

The Irish Catholic

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Extraordinary Month of Mission Special Pages 16-31

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IRELAND

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Ireland must be 'land of welcomes' for new foreign clergy – bishop

Greg Daly

Irish parishioners need to get used to the fact that their priests will increasingly be coming from abroad, one of the country's most senior bishops has said.

Archbishop Kieran O'Reilly insisted that priests and religious coming to Ireland from overseas to minister to alleviate the vocations crisis should be welcomed with open arms and helped to fit in to Irish life.

Speaking to *The Irish Catholic* about the Extraordinary Month of Mission, the archbishop of Cashel and Emly said missionaries coming to Ireland is an increasing reality for the Church here and they must be given the same kind of support that Irish missionaries like himself previously received when they travelled overseas.

Culture

"When we went out, we spent a number of months listening and literally watching the culture of Liberia and West Africa before doing anything," he said.

"I think one of the important things if priests are going to come here to Ireland, whether they come from Poland or Africa or wherever – it doesn't matter – is that they're given the opportunity to integrate gently into our Church life."

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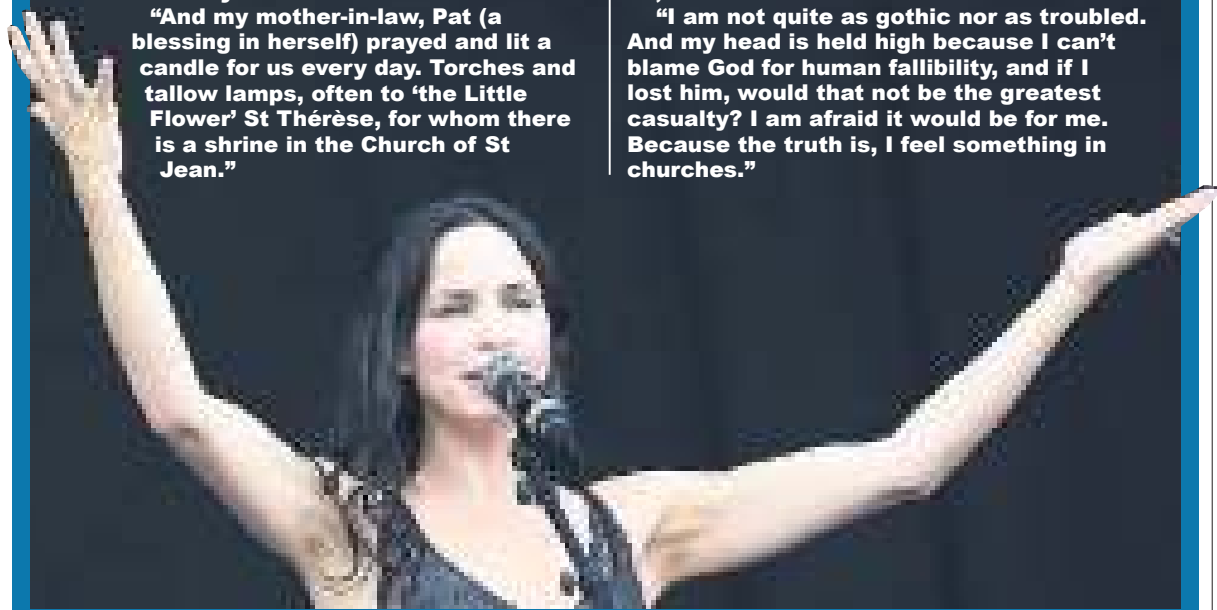
Faith and prayer helped Andrea get through painful days

Singer Andrea Corr has written of how her religious faith and that of her mother-in-law helped get her through the pain of a series of miscarriages. "I walked and I prayed," she writes in *Barefoot Pilgrimage: A Memoir by Andrea Corr*.

"And my mother-in-law, Pat (a blessing in herself) prayed and lit a candle for us every day. Torches and tallow lamps, often to 'the Little Flower' St Thérèse, for whom there is a shrine in the Church of St Jean."

The Dundalk-born singer describes in her memoir, newly published by Harper Collins, how she holds fast to her faith and is introducing her children to it. "I bring Jeanie and Brett to Sunday Mass too, like Daddy did us," she writes.

"I am not quite as gothic nor as troubled. And my head is held high because I can't blame God for human fallibility, and if I lost him, would that not be the greatest casualty? I am afraid it would be for me. Because the truth is, I feel something in churches."



Presbyterian Belfast church bought by Latin Mass lovers

Chai Brady

A Latin Mass community has announced the "very good news" they've bought a former Presbyterian church in Belfast, thanks to financial support from an anonymous family.

The Institute of Christ the King Sovereign Priest are jubilant as they start a "new beginning" at Fortwilliam and Macrory church.

The family, from the UK, gave them an interest free loan to be repaid in five years on the condition that they bought that particular church, with Canon Lebecq, the Irish provincial of the Institute saying "the family insisted that loan would be made if the church was purchased, we had to respect the intention of the family, our benefactors".

"This church was made available, we have been serving in the diocese in this part of the city were many people are very involved. It just happened that the church was at the same location, so we saw

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MARY KENNY

A suggestion for sociology students

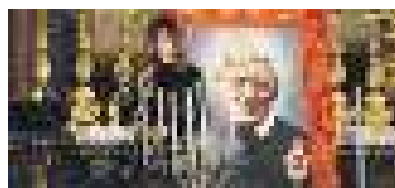
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ST JOHN HENRY NEWMAN

Canonising a saint for today

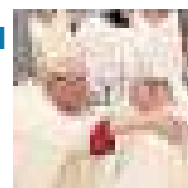
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BISHOP MICHAEL DUIGAN

Continuity in Clonfert

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New saint would've opposed Brexit – prominent priest

Michael Kelly
in Rome

St John Henry Newman – who was canonised at the weekend – would have opposed Britain leaving the European Union, the man charged with promoting his sainthood cause has said.

Speaking in Rome on the eve of the canonisation, Fr Ignatius Harrison insisted that Newman "would have been a Remainder".

According to Fr Harrison, "He [Newman] would say: 'Why would England want to cut itself off, spiritually speaking, from Christian Europe, from Christian, Western

civilisation?'

"I think he would opt for anything that would contribute to a closer spiritual unity between different countries and different nationalities," Fr Harrison said.

Contention

Archbishop of Dublin Diarmuid Martin appeared to agree on the new saint's anti-Brexit credentials. After a lecture at the Pontifical Irish College last week on Newman, Dr Martin was asked about Fr Harrison's contention by journalist Austen Iveigh.

According to Mr Iveigh, "when I put that quote to Arch-

bishop Martin after his lecture on Newman's ultimately failed attempt at creating a Catholic university in Dublin, the audience burst into laughter at the idea that England's first saint in 300 years had a view on Brexit.

"But the archbishop agreed with Fr Harrison," Mr Iveigh said.

Culture

Dr Martin told the audience at the Irish College event that "the idea of a university as a place of universal learning can only come from a person who has a broad understanding of relationships and cul-

ture and of our common history".

Ireland was represented at the canonisation ceremony in St Peter's Square by Minister for Education Joe McHugh and ambassador to the holy See Derek Hannon. Fr Bill Dailey CSC – who currently ministers at Newman's University Church in Dublin city centre – led a large delegation of Irish pilgrims from the Notre Dame Newman Centre for Faith and Reason while many other Irish pilgrims made the journey individually to honour the man who founded University College Dublin (UCD).

Former SU president criticises UCD for 'Catholic-phobia'

Claire Fitzpatrick

Well-known pro-life advocate Katie Ascoug has described her experience of UCD as being underlined by an "anti-religious" sentiment following their belated decision to send a representative to the canonisation of the university's founder St John Henry Newman in Rome on October 13.

The university had attributed its secularity as reason not to send a representative. Only after a week of pressure from students, staff and the public was the decision reversed.

The former Students' Union president labelled UCD's evasive handling of the Newman canonisation as an indication of the 'Catholic-phobia' prevalent on campus. Writing in the *Irish Times*, Ms Ascoug said an "upstanding, mature and religiously impartial university" would have "jumped at the opportunity for renewed interest in and acclamation of its founder".

Ms Ascoug, past president of the UCD Students' Union who was impeached by students following a controversy arising from her decision to remove abortion information from a student magazine after getting legal advice, described a 'pervasive hostility' towards Catholics across campus.

"In my time at UCD, I experienced an endemic and tangible hostility towards my Faith from a range, if not a majority, of professors, students and, undoubtedly, the UCD Students' Union and student societies.

"It was not uncommon for lecturers to scoffingly dismiss the Catholic Church, ensuring to note how backwards and irrelevant it was," she said.

UCD's failure to enthusiastically honour its founder and respect the Catholic Faith of students, she said, dishonours the memory of St John Henry and discredits the integrity of his educational mission.

Rugby giant Aki prays with Samoan team after Irish victory

Chai Brady

Irish rugby giant Bundee Aki was photographed praying with Samoan players after an incredible Irish win over the weekend.

Despite Samoa's 47-5 defeat, there didn't seem to be hard feelings after the match as Aki embraced and prayed with the Samoan team.

Aki, who has Samoan origins, received a red card for a dangerous high tackle during the match which signalled the end of his World Cup campaign in Japan.

Despite an appeal contesting the three-week ban, a statement from World Rugby upheld the decision of the referee, leaving Ireland without Aki for their pivotal clash with New Zealand on Saturday.

Aki previously has spoken publicly about his Christian faith. Speaking to the *Irish Examiner*, who asked him whether he prayed, he said: "Yes. Every night before I go to sleep I give thanks for the day. Our family is pretty religious."



Bundee Aki of Ireland prays with Samoan players following the match between Ireland and Samoa at the Fukuoka Hakatanomori Stadium. Photo: Brendan Moran/Sportsfile

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Politicians urged to restore NI govt before abortion is legalised

Chai Brady

Pro-life political party Aontu have been calling people to push their representatives to restore Stormont before Westminster imposes legal abortion in the North of Ireland.

The all-Ireland party organised several meetings this week to raise awareness of the October 21 deadline, after which abortion will be legal.

Leader of the party and former Sinn Féin member, Peadar Kirby, said due to a "political cartel" in the North "knowledge levels" are low regarding what would be allowed under the abortion guidelines being introduced.

Mr Kirby said: "It's not like the referendum down south when there was a massive amount of debate around every aspect of it, there's been very little debate in the North with regards this."

Demand

"We want to first of all make sure people know what's coming down the line, we also want people to educate their family and friends."

"We want people to contact their local representatives by phone or in person and let them know in no uncertain terms how angered they are with regards to what's happening, and demand that their representatives sit in Stormont before the close of business on October 21."

The abortion guidelines for health professionals will come into effect from midnight on October 21 for an interim period of five months to allow for a regulatory framework to be introduced. According to documents seen by Christian charity CARE NI, the Department of Justice said the absence of a framework from October to March will lead to "obvious difficulties".

The department said the new regulations, if enacted, will be more liberal than current laws in Great Britain.

Policy Officer Mark Bailie said: "These documents also highlight that the Westminster legislation, which was voted on by MPs who do not represent NI, is a poorly drafted, rushed piece of legislation."

"The failure to conduct any consultation with the people of Northern Ireland on this legislation has directly led to some of these problems. The comments about the five-month regulatory gap are also deeply concerning."

He added Stormont should

be "where big decisions about abortion law in NI should be happening".

Baroness Nuala O'Loan has also been pushing for the Assembly to reconvene, and has published a petition which more than 23,000 people have signed calling for the Secretary of State for Northern Ireland to recall the Assembly before October 21 and for politicians to sit in Stormont.

This week Baroness O'Loan sent an open letter to the Secretary of State once again imploring him to recall the Assembly "given the urgency of the situation". She highlighted the "legal uncertainties" of the guidelines published for health professionals regarding abortion and how this raises "great concern for the safety of mothers and their unborn babies".

She warned there would be no specific laws regulating the conduct of individuals who, or institutions which provide abortion services in Northern Ireland between 22 October and the passing of a further new law.

Group purchases Belfast church

» Continued from Page 1

that as a sign of providence," he told *The Irish Catholic*.

"The community have been very receptive and touched by the Latin Mass. It's very good news and everybody is very happy, especially the faithful and the local clergy."

The Institute thanks the Elders and community at Fortwilliam and Macrory church for the opportunity to take over the building as well as the Bishop of Down and Connor for granting permission for the acquisition.



A group gathered at Blackrock, Salthill in Galway take part in 'Rosary on the Coast' on Sunday to pray for Ireland. Over 300 groups gathered at locations all over the country to pray. Full coverage in next week's *The Irish Catholic*. Photo: Kevin Higgins

Irish Ombudsman pushes Portugal to pay nuns

Staff reporter

Three Irish nuns who stopped receiving pension payments from Portugal for six months after returning home were assisted by the Ombudsman who sorted the payment issue. The nuns had returned to Ireland after spending decades in Portugal providing education and care to disadvantaged people when the payments stopped.

The religious congregation in Ireland explained to the Ombudsman that they had great difficulties trying to resolve the problem with the Portuguese authorities as they received no replies to their letters, emails and phone calls.

Ombudsman Peter Tyndall contacted his Portuguese counterpart through the European Ombudsman Network (EON), who contacted the Portuguese pension authorities.

The EON is co-ordinated by the European Ombudsman.

