

The Irish Catholic



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INSIDE Special 17-page section celebrating Mission Sunday – See Pages 15-31

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Irish Franciscans vindicated for solidarity with Romero

Greg Daly

Irish missionaries who supported St Oscar Romero during his time as Archbishop of San Salvador have welcomed the martyred bishop's canonisation, feeling their constant support for him has been vindicated.

"The feeling among the people is of quiet pride and satisfaction," Fr Ciaran Ó Nuanain told *The Irish Catholic*. "The minority of us who supported Romero since the beginning, among who were the Irish Franciscans, feel that history has shown we were right."

Murder

St Oscar Romero, who became archbishop of the Salvadoran capital in February 1977 just weeks before the murder of his friend Fr Rutilio Grande and two years before a military coup saw the country taken over by a right-wing military junta, became an iconic figure through speaking up for the powerless victims of violence in his country's civil war.

He was assassinated while saying Mass on March 24, 1980, but his canonisation cause was long held up due to suspicions that he was linked with Marxist-influenced Liberation Theology.

The cause was unblocked by Pope Benedict XVI, and Pope Francis beatified the martyred bishop three years ago, before canonising him along with six others on Sunday, October 14.

"The canonisation was at 2am Salvadoran time, so there was a vigil carried out in all the churches as well as in the

● For coverage of the canonisation of seven new saints, see Pages 8-11

square in front of the cathedral, which was packed," Fr Ó Nuanain said, adding: "In our own Franciscan parish in San Salvador, called San Antonio de Padua, some 400 stayed up all night."

Describing the Salvadorans as "a pragmatic people", Fr Ó Nuanain said even Arena, the

» Continued on Page 2

Nine new deacons for Down & Connor



Bishop Noel Treanor ordained nine men as permanent deacons – including two prominent barristers – in Belfast's St Peter's Cathedral on Sunday. These will be the first cohort to serve in Down & Connor since the permanent diaconate was reintroduced into the Church after Vatican II. See Page 4.

MARY KENNY

Marys are becoming rarer? That's great news! PAGE 5



PARISH RENEWAL

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FR RON ROLHEISER

Beyond criticism and anger PAGE 34



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Michael Kelly's Editor's Comment returns next week

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Annual Subscription Rates: Ireland €145. Airmail €198. Six months – €75.
ISSN 1393 - 6832 - Published by The Irish Catholic,
23 Merrion Square, Dublin 2.
Printed by The Irish Times

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SIPO documents show Equate's political character

Greg Daly

Documents released by the State's ethics watchdog have shown that a group that campaigned for reduced religious influence in Church-owned schools was a campaigning organisation that received funds far in excess of amounts permitted for such groups.

A complaint submitted to the Standards in Public Office Commission (SIPO) about Equate: Equality in Education, days ahead of a conference on education access held on Croke Park and attended by Minister for Education Bruton led SIPO to observe in July 2017 that most of Equate's core objectives constitute political purposes under the terms of the Electoral Act 1997.

While under electoral law campaigning groups can receive a maximum of €2,500 per year from any one donor, Equate is believed to have received over €400,000 from the One Foundation, headed by Declan Ryan, a son of Ryanair founder Tony Ryan and a member of Equate's board.

Equate founder Michael Barron has been reported as claiming that SIPO documents released under the Freedom

of Information Act show the commission was satisfied with Equate's responses and closed complaints against it.

Documents in the possession of *The Irish Catholic*, however, show that SIPO identified Equate as a politi-

cal campaigning group in July 2017, and over subsequent months consistently sought to have the organisation release its bank statements to it. In November 2017 the organisation was wound down.

See Page 7.

Columnist wins award



The Irish Catholic columnist and former editor, David Quinn, has received a major pro-life award in New York for his advocacy and writing over the last two decades in defence of the right to life. The award was given by the Human Life Foundation, publisher of the quarterly journal, *The Human Life Review*, at its annual dinner in the Union League Club, Manhattan. David is pictured with the current head of the Human Life Foundation, Maria Maffucci (left) and his wife, Rachael (right), who works as a nurse.

Franciscans vindicated » Continued from Page 1

political party founded by Roberto D'Aubuisson, who planned St Oscar's murder, now accept that he is a saint. "The two most popular newspapers in the country, which are also right wing, have devoted pages to Romero and his canonisation," he added.

It is unlikely, however, that St Oscar's killers will face justice, Fr Ó Nuanain said, noting that while the amnesty law passed by the Arena gov-

ernment in 1991 was thrown out by the country's supreme court in 2016, the court has refused a Spanish extradition request for the suspected killers of six Jesuits. "Although the people know who were responsible for the murder of Romero, it is doubtful whether they will ever be brought to justice," he said.

Pointing out that many thousands of ordinary Salvadorans were killed during the

civil war, Fr Ó Nuanain said his office – originally supported by Trócaire – has recorded about 500 people who would constitute martyrs according to the Church's criteria. San Salvador's current archbishop, José Luis Alas, has said that when the office has finished its work, the Church must formally begin reviewing the testimonies with a view to opening the causes of Salvador's other martyrs.

Freedom of conscience should be 'wide and generous' on abortion

Colm Fitzpatrick

There should be a "wide and generous" acknowledgement of the freedom of conscience by the Government for healthcare professionals, a group of medical practitioners and lawyers have said.

The comments come after an educational conference hosted by the MedicoLegal Alliance on October 13, entitled *The Legal Aspects of Clinical Decision Making*, which brought together both healthcare professionals and lawyers to discuss topics such as decision-making and conscientious objection.

A spokesperson for the event told this paper there was agreement among attendees that the "balance hasn't been struck correctly by the Government" when it comes to conscientiously objecting to being involved in abortion, and that this issue in the proposed abortion bill "seems to have been a straight cut and paste" from *The Protection of Life During Pregnancy Act 2013*.

"It's easy to see why the right to life of the mother will outweigh issues of freedom of conscience and therefore you draw it narrowly," the spokesperson said, adding that this weighing changes when abortion is requested when risk to life is not in the equation.

The spokesperson also noted that there should be a "wide measure of appreciation" to the freedom of conscience of hospital administrative staff, and that a solution needs to be reached on the issue.

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'Take risks' on youth to lead new evangelisation urges Derry bishop

Chai Brady in Rome

The Church needs to "take risks" on young people and use their "idealism and enthusiasm" to lead evangelisation in Ireland, according to the country's two representatives at the Synod of Bishops.

Bishop of Derry Donal McKeown, told *The Irish Catholic* that rather than being patronising, and asking "what can we do for young people?" Church leaders must allow youth to make their contribution to the Church's renewal.

"The mood has changed, has grown, has developed in that way. It's saying how can we be prepared to take risks with young people, as Jesus did, to trust them, to encourage them to dream for big things," he said.

"The world needs people who will proclaim justice and community and healing and forgiveness and love and meaningfulness into their complex world, and there's no one better to do it than they are."

Bishop McKeown is in Rome with Archbishop Eamon Martin for the Synod of Bishops on 'Young People, the Faith and Vocational Discernment' which runs from October 3-28.

There are 36 young people from five continents attending the synod as 'listeners'. They have been praised as being instrumental in group discussion with prelates often turning "to the young people

for guidance" according to Dr McKeown.

"It's allowing them to be partly the voice of the Holy Spirit speaking to the rest of us old codgers," he said.

Many of the young people come from places where Christian persecution is prevalent such as the Middle East and India, in other countries human trafficking, poverty and unemployment are redline issues, some young people would underline suicide and social media among major concerns for youth.

Ministry

Archbishop Eamon Martin said that the synod was "a little bit of a bubble" in that those attending are either members of the clergy or deeply committed youth.

"The kind of young people who are with us here at synod, the committed people, with proper formation can become mentors, or in some ways guides for their fellow young people," he said.

They can be there for their friends and support them through bereavement, relationship breakdown, unemployment, a lack of sense of worth and addiction, Dr Martin added, saying young peers "are able to come to them and introduce them to Jesus as indeed their saviour and the person who will give meaning and purpose to their lives".

Music star sings praise for fans' prayers

Colm Fitzpatrick

Michael Bublé has said in an interview ahead of the release of his new album next month that he made it to thank fans globally for praying for his family when his son Noah, who is now in remission, was battling liver cancer.

"...I felt a debt of gratitude, deeper than I can explain, to the millions of people all over the world who prayed for us and showed us compassion. That gave me faith in humanity," he told *Daily Mail's Weekend*

Magazine.

His wife, Luisana Lopilato has previously spoken about how faith in God helped her and her family deal with her son's cancer battle.

"My faith in the fact God had a miracle helped me. I became strong so my son would get better. I transmitted that to all my friends and family," she said.

"As a family we were always very united and we fought this together. We did everything we could for our son so he would come through this."



Michael Bublé.

'Gay cake' controversy: Supreme Court rules for bakery

Staff reporter

The UK's highest court has ruled that a Northern Ireland bakery's refusal to make a cake with a message supporting same-sex marriage was not discriminatory.

The Supreme Court found on October 10 that the Christian owners of Ashers bakery did not discriminate against a customer and did not refuse to bake the cake

because of the customer's sexual orientation, religious belief or political opinion.

Bakery owners Daniel and Amy McArthur have been involved in the legal dispute since 2014, when gay rights activist Gareth Lee sued the bakery for refusing to bake a cake with the slogan 'Support Gay Marriage', on grounds of sexual orientation and political beliefs.

Mr Lee won his case ini-

tially in the country court and then at the Northern Ireland Court of Appeal, which prompted the couple last year to launch an appeal in the UK Supreme Court.

The court ruled unanimously in favour of the appeal, stating that there were no grounds for discrimination in refusing to bake the cake.

Lady Hale, the president of the Supreme Court,

ruled that the bakers did not refuse to fulfil Mr Lee's order because of his sexual orientation.

"They would have refused to make such a cake for any customer, irrespective of their sexual orientation," she said.

"Their objection was to the message on the cake, not to the personal characteristics of Mr Lee."

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Internet will not solve Faith crisis, says bishop

Colm Fitzpatrick

Clergy cannot rely solely on the internet to reach young people on the peripheries, Waterford and Lismore's bishop has said.

In response to online initiatives which intend to educate lay people about the Faith, Bishop Alphonsus Cullinan said that although the internet is "a space inhabited by the younger generations", proper formation requires being around and speaking with others.

"The internet, yes – but I would say you still have to gather people because it's very difficult to form, to be formed if you're isolated, if you're not part of a group," he told *The Irish Catholic*.

Dr Cullinan added that formation cannot be achieved "even in a series of talks or in a short period of time", such as programmes like Café Theology where laity can listen to speakers talk about a religious topic for around half an hour, but instead takes serious and committed effort.

Understanding

This formation, he said, is "essential" given that the intellectual understanding of the Faith in Ireland has waned.

"Intellectual formation is essential. The Irish, we have been traditionally very good at prayer and devotion but very often the theological foundation has been lacking," he said, adding that it's

vital we transmit the "riches" of our wonderful Church tradition.

This transmission, he suggested, can be difficult to achieve with young people whose appetite for the deeper questions of life appear to be lukewarm, and is overshadowed by "worldly things" that don't satisfy.

Despite this, Dr Cullinan stressed that it was necessary to reach out to young people on the internet and that this could be the first step in their Faith development.

"...It's an opener. But then how do you bring a person into a community of other living persons to meet Christ? And it is possible to and it is happening," he said.

Heroic WWI chaplain praised as model for reconciliation

Chai Brady

An Irish chaplain to the British army during World War I has been described as "imitating Christ" when he was bravely killed while administering Last Rites to a soldier.

Speaking ahead of the screening of a film last week in the Vatican detailing Fr Willie Doyle SJ's life, directed by Campbell Miller from Newcastle in Down, Armagh's Archbishop Eamon Martin said Irish Catholics in WWI are not "adequately remembered".

Bravery Under Fire depicts Fr Doyle's youth and family life up to his death by a bomb in No Man's Land while trying to help fallen soldiers.

"In recent years we've been bringing to light the stories of thousands of Catholics and Protestants from towns and villages all over Ireland who died in the First World War," said Archbishop Martin.

He said that a fitting tribute "to the principles for which men and women from the island of Ireland died in both world wars would be permanent peace in Ireland".

Addressing clergy and journalists at the screening, he said it would be difficult for those from outside Ireland to understand the significance of an Irish Catholic priest comforting "say a Protestant Loyalist Ulster man,



Irish film director Campbell Miller presents Pope Francis with a copy of the film *Bravery Under Fire* during last week's General Audience in St Peter's Square in the Vatican.

when back at home they might have been at loggerheads: they were united in the gruesome reality of war".

Director Campbell Miller said: "We can only imagine the horror experienced as Fr

Doyle ministered in the mud, decay, destruction and terror of unexploded shells and incoming fire."

He expressed the hope that Fr Doyle's cause for sainthood will be considered.

Down & Connor rejoices in nine new deacons

Staff reporter

Bishop Noel Treanor told nine new deacons "we rejoice and give thanks to you" at their ordination over the weekend.

The ordinations, the first for the permanent diaconate for the Diocese of Down and Connor, took place on Sunday, October 14.

Each deacon will be attached to a parish and will assist with Mass, occasionally preach, baptise, preside and bless marriages and assist at funerals and burials.

In helping their local Church they may also take care of the sick, prisoners, those suffering from addictions, the housebound, the poor, the homeless, refugees, assisting those preparing for Christian marriage or other arenas in catechesis, communication, or Church governance which will emerge in the future.

Those ordained as permanent deacons were: Joseph Baxter, Terence Butcher, Brendan Dowd, Brett Lockhart, James McAllister, Gregory McGuigan, Patrick McNeill, Kevin Webb, and Martin Whyte.

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Mary growing rarer? That’s just great!

If present trends continue, the name “Mary” could soon become almost extinct. We’re told that Ethel, Sheila, Garrett and Herbert are already “extinct” Christian names because they are no longer recorded in the top 100 names given to babies.

Just over 100 ago, according to *Ancestry.ie*, more than 11,000 girls in Ireland were baptised or registered as Mary. By 2017, only 64 girls in the whole country were named Mary. Girls are now more likely to be called Grace, Charlotte, Emma or Lucy.

Is it a bad thing that Mary is now so comparatively rare? I would say no: Mary was too frequently used in the past. Families often reached for Mary for rather lazy reasons: because it was a family name or because it seemed acceptable and respectable.

Devotion

Yes, some families did so out of genuine Marian devotion. Devotion to the Blessed Virgin was widespread and sincere. Rosaries were recited and novenas addressed to Our Lady. My mother’s own favourite prayer was the *Memorare* (“Remember, O most gracious Virgin Mary...”) and the Hail



Mary Kenny

● In a BBC Radio 4 *Analysis* documentary, Andrea Catherwood seemed to assume that a united Ireland – on the cards post-Brexit – will bring a more liberal all-Ireland state. It might also bring a stronger conservative movement to the whole country. Anything could happen! We are living in a historical time.

be almost a provocation to be exceptionally bold. I’ve known many a Mary, not excluding myself, who reacted against such expectations.

Like many another Mary, I was given my forename just because it was my grandmother’s. I daresay it pleased my grandma for the short time she lived after my birth that I should bear her name, but it never really fitted me.

At school, half the class was called Mary – in one form or another – and I think it diminished our sense of individual personhood. As in a Russian play, children were called by their patronymics: Mary O’Reilly, Mary Fogarty, Mary Hynes...

That which is common is commonplace. That which is rare is valued. If Mary is now becoming rare, perhaps it will be more honoured, more respected. It will never really be extinct: it will just be elevated to a higher plane than the everyday, the customary, the ordinary.

Holy Queen, at the end of the Rosary, was invoked as a prayer of great poetry and feeling.

But for many youngsters, a name so venerated as an ideal was too much to live up to. The notion that if you were called Mary you were expected to be outstandingly good could

Cameron Diaz in *There’s Something About Mary*.



Flaunt that bump, Meghan

The announcement that the Duchess of Sussex – popularly known as Meghan – is pregnant is a happy occasion of good news. The headlines, particularly in Australia – where Harry and Meghan are presently touring – boom with congratulations and joy and whoop to see Meghan’s ‘baby-bump’.

I welcome the greater candour and openness we have towards pregnancy these days, and the way in which pregnant women are delighted to display their ‘baby-bump’, now a common phrase. In the past, couturiers designed clothes to disguise, as much as possible, the fruitfulness of a woman’s body in pregnancy.

Now, young women



The Duchess of Sussex, Meghan, with her husband, Prince Harry, in Australia this week.

flaunt the ‘baby-bump’ triumphantly. Good for them.

And it’s interesting how swiftly the media talks about the baby within the bump. Nobody refers to Meghan and Harry’s child as “a clump of undifferentiated cells”,

or “the products of conception”, phrases used about unborn life elsewhere. There is already a “royal baby”, not a “royal foetus”.

Royal babies, like all babies, are not just good news: consciously or unconsciously, they’re pro-life news.

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Concern expressed for Pakistan's poor as Trócaire told to leave

Chai Brady

Church charity Trócaire are concerned for the “poor and vulnerable” in Pakistan after getting a letter from their government requesting they cease operations in the country.

The letter, which they received earlier this month, asked that Trócaire stop operating in Pakistan within 60 days. It provides an opportunity to re-apply for registration, but only after six months, and gives no reason for the decision.

A spokesperson for the charity said: “Our ultimate concern is for the 1.3 million poor and vulnerable people in Pakistan who receive vital care and support from the Irish public.”

They have 19 staff based in the country, 18 of them are locals while one person is from the UK. Seventeen other NGOs received the same letter ordering them to leave the country, some of these include ActionAid, World Vision and the Danish Refugee Council.

Trócaire are liaising with the Department of Foreign Affairs, saying: “The government has provided support, including through the accredited embassy in Ankara and the Irish Aid programme.” They will appeal the decision.

Last year, Trócaire’s work in Pakistan directly benefited more than 120,000 people, as well as indirectly benefitting 1.3 million people, with a country budget of €4.1 million.

They work with 15 local organisations to assist communities in 13 districts across Sindh, Khyber Pakhtunkhwa and Punjab provinces and the Federally Administered Tribal Areas.

Papal visit inadequate on abuse – survey

Colm Fitzpatrick

Most Irish people believe Pope Francis did not do enough to address clerical abuse during his recent papal visit to Ireland, according to new research.

Only 30% of people believe the Pope did enough on the issue during the visit, according to a survey of 840 people by Queen’s University in Belfast, which also found that only 31% believed the visit for the World Meeting of Families was a “healing time for victims and survivors of clerical sex abuse”.

Thirty-six percent of people

believed this was not the case.

This perspective is seemingly at odds with comments made by the Association of Catholic Priests (ACP) during their annual general meeting last week, which was attended by around 120 priests.

A draft letter to Ireland’s bishops, presented at the AGM, said the expectations around the papal visit were “derailed” because of a focus on the clerical abuse crisis.

The draft letter described the visit as “a strange few days. On the one hand, the palpable delight of so many...and the lift it has given to the Irish Church.

On the other, a sinking feeling that the visit and the expectations it generated were derailed by an unexpected, though not unpredicted, focus on the sexual abuse issue.”

Commenting on the document, abuse survivor and activist Marie Collins wrote on Twitter: “Irish priests feel Pope’s visit was ‘derailed’ by ‘focus on sexual abuse issue’. They couldn’t have the issue and the survivors ignored as they would have wished.

“Says so much about the attitude still alive and well in the Church in Ireland today – despite all,” she continued, adding that

she acknowledges not all priests in Ireland hold this view.

The report also found that 39% of practicing Catholics who did not attend any papal events stayed home as they believed travelling to the events would be too difficult, with 22% not being interested and 18% opposed to how the Church has handled abuse.

“Even a Pope as popular as Francis cannot distract from the widespread dismay about the way that the Church has handled clerical sexual abuse,” said QUB research fellow and survey designer Dr Gladys Ganiel.



Emma Brady, Sr Sarah Branigan and Grace McCann at St Mary’s Abbey, Glencairn, Co. Waterford. Antrim-born Ms McCann joined the Cistercian community as a postulant this month, joining Cavan’s Ms Brady who entered the abbey in September.

Praise for late bishop’s ‘tireless service’

Staff reporter

Bishop Laurence Forristal, who has died aged 87, has been described as having worked “tirelessly in service of the people of God”.

Kilkenny-born Bishop Forristal served as bishop of Ossory from 1981 to 2007, and has been praised by the current Bishop of Ossory, Dr Dermot Farrell.

Offering his sympathies to Dr Forristal’s family, friends

and all those touched by his 63 years of ministry, Dr Farrell said he had been “greatly saddened” by the news of his predecessor’s death on the morning of Wednesday, October 10.

He asked the faithful of the diocese and all who knew Bishop Laurence to join him in prayer “for the repose of the soul of this wise shepherd and faithful son of the Church”.

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Claims by a former lobby group about why it shut down defy the facts, writes **Greg Daly**

Recent days have seen some bizarre reports in Irish media about a campaign group which shut down last year following complaints to the State's ethics watchdog that it was being illegally bankrolled to the tune of over €400,000. Irish electoral law bars organisations engaged in political campaigning from receiving over €2,500 from any one donor in any calendar year.

The Irish Catholic reported this February that Equate: Equality in Education, an organisation founded in October 2015 to change the Equal Status Act so oversubscribed Church-owned schools could not prioritise their own members, had been forced to close after complaints to the Standards in Public Office Commission (SIPO) about funding from a foundation headed by Declan Ryan, son of Ryanair founder Tony Ryan.

The Sunday Business Post, however, reported on Sunday, October 14, that in July 2017 SIPO gave Equate a "clean bill of health", claiming SIPO documents show Equate had not contravened campaign funding laws, but was nonetheless forced to wind down after continued complaints by a Church of Ireland member who was working as a consultant and adviser for the Church of Ireland on school admissions at the time.

