

THE INTERNATIONAL
CATHOLIC WEEKLY

THE

14 APRIL 2018 £3.20
www.thetablet.co.uk | Est. 1840

TABLET



The way of Francis

Laurence Freeman welcomes the Pope's spiritual masterpiece

Marianne Elliott remembers Belfast on the brink of the Troubles • **Janet Soskice** argues that beauty can open the way to truth • **Julia Langdon** wonders if the Commonwealth still matters

Joanna Moorhead meets John Studzinski • **Christopher Lamb** meets Vincenzo Paglia

PLUS CHRISTOPHER HOWSE • RICHARD HOLLOWAY • MARK LAWSON • LUCY LETHBRIDGE



GAUDETE
ET EXSULTATE

A DEFINING DOCUMENT

Holiness has something of a bad name. It popularly means one of two things: either being so unworldly as to be hardly on the planet at all, or to have assumed an air of spiritual superiority that disdains lesser mortals more subject to the temptations of the flesh. In his audacious new apostolic exhortation Pope Francis has embarked upon a very personal definition of holiness that breaks through these blockages and turns these preconceptions upside down.

Most Catholics would shy away from imagining holiness either as applying to themselves or as a serious aim in life, and are probably not comfortable with being thought of as “religious”. Yet the call to holiness is universal, and the practice of it should be as natural and familiar as any good habit. The parent who cares lovingly for a child, the carpenter who deftly repairs a damaged wardrobe, the owner of a business who behaves honourably and conscientiously towards their staff and their customers, indeed anyone who aspires to become the person God means them to be, is engaged in becoming more holy by virtue of it. Holiness is not remote from everyday life. It is the very stuff daily life is made of. Anyone can be a saint.

Gaudete et Exsultate is a remarkable document, and could be regarded as this Pope’s spiritual masterpiece. A thousand sermons could be preached on it, and everyone in the congregation would instantly sense that the Pope is talking to them personally. But he does not shirk controversy. He identifies two skewed brands of Catholicism, which he calls Pelagianism and Gnosticism, which block the flow of grace and kill holiness dead even while claiming to be its defenders. These two ancient mindsets also happen to be apt descriptions of the ultra-conservative positions

occupied by those who have been most hostile to his papacy. Francis is coruscating and relentless in his criticism of rigidity, legalism, clericalism, conservatism and traditionalism. They result, he says, in “a self-centred and elitist complacency, bereft of true love...”

These tendencies either turn Catholicism into little more than a set of doctrinal rules that only an elite properly understands and obeys; or they promote the idea that salvation is to be gained by an act of will, to be had if only people would work hard enough at it. These two strands often appear together. They are distractions from holiness, yet somehow they have become lodged in the popular imagination as accurate descriptions. On the contrary, Francis insists, holiness does not imply never making mistakes or never falling short; it is living in the humble awareness that we are always in need of the mercy of God.

Just as striking is Francis’ extension of the pro-life position beyond a narrow focus to every situation where human lives are threatened or diminished – “the poor, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection...” He insists that the Catholic attitude to migrants is not secondary to the Catholic attitude to the unborn, but part of a seamless whole. Working for social justice is a work of holiness.

This inspiring document should not be misunderstood as simply Francis’ response to his critics. Like all good spiritual writing, there are lines on every page that will make all readers uncomfortable. But Pope Francis clearly regards his job not only as comforting the afflicted, but also as afflicting the comfortable. At which he undoubtedly will succeed.

MARTIN
LUTHER KING

LOVE AND COURAGE

Love is the greatest of all the supernatural virtues. But it needs more than a little help from its junior friend, courage. The fiftieth anniversary of the assassination of Martin Luther King in Memphis, Tennessee, has come and gone. King spoke with astonishing bravery of loving those who oppose us. He saw love as a vital part of creating communities that work for everyone and not just for the few. His assassin was an avowed racist, and King had lived with death threats most of his life. If anyone had courage, he did.

King’s murder was followed not only by a wave of race riots but also the assassination of Robert F. Kennedy. He had also lived bravely under death threats. Death at the hands of a lone madman with a grudge and a gun was an all too common part of the American scene.

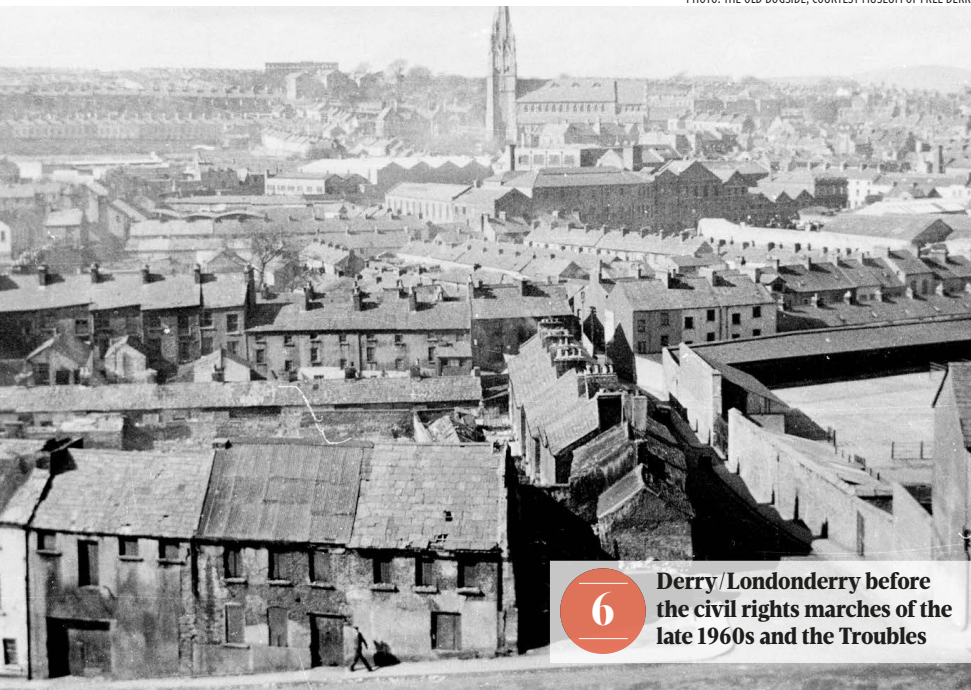
Courage can sometimes seem at odds with love itself. The daily temptation to avoid the risk by scaling back the public activity that attracts such dangerous attention has to be tremendous. Giving way would spare those they loved and who loved them back the trauma and heartache an assassination would bring. Yet King and Kennedy pressed on.

As did the Blessed Oscar Romero, Archbishop of San Salvador, who knew that at least six of his priests had been murdered by government-backed death

squads. He persisted with his campaign for justice for the poor and his denunciation of government brutality and corruption – until the death squads came for him too. He is due for canonisation this autumn as one martyred for “hatred of the faith”, whereby the Vatican has recognised that work for social justice was a religious obligation, a core duty of any faithful Christian. The same logic must surely apply to Bobby Kennedy and Martin Luther King. Should they not also be counted among the saints in heaven?

The speeches of Martin Luther King were explicitly religious, far more so than his admirer Nelson Mandela. But Mandela also displayed a rare kind of courage – fortitude over a hideously long spell in prison – and his Christian roots surely helped him endure it. King, meanwhile, stood in the long tradition of black Baptist preachers who raided the Old Testament for resonant phrases and images. He turned them into political tools.

“I have a dream,” he announced, “that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.” Dreaming such dreams, and working to make them happen, takes boundless courage. It serves as a fitting epitaph for all of them.



6

Derry/Londonderry before the civil rights marches of the late 1960s and the Troubles

12

Archbishop Vincenzo Paglia, staunch ally to Pope Francis and champion of Oscar Romero



COLUMNS



Christopher Howse's Notebook

'It seems important that one can declare one's name solemnly and expect to be believed' / 11

REGULARS

From the Archive	14
Puzzles	14
Letters	15
The Living Spirit	16
From the Vineyard	30
Glimpses of Eden	30

CONTENTS

14 APRIL 2018 // VOL 272 NO. 9246

FEATURES

4 / Rejoice and be glad

Pope Francis' new apostolic exhortation is a radical call to holiness, and defines the spiritual underpinnings of this papacy / BY LAURENCE FREEMAN

5 / 'Go against the flow'

Extracts from the Pope's apostolic exhortation Gaudete et Exsultate, which was released on Monday

6 / Before the Troubles

Last week marked the 20th anniversary of the Good Friday Agreement. Could the 30 years of violence that preceded it have been averted? / BY MARIANNE ELLIOTT

8 / More than in the eye of the beholder

A leading philosopher of religion argues that in being attracted to and in creating beautiful things we may be drawing closer to finding truth / BY JANET SOSKICE

10 / Family at the crossroads

On Monday the Commonwealth heads of government meet in London. Faced with Brexit and an ageing monarch, what is their role? / BY JULIA LANGDON

12 / The Tablet Interview: Archbishop Vincenzo Paglia

One of Francis' most energetic allies in the Vatican on his hopes of widening the debate on family matters within the Church / BY CHRISTOPHER LAMB

NEWS

23 / The Church in the World / News briefing

24 / Francis emphasises the holiness of everyday life

26 / View from Rome

27 / News from Britain and Ireland / News briefing

28 / Safeguarding specialist sent to Ampleforth

ARTS / PAGE 17

Philanthropy

John Studzinski
JOANNA MOORHEAD

Radio

Meeting the
Man I Killed
D.J. TAYLOR

Television

Jesus' Female
Disciples: The
New Evidence
LUCY LETHBRIDGE

Theatre

Pressure
MARK LAWSON

BOOKS / PAGE 20

Christopher Howse

Faith Finding
a Voice
CARDINAL
VINCENT NICHOLS

Timothy Connor

The British
Mosque: An
Architectural and
Social History
SHAHED SALEEM

Richard Holloway

Natural Causes:
Life, Death and the
Illusion of Control
BARBARA
EHRENREICH

COVER PHOTO: CNS/REUTERS, ALESSANDRO BIANCHI



Rejoice and be glad

Pope Francis' new apostolic exhortation is a radical call to holiness in today's world. A Benedictine monk explores a document that defines the spiritual underpinnings of this papacy / **By LAURENCE FREEMAN**

THE POPE'S idea of holiness embeds a prophetic anger against the dull mediocrity of consumerist individualism but, no less, against intellectualised religiosity. In the five short, well-crafted chapters of his new exhortation Francis speaks from a Catholic pulpit but his audience is the whole of humanity in its contemporary crisis of faith. He exposes the degradation of humanity produced by empty lifestyles, conspicuous consumption and the refusal to see God in the poor and marginal. Francis is driven by an incarnational spirituality, the defining motif of his papacy, captured in his phrase: "Reality is greater than ideas".

His third apostolic exhortation – after *Evangelii Gaudium* and *Amoris Laetitia* – *Gaudete et Exsultate* ("Rejoice and Be Glad") is not a theological treatise about holiness but a faith-filled pitch for promoting the desire for holiness. To explain why this desire should bring true happiness, in contrast to the isolating superficialities of consumerism, Francis reminds us that holiness is not about individual moral perfection or the approval of others. "Not everything a saint says is completely faithful to the Gospel," he reminds us. We need to contemplate the totality of a saint's life.

The first saints he mentions by name are women and he writes of a "feminine style" of holiness. He illustrates the theme of an incarnational, experiential holiness with the

example of a woman who goes shopping, extricates herself from a gossipy conversation, comes home exhausted but gives her attention to a needy child and then ends her day in quiet prayer. Holiness is not about being a special sort of person or living apart from the world but about being a good next-door neighbour, finding a more perfect way of doing what we are already doing, and doing the ordinary in an extraordinary way. Holiness needs times of quiet, solitude and silence but "it is not healthy to love silence while fleeing interaction with others".

HOLINESS IS a practical life-long process grounded in the mysticism of incarnation. Community is both the laboratory and the flower of a way of life that runs through every moment of every day. Prayer is precious because it nourishes a daily commitment to love and that special benefit of deep prayer that St Ignatius identified as discernment, the intelligence of the heart.

This is a holiness of small gestures but also of clear, Christo-centric mysticism. In his encyclical on the environment, *Laudato Si'*, Francis combines the mysticism of creation with a challenging social and economic commentary. In *Gaudete et Exsultate* he hits hard at the enemies of holiness who, like Jesus, he identifies not as obvious external enemies but as much closer to home. He points out that

Gnosticism and Pelagianism are two heretical viruses that still flourish in the Church. He sees Gnosticism in a disembodied, absolutised religious intellectualism; it is a feature of the clericalism that he often criticises. And Pelagianism persists as a self-satisfied blindness to the ever pre-emptive role of grace. It is essential to his incarnational understanding of holiness that Francis intuitively elevates uniqueness above conformity.

This is a passionate and prophetic understanding of holiness. Francis is angry, as prophets should be, at fake holiness; but he moves quickly from anger to affirmation. His programme of holiness applies to everyone. It avoids both a complacent elitism and the dull mediocrity that it saddens him to see our culture creating. The loneliness of the human condition is aggravated by consumerist individualism. Holiness is the cure.

Scripture excites him. Francis urges us to go back directly to the words of Jesus, which unsettle us by demanding a change of lifestyle. In his commentary on the Beatitudes, he sees "Blessed are the poor in spirit" as an invitation to peer into our hearts to find out exactly where we find our true security. He sees meekness as a counter-cultural virtue that saves us from being exhausted by constantly trying to dominate and control; in a memorable insight, he says that: "our deepest desires are fulfilled by meekness".

'Go against the flow'

Extracts from the Pope's apostolic exhortation *Gaudete et Exsultate*, which was released on Monday

1 The call to holiness

I like to contemplate the holiness present in the patience of God's people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly Religious who never lose their smile. In their daily perseverance I see the holiness of the Church militant. Very often it is a holiness found in our next-door neighbours, those who, living in our midst, reflect God's presence. We might call them "the middle class of holiness". (7)

The "genius of woman" is seen in feminine styles of holiness, which are an essential means of reflecting God's holiness in this world. (12)

This holiness to which the Lord calls you will grow through small gestures. (16)

It is not healthy to love silence while fleeing interaction with others, to want peace and quiet while avoiding activity, to seek prayer while disdaining service. (26)

This does not mean ignoring the need for moments of quiet, solitude and silence before God. Quite the contrary ... How can we fail to realize the need to stop this rat race and to recover the personal space needed to carry on a heartfelt dialogue with God? (29)

Do not be afraid of holiness. It will take away none of your energy, vitality or joy. On the contrary, you will become what the Father had in mind when he created you, and you will be faithful to your deepest self. (32)

2. Two subtle enemies of holiness

A person's perfection is measured not by the information or knowledge they possess, but by the depth of their charity. "Gnostics" do not

understand this, because they judge others based on their ability to understand the complexity of certain doctrines. (37)

A healthy and humble use of reason in order to reflect on the theological and moral teaching of the Gospel is one thing. It is another to reduce Jesus' teaching to a cold and harsh logic that seeks to dominate everything. (39)

When somebody has an answer for every question, it is a sign that they are not on the right road. (41)

God is mysteriously present in the life of every person, in a way that he himself chooses, and we cannot exclude this by our presumed certainties. Even when someone's life appears completely wrecked, even when we see it devastated by vices or addictions, God is present there. (42)

So often we say that God dwells in us, but it is better to say that we dwell in him, that he enables us to dwell in his light and love. (51)

The life of the Church can become a museum piece or the possession of a select few. This can occur when some groups of Christians give excessive importance to certain rules, customs or ways of acting. The Gospel then tends to be reduced and constricted, deprived of its simplicity, allure and savour. (58)

3. In the light of the Master

In the Beatitudes, we find a portrait of the Master, which we are called to reflect in our daily lives. The word "happy" or "blessed" thus becomes a synonym for "holy". It expresses the fact that those faithful to God and his word, by their self-giving, gain true happiness. (63/64)

We need to think of ourselves as an army of the

forgiven. All of us have been looked upon with divine compassion. (82)

It is not easy to "make" this evangelical peace, which excludes no one but embraces even those who are a bit odd, troublesome or difficult, demanding, different, beaten down by life or simply uninterested. It is hard work; it calls for great openness of mind and heart. (89)

Jesus himself warns us that the path he proposes goes against the flow, even making us challenge society by the way we live and, as a result, becoming a nuisance. (90)

Holiness, then, is not about swooning in mystic rapture. (96)

Our defence of the innocent unborn ... needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development. Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection. (101)

4. Signs of holiness in today's world

Far from being timid, morose, acerbic or melancholy, or putting on a dreary face, the saints are joyful and full of good humour. (122)

Growth in holiness is a journey in community, side by side with others. (141)

Are there moments when you place yourself quietly in the Lord's presence, when you calmly spend time with him, when you bask in his gaze? Do you let his fire inflame your heart? Unless you let him warm you more and more with his love and tenderness, you will not catch fire. (151)

5. Spiritual combat, vigilance and discernment

We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea. This mistake would lead us to let down our guard, to grow careless and end up more vulnerable. (161)

Francis circles his themes, coming back to them with new examples. Holiness, he writes, is not "swooning in mystic rapture". Rather, it is exemplified in our response when we meet a person sleeping outdoors on a cold night. The refugee crisis is a higher priority in the practical programme of holiness in today's world than bioethical issues. But he warns against Christianity becoming "a sort of NGO stripped of luminous mysticism". Finding Christ within ourselves allows us to welcome him in everyone. The unceasing prayer of the heart practised by the writer of the Russian spiritual classic *The Way of the Pilgrim* does not separate him from what is going on around him. "We simply cannot do without the silence of prolonged prayer," this very active Pope reminds us.

We also see Francis the Jesuit in this document: discernment, daily examen, contemplation in action. He sees the union of Martha and Mary in the life of every saint. Many remark how regular the Pope is in his Divine Office and personal prayer. This doubtless explains the importance he attributes here to the times of daily prayer. In this we see Francis' instinctive respect for tradition operating in a radical way, refreshing the Christian way of holiness for the alienated generation of our culture.

In 1943 Simone Weil predicted a "new holiness demanded by the present moment, a fresh spring and invention". In *Gaudete et Exsultate* Pope Francis eloquently promotes this "new holiness" by seeing the inclusive

mystery of "small everyday things" in a programme of incarnate holiness that rejects dull mediocrity and religious elitism. He has refreshed the Church's call to holiness as the goal of all human life.

"Do not be afraid of holiness," Francis exhorts us.

Laurence Freeman OSB is a monk of Lendinara, a monastery of the Olivetan Congregation. He is director of the World Community for Christian Meditation.

Gaudete et Exsultate is published by the Catholic Truth Society at £4.95. It is available online at www.tinyurl.com/tablet-texts

Last week marked the 20th anniversary of the Good Friday Agreement. Could the 30 years of violence that preceded it have been averted? / By **MARIANNE ELLIOTT**

Before the Troubles

IT WAS December 2000. My book, *The Catholics of Ulster*, was being launched at Dublin Castle. An elderly couple arrived among the guests, the wife in a wheelchair. “Thank you for inviting us,” the man said, “we never get invited to things nowadays.”