After Mr Tyndall arranged for a series of documents and declarations to be sent to the Portuguese Ombudsman, the Portuguese pension authorities eventually agreed to pay the pension entitlements and the arrears that was due to the nuns.

Parishioners asked to share views on local Church

Bishop Francis Duffy has called for public submissions on the future of the Church in the Diocese of Ardagh & Clonmacnois.

Following a meeting last month, Bishop Duffy has begun a consultation to learn people's views on the future of the local Church.

"For the listening process to be robust I am now inviting views from parishioners from across the diocese in order to determine what are the most important issues facing the Church in the coming years, and how should we best

respond," he said, explaining that these views will be summarised at a meeting this November ahead of feeding into a 250-delegate diocesan assembly to take place in Longford next May.

Claiming that the process is already generating positive feelings among priests and people, Dr Duffy said: "I need to hear people's opinions as to which issues should be a prioritised for the diocesan assembly, and why."

Submissions of at most one page should be submitted by October 31 to assembly@ardaghdiocese.org

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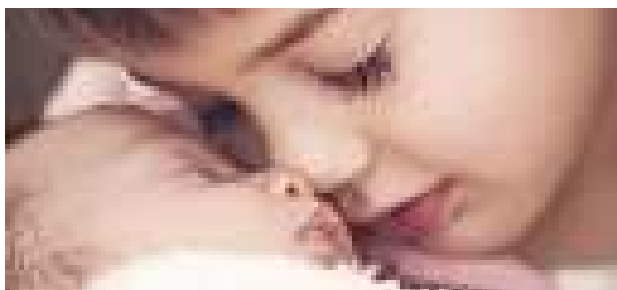
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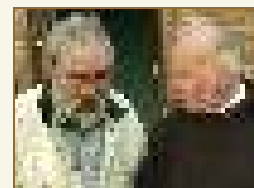
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Students of sociology – here's a suggestion...

Does the provision of free and accessible contraception – to be introduced in Ireland within the next 18 months – halt the rate of abortion?

There is a very useful opportunity for some sociology student to address this question, perhaps as a PhD thesis, over the next five years.

Many people have believed that contraception – by which we mean any procedure which prevents conception – prevents the termination of pregnancy where a pregnancy is unwanted. Even Marie Stopes herself took this view: as a birth control counsellor she never advocated abortion and always affirmed that genuine contraception was better for women and for marriage (than abortion).

Provision

But more serious research needs to be done in addressing this question of whether abortion is halted or avoided by the provision of contraception – and Ireland is now a laboratory for this study.



Mary Kenny



Perhaps the answer might turn out to be 'yes...and no'.

In Britain and France, the provision of contraception was hailed as a deterrent to abortion. In 1967, before the British Abortion Act was passed, lobbyists claimed that there were probably 50,000 hidden abortions annually (some done

legally, under a medical clause allowing certain terminations, some not): this number would be reduced by effective contraception.

More than 50 years later, British abortion figures are at an all-time high – more than 200,000 annually.

The same pattern emerges in France: in 1975, when

abortion was first made legally available, there were 33,454. In 2017, this had climbed to over 200,000, although contraception was now readily available.

Yet, if we look at societies where contraceptive provision has been almost non-existent – Russia, or Belarus – the abortion statistics are far and away the highest in the European realm. Japan, which was slow to introduce the contraceptive pill, has also had astronomically high abortion rates.

“I believe the Vatican should revisit *Humanae Vitae* and look again at the management of fertility control”

While some societies, such as the Netherlands and Switzerland, have full contraceptive access, and relatively low abortion rates.

So – it would seem that the picture is complicated. Perhaps it depends, partly, on how things are presented. If abortion is presented

● Eamonn Mallie [pictured], the veteran political commentator with BBC Radio Ulster, UTV and Channel 4 spoke very engagingly last weekend at the Omagh Literary Festival (held in honour of Benedict Kiely). Eamonn said that his whole career had been bound up with a love of words, including the language of religious words.



“*Agnus Dei – qui tollis peccata mundi – how beautiful is that?*”

He cherished his education by the Christian Brothers: “I hate all this denigration of the Christian Brothers”. The only thing he held against his educators was that “they didn’t teach me Greek!”

Among his favourite words nowadays, he said, were ‘Papa’ and ‘landed!’ ‘Papa’ was what his grandchildren called him, and ‘landed!’ was the text message he received when the family had safely reached a destination.

His devotion to his own grandson prompted him to write a poignant poem about the picture of little Alan Kurdi, the Syrian child refugee found dead on a Turkish beach – a picture which I think affected the whole world.

as simply ‘retrospective contraception’, then it will be seen that way, and little difference will be made between preventing a pregnancy and terminating it. But if there is honest and ethical health education, with emphasis on the difference between the two, that might change the outcome.

As I have mentioned previously, I believe the Vatican should revisit

Humanae Vitae and look again at the management of fertility control, for the sake of women and mothers’ health. And that would involve re-examining contraception: we know so much more about fertility control now than we did in 1968.

In the meantime, an Irish research project on contraception and abortion statistics should surely be undertaken.

Remembering Kavanagh

● Next Tuesday, October 22, the Monaghan Association will present an evening ‘Remembering Patrick Kavanagh’, at Buswell’s Hotel in Dublin, organised by Peter McDonnell. Anne Haverty will speak, as will I. See www.PatrickKavanagh.net or call 087 617 5478 for enquiries.



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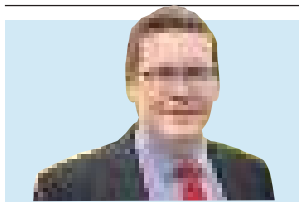
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“I love learning, and I wanted at an early age to become a teacher myself, to help remove illiteracy from my community.”

Basamat teaches school in the Kaya Refugee Camp in Maban County, South Sudan. The Jesuit Refugee Service, with support from Misean Cara and the Irish Jesuit Missions, provide education and psycho-social support services to both refugees and the host community. Photo: Paul Jeffrey.

Teacher Basamat Alnoor Jakolo Aldab in the Kaya Refugee Camp in South Sudan



Impossible police work for internet giants

Facebook and Twitter can't make hate go away, and we shouldn't ask them to, writes **John McGuirk**

Hatred," *The Sunday Business Post* declared this week, "is still having its say". The paper's eye-catching headline referred to a story by its reporter, Aaron Rogan, that Facebook and Twitter were still, as he put it, failing to remove comments inciting hatred and violence in Ireland. He cited several horrible examples of the

worst of human behaviour manifested online, from racism to bigotry to just plain nastiness. Facebook, he argued, is not doing enough to remove such content. It's a seductive argument, but it's the wrong approach.

Hatred and unpleasantness on social media is not a new phenomenon, but it is a growing one. While Rogan focused, understandably enough, on hate targeted at groups – racism and sectarianism and that sort of thing – but there is also a substantial problem with abuse and bullying targeted at individuals, both well known and unknown.

Digging through the previous tweets and messages of people – often going back 10 years – and then denouncing them for an off-colour joke, or a moment of anger, or a simple case of historic poor judgement, is a



hobby growing in popularity amongst those with too much free time and too little common decency.

The further difficulty is that the internet erodes the normal boundaries of human decency. You might hold a simmering anger at a politician, or a particular group, but the chances are that if you encounter them in public, concern for your own dignity and reputation will moderate your behaviour. Online, when nobody knows it is you, you are free to say and do what you want, and smile away in public, like the pillar of the community you believe yourself to be.

Shame

This is a human problem, much more than it is a social media problem. Given free rein to be the worst versions of ourselves, with nobody watching, and no chance of being shamed, far too many of us will indulge eagerly. Nonetheless, it is a human problem exposed, and given the chance to flourish, by social media.

In response, there are growing, and loud, calls for social media companies to more actively regulate and censor the things that people say online. At first glance nearly everybody agrees with this, because when we hear that such companies will crack down on offensive or abusive content, we instinctively imagine that they are talking about content that might offend us, rather than the fact that our own content might be offensive. We are all the heroes of our own story, after all. There is a risk we might be wrong about that.

The main difficulty, of course, is that to solve this problem, we must grant the social media companies an unprecedented amount of power in our society. Not real power, you understand – not the power to lock you up, or take away your liberty – but power, nonetheless.

The very size of these companies – Facebook and Twitter – means that a huge amount of the most important debates in

modern society take place on their platforms. Consider Brexit – every day, in the UK, the most important voices on either side of that debate react to, analyse, and shape the news. Social media has rightly made stars out of commentators on both sides. It has done so largely by allowing both sides the freedom to make their case as vigorously as they can.

Facebook and Twitter do not control the Brexit debate. But they could, if they wanted to, and if we gave them the power to do so. By interfering, and shutting down content or posts likely to offend, they could tilt the balance one way, or the other.

“The problem in our society is a human problem, not a social media problem”

Many of you will remember last year, in Ireland, when Facebook and Google announced that they would not take ads during the campaign, a decision which those of us on the pro-life side felt was at least somewhat likely to influence the result. Now imagine them having this power on every controversial subject, from immigration, to climate change, to our elections. There is a reason liberals, in particular, are so keen on having them interfere more.

Somewhere, behind a desk in Facebook or Google or Twitter, is a person just like any other. A person who is offended by things, gets angry, and every now and then has strong views.

Unlike other people, we are granting them the power to silence and regulate those who they consider offensive,

or just plain wrong. And what happens if we do not like what they decide? You cannot, remember, vote for a new management team in Facebook or Twitter. We risk handing the power to censor over to people over whom we have no control.

The fact that two or three companies have come to control so many important human interactions and have come to have such influence over public debate, is an accident, not a conspiracy. No Government granted them this power, they won it for themselves by being innovative, and attracting users. But the fact that they are so powerful already is an argument against giving them more power, not an argument for appointing them the referees in an increasingly angry society.

If anything, we should be breaking them up, to increase diversity and competition in the marketplace.

When people say things that are racist, or abusive, or just plain nasty, we have a duty as individuals to respond and stand up for what is right. Subcontracting that out to a private company would be a grave mistake. What's more, hatred does not go away because Facebook deletes a hateful comment.

The problem in our society is a human problem, not a social media problem. The hateful person is still there, even if you cannot see them. The social media companies have not made it worse – their users have. Expecting Facebook to fix it is like expecting a drug dealer to run a rehab course for his customers. There's a fair chance you're going to make things much worse, not better.

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Melissa Villalobos of Chicago and her family carry offertory gifts during the canonisation Mass for five new saints celebrated by Pope Francis in St Peter's Square at the Vatican.



Pope Francis greets Archbishop Ian Ernest, director of the Anglican Centre in Rome and the archbishop of Canterbury's representative to the Holy See.



Newman canonise name him 'Doctor

Saints are people who recognised their need for God's help, who took risks to discover God's will and to help others and who nurtured a habit of thanksgiving, according to Pope Francis.

"The culmination of the journey of faith is to live a life of continual thanksgiving. Let us ask ourselves: Do we, as people of faith, live each day as a burden, or as an act of praise?" the Pope said in his homily on Sunday after formally declaring five new saints for the Church.

Those canonised at the Mass were: St John Henry Newman, the British theologian, poet and cardinal who died in 1890; Brazilian St Maria Rita Lopes Pontes, popularly known as Sister Dulce, who died in 1992; Indian St Mariam Thresia Chiramel Mankidiyan, founder of the Congregation of the Holy Family, who died in 1926; St Marguerite Bays, a Swiss laywoman and mystic, who died in 1879; and St Josephine Van-nini, the Italian co-founder of the Daughters of St Camillus, who died in 1911.

"Three of them were religious women," the Pope noted in his homily. "They show us that the consecrated life is a journey of love at the existential peripheries of the world."

"St Marguerite Bays, on the other hand, was a seamstress; she speaks to us of the power of simple prayer, enduring patience and silent self-giving," he said.

Holiness

Rather than describing Newman, Pope Francis quoted from him to illustrate the meaning of the holiness of daily life: "The Christian has a deep, silent, hidden peace, which the world sees not... the Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretense...with so little that is unusual or striking in his bearing that he may easily be taken at first sight for an ordinary man."

And, referencing St John Henry Newman's famous hymn, 'Lead, Kindly Light', the Pope prayed that all Christians would be "kindly lights amid the encircling gloom".

Tens of thousands of people filled a sunny St Peter's Square for the canonisation ceremony and Mass. Among them were Britain's Prince Charles, Italian President Sergio Mattarella, Brazilian Vice President Hamilton Martins Mourao, education minister Joe McHugh, a member of



Switzerland's federal council and the deputy foreign minister of India.

Melissa Villalobos from Chicago also was there with her husband and children, and they brought up the offertory gifts at the Mass. Mrs Villalobos' healing, which saved her life and the life of her unborn child, was accepted as the miracle needed for Newman's canonisation.

“The depth of this man of God and the place he now occupies in Catholicity make us aware of the void his absence would have left if he had not been”

An official delegation of Anglican bishops and priests also attended the Mass, and Archbishop Justin Welby of Canterbury, leader of the Church of England, recorded a message for the occasion.

"His legacy is far broader than one Church or two Churches," the archbishop said. "It is a global legacy, a legacy of hope and truth, of

the search for God, of devotion to being part of the people of God."

St John Henry's role in founding the Oxford Movement in the Church of England, a push to rediscover the early Christian writers and to recover the Catholic roots of Anglicanism, "had a fundamental, lasting, beneficial and important influence on Anglicanism," Archbishop Welby said.