The next day *The Irish Times* reported Equate as claiming a campaign of "groundless" complaints from "vested interests" had contributed to its demise.

Claims

The claims come against a background of Mr Barron just weeks ago describing constitutional protections for religious bodies as "barriers to progress" and reviving in *The Irish Independent* the idea – previously raised in a February 2017 Equate-organised conference – of nationalising Church-owned schools and hospitals.

They are, however, contradicted by documents SIPO has released to *The Irish Catholic*:

Bankrolling restrictions on religion



in a letter of July 20, 2017, SIPO quoted the Electoral Act 1997 and stated that a document supplied by Equate to the commission "clearly indicate that most of the core objectives of Equate fit within the Act's definition of 'political purpose'".

"I draw particular attention to the fact that Equate are seeking to influence the outcome of a campaign and the Department of Education with regard to national education policy," the letter continued.

Far from SIPO being satisfied with Equate's responses and the case being closed, it was only this January, after Education Equality – trading as Equate – had been granted voluntary strike off with the Companies Registration Office, that SIPO closed the case.

Atheist Ireland chairperson Michael Nugent was the first person to share concerns about Equate with SIPO, claiming in a January 24, 2017, letter that his organisation's work was being "undermined by political lobbying by other groups who have access to funding that we would be concerned about accepting".

“The claims are contradicted by documents SIPO has released to this paper”

He detailed some aspects of Equate's lobbying, relating how he had been told by Mr Barron that Equate was in receipt of €200,000 per year from the One Foundation, whose founder Mr Ryan was on Equate's advisory board. He asked whether Equate was registered as a Third Party with SIPO, how an organisation ostensibly closed since 2013 could be funding a lobbying group, whether the One Foundation should be registered as a corporate donor, and whether SIPO should ask Equate to return at least the amount exceeding the €2,500 legal limit for corporate donors.

SIPO subsequently contacted the One Foundation and Equate, the former replying that it did not believe it needed to apply for registration as a corporate donor as Equate was not a political office holder, candidate or party, and Mr Barron stating that as Equate was "an educational organisation, funded

for educational purposes", it did not believe its funding fell within the definition of "political purpose".

Two days later, on February 16, an individual, understood to be a member of the Church of Ireland, submitted a formal and detailed complaint to SIPO, claiming that Equate had contravened electoral law in a number of ways notably by accepting donations from the same donor exceeding the aggregate value of €2,500 in a calendar year.

SIPO contacted Equate to arrange a meeting, detailing the complaint in writing afterwards and asking for a reply with comments on the allegations by March 6.

In the meantime, the One Foundation said it was working on a full response to SIPO's letter in connection with Mr Nugent's queries. It subsequently stated that it did not provide funding for political campaigns, and that as Equate, with which it had "an ongoing and recurring funding relationship", did not regard itself as having accepted a donation for political purposes it believed there was no need to be registered as a corporate donor.

Mr Barron wrote to SIPO on March 16, reiterating that Equate had never accepted donations for political purposes and denying that it was running a campaign regarding access to education.

On May 22, however, SIPO asked to see Equate's most recent financial records, and Mr Barron supplied draft accounts for the year ended December 31, 2016. Said accounts, due to be presented at Equate's forthcoming AGM, identified the organisation as having received €72,400 in donations from the One Foundation in 2015 and €259,200 in 2016.

With the One Foundation identified as the organisation's sole funder, and with these figures apparently at odds with the €200,000 Mr Barron has told *The Irish Times* it was giving Equate each year (and perhaps the €150,000 agreed upon in a March 16, 2017 letter of commitment), it is perhaps not surprising that SIPO wrote to Mr Barron on May 30, asking to see Equate's bank statements for 2016.

Following phone conversations in late June, Mr Barron told SIPO on June 30 that he

and Equate's board were in discussions about how best to proceed with SIPO's request for bank statements.

“It is very difficult to see why such evidence should have been necessary”

July 20 saw SIPO informing the One Foundation that Equate was clearly seeking to influence a political campaign and Government policy, and asking what the precise purpose of One's funding for Equate was and what it meant by the term "political purpose" in its letter of commitment to Equate.

Having received no answer from foundation, SIPO reiterated these requests in a letter

of August 21, the following day again asking Equate to supply the bank statements first requested almost three months earlier. Mr Barron said the matter would be discussed at Equate's September board meeting.

October saw SIPO still chasing both organisations, in an October 11 letter to the One Foundation citing electoral law to the effect that failure to comply with SIPO's request within a directed time period constitutes an offence and requesting an answer by close of business on October 25, and on October 12 asking Mr Barron yet again for bank statements, repeating this request on October 18.

The One Foundation sought an extension until November 10, at which point it said that it understood "political purpose" as having the same meaning as in the 1997 act and stating that its funding for Equate had not been intended for political purposes.

It was against this background that discussions took place between Mr Barron and SIPO in October and November, Mr Barron explaining that

Equate would cease formal trading on November 30. He wrote to Equate on November 24 to assure the ethics watchdog that when this happened, he would supply it with confirmation and evidence of it being wound up.

On December 6, SIPO confirmed it had received this evidence, and asked whether Equate's website would be taken down.

It is very difficult to see why such evidence should have been necessary, or why SIPO would have thought it appropriate to ask such a question about the website, if the ethics watchdog had ever given Equate a clean bill of health.

Still, the damage had been done: last week the Oireachtas passed legislation denying oversubscribed schools owned by Catholic parishes and institutions the right to prioritise Catholic children in enrolment.

Anyone who wonders how much it costs to buy an Irish law will be left wondering, however, since it appears that despite numerous requests, SIPO was never supplied with Equate's bank statements.

David Quinn's column returns next week

Your legacy could provide the future they deserve...



Manuel Steven, Peter James and Chifindo Kagons pose for a photo in their village of Jambawe in Lilongwe, Malawi, which is supported by Concern's Livelihoods programme.

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Canonisations 'realisation



Pope Francis formally proclaims seven new saints.



Caoimhe de Barra, CEO of Trócaire, outside the Irish College in Rome ahead of the canonisations.



Pope points to attainability of holiness, writes Chai Brady in Rome

About 70,000 pilgrims from around the world swarmed down Via della Conciliazione towards Vatican city, filling St Peter's Square in a flurry of colour, waving caps and flags associated mainly with one of the seven people about to be recognised as saints.

Safe to say, with a huge turn-out from El Salvador, St Oscar Romero was the name on many people's lips. The martyred Archbishop of San Salvador drew crowds of thousands of Salvadorans, many of whom came in large pilgrim groups to attend a canonisation they had long been waiting for.

Assassinated while saying Mass, Romero is revered for speaking out against an oppressive military government despite serious threats against his own life. The 25°C sun did nothing to quell the spirits of pilgrims who erupted into applause when the canonisations were officially announced.

Held on October 15, the canonisation ceremony took place as the Synod of Bishops on 'Young People, the Faith and Vocational Discernment' was at the halfway mark – it will run until October 23. It was the largest canonisation ceremony to take place since the Pope declared St Pope John XXIII and St John Paul II saints in April 2014.

Inspiration

The CEO of Trócaire, Caoimhe de Barra, who attended the canonisation, told *The Irish Catholic* that St Romero has long been an "inspiration" for human rights workers and his canonisation is a "realisation of a dream" for many.

He told this paper: "He was an extraordinary man in that when he started his life he wasn't someone who was terribly radical or outspoken...when he became the Archbishop of San Salvador he realised by talking to ordinary people what was happening: the disappearances, the deaths, the executions, the death threats – and then his own very good friend, a Jesuit priest, was murdered – he became immediately aware then that the voice of the Church had to be extremely strong on social justice, on Gospel values and on human rights."

Trócaire funded St Romero's commission for justice and peace when he was the Archbishop of San Salvador, they funded his legal justice work – which was legal work in the defence of the rights of people who



A banner of new St Oscar Romero hangs from the facade of St Peter's Basilica.

had been targeted by the military government – and supported work helping women whose partners had been 'disappeared' or executed.

One of Trócaire's most important supports was funding St Romero's radio station which he used to empower the people of El Salvador and inform them of their human rights and the abuses committed by the military government. Many of the population would have been illiterate or wouldn't have access to newspapers or televisions, so radio was one of the few ways for mass communication.

"He knew that he was taking a huge chance as well, that his life was essentially at very high risk so for the three subsequent years after 1977 when his priest friend was murdered then he spent every day knowing that he was potentially at risk of being killed as well and he

Paul VI, Oscar Romero but who are the five other saints?

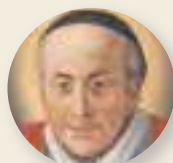
Francesco Spinelli

St Francesco Spinelli was born in Milan on April 14, 1853. After completing his priestly formation, he was ordained a priest in 1875. He started a community of young women in Rome who consecrated their lives to Eucharistic adoration. After meeting St Catherine Comensoli, he founded the Institute of the Adorers of the Blessed Sacrament. Blessed Francesco Spinelli fulfilled the role of both Founder and Superior. He died peacefully on February 6, 1913. Pope St John Paul II declared him Blessed in 1992.



Vincenzo Romano

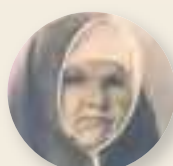
St Vincenzo Romano was born in Torre del Greco, near Naples, on June 3, 1751. In 1775 he was ordained a priest. His ministry was characterised by his special attention to those most in need, and his commitment to educating children and young people.



On June 15, 1794, the town of Torre del Greco was almost completely destroyed by a violent eruption of Mount Vesuvius. Blessed Vincenzo Romano spearheaded both the material and spiritual rebirth of the community. He died on December 20, 1831. St Pope Paul VI declared him Blessed in 1963.

Maria Catherine Kasper

St Maria Catherine Kasper was born on 26 May 1820 in Dernbach, Germany. A strong and extrovert child, she spent her adolescence working in the fields and even breaking stones for the construction of roads. In this context she chose to found an Institute of Sisters at the service of the humblest social classes.



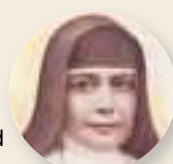
In 1848 she opened the House of the 'Poor Handmaids of Jesus Christ', where the poor of the country were welcomed.

The Congregation spread rapidly, even outside Germany and Europe, reaching the Americas and, later,

India. She died of a heart attack on February 2, 1898. St Paul VI proclaimed her Blessed in 1978.

Nazaria Ignazia of Saint Teresa of Jesus

St Nazaria Ignazia of Saint Teresa of Jesus March Mesa was born in Madrid on January 10, 1889. Her family moved to Mexico where she met the Sisters of the Abandoned Elders and entered the Institute in 1908. After making her first vows in 1911, she was sent to Bolivia.

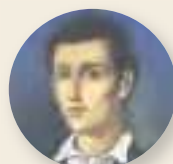


As she became aware of the increasingly problematic social situation there, Nazaria founded the Congregation of the Missionary Crusaders of the Church to serve the poor and assist women.

Her life was in grave danger both in Bolivia and in Spain during the civil war from 1936 to 1939. In 1942 she travelled from Spain to Buenos Aires, but her health deteriorated. She died on July 6, 1943. She was beatified in 1992, by Pope St John Paul II.

Nuncio Sulprizio

St Nuncio Sulprizio was born on April 13, 1817 in Pescosansonesco, in the province of Pescara, Italy.



Orphaned of both parents at the age of six, he was cared for by his maternal grandmother, who taught him to seek Jesus present in the Eucharist and to invoke the Blessed Virgin. When his grandmother died Nuncio was entrusted to an uncle, with whom he worked as a blacksmith. Hard work and ill-treatment caused him to contract bone tuberculosis.

He moved to Naples and was admitted to the Hospital for Incurable Diseases. There he was able to receive his long-desired First Communion.

The disease degenerated quickly and he died on May 5, 1836. Nuncio was just 19 years old. It was Pope Leo XIII who decreed his heroic virtues in 1890, and proposed him as a model for young people. On December 1, 1963, St Pope Paul VI proclaimed him Blessed.

of a dream' for many



Aerial photo of St Peter's Square.



All seven banners of the new saints are seen outside St Peter's Basilica. Right, Men hold a banner of St Catherine Kasper. Photos: CNS



was receiving death threats all the time," Ms De Barra said.

"I've lived with posters of Oscar Romero for almost my entire life with some of his key sayings. The one that I love is 'aspire not to have more but to be more'. These things are very much part of who we are as Trócaire."

St Paul VI

St Paul VI has always been an important figure for Pope Francis. He is renowned for overseeing the Second Vatican Council after St Pope John XXIII died, launching the synodal process and carrying out many liturgical changes after Vatican II.

He travelled to all five continents and was the first Pope to leave Italy since 1809. But it was Paul's 1968 encyclical *Humanae Vitae* that marked his papacy, reaffirming the Church's opposition to artificial con-

“Oscar knew that he was taking a huge chance as well, that his life was essentially at very high risk”

traception.

In his homily on the day, Pope Francis said of Paul VI: "Today he still urges us, together with the Council whose wise helmsman he was, to live our common vocation: the universal call to holiness."

Francis also long believed Oscar Romero worthy of being recognised as a saint saying that he "left the security of the world, even his own safety, in order to give his life according to the Gospel, close to the poor and to his people, with a heart drawn to Jesus and his brothers and sisters".

"Let us ask ourselves where we are in our story of love with God. Do we content ourselves with a few commandments or do we follow Jesus as lovers, really prepared to leave behind something for him?" the Pope asked.

» Continued on Page 10



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Canonisations 'realisation of a dream' for many

» Continued from Page 9

He stressed the importance of leaving things behind for "love of the Lord", be it wealth, yearning for status or power, or structures that are no longer adequate for proclaiming the Gospel.

"Today Jesus invites us to return to the source of joy, which is the encounter with him, the courageous choice to risk everything to follow him, the satisfaction of leaving something behind in order to embrace his way," he said.

"The saints have travelled this path."

Holiness

In his call for holiness, seen in his exhortation *Gaudete et Exsultate*, he stressed it is not an unobtainable ideal that belongs to the past. Both Romero and Paul VI would still be known personally by people alive today, which is rare for canonised saints.

The two saints however, both endured strong opposition within the Church in life and after death.

Of Paul VI, Francis said:

"Even in the midst of tiredness and misunderstanding, Paul VI bore witness in a passionate way to the beauty and the joy of following Christ totally."

Pope Francis has declared more people saints than any other Pope during a single papacy, with a record of 838 canonisations; this figure makes more sense when considering the canonisations of 813 of the Martyrs of Otranto.

The Otrantins were said to have been executed for refusing to convert to Islam when the city fell to an Ottoman force.

This is almost double the previous record set by St John Paul II, who canonised 482 people. Francis has also approved 755 beatifications.

The formal relics of the saints, present in reliquaries with a red-wax seal, were set at the feet of a statue of Mary during the Mass.

Most were 'first-class' relics: a piece of the actual physical remains of the saint.

But Pope Francis himself used other items that previously had been used by two

of the new saints: he carried in procession the crosier of St Paul VI and wore his pallium; he also wore the blood-stained cincture, a rope belt, that St Romero was wearing when he was assassinated while celebrating Mass in 1980.

And for the Eucharist, he used a chalice that had belonged to St Paul VI.

The formal reliquary for St Paul VI was a glass vase containing the blood-specked undershirt he was wearing in November 1970 when a Bolivian artist stabbed him at Manila airport.

The contents of the other reliquaries were:

- St Romero: a bone fragment.
- St Francesco Spinelli: a bone from his foot.
- St Vincenzo Romano: a vertebra.
- St Nunzio Sulprizio: a bone fragment from his finger.
- St Catherine Kasper: a bone fragment from her back.
- St Nazaria Ignacia March Mesa: a lock of her hair.



The relics of the new saints.



Milandro DeJesus holds a picture of St Oscar Romero.



Fr Andreas Fuchs holds a banner of St Catherine Kasper.



Women wait for the start of the canonisation Mass.



People attend a ceremony at Gerardo Barrios Square in San Salvador, El Salvador, as Pope Francis canonises St Oscar Romero.

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Leaders willing to sacrifice themselves 'make Faith stronger'

To see somebody give their life out of love for their people is inspiring not just for Christians, but for people of all Faiths, one Dubliner who attended the canonisations on Sunday said of St Oscar Romero.

An eclectic mix of energised people streamed out of St Peter's Square after the canonisations of seven new saints, from South America to Asia there seemed to be worldwide representation – a reflection of a global Church that impressed many pilgrims.

However, a few Irish people made the trip including **Tom and Grace Byrne**, both from Dublin, who told *The Irish Catholic* they were extremely impressed by the life of St Oscar Romero.

"To have a priest that was willing give his life for the people, that should be encouraged more by the Catholic Church so that people can get involved in their religion again a grow a stronger Faith," said Tom.

"We do understand about turning the cheek, and that has to happen, but also people don't want to be pushed around and they want to be defended. If somebody is going to give their life to defend the poor, that's what you want to see."

He said it's very "inspiring" for all Christians and people of all Faiths to "see that somebody can love people enough to do that, of course it's inspiring".

"You want people to have a Faith they can believe in, that people are strong for them, and the leaders will

Aoife and Niall Egan.



Tom and Grace Byrne from Dublin.



Gary, Cynthia and Demi Marshall from Delaware, US.

show leadership by laying down their lives to make the Faith stronger," Tom added.

For **Aoife and Niall Egan**, from Galway, they were returning to the city where they married three years ago.

The couple were given the chance to meet the Pope and shake his hand, saying it was an "amazing experience".

Speaking about Oscar Romero Niall said: "It's crazy what happened to him, but you know he stood up for the people and he paid the price I suppose at the end of the day. It's definitely very fitting he's a saint for the type of person he was."

Future

For a group of European clergy St Pope Paul VI was someone they truly admired. **Fr Cristof Labek CSSR**, from Poland, said: "It was very nice for the Holy Father to canonise Paul VI, I think it's a sign for the future of the Church, that we have a future as a Church."

"I would say it was very important for me because I saw so many priests from different countries. Jesus Christ is a hope for the whole world, it was very, very good to be here."

It was the Salvadorans who were the loudest, shouting "Viva Monseñor Romero!" (Long live Bishop Romero!), and singing songs dedicated to the saint as they filed out.

An elderly lady, part of a tour group, said it was great to see so many different people in attendance.

"I see very many people from other countries, not only from El Salvador, from Argentina, Costa Rica, Nicaragua and people from all over Europe – babies, old people, people from all ages. It's wonderful," she said, adding that "Oscar Romero is very very important for me".

Gary, Cynthia and Demi Marshall from Delaware in the US watched as a family. "It was a wonderful experience and I'm so happy to have brought my daughter and wife with me, the Pope led us here," said Gary.



Fr Joseph Dantas, India, Fr Cristof Labek CSSR from Poland and Fr Clemens Bombeck and Fr Martin Fuchs from Germany. Photos: Chai Brady



A group of pilgrims from El Salvador are interviewed by a news anchor.

"God calls me today, tomorrow will be too late."

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Out&About

Contribution of Mounthawk students marked



KERRY: Mercy Mounthawk students who were volunteers for the papal Mass in Phoenix Park and also for the Kerry Diocesan Pilgrimage to Lourdes are pictured with Fr Padraig Walsh PP, Fr Niall Geancy and Teresa Elumeinat at Our Lady and St Brendan's Church. Photo: John Cleary



CLOYNE: Deacon John McCarthy with his wife, Bishop William Crea and other well-wishers after his ordination to the permanent diaconate at Colman's Cathedral, Cobh on Sunday, October 7 (see opposite page).



CLOYNE: Deacon John Rooney with Bishop Crea and other well-wishers after his ordination to the permanent diaconate (see opposite page).



CLOYNE: Deacon Paul Alipini with Bishop Crea and other well-wishers following his ordination to the permanent diaconate (see opposite page).



KERRY: Pictured at his recent book launch in Listowel, Co. Kerry, is author Paraic Maher (second from left). Mr Maher has recently published *Betrothed: Glimpses of the betrothal of Mary and Joseph*. It was launched in St Michael's College by founder of Siamsa Tíre, Fr Pat Ahern and stained-glass artist James Scanlon (see opposite page).

Edited by Chai Brady
chai@irishcatholic.ie



Events deadline is a week in advance of publication

CAVAN:

Members of the In Caelo choir from Newbridge parish, Co. Kildare, who were guests at the 12pm Mass in Kingscourt Parish, Co. Cavan on Sunday October 7. They were there to participate in the parish's Harvest Thanksgiving Mass.



► **CLARE:** Michael Torpey (Tulla Historical Society), Cllr Mary Howard, Fr Brendan Quinlivan PP, Peter Power Hynes and Alexander Hynes are pictured in Ss Peter and Paul's Church in Tulla at a Mass to mark the centenary of the sinking of the RMS Leinster by a German uboat in October 1918. Two victims from Tulla, James and Clare Hynes, were remembered in a particular way. Descendants of the Hynes family and relatives of other Clare casualties attended the Mass. The Hynes Chalice and a First Communion Prayer book belonging to Clare were among the gifts presented.



DUBLIN: More than 2,000 people attended the 33rd Irish Kidney Association's Service of Remembrance and Thanksgiving at Corpus Christi Church, Homefarm Road, Dublin to honour organ donors and their families (see below). Photos: Arthur Carron

IN SHORT

Over 2,000 attend service commemorating organ donors

A congregation of over 2,000 people attended the 33rd Irish Kidney Association's Service of Remembrance and Thanksgiving at Corpus Christi Church, Homefarm Road, Dublin 9 on Saturday, October 6 to honour organ donors and their families.