I felt humbled. For this was Conn and Patricia McCluskey, founders of the Campaign for Social Justice (CSJ) in 1964, which would develop into the Northern Ireland Civil Rights Association (NICRA) in 1967. The McCluskeys were typical of the civil rights leaders, moderate in their demands and behaviour, upset by generations of Unionists who considered all Catholics rebels. They were critical also of the negative whinging of traditional nationalism, whose ambivalence about the state seemed to endorse Unionist accusations of “disloyalty”.

The McCluskeys, along with the later civil rights leaders, most notably John Hume, were not traditional nationalists. They quite reasonably asked for equal rights for Catholics within the state, gathering statistics, wooing journalists and keeping English MPs informed. For although England was the sovereign power, it had abdicated many of its rights, with a policy of non-interference in Northern Ireland, even when seriously concerned about the local Unionist Government’s discriminatory policies.

But things were changing and had been changing since the arrival of the welfare state, imposed on Northern Ireland in 1948. Successive Unionist Governments disliked anything smacking of socialism, but did, largely, implement the reforms.

Even so, there were always issues around housing, for where people lived decided voting patterns. Not all local councils were guilty of discrimination in housing allocations, but those west of the Bann (Fermanagh, Tyrone, Derry/Londonderry) most certainly were. The Unionist Government had actually done something about this, by setting up the Housing Trust in 1945 and defending it against hard-line complaints that it was giving houses to Catholics.

It was to build mixed-religion housing estates all over Northern Ireland from 1945

to 1969 – nearly 50,000 houses, two-thirds of those built by local councils. I grew up on one of these in North Belfast and have told the story in a recent book, *Hearthlands*. North Belfast had been the most mixed estate in the city. The experience has made me an avid exponent of shared housing in Northern Ireland, with the greatest potential for tackling the sectarian polarisation of the present.

It was housing issues which lay behind the CSJ, starting out with Patricia McCluskey’s campaign to secure public housing for needy Catholics in the Dungannon area, where Unionist-controlled councils had a reputation for discrimination against Catholics.

IT WAS ON the housing issue that the emerging civil rights campaign first attracted widespread media attention – with Nationalist MP Austin Currie’s squatting in a council house in Caledon, County Tyrone, in June 1968. It also produced the first civil rights march in Dungannon that August. People were marching for civil rights all over the world; it seemed normal to do so for my generation. But marching was never a neutral activity in Northern Ireland and the hard-line Unionist Minister for Home Affairs, Bill Craig – later to be dismissed by moderate Unionist Premier Terence O’Neill – routinely banned civil rights marches while permitting counter Loyalist ones.

It was a civil rights march in Derry, on 5 October 1968, that first brought international media attention to focus on Northern Ireland. The police overreacted, batoning, beating and water-cannoning unarmed demonstrators, and the image flashed around the world of blood pouring from the head of the then Republican Labour MP Gerry

Fitt. Colour television had recently arrived in Northern Ireland, just in time to further dramatise the evolving pre-Troubles.

Although my home would have been broadly nationalist, it was North Belfast Labour MPs, such as Fitt and Paddy Devlin, who were our heroes. (They went on, with Hume, Currie and others, to found the Social Democratic and Labour Party in 1970.) I had recently gone up to Queen’s University Belfast to study history and French. The autumn term had just started,



and within days of the Derry events, 3,000 students and many staff marched in protest to Belfast City Hall. It was a peaceful and legal march and we set off singing “We Shall Overcome”. But a short distance from the university, we were rerouted by police to avoid a counter-demonstration by followers of Ian Paisley – and then brought to a standstill within sight of our destination by the same Paisleyites.

The McCluskeys had told John Hume that sit-down protests were the most effective. And that is what we did that day, for three hours, lashed by autumn rains. Thwarted by the Paisleyite and police cordon, a section of the students set up People’s Democracy (PD) that evening. I remember its early meetings and found Bernadette Devlin an inspiring student leader. But, with the majority of the students, I did not support the decision, taken by a small group within PD, to march from Belfast to Derry on 1 January 1969 – though I do recall being conflicted about my stance.

The main reason was that reforms were starting to come through and my family, like most moderate nationalists, thought that Terence O’Neill was doing his best against vicious denunciation from members of his own Government and Paisleyite protesters, who stalked his public appearances.

THE DEMANDS OF the civil rights movement had been modest: “one man one vote” in local elections; an end to gerrymandering of electoral boundaries and to discrimination in employment; houses to be allocated on the basis of need; and repeal of the Special Powers Act. Moderate Protestants, including church leaders, supported a lot of this and have reflected that if the key demand of “one man one vote” had been granted earlier, the Troubles might not have happened.

O’Neill tried to be conciliatory. But he wasn’t bringing his party with him and several key people resigned when he set up the Cameron Commission to investigate the events of 1968. There was considerable Catholic support for him and I recall my entire family being glued to the television for his “Ulster at the Crossroads” speech on 9 December 1968 and

Northern Ireland Civil Rights ASSOCIATION
A CIVIL RIGHTS MARCH
WILL BE HELD IN DERRY
ON SATURDAY, 5TH OCT.
COMMENCING AT 3.30 p.m.
ASSEMBLY POINT: WATERSIDE RAILWAY STATION
MARCH TO THE DIAMOND
Where a PUBLIC MEETING will take place



Civil rights demonstrators in Derry in November 1968. Inset: a poster for the march that many regard as the start of the Troubles

signing the *Belfast Telegraph's* petition of support. He had already granted the civil rights' demands, under pressure from Downing Street. Might the Troubles have been averted had he been given more time? This, of course, assumes that fellow Unionists would have given him more time – and in the following months there was little sign of that.

Certainly the tiny group, 30 in all, that set off to march from Belfast to Derry did not think so. All along the route they were harassed

by Loyalists, and at Burntollet Bridge, as they neared Derry, they were subjected to a bloody attack. The police did little to protect them. Níra had suspended its campaign in support of O'Neill's reforms and had not approved of the march, but the attack changed attitudes. Thousands turned out in Derry to greet the marchers. The attack seemed to prove what PD's socialist wing had argued: that the Northern Ireland state was unreformable and that Paisley rather than O'Neill was the real face of unionism.

In this fiftieth anniversary of the events of 1968, there are still some Unionist voices that claim the civil rights movement was a Trojan horse for the IRA. It was not. Northern nationalists had historically been non-militant and the most recent IRA campaign had been called off in 1962 for lack of support. Its members had already drifted into socialist politics. Nor was moderate unionism as bankrupt as claimed, even if the constructive unionism of O'Neill and the main Unionist outlet, the *Belfast Telegraph*, was too often pusillanimous in the face of Orange influence.

My generation, which had grown up in the 1950s and 1960s, had experienced a Northern Ireland that had largely been at peace with itself for a generation, and the welfare state was delivering on a non-partisan basis. But old sectarian stereotypes endured. The civil rights marches – particularly by students on state grants, when there was no tradition of

working-class Protestants going to university, and when the heavy industries in which they had been sure of employment were in free-fall – seemed like “popery” closing in. Ian Paisley gave voice to this. The Protestant backlash came earlier, and partly produced the Catholic restiveness, which ultimately did call the IRA back. Now both seemed to be behaving in the way the sectarian stereotypes had always said they would.

NORTHERN IRELAND'S first opinion poll in 1967 showed 70 per cent of Catholics willing to accept a continued British link – testimony to the real change which had occurred in traditional nationalism. Was the rump of the student movement politically naive in pushing through the Burntollet march, as its historian, Paul Arthur, has suggested? They had not recognised just how radical O'Neill's reforms were, nor how much trouble he was in with his party. It is fair to add, however, that it is only in hindsight that we can understand the role the disintegration of traditional unionism had in the outbreak of the Troubles. The demands of the civil rights movement were reasonable and should have been granted a lot earlier.

Marianne Elliott is the former director of the Institute of Irish Studies, University of Liverpool. Her most recent book is *Hearthlands: A memoir of the White City housing estate in Belfast* (Blackstaff Press).

Founded 1642



New Hall School

The Best Start in Life



A Catholic independent 'diamond model' school, City of Chelmsford
 Day (3-18 years) • Boarding (7-18 years)
 Pre-Prep Division • Preparatory Division • Girls' Division • Boys' Division • Sixth Form

Open Morning: Saturday 5 May 2018

IES Independent School of the Year

The Avenue, Boreham, Chelmsford, CM3 3HS
 registrar@newhallschool.co.uk
www.newhallschool.co.uk

DETAIL FROM THE BAPTISM OF CHRIST, 1450, PIERO DELLA FRANCESCA, (c.1415-92). NATIONAL GALLERY, LONDON/BRIDGEMAN



'STILLNESS AND SEEMING ETERNAL CALM':
Piero della Francesca's Baptism of Christ

A leading philosopher of religion argues that in being attracted to and in creating beautiful things we may be drawing closer to finding truth / By JANET SOSKICE

More than in the eye of the beholder

IS TRUTH IN shorter supply than it used to be? How can it be recognised and where can it reliably be found? And if truth is difficult to find, is beauty any easier? In classical Christian teaching, God is not only beautiful but beauty itself, not only truthful but truth itself, not only good but goodness itself. What can this mean in a hectic world where "truth" is contested, "goodness" sounds priggish, and "beauty" is discussed mainly in terms of revolutionary new beauty products?

Even art students seem reluctant to speak of beauty today for fear of appearing gauche and naive. Do we, in the age of Instagram, hear the adage "beauty is only skin deep" not as a warning but as a stipulation – beauty is only appearance and appearance is all there is?

Truth has been under assault for some time, if not in the White House then at least in the

academy. Nietzsche rejoiced that the death of "God", hastened, as he thought, by Darwinian science, meant the end of "truth". Both God and "truth" were, to his mind, crippling and superfluous mirages. Nietzsche nevertheless wanted, somewhat inconsistently, to retain a belief in beauty, at least as a consolation to make human existence bearable.

Nietzsche's great contemporary, John Ruskin (inset, opposite), was not so confident beauty could be retained. Ruskin at first believed that the certainties of the Evangelical faith of his childhood were in perfect consort with the new findings of the scientists – at this time the geologists. God had delivered "sermons in stone". But, after Darwin, the water lily, with its exquisite cup, could no longer be seen as devised for godly instruction but was exposed as a sexual organ in a new and unlovely drama of survival and propagation. The finely structured lily pads "merely

appeared" to us to be beautiful. The art critic Peter Fuller tells us that Ruskin begged the scholars of flowers to "have nothing to do with 'the obscene processes and prurient apparitions' of the secular biologists". Ruskin knew that "the advance of one way of looking at nature had meant the loss of another. Behind his prudery lay another and deeper fear – that of the loss of enchantment of the world."

Nietzsche praised the Greeks for stopping at surfaces. "Those Greeks were superficial," he says in *The Gay Science*, "out of profundity." Are we, however, content to be superficial out of superficiality? Have we indeed taken superficiality to new depths? If I appear to my Instagram followers to be happy and successful, is that all there is to happiness and success? If we are content not just with appearances, but with the appearance of appearances, are we swindling ourselves out of the older insight that we are made to seek the truth and to behold beauty?

If, as Nietzsche thought, transcendence must be left behind, then what is its residue? The glory of the Superman, as Nietzsche hoped? Or, as David Bentley Hart suggests, might it just be banality? Given our culture's devotion to acquisition, celebrity, distraction and therapy, Bentley Hart says, it is hard not to think that our vision has narrowed to the smaller preoccupations and desires of individual selves. Ironically, this would represent Nietzsche's greatest fear – the loss of any transcendent imagination that could incite mighty works of cultural imagination. If the aspiring ape ceases to think of himself as a fallen angel, he will inevitably resign himself to seeking no more than an ape's contentment.

But not all religiously informed aesthetics depends on the argument from design that underwrote Ruskin's early writings. Gerard Manley Hopkins was a poet not of appearances but of "appearing": of epiphanies of individual things – a coal falling gashed and glowing into the grate, the mossy rim of a well, the flash of a dragonfly's wings, stones seen through clear water. Surely this is so with both beauty and truth?

THE BEST REPLY to Nietzsche's dismissal of truth as a mere human construct and tissue of illusion, which he had, in the end, to tend to the claims of science, is the success of science, which assumes the world is a given, disclosed to us through generations of arduous and patient attention. And science frequently proceeds by means of metaphor and human constructs. It is, or was, metaphor, based on a hydraulic model, to say that electricity has a "flow" and a "current" but we don't say this language is "only metaphorically" true and put a live wire in our mouth.

But how does beauty appear? Elaine Scarry, in *On Beauty and Being Just*, observes that while beauty has been banished in the language of the humanities for the last few decades, it is "openly at play in those fields that aspire to have 'truth' as their object – math, physics, astrophysics, chemistry, biochemistry – where every day in laboratories and seminar rooms participants speak of

problems that are 'nice', theories that are 'pretty', solutions that are elegant and simple".

Beauty goes on in its durable way – we talk of a beautiful goal in football, a beautiful shot in tennis or a beautiful soufflé. There is something there of accuracy, of fittingness, of appropriateness to an end. In matters of beauty, as in matters of truth, we can find ourselves corrected.

ALTHOUGH BEAUTY has the reputation of being "merely" subjective we have all had experiences of being inducted into beauty. When you walk through the deadness of a winter garden with a gardener, they can see that this will be a foxglove, and that unpromising stump will in June be a peony. The whole summer garden seems to lie before them on a desolate February day. We can be schooled in sight and apprenticed in disclosure – of a winter garden, a flock of birds, a cluster of cells, or of the beauty of a mathematical puzzle.

The experience of beauty can startle us as something that comes unbidden. Beauty ignites the desire for truth; it amounts to something of a disclosure, Scarry says, of that "which is". We could say that we have to love first in order to attend to something as it is. Aquinas said: "Loving draws us to things more than knowing does." It is around this matter of "appearing" that science not only points to beauty but brings us to a moment where we may consider what it means to say that God is not only beautiful but beauty itself, not only truthful but truth itself, not only good but goodness itself. The scholastic theologians called certain terms – one, good, true, beauty – "transcendentals", because they considered them to be aspects of all that truly is, or, as they would say, of "being" itself.

The idea that God is "being" itself may seem a remote one, or just a residue of Platonism in Christianity. That lineage is certainly there. But this basic conception was fundamentally transformed by Jews and Christians and Muslims in their teaching on Creation. Not the story that the world was made in six days, but the central teaching of Creation *ex nihilo*. In this, God is not somehow continuous with or correlative to the natural order, as is the case for instance in Aristotle, but rather God is the creator of all that is – even space and time.

It follows that if God is the creator of all that is, including space and time, the moment of creation is not "a long time ago", but *now*. There was no "time" before the world was created, when there was no space or matter (as even the astrophysicist today can agree). God as creator of time and space is equally present to all time and space. God is thus nearer to me, as Augustine would say, than my own breath, creating and holding me in being.

It also follows that everything is gift. This

unites, or perhaps it is better to say, aligns beauty and truth. The world in its beauty appears to us – never neat or unmediated, but unsolicited – as a gift of something that is there but we have not seen before. Beauty can be not the end but the beginning of an apprenticeship in seeing more. Beauty is sometimes said to be the radiance of the true and the good. It is what attracts us. But isn't it exaggerated, romantic, to think most people will seek beauty? Not at all, according to Aquinas – we seek beauty in the same way we will seek the good.

According to Aquinas, we seek what makes us happy. We seek what is good for us in the same way the sunflower turns to the sun – with the qualification that human beings, as reasoning creatures, can mistake our good. We may think it is better to bet all our wages on a horse than to pay the rent. Nonetheless we desire the good – which in the end is God, the source of our being and life. Leading the good life is about following your heart's desire. And so our search for the true is combined with our search for the good and the beautiful.

Of course the world contains sorrows and cruelties. David Jones, who had his art school studies interrupted by his time in the

trenches, makes this barbed observation: "Were we trying to discover what it meant to say 'nature is beautiful' we'd be best advised to consider the patterns made by germ cells of a formidable disease than by considering the female torso, the green hills, or the dog rose."

Jones may have in mind the "sermons in stone" approach to beauty that informed the young

Ruskin. An artist who above all thought of himself as a craftsman, I think Jones knew there was a theological deficiency in the suggestion that God somehow customises the created order by hiding in it uplifting tales of beauty, coded messages of which human beings, somehow suspended between God and the animals, are the intended beneficiaries.

THERE IS a paramount difference between the Christian understanding of God as the source of all, and that of the antique philosophers where the good is an impersonal fecundity from which everything emanates. The word through whom all things were made became flesh and dwelt amongst us. In John's gospel, Christ is the creative word who becomes incarnate and human like us in every way but sin, in a world of harsh realities. It is this balance between the glory of the creative word made flesh and the sometime painful actualities of fleshly existence that saves good Christian art from being a "motherhood and apple pie" celebration of beauty.

Think only of Piero della Francesca's *Baptism of Christ* in the National Gallery. Order and balance, stillness and seeming eter-

nal calm, are there but so too is the sense of movement, uncertainty as John the Baptist lifts one foot to pour the water on the head of Jesus. Those who know the story know that Jesus will go from this scene to the temptation in the wilderness. Jesus' bare, open chest is vulnerable. The pink cloak, calmly held by an angel, is a pastel anticipation of the purple garment in which Jesus will be cloaked when he is mocked by the soldiers as King of the Jews. It is the same cloth that Piero puts in a companion painting, clothing the resurrected Christ when he emerges from the tomb.

The Incarnation is a profound endorsement of the fundamental good of material reality and of being human, bodily, corporeal. Ruskin was horrified to think the mollusc might be the ancestor to man. Jones, by contrast, delighted in his belief that we are the "animal-who-is-the-artist", always firmly anchored in our fleshly, bodily existence.

In one of his letters he recalls an incident during the war when he peered through a crack in the wall of a damaged farm building and saw some huddled figures kneeling in the hay, the back of a vested priest, a makeshift altar with candles, the white altar cloth and vestments glowing. It was, to use the archaic language favoured by Jones, a *confecting* (which means the making of something by putting together), here the confecting of the sacrament – a human and a divine moment transforming not just the bread and wine but the kneeling men.

FOR DAVID JONES – printmaker, calligrapher, painter, carver, poet – art is always "confecting" – the intentional alignment of one thing or shape with another, whether of ink or pigment or stone. This he understood in the deepest sense as a sacramental activity – a making sacred. This was to continue the work of Christ, and to understand himself as a member of the body of Christ. The gratuitous creativity of the artist, Jones believed, is the rational response to the givenness of the unfathomably beautiful world that surrounds us.

As with our confecting of beauty, so too with truth. Truth, like goodness and beauty, is not something we possess "neat", as though we could jump out of the human condition. "Truth", like "beauty", is both a given and a work in progress. Jones believed we are all artists of a sort – capable of representing (or re-presenting) things under a different form. This is as true of the ochre sketch of a stag in a cave painting as of the icon that represents the saint under the form of wood and oil and pigment. It is true of someone who bakes a birthday cake. We are created to be artists, individually and collectively, making things lovely. This "artistry" does not make us angels, but truly, beautifully ourselves.

Janet Soskice is professor of philosophical theology and a fellow of Jesus College at the University of Cambridge. Adapted from the 2018 Charles Gore Lecture, given as part of the Westminster Abbey Institute's Spring Programme.

