

The Irish Catholic

MARIA STEEN

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Hopes Rome synod will give fresh energy to Irish youth ministry

Chai Brady

Bishop of Derry Donal McKeown has expressed his hope that next month's international summit of bishops on the challenges facing young people can breathe fresh life into the Church's youth ministry in Ireland.

Dr McKeown, who along with Archbishop of Armagh Eamon Martin will represent Ireland at the month-long Vatican event, told *The Irish Catholic* he wants it to inspire a deeper focus from the Church on young people who are at risk.

Entitled, 'Young People, Faith, and Vocational Discernment', it will be presided over by Pope Francis and will hear from many young people as well as bishops representing almost 200 countries.

Dr McKeown said "I think we have an opportunity to recognise we are not reaching young people".

Community

He said that the Church was doing a good job in gathering together young people who are already involved in the Church and community. However, he acknowledged that: "We have, in many cases, no real structured approach to reaching young people and particularly not to reaching young people at risk."

"Homelessness, alcoholism, drug abuse, the weekend orgies, broken

» Continued on Page 6

England hosts first Eucharistic Congress in 110 years



A statue of Our Lady of Walsingham is carried in procession during the weekend National Eucharistic Congress and Pilgrimage in Liverpool. It is the first congress held in England since 1908, when Catholics were forbidden to carry the Blessed Sacrament publicly through London in case their actions inflamed hostile Protestant sentiment. Photo: Marcin Mazur

'Quality people and best practice' – praise for diocesan child protection

Greg Daly

The first Irish diocese to be subject to a second review of safeguarding practice has been praised for its handling of abuse allegations and treatment of those making complaints and being complained about.

The review of the Diocese of Kilmore, conducted by the National Board for Safeguarding Children in the Catholic Church in Ireland during February and March of this year, found that there was significant evidence "of quality people providing best practice approaches to child safeguarding, reporting allegations, providing flexible care to complainants, and ensuring that those accused are dealt with fairly and are monitored".

Kilmore's safeguarding, the report concluded, "is underpinned by strong leadership and committed individuals who provide direction training, time

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DAVID QUINN

Pope Francis deserves more of a chance

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FR RON ROLHEISER

The challenge of chastity and love

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MARY KENNY

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Managing Editor: Michael Kelly, editor@irishcatholic.ie

Assistant Editor: Greg Daly, greg@irishcatholic.ie

Features Editor: Mags Gargan, mags@irishcatholic.ie

Northern Correspondent: Martin O'Brien, martin@irishcatholic.ie

Newsroom: news@irishcatholic.ie 01 6874026

Books Editor: Peter Costello, books@irishcatholic.ie

Layout: Declan Moroney

Advertising: advertising@irishcatholic.ie 01 6874094

Accounts: accounts@irishcatholic.ie 01 6874020

Magnificat: magnificat@irishcatholic.ie

Office hours: Monday, Tuesday, Thursday, Friday
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Shop: shop@irishcatholic.ie

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Having the courage to tell our own Good News

We're not great in the Church at telling people our good news stories. It's a bit odd given that the Church exists for no other purpose than to proclaim the Good News of Christ. Whether it's out of a sense of humility, or trepidation that past wrongs could come back to haunt us, Irish Catholics have been slow to take credit where it is due.

One area which has seen a transformation in the Church in Ireland is the whole area of safeguarding – ensuring that our Church is a safe place for children and vulnerable adults where they can experience the love of Christ.

The great untold story of the abuse crisis that has done so much damage is the heroic response that has marked efforts to restore credibility and ensure that justice is done.

There is a veritable army of volunteers – mostly laypeople – in every parish and Church organisation in the country who take specific responsibility for safeguarding. Many give freely of their time at weekends and the evenings to ensure that they are up to speed with training and emerging issues like social media.

The policies and procedures adopted by the Church here can truly be said to be the gold standard in terms of child protection. Experts in safeguarding often now use the robust Church standards as the yardstick in helping sporting groups and other voluntary organisations adopt policies. It was hard won, and before Church leaders take too much of a bow, it has to be acknowledged



Editor's Comment Michael Kelly

that it came after a lot of resistance.

Policies, of course, are only as good as those implementing them. That's where supervision comes in. The Church here is subject to periodic review by the independent National Board for Safeguarding Children in the Catholic Church.

This week saw the publication of a review into how child safeguarding is being handled in the Diocese of Kilmore (see page 8). It's a pilot review that will now be rolled out across the entire Church. While acknowledging past wrongs and missed opportunities to tackle abuse in the past, the report overall makes for gratifying reading. Bishop Leo O'Reilly should be proud of what he and those around him have achieved in the field of child protection.

“Guidelines underline the fact that the law of the land is paramount”

The report notes that “the reviewers experienced a very open approach from Bishop O'Reilly and his team, reflective of their obvious commitment to ensuring that Kilmore Diocese has a focus on best practice in relation to safeguarding children.”

Those who work in safeguarding in the diocese spoke about the strength of support they receive from Dr O'Reilly. One person who made an

allegation of abuse was interviewed as part of the review and according to the report “expressed genuine satisfaction and gratitude for the compassionate support that they had received from Bishop O'Reilly and from his DLP [designated liaison person]”.

Across the Church, any priest or religious facing an allegation is immediately stood down pending enquiries. Guidelines underline the fact that the law of the land is absolutely paramount and every single allegation is now immediately shared with the civil authorities. Canon law plays no role whatsoever until such time as either a prosecution is secured or authorities decide not to proceed. Even when civil authorities don't proceed, a Church trial – which requires a much lower burden of proof – will often find an accused priest guilty and dismiss him from the priesthood. No cleric who is judged by competent professionals to be a threat to children is allowed to remain in ministry.

There has been a revolution in attitudes. In short, when the Church was arguably most in need of reform in Ireland, laypeople stepped up to the plate, took their co-responsibility for the Church with bishops and priests seriously and helped transform a corrupt culture. That is good news, and it's good news that needs to be shared.

‘Quality people and best practice’

» **Continued from Page 1**
and concern for those children who are entrusted in their care”.

Expressing his pleasure about the new review which focuses on current safeguarding practice, Bishop Leo

O'Reilly said:

“We are very encouraged by the findings of the review and the words of affirmation and encouragement, by the CEO of the National Board for Safeguarding Children, Ms Teresa Devlin, for the work of

all our safeguarding personnel.”

He thanked those most closely involved in diocesan safeguarding “for their generosity and hard work, the vast bulk of which is done on a voluntary basis”.

The review follows the publication of a parallel pilot second review of a religious community, which likewise found safeguarding to be a high priority for the Benedict monks of Limerick's Glenstal Abbey.

📌 See Page 8.

JOE WALSH TOURS AUTUMN PILGRIMAGES

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National seminary sees lowest student intake ever

EXCLUSIVE
Colm Fitzpatrick

Just five first-year seminarians entered Maynooth to begin studies for the priesthood this year, *The Irish Catholic* can reveal – one fewer than last year which was considered the lowest in the college's 223-year history.

While returns from all of the country's dioceses compiled by this newspaper show that 15 men have formally begun their journey towards priesthood for Irish dioceses this year, one will go to the Pontifical Beda College in Rome and nine of them will participate in a so-called propaedeutic or preparatory year in anticipation of being ready to start seminary formation in 2019.

Guidelines

New Vatican guidelines issued last year by the Congregation for the Clergy strongly recommended to bishops around the world the introduction of a pre-seminary year and eight Irishmen participated last year. It is not known how many of these men are amongst the six who have now progressed to seminary in Maynooth and Rome.

In all, 14 of Ireland's 26 dioceses have no new students either entering seminary or participating in the preparatory year.

The diocese of Dromore, Down and Connor, Elphin, Kerry and Tuam will send one student each, while one seminarian for the diocese of Meath will be formed at the Pontifical Beda College in Rome which specialises in priestly training for older candidates.

The survey carried out by *The Irish Catholic* reveals an increasing trend to ask candidates for formation to undertake the propaedeutic year first, which is usually completed in Spain but can also be completed in the diocese in Ireland.

Two students from the diocese of Cloyne will be beginning their propaedeutic year, while the dioceses of Down and Connor, Killaloe, Waterford and Lismore, Dublin, Clogher, Dromore and Galway will be sending one student each for their respective preparation year.

While the college *kalendarium* shows that Maynooth had 31 resident seminarians during the last formation year, the size of the community is expected to be just 23 when all return seminarians commence their studies later this month. However, this will be bolstered by non-resident students who travel to Maynooth on a daily basis to participate in theology and philosophy classes as part of their formation for religious orders and congregations.

Hundreds of Cillians break record



Chai Brady

In a record-breaking feat, hundreds of people named Cillian have travelled to a small town in Cavan where St Kilian is from.

Mullagh was swarmed by 327 Cillians in honour of the saint, who is the patron of those suffering with rheumatism.

The Cillians marched through

Mullagh Fair led by the Corduff Pipe Band before the record was announced.

"We have the Mullagh Fair every single year and there's always a massive amount of people there, but it was absolutely fantastic. We never expected the amount of people to come that came it was brilliant," said Cavan Cllr Shane O'Reilly.

St Kilian was known as a mission-

ary determined to extend the Christian frontiers and was directed to Germany by the then Pope in 686AD.

He was martyred in 689AD, after denouncing a duke who was having an affair with his brother's wife.

St Kilian's Heritage Centre in Mullagh was erected in his honour by the local community in association with the Diocese of Würzburg in Southern Germany.

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Review restrictive asylum seeker student scheme – charity

Chai Brady

A scheme helping asylum seekers access third level education has been criticised by charities, who say it needs to be less restrictive.

The Government has announced the continuation of the Pilot Student Support Scheme which was first introduced in 2015 and provides support similar to the current Student Grant Scheme.

However the Irish Refugee Council (IRC) have said those caught in Ireland's direct provision system are faced with too many restrictions.

Since its commencement only five people have been granted support out of 59 applications according to the IRC. They are calling for the Government to reduce the residency requirement for prospective students from five years to three, and reduce the need to have been in the

school system from five years to two.

A residency requirement of three years is needed for those applying for Student Universal Support Ireland (SUSI).

"This year alone I had seven young people apply to our Education Fund who have just sat their Leaving Cert and others who sat their Leaving in the last two years who are still trying to progress their education," said Charlotte Byrne, Education Officer.

"Due to current delays in the processing of asylum applications, most of the people I work with will spend in excess of two years in the asylum process, so the need for support is not going away."

"Talent and hard work are qualities we should foster in young people, regardless of their circumstances."

GPs conscience rights set to be battleground on abortion frontline

Greg Daly

Doctors' right to conscientious objection will become a "flashpoint" in efforts to protect the lives of unborn children against the background of looming abortion legislation, pro-life GPs have said.

"We may have lost the battle on the Eighth but the new battle is to protect freedom of conscience," Dr Valerie Morris told *The Irish Catholic*, pointing to how a conference in Tullamore at the end of the month should help doctors to discuss the issue of conscientious objection under the Government's proposed abortion regime.

The day-long conference, to be held in the Tullamore Court Hotel on September 29, will include such speakers as Dr Brendan Crowley, Dr John Kehoe, and nurse Carolyn O'Meara, and is intended to provide a meeting point to enable doctors and others involved in healthcare to consider their concerns around the planned legislation.

Views

"Hopefully there'll be an exchange of views about how we can best balance the interests of everybody concerned and make sure that we have a right to conscientious objection," Dr Orla Halpenny told this paper, explaining that

general practice is envisaged as the frontline for abortion access in Minister Simon Harris's draft legislation.

Frontline

"If the legislation goes ahead the frontline will be general practice, so general practitioners and other doctors involved will – according to the legislation proposed before the referendum – be obliged to refer even if they themselves do not want to be involved in the procedure," she said.

This would mean cooperating in the abortion process, she continued.

"And by referral, in medical terms that implies taking

some degree of responsibility for the outcome, because otherwise you wouldn't refer a patient onwards," she said. "You're taking responsibility for the next step. So that's a degree of responsibility for an objectionable procedure in the eyes of most of the doctors involved, who do not wish to refer and they will not refer."

Conflicts are inevitable around this, she said.

"That is going to be a flash-point if patients come to their GPs and the GPs make their position of conscientious objection known. And then what is the next step? The GP would have to refuse to refer."



Hardy media crew takes to the waves for Depaul...

A team from *The Irish Catholic* competed in the Depaul Raft Race Against Homelessness which took place on September 8 in Grand Canal Dock. The event was funded by corporate sponsorship and donations to help alleviate the homelessness crisis in Ireland. From left: Polina Panayotova, Mahak Verma, Keilah Blohm and Colm Fitzpatrick.

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Clogher forced to reduce number of Masses

Due to a lack of priests the Diocese of Clogher is reducing the number of Masses by 15%.

Effective from the first weekend of October, the changes come on foot of a recent pastoral letter by diocesan administrator Msgr Joseph McGuinness which highlighted the fact there are just 58 priests in active ministry in the diocese. Out of that number, 28 are over 65.

They are ministering to communities in 85 churches across 37 parishes.

The changes come after a series of meetings of priests chaired by Msgr McGuinness which concluded there would be a reduction from

113 Masses to 96.

For many parishes Masses will be rotated between two or three churches at week-ends. Some churches will only have Mass on designated Sundays of each month.

In a letter from Msgr McGuinness read at all Masses over the weekend he said there is recognition of the importance of each church to its local community so "that Mass continues to be celebrated in all the churches of the diocese and that every church continues to be a living place of worship. There is no question of any church being closed."

NEWS IN BRIEF

New scheme will regularise undocumented students

A new Government scheme could allow up to 5,000 people who came to Ireland as international students to legally remain and work. Students who arrived to Ireland between 2005 and December 2010 and subsequently overstayed will be able to apply for permission to remain.

The Migrant Rights Centre Ireland (MRCI) said it believes those most likely to benefit are people from Mauritius, China and India.

Archbishop praises Columbans for centenary

Archbishop Eamon Martin praised brave Columbans who "laid down their lives for Christ" at the order's centenary Mass over the weekend.

Speaking at St Patrick's Cathedral in Armagh, the archbishop said that Jesus was clear that his disciples were to bring the Good News "especially to the poor and downtrodden, to the marginalised and the suffering".

The book that supposedly depicts Ireland today

Every now and again, a novel, a movie or a television programme becomes a major conversational theme, enjoying a wave of fashion and acclaim.

Such a book is Sally Rooney's *Normal People* – a contender for the prestigious Booker Prize, and the novel that is a “must-read” if you want to keep up with the smart folk at dinner parties.

The Guardian hailed it as an important oeuvre – it signified an Ireland in which “the Catholic church doesn't matter”.

Yes, in this story about an on-off relationship between two young students, the Catholic Faith hardly figures at all, except as a distant (and negative) echo of provincial life. The male protagonist, Connell, son of a single mother in Co Sligo, has hardly ever been inside a church of any kind, except for funerals.

The female protagonist, Marianne, the daughter of a rich, but nasty mother and an abusive father, has had to succumb to an “enforced Mass trip on Sundays”.

Marianne's mother – cold, materialistic, rejecting



Mary Kenny

– is the only practising Catholic in the narrative, organising an “anniversary Mass” for her late husband – who was a nasty and violent father, leaving Marianne with emotional legacy problems.

“Everyone in this world is vaguely left-wing, but in a shallow way”

Connell and Marianne embark on a sexual relationship while they are still at school, a teen activity seen as perfectly normal by everyone in Co Sligo, and elsewhere. Connell's mother tells him that she doesn't care what he does “as long as you're using protection”.

The sex scenes are explicit enough, but the author is skilful at depicting character, so the sexuality is candid, but also relevant to personality.

Connell is popular at school – being popular seems to be a big preoccupation with everyone – while Marianne is not. Everyone in this world is

vaguely left-wing, but in a shallow way: they attend protests about Gaza, and Connell has a copy of *The Communist Manifesto*, but nobody really seems to engage with ideas at a profounder level. These millennials are so narcissistically focused on themselves, would they have the time or inclination to do so?

Student life at Trinity College Dublin is a morally-free zone and much open to drugs, but strangely vapid. There are psychological problems, mental health issues and one suicide.

Pregnant

People who are ‘anti-abortion’ are regarded as beyond the pale, and yet, the subject is approached in an ambiguous and euphemistic way. Marianne speculates on what would happen if she became pregnant. “I admit I would have a slight temptation to keep it,” she says. “Keeping it” is the euphemism for not having an abortion. “In a way,” she goes on, “I like the idea of something so dramatic happening to me. I would like to upset people's expectations.”

However, Marianne, on account of having Catholic parents, is herself highly dysfunctional. She

asks her boyfriend to hit her – she has masochistic desires.

Normal People should indeed be taken seriously as a novel which tunes into the spirit of the age. The highly-praised author, Sally Rooney, is only 27, and with accolades from the *New Yorker* and numerous literary prizes, she perhaps does speak for her generation – or, at least, a part of it.

But what strikes me about this work is that it isn't really specifically Irish at all.

It takes place in Sligo and Dublin, but it could just as easily be located in Edinburgh, Cardiff, Manchester or Melbourne.

The music, the localities, the preoccupations could be anywhere.

Devoid of Catholicism, yes: also devoid of Irishness. Is there a connection?

If things don't add up it could be dyscalculia!

‘Dyslexia’ is a disorder which makes it difficult to learn to read or interpret written symbols. Now a mathematical version of the condition has been discovered – ‘dyscalculia’, by a team of academics at Queen's University, Belfast.

I wish to have a retrospective diagnosis of this affliction, since I always found it painfully difficult to learn any branch of Maths.

A special tutor was even provided for me at one point, but still, it was like wrestling with Albanian, without a dictionary or grammar. I still calculate using my fingers.

Mathematics is regarded as an accurate guide to general intelligence, which I don't think is entirely fair. Some of us can be ‘dyscalculic’, yet we can manage to do reasonably well in other fields...



Author Sally Rooney.



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Ratzinger discussions continue in autumn

The Ratzinger Study Circle's discussion of Joseph Ratzinger's *Introduction to Christianity* will continue in autumn.

The Study Circle, which is hosted by Fr Vincent Twomey, will meet for six Wednesdays at 7.30pm

from October 31 to December 5, 2018. There is no fee for attending but Fr Twomey would appreciate contact from anyone intending on joining the study circle.

The location is at 1 Pembroke Road, Dublin 4, with parking available on

the Waterloo Road, and the 39A bus stops outside the entrances to the Divine Word Missionaries house.

Those who will join the study circle are asked to read pages 271 to 293 in preparation for the discussion on October 31.

Candidate for presidency credits Knock for childhood cure

Staff reporter

Presidential-hopeful Joan Freeman has credited the intercession of Our Lady at Knock for healing her of a skin condition when she was a teenager.

The Independent Senator who is running for the presidency said that her Faith was "absolutely responsible" for curing her of eczema on a visit to Knock Shrine when she was younger.

Speaking to Dublin City FM radio station's *Sunday Edition*, Ms Freeman added that having Faith is sometimes portrayed as if something is "radically wrong" with you, whereas research indicates that believers actually cope better with life.

The Irish psychologist and mental health activist also said she voted against the removal of the Eighth Amendment from the Constitution in May, but that this would in no way impinge on her public duties as president.

"The voice of the people has been heard and there probably will have to be amendments to legislation. That comes with every legislation. We'll just have to wait and see what is suggested," she said, adding that the lead up to the vote on removing the constitutional provision was "such a difficult time for all the people of Ireland".

Ms Freeman became the third official candidate in the upcoming presidential election when she received the backing of Galway County, Galway City, Cork City and Fingal councils to join businessman Seán Gallagher in challenging incumbent Michael D. Higgins for the presidency.

The last Magdalene Laundry should be 'museum not memorial'

Colm Fitzpatrick

The last Irish Magdalene Laundry owned by the State should be converted into a museum to commemorate the women and children who suffered there, a leading Irish academic has said.

Dr Gillian O'Brien, Reader in Modern Irish History at Liverpool's John Moore's University, said that women have been second class citizens for "a very long time in Ireland" and their stories and experiences in the laundries need to be heard.

Her comments come against the background of Japanese Hotel chain Toyoko Inn having offered Dublin City Council €14.5 million for the former Magdalene Laundry site on Sean McDermott Street, which closed in October 1996.

The chain plans to build a hotel with 350 rooms, 55

one-bedroom apartments for social housing, a supermarket and other retail outlets, and a cultural centre, as well as a laundry memorial.

Adviser

Dr O'Brien, who has worked as historical adviser on projects at Nano Nagle Place in Cork City, Spike Island in Co Cork and Kilmainham Gaol and courthouse in Dublin, said she believes building a hotel on the site wouldn't be appropriate, and that creating a museum to commemorate the sombre history of the laundries "would be better

than a memorial".

"Memorials often reflect the time in which they were erected rather than what they memorialise," she told *The Irish Catholic*, adding that those who were in the laundries and mother-and-baby homes "deserve to be better treated by both State and Church".

Although aware that not everyone had "bad experiences" in the laundries and that telling the complex range of stories connected with the laundries would be a challenge, she said that what happened there is "a damning indictment not just of Church

and State but of society as a whole".

"Women have been second class citizens for a very long time in Ireland and there is still much to be done. Telling the many stories of the laundries and the homes is vital. I think it's important that those stories are told in a symbolically important location," she said.

A petition calling on Dublin City Council not to sell the site gathered over 10,000 signatures last week, and a vote on the motion was postponed last week but is due to be put before the council on Thursday this week.

Blood of Irish martyr is seed of new Church order



Fr Hector Nagles Santa (left) and Fr Manuel Agudelo Maria (right) with Mother Marilla Aw OSB and Mother Seraphim Aw OSB.

Greg Daly

The site of the martyrdom of St Oliver Plunkett has become the inspiration for the Church's newest male religious order.

Columbian priests Fr Manuel Agudelo Marin, 52, and Fr Hector Nagles Santa, 53, became postulants of the Adorers of the Sacred Heart of Jesus of Montmartre OSB, during a private ceremony in Grancey-le-Château, near Dijon, France.

The ceremony took place in a chapel in the childhood home of Mother Marie-Adèle Garnier, the founder of the so-called 'Tyburn nuns' whose mother house is located by Marble Arch at the site of the

former Tyburn gallows where 105 beatified and canonised martyrs were killed between 1535 and 1681.

The two priests contacted the Tyburn Nuns in 2013 asking about founding an order of monks in association with the nuns, and their wish was granted after a document was discovered last year in Tyburn Convent in which Mother Marie-Adèle had laid out her vision for an order of Tyburn Monks.

St Oliver, the Archbishop of Armagh, was hanged, drawn and quartered at London's Tyburn Gallows on July 1, 1681, after being falsely accused of conspiring to kill King Charles II.

Hopes Rome synod will give fresh energy to Irish youth ministry

» Continued from Page 1

homes: young people are at risk in all sorts of ways.

"It's comparatively easy to get 'nice young people' together but how do we be out there with the ones who are at risk?"

His call comes as his Derry diocese is due to launch a major new youth ministry plan later this month. "Maybe we're at the stage where we're discovering that what young people actually want is to be challenged.

"They're being challenged to engage with the reality of their society, to do something enormous with their life, to be heroes rather than self-indulgent," Dr McKeown said.

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Maria Steen

The View



Protecting the unborn without the shield of law

Saturday night last saw a great turn out at the fourth annual pro-life dinner, Ceiliuradh Cois Life, organised by Senator Ronan Mullen and the Pro Life Campaign. Over 750 people gathered together for food and music and to hear former Taoiseach John Bruton speak.

In some ways, it was a difficult gathering for the pro-life community, the first since the referendum. While we acclimatise to inhabiting an Ireland that many of us scarcely recognise, the reality is that we are just playing catch up with other western nations. For some decades, those nations have convinced themselves that the barbaric killing of infants is what women need to be free.

The US has been dealing with the reality of the abortion industry since it was legalised on a federal basis in Roe vs Wade in 1973 and for the last 45 years pro-life organisations there have been working tirelessly to fight for the rights of the most vulnerable members of the human family.

Deterrent

In his speech, Mr Bruton alluded to the example offered by pro-life organisations in other countries. He reminded us that once the constitutional protection is deleted, the law will no longer be a deterrent and that other ways of avoiding abortions must be considered. A more creative approach is needed to reach out to women who find themselves in a difficult position during pregnancy.

Mr Bruton urged us, as a society, to become more family-friendly, and mentioned specifically the housing crisis and the taxation system. He said that it was “perverse” that the child tax allowance was abolished many years ago, while the tax allowance or tax credit for adults living in the same household has been steadily increased.

Earlier the same day, Minister Simon Harris commented on Mr Bruton’s



Former Taoiseach John Bruton with his wife Finola chatting with Fr Eamonn Conway at Ceiliuradh Cois Life. Photo: John McElroy

speech, stating “let’s not try to recommence a campaign here or re-begin the debate”.

While Harris said that he had a mandate to legislate, given that he had published a detailed general scheme for a bill in advance of the referendum, the referendum exit polls would suggest that there was a great deal of confusion about what was being tabled in the legislation. In any case, in a parliamentary system it is the job of parliament to debate legislation that comes before it fully and under public scrutiny so that the people can understand what it is that is being legislated for.

Mr Bruton pointed out that, in the wake of the referendum, Mr Harris did not seem to display either the balance or attentiveness to other points of view that one would like to see in someone who will be deciding on the detailed content of the Termination of Pregnancy Bill.

Minister Harris, in answer to Mr Bruton, begged that the debate not be re-opened, but in truth, there were many elements of the legislation that were not debated at all.

For instance, as Mr Bruton pointed out, the issues surrounding freedom of conscience are significant. While there is a – limited – recognition of the freedom

of conscience of doctors and nurses, who may refuse to carry out an abortion, there is no such freedom for other hospital workers who may in effect be “aiding and abetting” abortions.

Neither is the freedom of conscience of doctors respected when they are required – by law – to refer or transfer a woman to another doctor, who will carry out the abortion. As Mr Bruton pointed out, this too is tantamount to “aiding and abetting”.