Present at the ecumenical service were families of deceased organ donors and living donors as well as transplant recipients of heart, lungs, liver, kidney, pancreas and bone marrow.

This annual event is organised by the Irish Kidney Association, and this year the charity organisation, celebrates its 40th anniversary. The inaugural Service, in 1986, had an attendance of 300 people and, since then, the numbers

have increased annually and, in recent years, over 2,000 people have attended from all over Ireland.

New book celebrates betrothal of Mary and Joseph

A new book which tells the story of the betrothal of the parents of Jesus, Mary and Joseph through art has been launched in Co. Kerry.

The work of local native Paraic Maher, betrothed: *Glimpses of the Betrothal of Mary and Joseph*, recounts the story of the marriage of Mary and Joseph through an essay that leads the reader through the supernatural events that brought the protagonists together and a stunning photographic essay of artwork depicting the moment of their exchange of marital vows.

The photography includes images of

works of art by some of Ireland's best-known artists and craftsmen including Harry Clarke, Richard King and Earley Studios that the author hopes will provoke wonder and awe.

For further information email: paraicmaher@yahoo.com.

Ordination joy in Cloyne

Three new permanent deacons were ordained for the Diocese of Cloyne by Bishop William Crea on Sunday, October 7. They were Rev. Paul Alipini from Cobh, Rev. John McCarthy from Ballintotis and Rev. Gerard Rooney, a native of Wexford, living in Ballymacoda.

They were ordained in the St Colman's Cathedral by Bishop Crea for service in the diocese. The new deacons will join the six permanent deacons already serving across the diocese in various capacities.

CLARE

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

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

Mothers' Prayers in Cloughleigh Church every Tuesday evening from 7-7.45pm. During Mothers' Prayers we pray for our children and all who need our prayers. New members are always welcome. Info contact Noreen at 085 1530051.

CORK

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

DERRY

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

DUBLIN

Life to the Full (Jn 10: 10) Book Club on Thursdays in St Paul's Church, Arran Quay 7-8.30pm. Join other 20-30 year olds to meditate, share and discuss life, faith, purpose and how to live life to the full. Info: st.pauls@dublindiocese.ie or www.facebook.com/lifetothefullbookclub

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

Holy Hour: Sunday, October 21 in St John the Baptist Church, Clontarf Road from 7.30-8.30pm. To be read by Fr Martin Hogan.

FERMANAGH

A Mass to St Peregrine for all the sick is prayed each Wednesday evening in St Patrick's Church, Derrygonnelly at 7.30pm. ww.churchservices.tv/derrygonnelly

GALWAY

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

KILDARE

Coffee Morning taking place on Friday, October 26 from 10.30-1.00pm in the Scouts Hall in Kilcock to raise funds in aid of the people of Kerala. Cakes, knitwear and bric a brac will be on sale and all will be welcome. For the same cause, a Table Quiz in the Kilcock GAA hall will take place on November 9 commencing at 9pm. Each table of 4 will cost €40 and we look forward to a very enjoyable evening. All welcome.

Leixlip Parish Cell Groups: An invitation is extended to everyone to experience a cell meeting in a home near you (morning or evening). Info: Bridie 086 3807917, Donal 086 4472605. Morning groups: Mary 087 6205435, Maura 087 4141706.

Family Cell Meeting: A cell meeting for parents/carers/expectant parents and babies/toddlers in Our Lady's Parish Centre on Tuesday afternoons 1-2pm. Volunteers will lead the meeting, prepare refreshments and help with the toddlers. For meeting dates and information: Kate 086 4132511. Email: leixlipparishcells@gmail.com Website: www.parishcell-sireland.ie

KILKENNY

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

LIMERICK

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

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

The Dominican Sisters in Limerick will be offering Catechesis of the Good Shepherd, a Montessori-based religious education programme, for children ages 3-9 beginning in October. Interested parents please contact limerick@op-tn.org or 085 2255796.

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 Holy Hour with music and reflections will be held in St Mary's Church, James Street in Drogheda on Wednesday October 10 at 8pm.

MEATH

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

ROSCOMMON

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

WATERFORD

A Monastic Experience Weekend takes place from October 26-28 at Glencainn Abbey for women interested in finding out more about Cistercian life. Please contact vocations@glencainnabbey.org for details.

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 Meeting, Tuesdays, 7.30pm in the De La Salle Pastoral Centre beside St Patrick's Church, Wicklow Town.

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Fighting fire with fire

The pages of *The Irish Catholic* for the week ended Saturday, October 19 1918, continued to make reference to, indeed were dominated by, the sinking nine days earlier of the MV Leinster by a German U-Boat, with an accompanying horrendous loss of life, a high proportion of the casualties being Irish.

More details of the scale of the tragedy, and identities of the victims, were available than had been the case with the previous week's edition, and grim reading they made. Not surprisingly, the fact that an elderly Irish priest, Fr William Campbell, was listed among the fatalities was given particular emphasis, as was the fact that a large number of the casualties were civilians, including many women and children, and that many of the bodies, having gone down with the ship, would never be recovered.

The moral of the episode for the paper was clear, and in keeping with the general note it had struck throughout the war: the Allies were dealing with an enemy who would stop at nothing, not even the mass slaughter of civilians, to ensure victory.

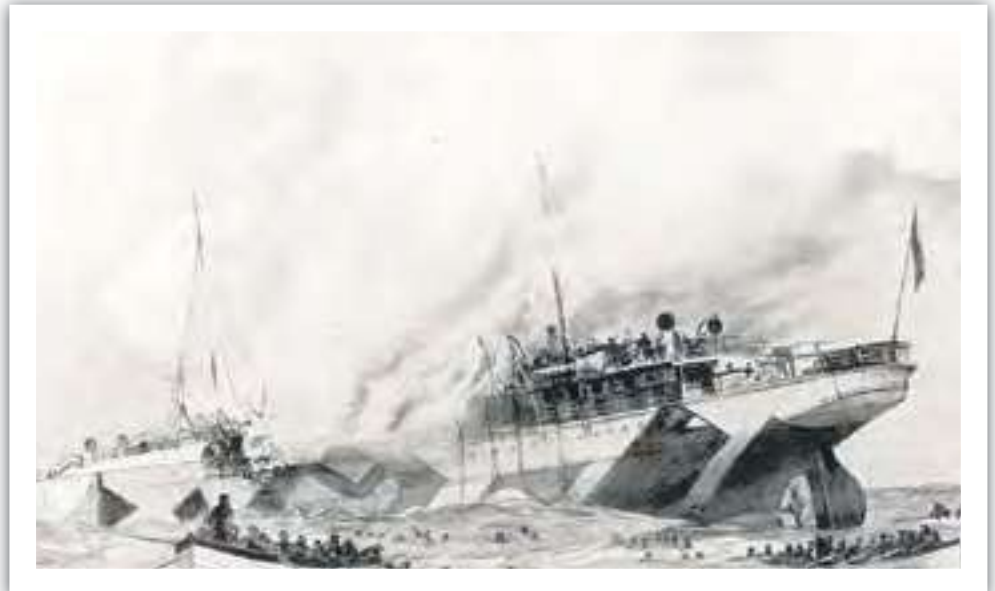
Language

In dealing with such barbarism it argued that nothing short of total military victory, and a post-war cleansing of the German body politic, would suffice. It expressed impatience with the mentality that verbal condemnations were sufficient to address the enormity of the crime, arguing instead that as the only language the German regime understood was that of brute force, that regime could only be ended by the same means.

Using unusually stark language, it argued that it was "for Irish manhood to take up the brutal challenge Germany has flung in its face", for it was "only by killing enough Germans...that the lesson can be burned into their leaders that inexorable punishment will follow inhuman crimes".

Rather confusingly, however, it repudiated entirely a demand coming from at least one English newspaper that the most appropriate response was to introduce conscription in Ireland. It was a case study in the type of intellectual schizophrenia within certain Catholic circles that the conflict had induced in Ireland.

The paper was very clear in other respects, however, and did not miss the opportunity to launch an explicit attack on the republican cause, whose supporters had publicly identified with Germany with the reference to their "gallant allies in Europe" contained in



An illustration of the sinking of the MV Leinster.

100 years on

The First World War induced a kind of intellectual schizophrenia in Irish Catholic thinking, writes **Gabriel Doherty**



the 1916 Proclamation.

The paper had viewed the apparently inexorable rise of republican sentiment in the country over the intervening two-and-a-half years with a mixture of disdain, contempt and alarm, and one senses that in its treatment of the Leinster tragedy its main focus was as much on the paper's domestic enemies as the country's external ones.

The leader writer was conscious, however, that in light of the approaching end of the war, and the election promised immediately after its termination, it was not sufficient simply to damn Irish republicans by a process of guilt by association.

It also needed to champion a positive programme to

which the Home Rule party could subscribe as a means of either winning back voters who had jumped ship to the republicans, or weaning the very large number of first-time voters away from their new affiliation.

“It was not sufficient simply to damn Irish republicans by a process of guilt by association”

The recent annual conference of the Catholic Truth Society (CTS) had had this topic as its central theme. Its proceedings, however, were marked by a nervousness about the future that denoted

a lack of confidence within Catholic circles as to their ability to exercise a decisive influence on post-war developments.

Above all there was a fear of atheistic socialism, now getting the upper hand in the civil war in its new Russian homeland, and pledged, and seemingly set fair, to expand westwards. There were two solutions, as far as the paper was concerned.

In the labour sphere salvation lay in the development of Catholic trade unions of the type pioneered in France; more generally, hope for the future could only be found in the dissemination of Catholic ideals through such vehicles as the CTS itself.

As long as the war lasted, however, such plans had to remain in cold storage, and thus it was to events on the Western Front, and within the German government, that the following week's number was dedicated.

i Gabriel Doherty teaches in the Department of History, UCC, and is a member of the Government's expert advisory group on the Decade of Commemorations.



A postage stamp depicting the MV Leinster.

MISSION SUNDAY 2018

SUNDAY, OCTOBER 21

“Christian Families are
Missionary Families”



We're all called to be missionaries, Ireland's head of the Pope's missions charity tells **Greg Daly**

Born in west Clare, one of eight children, Spiritan priest Fr Martin Kelly CSSp has been national director of World Missions Ireland since January, and seems well qualified for it with over two dozen years on the missions in Ethiopia under his belt.

"Over 40 years I was there for 28 years, one batch of 18 years and one batch of 10 years," he says.

"In the 18 year period, I had a few different jobs. I started off in a new mission, in quite a remote area – most of the year it was cut off by road and you had to fly in and fly out," he says, explaining that as there was no real road to the area, with no bridges over rivers there, when the rains came the rivers were impassable.

"Then the next mission I was in was there for 10 years, and that was remoter but the roads were being built as I got there so we had access practically all the year around. Then my third mission was more central, involving being coordinator for the whole group there," he says.

Attraction

Ethiopia had always had a certain attraction to him, he says. Emperor Haile Selassie, who reigned from 1930 to 1974, and who – like all of Ethiopia's monarchs – had claimed descent from Solomon of the Queen of Sheba, had been a major international figure, addressing the League of Nations when Eamon de Valera was its chairman, and leading the formation of the Organisation for African Unity. Someone else who raised the country's profile, albeit in a different way, Fr Martin explains, was Abebe Bikila who won the marathon barefoot at the 1960 Rome Olympics.

"So it was always a bit in the background – there was something appealing about it," he says, noting that ecumenical aspects of life in the country were an exciting aspect of mission life there.

"As well as that by the time I came to go there, there was already talk of a programme with the Ethiopian Orthodox Church," he says. "This was already starting, various contacts had been made because the place where we

Man on a mission



Fr Martin Kelly.

went we were told it was mostly animists but in fact there was a very strong presence of the Ethiopian Orthodox Church, so to cut a long story short we started working with them."

After the initial 18 years in Ethiopia, divided four years in one place, 10 in a second, and four in a third, he came back to Ireland where he worked in formation for the Spiritans and did a few other things, not returning to the missions until 2007.

"The last 10 years were more interesting in ways. Maybe the early years were more exciting because we were doing something new, but the second time round we were continuing something that had been established," he says.

“During the time of the famines, the big famines in 1974 and 1985, people saw people who were starving but who had great dignity”

"We had a very good development programme which was rightly acknowledged by most people who visited as being very good, but what was unique was that we had one mission – where I was for the last 10 years – which was the only mission in the world where you had Roman Catholic and Orthodox of any type working together in a first-evangelisation programme," he says. "About half a dozen or more Spiritans, maybe more, worked in that programme over about 35 years. It was the only one in the world."

Unsurprisingly, given how long he spent in Ethiopia, Fr Martin developed a deep appreciation for his hosts.

"I was very impressed by the Ethiopian people of all types. They have about 80 different ethnic groups and over 200 languages. During the time of the famines, the big famines in 1974 and 1985, people saw people who were starving but who had great dignity. This you could see all over the country, different people in different parts of the country with different languages: there was a great dignity, and also a very rich culture, extremely courteous and patient to people.

"They were inspirational that way," he says.

* * * * *

Ireland now, it's regularly observed, is mission territory, and priests from lands where Irish people once ministered and worked on missions are a regular feature of our religious landscape, but it's sometimes observed that this doesn't quite work here, that there are cultural difficulties that can cause things to jar. Isn't it likely that Irish missionaries must likewise have been an awkward fit at times?

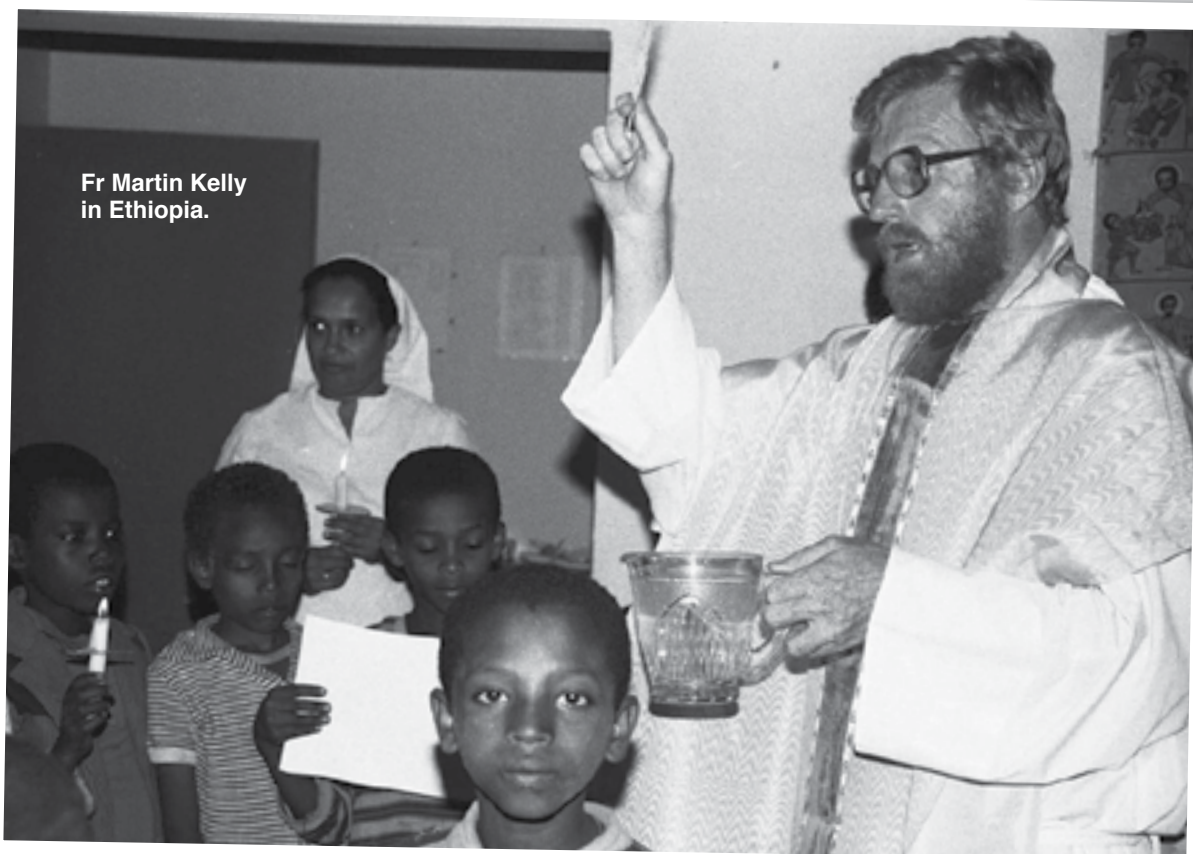
"I shudder to think of it," Fr Martin laughs, before adding

that cultural discomfort can be overcome.

"It can, it can. But there are changes of attitude needed all around. People think you can take a priest from India or Kenya or Nigeria or wherever and plant him in a parish in Ireland, whether in the city or in the country, and just leave him there and let him bloom where he is planted, but a lot of work needs to be done for that to work," he says.

"Most Irish people when they went on the missions had quite a strong intensive orientation course, learning about the history of the country and the culture or the various cultures of the country





Fr Martin Kelly in Ethiopia.

and the various histories of the different part of it, getting to know the people," he continues.

"We seem to skip that process here, and I think it's very unfair on the people coming in: they need to be guided a bit in this regard," he says, explaining that it's not enough for people to be able to speak English or even have a certain familiarity with Western culture through television or other media. "That's quite superficial, I think," he says.

Allowances need to be made too, he adds, for the fact that priests who come to Ireland from abroad tend not to be speaking their native tongues.

"Irish people are quite spoiled. We have had the privilege of speaking our own language all our lives, most of us," he says. "Very few of us speak a second language so we don't appreciate what it's like for a priest from India or from Africa to come and preach in his second or third or fourth or fifth

language. We have to be a bit more patient in that regard. Sometimes people write these priests off very quickly, and say they can't understand him."

* * * * *

Getting used to life in new countries is clearly something Fr Martin thinks matters immensely; since returning to Ireland, he has worked not merely as World Missions Ireland's national director but has been on the board of Spirasi, one of the more distinctive charitable enterprises in the Irish Church, and one that like so many is not heard of nearly enough.

"I've been on the board of Spirasi since I came back from Ethiopia," Fr Martin says. "Spirasi was set up by the Spiritans about 20 years ago when there were a lot of migrants coming into the country, and they did a needs assessment and came up with this idea of helping these people, many of whom were fleeing from persecution or even imprisonment or that sort of thing."

As time went on, he says, it focused on two key areas. "One was on helping people to integrate into the country, also by giving classes in English and computers and helping them get to know the system here, but more importantly what it focused on was helping people who were survivors of torture, through providing medical services to them and also providing therapy. It's the only organisation in Ireland which does this."

The charity also has an advocacy role, he adds, helping migrants and victims of torture, and fighting on their behalf so they're not repatriated to a place where they might face persecution or torture.

Admitting that Spirasi is one of the lesser known expressions of today's Irish Church, one that hardly anyone would be familiar with, Fr Martin says we need to get better at telling our stories. "We have found that as a

congregation that we are lacking that way, the Spiritans. We're trying to work on that to improve our communications. Even some people within our own congregation don't know much about Spirasi, even some of our parishes and schools – we haven't communicated with them well enough. People are astonished when they hear about it," he says.

"But then it's a bit of a tendency in Ireland not to show off – we don't like to show off, but at the same time it's also made more difficult by the fact that much of the news about the Church is negative or sensational," he continues. "Spirasi has I'm sure been covered once or twice in the papers, but it's not inclined to get big headlines because they like more the sensational and the scandalous."

“We don’t appreciate what it’s like for a priest from India or from Africa to come and preach in his second or third or fourth or fifth language. We have to be a bit more patient in that regard”

That the missions still continue for the Irish Church is something else also unlikely to get many headlines nowadays, but Fr Martin is certainly kept busy in his main job as national director of World Missions Ireland, the Irish arm of the Pontifical Missions Society, the Pope's own official charity for overseas mission.

"It was founded in 1926 by Pope Pius XI. Well, not so much founded as recognised by him – we have records in the office of minutes that took place back round 1838 or 1839, seven or eight years before the Famine. It was active in some parishes from then on, but it became active in every parish in Ireland since 1926," he says.

“Practically every priest and every sister and every brother received money from his or her family, or from the local parish, and that still goes on today in parts of the country”

Over the decades the charity's function has been essentially the same..

"The role hasn't changed much – it's basically to raise awareness about the missions and to raise funds, and last year it raised about €1.8million, which was a little bit higher than it was the previous year but not nearly what it was 10 years ago," he says.

"This money is used in various parts of the world to support dioceses, to support catechists, to build churches, to build clinics, schools, that type of thing. It's sent directly from Ireland to particular missions, to particular dioceses.

"The decision as to where it goes and the amount that goes is made at any AGM in Rome every May. All the national directors, 120 of them from all over the world, meet together and decide the allocation. Then it goes directly from Dublin to, say, Nairobi, or Lagos or wherever," he says.

The thinking behind the society is deeply biblical, Fr Martin points out, with roots in both Old and New Testaments.

"The inspiration of it of course is to support the missions, but also I don't know if you remember how, when St Paul was supporting the Church in Jerusalem, he wrote a letter and he quoted from the Old Testament the story about the Manna in the desert. They collected the Manna each morning, and on the day before the Sabbath they collected for two days. Some people tried to collect extra, to hoard stuff, and it went bad. It was spoiled," he says.

"So the principle that was put into place there – St Paul used it – was that those who have much should not have too much, and that those who have little should not have too little," he explains. "Now, I think World Missions Ireland also helps in that way to rectify a little bit of the imbalance that exists between various parts of the world."

* * * * *

With Ireland having hosted this year's World Meeting of Families, it makes sense that this year World Missions Ireland should have adopted for Mission Sunday the theme 'Christian families are missionary families', and Fr Martin says the need for all Christians to be missionaries was spelled out by Pope Francis in his Phoenix Park homily this August.

