ISSUE 1 | 8 MAY 2021

inspire

THE INTERNATIONAL CATHOLIC QUARTERLY FOR YOUNG ADULTS

Open to all: The return of pilgrimage

RUPERT SHELDRAKE AND SEBASTIAN MILBANK

Iraq needs Christians, and Christians are part of Iraq

SARAH MARKIEWICZ

Lost and found in lockdown

CHARLOTTE OTTAWAY

Wounded Humanities

MARIE K. DAOUDA

Editorial office
Natalie K. Watson (Editor)
Tel: +44(0)77 6674 4011
inspire.editor@gmx.co.uk

Sebastian Milbank (Assistant Editor)
Tel: +44(0)77 4082 3288
smilbank@thetablet.co.uk

Amanda Davison-Young
(Chief Executive Officer)
Tel: +44(0)20 8748 8484
adyoung@thetablet.co.uk

Ian Farrar (Marketing Manager)
Tel: +44(0)20 8222 7358
ifarrar@thetablet.co.uk

Malgorzata Chylinska Pequeno
(Design and Production)
mchylinska@thetablet.co.uk

To advertise
Lisa Ottway (advertising manager)
Tel: +44(0)1293 312259
lisa@ottwaymediasolutions.com

Head Office
1 King Street Cloisters, Clifton Walk,
London, W6 0GY, UK
Tel: +44(0)20 8748 8484
publisher@thetablet.co.uk

During the last year, in and out of lockdown, many things have been reinvented. And sometimes we wonder why we didn't think of this a long time ago. As we gradually emerge out of lockdown, no doubt some of these things will stand the test of time, and we will be glad to see the back of others.

In a time of reinventing, stopping and resuming, it is exciting, to start something entirely new. So, welcome to the youngest of the members of *The Tablet* family of publications. Welcome to *inspire: the international Catholic quarterly for young adults*. We hope you enjoy it. Drop us a line, tell us what you would like to read about, who or what inspires you in your life of faith in a changing world.

Natalie K. Watson, Editor,
inspire.editor@gmx.co.uk

CONTENTS

Issue 1 | 8 May 2021

Open to all: The return of pilgrimage
A founding member of the British Pilgrimage Trust speaks to Sebastian Milbank about the surprising revival of pilgrimage. | **BY RUPERT SHELDRAKE AND SEBASTIAN MILBANK**

Iraq needs Christians, and Christians are part of Iraq
Christians in Iraq speak about the future of one of the Middle East's oldest and most diverse faith communities. | **BY SARAH MARKIEWICZ**

Lost and found in lockdown
A young graduate reflects on mental health, the virus and a hard-won deepening of her faith. | **BY CHARLOTTE OTTAWAY**

Wounded Humanities
Are ethnic groups being locked into a role of victimhood they never asked for? | **BY MARIE K. DAOUDA**

REVIEWS | BY NATALIE K. WATSON

The Ungrateful Refugee: What Immigrants Never Tell You

themeditatiocentre

THE MEDITATIO CENTRE
LONDON, EC1R 1XX
Join us online and in person for our fantastic talks and workshops including teaching on meditation and contemplative prayer, Christian mysticism, bodywork, poetry & more

www.meditatiocentrelondon.org
t. 020 7278 2070 e. meditatio@wccm.org

AIR BUSINESS

Taking Inspire
from A to Beyond

Air Business is proud to have been providing a tailored distribution and mailing service to The Tablet since 2004 and to congratulate them on the launch of Inspire.

01727 890600
hello@airbusiness.com
airbusiness.com

Rupert Sheldrake, biologist and author, and a patron and founding member of the British Pilgrimage Trust, speaks to Sebastian Milbank about the surprising revival of pilgrimage in the modern age.

Open to all: The return of pilgrimage

The point of the British Pilgrimage Trust is to re-open old pilgrimage roots in Britain and open up new ones for a revival of pilgrimage.

Pilgrimage was banned in England in 1538 when Thomas Cromwell issued an injunction against it. Before that, there were many, many pilgrimages in Britain. Monasteries provided the infrastructure where pilgrims could get food and where they could sleep. And there were many holy places like Glastonbury Abbey, the Shrine of St Thomas at Canterbury, the Shrine of our Lady at Walsingham, the Holy Blood at Hales Abbey in Gloucestershire. All these were supressed, and this created a kind of vacuum in England.