For his part, the Prince of Wales insisted that people should emulate Newman's approach to life.

His example, Prince Charles insisted, "is needed more than ever for the manner in which, at his best, he could advocate without accusation, could disagree without disrespect and, perhaps most of all, could see differences as places of encounter rather than exclusion".

Conference

It came as a Vatican conference heard calls for Newman to be declared as a 'Doctor of the Church'.

Christians should not be afraid of differences, Prince Charles said, after all, "harmony requires difference. The concept rests at the very heart of Christian theology in the concept of the Trinity".

as calls grow to of the Church'



Melissa Villalobos of Chicago lights a candle during a vigil in advance of the canonisation of St John Henry Newman, at the Basilica of St Mary Major.



"As such," he said, "difference is not to be feared. Newman not only proved this in his theology and illustrated it in his poetry, but he also demonstrated it in his life. Under his leadership, Catholics became fully part of the wider society, which itself, thereby, became all the richer as a community of communities."

“The Prince of Wales insisted that people should emulate Newman’s approach to life”

Meanwhile, Canadian Cardinal Marc Ouellet – tipped by many as a potential future Pope – said he believed that St John Henry should be honoured with the title 'Doctor of the Church'.

Currently about three dozen saints, including four women, hold the title in recognition of their contributions to theology and spirituality. They include such luminaries as John Chrysostom, Augustine, Thomas Aquinas, Bonaventure, Catherine of Siena and Therese of Lisieux.

"The depth of this man of God and the place he now occupies in Catholicity make



Pope Francis greets Prince Charles of Britain at the canonisation ceremony. Photos: CNS

us aware of the void his absence would have left if he had not been," Cardinal Ouellet said.

Advocating for recognition of Newman as a doctor of the Church, the cardinal particularly pointed to the new saint's teaching that "in order to keep its integrity, the faith of the Church must adapt its language to the cultural challenges and the dangers of heresy."

Newman's teaching on the development of doctrine held that "although the deposit (of faith) does not change, the Church's knowledge of it progresses, deepens and is expressed in

a new way, always faithful to the original idea," the cardinal said.

Cardinal Ouellet also spoke about how Newman influenced theologians involved in the Second Vatican Council (1962-65).

Fr Ian Ker, author of more than 20 books about Newman, said that "what's especially important for me is this (canonisation) enables him to be made a doctor of the church, because I believe he is the doctor par excellence of the post-conciliar period like St Robert Bellarmine is of the Tridentine period".

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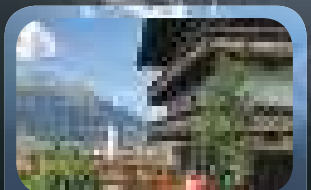
In 1633 the Oberammergau villagers promised to perform the suffering, death and resurrection of Christ every tenth year, in so far as no one was to die of the plague anymore. The villagers were answered by God and therefore in 1634 the first Passion Play took place. The promise has been kept until today. From May 16th to October 4th 2020 the 42nd Passion Play will take place in Oberammergau.

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The miracles which put Newman on the path to sainthood

One of the first questions posed by those who have not followed the road to sainthood of an individual is: what are the miracles?

There must be two recognised miracles attributed to a person who is to be canonised and Cardinal John Henry Newman, recognised as a saint on October 13 at the Vatican, is no exception.

Before this, the journey began in 1991 with Pope John Paul II proclaiming Newman venerable after thorough examination of his work and life by the Congregation for the Causes of Saints.

Ten years later a US deacon from Massachusetts said his recovery from a spinal cord disorder was due to the intercession of St John Henry.

Subsequently, ahead of a September 2010 visit to the UK, Pope Benedict XVI



Chai Brady

announced that the miracle had been accepted by the Holy See and that the English cardinal was to be beatified.

The deacon, Jack Sullivan, was in agony with his spine and when undergoing surgery medical professionals found that his spine had been so severely ruptured that protective fluids had leaked out.

Inspiring

Mr Sullivan prayed to Newman, turning to him after once watching a documentary about the Anglican cleric who had converted to Catholicism in the 19th Century, finding his life inspiring.

His debilitating back problems began in 2000, when a CT scan revealed a succession of spinal disc and vertebrae deformities, compressing the spinal cord and nerves and causing stenosis, an abnormal narrowing of the blood vessels in his legs.

At the time he was training to become a deacon in the Church and was deeply upset that he wouldn't be able to finish the course.

Having been told by doctors that the bulges on his spine were no longer visible on X-rays, Sullivan experienced further pain the following year, forcing him to undergo surgery.

It was his healing from this operation, in 2001, which surgeons had told him would take months of recovery, which was confirmed as a miracle.

After being in agony for days he felt a surge of strength after his prayers

to Newman and for the first time in months pulled himself out of bed and walked upright. Little did he know that this miracle would pave the way for Britain's first saint since 1982.

Speaking to the *Sunday Telegraph* many years ago he conceded there was doubts about his claims, including his wife who was initially unconvinced, but he said: "For some heavenly reason, I was selected. I don't know why, because I'm not unusual in any way. I'm just an average guy."

“He felt a surge of strength after his prayers to Newman and...pulled himself out of bed and walked upright”

"I said to the nurse that the pain had gone. I then walked up and down the corridors, with the nurse struggling to keep up with me."

St John Henry's second miracle concerned the healing of a pregnant American woman. The woman prayed for the intercession of Cardinal Newman at the time of a life-threatening diagnosis, and her doctors have been unable to explain how or why she was able to suddenly recover.

The case related to Melissa Villalobos of Chicago.

Mrs Villalobos, 42, told *Catholic News Service* that in 2011: "My husband brought home a couple of holy cards with Cardinal Newman's picture on them. I put one in the family room and one in our master bedroom."

"I would pass his picture in the house and I would say little prayers to him for whatever our family's needs were at the time – the children, my husband, myself. I really started to develop a very constant dialogue with him," the mother of seven said.

Her prayers had a miraculous result in 2013



Melissa Villalobos.

when she started bleeding during the first trimester of a pregnancy. At the time she had four children – ages 6, 5, 3 and 1 – and a previous pregnancy that had ended in miscarriage.

“I would pass his picture in the house and I would say little prayers to him”

Developing a subchorionic hematoma, which is a blood clot in the foetal membrane, the doctors recommended bed rest. The bleeding worsened which caused her to go to the emergency room resulting in doctors once again recommending bed rest, while also saying that a miscarriage was likely but if the baby survived it would most likely be born premature.

One morning she woke up in a pool of blood, but decided not to call before tending to her children and making them breakfast. Returning to her room she collapsed on the floor due

to weakness, but realised she had forgot her phone and didn't want to call the children for fear the strain would make her bleed more. She began to pray to Cardinal Newman.

Mrs Villalobos was then able to get off the floor, and after making sure there was no more bleeding she said: "Thank you, Cardinal Newman. Thank you."

"Just then the scent of roses filled the bathroom," she said. "The strongest scent of roses I've ever smelled."

That afternoon Mrs Villalobos's cure was confirmed during a weekly ultrasound.

The doctor told her everything was "perfect" and there was no more hole in the placenta. Her baby was born without any issues in December 2013.

The case was reported in autumn 2014, and a study was conducted and forwarded to the Vatican for another series of investigations.

In November 2018, the Vatican approved this second miracle and in February 2019, it was announced that Pope Francis had approved the decree concerning this miracle.

Newman's canonisation, it was confirmed, would take place in Rome on October 13.

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Pope's pick for new bishop defies talk of diocesan demise

Greg Daly

The appointment of Bishop Michael Duignan to head the Diocese of Clonfert is "hugely significant" as a vote of confidence by Pope Francis in the future of the diocese, worshippers at the new bishop's ordination Mass have been told.

Preaching in St Brendan's Cathedral, Loughrea, Msgr Cathal Geraghty noted how the initial announcement of Bishop Duignan's appointment had been publicly met by then-Bishop John Kirby with the words: "The good news is that, despite the prognostications of some, the diocese will continue to have its own identity and its own bishop. Moladh go deo le Dia."

There has been extensive speculation around the sustainability into the future of Ireland's four smallest dioceses – Clonfert, Achonry, Kilalla and Dromore – and so Msgr Geraghty stressed the importance of 49-year-old Dr Duignan's appointment.

"It is hugely significant for a small diocese like Clonfert that the Holy Father has sent us a new bishop; we appreciate it because we are proud of our faith tradition in this diocese and conscious that talk of our demise was coming from without not from within," he said.

"We have a rich heritage on which to build and we have a great closeness to our bishop," the diocesan chancellor continued. "The Clonfert family may be small but we are mightily proud of our identity, our history and our tradition. We look forward to building on that tradition, making new history, encouraging vocations, building up the family of God, deepening the community, deepening the Faith and continuing to express our identity under the leadership of our new bishop, Michael Duignan."

Spiritual tradition

Msgr Geraghty also noted how Dr Duignan had asked to be ordained as bishop by his predecessor, Bishop Emeritus John Kirby, until Dr Duignan's appointment the oldest bishop in the world to still be presiding over his diocese.

Speaking after the ordination, Dr Duignan repeated several times his predecessor's cry "Moladh go deo le Dia", noting that Clonfert is a diocese "with a rich spiritual tradition dating back to



Bishop John Kirby and the congregation congratulate the newly ordained Bishop Michael Duignan in the Cathedral of St Brendan in Loughrea on Sunday afternoon.

St Brendan the Navigator and that great era of the early Irish saints" and expressing the hope that he and the priests and people of Clonfert will together be able to do "something beautiful for God".

“Jesus Christ is alive and present as much today as he was on the day he encountered those 10 lepers...”

Dr Duignan thanked his family, the priests and people of his former Diocese of Elphin, those involved in the ceremony, all those who have made him welcome in Clonfert, and especially the ordaining bishops Archbishop Jude Thaddeus Okolo, Archbishop Michael Neary of Tuam and Bishop Emeritus John Kirby. He singled out Dr Kirby, "who in acting as Principal Celebrant has shown forth in a powerful way the continuity of faith and tradition being handed on from

one generation to the next".

Describing how he had felt shock on being ordained Bishop of Clonfert, and how he is acutely aware of his own limitations, he nonetheless recalled Clonfert's most famous saint.

"Thinking of St Brendan the Navigator the words of that Fisherman's Prayer came to mind: 'Dear God be good to me for the sea is so wide and my boat is so small'," he said, adding that no matter what negativity he hears or reads, he knows that God is real and that Christ makes our lives better.

"Jesus Christ is not just a historical figure from the past on the same level as any other historical figure," he said. "Jesus Christ is alive and present as much today as he was on the day he encountered those 10 lepers we heard of in the Gospel. Far from imposing himself on us, Jesus gently invites us to embark on a journey of friendship with him. In the process we transform our lives and our world for the better."



Bishop John Kirby placing the Mitre on Michael Duignan, the new Bishop of Clonfert, with (on left) Apostolic Nuncio Archbishop Jude Thaddeus Okolo in the Cathedral of St Brendan in Loughrea. Photos: John McElroy



Bishop-elect Michael Duignan during a moment of prayer at the ordination ceremony.

Left: Bishop Michael Duignan with his mother, Mona, after the ordination ceremony.

Below: Cardinal Sean Brady laying his hands on the new Bishop of Clonfert Michael Duignan, watched by Bishop Emeritus of Clonfert John Kirby at the ordination ceremony.



Rediscovering a healthy Irish Catholicism for a secular Ireland



Glenstal Abbey offers a road map to living the Faith well in modern Ireland, writes **Garry O'Sullivan**

I was speaking to a prominent Catholic public figure recently who lamented the dramatic disappearance of Catholic life from the public sphere. A bit like predictions around melting glaciers, the decline has evidently become more an avalanche than the expected slow melt.

Availability of talent and interest seem to have all but dried up making it harder to have a solid thoughtful Catholic public presence in our society.

Into this growing vacuum enters the big unanswered questions, most prominently: where now for Catholicism in Ireland?

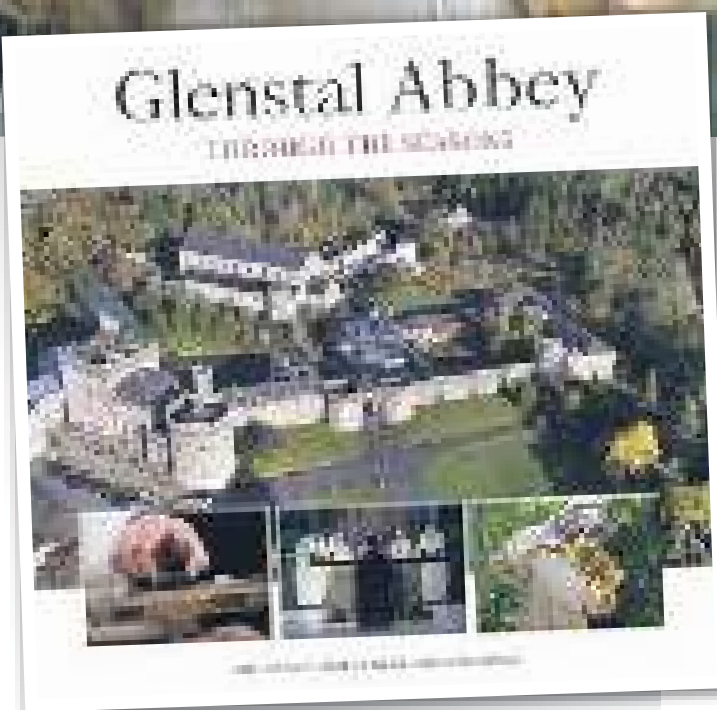
Well, my humble suggestion is that Glenstal Abbey in Co Limerick is a good starting point for finding answers to that difficult search.