"As members of the living Christ, all the Faithful are duty-bound to cooperate in the expansion and spreading out of his body to bring it to fullness," Fr Martin explains, "And in the Phoenix Park the Pope said that through the sacraments of Baptism and Confirmation,

each Christian is sent forth to be a missionary; the whole Church is called to be missionaries.

"This is as individuals and families, and I think the focus is on the family this year," he says.

That we have a missionary task to share the Good News in our own lives was clear from the Pope's homily, but Fr Martin says that we can also help Ireland's overseas missionary efforts in two clear ways.

"One is we can help financially, which has gone on in Ireland for the last 100, 150 years. When you think of 50, 70, 100 years ago the full seminaries that were there, the full convents of young people being trained and sent abroad on mission, but all of this was done by money donated by the Irish people," he says.

Pointing out how money was raised through mission boxes, sales of work, and missionary magazines, he says: "That's how they supported those people when they were being educated and being trained. And then they continued to support them overseas. Practically every priest and every sister and every brother received money from his or her family, or from the local parish, and that still goes on today in parts of the country."

“The principle that was put into place there – St Paul used it – was that those who have much should not have too much, and that those who have little should not have too little”

While material aid may be the most obviously concrete way of supporting the missions, it's not the only way of helping, Fr Martin says.

"That is the most concrete way that people can help, but also it has been very much part of Catholic theology that we can help people by praying for them or by offering up whatever illness or aches and pains or crosses we have in our lives – offer them up!"

Even if this sounds old-fashioned, Fr Martin says, it should be obvious that knowledge of being in people's prayers can make a real difference to them.

"Just being one with them in prayer or one with them in thought, and showing moral support for them" is vital, he says. "Moral support is very important, because if you're working in a difficult climate, if you're struggling with the language, if you're struggling with the culture, if things are not going right, the moral support you get from people in Ireland is very important."

A procession in Ethiopia.





Ministry to Ireland's Africa community is a missionary activity for a Ghanaian OLA sister, writes Greg Daly

If the success or otherwise of missionary activity can be judged by whether missionaries are able to raise up people to take their place, Ireland's Missionary Sisters of Our Lady of Apostles, generally known as the OLA Sisters, can be very proud of what they have done.

Sr Janet Nutakor OLA, currently working with the African community in Ireland, was inspired to join the OLA sisters after being taught in a school run by the sisters in her native Ghana, where she and her sister and brothers grew up in the Volta region near the border with Togo.

"My secondary school was a school run by the OLA sisters," she says, with some of the sisters being Irish missionaries. "My assistant headmistress is still in Ireland, Sr Maura Cranny. She's in Ardfoyle in Cork. And then we had the late Sr Maura Sidney, she was also in the school when I was there. And then two other Ghanaian sisters."

Profession

Inspired by her education with the sisters, Sr Janet joined them and has been a professed sister for 20 years, educated at Ghana's University of Cape Coast and becoming a teacher, having taught English, religious education and social studies.

"As a sister I have taught in the Brong-Ahafo region of Ghana," she says, explaining how she spent four years teaching in a private OLA school there before teaching for a further four in Elmina on Ghana's south coast, spending 2011 and 2012 doing secretarial and accounting work for the sisters across Ghana as provincial secretary and bursar.

"And then in 2012 I went to teach in a tertiary institution, Archbishop Porter Girls' Polytechnic at Vroomdorp in Elmina. It's a special polytechnic that was founded by the OLA sisters to kind of help young women that have completed secondary education and then needed some sort of skill," she says.

"So these girls – let me put it in context – they didn't have very good results and so couldn't continue, so the sisters founded a school that helped give young



Sr Janet Nutakor OLA, and pupils at the Pere Planque School at Cape Coast, Ghana.

Sisters' mission to help those in need

women skills and they worked in various institutions as secretaries."

In 2015, then, she moved to Ireland where she did an MA in development studies at the Spiritan-founded Kimmage Development Studies Centre, and now works in a ministry called Outreach to Africans living in Ireland.

"The provincial superior at the last provincial chapter found that there was a need to kind of be with the African community in Ireland," she explains.

“How can we reach out to the Africans in Ireland now?”

"There are a lot of Nigerians in Ireland, and a lot of them also from our schools back in Africa, like in Nigeria. Past pupils of our schools, they had the contacts of some of the sisters and often came in to visit the sisters and to visit the final resting places of the sisters that have passed away – their former principals and headmistresses.

"We felt it would be a good idea to have a ministry of presence and keep up the communication with

our past pupils, which makes our family a big missionary family, and as well offering our support as much as we can."

It might seem odd that a sister from a missionary order might have spent most of her professed life in her home country, but Sr Janet explains that this is quite normal.

"A good number of the sisters are on missions but for some of us

it happens that you have to stay at home. As missionary sisters we go on mission *ad extra* or mission *ad gentes*, you know, mission in your home," she says.

"For us, for our institute, mission continues, mission is ongoing, and mission is everywhere. And now, you know, mission to Africa has become – Africa is not a geographical location anymore. There are Africans in Ireland, so how can we reach out to them? That is where I come in now," she says.

The Irish sisters are involved in both material and spiritual support for their sisters abroad, she explains, not least "the support of empowering sisters through education". Pointing out that she

is a beneficiary of this, she says: "I came to Ireland to study through the benevolence of the Irish sisters, or the Irish province."

"The other part of the story is that sisters continue to support Africa through their prayers. We have elderly sisters, and one of our strongholds as an Irish province is prayer ministry. They always pray for the continent of Africa and for troubled areas in the world," she says.

Financial support through various projects and especially through Misesan Cara, the Irish-based missionary partner organisation that works with 91 organisations in 50 countries, is vital too, she says.

“Our priorities as a congregation are for women and children”

"Through Misesan Cara we've been able to build schools in Ghana and Benin," she says, adding that it has also supported training in child safeguarding, for instance.

"In Tanzania Misesan Cara has funded a good number of our projects, and then as a province the Irish province supports the mission in Tanzania. It also helps by sending out students or other people, lay missionaries who are interested in going out there to help the local people for a time, probably two months, three months, or six months, and then in hospitals in Ghana like in Nkwanta, we have doctors who volunteer to go and help as well as student doctors."

Hospitals and clinic tend to be

essential to the sisters' ministry, Sr Janet explains. "In Tanzania we have a clinic that is supported by the sisters and run by the sisters. In Ghana we have St Joseph's hospital in Hwidiem and in Nkwanta."

Founder

Schools are key to their work too, she points out, mentioning schools in Benin and Ghana, both named after the order's founder Fr Augustin Planque, and in Togo. With the order now spread across 19 countries over three continents, it's come a long way since its humble beginnings in Lyon in 1876 when Fr Planque decided to found an order of missionary sisters to accompany his own SMA Fathers in their evangelistic efforts.

Claiming that "our priorities as a congregation are for women and children especially the holistic education of young girls", Sr Janet says the order tends to focus its resources where need is greatest, noting that "most of our hospitals are in rural areas, very poor areas, places where people or other congregations would not go to".

In this, the African sisters are following in the footsteps of Irish and other forebears.

"So, learning from the Irish sisters, any mission they had if the mission is well picked up, it's handed over and then we move to another poor area," she says. "And the new missions we are looking at is in Central Africa, in Sierra Leone, very poor, poor, poor areas without electricity, which is a big challenge."

It's the challenge the sisters are clearly up to.



Sr Janet Nutakor OLA.

MISSIONARY SISTERS OF OUR LADY OF APOSTLES

Sr Mary T. Barron, Called to Witness and to Lead

The OLA Sisters were delighted earlier this year with the appointment of Sr Mary T. Barron as their new Superior General. Sr Mary entered The Sisters of Our Lady of Apostles in 1992. She hails from Manorcunningham, a small, rural village near Letterkenny, Co Donegal, and is the last Irish member to have joined the congregation.

Founded in France in 1876 by Fr Augustine Planque (SMA), the Sisters of Our Lady of Apostles are a group of international women religious dedicated to spreading the Good News through the service and witness of their lives.

Seeds of Hope

Called to witness, the OLA Sisters have been leaving their homes for over 130 years to travel to Africa as Apostles of Christ, their mission being for the formation, education and betterment of the women of Africa. The sisters and their works are rooted in the Word of God and they have become seeds of hope, empowering women and children from the marginalised communities in which they live and work. In

solidarity with like-minded people, the sisters also engage in non-violent action for justice, peace and the integrity of creation.

Sr Mary T. Barron is no exception. Religious life was something that she began thinking about towards the end of her university years. The Sisters of Our Lady of Apostles provided the opportunity for her to bring together her strong faith, which she attributes to her parents, and her lifelong interest in Africa.

“This experience affirmed her vocation, and by the end of her year there, she knew without a doubt that God was calling her to the missionary life as a religious Sister.”

She counts herself fortunate that in the first year of her formation, as a postulant,



she was afforded the opportunity to travel to Nigeria to teach English at the OLA primary school in Ibadan city as well as teach catechism in a local parish there. This experience affirmed her vocation, and by the end of her year there, she knew without a doubt that God was calling her to the missionary life as a religious Sister.

After completing her novitiate in Cork in 1995, she returned to Africa, this time to central Tanzania and the Shinyanga diocese in Mwamapalala. She spent her first months taking an intensive language course to learn Kiswahili before working with, and getting to know, the local people. During this time she was involved in various works from teaching English to HIV education and awareness programmes, as well as the setting up of sewing groups to empower women which,

Sr Mary T. Barron in Tanzania



in turn, led to several other income generating projects.

She left Tanzania briefly in 2001 to take her final vows back in Ireland, at the same time completing a course in International Development.

“Our Lady of Apostles is fortunate to have her leadership going forward as they continue striving to meet the needs of people wherever they are”

On her return to Tanzania voluntary testing and counselling as well as home-based care for HIV had been introduced for the first time

in Bugisi, and Sr Mary was involved in the co-ordination of this project with the parish and the OLA dispensary.

In 2004 she returned to Ireland to complete her Masters degree in Development Studies. She worked on the ‘Mission Alive’ project with the Irish Missionary Union, as joint coordinator of the project for two years with Fr. Angelo Lafferty, SMA. During this time she also worked as the liaison officer for OLA with Mísean Cara. She later joined the OLA provincial leadership team in 2008.

In 2013 she was elected to the General Council as first assistant. She was also one of the two coordinators of the SMA-OLA Commission on the Common Spiritual Patrimony of the two institutes.

OLA Charism

Over the course of her service, Sr Mary has been the embodiment of the OLA charism. This charism, together with her Masters degree in Development Studies, her extensive work the area of development in Africa and her mission awareness work with the Irish Missionary Union, as well as her work on the Provincial Leadership team, make her the perfect choice for Superior General.

Our Lady of Apostles is fortunate to have her leadership going forward as they continue striving to meet the needs of people wherever they are through their varied ministries which include: education, health, development, inter-religious dialogue and mission awareness.



Sr Mary T. Barron and Sr Mary Anthony Dolores in Ibadan in 2018

Sharing in Our Mission

We dedicate our lives to the spread of the Gospel, especially in Africa by:

- The witness of our lives
- The sharing of our Faith and through our missionary works in education, health care delivery, social and pastoral works, justice and peace issues, the care of the environment, and inter religious and trans-cultural dialogue.

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Franciscan Missionaries of Mary



Universal Mission

As missionaries, ready to go anywhere and to anyone to announce the Good News of salvation, we are sent in priority to those to whom Christ has not yet been revealed and to those among whom the Church is least present, giving preference to the poorest.

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"Dynamic and demanding, community commits us to conversion of heart. In it we discover both our gifts and our limitations. Through tensions, failures and progress, we live a mystery of death and resurrection, experience forgiveness and learn from others how to love Christ more."



Eucharistic adoration

The mystery of salvation is actualized in the Eucharist; from our Eucharistic celebration and adoration springs the contemplative and missionary dynamism of our whole life.

The Christ whom we contemplate sends us out to our brothers and sisters in whom we discover his hidden presence. And our brothers and sisters send us back to the contemplation of Christ.



Mary's Spirit

Our charism, which God confided to Mary of the Passion, commits us to follow Christ as he gave himself up to the Father for the salvation of the world, in the mystery of his Incarnation and his Pasch. We live in the fundamental attitude that was Mary's in her *Ecce* and *Fiat*.



Our seven Martyrs in China

These Franciscan Missionaries of Mary were put to death for their faith, in faraway China, on 9th July 1900 at Taiyuan-fou.

Blessed Maria Assunta Pallotta

Maria Assunta Pallotta was born on 20th August 1878 in Force, Italy. At the age of 20 she left her small village and became a Franciscan Missionary of Mary. Her life continued to be simple and humble, marked by hard work, and she remained the child in wonderment at seeing her life transformed by the touch of God. She died in China on 7th April 1905. She was beautified on 7th November 1954: it was the Church's seal on a simple, humble and poor life, penetrated by Love.

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COLUMBAN MISSION TO FAMILIES 100 Years of Outreach to the Poor and Marginalised

This year has been a very special one for the Columban Missionaries as they celebrate 100 hundred years since Rome formally recognised the Missionary Society of St Columban on 29 June 1918.

We are indebted to the vision of our co-founders, Bishop Edward Galvin and Fr John Blowick, who had the courage and foresight to found this new missionary venture at a time of huge political and social turmoil in Irish society. We are also indebted to the Irish people who have supported our mission so generously down the years.

Family

Family has always been at the heart of the Missionary Society of St Columban and our centenary celebrations in 2018 were no different. The high point was our 'Family and Mission' day last July which linked our centenary with the World Meeting of Families and the visit of Pope Francis. The celebration saw Columban priests, Sisters, lay missionaries and their relatives, as well as our family of supporters, gather at our home in Dalgan Park. It was our way of saying 'thank you' to our Columban family for their consistent support for our mission.

This spiritual and financial support has helped sustain us over 100 years and has enabled us reach out to the poorest and most marginalised. Our initial mission was to China. Today we minister in 15 countries around the world.

One of those countries is Peru. The parish of Saints Columban and Francis Xavier on the outskirts of the Peruvian capital Lima, is where Columban missionary Fr John Boles is based.

Among his parishioners is the Ayala family. He first got to know them through José, one of the sons, who was working as a catechist with the parish's young children. "He was so good that I soon asked him to run the First Communion programme in one of our chapels," recalls Fr John. It was much later that the



Hanyang 1920: (l to r) Fr Edward McPolin, Fr John Blowick and Fr Edward Galvin of the Maynooth Mission to China – later known as the Missionary Society of St Columban – with members of the local Chinese Catholic community.

Columban met José's brother David. David doesn't come to church for a good reason. David is paraplegic. Since birth he has been almost entirely paralysed from the neck down. He can hear and make sounds, but he can't speak. Although in his mid-twenties, he has a mental age of about four.

"Come and see why"

David has a wheelchair. In fact, he has been confined to one for most of his life. At first, Fr John wondered why José and his parents never wheeled David to church, not even for the parish annual Mass for the sick. "Come and see why," José invited one day, suggesting that Fr John visit his home.

It soon became clear why David was never brought to church. The family is desperately poor, but, more to the point, their flimsy two-room wooden house clings precariously to the side of a rocky hill. Around Lima, the Andes Mountains sweep right down to the sea and the poorest inhabitants are often forced to live on the barren upland slopes where land is less expensive.

The hill where the Ayala family lives is rather special. It has been continuously settled since prehistoric times, and is pitted with archaeological sites. Part of it is occupied by a huge and ancient cemetery, famous in Lima as the place where the poor were buried. Nowadays, the local authority has constructed great funer-

ary walls, and bodies are inserted into niches built into the walls. This is the cheapest way to bury people in Peru. However, not so long ago, bodies were buried clandestinely in shallow graves, and it is not unusual today to find your feet crunching through old bones if you stray from the designated paths.

The track up to the Ayala household is steep and rocky, totally unsuitable for a wheelchair. On arrival, José introduced Fr John to David, his elder brother by three years. A relative was sitting with David. "He can't be left alone," explained José. "He is strong and can rock his wheelchair, sometimes until it tips over."

Asking after the other members of the family, his father Apolonio, mother Yolanda and younger brother Tony, José explained that, "Tony is out most of the day studying. Mama and Papa work. They leave very early and come back at night." They are market gardeners, specialising in flower growing. Due to Lima's meteoric growth in recent years, they have to travel ever further to find suitable fields. "Normally they leave at 5am but it can be earlier," remarked José. This is six, sometimes seven days a week.

So the main burden of looking after David falls on José's shoulders. He looks after him during the day, caring for him and feeding him. You'd think a young man like José would resent being tied



Fr John Boles and José make the steep climb to the Ayala family home over a rocky track which would be dangerous for David's wheelchair.



Columban missionary Fr John Boles with José and David Ayala at their family shack in the shanties on the outskirts of Lima, Peru.

down like this, but he does not. "It really isn't a problem for me. I've looked after him for as long as I can remember. You just need a lot of patience. He's like a child."

"Sometimes, he plays with me. I'll be feeding him when he suddenly closes his mouth and looks away. Then, when I'm moving off, he'll turn his head back and open his mouth again. Then he'll shake with

laughter. It'll be his little joke."

Even more surprising is José' view of the effect David has had on the family. "We have a great affection for David. He's kept us united as a family. Maybe he's been God's way of keeping us together."

José receives some help from his Aunt Rosa, who lives nearby. If José has to go out, she'll sometimes come around to mind David for him.

She brings her three-year-old granddaughter Aiko, who has become great friends with David. Aiko will dance around him, and he'll reward her with big toothy grins.

"We have a great affection for David. He's kept us united as a family. Maybe he's been God's way of keeping us together."

In the evenings, José works part-time in a call centre, but he wants to go back to college to continue his education. "I'd like to get a good job," reflects José. "I'd like to earn enough money so we could get a house down on the flat, where we could take David out, wheel him around, take him to the church and the park and so on."

Asked what particular career he has in mind, José responds, "What I would really love would be to qualify as a physiotherapist. Then I could spend all my life helping people like my brother."

Thanks to the family of supporters who provide financial and spiritual assistance to Columban missionaries, Fr John has been able to help the Ayala family build a new house better adapted to David's needs. We hope that with more support we can help José fulfil his dream and become a physiotherapist.



If you would like to support Fr John Boles' work in Peru or any other Columban project you can donate online at www.columbans.ie or write to: Columban Missionaries, Dalgan Park, Navan, Co Meath C15 AY2Y or telephone: 00353 (46) 9021525.

WORLD MISSION SUNDAY:

Building brighter futures



Our western image of Ethiopia is still strongly linked to the harrowing famine in the early 1980s in which 1 million people died. Much has happened since then. But despite rapid economic growth, this east African nation remains one of the poorest in the world. Its people continue to suffer as the gulf between rich and poor widens.

The fight against poverty and suffering is an acute challenge. Yet, it's a challenge the Catholic Church is attempting to tackle. In the midst of the upheaval, a tiny minority of Catholic missionaries seek justice and fairness so that those who are excluded can find their rightful place in society.

Missionaries continue to transform millions of Ethiopian lives through their work within communities; communities of people like the Menja, who have been pushed to the fringes of society. For centuries the Menja have faced discrimination, poverty, marginalisation and social exclusion. However, two determined Sisters are helping to change this.

BRINGING HOPE TO A SMALL COMMUNITY

Sister Kidist and Sister Karlo are from the Little Sisters of Jesus congregation. Together they support families in the community of Wush Wush, found in the Kaffa region of south-western Ethiopia. The Sisters maintain a house and nursery in the area, providing practical and spiritual support for the families they work with, most of who live in extreme poverty. Many of the Menja practise traditional African religions, and survive by eating wild animals. These differences mean they are considered 'untouchable' by many of the Kaffa population. Historically, Menja people have been forbidden from entering Kaffa people's



houses, let alone sit or eat with them. The lives of Menja are marked by social isolation and discrimination. But thankfully, Sister Kidist and Sister Karlo refuse to accept this situation.

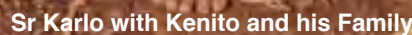
THEY DESERVE BETTER

Kenito is a member of the Menja. For his family, home is a simple round hut made of branches, clay and a straw roof that often leaks. Kenito grows maize and bananas to help support his wife and two children - four year old Israel and three year old Mekidse. Israel and Mekidse run barefoot. They rub their eyes, and seem to constantly wave away flies that swarm around their heads. Their mother Tigist looks at their red eyes and worries, 'we have no clean water near our home. Every day I must fetch it from far-away.' Sister Kidist and Karlo have welcomed little Israel and Mekidse to the nursery they provide for the community. Here the sisters care for the basic needs of Menja girls and boys, like clean water and a warm meal.

“Our concern is for the poorest. We help marginalised people like those of the Menja”

Sr Kidist





'Everyday our door is knocked on', says Sister Karlo. 'Sometimes for advice, or because children are sick, or relatives are dying.' 'We help where we can, whether it's a broken leg or a complication with a pregnancy. Our van is available to the whole village in emergencies.' She recalls a child she found in the village, she was



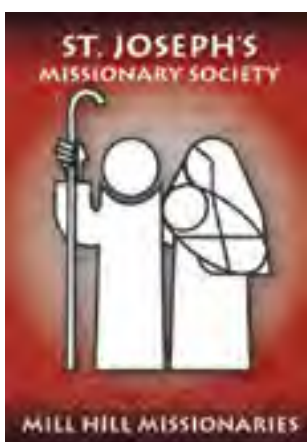
A close-up portrait of a young girl with dark skin and hair, smiling warmly at the camera. She is wearing a vibrant red headscarf and a purple top. A gold-colored cross necklace is visible around her neck. The background is slightly blurred, showing other people and structures, suggesting an outdoor setting in a village.