Pilgrimage is found in all religious traditions. It is a basic urge which it goes back to our hunter-gatherer ancestors who on their annual rounds went through significant places where they told the stories about important events that had happened there. Millions of pilgrims a year go to the various sacred places in India. Huge numbers of Muslims go on the Hajj. It's not as if pilgrimage has ever died out in most parts of the world, and it's always continued in Roman Catholic countries where it has been undergoing a remarkable revival in the last thirty or forty years.

In 1987, when the Camino to Santiago was first re-established, 1000 pilgrims walked it. In 2019, there were 330,000 pilgrims. Many of them were not devout Catholics; all sorts of people went on pilgrimage to Santiago. And that has helped to trigger a revival of pilgrimage all over Europe. The pilgrimage to the shrine of St Olaf in Trondheim Cathedral is now traversed by thousands of people every year, walking over the mountains from Oslo. So even in Scandinavia where pilgrimage has been unknown for generations, this revival is happening.

What's going on in Britain is part of a much larger Europe-wide movement, and the British Pilgrimage Trust has brought together different groups who are organising local pilgrimages and taken the initiative in establishing new routes, acting as a forum for all this.

For many people who go on pilgrimages it's not, as in the Middle Ages, a penance demanded by their confessor or something like that. They feel a spiritual need, and a pilgrimage is a way of expressing this spiritual journey in the most literal sense. And I think the sense of a spiritual vacuum is greater now than it's been ever before, partly because so many people have lost their connection with traditional religion, and they have spiritual needs that are not met by secularism and consumerism. Pilgrimage is a way of expressing this without feeling you've got to sign up to Christian beliefs and dogmas. Many people are put off by the idea that if they just go to church, they'll be required to believe in the creed or questioned as to their exact faith, whilst a pilgrimage gives the impression of being open to all. It's not primarily about theory or belief but rather about spiritual experience and practice.

Pilgrimage for many people is an expression of a desire to reconnect with the holy, to reconnect with tradition, with holy places. For those who go on pilgrimage to Anglican cathedrals, choral evensong is a wonderful way of connecting with the tradition of the Church, and likewise to Catholic cathedrals where people go at the end of their pilgrimage to vespers or compline. This is a way of reconnecting with the Christian tradition for those who become alienated from it, or whose parents or grandparents abandoned it for one reason or another. For many people, these evening services are a much easier way of connecting with the Christian tradition than the full-on parish holy communion on Sunday mornings.

We have a whole generation of younger people who've been brought up on Harry Potter, and the attraction of Harry Potter is partly the extraordinarily arcane traditions of Hogwarts, and the various ceremonies that they carry out. If you look for anything remotely like Harry Potter in the real world, then Christian churches provide it, particularly Roman Catholic and Anglican churches. Each cathedral is different; each church is different; they have beautiful architecture of a rather mysterious kind; the liturgy is mysteriously moving, and for a lot of people this is more attractive than more modern forms of worship.

We've recently done a survey in Oxford and Cambridge colleges, and by far the most popular service in colleges that have it is compline, followed by choral evensong, followed by college communion which appeals to a much smaller number of people, primarily of course committed Christians, whereas there a much larger number of people drawn to these more contemplative services. What appeals to them is precisely the tradition and the form of words – they don't want modern English. That may work for some people but for a lot of people it's not what they're looking for.

When I first got interested in the British Pilgrimage Trust, when I first saw this potential, largely under the influence of Will Parsons and Guy Haywood who founded the Trust, I immediately thought of young people. I have a godson who was fourteen at the time, and I had to think of a birthday present. So I suggested that I take him on a pilgrimage, that we walk the last five or six miles to Canterbury on the North Downs Way, we'd walk into Canterbury, light candles in the cathedral, have a cream tea and go to choral evensong. He immediately said yes, and we had a really wonderful day. Since then every year we've done a pilgrimage for his birthday, and for both of us it's been one of the highlights of the whole year. We walk to a different cathedral each year, and have so far been to Ely, Lincoln, Wells, Winchester and Chichester. Other people who've gone on pilgrimages with their godchildren have found similarly positive effects.