“The right to life, which ought to sit at the pinnacle of the hierarchy of rights, has been undermined by the recent referendum result”

I would hazard a guess that very few voters are aware of the difficulties the Government’s proposals raise for doctors and others in the field of medicine. John Bruton described his fear that doctors who are known to oppose abortion will be targeted under this clause by people wishing to “catch them out” and prosecute them because of their religious or human rights beliefs. He alluded

to this having happened in other areas, where there are conflicting beliefs within a population. Perhaps the most profound issue highlighted was the lack of a value system underpinning this brave, new, pro-choice world. Mr Bruton pointed out that the pro-life approach has a coherent value system centred around the idea of respect

“In truth, there were many elements of the legislation that were not debated at all”

What is most tragic, of course, is that the people have – wittingly or unwittingly – voted for this value-free system. The right to life, which ought to sit at the pinnacle of the hierarchy of rights, has been undermined by the recent referendum result. Because the right to life has ceased to be a universal principle and has instead become dependent and contingent, to be altered according to the wishes of the electorate, there is no longer a

principle that states that no human being may be denied the right to life. And if the right to life can be denied, what other rights are safe?

In 1977 the American jurist Ronald Dworkin wrote about how individual rights are political trumps held by individuals. He said that “individuals have rights when, for some reason, a collective goal is not a sufficient justification for denying them what they wish, as individuals, to have or to do, or not a sufficient justification for imposing some loss or injury upon them”.

We as a people, have just authorised the opposite: the presumptive wish of the individual not to be killed has now been subjugated to the collective wish to have the freedom – or choice – to kill.

The challenge for the pro-life movement from now on is to make the child in the womb visible, and recognised as someone whose life has a value, a purpose, and a dignity, no matter what anyone else may think.

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Passing on the Faith with safe hands

Anyone in doubt about the role of canon law and proper application of Church processes in tackling child sexual abuse would do well to look at the newly-released 'Second Review of Child Safeguarding Practice in the Diocese of Kilmore'.

Following on from the original 2010 review that focused on case management in the diocese going back to 1975, the second review was a pilot exercise, conducted earlier this year, looking primarily at current safeguarding in the diocese.

The review reveals that since 2010 there have been a total of 10 allegations of abuse against four priests of the diocese who are still alive, two priests who are now dead, and a priest who did summer supply work in the diocese in the 1980s. Most allegations relate to the 1980s, with the earliest allegation relating to the mid-1960s and the latest relating to 1991.

One cleric, first accused in 2011 of abuse in the 1980s, was reported to An Garda, but although no criminal prosecution has followed, he continues to be out of ministry, and another cleric, about whom the diocese was informed in 2013, also remains out of ministry during a canonical investigation, despite there having been no conviction when the matter went before the courts in 2017.

“This forum is not founded on any formal written protocol”

The burden of proof is lower in Church trials than in civil ones, dependent on a balance of probabilities rather than a requirement that there be no reasonable doubt.

Canonical action has been deferred in connection with another priest, allegations about whom were first made in 2011, despite a criminal conviction in 2014 and a period of imprisonment, as

Kilmore Diocese appears to be a model for child protection, writes **Greg Daly**



further criminal investigations are afoot.

Considering these and other allegations, the National Board for the Safeguarding of Children in the Catholic Church makes clear that their handling has been exemplary, with all information being speedily and properly shared with state bodies, record-keeping being “excellent”, evidence being collected and evaluated fairly and clearly, and extensive and effective pastoral work being undertaken with complainants, notably those whose alleged abusers are now dead.

In particular, the board praises the diocese for its work with State bodies in this area.

Hampered

2005's Ferns Report, it notes, had called for inter-agency review committees in which An Garda, HSE (now Tusla), and dioceses could cooperate in case management, but says the implementation of this has been hampered by data protection concerns and by Garda worries about compromising criminal investigations.

Despite this, it says, the Diocese of Kilmore, Tusla, and An Garda have found a way of conducting such a committee on a regular basis.

“This forum is not founded on any formal written protocol, and so depends to a degree on the willingness of people in posts of responsibility to be open to information-sharing and cooperation,” the board says, noting how the committee is evidence of the bishop sharing important information around child protection

with those who need to know in order to keep children safe.

It describes this as “another example of how the development and supporting of good relationships is a thread that runs right through child safeguarding in Kilmore diocese”.

New standards

The review as a whole has been conducted in light of the new standards and guidelines introduced by the board over the last two years, and

so as well as evaluating how allegations have been handled, it vets the diocese in terms of how it creates and maintains safe environments for children, how it cares for complainants and those complained about, how it trains people to keep children safe, how it communicates the Church's safeguarding message, and how it assures the standards themselves are kept to.

Overall, the board's review is a rave rating, concluding that “At the end of a rigorous

process, the reviewers confirm that without any doubt there is significant evidence across all the standards of quality people providing best practice approaches to child safeguarding, reporting allegations, providing flexible care to complainants and ensuring that those accused are dealt with fairly and are monitored.”

It seems that Kilmore's children's ministry – which the board praises as “significant” – is in very safe hands.

Dublin leads Ireland's largest Lourdes pilgrimage



Pilgrim Billy Byrne, seen here preparing to depart Dublin Airport with volunteer helper Ally McCourt, was one of almost 2,000 people on seven flights to Lourdes which left in just one day last week. The flights are part of the annual Dublin diocesan pilgrimage to the French Shrine, making it the largest of its kind in Ireland. 25 secondary schools from all over the diocese are represented this year with 133 teenagers taking part for the first time with their school groups. 177 sick people are travelling to the French Marian Shrine. Volunteering for 2018 are 45 nurses and eight doctors assisted by 300 young people and pilgrims from parishes all over the diocese of Dublin. Photo: John McElroy

People are 'frustrated' at absence of Stormont

Colm Fitzpatrick

A priest who worked in interface communities in Belfast has said it is vital that Stormont is re-established to give people hope about their future.

Fr Gary Donegan CP, nationally renowned for his ongoing commitment to conflict resolution and peace building in the North of Ireland, said there is “frustration” among communities of different faith backgrounds about the current impasse in Stormont.

The devolved legislature in Belfast has not sat in almost 600 days, following political rows over identity issues such as the Irish Language Act. Last week it was announced that there will be a salary slash of almost £14,000 for Stormont politicians given their failure to properly carry out their legislative functions.

Speaking about the impasse, Fr Donegan said there is a “common cry” among people of different political backgrounds who are together calling for the Executive to be “up and running”, adding that those in the youth sector are finding a “unified voice” against the political deadlock.

Fr Donegan also warned that although it is important that devolution is restored in Stormont, there is a “naivety” among citizens that this will solve all of the social and economic problems in the country. “It's a wee bit ‘Disneyland’ to kind of think that if the Executive was up and running again all our woes would be [solved],” he told *The Irish Catholic*.

He also said that politicians will not be committed to any kind of decision or development until “there is something definitive about Brexit and its implications on the country.”

“Brexit is holding things back. They're waiting to see when that settles. They're throwing shapes and pandering to a bit of pressure here, there and everywhere. Nothing will be developed until something definitive comes around,” he said.

What do you think?



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Cork-based priest leaves €1.2m in his will

A Cork priest who died early last year left estate worth over €1m in his will.

Fr John Cotter, the former parish priest of St Patrick's Church on Cork's Lower Glanmire Road, died on February 2, 2017, leaving a total estate of €1,160,008.

One of nine children, Fr Cotter was born in Rossmore, Co. Cork, and ordained in June 1963.

His first two years of priesthood were spent in the US diocese of Savannah, Georgia, before returning to his home diocese of Cork and Ross, where he became chaplain to the Sisters of Mercy, Schull, before moving to Caheragh as curate.

Over the following years he served as chaplain to St Finnbarr's Hospital and as

director of the Cork Marriage Advisory Council, as well as working in several parishes including Passage West, Kinsale, Goleen, Uíbh Laoire and Monkstown, becoming parish priest at St Patrick's in 2005.

He retired from his duties as parish priest in 2008, but continued to assist in the parish following his retirement.

Pope needs a chance to try reaching out in new ways



Francis is no bringer of 'doctrinal apocalypse', writes **David Quinn**

Pope Francis does not represent the doctrinal apocalypse as some conservatives seem to think. I say that as someone who is himself a conservative and therefore would be quick to ring the alarm bells if I thought a Pope was about to water down a major area of Church belief.

Our present pontiff is a 'liberal' only by the standards of his two immediate predecessors, but that does not make him a doctrinal liberal as such. He is not proposing we ordain women. He has not yet proposed an end to the rule of celibacy, although even if he did, that would not touch on doctrine per se.

He has not asked us to change in any way our understanding of the Creed we read out each week at Mass. He has not rowed back on any of the Church's major moral teachings.

Proper definition

What he *has* done is de-emphasised somewhat issues like abortion and the proper definition of marriage in favour of topics like immigration, poverty and the environment. But none of this represents anything that is dangerously 'liberal'.

In fact, as I have pointed out regularly in these pages, Pope Francis speaks far more often about matters like abortion, marriage and gender ideology than the average priest or bishop. Indeed, the media exaggerate the extent to which Francis has turned down the volume on these subjects.

When the Holy Father does talk about these topics, it is the media who turn the volume button down. They



A family in the Sacred Heart Parish in the Segundo Barrio of El Paso, Texas, is pictured in front of an image of Pope Francis during his visit to the US in 2016. Photos: CNS

don't want the public to hear his often very clear and strong pronouncements on the nature of marriage and the family and the right to life.

“I think he should say something. The issue is too grave for silence”

This also means, incidentally, that dissenting priests such as Tony Flannery simply cannot claim Francis as one of their own even though they often try.

In the last few weeks, what might be called the 'Francis Wars' have

significantly intensified because of the release of a memo by the former Vatican ambassador to the United States, Archbishop Carlo Maria Viganò.

This was released on the very day that Francis was returning from Ireland. Its most explosive claim is that Francis knew about allegations of major sexual misconduct that had been made against the former archbishop of Washington DC, Cardinal Theodore McCarrick and nonetheless allowed him to remain in good standing with the Church and even to advise him on the direction of the Church in America. Archbishop Viganò has alleged that Pope Benedict introduced sanctions of

some kind against McCarrick, but that Francis reversed them. He has called on the Pope to resign over the matter.

So far, Francis has chosen to remain silent and not answer the charges. I think he should say something. The issue is too grave for silence, especially in light of the scandals that have engulfed the Church in recent years.

However, the Viganò allegations, and the Pope's stance on matters of doctrine have to be treated separately. The central Viganò allegation could as easily have been made against Popes John Paul II or Benedict XVI. Indeed, it can easily be argued that Benedict was too soft on McCarrick himself. The 'sanctions' appear to have been extremely half-hearted. (McCarrick has now been expelled from the College of Cardinals).

But even if Benedict was not tough enough on McCarrick, that would have no bearing whatsoever on his doctrinal stances. The fact is, allegations of abuse were badly handled by prelates of both liberal and conservative persuasions.

At the end of the day, the suspicion that Francis is intent on watering down Church doctrine arises mainly from a footnote to chapter eight of his Apostolic Exhortation *Amoris Laetitia*.

This footnote deals with the matter of whether or not divorced and remarried Catholics can receive Holy Communion. Strictly applied, Church teaching would seem to indicate that they cannot, and certainly this was the position of Popes Benedict XVI and John Paul II. If your first spouse is still alive, then you cannot remarry and if you do, you cannot receive Communion.

“Pope Francis must be allowed to be a different sort of Pope to his immediate predecessors”

Francis thinks otherwise. He believes that under certain circumstances such a person can receive Communion. He doesn't spell out those circumstances, but in debates about the issue, defenders of the footnote cite cases such as that of the person whose first marriage broke down years ago when they were very young. They are now several decades into a second marriage and have children by that marriage. They are regular Church-goers. Is it right to deny them Communion indefinitely? Isn't that cruel? Doesn't it lack mercy?

What Pope Francis is

trying to do is apply Church teachings more leniently without changing the actual teachings themselves. A huge theme of his pontificate has been the need for mercy.

It is true that there are dangers to the approach. For example, can you really give Communion to a divorced and remarried Catholic without effectively watering down the teaching that marriage is permanent and indissoluble?

Is this approach a prelude to a more substantive shift further down the line? Is the Pope thinking of altering the teaching on artificial contraception, for instance? This is certainly the concern some people have, but unless this happens judgement should be reserved.

Pope Francis must be allowed to be a different sort of Pope to his immediate predecessors and to have different emphases and a different style. Popes Benedict XVI and John Paul II were more to my taste, but what of it? Francis has his own way of reaching out to the world and persuading people to listen to the Gospel message anew. It might or might not work, but he should be given the chance to try. And if the time comes when there is an attempt to water down core doctrinal messages, well, we'll cross that bridge when we come to it.



Popes Francis and Benedict XVI share a tender moment.

Bruton lashes Harris' lack of respect on abortion debate

Staff reporter

Former Taoiseach John Bruton has hit out at Health Minister Simon Harris for showing a lack of respect to people with different views on issues like abortion. He also said there is a contradiction in modern Ireland between concern for how children died in Mother and Baby homes decades ago, and a lack of concern for unborn children who will lose their lives by abortion.

Speaking at the pro-life education dinner in Dublin this evening attended by some 800 guests, Mr Bruton insisted that the May 25 referendum decision "sits very uneasily beside the deep and genuine concern expressed in all quarters for the welfare of boys and girls after they have been born, and the strong laws we have passed to protect them.

"It also sits uneasily beside the expressions of concern about where and how babies who died 50 years ago in Mother and Baby homes were buried.

"Where and how will the supposedly non 'viable' babies who will be aborted in Irish hospital be buried? What care will Church and State take to ensure that they are buried with dignity? Or will they be treated as mere hospital waste?" he asked.

Brighter Ireland

Recalling how Mr Harris spoke of the vote for abortion as a sign of "a Brighter Ireland", he pointed out that "it will not be a bright Ireland for the little babies who will have their lives ended before being allowed to see the light of a single Irish day".

He said that "the reaction of those who won the referendum was not always magnanimous, or respectful of the pluralist nature of Irish society and Irish values". Referring to Mr Harris, he said that the Health Minister "did not seem to me to display the balance and attentiveness to other points of view that one would like to see in someone who will be deciding on the detailed content of the Termination of Pregnancy Bill."

"I hope that this was just elation, in the immediate aftermath of winning a political battle, and that he will now show tolerance and inclusiveness, when considering amendments to the legislation he has proposed.

"In a mature Republic one would listen to and deal



Former Taoiseach John Bruton.

respectfully with the arguments and values of the other side on any important issue. That did not happen during the years of preparation of the referendum, and the mantra of 'compassion' was deemed sufficient to end all argument about the basic question of when life begins, when a life becomes a human, and hence when it ought to acquire human rights," Mr Bruton told guests.

Mr Bruton also criticised the fact that many human rights groups actively campaigned for abortion rather than defending the right to life. "Human rights organisations justly pride themselves in speaking up for the rights of those who cannot speak for themselves, or for those whose voices are not heard because they are politically powerless or simply unpopular.

“It would be more sensible to publish an affirmative list of those who have no conscientious objection to doing abortions”

"In Ireland in the recent referendum, that did not really happen. Irish human rights organisations ignored unborn children as if they were 'unpersons'. "When the unborn child has its life deliberately ended, it is not presented as a victim.

"Apparently it is only victims who survive who count. But every abortion involves a death, a victim. A victim that never gets the chance to become a survivor," he said.

He also warned that pro-life doctors may be targeted and criminalised if they refuse to facilitate abortion under new Government proposals. He also criticised Minister for Health Simon Harris for showing a lack of respect to people with different views.

Speaking at the pro-life education dinner in Dublin this evening attended by some 800 guests, Mr Bruton referred to the fact that doctors who object to abortion will be obliged under the proposed new law to refer the patient to someone else for an abortion. He pointed out that "this is aiding and abetting the abortion".

"I fear that doctors who are known to oppose abortion will be targeted under this clause by people wishing to catch them out and put them under threat of criminal prosecution because of their religious or human rights beliefs.

"There have been examples of this sort of targeting in other fields, where there are strong but conflicting views in the population," he said.

Mr Bruton said that "rather than place this burden on doctors who believe abortion is wrong, it would be more sensible to publish an affirmative list of those who have no conscientious objection to doing abortions".

Speaking to guests about the May 25 abortion referendum, Mr Bruton said that "I know everyone here feels a deep sense of disappointment at the decision the people took to remove the protection of the lives of unborn Irish boys and girls from the constitution".

He insisted that "the arguments advanced by those of

us who favoured retaining the Eighth Amendment were valid, and remain so. They were philosophically coherent, and expressed a thought out value system, that protects the weak and the voiceless.

"There was no engagement, by the proponents of Repeal, with the question of when life begins, with when a human life should be recognised as a person, and hence when it ought to acquire human rights.

"That question was too difficult, too profound, so it was effectively ignored in the preparation of the abortion referendum, in the Citizens' Assembly, the Oireachtas Committee and the Dáil and Seanad debates," he told the audience.

“Proponents of abortion either put other rights ahead of the right to life, or do not recognise a life before birth as human with human rights, at all”

He encouraged pro-life voters to continue to insist that the right to life is above all other rights. "The pro life case is that the right to life is the primary right, because, without life, one simply cannot exercise other rights. It flows from that that the primary responsibility, of the State, and of each of us as citizens, is to protect life.

"Proponents of abortion either put other rights ahead of the right to life, or do not recognise a life before birth as human with human rights, at all. A clear hierarchy of

human rights is replaced by pure pragmatism. Everything is contingent, nothing is fundamental," he warned.

Looking to the future, he said that people who uphold the right to life "must work to building a climate of opinion, within families and in the wider public, that will support women in making the courageous decision to allow their child to be born.

"That can be encouraged by public debate, and by conversation with friends. People who believe unborn babies are human, and should enjoy some basic human rights, should not be afraid to take part in these conversations.

"Whatever their view of whether abortion should be a criminal offence, many people will agree that babies before birth are human, and that they should be allowed to be born," he said.

Support

Mr Bruton – who served as Taoiseach from 1994-1997 – called on the Government to be more financially supportive to families with children.

"Creating a supportive environment for new life will also involve giving greater recognition to the cost of rearing children in both our welfare and our tax codes. Children are recognised in the welfare system, but not in the tax code. The child tax allowance was abolished many years ago, while the tax allowance or tax credit for adults living in the same household has been steadily increased. That was perverse.

"In light of the ageing of our society, and the costs that will entail for families and the tax-paying public, we should regard financial supports for families with children both as socially progressive, and as an investment in our own future," he said.

Mr Bruton also criticised groupthink in the media. "There can be a conformist consensus in the media. Professional journalists are forced to report under tight deadlines on many things of which they cannot be expected to have a deep knowledge. So they write their reports to fit into the existing consensus among their journalistic colleagues.

"The result is often superficiality, one sidedness, conformity and dogmatism. That sort of conformism contributed to development of the Celtic bubble. It also drowned out pro-life arguments in recent times," he said.



Emily and Laura O'Keeffe.



Caoimhe Ni Fhlatharta, Brendan Crowley, Clare McCarthy and Sam O'Connor.



Valya O'Donovan, Sarah Finnegan and Maria O'Donovan.



Patrick Martin, Killian Foley Walsh, Stephen Shine and Ronan Doheny.



Kerry Hayes and Eva Conroy. Photos: John McElroy

Maeve O'Hanlon, Joanne Nicholson and Sarah Doherty.

At the Pro-Life Education Dinner



Baroness Nuala O'Loan, Michael Kelly (Editor of *The Irish Catholic*), Declan O'Loan and Mary Kenny (author and columnist).



Alexandra and Philippa Brazil.



John Bruton, Eilis Mulroy, Finola Bruton and Ronan Mullen.



David Quinn, Rachel Quinn, Michael Kelly, Niall McDonagh and Niall Guinan.

Looking to a rebuilt Europe



The eye of *The Irish Catholic* was firmly on international affairs 100 years ago, writes **Gabriel Doherty**



The week ending Saturday September 7, 1918, was lacking somewhat in significant domestic events for *The Irish Catholic* to discuss, but on the international stage truly portentous developments were occurring on a daily basis.

The most important was the continuing retreat of German forces from the French territory they had occupied earlier in the war. This with-

drawal had been on-going since mid-July, and it was becoming increasingly clear that it was no mere tactical rectification of the line between the opposing forces, but rather a strategic development of the first order, one that within two months was to lead to military defeat, and political collapse, for both Germany and Austria-Hungary. After more than four years of bloody war, it seemed that the end was nigh, and an

Allied victory was at hand.

Attention, therefore, was shifting to the shape of post-war Europe, and to the principles that would underpin the reconstruction of the continent. The paper's editorial, 'Religion and democracy: a message from the New World' addressed these issues with an unambiguous endorsement of the ideals espoused by the President of the US, Woodrow Wilson.

It is difficult nowadays to

appreciate the millenarian promise then associated with Wilson's name, all the more so as Ireland was subsequently to prove the outstanding example of his failure to force his erstwhile allies to apply his vision to their own 'captive peoples'.

Such disillusionment was for the future, however, and his stock in September 1918 continued to rise, as it was until the brand name was sullied by the hard negotiations that produced the Versailles Treaty.

Hostilities

The editorial reiterated the position that the paper had adopted since the outbreak of hostilities: that the war was one between the forces on one hand of Might and Tyranny, as incarnated in the Central Powers, and on the other those of Right and Democracy, as embodied in the Allies. Utilising a recent sermon by Dr Edward Hanna, the-then Archbishop of San Francisco, the leader writer sought to rebuff the suggestion that the Church was opposed to democracy, and rather argued, pace Hanna, that it was in the thoroughly Catholic principles of self-sacrifice and personal responsibility that "the real and only foundation of ideal democracy is to be found".

Archbishop Hanna argued that the belief that man was created in the image of God was not alone consistent with, but reinforced, the doctrine of popular sovereignty, and notions of equality before the law and benevolence to the marginalised, which were at the heart of the new, enlarged sensibility of democracy spreading across the continent.

The international position was, however, more complicated than this exposition of first principles would suggest. While *The Irish Catholic* may have consistently supported the Allies throughout the war,

the Vatican had remained neutral during the conflict. To the eternal credit of Pope Benedict XV, he had since 1914 engaged in a number of overtures to the belligerents, with a view to promoting a negotiated settlement to the conflict, so as to bring the slaughter to a swift halt.

From the point of the Allies, however, these proposals were unacceptable, as they were predicated on the suggestion that the cease-fire lines would be based on the military front-lines at the time the shooting stopped rather than the pre-war international borders. Had the Pope's suggestion been adopted it would have meant that German forces would have remained on French and Belgian soil during peace negotiations, with the suggestion that some form of transfer of territory from the Allies to Germany would be part of any final settlement.

“The Pope had been labelled as ‘pro-German’ in certain sections of the press”

With the best of intentions, but regrettably nonetheless, the Pope had been labelled as 'pro-German' in certain sections of the British and French press, and this perception would inevitably limit the extent to which the Vatican would be allowed to influence, or even engage with, post-war diplomacy.

There was, furthermore, the impasse between the Vatican and the Italian state (since the 1915 Treaty of London, now an Allied, rather than Central, Power). This stand-off had been in existence since creation of that state following the unification of Italy, which included amongst its territories the Papal territories annexed in 1870.

The Papacy had refused

to accept this loss, and consequently also refused to recognise the legitimacy of the Italian state itself. The Italian government, for its part, felt threatened by the loyalty many Italians still felt towards the Pope, and feared the international reach of the Vatican might stymie Italian ambitions. For different reasons than the British and French, the Italians too wished to minimise the role played by the Holy See after the fighting had concluded.

In such an unprepossessing environment the paper elsewhere in the edition shrewdly focussed on an issue where there was broad agreement between the Allied Powers and the Vatican as to future policy: Poland. Since late 1916 there had been a growing consensus that the restoration of Polish statehood would be an essential feature of any post-war settlement. Benedict XV supported such a move, and to this end had appointed Msgr Ambrogio Ratti (the future Pius XI) as Apostolic Visitor to the country earlier in 1919.

What was the significance of these developments from an Irish perspective? A great deal, as it happened, with two ramifications deserving of particular attention.

Consensus

The first concerned the growing international consensus around recognition of Poland's claim to self-government. This diplomatic route to independence was precisely the one that had been championed by Irish republicans since Count Plunkett's victory at the Roscommon by-election, and which had been incorporated into the constitution of Sinn Féin at its ard fheis in late 1917. If the Poles could achieve their independence this way, so the argument ran, so could Ireland. The fact that it was the republican party in Ireland that was championing this peaceful path to Irish independence helped to broaden yet further the already growing area of agreement between Church and Sinn Féin.

The second consideration arose out of the on-going work of Msgr Ratti in such matters as the creation of new Polish dioceses and appointment of new bishops, work that was reinvigorating Catholicism in lands that had been under sustained attack for much of the previous century.

The paper argued that such activism reinforced the Catholic aspects of Polish national identity, a sense of identity that would be an invaluable asset to the government of any future Polish state. It was the clear, if unstated, logic of the article that the paper envisioned a similar role for Catholicism as the core value for a self-governing Ireland.

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McCarrick – the real choices

Popes Benedict and Francis' failure to impose sanctions on then-Cardinal McCarrick was understandable, writes Austen Ivereigh



Whatever your view of Archbishop Viganò now – a prophet raised up by God to purify the leadership of the Church, or a vengeful and mendacious official driven by ideology – the question of what Popes did or didn't do in response to Cardinal Theodore McCarrick's depravity has not gone away. Nor will it.

It was there before the embittered former nuncio's 11-page *J'Accuse*, but his account – contradictory, inconsistent, inflammatory – has fueled demands it be answered. How did McCarrick, whose predatory behavior with seminarians many years earlier was known, including in Rome, get to be promoted Archbishop of Washington in 2000, and a cardinal a year later?

Why did Pope Benedict appear to act so weakly in response to the first civil claims against McCarrick in 2005-2006, imposing what can at best be described as ineffective, private sanctions? And why did Pope Francis, who imposed severe sanctions on McCarrick earlier this year, not do so earlier, in 2013, when Viganò claims to have informed him about the disgraced archbishop's file?