Smiling girl from Wush Wush

To find out more about World Missions Ireland and how you can work together visit www.wmi.ie



We'd love to send you appeals about how you can further support us, and updates on how your gifts are changing lives. Please tick here if you are happy for World Missions Ireland to contact you by email. ☐ We never give your information to other organisations for marketing purposes. For more on our Privacy Policy visit www.wmi.ie



Mill Hill Missionaries To Love and Serve

Over the last 152 years, Irish born Mill Hill Missionaries have proclaimed Jesus Christ and transmitted the faith in very many countries.

“To Love and Serve” sounds so simple and this was the charism Herbert Vaughan chose for his missionary society. Over the last 152 years, Irish born Mill Hill Missionaries have proclaimed Jesus Christ and transmitted the faith in very many countries. Their families, friends and home parishes often played a very significant role in raising support for their work. Although Mill Hill has had a constant presence in Ireland since 1932, in Freshford and later Kilkenny, that presence is now based in Dublin. Having been in Dartry since 1959, the house caters for the offices of its Mission and Magazine Promotion, Regional administration and the retired members.

Our Mission magazine “St. Joseph’s Advocate” has presented the very many stories of our missionaries who worked in places across Asia, Africa and South America. In most places a local church developed and “it is a cause of great happiness, thanksgiving and hope that the risen Lord is now granting a generous measure of the Founder’s charism to young descendants of the men and women who were evangelised and baptised by members of his missionary fellowship.”

Preparing to be missionaries

The young men who become members from the Philippines, Congo, India, Kenya, Uganda and Cameroon complement the internationality of the Irish, British, Dutch, Austrian and American members. At present our Formation Houses in the Philippines, India, Kenya, Uganda



Mill Hill priests and some Mill Hill Seminarians with Sisters after a Seminar in Kenya with Fr. Jimmy Lindero mhm of the General Council



Fr. Kocherla mhm at Mass in the village



Fr. Mathews Olili mhm, Fr. Joe Sebastian (Diocesan Priest) & Fr. Philip Obaso mhm going for Pastoral visit by boat in Sarawak Malaysia

“The Mill Hill Missionaries will continue on the missionary journey begun by Jesus Christ, to proclaim to the world the coming of God’s Kingdom of love, truth and justice.”

and Cameroon are training over 200 young men preparing to be missionaries.

Although the last Irish Mill Hill ordination was 18 years ago, the Society has had over 100 African and Asian members ordained as missionaries who serve the work of Mission in Malaysia, the Philippines, India, Pakistan, Cameroon, Uganda, Kenya, Congo, South Sudan and South Africa. In addition to pastoral activities, some of them are the Religious Superiors in those countries or formators in the formation houses, or bursars for the country.

In recent years, the newer stories carried in our magazine are of some of the

younger members from Asia and Africa, in some places they follow the footsteps of those who planted many years ago and also trailblazing in new areas. Many are working in isolated and poor areas, living in places that they are experiencing the tensions of civil war, tribalism, and religious persecution. These new members are faithful to the charism of the Founder, serving where the need is greatest, among the poor, the marginalised and the oppressed.

God’s call

Our fast changing world is distorted by aggression, insecurity, fanaticism, division and

disparity, the direction forward may appear uncertain, if not perilous. Pope Francis has comforted us and given guidance when he warns us not to be so concerned with the road map than with the journey itself. “Today’s obsession with immediate results makes it hard to tolerate anything that smacks of disagreement, possible failure, criticism, the cross”. [EG 82].

At the end of the day it is God “who has called us to cooperate with him, and who leads us on by the power of the Spirit”. [EG 12] Therefore “we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the

crossroads and welcome the outcast”. [EG 24].

The Mill Hill Missionaries will continue on the missionary journey begun by Jesus Christ, to proclaim to the world the coming of God’s Kingdom of love, truth and justice. Our members will follow the signs pointing to those most abandoned and in the greatest need. They will

About us...

The Mill Hill Missionaries or St. Joseph’s Missionary Society have been committed to Missionary work for the last 152 years. The then 34 year old Fr. Herbert Vaughan began his house for the foreign missions with one student at Holcombe House, Mill Hill, London, in 1866. His simple aim for the missionaries was what we call primary evangelisation. While this remains the focus of the Society, other activities today include interfaith dialogue, urban apostolate, building and working with grassroots communities, Justice and Peace, reconciliation, mission animation and formation. Members live out their charism “to love and to serve” within the diverse environments where they are serving. Today members are serving in Brazil, USA, Cameroon, Congo, Kenya, Uganda, South Sudan, South Africa, India, Malaysia, Pakistan, the Philippines, New Zealand, Ireland, Britain, Netherlands, Austria and Italy.

For more information:
www.millhillmissionaries.co.uk

brace themselves for whatever may come and by God’s grace will endure what needs to be endured, in order to bear witness among the nations to Jesus Christ.

Among the faithful everywhere, the Society encourages the spread of devotion to St. Joseph, who is its patron and protector, its ‘Father and Founder’ and the patron of family life. As St. Joseph kept quietly in the background of the Holy Family, the Mill Hill Missionaries also keep a low profile in the places they work, often where others do not wish to go among the marginalised and neglected.

For those who would like to keep in touch and support our missionary work, and receive the three issues of our magazine “St. Joseph’s Advocate” plus an annual calendar, contact:

St. Joseph’s Advocate, Mill Hill Missionaries,
50 Orwell Park, Rathgar, Dublin D06 C535.



Nurturing seeds sown in distant lands

Ireland's Capuchins are dedicated to supporting the Church they built abroad, writes **Greg Daly**

Fr Patrick Flynn may not have known what a Capuchin even was when, aged 12, he and his classmates were asked in 1955 if they'd like to sing in the choir at St Mary of the Angels Church on Dublin's Church Street, but nowadays his knowledge of the order and of the Irish province's missionary endeavours is encyclopaedic.

"Since the beginning of the 20th Century we've had missions in California, missions in South Africa, missions in Zambia, missions in New Zealand, we've missions in Korea," he says. "We've had this huge outreach all our lives all the time, and it's been a huge part of our province, a huge part of our work as Capuchins to have missionaries."

Even parts of the world where Irish Capuchins hadn't been concentrated had seen them engaging in missionary activity.

"We've even had friars in India. The first archbishop of Delhi-Simla was an Irish Capuchin by the name of Silvester Mulligan, and we've other friars – Declan McFadden and Xavier Riordan – and another one, Theodore Murphy, all working in India. The first priest working in Wellington was an Irish Capuchin, and we've had Irish Capuchins in Australia and becoming bishops up in Nova Scotia and Newfoundland. These were all Irishmen," he says.

Desires

For Fr Patrick, this "huge missionary endeavour" has always been essential to the character of the order.

"This goes back to St Francis, because St Francis was the very first founder of a major religious order to have a chapter in his rule on the missions. He said if any friar desires to go among the Saracens or infidels, let him ask permission of his



Zambia's Capuchin friars at their chapter earlier this year. Fr Patrick Flynn is front row, second from right, while the Irish provincial, Fr Adrian Curran OFM Cap., is fourth from left.



Fr Patrick Flynn in the offices of the Mission House in Dublin.

minister," he says, pointing to how at the height of the Crusades, St Francis of Assisi had himself gone to Damietta in Muslim Egypt to reach out to the Sultan, Malik al Kamil.

Fr Patrick joined the order after finishing secondary school, studying in Kilkenny and Cork before being ordained in Donegal, and as a student friar was deeply impressed by the stories and warmth of friars he met who had been on the missions, and by the camaraderie between them. Within a few months of his June 1968 ordination he would join them in Zambia, staying there until 1977, when he returned home for a sabbatical only to be given a succession of chaplaincy and formation posts in Ireland.

1991 saw him setting out for South Africa, where he spent 18 months in a Cape Town parish before returning to take up a chaplaincy

post at Cork's Bons Secours hospital, followed by a succession of Irish posts until his appointment two years ago as provincial Missions Secretary.

“These people just enter into this whole experience of prayer and celebration”

"Our biggest challenge now as Irish Capuchin friars is to implant the order where we have worked," he says. "That's been very successful, especially in Zambia today, because we've about 40 Zambian friars now."

The point of missionaries is in some way to make themselves redundant, of course, and Zambia, which at one stage had 62 Irish friars, really seems to be a country where that has worked out. Describing

the Diocese of Livingston, a diocese two-and-a-half times the size of Ireland which had been entrusted to the Irish Capuchins and which covered Zambia's western province, Fr Patrick is effusive about how effectively the friars and others had worked there.

"The amount of work that was done especially by the sisters and lay people, and this whole missionary endeavour! It wasn't just preaching the Gospel, but there were huge building projects going on, hospitals, leprosaria being built, and all these were being maintained by hugely committed men and women who were doing fantastically good work all the time," he says.

The Irish friars were accompanied in this by friars from New Jersey, by religious sisters from a range of different orders including the Holy Cross Sisters and the Presentation Sisters, and lay people – the missions could never have succeeded without their work, Fr Patrick says, pointing to their work educating girls and running hospitals – with there also being a lot of young lay teachers from Ireland working in the country especially in the late 1960s and early 1970s.

"And it was so successful, because our first bishop, the first bishop in Livingston, was an Irish bishop, Bishop Phelim O'Shea, a Capuchin from Clondrohid in Cork, and he had a huge interest in women's education, and he always said if you educate a woman you educate a family,

and that was his whole drive," he says.

"Today that has paid off – I was in Zambia this year, and I could see the changes around the emancipation of women: women driving cars, women taking out their own mortgages, women holding down very responsible jobs," he says. "And that all goes back to the fact that from the early 50s and before it, girls were always included in education, so they were never left behind. So when you had schools all through Zambia, the missionaries educated boys and girls. And the girls have in many ways surpassed the boys – because very often they're more stable!"

“The very first step, and the very first step always...is you make friends”

The spiritual fruits of the missionaries' labours in Zambia are just as obvious, he says. "I mean, the way the people celebrate their liturgies. I was there at Easter and our Easter Vigil took four-and-a-half hours! Our Sunday Mass at Easter took two-and-a-half to three hours. On Good Friday we started at two and I think we finished at something around six. These people just enter into this whole experience of prayer and celebration."

Although there are just three Irish Capuchins working in Zambia now, with one 87-year-old working with novice friars starting in religious life, the province

is still deeply involved in the country, as with other mission territories like South Africa and South Korea.

"The biggest outlay for us in expenses is education for our young friars and maintaining them and educating them. That's why the mission office is here today: because we are continuing to support them, and we will for a while longer until they get completely independent," he says.

"It's an ongoing process. They're a group of young men finding their feet, and of course the African people will do things their own way."

Change

What's changed, in practice, is that previously the Irish Capuchins were engaged in sowing seeds in Zambia, and now that those seeds are growing the challenge is to nurture them so they continue to grow.

"That's exactly what we're doing and what we're trying to encourage. Like, why is the mission office here? The mission office is here to maintain support in all sorts of ways for the friars on mission."

Wondering whether the old links people perceived between the Irish Church and the mission territories have faded – in the past people understood the Irish Church as a missionary one, where "our missionaries were our heroes" – Fr Patrick says that people "don't think missionary anymore".

Ireland itself, it is regularly observed, is mission territory now, and asked whether Irish missionary experience abroad might help in this, Fr Patrick highlights the importance of friendship and meeting people's needs.

"I remember one time hearing a little comment that sometimes missionaries went onto the missions and they told the people what they needed, without asking them 'what do you need? how can we help you?' But I very often think that the very first step, and the very first step always when you're talking about evangelisation, is you make friends with the people before you do anything," he says.

"I've always felt that was something that the Capuchins were particularly good at."

The SMA Missionary Family

Seeking Action through Outreach



Planting Trees of Hope was the title of the SMA presentation at the World Meeting of Families. It focused on the connection and interdependence between the human family and creation. Living our faith means being in right relationship with God, our Neighbour and with Creation.

The Society of African Missions (SMA) has a commitment to justice, peace and the integrity of creation coupled with a vision to engage lay people more in its outreach.

In the past few years, climate change and the need for climate justice has been a core issue with which the SMA has been concerned, not only because it affects each person in the global human family, nor because caring for creation is our Christian responsibility, but principally because it is a continuation of the SMA mission to Africa, where the people feel the effects of climate change most.

A new report by the IPCC has stated that we have just twelve years to stabilise global warming at a

maximum of 1.5 degrees. Even half a degree more will increase the risks of extreme weather and poverty for hundreds of millions of people, as well as the death of species and destruction of coral reefs.

Professor Peter Thorne of Maynooth University says we must "*transform the way we live, travel and work.*"

This is a mission or task for all individuals, for families, groups, organisations and particularly for our Government.

In this year of the World Meeting of Families, the SMA has developed three sets of resources, each of which can contribute to the radical transformation of all our lives, through our relationships, our lifestyle choices and our collective care for our common home. A Resource one is -

The Family Tree Programme.



This four-session programme is suitable for any group of people who are connected by common bonds or shared values, such as a domestic family, a class, a school, a sports club, or a parish.

The four sessions, which consider family elements and values through the metaphor of a tree, provide an opportunity for those participating to identify their shared heritage, their connection to the global family and to the family of creation.

The construction and completion of a tree, built from recycled materials, helps to highlight the unique

talents and giftedness of each member of the "family". A full set of resources, five film tutorials, guidance notes and worksheets are available by contacting family.tree@sma.ie

A practical way of connecting with the global family and creation is through a second resource called

The Laudato Tree Project



This project promotes care for the whole family of creation through the planting of trees and supporting biodiversity of plant and animal life, and is partnered with the Tree Council of Ireland which will source, plant and maintain the Laudato Trees for 10 years.

Inaugurated by President Michael D Higgins in Áras an Uachtaráin in March 2018, it aims to create Laudato Tree gardens, the first one of which was launched in Roscommon by Denis Naughten TD in July 2018.

Central to the Project is its commitment to the Great Green Wall, an African initiative to resist desert encroachment by planting a corridor of vegetation across the African continent from west to east. 35% of every donation made to the Laudato Tree Project will be sent to a UN supported project in Burkina Faso, to

develop a sustainable eco-community. More information on the Laudato Tree Project is available from

www.sma.ie/laudatotree

The third resource is called **Living Faith Means Living Justly**

This programme will be available through the SMA Website from November 2018. Based on Scripture and Catholic Social Teaching five video presentations will provide those who wish to engage in work for Justice and Peace and Care for Creation, with a solid understanding of what our faith teaches, as the starting point for a Christian response to justice issues in our world.

This resource was developed to provide a foundational training for individuals and Parishes wishing to set-up or participate in Faith and Justice Groups. Its aim is to promote *just living* essential to our faith as individuals and as Christian communities.

Through these and other outreach initiatives, the SMA seeks to empower each person in their call to be "doers of the Word," to be missionary by how they live their lives at a time when the future of our common home needs the care and love of all of us.



Senegalese Women plant trees as part of Africa's Great Green Wall



Laudato Tree Inauguration Event at Áras an Uachtaráin, March 2018

An authentic faith always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it The Church cannot and must not remain on the sidelines in the fight for justice. All Christians, their pastors included, are called to show concern for the building of a better world."



Pope Francis, *Evangelii Gaudium*

REDEMPTORIST MISSIONARIES



Contact:

Fr Tony Rice CSsR

Email: vocations@cssr.ie

Tel: +353 85 8040877 | +44 7786 596964

Be a witness to the Redeemer – get involved.

WHAT IS MISSION?

Your life is mission. It is rooted in the mystery of the Incarnation, in Mary's complete surrender to God:
'Behold the handmaid of the Lord'

(MMM Constitutions).

MMMs are an international congregation of women religious serving in 13 countries around the world. Sisters come from 20 countries and are trained in a variety of health-related professions. We go to peoples of different cultures where human needs are greatest. Our special concern is the care of mother and child and the fostering of family life.

Inserted in the lives of ordinary people, promoting integral healing through by promoting liberation, justice and peace

BRAZIL



Sr. Gladys Dimaku helps young people make healthy choices and develop confidence through English language classes.

MMM Associates are people who feel called to embrace the spirituality and mission of the Medical Missionaries of Mary, while continuing their lifestyle and work. Some also participate more directly in our ministries. There are more than 140 MMM Associates in 16 countries around the world.

By a gentle presence bringing the healing love of Christ to all we meet

THE USA



MMM Associates Kathy, Pat and Ann join Sr. Bernie Kenny (2nd from R) and Ursuline helpers at a medical clinic in rural Virginia.

To find out more about the work of the Medical Missionaries of Mary come visit us at:

www.mmmworldwide.org

MEDICAL
MISSIONARIES
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MMM

*Rooted and Founded
in Love*

In solidarity with the people – a sign of hope in a time of conflict and great suffering.

**SOUTH
SUDAN**



Improving basic health services: Sr. Irene Balzan at a vaccination clinic

CONGREGATION OF THE SISTERS OF MERCY

Opening The Door to Mercy...

The ministry of the Sisters of Mercy is to be a compassionate presence in our world

To feed the hungry

To give water to the thirsty

To clothe the naked

To shelter the homeless

To welcome the stranger

To visit the sick

To visit those in prison

To bury the dead

Are you interested in
Knocking at the door of the Sisters of Mercy
to help us in carrying out our mission?

For information and contact details go to:
www.sistersofmercy.ie

Centre image is of Sr Cecelia Cadagon knocking on the door of mercy at Mercy International Centre, Dublin



VOLUNTEER ABROAD

Make a difference!

Did you ever feel like you wanted to go the extra mile but didn't know where to start?

Did you ever wish you could do more than just give money in a collection basket?

Maybe you should volunteer abroad with VIDES Ireland!

VIDES Ireland is part of an International Volunteering Organisation of the Salesian Sisters which promotes voluntary service abroad working with young people and women on Salesian missions in Africa and other areas worldwide.

Volunteer commitment

- Anyone above the age of 20, young or old, is welcome to become a volunteer in a Salesian mission for 2-3 months or longer
- Attendance at a minimum of three meetings, along with a training session, is required before leaving for the mission
- Volunteer work will involve responding to what is needed at the local level – assisting with classes, aiding literacy, youth engagement, managing clubs, refurbishment and building, etc.
- Upon return, volunteers are asked to attend meetings to give feedback and provide support to other volunteers. They may choose to get involved in advocacy or other VIDES initiatives.

Volunteers are only required to pay for their travel and personal expenses. The VIDES program takes care of the accommodation and food costs

If you would like to volunteer please contact VIDES by phone or email. An interview will be arranged prior to application, meetings and training.

Email: videsireland@gmail.com

Noelle: 087 710 5435 | **Catherine:** 087 963 0353

Web: www.videsireland.ie

Facebook: @VidesIreland



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**JOIN US
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without limits**



We are more than one thousand sisters working to spread the love of Jesus to all, as we respond to the needs of the poor and the disadvantaged. We are in 27 countries in the world.

Our Sisters preparing food for the displaced at Palu, Sulawesi



"Look into the depths of your heart...and ask yourself: do you have a heart that desires something great?"

Pope Francis, Aug 2013



For more information contact

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Letters

Post to: Letters to the Editor, The Irish Catholic,
23 Merrion Square North, Dublin 2,
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Letter of the week

Teens won't take to *YouCat for Kids*

Dear Editor, Your editor's comment on the need to present young people with real challenges (IC 11/10/2018) exposes a very serious problem in our efforts to pass on the Faith to our children, the gravity of which our Church seems unable to grasp, as comments by Bishop Brendan Leahy on the *YouCat for Kids* suggest.

Dr Leahy is effusive in his praise for the new book, intended as it is to catechise parents and young children at the same time, and indeed it seems a remarkable piece of work,

surely belonging in every Catholic home. But the idea that it could usefully be given to teenagers strikes me as disastrous.

You say it yourself: "If young people – exposed to so much – are challenged in science class, English and history but then find themselves faced with colouring books and word searches when it comes to religion classes is it any wonder they have looked in the box that has been presented to them as the Faith and found it empty?"

We're regularly told not to judge books by their covers, but too many of us do, and I fear any teenager presented with a book packed full of cartoons and labelled explicitly as "for kids" would give it barely a cursory glance.

The *YouCat for Kids* may be superb, but it's hard to see it reaching a teenage audience.

*Yours etc.,
Susan Murphy,
Tallaght,
Dublin 24.*

On bullying, racism and the imminent referendum

Dear Editor, Almost devoid of a national debate, we are careering into a referendum to remove the offence of blasphemy, defined in the Defamation Act (2009) as a matter intended to be "grossly abusive" to people because of their religion, and which is without any artistic or academic merit.

If such abuse happened in a one-on-one context it would be considered bullying; in the context of goods and services, the Equal Status Acts would apply; and where skin-colour was involved it would be termed racism.

Voting to allow such abuse is contrary to our society's values of decency, fairness, and appreciation for the beneficial role religion has played in many peoples' lives.

It would ignore the lessons of history that such vilification leads to horrors; from Nazi Germany, to religious bigotry in the North, to ISIS defaming the religious beliefs of the Yazidis in Iraq.

We would lose this minimum standard of decency, so vital to allowing free-speech, the life-blood of a properly functioning

democracy.

We would also lose a means of resolving grievances in accordance with the 'rule-of-law'. In some countries – because the hands of community leaders are legally tied – disaffected extremists have claimed a false legitimacy as defenders of their communities, with tragic results.

Finally, our objective definition of the offence of blasphemy, with its insistence upon "intentionality" is designed to remove accusations from the toxic atmosphere of

personalised conflict and the inevitable injustice that characterises some Muslim countries.

Jean Vanier of L'Arche said: "To mock what is precious to someone is a form of violence. Instead let us work towards creating places where we can encounter one another."