This is one very simple way that godparents can engage with their godchildren in a way that fulfils the spiritual purposes of being a godparent but without it being heavy or embarrassing – it's fun.

In some of the organised pilgrimages the Trust has run, some of the people who've been on them have been young, and they have found this a wonderfully liberating experience. Some had been raised in atheist or agnostic households, and a few had never actually set foot in a church before. This was a reconnection with the Christian tradition and our national heritage, which for many was really powerful.

For information about the British Pilgrimage Trust see **www.britishpilgrimage.org**

Sarah Markiewicz talked to Christians in Iraq about the future of one of the Middle East's oldest and most diverse faith communities.

Iraq needs Christians, and Christians are part of Iraq

PHOTO: THARAA A. SIMAAN

Until recently, most headlines involving Iraq have been about war, tragedy and destruction. This changed with Pope Francis' visit to Iraq in March 2021, instead showing the country from its best side and turning the eyes of the world to its Christian communities.

Tharaa A. Simaan, an Iraqi Christian from Qaraqosh, which was occupied by the Islamic State for several years, reiterates this: 'This was something special for the Christians and for all Iraqis. In the three days he visited Iraq we didn't hear about rockets or violence.'

Christianity in Iraq is a diverse mosaic: Living together in the same communities are a wide range of Catholic, Orthodox and Protestant churches including Chaldeans, Assyrians, Syriacs, Armenians, Latins, and most recently Protestant churches brought by missionaries. Many of these communities speak Syriac, related to Aramaic – the language of Jesus.

Iraq's Christian community has experienced persecution for decades, targeted, amongst others, by Saddam Hussein's Arabisation campaign, the sectarian violence which ensued after the US-led Invasion in 2003, and most recently through the occupation of areas by ISIS, not to mention suffering from the weak economy and lack of services experienced by all Iraqis.

There is no reliable way of ascertaining just how many Christians still live in Iraq. The United States Commission on International Religious Freedom estimates around 200,000.

The Pope's recent visit – the first ever trip of a pontiff to the country – was intended to give Iraq back its dignity. Designed as a pilgrimage, his trip began in Ur – the place of origin of Abraham, the first pilgrim and regarded as the father of believers by Jews, Muslims and Christians – and ended in Mosul, Iraq's second largest city, which was under ISIS control for several years and now lies partly destroyed. The message of the trip was to highlight common origins and shared responsibility. It reinforced much of what had been said in the document Pope Francis jointly signed with the Grand Imam of Al Azhar in 2019, *On Human Fraternity*.

Father Olivier Poquillon is a French Dominican priest based in Iraq. He was instrumental in preparing the Pope's visit and says that in every detail it was symbolic. Especially historic and significant was the trip to Mosul, where only up to 70 Christian families have returned: 'The spirit of Mosul has always been coexistence between different faith communities. It was one of the few Ottoman cities where there were no walls between the different neighbourhoods.'

> **There is no solution for the Christians without solutions for Iraq. They have always been a colour in a mosaic and without the rest of the mosaic you don't survive**

Pope Francis visited people in some heavily destroyed neighbourhoods which had only been cleared of mines a few days before his visit. At the Church Square in Mosul, he reaffirmed his call for unity: 'Today, however, we reaffirm our conviction that fraternity is more durable than fratricide, that hope is more powerful than hatred, that peace more powerful than war.'

Fr Poquillon sees the visit to Mosul as a gesture of something larger: 'Mosul is a suffering member of the human family.' In Middle Eastern culture, to honour someone you pay them a visit instead of inviting them. The Pope honoured the Iraqis with his visit.

With ISIS now gone and reconstruction underway, many are asking whether the Christians will return to their areas of origin. It is still too early to know the answer to this question. However, what is clear is that the face of Iraqi Christianity has changed since the occupation by the Islamic State.

The Dominican parish in the northern Kurdish city of Erbil is testimony to this. It offers a daily service in Arabic which is attended by an ecumenical mix of people from various backgrounds including Syrian refugees and displaced Iraqis who found refuge in Ankawa, the Christian quarter of Erbil. Fr Olivier holds English and French Masses which are attended by migrant workers and foreigners, notably by the growing Asian Christian community, mostly comprising people of Indian and Philippino origin.

