

The Irish Catholic

MARY KENNY

The importance of good neighbours
Page 5



BREDA O'BRIEN

Support pregnant women on daunting paths
Page 7



DAVID QUINN

Roe vs Wade repeal gives us hope
Page 13



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Minister strongly criticised for subjecting Catholic schools to 'trial by media'

Ruadhán Jones

A Catholic primary schools' body has criticised Minister Josepha Madigan for subjecting four Catholics schools to "trial by media" by publicly "naming and shaming" them.

The minister for special education's decision to put schools in the spotlight over disputes regarding provision of special education classes was "strongly objected to" by the Catholic Primary Schools Management Association (CPSMA), along with many other stakeholders.

"The Government would be far better advised to look at the very real challenges faced by schools opening special classes rather than subjecting some schools to trial by media," Seamus Mulconry, CPSMA secretary general, told *The Irish Catholic*.

The minister's plan was announced in a meeting last Thursday with the National Council for Special Education, when the CPSMA and other schools' bodies were told that a number of schools were to be publicly 'named and shamed'.

The Catholic management body along with "many other stakeholders present... strongly objected that such a move would be unfair and unhelpful", Mr Mulconry said.

The CEO of the Irish Primary Principals' Network (IPPN) Páirc Clerkin, has also criticised Ms Madigan for "gross disrespect" to

» Continued on Page 3

This little light of mine...



Pupils of St Patrick's Primary School Legamaddy Cecilia (11) and her sister Mary (9) stand with their candle's lit at St Patricks National Shrine on Saul mountain ahead of the Novena Mass held in St Patrick's church, Saul, Co. Down. Photo: Bill Smyth

HELEN VYSOTSKA

Dodging pitfalls of online dating
PAGE 32



BRENDA DRUMM

A celebration of family in Rome
PAGES 14-15



BEN CONROY

Using logic to discuss climate change
PAGE 30



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Inside this week

John F. Deane

Poetry in a world struggling to find meaning

Page 16-17



Charlotte Vard

Helping the youth understand Mass

Page 31



Cindy Wooden

John Paul I and the contraceptive pill

Page 27



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A key achievement will be making parish life synodal

The synod process currently underway in Ireland is being replicated all across the Catholic world. To be sure, it is being met with varying degrees of enthusiasm – but it is a testament to the unity of Catholicism that the Pope is able to announce such an ambitious programme of consultation and within months parishes in every corner of the globe have gone to work.

Paradoxically, some people are critical of the centralised nature of Papal authority in the Church, but it is hard to imagine any other organisation in the world capable of the same process so quickly.

Looking at the reports that have been published so far, common themes emerge:

- For starters, the Church has failed miserably in many instances to help Catholics know the depths of their faith, many speak of feeling ill-equipped to respond to the call to evangelise.

- Another consistent theme is the absence of many young people – older people speak of a sense of failure that their children and grandchildren do not consider praying with the Christian community a priority.

- Controversial Church teachings – particularly around human sexuality – are poorly understood and/or poorly received.

- People want the Church to be a place where everyone can feel welcome.

- Laypeople – particularly women – feel that they do not have an active participation in decision-making within the Church.

Preparation

The Irish 'synthesis of the syntheses' – the pulling together of all the diocesan reports – is currently in preparation. Across the Irish Sea, the bishops of England and Wales have their synthesis already for consideration. One piece in particular struck me and it chimes with things that I have heard in Irish parishes down the years: "A common complaint is that the community life and culture of the parish are subject to the whims of the incoming priest, who can undo in an instant what has taken years to build," the report states bluntly.

We have all heard instances of this. I know of one parish where the outgoing parish priest had invested decades in building up lay involvement. Things like

rotas for church cleaners, readers at Mass and Extraordinary Minister of the Eucharist were all coordinated successfully by competent laypeople. The same was true of the – perhaps mundane but vital – training of altar servers. The parish Society of St Vincent de Paul was thriving and required little more than the occasional spiritual boost from the PP. Similarly, the boards of the local schools were headed by laypeople eminently qualified for the role. A parish hall was successfully run, all by lay volunteers.

“The Irish ‘synthesis of the syntheses’ – the pulling together of all the diocesan reports – is currently in preparation”

Along comes a new parish priest – a deeply pastoral and very good man – who had different ideas. He quickly (and efficiently) took on the organising of rotas and training of altar servers. All keys to the parish hall had to be handed in and he would open the hall for anyone who needed it. The SVP were told that the new PP wanted to be present at every meeting to guide the work of the society within the parish and Father also thought it more appropriate that he head up the school board.

There was little verbalised hostility to these moves, and the very competent people who had been heavily involved drifted towards the GAA instead since they were no longer needed for the parish.

I cannot emphasise enough how pastoral and good-hearted this priest was. Whenever there was a tragedy, he was at the heart of it comforting the families involved. Long after everyone else lost interest, he was there with people who had suffered great losses. He worked hard to help young couples who were struggling financially to realise that a simple wedding was enough and many other things.

But he could not delegate. And, inevitably when he got sick and had to retire the parish largely retired with him. None of the structures that he had inherited were present at the

time he stepped down. Many have never recovered.

Structure

One major thing that the synod will have to address is putting structure around the idea of co-responsibility for the Church. We cannot convincingly talk about laypeople fulfilling their baptismal call to take on responsibility for the Church if – to quote the report from England and Wales – their involvement is at the “whim” of the parish priest.

At the same time, I have heard horror stories about instances where a parish council is rigidly controlled by a cabal of people intent on blocking any new initiative. The same group has effectively

'ran out' previous parish priests and are determined to make life Hell for the incoming man as well. Most Mass-goers avoid parish events because they know that they are not really aimed at them, but for the cabal and associated disciples.

Ultimately, the main goal of the Pope's reforms are to make everything the Church down live in a synodal key – getting that right will solve many of the outstanding issues about co-responsibility.

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Image: Roge Wavio (29) of Kalacha, Marsabit, Kenya holds produce she has grown with support from Concern. Photographer: Jennifer Nolan / Concern Worldwide

Harvard prof. praises religion's role in tackling the 'loneliness epidemic' and bringing happiness

Jason Osborne

Faith plays a crucial role in living a happy life, Harvard Professor and social scientist Arthur Brooks has said.

There's a lot of research on the main happiness habits but faith and life philosophy are the first factors to be considered, Professor Brooks told *The Irish Catholic* newspaper.

"What you do find is that people who don't pay attention to things larger than themselves, the transcendental questions, the big questions of life and the universe, those people

tend to be a lot less happy because they're way too focused day to day to day on the quotidian trivialities of their life.

"You know, we need relief and perspective, and that's why the transcendental...is so critically important," Prof. Brooks said.

Prof. Brooks is a practicing Roman Catholic himself and said "It's literally the most important thing in my life", but that looking at the data he understands "that there are other ways to attain the happiness benefits as well".

The "transcendental benefits" that people get from any "serious life philosophy or religious tradition" are that which brings a person "outside oneself" which gives them peace, Prof. Brooks said.

Much modern discontent, particularly the "loneliness epidemic" has fear at its root, Prof. Brooks said.

"Loneliness is at epidemic proportions, not just because of the coronavirus epidemic. We started to see these problems coming much earlier," he said.

"The biggest problem... loneliness obviously is a lack of love. It's a lack of love in your life. The main reason that we have a lack of love in our life is because we have too much fear. Fear and love are opposites," which is a principle to be found in religious literature, Prof. Brooks said.

"We need relief and perspective, and that's why the transcendental... is so critically important"

"St John the Apostle said that perfect love drives out fear, Lao Tzu said the same thing in the Tao Te Ching, but it's also neurologically true. I mean, love and fear are the opposite emotions produced by the limbic system of the brain.

"It's also psychologically the case that if you want to treat somebody that has too much fear, you need more love in their lives, and if they don't have enough

love, you need to address the root cause which is fear."

Prominent psychiatrist, Professor Patricia Casey confirmed the role religion plays in wellness, saying that in her reading around the subject and her experience "it [religion] does help people through illness of various sorts, physical illness, psychiatric illness... being able to pray, being able to turn to God – it gives people comfort and hope.

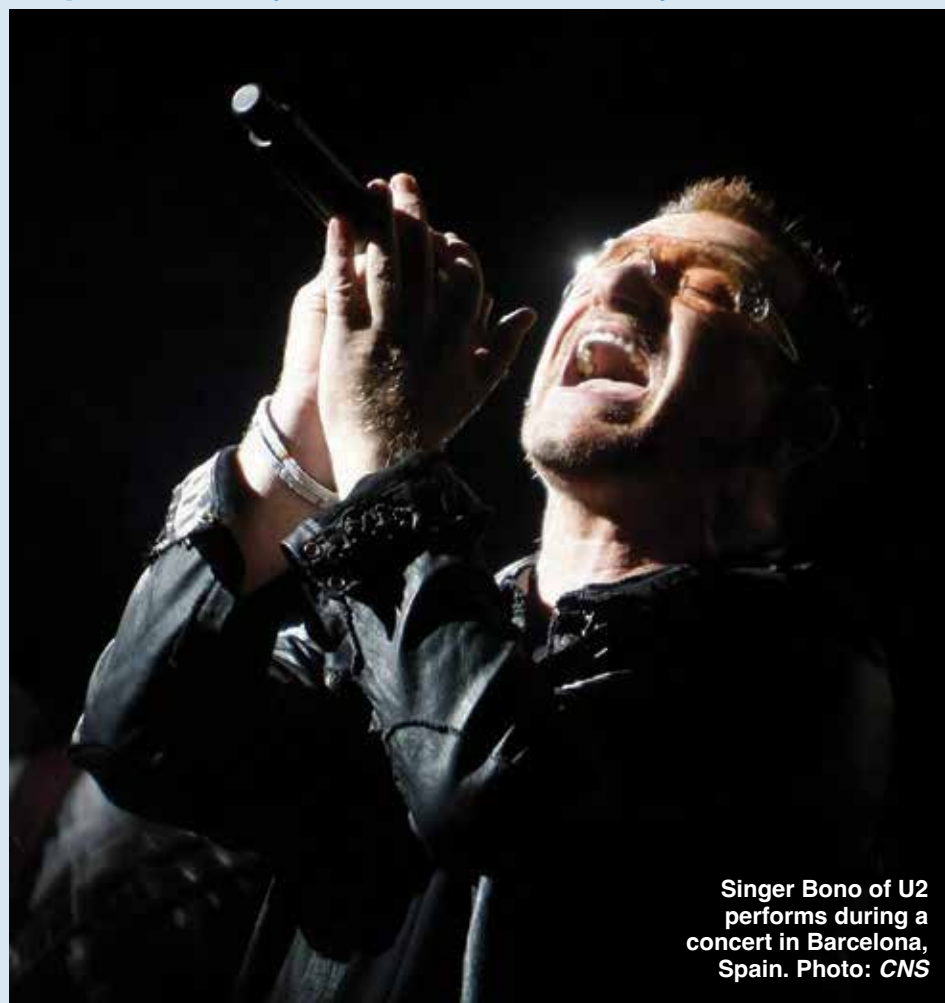
"That's what you would expect, that believing in an afterlife is a cause for hope, joy and comfort," Prof. Casey said.

"The Royal College of Psychiatrists takes a view that a religious history should be taken, that we should take a holistic history. We talk about being holistic – physical, psychological, but we also need to look at the spiritual and religious side.