Our anti-blasphemy law works unobtrusively and ought to be vigorously promoted worldwide. I will be voting 'No'.

*Your etc.,
Gearoid Duffy,
Cork City, Co. Cork.*

Defending ethical practitioners

Dear Editor, The Nuremburg trials had something to say about the role of conscience in the killing of the innocent.

The trials concluded that the defendants had not just a right but also a duty to conscientiously object to ending the life of the victims. The accused were unable to rely of the defence of just following the law or obeying orders in defending their actions.

It is unconscionable, some 70 years later, for a democracy to coerce medical professionals into cooperating with killing unborn babies because of societal pressures. Do we want to drive ethical practitioners out of medicine?

*Yours etc.,
Colm Fitzpatrick,
Castleknock, Dublin 15.*



Quality clothing is a great investment

Dear Editor, I was glad to see Mary Kenny's column in praise of so-called 'slow fashion' (IC 4/10/2018). Buying clothes that have been ethically produced helps to reduce not just the number of garments that end up in landfills, but also the impact of clothing production on the environment more generally – think of the pesticides, dyes, factory pollution, etc., involved in bringing vast quantities of essentially unnecessary clothes to market.

While, as she notes, the global mega-retailers employ hundreds and

thousands of people in poor countries, I would argue that these jobs are very far from being an unmitigated blessing for the people who hold them. Since the Rana Plaza collapse in 2013, more and more consumers have become aware of the dire sweatshop conditions many high street retailers tolerate in their factories on the other side of the globe. Should production costs in these countries really be so cheap, or is it just that western companies are able to get away with shoddy infrastructure, polluting practices, and starvation

wages when people are desperate?

Buying fewer, better clothes and putting more thought into what we really want to wear before making impulsive purchases seems like the best answer to the situation. Cheap fashion stores might be useful when we need a quick work wardrobe for a new job, but the more we can shift our thinking toward seeing clothes as an investment, the better for everyone I think.

*Yours etc.,
Laura Collins
Tallaght, Dublin 24.*

Churches must speak out on blasphemy

Dear Editor, If the article banning blasphemy in our Constitution is deleted it will give free rein to the open mockery of God and all things sacred. Sadly, there are now many who will delight in doing just that. Bishops and priests will not be spared either; the insults they are subjected to at present will even be increased.

Hence it is time we had uniform statements in all churches telling people how grievously immoral it would be to support this proposal in the forthcoming referendum.

It is God's honour which is at stake. All who claim to believe in Him and especially those ordained who represent Him, if they are serious about their role, should take a stand.

*Yours etc.,
Fr Richard O'Connor,
Rome, Italy.*

Why were no churches included in Open House Dublin?

Dear Editor, This last weekend, a number of historically and architecturally significant buildings around Dublin were open to the public as part of Open House Dublin. I was disappointed, but maybe not surprised, to see that there were no churches, Catholic or otherwise, participating in the event. I suppose it suits this 'new modern Ireland' we all hear so much about to ignore religious buildings in favour of tours of corporate headquarters. But it does seem like a missed opportunity to invite people to step through the doors of a church. If the organisers of such cultural events don't make the effort to include us, it seems worthwhile to take the initiative to try and change things for next year.

*Yours etc.,
Maura O'Toole,
Drumcondra,
Dublin 9.*

For Christians, Christmas is not a competition?

Dear Editor, In last week's paper (IC 11/10/18) there was discussion about how difficult parents find it to stay afloat during Christmas. I think this is something that needs to be talked about much more, as it's surely the case that most families are too embarrassed to explain their financial stress.

In Ireland, the notion of Christmas being a Christian holiday is totally removed from most celebrants, and so it really has just become a commercial holiday. It's important to remember that Christmas is not a competition and that your worth or your child's worth doesn't come from the expense of the present you give them. A more loving and thoughtful gift means so much more than an impulsive buy from a shop shelf.

*Yours etc.,
David Gallagher,
Killarney,
Co. Kerry.*

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.



World Report



Edited by Chai Brady
chai@irishcatholic.ie

Shun money, wealth and power and follow saints' examples – Pope

Carrying Pope Paul VI's pastoral staff and wearing the blood-stained belt of Archbishop Oscar Romero of San Salvador, Pope Francis formally recognised them, and five others, as saints of the Catholic Church.

Thousands of pilgrims from the new saints' home countries – Italy, El Salvador, Spain and Germany – were joined by tens of thousands of others on October 14 in St Peter's Square to celebrate the universal recognition of the holiness of men and women they already knew were saints.

Carolina Escamilla, who travelled from San Salvador for the canonisation, said she was "super happy" to be in Rome. "I don't think there are words to describe all that we feel after such a long-awaited and long-desired moment like the 'official' canonisation, because Archbishop Romero was already a saint when he was alive."

Each of the new saints lived lives marked by pain and criticism – including from within the Church – but all of them dedicated themselves with passionate love to following Jesus and caring for



Pope Francis uses incense to venerate relics as he celebrates the canonisation Mass for seven new saints in St Peter's Square at the Vatican on October 14.

the weak and the poor, Pope Francis said in his homily.

New saints

The new saints are: Paul VI, who led the last sessions of the Second Vatican Council and its initial implementation; Romero, who defended the poor, called for justice and was assassinated in 1980; Vincenzo Romano, an Italian priest who died in 1831; Nazaria Ignacia March Mesa, a Spanish nun who minis-

tered in Mexico and Bolivia and died in 1943; Catherine Kasper, the 19th-Century German founder of a religious order; Francesco Spinelli, a 19th-Century priest and founder of a religious order; and Nunzio Sulprizio, a layman who died in Naples in 1836 at the age of 19.

The Pope, who has spoken often about being personally inspired by both St Paul VI and St Oscar Romero, prayed that every Christian would

follow the new saints' examples by shunning an attachment to money, wealth and power, and instead following Jesus and sharing his love with others.

And he prayed the new saints would inspire the whole Church to set aside "structures that are no longer adequate for proclaiming the Gospel, those weights that slow down our mission, the strings that tie us to the world."

Young people call for fathers not pharisees at youth synod

The Catholic Church must be a place of justice and mercy, and its members must be catalysts for change, some young observers have said at the Synod of Bishops in the Vatican.

"In order to teach justice and mercy to our young people, the Church must first be a place of justice and mercy for our young people," said Joseph Moeono-Kolio from Samoa, who was representing the Caritas Internationalis Youth Forum and young people from the Pacific Islands.

He asked the synod what young people could do about uprooting injustice from the world "when we can't do it

within our own churches?"

The problem of clerical sexual abuse and corruption are present in his region, he said, but "reporting it or even speaking of it here is professional and cultural suicide".

"Young people are tired of pharisees, we need fathers," he said.

Moeono-Kolio used an analogy for how he would like to see young people and elders live and work together. When his ancestors would sail from island to island, he said, strong young people were put in charge of paddling while the elders on board were in charge of reading the stars in the sky and the ocean cur-

rents in order to guide the boat to their common destination.

Whether it is the Pacific Ocean or today's sea of challenges, he said, "until we start paddling together by way of listening and equipping our young people with the tools to navigate the inevitable storms, our canoe will only float into irrelevance".

"But if you, our elders, set the right course and steer this canoe in the right direction, we the young faithful are ready to help you power it through the challenges" and bring the light of Faith to the ends of the world, he said.

Lebanon pay rise law endangers Catholic schools

The future of Lebanon's long-standing tradition of Catholic education is at risk because of a controversial law governing teacher salaries.

Salary increases for teachers in the private school sector are mandated in a law that took effect in August last year. As a new school year unfolds, school administrators are struggling with how to pay for the raises.

Of Lebanon's more than one million students, 70% attend private schools,

according to the country's General Secretariat of Catholic Schools. About 20% of private school students attend Catholic schools.

Lebanese Cardinal Bechara Rai, Maronite patriarch, often has called the country's private education system, particularly Catholic schools, "one of the pillars of Lebanon".

While the law in question ordered new salary scales for workers in the public sector, it was also applied to private

school teachers.

To pay for the public employee salary boost, the Lebanese government increased taxes. But the private schools were left with no mechanism by which to cover teachers' raises.

With financial support from the Government, Lebanon's Catholic schools rely on tuition paid by the families of enrolled students.

IN BRIEF

Boston cardinal expands sex abuse investigation

● The Archdiocese of Boston announced last week that it is expanding its sex abuse investigation to include all three of its seminaries.

The investigation will now include Pope St John XXIII National Seminary and Redemptoris Mater Seminary, along with St John's Seminary, which has been under investigation since August after two of its seminarians filed abuse claims.

In his announcement of the expansion, Cardinal Sean O'Malley [pictured] said that the decision to include the other two seminaries came about in consultations about the investigation into St John's.



London council apologises to pro-life group

● A London council has apologised to a pro-life charity after the sudden removal of its stall at a show.

In a tweet last week Lambeth Council said: "On July 22, we tweeted that Life booked a stall at our County Show using inaccurate information. We accept that was incorrect and would like to apologise to Life."

Life announced in August that it was taking legal action against the council for "defamation, breach of contract and interference with our right to freedom of expression," alleging that the dismantling of its stall by show organisers was a violation of a contract between Life and the festival's organisers that had been made in April.

Myanmar youth to be trained as leaders

● Jesuits in Myanmar have opened a youth leadership training institute with the enthusiastic encouragement of Cardinal Charles Maung Bo of Yangon, the nation's commercial hub.

The Myanmar Leadership Institute (MLI) aims to help develop a more just society for the poor with professional leaders inspired by a commitment to peace and

human rights.

With the motto 'Learn to Lead, Lead to Serve', MLI will concentrate on the preparation of leaders in the fields of education, business and civil society.

Australian Jesuit Fr Mark Raper, superior of Jesuits in Myanmar, said it would be a special privilege for young people entering the program to develop their potential.

Philippines Church group appeals for help educating Malawi kids

● A Church organisation in the southern Philippines is appealing for help to ensure thousands of schoolchildren affected by last year's conflict in the city of Marawi get an education.

Almost half a million people were affected by the five-months of fighting that ensued after extremist gunmen attacked the city in May last year.

More than a year after the end of the conflict over 100,000 children have yet to return to school, according to the United Nations' Office for the Coordination of Humanitarian Affairs.

Duyog Marawi, a Church initiative, started an alternative learning school called 'School of Hope' for children forced to drop out of school because of the conflict.

South Asia Jesuits launch forum promoting human rights

● The Jesuits of South Asia support the cause of the poor and with this spirit have promoted and launched the 'Lok Manch' ('People's Forum'), a platform of leaders of civil society organisations committed to promoting the rights of marginalised populations.

This is what Fr Irudaya Jyothi, a Jesuit and social assistant said, explaining the need born within the Society of Jesus in South Asia. Thanks to the network established with 92 organisations in 12 Indian states, the religious have reached about 300,000 needy families in urban and rural areas.



Beyond criticism and anger



Fr Rolheiser

www.ronrolheiser.com

Recently I attended a symposium where the keynote speaker was a man exactly my age. Since we had both lived through the same cultural and religious changes in our lives, I resonated with much of what he said and with how he felt about things.

And in his assessment of both the state of affairs in our politics and our churches today, he was pretty critical, even angry. Not without reason. In both our governments and our churches today there isn't just a bitter polarisation and an absence of fundamental charity and respect, there's also a lot of seemingly inexcusable blindness, lack of transparency and self-serving dishonesty. Our speaker was plenty eager to point these out.

And for the most part, I agreed with him. I feel the same way that he does. The current state of affairs, whether you're looking at politics or the churches, is depressing, bitterly polarised and cannot but leave you feeling frustrated and accusatory at those whom you deem responsible for a blindness, a dishonesty and an injustice that seems inexcusable.

Pessimism

But, while I shared much of his truth and his feelings, I didn't share where he landed. He landed in pessimism and anger, seemingly unable to find anything other than indignation

within which to stand. He also ended very negative in terms of his attitude towards those whom he blames for the problem.

I can't fault his truth and I can't fault his feelings. They're understandable. But I'm not at ease with where he landed. Bitterness and anger, no matter how justified, are not a good place to stay. Both Jesus and what's noble inside of us invite us to move beyond anger and indignation.

Beyond anger, beyond indignation and beyond justified criticism of all that's dishonest and unjust, lies an invitation to a deeper empathy. This invitation doesn't ask

us to stop being prophetic in the face of what's wrong but it asks us to be prophetic in a deeper way. A prophet, as Daniel Berrigan so often said, makes a vow of love not of alienation.

But that's not easy to do. In the face of injustice, dishonesty and willful blindness, all of our natural instincts militate against empathy. Up to a point, this is healthy and shows that we're still morally robust. We should feel anger and indignation in the face of what's wrong. It's understandable too that we might also feel some hateful, judgemental, thoughts towards those whom we deem responsible.



But that's a beginning (a healthy enough starting point) but it's not where we're meant to stay.

We're called to move towards something deeper, namely, an empathy which previously we did not access. Deep anger invites deep empathy.

At the truly bitter moments of our lives, when we're feeling overwhelmed by feelings of misunderstanding, slight, injustice and rightful indignation and we're staring across at those whom we deem responsible for the situation, anger and hatred will naturally arise within us. It's okay to dwell with them for a time (because anger is an important mode of grieving) but, after a time we need to move on.

“In the face of injustice our natural instincts spontaneously begin, one by one, to shut the doors of trust”

The challenge then is to ask ourselves: how do I love now, given all this hatred? What does love call me to now in this bitter situation? Where can I now find a common thread that can keep me in family with those at whom I'm angry? How do I reach through, reach through the space that now leaves me separated by my own justified feelings of anger? And, perhaps most important of all: from where can I now find the strength to not give into hatred and self-serving

indignation?

How am I called to love now? How do I love in this new situation? That's the challenge. We've never before been called upon to love in a situation like this. Our understanding, empathy, forgiveness and love have never before been tested in this way. But that's the ultimate moral challenge, the 'test' that Jesus himself faced in Gethsemane. How do you love when everything around you invites you to the opposite?

Almost all of our natural instincts militate against this kind of empathy, as does most everything around us. In the face of injustice our natural instincts spontaneously begin, one by one, to shut the doors of trust and make us judgmental. They also invite us to feel indignation and hatred.

Now those feelings do produce a certain catharsis in us. It feels good. But that kind of cathartic feeling is a drug that doesn't do much for us long range.

We need something beyond feelings of bitterness and hatred for our long range health. Empathy is that something.

While not denying what's wrong, nor denying the need to be prophetic in the face of all that's wrong, empathy still calls us to a post-anger, a post-indignation and a post-hatred.

Jesus modeled that for us and, today, it's, singularly, the most needed thing in our society, our churches and our families.

“The challenge then is to ask ourselves: how do I love now, given all this hatred? What does love call me to now in this bitter situation?”

Cornerstone

Building tomorrow's parish today

**Starting
the adventure:**
Dom Perrem
investigates baptism's
meaning

Page 38

World Mission Sunday 2018

Join World Missions Ireland
and the Cornerstone team
for Miles for Mission!

World Missions Ireland is Pope Francis' official charity for overseas mission - part of a worldwide network of 120 (Pontifical Missions Societies) charities. It is through your generous help, that WMI can support the work of missionaries who selflessly help some of the most marginalised and disadvantaged communities in the developing world. Because of you, WMI can bring hope and love to communities where there is turmoil, poverty, and uncertainty. WMI offer aid to struggling communities, and help them to work in solidarity to become self-



sufficient - believing in the dignity of all, and offering support to everyone regardless of race, gender, religious or political beliefs. Join WMI and some of the Cornerstone team on the 20th October in the Phoenix Park Dublin for Miles for Mission! This 5K, chipped and timed fun run is open to runners, joggers and walkers of all abilities. Miles for Mission is in aid of the girls and boys in Atse Primary

School, found in one of the most challenging neighbourhoods in Addis Ababa, Ethiopia. By running, jogging or walking in Miles for Mission you'll directly impact these children, while also supporting the work of World Missions Ireland and the Vincentian Lay Missionaries.

On the day registrations start from 10 am at the Papal Cross in the Phoenix Park, with the event kicking off at 11 am - you can also register online at www.wmi.ie/mission-month-2018 - if you can't make it this year, you can contribute €4 to the work of WMI by texting MISSION to 50300.

**WORLD
MISSION
SUNDAY
21ST OCTOBER**

Editor's Note by Eoin Walshe

Being missionary families



'Christian families are missionary families in their everyday life, in their doing everyday things, as they bring to everything the salt and leaven of faith.' This week's Cornerstone includes two practical ideas

for the next two weekends; firstly, the Miles for Mission 5k run in the Phoenix Park this Saturday, and secondly, MAD Sunday 2018. It is following on from the success of MAD Sunday over the last two years in the Combined Catholic Parishes of Clondalkin that we are shining a light on this initiative which takes place on Sunday 28th October. On this day, we hear in the Gospel: Then Jesus said to him, "What do you want me to do for you?" (Mark 10:46-52). Our aim is to help every parish, and parishioner,

best answer the call to 'saying, doing and being' Christ in their context; sharing the good news!

This week spotlight

Also this week is a thoughtful reflection by Fr. Joe McDonald on the church of tomorrow - particularly so in light of the imminent demolition of one of the largest church buildings

in the country which will be replaced with a smaller, more fit-for-purpose church building as well as other services in Finglas. While cognisant of local and sentimental attachment, the move appears to be a positive and pro-active one. At Cornerstone, we speak a lot of 'building' - it will be exciting to watch as that local parish continues to build, while also rebuilding their building!

Dr. Fáinche Ryan explains how the sacraments are signs of God, and how earthly matter is utilised in the process. Also looking at the sacraments this week is Dominic Perrem, discussing baptism as the start of an adventure and reminding us of the power of this sacrament of initiation. Once again we have next Sunday's Second Reading; reading what was being said to encourage

and challenge early Christian communities in order to hear what is being said to us today. Don't forget to check out the weekly 'People of God' profile to hear about a little bit about one of our sisters or brothers in Christ in Ireland, internationally or heaven, and this week's 'Fish & Tips' is about Ireland's positive sound - Spirit Radio!

Please spread the word and join us on the journey of the building tomorrow's parish today - a familial community of faith, fostering authentic, intentional discipleship.

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

Make a difference, be the difference & share the good news!

Following on from the success of MAD Sunday over the last 2 years in the Combined Catholic Parishes of Clondalkin, here at Cornerstone we are inviting everyone to get involved in 'MAD Sunday 2018' – on Sunday 28th October 2018. On this day, we hear in the Gospel: Then Jesus said to him, “What do you want me to do for you?” (Mark 10:46-52).

Make a Difference (MAD) Sunday is an open invitation to everyone, to encourage all to make a conscious effort to do one simple thing to help another and share it: to help, inspire, give hope and encourage others! It's a day on which we are encouraging young and not so young, groups or individuals, parents and children, clubs and societies, families and friends, politicians and teachers to look out for others and make a small difference in their home, community, school, parish, etc. To consciously do at least one

simple act of kindness and then share it and/or pass it on. You can come together as a group to plan and do something, or just do something on your own. Big or small – it's up to you! Be creative, get involved, do something and you can even share it on social media: #MadSunday. These can be large or small, individual or group acts. They don't have to be complex. Just encourage all to participate and be creative.

“It's up to you! Be creative, get involved, do something and you can even share it on social media: #MadSunday”

Don't forget to share what you have done and inspire others through local par-



ish websites, social media and Diocesan social network pages. Spread the word about it and encourage schools, youth groups, families, parishioners (those of all ages!) and parish groups to get involved and do something on that day and/or in the lead up to that day. There are loads of resources including a project resource, if schools or groups want to plan for something larger. Schools can also get involved with loads of posters, and details of project planning for the day itself. There is also a simple, sample project. There is a kindness scavenger hunt that you schools can use. There is even a Teacher Challenge, a video and a Class Social Justice Planning project to encourage them to be involved. These things can also easily be used in a parish youth group.

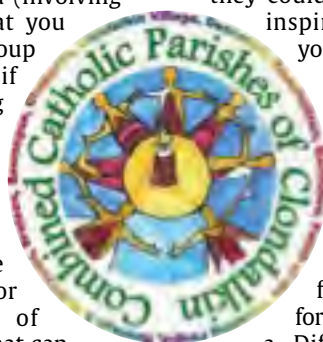
Other ways your parish can get involved include downloading the various posters and promotion materials which are aimed at different ages and groups. These can be customised by putting your parish contacts on them and print them out for people to share their acts of kindness. There is a simple suggested homily drama (involving 2 people) that you may like a group to prepare - if you're feeling adventurous! Simpler ways of engaging the parish through the liturgy involve suggestions for the Prayers of the Faithful that can be included or adapted. Or you could even write your own. There are parish-

ioner prayers (both in the form of posters and prayer cards) that you could print out, distribute and maybe include by reciting with the congregation in a liturgy on the day. Finally, you can also find a number of short PowerPoint, video and written communion reflections that could be used – or once again they could be used as an inspiration to write your own.

There are also resources for families to get involved in their own way. The resource pack includes handouts for a few suggestions for families to Make a Difference themselves on the day. The whole idea is to be bold and creative in finding new ways to be posi-

tive and make a difference in your family, parish and wider community. The more that this can be shared, the more it will encourage others to get involved in sharing the positivity. This is a simple but practical way of bringing the Gospel values out into the world, and encouraging young people especially to go that extra mile in improving the lives of those around them.

Perhaps your parish could have an exhibition of these resources and include a few of them in a Youth/Family Mass/Eucharistic celebration on the Sunday. All the resources can be viewed/printed or downloaded from www.clondalkin-parish.com. A special thanks goes to Parish Pastoral Worker in the CCPC, Frank Brown, for providing the information and resources.