We in Columba books spent the last year with the monks capturing their daily lives in and around the monastery, and indeed behind the normally private enclosure. What emerges in the book *Glenstal Abbey – Through the Seasons* is a vibrant, diverse and challenging community of Faith that is built around three hours of prayer every day. Former Abbot Mark Patrick Hederman calls it “showcasing an alternative way of living on this planet running on wind energy – the wind of the Holy Spirit”.

Vocations

Glenstal is, as another former Abbot there once described it, “an oasis in an increasingly secular world”. His thesis is that as vocations continually decline and priests are no longer available for local parish duties, the laity will increasingly look to monasteries as pockets of vibrant Catholicism much the way they were in early Irish Christianity.

One of the attractions for myself and so many others who have visited Glenstal is the vibrancy, especially of the liturgies. They are well planned and rehearsed and the execution is perfect. It is not rushed but doesn't feel too long either. The sense of a place of prayer is manifest. The sense



of a place of solidity, anchored with strength in numbers to guarantee continuity is reassuring to those used to parishes closing or threatened with closure.

“Glenstal is, as another former Abbot there once described it, ‘an oasis in an increasingly secular world’”

Glenstal has always been at not just the liturgical frontier in its avowed following of the Holy Spirit; intellectually and artistically there is the freedom for deep thinking, speculative scholarly musing and artistic exploration, all

balanced by study and academic rigour.

Their resident artist monk is doing a doctorate on questions involving the need for contemporary liturgical art to adapt to Christian iconography in terms of postmodern recontextualisation. Better him than me.

Another monk is a scientist and theologian and is grappling with the scientific notion that the world will end and yet as Christians we pray ‘world without end’ every day in the Glory Be – Theology and Science in a fraught but inescapable dance and embrace.

Another monk Bro. Colmán is a medieval scholar and prolific writer with a beautiful turn of phrase.

But it's not all reading and erudition in Glenstal – there's food to be put on the table. Fr Simon

keeps bees and they provide honey and wax for candles used in the church. The Headmaster takes care of and oversees the education of the boys in the boarding school. Chalice and patens used in the liturgy are cast in silver by Fr James and Fr Henry in their workshop. Bro. Ciaran is one of Ireland's best-known wood turners.

“One of the attractions for myself and so many others who have visited Glenstal is the vibrancy, especially of the liturgies”

Fr Philip keeps the hens safe from foxes, while Fr Christopher welcomes and tends to the needs of guests to the monastery all year long. Bro. Padraig bakes gorgeous bread and is a wonderful cook.

Fr Placid is the world's oldest ordained monk who escaped the Nazis in Rome and Vichy France to hitch a ride in a flying boat back to Ireland, his life story something more at home in a James Bond book than a monastery.

There are too many fascinating individuals to name in this limited space.

And then finally there's the Abbot who from his rostrum has to somehow conduct this large and varied ‘orchestra’ of unique individuals while trying to ascertain what the unruly Holy Spirit is up to at the back in the wind section.

Glenstal Abbey – Through the Seasons is not just a wonderful insight into the world of a modern Irish abbey and its monks, it's a road map to developing a mature and deeply Irish Catholic Christian identity in a recently secularised society. A Catholicism that is not petty, ashamed of the gift of sexuality or the body made in God's image and likeness, or obsessed with moral infractions instead of mercy and forgiveness, or intolerant of difference or intellectual discovery or marked by deep clericalism.

In short, Glenstal for all its wonders and faults has the potential through their lived incarnational Christianity, to offer an open-armed embrace to those wanting a lived example of modern Irish Catholic Christianity in tune with its ancient Irish Celtic roots and interpreted and lived radically for the broader Irish church.

Christians want to be engaged by example and lived experience that is appropriate and challenging to the busy rat race lives all of us contend with. Glenstal can lead the way. It won't suit everyone, but for those who are searching or lamenting, as St Benedict says: “He who has ears for hearing, let him listen.”

📖 *Glenstal Abbey – Through the Seasons* is available from columbabooks.ie. For media and other inquiries, contact Mahak Verma, marketing executive for Columba Books mahak@gracecommunications.ie

Out&About

East and West celebrate together with Kerry Mass



KERRY: Fr Francis Nolan and Fr Amos Ruto of St John's Church, Tralee, celebrate the annual community Mass for the Kerries East and Kerries West, in the home of Peter and Olivia Gannon, Radharc na Mara. Photo: John Cleary



◀ **DUBLIN:** The Association of Leaders of Missionaries and Religious of Ireland (AMRI) holding their autumn conference in the Emmaus Retreat Centre. The theme of the conference was Mission Today in our 'Common Home'. (l-r) Fr Tom O' Connor AMRI Executive, Sr Liz Murphy RSM Secretary General AMRI, Cardinal Peter Turkson Guest speaker, Sr Kathleen Mc Garvey President AMRI and Apostolic Nuncio Archbishop Jude Thaddeus Okolo. Photo: John McElroy

▶ **GALWAY:** Paddy and Phil Finn celebrating 50 years of marriage in Brooklodge Monastery Church, Ballyglunin. Paddy has served as sacristan for the Church since 1983.



◀ **WEST-MEATH:** Fr William Coleman celebrating a special Rochfort-bridge Parish Matt Talbot Novena Mass with help from Mullingar Regional Pioneers, for all those affected by alcohol and other forms of addiction.

Edited by Colm Fitzpatrick
colm@irishcatholic.ie



Events deadline is a week in advance of publication



CAVAN: Kathleen McArdle and members of Kingscourt Apostolic Society making a presentation to Fr Octavius Flomo from Liberia for Mission Month.



LEITRIM: Kinlough resident and fan of the paper Alice McGowan (91) is pictured with her great granddaughter Orla who is her 100th direct descendant. Orla was born in July and is the daughter of Alice's grandson Johnny and his wife Clodagh.



WICKLOW: Bishop Denis Nulty visiting Flanagan Kerins Furniture Store to thank them for their support of the Council of Marriage and the Family at the RDS during the World Meeting of Families last year.



WEXFORD: Clergy, family and friends gathering for the ordination of Dermot Davis to the permanent diaconate at St Aidan's Cathedral, Enniscorthy, by Bishop Dennis Brennan for the Ferns diocese.



DERRY: Bishop Donal McKeown celebrating the Derry Franciscan 10th anniversary Mass in Joseph's Church, Galliagh.

AMRAGH

St Patrick's Cathedral Pastoral Area are hosting a day of Prayer and Reflection in the lovely surroundings of The Servite Priory, Benburb on Saturday 16 November beginning at 10am. Contact Armagh Parish Office for more information.

FERMANAGH

A Mass to St Peregrine for all the sick is prayed each Tuesday evening in St Patrick's Church, Derrygonnelly, at 7.30pm: www.churchservices.tv/derrygonnelly. There is also a St Peregrine Novena Mass in Holy Cross Church, Lisnaskea on Tuesday nights at 7pm. www.churchservices.tv/lisnaskea

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.

Cloughleigh Oratory will continue to pray the Novena Prayer to St Anthony every Tuesday morning at the 9.30am Mass.

CORK

Weekend of prayer, praise, worship and healing in Charleville Park Hotel on November 9-10. Keynote speaker is Fr Pat Collins with Sr Josephine Walsh, Msgr Finbarr O'Leary and Fr John Keane. Mir Music Ministry. Holy Mass and Confessions both days. Closing Mass will be celebrated by Bishop William Crean.

DERRY

Dungiven Parish: Adoration of the Blessed Sacrament, Monday to Friday, 8am-12pm and 3-9pm.

St Maria Goretti Prayer Movement: Prayer for healing for victims of abuse and reparation for the Church. First Holy Hour of prayer in the Immaculate Conception Church, Trench Road Derry at 8.15pm led by Fr Seán O'Donnell, on the third Tuesday of every month.

DUBLIN

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 8-9pm.

GALWAY

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

Day of Prayer for Holy Souls in Purgatory at Emmanuel House Clonfert on Sunday, November 10 at 11am. Please bring a packed lunch.

KERRY

Weekly Monday prayer meetings led by Ben Perkins, from 8-9.30pm in the Ardferret Retreat Centre.

KILDARE

Praying, reading and sharing the following Sunday's Gospel in Resurrexit, Kilmeague, every Wednesday from 8-9.30pm. See www.resurrexit.ie for details, or ring 087-6825407.

KILKENNY

Traditional Latin Mass every

Sunday at 5pm in St Patrick's Church, College Road, Kilkenny (opposite St Kieran's College).

LIMERICK

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

LONGFORD

A Gala Fundraising Concert at 8pm, in St Mel's Cathedral on Friday, October 25, has been arranged in aid of Yengema Secondary School, Sierra Leone and in memory of Fr Ray Barry (Drumshanbo), Fr Peter Newman (Kenagh) and Fr James Ward (Moydow).

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.

A Centre Prayer Meeting is held at Mount Oliver (near Ballymascanlon, Dundalk) every Wednesday evening at 7.30pm. Contact 00353 863623361 from the North of Ireland or 0863623361 from the Republic of Ireland.

MAYO

Adoration of the Blessed Sacrament takes place in the Church of St Joseph and the Immaculate Conception Bohola every Wednesday from 10am until 10pm.

MEATH

Enfield Prayer Group meets every Monday evening at 7.30pm in the parish centre.

Adoration in St Patrick's Church, Stamullen, after 10am Mass every Thursday until 5pm, and in St Mary's Church, Julianstown, on Wednesdays from 9am and after 10am Mass.

ROSCOMMON

Adoration of the Blessed Sacrament at St Bride's Church, Ballintubber, every Wednesday, 7.30-8.30pm.

WEXFORD

Taizé prayer services every first and third Friday at 8pm in Good Counsel College Chapel, New Ross.

WICKLOW

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

St Patrick's Prayer Group, Wicklow town, meet on Thursdays at 7.30pm in the De La Salle Pastoral Care Centre.

The Blessing and unveiling of the memorial cross to honour the Year of the Family and the visit of Pope Francis to Ireland takes place on Sunday, October 20 at 12.30pm at the location of the cross on 'Jim's Way' in Aghrim. Please park at the Community Field car park and make your way to the cross by foot or use the shuttle bus provided on the day. Tea served afterwards in the Sports Complex.

A tale of two movements



Coverage of eco and pro-life activism are a case study in media bias, writes **David Quinn**

If you want to know what a favoured movement looks like, and you wish to contrast it with one that is disfavoured, look no further than the environmentalist and pro-life movements. The starkly differing ways in which they are covered is a study in media bias.

Over the past fortnight or



so, you have probably been reading or hearing quite a lot about a group called 'Extinction Rebellion' ('XR').

for short) took to the streets of capital cities in various Western countries recently, including Dublin. Activists chained

themselves to the railings of prominent buildings, glued themselves to doorways and pathways, blocked traffic, disrupted air travel, sprayed fake 'blood' at the Treasury building in London, marched through shops like Pennys to protest against 'fast fashion' and staged 'die-ins' to highlight the threat of climate change to our lives.

The group caused far less disruption in Dublin than in other cities, simply because it didn't have enough activists to achieve its aims. In London traffic was far more disrupted than here.

Cooperation

The protest seemed to have the full cooperation of the Gardaí, for the most part. It is true that some members were arrested after they blocked the rear entrance of Leinster House, but apart from that, members of the Gardaí could be seen on the streets of Dublin seemingly making it as easy as possible to cause traffic disruption in the city centre.

XR were allowed to take over one side of Merrion Square for a week and set up a stage there for music acts and speakers. They were also permitted to set up tents in Merrion Square Park for the week.

Media coverage was overwhelmingly favourable. Few journalists asked them tough questions. They were allowed to make their claims mostly unchallenged. One news bulletin allowed an activist on Saturday to say that in years to come, people would be able to paddle down O'Connell Street on a kayak because of rising sea

levels. She wasn't asked to back this up.

Minister Katherine Zappone gave her support to the protests.

A few weeks ago, we had the third 'climate strike' by school children. They involved skipping class and marching through the streets instead. Thousands turned out, but why wouldn't they if it meant time off school?

Environment Minister Richard Bruton attended the first one, and said of the most recent protest: "Young people have led the way."

The 'climate strikes' have been inspired by 16-year old Swedish schoolgirl, Greta Thunberg, who has shot to fame recently. She addressed the UN General Assembly a few weeks ago, chastising adults for ruining the planet and robbing her of her childhood. "How dare you," she said, as she denounced us.

“If pro-lifers deliberately disrupted traffic, it is extremely likely that the Gardaí would act swiftly to remove them from the streets with the full encouragement of the Government”

She is rarely challenged, and when she is, the person asking the tough question is accused of victimising, and even 'hating' her.

This is what a state- and media-approved movement looks like.

Contrast this with how the pro-life movement is regarded. Can you imagine any circumstances in which a pro-life group would be given one side of Merrion Square for a week and allowed to set up tents nearby? Can you imagine Gardaí allowing such a group to deliberately disrupt traffic?