"That means taking a religious and spiritual history."

See pages 29 & 31

'I got on my knees and prayed' – Bono



Singer Bono of U2 performs during a concert in Barcelona, Spain. Photo: CNS

Ruadhán Jones

U2 front man Bono has opened up about how, kneeling in prayer, he sought his father's forgiveness for the way he treated him after Bono's mother's death.

The Irish singer said in an interview with *Desert Island*

discs that his prayer allowed him to dispel the guilt that had plagued him for years.

"I apologised to my father in a little chapel in France after he passed away," Bono said. "I went up to this little chapel, there was nobody there and lit a candle.

"I got on my knees, and I just said 'Look I'm sorry

I wasn't there for you. You went through a lot, please forgive me', and I felt free."

The 62-year-old believes he could have been more supportive to his father, Bob, after the death of his mother, Iris, from a brain aneurysm suffered at her own father's funeral in 1974, when the singer was 14.

Minister strongly criticised for subjecting Catholic schools to 'trial by media'

» Continued from Page 1

parents, principals and boards of management.

Mr Clerkin took issue with the publication of the names, denying that the four schools had failed to engage with the department.

"We will do everything in our power [to ensure every child has a school place]," he added. "This is not the way to do it."

The comments come after Ms Madigan published the names of four schools she said were not "forthcoming" in discussions with the department about opening special classes for pupils this September.

On Saturday Ms Madigan told RTÉ radio that she would be "relentless" and would put schools that "refused to engage" with the department in the spotlight.

She said the department has written to 14 schools about establishing places for children with special educational needs and four

of them had not responded.

The names of the four schools, all located in Dublin, were published on the Department of Education's website. They are Cromcastle Green Boys National School in Artane, St John of God Girls National School in Artane, Scoil Bhríde Buachailli in Blanchardstown and St Gabriel's National School in Dublin 7.

The principals at the four schools have since said that Ms Madigan's claims that they are "ignoring correspondence" are "not true".

All four schools have reportedly detailed emails and phone calls to and from the Department of Education up to as late as last Thursday.

The schools said they do not have the proper facilities to open a class for children with special needs this coming September, or they have expressed concern around a lack of proper resourcing.

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Dublin diocese asks parishes to devise partnership models

Ruadhán Jones

Parishes in Ireland's largest diocese are being asked to recommend what nearby parishes they could partner with, as Dublin diocese plans for renewal of faith communities.

The almost 200 parishes across the diocese have been gathering the past two months to discuss how the diocese's resources can be best used, as the Church tackles the challenging decline in the number of priests.

Following the gatherings, part of

the Building Hope task force, parishes were encouraged to "distil from the various conversations which have taken place, the best possible parish partnership with other parishes".

"If it has not already taken place, it would be good that the Building Hope leadership group consult with other such groups in their area, so that parish submissions, where possible, exhibit coherence, or if not, indicate the questions arising locally," the chair of the Building Hope task force Fr Gareth Byrne said in a letter.

He continued, saying that to

achieve renewal of faith communities, "parishes will need to work more formally in partnership with other parishes".

"Whether in groupings already established, where they are working well, or in new partnerships, finding thought-through and appropriate ways to develop and share personnel and resources will be imperative," Fr Byrne continued.

According to Building Hope resources, parish gatherings were told that "It is very clear that the future will not look like the past. Our world

has changed: we cannot return to the past.

"God is bringing forth something new. Our challenge is to shape the future in the light of the Gospel, rather than simply reacting to events."

The task force, established by Archbishop Dermot Farrell in 2021, is charged with supporting parishes to undertake renewal.

The gatherings were to be completed by June 5 and by June 19, parishes were to send in a report to the task force.

NEWS IN BRIEF

Priest's bizarre prayer intentions go viral

A US parish priest's litany of "oddly specific" prayer requests and grievances has gone viral on social media after the priest asked God to forgive people for the temptation to cheat at golf tournaments and for stealing xerox paper at work.

"And now for *the* most passive aggressive and oddly specific prayer intentions you have ever heard in church," tweeted user @calix517, who shared the livestream footage online.

"From a blind attitude over the theft of work xerox paper for personal use, Lord have mercy," the priest prayed aloud.

"From a temptation to cheat at golf tournaments by not reporting strokes or by a foot wedge, Christ have mercy," he said.

Synodal engagement encouraged online

The Centre for Mission and Ministries at St Patrick's Pontifical University, Maynooth is partnering with the Irish Institute for Pastoral Studies from Mary Immaculate College, Limerick on a new project with Aspal, Ireland's Digital Faith Formation Platform, on an online course which seeks to provide people with an opportunity to learn, share and deepen their understanding of synodality.

The free digital course is composed of six modules and gives participants the chance to join with leading international theological experts, including St Patrick's Pontifical University's Dr Jessie Rogers, as they explore various topics introducing synodality.

Priest pours cold water on alleged Eucharistic miracle

Following reports of an alleged Eucharistic miracle in Aghamore parish, Ballyhaunis, the local priest has said that it is not now considered to be one.

Reports of the alleged miracle in the Mayo parish had spread via social media and WhatsApp on Thursday, June 16.

The reports suggested that a consecrated host which had fallen to the ground and been placed in a bowl of water had developed a blood clot.

Fr Jerald David of Aghamore has since said that "the Host that fell on the ground had red stains which appeared to be a reaction of water and therefore, it's not now considered a visible Eucharistic miracle".

Tributes pour in for *The Irish News's* Jim Fitzpatrick

Jason Osborne

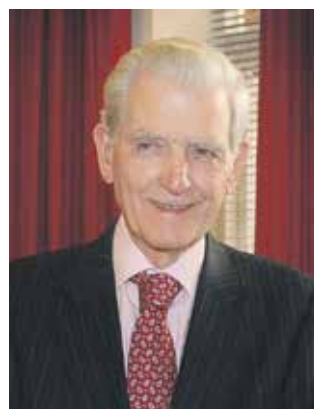
Chairman and former editor of the *Irish News* Jim Fitzpatrick has died.

Mr Fitzpatrick, 92, had owned the newspaper since the early 1980s.

Great privilege

Taoiseach Micheál Martin led tributes, saying that he had the "great privilege" of knowing Mr Fitzpatrick for many years, and that he was "in every respect, a true gentleman".

"In his decades-long stewardship of the *Irish News*, he was a profoundly important advocate for an end to violence



in the north," Mr Martin said.

Posting a tribute on Twitter, columnist with the *Irish News* Martin O'Brien said

that Mr Fitzpatrick's mission was "anchored in his deep Christian faith".

"Mr Fitzpatrick was a patriot who has left his mark for good on this community in so many ways and his loss leaves a great void," he wrote, continuing, "He was a good and decent man and a person of great personal kindness and charity."

Peace

"He worked hard to realise a vision of peace and prosperity for our country and was always driven by Gospel values and his commitment to the common good," Mr O'Brien wrote.

Challenging changes ahead for Cork, warns Bishop Gavin

Staff reporter

There will be challenging change ahead for Cork and Ross, Bishop Fintan Gavin has warned, as 14 priests are set to retire this summer.

Of the 14, 12 are diocesan priests, while two are priests in religious orders who served in the diocese and won't be replaced.

Bishop Gavin said he is having to make "difficult decisions" for the diocese to "ensure our Church moves into the next generation so our young people" have the

Faith. The bishop described the decline in vocations as both "a challenge and an opportunity".

Speaking at a Mass in Newcestown Parish, Co. Cork, June 24, Bishop Gavin said that the Church previously had the "luxury" of putting off the call of Vatican II to get priests and people working together due to high vocations.

Bishop Gavin met more than 350 representatives from parishes across the diocese last month to plan for the future of the Church in the diocese.

A fond farewell



President Michael D. Higgins received the departing Apostolic Nuncio to Ireland and Dean of the Diplomatic Corps in Ireland, Archbishop Jude Thaddeus Okolo, before he leaves to assume the role of Papal Nuncio to Czechia, June 28. Archbishop Okolo has served in Ireland since May 2017. Photo: Maxwells.

Everyone needs good neighbours

If I don't appear at my local church over a couple of Sundays, other parishioners are kind enough to notice my absence: people very sweetly ask me afterwards if I've been away – usually the reason – and if I had a pleasant trip.

One of the social advantages of being part of a parish community is that others do look out for you and miss you if you're not there. That's nice. You feel part of something.

As collegial and community life is weaker than it once was it also feels a natural part of the way humans relate to one another.

I pondered on this as I read of the case of Nicholas and Hilary Smith, in Cloneen, Co. Tipperary, whose bodies were found in their bungalow approximately 18 months after they had died. How strange that nobody noticed their absence.



Mary Kenny

It emerged, subsequently, that the elderly English couple had given neighbours to understand that they were leaving the area. They were the sort of folk who didn't really welcome others into their lives. And it was unfair that some posts on social media blamed the community for a situation which the Smiths had evidently chosen: keeping themselves to themselves. Foul play is not suspected, and as the Co. Tipp councillor Roger Kennedy has said, the neglected state of the bodies was "nobody's fault".

Indeed so. The community, and the GAA, have sought to pay their respects to the deceased – who apparently had no direct family in Britain – by lighting

candles in their memory.

And yet, these deaths do signal a change in rural Ireland. Mr and Mrs Smith apparently said that another English couple were due to take over the house: but no such couple materialised. That seems odd.

You can't force people to be sociable, and we all have different intimacy thresholds: I like being part of the parish community, but I'm not always keen on neighbours knocking on my front door unannounced – I might have other plans, or want to be left in peace for a few hours alone.

Even so, the Smiths' end of life strikes me as something sad, symbolising a kind of atomisation of society.

O'Leary's sliver of humility

Back in the 1980s, I was an immediate supporter of Ryanair, since the budget airline introduced cheap and more accessible travel.

So I duly wrote to Michael O'Leary, the dynamic force behind the new airline, to request a journalistic interview. I received, in return, one of the fiercest rejection letters ever experienced.

Most people, in refusing a meeting, interview or other approach, dress it up in some kind of polite formula indicating unavailability. Not Mr O'Leary! His famous candour was on display, and he despatched me a blast saying he had no need to concede any favours to the horrible, negative media – so I could buzz off!

In the intervening years,



he has built himself a reputation for abrasive remarks, usually with a generous sprinkling of expletives. But he has grown a little more flexible about talking to the press and he recently did a tete-a-tete with Henry Bodkin, of *The Daily Telegraph*.

Mr O'Leary's conversation is still interlaced with his characteristic robust language: he bragged about Ryanair's continued success, and how well they had managed their staff during lock-

down. He was described as one of the toughest negotiators ever known in the aviation business.

Yet he told his interviewer that he was a regular church-goer; he and his wife, Anita, have raised their four children as Catholics. One of his reasons for doing so was gratitude. "I've been so lucky in my life that I'd better f***** thank someone for it. It didn't all come from innate genius on my part."

So the Jesuits at Clongowes did impart something to their pupil – faith, gratitude and a sliver of humility. Although his teachers are probably not the source of his swears vocabulary!

A cash gift is still valid

Prince Charles is being investigated for accepting millions of Euros in a cash donation to his charities from Qatar's ruler. Some of this dosh was apparently stashed in Fortnum and Mason shopping bags, which, despite the fancy label, does look a bit shabby.