Scripture

Reflecting on Scripture is an important part of the Christian faith. Often, however, we Catholics do not allow ourselves the time to really reflect on the Word of God. This weekly series will explore the Second Reading from the coming Sunday's Mass. While originally written to the early church communities, Scripture is the living Word of God, so each week we can read what was being said to encourage and challenge early Christian communities in order to hear what is being said to us today.

Hebrews 5:1-6

Every high priest has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins; and so he can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness. That is why he has to make sin offerings for himself as well as for the people. No one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give himself the glory of becoming high priest, but he had it from the one who said to him: *You are my son, today I have become your father, and in another text: You are a priest of the order of Melchizedek, and for ever.*

Spend some time in prayer with the reading.

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



PARISH INITIATIVES

The church of tomorrow



Fr Joe McDonald examines what tomorrow's Church should look like

There is a lot of talk these days about Church. Where's it all going? What happened the Church of our childhood? Will there be a Church for our grandchildren? What will remain, if anything? There has been so much change. Surely the Church could not die? It might be better to get this last one out of the way first. The Church has lasted two thousand years. It is God's Church, it is the Church founded by Jesus, therefore it cannot die. God is always with his Church and so it cannot possibly come to an end, right?

Well yes and no. Of course it is true that the Lord is with the Church. 'I am with you always, yes, even to the end of the ages'. Yet with all this, we know

that the Church that has thrived in certain parts of the world has at other turns been wiped out. This has happened at times because of the most horrendous of persecutions. However we should never underestimate the insidious power of a materialistic culture, or the corrosive indifference that often comes with being too cosy, too comfy.

“Could it be that the Lord, the Creator of the World, wants us to be involved with him as builders and maintainers of his Church?”

Could it be that the Lord, the Creator of the World, wants us to be involved with him as builders and maintainers of his Church? Is there a sense that he wants us to be his co-workers? Is this not directly connected with the fact that he became one of us. Is it not central to our baptism? Are we not his hands and feet? It is against this backdrop that we must see the danger in throwing up our hands and saying no matter what happens, indeed no matter how little we do, the Church will survive. This could be the ultimate

in letting ourselves off the hook! If we recognize this we then begin to see that we are called to use our gifts and talents, our energy in being active workers for the Kingdom.

“The unbridled powerful Church quickly loses humility and becomes puffed up with pride.”

All that said, and presuming the Church will survive, what of the Church of tomorrow? Many will say of this question that we simply cannot know, that it's all in God's hands. Of course this too, is true. However we have more than a few clues. It seems all over the world and throughout the ages when the Church has suffered persecution it begins to thrive afresh. It would appear that being rich and powerful and comfortable does not sit well with a healthy Church. Actually it is more stark than this, it is clear that when the Church gets really powerful and successful it often becomes corrupt and ultimately unwell. The unbridled powerful Church quickly loses humility and becomes puffed up with pride. Before we know it

we have moved from being the servant to wanting to be served. In some ways it's understandable, part of the human condition, and a short hop from being on our knees washing dirty feet to getting ensconced on the fat cushion on the big chair.

Of course the real 'clues' to the Church of tomorrow lie in the life and teaching of Jesus. In his teaching we have clues in mustard seed and yeast. Very small but very potent. Could it be that we as a Church will be smaller and yet more passionate about Jesus. Smaller but alive, on fire. In the life of Jesus we see that he has a preference for the company of sinners, and clearly a special love for the sick. Maybe that tells us that the Church of tomorrow will acknowledge its own fragility and brokenness. Could it be that we will be smaller, on the edge, amongst those who others despise.

If, and I believe, when this happens we will be somewhere between the stable in Bethlehem and the Cross on Calvary. At that stage we will be more than ever, Church. Church as in vibrant faith community in imitation of Christ. Church alive and active in the world. Church as Christ present in the world.

Fish & Tips

Daily Ideas for Disciples



Previously, 'fish & tips' featured creating your own music playlist to be the soundtrack to your day. This week's idea is to tune into Spirit Radio which is ready-made soundtrack to your week. Upbeat and uplifting, entertaining and inspirational, Spirit Radio plays the best contemporary Christian music – plus a selection of positive mainstream hits. Spirit's news and talk has Christian voices speaking on the issues of the day. The programming is family friendly and geared to appeal to a broad range of the population – those who have an active Christian faith and those who are searching for something more. Spirit

Radio is bringing Christians together from a wide range of backgrounds. At the heart of the Christian Gospel is the message that God has sent his son Jesus Christ to redeem us and bring us into a relationship with himself – this is the Good News that Spirit Radio seeks to communicate to people across Ireland. Spirit Radio is currently broadcasting in FM Ireland on : Dublin: 89.9 | Limerick: 89.8 | Galway: 91.7 | Cork: 90.9 | Waterford: 90.1 and on 549MW nationally – you can also listen online or on the app. Spirit Radio is Ireland's positive sound!

People of God



Augustine of Hippo

What sanctity Augustine of Hippo had was carved out of immense personal struggle. He is not a saint to depress us 'ordinary Christians' with his exceptional piety and his mystical experiences. In fact, he is unexceptional in many ways. Born of a pagan father and a Christian mother in North Africa, Augustine received a Christian education as a child. While studying rhetoric at Carthage he abandoned Christianity, joined the Manichaean sect, and took a mistress to whom he remained faithful for 15 years. In 383 he left Carthage for Rome, and at about the same time he became disillusioned with the Manichaeism. He went north to Milan, became drawn to the famous St Ambrose, and gradually, after a tortuous

journey, became a Catholic and was baptised on Easter Eve, 387. Augustine's path to God followed the way of struggle to emerge from intellectual error and moral disorder. In this he had to cope with all the tricks we ourselves are so familiar with: evasion, rationalisation, fear of letting go, putting off the moment of truth. His message is that out of failure a life of spiritual freedom can be born, and the unexpected stuff of humanity can provide the ground for beauty and truth. It is because of his similarity to us, and not only because of his saintness, that we can confidently look on him as a guide on our journey.

.....
From Mystics, Columba Books

The start of an adventure



Baptism can fall into the box of new baby tasks, writes **Dominic Perrem**

When my son was two, he found a rocket pack in my mother's house. It was a shiny inflatable backpack with a little box at the front that emitted rocket noises. He very seriously requested help to strap himself into it, and then headed to the trampoline outside, where he stood, one fist in the air...

He didn't take off and was rather deflated! I would have been, too...the vast expanse of the sky was his for the taking. And, why not? Despite that disappointing episode, he hasn't lost that expectation and wonder: he turned to us after his little sister's

baptism and said, "Now the baby is a child of God!" Same trust - but, as his Daddy, I was pleased that this was a real rocket pack...

Children understand the profound, when all grown-ups see are...well, what do we see? Baptism can fall into the box of new baby tasks - like antenatal classes and birth certificates. We might groan to think of 'another thing to do!' - much as we want to celebrate.

But, it isn't hard to 'get into' Baptism and unpack the wonder: the person is plunged into the depths of the waters and emerges as a new person in Christ. Just as Moses led the Hebrews to the promised land

through the waters, the children of God are released from the old life - and given the new. Have you ever wondered why the font is at the back of the Church? This is because the new Christian then moves up to the Altar, there to share in the life of Jesus and be a part of his Church. I love that stuff - you can make it sound pretty rocket-pack-y already.

Then, there's the mysterious side...as St. Paul teaches, we were 'buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.' (Romans 6:3-4). Baby's baptism is an actual death to sin

and a birth into the spiritual life of Christ - the first step on their journey. The journey is an adventure!

“Baby's baptism is an actual death to sin and a birth into the spiritual life of Christ - the first step on their journey. The journey is an adventure!”

Have you ever been inspired by the stories of King David or the saints? Imagine being David, fighting Goliath with a stick and a sling? We have been anointed during our baptism with the sacred Chrism - little anointed ones - ready for the fight like David

(no slingshot necessary!) I love the story of St. Patrick, when he lit a great flame on a hill to challenge the pagan druids - none of the warriors who attacked could extinguish Patrick's fire! God was with him. Stories like this are at the heart of baptism.

But there is another side - our hearts. Just maybe, we can stop worrying. Even in the hardest times, we belong to God now - and he has told us to trust him. Maybe all we need do is allow him to embrace us? This does sound pretty good - a rocket pack of a blessing. Although we cannot understand all that happens in life, maybe thinking about our baptism and life with Jesus will help us no end.

At home, start by looking up the baptismal dates for yourself and your family members, and making a point of celebrating them in some way - since they are also birthdays! Let your child choose

dinner on their baptismal day, or have a special dessert. This would be a day for going to Mass midweek or a visit to the Blessed Sacrament - ten minutes in the Church on a quiet day can be powerful. Or you could dust off the old baby album and show them the pictures of their christening - point out the moment the priest poured water on their heads and explain to them how very special that moment was.

We Perrems try to make it to any baptism we get invited to! The whole church welcomes the child and I imagine there's a great party in heaven. Even if the little baby is screaming and shouting - God is really at work! So let's celebrate these moments even if they are just 'in the calendar' - we'll find the wonder of baptism will mean a lot to us if we let it.

Sacraments



Signs of God

Dr Fáinche Ryan

Sacraments are signs of God. We use bread, wine, water and oil and we speak of these things as signs of God. Matter, earthly matter, speaks to us of God. This is so because, if we recall the story of Creation in Genesis we read that God saw 'all that God had made and indeed it was very good' (Gen 1:31). This is the message of Christianity - creation is good. The truth of this fact, and indeed the regard with which God beholds humanity is particularly empha-

sised in the incarnation, the wonderful gift to us of the Word which became flesh. God deigned to take on our humanity, human flesh, in this way ensuring that forever we will remember that we are good, body and spirit. With the incarnation God revealed to us how we might be, what we might become, as humans, created after God's image and likeness. In every sacrament we celebrate we remember this and we give thanks for the goodness of all of creation, especially for the gift of our humanity, a nature gifted with a reason, a mind, which enables us to consciously give thanks to God. Words, as well as objects, are central to sacraments. Remembering that in our sacraments God is acting, we might say that our words become God's words, our language God's language. We encounter, at a most profound level, Jesus Christ, the Word of God. In each sacra-

ment celebrated we enter into the story of Jesus Christ, the story of a life, a death on a cross and a resurrection into eternal life. Sacraments are God in action, and they are simultaneously the human response to God, they are most profoundly an invitation to enter into the relationship between Jesus and the Father, and to allow the Holy Spirit to transform us and prepare us for life everlasting. Sacraments are efficacious, so the Church has always taught, they cause what they signify because in the sacraments it is Christ acting, Christ who is praying, and the Father always responds to the words of his Son. At the same time sacraments are sacraments of faith, so faith is necessary if the Holy Spirit is to transform us. The power of God is the power of love and gentleness, God's grace never forces itself, to be transformed we must wish to be transformed.

TVRadio

Brendan O'Regan



Fundamentally, equality must work both ways

This week I thought I'd concentrate on my three favourite weekend religious shows.

Last Friday night it was a relaxing **Leap of Faith** (RTÉ Radio 1), when presenter Michael Comyn covered 'Aifreann', a new Irish language Mass setting with music composed by Kevin O'Connell and premiered in the Pro Cathedral last Sunday. This was a timely commission by seven families mostly connected to UCD.

From one of these families Linda O'Shea-Farren spoke of how excited, "almost giddy", they were in anticipation of the first performance. Those commissioning thought it was time to advance from the familiar O'Riada Mass, but wanted something accessible, something that could be sung by school and parish choirs. For the premier they were thrilled to have the Palestrina Choir under the direction of Blanaid Murphy – a "magnificent choir" of "high calibre".

O'Connell explained that this was his second Mass composition, having previously done one in Latin. He regarded the commission as a privilege, but also a big responsibility – this wasn't just a concert performance but had to fit right in with an actual liturgy. He thought music could be an "intensification of prayer" rather than a distraction and this is what



A court case featuring Daniel and Amy McArthur of Ashers Bakery in Belfast featured on Sunday Morning Live (BBC1.)

he had tried to achieve. We could also sense the enthusiasm in choir director Blanaid Murphy and we heard from two very articulate and enthusiastic young singers from the choir.

Last Sunday morning's **Sunday Sequence** (BBC Radio Ulster) featured a thorough debate on the often neglected issue of prison reform. Presenter Róisín McCauley wondered about getting the right balance between retribution, rehabilitation and protection of the public, and in the debate that followed it was the rehabilitation angle that got most of the attention.

This is certainly the most humane angle, though the debate might have been more rounded if the voices of crime

victims had been included.

Author and criminologist Phil Scraton wanted to see a suite of alternatives to prison, suggesting that prison should be a last resort, and that repeat offending was more likely if the right supports weren't in place.

Categorisation

Former Chief Probation Officer Briedge Gadd referred to the old simplistic categorisation of prisoners into "mad, sad and bad" and thought only the "bad" should be in prison. Former Prison Governor Ed Tullett thought too much was being expected of prisons (presumably given current resources allocated) and that they should primarily be focused on keeping

people safely in decent conditions while they served their sentence. All contributors seemed unhappy with the present UK prison system but differed somewhat in what they saw as solutions.

The show also dealt with last week's judgement in the Ashers Bakery case (the 'gay cake' affair), but mainly in the context of what it meant to be a Christian business or a Christian in business. David Smith of the Evangelical Alliance thought the judgement was a win for freedom – freedom from "compelled speech", from having to express support for a message you profoundly disagreed with.

More broadly he explored the tension between the values of Christianity and those of "the fallen world". He pointed out rather usefully that many values were non-controversial in business – e.g. truth, honesty, integrity,



Róisín McCauley presents *Sunday Sequence* (BBC Radio Ulster).

PICK OF THE WEEK

MY COUNTRY, MY FAITH: IRELAND

EWTN, Sunday, October 21, 10.30am and Wednesday 7pm

Fr Owen Gorman and his guest, Catherine Wiley, talk about The Catholic Grandparents Association.

HORIZON: THE NINE MONTHS THAT MADE YOU

BBC4, Monday, October 22, 11.15pm

The nine months you spend in the womb could have more lasting effects on you today than your lifestyle or genes.

EWTN LIVE

EWTN, Thursday, October 25, 8pm and Friday, 11am

Patrick Kenny brings the heroic life of World War One Military Chaplain, Fr William Doyle to life through a new book and film.

but conflicts did arise in relation issues relating to sexuality and personal autonomy. He favoured resolutions that honoured God and neighbour.

That same case was also discussed on last weekend's **Sunday Morning Live** (BB1) when the debate was more polarised, with two clear 'sides'. The question posed created sides more than exploring common ground, which might have been more interesting, as all contributors seemed to be in favour of freedom and tolerance in their own contrasting ways. Gay rights campaigner and journalist Owen Jones was worried about the precedent the judgement would set – what more refusal of business would we see?

Campaigner Jayne Ozanne thought the Ashers stance, objecting to the pro-same-

sex-marriage message, was a case of the "aggressive undermining of people", though I'd say it was the Ashers owners, Daniel and Amy McArthur, who were above all on the receiving end of aggression.

Pastor George Hargreaves saw the Equality Commission that took the original case as the "villain" of the piece, stressing that Ashers already had the gay complainant as a customer but objected to the message, not the person. Marie Fahy of Catholic Voices supported Ashers, suggesting that religious beliefs were fundamental to who we are, and that in terms of equality, if it works one way it has to work the other way as well.

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Aubrey Malone

Film

A giant lunar leap for Gosling and Chazelle

First Man (PG)

I'll never forget the night in 1969 when I sat transfixed in front of a television set watching Neil Armstrong landing on the Moon. I ran outside the house to look up at the Moon itself, marvelling at the fact that it was the same as the one on the television. Now there was now a man on it – and it wasn't made of green cheese after all.

Armstrong was an unassuming man. I read somewhere that he was at a party once and spent the whole night listening to people talking about their holiday adventures. When someone took him aside and said, "why are you so quiet? You were on



Ryan Gosling (far left) stars with Claire Foy in *First Man*.

Excellent
★★★★★

the Moon, for God's sake," he replied, "yes, but I haven't really been anywhere else".

What better actor, then, to play him than Ryan Gosling, who exudes a charming shyness as well as a stubborn determination.

Because we know the 'story' – for want of a better word – of this film, our attention focuses on how it's portrayed rather than any startling developments in the narrative. That's why it's appropriate that Damien Cha-

zelle – who already directed Gosling in *La La Land* – is behind the camera. You know you're going to get a nuanced approach.

Armstrong didn't know if he was going to come back from the Moon, or even get there in one piece. There were many disasters in the lead-up to his ground-breaking journey into the stellar abyss. Today a Moon landing may appear low on the danger list but in 1969 it was uncharted terrain.

Claire Foy – equally impressive as his wife – gives a heart-wrenching performance. She knows her husband relates better to airplanes than to people, that he keeps his emotions in check

to an unhealthy degree. At their 'last supper' he's formal with his sons. The sense of danger is imminent. He plays it down but omens hang in the air.

He's already lost a daughter – she died aged two with a brain tumour. Her death may have goaded him to this reckless adventure as a 'sailor in the sky'.

Biography

Based on James Hansen's biography of Armstrong, this is a worm's-eye view of a seismic moment in history. We don't get an astronaut, we get a man. A primal, Darwinian man.

We're in that rickety space capsule. We feel it vibrating;

we're deafened by its cacophony. We tremble with the fear of the unknown as it reaches lift-off. When it reaches the moon we feel a simultaneous mixture of awe and anticlimax. Is this all there is? Barren rock? Was the (sorry) 'astronomical' cost of the mission justified?

The planting of the flag isn't shown, which has caused the film to be labelled anti-American. This is unfair. Chazelle's emphasis is on psychology rather than jingoism.

Not since Stanley Kubrick's *2001: A Space Odyssey* has there been a film as bone-crunchingly cerebral as this. Fasten your seatbelts for a bumpy ride.

BookReviews

Peter Costello



Music-making for God and people

The Masses of Seán and Peadar Ó Riada: Explorations in Vernacular Chant
by John O'Keefe
(Cork University Press, €49.00)

Music and Society in Cork, 1700-1900
by Susan O'Regan
(Cork University Press, €39.00)

Ina Boyle 1889-1967: A Composer's Life
by Ita Beausang, with an essay on the music by Séamus de Barra
(Cork University Press, €29.90)

Peter Costello

The vocation of a composer in Ireland has never been an easy one, as audiences and opportunities in a comparatively small society have posed problems since the emergence of the modern manner of composition and performance in the early 18th Century. These three books deal with aspects of Irish musical life, including the composition of music for religious use and with religious themes.

The book on the Ó Riadas, father and son, published to mark the half century since the issuing of the Vatican II instruction on liturgical music, *Musica Sacram*, discusses Seán Ó Riada's mass *Ceol an Aifrin*, with its by now classic settings, including the universally popular 'Ag Críost an síol', and other works by him and his son.

The author points out that the Church's own move towards the use of local and



book, this book will be full of surprises. After all, Joyce acquired his love of music from his Cork-born father who was an enthusiast for many kinds of music, from ballads to grand opera.

The biography of Ina Boyle, born a mere seven years after Joyce, which the publishers rightly say is long overdue, continues that story of theme of music and musical life down to the transformative decade of the 1960s – she died in 1967.

“These three books...reveal the varied nature and interwoven strands of Irish music as a whole”

In her lifetime she had influential supporters in Adrian Boult and Vaughan Williams, but was frustrated by her family circumstances. Freed at last in 1951 by the death of her father, she blossomed.

She was one of Ireland's most prolific composers, and left a permanent mark on Irish cultural history as the first Irishwoman to undertake a symphony, a concerto and a ballet, as the author recounts.

These three books, finely crafted as Cork University Press's publications always are, reveal the varied nature and interwoven strands of Irish music as a whole, whether liturgical, secular, classical, or indeed, as a life's vocation.

vernacular forms of celebration and music (as for example in the then celebrated *Missa Luba* of Fr Guido Haazen and 'Les Troubadours du Roi Baudouin', with its vibrant rhythms of African joy for the gospel) – coincided with Seán Ó Riada's own exploration of the potential of the Irish traditional airs for the classical composer.

Seán Ó Riada wrote his two masses for the community of Cúil Aodha, rooted in the traditional culture of the Gaeltacht; but John O'Keefe

considers the compositions in the much wider context of western liturgical music since the Middle Ages.

“Church music has to depend on a musically-educated and aware audience”

Ó Riada's genius is rightly celebrated, though (as I recall) there was less enthusiasm among many his admirers for *Vertical Man*. For all those who struggle with the task of

maintaining liturgical music in the context of today's parish life, John O'Keefe's book will be an important inspiration.

The deep background to the matter and modes of modern Irish music is explored in the provincial setting of Cork by Susan O'Regan.

So much discussion of cultural affairs concentrates all too often on events in the metropolis of Dublin, though we have to admit that to call Cork 'provincial' may well be a little unkind to a city whose

citizens have always been aware of and proud of their local achievements.

The book contains a chapter concerning Catholicism and music in the course of the 19th Century – an earlier one had discussed the use of music in the Church of Ireland down to 1820. But Church music has to depend on a musically-educated and aware audience, and the book explores many aspects of this in Victorian Cork.

To those for whom Cork's literary heritage is an open

A Church teaching at the crossroads

Christ's Illumination Upon Every Heart
by Eamon Flanagan
(Kolbe Publications, €7.50)

Peter Costello

The author of this handbook is a Vincentian who works in Dublin; indeed the landmark spire of his church, St Peter's, Phibsborough, standing at a major crossroads, decorates his cover. That notion of serving the church at a crossroads is a theme which might be said to dominate this book.