Would schoolchildren be allowed to skip class in order to march through the streets protesting against the mass killing of the unborn all over the world?

If the pro-life movement

nominated a 16-year-old girl as its symbolic leader, would she be placed above all criticism, or would we be accused of exploiting her?

Would we be allowed to make wild claims, or any claims at all, without being rigorously fact-checked and challenged?

We can even see the bias at work in the way protests are photographed. If the media approve of a demonstration, and there are few in attendance, a tight-in shot will be taken so as to make the protest seem bigger than it is.

On the other hand, when the protest is not approved of, and not many are taking part, then the shot will pan-out so as to show a relatively empty street.

If pro-lifers deliberately disrupted traffic, it is extremely likely that the Gardaí would act swiftly to remove them from the streets with the full encouragement of the Government and the media. There would be lots of interviews with angry motorists.

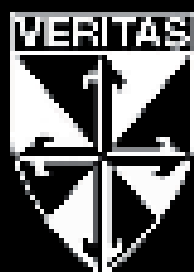
And as we know, far from the Government approving of and facilitating the pro-life movement, Health Minister, Simon Harris, wants to make it impossible for pro-life activists to take part in vigils, never mind protests, outside hospitals where abortions take place, or GP clinics where the abortion pill is prescribed. We find our basic rights under attack from an extremely hostile political establishment.

None of the above is to cast judgement on the environmentalist movement one way or the other, not even its extreme end, Extinction Rebellion.

But the double standard in how it is covered compared with how the pro-life movement is covered could not be more clear.

The fact is, protesting against the threat to the future of the planet is fashionable, but highlighting the literal deliberate extinction of millions upon millions of unborn lives each year, is not. We want one movement to flourish, and the other to die off. That is obvious from how the Government and the media react to each one.

“If the pro-life movement nominated a 16-year-old girl as its symbolic leader, would she be placed above all criticism, or would we be accused of exploiting her? Would we be allowed to make wild claims?”



The Dominicans
*Preaching Truth for the
salvation of souls*



“In an age of universal deceit, speaking the Truth becomes a revolutionary act.”

George Orwell

Vocations Director: Fr Colm Mannion OP

Mobile: 086-0864420 | Email: colm.mannion@dominicans.ie

Letters

Letter of the week

Propaedeutic students aren't seminarians

Dear Editor, In attempting to shed light on Ireland's vocation numbers (Letters, IC 3/10/2019), it seems that Canon Paul Ferrer has drawn attention to just how much fog and confusion bedevil this subject.

The term 'pre-seminary' never appears in the Holy See's 2016 *Ratio Fundamentalis* on priestly formation, he says, highlighting how the document identifies propaedeutic formation as part of the seminary

system, and saying that "pre-seminaries, if they exist at all, are our parishes, homes and families".

Just a year ago this week, however, our bishops issued a statement about 17 men starting formation for priesthood, with eight of these doing a propaedeutic year, noting that the aforementioned *Ratio* "strongly recommends to bishops around the world the introduction of a pre-seminary (propaedeutic) year for new

candidates who wish to discern their priestly vocation".

In other words, according to our bishops last year, propaedeutic students should not be considered seminarians.

*Yours etc.,
Cathal Rafferty,
Rathfarnham,
Dublin 14.*

A noticeable clash between Old and New...

Dear Editor, As some of your readers will realise, some of the earliest signs of a willingness to address the abhorrent misuse and abuse of our planet come in the Bible.

For example, in the Book of Revelation there is a reference to those who are trying to destroy our Earth: "The time has come for

judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great – and for destroying those who are destroying the Earth." (Rev 11:18)

It is not surprising that this verse comes at the end of the Bible as at the beginning of the Bible, the

Book of Genesis describes the basis of the imperative of those who actually try to destroy the Earth – mankind: God blessed mankind, saying: "Be fruitful and increase in number; fill the Earth and subdue it." (Gen 1:28).

The positions conflict with one another. Either God is confused about the

destruction of the Earth or the God of the Old Testament is a man-made creation that is used to justify, *inter alia*, what mankind is doing to the Earth.

*Yours etc.,
John O'Connell,
Derry City,
Derry.*

Unplanned is a timely fillip

Dear Editor, The film *Unplanned* comes to our country like a gift at this time! It tells a true story with compassion and sometimes shocking honesty. It also encompasses repentance, forgiveness and the healing power of prayer.

Whether we voted 'Yes' or 'No' in the recent referendum, I believe we owe it to ourselves to see it. As the caption says: "What she saw changed everything!"

*Yours etc.,
Eamon Fitzpatrick,
Strandhill Road, Sligo.*

A calendar that will be missed

Dear Editor, It is with disappointment I have learned that Down syndrome Ireland will not be bringing out their 2020 calendar.

Anyone who is familiar with this calendar will know what a spectacular, visual affirmation it is of the beauty of our Down syndrome children.

I hope this is an administrative glitch and not something more permanent?

*Yours etc.,
Judith Leonard,
Raheny,
Dublin 4.*

There's capital purpose to the spelling of Mass

Dear Editor, The word 'Mass' is a commonly used reference for the Sacrament of the Eucharist. It has been in vogue since the early 6th Century and prior to that, Christians spoke of the eucharistic act of worship as 'the Breaking of Bread' and 'the Lord's Supper'.

The word 'Mass' comes from the Latin word *missa* which means 'to be sent' and is regularly used to describe the

celebration of the Eucharist. However, if spelt without a capital 'M', it can have a variety of meanings and misconceptions that could be both diminutive and irreverent. Similarly, it does little to convey the significance or sacredness of this Sacrament as the source and summit of Catholic worship.

In recent times, it is regularly spelt in the lower case by the secular media and

weekends.

The only local Sunday 10am Mass changed times between summer and winter and I could never get it right.

On Saturday evenings I would say to my father "What time is 10 o'clock Mass tomorrow?" He always tried not to

smile and answered the question without raising his head from his book or newspaper.

The fond memory still makes me smile.

*Yours etc.,
Anne McGrath,
Rathfarnham,
Dublin 16.*

When time doesn't really matter

Dear Editor, I enjoyed reading Fr Cotter's article in Notebook (IC 10/10/19) on punctuality or otherwise of Massgoers. It reminded me of a running joke that I had with my late father.

He lived near a village in Co. Tipperary. I visited him frequently from Dublin for



facebook community

Each week we publish a selection of comments from *The Irish Catholic* Facebook page

Government caves into pressures over Canonisation 'no show'

Absolute horrendous behaviour by this government and its prop-up friends Fianna Fáil. – **Catherine Rose**

The Church should condemn these politicians off the pulpit, they were fast enough to do so in the case of ordinary people years ago. While bishops and priests kowtow to politicians, these same politicians will walk on them. Time for the Christians to take the moral high ground and protect their rights. – **John Jeffers**

Pro-life film *Unplanned* runs for second week

We attempted to see it twice in Limerick and on each occasion it was sold out! Will try again! – **Mary Duffy**

I saw it a few nights ago. It's amazing and definitely worth seeing. – **Deirdre McLernon**

My mother and I enjoyed it very much when it was here in Calgary this past summer. It's a great story. – **Judith McRae**

Seen it this evening at Outlet Omniplex, Banbridge. Practically full screening at 6pm showing. Was in tears. This is a MUST SEE movie. Abortion is ugly, painful and damaging. It dehumanises us. The film shows this very vividly. All the more impactful in that it is not loosely based on a true story – it is the true story! – **Allison Smith**

I watched it, thought it was sad, factual and definitely a film to watch. A real eye-opener. And definitely one to watch. **Trea McLernon**

Journalist received miracle of 'peace' after son's death

To lose a child must be such a heavy cross. It is wonderful that Una received serenity at Lourdes. Undoubtedly a special place. On that same theme, it should not be forgotten that peace is dispensed several times by priests during every Mass said worldwide, everyday. Anxiety is generally on the increase, at least partly in my view, because many people are no longer availing of all the blessings available during the sacrifice of the Mass. On a positive note, some are returning. – **Seán de Bhéalatún**

What do you think? Join in the conversation on *The Irish Catholic* Facebook page

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.

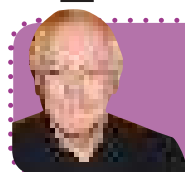
We regret that we cannot give prior notice of a letter's publication date, acknowledge unpublished letters or discuss the

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.

*Yours etc.,
Francis Beirne,
Tisrara,
Roscommon.*



Grieving as a spiritual exercise



Fr Rolheiser

www.ronrolheiser.com

In a remarkable book, *The Inner Voice of Love*, written while he was in a deep emotional depression, Henri Nouwen shares these words: "The great challenge is living your wounds through instead of thinking them through. It is better to cry than to worry, better to feel your wounds deeply than to try to understand them, better to let them enter into your silence than to talk about them."

"The choice you face constantly is whether you are taking your hurts to your head or to your heart. In your head you analyse them, find their causes and consequences, and coin words to speak and write about them. But no final healing is likely to come from that source. You need to let your wounds go down into your heart. Then you can live them through and discover that they will not destroy you. Your heart is greater than your wounds."

He's right; your heart is greater than your wounds, though it needs caution in dealing with them. Wounds can soften your heart; but they can also harden you heart and freeze it in bitterness. So what's the path here? What leads to warmth and what leads to coldness?

Drama

In a remarkable essay, 'The Drama of the Gifted Child', the Swiss psychologist Alice Miller tells us what hardens the heart and what softens it. She does so by outlining a particular drama that commonly unfolds in many lives.

For her, giftedness does not refer to intellectual prowess but to sensitivity. The gifted child is the sensitive child. But that gift, sensitivity, is a mixed

blessing. Positively, it lets you feel things more deeply so that the joys of living will mean more to you than to someone who is more callous. That's its upside.

Conversely, however, if you are sensitive you will habitually fear disappointing others and will forever fear not measuring up. And your inadequacy to always measure up will habitually trigger feelings of anxiety and guilt within you. As well, if you are extraordinarily sensitive, you will tend to be self-effacing to a fault, letting others have their way while you swallow hard as your own needs aren't met and then absorb the consequences.

"We can only move forward so as to live beyond our wounds, and we do that by grieving"

Not least, if you feel things deeply you will also feel hurt more deeply. That's the downside of sensitivity and makes for the drama that Alice Miller calls the "drama of the gifted child", the drama of the sensitive person.

Further, in her view, for many of us that drama will only begin to really play itself out in our middle and later years, constellating in frustration, disappointment,

anger, and bitterness, as the wounds of our childhood and early adulthood begin to break through and overpower the inner mechanisms we have set up to resist them. In mid-life and beyond, our wounds will make themselves heard so strongly that our habitual ways of denial and coping no longer work.

In mid-life you realise that your mother did love your sister better than you, that your father in fact didn't care much about you, and that all those hurts you absorbed because you swallowed hard and played the stoic are still gnawing away bitterly inside you.

That's how the drama eventually culminates, in a heart that's angry.

So where does that leave us? For Alice Miller, the answer lies in grieving. Our wounds are real and there is nothing we can do about them, pure and simple. The clock can't be turned back.

We cannot relive our lives so as to provide ourselves with different parents, different childhood friends, different experiences on the playground, different choices, and a different temperament. We can only move forward so as to live beyond our wounds, and we do that by grieving. Alice Miller submits that the entire psychological and spiritual task of midlife and beyond is that of grieving,

mourning our wounds until the very foundations of our lives shake enough so that there can be transformation.

A deep psychological scar is the same as having some part of your body permanently damaged in an accident. You will never be whole again and nothing can change that. But you can be happy again; perhaps more happy than ever before. But that loss of wholeness must be grieved or it will manifest itself in anger, bitterness, and jealous regrets.

"We cannot relive our lives so as to provide ourselves with different parents, different childhood friends"

The Jesuit music composer and spiritual writer, Roc O'Connor, makes the same point, with the added comment that the grieving process also calls for a long patience within which we need to wait long enough so that the healing can occur according to its own natural rhythms.

We need, he says, to embrace our wounded humanity and not act out. What's helpful, he suggests, is to grieve our human limitations. Then we can endure hunger, emptiness, disappointment and humiliation without looking for a quick fix – or for a fix at all. We should not try to fill our emptiness too quickly without sufficient waiting.

And we won't ever make peace with our wounds without sufficient grieving.

QUESTIONS of faith

Each week Colm Fitzpatrick looks at interesting and sometimes controversial questions people have about Catholicism...



Did the Virgin Mary die?

Catholics believe that at the end of her life, Mary, the mother of Jesus, was assumed both body and soul into heaven. Preserved free from all stain of original sin, she was taken up by God to share in his heavenly glory. This doctrine was dogmatically defined by Pope Pius XII in 1950, but confusion still remains about whether she died prior to her assumption.

The apostolic constitution *Munificentissimus Deus* defined that Mary, "after the completion of her earthly life was assumed body and soul into the glory of heaven". Notably, there's no mention of her death, so the jury is still out on whether she faced her own mortality.

Of course, theologians have speculated on the matter a great deal; the Catholic tradition has leaned towards the belief that she did die prior to her assumption but no official pronouncements have been made to confirm this.