On Monday the heads of government of an organisation that grew out of the British empire and now encompasses one third of the world's population meet in London. Faced with Brexit, and an ageing monarch, what is their role in the future? / By JULIA LANGDON

Family at the crossroads

THE LEADERS' summit to be held in London this coming week might be the most significant of its kind in the long history of the Commonwealth. This remnant of empire has looked increasingly irrelevant and adrift in recent years, short on leadership, direction and political purpose, yet for the first time in decades the biennial Commonwealth Heads of Government Meeting (CHOGM) is a matter of intense interest to many member countries – and to the British government in particular. The unpredictable outcome of the summit is also creating a stir among the inhabitants of Buckingham Palace and Clarence House.

The majority of the heads of state and prime ministers of the 52 member countries, besides the United Kingdom, are expected to roll up for the sessions to be hosted on Thursday and

Friday at Buckingham Palace, St James's Palace and Windsor Castle by the Queen. They are – though they might not all like to admit it – coming to London to see the Queen. But they are also coming because the Commonwealth is at a crossroads. Its leaders have some big decisions to make about its future, what its purpose will be, who is going to run it, and what, if any, should be the role of the British royal family when the time comes for the Queen to step down as head of the Commonwealth.

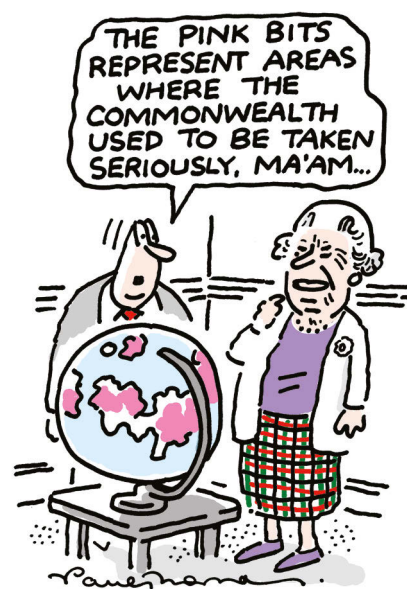
What makes this CHOGM particularly interesting is that it is being staged in London at a time when the UK is in the throes of the immense constitutional and political upheaval that is Brexit. It is little surprise then, given the uncertainty about the UK's future international status, not to mention the complete absence of any serious formulation of a future international trade policy – a matter of open despair among civil servants – that the British government is taking a very close interest in developments.

Both the Cabinet Office and the Foreign & Commonwealth Office (FCO) have been much more strategically involved in the run-up to this summit than previous meetings: partly because of the perceived incompetence of the Commonwealth's own secretariat, but also because this time the stakes are considered to be substantially higher.

The gradual decline in the significance and authority of the Commonwealth has meant that up until recently Britain could increasingly afford to ignore it – and did. What the member states will not be prepared to contemplate is Britain, having shaken up the structure of its future trade with the rest of Europe, now turning to the Commonwealth in the arrogant expectation that it will fill in the resulting gaps.

Wise heads in the government and the FCO are aware of this, of course, and are looking for diplomatic ways of addressing the difficulty. The British are careful not to give the impression that they are running the Commonwealth, or even using it for British advantage. What Britain could try to do, however, is to use other countries as shields for its own designs. There are rumours that India is being fitted up for such a role.

In the past the Commonwealth could rally around issues of common concern. The strug-



gle for an end to apartheid in South Africa dominated the deliberations of CHOGM for many years; more recently, it has been unable to find meaningful common ground on, say, human rights abuses or political corruption. Meanwhile, newer regional groupings – such as the African Union – have become more strategically significant.

Heads of government have been ducking out of CHOGM meetings, and when Australia and Canada made significant cuts in their funding the knock-on effect on the proportionate British contribution naturally had a deleterious impact on the operation of the Commonwealth Secretariat at Marlborough House in St James's. Inevitably, some member states are wondering what the point of the Commonwealth is.

It had been hoped that the election of a capable and charismatic high-profile figure as secretary general might repair the chaotic organisation of the secretariat and generally restore some pride and lift the spirits. In 2016 Baroness Scotland, attorney general in the last Labour government, stood as the candidate from Dominica, where she was born, and was elected; since then, she has been dogged by allegations of financial extravagance, cronyism and political impropriety. Discreet discussion has been under way to identify a successor who might revive the Commonwealth's credibility. The names that

If Prince Harry is appointed to a ceremonial post ... that may give Charles some reflected street cred



STAY in BLOOMSBURY
CENTRAL LONDON
at

THE PENN CLUB

- A Members Club with a strong Quaker ethos open to non-members for B&B
- Located just off Russell Square, close to the British Museum
- Rooms from £82 to include full English breakfast
- Direct Underground to Heathrow and St Pancras International
- Quiet and secure
- Free wi-fi

www.pennclub.co.uk
020 7636 4718
office@pennclub.co.uk
21-23 Bedford Place
London, WC1B 5JJ

are being discussed include those of the former Australian foreign minister, Alexander Downer, until recently high commissioner to London, and the current prime minister of Malta, Joseph Muscat.

The Queen holds her role as head of the Commonwealth dear. She has called the organisation “a precious flame” but she knows that the flame is flickering and could easily be blown out. “If people no longer trust or understand each other, the talking will soon stop too,” she has warned its members in recent years. “She gets it,” one former member of her staff told me. “She understands it is a delicate flower, that it is much more than ‘Britain Incorporated’.” She has an understanding and a sensitivity about the issues.”

THE POSITION of head of the Commonwealth is itself one of the most sensitive issues. The role is not hereditary. The Queen took it over from her father when she was crowned in 1953, just four years after it came into existence; it does not necessarily follow that Prince Charles will succeed her. He might have been dashing around the Commonwealth in the last decade, but however well polished his CV, the appointment is not in his mother's gift.

There are two factors that may be of some help to him as the leaders discuss whether they want or need to retain this royal role. The first is that the meeting is in London, where there will be a certain degree of deference to the British crown. The second is that his son, Prince Harry, is expected to be appointed in the course of the summit to a ceremonial post as some sort of ambassador for youth among the member nations. That may give Charles some reflected street cred, something he looks otherwise to be seriously lacking. However much it may stick in the royal throat, his younger son, who is about to marry a mixed-race, American-born divorced actress, has a lifestyle with a greater resonance in the real world.

IT IS A LONG time since the Commonwealth, originally pieced together from what were once the pink bits of the atlas, sheltered under the umbrella of Britain's post-colonial foreign policy. It is now an independent commonwealth of nations, with 2.4 billion citizens, almost one third of the population of the world. It includes among its members – 140 million of them Catholic – some of the largest, richest, smallest and poorest nation states on the planet.

It calls itself the Commonwealth “family” and while there are now member states, such as Mozambique and Rwanda, which have no direct historic connection to Britain's imperial past, there is much which binds it, and it still has the potential to be an effective tool of soft power in the modern world. If the decisions taken this coming week fail to show that such a thing might be possible, it is hard to see anything preventing the Commonwealth from continuing its slide into obscurity.

Julia Langdon is The Tablet's lobby correspondent.

It seems important that one can declare one's name solemnly and expect to be believed



SOMETHING struck me about the new book by Antonia Fraser that I don't think I will be breaking any embargo by revealing. *The King and the Catholics*, about the decades leading to Catholic Emancipation in 1829, comes out in May. It promises to be entertaining, but it was the acknowledgements that first impressed me. Acknowledgements are generally under-read, except by those hoping to appear in them. Yet they can reveal even more socially than the names of those attending memorial services.

Lady Antonia is no snob, and aristocracy does not intimidate her. Indeed in the book she calls one figure's ancestors “extremely minor gentry”, which puts them in their place. But those whose help she acknowledges are not, by and large, from ancient landed recusant families who loom so large part in the story. They are more like guests who, thrown into the same room, would make a memorable party.

Alphabetically they begin with Jonathan Aitken, and before we reach Hugo Vickers (a genuine expert on royalty), eminences in this range of active volcanoes include Allan Mallinson (who took a break from theological college that turned into a 35-year Army career), John Martin Robinson (the peppery defender of good architecture, who must have helped in the obscurely chequered field of heraldry) and Ruth Scurr (who inhabited the writings of the seventeenth-century antiquary John Aubrey so thoroughly that she wrote, as it were, his own autobiography).

There is Mark Bostridge (who won an award named after Lady Antonia's mother Elizabeth Longford for his biography of Florence Nightingale) and Sir Roy Strong, who might sometimes appear slightly ridiculous were he not so deeply learned in things Elizabethan. The biographer of Keynes, Richard Davenport-Hines is at the party too, and who doesn't he know about? His 170 lives in the *Oxford Dictionary of National Biography* include Lord Lucan, Peter Rachman and Lady Caroline Blackwood (“On her deathbed Anna Haycraft brought some holy water from Lourdes which was accidentally splashed on her bed-sheets. ‘I might have caught my death,’ Blackwood muttered.”)

Lady Antonia Fraser writes history through characters. It's her interest in

the living that brings such life to the long dead.

I SHALL SKIRT the salvias and marigolds in front of the Hinsley Room next to Westminster Cathedral in May to vote in the local elections. I hate the suggestion of “proving” one's identity at a polling station. I shall tell them my name and can supply my number on the register, which is not hard to remember, being No 7.

Let people be fiercely punished if they meddle with elections, but it seems important that one can declare one's name solemnly and expect to be believed. That is how life works.

I WAS LOOKING for a nightshirt. You may laugh, but I was converted to nightshirts a few years ago when I had my appendix out and wanted to avoid elasticated waistbands. Enough of that – but a nightshirt it must be.

The emporia listed by Mr Google included Marks and Spencer. They had few in stock with enough X's in X-Large to fit me, and I sent off for a couple with buttons down the front. On arrival, they resembled the housecoats that I remember from my childhood a woman next door wearing, along with curlers. They ran out not far down, leaving a draughty ventral void. Not a pretty sight.

Then I remembered, from the olden days of pyjamas, a stripy pair made by Derek Rose. This was for a bed swap I did for my newspaper with the author Kathy Lette. It wasn't my idea. In fact I never really understood the concept, but I got the better of the deal, as she was writer in residence at the Savoy. The stripy pyjamas came out well in the photo-shoot.

How much, though, would you pay for a Derek Rose nightshirt featuring “cartoonesque lions and leopards chasing gazelles” which “impart a bit of humour into your night-time attire”? The price is £135. So, warming to the online nightshirt market, I tried a traditional flannel design from Peter Christian: two for £50. But then I washed them. They shrank from tent-like to tubular.

Is it like searching for blotting-paper, beeswax candles or stove-blackening? Am I on a fool's errand?



Christopher Howse is an assistant editor of The Daily Telegraph.

PHOTO: CNS/REUTERS, TONY GENTILE

ARCHBISHOP VINCENZO PAGLIA



Life force

One of Francis' most energetic allies in the Vatican tells **Christopher Lamb** about his hopes of widening the debate on family matters within the Church

VINCENZO PAGLIA is a busy man. Along with juggling two big Vatican jobs, he is the postulator for the cause of the canonisation of Oscar Romero (as well, incidentally, as the cause for the beatification of the Cuban priest, Félix Varela). As we sit in his office, I realise that the sound of church bells is not coming from the nearby Basilica of St John Lateran; it is the ringtone of his smartphone. There is a constant bustle of people putting their heads round the door, hoping to catch him. The diminutive, Tigger-like archbishop revels in the mild chaos of juggling these balls; he's energetic and friendly, but, underneath, there is steely determination.

Archbishop Paglia, who turns 73 next Saturday, was born in Frosinone, a town 50 miles south east of Rome. He was ordained a priest of the Diocese of Rome and, as a student, was a co-founder of the community of

Sant'Egidio 50 years ago. One of the most dynamic of the new movements in the Church, Sant'Egidio serves some of the most forgotten groups on the edges of society, and has played a key peacebuilding role in several conflict areas. It strives to apply the Gospel to everyday situations in a way that is almost a perfect embodiment of the message of Pope Francis.

It was Benedict XVI who appointed Paglia to his first major Vatican post, in 2012, as president of the Pontifical Council for the Family, which was merged into the new laity, family and life dicastery under the reforms of Pope Francis. In August 2016 Francis beefed up Paglia's position, appointing him both president of the Pontifical Academy for Life and chancellor of the new John Paul II Pontifical Theological Institute for Marriage and Family Sciences. Its remit is to help implement Francis' family life document, *Amoris Laetitia*, and to remind the world

that being "pro-life" means more than merely re-stating the Church's opposition to abortion and contraception.

When we meet at the institute, which is housed in the Lateran University, Romero is top of the agenda. Paglia is buoyed by the news that the martyred former Archbishop of San Salvador is finally going to be declared a saint. As I sit down, he plucks at the pectoral cross he is wearing; it was once Romero's, he tells me. The confirmation of the canonisation is a vindication for Paglia, who for years has led the cause in spite of opposition in some powerful quarters in the Vatican. Doubts were raised about whether the archbishop was killed out "of hatred for the faith", the necessary requirement for someone to be declared a martyr; it was suggested he was targeted only because of his outspoken protests against the authoritarian regime in El Salvador.

"The opposition was purely political, and about ecclesiastical politics," Paglia explains. "There were the bishops of the country; there were the cardinals of the Roman Curia – many personalities against Romero's stance in the defence of his people. The opposers believed that Romero was an exponent of a left-wing church, of a [type of] liberation theology – something totally false. However, I can understand them in so far as the fact that Romero had also been used by a certain political left-wing as a sort of flag."

BUT, PAGLIA EXPLAINS, "God writes straight with crooked lines" and the "incredible" and "illogical" opposition melted away with the first Latin American pope, who unblocked the cause soon after his election. He also points out that during his 1983 visit to El Salvador John Paul II made a point of visiting Romero's tomb, stressing that "Romero is ours".

Paglia argues that Romero is a "martyr for the Second Vatican Council", who paid the ultimate price for living out the Gospel in service to the poorest in society. The community of Sant'Egidio has regarded Romero as a saint for several years. His missal is included in their memorial to the martyrs of the 20th and 21st centuries in the church of San Bartolomeo on Rome's Tiber Island.

"I always kept my conviction that Romero was killed out of a hatred of a Church that the Second Vatican Council envisioned," he explains. "A Church that gives itself completely to help all men and women, starting with the poor. This is what he was a witness to." And, in keeping with the inclusive and ecumenical spirit that infused the council, he adds that Romero will be a saint for all Christians and for a globalised world; a figure who expresses what it means to have faith today.

The archbishop expects the Pope to canonise Romero, along with Pope Paul VI, in October, during the synod of bishops. He regards both figures – Romero as prophet and Paul VI as reformer – as guiding lights for the contemporary Church. He reminds me that Romero met Paul VI in Rome soon after the murder in 1977 of his friend, the Jesuit priest Rutilio Grande, who is now also

on the way to sainthood. The murder had been the decisive moment for Romero, turning him from a cautious and hesitant leader into a courageous and radical critic of the brutal Salvadorean government.

"In the meeting they had, Romero showed Paul VI pictures of the priest's killing," Paglia explains. "Paul VI saw them, he blessed them, and told Romero, 'You are the archbishop, you are responsible for your people. Guide them until the end.' And, I know through witnesses and close collaborators of Romero, that these words gave him an incomparable strength and energy."

PAUL VI is remembered for shepherding the Second Vatican Council through to completion, for overdue reforms to the Curia, and for his commitment to collegial governance of the Church through the synod of bishops. As his words to Romero show, he urged local bishops to be leaders of their flocks; Basil Hume recalled how vital Pope Paul's personal words of encouragement had been when he was feeling anxious about taking up the reins as Archbishop of Westminster.

But Paul VI's legacy also includes *Humanae Vitae*, which reaffirmed the Church's ban on artificial contraception; his canonisation will take place almost exactly 50 years since it was released. Paglia believes it is now time for the document to be "re-read" in the context of contemporary issues such as surrogacy, genetic modification and the ability of scientists to create new life in laboratories.

Paul VI's encyclical insisted on the dual role of sex as both bringing a couple closer together – its "unitive" aspect – and making it open to new life, the procreative. "[He] intuited, in a clear way, that to divide sexuality from generating [new life] would lead to a serious problem. Because in this division, conjugal love would become closed in on itself. It risked losing its responsibility of generating [life]," Paglia explains.

Yet Paglia wants to move the debate about *Humanae Vitae* away from a narrow discussion about whether or not the use of contraception might be morally permissible for married couples planning a family. "We have to widen the horizon," he says. "I believe that Paul VI identified a way. Of course, he spoke about contraception, but I believe that today this has become secondary. There are larger horizons that we have to strive towards."

SENIOR CARDINALS and both Benedict XVI and Francis have said there are circumstances in which the use of contraceptives is morally licit – namely, when they are used to prevent the spread of disease. Paglia is concerned to find a new "alliance" or "union" between men and women "if we want to avoid surrogacy, the creation of life in laboratories, or to genetically modify life". A new understanding of the union between man and woman, he argues, will help bring a deeper understanding of human relations, tackle inequality and bring a "humanisation" of technology.

This ambitious vision is what he is bringing

to the Academy of Life, which he has already revamped with the introduction of new members, including non-Catholics. As a result he has faced criticism, particularly from those who want the academy to be narrowly focussed on abortion and contraception, and to become an antagonist in the culture wars.

But Paglia insists that "today, we know that if we want to be really pro-life we have to be completely pro-life: pro *entire* life." It was right, he says, that in its early years the academy's focus was on abortion. But now, he goes on, "Our theme is not the search of the enemy, it's the opposite. Our aim is finding allies to then think together about new horizons that make humanity as a whole truly human."

Our interview took place just before Francis issued *Gaudete et Exsultate*, his apostolic exhortation on holiness, in which he is passionate in his defence of the unborn while urging Catholics not to forget that the lives of migrants and the poor are "equally sacred". The point could equally well have been made by the archbishop.

We are almost at the end of our interview, and I haven't yet asked him about his role as chancellor of the John Paul II Institute on Marriage and Family. As with the academy, Paglia is trying to broaden the vision of the institute, to move it away from just re-stating Church doctrine and to ensure that the Gospel, as he puts it, can "incarnate itself in the pastoral lives of families".

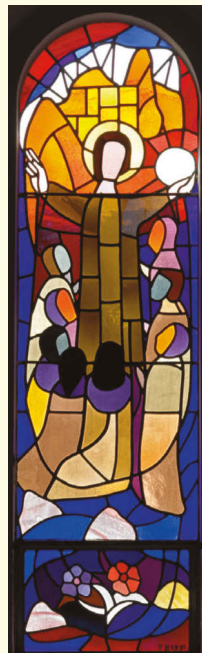
While the institute carries the Polish Pope's name, it is focussed on implementing *Amoris Laetitia*. Critics say this breaks with tradition by opening a pathway for some divorced and remarried Catholics to receive Communion. "I think that *Amoris Laetitia* has to be read in its totality," Paglia says. "To merely focus on a footnote means that you haven't understood anything."

PAGLIA ARGUES that it was John Paul II who took the initial step towards bringing divorced and remarried Catholics in from the cold. And when it comes to them receiving Communion it might not be a straight "No", but neither is it a "Yes" in all circumstances. Speaking of Catholic couples who find themselves in difficult circumstances, he says: "Do we want them to always stay in the basement or the attic? We have to work on this. But the true revolution, the real force of *Amoris Laetitia*, is the call for the Church to be itself a family. To assume a new ecclesial form: an *ecclesia familia dei* [a Church of the Family], not a functional and institutional Church."