Original sin

Let's start with the original sin. The former nuncio's claim that St John Paul II was too ill to know what he was doing in 2000 has been rightly derided. That same year, the Polish Pope presided over dozens of jubilee celebrations, and visited Egypt, the Holy Land and Portugal.

What he knew or didn't know about McCarrick's past will remain a mystery. But his all-powerful secretary of state, Cardinal Angelo Sodano, certainly was informed (because it was reported by the then US nuncio). Sadly, McCarrick's promotion all too neatly fits a pattern from that time. If you were a "successful" Church leader bringing in money and vocations, it was assumed that any allegations against you were an "attack on the Church".

That is how the most noto-



Cardinal Theodore McCarrick.

rious of all abusers, Legionaries of Christ founder Marcial Maciel, could continue to be protected by the Vatican long after allegations of abuse first surfaced. So it is no surprise to discover that Sodano also nurtured McCarrick, the creator of the Papal Foundation – which channelled huge amounts of dollars to Rome – and the greatest vocations fisher of his generation.

But how to explain the apparent inaction of the reformer Popes, Benedict and Francis?

The mood in the American Church is ugly. In the wake of the Pennsylvania Grand Jury report and the McCarrick revelations, people are demanding answers. The natural American response to any scandal is essentially juridical: they demand a probe, call in the FBI, and punish the offenders. They want the same now, starting with Francis.

But while the Church has a penal law, it is not, naturally a punitive institution. Punishment has a twin purpose:

both to "reform the offender" – to prevent a person continuing in bad ways – as well as to "restore justice and repair scandal", that is, to make clear to the world where the Church stands: to send a clear message about what is right or wrong. The second assumes that a wrongdoing has come to light.

Allegation

The first formal allegation against McCarrick was made in 2004 in his former diocese of Metuchen, but was settled with a confidentiality clause with no publicity. The cardinal was approaching retirement, which in May 2006, eight months after the conclave that elected him, Benedict XVI accepted.

Between 2006 and 2008, on Viganò's account, Benedict XVI became aware of other allegations against McCarrick, not least those detailed in a letter by the former priest, Richard Sipe, which was made known to the Vatican in 2008. Sometime thereafter, according to the former nuncio, Benedict imposed disciplinary measures on McCarrick, but, as is now clear, they were never announced or enforced, beyond an order to McCarrick to leave the Redemptoris Mater seminary.

“Is this “cover-up” or a prudential decision by a Pope taking into account a variety of factors?”

Between 2009 and 2010 there was an attempt to persuade McCarrick to withdraw to a life of prayer. But the cardinal ignored that invitation, and Benedict did little about it, even receiving him in the Vatican. According to “a reliable source close to Benedict” quoted by the *National Catholic Register*, “the media and public opinion didn't speak any more about McCarrick, and sometimes it's better if something is sleeping to let it sleep”.

Is this “cover-up” or a prudential decision by a Pope taking into account a variety of factors? The depraved behaviour was from decades earlier, and while very wrong, it wasn't criminal: there was no concealment from civil authorities involved. Nor was there a public scandal demanding a public act of reproof. As for reforming the offender, McCarrick was an old man, who no longer represented a threat to anyone.

John Paul II's canonisation cause was moving ahead;

“For Francis to have imposed public sanctions on McCarrick after his election in March 2013 would...have triggered the meltdown Benedict XVI wanted to avoid”

the question of why he had named McCarrick Archbishop of Washington would certainly have been asked, adding to the controversy over the abusive founder of the Legionaries of Christ. And what of all those seminarians suborned by McCarrick all those years earlier, who were now well-known parish priests: did they want all this reopened? Did they want to be put in a position of being quizzed by their parishioners?

In 2011, McCarrick moved to a seminary run by the Institute of the Divine Word – a traditionalist Argentine movement banned by the Argentine bishops, but protected by Cardinal Sodano – and over the next two years travelled to Rome for ordinations and an *ad limina* visit by bishops, as well as Benedict XVI's birthday celebrations. In April 2012 he was welcomed effusively by Viganò, the then nuncio to the US, to a gala dinner at a luxury New York hotel, as a man “beloved of all of us”. Viganò's claim that he was under sanction is risible.

Consider Cardinal Keith O'Brien of Edinburgh & St Andrews, who in early March 2013 announced his withdrawal from the conclave and admitted sexual misconduct allegations then being made by a former seminarian. The previous month, Benedict stood him down from his diocese, and after his election Francis stripped him of the prerogatives of cardinal.

Why treat the two cases so differently, when they had so much in common? Why impose public penalties on O'Brien, but not McCarrick, whose misconduct was on a far greater scale than the Scotsman's?

The answer is obvious. In the O'Brien case, an accuser had stepped forward, publicly but anonymously, and there seemed little doubt about the veracity of the claims. O'Brien was a serving archbishop. The

Popes had to act decisively, for the good of the Church.

But in 2013, nobody was stepping forward to accuse McCarrick. He was now 83. The basis for the prudential judgement that led Benedict XVI not to impose public sanctions still prevailed, and by the time Francis was elected was even stronger.

For Francis to have imposed public sanctions on McCarrick after his election in March 2013 would not only have triggered the meltdown Benedict XVI wanted to avoid, but would have repudiated his predecessors' judgements.

Viganò's accusation that Francis somehow “rehabilitated” McCarrick and regarded him as a special adviser, or that McCarrick suddenly began moving around and appearing in public when formerly he had been under sanction, is the flimsiest part of his accusation, and has been discredited.

Absurd

Even more absurd is the idea that Francis would suddenly, in 2013, impose the public sanctions Benedict never did. Because he regarded as erroneous Benedict XVI's prudential judgement? To steer clear of any accusations of complicity? That is not how Popes think.

Of course, a firestorm of scandal is precisely what erupted in June, as result of the shocking revelation of McCarrick's abuse of a minor, a revelation that opened the floodgates to the earlier stories. Francis acted at once, and decisively, opening a canonical trial and removing McCarrick as cardinal.

But until then, Popes Benedict and Francis were dealing with an old man whose moral corruption decades earlier involved no crime and no public scandal. If they decided it was not in the Church's interests to make it all known, who are we to judge them?

“The depraved behaviour was from decades earlier, and while very wrong, it wasn't criminal: there was no concealment from civil authorities involved”

On the road to peace with

Chai Brady discusses a new film about Pope John Paul II's call for peace in Drogheda



The road to reconciliation in the North of Ireland was always going to be a long one, but St John Paul II's visit to Ireland was a catalyst for peace according to a new documentary.

Admitting there was still violence decades after the then Pope begged the warring sides to "turn from the paths of violence", Emmy-award-winning director David Naglieri maintains that it helped sow the seeds for the Good Friday Agreement and a better relationship between Catholics and Protestants.

John Paul II in Ireland: A Plea for Peace centres on interviews with prominent Catholic commentators, politicians, journalists and clergy and uses archived footage of the Troubles and St John Paul II while he was in Ireland. It is being released this month.

"Northern Ireland is not a perfect society, and there's not perfect harmony between Catholics and Protestants and it's not some kind of fairy tale film that says every problem is solved: now we put a bowtie on it," Mr Naglieri told *The Irish Catholic*.

"Obviously there are still real divisions and these things take time. But the progress that was made, and the impact his words had, is what the film really wants to explore."

Focus

The film focuses particularly on St John Paul II's speech near Drogheda in Louth, on Saturday September 29, 1979, which was attended by 300,000 people, many of whom travelled from the North.

There had been plans the Pope would visit Armagh in the North of Ireland but the security situation continued to be perilous as the Troubles raged. Drogheda was chosen as an alternative venue as it is within the boundary of the Archdiocese of Armagh.

Referencing the recent visit of Pope Francis to Ireland from August 25-26, Mr Naglieri said people will be thinking "what impact can a papal trip have?"

"On that level I think it's interesting for Ireland

to take a look at what John Paul II accomplished back in 1979 in terms of planting the seeds for peace. And I think there's a certain relevance and interest on our part to make this film for Ireland, to help Ireland – in a sense – reclaim some of its Catholic identity, to relive an incredible three days with John Paul II."

"I think it's also relevant for the global community. What is the role of the Church, what is the role of peacemakers? What is the role and impact of words spoken by leaders who are really driven to bring a message of peace?" Naglieri asked.

There are interviews with several prominent commentators including Baroness Nuala O'Loan, Mary Kenny, Editor of *The Irish Catholic* Michael Kelly, Sir Jeffrey Donaldson, Dr Diarmaid Ferriter, Rev. Harold Good, Dr Daire Keogh, Martin Manse- ragh, Fr Michael Neary and more.

“There had been plans the Pope would visit Armagh in the North of Ireland but the security situation continued to be perilous as the Troubles raged”

During his speech, St John Paul II spoke of ecumenism citing the achievements of the Second Vatican Council and that "we are meeting with our fellow-Christians of other Churches as people who together confess Jesus Christ as Lord, and who are drawing closer to one another in him as we search for unity and common witness".

St John Paul II said: "This truly fraternal and ecumenical act on the part of representatives of the churches is also a testimony that the tragic events taking place in Northern Ireland do not have their source in the fact of belonging to different churches and Confessions; that this is not – despite

what is so often repeated before world opinion – a religious war, a struggle between Catholics and Protestants. On the contrary, Catholics and Protestants, as people who confess Christ, taking inspiration from their faith and the Gospel, are seeking to draw closer to one another in unity and peace."

Based on conversation with Sir Jeffrey Donaldson, from the DUP, and Rev. Harold Good – who played a vital part in the peace process –

Naglieri said after the Pope's speech many Protestants' negative perception of Catholics began to change which was a "crystallising moment".

He said: "We do include in the film some of the cynical comments and I understand not everyone thinks John Paul II made a big impact and obviously we directly talk about the fact that the violence goes on for another two decades, but I do think what the film is ultimately about is how the seeds were planted. In some

cases, it's in the hearts of individuals, in some cases it starts to move a certain consciousness."

Suffering

St John Paul II lived a life that was full of suffering, which Naglieri says gave him "credibility" while addressing the people of Ireland.

The Polish-born Pope lost his mother Emilia when he was eight years old – she died in childbirth. His elder sister Olga died before his birth. Edmund, his brother, who was 13 years older than him, died from contracting scarlet fever during his work as a physician. The then Karol Józef Wojtyła (St John Paul II) was very close to Edmund, and was deeply affected by his loss.

Born in 1920, he was 19 when Nazi Germany invaded Poland. He worked various odd jobs to avoid deportation to Germany. His father died of a heart attack when he

was 21, leaving him with no immediate family.

St John Paul II decided to become a priest as the Second World War raged, and took classes in a secret seminary while dealing with the horrors of war and unrest.

After the war he has been credited with being instrumental in the fall of Communism in Central and Eastern Europe, which he struggled against.

"One of the things that really struck me about John Paul II's life is all the suffering," said Mr Naglieri. "This is someone who lost a mother as a young boy, then an older brother, then a father and his country was invaded by the Soviet Union and by the Nazis."

"The percentage of the population killed during the Second World War is just astonishing. And then of course he lived under Soviet rule and repression."

"He had seen so much of these horrors, he knew about



Director David Naglieri.

St John Paul II



Behind the scenes of *John Paul II in Ireland: A Plea for Peace* during its production.

divisions and he knew about the hatred that had spilled out in society and he had a very deep understating of that. I think that certainly gave him a credibility, and that's something in the film that Seamus Mallon [former Deputy First Minister of Northern Ireland from 1998-2001] references, he says that this is someone whose been through the mill himself and it certainly gave him an air of authority and respectability – and someone who could really speak to these issues in a way that perhaps other leaders could not."

Over a 26-year papacy, St John Paul visited 129 countries spreading the word of peace.

Mr Naglieri said he had a "key role" in being a peace-maker during his travels, particularly in Latin America "where he travelled to a lot of countries that were torn apart by civil division and helped spark peace movements there a well".

"It was this credibility that he brought, this experience that he had of great suffering, which in his case I think formed a very strong character and formed a character that understood the ability to get through suffering and what it took, and for him it was very much based on his Christian faith of course."

Degree

David Naglieri grew up in New York but now lives in Connecticut. He always had a "deep interest in history" and began creating documentaries in 2006 after obtaining a degree in international relations.

"I feel as though Catholics who don't really know our history, they're kind of cut off from their roots, and I think if you're cut off from your roots you start to drift," he said.

"I'm really passionate about making historical films about Faith-based topics and about our Church history,

it's a very strong interest of mine."

This will be the third film he has made about St John Paul II, with the first released in 2014 called *John Paul II in America: Uniting a Continent*. It won several awards and was nominated for an Emmy.

“You sense the impact this man had and the authenticity he brought”

Connecting people to their past is a strong driving force behind Mr Naglieri's work, while he also has a "fascination with great figures of history and of men who were really driven by their faith to accomplish great tasks".

"When you look at the 20th Century it's hard to top Pope John Paul II," he added.

His inspiration for becoming a documentary maker in this genre was attending

Extract from St John Paul II's speech in Drogheda, 1979



"Now I wish to speak to all men and women engaged in violence. I appeal to you, in language of passionate pleading. On my knees I beg you to turn away from the paths of violence and to return to the ways of peace. You may claim to seek justice. I too believe in justice and seek justice.

"But violence only delays the day of justice. Violence destroys the work of

justice. Further violence in Ireland will only drag down to ruin the land you claim to love and the values you claim to cherish. In the name of God I beg you : return to Christ, who died so that men might live in forgiveness and peace.

"He is waiting for you, longing for each one of you to come to him so that he may say to each of you: your sins are forgiven; go in peace."

World Youth Days (WYD) in Rome in 2000 and Toronto in 2002.

He was 22 when he went to Rome. "I was very much inspired by Pope John Paul II, being in a crowd of 2-3 million young people was just an incredible experience for me, it gave me a much better appreciation for the universal Church."

Influence

"You really sensed that you weren't alone and then you sense the impact this man had and the authenticity he brought as he spoke about the Gospel, as he challenged us to bring forward the new evangelisation and to live our lives with Christ in mind. Then I had a very big transformation in my life, which influenced the direction of my studies after that."

"So, in a certain sense to do a documentary, on say for example, his speech in Drogheda and the impact it had, is something I have had a personal experience with because I was in a crowd with him and I saw the impact he had on that crowd and I saw the impact he had on me.

"It's mostly through these seeds that are planted and it's through the awareness you get by being in a crowd like that which definitely inspires me."

📌 *John Paul II in Ireland: A Plea for Peace* will be screened in cinemas in both the Republic and the North of Ireland this month, with more information available at <https://jp2inireland.com/>

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Out&About

Splishing and splashing to the Pope's Mass



▲ **KERRY:** Orla and Aoife Hickey on the bus at 5.15am from Our Lady and St Brendan's Church to the Pope's Mass. Photo: John Cleary

◀ **KERRY:** From the car to the bus you can get soaked, the Lange family, Sophie, Kacatrrzyna, Adam, Jan and baby Priotr take the bus at 5.15am from Tralee to the Pope's Mass in Dublin. Photo: John Cleary



DUBLIN: Charity group Mary's Meals promote their new emergency appeal for funds to help people affected by severe flooding in India's southern state of Kerala at the RDS in Dublin during the WMOF Pastoral Congress. More information can be found at www.marysmeals.ie. Photo: Chai Brady



LIMERICK: New pupils at Doon CBS Primary School, pictured with the school principal Ms Joanne O'Connell (left) and Ms Elizabeth Doherty, class teacher. Photo: James Dormer



DUBLIN: Schola from St Joseph's Mercy in Navan attend the papal Mass in the Phoenix Park with Mr David Burke from the Music Department and Fr Robert McCabe CC of St Mary's Parish, Navan



KERRY: Sisters Clodagh and Tara Byrne, Tralee, travel by bus at 5.15am from Our Lady and St Brendan's Church to the Pope's Mass in Dublin. Photo: John Cleary

Edited by Chai Brady
chai@irishcatholic.ie

Events deadline is a week in
advance of publication



DUBLIN: Some of the talented singers from the Diocese of Killaloe are pictured before joining the choir singing at the Pope's Mass in the Phoenix Park.

CARLOW: Bishop Denis Nulty welcomes Fr Marek Zygadio, SChr, the new chaplain to the Polish community in the Diocese of Kildare and Leighlin, who will also serve as curate in Naas Parish.



KERRY: Oonagh and Emma Dunican, Tralee, about to board the 5.15am bus from Tralee Bus Station to the Pope's Mass in Dublin. Photo: John Cleary



CORK: Members and friends of Pyke Theatre Group, Ballincollig, wish bon voyage to a reconditioned tractor and farm implements as they're sent to Sierra Leone, where Holy Ghost priest, Fr Michael Fillie, administers. Included are Benny Conway, Marie Healy, Eleanor O'Neill, Jacinta Jeffers, Joan Goggin, Kathleen Madine, Aideen and Aoife Delaney, Gerry and Anne Dorgan, Mary and Seamus Wilkinson. Photo: Mike English

IN SHORT

Late Corkman's promise fulfilled as tractor shipped to Africa to help priest

The wife and theatre group of a Corkman who died unexpectedly decided to carry out his promise of support for a priest based in Sierra Leone by fixing up a tractor and sending it to his

community.

Before his unexpected death, Charlie Conway, well known in theatre circles and founder of the Pyke Theatre in Ballincollig, promised to do a fund raising show for a Holy Ghost priest. Fr Michael Fillie, who is administering in a remote region of Sierra Leone, was due to receive support before Mr Conway's passing.

Charlie's wife, Benny, and

the Pyke Theatre Group, felt that his promise should be fulfilled so when a run-down tractor and some old farm machinery and tools became available, a good friend of the group, who wishes to remain anonymous, offered to bring them back to life.

Now, thanks to other volunteers and donors, including a craft group in Carryduff, Northern Ireland and many hours of

painstaking work, they are on their way to Sierra Leone where Fr Fillie will put them to good use.

Not alone will the tractor be used for agricultural purposes but, with trailer attached, ferry the children to school.

"Not alone will the children of the area benefit from the presentation but their children also," said a grateful Fr Fillie.

CLARE

Youth 2000 prayer meeting every Friday at 7pm in the Poor Clare's Oratory, Ennis. Join other young adults for prayer and reflection followed by tea and chats in the Friary.

Ennis Parish, led by Fr Tom Hogan, will make a pilgrimage to Italy on October 15-22. Details: Mary 087 124 7669.

Ennis parish: The last information evening on the new volunteer Ministry of Catechist and Ministry of Pastoral Care being developed by Killaloe Diocese will be held at Obama Plaza, Moneygall, Monday September 17 at 8pm. Bishop Fintan Monahan will be present.

CORK

Medjugorje prayer meeting in the presence of the Blessed Sacrament every Wednesday night at 8pm in Holy Trinity Church, Fr Matthew Quay. Prayers for healing are on the first Wednesday of every month.

DERRY

Dungiven Parish: Adoration of the Blessed Sacrament, Monday to Friday, 8am-noon and 3-9pm.

DONEGAL

Ballyshannon Solemn Novena to our Mother of Perpetual Help in St Patrick's Church on Monday, 10 to Tuesday, September 18. Theme: 'The Joy of Love!' Family Life Today led by Redemptorist team of Fr Brendan Keane CSsR, and Fr Peter Burns CSsR. Weekdays: 7am, 9.30am and 6.15pm. Saturday 15: 9.30am for those who have suffered the loss of a child. 11am Mass with Anointing of the Sick and 6.15pm. Sunday, 16: 9am, 11am and 6.15pm with blessing of babies and small children at all Masses.

DUBLIN

The Encounter: Join other young adults for a night of live acoustic music, reflective prayer in adoration, with guest speaker on life, Faith and purpose followed by pizza and refreshments on Friday September 21 at 8pm in St Paul's Arran Quay. Email st.pauls@dublindiocese.ie and www.facebook.com/theencounterdublincity.

Mass in Celebration of St Pio – 50 Years since his death, 100 years since receiving the Stigmata – Friday, September 21 at 7.30pm at St John the Evangelist Church, Ballinteer, Dublin 16. Celebrant Fr Martin Bennett OFM Cap. Blessing with Padre Pio glove.

Agape Charismatic prayer meeting in the presence of the Blessed Sacrament, Tuesdays, 8pm (Mass last Tuesday of the month), Disciples of the Divine Master Oratory, Junction of Newtownpark Ave./Stillorgan Road. Bus: 46A/C/D or 58C. Tel: 087-6509465.

Our Lady of Knock prayer meetings take place on the last Thursday of every month in St Gabriel's Nursing Home. Glenayle Road, Raheny, Dublin 5, from 8pm-9pm.

FERMANAGH

A Mass to St Peregrine for all the sick is prayed each Wednesday evening in St Patrick's Church,

Derrygonnelly at 7.30pm. www.churchservices.tv/derrygonnelly

GALWAY

Fr Raymond Flaherty PP of Headford is running a Novena to 'Mary Untier of Knots' in Headford Church from September 20-28 at 7pm each evening

Healing services at Emmanuel House, Clonfert, led by Eddie Stones and team weekly on Wednesday from 12-2pm and Thursday 7-9pm and a healing day every first Saturday from 10.30am-5pm with Confessions available and Mass. Please bring a packed lunch.

KILKENNY

First Saturday Devotions, Adoration, Rosary, Divine Mercy and Prayer for Healing from 7-9pm in St Fiacre's Church, Loughboy.

LIMERICK

Eucharistic Adoration takes place each Friday in Raheen church following 10am Mass until 10pm, Crecora on Thursdays, following morning Mass until 12noon and from 6-10pm, and in Mungret Church on Wednesdays, from 10am to 12noon.

Young adults ages 18-35 are invited on a pilgrimage with the Dominicans to Bracciano and Rome from October 25-29. Please email limerick@op-tn.org for more information or to request an application. Spaces are limited so please apply soon.

Night prayer with the Dominican Sisters every Tuesday at 5.30pm in St Saviour's Church, Dominic St.

LOUTH

Mass in reparation to the Immaculate Heart of Mary will take place at 10.30am every first Saturday of the month in St Malachy's Church, Anne Street, Dundalk. Organised by the Legion of Mary, Presidium of Our Lady of the Listening Heart. Spiritual Director Fr Bede McGregor OP.

MEATH

Enfield Prayer Group meets every Monday evening at 7.30pm in the parish centre, beside Super-Valu – all welcome.

OFFALY

Clonmacnois Prayer Vigil in Cluain Chiarain Prayer Centre on Friday September 21 and every third Friday. Mass at 9pm. Adoration and Prayers follow until 2.10am. Enquiries Dave: 085 7746763.

ROSCOMMON

Adoration of the Blessed Sacrament at St Croan's Church, Ballymoe, every Monday, 10-11am and Thursday, 8-10pm. Also at St Bride's Church, Ballintubber, every Wednesday, 7.30-8.30pm.

WICKLOW

The Glencree Parish Group hold a special Mass for healing in St Kevin's Church, Glencree on the first Saturday of every month.

St Patrick's Prayer Meeting on Tuesday evenings at 8pm in the Scout Hall, South Quay, Wicklow.

Out&About

New group of superheroes in Omagh school



◀ **TYRONE:** Year 11 students from Loreto Grammar School in Omagh enjoy their induction day and look forward to the year ahead.

▼ **WEXFORD:** Bishop Denis Brennan is pictured with priests of the Diocese of Ferns at Summerhill as they gathered to collectively mark their jubilees. Front row, from left to right, is Fr Ray Gahan (Golden), Fr Tony O'Connell (Golden), Bishop Brennan, Fr Paddy O'Brien (Diamond) and Fr Matt Boggan (Silver). Back row, from left to right, is Msgr Denis Lennon (Vicar for Clergy), Fr Sean Gorman (Ruby), Fr Danny McDonald (Ruby), Fr Jim Butler (Ruby) and Fr Michael Byrne (Silver).



DUBLIN: Luke and Mark Dilworth and Katie Sexton from Cork enjoy the concert in Croke Park during the World Meeting of Families.



LOUTH: Mrs Joan McMahon Ardee (98) travelled on the Ardee Parish bus to the WMOF concert in Croke Park in Dublin with her daughter Aliceson, her grand-daughter Naoimh, and her great-grand daughter Onique. Papal medal recipient, Joan was active in the peace process and later the pro-life movement. Photo: Jimmy Murphy



DUBLIN: Students from St Brigid's GNS in Glasnevin wish the Dublin GAA team good luck before they went on to beat Tyrone in the final.

Cornerstone

Building tomorrow's parish today

Tullamore Junior PPC
Getting youth invested in the parish
Page 22

Hope for Passing on the Faith

At the World Meeting of Families, Pope Francis emphasised the importance of passing on the faith “en la casa” during his audience with married couples. Now Fr. Seán Corkery, Director of Adult Faith Formation in the Diocese of Cloyne, and Máirín Ní Shúilleabháin, Coordinator, Catechism of the Catholic Church: Adult Studies, have developed an exciting new YOUCAT Companion. It's designed for those aged 16-35, but suitable for anyone, and was launched recently with Cardinal Schönborn's approval as an official YOUCAT course.

Fr. Seán explains the situation for the young. “When young people think of the Church, they think ‘crisis’ and ‘abuse scandals’. It's hard for them to see what it's all about. But

this new generation is almost ‘post-crisis’. It is also idealistic and searching for what is right and what is true.” The YOUCAT Companion, he says, is the result of he and Máirín's search for something to pass on to the next generation. It is designed to build up a whole parish group and work across ages. “Young people today are very open and very cautious as well. Those they meet need to be exceptionally grounded: priests, catechists, parents, grandparents. If the whole family is grounded, the young people have a chance to explore who Christ is in a new way.”

The YOUCAT Companion runs over 20 sessions, and is designed for groups of 12-15 people, led by a Facilitator and a Spiritual Director.

» Continued on Page 20

Cardinal Schönborn launches the YOUCAT Companion series

Editor's Note by Eoin Walshe



Moving the church forward

Welcome to the second edition of *Cornerstone: Building Tomorrow's Parish Today*.