There are other reasons Iraqis aren't returning to their homes: 'When we see that they are not going back to their places of origin, it is not always because of lack of security or economic options.' Many Christians who were driven from their homes in rural areas around Mosul were displaced to Erbil and Dohuk, in the Kurdistan Region, and adapted to the lifestyle in bigger cities. Others have emigrated abroad, but they maintain their connection with their home country. Some Iraqis abroad return to invest in local businesses, their bi-nationality giving them a degree of security.

The Christian spirit is alive and well in Tharaa A. Simaan's community of Qaraqosh, even if the churches are visibly less full than they used to be. Before the pandemic there were about 500 weddings per year, and many living abroad returned for Christmas and Easter festivities. A particularly memorable occasion is Palm Sunday, when the community dresses in traditional clothes and walks around their churches: 'We wait for this day because it is so special.'

In considering the future of Christianity in Iraq, Fr. Olivier says that Iraq needs Christians, and Christians are part of Iraq: 'There is no solution for the Christians without solutions for Iraq. They have always been a colour in a mosaic and without the rest of the mosaic you don't survive. It is like an ecosystem.'

One of the major challenges is to make sure that Christians are fully part of society. This means getting out of the status of minority, which has both a legal and a psychological dimension, and attaining full citizenship. It is relevant for other segments of Iraqi society too.

'One of the purposes of the Pope's visit was to encourage everyone to put their talents at the service of the common good,' said Fr. Olivier.

A major legacy of the Pope's visit was to reignite this discussion about shared origins and common humanity. For Christians in Iraq, but also for all Iraqis.

A young graduate reflects on mental health, the virus and a hard-won deepening of her faith. | **By Charlotte Ottaway**

Lost and found in lockdown

On Easter Sunday 2021, I returned to the warm and familiar space of my home church for the first time in over a year. Sitting beside my now double-vaccinated grandmother, everything felt different. Faces hidden by masks; waving the Peace to one another from a safe social distance. All vitally important and sensitively implemented measures, but still causing something of a reality shock for me who had rarely left the house.

It was a jarring experience, yet as the service continued and I settled into the familiar rites, my thoughts turned to my clergy friends. They shepherd their flock through life events and their attached significance, and there must certainly be many more illnesses, deaths and funerals to bear these days. Having lost both my parents by the time I turned 17, I had experienced more trauma and loss than many people my age. Now, I suddenly realised, this assumption may be a little less true than it had been just a couple of years ago.

At age 25, I have not had the foundational stability of my schooling or university education disrupted by the pandemic, but the situation facing people of my generation had been dire even before the virus hit. As a recent graduate with few prospects in either the job or property market, any plans I may have made had been washed away by the practical and emotional effects of the Covid tidal wave, along with, so it felt, much of my personality. Already feeling abandoned by the government and society at large, now estranged from family, friends and church, it was make-or-break time for my not-necessarily-young but certainly under-developed relationship with God. My faith had been based upon practical and community-minded activities that come with being a young and useful person within a church, and with those activities now happening in drastically different ways, my Easter visit had me conflicted.

My internal awareness of God had never been predominant, instead caused by the osmosis of several years of services, and in latter, more thoughtful years, the examples set by friends whose calling and relationship with Christ looked to be much more powerful than my own. Now, in lockdown, I was alone, with more time to think than potentially one should ever have. As an introvert by necessity having suffered from mental ill-health for a long while, this was not particularly different from my normal routine, but the removal of outside pressures caused quite a change.

In this liminal period, my limited daily energy would be spent not on battling to complete whatever the outside world deemed 'productive'

but instead on personal choices. I found myself watching services online and taking the opportunity to enjoy ones from my friends' churches all over the country. I am now researching churches in my new city in anticipation of lockdown being fully lifted. I cannot call my internal relationship with God transformed, but despite this unfamiliar territory, and by virtue of the self-reflection and silence that these various lockdowns have allowed, I do find myself able to hear His voice a little louder, and I intend to find Him again, this time somewhere new.

#RedWednesday: Young Christians need support

By John Pontifex

As I write this, a 15-year-old Christian girl is in hiding in Pakistan. Her life is in danger.