Vincenzo Paglia is a man primarily motivated by his heart, while his head helps him navigate the chicaneries of curial bureaucracy. It's hard not to be reminded of the way Pope Francis operates. And it is not surprising that this energetic archbishop has become one of Francis' key allies in the Roman Curia.

Carmelite Institute of Britain and Ireland

CIBI offers part-time and full-time world-wide distance-learning programmes delivered via the internet



**Certificate in Spirituality
(Carmelite Studies)**

**Diploma in Spirituality
(Carmelite Studies)**

**Bachelor of Theology
(Carmelite Studies)**

**Master in Theology
(Carmelite Studies)**

Accredited by the Pontifical Athenaeum,
Saint Patrick's College, Maynooth, Ireland.



www.cibi.ie

Gort Muire Carmelite Centre, Ballinteer, Dublin D16 E167, Ireland.
Tel: 00353 (0)1 298 7706 Email: admin@cibi.ie

50 years ago

THE TABLET • 13 APRIL 1968

The hope must be that this senseless act of hatred may do what reason itself has failed to do. [Martin Luther King] had never been afraid of death. Only the other day he had spoken of the "promised land" and that he perhaps would not be there to share in the joy of entering in. And his death has stirred the American conscience in a way that nothing else could have done. Only another assassination, and that too of a young man

who had given himself wholly to the service of his people, has so touched the hearts of ordinary Americans, suddenly made to realise the cost of dedication to the cause of justice. The grief of those gathered in memorial services at civic centres and in churches throughout the land could be dissipated in merely lamenting the meaninglessness of such a death. But, too, it could be a new beginning.

100 years ago

THE TABLET • 13 APRIL 1918

Amid the many disappointments associated with the present position in Ireland, it is pleasant to be able to draw attention to the new note of kindness which has ... crept into Sir Edward Carson's public references to his Catholic countrymen... He used words which let us hope that even the Orangemen are not always as black as they are painted: "... They have left behind them sad homes in the

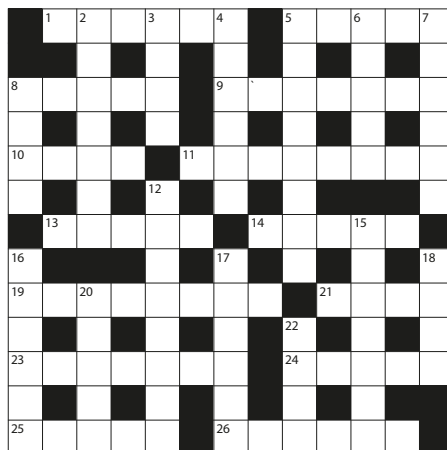
small hamlets of Ulster, from many of which three and four sons are gone ... to France to fight for a great Catholic country because there was a common bond of freedom between them. We said to them, 'Recollect you are going to a Catholic country, and take care of every word you say to our Allies.' What did they do? The first Sunday ... they attended Catholic worship in a Catholic church. And these are the bigoted Orangemen."

PUZZLES

PRIZE CROSSWORD No. 603 | Alanus

Across

- 1 I'm back with Mother and we are where the risen Christ revealed Himself (6)
- 5 Pope's favourite sporting cats? (5)
- 8 Evidently he's about first Middle-East capital (5)
- 9 Circuit return with army redeployed in biblical city (7)
- 10 Platform said to be in need of reconstruction (4)
- 11 Me being free of speech defect can present architectural triangle (8)
- 13 Manipulate the woman going in opposite directions (5)
- 14 Flat key closing work for revised duet by Chopin perhaps (5)
- 19 Sin left out of seasonal confession? (8)
- 21 From one to tackle Expressionism Paul revealed (4)
- 23 Spilt oil over rug I made for Redemptorists' founder (7)
- 24 One to kill Queen of the Hebrides (5)
- 25 Delight of children about Brideshead church land (5)
- 26 Father your traditional address follows a lot of indifference (6)



Down

- 2 See 8 Down
- 3 Spots insomniac nervously exposed (4)
- 4 One given to drink gets life-giving food at last (6)
- 5 Fortune-tellers with items for pilgrims? (8)
- 6 Perhaps dismayed at heart to simply exist (5)
- 7 Turned back as holding some of ancient Greek city (6)
- 8 & 2 Down: Radio with me twice coming over and that is initially helpful to recall (4-7)

- 12 Arch-holder confuses the eye with twisted knots (8)
- 15 Biblical hair-cutter fell ill with bad head (7)
- 16 Imitate mendicant holding bird with limb disorder (3-3)
- 17 Slang name heard for St Augustine's mother (6)
- 18 Have life to the very ends of company (4)
- 20 Inviting Leviticus scholar to source of warmth (5)
- 22 Spot a Saint patron to domestic servants (4)

Please send your answers to:

Crossword Competition 14 April

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. Three books – on Jesus, Christian Art and Catholicism – from the OUP's Very Short Introduction series will go to the sender of the first correct entry drawn at random on Friday 27 April.

● The answers to this week's puzzles and the crossword winner's name will appear in the 5 May issue.

Solution to the 24 March crossword No. 600

Across: 1 Zigzag; 5 Papua; 8 Ephod; 9 Agrippa; 10 Alma; 11 Calcutta; 13 Freud; 14 Henge; 19 Longinus; 21 Jehu; 23 Martial; 24 Odour; 25 Imams; 26 Dactyl. **Down:** 2 Ithamar; 3 Zeds; 4 Graham; 5 Pericles; 6 Pipit; 7 Ararat; 8 Elam; 12 Turibius; 15 Gregory; 16 Alumni; 17 Euclid; 18 Ruhr; 20 Norma; 22 Zoic.

Winner: Fr John Thackray, Ipswich, Suffolk.

SUDOKU | Tough

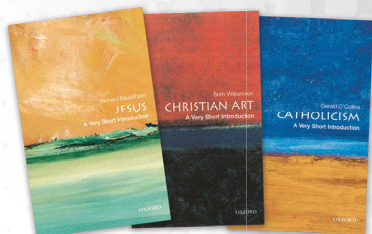
	7						3	
		2	3		5	1		
9			4		7			5
	4			3			5	
				5		6		
	2				8			6
2			8		3			6
		8	9		4	2		
	1						8	

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

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

Solution to the 24 March puzzle

Win three books on Jesus, Christian Art and Catholicism



These new prizes are
kindly sponsored by

OXFORD
UNIVERSITY PRESS
www.oup.com

LETTERS

• THE EDITOR OF THE TABLET •

✉ 1 King Street Cloisters, Clifton Walk, London W6 0GY ☎ 020 8748 1550 @ letters@thetablet.co.uk

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

God's problem

● While Fr Gerald O'Collins is to be commended for reminding your readers that Tertullian's joy in beholding the torment of the damned is not a consummation devoutly to be wished (Letters, 7 April), Christians ought to consider that the problem of hell is not a human problem.

It is God's problem. While theologians disagree on many things, that God is love is not a divisive issue. That God's love endures for ever has a Bible full of evidence and a world full of witnesses.

We squabble over free will. Surely if we are free, we are free to go to hell? But God does not have free will. God's will is determined by God's nature. If there is any truth in the old adage *actio sequitur esse* ("What I am determines what I do"), then God can only "do" love. Pope Francis has been trying this five years to instil that commonplace into dense heads.

Since all are sinners, all are saved. When St Paul wrote that sentence (Romans 11:32), moved by his audacity and the wonder of it, he broke into song:

Oh, the depth of the riches, and wisdom, and knowledge of God! How unsearchable are his judgments, how inscrutable his ways!

For who has known the mind of God?

If God is love, if God's love is steadfast, and endures for ever, then we are constrained to hold to the imagination of Francis Thompson and see the Hound of Heaven in pursuit of every errant soul until all are brought safely home.

(REV. PROF.) JOSEPH O'HANLON
NOTTINGHAM

Soft Brexit won't work

● Congratulations on pointing out that it will be the poor who will suffer most under Brexit, as well as pointing to the centrality of the Irish border issue ('Why leave at all?', 24 March).

However, you subscribe to the common opinion that the latter

issue could be solved by Britain remaining in the Customs Union (CU) and the Single Market (SM). This is not so; there would remain at least three situations that would require border controls.

First, there is a huge two-way flow of agricultural products across the border. With Britain out of the Common Agricultural Policy these flows would have to be checked. Second, goods currently move smoothly across internal EU borders not only because of the CU and the SM, but also because there is an intra-EU agreement on how VAT should be charged across national boundaries. If Britain is out of this agreement then VAT documents would need to be checked. Third, if the Common Travel Area is to be maintained then EU citizens could enter the UK without restriction

through the Ireland/Northern Ireland border.

"Soft" Brexit is a trap. The real issue is: why leave at all?

STEPHEN MCCARTHY
SCHRASSIG, LUXEMBOURG

● Your leading article ignores most of the essential elements of the decision of over 17 million voters to leave the EU.

I and many others wished to regain our stolen constitutional heritage, built up over centuries. We wished to regain control over our borders, money, laws and fishing grounds. When we leave we will eventually join over 160 nations of the world who trade into the EU without being in either the Single Market or Customs Union or being subject to a stifling regulatory regime.

I realise that the Catholic Church doesn't have a democratic background, but

the energy appears to be largely fuelled by hatred – a phenomenon equally visible on the extreme right of politics.

Clearly anti-Semitism is unacceptable, but is it not the politics of hatred which really needs to be outlawed?

PAUL KING
OXFORD

THE TIMING of the attack on Jeremy Corbyn relating to anti-Semitism in the Labour party is curious. It comes hot on the heels of Czech spy allegations and then criticism of Corbyn for acting like a grown-up politician and asking for evidence in relation to the alleged Russian attacks in Salisbury. These events come in the run-up to local elections on 3 May, when Labour is expected to do well and the Tories badly. Could these events be connected?

In the case of the anti-Semitism claim there is a problem in the Labour Party. Corbyn acknowledges this. The matter needs to be dealt with better than it has been thus far. But why is this important issue being misused in a character assassination attempt on Corbyn?

PAUL DONOVAN
LONDON E11

surely the time has come for you to accept with grace the decision and make it work. If you continue to act like the Japanese soldier who years after still thought that he was at war, you will become an object of derision.

GORDON WRATTEN
EAST MOLESEY, SURREY

Catholics in top jobs

● Christopher Lamb's article on Cardinal Keith O'Brien ('The cardinal who fell from grace', 24 March) states that his father left Northern Ireland because he "wanted a job in the civil service and this was impossible in his home country, because he was Catholic".

Lord Trimble's statement in his Nobel Peace Prize acceptance speech that Northern Ireland had once

CONTINUED ON PAGE 16

CONTINUED FROM PAGE 15

been a cold house for Catholics expresses a certain truth; but at no point in Northern Ireland under the rule of its first series of unionist administrations (1921 to 1972) was the temperature ever turned down to zero. Catholics were underrepresented in public life but it is demonstrably untrue that Catholics could not hold such positions.

A few examples must suffice. Two Catholics, A.N. Bonaparte Wyse and Patrick Shea, were permanent secretaries. Sir Denis Henry was Northern Ireland's first lord chief justice. In the RUC John M. Regan was the county inspector in Tyrone and later Down; Jamie Flanagan (later a chief constable during the worst years of the Troubles) was the youngest district inspector in the force during World War II. **C.D.C. ARMSTRONG**
BELFAST

Shaky virtues

● Carmody Grey (7 April) thinks that the #MeToo campaign is an example of "a moral sensibility gone very badly awry", and seems to yearn for a golden age when virtue was based on firm metaphysical foundations. But were the Good Old Days quite as virtuous, and were those foundations quite as firm as they seemed? Back in the day we kept custody of our

eyes, regarded sex as unmentionable and inherently bad, except perhaps within marriage, and organised our society on the unshakable assumption that women were second-class human beings. On those foundations were built some very shaky structures that are still crumbling around us. Lustful looks and sexy films may be bad, but the abuse, discrimination and exploitation laid bare by #MeToo is a hundred times worse.

If justice for women must await metaphysical consensus we'll be waiting a while.

BOB TURNER
NEWCASTLE UPON TYNE

Poetic justice

● What a joy to read Cathy Galvin's article on Charles Causley ('Crossed Lines', 31 March). One of my happiest memories is of interviewing him in Launceston around 1974. We had tea in a big kitchen full of potted plants. More than 20 years later he wrote me a lovely letter:

"It's a strenuous business being 80. The local Civic Society put on a tea party for me, and the Cornish flag was flown for the day from the Castle Keep. I was very anxious that the three very nice children next door should meet Ted and Carol Hughes, who very kindly turned up. 'This is Ted Hughes,' I said to the youngest (5 and a

tough egg), 'He's the Poet Laureate of our country and a MUCH better poet than I am.' Alistair fixed his eyes on Ted's shoes and allowed his gaze to travel up the six-feet something of Ted's considerable frame. And said in a growly voice: 'No he isn't.' Collapse of poets."

PIERS PLOWRIGHT
LONDON NW3

Benefactor named

● I found Catherine Pepinster's account of the closure of the church at Conwy ('Stations under threat of closure', 24 March) extraordinarily sad. It is not only a devastating blow to parishioners but also to all the people of Conwy, for whom it is a part of their heritage. But I confess also to a personal interest in the story.

The Italian artist Rinvoluceri and Captain Goring rightly receive honourable mention in this article, but the person responsible for the building of the church is simply referred to as a "woman benefactor from Liverpool". Her name was, in fact, Emma Houlgrave, and she gave most of her fortune to the building of this church. She was my grandmother's aunt.

HILARY HORN
TURVEY, BEDFORDSHIRE

Newman's change

● It is regrettable that Louis Roy OP concludes his excellent

article ('In and out of communion', 7 April) on the controversy arising from *Amoris Laetitia* with that much used and misused sentence from J.H. Newman – "and to be perfect is to have changed often" – frequently quoted to bring that great and holy churchman on side to justify innovation and revolt.

Elsewhere in his *Essay on the Development of Christian Doctrine* he writes: "A religion may have many changes, but when we speak of its development, we consider it to be fulfilling not belying its destiny".

It should also be remembered that this work was written when Newman was still an Anglican, prior to his reception into the Church, and did not receive *Nihil Obstat* or *Imprimatur* for reasons given in the postscript to the advertisement to the first (1845) edition.

PETER GERRARD
NENAGH, CO. TIPPERARY, IRELAND

Too much reverence?

● In your report on the pre-synod on youth (News from Britain and Ireland, 7 April), a short extract from the pre-synod's agreed document rang an alarm bell: "It refers to the lure of 'reverential traditional liturgies.'" If liturgy, traditional or contemporary, is not reverential, what is it?

ANTHONY BROPHY
WATERFORD, IRELAND

THE LIVING SPIRIT

AND LITURGICAL CALENDAR

You were created to praise God eternally. Aren't the incalculable benefits of your Creator enough to lead you to continual thanksgiving in return, and to seek to repay the debt of his endless love? Remember that out of nothing – rather, out of clay – you were raised by his bounty to so high a dignity from the very beginning of your existence.

Look at the purpose of your creation! Look at the task set before you as God's servant! You were created for the glory of your Creator. Why? So that, diligent in his praises, you might always move closer to him by the merit of righteousness in this life, and might live happily in the world to come. For the praise of

God yields the fruit of righteousness in this life, and of happiness in the next.

If prosperity charms you into blessing God, but adversity keeps you from blessing him, then you aren't praising God with your whole heart. You may be praising him, but you aren't loving him, because in your praise you're actually seeking some good other than God himself.

ST ANSELM
FROM *A YEAR WITH THE SAINTS*, EDITED BY PAUL THIGPEN (SAINT BENEDICT PRESS, 2013)

We thank You, O heavenly Father, for all the blessings You have given: for the glory of the earth



and the sky and the sea: for the sun's daily benediction and for the bright splendour of the moon and stars, and for the birds' joyful singing: for health and strength: for our friends and the friends of this house whom we remember before You: for our prayer and communion together and for Your presence in our midst. Be with us still, O Lord. Reveal to us Your love and mercy in the days to come, and bring us all together at last in Your heavenly kingdom, for Jesus Christ's sake, Amen.

EVELYN UNDERHILL
FROM *EVELYN UNDERHILL'S PRAYER BOOK*, ED. ROBYN WRIGLEY-CARR (SPCK, 2018)

CALENDAR

Sunday 15 April:
Third Sunday of Easter (Year B)
Monday 16 April:
Easter feria
Tuesday 17 April:
Easter feria
Wednesday 18 April:
Easter feria
Thursday 19 April:
St Alphege, Bishop and Martyr
Friday 20 April:
Easter feria
Saturday 21 April:
Easter feria or St Anselm, Bishop and Doctor
Sunday 22 April:
Fourth Sunday of Easter

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

THE SILVER CAESARS: A RENAISSANCE MYSTERY, Waddesdon Manor (opens 18 April) • THE YOUNG KARL MARX, directed by Raoul Peck (in cinemas 4 May)

HALF BREED, Bristol Old Vic (26–27 April) • LONDON FESTIVAL OF CONTEMPORARY CHURCH MUSIC, Loss and Lamentation, St Pancras Church (19 May)

PHOTO: BRYAN BEDDER/GETTY IMAGES FOR CONCORDIA SUMMIT



EMPATHETIC: Papal knight John Studzinski believes in sharing his God-given talents

For the love of humanity

Banker John ‘Studs’ Studzinski’s philanthropy is renowned in the fight against homelessness and modern slavery, as well as in the promotion of the arts. But he also enjoys the finer things life can offer

JOANNA MOORHEAD

WHEN JESUS said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven, he may not have had a man like John Studzinski at the front of his mind. That, at any rate, must be Studzinski’s hope; and unlike most of the ultra-wealthy, “Studs”, as he is known, is surely in with a fighting chance of making it through the pearly gates. Indeed, after an hour with him over tea, I’m inclined to believe he sees his wealth less as a bar to holiness, and more as something approaching a vocation. The odd thing is: he’s convincing.

The newest evidence for that is an event taking place next Sunday evening, when James MacMillan’s *Stabat Mater* will be live-streamed from the Sistine Chapel – the first time the Vatican has been involved in an event of this kind, and all thanks to Studzinski’s arts-supporting Genesis Foundation.

Most philanthropists (think Bill Gates, Warren Buffett, Mark Zuckerberg) focused on getting rich first, and giving their money away second. What makes Studs different, by

his own account, is that he did things in reverse: raised a Catholic in a Polish family in Massachusetts in the 1960s – his father was an accountant – the earliest value he was given was the urge to share. “My mother used to say my grandfather was so generous he’d give you the shirt off his back. I heard that when I was about four years old, and it left a strong imprint.” He was helping in a soup kitchen before he was 10, and in his teens he set up a toll-free helpline for teenage victims of sexually transmitted diseases. “I’ve always been a philanthropist. I was raised with the view that to whom much has been given, much is expected. And when I say that I’m not talking about money, I’m talking about the three Ts: time, talent and treasures. Those were what I was given in my childhood.”