However, I'm still somehow reassured that grantees are inclined to make donations to charity in readies. The banking world is trying to nudge us into the abolition of cash, and ensure that all transactions are enacted by electronic means. But banning cash means excluding poorer people, those with a more nomadic lifestyle, and sometimes older people.

"The widow's mite" remains a meaningful concept: a person of modest means might want to make a small cash donation to a charity, or church collection, and that should continue to be possible.

Wealthy Gulf state leaders have illustrated something that pertains to others in very different circumstances: a cash gift is valid.

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Faith is first in family for Tyrone's Peter Harte

Jason Osborne

The ultimate goal of marriage to Tyrone star Peter Harte's mind is "to get each other to heaven".

Speaking recently in Drumragh parish, Omagh, Co. Tyrone, Mr Harte said that just as you're trying to get your spouse to heaven in marriage, you're trying to get your children there too.

Faith

"Our challenge now for Áine [Mr Harte's wife] and myself is to try and pass that Faith on to Ava and other children that maybe we're blessed with. Trying to replicate the routines, the traditions, and most importantly, the love that we felt growing up, trying to provide that safe and secure and supportive environment and I think that's what having good faith does, it always makes you realise that there's more to yourself in this life," Mr Harte said.

"That's the goal for all of us, so you have to live your life in a certain way to do that. Just to have that always in your mind is important, because life gets

so busy and there's so many things come up that if you just keep reminding yourself that, that there's an end goal in sight," Mr Harte told those assembled.

The best witness to faith that Mr Harte has seen comes from those who "live their faith, that come to Mass, that say their prayers, that stand up for what's right".

"Simple wee things, like how they interact with people, how they pray, going to Mass. If it's wearing the brown scapular and if it's openly talking about God," he said.

One of his favourite things about his job as a teacher is that children "really take you on" with their questions about the Faith.

Regenerate

"They're really intrigued to learn more and it's probably something on us that we really need to regenerate that with children – plant the seeds, immerse them in their faith again. That they catch it as well like we were lucky to."

See page 11.



Peter Harte is pictured with his daughter, Ava, and his father-in-law, Peter Canavan, following Tyrone's victory over Mayo at Croke Park last year. Photo: Ray McManus/Sportsfile.

The Irish Catholic

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Fr McVerry hits back at housing minister's Church comments

Staff reporter

Responding to Minister for Housing Darragh O'Brien's comments about "underutilised" Church-owned land when it comes to housing, housing campaigner Fr Peter McVerry said that the State has more than enough land to build a lot of houses and "it seems to me there's no urgency about doing that".

Speaking to *The Irish Catholic* newspaper, Fr McVerry said that experts he speaks to say that the State is in possession of enough land to build a significant number of houses without the Church's input.

"Some of the experts have said that the State owns enough land to build 100,000

houses.

"A lot of it is semi-state bodies like CIE and that, that have large tracts of land that are not being effectively utilised," Fr McVerry said.

While the Church does own a lot of land, Fr McVerry said, it's "not that much".

"A lot of the land the Church owns is already being used in football fields for schools and things like that.

"Not a huge amount of Church-owned land is available, but the Church did make a representation to the Government to rezone much of their land for housing and the State refused," Fr McVerry said.

Catholic couple flee home after loyalist gang attack in east Belfast

Chai Brady

A Catholic man driven from his home with his partner by a loyalist mob in Belfast, described the PSNI as a "disgrace" after allegedly taking almost an hour to respond.

The couple, who did not want to be identified, said they were subjected to sectarian slurs and the female victim was hit on the head with a traffic cone, according to the *Irish News*.

The PSNI has described the east Belfast incident as a "hate crime". The couple believe they were singled out because the man was spotted playing hurling in Ormeau

Park and was a member of a GAA club.

They say the attacks began last Friday when the couple's car was attacked by youths, a few days earlier their door was kicked in while they were on holidays. They spoke to police following the attack on the car and waited for the PSNI to arrive.

Before they came, the mob who attacked their car returned and caused more damage to the vehicle. The man was surrounded after challenging the gang and the woman was hit by a traffic cone when trying to return to the house on London Street. They say they were "effectively besieged". They have been left homeless and are currently living with relatives.

Breda O'Brien
The View



Following Roe vs Wade ruling give pregnant women support

The overturn of Roe vs Wade is a great victory for the pro-life movement but it is also the start of a bigger battle.

The considerable resources of the pro-choice movement, celebrities and influencers will all be marshalled. The singer Lizzo has pledged half a million to Planned Parenthood already and performers at Glastonbury have publicly declared their hatred of the Supreme Court Justices.

“The Arizona State Senate had to be adjourned when pro-choice activists rattled glass doors and tried to gain entry”

Powerful US companies like Amazon, Apple, Meta (formerly Facebook) and Microsoft have promised to cover out-of-state costs for abortion for employees.

There have been angry scenes. The Arizona State Senate had to be adjourned when pro-choice activists rattled glass doors and tried to gain entry. While it did not approach the disgraceful scenes in the Capitol in January 2021, it was interesting to see the lack of condemnation of the Arizona pro-choice activists.

In fact, Joe Biden's press secretary, Jen Psaki, refused to condemn protests outside the home of Supreme Court Justices after an initial leak of Justice Samuel Alito's draft judgement back in May, even though attempts to intimidate judges are explicitly against US Law.

The scenes outside Justice Brett Kavanaugh's house featured large crowds, while smaller numbers outside John Roberts' home drew coat hangers on the ground and chanted 'Pro-life is a lie - you don't care if people die'. (That chant used to be



Pro-life demonstrators in Washington celebrate outside the Supreme Court June 24, 2022, as the court overruled the landmark Roe vs Wade abortion decision. Photo: CNS.

'you don't care if women die'.)

Psaki, while stating protests should be peaceful, also said: "The president's view is that there's a lot of passion, a lot of fear, a lot of sadness from many, many people across this country about what they saw in that leaked document...I don't have an official US government position on where people protest."

Condemnation

If Trump supporters had protested outside Ruth Bader Ginsburg's home while she was alive, one can imagine the level of condemnation that would have ensued. The group that released the home addresses of Supreme Court judges on the internet is called 'Ruth Sent Us'.

This is deeply ironic because Ruth Bader Ginsburg maintained a lifelong friendship with her fellow judge and ideological opponent, Antonin Scalia. Even though they disagreed politically, with Ginsburg being a noted supporter of abortion (though not a fan of Roe vs Wade) and Scalia being pro-life, their families spent New Year's Eve together every year.

Their friendship was a model of how to disagree

amicably, but there is little that is amicable about the cultural divide regarding abortion in the US.

Abortion activists will try to take a leaf out of the pro-life playbook and attempt to stack local legislatures with pro-choice candidates. We should take a leaf out of their playbook and try through one-to-one conversations to change the discussion around abortion.

“Wilberforce succeeded by showing the humanity of the slaves, which gave emotional power to his legislative efforts”

While legislation is important and bans on abortion save lives, nonetheless as our own sad experience in this country shows, the real battle is for hearts and minds.

William Wilberforce is one of my great heroes. (I will overlook his support of Catholic Emancipation on the grounds that it would make Irish Papists better subjects of the Crown.) He laboured for decades

to introduce legislation banning the slave trade in Britain and only succeeded shortly before his own premature death.

The economy of the West Indies revolved around enslavement and powerful interests opposed abolition on the grounds that it would wreck their profits.

Humanity

Wilberforce succeeded by showing the humanity of the slaves, which gave emotional power to his legislative efforts. The humanity of the unborn child is now often not deemed a sufficient reason to grant her or him rights but that humanity can be reclaimed through one-to-one conversations. This is the kind of work being eloquently promoted by the Minimise Project, with which my son is involved: <https://theminimiseproject.ie/>

I really urge you to check them out. They have a fresh and important perspective on abortion advocacy.

Our conversations with pro-choice people must demonstrate a real understanding of what drives women to abortion. We need more than words. We need to demonstrate concrete support for women facing unexpected and daunting pregnancies.

If not doing so already, every pro-life person who has the means should be

supporting a charity that helps women and families in distress. It can be a specifically pro-life charity or simply the SVP. But it should be a priority for anyone rejoicing at the ending of Roe vs Wade.

Rejoice

There are so many reasons to rejoice. Even though the decisions on abortion law have simply been returned

to the individual states, the fact that so many states will have de facto bans will mean babies will be born who would otherwise have died. The ripple effect of that will go on for generations, through all the lives those children who might have perished will touch, from best friends to spouses to, please God, their own future children.

“Our conversations with pro-choice people must demonstrate a real understanding of what drives women to abortion”

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Catholic school body claims exclusion from event discussing future of NI

Chai Brady

The Council for Catholic Maintained Schools (CCMS) in the North has said it is “alarming” they were not chosen to participate in a conference focused on inclusivity last week, which was organised by the Northern Ireland Office (NIO).

The CCMS accused the NIO of excluding them and that it was “ironic” considering the focus of the event, which was entitled ‘A More Confident and Inclusive Northern Ireland’.

Speaking at the forum, which ran for three days starting Wednesday last week, Secretary of State Brandon Lewis said the UK govern-

ment were set to do more to promote integrated education.

In a letter to Mr Lewis, Bishop Donal McKewon of Derry diocese, who is the chairman of the CCMS, and the body’s chief executive Gerry Campbell, said: “The programme asks, ‘what can be done to ensure the views of all young people, from all communities, are given the opportunity and tools to engage?’”

“Given that the broad family of Catholic schools represents one of the largest providers of education in Northern Ireland, the notable absence of participation and involvement with the Catholic sector is alarming.

“Indeed, it is rather ironic that a conference with a focus on building inclusion is actually

exclusionary in its approach,” the CCMS stated. There are approximately 450 Catholic maintained schools in Northern Ireland, which are attended by roughly 150,000 pupils.

Work together

The letter continued: “The conference programme asks the question: ‘How to work together to build a confident and inclusive Northern Ireland for all?’”

“Coupled with the exclusion of all Catholic schools and the bodies who represent them at the landmark event despite the track record of excellence and success within Catholic education, we ask the question to the Northern Ireland Office: ‘Does the NIO recognise

the contribution of Catholic schools to supporting our young people to reach their full potential and where does the NIO see Catholic schools within its future vision?’”

Speaking to *The Irish News* a UK government spokesperson said: “The Wilton Park conference has brought together a variety of academic, public policy, and third sector voices to consider how to work together to achieve a more confident and inclusive Northern Ireland... The NIO will continue to engage across all sections of society in its work going forward, including the Council for Catholic Maintained Schools and the Controlled Schools Support Council, and bodies in the education sector.”

Worker harassed for Catholic faith compensated

Liam Fitzpatrick

A Catholic Polish cleaner received €15,000 compensation after he was repeatedly harassed at work for his faith between October 12 and October 22, 2020.

In one instance, a colleague allegedly laughed at a tattoo of Jesus on Andrzej Waszkiewicz as he was changing. Mr Waszkiewicz also alleged that this colleague ridiculed his race (calling Polish people too religious), questioned how he knew his faith was more real than Islam, ridiculed the Polish tradition of celebrating Christmas on December 24, and made derogatory comments about the Pope, among other allegations.

The Workplace Relations Commission adjudicator Louise Boyle ordered Allpro Services to pay Mr Waszkiewicz €10,000 in religious harassment compensation and €5,000 in racial harassment compensation. Additionally, Ms Boyle ordered Allpro Services to develop an anti-harassment and anti-bullying policy that could prevent incidents like this from happening in the future.