In light of the World Meeting of Families, Archbishop of Dublin Diarmuid Martin has posed the following question to parishes for reflection: “where do we go forward now in the challenge of renewing the faith we carry in our own hearts and renewing the life of the Church?”

Cornerstone, bringing together best practice and resources from parishes around the country and beyond can help to encourage and energise local parishes during this period of

reflection and renewal. The focus of *Cornerstone* is building tomorrow's parish today; inspired by the Great Commission, each week there are features relating to Scripture, sacraments and service as well as shining a spotlight on vibrant pastoral ideas being realised in parishes around the country and beyond. Our aim is to help every parish best answer the call to ‘saying, doing and being’ Christ in their context; sharing the good news! Whether actively involved in parish ministry, feeling disconnected from

your parish or both; *Cornerstone* is for you.

“Where do we go forward now in the challenge of renewing the faith we carry in our own hearts and renewing the life of the Church?”

Each parish faces many challenges, but for every challenge, there's a parish that has an answer.

Let's avoid reinventing the wheel and share our ideas, resources and insights. Every week there is a mix of input from well-known experts and those involved in hands-on ministry, providing a new, weekly one-stop-shop for parishes looking to actively engage in mission and ministry. How does your parish enable and encourage belonging and believing?

This week spotlight

This week's parish spotlight is on an exciting Junior Parish Pastoral Council initiative in

Tullamore, while the ‘Fish & Tips’ is about creating a soundtrack for your week. Check out the weekly ‘People of God’ profile to hear about a little bit about one of our sisters or brothers in Christ and their parish. Once again we have next Sunday's Second Reading; reading what was being said to encourage and challenge early Christian communities in order to hear what is being said to us today. We hope that this feature will provide an opportunity for small groups, friends, families and individuals to engage in prayer, reflection and discussion. Join us on the journey of the building tomorrow's parish today!

Why have we called it *Cornerstone*? A cornerstone is the first stone set in the construction of a building from which all other stones will be set in reference to, thus determining the entire structure. The Irish parish of tomorrow should be built “in reference to” the Church's cornerstone: Jesus (Ephesians 20-22).

If your parish is engaged in something exciting or innovative, contact us and let us know!
Email me on eoin@irishcatholic.ie

CATECHESIS

Hope for Passing on the Faith

» Continued from Page 19

Course materials are available for leaders and participants, with reading before the sessions. “It’s taken us 3 years to get to this point; we asked: how can we make this manageable for a parish? Young people want the full story to make their minds up.” Fr. Seán points out that YOCAT and the Companion are not a replacement for the Catechism, but a way of inviting participants to go deeper in a structured way. “This has to be manageable, but it also has to carry a substantial challenge – otherwise it is not worth doing. Christ always challenges us just as he always consoles us – and we need both!”

How does it work?

So, how does it work? In 20 sessions, the Four Pillars of the Catechism are covered, with YOCAT used as the main resource. There are 5 sessions on the Creed, 5 on Sacramental Life, 7 on Life in Christ, and 3 on Prayer. The course has been tested in different settings. “The sharing in the groups can be quite profound. The relationships they build go deep.” The

deepening of faith and confidence in sharing it are at the heart of the Companion Series for both Fr. Seán and Máirín. “Pope Francis has told us to be Missionary Disciples,” says Fr. Seán. “How can we be positive and constructive? That’s the skill we need to develop, with peers who don’t share the same view, that we do as Catholics.”

“The course is aimed at giving young people, or anyone, the tools needed to talk about their faith.”

Máirín points out that this course is designed to encourage and equip. “I think faith is not lived alone. Young people can be afraid to speak about their faith in school, in college, everywhere.” The course is aimed at giving young people, or anyone, the tools needed to talk about their faith. Over the 20 sessions, this is something that grows. Máirín says, “It’s giving expression to what is deep within – building on their knowledge week by



Fr Seán Corkery (left) with Cardinal Schönborn (centre) and Máirín Ní Shúilleabháin (right) launching the YOCAT Companion Series at the World Meeting of Families in the RDS.

week, answering the questions. The course helps them to be convinced so that any ridicule is not affecting them too much.”

Fr. Seán says that learning the Catechism properly allows the faith to be defended. “The YOCAT has four pillars which are often viewed just like the four movements of a symphony – creed, sacraments, life in Christ, prayer. When all 4 pillars are standing, one has a really good grounding in the Catholic Faith. The faith is something rich and filled with deep meaning just like a symphony when all its parts chime and play in unison. In modern Ireland, what they

will do in the media is isolate one of the pillars and attack it. It then looks cold, harsh and hard to achieve. If you do not isolate it you begin to see: when someone doesn’t make the mark – when someone fails in the moral life, we have the Sacraments to fall back on. God approaches us in love and desires our happiness so we can live life in Christ well, interact well with our neighbour and our enemy. Then we have our prayer life – where we grow and are nurtured. In the modern era there have been genuinely big crises in the Catholic faith – we have to get to the bottom of them. The four pillars ground us.”

“People were calling out for something to pass on to their teenagers, to their young people,” says Máirín. “This course is the result of 3,000 hours of work. It’s giving the language of faith, the gifts God gives us: the Trinity, the Sacraments. Only when we appreciate what God has given us can we pray! But we must recover the language of faith.” The YOCAT Companion has been fully approved by Cardinal Schönborn’s YOCAT office in Vienna – and has been printed by CTS.

The two authors, who don’t stand to make a profit, are realizing the dream of Pope Emeritus Benedict XVI,

who said “Study the YOCAT with passion and perseverance. Make a sacrifice of your time for it. Study it in the quiet of your room; read it with a friend; form study groups and networks; share with each other on the Internet. By all means continue to talk to each other about your faith”. The Companion and the course are a great opportunity to realise this dream – a gift to pass on the Faith to the next generation.

For more information, and to purchase the materials, see www.ctsbooks.org/youcat-companion/

Scripture

Reflecting on Scripture is an important part of the Christian faith. Often, however, we Catholics do not allow ourselves the time to really reflect on the Word of God. This weekly series will explore the Second Readings from the coming Sunday’s Mass. These readings were written specifically for the early church, but since it is a living Word, we can still try to see what it is saying to the Church today. This could be a useful preparation tool for lectors, priests or prayer groups. It can also work as part of your individual prayer time.

James 2:14-18

Take the case, my brothers, of someone who has never done a single good act but claims that he has faith. Will that faith save him? If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, ‘I wish you well; keep yourself warm and eat plenty’, without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead. This is the way to talk to people of that kind: ‘You say you have faith and I have good deeds; I will prove to you that I have faith by showing you my good deeds – now you prove to me that you have faith without any good deeds to show.’

Spend some time in prayer with the reading.

1. Find a quiet place, and give yourself fifteen minutes without distractions. Read the section once, and then pause for reflection. Ask the Holy Spirit to guide your thoughts and response to the passage.
2. Read the passage a second time. Ask yourself: What do I find challenging about this reading? Is there anything that I can try to do differently in my life as a response to it? What is the message in this reading for our parish? Write down anything that comes to your head.
3. Pause in silent reflection, and then read the passage a third time.



PARISH INITIATIVES

The Church of Tomorrow – Today!

Members of Tullamore's Junior Parish Pastoral Council



Annette Evans

writes about the brilliant work that can be done when young people get seriously involved in their parish – as evidenced by Tullamore's Junior PPC

The Junior Parish Pastoral Council (J.P.P.C) began back in 2006 and has been going strong ever since. The council started as a way of giving young people a voice in their parish. It is for secondary school students, and consists of pupils from all four secondary schools in our area, and pupils from our neighbouring parish Kilbeggan. There is a committee consisting of Chair, Vice Chair and a Secretary. The selection of the committee has varied over the years, the most common being an interview process. The J.P.P.C has the full support of the Parish team and the P.P.C.

Over the years the Council has achieved many things and gone many places, enriching the teens' faith and leading them to a personal relationship with Jesus. In 2006, the most fun and rewarding event organised was Senior Citizen's bingo. This brought together both young and old after 10am Mass during school holidays for

laughs, chats and of course a serious game of bingo!

“2010 saw the launch of the first National Youth Conference, which was held in the Bridge House Hotel, Tullamore.”

2010 saw the launch of the first National Youth Conference, which was held in the Bridge House Hotel, Tullamore. These conferences ran for six years, inviting young people from parishes all over Ireland. Each year had its own theme with guest speakers and worship bands such as Without Walls and Elation Ministries.

“A Spirit of Christmas” was launched in 2011. The Day Chapel at the back of the Church is transformed into a Winder Wonderland. This is a special time just before Christmas where children get to meet Santa. But instead of asking for something for themselves, they write a wish for those they love and hang it on the tree. There are arts and crafts for the children and face painting. There is also a cake sale to help raise money for charity and to fund youth events throughout the year.

A youth group called the J. Unit was started by the Junior P.P.C in 2011 for Post Primary students and ran successfully on a Sunday night for almost six years. Numbers began to dwindle and after lots of conversations and prayer it was decided to move the youth group to a Friday night. It was then changed to a primary school youth group, inviting all 3rd to 6th class students from local primary schools. The plan is to encourage members once they transition into 1st year to become members of the J.P.P.C. Hopefully September will see the fruits of this.

In 2012 the J.P.P.C held their first Stations of the Cross mime on Good Friday. This is a very emotional depiction of the Lord's Passion, which has been developed over the years with music and narration tailored for young people and families. It is performed entirely by young people and children. Each year the number of people attending has grown. Every year since 2013 members of the J.P.P.C have attended a February Midterm Retreat in Avoca, Co. Wicklow. This is a two-night retreat in Scripture Union's Ovoca Manor. They have looked forward to this each year, as it is a time for fun, faith and friendship.

In 2017, members of the council attended the weeklong Youth Festival in Medjugorje, which was an amazing experience for those who attended. When asked what was their favourite part, they all agreed that they enjoyed all the masses they attended. This year more members took the trip and we can now say it will be an annual event.

“There are many other events organised such as day trips and annual fundraisers for local charities.”

There are many other events organised such as day trips and annual fundraisers for local charities. The secret to the success of the J.P.P.C is to be missionary, to be constantly looking at what it is that we can do as a community – always helping others – and to be fully immersed in prayer. All members of the council are actively involved in keeping things fresh and exciting.

To start a Junior Parish Pastoral Council all that is needed is young people, adult volunteers and the support of their Parish Priest. Our J.P.P.C meet weekly during the school year but every parish is different. It is a great idea for getting young people involved in their local parish, and comes highly recommended.

Fish & Tips

Daily Ideas for Disciples



“I will sing to the LORD as long as I live” (Psalm 104:33, NRSV).

What's the soundtrack to your day? A simple and enjoyable way to keep connected with God is through music; whether through listening, singing, playing or even composing! With such a vast array of musical genres, it's hard to find someone who doesn't enjoy some style of music. Creating a playlist of Christian music can be a great source of faith, comfort and strength. Most online players, such as Spotify, Apple Music & Youtube, allow you to create your own playlists.

Why not make a playlist of your favourite hymns or Christian songs? Or a playlist of uplifting songs from your favourite genre? At any point

of the day, you can have your favourite songs ready to go, especially when you need reminding of God's love for you. Why not try it out during breakfast, commuting, out for a walk, having a shower, or reading Cornerstone!

We've pulled together some of our favourites into a 'Cornerstone: Building Tomorrow's Parish Today' playlist on Spotify which is available for you to access. The playlist will be updated each week and we would love to receive song suggestions from you via email (eoin@irishcatholic.ie) or on the Cornerstone Facebook page (@CornerstoneOnlineParish).

People of Faith

Paul McLoughlin (23)

Parish: Living in Swords. Attend mass in Our Lady Of Victories Parish, Ballymun.

Occupation: Barman

Describe yourself in 7 words: Crazy about music, fun and helping others.

Describe your faith in 7 words: Devout Catholic with a love for music.

What ministry/service/role do you have in your parish?

I sing with the OLV Gospel Choir in Our Lady Of Victories parish in Glasnevin.

How/why did you get involved?

I was sent, thanks to my own parish, to the ICMA summer school in Maynooth in 2014 and at that I met a lot of wonderful people, one of whom included Mr Ciaran Coll. Ciaran and I kept in touch after the summer school and he asked me 3 months later to join for a competition in Sligo that OLV were participating in, I said yes of course, and never looked back, now I have gained a whole new family and many, many fantastic memories.

What's your favourite thing about it? The people, the music, and the fact that a lot of people come to the Mass specially to hear the music.

What helps keep you connected to your faith? The fact that doing something I love can be used to worship the God that I love.



One of your favourite Scripture quotes. Why?

“Dear friends, let us love one other, because love comes from God. Whoever loves is a child of God and knows God.” (1 John 4:7) I believe that there is too much hate in this world, and that if people stood back for just a second and put themselves in somebody else's shoes and see how tough aspects of that other person's life is, that there could be so much less hate in the world.

Favourite ways to nourish your faith? Go somewhere peaceful and quiet and talk to God, whether that be the shed, my local church or somewhere like Glendalough.

PARISH CONFERENCE

The Future of the Irish Parish

A ground-breaking two-day conference on The Future of the Irish Parish was hosted by the Irish Institute for Pastoral Studies, Thurles, on Tuesday 28th and Wednesday 29th August, in an effort to determine how Irish parishes can navigate their future amidst rapidly declining clergy numbers.

Rev. Dr Éamonn Fitzgibbon, Director of the Irish Institute of Pastoral Studies, spoke of the current state of the Irish parish saying, "In Ireland it is quite clear that the dynamic of the parish is changing dramatically. A seismic shift has been occurring as vocations to priesthood and religious life have plummeted with the result that the forms of pastoral ministry and parish life that were such staples of the Catholic Church in Ireland for generations will no longer be possible. How the parishes are run and managed is a major challenge for the Church authorities and for the laity as they bid to chart a way forward".

This is likely why there was a full-house of 150 people from all over the country, while three Bishops were present from dioceses of the Southern Province. The four speakers were Cardinal John Dew, Archbishop of Wel-

lington and Vice President of New Zealand's Catholic Bishops Conference, a man who has worked extensively in forging a path of evangelisation through his ministry; South African Bishop Michael Wüstenberg, who has extensive experience of parish ministry and missionary work; Fr Matthew Nunes from the Archdiocese of Liverpool, who was appointed in 2006 as Parish Priest of three different parishes, before having a further two added; and Dr Margaret Lavin, Professor Emerita, University of Toronto, who spoke on the role of the clergy and laity in the Catholic Church.

“Each of the presenters examined how the parish, as a structure, can continue to enable the Gospel to be preached in our communities.”

Each of the presenters examined how the parish, as a structure, can continue to enable the Gospel to be preached in our communities. The challenge, all agreed, is a move towards missionary discipleship. Cardinal John Dew

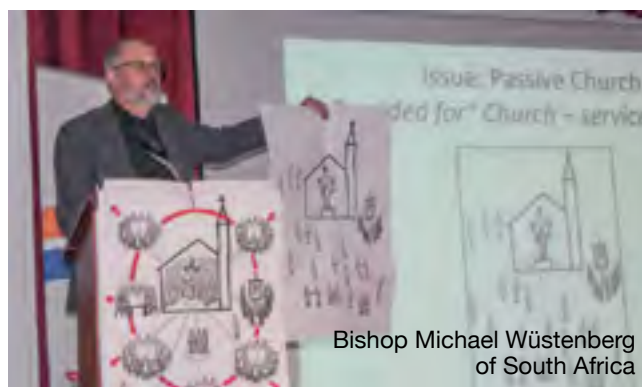


A full house at the Conference gets to grip with questions about the Future of the Irish Parish

presented the experience of his diocese in Wellington, New Zealand where lay people are formed and trained to work as professional, paid pastoral workers supporting declining numbers of clergy working in parish communities. The process was developed following a widespread consultation among people and a commitment by the Archbishop to implement the will of the people.

Bishop Michael Wüstenberg, of the diocese of Aliwal in South Africa, presented a different model relevant to a rural diocese which did not have first-world resources. He outlined how the diocese worked towards developing parish as a community of communities and enabling lay people to be the subjects rather than the objects of pastoral care, moving away from a 'provided-for' or a 'helping' church towards an active community where all participate.

Dr Margaret Lavin gave a



Bishop Michael Wüstenberg of South Africa

very interesting case-study from her own parish, St Bridget's in Toronto, where a detailed and carefully planned structure was developed for a parish pastoral council to ensure the work of the parish could continue in a strategic way.

Fr Matthew Nunes, of the Archdiocese of Liverpool spoke of his experience in the town of Widnes in Liverpool. In this town, eight parishes were amalgamated to become

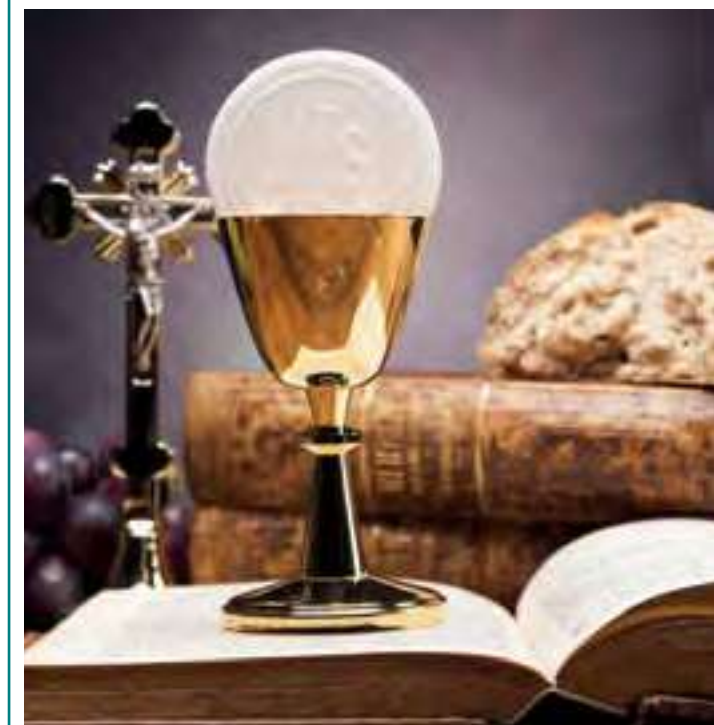
one, four churches were closed from the original eight, parish offices were combined to one central administrative office. The clergy work together as a team as co-parish priests and the work is carried out under the direction of a coordinating group comprising lay people and some of the parish clergy.

Most interestingly, this Conference utilised a methodology based on 'See-Judge-Act'. Thus, the inputs were just one piece

and the response from the floor by the participants was in fact given more time than that afforded the speakers. All of those present were encouraged to reflect on what they had heard in light of their own experience and context and from this reflection develop some movement towards action. This process was facilitated by Jessie Rogers, a Scripture Scholar from Maynooth and Martin Kennedy, a freelance community facilitator.

The Irish Institute of Pastoral Studies was established in the last two years. The aim of the institute is to enable the fulfilment of a new vision for the Church in Ireland to meet the current challenges it faces. It supports the development of lay formation and leadership and provides ongoing formation for clergy throughout the province and beyond. For further information, see www.irishinstitute-forphastoralstudies.com

Sacraments



The Eucharist: What Do We Believe?

Dr Fáinche Ryan

At a meeting with some parents of first communion children, one of the parents told me of his daughter's question, a child preparing for first communion, coming home from school and asking if she could put jam on the 'Holy Bread'. He himself professed that he was somewhat at a loss to respond, easy to say no, but then 'Why not?', don't bread and jam go well together? This question struck me and reminded me of how difficult it is to get good solid information on the Catholic Church, of the problem of knowing where to go to get answers to our questions.

These articles will try to help that parent explain to his child why it is not a good idea to put jam on Holy Communion, and also invite him to wonder why Catholics do what they do, and what is understood by the 'Eucharist'. The content of these articles has been influenced by the many questions put to me from encounters with members of parishes, parents of first communicants, friends who have drifted from their faith, those curious and who might be considering taking the awesome step of baptism, and not least questions from those actively involved in Church ministry.

One problem with being a Catholic in Ireland today is

that in one sense we know too much, but in another we know very little. We know there are certain things that Catholics do, and we do them, or at least we did them religiously in the past. Many of us were never too sure why we did them, and often it is when our children are born that we begin to wonder should we baptise them. Is there any reason for them to make their first communion other than to have a great family day out, expensive though it might be. Indeed why baptise your child in the first place? What difference, if any, does it make – beyond keeping grandparents happy? And did you marry in a Church?

Why? These articles will seek to explain what it means to be a Catholic, to be a member of a Church in which to celebrate something called the Eucharist is central. It will try to inform you, the reader, so you can better understand what it is to be a Catholic, or decide if you would like to bring up your children as Catholics, depending on where you are coming from. I look forward to journeying with you all over the coming weeks and months, and hopefully, in the end, we might all be a little closer to understanding the wonderful mystery that is at the heart of the Eucharist: the source and summit of our faith.



It's important to examine carefully the allegations in Archbishop Viganò's testimony, writes **Greg Daly**

1. What's this Viganò story?
While Pope Francis was in Ireland, Carlo Maria Viganò, a former papal nuncio to the US, had several media outlets publish a 'testimony' attacking the Pope and a host of prelates, and calling for the Pope's resignation.

2. When would the Pope have seen this testimony?
At some point on Sunday August 26. He'd have heard of it when he woke that morning and was questioned about it by journalists on the flight back to Rome.

3. What exactly has Viganò claimed?
He's made a lot of allegations, but his core one is that Pope Francis lifted sanctions Pope Emeritus Benedict had imposed on then-Cardinal McCarrick similar to those in force now, and made him a high-profile and trusted confidante.

4. So that's an accusation with three key parts, yes?
Yes: that Benedict imposed sanctions similar to those in force now, that Francis lifted these sanctions, and that he's made him a high-profile and trusted confidante.

5. What are the other allegations?
There are loads, ranging from important communications being ignored or suppressed, action being delayed, knowledge of sanctions being concealed, lying aplenty, and the nurturing

100 questions on the Viganò allegations



Pope Francis responding to a question about Archbishop Viganò's testimony on his flight back to Rome from Ireland. Photo: CNS

and concealing of homosexual networks.

6. Viganò says Francis has done this?
No, rather dozens of cardinals and other senior prelates. In some cases the allegations seem depressingly plausible, though Viganò offers no evidence for the claims.

7. Is it true that Pope Francis hasn't replied to Archbishop Viganò's allegations?
Not really, no. He's said he'll say nothing about them for now, encouraged journalists to investigate the allegations, and said he might speak later.

8. That looks bad, doesn't it?
Well, it depends on whether or not you believe that people are innocent till proven guilty, and whether or not you think people making serious allegations should support their claims with evidence – Viganò doesn't.

9. But if Francis is innocent, surely he could just say so?
I'm not sure the long-standing enemies of the Pope would think a denial would be a case of Rome speaking and the case being closed.

10. Seriously, though, if innocent he could easily clear this up – why won't he speak?
Since 1990 at least he has believed the best thing to do when faced with a diabolical head-on attack is to emulate Christ, to stay silent, and to pray.

11. Since 1990?
Yes, when in exile in Cordoba he wrote a reflection called 'Silencio y palambra' (silence and word) in which he advocated such an approach.

12. Did he say something like this at Mass recently?
Yes, on Monday, September 3, saying "With people lacking good will, with people who only seek

scandal, who seek only division, who seek only destruction, even within the family: silence, prayer."

13. But hasn't silence enabled abuses over the years?
Yes, but Francis isn't urging whistleblowers or people who have been hurt to be silent – he's talking about maintaining silence when attacked by people who seek scandal, division, and destruction.

14. Wouldn't it be better for the Church if he spoke, though?
Quite possibly, and plenty of good people who believe him innocent think his position imprudent. But then, there were disciples who thought the same of Christ.

15. Couldn't he just release the documents?
You're assuming there are documents to release. Archbishop Viganò's testimony only specifies five, none of which would point

to what Francis knew, let alone when.

16. That's all?
Yes, a letter written on November 22, 2000, a memorandum from June 2006 already shared with civil authorities, a memo of December 6, 2006 to accompany that memorandum, a memo of May 25, 2008, and a letter to Cardinal Parolin written at some point between 2011 and 2016.

17. Do any of these relate to the alleged sanctions?
Only the Parolin letter, which supposedly asked if the sanctions imposed by Pope Benedict were still in force. The others predate Pope Benedict's supposed sanctioning of McCarrick.

18. Does that mean the others don't matter?
On the contrary, they do matter, because if they went nowhere and weren't acted on, it's important to establish who was responsible and why.

19. How does Archbishop Viganò remember the exact dates of these letters – does he have copies of them?
I've no idea. It looks kind of fishy. He may have a contemporary written record of them. It'd be nice if he would share at least his own records with the world.

20. Seemingly the archbishop mentioned a file on McCarrick held by the Congregation of Bishops – what's in that?
I have no idea. Neither, apparently, does any journalist yet. If it exists it may simply contain the aforementioned communications.

21. Has the Congregation of Bishops played a significant role in this affair?

It seems to have done, with Pope Benedict's supposed sanctions seemingly being transmitted via Cardinal Bertone through the congregation to the nuncio and then McCarrick.

22. Who knew about the sanctions there?
Archbishop Viganò says Cardinals Battista Re and Ouelett both definitely knew.

23. Would members of the congregation have known about any sanctions?
It seems unlikely that every member would, but it could be worth asking the American members of the congregation from the period when sanctions were allegedly in force – Cardinals Levada and Burke.

24. Burke?
Well, he was the second-highest ranking American member of the curia during the period the sanctions were allegedly in force. His absence from Viganò's testimony is somewhat peculiar.

25. You keep saying 'allegedly' and 'supposedly' – is it possible there were no sanctions for Pope Francis to lift?
It's very possible: certainly the story of the sanctions has changed a few times.

26. But doesn't Viganò say in his testimony that Benedict imposed on McCarrick "sanctions similar to those now imposed on him by Pope Francis"?
Yes, he does, and he lists a lot of people he says were aware of these sanctions.