It seems reasonable that in order to better conform to her son, Mary too died. Indeed, this is what Pope John Paul II suggested in a 1997 general audience on the matter: "However, the fact that the Church proclaims Mary free from original sin by a unique divine privilege does not lead to the conclusion that she also received physical immortality...the Mother is not superior to the Son who underwent death, giving it a new meaning and changing it into a means of salvation. Involved in Christ's redemptive work and associated in his saving sacrifice, Mary was able to share in his suffering and death for the sake of humanity's redemption."

Belief

The Pope continues that while we don't know how she died as the New Testament doesn't record

it, the belief that she died out of love for her son is the most fitting.

The Eastern Orthodox Church speaks of Mary's 'dormition' or sleep, which means that she died in the fullness of grace with no suffering and then was assumed into heaven.

There are plenty of apocryphal accounts concerning her death like the collection of stories called *Transitus Mariae* (200AD), which state that Mary died surrounded by the apostles in Jerusalem, and depending on which version you read, her body was buried and disappeared, or simply just disappeared.

While literature such as this is not deemed authoritative in the eyes of the Church, it does give us an insight into how early Christians understood the Assumption.

"The Mother is not superior to the Son who underwent death"

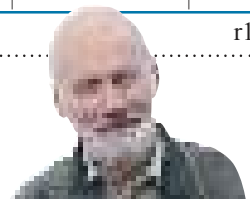
As theologians and scholars continue to debate what actually happened at the end of Mary's bodily existence, perhaps it's best to err on the side of humility in admitting that we simply don't know.

"The holy virgin may have died and been buried – her falling asleep was with honour, her death in purity, her crown in virginity. Or she may have been put to death – as the scripture says, 'And a sword shall pierce through her soul' – her fame is among the martyrs and her holy body, by which light rose on the world, [rests] amid blessings. Or she may have remained alive, for God is not incapable of doing whatever he wills. No one knows her end." (Epiphanius of Salamis, 310-403 AD).

Got a question or comment?
Email colm@irishcatholic.ie

TVRadio

Brendan O'Regan



At least we've moved on from eugenics...maybe

A recurring line from the *Twilight Zone* movie came back to me last week: "You want to see something really scary?"

Eugenics: Science's Greatest Scandal (BBC4) over the last two Thursdays made for very scary viewing. We're familiar with eugenics, pure race theory and the like from Nazi ideology, but the programmes showed that the seeds of it began in Britain.

Journalist Angela Saini and Adam Pearson were in no doubt about the ugliness and evil consequences of this patronising an arrogant ideology, where the individual was sacrificed, ostensibly for the good of society and the gene pool.

We heard the ideology described as "bizarre", "creepy", "this terrible idea", "malicious and terrifying". The language of the eugenicists was repulsive, with quotes like "imbecile girl", "mentally defective family", "parasitic race", "superior stocks" and "racial hygiene".

Prominent figures were in the dock – apparently Churchill was a fan of eugenics, at least before World War II, and several prominent scientists developed and promoted it, even though it took the Nazis to follow it to the conclusion that the weak, infirm and disabled should be experimented on and murdered.

Likewise with Marie Stopes



Angela Saini and Adam Pearson presented *Eugenics: Science's Greatest Scandal* on BBC4.

(she of the clinics) – she promoted birth control for the poor so that they wouldn't reproduce so much. I was glad to see that the Catholic Church and some MPs successfully campaigned to halt forced sterilisation in Britain in the early 20th Century.

It's easy to see the moral failures of the past and be smug about it, when maybe we should just be glad we've moved on and learned lessons, but the programme suggested that maybe we haven't moved on.

At the start of last week's episode we saw protests from the 'Don't Screen Us Out' campaign – against the aborting of babies because they have Down's syndrome. In fact abortion had been used in Britain in the past when

efforts to stop the 'mentally defective' from procreating didn't work. And it definitely rang a bell when I heard of two doctors casually certifying a woman, Mabel Cooper, as unfit and incarcerating her into an institution – unbelievably in 1957.

Eventually she got out, received an honorary degree and ran a disability rights campaign.

That latest episode dealt with more contemporary manifestations of eugenic ideology, for example the worrying news that it continued after the second world war and fed into forced sterilisations, apartheid and far-right ideology (do media people ever worry about the far left?).

The eugenicist attitudes

of birth control advocate Margaret Sanger (she of Planned Parenthood) was also outlined. Fears were also expressed about modern scientific developments, especially non-invasive screening of babies in the womb – leading to the destruction of most unborn babies diagnosed with Down's syndrome (90% in the UK we were told).

Relevance

Finally, compliments to RTÉ and EWTN for live coverage of the canonisation ceremony for Cardinal Newman. It was quite an event, with significant relevance for Ireland, and also it wasn't until the live coverage that I got a handle on the four holy women that were canonised as well.

The Leap of Faith (RTÉ Radio 1) was early into the breach two Fridays ago with an informative interview with Newman biographer Fr Dermot Mansfield. He described



Rev. Kate Bottley.

PICK OF THE WEEK

MASS

RTÉ1, Sunday, October 20, 11am

Mass for Mission Sunday with music from the choir of the National Centre for Liturgy, St Patrick's College, Maynooth. Co-celebrants are Fr Frank Conlisk and Fr Martin Smith.

FATHER DELANEY, SILENT WITNESS

RTÉ1, Thursday, October 24, 10.15pm

Joe Duffy narrates the story of a Dublin priest and amateur filmmaker, Fr Jack Delaney, who captured all walks of Irish life in the days before television.

GARDENERS' WORLD

BBC2, Friday, October 25, 8am

This special programme takes a close look at the role that plants and gardening play in mental and physical wellbeing, exploring the idea that gardening is good for you.

the saint as a man of integrity, truth, humanity and prayer.

Last weekend's **Sunday** programme on BBC Radio 4 featured a thorough and very positive exploration of Newman's life and influence. They reported one priest claiming that Newman would have been a 'remainer' in relation to Brexit – a rather large and divisive assumption!

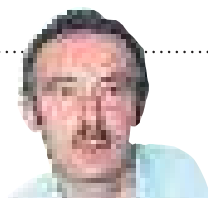
This was followed by a dignified service from the Birmingham Oratory, where Newman ministered. This newspaper's Managing Editor Michael Kelly contributed to **Sunday Sequence** (BBC Radio Ulster), pointing out how the gathering in Rome illustrated the universality of the Church, stressing how Newman can be a unifying figure in a Church with divisions and drawing atten-

tion to the "hastily arranged visit" of an Irish Government representative to the event.

On **Sunday Morning Live** (BBC1) Bishop John Arnold of Salford emphasised how Newman was both intellectual and pastoral in his approach. Later on **Songs of Praise** (BBC One, Sunday) Rev. Kate Bottley visited Birmingham Oratory where we got a look at Newman's study, left as it was when he died. Fr Anton Guziel pointed out how Newman ministered to the rich and the very poor.

I hope all the coverage inspires more people to look into the saint's writings.

✉ boregan@hotmail.com,
@boreganmedia



Aubrey Malone

Film

Heart-rending portrait of a diva in distress

Judy (12A)

"If I'm a legend," Judy Garland said once, "why am I so lonely?" Maybe that was precisely why.

"I was born," she said, "at the age of 12 on the MGM lot." A tendency towards weight gain caused Louis B. Meyer to put her on a punishing regime of slimming tablets.

An addiction to pills and alcohol formed the cornerstone of a rollercoaster life for the emotionally-charged actress before her death in 1969.

By then she was only a shadow of herself. She'd been dropped by the studio she made millions for, reduced to stage performances in London to earn a crust.

Judy goes straight from *The Wizard of Oz* to the autumn of her career. The trajectory underlines the manner in which she failed to find the magic place 'over the rainbow' that she sang so poignantly about.

Twinkle

Renee Zellweger is a ringer for her. It's not just her appearance, it's everything – the hair, the walk, the expressions, the voice, the twinkle in the eye, even the way she holds a cigarette. When she bends her back in that concave arch she becomes her.

Can this really be the same actress who was so pudgy as Bridget Jones? What a chameleon. She's stick-thin here.

We see Garland as a gay



Renee Zellweger stars in *Judy*.

icon, as a woman struggling with a quickfire temper and child custody problems. Zellweger conveys both girlishness and desperation. She gives us the humour and

pathos of a woman at the end of her tether.

She clutches at straws of past grandeur in a foreign country after her own one disowns her.

Are we talking Oscar? We should be. Zellweger's performance is up there with the Meryl Streep of *The Iron Lady*, the Natalie Portman of *Jackie*.

I was also reminded of Gloria Swanson in *Sunset Boulevard* – and even Vivien Leigh from *A Streetcar Named Desire*. The same raw pain is there.

In one scene she's asked what she took for depression. "Four husbands," she replies.

She's about to marry her fifth, Micky Deans, as the film begins. I love what her daughter, Liza Minnelli, said to her after she asked her to the wedding: "I can't make it, Momma, but I promise to be at your next one."

She died in a bathroom, like Elvis. He was 42, she 47.

The cause was given as the same – substance abuse – but if we look deeper it was burn-out.

Despite all the fame and fortune, both of them were singing for their supper as their stars waned.

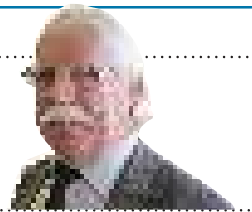
This is a fabulous film about a tragic figure who mixed huge determination with equally substantial emotional fragility. In that seesaw she loved and lost, rose and fell, lived and died.

Drowned in eye shadow as she tries to roll back the years, the star who was born Frances Gumm will give you goosebumps as she belts out big band showstoppers in this sensitive lament for a troubled soul.



BookReviews

Peter Costello



Newman's long life in brief

A Perfect Peace: Newman Saint for Our Time

by Bishop Fintan Monahan
(Veritas, €7.99)

Newman: A short Biography

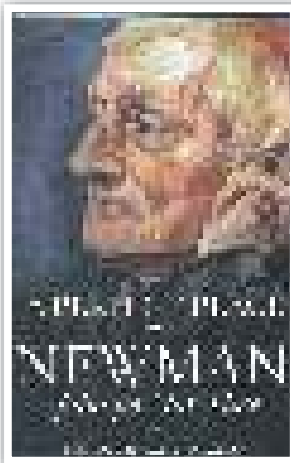
by Michael Collins
(Messenger Publications, €9.95)

The canonisation of John Henry Newman last Sunday had brought his life and spirituality before a great many people who were perhaps only vaguely aware of their true complexity.

Many of these people are interested in learning more about a man who contributed so much both to the Church and to the culture of his times.

Frustrated

This is especially true in Ireland, where his great gifts, however, were not fully appreciated by many of the hierarchy, or indeed the middle-class Catholics who had so many hopes for the Catholic university he came to establish, hopes which were



frustrated largely by the government at the time, refusing the new university a charter to grant degrees.

Joyce's degree, for instance, though he studied at Newman House, was granted by the Royal University of Ireland, a sort of umbrella body covering a variety of institutions who sent in their students to be examined.

These two short books will provide those many people who would like to know the essential facts about Saint John Henry. Indeed, these kind of short books and book-

lets – which only a handful of publishers offer these days – play an important part in the prayer life of many people, who would be quite flummoxed by say the likes of John Moriarty.

Fintan Monahan is the Bishop of Killaloe. He has over some 30 years devoted time to collecting the books of Newman (which in itself is a task, as these pages indicated last week) and thought to understanding their author, as a "saint for our time".

“Collins rightly emphasises another side of the saint, namely his great tenderness and compassion”

But Newman is rather like the true Christian St Paul alludes to, he is “all things to all men” – few kinds of people seem to be outside the circle of his understanding, from traditionalist to gay Catholics. This little book will help many people begin their own

explorations of the new saint.

Fr Michael Collins, now retired for health reason from work in the diocese in Dublin, has spent many years in making aspects of the Catholic Church and its

history and beliefs accessible to the very widest kind of modern audience.

As Newman was a pre-eminent scholar and teacher, Collins rightly emphasises another side of the saint,

namely his great tenderness and compassion. He hopes, he says, that his book will provide “a window into the heart and mind of the shoe-shine boy who wound up a saint”.

The making of a saint – in her own words

The Life of Saint Teresa of Avila: A Biography

by Carlos Eire
(Princeton University Press, £21.00)

The Autobiography of Teresa of Avila is a rightly famous book, and remains widely read. But the title is slightly misleading, for the text was composed not at the free volition of the saint herself, but at the insistence of the officers of the Inquisition into whose pious hands she had fallen, due to the suspicions that many had in her time of women of powerful spirituality and intelligence.

The document she wrote was not for publication; some members of the Inquisition who read it thought it should be destroyed. The book was not burned, but neither was the saint.

Shared

In this short book, an eminent Spanish historian who teaches at Yale, has been asked (as part of an ongoing series from Princeton on “the lives of great religious books”) to write a biography, not of the saint (there are many of them), but of the autobiography itself, how it came into existence, what it had to say and

why, and how in the end it came to be shared with the wider world, and continues to hold countless readers in thrall, with as Dr Eire outlines a bewildering range of interpretations, depending on the critics view.

It is a fascinating story, and one that casts a great deal of light on the manner in which the bureaucracy of the Church goes about the task of dealing with individuals of exceptional holiness.

Saints are in a way like everyone else, they have their flaws and faults. But they have also what so many others lack, the quality of heroic virtue. It is, however, how they deal with those flaws, those faults, and overcome them, that make them so different. In the end the suspect of the Inquisition has been elevated to be a Doctor of the Church, an indication of just how radically attitudes can change over time.