Today he’s one of the world’s wealthiest bankers and divides his time between London and Manhattan, with other homes in upstate New York and Spain. As befits an arts aficionado, style matters to him: at our meeting he’s wearing a soft grey suit shot through with stripes of baby blue, and beautiful jewelled

cufflinks. He likes jewellery, he says, including my earrings (£3.99 from Debenhams, and indeed I am extremely fond of them and consider them one of my finest purchases). Beforehand I’d worried I’d find him austere and remote, but in person he’s warm and not only interesting, but interested: and in fact the number one characteristic that’s made him such a phenomenal success in the financial world, he says, is empathy. “If you’re empathetic, you’ll be successful in business.” Trust is fundamental, he says: “I’ve always focused on getting to know people for the long haul, not just for the next deal.”

These days he’s as busy sharing his wealth with others as he is making more of it through his private equity firm, Blackstone. His philanthropy is legendary: he helped found the Passage day centre, he works with homelessness charity Emmaus UK, he’s a member of the Vatican’s Santa Marta group to combat human trafficking, and he’s co-founder of Arise, his own foundation to stop modern slavery. “What you have to remember,” he says,

CONTINUED ON PAGE 18



DIGITAL ARTS **Artemisia Gentileschi in 60 seconds** Tim Marlow, artistic director of the Royal Academy, introduces one of the very few women who carved out a career in the seventeenth-century art world www.tinyurl.com/tablet-arts

PHOTO: PA, LEWIS WHYLD

CONTINUED FROM PAGE 17

"is that slavery is worse today than it was in the time before Wilberforce." He believes he's in a good position to help bridge the divides between the different sorts of organisations needed to combat trafficking – governments, businesses, and NGOs. "I'm in a position to help develop a collaborative solution," he says.

He's also prolific in his support of arts organisations. Genesis, which was set up in 2001, helps and supports artists in the fields of music, theatre and the visual arts, and as well as being a staunch patron of James MacMillan, he's supported the classical ensemble The Sixteen. Indeed, in a life peppered with a huge range of interests and ambitions, the creation of sacred music seems to occupy a particularly special place. "I'm very interested in it, because I don't think enough people appreciate its importance," he says. He enjoys the music at his own parish, the London Oratory in Knightsbridge, and was much cheered by the news of record attendances on Easter Sunday. "I think there's a strong drive in people towards God; people today are looking for nourishment," he says.

HE CERTAINLY HAS a strong drive towards God: his life sounds almost monk-like, although he chides me he doesn't want to be portrayed as a religious eccentric, and to be fair his devotion to his faith is tempered by a healthy love of the good life: in 2016, for his sixtieth birthday, he hosted a three-day Venetian extravaganza at which A-list party-goers dressed up as gypsies and Hollywood stars, and were entertained by opera singer Joyce DiDonato, who he'd flown in specially for the event. But there's a private chapel in his home in Chelsea, where he prays daily; when he's travelling he attends early morning weekday Mass, and regularly reads the Old as well as the New Testament.

His mother, he says, was extremely devout. "She prayed several times a day; we went to Mass not just on Sundays but on other days of the week as well. Church, and faith, and service to others were fundamental to my childhood; being Catholic was part of the fabric of who we were." Unusually, there was no teenage rebellion; instead, he says, in adolescence he looked around at other faiths to see what they had to offer, before deciding that they could complement rather than replace Catholicism (cf. the Benedictine yogi, Bede Griffiths, whose work he later read, and loved).

By the time he was reading Griffiths, Studzinski had got to know one of the great influences on his life, Cardinal Basil Hume. How did they meet? It was, he says (and I sus-



HONOURED: Studzinski receiving his CBE

pect this is a rather typical Studs tale) "cardinal to cardinal ... I'd been working with the homeless in New York, where I'd been living, and the cardinal there, Cardinal O'Connor, got in touch with Cardinal Hume to say, 'He's been very effective in New York, and now he's coming to London and I think he could help you.'" Hume asked him over; the two became friends, and would meet on Thursdays for tea at 4 p.m.

It was the early 1980s when Studzinski moved to London, and he was already on a stellar path with Morgan Stanley, which he'd joined in New York after finishing an MBA at the University of Chicago. So what drew him into banking, other than the overwhelming desire to make lots of money that he could later share with others? It was, he says, "serendipitous ... I'd applied to medical school, and then I had a job in consulting to help health-care systems, and I went to a reception where Morgan Stanley was recruiting. I realised these were interesting people doing interesting things, and I knew straight away I wanted to join them ... it was a gut instinct."

Studs seems to operate a great deal on gut instinct, and clearly rather successfully. He baulks at the suggestion that he's a Renaissance man, but says, tellingly, that he's "fascinated by characters in history that have multiple layers ... I'm interested in the impact of one on the other". He'd like to think of himself as a man with many layers; and he'd like, I think, to see his faith as the bolt of lightning that penetrates all those layers, changing and uniting them at the same time.

Stabat Mater from the Sistine Chapel will be streamed live at 5 p.m. BST on Sunday 22 April and be available for a month at www.classicfm.com. More details of the Genesis Foundation at www.genesisfoundation.org.uk

I was raised with the view that to whom much has been given, much is expected

RADIO

Awe-inspiring radio

An unrelenting search for closure

D.J. TAYLOR

Meeting the Man I Killed

BBC RADIO 4

ON NEW YEAR'S Eve in 2015 Jonathan Izard was staying in a north Norfolk holiday cottage. Driving back along the pitch-dark A148, he was suddenly confronted with the motorist's worst nightmare – a face looming up from nowhere into his windscreen. In the split second that followed, car and pedestrian collided head on. Michael Rawson, a disabled 74-year-old who had stepped out into the road on his crutches, died a few days later in hospital.

Fifteen months later an audibly distressed Izard could be found on the doorstep of the sheltered housing complex in Holt where Rawson had spent the last year of his life. His aim: to learn something about the man whose life he had accidentally ended. Rawson, fondly recalled by his friends and the people who looked after him, was revealed as a polyglot Cambridge graduate who had spent his life teaching languages and returned to Norfolk to look after his ailing mother.

If Marie, the manager of the housing complex, offered photographs and consolation, then no-nonsense fellow resident Angela weighed in with a brisk "You'll never get over that". All the same, having established a picture of Rawson in his mind, Izard was able to leave Holt with the conviction that "this is not a death. This is a life." The rest of *Meeting The Man I Killed* (10 April) covered his efforts to achieve if not closure (acknowledged to be impossible) but some kind of equilibrium.

To this end, sit-downs with Rawson's friends were followed by interviews with other instruments of accidental road-death. The Green Party's co-leader Jonathan Bartley had run over a pedestrian while still in his teens. Maryann Gray had seen her life irrevocably changed 40 years ago in rural Ohio when an eight-year-old boy darted out in front of her car.

Their response to this trauma was to search for penance: Bartley by pursuing missionary work; Gray by resolving that her experience disqualified her from having children herself. However much you tried to persuade yourself that the bad things that happened to good people were not their fault it was still "a daily battle", she insisted. Bartley, too, had "no answers" to the questions Izard put to him. This was an awful programme in the original sense of the word, that is "awe-inspiring"; one of the most extraordinary pieces of radio this listener has heard in years.

TELEVISION

The women the gospels forgot

Resurrecting the role of some of Christ's closest followers

LUCY LETHBRIDGE

Jesus' Female Disciples: The New Evidence
CHANNEL 4

ONCE UPON a time, all that was required of distinguished scholars fronting television documentaries was that they look gravely over their spectacles and whisper at the viewer from the world's great libraries. No longer: nowadays they must stride athletically through large landscapes and busy airports, dispensing knowledge without getting out of breath.

There was quite a lot of this in the completely fascinating *Jesus' Female Disciples* (8 April) in which the presenters – matily referred to in the voice-over as Helen and Joan – “biblical experts”, but also known as Professors Helen Bond and Joan Taylor – navigated catcombs, crawled into caves and chatted nonchalantly about early Christianity while powering through the desert in a rented car. The material, however, was so gripping that the callous viewer soon forgot the presenters’ often obvious awkwardness and thrilled to their explorations of women in the first years of Christianity.

They started with Mary Magdalene, so familiar and yet so little known about. Her name suggests that she hailed from the town



GRIPPING: Helen Bond and Joan Taylor in Jerusalem's Church of the Holy Sepulchre

of Magdala – but which one? Probably Magdala Nunayya, “tower of the fishes” in Aramaic. Professor Joan thought it more likely that her name was actually a nickname of the kind given by Jesus to many of the male disciples (Peter, “the rock”, and James and John, “sons of thunder”) and she was “the tower”. Suddenly, we were asked to imagine a wholly different image of Mary, not the penitent whore but a “towering” figure of discipleship. From there they took off

to the ruins of the city of Tiberius; probably the home of Joanna, mentioned in St Luke as wife of Chuza, steward of Herod Antipas. Luke tells us that with other women, she “provided for Him from their substance”. Professor Helen wondered if the “Jesus movement could have progressed as it did” if wealthy Joanna, and women like her, hadn’t been bankrolling it.

Then it was scrabbling down into the extraordinary Beit Lehi, the desert cave of Salome (mother of James and John). It was Salome’s tomb but there is also a very early Christian chapel where in ancient Greek graffiti we learn that Salome was viewed as a “healer”.

Professor Joan has a theory that the earliest disciples were sent out in pairs, man and woman, making it easier to overcome cultural obstacles to anointing and baptising women. Finally, they went to Naples where in the catcombs there is a fresco from the late fifth to early sixth century showing a woman, Cerula, flanked by open gospels, each surrounded by flames – symbolic of the authority of a bishop. This suggests surely that women were priests – even though by this time they were increasingly represented as veiled, supplicant or at the edge of the main New Testament events.

Who was to blame for this gradual relegation? Of course, it was a man. Professors Helen and Joan laid it at the door of the Emperor Constantine, battling to unify a sprawling empire with a show of masculine strength. The last frame showed them in the Capitoline Museums, gazing in wry wonderment at the emperor’s vast marble head, one of the remaining fragments of a once vast colossus. What a symbol for today.

PHOTO: PAMELA RAI TH

THEATRE

Set fair for war

How a Met man got it right for D-Day

MARK LAWSON

Pressure

PARK THEATRE, LONDON

STORIES ABOUT extreme weather events – such as the disaster movies *Twister* and *The Perfect Storm* – are a recognised fictional subgenre. But while *Pressure*, the third play by the actor-writer David Haig, takes the form of a gripping thriller about a storm, it is of an unusually serious kind. The disaster involved would be the possible loss of the Second World War.

Haig himself (pictured) plays Dr James Stagg (1900-1975), a Scot seconded from the Met Office to serve General Eisenhower as part of a secret team in Portsmouth charged with choosing a weather window to make the D-Day invasion as relatively safe as war can be.

This situation was heavily fictionalised in Giles Foden’s novel *Turbulence* (2009), but

this is the first telling of an extraordinary story in its broad truth, although we may wonder whether a United States Air Force weather expert always took the contrary view to Stagg quite as neatly as he does here.

On one enjoyable level, the play is a meteorological procedural, with the audience soon hanging on details of fronts in the Azores and upper-air pressures. However, the decision to revive a play first seen in 2014 seems clearly linked to the recent success of Second World War crisis movies such as *Dunkirk*, *Darkest Hour*, and *Churchill* (in which Stagg was a minor character).

Like those films, *Pressure* depicts the terrifyingly lonely poker game of power. If the characters had got it wrong, this play might be in German, and a comedy. Eisenhower has a fine speech, wrenchingly delivered by Malcolm Sinclair, about going to a Berkshire barracks on the eve of D-Day to raise the morale of US air-



men, a significant number of whom he knows will die next day.

Although the public stakes are high, we know the outcome, so Haig injects some private tension: Stagg’s wife is in labour, and previously prone to perilous pregnancies. Although the writing is too subtle to spell this out, we spot that Stagg, in the matter of obstetrics, takes the very view to which he most objects in weather forecasting: that precedent is always predictive. In scenes where Stagg rages at the failure of the weather to behave as desired, Haig gives himself quiet echoes of Prospero and Lear, which he plays beautifully.

At a time when many theatres are – officially or unofficially – signing up to guarantees of 50-50 gender-balanced casting, it’s also worth noting that this tremendous production, due to the historical event depicted, features nine men and two women. We need to take care that the generally commendable goal of equality does not prevent quality work being staged.

PHOTO: ROBERT DAY

Teaching the faith

A personal exploration of the things of God makes profitable and pleasurable reading

CHRISTOPHER HOWSE

Faith Finding a Voice

CARDINAL VINCENT NICHOLS

(BLOOMSBURY CONTINUUM, 352 PP, £12.99)

TABLET BOOKSHOP PRICE £11.70 • TEL 01420 592974

IT IS NOT easy to make a picture of the unknowable, but Vincent Nichols feels the attempt important enough, in this book exploring God's presence, to devote two of its six photographs to the bare hills of the Judean Desert. "God the Silent Desert" (a phrase he takes from Meister Eckhart) is the ultimate mystery towards which point all the symbols offered to us, including those provided by the Church.

To start on the journey indicated, it makes sense, he suggests, to take a "leap in the dark" by worshipping God as transcendence. This is partly because it means that "we cannot pin down or control a transcendent God". Thus we "free ourselves of a most fundamental error: that of idolatry". We get beyond "the external pointers to God in the material world, in a particular form of liturgy or music, or even a particular way of devotion".

This prescription sounds alarming. The invisibility, ineffability, unknowability of God, beyond all names and forms, is apparent, so I at least feel. What I would like to seek is the fatherly presence of God, which we know of from Revelation given through the Incarnation.

Fortunately, as it turns out, Cardinal Nichols' starting point brings the reader to consider "the possibility that all Creation may have some ultimate meaning, that life may, after all, be worthwhile". Creation, as redeemed, is a theme that runs through this partly autobiographical collection of essays and addresses. It is autobiographical, not in the sense of setting out facts about the man who became Archbishop of Westminster in 2009, but by way of reflecting his insights, so far as occasions presented themselves.

Since life marches on, the perspectives are asymmetrical. I mean that, for example, one short section considers the pontificate of Benedict XVI at the time of his startling resignation as Pope, the next looks at the promise provided by the election of Pope Francis. Francis is seen as someone "given to us as a great gift". I can't help feeling that if more Catholics had adopted such an attitude, the harm done by corrosive party spirit would have been much diminished. Something similar is picked out by the cardinal from reflections



PHOTO: MAZUR/CATHOLICNEWS.ORG.UK

MEANING OF LIFE:
Vincent Nichols
leading an Easter
Sunday Mass

on the Second Vatican Council by Benedict: the mistake is to think it "a power struggle between different trends in the Church".

We are reminded too that Benedict, even before his papal election, was a champion of Christian environmental responsibility. Cardinal Nichols mentions a point from the *Catechism of the Catholic Church* (for the compilation of which Cardinal Ratzinger had been responsible): "Christ is Lord of the cosmos and of history. In him human history and indeed all Creation are 'set forth' and transcendently fulfilled."

The point is picked up in comments on Pope Francis' *Laudato si'*. "The Creation has been groaning in travail together until now," says St Paul in a phrase referred to in that encyclical. It suffers the pain consequent on human sinfulness but also groans in childbirth for "God's future glorious age".

THE AUTHOR'S voice comes over most humanely in a central section that considers an altarpiece of the Nativity by Pietro Orioli, which is in the National Gallery, London. It preserves the reredos, *predella* and structural frame from a small chapel in the province of Siena, made between about 1485 and 1495. All parts are painted with gospel scenes and with saints, as may be seen in a colour photograph. God the Father presides over them from the upper part of the arched panel.

The main scene is of the Child Jesus lying in the hay, with Mary kneeling in prayer. Joseph, though kneeling in adoration, looks up at St Nicholas proffering a ball of gold. The other attendant saints in that scene are

the forerunner John the Baptist, the proto-martyr Stephen and an ascetic Jerome. Here too, contemplating the Child Jesus, the ox (and from an ear visible behind him, his companion ass as well) is taken to proclaim "that the Incarnation is a redemptive act for the whole universe".

Since on the *predella* Pietro Orioli paints smaller scenes of the Agony in the Garden, the arrest of Jesus, the Crucifixion, the deposition (with his Mother, "the first and best of all the disciples", sorrowing over the body of her dead Son), and the Resurrection, the whole masterpiece illustrates in summary a catechetical course.

This must be profitable and pleasurable reading for any well-disposed Christian. It possesses a certain dynamic impetus, as when we are told that with his death "Jesus will strike the rock of suffering with the rod of his Cross. Then we shall know that death is split open and destroyed", bringing "the possibility of the radical transformation of humanity and the whole created world" (once more).

In all this, the author occasionally refers to his own mother. It was she who could hear him cry out in "the terrors of the night" and come to him "restoring the life-giving normality of love". This is the other side of that initial arid emptiness of the Silent Desert. Vincent Nichols' parents, he tells us, were both teachers. (His father, rather sweetly, typed out on an old typewriter his son's MA thesis on St John Fisher.) "If I had not been ordained a priest," he says, "I would have been a teacher." As *Faith Finding a Voice* suggests, it was not either or.

Multiform minarets

TIMOTHY CONNOR

The British Mosque: An Architectural and Social History

SHAHED SALEEM

(HISTORIC ENGLAND, 340 PP, £60)

TABLET BOOKSHOP PRICE £54 • TEL 01420 592974

SHAHED SALEEM is a practising architect, whose own works feature, briefly, in this scholarly, vividly illustrated and incisive analysis of British mosques, an architectural form that, despite roots going back a century and a half, has had a major impact on British townscapes only very recently.

The influx of Muslim immigrants, principally after the Second World War, created a relatively sudden need for extensive religious buildings; there are now about 1,300 mosques in Britain. The majority are conversions of existing buildings. The ingenious and externally almost invisible way in which the mosque in Howard Street, Bradford, expanded from one to two houses in a terrace, then to a third, is an early and absorbing example of conversion of a domestic building. Saleem cleverly juxtaposes this with the mosque in London's Brick Lane, a Georgian

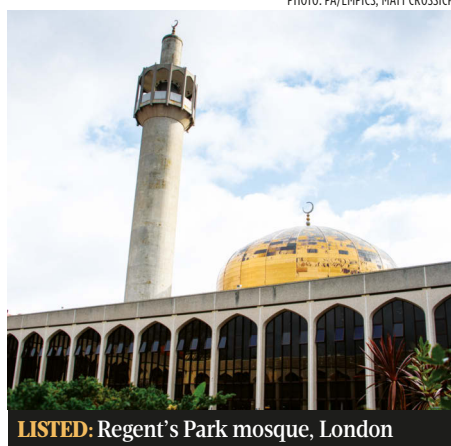


PHOTO: PA/EMPICS, MATT CROSSICK

LISTED: Regent's Park mosque, London

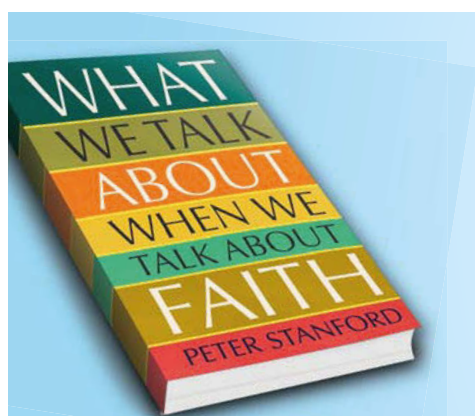
building that had been a Huguenot church, Wesleyan Methodist chapel and synagogue before its transformation in 1976 as a mosque, now completed by a brilliant steel reinvention of a minaret.