Abortion campaigners ‘dishonest’ about disability abortions

Staff reporter

A pro-life group has said the number of abortions for babies with Down Syndrome has tripled for women travelling from Ireland since 2018, and that pro-choice groups are misrepresenting figures.

Spokeswoman for the Life Institute Megan Ní Scealláin said that abortion campaigners, including the National Women’s Council of Ireland (NWCI), were misrepresenting figures regarding women travelling to Britain for an abortion, claiming that most of the babies aborted had what they called a ‘fatal anomaly’.

“The British abortion statistics show that the number of abortions carried out on women travelling from Ireland to England and Wales because the baby has Down Syndrome have, in fact, tripled since 2018,” she said. The statistics were released last week by the UK government.

The NWCI claims that there was an increase in ground E or disability abortions – and claims that this suggests “that there are significant problems with access to abortion care in Ireland post-12 weeks on the grounds of fatal foetal anomaly”.

“This is both dishonest and disingenuous,” Ms Ní Scealláin said. “As NWCI will be well aware, the largest number of ground E abortions are now because of a diagnosis of Down Syndrome – and the number of abortions in Britain

for Irish women on the ground of conditions which are actually life-limiting such as anencephaly or Patau Syndrome have fallen dramatically, precisely because those abortions are now happening in Ireland.

“The NWCI needs to be honest and say that it wants Down Syndrome and other conditions included in disability abortions here, rather than pretending that these are ‘fatal’ conditions,” she added.

Double ordination joy



Fr Stephen Wilson (left) and Fr Colm Hagan, who were ordained priests in St Patrick’s Cathedral on Sunday, June 26, are pictured with Bishop Michael Router and Archbishop Eamon Martin (centre right) following the celebration.

NEWS IN BRIEF

Keith Burnside retires after 44 years

Keith Burnside, radio and broadcast journalist at Ulster TV and BBC TV Ulster, retired after 44 years.

He elaborated on his faith in an interview on the BBC’s Sunday Sequence.

“My faith is important to me. I’m a regular churchgoer. I respect faith. I believe, and I continue to believe and pray.

“I wouldn’t be a very deep believer, but I trust prayer and I enjoy going to church, I enjoy the society and the events around church, I’m very much involved in all of the churches in my hometown,” Mr Burnside said.

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Pro-lifers praise repeal of Roe vs Wade and call on Irish Govt to 'wake up'



Thousands of people take part in a pro-life rally on O'Connell Street in Dublin in 2019. Photo: John McElroy

Staff reporter

In a 6-3 decision last week the US Supreme Court overturned its nearly 50-year-old decision in *Roe v Wade* that legalised abortion in the US. The move has been widely welcomed by Irish pro-life activists.

The court's 213-page ruling in *Dobbs v Jackson Women's Health Organisation* was not totally unexpected due to the leak of an opinion draft a month earlier. The ruling emphasises that there is no constitutional right to abortion in the United States.

“Today’s decision is a momentous development for the right to life”

The *Dobbs* case focused on an abortion clinic in Mississippi opposed to the state's law banning abortion after 15 weeks of pregnancy.

The court's reversal of its long-standing abortion ruling brings abortion policy decisions to the state level. At least half of states plan to ban or restrict abortions with this decision in place.

“We hold that *Roe* and *Casey* must be overruled,” Justice Samuel Alito wrote in the court's opinion. *Casey v Planned Parenthood* is the 1992 decision that affirmed *Roe*.

“The constitution makes no reference to abortion, and no such right is implicitly protected

by any constitutional provision, including the one on which the defenders of *Roe* and *Casey* now chiefly rely – the Due Process Clause of the 14th Amendment,” he added.

The move was welcomed by Irish pro-lifers. Commenting on the case, Eilís Mulroy of the Pro-Life Campaign said: “Today's decision is a momentous development for the right to life. It means that for the first time in almost 50 years, it is possible once again to legally protect unborn babies in the United States.

Shockingly tragic

“Since the *Roe v Wade* decision in 1973, there have been over 60 million legal abortions performed in the US. Such a shockingly tragic figure cannot be explained away by simply repeating the ‘right to choose’ mantra. It calls for something much deeper and reflective. Something however that's been noticeably absent from much of the media coverage since the leak about the Supreme Court decision emerged is an even-handed assessment of what prompted the court to overturn *Roe v Wade*,” she said.

She insisted that: “Most media commentators are quick to indulge in ad hominem attacks on the pro-

life movement instead of taking a fair and honest look at the compelling personal and cultural reasons that contributed to today's decision”.

“She said that *Roe v Wade* had led abortion to become a default option for society who had failed to offer women real supports”

Independent NUI Senator Rónán Mullen also welcomed the decision.

“It's morning again in America,” said Senator Mullen, drawing on an American political campaign slogan which became famous in the 1980s. “After the darkness of almost 50 years of federally mandated abortion, which has seen 60 million dead, it will now be possible for American states to enact laws to protect the lives of both unborn children and their mothers.”

Senator Mullen said he hoped the American decision would have reverberations in Ireland also. “Some of the later-term abortion possibili-

ties legal in Ireland since 2019 mirror the sheer savagery of what some US States enacted as a result of the *Roe v Wade* decision of 50 years ago.”

“I hope that this decision will be a wake-up call to the Irish Government and others, to remind them that authentic human rights requires that all human lives are protected, not just those of the powerful or those who can speak up for themselves,” he said.

Spokeswoman for the Life Institute Megan Ní Scealláin said that 50 years of framing abortion as a constitutional right in the US had failed women and caused millions of babies to be lost to a false premise of choice.

She said that *Roe v Wade* had led abortion to become a default option for society who had failed to offer women real supports.

“The reversal of *Roe v Wade* has sent a powerful message – to the United States and the world – that society must turn its back on abortion and instead build a system of real choices based on compassion,” Ms Ní Scealláin said.

“In contrast to what the establishment in Ireland are claiming, abortion does not empower women, and reversing *Roe v Wade* will not diminish women. Instead, this decision should prompt our own Government

as well as Joe Biden's administration to seek better solutions for women, and challenge men to rethink their behaviour and their responsibilities.”

She added that: “The US Supreme Court ruled that ‘the inescapable conclusion is that a right to abortion is not deeply rooted in the nation's history and traditions’, and we believe that the same could be said for Ireland. We have lost our way in taking away the right to life of the most vulnerable of our citizens but today shows that bad decisions can be overturned.

“In time, Ireland will follow,” she said. “We will overturn our abortion laws. They are cruel and inhumane, and both mother and child deserve better. This ruling shows the power of perseverance, of never giving up, of keeping the path lit, because abortion has no place in a truly compassionate society.”

Dobbs v Jackson

The *Dobbs* opinion is similar to the leaked draft that called *Roe* “egregiously wrong from the start.”

Justices Stephen Breyer, Sonia Sotomayor and Elena Kagan wrote a joint dissent that said: “Whatever the exact scope of the coming laws, one result of today's decision is certain: the curtailment of women's rights, and of their status as free and equal citizens.”

They also noted that their dissent “with sorrow – for this Court, but more, for the many millions of American women who have today lost a fundamental constitutional protection.”

“I hope that this decision will be a wake-up call to the Irish Government and others, to remind them that authentic human rights requires that all human lives are protected, not just those of the powerful or those who can speak up for themselves”

Family front and centre for Tyrone forward



Tyrone star Peter Harte says faith is the firmest foundation to build a family on, writes Jason Osborne

If we all went home and loved our families, the world would be a better place, was Tyrone footballer Peter Harte's message for families in Drumragh parish as he quoted St Mother Teresa.

Occasioned by the World Meeting of Families in Rome, Drumragh parish in Omagh, Co. Tyrone celebrated a 'vocation of the family Mass' at which the Tyrone forward was invited to speak about the role of faith in family life.

Married two and a half years ago to his wife, Áine, and since welcoming daughter Ava into their family, Mr Harte said "we're very early [in our family life]."

"If you were writing a book, we'd probably be in chapter two of our marriage and I'm sure there's people sitting in front of me here with maybe 40 or 50 chapters written at this stage. We know there's plenty of trials and tribulations ahead, but when you have that trust in God, you just don't worry about them.

"You know that things won't always go your way, you know there's sad times ahead but you know that God will sustain you in whatever comes our way," he said.

Foundation

Crediting their families with giving them a strong foundation in the Faith, Mr Harte said that "our challenge now for Áine and myself is to try and pass that Faith on to Ava

and other children that maybe we're blessed with.

"Trying to replicate the routines, the traditions, and most importantly, the love that we felt growing up, trying to provide that safe and secure and supportive environment and I think that's what having good faith does, it always makes you realise that there's more to yourself in this life."

Asked by parish priest Fr Eugene Hasson to try and answer "How does faith make a difference in family life?", Mr Harte said one of the key things faith gives you is an "ultimate goal".

"We learnt through our marriage course from Fr Daniel [McFaul] was the whole point of it is you're trying to get each other to heaven. You're trying to get your children to heaven. That's the goal for all of us, so you have to live your life in a certain way to do that. Just to have that always in your mind is important because life gets so busy and there's so many things come up that if you just keep reminding yourself that, that there's an end goal in sight, that you can get lost in some of the worldly things."

“You know there’s sad times ahead but you know that God will sustain you in whatever comes our way”

Life certainly does get busy for the all-star family, with Mr Harte himself occupied with football and teaching, and his wife Áine a doctor. On top of this, the couple is expecting their second child any day now. Despite the busyness, though, the Harte family are focusing on keeping their eyes on the "gold standard". Faith in God and the example of the Holy Family makes a big difference in family life, he said.

"Having faith means that there's a gold standard for what you're trying to aim for in terms of Jesus, Mary and Joseph – that first family. That's what you want to try to do, you want to try and replicate that love and that support and that unity. Faith gives



Peter Harte in action against Kerry.

you structure to your week, to your day, with prayers, with Mass, with everything. If you keep that structure in your life and keep Sunday. It's funny, Daddy never liked Saturday night Mass so we always went to Sunday Mass because Sunday was for Mass. Sunday was God's day. That's something that we try to implement as well," Mr Harte said.

Difference

"How does faith make a difference? It means that you have the same morals, it means that you know that there's rules, that there's guidance and there's ways that you have to live your life to be a Catholic. It also gives you confidence that God's there to help you in everything you do.

"How does faith make a difference? It gives you a deeper connection. There's something nice about the lifelong commitment – there's no way out of your vows...all the days of our life is how it [the wedding vows] finishes now. There's just real comfort in that, that no matter what and no matter how bad things are, that person is with you for life."

Their marriage is "built on the back of two other really faithful marriages," Mr Harte said, alluding to their parents' marriages.

"We're supported by countless other brilliant marriages in terms of our friends, our cousins and our wider network. All the marriages that help do that, when you build on top of them it just makes a lovely, strong pyramid of families helping families. That's what we want to keep going, can we be the next part of the pyramid. Can we help build up our friends, our cousins, our younger generation with that support, guidance and help them run the course too?"

Acknowledging that it can be difficult at times to give

witness to the Faith inside the family and out of it, Mr Harte said that the best witness he's seen are those who simply "live their faith".