“In fact,” Dr Eire concludes, “it could be argued that few other texts propose as optimistic and evaluation of human existence and human potential, or as eloquent a defence of the power of love over evil and our own short comings. This is what makes a great religious book.”

Behind the door of No. 10: a satiric view of Brexit

The Cockroach

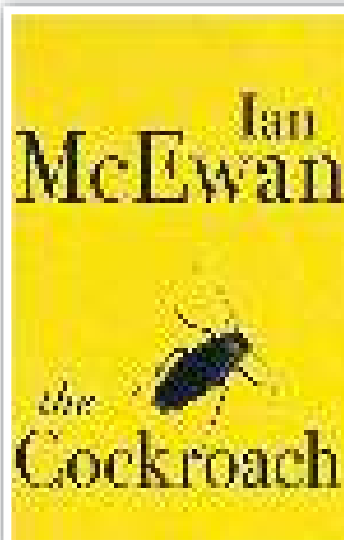
by Ian McEwan
(Jonathan Cape, £7.99/€11.00)

Felix M. Larkin

Since the Brexit referendum in 2016, it often seems that events have overtaken satire – indeed, have made satire redundant. However, the distinguished author of such contemporary masterpieces as *Atonement* and *Amsterdam*, Ian McEwan has produced a novella which will stand as the definitive satirical commentary on the political disaster that has befallen our neighbours in the United Kingdom.

In a mirror image of the conceit in Kafka's *Metamorphosis* (in which Gregor Samsa awakes to find that he has been transformed into a beetle), McEwan has cockroaches take over the bodies of an ineffectual British prime minister, Jim Sams, and his cabinet in order to implement a bizarre policy initiative which is stalled – because of its monumental stupidity.

That policy is Reversalism, and what it seeks to do is reverse the flow of money so that employees pay to work and when they go shopping, they are given in cash the retail price of everything they buy. They would then use that money to enable themselves to



continue working. The policy has been endorsed by a referendum, but the cockroaches fear that it is going to be abandoned and are impelled to act in order to save it.

Once they have invaded the bodies of the cabinet members, nothing is allowed to stand in the way of putting the policy into effect. Dissenters are mendaciously defamed and sidelined, constitutional sleights-of-hand are resorted to, the misgivings of allies overseas are contemptuously dismissed and the assistance of an unscrupulous US President is bought.

When the policy has been successfully foisted upon the country, the cockroaches abandon the human bodies they have colonised and return to their natural state – leaving the humans, now restored to their bodies, to deal with the mess created by Reversalism.

“Dissenters are mendaciously defamed and sidelined”

And what motivated the cockroaches to act as they did? It is all explained at the end of the novella: “Where they [humans] have embraced poverty, filth, squalor, we [the cockroaches] have grown in strength. And by tortuous means, and much experiment and failure, we have come to know the preconditions for such human ruin.”

The message is that the cockroaches embraced Revivalism in order to weaken the fabric of human society, and that is clearly McEwan's view of the likely effect of Brexit in the UK.

He does, however, assure us in a witty disclaimer that “this novella is a work of fiction... and any resemblance to actual cockroaches, living or dead, is entirely coincidental”.



Larry, the resident cat at No.10 Downing Street, has seen a lot of change.

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.

Universal charity in time of war and 'peace'

A History of the Irish Red Cross
by Shane Lehane
(Four Courts Press, €45.00)

J. Anthony Gaughan

Following the establishment of the Red Cross in Geneva in 1863, the British branch was founded in 1870 as the 'British National Society for Aid to the Sick and Wounded in War' and reconstituted as the British Red Cross in 1905.

Red Cross activity in Ireland prior to the foundation of the Irish Free State in 1922 was carried out under the auspices of the British Red Cross. The earliest reference to this activity in Ireland dates from 1907, when 12 Red Cross branches were established across the country.

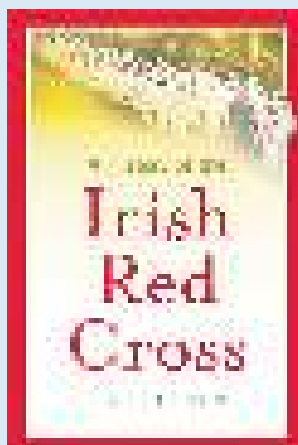
World War I provided an enormous stimulus to the development of the Red Cross in Ireland. A great number of Irishmen enlisted with the British armed forces and many Irishwomen mobilised to help the men and the Red Cross provided the ideal opportunity to do so.

Theirs was a significant contribution to the war effort. Between October 1914 and February 1919, 46 hospital ships arrived in Dublin with some 20,000 patients. These were transported to the 30 military hospitals by the Red Cross and St John Ambulance Brigade. Apart from vast quantities of clothes and other textiles, the Red Cross also sent £40,000 worth of dressings and other medical supplies to the battle fronts.

Challenge

The 1916 Easter Rising provided the Red Cross with an unexpected challenge. During the Rising over 400 people were killed and 3,000 were wounded, combatants and non-combatants.

Despite the danger to themselves, members of the Red Cross were on the streets during the week-long fight assisting civilians, insurgents, the police and British soldiers alike. They were assisted by members of Cumann na mBan, who also wore the



Red Cross insignia.

The war of independence effectively ended the first phase of the Red Cross in Southern Ireland. According to a 1922 report some 100,000 people were reduced to destitution and more than 1,000 buildings were destroyed during the hostilities.

The American Committee for Relief in Ireland and the Irish White Cross were founded to provide funding and relief in the war's aftermath. Apart from attempting to cope with the widespread distress, the Irish White Cross also took responsibility for the role normally carried out by the Red Cross.

“The earliest reference to this activity in Ireland dates from 1907”

The Red Cross was re-established as the Irish Red Cross Society in the Irish Free State in 1939. It soon became a constituent element in the overall plan prepared by the government for the 'Emergency'.

The Red Cross organised classes in first aid and nursing. From an Emergency Hospitals' Supplies Depot, it distributed about a million dressings and bandages within Ireland and overseas, as well as providing the medical supplies required by a hospital it established at Saint-Lo in France (where Samuel Beckett helped out).

Most importantly the Red Cross established a national

blood transfusion service and financed an anti-tuberculosis campaign. It facilitated the reception of \$500,000 worth of aid donated by the American Red Cross Society for relief in Ireland.

Lesley Bean de Bara was chairman of the Red Cross from 1950 to 1975. She successfully instigated a period of re-organisation and development. A Junior Red Cross, a Water-Safety section and Geriatric Services were established. Under her stewardship the society provided care for Hungarian refugees in 1956, and support for an Irish Peace-Keeping Mission in the Congo as well as relief to the Congo and Nigeria/Biafra in the 1960s.

In Northern Ireland the 'Troubles', as they came to be called, coincided with de Barra's time at the helm. She placed the Red Cross at the centre of delivering assistance to the families and refugees following the upheavals in Belfast.

Notoriously some of the funds it transferred were used to purchase arms for the Provisional IRA. Subsequent investigations failed to establish who was responsible for the misappropriation of these monies and this left a cloud of suspicion hanging over the Red Cross leadership of the day.

Infighting

Dr Lehane describes infighting between staff, branches and members of the organisation, difficult and strained relations between the Red Cross and various national administrations and cognate organisations and ever-reoccurring financial challenges, owing to members' lack of enthusiasm for fund-raising.

However, he does not allow his discussion of these issues to obscure the compassion and generosity of the members of the Irish Red Cross who committed themselves to carrying out the noblest ideals of their organisation.

“The Red Cross...soon became a constituent element in the overall plan prepared by the government for the 'Emergency'”

WebWatch

Greg Daly

The Synod of Bishops for the Pan-Amazon Region may seem almost irrelevant to many Irish Catholics: sure, Pope Francis talks often of growth in the Church coming from the peripheries, but there are peripheries and there are peripheries.

Austen Ivereigh's commonwealmagazine.org piece 'When the Amazon meets the Tiber' should help banish such scepticism, working well too as an introduction to, for instance, Bro. Mark O'Connor's regular 'Letters from the Synod' on catholicoutlook.org.

Sadly, suspicion, scorn and naked racism have marked far too much coverage of the synod in the English-speaking world, with perhaps the most alarming comment coming from Rome-based historian Roberto de Mattei. Through her [@dianemontagna](https://twitter.com/dianemontagna) Twitter account, Diane Montagna of lifesitenews.com reported him as saying at a summit in Rome: "The Amazon Synod does not propose to civilize the savages but to make the civilized savages."

Commenting on this, D.W. Lafferty remarked on his [@rightscholar](https://twitter.com/rightscholar) account: "What a fool. I'm glad this #AmazonRoundtable is happening, because the darkest corners of the Church are being exposed to the sunlight."

Much distress and indignation being stirred up around the synod has related to a couple of statues of pregnant women, one of whom native Amazonians and missionaries who work with them have explicitly identified as 'Our Lady of the Amazon'.

With Fr Gerald Murray being especially scathing on EWTN about these images, Adam Rasmussen tweeted from [@Chrysologus](https://twitter.com/Chrysologus) to put his finger on an obvious problem with lazy Western critiques.

● Speaking of distinctively Irish styles, fans of podcasts can do far worse than listen to some fine commentary on St John Henry Newman by Fr Eamonn Conway with the 'Come and See Inspirations' team at buzzsprout.com, and by Rachel Sherlock and Maria Connolly who talk about Newman and sainthood through friendship at riskingenchament.podbeam.com.

From further afield, it's worth listening to Bishop Robert Barron's many lectures on St John Henry at wordonfireshow.com while his episode on Newman in *Catholicism*:

Listening to the edges of the Church



Our Lady of the Amazon.

"In attacking the indigenous statue of Our Lady pregnant, this priest redeploys centuries-old Protestant apologetics against Catholic veneration of statues as 'idol worship' and superstition. He literally attacks his fellow Catholics with an anti-Catholic trope! Stunning," he writes.

"This is an example of colonialistic ideology within the Church," he continues, "where Amazonian Catholics are treated as 'pagans' because they had the audacity to receive the Gospel into their own cultural matrix instead of imitating European forms."

“Pope Francis talks often of growth in the Church coming from the peripheries”

Pedro Gabriel's 'Our Lady of the Amazon, Pray for Us' on wherepeteris.com is particularly valuable on this affair and should be read in full by anyone sincerely interested in these matters; his previous post 'Paganism in the Vatican? Hermeneutic of suspicion at its peak' is worth reading too, as is Nathan Turowsky's 'Inculturation and syncretism'.

"Early missionaries found that Celtic paganism had a very strong relationship to its geographical place; the worship sites of Celtic polytheists, like the 'high places' of the Hebrew Bible, had religious meaning of their own even apart from the gods with whom they were associated," Turowsky writes.

"To ease the transition to Christianity, the missionaries built churches on many of these sacred sites. Protestants tend to regard this with suspicion and neopagans see it as appropriate. However, nobody thinks that it would somehow have been better if the Church had simply declared Year Zero and systematically obliterated every trace of Britain and Ireland's preexisting culture."

Irish Catholics in particular should be wary of shouting down suggestions that the particular Faith traditions and cultural languages of Amazonian Catholics should be looked on askance, given our own history; viewed in Antiquity as incestuous cannibals from the edge of the world, the Christianised Irish famously helped rejuvenate the early medieval Church in a distinctly Irish style that wasn't always comfortably received.

The Pivotal Players can be watched on youtube.com.

Elsewhere, Fr Erich Przywara's prescient 1955 article 'Newman: Saint and Modern Doctor of the Church?' is well worth a read at churchlifejournal.nd.edu, as is Mark Gallagher's 'Newman as Novelist' at commonwealmagazine.org, along with pretty much everything at the wonderful newmancanonisation.com, an example of how to help educate and evangelise today's Catholics.

Classifieds

The deadline for advertising in the classifieds is 10.30am, the Friday before publication. Contact the Classified Team on 01 687 4094 or email advertising@irishcatholic.ie



A beacon of hope to shine, because of you...

For Ireland's homeless and hungry, Merchants Quay Ireland's Riverbank Centre is first to open in the morning and among the last to close at night. Those with nowhere to turn can find a good meal, medical care, a helping hand, and a fresh start, thanks to donations and legacies.

Come for Tea and a Tour, in private while Riverbank is closed for a couple of hours. See confidentially how Merchants Quay Ireland uses donations and legacies to bring relief and hope. All welcome, bring a guest if you wish.

Ring Emma Murphy at 01-5240965 to be included on the guest list for the November 14th Tour.

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Station Road, Cootehill, Co Cavan**

For more information please contact
086 8755695

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€1.00 each inc postage. Rosary leaflets supplied. Any quantity. Phone (00353) 087 9381997, info@theopendoor.ie

PILGRIMAGE

MEDUGORJE, 19th to 26th May. Darko House Spiritual Director Fr Peter Okpetu. Via Dublin. €625 if paid fully by 13th December. Contact Margaret Blessington 086 385 0861.

The Miracle Prayer

Dear Heart of Jesus, In the past I have asked for many favours.

This time I ask for a special one. (mention here)

Take it, dear Heart of Jesus, and place it within your own broken Heart where your Father sees it.

Then, in his merciful eyes, it will become your favour, not mine. Amen.

Say this prayer for three days.

M.G.