Saleem has three interlocking histories to explain: the settling of immigrants originating principally from different parts the former Empire within particular towns, often in the poorest areas; the distinct Islamic traditions that they brought with them; and the gradual emergence of diverse architectural responses to their new environments. He begins with the earliest British mosques, some established by European converts to Islam. After considering different converted buildings, Saleem

examines an impressive group of newly-built mosques, before analysing such landmark buildings as the Regent's Park mosque and the Ismaili Centre. Finally he discusses current mosques some of which achieve real monumentality besides offering a full range of social services. The ongoing, complex dialogue between the desire for overt statements of identity, conceived by reference to the rich multiplicity of Islamic architectural traditions, and more European concerns for modern architectural expression is a principal theme of the book.

Mosque-building frequently encountered local opposition. Saleem uses submissions accompanying planning applications as an incisive indication of local problems. Just as residents may have felt the convergence of traffic for Friday prayers and particularly the erection of a minaret to be threats to their known environment, so the immigrant populations wanted to complete their building with a minaret as the essential manifestation of their reasserted identity.

The book is profusely illustrated; sometimes plans are reproduced on so small a scale that a magnifying glass is essential, but it is good to have them at all. There is a short and extremely clear glossary of Islamic terms, and maps showing the distribution of Muslims and mosques within Birmingham, Manchester and London, set against levels of deprivation. An absorbing and timely book.



THE TABLET EVENTS

PETER STANFORD

IN CONVERSATION WITH SARAH DUNANT
AND CHRISTOPHER JAMISON OSB

THURSDAY 10 MAY 5.15PM-7.45PM

AT AN EXCLUSIVE VENUE IN THE CITY OF LONDON



Join us for an evening with Peter Stanford in conversation with Christopher Jamison OSB and author Sarah Dunant, where they will discuss Peter's new book – *What We Talk About When We Talk About Faith* – a collection of the best of his interviews with household names and less familiar figures, but all people of achievement with resonant stories to tell.

There will also be an opportunity to meet The Tablet's new editor, Brendan Walsh.

Afterwards there will be an audience Q&A, followed by a wine reception and book signings.

Ticketing (ticket price includes a complimentary copy of *What We Talk About When We Talk About Faith* RRP £14.99)

Tablet subscriber tickets before 16 April: £35 (£40 thereafter)
Standard tickets before 16 April: £40 (£45 thereafter)

Bookings

Call 020 8748 8484 or visit The Tablet website www.thetablet.co.uk for more information.

This is a fundraising event for The Tablet Trust

Find us on    

WITH GRATEFUL THANKS TO OUR HOSTS



SARASIN
& PARTNERS

PHOTO: PA, FIONA HANSON



CELEBRATION:
British senior citizen
Ellen Watson enjoys
her 110th birthday

Go gentle

RICHARD HOLLOWAY

Natural Causes: Life, Death and the Illusion of Control

BARBARA EHRENREICH
(GRANTA, 256 PP, £16.99)

TABLET BOOKSHOP PRICE £15.30 • TEL 01420 592974

HUMANS HAVE always been subject to powerful illusions and science has usually been their greatest debunker. The fascinating thing about this powerfully argued book is that it shows how it is science that has generated one of the greatest illusions of our day: that death will soon be under our control. A trained scientist with a PhD in cellular immunology, Barbara Ehrenreich wants to banish that illusion – because it is making us miserable – and replace it with a joyful realism about the human condition that sees death not as an enemy to be fought but as a friend to be accepted with wit and grace.

But not everyone is as relaxed about death as she is. She quotes a Silicon Valley billionaire as saying, “Death makes me very angry” – which is why he is spending hundreds of millions on anti-ageing research. He is hoping to achieve what another anti-death entrepreneur calls “longevity escape velocity” and keep permanently ahead of the Grim Reaper.

It is not just Californian businessmen who are angry at death and determined to postpone it indefinitely; ordinary medical practitioners seem to have been captured by the same rage. Rather than waiting to treat problems if or when they arise, doctors now go actively gunning for them, and mass screening is their weapon of choice. Screening has become a major element in the practice of preventive medicine today. Ehrenreich has doubts about its efficacy as well as its ethics, but it is its extension to the elderly that really concerns her. She quotes a study that shows that almost half the men over 66 being tested for prostate cancer are unlikely to live long enough to get the disease anyway. She gives an account of a medical meeting where it was reported that

a 100-year-old woman had just had her first mammogram, causing the audience to break into a “loud cheer”. And she describes people already in the grip of one terminal disease being subjected to screening for another.

As modern medicine mounts this expensive rearguard action against ageing, it is not just the colossal waste of resources that bothers her; it is the devastation of the precious time that is left to the elderly. That is why she herself has given up on all these intrusive interventions, the better to enjoy what time she has left. She writes: “Not only do I reject the torment of a medicalised death, but I refuse to accept a medicalised life, and my determination only deepens with age. As the time that remains to me shrinks, each month and day becomes too precious to spend in windowless waiting rooms and under the cold scrutiny of machines. Being old enough to die is an achievement, not a defeat, and the freedom it brings is worth celebrating.”

The intriguing thing about Barbara Ehrenreich’s challenging book is that it is a new version of an old genre: the *Ars moriendi* or “Art of Dying”. As more of us live to a great age and watch how the medical profession is poised to take control of our last days and dictate how they will be spent, we are getting ready to rebel. We’ll be grateful for any palliation of unnecessary pain they can minister to us at the end, but we don’t want them ruining our final scene with their fussy interventions. Death doesn’t anger us. We always knew it would come. We want to meet it with grace. And some of us even want to take our final bow with a bit of a flourish. Dying, after all, will be our last moment on the stage.

Close of play

CHRIS NANCOLLAS

Arlott, Swanton and The Soul of English Cricket

STEPHEN FAY AND DAVID KYNASTON
(BLOOMSBURY, 400 PP, £20)

TABLET BOOKSHOP PRICE £18 • TEL 01420 592974

CRICKET, for most of its existence, has been inextricably bound to the English class system. As recently as the 1960s, teams consisted of “gentlemen” (well-bred amateurs) and “players” (working-class professionals). This division was reflected in the legendary *Test Match Special* commentary box, where the patrician tones of E.W. (Jim) Swanton were counterpointed by the rich Hampshire burr of John Arlott. By combining biographies of both men in a single volume, Stephen Kay and David Kynaston provide a vivid portrait of cricket in the post-war years.

Swanton was a public school-educated High Church Tory who became the voice of the

cricket establishment, while state-educated Arlott was firmly on the side of the players. Although never friends – they were too dissimilar for that – they shared two characteristics. The first was a deep and almost mystical love of cricket, especially the “soul” of the game, that spirit of intense yet respectful competition which prevailed between the wars. The second was their ability to describe the game beautifully – Swanton’s Olympian authority contrasting with Arlott’s gift for language and eye for the telling detail. They are both quoted liberally in the book, reminding us, sometimes painfully, of what we have lost.

Their careers spanned a time of huge change in the professional game. Amateurs were abolished, one-day cricket was introduced, and the Australian Kerry Packer launched his assault on the cricket establishment. Nothing was ever going to be the same again, and both Swanton and Arlott recognised they were seeing out the end of an era.

Perhaps surprisingly, it is Swanton who best coped with the change, while Arlott increasingly sought solace in his extensive wine collection.

Cricket has long attracted fine writing, and this book is a worthy addition to the canon.

THE TABLET BOOKSHOP

Postage and Packing for books up to 1kg*

UK £2.95 (4 books or more: add £5)

EUROPE £3.75 per book

REST OF THE WORLD £4.25 per book

*P&P for oversized books will be charged at cost

We accept Visa, MasterCard and Switch

Cheques payable to Redemptorist Publications

Call: 01420 592 974 Fax: 01420 888 05

Email: tabletbookshop@rpbooks.co.uk

Post: The Tablet Bookshop, Alphonsus House
Chawton, Hampshire GU34 3HQ

Redemptorist Publications will endeavour to sell you the book at the price advertised. However, occasionally on publication the published price is altered, in which case we will notify you prior to debiting your card.

NEWS BRIEFING

THE CHURCH IN THE WORLD



Tributes marking the fiftieth anniversary of the assassination of **Martin Luther King** on 4 April 1968 emphasised the civil rights leader's advocacy of non-violent resistance in the fight against racism.

The US Conference of Catholic Bishops' Administrative Committee issued a statement saying: "This anniversary gives us an important moment to draw inspiration from the way in which Dr King remained undeterred in his principle of non-violent resistance, even in the face of years of ridicule, threats and violence for the cause of justice."

The bishops recalled that Dr King came to Memphis – where he was shot while talking with friends on the balcony of the Lorraine Motel – to support underpaid and exploited African-American sanitation workers, and arrived on a plane that was under a bomb threat. "He felt God had called him to solidarity with his brothers and sisters in need. In his final speech on the night before he died, Dr King openly referenced the many threats against him, and made clear he would love a long life. But more important to him, he said, was his desire simply to do the will of God."

Trial date for abuse-case clergy

The trial of a Vatican prefect, a French cardinal, two bishops and a priest on charges of allegedly not reporting a sexually abusive priest has been

set for 7-9 January 2019 after being pushed back from its original starting date of 4 April. The **Lyon criminal court** set "a date sufficiently far off" to arrange for Cardinal Luis Ladaria Ferrer, prefect of the Congregation for the Doctrine of the Faith (CDF), to attend the proceedings alongside the city's Cardinal Archbishop Philippe Barbarin and the other French clerics accused of shielding the self-confessed abuser Fr Bernard Preynat. The trial was rescheduled because the summons and legal dossier had not been translated into Spanish and Italian and sent to the Spanish-born Archbishop Ladaria at the Vatican in time. Fr Preynat has been accused of abusing boy scouts between 1986 and 1991. Barbarin, who left him in contact with children until 2015, has denied wrongdoing but admitted his reaction was "belated". Victims' lawyers allege Ladaria advised Barbarin by letter to discipline Preynat, but to avoid public scandal. At the time, Ladaria was secretary of the CDF, the department that handles clerical sexual abuse cases.



Internet sales ban on Bible

China's Communist Government, deep in talks with the Vatican on a possible deal on the appointment of bishops, issued a ban on internet sales of the Bible on Holy Saturday. A notice published on the Chinese equivalent of Twitter, **Weibo**, banned online bookstores, such as Tabao and Dangdang, China's equivalents of Amazon, from selling Bibles. People searching for Bibles on these sites were greeted with the message: "Sorry! No products in this category available." There is a

rule that the Bible cannot be sold publicly or online in China but this has been allowed to slide over the years.

Catholic bishops in **Canada** have discussed the possibility of ordaining married men to the priesthood. During a conference dedicated to the future of the Catholic Church in Quebec, Auxiliary Bishop Marc Pelchat said consolidating parishes was not a solution to the lack of priests. He said that ordaining married men of a "certain age, whose ecclesiastical commitment is tested" was an important consideration.

Four members of a Christian family have been killed in a militant attack in southern **Pakistan**. Pervaiz Masih, Tariq Masih, Imran Masih and Firdous Bibi were shot near their relative's home in Quetta on 2 April after gathering there to celebrate Easter. A 10-year-old girl was also injured in the attack. "It was a targeted attack and an act of terrorism," police officer Moazzam Jah Ansari said. Islamic State militants claimed responsibility for the attack in a statement carried by their Amaq News Agency, according to agency reports. In December of last year, a suicide bomb and gun attack targeting a Sunday service at a church in Quetta killed at least nine people and wounded more than 56.

A Catholic priest was found shot dead hours after he said Mass in **Democratic Republic of Congo**, the latest in a series of incidents in North Kivu province. "Fr Etienne Sengiyumva was killed on 8 April by the Mai Mai Nyatura [militia] in Kyahemba where he had just celebrated a Mass including a baptism and a wedding," Fr Gonzague Nzabanita, head of the Goma Diocese, told Agence France-Presse. North and South Kivu provinces are in the grip of a wave of violence among militia groups, who often extort money from civilians or fight each other for control of mineral resources. Last week, the Bishop of Goma urged the faithful to pray for a priest who was kidnapped on Easter Sunday and is being held

for ransom. Initially, the kidnappers asked for "the absurd sum of \$500,000" [£352,000], Bishop Théophile Kaboy Ruboneka of Goma told Fides News Agency. "Now they are asking for \$50,000, but where can we find such a sum?"



Priest arrested

Vatican police have arrested a priest who previously worked at the Holy See's US Embassy, on charges related to the possession and distribution of child pornography.

After months of investigation, the Vatican announced on 9 April that **Mgr Carlo Alberto Capella** (above) was taken into custody that morning by the Vatican gendarmes at the request of the Vatican City State's promoter of justice, who serves as chief prosecutor.

Mgr Capella was recalled from the US in September 2017 after US authorities told the Vatican about a possible violation of child pornography laws by one of its diplomats.

Rosaries a winner at Games

Catholic chaplains have been active in the Commonwealth Games athletes' village on Queensland's **Gold Coast**, which is part of the Archdiocese of Brisbane. Volunteer chaplain Helen Day said a Good Friday liturgy was held in the village and that rosary beads were proving a popular item, particularly among athletes from African nations. Day, a member of the Coolangatta-Tugun parish, joined chaplains and representatives from 16 faith organisations providing services and pastoral care at the Gold Coast athletes' village.

Compiled by **James Roberts**.

For daily news updates
on the top stories, visit
www.thetablet.co.uk



“We need to change this way of doing things. We believe that we can rebuild the Church to announce the mission of Christ”

Quebec Auxiliary Bishop Marc Pelchat urges a conference of bishops to consider ordination of ‘proven’ married men (see page 23)

ROME / New apostolic exhortation ‘shows where Church is going’

Francis emphasises the holiness of everyday life

CHRISTOPHER LAMB / in Rome

POPE FRANCIS says the path to holiness consists in daily acts of charity, joy and a sense of humour while warning Catholics against ideologies that suggest God’s grace is controlled by doctrine.

In a new apostolic exhortation – *Gaudete et Exsultate*, “Rejoice and be Glad” – released on Monday, Francis called on Catholics to follow Jesus’ Beatitudes by serving the marginalised, the poor and migrants, and at the same time offered an unequivocal defence of the child in the womb.

“Our defence of the innocent unborn needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development,” he writes. “Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection.”

In the exhortation, Francis criticises those who describe the

plight of migrants as a “secondary issue” compared to “grave bio-ethical issues”, saying they have adopted an attitude akin to a “politician looking for votes”. The attitude of a Christian, the Pope explains, is “to stand in the shoes of those brothers and sisters of ours who risk their lives to offer a future to their children”.

At almost 40 pages long, the exhortation urges each Catholic not to try and copy the saints but to discover their own path to holiness, safe in the knowledge that those who have gone before them are carrying them forward.

■ Christians are becoming caught up in online “verbal violence” while defamation, slander and an abandonment of ethical standards are becoming commonplace in parts of the Catholic media, according to Pope Francis, writes Christopher Lamb.

Writing in his new document on

The document was presented to reporters at the Vatican on 9 April by Archbishop Angelo De Donatis, the vicar general of the Diocese of Rome, Gianni Valente, a journalist for *La Stampa* and Paola Bignardi, of the lay ministry Catholic Action.

Archbishop De Donatis told the packed press hall that Francis had written the document “to show where the Church is going”.

Francis says sanctity is discovered through daily life, which he describes as the “middle class of holiness”. “Holiness ... is not about swooning in mystic rapture,” the

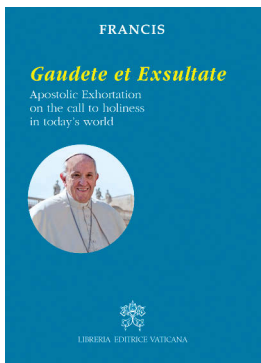
Pope explains. “I like to contemplate the holiness in the patience of God’s people: in those parents who raise their children with immense love, in men and women who work hard to support their families, in the sick, in elderly Religious who never lose their smile.”

To be holy, the Pope writes, it is important to avoid two contemporary versions of old heresies: Pelagianism, a belief that God’s grace is attained through our own effort, and Gnosticism, where special knowledge makes people “judge others based on their ability to understand certain doctrines”. Some Christians, he says, are guilty of “the worship of human will and their own abilities”. This leads to “obsession with the law, absorption with social and political advantages, a punctilious concern for the Church’s liturgy, doctrine and prestige ... an excessive concern with programmes of self-help and personal fulfilment”.

Francis urges people to reject hedonism and consumerism, and to develop a prayer life. But he says it is not “healthy to love silence while fleeing interaction with others” or to seek out prayer while “disdaining service”.

holiness, *Gaudete et Exsultate*, the Pope argues that people are looking to “compensate for their own discontent by lashing out at others” on social media and in turn are breaching one of the 10 commandments to not bear false witness. “Christians too can be caught up in networks of verbal

violence,” Francis writes. “Even in Catholic media, limits can be overstepped, defamation and slander can become commonplace, and all ethical standards and respect for the good name of others abandoned.” He goes on: “Here we see how the unguarded tongue, set on fire by hell, sets all things ablaze.”



Burke outlines when Pope ‘can be disobeyed’

AT A CONFERENCE in Rome last Saturday called to address perceived “confusion” in the Church, Cardinal Raymond Burke, one of the most prominent critics of the current papacy, attempted to define the limits of papal power, writes James Roberts.

The authority of the Roman Pontiff, Burke emphasised, is not “magical” but comes from the Pope’s “obedience to the Lord” and there are even times where a “Pope must, as a duty, be disobeyed”.

“The Pope must respect the deposit of faith,” Burke said. “He has the authority to express the Creed in a more adequate way but he can not act contrary to faith. He must respect every one of the sacraments; he cannot suppress or add anything that goes against the substance of the sacraments.”

The conference on the theme “Catholic Church: Where are you heading?” was organised by an Italian association called “The Friends of Cardinal Caffarra”.

Cardinal Carlo Caffarra, who died in September last year, was one of four “*dubia*” cardinals, including Cardinal Burke, who wrote to the Pope asking for answers to five questions that requested clarification of parts of Francis’ apostolic exhortation on the family, *Amoris laetitia*. Another signatory, Cardinal Joachim Meisner, died in July last year, while the fourth, Cardinal Walter Brandmüller, attended the Rome conference. Pope Francis has not replied to

the *dubia*. The conference’s final declaration said a ratified and consummated marriage between two baptised persons can be dissolved only by death, and if Christians in a valid marriage join with someone else while their spouse is alive, “they commit the grave sin of adultery”. It said there are “absolute moral commandments” to be followed “without exception”, and no “subjective judgement of conscience” can make an intrinsically evil act good and licit.

GERMANY

Bishops' dispute over Communion deepens

CHRISTA PONGRATZ-LIPPITT

A SPLIT HAS opened among the German bishops over the question of Communion for couples, one of whom is Catholic and the other not. Seven bishops have written to the Congregation for the Doctrine of the Faith (CDF) requesting clarification on a ruling made by the conference president.

After their spring plenary in February, the German bishops voted in favour of allowing couples in interchurch marriages to receive the Catholic Eucharist together in individual cases and published a "pastoral handout" to help priests see if they were dealing with an exception to canon law. The vote passed by a two-thirds majority.