27. So what's the problem?
Well, it turns out that while Viganò said in his 'testimony' that McCarrick was barred from public meetings, travel, and celebrating public Masses, McCarrick did all these things after 2009-2010.

28. Why 2009-2010?
Because Viganò admitted from day one that he didn't know when the supposed sanctions were imposed, even though he could quote verbatim someone who was apparently there when McCarrick was told of them.

29. Who?
Msgr Jean-Francois Lantheaume, who was

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100 questions on the Viganò allegations

» Continued from Page 23

serving in the US nunciature when the late Archbishop Sambri apparently informed McCarrick of Benedict's decision. Viganò says he was prepared to testify in support of him.

30. And has he done so? No. He has said: "Viganò told the truth. That is all."

31. Not a word about when the sanctions were imposed?

Sorry, it seems he told Viganò about the conversation he overheard, but doesn't seem ever to have told him when it happened. Viganò has seemingly worked that out.

32. Based on what?

Based on the sanctions having been imposed while Viganò was working for the Governorate of Vatican City State, and not during his time before or after that working for the Secretariat of State.

33. What about how McCarrick didn't attend CUA cardinals' dinners between 2007 and 2012 – doesn't this mean he was sanctioned by Benedict?

Only if sanctions were imposed before 2009, which Viganò is clear was not the case.

34. What about how McCarrick was moved from a Washington seminary in 2008 – doesn't this mean he was sanctioned by Benedict?

Only, again, if sanctions were imposed before 2009, which Viganò is clear was not the case.

35. Okay, I understand the dating, but what reason is there to doubt that sanctions were ever imposed?

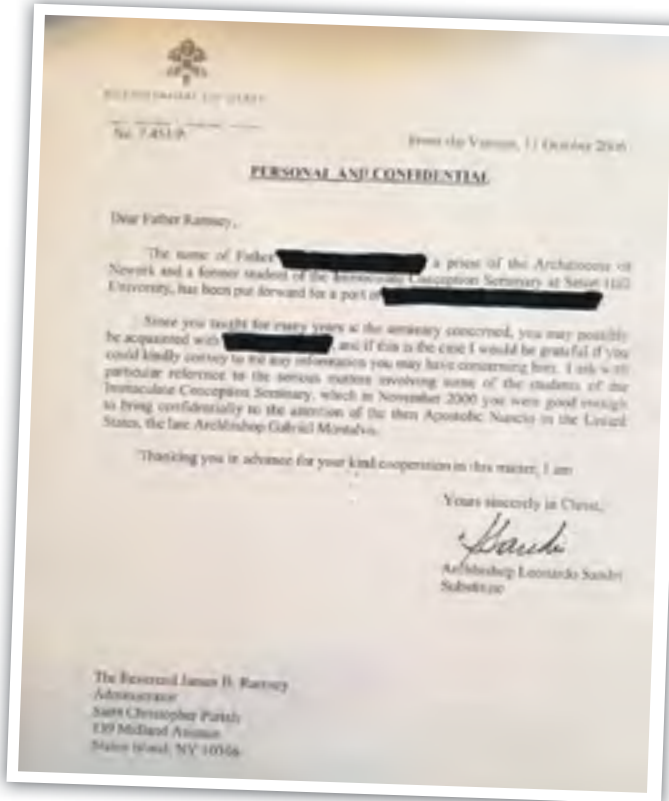
To start with, there are mountains of evidence showing that McCarrick did all the things he was supposedly barred from doing, and often.

36. Well, maybe people just couldn't control him – I mean, does the Church have a police force?

No, of course not, and that's not a bad point, but it doesn't explain Viganò speaking fondly of him at award ceremonies, or Benedict greeting him warmly in 2013.

37. Presumably Viganò said something about this in his testimony?

No, afraid not. His silence on the subject in the testimony is almost as striking as the fact that any sanctions



clearly were not followed or enforced in any meaningful way.

38. Has he said anything about them since?

Yes, he has responded to criticism by telling *Lifesitenews* that the sanctions were private ones, perhaps due to McCarrick being retired, and that it wasn't for him to enforce them.

39. Has he explained why he never said anything in his testimony about how the alleged sanctions weren't enforced?

No, not a word. He's been decidedly quiet on this point.

40. Has he said anything about how he was filmed speaking fondly about McCarrick?

Yes, he told *Lifesitenews* he couldn't pull out of the event where he met McCarrick, and had no opportunity on the day to remind him about the sanctions.

41. I see – and what about Benedict greeting McCarrick with apparent warmth?

Seemingly it'd have been unimaginable for Benedict – "as mild a character as he was" – to have done otherwise.

42. Would I be right in saying that this arrangement doesn't sound remotely "similar" to the sanctions imposed by Pope Francis?

You would, and it gets worse.

43. Worse?

Because Ed Pentin, the *National Catholic Register* reporter, who was one of the small group of journalists to break the story, now admits

that he was told in July that there was no sanction, "just a private request".

44. Pentin knew this in July – over a month before the story was launched?

So he says. A source close to Benedict seemingly told him that the Pope Emeritus' memory of how he handled McCarrick isn't sharp, but that he believes he just asked him to keep a "low profile".

45. Is this how the Register reported the Viganò story when it broke?

Not really, no. It reported simply that it had confirmed that Benedict "remembers instructing Cardinal Bertone to impose measures but cannot recall their exact nature".

46. It left out the fact that the source said the measures seem to have entailed an informal private request, and were far less stringent than the sanctions which Francis has imposed?

It did indeed.

47. It left out how it had a source contradicting Viganò's explicit claim that Pope Benedict imposed what he calls "canonical sanctions" on McCarrick?

It certainly did.

48. Was this known about when the story was being put together?

It looks like it. Some weeks before Viganò went public

it seems that leaders of the Register personally assured EWTN board member Tim Busch that Benedict had confirmed Viganò's claim.

49. But that's clearly not true, so how does Benedict feel about this?

He's not saying, but his secretary, Archbishop Georg Gänswein, has said the suggestion that Benedict has confirmed Viganò's claim is "fake news".

50. Why wouldn't Benedict have imposed sanctions on McCarrick?

Well, he didn't know about child abuse allegations, and he seems to have thought the now elderly cardinal couldn't hurt any more adults. Clearly he reckoned there wasn't a safeguarding issue.

51. But there's more to this than safeguarding, surely?

Oh yes, there are questions of justice too, and indeed healing. But it looks as though the Pope Emeritus thought more harm than good would be done by imposing public sanctions.

52. Does that sit well with you?

It doesn't sit great, to be honest. I can understand the thinking there, and assume Benedict was and is praying for justice and healing, but still, I don't think he comes out of this well at all.

53. Anyway, has the Register corrected its original



Archbishop Carlo Maria Viganò meeting Cardinal Theodore E. McCarrick (right) at a 2012 gala dinner in New York.

story to acknowledge that it had suppressed a detail that would totally change the story?

No, it says it stands by its reporting.

54. And is Viganò sticking to his story?

He's been busy tweaking it, including admissions that any sanctions weren't actually enforced and that he can't remember whether his instructions from the

Congregation for Bishops were written or oral.

55. Can't remember?

He's told the Register he received "some instruction", and that while his "memory isn't helping" he believes it was a written instruction. It would be in the archives of the nunciature and the Congregation for Bishops, seemingly.

56. Would it be in the archives if it wasn't written down?

That seems unlikely. Maybe it was written down later.

57. Huh. Who else was involved in spreading this story about to begin with?

Along with Viganò, there were Pentin and Busch, as noted, Diane Montagna of *Lifesitenews*, and also two Italian journalist-bloggers, Aldo Maria Valli and Marco Tosatti.

58. How do I know Tosatti's name?

He's the guy who wrote an article claiming the Pope once directed Cardinal Gerhard Müller to abandon the Mass he was celebrating and see him.

59. Is that likely?

I wouldn't have thought so. He has also written pieces claiming that Francis was establishing a commission to reverse *Humanae Vitae*, and one to develop an 'ecumenical Mass'. Neither has happened. (For bonus points, Tosatti also told the *New York Times* and *Reuters* the timing of the testimony's release during WMOF2018 was just down to translation delays, but Valli and "another journalist who received the statement" have said it was deliberately timed for the Irish trip.)

60. Okay, right, let's back to the core allegations – when did Francis supposedly lift sanctions on McCarrick?

Viganò doesn't give a date, but indicates that things were fine between McCarrick and Francis from at least June 2013.

61. How so?

He describes meeting an ebullient McCarrick in the Vatican on 20 June 2013, with the then-cardinal saying the Pope had received him the previous day, and also how he spoke with the Pope himself about McCarrick on June 23.

62. How does Viganò describe that conversation?

He says the Pope asked "in a deceitful way"

what McCarrick was like, and he replied that he'd corrupted generations of seminarians and been ordered by Pope Benedict to withdraw to a life of prayer and penance.

63. What did he mean by "in a deceitful way"?

Viganò says Francis and McCarrick had had a long friendship, though it seems this isn't true.

64. He said McCarrick had "corrupted" seminarians – did he say he took sexual advantage of them?

Apparently not. Granted, he may have thought that was obvious, but it might as easily have been taken as a claim that they were taught morally dodgy stuff.

65. And he says McCarrick's withdrawal from public life was "ordered" – not asked?

That's what he says, though it's contrary to the source close to Benedict who told Ed Pentin it was a request, not an order. He also said the congregation for bishops had a huge file on McCarrick.

66. And did Francis tell him that he was going to lift Benedict's sanction?

No, seemingly he was expressionless. He may well have been wondering if Viganò was sane, given that all evidence suggested McCarrick most certainly was not sanctioned.

67. Did Viganò tell him that McCarrick had ignored the supposed sanctions?

No, seemingly he never raised this point. He simply said, contrary to all visible facts, that McCarrick had been sanctioned.

68. Did Francis tell him later that he was lifting Benedict's supposed sanction?

Apparently not. Viganò never mentions him doing so, anyway.

69. But if there was a sanction, even an informal one, that had been communicated through the Congregation for Bishops and the nuncio, surely there must have been some communication of it being lifted?

You'd think so.

70. And...?

There's not yet been even a shadow of a suggestion that this ever happened. It's not even that there's no documentary evidence floating around to support it. Viganò doesn't even say word was passed to the

nunciature that McCarrick's sanctions had been lifted.

71. So how does Viganò justify his claim that the sanctions – if there were any sanctions – were lifted?

Well, firstly he says McCarrick said something in El Paso on July 9, 2013 akin to something Francis said to Viganò when meeting nuncios on June 21.

72. That being?

That the bishops of the US must not be ideologised, and must be shepherds. Viganò seemingly saw this as evidence that Francis was McCarrick's creature.

73. What?

Yes, he says in his testimony "I was astounded! It was therefore clear that the words of reproach that Pope Francis had addressed to me on June 21, 2013 had been put into his mouth the day before by Cardinal McCarrick."

74. Isn't it more likely that McCarrick was channelling Francis in July than that Francis was channelling him in June?

I think it's fair to say that at the very least it's as likely, if not more so.

75. What happened on June 21, 2013?

Francis met the nuncios, and according to Viganò he just had time to introduce himself, before Francis "immediately assailed [him] with a tone of reproach".

76. Did this really happen?

No, there's a video showing them meeting, and after Viganò says where he's based, Francis smiles broadly, saying "Ah, the United States!" He keeps smiling, adds "Thank you for your work, but in the United States you need-" and then the video ends.

77. Why does it end?

Presumably because Francis was giving him a diplomatic direction, which would be private. But the key thing is that the video shows that he definitely did not "immediately" launch into Viganò just after Viganò told him he was nuncio to the US.

78. Okay, well, go back to McCarrick – is there any other way Viganò justifies his claim that sanctions were lifted?

He says that from Francis' election on, McCarrick felt free to travel continuously, to give lectures and interviews and became kingmaker for appointments etc.

79. Does he



Cardinal Angelo Sodano, dean of the College of Cardinals, is pictured during the funeral Mass for French Cardinal Jean-Louis Tauran in St Peter's Basilica at the Vatican.

substantiate this?

No. He says McCarrick was responsible for Cardinal Burke being removed from the Congregation for Bishops, and also the appointments of Blase Cupich and Joseph Tobin to Chicago and Newark, but doesn't say how he knows this.

80. He doesn't support this in any way?

No. And he also thinks Cupich was appointed to the Congregation of Bishops after becoming cardinal, whereas he was picked to replace Levada on the congregation in July 2016 and it wasn't till October it was announced he'd get a red hat.

81. Is there any evidence at all for McCarrick supposedly becoming hugely important after Francis became Pope?

The blogger Rocco Palmo says McCarrick wrote pushing for Cardinal Tobin

to become archbishop of Newark, but it's not clear that his push was decisive.

82. Anything else?

The Italian journalist Sandro Magister has claimed McCarrick was with Cardinal Maradiaga a champion of Cupich being appointed to Chicago.

83. So two journalists claim McCarrick mattered to two major appointments?

That's about it, yes. There's also a 2014 interview where McCarrick bigs himself up and the journalist interviewing him lets him do so, but there's not much to substantiate his claims.

84. What does the interview claim?

Well, firstly that he and Francis had known each other for years, back when Francis was archbishop of Buenos Aires. It rather omits that they were at odds there.

85. At odds?

Yes, Francis was one of the Argentine bishops opposed to ordaining priests to the dodgy 'Institute of the Incarnate Word', trying to shut it down, and so McCarrick with Cardinal Sodano's support took to ordaining IVE priests, even in Argentina.

86. What else does the interview say?

It says McCarrick had been more or less "put out to pasture" by Benedict XVI but by 2014 was "back in the mix, and busier than ever". He had certainly been pretty busy, but it doesn't seem that he was much busier than before.

87. Based on what?

Well, seemingly between 2009 and early 2013 McCarrick did something in the region of 24 trips around the world on behalf of Catholic Relief Services alone.

88. But haven't the number of trips gone

up?

I've read a couple of articles claiming that, but they tend to shy away from actually counting his trips before and after Francis became Pope and to gloss over just how much he travelled before.

89. Is it true that McCarrick helped get Francis elected?

That's not mentioned in the testimony but is going around. Certainly McCarrick started claiming this in October 2013 at Villanova University, but his claim was news to everyone.

90. Why did it surprise people?

Firstly because he and Francis didn't have a great history, and secondly because Francis being elected tends to be attributed to his pre-conclave speech and to lobbying by the remnants of the disbanded 'St Gallen group'.

91. So this was just McCarrick trying to make himself sound important?

That seems to be the size of it. He's always had a warm welcome for himself, it appears. It suits some to treat his claims as credible.

92. What do we make then of Viganò's claim that Francis made McCarrick's advice his own?

That Viganò's produced no proof of this, and that there's precious little evidence for it in general.

93. And the claim that Francis had known from at least June 23, 2013 that McCarrick was a serial predator?

He was presented then with vague and apparently nonsensical claims, one of which seems to have been false. That's it.

94. And the claim that he covered for McCarrick and only acted against him under media pressure to save his own image?

This only has any weight if we accept the prior claim, which the evidence doesn't support.

95. Cardinal Sodano comes across as a villainous character in this – is that fair?

His protecting of Maciel is widely believed, he was one of the three key figures in the Chilean church in the 1980s, and he protected an order Francis tried to shut down in the 1990s, so I'd say so.

96. Is it plausible that he and Cardinal Bertone were responsible for reports about McCarrick disappearing into thin air or just going nowhere, and indeed that in doing so he helped McCarrick become a cardinal?

It certainly calls for investigation.

97. Archbishop Viganò has said Bertone "notoriously favoured promoting homosexuals into positions of responsibility" – does he give any examples of this?

Yes, Vincenzo de Mauro was appointed and later removed as Archbishop of Vigevano.

98. One swallow doesn't make a summer, though – does he give any other examples?

No, just one instance already in the public domain. Taken in isolation, it's not exactly evidence of Bertone's general behaviour – a dot isn't a pattern, after all.

99. What about the others who there are allegations about – Cardinals Maradiaga, Wuerl, Sandri, Paglia, O'Malley etc?

Where there are serious specific allegations, and evidence, there should definitely be investigations.

100. Allowing that you'd want to be pulling up tares but not wheat, who would you trust to do such investigations?

God knows. I could give you some names, but good luck finding any acceptable to everyone.

Ⓛ These 100 questions first appeared as tweets from the @GregDalyIC Twitter account.



Cardinal Theodore E. McCarrick, retired archbishop of Washington, and Cardinal Donald W. Wuerl of Washington, concelebrate a Mass of thanksgiving in 2010 in St. Peter's Basilica at the Vatican.

World Report



Edited by Chai Brady
chai@irishcatholic.ie

IN BRIEF

Myanmar conflict drives hundreds from homes

● Hundreds of ethnic Kayin have sought refuge in camps to avoid renewed fighting between Myanmar's military and the Kayin National Liberation Army (KNLA) in the country's south-east.

Some 300 Kayin (also known as Karen) fled their homes in Kayin State to escape the fighting in Hpapun township.

The displaced Kayin are currently taking refuge in Myaing Gyi Ngu where more than 4,700 internally displaced people (IDPs) have taken refuge at two camps since 2016.

Shwe Tun, manager of a camp in Myaing Gyi Ngu, said that 254 people arrived there since August 29. "We provide rice to the new IDPs. We have been sharing our rations and some private donors are also supporting with food items," Shwe Tun said.

'Promote human rights in Bosnia-Herzegovina before elections'

● The Church in Bosnia-Herzegovina has urged the country to improve human rights and political representation after upcoming elections, 23 years after the country was divided by a bloody war.

"In a country like this, still suffering the wounds of conflict, it's essential to bring people together, and for every individual and group to feel they enjoy full rights," said Msgr Ivo Tomasevic, secretary general of the country's bishops' conference.

"Until now though, we've been ruled by a peace agreement rather than having a normal state, and the lack of organisation has been exploited by the politicians," he said.

His comments came as campaigning began for the October 7 elections next month.

Chilean senate passes bill allowing 14-year-olds to change gender

● The Chilean Senate has passed a gender identity bill that would allow minors as young as 14 to change their name and gender in the civil registry.

The bill will now go to the Chamber of Deputies, where it must be approved before becoming law.

This "may or may not involve the alteration of

appearance or bodily function through medical, surgical or other analogous treatments, as long as they are freely chosen".

Under the bill, a minor between the ages of 14 and 18 could process the application through a family court and must have the approval of at least one of their legal guardians.

EU report highlights religious freedom violations

● An annual report released by a special group within the EU warned of serious religious freedom violations in some parts of the world. It found serious restrictions in 19 out of 34 countries it examined which had recently faced threats to religious freedom.

Among the countries with the most serious violations were Afghanistan, the Central African Republic, China, North Korea, Egypt, Iran, Iraq, Saudi Arabia, Myanmar, Nigeria and Libya.

The report, compiled annually by the European Parliament Intergroup on Freedom of Religion or Belief and Religious Tolerance, provides recommendations that the EU can implement in the selected countries to "promote and protect freedom of thought, conscience, religion or belief for all people".

Russian hackers target Catholic and Orthodox clergy

● Russian hackers infiltrated the email inboxes of Orthodox, Catholic, and other religious leaders connected to Ukraine amid conflict between Kyiv and Moscow over Ukraine's political and religious independence.

Archbishop Claudio Gugerotti, apostolic nuncio to Ukraine, was among the 4,700 global targets of the 'Fancy Bear' cyber espionage group.

Gugerotti and unnamed Ukrainian Greek-Catholic clergy were hacked by this group, along with other foreign diplomats, journalists, intelligence personnel, and Hillary Clinton.

The Christianisation of Kievan Rus' forms the roots of the Russian Orthodox Church, the Ukrainian Greek-Catholic Church, and several Orthodox Churches in Ukraine.

Shun clericalism, Pope Francis tells 74 new bishops

The Church needs bishops who promote unity, "not soloists singing their own tune or captains fighting personal battles", Pope Francis told new bishops from the Church's mission territories.

"And, dear brothers, flee from clericalism, an anomalous way of understanding the Church's authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred," the Pope told the bishops.

While some bishops think they have "all the talents, all the charisms" necessary to run the Church, the Pope said that is never true. But what a good bishop does have, he said, is passion for communion with the Church and with each and every member of his flock.

On the other hand, clericalism "generates a division in the Church body that supports and helps perpetuate many of the evils that we are condemning today," he said, quoting from his letter on August 20 to the Church about



Pope Francis.

the clerical abuse scandal.

The Pope was meeting with 74 bishops from 34 countries in Africa, Asia, Oceania and Latin America. The prelates had been in Rome for a course for new bishops sponsored by the Congregation for the Evangelisation of Peoples.

A bishop, Pope Francis told them, must be "a man of

prayer, a man of proclamation and a man of communion", and he must show special care and concern for families, for the defence of life from the moment of conception, for seminarians, for young people and for the poor.

"Don't think you are lords of the flock – you are not the masters of the flock, even if some people would like you

to be or certain local customs promote that," the Pope told them. "Be men who are poor in things and rich in relationships, never harsh or surly, but friendly, patient, simple and open."

Prayer is not just one of a bishop's daily tasks, but rather must be the foundation of everything a bishop does, he said. And the chief concern in a bishop's prayer must be his people and their needs. They must come first.

The Cross

"It is easy to wear a cross on your chest," the Pope said, "but the Lord is asking you to carry a much heavier one on your shoulders and in your heart: he asks you to share his cross."

The task of a bishop also involves proclaiming to the world the good news of salvation in Jesus and that cannot be done from one's desk, he said. "A bishop doesn't live in his office like a company administrator but among the people on the roads of the world."

New York State launches sex abuse of minors investigation

The New York State Office of the Attorney General is the latest to announce that it is launching an investigation of sexual abuse of minors by Catholic Church clergy, and at least two of the state's eight dioceses confirmed receiving subpoenas seeking access to its records.

In a September 6 press release, the agency said it was seeking "a civil investigation into how the dioceses and other Church entities – which are non-profit institutions – reviewed and potentially covered up allegations of extensive sexual abuse of minors."

The state's Attorney General, Barbara Underwood, also announced a hotline the same day, specifically for those who may have been abused by clergy.

Joseph Zwilling, director of communications for the Archdiocese of New York, said in a September 6 email that "while we have just received a subpoena, it is not a surprise to us that the Attorney General would look to begin a civil investigation, and she will find the Archdiocese of New York, and the other seven dioceses in the state, ready and eager to work together with her in the investigation".

Zwilling said that since 2002, the archdiocese has shared with the state's previous district attorneys "all information they have sought concerning allegations of sexual abuse of minors and has established excellent working relationships with each of them".

"Not only do we provide any information they seek, they also notify us when they learn of an allegation of abuse, even if they cannot bring criminal charges, we might investigate and remove from ministry any cleric who has a credible and substantiated allegation of abuse," he said.

Vatican to respond to Viganò abuse allegations

The Vatican is set to respond to claims made by the former papal nuncio to the US which include allegations that Pope Francis covered up abuse.

A statement was released by the Council of Cardinals this week which stated they were "aware that in the current debate" of recent weeks the Holy See is about to issue "necessary clarifications".

The council also expressed their "full solidarity" with the Pope after Archbishop Carlo Maria Viganò released an 11-page dossier calling on Francis to resign and accusing him of being

informed about McCarrick's behaviour. Viganò claimed he was told Francis knew about sanctions placed on McCarrick by Benedict XVI in 2009 or 2010.

Attack

But the document – an unprecedented attack on the papacy from inside the Vatican – was coloured by claims about "homosexual networks" inside the Church and included a slew of accusations against Francis' allies.

Furthermore, the restrictions placed

on McCarrick were unenforced, and Archbishop Viganò has admitted they were "private".

Six of the nine cardinals who are members of the council participated in the meeting on September 10.

Pope Francis formed the Council of Cardinals, often referred to as the C9, shortly after his election in 2013 to advise him on the reform of the Roman Curia and on Church governance generally.

The Vatican did not issue a response before this paper went to print.



World Report

‘For I was hungry and you gave me something to eat...’



Men enjoy a meal at Dolores Mission Church in Los Angeles. The Jesuit-run church's Guadalupe Homeless Project provides services to homeless men and women. Many are Latino and undocumented. Photo: CNS

Millions gather to venerate Our Lady of Penafrancia in Philippines

Millions of devotees joined this year's observance in the Philippines of the devotion to the Our Lady of Penafrancia.

The wooden statue of the Virgin Mary, supposedly a copy of the original image in Spain, has been venerated in Naga City, in the Philippines' Bicol region since the 1700s.

A Spanish priest supposedly ordered a local artisan to carve an image from a picture he carried with him and started the devotion to Mary, called 'Ina' or mother, by the locals.

During this year's celebration, Church leaders are urging Catholics to "imitate Mary's humble service" and "find greatness in humility" amid the temptations of material possessions and power.

"The fiesta of Ina is not only an occasion that gathers people from all over for merriment but also a moment to deepen our Christian faith and foster our union

as a people," said Fr Louie Occiano of Caceres Archdiocese.

Fr Glen Ruiz, Archdiocesan Liturgical Commission director, said the deep-rooted devotion to the Virgin Mary has been handed from one generation to another for the past 300 years.

"Each generation passes on a whole series of ways of approaching different existential situations to the next generation, which must in turn reformulate it as it confronts its own challenges," explained the priest.

Gestures

He said the various "gestures of devotion" are manifested through bodily, gestural, and symbolic expressions like kissing and touching images, attending processions and religious journeys, among others.

Every year, devotees pass through an

11-meter high arch dedicated to the Our Lady of Penafrancia to signify their devotion to the Blessed Mother.

Barefoot men called voyadores then carry the image in a religious procession in an annual ritual of piety and religious fervor.

They bring the image of the Virgin Mary from a shrine to a river for a "fluvial procession", which usually lasts five hours, until it reaches a dock near the city's cathedral.

The voyadores then race each other to carry the palanquin in the belief that doing so would cleanse them of their sins and heal their illnesses.

No women are allowed to board the virgin's pagoda or float supposedly because no other woman except Our Lady of Penafrancia is the centre of the celebration.