"The best witness that I've seen is just people that live their faith, that come to Mass, that say their prayers, that

stand up for what's right. Simple wee things, like how they interact with people, how they pray, going to Mass. If it's wearing the brown scapular and if it's openly talking about God, it's probably one of the things I love most about teaching – children really take you on,

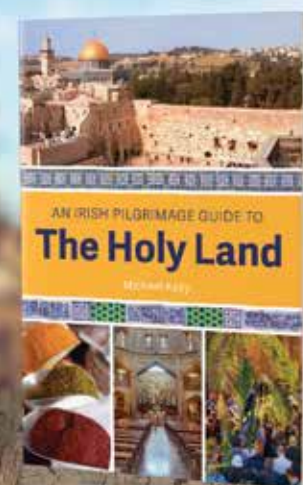
they question you all the time.

"They're really intrigued to learn more and it's probably something in us that we really need to regenerate that with children – plant the seeds, immerse them in their faith again. That they catch it as well like we were lucky to," he said.

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Double anniversary for Cork parish



Bishop of Cork and Ross Fintan Gavin speaks during Mass at St John the Baptist Church Friday, June 24.



Some of the gifts brought up in a procession at the beginning of Mass, which symbolised the various works the parish has been involved with.

Ruadhán Jones

Newcestown parish in Co. Cork marked the 150th anniversary of St John the Baptist Church and the 50th anniversary of Bishop Galvin Central School Friday, June 24.

Bishop of Cork and Ross Fintan Gavin and Fr Bernard Cotter PP concelebrated Mass, before the bishop planted a tree on the school grounds to mark the special occasion.

A procession of gifts, including a Newcestown and a Ukraine flag and a picture of the founder of the Columbans, Newcestown native Bishop Edward Galvin, symbolised the variety of works the parish has been involved in.

A history book telling the story of the school over the last 50 years was also launched, the work of a 10 person committee, staff and pupils, past and present and the wider community.



Bishop Gavin and Fr Bernard Cotter PP are pictured greeting parishioners after Mass.



First Communion teacher Emma Clifford presents the symbols of the Eucharist, the wheat and the grape.



Bishop Gavin greets parishioners.



Bishop Gavin plants a tree on the grounds of Bishop Galvin Central School, which marked its 50th anniversary.

Repeal of Roe v Wade gives us hope



Irish pro-life movement must play the long game, writes **David Quinn**

As usual, people are being given the wrong impression by our media about the implications of the overturning by the US Supreme Court of Roe v Wade, the 1973 ruling that effectively made abortion legal up to birth in all 50 states of America.

To judge by some of what you have heard or read, you might have the impression that abortion is now illegal across the United States, but that is not so. What the Supreme Court has done is to restore the right of voters to decide what the abortion law in their own individual states should be.

Some states will have very strong, pro-life laws, something along the lines of what we had before we repealed the 8th amendment in 2018, while others will have extremely permissive laws, even worse than what we have here.

The new ruling rescinding Roe v Wade came as a result of a case brought before the Supreme Court called Dobbs v Jackson.

In 2018, the legislature of the state of Mississippi passed a law that would ban abortion after 15 weeks with exceptions for a medical emergency or severe foetal abnormality but none for cases of rape or incest. Actually, the law was not too unlike the one that exists in this country since January 2019. If anything, ours is slightly more restrictive in that we allow abortion for any reason up to 12 weeks, not 15, and permit a termination for supposedly fatal foetal abnormalities, and not severe abnormalities (like Down Syndrome) as well.

“The constitutional position in America is now the same as in Ireland. Abortion is no longer a constitutional matter, one way or the other”

The Jackson Women's Health Organisation abortion clinic sued Thomas E. Dobbs, the state health officer, among others, hence the name of the case, 'Dobbs vs Jackson'.

The clinic said the proposed law violated Roe v Wade which placed no restrictions on abortion.

Eventually, the case made its way to the Supreme Court in Washington, DC. Many observers believed that the court might only roll back Roe v Wade somewhat and give individual states



Pro-life demonstrators are seen near the Supreme Court in Washington, US. Photo: CNS

a bit more freedom to legislate on the issue, but instead it went all the way, and repealed it entirely.

This is partly due to the fact that successive Republican presidents, including Donald Trump, have placed strongly pro-life judges on the Supreme Court. Four of the five judges who voted to repeal Roe v Wade are practising Catholics, namely Samuel Alito, Clarence Thomas, Brett Kavanaugh, and Amy Coney Barrett. The fifth, Neil Gorsuch, was raised a Catholic and is now an Episcopalian.

Another judge, Sonia Sotomayor, is also Catholic, but she voted to keep Roe v Wade, and is in the Joe Biden mould in that she is strongly pro-choice.

Judges

The five out of nine judges who voted to overturn Roe v Wade did so because that ruling was very bad law. It pretended a right to abortion existed in the American Constitution when none did. The court in 1973 basically invented it in what another judge called 'an exercise of raw judicial power'.

Prior to Roe v Wade, each individual state had the freedom to decide what its own abortion law should be. Voters could elect a government

that would protect the right to life, or permit abortion, as the case may be. Some had strongly pro-life laws, and others very pro-choice ones. If voters decided they wanted a change to their law, they could elect a new government in their state to enact their wishes. US states have a lot of power over their own laws. In Ireland, all laws are passed in Dublin, often at the behest of Brussels. But in America, not all law comes from Washington.

The Roe v Wade ruling was highly undemocratic in that it removed the issue of abortion from the hands of voters. It would have been different if voters across America had decided to put a 'right' to abortion in the Constitution. But they didn't. The 1973 court did. In Ireland, the electorate voted to put the 8th amendment into the Constitution, and then to take it out again 35 years later.

Dobbs v Jackson has now restored to voters the power to decide what their abortion law should be at the level of each state.

Banned

A state like Kentucky is banning abortions in all cases except where the life of the mother is in danger. New York will allow abortion until the 24-week mark for any reason, and where the

health of the mother is considered at risk right up until birth. In practice, this can easily translate into abortion-on-demand till birth because in Britain abortion is available only on health grounds, strictly speaking, but almost all British women who have a termination are perfectly healthy.

“Dobbs v Jackson has now restored to voters the power to decide what their abortion law should be at the level of each state”

The ruling by the US Supreme Court has been widely attacked by many politicians in the West, including by French president, Emmanuel Macron. This is despite the fact that the French Constitution does not recognise a 'right' to abortion and the matter is decided by parliament, as will now happen again in individual US states.

In fact, the constitutional position in America is now the same as in Ireland. Abortion is no longer a constitutional matter, one way or the other.

Needless to say, the Supreme Court ruling is being presented in most of our media as a very bad thing for women. As usual, the right to life of the unborn child gets no mention.

But aside from saving the lives of potentially millions of unborn children over time, the ruling gives hope to the pro-life movement everywhere, including here in Ireland. Through unceasing hard work, and by never despairing, the pro-life cause in America has now succeeded after almost 50 years in overturning a ruling many believed was irreversible.

Ireland

The narrative in Ireland is that the repeal of the 8th amendment is set in stone forever. It would certainly be very hard to restore something like the 8th amendment to the Constitution, but improving the law we have over time through amendments in the Dáil can be achieved.

It will not happen overnight, or for the foreseeable future. But in 1973, the pro-life movement in America could have given up, but it didn't. It played the long game. It was prepared to wait for decades and now it has achieved a major victory. We must think the same way here. We can now realistically hope that later in this century we will have shifted our present law in a more pro-life direction. Politics is less predictable than it was. By 2068, which will be five decades after the repeal of the 8th, the country will be very different than it is now, and it might well be more pro-life again.

“What the Supreme Court has done is to restore the right of voters to decide what the abortion law in their own individual states should be”

Great joy in Rome as families took



Brenda Drumm reflects on the Irish experience at the World Meeting of Families last week

The World Meeting of Families 2022 (WMOF2022) concluded last weekend in Rome with a mission offered to all families by Pope Francis to: "Proclaim the beauty of being family with joy! Proclaim the grace of Christian marriage to children and young people."

The WMOF2022 was different from previous World Meetings as it was greatly reduced in numbers because of Covid-19, and so it brought just 2,400 delegates to Rome for the event. The other difference was that the speakers were all families and married couples, with just three priests on the list of 62 speakers and one or two family experts. This was a gathering about families sharing the joys and challenges of family life with other families from 120 countries across the world.

The Irish delegation to WMOF2022 was led by Archbishop Eamon Martin of Armagh and by Bishop Denis Nulty, Chair of the Council for Marriage and the Family. The delegation included priests, family groups and lay ecclesial associations working to support marriage and family life.

Festival of Families

The WMOF2022 began with a concert-style event called the 'Festival of Families' in the presence of Pope Francis. A number of families shared very moving testimonies of real problems like infidelity in relationships, illness and grief, and the impact of the war in Ukraine. Responding to the testimonies, Pope Francis said, "Stop and listen. Let yourselves be changed by him, so that you too can change the world and make it home for all those who need to feel welcomed and accepted, for all those who need to encounter Christ and to know that they are loved."

The Pastoral Congress element of WMOF2022 took place from Thursday 23 – Saturday June 25. There were 30 panels on a wide range of themes, including: betrayal and forgiveness; accompanying fatherhood and motherhood; the role of grandparents; families and priests together on a mission; adoption and foster care; being Christian in the digital age; the impact of social media on children; addiction; domestic violence; marriage preparation and accompaniment of young married couples; forgiveness.

All of these panel discussions and presentations saw families from across the world sharing their stories in a very open and courageous way.

There was no editing and no sanitising of the awfulness of some of the stories including the one shared by Daniel and Leila Abdallah from Australia. They lost three of their children and a niece when a driver under the influence of alcohol hit them as they walked to the shop for ice cream in 2020. Their story, which had forgiveness at its heart, received a double standing ovation at the Pastoral Congress and it is a story that will stay with me for a very long time.

On the Friday evening we were hosted in parishes across Rome. The Irish delegation were welcomed by the Holy Family Parish in Rome where we shared a meal and then a beautiful prayer service where we listened to some more testimony from couples including Brendan and Rosemary Gavin from Teams of Our Lady Ireland.

“And the main take away from WMOF2022 in how to do this is very simple – priests and couples, families and parishes working together!”

On Saturday evening came the high point of WMOF2022 – the Closing Mass which was celebrated by Cardinal Kevin Farrell, Prefect of the Dicastery for Laity, Family and Life, in the presence of Pope Francis. In a lovely gesture, and to reflect the closeness of the Pope to families, all of the delegates were seated close to the altar area in St Peter's Square.

In his homily at the Mass Pope Francis delivered a 'Missionary Sending of Families' in which he asked us to announce with joy the beauty of being family! He said, "Give hope to those who have none. Act as if everything depends on you. Be you who 'sew' the fabric of society and of a Synodal Church, creating relationships, multiplying love and life. Be the seed of a more fraternal world! Be families with big hearts! Be the welcoming face of the Church! And please pray, always pray!"

It was a real privilege to be part of the Irish delegation at WMOF2022 and to share the joys and challenges of family life with people from across the world. Pope Francis chose 'Family love: a vocation and a path to holiness' as the theme for the WMOF2022.

Listening to the testimonies from families, meeting them and the delegates as well as the bishops and priests who are working to support marriage and family life, it's clear that we all have an important mission to open a path to holiness for our own families, in our parishes and in the Church. And the main take away from WMOF2022 in how to do this is very simple – priests and couples, families and parishes working together!

