

or through the school reception office:

enquiries@cnchs.co.uk Tel: 01273 558551

We welcome your application.

Closing date for applications: Monday, 16th June at 10.00am

Interview Date: Friday, 4th July

Cardinal Newman Catholic School is committed to safeguarding and promoting the welfare of children and young people.



Expect surprises

GUY CONSOLMAGNO

IN A RECENT homily, Pope Francis used a colourful image to describe how the Early Church reacted when Gentiles approached the Apostles and asked to be baptised. Imagine, he suggested, if “a Martian with a big nose and big ears came up and asked for baptism. What would you do?” Naturally, the press decided that the Pope had just endorsed extraterrestrial baptisms. Journalists added a few choice links to similar quotes of mine from years ago.

I can't complain, really. “Would you baptise an extraterrestrial?” is a wonderful starting place to explore the meaning of baptism and redemption. I used the analogy myself just last week, addressing the graduating class of Georgetown University, where my final exhortation was to “be prepared to be surprised”. (Not surprisingly, I am the joint author of a book with that question as its title coming out this autumn.)

But a number of recent scientific discoveries have advanced the astronomical side of the issue as well. The Kepler space telescope team has announced the discovery of a planet around another star that is the closest yet found for a twin to Earth. Kepler 186f is only about 10 per cent larger than Earth, and it orbits its star at just the right distance to let oceans of liquid water survive on its surface. The star itself is a red dwarf, cooler and dimmer than our Sun; but the planet orbits closer to it than Earth's distance from our Sun, taking only 130 (Earth) days to complete a planetary year.



'Would you baptise an extraterrestrial?' is a wonderful starting place to explore the meaning of baptism

This combination of getting the star brightness and distance just right, sometimes called the “Goldilocks zone”, is based on our understanding of life's chemistry. Earth-like life needs certain chemical elements, such as carbon and oxygen and hydrogen; most rocks have at least traces of these. And then it needs a medium like liquid water where these elements can form into organic compounds. Finally, it needs an energy source (ultimately, food) to keep the compounds alive. Hence the search for a planet with liquid water.

But in fact all those requirements can be met much closer to Earth. We know that Jupiter and Saturn have moons made of

rock and ice; by various means, the ice deep inside those moons can melt even while their remote location keeps their surface ices frigid. And the same tidal flexing or radioactive cores that melt the ice can also provide energy for food – we see life deep in Earth's oceans living off the energy of volcanic vents.

For 40 years we have thought about life in these moons' deep oceans. But an essential missing ingredient is free oxygen, which is only produced when water is exposed to sunlight. Thus it was exciting to discover water plumes over Saturn's moon Enceladus and, first announced last December, water vapour over Jupiter's moon, Europa. The water itself was no surprise; the excitement was seeing this water being exposed to sunlight. Both moons are lively places to look for life.

Meanwhile, the Mars rovers continue to flesh out our understanding of Mars' geology. The ones now on the surface are not designed to find life, but rather to help us plan where to look for life with the next generation of rovers. In the last month, I got to review a number of proposals for organic-hunting instruments on a rover to be sent to Mars in 2020.

Finding life off Earth will be a surprise. But to never find it elsewhere would be equally surprising. In either case, we will not know unless we look. One needs to be prepared, to be surprised.

Guy Consolmagno SJ is curator of meteorites at the Vatican Observatory.

Glimpses of Eden

JONATHAN TULLOCH



I WAS WORKING with the bees, which, in the life of a writer, is shorthand for saying I was in the garden with a book, reclining among the flowers on a sun lounger, when the amazing incident occurred.

I still can't entirely believe it happened. It was a *Wind in the Willows* kind of day. Everything was deliciously drowsy. The sky was a calm reach of wide water, and the cooling breeze lent the feel of being by a lake or on the bank of a slow river. Which, incidentally, is the normal kind of

before correcting myself: a parrot. Yes, I reasoned, an escaped parrot is perching on our drainpipe. It was the beak that asserted the truth. You can't mistake that angler's spear for any seed cruncher. When the flash of colours had gone, I was left with the feeling of anything being possible. A week later, it's still with me. For the ancient Greeks, kingfishers were believed to ward off lightning; for me, they are lightning. Gentle, brilliant forks of lightning that strike the heart. To see a kingfisher is to catch the eye of God.

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