Canon law didn't anticipate bishops' crimes – Jesuit professor

The 1983 *Code of Canon Law* did not anticipate crimes being committed by bishops that could result in their laicisation, according to a canon law professor at The Catholic University of America.

Fr Robert Kaslyn SJ, who has taught courses in laicisation, said the Second Vatican Council has also made it more complicated to remove a bishop from the clerical state.

"It's a mess," Fr Kaslyn said.

"It really is a 20th-Century process that really didn't exist beforehand. And that process was suddenly needed to adapt to the abuse crisis."

Under canon law, laicisation is given to deacons for "grave causes" and to priests for "most grave causes".

"It doesn't even mention bishops," said Fr Kaslyn. "So in general, it was not foreseen that bishops could be quote-unquote laicised." Abuse of

minors, he added, is "a more grave delict", or breach of care.

Vatican II also noted the three levels of ordination: the diaconate for deacons, the presbyterate for priests, and the episcopate for bishops. Fr Kaslyn said the council called the episcopate "the fulfilment of the priesthood". As a result, he added: "It's not just power of governance, but it's the fullness of priesthood. So it's

very difficult (from which) to resign."

In the case of Archbishop Theodore McCarrick, who resigned from the College of Cardinals on July 28, a month after the first allegations of abuse by him were reported in the media, it was easier for him to resign that title since it is an honorific title granted by the Pope which does not confer another level of holy orders.

Vatican roundup

Collaborate with teachers, Pope tells parents

Without respectfully collaborating with teachers and schools, parents will risk being on their own when it comes to educating their children and be at a greater disadvantage facing the challenges emerging from today's culture, mass media and technology, Pope Francis has said.

Speaking to hundreds of parents, the Pope told them that "teachers are like you – dedicated each day in the educational service of your children".

His comments came to 1,400 members and guests of the Italian Parents' Association during an audience at the Vatican's Paul VI hall on September 7.

Praising the group's efforts promoting the family and education as guided by Christian principles, the Pope invited them to always foster and build trust with teachers and schools.

If it is all right to "complain about limitations" or defects when it comes to schools and teachers, it is also "imperative to treasure them as the most invaluable allies in the task of education, which you together carry forward," said the Pope, who taught high school students as a young Jesuit in Argentina.

Migrants must respect laws, but govt must help integration

God needs Christians to be his hands and feet on earth, and to speak out about injustice wherever it happens, especially when hidden by silence, the Pope said in an interview.

Speaking with *Sole 24 ore*, a daily Italian newspaper, Francis said, "the Lord promises rest and liberation to all the oppressed in the world, but he needs us to make his promise effective".

"He needs our eyes to see the needs of our brothers and sisters. He needs our hands to help. He needs our voice to denounce the injustices committed in silence, sometimes complicit, of many."

"Above all," he continued, "the Lord needs our heart to manifest God's merciful love for the least, the rejected, the abandoned, the marginalised."

Speaking in the context of migration and helping those in need, Pope Francis said Catholics must "not stop being witnesses of hope".

It is important for migrants to be respectful of the laws and culture of the country they have come to, and it is important for governments to help immigrants to integrate and to not stoke fear, giving a "dignified welcome to many brothers and sisters who call for help," he said.

Prelate urges Vietnam's religious to help marginalised

The head of a Vatican congregation has asked Vietnam's religious to follow their ancestors' example to bring God's love to people in remote areas.

Cardinal Joao Braz de Aviz, prefect of the Rome-based Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, paid a working visit to the archdioceses of Ho Chi Minh City, Hue and Hanoi, and Xuan Loc Diocese, from September 2-7.

The cardinal, accompanied by his secretary Father Donato Cauzzo, also celebrated Masses to pray for the local Church, visited two female congregations and met thousands of religious. The 71-year-old prefect said God loves the Catholic Church in Vietnam very much because it was built by the blood of martyrs.

He said the local Church's history is marked by men, women and children who dared to die for God and the Catholic faith. More than 130,000 Catholics were killed for their faith in the 17th, 18th and 19th Centuries.

The Brazilian cardinal said the local Church consequently produces many people who follow consecrated life.

Letters

Post to: Letters to the Editor, The Irish Catholic,
23 Merrion Square North, Dublin 2,
or email: letters@irishcatholic.ie

Letter of the week

Let's hear the 'Yes' side's estimates now

Dear Editor, A leaked Irish cabinet document has revealed that the Government expects the number of Irish abortions to rise similar to other countries, after abortion legalisation. In the UK, the number of abortions increased by over 600% in the first five years after the passage of the 1967 Abortion Act. One in five UK babies now die by abortion. 92% of UK Down babies now die by abortion.

Our doctors, nurses and all hospital staff now face being bullied

and coerced by our state-sponsored pro-abortion lobby, into aiding and abetting abortion on demand, at risk of prosecution should they conscientiously refuse, as now happens in Britain, Sweden and elsewhere.

A memorandum sent to the cabinet this summer says the exact levels of abortion cannot be predicted, but it adds that, "it is expected that, as in other jurisdictions, an increase in the expected numbers could be anticipated in the early years".

Individual ministers who campaigned against the Eighth should now publicly give their own future Irish abortion death rate estimate. After all, this figure will be the deadly results of their own vocal anti-Eighth campaigning. So tell us your future projected abortion death-rate, would you, Taoiseach and Ministers?

*Yours etc.,
Oliver Maher,
Harold's Cross,
Dublin 6W.*

Magical mystery tour was unnecessary

Dear Editor, Thank you for your wonderful commemorative souvenir edition celebrating the historic visit of Pope Francis to Ireland. It is a pity that the planning for the visit did not come up to the same high standard and had such a negative effect on the attendance at the Phoenix Park. Many buses dumped country folk on the outskirts of the city and expected them to walk a 16km (10 miles) round trip to the Mass. The driver of our bus distributed tickets for a non-existent shuttle. No congratulations are due for this bit of deception.

*Yours etc.,
Thomas Mooney,
Rathnapish, Co. Carlow.*

What of Archbishop Viganò's credibility?

Dear Editor, Your article 'The Viganò File...interrogating the evidence' (IC 6/9/2018) should be praised for sticking to the facts of the recent attack on Pope Francis by a former papal nuncio.

One aspect that could do with more attention is the question of Archbishop Carlo Maria Viganò's own credibility. The last fortnight has revealed him to be someone who attends conferences where the Pope's Catholicism is called into question, who lied to Pope Benedict to justify staying in Rome,

and who sought to quash an investigation into an American bishop's sexual misconduct.

Other things have been claimed of him, but one thing seems clear: he is not somebody whose claims should ever be taken at face value. That's not to say that they're utter nonsense, but they need very careful examination.

Unfortunately, it seems far too few are willing to do this, and I have been amazed by the number of people who respond to evidence about how flimsy

the archbishop's statement is or how incredible he is as a witness by saying this is what whistleblowers are like and what we should expect his statement to be like.

We should expect the former nuncio's statement to be utterly contrary to known reality, to be illogical, to make hysterical claims based on assumptions, to omit such basic details as when sanctions were supposedly imposed or supposedly lifted, to be lacking in any supporting evidence, and so we should regard all these failures making it more

believable?

We should be inclined to trust the former nuncio because of his prior record of lying to a Pope, trying to obstruct an abuse investigation, and associating with people who have made their opposition to Pope Francis all too clear?

Are we to treat vices as virtues too? Have people lost their minds?

*Yours etc.,
Gabriel Kelly,
Drogheda,
Co. Louth.*

We sinners need Francis

Dear Editor, It was very obvious the people of Ireland were joyful in their welcome for Pope Francis. They beheld Pope Francis in his true light as vicar of Christ on earth: in his humility and very happy demeanour but also frail and imperfect in his words.

Christ chose faulty people as his first bishops to bring Good News to us in this chaotic world. God bless and protect Pope Francis. We sinful human beings need him very much.

*Yours etc.,
Fr Con McGillicuddy,
Raheny, Dublin 5.*



True Catholics cannot conform upon demand

Dear Editor, While I accept and abhor the horrific events that have occurred at the hands of those especially called by God to shepherd his people, I am still a Catholic but – unlike Mary McAleese or certain Government ministers – one without a voice in the media. Nonetheless, my trust remains in Christ and the belief in His words that "the gates of the underworld can never overpower" his Church.

For the last number of years there have been calls for the Church and State to be separated. It has happened. So now I respectfully ask, for example, the LGBT community and others to stop

calling for reform. The Church can never adapt herself to the ways of the world. Wake up and live a life in Christ, or do your own thing and hope in his mercy.

For all my sisters and brothers in Christ who are Extraordinary Ministers of Holy Communion, I call on you all to step down if you have voted for the annihilation of the unborn child in preference to the woman's right to choose.

The Church does not accept abortion so be true to yourselves and step aside. Leave the Church to do what she must do and continue on your merry way in the secular society that we live in today.

While you have many voices, who are given tremendous coverage in the media to defend and make demands for your way of thinking, I am just one of the many practising silenced Catholics who love their Church despite the atrocities that have occurred.

Although devastating to each and every one of us we still trust in Jesus. The Church must continue to obey the commands of Christ and cannot conform to suit a secular society. Back off, live your lives and let us live ours.

*Yours etc.,
Bernadette O'Connor,
Kilcloon, Co. Meath.*

Cornerstone well laid

Dear Editor, I offer my heartiest congratulations on the new Cornerstone section which made its debut in *The Irish Catholic* last week. What a wonderful idea – a section for those of us who smell like sheep, who don't have degrees in theology and who aren't much interested in the politics of the Vatican!

The promise of Cornerstone's editor, Eoin Walsh, of "features relating to Scripture, Sacraments and service, as well as shining a spotlight on vibrant pastoral ideas being realised in parishes around the country", is indicative of welcome additions to your newspaper.

I was heartened by Donal Harrington's insistence that parish councils are not the right place for parishioners to get together and see "where they were going as a parish". While parish councils can provide a valuable role in the maintenance of a parish, moving it into mission-mode requires a broader input – it's an area which needs a lot of ideas by a lot of people.

I particularly liked the feature on a saint (last week it was St Ita) and the 'Parents' Prayer a Day for Your Children' – what a clever feature.

I have made Cornerstone the cornerstone of my weekly reading of *The Irish Catholic*. Bravo!

*Yours etc.,
Declan Rankin,
Donnycarney, Dublin 9.*

Is there no plan already?

Dear Editor, Archbishop Diarmuid Martin's call for parishes to find concrete ways of reflecting on how they might renew the Irish Church (IC 6/9/2018) is welcome, but in some ways puzzling. Is the archbishop saying that the clergy, or at least the hierarchy, does not know what should be done? Is he admitting that Dublin hasn't exactly been a hotbed of Church dynamism over the last decade or so, such that even after hosting 2012's International Eucharist Congress and 2018's World Meeting of Families the institutional Church doesn't see a way forward?

*Yours etc.,
Bernadette Quigley,
Limerick.*

Letters to the Editor

All letters should include the writer's full name, postal address and telephone numbers (day and evening). Letter writers may receive a subsequent telephone call from *The Irish Catholic* as part of our authentication process which does not amount to a commitment to publish.

We regret that we cannot give prior notice of a letter's publication date, acknowledge unpublished letters or discuss the

merits of letters. We do not publish pseudonyms or other formulae to conceal the writer's identity, such as "name and address with editor". We do not print letters addressed to someone else, open letters, or verse. Letters to the Editor should only be sent to *The Irish Catholic*, and not other publications. Letters should not exceed 300 words and may be shortened for space requirements.

Around the world



▲ **USA:** Pilgrims in Elysburg, Pennsylvania, participate in a candlelight procession into Assumption of the Blessed Virgin Mary Church. Photos: CNS

◀ **VATICAN:** Traditional musicians from Mexico attend Pope Francis' general audience in St Peter's Square.



COLUMBIA: Children leave messages on a banner promoting tolerance and solidarity, especially with Venezuelan migrants, outside St Sebastian the Martyr Parish in Medellin.



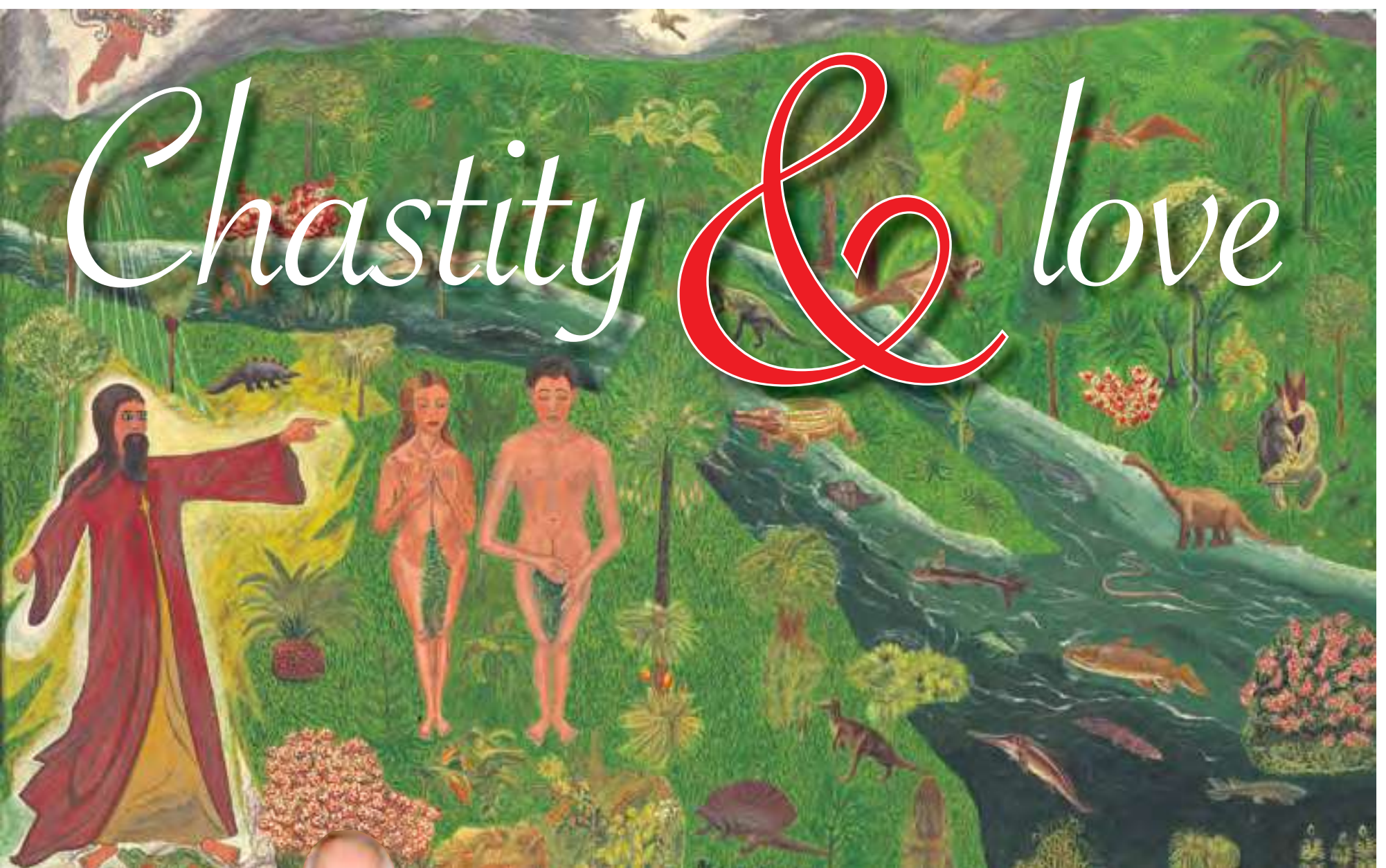
VATICAN: Pope Francis greets people during an audience with members and guests of the Italian Parents' Association in the Pope Paul VI Hall.



MYANMAR: A displaced ethnic Kachin family is seen at a temporary camp on the grounds of a Catholic church in Myitkyina. Myanmar's military still is persecuting ethnic Kachin, the predominant Christian group in a conflict-torn part of the country, as well as Rohingya Muslims, according to Cardinal Charles Maung Bo.



USA: Joint service members of a military casket team carry the casket of US Senator John McCain into the US Capitol in Washington.



Woe to chastity that is not practiced out of love, but woe to love that excludes chastity."

These are the words of Benoit Standaert, a Benedictine monk, and they can, I believe, be profitably read in our culture today where to the detriment of everyone, the sexually active and vowed celibates alike, sexuality and chastity are generally seen as opposed to each other, as enemies.

That this opposition is unfortunate is not very well understood today, either in our culture or in our Churches. In our current culture, chastity is mostly seen as a naïveté, a lack of critical sophistication, a quality you honour and protect only in children.

Indeed within the popular culture today, chastity is often disdained and seen as a fear-based moral rigidity. Ironically many of us in our Churches who are trying to defend chastity are no healthier in that we never link the chastity we defend to a spirituality that's wholesome enough to be able to celebrate sexuality as a beautiful gift from God that's intended to be linked to exuberance, spirituality, and delight.

Culture

Sexuality and chastity aren't enemies, as our culture and Churches make them out to be. They're different sides of



Fr Rolheiser

www.ronrolheiser.com

the same coin. They need each other. Sexuality without chastity is invariably soulless and not respectful. Conversely, chastity that sees itself as somehow above or divorced from sex will invariably end up in sterility, judgment, and anger. Woe to either – if it doesn't take the other seriously.

Unfortunately, with few exceptions, our Churches have never grasped sexuality well; just as our culture, with even fewer exceptions, has never grasped chastity well.

One searches, mostly in vain, for a Christian spirituality of sexuality that's truly wholesome and which properly honors the wonderful gift God gave us in our sexuality. Likewise, one searches, mostly entirely in vain, for a secular voice that grasps the importance of chastity.

When Moses was standing before the burning bush and God told him "take off your shoes because the ground you are standing on is holy", God was speaking pre-eminently about how we, as humans, stand before each other inside the mystery of love and

sexuality. Sex is life-giving only if it is given and received with proper respect.

Sexuality, as we know, is more than sex. When God created the first human beings, God looked at them and said: "It's not good for a person to be alone!"

“Chastity is proper respect and proper patience, not just for how we stand before sex but for how we stand before all of life”

That wasn't just true for Adam and Eve, it's true for every human being, every living thing, and every molecule and atom in the universe. It's not good to be alone and sexuality is the fire within us that, at every level of our being, conscious and unconscious, body and soul, drives us outward beyond our aloneness, towards family, community, friendship, companionship, procreation, co-creation, celebration, delight and consummation.

Sexuality is linked to our very instinct to continue breathing and cannot be separated from the sacredness we feel inside of us as creatures made in the image and likeness of God. And, as an energy, sexuality is sacred, never to be denigrated in the name of something higher or reduced to the casual.

Chastity, as we don't always know, is first of all not even a sexual concept. It's about much more. Chastity is proper respect and proper patience, not just for how we stand before sex but for how we stand before all of life. Chastity is not celibacy, much less frigidity. One can be celibate, but not chaste; just as one can be sexually active, and chaste.

Chastity, properly understood, is not anti-sexual; it strives to protect sexuality from its own excessive power by surrounding it with the needed filters, patience and respect, thus allowing the other person to be fully herself or himself, allowing us to be fully ourselves, and allowing sex to be what it was intended to be, a sacred, life-giving gift.

Annie Dillard [pictured] in *Holy*

the Firm offers an interesting image of chastity. She describes how, one day, watching a butterfly struggle to emerge from its cocoon, she gave in to impatience. The process was fascinating but interminably slow; so at a point, she took a candle and added some heat to the cocoon. The

butterfly then emerged more quickly, but, because the process had not been given the necessary time and freedom to unfold on its own terms, the butterfly emerged with damaged wings. The natural order of things had not been given its due, a fault in chastity, an ill-advised impatience, a prematurity that causes a limp in nature.

Sexuality and chastity need each other.

Sexuality brings the energy, the longing, the fire, and the urgency which keep us aware, consciously and consciously, that it's not good to be alone. If we shut that off we become sterile and angry.

Chastity, on the other hand, tells us that, in that process of seeking union with all that's beyond us, we must have enough patience and respect to let the other fully be other and ourselves be fully ourselves.



“Chastity is proper respect and proper patience, not just for how we stand before sex but for how we stand before all of life. Chastity is not celibacy, much less frigidity”

Family & Lifestyle

The Irish Catholic, September 13, 2018

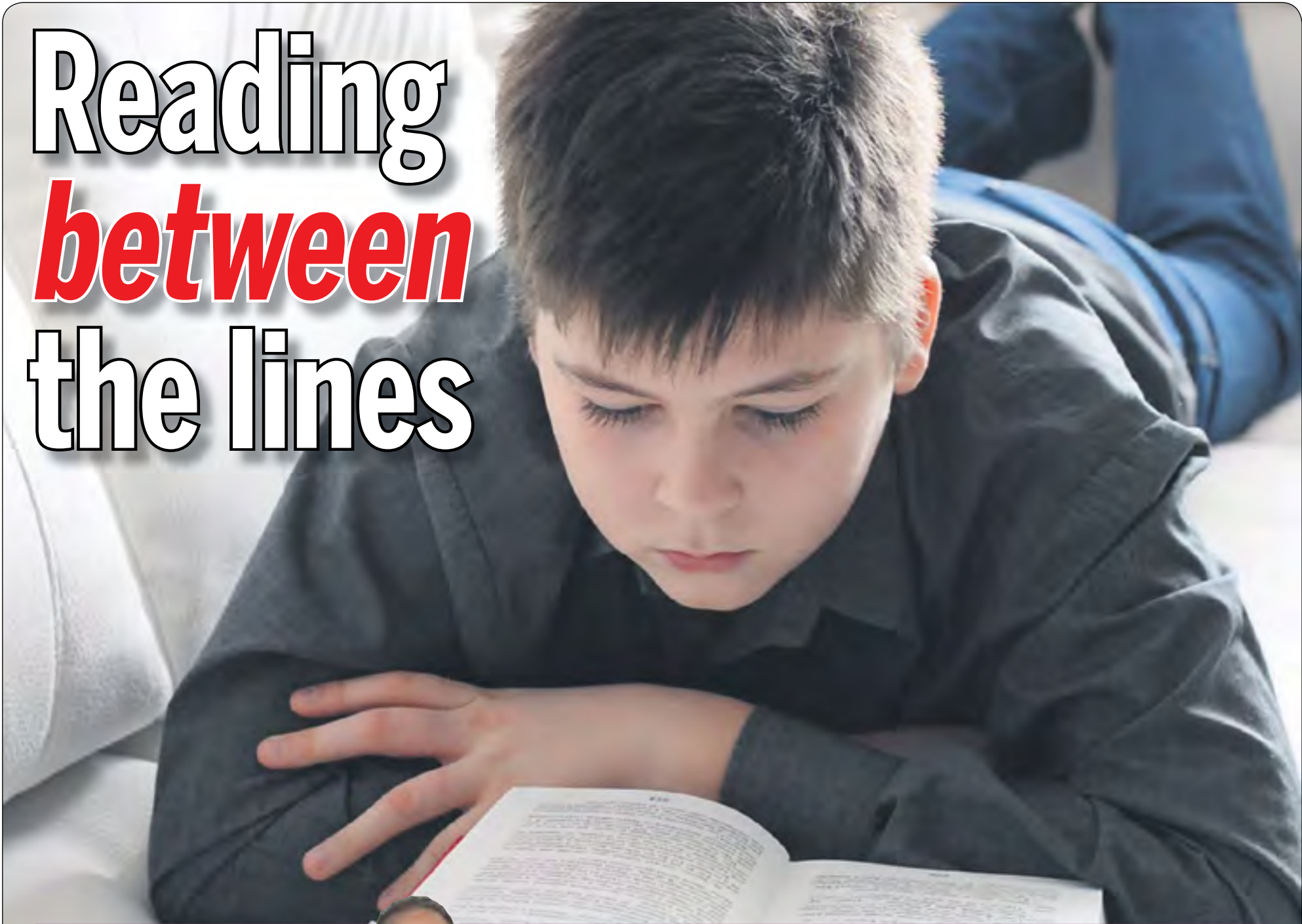
Youth Space

Where
memories
are made

Page 34



Reading *between* the lines



The perception among many of us is that reading as an art is slowly fading from public consciousness, as people throw down their Shakespeare in favour of smartphones and Netflix.

This is only partially true – literacy is increasing worldwide, and it's been estimated that today's teenagers read more words than any generation before them. Reading itself is as central to our way of life as ever, as we are expected to consume mountains of information every day.

But it is true that literary reading – that is, consuming novels, fiction, poetry and so forth for pleasure – is on the decline, as more and more people



Without
literature, we lose
our humanity,
writes **Davis Clark**

of all ages are beginning to choose other forms of media to fill their time.

Why and how this may be happening isn't rocket science – reading has a lot of competition these days, and many of these competitors offer gratification more immediate than the pleasures of making your way through a 300-page novel. And many are aware of this trend but, in a manner seemingly indicative

of our times, they would ask why this is such a tragedy. Why is it such a bad thing if entertainment, like anything else, progresses and evolves? World literacy itself is moving in the desirable direction and, as stated above, our smartphones have us reading more words per minute than any population in history.

Why worry that fewer and fewer people are reading the likes of Dostoevsky and Austen

and meeting their literary quotas with tweets and Facebook statuses?

As it happens, reading literature – good literature – has been shown to have many important benefits for those who do it regularly, both young and old. Reading increases communication skills and vocabulary, but it also has much deeper effects on the mind.

Fiction

Researchers at the New School in New York City conducted a study recently, in which randomly selected participants were divided into different groups with each of the groups being given either a piece of literary fiction or a piece of genre fiction (while the

line can get blurry, literary fiction tends to be more sophisticated, less focussed on plot and more focussed on themes, character development etc.). After reading their book, all of the participants were asked to take a test that assessed the ability to empathise with others. They found that those who had read literary fiction scored far higher than those who had read non-fiction or genre fiction, meaning that the former had a significantly greater capacity to infer and understand other people's emotions.