The next World Meeting of Families will take place in 2028 and in the meantime there will be a Jubilee of Families in Rome during the Jubilee Year 2025.

Brenda Drumm is communications officer with the Catholic communications office of the Irish bishops' conference.

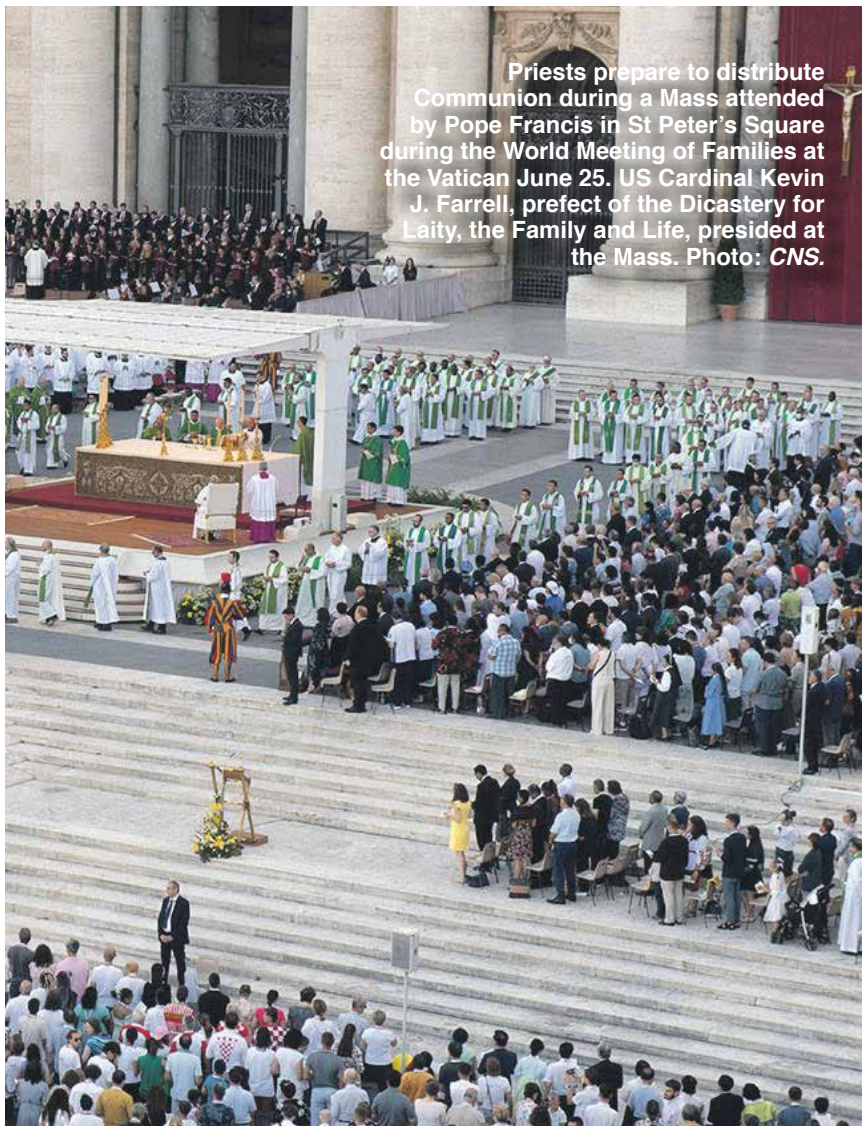


The O'Sullivan family at the closing Mass.

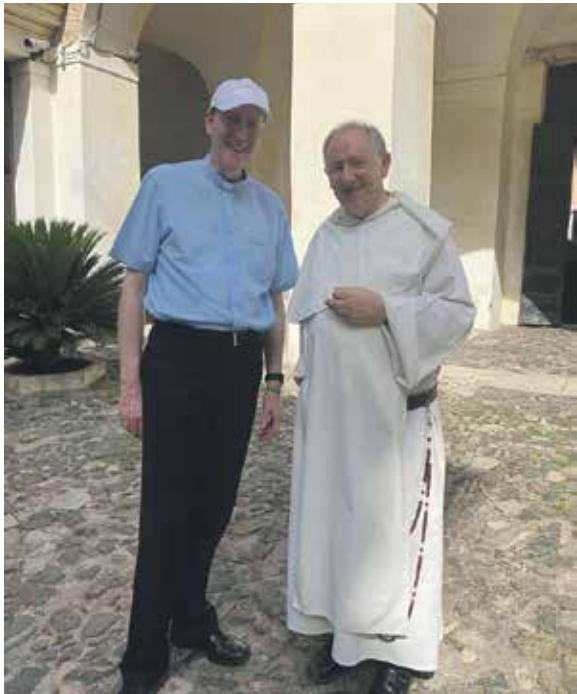


The Irish delegation at the Sunday Angelus with Pope Francis.

centre stage



Priests prepare to distribute Communion during a Mass attended by Pope Francis in St Peter's Square during the World Meeting of Families at the Vatican June 25. US Cardinal Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and Life, presided at the Mass. Photo: CNS.



Bishop Denis Nulty with Irish priest Fr Paul Lawlor formerly of Newbridge parish and now rector of St Clemente.



The O'Sullivan family from Carlow with Bishop Denis Nulty.



Flying the Irish flag at the closing Mass.



Fr Colm O'Doherty of Derry Diocese with Bishop Denis Nulty.



The Irish delegation bids farewell to Fr Paul Finnerty, who hosted them.



Fr Darren Brennan and Fr Tim Bartlett of Down and Connor with Bishop Nulty before the closing Mass in St Peter's square which they concelebrated.



The delegation outside St Peter's.



Archbishop Eamon Martin meeting Larry and Rosa Cueto of Couples for Christ Down and Connor who were part of the Irish delegation.



The O'Sullivan in the parish church in Holy Family after a hospitable welcome.

Poetry in a world struggling



People are crying out for more depth and purpose in their lives, the founder of Poetry Ireland tells Chai Brady

Poetry has changed throughout the years both negatively and positively with the revolution of self-published poets and international poetry being hugely influential, according to well-known poet John F. Deane.

Speaking to *The Irish Catholic* he explains there are many more voices on the scene compared to when he set out. There were the great masters such as Gerard Manley Hopkins, Seamus Heaney – poets who were a major artist influence for Mr Deane – and William Butler Yeats.

For Mr Deane, it was the music in Hopkins' poetry that attracted him initially as well as his holding to Christ during difficult times.

"The poetry focuses in on the essentials and he does so with wonderful language and wonderful music and it was the music that got me first and then the thematic matter through it was wonderful," he says.

Musical

Regarding the use of music in poetry, he says: "The music behind the language, one feels the poem first through the music of it, through the rhythms and the sounds and that carries the imagination, and the imagination touches on the deepest poetry of our thinking beyond just mere intellect and reason. So in a good poem there is far more than just a thought, there is the music and there is the imagery, it's a holistic experience."

Currently he has a "slightly jaundiced view" on some modern poetry.

"The pitfalls are that there is no critical consensus around in most of the newspapers, there is very little

critical appraisal of 50-60% of the books that come out. Therefore, the market is flooded and nobody is terribly clear on what's really good and what's really bad.

"We need the national papers to have a strong critical approach to publications, especially poetry and they don't tend to do that. The *Poetry Ireland Review*, that comes out three times a year has a lot of good critical examinations in it, it's the main one, there are very few others."

He also feels strongly about allowing the world to shape the poet, rather than vice versa. Mr Deane explains: "If you were brought up with a creed, with a view of life, you tend to see the world through that creed, so you're trying to shape the world through your view. A very good example of this is [Vladimir] Putin trying to shape the whole of Europe to his view of the Russian empire. That's an extreme view. But every one of us has a creed through which we see the world and that sometimes can blind you to wider horizons, so rather than you trying to shape the world to your beliefs, your creeds, and your view, you allow the beauty of the earth itself to shape you. If you accept reality as it stands and you try to understand it, you are not shaping the world, the world shapes you."

Mr Deane went to Mungret College in Limerick, a Jesuit boarding school before attending University College Dublin

"And that happens in poetry, poetry is not a laying down of dogmas, poetry is exploration much more than shaping the world to itself. Thomas Kinsella was a great advocate of that, of accepting the world outside and allowing that to shape your own thinking and experience rather than imposing your view on the world," he says.

He lauds Pope Francis as a person who takes this approach, citing his 2015 encyclical on the environment *Laudato Si'*.

"Pope Francis is very much in on that with *Laudato Si'*, just begging the whole world to be receptive to the world outside, not to be imperialist or dogmatic about it," Mr Deane says, "He is very, very open to contemporary living, to seeing the world not as a fixed universe,



Poet John F. Deane.

he sees it in terms of evolution and opening up and evolving."

Growing up on Achill Island, he was brought up as a strict Catholic which has certainly influenced his poetry in later life.

Mr Deane went to Mungret College in Limerick, a Jesuit boarding school before attending University College Dublin – studying English and French. Afterwards he was on the road to become a Spiritan but decided against it and subsequently became a teacher. His poetry has won several awards including the Marten Toonder Award for Literature and the O'Shaughnessy Award for Irish Poetry.

Asked about spirituality and its place in modern poetry, he says: "There are good forms [of poetry] that don't overtly touch on spirituality but I do believe that society – you look around the world at the moment – is not in the best of shape on the surface anyway, people are crying out for more

depth and meaning. A lot of people are doing that, they're struggling to find purpose beyond mere economic success.

"I don't believe people are opposed to the notion of spirituality it's just that at the moment, the other side of things, the secular side of things, is dominant but I still believe underneath all of that there's an inherent spirituality in most people," Mr Deane continues, "Provided it is not put upon by imperialism, and there has been imperialism even in the Churches down through the years, and authoritarianism."

"I believe more in the freedom of people to find their own spirituality. To read and study and think about it rather than just accept things as we did when we were growing up. I accepted things without thinking about them. So you mature by working things out yourself. We need a mature spirituality to help a mature secularism."

His spiritual poetry was a way to "rescue" his faith as

he questioned his Catholicism and as it began to "fall away".

"I tried to rescue, from all that I had been put through, what still seemed valid to me and that is where I am examining my own life and the world around me to see what I can salvage, to redeem from all that. It's not throwing out the baby with the bathwater, it's holding on to what is deeply relevant as far as I can see," he says.

Growing up on Achill Island, he was brought up as a strict Catholic which has certainly influenced his poetry in later life

"And that boils down for me to the person of Christ, Christ and the actual gospels are the kernel for me."

Ukraine

Mr Deane is still very active in the poetry world, and is

set to give several talks in the near future.

In July a group of religious teachers from the US will be coming to Ireland under the auspices of Notre Dame University to attend a talk given by Mr Deane regarding poetry and faith. He acknowledges the topic will be a "challenge for me", but admits "it is something in which I am fairly competent".

The following week he will travel to Krakow in Poland where he has a book of poems coming out – translated into Polish. He says: "I have to give a talk there on poetry and war, Poland being next door to Ukraine of course and Krakow in particular is very close to Ukraine."

"I want to and will give them a talk on how poetry looks at war and can poetry do anything about it or is relevant even. These are the themes that excite me and interest me which I am working and trying to develop."

For Mr Deane, there are limits to the power of poetry, but at the same time a good poem can help tip the scales in the favour of the power of good in the world.