For Maira Shahbaz, the trauma began in April 2020 when she was kidnapped off the streets near her home in Madina Town in the Punjab Province. Her abductor, Mr Mohamad Nakash Tariq, drugged her, raped her, filmed and photographed her with a view to blackmailing her. He forced her to convert and marry him.

When Maira's mother went to the police, she got nowhere. Three months after her abduction, Lahore High Court sent Maira back to her abductor, ruling that the marriage was valid on the pretext that she had 'embraced' her new religion.

But Mr Nakash Tariq could only buy Maira's silence for so long. Two weeks after the court ruling, Maira escaped, went to the police and told her story. She said that in her heart she had remained a Christian. In the eyes of her abductor, however, this was tantamount to apostasy, a crime he considered punishable by death.

He vowed to avenge this act of betrayal as he saw it; people living near to where Maira and her family were in hiding reported suspicious people knocking on doors asking for her whereabouts. Threats were made to Maira's solicitor and threatening messages left on mobile phones.

In February 2021, Catholic charity Aid to the Church in Need (ACN) presented to the UK Government a petition signed by more than 12,000 people calling on Prime Minister Boris Johnson to grant Maira and her family asylum in the UK.

It was Mr Johnson, who as a backbench MP, had in late 2018 called on Theresa May to intervene in the asylum case of Asia Bibi, another Christian woman from Pakistan. Asia was on death row for blasphemy and a mob were baying for her blood.

Asia was to find a new future in a new country – Canada. But, as yet, Maira Shahbaz has had no such good fortune. The UK Government has re-iterated that it refuses asylum applications made overseas, and there has been no response to the ACN petition, in spite it being brought to the attention of Home Secretary Priti Patel.

As a Catholic charity for persecuted and other suffering Christians, Aid to the Church in Need (ACN) remains committed to acting to protect people such as Maira Shahbaz. #RedWednesday, ACN's campaign for faith and freedom, this year falls on 24 November. Core to the initiative is championing the cause of young Christians in acute danger for faith-related reasons.

With debate raging in the Humanities over questions of race, identity and representation, are ethnic groups being locked into a role of victimhood they never asked for? | By Marie K. Daouda

Wounded Humanities

Over the last five years, academic institutions have rushed to the public washhouse to clean off the remnants of a 'pale, male and stale' curriculum.

The structures in charge of retaining and transmitting knowledge suddenly felt the urge to claim that racism is bad, that inequalities are damaging to individuals, and that wounds from the past can trickle down from one generation to the other.

'Why is my curriculum white?' ask British students. The general claim is that a more 'diverse' curriculum would tackle down social injustice by bringing in more empathy and awareness.

The new function of Humanities has become to go through arts and literature to scratch any historical scar tissue in order to make recent or old wounds bleed. We are made to feel again what it must be like to be seen and to see oneself as 'less than'. Nietzsche had a cunning term for that: *Ressentiment*. It sounds almost like resentment – a contained, yet persistent feeling of hatred towards someone who caused some harm.

Furthermore, 'ressentiment' can be split down and translated as 'feeling again'. In *The Genealogy of Morals*, Nietzsche focuses on the difference between a slave's revolt, reacting against the master, saying 'no' to what is established; and an aristocratic revolt, that makes everything anew simply by persevering in its being and seeking a deeper, denser intensity in its own life. The way academia engage with colonial and post-colonial literature nowadays locks down ethnical minorities in their oppressed status, reducing works of art to a mere 'reaction' to oppression.

Post-colonial studies wish to decolonize the curriculum by shifting the focus towards authors linked to former colonies. Take the French example. African writers such as Assia Djebar, Tahar Ben Jelloun, Léopold Sédar Senghor or Aimé Césaire are piled up in the same category. The only thing they have in common is that they belong, or so claim Post-colonial Studies, to 'a different category of French', the oppressed.

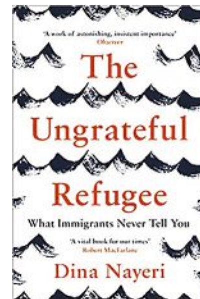
There is something clumsy and very ethnocentric in deciding that people from former colonies have gone through the same experience. I was educated in the French system in Morocco. I cannot say much about Aimé Césaire; nor about Léopold Sédar Senghor – upon visiting Senegal, my deepest cultural shock was to become suddenly the 'white' person around. Maybe my ancestors have been selling some of Sédar Senghor's ancestors; maybe Assia Djebar's ancestors fought against mine somewhere in the Atlas.