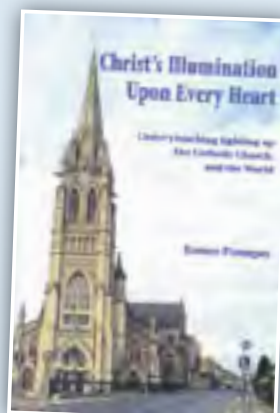
What Fr Flanagan hopes to provide in his little book is “a complete context of our Church teaching for families and everyone.”

This is a laudable aim, and he goes about in a systematic way. The book falls into four parts, beginning with the Faith life of the Catholic Church before moving on

to the sacramental life of the church and then daily life in church, before concluding with two chapters on prayer in the daily life of the Faithful. He is generally inspired by the great mystics of the Spanish tradition, of whom he has made a special study.

A generation ago what he writes would have been very familiar; but not so any more. Certainly in the follow-up to the papal visit he provides food for thought.

Like so many Catholics he must lament that the faithful are now fewer in the pews, and not too many of them seem to belong to the rising generation. This book will certainly inform every



generation with what inspired the Church for centuries.

Yet if there is one thing clear from the gospels, which are the foundation of faith for Christians and the source of the precepts which the Catholic Church expounds, it is that faith must live,

act and inspire others in the world in which it actually finds itself, and not the world as it would like it to be.

This book will help many to realise what it is that the Church teaches; but the problem for the

Faith in the modern world will be how these teachings are to be carried out.

“Readers might like to know that this current book is only one of Fr Flanagan's many publications”

The young people are aching to change and save the world, but not to engage with religion. In Phibsborough the social changes of Ireland are all too evident. It is not only St Peter's that stands at a crossroads, but also Irish society. Fr Flanagan points to one direction, but whether those around him will take the path he indicates is a moot point.

Readers might like to know that

this current book is only one of Fr Flanagan's many publications. Two others are perhaps of particular interest now.

Living Stream of Catholicism: View of the Catholic Church Through the Centuries, by Eamon Flanagan (St Paul's, £7.95), was reviewed in these pages on May 4, 2017 (the text can be read in *The Irish Catholic* on-line archive); and *Church at the Heart of the World: The Catholic Church in the Midst of the People* (St Paul's, £6.99) can be read in sequence with this new book to gain a wider perspective on the Faith in Ireland as expressed by the Irish people.

But here again the past can only be a partial guide to what Catholics need to know and do to maintain the presence of their faith in the modern world.

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.

Going to Wolfe Tone's grave



Patrick Pearse and Republican Boys Scouts at Bodenstown.

Bodenstown Revisited: The grave of Theobald Wolfe Tone, its monuments and its pilgrimages

by C.J. Woods
(Four Courts Press, €50.00)

J. Anthony Gaughan

Bodenstown is near Sallins in Co. Kildare. Here in the local cemetery Theobald Wolfe Tone was buried in 1798, after cutting his throat on being refused a soldier's execution. Ever since it has been the spiritual home of Irish Republicans and their creed.

This account of the place and its role in the centuries since is a remarkable piece of work. In his comprehensive and insightful study of the annual commemorations at Bodenstown, historian C. J. Woods, who retired in 2006 from the Royal Irish Academy, where he worked on the *New History of Ireland* and the *Dictionary of Irish Biography*, provides an unprecedented treasure trove of information and wise analysis on all aspects of the republican movement.

Thomas Davis, the Young Irelander, discovered the grave in 1843 and lionised the iconic republican. This initiated a tradition among nationalists of romanticising about the life and exploits of Wolfe Tone and thereby a legend was born.

Shrine

Wolfe Tone's grave became a shrine to which republicans of all eras and of all hues felt constrained to make an annual pilgrimage. These pilgrimages are the subject of a painting in 1929 by Jack B. Yeats, himself a man of radical sentiment.

The author lists some of those who made significant appearances or who delivered 'orations' at Bodenstown.

It includes John Devoy, John Daly, Fred Allan, James Connolly, John MacBride, Tom Clarke, Patrick Pearse, Seán O'Casey, Constance

Markiewicz, Mary Mac-Swiney, W. T. Cosgrave, Eamon de Valera, Brian O'Higgins, Peadar O'Donnell, Séan MacBride, Tomás Mac Giolla, Séamus Costello, Ruairí Ó Brádraigh, Máire Drumm, Gerry Adams and Martin McGuinness. In their contributions the women listed were bellicose and said nothing of particular concern to women in general.

Woods provides a meticulous account of the pilgrimages to Bodenstown from the 1870s onwards. They were organised by a wide variety of principals but mainly by the IRB, the National Graves Association or Sinn Féin in one or other of its manifestations.

Highlight

Following the establishment of the Irish Free State in 1922, the Irish defence forces paid an annual visit to Bodenstown until 1975. From its inception in 1926 the Fianna Fáil Party has organised an annual rally to Bodenstown to honour the memory of Wolfe Tone and highlight its claim to be every bit as republican as Sinn Féin.

The number attending and the mood of the participants in the Sinn Féin pilgrimages reflected IRA militancy and splits in the movement. It was not until recent years that Ulster impacted on the Bodenstown rallies.

On October 31, 1969 the UVF planted a bomb which destroyed the memorials at Wolfe Tone's grave. On June 22, 1975 the same group planted a bomb near Sallins to derail a train carrying Bodenstown-bound pilgrims and during the operation murdered an uninvolved passer-by.

The author surveys the relationship between Catholic clergy and the demonstrations at Bodenstown. Wolfe Tone was associated with the physical-force tradition in Irish Republicanism, so not surprisingly the Catholic

bishops were totally opposed to the presence of priests at gatherings at Bodenstown.

Nonetheless priests did attend. Fr Thomas Burbage accompanied his friend de Valera to the Fianna Fáil rallies, Fr Michael Byrne, parish priests of Kill, which included the location of the Wolfe Tone memorial, attended as did his curate Michael Carter, both of whom made no effort to conceal their staunch support for Irish Republicanism in all its guises.

By and large Irish republicans were Catholics, many of them devout Catholics. Thus, in the 19th and 20th Centuries the recitation of a decade of the Rosary in Irish was a constant at republican commemorations.

In a sign of the times Roy Johnston, a left-wing academic and member of the Dublin Wolfe Tone Society, in June 1966 objected to Catholic prayers at republican commemorations, including those at Bodenstown.

Yet in April 1971 the parish priest and curate of Kill were present, together with a Capuchin friar, a Presbyterian minister and Church of Ireland clergyman, to provide the benediction at the new memorial at Wolfe Tone's grave.

Differences

Woods highlights the differences between the speeches in earlier times and those in recent years. Apart from a ritualistic nod in the direction of Wolfe Tone, Fianna Fáil and the Sinn Féin parties took the opportunity to set out and promote their policies.

There were also sub-texts, in the case of Fianna Fáil the struggle between Jack Lynch and Charles Haughey for the soul of the party, and the various Sinn Féin factions availed of the opportunity to attack each other.

The book is altogether an epitome of the course of Irish politics.

WebWatch

Greg Daly

Accusations heap pressure on a stressed Church

The Catholic Church is facing its most serious crisis in 500 years." So, at any rate, claims Villanova University's Prof. Massimo Faggioli in an article for the prestigious *Foreign Affairs* magazine entitled 'The Catholic Church's biggest crisis since the Reformation'.

In an unusual move, the article can be read at foreignaffairs.com without registration, which at least gives thoughtful Catholics the opportunity to grapple for themselves with Prof. Faggioli's analyses and claims.

"The Viganò letter, and the scandal itself, have sent shockwaves through a foundation that was already cracked," Prof. Faggioli writes. "The Church is bitterly divided between progressive and conservative wings. This split is particularly pronounced in the United States, where highly mobilised, neo-traditionalist Catholics took up Viganò's call for Francis' resignation."

Flaws

There's a lot to think about in Faggioli's piece – and indeed much to disagree with, because while his analyses of flaws in Vatican administration are excellent, his faith in decentralisation rather glosses over the spectacular failures of the Church at local level over recent decades.

Some would make claims about local liturgical and catechetical failures, but a more obvious issue concerns abuse; between 1975 and 1983, for instance,



Prof. Massimo Faggioli.

according to Archbishop Charles Scicluna, not even one report of clerical

child abuse was sent to the Congregation for the Doctrine of the Faith, and Ireland's Ferns, Dublin and Cloyne reports paint a similar picture, with clergy not being reported to Rome for disciplinary action.

Still, there's much more to the article than this, and it is definitely something to reflect on.

This is the kind of piece that's worth printing out and thinking through with a pencil in one's hand.

Viganò affair rolls on

The Viganò Affair hasn't gone away, as readers of *The Irish Catholic* will know, and recent weeks have seen ongoing journalistic investigation of the issue, personal statements from the archbishop and Cardinal Marc Ouellet and a short formal Vatican statement on Archbishop McCarrick.

The Vatican's official statement should be read at press.vatican.va, stating as it does that Pope Francis is aware of confusion being generated by accusations about Archbishop McCarrick's behaviour, and mapping out how Rome ordered a preliminary investigation into abuse allegations after being told about them by the Archdiocese of New York in September 2017.

"Because grave indications emerged during the course of the investigation", the statement noted, Pope Francis accepted Archbishop McCarrick's resignation from the college of cardinals, prohibited him from public ministry, and obliged him to lead a life of prayer and penance. The scope of the investigation has now broadened significantly, the statement explained.

Letter

Cardinal Ouellet's statement was published the day after the Vatican letter, with Robert Mickens claiming at international.la-croix.com that the Pope took a lot of persuading before begrudgingly allowing the Canadian cardinal to speak up. Be that as it may, the letter is worth reading in its entirety at, for instance, vaticannews.va.

Read properly and fairly, a few things should leap out at readers, not least the cardinal's certainty that – contrary to Archbishop Viganò's claims – Pope Benedict never placed restrictions on the erstwhile Cardinal McCarrick remotely comparable to the sanctions Pope Francis placed on him and that the then Cardinal McCarrick has never been an influential figure during the current papacy. It's worth thinking through carefully.

Spiritual sustenance is not hard to find

There is, of course, rather more to the Church than Vatican intrigue or the failures of the Church at diocesan and national levels, and even at times of heightened online tension in the Catholic internet there are always things to help sustain our hope.

Spiritual sustenance is, if anything, all the more important when ecclesial corruption seems too often on our minds, and those

seeking truly nourishing fare could do far worse than check out, for example, podcasts.dominicansistersofstjoseph.org for some first-rate and thoughtful preaching by a community of Dominican sisters in England's New Forest. In the interests of honest disclosure, however, I should point out – with some pride – that one of the sisters involved is my goddaughter!

Classifieds

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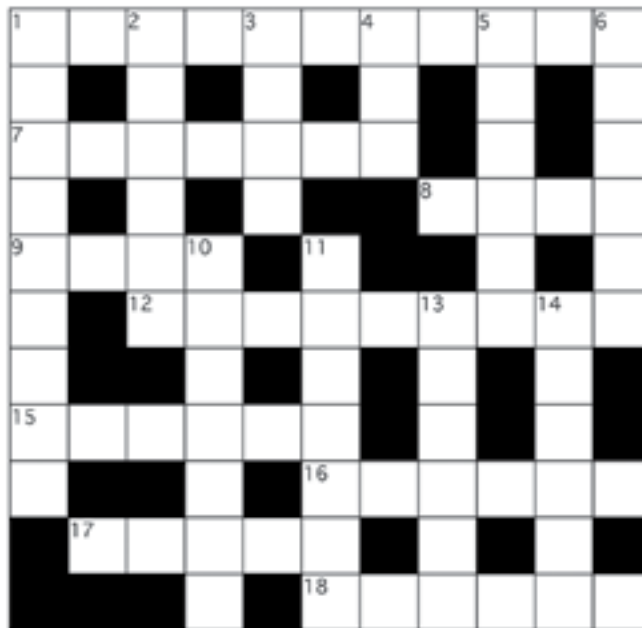
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Leisure time

Crossword Junior

Gordius 254



ACROSS

1. In the rhyme, he met a pieman. (6,5)
7. A deer's horns. (7)
8. Our sun is one. (4)
9. The back of the foot. (4)
12. Small red summer fruit. (9)
15. You aim at this. (6)
16. Pop this into the teapot or cup when you are making a cuppa. (6)
17. A group of these birds is called a gaggle. (5)
18. The Sahara is one. (6)

2. Mum. (6)

3. Told a fib. (4)
4. These letters mean someone is in trouble! (1.1.1)

5. Mr., in full. (6)

6. Very close. (6)

10. Giggled. (7)

11. Noticed. (7)

13. = is an _____ sign. (6)

DOWN

1. Type of pasta. (9)

14. Mend, fix up. (6)

LAST WEEK'S SOLUTIONS

GORDIUS No.372

Across – 1 Bag 3 Join the club 8 Gin and tonic 9 Golgotha 10 Tooth 13 Krill 15 Deserve 16 Lazarus 20 Nancy 21 Dreys 23 Sushi 24 Geranium 25 Tyrant 26 Piece of cake 27 Kir

Down – 1 Bog-standard 2 Gondolas 3 Jonah 4 Nigeria 5 Eight 6 Litany 7 Boa constrictor 13 Kevin 14 Leafy 17 Redshank 18 Endemic 19 Decree 22 Singe 23 Style 24 Gap

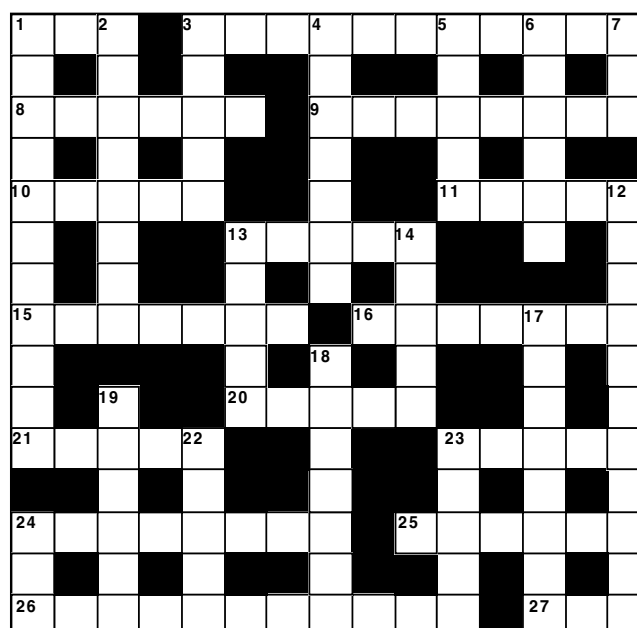
CHILDREN'S No.253

Across – 1. Driving test 6. News 8. Atlantic 10. Eat 12. Elm 13. Ogre 14. Oar 15. Open 16. Fun 17. Sea 18. Acrobat 19. False 20. Essay

Down – 1. Dangerous 2. Vest 3. Giant 4. Ending 5. Toe 7. Waterfall 9. Lemonade 11. Healthy 13. Onions

Crossword

Gordius 373



ACROSS

- 1 Some turf - selected organic divots, to begin with (3)
- 3 Pupil of Greyfriars School nicknamed "the Fat Owl of the Remove" (5,6)
- 8 Cry mournfully (6)
- 9 Pestered into making the emblem scarlet (8)
- 10 Religious groups (5)
- 11 Cutting; acute (5)
- 13 See 7 down
- 15 A fresh hearing of prosecution and defence (7)
- 16 Quandary (7)
- 20 Vestige (5)
- 21 Simple boats made of logs, etc (5)
- 23 Bloom, having lost the head, is deemed inferior (5)
- 24 What a bleak German supermarket is the House of Monaco! (8)
- 25 The varlets - they put part of the church in the outskirts of Kansas! (6)
- 26 It snaps motorists who are driving too fast (5,6)
- 27 Distress signal from a so-and-so? (1.1.1.)

DOWN

- 1 George Eliot novel about

- Snarlier Sam? (5,6)

- 2 Constitutional politician (8)
- 3 Ties (5)
- 4 The French prohibition on a Middle-Eastern country (7)
- 5 Incites, with some of your gestures (5)
- 6 Asian headgear (6)
- 7 & 13a Blushing, irate provider of emergency help (3,5)
- 12 Puts it in your own words, although it perhaps appears rash (11)
- 13 Shoreline (5)
- 14 Part of the leg, to a point, can glow (5)
- 17 Women who help with childbirth (8)
- 18 & 19 A martyr's lot - but does the holy water not dampen the flames? (7,2,4)
- 22 Landmark London building made of broken pottery? (5)
- 23 Girl's name - the Spanish for 'pretty' (5)
- 24 Vapour (3)

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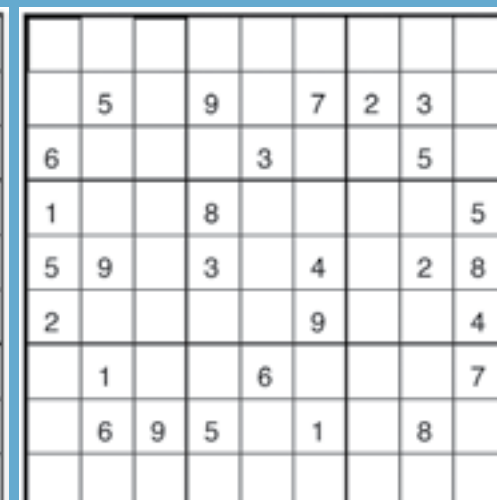
Sudoku Corner

254

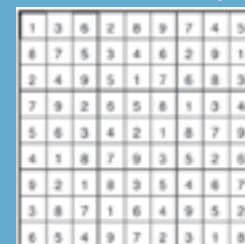
Easy



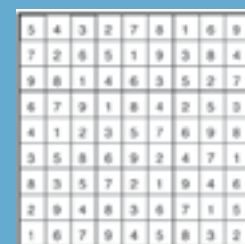
Hard



Last week's Easy 253



Last week's Hard 253



Notebook

Fr Conor McDonough



Angst of Brexit can be softened by historic reflection

ONE OF THE consequences of the Brexit negotiations and the possibility of a 'hard border' between the North and the Republic of Ireland is the resurgence of the idea that Ireland and Britain, or, more narrowly, England, are eternally in opposition, with the latter typically dominating.

This opposition is a major element of our imaginations, national and individual, as I discovered when I moved to England to study, at the age of 17. I had never been particularly nationalistic, but when I found myself among the English I suddenly became evangelically Irish: banding together with fellow Irish, explaining the rights and wrongs of Anglo-Irish relations to my largely uninterested English friends and borrowing every available book in the college library that had anything to do with my homeland.

We might imagine that studying the complex common history of Ireland and England will always lead to the nurturing of our national inferiority complex, but I've found that this isn't always the case. If we take a peek into history beyond the proverbial '800 years',



Medieval Ireland.

we find that our relations were for several centuries characterised, broadly speaking, by a sense of equality, respect and fraternity.

In the second half of the first millennium, the monastic worlds of England and Ireland were constantly intertwined and interdependent. English-speakers and Irish-speakers had a shared Christian culture with similar outstanding features: the production of beautiful books and accurate calendars, a love of language, the assiduous study of the Scriptures and high standards regarding monastic life.

The shared desire for excellence in all these areas made for

very soft borders indeed, as contemporary writers pointed out.

The historian Bede writes that many Englishmen in the mid-7th Century were travelling to England "for the sake of study or to live a more ascetic life". They would travel around the monasteries of various famous teachers where, he said, they were welcomed warmly by the Irish, who "gave them their daily food, and provided them with books to read and with instruction, without asking for any payment".

Oracles

Aldhelm (639-709) writes too of "fleetloads" of English students who travel to Ireland to study grammar, geometry and the 'honeyed oracles' of the Bible. There was such a 'brain drain', in fact, that Aldhelm feels it necessary to write to a young Englishman, Eafriht, who had spent six years studying in the "wintry regions" in the north-west of Ireland, reminding him drily that there was learning available in England too...

But the traffic wasn't all one-way. The 7th-Century king of Northumbria, Oswald, sent for an Irish bishop when he wanted his people to become Christians (he himself having been exiled in an

Irish kingdom as a boy, and been baptised and schooled there), and when the bishop, Aidan, arrived, he preached to the Northumbrians in Irish, and the king – himself schooled in an Irish kingdom – offered a live translation from Irish into English!

When, in the 9th Century, various regions in Europe began to unite under Charlemagne, it was entirely natural for this emperor to ask scholars from Ireland and England to found and run the schools under his care. One of them, Alcuin, an Englishman, had an Irish teacher, wrote letters to English monks in Mayo, and was succeeded by an Irishman, John Scotus Eriugena. These men were part of a monastic network of learning in which Irish and English were beloved brothers and respected collaborators.

None of this undoes the painful side of Anglo-Irish relations, but it does help us think beyond the paradigm of everlasting opposition. And for Christians, followers of the one who taught us to love our enemies and who gave us the "ministry of reconciliation" (Col. 5:18), these hope-making lessons from history are precious indeed.

Great chance to learn about the Book of Kells

● Among the cultural gems of this period of insular history is, of course, the *Book of Kells*, a lavishly illustrated Gospel book, made somewhere in Ireland, Scotland or England (or all three), around the year 800.

The book, now held in the library of Trinity College Dublin, is the subject of a new, free, online course taught by TCD lecturers (see futurelearn.com for details).

The course is very accessible, engaging, and is full of beautiful videos and images. It's only available for a few more weeks, so sign up soon!



Parishioners gave their labour free of charge to build the new St Joseph's church in Pakistan. They are now asking you to help them with a roof. Please will you help them?



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Will you help secure St Joseph's church?

The local people are prepared to contribute more free labour and to furnish the church, but they are begging us to help provide a roof. Please can you make a contribution to our Chapel's fund to assist the people of St Joseph's and other Catholic communities needing a place of worship?

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St Therese

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