"There are a lot of poems that deal with war, obviously they're anti-war, there's no poem that I know – in contemporary times – that elevates war to any good."

to find meaning



Currently unpublished poems by John F. Deane supplied to The Irish Catholic

All of It

The beach at Keel curves away towards the cliffs like a scythe; when the tide is out you may find yourself walking on water, scarce an inch deep, calm and sheening like a ballroom floor. Early morning, I am on the beach with only the gulls scavenging, tiny whirls of sea-water, a generous scattering of pebbles and the shells of wondrous sea-things. I picked a small and rounded umber-coloured stone, ocean-smoothed, and marvelled at its age, its presence, its guardianship of such millennia the human mind cannot assess. Yet we – we hold to ourselves the warm memories of so many we have loved, essences the dead will have bequeathed to us. Under the great bulk of the cliffs, the towering presence, I do not stand alone, the staid mountains rising behind me and the sea, in its multitudinous energies, stretching out before me.

The Wisdom of Old Men

The Spirit of Truth, that secret whisperer, is a surf softly breaking in the distance; on Bunnacurry strand, the tide gone out, I stand, a little stooped under my weight of years, somewhat lagged and slow of breath, like rippled sand under streels of weed; amongst the rocks I have come upon new wonders, the brittle bone-debris, the feather-mash of some unidentifiable sea-bird. For I have learned there is no pleasure found in the loss of any created thing for even the individual gnat within the scrawling vast tornado of gnats has its own world-wisdom, born in time and in time will die. There are small green crabs, with countless tiny, dark and sideways hurdling sand-hoppers where I paddle now, soothing my bones in the forgiving waters of the ocean; so do not speak of the wisdom of old men: it lies in the flaking and hardened soles of feet that walked humbly on the rippled nave of the earth.

“For Mr Deane, it was the music in Hopkins’ poetry that attracted him initially as well as his holding to Christ during difficult times”

Poetry is not going to change anything; it's not going to change Putin's mind and it's very sad to see that the great Russian tradition of literature and poetry has not affected his mind towards good.

Worthwhile

“I see poetry, a good poem, as something worthwhile. The way I think of life is that anything that one does to the best of one's ability goes on one side of the scale and that weighs down as far as possible against the evil of war. You do your job well, you're doing something to conquer war. You write a damn good poem, a lot of people read it, they would be influenced, and then you're weighing down the anti-war side of things,” he says.

“I still believe too that we will overcome the imperialist ambitions that are at the moment weighing us down, Putin is the obvious guy who wants to recreate empire... they're all over the place at the moment – prevailing extreme right-wing ego-tism. I think humanity has more sense than that at this

stage. This is why we need people who write and speak about the good things and wants to write better poetry all the time,” he adds, “I'm an optimist, humanity will in fact come to its senses and abolish war entirely.”

“There are limits to the power of poetry, but at the same time a good poem can help tip the scales in the favour of the power of good in the world”

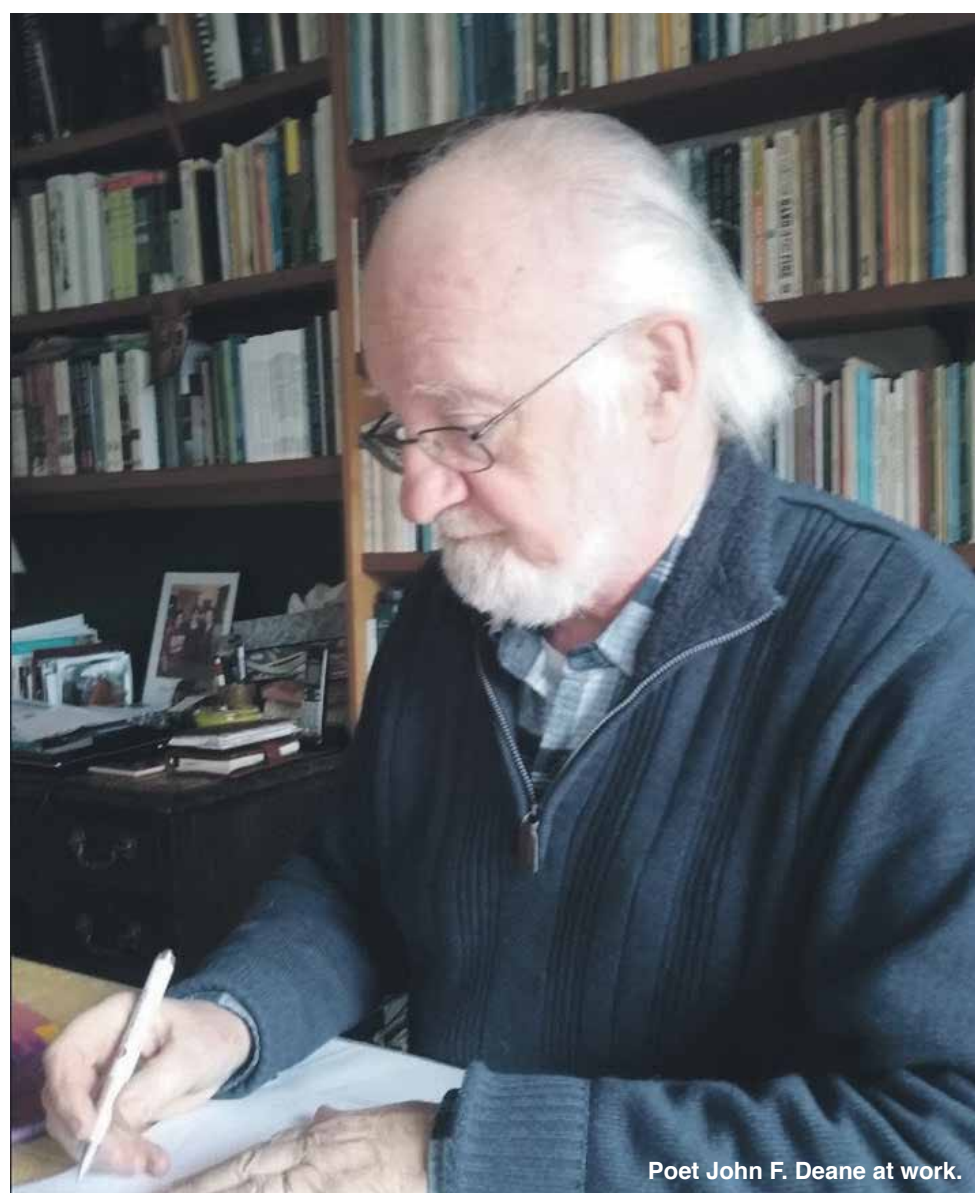
Mr Deane founded Poetry Ireland in 1978, an organisation for poets and poetry which receives funding from the Arts Council of Ireland and the Arts Council of Northern Ireland.

Asked about the future of poetry in Ireland, Mr Deane says: “I founded Poetry Ireland which is developing extremely well at the moment, it will have

a permanent building in Parnell square dedicated to poetry. So the future for poetry in Ireland with Poetry Ireland there in the centre of the city is pretty hopeful.”

For people who have begun writing poetry or are interested in starting, Mr Deane says there are many resources offered by Poetry Ireland to give people a helping hand into the poetry world. However, he adds that one of the best things to do to hone a new poet's skills is to keep writing, and more importantly, reading.

“You can join Poetry Ireland and you can be part of the whole thing and get information and get help and all of that. A lot of countries have these national poetry centres, there's one in London and now we have one in Dublin. They are very important to help disseminate poetry and to have a critical voice, but also to help people starting out, it gives them all sorts of advice and help, and publication even,” he advises.



Poet John F. Deane at work.

Light of Christ shines on Saul

Staff reporter

The Papal Nuncio to Ireland visited Co. Down to participate in a new initiative for the renewal of faith through an all-island novena, following in the steps of St Patrick.

Archbishop Jude Thaddeus Okolo visited St Patrick's Church in Saul on the feast of Candlemas as part of the novena and was welcomed by Fr Paul Alexander PP along with parishioners, including school-children, who gathered in the church in Saul close to where Ireland's patron saint began his mission.

Holy ground

Archbishop Okolo said of the visit, "It was indeed nice and uplifting, praying together on that holy ground, on which St Patrick trod."

Two first class relics of St Patrick were also displayed for public veneration – the relic of his jawbone from the treasury of the Church in Down and Connor diocese and also a piece of bone which came to Ireland from Rome in 1932. St Patrick's altar stone is also in the church, which is famous for its stained-glass windows telling the story of St Pat-

rick's arrival in Saul.

In his homily, Fr Paul Alexander said: "St Patrick's first church in Ireland was here in Saul and from here the Faith spread. St Patrick brought the light of Christ to Ireland, the same light was we read about in the Gospel today on this feast day of the presentation, the feast of light."

“Archbishop Okolo said that St Patrick was not sent by to Ireland by God by chance”

"We have to follow the example of St Patrick and bring the light to others. We have to start again, bringing the light of Christ into our hearts, our families and into our homes. We all know these are days of darkness, we have been living through them, days of fear and anxiety. We need the joy of the Gospel, the joy of Christ, joy brought to Ireland, by St Patrick."

Fr Paul continued: "Each of us has to ask ourselves, what am I going to do to bring the light of faith to others? Generations of our ancestors

kept the Faith alive. What are you going to do to keep the faith alive? Let us revive our Faith and go forward with St Patrick".

Archbishop Okolo said that St Patrick was not sent to Ireland by God by chance.

"His mission in Ireland was a deliberate intention of God. We can read this in St Patrick's writings and from the example he left behind," Archbishop Okolo said.

Opposition

"When St Patrick wanted to come back to Ireland, there was a lot of opposition. In his time, there were many missionaries including bishops and priests. We have hardly heard of many of these, but we all know about St Patrick. This is very striking. Why is it so? St Patrick did not speak much, he didn't write much. Today there are too many words – words, words, words – written words, spoken words, words on the internet, words on the microphone, words on the streets and the market places. There are too many words, just one word is important – the word of God. If we could just listen to even a single word of God."



People praying with the relic of St Patrick's on the altar at the Novena Mass. Photos: Bill Smyth



Deacon Jackie Breen, Archbishop Okolo and Fr Paul Alexander who blessed the congregation with the relic of St Patrick.



Fr Paul Alexander PP of St Patrick's Church in Saul shows St Patrick's altar stone to the Papal Nuncio Archbishop Jude Thaddeus Okolo.



Pupils of St Colmcilles High School Crossgar Thomas, Gerard and Grace receiving a blessing from the Papal Nuncio at the Novena Mass held in St Patrick's Church, Saul, Co. Down.



The relic of St Patrick's jawbone from the treasury of the Church in Down and Connor diocese and also a piece of bone which came to Ireland from Rome in 1932.

Masterpiece manuscript digitised for all by Trinity

Jason Osborne

One of the most finely illustrated medieval manuscripts has been digitised by the Library of Trinity College Dublin (TCD) for the first time.

Created by the renowned Benedictine monk and scribe of the 13th Century, Matthew Paris, the *Book of St Albans* features 54 individual works of medieval art that have fascinated readers throughout the centuries from royalty to renaissance scholars.

The manuscript chronicles the life of St Alban, the first Christian martyr in England, while also outlining the construction of St Alban's Cathedral.

The manuscript survived times of upheaval, such as the dissolution of the monasteries, and arrived in Trinity College Dublin in 1661.