These results are not inconsistent with what we know about the two genres. Literary fiction offers meticulously

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Family News

AND EVENTS

A lighthouse that hooks

For those in the family with an interest in Irish history, the famous Hook Lighthouse will be offering special guided tours as a part of Culture Night on September 21.

For the third year running, you'll be able to access one of the oldest lighthouses in the world extra late as it remains open for free, with 45-minute guided tours starting at 6pm, 7pm and 8pm.

As of this year, the tower has stood for 846 years, and the tours will explore its history as well as the water that surrounds it, providing you with fascinating information about many who have climbed those 115 well-worn steps inside, from St Dubhán to William Marshal, Earl of Pembroke.

Situated on Hook Head at the tip of the Hook Peninsula in Co. Wexford, this will be a sight and experience you won't want to miss! Tickets for the guided tours are free but booking is necessary.

LINK BETWEEN DIABETES AND SLEEP FOUND: As medical knowledge and research becomes more advanced, it is becoming clearer that our bodies are extremely complex, and often work in unexpected ways.

A new study for example carried out at Toho University Graduate School of Medicine in Japan has revealed that sleep deprivation might increase the risk of diabetes. Using rats as their test subject, the researchers found elevated blood glucose in the liver of rats that had been sleep-deprived after just a six-hour period. The authors also measured changes in liver enzymes and triglyceride levels (which are associated with diabetes) and found a higher susceptibility to contracting the condition.

The researchers concluded that sleep deprivation is a risk factor for diabetes, regardless of changes in activity and diet, meaning that people with an increased risk should prioritise having a good sleep routine.



Nailed it!

Whether you work in the building industry or are just the handyman around the house, fixing and making things can be a tricky task, especially when there's lots of different tools which usually get lost in lots of different pockets. Solving this problem, the RAK Magnetic Wristband allows you to hold screws, nails and drill bits on your wristband so you don't need to worry about where you put them.

Acting as a third hand, this piece of gear is perfect for home improvement, construction, carpentry, auto repair, sewing and other DIY projects. The wristband has adjustable fitting to suit most sizes, and with the 10 strong magnets embedded in it, you'll have no problem fitting on all your screws, washers and drill bits.

Just in time for Christmas, this will be the ideal gift for those who want to start a new project or just want to make life a bit easier!



When I was a child, it was a regular week-end job to lay down newspaper, take out the box of polishes, cloths and brushes and set to work on the family's various boots and shoes. It was usually a job for two and my brother or sister and I would take a lot of pride in producing a top-class shine.

Shoes with worn down heels or soles were dispatched to the local cobbler and were passed down the line to younger siblings until they were just too worn out to repair any longer. There wasn't a lot of excess money floating around and, with six children and a teacher's pay, my parents went to a lot of bother to make sure that we got the maximum usage out of everything we purchased.

They both had lived through the Emergency, and remembered the days of food coupons and rationing. My father went to boarding school and often told us how he always ate what was put in front of him in the sure knowledge that nothing else would be provided.

My parents have both passed away now but I wonder what they'd make of the recent scenes from Electric Picnic where bulldozers had to be used to clear the thousands of tents and personal items that were left behind after the festival.

According to those left with the unenviable task of clearing up the mess, all sorts of items were just cast aside including air mattresses, iPods, camping equipment and headphones.

Shock

There was genuine shock expressed on social media as pictures and videos appeared showing the sea of tents with

A parent's perspective



Maria Byrne

beer cans, debris and litter strewn everywhere. This was the chaos left by the generation who grew up with the mantra 'reduce, reuse, recycle' and who attended schools where there was a huge focus on earning the Green Flag award.

The much-desired prize demonstrates a school's efforts to focus on the environment and sustainability and to teach students about the importance of looking after their schools, their localities, their country and their world. It was a theme that was touched upon frequently during the recent World Meeting of Families.

Week to remember

There has been a lot of reporting on the very successful visit of Pope Francis to Ireland. It was a whirlwind of a week for me and my family. I'd pressured my husband to take a week of his summer holidays so we could get the full benefit of the occasion, a decision he doesn't regret as it was definitely a week to remember.

From the excitement of the launch which was celebrated in dioceses all over the country, to the final farewells after the Mass in the Phoenix Park, it was an amazing few days. I had booked tickets for the whole family to attend the three-day Pastoral Congress in the RDS which had something for everyone.

I still have brightly coloured bags all over the house packed full of prayers, pencils and medals and countless pamphlets and leaflets outlining the great work that the Catholic and Christian communities in Ireland and overseas are engaged in. The children all got copies of the newly launched *YOUCAT for Kids* which I think every parent should invest in.

There was a packed agenda of workshops and talks but, on the theme of the throwaway culture, Cardinal Luis Antonio Tagle of Manila's presentation



was outstanding. He linked the document of Pope Francis, *Laudato Si'* (On Care for Our Common Home) to *Amoris Laetitia* (The Joy of Love) pointing out the connection between the casual discarding of machines, gadgets and belongings with the view that even human beings can be viewed as discardable commodities.

In *Laudato Si'*, Pope Francis refers to the words of Pope Benedict XVI where he urges us to realise that creation is harmed "when we ourselves have the final word, where everything is simply our property and we use it for ourselves alone". He cautioned

that the misuse of creation begins when we see nothing else but ourselves.

Cardinal Tagle, talking to a crowded room in the RDS, outlined the concept of planned obsolescence, a strategy used by manufacturers to ensure that a product becomes out of date or useless within a limited period of time. I loved his personal story of wearing an old, but much-loved watch that his parents gave him as a young man, resisting the pressure to replace it with a newer model.

“Maybe, as parents, we need to start early and teach our children to polish those shoes”

The lack of care for our surroundings, our environment and our lovely planet displays a lack of love for those who we share our planet with. People were shocked at the attitudes that some abandoned tents symbolised but a sadder thought to reflect on is that, not too long ago, people in Ireland voted to make certain human beings disposable and of lesser value. Cardinal Tagle mentioned unborn children, the elderly, migrants, those with disabilities, prisoners and other marginalised groups that are increasingly viewed as of lesser value.

Maybe, as parents, we need to start early and teach our children to polish those shoes, repair that item, dispose of that rubbish and value the dignity of every single human being. Care for our common home is not just a green issue, it's an issue about how we value the great gift that our earth is and the even greater gift God gives us in each and every human being.

» Continued from Page 31



crafted, psychologically complex rendering of human beings, with due focus given to motivations and internal experience. The appeal of high literature is revelation – the reader is exposed to a consciousness that, although fabricated by the author, is as multifaceted and unpredictable as the mind of a real human being. Genre fiction, by contrast, appeals to us in the same way that Hollywood films do – the plot is easily followed and in the forefront of the work, and the characters are archetypal: the hero, the damsel in distress, the jester and so on.

The backbone of these works is a skeleton as old as stories themselves, one which adheres to a familiar and formulaic structure easily recognised and followed by the audience. These tried-and-tested bones can then be dressed up in exciting action sequences and sensual romance scenes to offer easy and accessible emotional experience.

“As readers, we are forced to reconcile our own beliefs with those of the characters we embody”

If the foundation of these books is the same, it is no wonder that they do not improve our ability to understand and empathise. Readers do not have to work to empathise with the characters because they are already intimately familiar with them, and can easily predict their arcs of development and eventual fates.

Great literature forces us out of our comfort zones, and makes us consider the fates and internal experience of strangers who often don't think exactly like us or those paradigms with whom we've become so cosy. As readers, we are forced to reconcile our own beliefs with those of the characters we embody. The distance we traverse between our own minds and the minds of the characters is where we exercise our empathy and learn to appreciate the views of others.

In 2016, the latest Progress in International Reading Literacy Study (PIRLS) examined nearly 350,000 primary students across 50 countries



and religions, in what is the largest comparative international literary study in the world. The study found that Irish pupils are among the most proficient readers in the world, only significantly behind Singapore and Russia. 21% of Irish children tested as advanced readers, over double the national average. Irish schools also perform well in regards to the gender gap in reading, which is relatively small compared to other countries where girls do significantly better.

The Department of Education credits a national strategy instituted five years ago which encourages, among other things, more class time devoted to reading and writing. It is certainly possible that these efforts have yielded positive results, but we have also to thank Ireland's general positive regard for literacy.

Storied history

Ireland has a storied history with the written word, and it seems that this may have trickled down from Oscar Wilde to the average Irish household. As part of the PIRLS, parents were also surveyed internationally concerning their efforts toward their children's literacy. Irish parents score, on average, quite highly when it comes to being supportive of their children's reading as well as having general positive attitudes toward reading themselves.

This is reflected in how often they read to their children and how many

books they have in their homes, among other things. This support seems to have created a fertile environment for child literacy.

But there exists a disconnect between Ireland's admirable achievement in literary education and the actual literacy of its adults. It would hopefully be the case that this strong foundation in reading in childhood will allow literature to hold its own in Ireland, but Irish adults often struggle with basic literacy.

The OECD Adult Skills survey, which tests adults internationally on their ability to comprehend basic written and numeric information, showed that 17.9% of Irish adults are currently at or below the first level of a five-level literacy scale.

This is a level at which someone may be unable to comprehend basic written information like medical instructions on the back of a pill bottle, for example.

“The unfortunate truth across the world seems to be that reading is losing its appeal to working class people”

Even if Irish pupils are doing well, it seems that some of the adults of Ireland, particularly those aged 55-65, struggle as they grow up. This may be a generational divide, as adults aged 25-34 scored the highest in literacy.

This phenomenon could have many causes, but the unfortunate truth across the world seems to be that reading is losing its appeal to working class people. Those who lack an abundance of leisure time and whose jobs do not directly involve heavy reading may lose touch with the practice, and as a consequence their skills decline.

Even if reading isn't a central part of certain occupations, one could argue that it is a central part of being human being. In a time of increasing alienation and disconnection, reading offers a way to reflect, both on ourselves and others. If we stop reading good books, we risk our empathy and, by extension, our humanity.

Dad's Diary

Rory Fitzgerald



“Ten years.” I found myself contemplating these words in awe and disbelief last week. Time had pulled its usual trickery. The day before yesterday, I was walking down the aisle with my new wife – then there was something of a busy blur – and suddenly a decade had passed, as if instantaneously. Ten years is a long time. It's the difference between being a 10-year-old boy and a 20-year-old man. A lot can happen in a decade.

Although the years flew by, it was not as though we were standing still. As I was counting years, I also began to count other things: four children, moving house nine times, moving countries, living in a variety of places that included West Cork, Crosshaven, Sherkin Island, Dublin and the Isle of Wight. We've had some great milestones in our careers and workaday lives in that time, certainly. But all that pales into total insignificance next to the joy of raising our children together.

The thing that leaves me most awestruck, looking back, is recalling seeing the children grow and emerge to reveal more of themselves. Each, day, each year they transformed by degrees, and by magical leaps, from fuzzy images on scans in the womb, to baby bumps, to babes in arms, to toddlers and then onward to smiling, thinking amazing children that brighten our lives every day.

Thankful

I found much to be thankful for, looking back. There were hard times, as there always are in life, but it seemed that each year was better than the last. I struck gold with that wife of mine, that's for sure. We married on a hunch, or perhaps it was a leap of faith. We had only been going out six months when we got engaged, spontaneously. I had no plan to propose. There was no ring at the ready in my pocket the day everything changed.

We were sitting alone in the chapel on the island in GouganeBarra on a clear winter's morning, when I found myself inspired to ask the most profound question I have ever asked. Her answer to my outpouring of words was the most beautiful smile I had ever seen, followed by a single word: 'Yes'. We were married six months later, in that very chapel, surrounded by our loved ones. A year after that, our first child arrived.

“The children understand that this magical, sacred day led to their very existence”

The beginning of our marriage was a series of dramatic metamorphoses. All the more so as my wife also had to move countries and jobs to make our marriage possible. I had to turn down my dream legal job prosecuting war crimes with the UN to make it possible. Writing the email refusing that job offer still gives me a twinge when

I think of it. Yet complete comfort immediately arrives when I think that if I had suddenly moved in the Hague at that critical juncture, we wouldn't have married when we did, and the children wouldn't have arrived as they did.

The kids love looking at pictures of our wedding day. They understand that this magical, sacred day led to their very existence. They sense the beauty of it.

Exactly now, ten years ago, we were on honeymoon in Italy's Amalfi coast. We promised then that we would return there for our 10th anniversary, hopefully with children in tow. Perhaps ironically, arrival of our fourth baby in July put paid to that ambition. Who knows though, maybe we'll get back for our 20th anniversary. After all, God willing, in the blink of an eye it will be 2028. Perhaps I should book now.



Youth Space



Seeing the joy created from volunteering makes it all worth it, writes **Emma Meehan**

On August 25, as part of a CEIST school initiative, 12 fifth year students, accompanied by their teachers, Mr Jason Cotter and Mrs Tina Johnston, had the privilege of travelling to Dublin to volunteer at the Papal Mass in Phoenix Park. Prior to the weekend, there was much preparation during the school year where we attended meetings which gave us an insight into what our voluntary roles would involve, getting Garda vetted, taking our ID photographs and filling out forms so we were more than ready for our travels to begin!

We travelled by private coach on the Saturday morning before the Papal Mass and arrived at St Joseph's secondary school in Lucan, which was where we would be staying for the night. After a warm welcome by all of the staff and students at a lovely group assembly, we were then given a full tour of their school campus. The school catered for our every need, with a shop full of snacks, teas, and coffees available at the entrance and a room full of board games. We were in our element!

Itinerary

After getting settled in, one of the students from the school informed

Where memories are made



Some of the volunteers from the Presentation College, Athenry arriving at the Phoenix Park to work as volunteers during the papal Mass.



satisfied. Even though the morning was miserable, everyone who arrived at Phoenix Park appeared to be so happy and excited for the day that the weather did not really matter. The atmosphere was absolutely brilliant.

Throughout the morning, prior to the arrival of the Pope, entertainers including Daniel O'Donnell, Derek Ryan and Eimear Quinn and many dance groups kept the crowds entertained. At approximately 2.30pm, the Pope arrived and was escorted around the park in the Popemobile. The joy and happiness that could be heard and seen was so heart-warming it made our voluntary work very much worthwhile.

Umbrellas

During the papal Mass our role involved holding large umbrellas next to the many priests and eucharistic Ministers during the distribution of Communion. As expected, the papal Mass was so beautiful and we were so proud and privileged to be attending such a special event in the midst of Pope Francis.

The people, the music, the atmosphere and of course most importantly the papal Mass itself made our weekend of volunteering very special. It was such a great honour to be involved in the Mass. The more we give, the happier we feel. Volunteering increases self-confidence. By volunteering, you are doing good for others and the community, which provides a natural sense of accomplishment. Your role as a volunteer can also give you a sense of pride and identity.

For this reason, I believe that if any of us got the chance to volunteer again, we would seize the opportunity in a heartbeat. As a group, we enjoyed it immensely and will hold the memories close to our hearts for the rest of our lives!

Emma Meehan is a Leaving Cert Student at Presentation College, Athenry.

us of the itinerary for the day. Firstly, we were led to a beautiful church very close to the school. One of the local priests spoke to the volunteers and showed his immense gratitude to everyone for taking time out to help at the weekends' event. Shortly after the prayer service, we made our way to Phoenix Park for our final training session.

We were very fortunate to be a select few who got the opportunity to see the venue being set up. The place looked phenomenal! There were fairy lights surrounding the walkways and the choirs singing beautifully as they practiced for the big day ahead. The atmosphere was already surreal. We just could not wait for the following day to commence.

After our training sessions, we all returned to St Joseph's secondary school for the night. After a meal in the school canteen, we had the choice of playing ping

pong, board games or taking part in the very popular table quiz. Everybody was in such great form and we really enjoyed our night. Lights went out at 11pm and it seemed no length until we were awoken by alarm bells ringing at 4.30am, bright-eyed and bushy-tailed as you can imagine!

“The papal Mass was so beautiful and we were so proud and privileged to be attending such a special event”

Our coach driver met us outside the school and we travelled to the West County Hotel, and from there, despite the torrential rain, we made our way to Phoenix Park. It was about 6am when we arrived, and the rain was pouring down so we quickly made our way to the chapel which had been allocated to our group. Our group rested in here

for an hour or so until a group of about 15 people from Co. Wexford came to join us.

Many new friends were made with our fellow volunteers. With the morning passing very quickly, we began to set up the chapel for the papal Mass. We arranged the tables and got the place set up for the Eucharist.

Following this, a priest from Sligo said Mass and consecrated the Eucharist. After Mass, we went outside to have a wander around the grounds. Pilgrims began to gather at about 9am, and they were all in such good spirits in anticipation of the papal Mass. Our day was spent assisting the many pilgrims with their queries and we had the pleasure of meeting so many lovely people, many of whom had travelled very far to attend the Mass.

There were many trucks at the back of the park serving refreshments to keep everyone

A coin will vanish and reappear... it's magic!

Magic tricks are a great way for you to develop your confidence and character, as well as amaze your family and friends. Magicians are known for doing various types of magic ranging from levitating to sawing a lady in half. Although these are quite complex feats to perform, it's actually very easy to take magic from the stage and bring it to the livingroom. Instead of making an assistant disappear, you can just use a coin.

Often, this is the first trick that children see, usually from a family member, who then make it appear from behind their ear. It's a classic of magic and over time hundreds of methods have been developed to perform it. It does, however, require some sleight-of-hand and a lot of practice to execute perfectly, so if you're a beginner magician something much easier will be better.

To make a coin disappear, all you will need are some items that you have at home. For the trick you will need a coin, a cloth or newspaper page, two coloured pages of your liking, a pair of scissors and a pencil. First of all, place the

opening of the glass face down on a coloured page and trace around it. Next, cut out the circle and tape it to the opening of the glass so it's completely sealed. You can throw away the cut-up page and you no longer need the scissors. Now you're ready to perform the trick!

Hidden

Place the glass face down on the second coloured page you have, and you'll notice that the circle taped to the glass camouflages with the paper. Next place the coin on the paper and wrap the glass up with the cloth or newspaper.

Then when you want to make the coin disappear, set the glass on the coin, and with a magical gesture remove the cloth or newspaper, and it will look like the coin has

disappeared. In reality, it's hidden under the circle you cut out and taped to the glass, but the spectator won't suspect a thing. To make the coin come back, simply place the cloth or newspaper back on the glass, pick it up, and it will look as if the coin has reappeared.

This is a great trick if you're starting out in magic and there are lots of ways you could perform it. If you want to be sneaky, you could hide a second coin somewhere in the house before you start the trick, and when you make the first one disappear, pretend as if it has transported to that place.

Once you've got it down, this will be your first step in the journey to becoming a real-life magician!



Children's Corner

Colm Fitzpatrick

TVRadio

Brendan O'Regan



Odd definitions of 'humanity' abound

I find myself naturally drawn to programmes about the media, and if they're done in dramatic form, well that's the icing on the cake.

And so it was I checked out the new drama **Press** (BBC1) last Thursday night. The story revolves around rivalry between two newspapers – a serious paper and a tabloid. And so there are some predictable stereotypes, with the liberalism vs populism narrative, though the writer does make some efforts to transcend the binary polarisation. If anything pushes it above ordinary it's the strong acting, the fleshed out characters and the variations on a theme.

The tabloid editor (of *'The Post'*) is suitably sleazy and manipulative – in the first episode he takes down a Government minister with some old compromising photos. But he has an interesting backstory and we don't quite know what his game is. His enigmatic boss (David Suchet of *Poirot* fame) actually wants to raise the standard of the tabloid's journalism, while ironically a boss over at *'The Herald'* wonders if they need to spice up the news to gain ratings.

Various moral dilemmas are suggested – a security services whistleblower hesitatingly acts out of conscience, a young reporter is torn between sensitivity and



Ben Chaplin and David Suchet star in *Press* (BBC1).

news demands when dealing with the family of a gay soccer player who has committed suicide and a formerly passionate, now tired, young journalist wearies of her editing job and investigates the suspicious death of a friend. Some of the language is gratuitously crude, but by modern standards (low enough!) 'adult content' is reasonably restrained.

One thing that bugs me about the Irish media in particular is that review panels often tend to be of one mind. This was painfully obvious in last Friday's **Hard Shoulder** (Newstalk). On the repeal of the Eight Amendment presenter Ivan Yates suggested

some surprise that the people voted for "the killing of human life", and he did ask some challenging questions of regular Newstalk contributors Bill Hughes and Stephanie Regan.

They were both enthusiastic about the repeal, imagining that the killing was somehow evidence of "humanity" and "compassion". There would have been a better discussion if both weren't singing from the same secular hymn sheet.

Hughes was particularly negative and expressed his strong dislike for "absolutism", though I'd suspect he'd be absolutist about murder, rape, child abuse and homophobia. He referred to babies

being "dropped" into septic tanks, but wasn't asked where he thought the bodies of aborted babies would be ending up.

He was judgementally dismissive of those "blindly" attending the papal Mass at Phoenix Park and, asked if he was glad the rain fell that morning, said he was sorry something else didn't fall, whatever that meant. Yates wasn't impressed and noticeably demurred.

Thinkers

Unsatisfactory media discourse was one of the topics in a fascinating series on BBC Radio 4 last week – **Morality in the 21st Century** was presented by Rabbi Jonathan Sacks, with the help of prominent thinkers and a group of 6th formers. In last Friday's episode, 'Moral Heroes', Prof. Michael Sandel from Harvard talked about the tone of debate set by media, where



Rabbi Jonathan Sacks.

PICK OF THE WEEK

IN CONCERT: HAYDN – THE CREATION
EWTN, Monday, September 17, 6am

Classic performance of Haydn's oratorio, with the Netherlands Radio Chamber Philharmonic and Radio Choir, conducted by John Nelson.

CATHOLIC AUTHORS

EWTN, Monday, September 17, 11am

BELLOC – host Fr C. John McCloskey welcomes renowned professor Dr Ralph McInerney to discuss the famous English author Hillarie Belloc.

LEAP OF FAITH

RTÉ Radio 1, Friday, September 21, 10pm

Return of the topical religious and ethical affairs review.

shouting matches were encouraged, with an emphasis on spectacle and sensation. Public debate had become fractured and polarised, and we needed to cultivate 'civic skills' so that we could debate with mutual respect.

Sacks was concerned about the culture of fear, resentment and blame being stirred up, with people then taking refuge in what he called 'magical thinking', and he identified four varieties – far right, far left, religious extremism and aggressive secularism.

He spoke to moderate secular thinker Stephen Pinker, who had hope for the future – there was so much that was better about modern society in terms of health care, education, drop in crime rates, but he mentioned an unusual phenomenon in polling whereby people were often

happy with their own lives, but for some reason felt the world was going to hell, presumably due to media reporting.

I was much taken with the contributions of the 6th form students – they were thoughtful and articulate but often hesitant and even apologetic about their views. Specifically they were asked about their moral heroes and there was quite a range – from Madonna to Margaret Thatcher! But most impressively, for some of them it was their parents and grandparents that were their moral heroes, for the way they had overcome various forms of adversity and supported their children.

Nice one!

1 boregan@hotmail.com

Music

Pat O'Kelly



Classical season gets underway with fine double salvo

With the RTÉ National Symphony Orchestra bringing Mahler's *Resurrection Symphony* to the National Concert Hall and Irish National Opera unveiling its production of Offenbach's *The Tales of Hoffmann* simultaneously in Dublin's O'Reilly Theatre tomorrow evening, it can be safely said that the 2018/19 'classical' season is well underway.

It actually began at the end of August with the NCH's own International Concert Series and the first visit here of the Baltimore Symphony Orchestra under the baton of Marin Alsop, its music director since 2007.

Ms Alsop is also principal conductor of the São



Marin Alsop.

Paulo Symphony, which she directed at the NCH five years ago and she was the first woman to conduct the BBC's *Last Night of the Proms* in 2013.

As this is Leonard Bernstein's centenary year – born Lawrence, Massachusetts on August 25, 1918 – it comes as no surprise to have his music dominating the Baltimore's

programme with suites from his musicals *On the Town*, which had its Broadway première in December 1944, and *West Side Story*, first seen on Broadway in September 1957.

Playing with enormous zest and vibrancy, the Baltimore's performances are spectacular. With emblazoned brass, piping woodwind, gutsy strings and palpitating percussion, the visiting musicians, including Bernstein-protégé Marin Alsop, are obviously having a ball.

A little more serious perhaps is Bernstein's *Serenade*. Written in 1954 and dealing with various aspects of love, it is really a five-movement violin concerto in all but name.

The beguiling Scottish soloist is the enchanting Nicola Benedetti.

Commitment

One of Bernstein's own favourite pieces, the *Serenade* has contrasting poetic and dramatic moments as well as hints of *West Side Story* to follow but I find a little of its meandering lines goes a long way. Despite the undoubted commitment of all concerned, I breathe a sigh of relief on its conclusion. However, the BSO departs in a blaze of instrumental glory through Bernstein's extrovert *Candide* overture.

Under the baton of French conductor Stéphane Denève, the same encore ends the

Colburn Orchestra's earlier concert. The flagship ensemble of the Colburn Conservatory of Music in Los Angeles, its debut programme at the NCH in fact presents more substance than that of its Maryland kinsfolk.

The 90-plus Californian group opens with a sparkling contemporary piece – *Nyx* by Helsinki-born former conductor of the Los Angeles Philharmonic. Dating from 2011 and abounding in constantly changing textures and moods, *Nyx* finds the Colburn band taking the complex score in its stride.

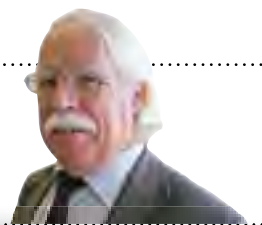
A late-romantic note is struck with Barber's *Violin Concerto* and Rakhmaninov's *Symphonic Dances*. Former

Colburn pupil, 22-year-old Simone Porter plays the mainly lyrical concerto beautifully. With seamless phrasing and sensitive depth of feeling, Ms Porter's interpretation suits Barber's writing perfectly.