Conference president Cardinal Reinhard Marx recalled at the time that in Germany this was a pressing issue as the percentage of mixed marriages was "naturally" very high (58.3 per cent of the German population are Christian, of whom 28.6 per cent are Catholic

and 26.6 per cent Protestant).

Led by Cardinal Rainer Maria Woelki of Cologne, and without consulting conference president Cardinal Marx beforehand, seven German bishops have now asked the Vatican for clarification.

In their three-page letter to the Vatican, the seven bishops explain that in their view the bishops' conference had overstepped its competencies with its decision to allow those in interchurch marriages to receive the Eucharist in individual cases and that the decision is therefore against canon law.

The letter, which is signed by

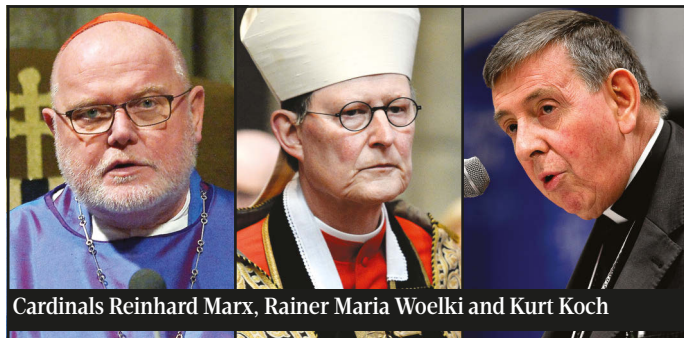
Cardinal Woelki, Archbishop Ludwig Schick of Bamberg, Bishop Rudolf Voderholzer of Regensburg, Bishop Stefan Oster of Passau, Bishop Gregor Maria Hanke of Eichstätt, Bishop Konrad Zdarsa of Augsburg and Bishop Wolfgang Ipolt of Görlitz, was sent to the CDF prefect, Archbishop Luis Ladaria Ferrer and to the president of the Pontifical Council for Promoting Christian Unity, Cardinal Kurt Koch.

In a letter addressed to the seven bishops published on 4 April on the German Bishops'

Conference's website, Cardinal Marx emphatically defended the conference's decision and rejected the seven bishops' arguments.

"Of course a bishops' conference (and even a diocesan bishop) can formulate criteria which allow Christians who are not in full communion with the Catholic Church to receive the Eucharist. This has repeatedly been clearly stated and existing rules in other parts of the Church referred to," Cardinal Marx said in his reply.

"The plenary came to its decision against the background of theological and ecumenical texts on the subject and regulatory options proved by canon law and so regards it as clear that the decision is consistent with the Universal Church, especially since Pope Francis' encouragement to take further steps regarding ecumenism and pastoral work. The [bishops' conference] handout carefully puts this wish of the Pope's into practice with the aim of further clarifying the matter for priests and for married couples."



Cardinals Reinhard Marx, Rainer Maria Woelki and Kurt Koch

FRANCE

Macron gives positive view of Church-state links

PRESIDENT Emmanuel Macron has given France's Catholic Church a ringing endorsement as an important element in the country's religious, intellectual and social life, urging it to take an active part in its secular political system, writes Tom Heneghan.

Addressing the Catholic

hierarchy and its guests, he sketched out a view of France's official secularism, or *laïcité*, that was more balanced than the antagonistic Church-state policies of his predecessor François Hollande and less political than the Christian identity approach practised before him by Nicolas Sarkozy.

The French bishops invited the president to a church-run dialogue centre in Paris for the unprecedented session at a time they are lobbying against the legalisation of euthanasia, surrogate motherhood and other proposed changes in a reform of France's bioethics law later this year. The bishops opened the evening with testimonies by homeless and disabled people. Archbishop Georges Pontier, head of the bishops' conference, reminded Mr Macron of the Church's opposition to several bioethics reforms. "We share a vague

feeling that the link between Church and state has been damaged and it's up to us to repair it," Mr Macron told the audience of about 400. "I would say that a Church that pretends not to be interested in temporal questions is not fulfilling its vocation, and a president of France who pretends not to be interested in the Church and Catholics is not doing his duty," he said. Mr Macron, who was baptised a Catholic aged 12 at his own request, said politicians "have profoundly misunderstood French Catholics".

■ **LOURDES:** Groups that organise pilgrimages to Lourdes are worried that a rail strike set for two days a week until late June will seriously affect their travel plans for ailing patients to the Marian shrine in south-west France, writes Tom Heneghan.

French railworkers are striking against government plans to reform their pension plans and

working conditions in the light of European competition. Trains must be reserved long in advance and are better equipped to transport travellers with special needs.

Alain Baty, a physician organising a pilgrimage in late April for 800 people from Mayenne department in north-western France, said a train he reserved a year ago had been cancelled.

About 200 of the group are in very poor health and need special care. "For many pilgrims, this is the only trip they will take all year. Unfortunately, some will no longer be with us next year," he said in an appeal to the strikers. He called his appeal "a pious wish, a prayer ... there's little chance the unions will listen". Fr Jacky-Marie Lhermitte, head of the

national association of diocesan pilgrimage directors, told *La Croix* daily: "Pilgrimages are organised in advance. We have to coordinate with patients according to the care they receive and their nursing homes. This strike affects much more than a simple trip. We think a strike action should take account of the weakest and most fragile citizens."

SYRIA

'Nothing can justify' chemical attack

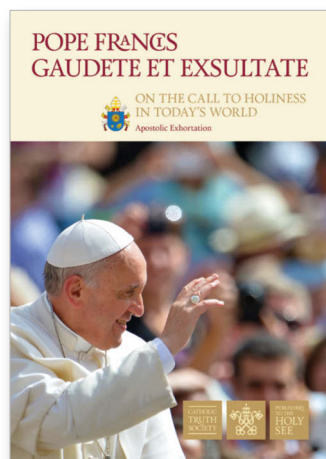
POPE FRANCIS condemned the use of chemical weapons after a deadly attack killed dozens of people in Syria, *writes James Roberts*. "There is no good and bad war, and nothing, nothing can justify the use of such instruments of extermination against defenceless people and populations," the Pope said last Sunday before concluding Divine Mercy Sunday Mass in St Peter's Square.

The Syrian American Medical Society Foundation reported that more than 40 people were killed in the 7 April attack on the besieged rebel town of Douma, north of the capital, Damascus, while hundreds of civilians, "the majority women and children", were brought to local medical centres "with symptoms indicative of exposure to a chemical agent". The Syrian government denied involvement. The US State Department denounced "the regime's history of using chemical weapons against its own people".

GAUDETE ET EXSULTATE

ON THE CALL TO HOLINESS IN TODAY'S WORLD

The new Apostolic Exhortation from POPE FRANCIS



GET IT FROM THE CTS TODAY

£4.95

Code: Do941
Excludes P&P.

BULK DISCOUNTS AVAILABLE

www.ctsbooks.org/gaudete-et-exsultate

Call us on: 020 7640 0042

Email: Orders@ctsbooks.org



VIEW FROM ROME

Christopher Lamb



"I WONDER what Jesus would have made of it?" Those were the words of Tony Blair in a 1996 letter to Cardinal Basil Hume after the former Archbishop of Westminster had asked Mr Blair, then an Anglican and Leader of the Opposition, to stop receiving Communion when attending Mass with his family.

More than two decades later the restrictions on Communion for members of other Christian denominations married to Catholics remain a point of puzzlement and tension. Seven German bishops are asking the Vatican's doctrinal body for a clarification on the matter (*see Church in the World*), after a majority of their colleagues voted to open up the possibility for some spouses in interchurch marriages to receive the Eucharist.

Their request brings two even bigger issues into focus. The first is the future role of the Congregation for the Doctrine of the Faith (CDF), now led by Archbishop Luis Ladaria, appointed to the role last summer and, like Pope Francis, a Jesuit.

For most of Francis' papacy the once feared congregation has almost stopped investigating theologians suspected of drifting into heresy and has generally taken a far less prominent position than under the last two pontificates.

This is due partly to this Pope's focus on evangelisation rather than debating theological niceties and partly to the uneasy working relationship he had with Cardinal Gerhard Müller, the former doctrinal prefect dismissed last summer after five years in post. Now that he has his own man at the helm the congregation is being brought more into the loop, including, for example, playing an active part in preparing the apostolic exhortation on holiness issued this week. The German bishops' appeal is a significant test case for the CDF.

Church teaching, as set out in the *Ecumenical Directory* of 1967 and 1970, allows for non-Catholic Christians to receive Communion in certain, tightly prescribed circumstances, though in 2015 Francis advised a Lutheran spouse of a Catholic to undertake her own discernment over whether or not to receive Communion when they attended Mass together. Might the Pope be willing to approve some loosening of the guidelines?

But another possibility is that the Vatican will simply tell the German bishops to decide the matter themselves. That brings us to the second major question, that of decentralisation and the authority of bishops' conferences. Francis made it clear in *Amoris Laetitia*, his family life document, that "not all discussions of doctrinal, moral or pastoral issues" need to be settled by Rome, while in *Evangelii Gaudium*, the manifesto for his papacy, he called for bishops' conferences to be given

"genuine doctrinal authority". In the case of the Communion issue, a two-thirds majority of German bishops have ruled in favour of a change to the Church's discipline – although according to John Paul II's document, *Apostolos Suos*, declarations by bishops' conferences need to be approved unanimously to have magisterial authority. At the last meeting between the Pope and his council of cardinals, the status of bishops' conferences and a "re-reading" of *Apostolos Suos* was discussed in light of the need for "healthy decentralisation". Watch this space.

THIS POPE'S documents might be described as slow burners. Take *Amoris Laetitia*, the most hotly debated of his writings. When it was released, the initial reaction was one of uncertainty whether Francis had succeeded in getting what he had wanted: a clear green light allowing divorced and remarried couples to receive Communion. But in the following months, the cautious opening contained in the document has been interpreted by more and more bishops as allowing the remarried back to the sacraments in some circumstances.

The impact of *Amoris* is also much wider: it gives local Churches the tools to address a whole range of complex pastoral questions around marriage and family. This might be the case too for the Pope's apostolic exhortation on holiness, which was released on Monday. It contains a rich offering of practical guidance on how to live out a Christian faith in the twenty-first century. One characteristic of Francis' texts is that they draw on wisdom from the Church on the ground; past and present, and regularly cite material from bishops' conferences. This bottom-up approach explains in part why the texts make an impact, rather than gathering dust on library shelves.

MAKING AN impact means running into opposition, something this Pope knows all about. Much of it centres on resistance to *Amoris Laetitia*, and while the critics may be small in number they are not going away. Last Saturday, several of them gathered in a hotel a couple of miles from the Vatican. The keynote speaker was Cardinal Raymond Burke, a leading light on the Church's traditionalist wing, who gave a long reflection on the limits to papal authority. The irony of course is that traditional Catholics, who for so long made unflinching loyalty to the magisterium a defining characteristic of being a member of the Roman Church, are now the ones dissenting from the Pope. While they try to square that circle, more progressive Catholics will say: "Welcome to the club!"

NEWS BRIEFING

FROM BRITAIN AND IRELAND



Canon Paul Swarbrick (above) was installed as the seventh Catholic **Bishop of Lancaster** at a service in the city on Monday, succeeding Bishop Michael Campbell. Bishop Swarbrick, who trained for the priesthood at Ushaw, has served the Lancaster Diocese for more than 35 years, mostly as a parish priest. He admitted to “being in a state of surprise and shock” at his appointment.

Cardinal Vincent Nichols focused on mercy in his homily last week at **Cardinal Keith O’Brien’s** Requiem Mass in Newcastle. He said: “In the life of Cardinal O’Brien, as well as his failings, there was goodness, courage and many acts of simple kindness. Not least was his determination to serve the poor of the world. But when we come to stand before God we do so best when we come empty-handed.”

Cardinal Nichols added that the life of the late cardinal had been laid bare and “we all know

its lights and its darkness”. He said that there was no need to talk about them more because in his last will and testament he had written: “I ask forgiveness of all I have offended in this life. I thank God for the many graces and blessings he has given me, especially the Sacrament of Holy Orders.”

Cardinal O’Brien resigned in February 2013 following allegations of sexual misconduct. He was buried last Friday at Mount Vernon Cemetery in Edinburgh in the grave of his mother and father.

The chief executive officer of Caritas social action network (CSAN), **Phil McCarthy**, was one of the signatories to a letter signed by 60 Church of England bishops, the Board of Deputies of British Jews and the Muslim Council of Britain, calling for the two-child limit on state benefits to be scrapped.

Parents can claim child tax credits or universal credit for only their first two children unless there are special circumstances. Anyone who had a third child after April last year has been affected by the policy. In the letter to *The Times*, the signatories warned: “The policy is expected to tip an estimated extra 200,000 children into poverty ... There are likely to be mothers who will face an invidious choice between poverty and terminating an unplanned pregnancy.” McCarthy told *The Tablet*: “I

think that it’s hopeful that lay and clerical leaders from so many different Churches and from other faiths have come together on this issue.”

Members of the Irish Parliament’s **Public Accounts Committee** have called for the remaining properties promised by 18 religious congregations under the redress scheme for victims of institutional abuse to be handed over to the state before Pope Francis visits Ireland in August.

Following the publication of the Ryan report in 2009, the religious congregations said they would contribute €352.6 million (£307m) towards abuse costs. The total cost of compensating thousands of former residents for the abuse suffered as children was €1.5 billion (£1.3bn).

Last week, the committee criticised the delay in bringing about the transfers, saying it was “not acceptable”. However, a spokesperson for the Association of Missionaries and Religious of Ireland (Amri) said “the individual congregations have made every possible effort to complete the transfer of properties to the state in accordance with their earlier commitments”.

Brexit pilgrimage

Ahead of Brexit, 22 members of the Westminster Diocese **Justice and Peace** Commission have taken part in a 10-day

Easter pilgrimage around Europe, visiting five countries. “We are hoping to learn more about the place of Catholic organisations in Europe post-Brexit – and how we can support good work around areas such as human rights and environmental justice,” said one participant, Julia Corcoran.

The group first went to Calais, to see the work being done there with migrants.

PHOTO: LAMBETH PALACE



Composer honoured

The Catholic liturgical composer, **Bernadette Farrell** (above with the Archbishop of Canterbury, Justin Welby), was one of the 30 recipients of this year’s Lambeth Awards. Farrell received the Thomas Cranmer Award for Worship “for her outstanding contribution to music in Christian worship”. Lambeth Palace said: “Her accessible and sincere hymns are among the best in contemporary hymn-writing.”

Compiled by **Bernadette Kehoe**

EDITORIAL

Editor: Brendan Walsh

Deputy Editor: Lorna Donlon

Editorial Consultant: Clifford Longley

Assistant Editor (Foreign News): James Roberts

Production Editor: David Harding

Chief Subeditor: Iain Millar

Multimedia Editor: Ruth Gledhill

Home News Editor: Bernadette Kehoe

News Reporters: Rose Gamble, Megan Cornwell

Rome Correspondent: Christopher Lamb

Arts Editor: Joanna Moorhead

Literary Editor: Maggie Fergusson

Religious Books Editor: Alban McCoy

Letters Editor: Guy Keleny

THE TABLET

www.thetablet.co.uk

1 King Street Cloisters,
Clifton Walk, London W6 0GY

Tel: +44 (0)20 8748 8484

Fax: +44 (0)20 8748 1550

Email: thetablet@thetablet.co.uk

THE TABLET TRUST: CHARITY NO. 271537

COMMERCIAL, MARKETING & ADVERTISING

Chief Executive Officer: Amanda Davison-Young

Marketing Manager: Ian Farrar

Email: ifarrar@thetablet.co.uk

Tel: +44 (0)20 8222 7358

DISPLAY, RECRUITMENT CLASSIFIED ADVERTISING & INSERTS

Lisa Ottway

Email: lisa@ottwaymediasolutions.com

Tel: +44 (0)1903 412996

Mob: +44 (0)7958 046147

SUBSCRIPTIONS

www.thetablet.co.uk/subscribe

Tel: +44 (0)1293 312259

Email: thetablet@subscriptionhelpline.co.uk

DIRECTORS

Mike Craven, Chairman;
Ed Anderson KSG, Ben Andradi,
Jimmy Burns, Richard Collyer-Hamlin,
Amanda Davison-Young,
Cathy Galvin, Katherine Jeffrey,
Paul Vallye CMG, Brendan Walsh.

PERSON IN
THE NEWS

Sr Loreto Houlihan, who has spent 70 years teaching in India and is the subject of a new film, *Sister India*: “[I have been] blessed with strong faith, good sleep and no regrets.”

INQUIRY / School calls Charity Commission’s appointment a ‘precautionary measure’

Safeguarding specialist sent to oversee Ampleforth Abbey

BERNADETTE KEHOE

A NEWCASTLE-based solicitor, Emma Moody, is now temporarily in charge of key pupil welfare at one of Britain’s leading Catholic schools, Ampleforth College, after it was stripped of its responsibility for safeguarding by the Charity Commission as a result of “continued concerns”.

Ms Moody, a specialist in charity law and education, will have all the powers and duties of a trustee, to the exclusion of the trustees, in respect of a number of safeguarding-related matters at both Ampleforth Abbey and the St Laurence Education Trust, which runs the college and Ampleforth’s prep school.

A spokesperson for the Charity Commission told *The Tablet* that the “interim manager” will have specific tasks and once they’re completed, the inquiry will be closed and a report issued. During the process, the



Emma Moody

spokesperson said, there are plans in place to periodically update parents and it was impossible to give a timescale, as “it depends on what we find: new information can come to light”.

In a statement, head of investigations and enforcement at the Charity Commission, Harvey Grenville, said: “It is of paramount importance that beneficiaries, and others who

come into contact with charities, are protected from harm. We are not satisfied that the trustees of these charities have made enough progress in improving the safeguarding environment for pupils in the schools connected to the charities.”

The appointment, which was announced on 3 April, comes after the commission reviewed the progress made by the trustees in implementing recommendations made in March 2017 by an independent review.

Responding to the commission’s appointment, a statement on Ampleforth Abbey’s website said: “Emma and her team are in place to support and guide the trustees and to provide strategic leadership on matters relating to safeguarding, ensuring the charities have the proper framework they require to deliver their missions safely and appropriately and importantly that all our beneficiaries are able to flourish and

thrive, reaching their full potential, in a safe environment and protected from harm.”

The statement continued: “Emma’s appointment is a precautionary measure. The Charity Commission believes that this appointment is necessary to ensure that previous and current safeguarding concerns are identified, addressed and importantly that the charities’ plans for the future are sufficiently robust to achieve long-term change.

“It has tasked Emma with investigating its concerns and reporting her findings and recommendations.

“The appointment of the Interim Manager should have no impact on day to day religious and educational activities of the charities or the provision of education to students at the schools.”

In November last year, the Independent Inquiry into Child Sexual Abuse (IICSA) heard that multiple allegations of sexual abuse had been made against 40 monks and teachers at the North Yorkshire boarding school and abbey.

The claims spanned the past 60 years. Since 1996, three monks and two lay teachers have been convicted of sex crimes against pupils who attended the schools between 1960 and 2010.