What I have in common with them, though, is a passionate love for the French language. Tahar Ben Jelloun, who is from my parents' generation, left Morocco in 1971, when the curriculum was decolonized there. All of a sudden, his subject – Western Philosophy – was banned from the universities. Without much transition, education had to be in a form of Arabic as different from the one spoken in Morocco as Latin differs from Italian. Tahar Ben Jelloun writes of his childhood readings: 'I knew France as I had read and learned by heart the writings of her greatest poets, for having read her best writers, from Voltaire to Camus, through Rabelais, Montaigne, Genet and Aragon'. My parents' generation was taught, in French schools in Morocco, about 'our ancestors the Gauls'. Ancestry was not a matter of ethnicity, but of intellectual lineage. And France, just as Spain or the United Kingdom, can hardly be understood without a past that, willy-nilly, was shaped in relation to a white, majoritarian Christian identity that is still visible in the most valuable buildings of the Old Continent as well as in its most renown buildings.

How could we understand 'post-colonial' writers without knowing the 'pale, male, and stale' authors they love? When reading the works of Tahar Ben Jelloun, of Léopold Sédhar Senghor, of Assia Djebar and countless others, I see a lot of the aristocratic surge towards beauty through language. Aristocracy, in Nietzsche's sense, is by no means a matter of birth. It is a sense of magnanimity, a height without haughtiness, that would not stoop so low as to hold a grudge.

Reviews

The Ungrateful Refugee: What Immigrants Never Tell You
DINA NAYERI
(CANONGATE, 384pp, £10.99)
INSPIRE BOOKSHOP PRICE £9.89
TEL 020 77994064



At first glance, Dina Nayeri's book looks like a refugee memoir, and there is indeed a strong autobiographical theme in this very readable and engaging book. The starting point for Dina Nayeri are stories, that of her and her family's escape from post-revolution Iran, and the stories of other refugees she has met in her research. Refugees tell stories, and their stories are interrogated, judged, not least by those in whose power it is to decide about their future. What unfolds in this remarkable book is a robust discussion about the expectations placed on those who arrive on our shores. There is first of all the expectation to be worthy, to be a 'good immigrant', to have the right kind of story to tell, not to be deemed to be an 'economic migrant'.

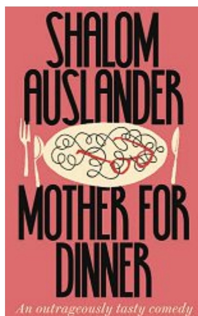
Holocaust scholars have made a substantial contribution to the study of memory in the lives of traumatised persons, though not one that seems to have reached those who mine the stories of those seeking a future in countries like the Netherlands or the UK for alleged inconsistencies. They have also taught us that the past doesn't end with the moment of arrival but lives on, often for generations, in the telling and retelling, clinging-to and rejecting of identity.

Nayeri is honest, challenging, provocative. She is not seeking sympathy, but rather understanding, not only of the stories of those who arrive to live among us but of how societies and institutions engage with and respond to fellow citizens of a world 'without borders'.

There is much here that reminded me of the challenges faced by those who teach modern readers to read ancient texts, such as the Bible, trying to convey that a text can be true and yet not measure up to our notion of historical accuracy.

The refugee misery memoir, even if it contains a success story that will meet our expectations as to what constitutes success, would perhaps be a good example of what Nayeri tries to challenge. She questions if arrival really equals redemption and if there can be a future without a past.

Mother for Dinner
Shalom Auslander
(PICADOR, 272pp, £16.99)
INSPIRE BOOKSHOP PRICE £15.29
TEL 020 77994064



Identity is one of the most contested subjects of our time, and talking about it can get serious, very serious. Yet, observed from a distance, the struggle for identity, and perhaps more so the struggle against a particular identity, can look disturbing and hilarious at the same time.

Mother for Dinner by the Jewish-American author Shalom Auslander takes this to a new level. His earlier novel *Hope: A Tragedy* and his memoir *Foreskin's Lament* explored Jewishness and the challenges of living in the shadow of an overwhelming tragedy one has not oneself been part of and which is yet always here.