The Colburn musicians rise to the demands of Rakhmaninov's virtuosic masterpiece with unflinching panache. With richness in the quality of their corporate sound, Maestro Denève draws every strand of instrumental colour from his young, but perceptively mature, players. Rakhmaninov wrote "I thank thee, Lord" at the end of his score and, deeply satisfied, I came away from the NCH murmuring the same grateful prayer.

BookReviews

Peter Costello



Who holds our secrets?

Exploding Data: Reclaiming Our Cyber Security in the Digital Age

by Michael Chertoff
(Grove Press, £20)

Peter Hegarty

When it comes to the protection of data “we are overdue to recast the rules of the road”, says Michael Chertoff, writing with the authority of a former US Secretary of Homeland Security. What he has to say has become very relevant in light of the current refusal to allow British police access the American server holding the Facebook data of a man being investigated for the murder of a 14-year-old girl.

Governments, corporations and individuals now have an unprecedented amount of data at their disposal. The internet of computers and servers has expanded to become ‘the internet of things’ as machines and devices such as phones, cars, printers, heart-pumps, microchips and so on, and pieces of physical infrastructure, such as dams and power stations, become remotely accessible.



Wireless technology enables the transformation of what were once ‘dumb’ devices into ‘smart’ ones that can record information about what is happening around them.

Footage

As data accumulates it is also becoming easier to store and aggregate. Our ability to analyse it is continually improving. Modern video analytic tools, for example, enable police officers to search weeks of CCTV footage within

seconds for a specific licence plate number, or for the face of a suspected criminal.

Internet service providers (ISPs) employ tools called algorithms to correlate the data they gather about their users. They sell their findings to advertisers or political campaigners who use it to target consumers and voters. Algorithms produce startlingly precise information: Trump’s team learnt that Iowans who liked grilling and tending their lawns were highly likely to vote for their man in the

2016 presidential election.

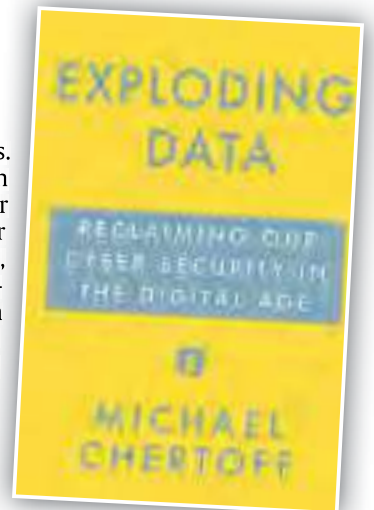
That machines have gained this level of insight into our lives and attitudes should be a cause for concern: “a world in which every step we take factors into auto insurance or marketing, or allows the government to predict and regulate our behaviour, would be a substantial constraint on our freedom of belief, our relationships, and our actions. Essentially, it means that we would become programmed. We are moving in that direction.”

The law must move with

technology, Chertoff argues. It could distinguish between information that ISPs gather from users to improve their services, on the one hand, and information they analyse and sell for profit, on the other. In the latter case the law could change to entitle users to compensation.

“That machines have gained this level of insight into our lives and attitudes should be a cause for concern”

The author, a lawyer and security consultant, defends the State’s right to gather information. The more data it gathers, the more likely it is to acquire information that is or might prove useful in solving or preventing crime. The law should allow the State considerable latitude in terms of the information it collects, while enforcing tight standards under which data could be inspected, analysed and used.



Chertoff makes a frightening point about the danger of connecting infrastructure with the internet. Infrastructure is often ‘easily hackable’.

He discusses a failed attempt to sabotage a small dam, wondering why such an insignificant piece of infrastructure attracted the attention of hackers when the US offered so many larger targets. He reasonably speculates that the attackers’ intended target was another much bigger dam with the same name!

His book makes a powerful case for legal restraints on technology. You wonder whether these restraints should extend to connectivity.

An insightful poet views his place

Smitten Soul: Illuminating the Dark, by Gabriel Fitzmaurice; with paintings
by Brenda Fitzmaurice
(Salmon Poetry, €12.00)

Seamus Cashman

“Am I going to Mass on Sundays?” Mary asks in a string of questions, and the poet remarks, “how the good are frightened of their Church”.

The poem, from Gabriel Fitzmaurice’s latest collection, is called ‘Alzheimer’s Disease’ and it carries blunt, even frightening, unclosing lines. Gabriel Fitzmaurice doesn’t baulk at bluntness, a dark side feeds through his often seemingly easy rhythms and rhymes. Making them heard.

In the next poem, the bluntness of the word will trouble ears innocent and guilty and the poem quietly shouts: “...it’s no excuse / to plead that in the past we didn’t know.”

Among Ireland’s best known poets, and one of our leading translators of Irish poetry into English, Fitzmaurice’s work is characterised by crystal undercurrents of melody that flow from his skill with rhythmic lines, and he is master of the craft of rhyme. He has written extensively for children too. And among his 50-plus published books are several major anthologies. This new collection of

his work, *Smitten Soul: Illuminating the Dark* is the poet’s own selection of spiritual poems from a lifetime of writing.

If someone asks why you believe in God, the American philosopher Joseph Kupfer suggests it might better be answered with a poem than with an argument. The premise being that art, like religion, can persuade where logic fails; that metaphor and religion share ‘manifestation’ in ways inexplicable and even contradictory. This volume in spite of its solemn title, both manifests and satisfies, but also entertains and is always illuminating. It is a poetic soul journey for our time.

With illustrations that remain in the eye and invite reflection on the texts, the poems seem to float between mists, mountains and clear skies in an onrush merging of two centuries, one ending, the other now in its teens.

Poems from the 60s to the present day both hold true. In ‘The Day Christ Came to Moyvane’, word usages such as ‘tinker man’ have changed; we change language day by day – note the ‘passings’ of us humans nowadays; ‘they’ don’t seem to like the integrity or bluntness of ‘death’ or ‘died’ any longer. Why?



Poems are always about language, no matter the subject. We no longer get our umbrellas fixed and we recycle the pots and pans, but the poem awakens a bigger story.

Beginning with a clear and personal vision poem about guitars and “doing my thing”, the volume ends with a fine dual-purpose piece on love (its capital letters call to the divine, but read in lower-case, human love is addressed here

too). First and last poems in a collection are important markers for a poet. And here midway, simplicity offers a believer’s truth in five short lines: “It’s easy to dismiss it / In the light of day / But when dark descends / And you need help / You pray.”

The dark is alive in these texts, energetically so. In poems like ‘A Catholic Speaks Out’ – “I’m through with cover-ups, I’m through with Rome, / From now on I’ll worship God at home.” In a superb sequence on Knockanure Church where icons of modernism in the 1960s are destroyed or defaced, the poet records Imogen Stuart’s triumphant and tall ‘Cross’ being vandalised, “cut up and bolted to the wall, .../ in spite of all our pleas, / God and art no longer all in all, / ... A broken image, broken like us all.”

“The poems seem to float between mists, mountains and clear skies”

In another sonnet, Oisín Kelly’s ‘Last Supper’ masterpiece carved in teak is defaced, a notice thumb-tacked to it “by some boor”. Then, for the poet. But for us now. Note that as I write this piece, a homeless man on Dublin streets is kicked in the face (recorded on a mobile phone) – an act of boordom

half a century on. Fitzmaurice’s ‘Smitten Soul’ collection here, and its faith base, challenge not through presumed authority, but through awareness, through poetic expression.

Energetic, happy, tragic, documentary, these are poems by a believer, works of merit, of effectiveness and of beauty created in word, rhythm and rhyme – this poet has long been a master of his art. Here too are terrific embellishments in illustrations by Brenda Fitzmaurice. The artist’s uses of strong colours painted in ‘artisan oils’. Deep reds, greens, and blues predominate in vigorous figurative images and in images of darkness in the ‘smitten soul’.

Unusually however, these same images are also reproduced additionally as faded greying tints in monochrome, as if shadows on a wall. These create mystery, draw in the reader, invite meditation on facing texts. This dual mode of reproduction was the idea of designer Siobhan Hutson of Salmon Poetry. The book is presented as a treasure, and it is.

My one carp with poet and publisher is that there is no biographical note on the illustrator whose work is as important to the book as the poems are, for together they make a volume that will generate conversation and will grace readers’ tables as well as bookshelves.

Readers should note that *The Irish Catholic* circulates throughout the island of Ireland and the book prices listed are the retail price recommended by the Irish or British publishers, in either euros or sterling, as a general indication of what purchasers may expect to pay.



Cathal Brugha in Kilkenny urging resistance to the Treaty (De Valera is seated behind him).

Changing times in a provincial town

Kilkenny in Times of Revolution 1900 – 1923, by Eoin Swithin Walsh

foreword by Diarmaid Ferriter
(Merrion Press, €19.99 pb)

J. Anthony Gaughan

This is a comprehensive account of the revolutionary years in Kilkenny city and county from 1900 to 1923. As a narrative on the War of Independence and Civil War it is remarkable for its detail. One of the other merits of the book is the meticulous description of the effects of the years of violence on the civilians at that time and subsequently.

The author sets the scene with a survey of the years prior to the Easter Rising in 1916. The Volunteer movement was established in Dublin in November 1913. A local company was formed at Kilkenny's City Hall in March 1914. The IRB quickly infiltrated the company securing key positions.

After John Redmond, in September 1914, urged members to join the British forces in the front in France the movement sundered throughout the country. At a parade of the Kilkenny companies 5% strongly objected to Redmond's advice and split from the main body. Thereafter they were known as the Irish Volunteers or the Sinn Féin Volunteers.

Both groups of volunteers continued to parade and train openly. Peter DeLoughry doubled as the local Head Centre of the IRB and as OC of the Irish Volunteers. By a curious irony on the eve of the Easter Rising he was in close contact with Eoin MacNeill, OC of the Irish Volunteers, rather than with Pearse and the other IRB members of the Revolutionary Council which planned the Rising.

As a result, when MacNeill cancelled the Rising, the Irish Volunteers in Kilkenny took no part in it. When it concluded, unlike the Irish Volunteers elsewhere, they were able to keep their arms which they hid in the grounds of a local convent.

“The IRB quickly infiltrated the company securing key positions”

In later years veteran IRA leader Ernie O'Malley was dismissive of the role of the Kilkenny IRA in the struggle for independence. But he failed to advert to the fact that he might have been partially responsible for this outcome. On behalf of IRA GHQ he attended a meeting of the Kilkenny brigade on 4 December 1920.

On the following day he was captured by the Auxiliaries, as was his notebook

which had a list of the names of all Kilkenny IRA captains along with the number of weapons and ammunition in each area of the county. Notwithstanding this setback, Walsh's detailed account of the engagement of the Kilkenny IRA with the crown forces from 1919 to 1921 vindicates their subsequent claim to have been as effective as their comrades in most of the other counties.

The Kilkenny IRA divided on the issue of the Anglo-Irish Treaty. Subsequently, while during the war of independence there were 22 fatalities within the county there were 26 during the civil war. Moreover, because of atrocities committed by both sides, in Kilkenny, as elsewhere, the civil war continued to have a visceral effect on society and politics for more than a generation.

Walsh rightly refers to the significant contribution made by the *Kilkenny People* and its editor, E.T. Keane, to the development of the nationalist movement in Kilkenny city and county.

Sessions

A native of Listowel, he began his career as a journalist, aged 16 and still attending St Michael's College, by reporting for a number of newspapers on the sessions in the local courthouse. With his friend the Fenian, Patrick J. O'Keefe, he co-founded

the *Kilkenny People* in 1892.

Of tiny stature – he was known as ‘Mousey’ Keane – he was large in moral and physical courage. A fearless advocate of the separatist cause and an unrelenting critic of the misconduct of the Crown forces during the war of independence, he had his newspaper suppressed on two occasions.

He was constantly harassed, was imprisoned and on more than one occasion threatened with death by the Black and Tans.

“The civil war continued to have a visceral effect on society...for more than a generation”

Later he strongly supported the Anglo-Irish Treaty and the nascent Irish Free State, and again exhibited remarkable courage during the early months of the civil war.

This is a splendid study of Kilkenny's ‘fight for freedom’. It is a template which could and should be initiated in every other county in Ireland. But with some regret I conclude with this *envoi* to the author. History is a serious subject: it is wiser not to succumb to the temptation to make facetious remarks while recording it.

Reopening ancient springs of faith

The Family is Good News: Selections from *Amoris Laetitia* (The Joy of Love)

by Pope Francis, prepared for the Council for Marriage and the Family of the Irish Episcopal Conference
(Veritas, €9.99)

The Beatitudes of Pope Francis: A Manifesto for the Modern Christian

by Aidan Donaldson
(Veritas, €7.99)

Peter Costello

These two books inspired by Pope Francis provide the ordinary reader with an epitome of his views as they affect us all, both at home and in our interactions with the society around us and the wider world.

They place the modern Christian in touch with the sources of the beliefs he has which lie in the ‘Good News’ of the gospels, and especially in the Sermons on the Mount. What these books contain, together with the commentary by Dr Aidan Donaldson, is not a ‘new agenda’.

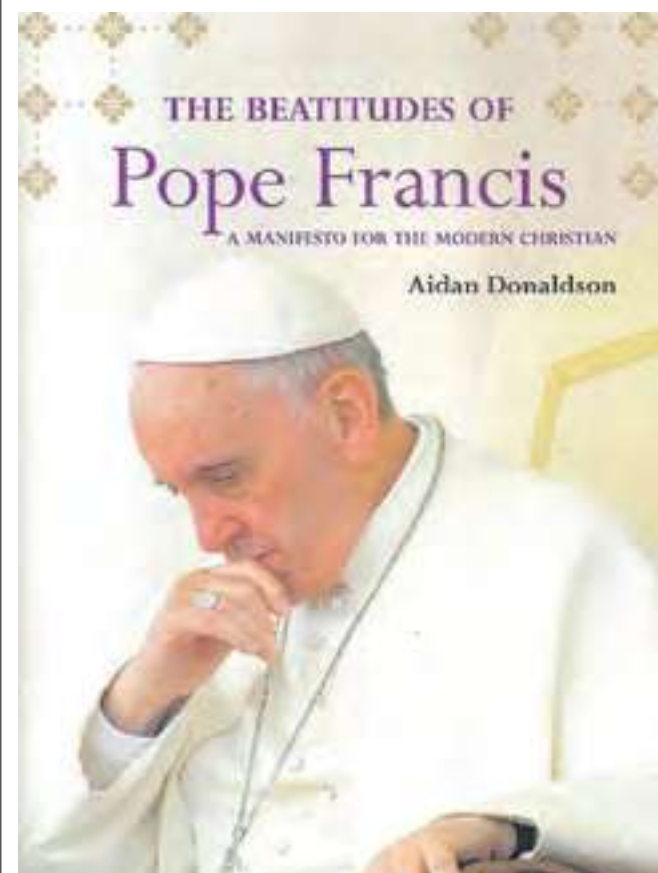
Reminder

It's a reminder that the true agenda for us all, as human beings, lies not in the layers of controversy and commentary over the centuries, but essentially in the words of Jesus himself. So in a para-

doxical way though Pope Francis is seen by some as overthrowing ‘traditions’, he is in fact reminding us all of what actually forms the core of what used to be called ‘the deposit of Faith’.

One of our troubles is that people fear what they see as change, often not realising that change and continuity are continuous things. We cannot, so to speak ‘bathe in the same river twice’, the river is a constant so long as its sources are not filled up with all kinds of rubbish.

The Family is Good News was intended for the recent congress in Dublin, but will prove very inspiring far beyond that. It is a *résumé* of vital thoughts for our times. So too is Fr Donaldson's book: here again it expands on the Pope's efforts to discern the truths for modern times in the ancient texts which are so often taken for granted.



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 Fr Martin Bennett OFM Cap.
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Leisure time

Crossword Junior

Gordius 249



ACROSS

- 1 Baby striped cat (5,3)
6 Like Cinderella's two stepsisters (4)
7 You might grow flowers here beside your house (6)
8 You might put photographs or stamps in this (5)
9 Rip (4)
11 Some hair on your forehead (7)
14 The opposite of 'no' (3)
15 The main city in a country (7)
16 A bit more (5)
18 Danger (5)
19 Go away (5)

walking on this in the circus (9)

- 2 Berlin and Munich are in this European country (7)
3 Yellow or green bird (6)
4 You might need to change this in a light (4)
5 Jack Horner pulled one out (4)
10 This bird has a forked tail (7)
11 Get away from being captured (7)
12 Someone who knows lots about something (6)
13 Baby's toy (6)
17 Hot drink (3)

DOWN

- 1 Look up to see someone

LAST WEEK'S SOLUTIONS

GORDIUS No.367

Across – 1 Pun 3 Saint Joan of Arc 8 Option 9 Vibrated
10 Oxide 11 Shrub 13 Twirl 15 Pottery 16 Mascara 20 Dough
21 Skill 23 Bonus 24 All at sea 25 Lethal 26 Choux pastry 27 Fit

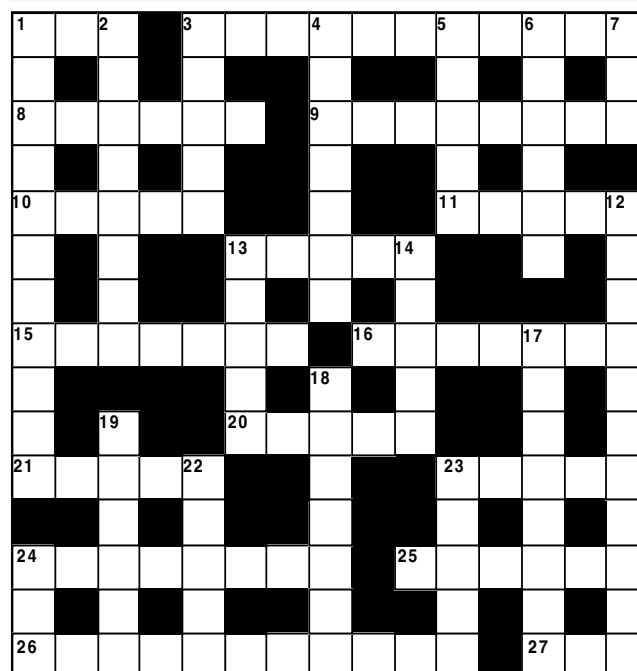
Down – 1 Photocopies 2 Nutrient 3 Swore 4 Never in a month of Sundays 5 Ogres 6 Notary 7 Fad 12 Banana split 13 Tired
14 Leash 19 Rialto 22 Latex 23 Beefy

CHILDREN'S No.248

Across – 1 Good morning 7 Actor 8 Cabbage 10 Smith
11 Eraser 13 Hard 15 Island 17 Parrot 18 Wing 19 Sword
Down – 1 Grasshopper 2 Ostrich 3 March 4 Robber 5 Idea
6 Glue 9 Green 11 Editor 12 Allow 14 Arrow 16 Dogs

Crossword

Gordius 368



ACROSS

- 1 Part of a pen (3)
3 Being hardhearted, would one appeal to Dracula on a hot day? (4-7)
8 & 14d How did Noel ogle a favourite from the past? (6,5)
9 Herb causes a ram major problems (8)
10 Striped predator (5)
11 Note - South African currency can mark cattle (5)
13 & 24a Strangely, four bad spoons make for a deep voice (5,8)
15 The amount one can grasp (7)
16 Epic poem by Homer (7)
20 Counterfeit Smith's workshop (5)
21 Early churchman found in Dublin, USA (5)
23 A Hindu deity takes some sushi varieties (5)
24 See 13 across
25 Medieval Italian family of popes Leo X and Clement VII (6)
26 & 5d Exemplary Biblical tolerance - of the solitaire played while at work? (3,8,2,3)
27 Bronzed skin-colour (3)

DOWN

- 1 Where the moon and stars learn to shine? (5,6)
2 Formal dress to be worn to a dance (8)
3 Encourage noisily (5)
4 A nuisance follows 7 down where it is most moist (7)
5 See 26 across
6 City in the North-east of England, home to the shrine of St Cuthbert (6)
7 Hydroelectric structure (3)
12 Condition arising from a lack of water in the system (11)
13 Is it really high land, or is it just pretending? (5)
14 See 8 across
17 Mocking writer, such as Jonathan Swift or Alexander Pope (8)
18 Incite, force a reaction (7)
19 The audience want more when they call this (6)
22 Historic German dive-bomber (5)
23 With such material, one took legal action against a cardinal (5)
24 Turn up the faucet for some butter (3)

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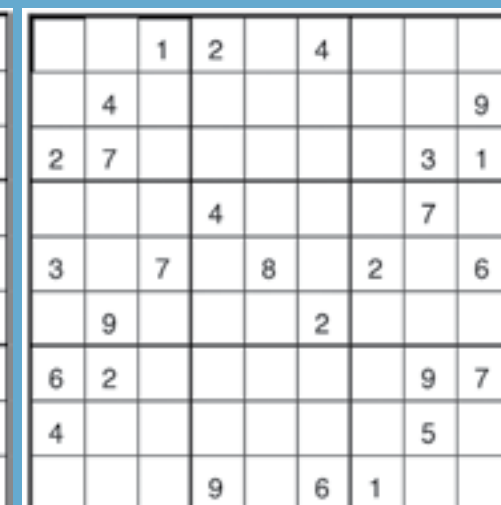
Sudoku Corner

249

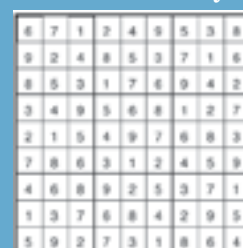
Easy



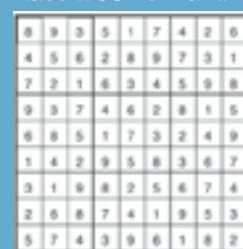
Hard



Last week's Easy 248



Last week's Hard 248



Notebook

Fr Conor McDonough



WMOF delivered the perfect slogan for the Church

AN AWFUL LOT has happened in the Church since the World Meeting of Families just two short weeks ago. When that fact is combined with the muted response to the event itself on the part of many Irish people, there is a danger that believers who participated joyfully in the event might lose sight all too quickly of what actually happened, and forget to unpack the many rich experiences it offered.

For me, the highlight was the Festival of Families in Croke Park (viewable now on RTÉ Player and on YouTube). What a night it was!

The family testimonies were extraordinary and extraordinarily diverse. Former Galway GAA player Alan Kerins kicked off the ceremony with a brief but powerful witness to the value of three families: his sporting family, his colleagues in humanitarian work and his own family, tried and tested by the sickness of his little son, now thankfully in perfect health.

A family from Mumbai spoke about social media as both a gift and a challenge, an Iraqi family talked about the difficulties of living as refugees, and Missy Collins, a veteran voice in defence

of Travellers and their rights, spoke about family as a support structure.

Most moving, for me, was the testimony of Damien and Mary Richardson, a couple who overcame serious addiction in young adulthood and now have nine beautiful children and a foster child.

These families showed, each in their own way, how Faith in Christ can provide unbreakable resilience in the face of all kinds of setbacks and tragedies.

Moving

How moving it was to hear the Holy Father quote and honour the testimonies of each of these families. These families had each

doubtless known moments of helplessness and despair. As the Pope honoured them, and as we applauded their perseverance, I felt we were honouring and cheering on all families.

As for the music on the night, it far outstripped my expectations and provided some unforgettable moments, not only from great professionals like Andrea Bocelli and Celine Byrne who lifted the roof with Schubert's *Ave Maria*, but also from amateur groups like the High Hopes choir, made up of homeless men and

women, whose heartlifting song led the whole stadium to shine the lights of their phones in a gesture of love and respect.



I think my favourite musical moment, though, was the Leonard Cohen song that was sung by Patrick Bergin [pictured] as Pope Francis greeted the crowds in Croke Park: "Ring the bells that still can ring/Forget your perfect offering/There is a crack in everything/That's how the light gets in."

If the humbled Irish Church needs a slogan as its institutions crumble and its mission becomes ever more urgent, there it is.

More to Riverdance than meets the eye

When I saw that *Riverdance* was on the programme in Croke Park, I had mixed feelings. "It's just a dance," I thought, "surely we need a meatier fare than that?"

But as it was performed it struck me that this dance is in fact deeply instructive. Think

about it: the female dancer appears on her own, with her particular melody, then the male dancer on his own, literally dancing to a different beat, footloose and brash.

When the woman reappears, a modification of both styles is

necessary.

The masculine and feminine dance unite to form one shared movement, and the two have become 'one flesh', no longer on their own, but now a pair at the heart of a broader community (the dozens of other dancers who

share the stage). In other words, *Riverdance*, like traditional courtship dances all around the world, gently teaches both the difference of the sexes and their complementarity in the union of marriage. A dance is never just a dance!

Opportunity well spotted!

● During the World Meeting of Families the staff and volunteers of the Dominican-run *St Martin's Magazine* distributed thousands of free promotional copies.

One such distributor was moved by an apparently Gospel-hungry young man who asked for a few dozen copies, and innocently handed a bundle over to him.

The same fellow was later selling them outside Croke Park for "only a euro each"!

The Lord did tell us to be "as cunning as serpents and as innocent as doves" (Mt 10:16): it's good to see both virtues alive and well in the Church!



KERALA FLOODS: FATHER SILVESTER CALLS FOR HELP

Reverend Father Silvester Cottage, Little Way Association Director for India, has managed to contact us after several days during which he was stranded on the top floor of our Little Way Centre in the Diocese of Alleppy, Kerala, without food or clean drinking water and with no means of reaching safety or calling for assistance. Fortunately, his Little Way volunteers were eventually able to reach him, and the flood waters are slowly receding, but almost everyone in the area has lost their home and essential possessions in the floods, or in landslides caused by torrential rain and rivers bursting their banks. Father Silvester praised his volunteers who have been giving practical assistance to the flood victims, despite themselves being in desperate circumstances. But financial help is urgently needed, now and for rebuilding in the months ahead.

Can you spare a donation to help Fr Silvester and the flood victims in Kerala?

The whole of the State of Kerala has been seriously affected by these floods and The Little Way Association is in contact with other missionary Societies, too, who are also helping the needy in affected areas. Your donation, large or small, will be sent direct, without deduction.



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