Please pray for the beatification of

Little Nellie of Holy God

“May God enrich with every blessing all those who recommend frequent Communion to little boys and girls proposing Nellie as their model”

– Pope St Pius X, June 4, 1912

Please remember

THE IRISH HOSPICE FOUNDATION

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TRIDUUM in honour of St John Paul II

Dates 20th, 21st, 22nd October 2019

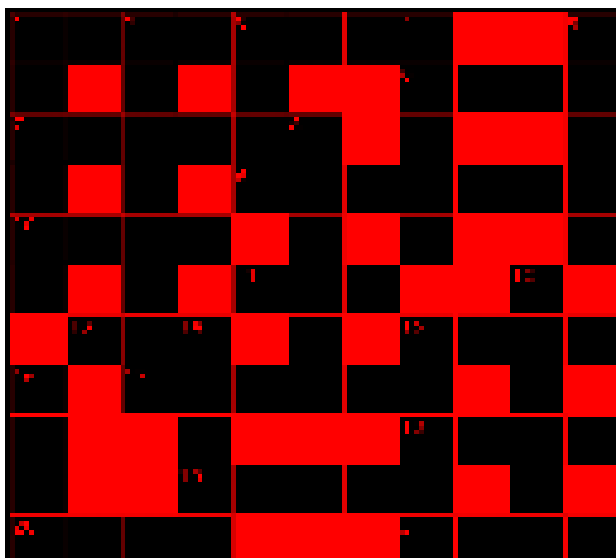
Sunday 20th - 10.30 a.m. - Fr. John Walsh O.P.
Monday 21st - 7.30p.m. - Fr. John Walsh O.P.
Tuesday 22nd - 7.30p.m. - Fr. John Walsh O.P.
(Feast Day)

ALL WELCOME
Enquiries to : 8380265

Leisure time

Crossword Junior

Gordius 304



ACROSS

- 1 Something you say to get in - like 'Open Sesame' (8)
- 6 Bellow, shout loudly (4)
- 7 Type of dog (6)
- 9 Moving a ball with your foot (7)
- 10 These fish look a bit like snakes (4)
- 11 Ask this question when you want to know the reason (3)
- 13 Insect which lives in a colony (3)
- 15 Harsh, cutting liquid (4)
- 17 After the meal, you wash the _____ (6)
- 18 Flying toy controlled by string (4)
- 19 Someone named Edward might be called this by his

friends (5)

- 20 A Grizzly or Polar, perhaps (4)
- 21 An animal like Bambi (4)

DOWN

- 1 You might put salt and _____ on your dinner (6)
- 2 A thistle is the emblem of this country (8)
- 3 Travel on foot (4)
- 4 Male duck (5)
- 5 Creatures that croak (5)
- 8 Between seventh and ninth (6)
- 12 Small (6)
- 14 Striped cat, or the nickname of a golfer called Woods (5)
- 15 Enquired, made a question (5)
- 16 A baby sheep (4)

SOLUTIONS, OCTOBER 10

GORDIUS No. 424

Across - 1 Cub 3 Greengrocer 8 Maiden 9 Proclaim 10 Urban sprawl 11 Roger 13 Final 15 Amended 16 Cutback 20 Drape 21 Depth charge 23 Geese 24 Anatolia 25 Calico 26 Falls behind 27 Kit

Down - 1 Camouflaged 2 Brisbane 3 Glean 4 Expound 5 Recur 7 Rum 12 Rock the boat 13 Field 14 Louse 17 Asterisk 18 Sabbath 22 Hoops 23 Grand 24 Alf

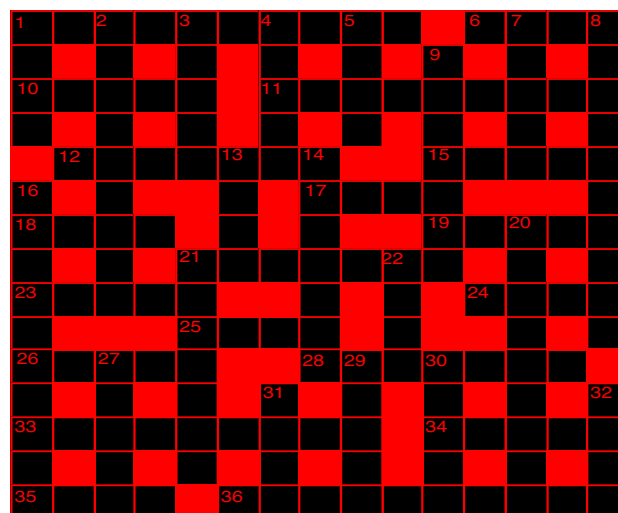
CHILDREN'S No. 303

Across - 1 Bridegroom 6 Measure 8 Ice 9 Impatient 10 Doe 11 Idiot 13 Sense 15 Task 17 Eden 18 Slippery

Down - 1 Bumps 2 Imagines 3 Equipment 4 Olive oil 5 Meat 7 Entries 10 Draws 12 Think 14 Save 16 Key

Crossword

Gordius 425



ACROSS

- 1 Such wavering could hit Estonia badly (10)
- 6 Story (4)
- 10 Flower named for its wolflike taking of soil nutrients (5)
- 11 Move a faint line - how childish is that? (9)
- 12 Garments, attire (7)
- 15 Ignited once more (5)
- 17 Item of luggage (4)
- 18 Hawaiian island seen in Samoa? Humbug! (4)
- 19 Between Red and Green, you'll find politician Rudd (5)
- 21 Draw something to you (7)
- 23 The full complement of one's ships (5)
- 24 Insert a coin or token here (4)
- 25 Stockings used by fire-fighters (4)
- 26 Perfect way I give out cards (5)
- 28 Ciao, Pat - mix dessert (7)
- 33 Into a vet I change (before taking vows) (9)
- 34 One of the Normandy Beaches or a city in Nebraska (5)
- 35 Point Noah's boat to a Channel Island (4)
- 36 She comes from a midair debs to feature in the wedding (10)

DOWN

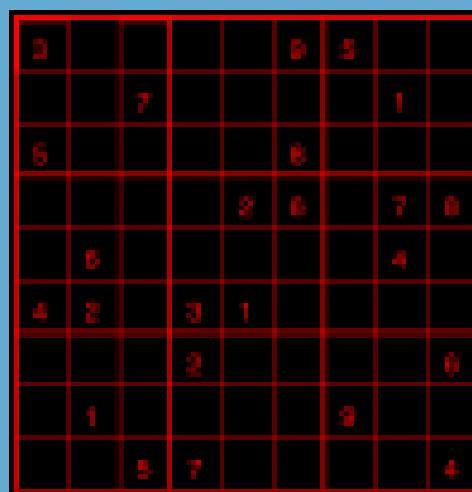
- 1 & 2 This great church in Jerusalem cheers Holly up, strangely enough (4,9)
- 3 This doctrine remains unchanged, however you view it (5)
- 4 Entangled in wet string (5)
- 5 The fools destroyed the sofa (4)
- 7 Spirit in Shakespeare's Tempest, or Disney's Little Mermaid (5)
- 8 The voting population (10)
- 9 Beg earnestly (7)
- 13 Stop hunting all living things, to begin with (4)
- 14 Shade of red (7)
- 16 One might have fiery bonds with them, romantically (10)
- 20 Item of headgear named for a battle in the Crimean War (9)
- 21 Track and field competitor (7)
- 22 To firm up like this is quite an achievement! (4)
- 27 Young eel (5)
- 29 Out in front (5)
- 30 Images of coins being tossed (5)
- 31 A brace (4)
- 32 The cardinal also has a magician's prop (4)

Sudoku Corner

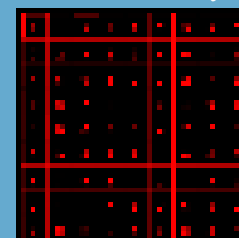
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Easy

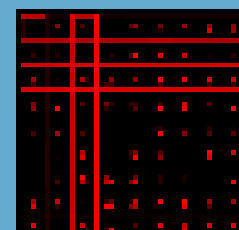
Hard



Last week's Easy 303



Last week's Hard 303



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One day, parents and their children will tell the story of how your legacy of love changed their lives. Thank you for considering a gift to Trócaire in your Will.

Notebook

Fr Vincent Sherlock



Life can be so cruel but let's face it with faith and hope

"I REMEMBER when you used to visit the school, and we had such good times and fun there, but I never thought that the future would ever be like this." I knew what he meant.

His mother had just died following an accident – a young woman, with so much left to live and to give. A short number of years ago, his older brother was killed in a road accident and his mother's grief was intense and known to all who knew her.

The hope remained that time would be the healer, but time outran his mother and she never fully got to that place of peace that all wished for her. I felt the intensity of his pain and tears trickled down my cheeks too. My heart went out to him, his sister and father as, once again, they faced into those awful days of a family funeral and prepared to say goodbye to the heart of their home.

Classroom

How could any of us have known, when we laughed in the classroom, stood together in the sacristy as he, his brother and sister, served Mass, that it would end like this? How could we have known as his



mother took her place in the local choir, found her voice in song and her Faith in prayer, as his father proclaimed the Word of God at Mass, that it would end like this? The future...it is a mystery and beyond our grasp. We can only walk towards it, in the hope that it will be kind to us.

She seldom missed daily Mass. She had a choice of two but opted for the earlier one and went for

a long walk afterwards. I've no doubt those walks helped her clear her head for the day but never reached the depths of her pain and loss. That said, she lived life and was surrounded by those who loved her. Though the loss of her son was a constant heartbreak, the presence of her other son and daughter, the love of her husband and the support of her family and friends, sustained her.

"It's not the time to answer these questions when people are immersed in grief..."

She rejoiced in people's happiness, shared her children's success in studies and sport and supported her husband in his work.

What if we had known the future? What chance would there have been for laughter in the classroom, shared faith in the church, music from the choir, love in the home – for living? It is best

● **TAKERS AND GIVERS:** A tweet that lingered with me and is now shared with you: "The world is made up of givers and takers. The takers may have more but the givers sleep better." I liked it! I actually replied saying I liked it rather than just click the icon!

● IT MIGHT WELL BE YOU:

In the coming weeks parishes will look towards forming new Boards of Management for schools and possibly new membership for Parish Pastoral Councils. Maybe someone will approach you or your peers may nominate you. Don't say 'no' too easily. Think about what your 'yes' could mean.

we don't know what life might bring, otherwise we would run the risk of stopping life's greatest gifts – hope and dreams.

Of course, there are questions around days like these. Not new questions by any stretch of the imagination: "Why does God let things like this happen?" and sometimes people add "to good people?"

It's not the time to answer these questions when people are immersed in grief, sadness and yes, perhaps, justifiable anger. An answer is deserved though, and it's not easily found but, the only way I can try to answer it, lies in my belief that God does not cause people to suffer. He takes no delight in obituary notices, black ties and tear-stained faces.

Accidents, sickness and even

death are moments in life that could be avoided but, for some reason, aren't and God's promise is that he is with people and with them always – even in these awful moments. He is there for those who suffer and, gathers their suffering and brokenness into his ever-loving arms so that they first, may know peace again. Then he will focus on those left behind and send angels of kindness, words of consolation and signs of hope so that, with the boy in the classroom, they may find peace in their present and face the future, not fully knowing what it will bring.

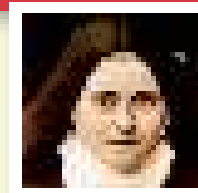
A thought this week for all who grieve and a prayer for all of us that we may face the future with hope, faith and love. A prayer too, for those gone before us – may the best of their past be the joy of their future.



HELP TRAIN A LITTLE WAY SISTER OF ST THERESE IN MYANMAR



THE LITTLE WAY MISSIONARY SISTERS OF ST THERESE were founded in Burma by Archbishop Mang Thang with the assistance of the late Miss Mary Doohan, founder of The Little Way Association. The Sisters strive to teach the Faith and minister to the needs of those around them – especially the poor, the sick and the uneducated. In the few years that they have been in existence already more than 200 young women have come to dedicate their lives to God and the service of His people. They live and work in small communities that have been established in remote mountainous areas, where Jesus and His Gospel are unknown, as well as in the towns and more populated areas.



"My mission – to make God loved – will begin after my death. I will spend my heaven doing good on earth. I will let fall a shower of roses." - St Therese

MAY ST THERESE OBTAIN FOR ALL LITTLE WAY FRIENDS AND BENEFACTORS A DAILY BLESSING FROM HEAVEN

In our modern age of materialism and selfishness, when so many are searching for an authentic spirituality, Therese's little way of simple love for God and others has a powerful appeal. Perhaps we too can join her on the 'little way'.

HELP FEED THE HUNGRY

Please spare a thought for the thousands who die each year of hunger and disease in mission lands. Your donation will relieve the pangs of starvation, and every euro you send will be forwarded to a missionary for food and medicines for the hungry and sick.

Please can you help to train a novice or contribute towards a Sister's living costs?

Archbishop Mang Thang and the Sisters will be forever grateful to you for any donation you can send for their maintenance and for the upkeep of their religious houses. His Grace assures all benefactors of a daily share in his prayers.

HOLY MASS FOR YOUR INTENTIONS

You and your intentions are remembered each day in a Holy Mass offered by a missionary priest for all Little Way supporters.

Crossed POs and cheques should be sent and made payable to:

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www.littlewayassociation.com

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