Mother for Dinner is a comedy set in a fictional community that lives amidst the melting pot that is modern America with its plethora of hyphenated identities. The main protagonist is Seventh Seltzer, a reader in a publishing house and desperate to shake off his past.

But identity is powerful, always ready to induce guilt and to entice human beings to do what to others may seem outrageous. The Seltzers are Cannibal-Americans, and Seventh's mother, known as Mudd, is fattening herself up to die. Tradition demands of all Can-Ams that the mortal remains of the deceased are cut up and consumed, a tradition that has been proudly preserved for generations as they have been misunderstood and hated.

But knowing oneself to be hated can itself a strong identity-forming factor. The story of Seventh Seltzer and his extended family is told at pace. We are introduced not only to the Seltzer siblings (aptly named First, Second, Third etc. – and of course Zero) but also to the great heroes of the distant and not-so-distant past, including Uncle Ishmael, known as Unclish, who inducts the family into the Can-Am ritual tradition, and Julius and Julia, the original Can-Ams.

Auslander's novel is not for the faint-hearted. It is funny, at times pushing the boundaries of what could be considered tasteful in polite society, yet it observes aspects of just that polite society in a way that perhaps can't be said in other ways.

Mother for Dinner is full of comic moments, asides full of truthfulness, that make Auslander's style so memorable: 'Lying there, surrounded by his family, all of them coming together to perform this ancient ritual, Seventh closed his eyes and smiled, enjoying that which he never thought he would: The warm safety, the comfort, like a hug of the box he had so long been desperate to escape.' (p. 194).

The Loyola Institute
School of Religion
TRINITY COLLEGE DUBLIN

The Loyola Institute in the School of Religion, in Trinity College, Dublin is dedicated to education and research in theology in the Catholic Christian tradition.

Post Graduate Studies in Christian Theology

The Loyola Institute MPhil in Christian Theology will enable participants to gain an in-depth knowledge of core issues in contemporary Christian theology. Students are introduced to historical scholarship and to rigorous contemporary theological investigation. There are also opportunities to do a Post Graduate Certificate or Diploma as well as further research.

Scholarships Available

See more **www.tcd.ie/loyola-institute**

Trinity College Dublin
Coláiste na Tríonóide, Baile Átha Cliath
The University of Dublin

BEYOND THE NEWS: THE EMBRACE BLOG

BEYOND THE NEWS
ما بعد الأخبار

An insight into the political, social and cultural context of life in the Middle East. Stay informed and travel beyond the headlines...

Authors include writer and broadcaster **John McCarthy** - *'Guests in their own home: the alienation of Israel's Arab population'.*

Visit Beyond the News:
www.embraceme.org/blog

Registered Charity 1076329

INVESTING TO SECURE TOMORROW

SARASIN
& PARTNERS

Responsible investing is at the heart of what we do.

Our global, thematic approach is underpinned by sustainability, because we believe that investing responsibly leads to outperformance over time, and has the power to benefit society.

Get in touch to find out more about how our investment solutions can help you to secure tomorrow.

Sarasin & Partners are proud to to support Inspire.

E: charities@sarasin.co.uk
T: +44 (0)20 7038 7000
www.sarasinandpartners.com

Please note that the value of shares and the income from them can fall as well as rise and you may not get back the amount originally invested. This can be a result of market movements and also of variations in the exchange rates between currencies. If you are a private investor, you should not act or rely on this document but should contact your professional advisor.

Sarasin & Partners LLP is a limited liability partnership registered in England and Wales with registered number OC329859 and is authorised and regulated by the Financial Conduct Authority. © 2021 Sarasin & Partners LLP – all rights reserved.

reclaim our common home

Take action to stop the climate crisis!

This year, the eyes of the world will be on Britain as we host world leaders for the UN 'COP26' climate talks.

Call on the Prime Minister to use this historic opportunity to protect our common home.

"... Climate change is a global problem with serious implications... It represents one of the principal challenges facing humanity in our day." *POPE FRANCIS*

CAFOD
Catholic Agency for Overseas Development

Sign our petition now
Scan the QR code or go to
cafod.org.uk/cop26petition