Marian statue to tour ahead of re-dedication of England

THE STATUE of Our Lady of Walsingham (pictured) is being taken on a tour of all the English Catholic cathedrals from June, as part of the preparation for the re-dedication of England as the “Dowry of Mary” in 2020, writes Bernadette Kehoe.

Cardinal Vincent Nichols called the re-dedication “a moment of great promise ... for the Church in this country and our mission”.

The statue, which is housed in the Slipper Chapel at the National Shrine of Our Lady at Walsingham, will be taken to the cathedrals for a triduum of prayer starting on 21 June this year at

the Metropolitan Cathedral in Liverpool. The two-year Dowry tour is being jointly organised by the Shrine of Our Lady at Walsingham and the Guild of Our Lady of Ransom, with the support of the Catholic bishops. The tour will conclude in Westminster Cathedral in 2020.

England was dedicated as the Dowry of Mary by Cardinal Bernard Griffin in 1948 and the organisers say the tour will invite people to rediscover what the ancient title of England as ‘Dos Mariae’, Mary’s Dowry, means today and for future generations. The historical understanding of

the phrase is that England has been “set apart” for Mary.

The title is believed to originate in the time of St Edward the Confessor (c.1003-1066); the first recording of the description can be found in a fourteenth-century painting of King Richard II holding a parchment carrying the words: “This is your dowry, O pious Virgin.”

The rector of Walsingham Shrine, Mgr John Armitage, told *The Tablet*: “The re-dedication in 2020, unlike the dedication of King Richard II in 1381, will not be the gift of the country of England, but the personal gift of the faith of the people of England to the Mother of God, to seek her help in building a strong spiritual foundation for the New Evangelisation.

“We call upon Our Lady to guide and protect our country in



the years to come, that our people may work together to face the challenges of our times, as we work to build a Common Good.”

NORTHERN IRELAND / Archbishops Martin and Clarke say we must draw support today from deal's principles

Church leaders reaffirm Good Friday accord

SARAH MAC DONALD

THE CATHOLIC and Anglican Primates of All Ireland have made an impassioned defence of the Good Friday Agreement on the twentieth anniversary of the signing of the historic peace deal.

In a joint statement, Armagh's Archbishop Eamon Martin and Archbishop Richard Clarke said the peace deal brought to Northern Ireland "took a great effort to achieve" and they warned that "it will equally take risk, and leadership at all levels, to maintain". The peace deal's explicit rejection of the use or threat of violence, together with its emphasis on the principles of "partnership, equality and mutual respect" as the "basis of relationships" within these islands, has continuing potential to transform society and life for all, the two church leaders stated.

"Nothing remotely its equal has been outlined then or since," they said.

Archbishops Martin and Clarke also expressed gratitude "for the generation of young people who are growing up without the sounds of bomb or bullet on a daily basis; for the livelihoods and businesses which have not been destroyed; for the families and neighbourhoods who have been spared the



Bill Clinton (left) and George Mitchell

heart-breaking pain and trauma of death or serious injury".

Their shared prayer was that the anniversary of the Belfast Agreement would help to rekindle a spirit of opportunity, healing and hope for lasting peace which, they said, "is now needed more than ever".

Referring to the current political impasse in Northern Ireland – in January 2017, the power-sharing government in Stormont collapsed over a row between the Democratic Unionist Party (DUP) and Sinn Féin and remains suspended – the two archbishops said: "It is worth asking ourselves: is it

because the principles and structure of the Good Friday Agreement have failed us, or, rather is it that we have together failed to make the most of those supportive principles which it offered?"

They paid tribute to the efforts of the international community who not only invested significantly in the process which led to the agreement, but who "have remained alongside us as our partners for peace". On Tuesday, former US president Bill Clinton and retired senator George Mitchell, the diplomat who brokered the Good Friday deal, were both in Northern Ireland to mark the anniversary. They received the freedom of Belfast in a special ceremony at Ulster Hall. The peace deal effectively brought an end to the Troubles, which had resulted in the deaths of 3,532 – the majority of whom were civilians.

However, the former Taoiseach, Bertie Ahern, who worked closely with his British counterpart Tony Blair to bring about peace in Northern Ireland, has warned that hard-line Brexiteers represent a bigger threat to stability in Northern Ireland than a return of paramilitary violence.

'Rough sleeper' initiative welcomed by charity for homeless

THE HOMELESSNESS charity, Depaul UK, has welcomed the government's announcement that it is setting up a new rough sleeping team, but has told *The Tablet* more investment is needed in emergency and long-term accommodation for young people.

Interim chief executive Ian Brady, former deputy director of the government's Rough Sleepers Unit, said it showed the government was taking its commitment to end rough sleeping seriously, but added: "We believe the new team needs to prioritise increasing the supply of accommodation, including emergency beds, particularly [for] young people.

"It is encouraging that the government is looking at working with housing associations to provide more move-on accommodation."

Mr Brady welcomed new legislation, the Homelessness Reduction Act, which came into force last week and imposes legal duties on English councils to take steps to relieve homelessness. "Official statistics show rough sleeping has increased in every region of England [but] in many places, there's no or very little accommodation young people sleeping rough could afford to move into," he said.

ONE RACE • THE HUMAN RACE
carj
Catholic Association for Racial Justice

THE CHANGING FACE OF BRITAIN

Supporting Vulnerable Groups in a Changing World

The BREXIT Referendum has highlighted some of the serious divisions in our society. These divisions are set against the background of continuing turmoil in the middle east, the threat of terrorism and many seeking refuge in Europe and the UK. Here at home the gap between the rich and the poor is increasing, many feel left behind, minorities continue to experience discrimination and disadvantage, and there is an increase in hate crime. In the face of this complex local and global challenge, we in CARJ feel it is an appropriate time to identify vulnerable groups whom we wish to support – including:

- Migrants, refugees, victims of trafficking and EU citizens in the wake of Brexit
- Young people in marginalised communities struggling to achieve their full potential
- Muslim communities seeking a full and equal place in society, and those individuals or groups who may be targets of radicalisation
- Families in de-industrialised areas who feel 'left behind'
- Black and minority ethnic groups in the criminal justice system
- Gypsy, Roma and Traveller communities with inadequate site provision
- Victims of caste discrimination in the UK
- Victims of hate crime.

We hope you will join us in this endeavour. For further information or to support this work, please contact: CARJ, 9 Henry Road, London N4 2LH (020 8802 8080), info@carj.org.uk

The Catholic Association for Racial Justice (CARJ):
'working together for a more just, more equal, more cooperative society'



Dram busters

N. O'PHILE

INDIA IS THE world's biggest consumer of whisky. A staggering 1.6 billion bottles were drunk there in 2017, compared with a relatively miserly 468 million bottles in the United States. That means that Indians consume nearly half of all the whisky produced throughout the world.

India, of course, has a population of 1.2 billion: but its vast appetite for whisky is not accounted for by population size alone. China, for instance, has about 100 million more mouths to feed, but the Chinese thirst for whisky still only amounts to about 19 million bottles. Great Britain is in humble fifth position in the overall consumption list but, given our comparatively minuscule population, we are still drinking above our size.

The scales shift, of course, when it comes to per capita consumption. While India falls to ninth and the US to third place, the first place goes to France and then, again surprisingly, Uruguay. And the scales shift even more surprisingly when one asks which country drinks more whisky than any other spirit? That accolade goes to Angola, where whisky consumption accounts for 90 per cent of all spirits sold. By comparison, whisky sales represent only 50 per cent of all spirits consumed in India.

Of course, there's whisky and there's "whisky" (as well as whiskey). In India, for instance, the cheapest brands are not whisky at all, though marketed as such. Some are actually made from molasses,



Indians consume nearly half of all the whisky produced throughout the world

so are technically rum. The most popular version of the real McCoy sold in India is Officer's Choice, a blended brand. Almost 30 million cases are sold each year: that's 10 million more than the ubiquitous Johnnie Walker, making it not just the best-selling whisky but the best-selling spirit of any kind throughout the world. Its website boasts that it has the capacity to "awaken the hidden Officer" within all of us.

Despite its age and pedigree, whisky still provokes controversy about how it should be drunk: neat or with water, soda or ice? When you taste a new whisky, it should definitely be first sipped neat. Your initial appreciation has to be of the

unadulterated substance. (For cask-strength whiskies, as strong as anything up to and beyond 84 per cent proof, it is not advisable to take more than the tiniest of sips, as it's likely to numb your taste buds.)

Adding water or ice not only lowers the ABV (alcohol by volume) – for a single measure, a teaspoon of water will lower a 40 per cent ABV beverage to 30 per cent – but it takes away from the whisky's depth and colour. On the other hand, even with the finest whisky, "cutting" it with a drop of water releases flavours that would otherwise remain hidden.

Blended whisky, on the other hand, positively benefits from water and ice, making it the perfect long aperitif, as long as larger ice cubes are used: with less surface area, they melt more slowly, chilling but not diluting (beyond desirability) your drink.

All the supermarkets now offer their own branded single malts alongside blends. With regard to whisky, individual taste is more dominant than in wine drinking. For instance, Aldi's much-lauded Glen Marnoch (no such place exists, by the way), a Speyside, disappointed my palate. They all hover around the £20 mark but for my money, Highland, Speyside and Islays from Sainsbury's and Waitrose all far outstrip the others.

N. O'Phile is The Tablet's wine writer. He is also a senior Catholic priest.

Glimpses of Eden

JONATHAN TULLOCH

WORK WAS mounting up, but I was desperate for fresh air. Seizing a spare half hour, I headed outside. I wasn't the only one on the move. The gentle chuckling sound in the trees revealed a flock of fieldfares were travelling with me through the parish. My journey would only take half an hour; theirs was the beginning of an odyssey; having wintered here, these large members of the thrush family were on their way to breed in Scandinavia, Finland and Russia. A number of fieldfares, ringed during a British winter, have even been



found nesting 3,500 miles away in Siberia.

We know that migrating birds steer by the stars, by the sun, by landmarks and their own reading of the Earth's magnetic

field. Experiments conducted on disorientating fieldfares during their spring migration (catching them and releasing them up to 100km away), show that they are still highly successful in returning to their breeding grounds, *if* they are released just before sunset. This is because they are thought to reboot their inner geomagnetic compass at sunset, taking their bearings from the quality of the light.

As the fieldfares departed, I saw sand martins fly by, recently arrived after their own 3,500-mile journey, from Sudan.

Volume 272 // No. 9246 // ISSN: 0039 8837

Published 51 times a year. Periodicals Postage Paid at Rahway, NJ, and at additional mailing offices. **U.S. POSTMASTER:** Send airspeed address corrections to The Tablet, c/o Air Business Limited, 4 The Merlin Centre, Acrewood Way, St Albans, Herts AL4 0JY, UK.

© The Tablet Publishing Company Limited 2018. The Tablet is printed by Warners Midlands Plc, The Maltings, Manor Lane, Bourne, Lincolnshire PE10 9PH, for the proprietors The Tablet Publishing Company Limited, 1 King Street Cloisters, Clifton Walk, London W6 0GY 14 April 2018

PUBLISHER'S SWORN STATEMENT: Average circulation per issue of The Tablet for print and digital issues distributed between 1 January and 31 December 2017 is 17,455

SUBSCRIBE TO THE TABLET

SUBSCRIPTION RATES FOR ONE YEAR (51 ISSUES)

United Kingdom	£124.50
Irish Republic	€193
Airmail - Europe	€193
Airmail - Worldwide	US\$270.50
Airspeed (USA/Canada only)	US\$212

HOW TO ORDER PLEASE VISIT:

www.thetablet.co.uk/subscribe

Call: +44 (0) 1293 312259

Email: thetablet@subscriptionhelpline.co.uk

ALL SUBSCRIPTIONS ENQUIRIES SEND TO:

Tablet Subscriptions, Intermedia, Unit 6,
The Enterprise Centre, Kelvin Lane,
Manor Royal, Crawley, West Sussex, RH10 9PE, United Kingdom.
Please allow 14 days for the processing of your order

FROM
£30

WHEN YOU PAY
BY QUARTERLY
DIRECT DEBIT



SUBSCRIPTION
INCLUDES
ONLINE VERSION
PLUS ACCESS
TO ARCHIVES

Title: _____ Initial: _____ Surname: _____

Address: _____

Postcode: _____ Country: _____

Tel: _____ Mobile: _____

Email: _____

VAT reg number: _____
(if appropriate)

I WISH TO PAY BY CHEQUE OR CARD

☐ Sterling cheque drawn on _____ (For payment in US\$, € or AU\$
a UK bank and payable to _____ a banker's draft is required)
The Tablet for £ _____

OR ☐ Please debit my card for £ _____ Visa ☐ Mastercard ☐ Amex ☐ Switch

Card no: _____

Start date: _____ Expiry date: _____ Issue no: _____

Signature: _____ (Switch only)

I WISH TO PAY BY DIRECT DEBIT



☐ £116 yearly ☐ £30 quarterly

Name of account holder: _____

Bank/Building Society account no: _____

Sort code: _____

To: The Manager _____

Name and postal address of Bank/Building Society: _____

Signature: _____ Date: _____

SAVE UP TO
OFF THE UK
COVER PRICE **24%**

Instruction to your Bank or Building Society. Please The Tablet and The Tablet Publishing Co. would like pay The Tablet Direct Debits from the account detailed to contact you with offers and opportunities. Please in this instruction subject to the safeguards assured tick if you would prefer to receive these messages by the Direct Debit Guarantee. I understand that this email ☐ Please tick if you do not wish to hear from us. Instruction may remain with The Tablet and if so details about other relevant offers by post ☐ by phone ☐ will be passed electronically to my Bank/ Building Our partners sometimes have special offers we think Society. Student rate of 50% to all full-time students you will find relevant. Please tick if you would prefer to whose applications should be accompanied by a receive these messages by email ☐ Please tick if you signed statement from their Tutor/Head of Department. prefer not to hear from them by post ☐ by phone ☐

Originator's Identification Number 930159

3984

Summer Accommodation in London

Allen Hall Seminary in Chelsea offer comfortable rooms in central London in July & August. Beautiful gardens and chapel. Rooms from £50 per night. www.allenhall.org.uk Email: allenhall@rcdow.org.uk Telephone: 020 7349 5600

AZORES - FAIAL ISLAND - NEAR HORTA

Renovated romantic fisherman's cottage: bathroom, double bedroom, kitchenette, lounge, patio. 5km from Horta. Sleeps 2+1. A short stroll from this calm retreat on the 'blue island' are beach, cafés, 3 restaurants, 18C basalt church. Fly to Horta via Lisbon, Terceira or Ponta Delgada. Availability in June, August, September. For details email: FPWHEELER@GMAIL.COM

EDINBURGH CITY CENTRE accommodation at Emmaus House for retreats, holiday, quiet days, 8 day IGR.

www.emmaushouse-edinburgh.co.uk
e-mail: info@emmaushouse-edinburgh.co.uk
Tel 0131 228 1066

Catholic Priest wanted

to cover a parish priest's sabbatical. The supply is for six months, July-January, 2018/19. The parish is in the South East of England in both an urban and country setting. Priests from abroad welcome to supply, subject to visa requirements and references. Please telephone (0044) 07828096274 for further details.

HOLIDAY COTTAGES IN WEST WALES

4 delightful cottages in 25 acre country mansion estate. Peaceful riverside setting. Each cottage sleeps 4/6. Pets welcome free. Trout and salmon fishing available on the River Teifi. Ideal base to explore unspoilt Cardigan beaches, the Preseli Hills, St David's, Pembrokeshire Coastal Path and National Welsh Shrine of Our Lady of the Taper.

For details: 01559 371802
enquiries@dolhaiddmansion.co.uk
Or visit www.dolhaiddmansion.co.uk

Fully serviced, self contained, retirement apartments, holiday and retreat accommodation for priests and religious is available at **St John's Convent**. Situated near Windsor and Henley, in 15 acres of beautiful Berkshire countryside. Apartments suitable for individuals and up to six.

Please contact Andrew Curtis, St John's Convent, Linden Hill Lane, Kiln Green, Reading, RG10 9XP.
Tel: 0118 9402964.
Email: andrew58curtis@gmail.com

In your heart. In your prayers.
In your Will?

A gift in your Will is a wonderful way of providing for the people and causes you love and pray for.

Your Catholic Legacy asks you to consider celebrating your faith by leaving a gift in your Will to your favourite Catholic organisations.

For more information please visit:
yourcatholiclegacy.org.uk
or call 020 7095 5370

Thank you



Salesians of Don Bosco UK

Registered Charity No. 233779

Finance Manager Designate

Salesian Provincial Office, Thornleigh House, Bolton

Salary range: At least in the range of £30-40,000pa (DOE)

35 hours per week

This is an exciting and varied role for an experienced and talented finance professional to work in the Charity sector and help to support our projects around the UK. The Finance Manager Designate will work alongside the retiring Finance Manager, providing support to all our works, communities, senior managers and Trustees, ensuring a detailed handover within the course of a year in line with our succession planning model.

The Salesians of Don Bosco UK is an international Roman Catholic religious order working with young people principally through education, youth work, retreat centres, parishes and outreach. The Head Office of the Registered Charity is based in Bolton and is a key support for the delivery of the charitable work of the Salesians. With an impressive record of staff retention, professional development opportunities, and employee satisfaction, this is a good opportunity to move to an organisation where you are appreciated and encouraged to develop.

You will enjoy working with figures from basic bookkeeping duties right up to the production and presentation of year end accounts. Your capacity to adapt and assume responsibility for all aspects of the role such as handling donations, processing Gift Aid, administering third party management of investment portfolios and managing the personal financial affairs of the Salesian priests and brothers is essential.

Experience of computerised accounts is also essential as is the ability to multi-task, be enthusiastic and self driven with a proven track record of proactively generating results in a demanding environment. As a people centered person you will be able to communicate effectively at all levels, work within the spirit of the Salesian ethos and will have a healthy ambition to acquire responsibility for all aspects of the role.

Other Benefits: Pension plan with long service loyalty award, childcare vouchers, support for ongoing professional development.

Closing date: Thursday 26th April 2018

Application packs are available from:

Mrs Anne-Marie Parkinson

Salesian Provincial Office, Thornleigh House, Sharples Park, Bolton, BL1 6PQ

Tel: 01204 600720

Email: amparkinson@salesians.org.uk

Website: www.salesians.org.uk



'I am very pleased to invite you to join in this time of prayer as part of Thy Kingdom Come from 10–20 May. We do this, with a deep realisation that our world is not right. But we do it with a profound hope, profound trust in the promises of Jesus, that His Kingdom will come and in that trust and hope we pray.'

Cardinal Vincent Nichols

From 10–20 May, hundreds of thousands of Christians worldwide will be praying for evangelisation from The Ascension to Pentecost.

Now in its third year, what started out as a simple call to prayer has blossomed into an international prayer initiative.

Whether as a parish, as a family, a small group or as an individual, all are welcome to take part.

We have a number of resources available including this beautiful *Morning Prayer of the Church* available to download at www.thykingdomcome.global or order print copies from www.cpo.org.uk/thykingdomcome

To find out more visit
www.thykingdomcome.global



Morning Prayer of the Church

From The Ascension to Pentecost



'Each morning he awakes me to hear,
to listen like a disciple. The Lord has
opened my ear.' Isaiah 50:4–5