Librarian & College Archivist, Helen Shenton said of the digitisation:

"The Library of Trinity College Dublin is delighted to make this medieval masterpiece accessible to a global audience. For the first time in history, this exquisite manuscript by one of the world's most famous medieval artists and chroniclers, Matthew Paris, may be viewed digitally, revealing its beautiful artistry in full colour."

Other works digitised as part of this project include the decorated 12th Century manuscript, the Winchcombe Psalter and surviving manuscripts of St Augustine's Abbey, Canterbury and Salisbury Cathedral, medieval music from Britain and Ireland, and a 15th Century life of St Thomas Becket.



The Book of St Albans, open at f59v-60r. King Offa directing the building of St Alban's Church. Photos: Trinity College Dublin



Detail of the martyrdom of St Alban by beheading and the fate of his executioner, by Matthew Paris, TCD MS 177 f38r.



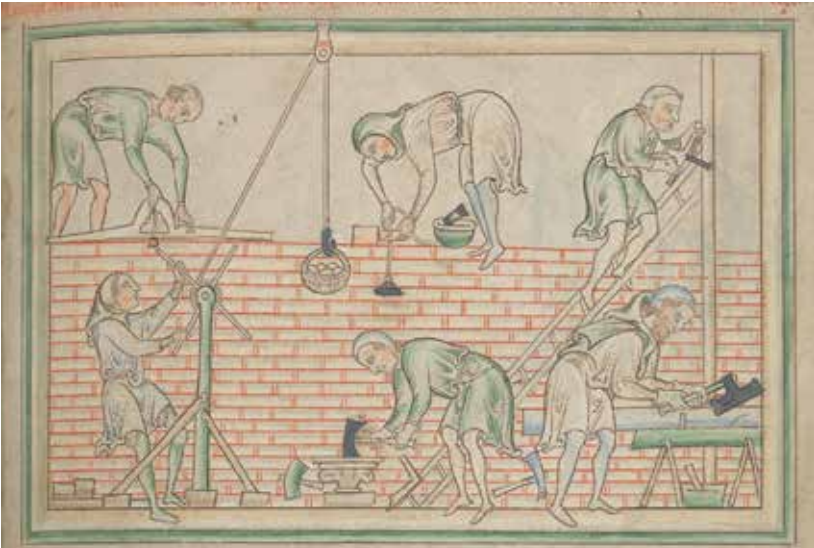
King Offa directing the building of the first Anglo-Saxon church at St Albans, by Matthew Paris, TCD MS 177 f59v.



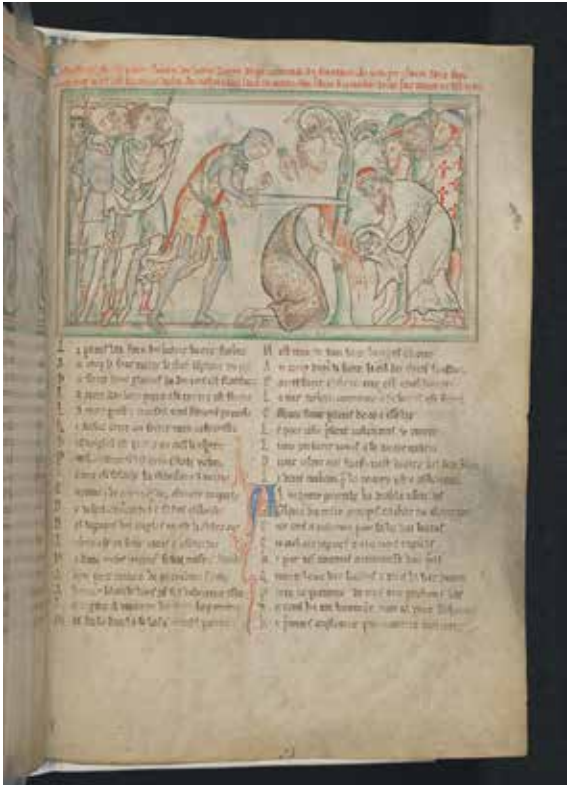
Detail of the massacre of converts by soldiers by Matthew Paris, TCD MS 177 f 41v.



Saints Germanus and Lupus embark on a boat for Britain, by Matthew Paris, TCD MS 177 f 53r.



Craftsmen at work building St Alban's Church, by Matthew Paris, TCD MS 177 f60r.



Full page of the martyrdom of St Alban by beheading and the fate of his executioner, by Matthew Paris, TCD MS 177 f38r.

Inspirational human rights priest celebrates his diamond jubilee



Staff reporter

Well-known priest Msgr Raymond Murray has celebrated sixty years of ministering in the Archdiocese of Armagh.

It was while chaplain to prisoners in Armagh that the then Fr Murray first began speaking up about the conditions. He also gave evidence in the European Court of Human Rights (ECHR) in the case the Irish Government brought against Britain over internment and beatings in custody.

He was an outspoken critic of state violence in the North and wrote countless pamphlets and articles highlighting the failures first of the Stormont administration and then the British government.

In 1995, along with his friend and colleague, Fr Denis Faul, Fr Murray was made a Prelate of Honour of His Holiness by Pope St John Paul II with the title 'Monsignor'.



Out&About

Voices raised on high...



MAYO: A midsummer concert took place at Knock Basilica on Saturday June 11. Performing at the concert were the Palestrina Choir, conducted by Blanaid Murphy together with mezzo soprano Rachel Croash and Anne Marie Gibbons with Aleksander Nisse on organ. Photo: Alison Laredo



MAYO: Some of those who added to the uplifting mood at the midsummer concert in Knock Basilica. Photo: Alison Laredo



WATERFORD: Bishop of Waterford and Lismore Phonsie Cullinan prays before the Blessed Sacrament as part of Corpus Christi devotions.

IN SHORT

President recalls legacy of 'Troubles'

As people gathered in St Anne's Cathedral in Belfast for a ceremony of lament to mark the 'Troubles' President Michael D. Higgins has pleaded for those who still suffer not to be forgotten.

Each year, June 21 - the longest day of the year - marks the annual day of reflection on the Troubles and the legacy left by those years of violence on the island.

In a message, Mr Higgins recalled that: "this year, 50 years on, we of course par-

ticularly remember the events of 1972, in many ways the longest year of the Troubles, and the appalling death toll of 479 lives lost that year.

"Earlier this year we marked the particular depravities of Bloody Sunday and of the Abercorn bombing, while next month we will remember the 50th anniversary of Bloody Friday in Belfast.

"Today, we remember all of these events, and all of the deadly events of that year, as well as, importantly, the lives in all of their richness of all those who were taken from their families," the president said.

Bishops hope for restored Executive

The bishops' conference has expressed "prayer-filled hope" that there will "soon be a functioning, effective and stable Assembly and Executive in Northern Ireland so as to tackle the major economic and social problems that are negatively affecting people, especially the most vulnerable".

In a statement following the summer general meeting of the hierarchy, the bishops insisted: "recent developments regarding the Northern Ireland protocol have the potential

to undermine trust in the political process and threaten economic wellbeing. While these developments may be seen as simply in the realm of politics, the daily reality for people and communities in the North is that help is required - urgently - to deal with the cost of living crisis, the crisis in the health service, to protect peace and to serve the common good.

"We urge political leaders once again to recognise that resolution is best found through negotiation, and the active engagement between the United Kingdom Government and the European Union, serving and promoting peace and stability," the statement added.



CORK: Mike Keane, chairperson school board of management Charleville CBS primary school makes a presentation to Bro. Billy Ryan to mark his retirement from teaching. Bro. Billy has been teaching at Charleville since 2000.



CORK: Pupils from Charleville CBS primary school present Bro. Billy Ryan with a Wexford jersey at a retirement function in the school to mark his retirement. Bro. Ryan is a native of Enniscorthy, Co. Wexford.



ANTRIM: Members of the Polish community celebrate Corpus Christi in the parish of Kirkinriola, Ballymena.



LIMERICK: Sixth class pupils from Scoil Iosagain, CBS, Sexton Street, Limerick, pictured with the class teachers, Timmy Ryan, Denis Barry, (school principal) and Eoin Crowley on the occasion of the summer holidays from school.



DERRY: Parishioners from Lavey travelled to Belfast to participate in the famous Clonard Novena.



MEATH: Tayto Park provided the venue for some fun and recreation after the exertions of the end of year examinations for St Louis, Co. Down students, years eight to 11.



LAOIS: Minister for Education Norma Foley was joined by Bishop of Kildare and Leighlin Denis Nulty for the opening of the new St Francis School, Portlaoise.

Edited by Ruadhán Jones
Ruadhan@irishcatholic.ie

Events deadline is a week in
advance of publication



TYRONE: Some of those who will begin studies at St Patrick's College in Dungannon in September visited the school before the summer break to live the life of a year eight student for a day to prepare them for the transition.



ARMAGH: Primate of All-Ireland Archbishop Eamon Martin leads the blessing of the graves in Armagh Parish.



MAYO: Bishop of Achonry Paul Dempsey was among those celebrating with Msgr John Doherty on the sixty-third anniversary of his ordination as a priest.



CORK: Fr Louis Hughes OP celebrates his 80th birthday with the members of the Dominican community.

ANTRIM

Eucharistic adoration takes place on Tuesdays from 8am to 7pm in St Anthony's Church, Craig Hill.

ARMAGH

Mass is celebrated on the first Monday of each month in St Patrick's Cathedral at 7.30pm for those struggling with an addiction. The next celebration will be on Monday July 4.

CAVAN

The blessing of the graves takes place on July 3 in Killygarry at 9.30am; and August 7 in Butlersbridge at 10.30am.

CLARE

Adoration of the Blessed Sacrament will take place Monday to Friday in Ennis Cathedral from 5pm until 7pm

CORK

The Ordination to the Priesthood of Ronan Sheehan will be celebrated in the Church of St John the Baptist Newcestown in the Parish of Murragh and Templemartin on Sunday, September 18 at 3pm.

DERRY

Fr Paul Farren will celebrate a Mass of thanksgiving at 7.30 pm on Wednesday, July 6 in St Eugene's Cathedral to mark the Silver Jubilee of his Ordination to Priesthood.

DONEGAL

The glorious mysteries of the rosary will be prayed in St Eunan's Cathedral, Letterkenny, at 8.15pm, as part of the rosary relay for the sanctification of priests.

DUBLIN

Contemplative practice takes place in the John Sullivan Room, Gardiner Street parish every Saturday from 11am-12noon.

Rally for Life 2022 takes place in Dublin on Saturday, July 2 at 2pm.

GALWAY

Galway Cathedral's annual series of international summer concerts, which have taken place online for the last two years, returns this July. Six concerts will take place on Thursday evenings at 8pm. The series finishes with a special platform concert featuring up-and-coming young musicians from the Galway area. Full details: recitals.galwaycathedral.ie

KERRY

Muckross Abbey Pilgrimage and Cemetery Mass: Monday July 4, pilgrimage at 6.30pm with Mass at Abbey Graveyard at 7.30pm.

KILKENNY

Kilkenny Bereavement Support are asking for volunteers to come forward for a new training skills programme to be offered in September/October. For an application form or to learn about the work, contact 056 775 6538 or kilkennybereavementsupport.com.

FERMANAGH

St Michael's parish shop in Enniskillen is open Monday-Saturday from 10.30am-1.30pm.

LONGFORD

The Longford pilgrimage to Lourdes will take place from August 14-August 19. Anyone who would like to go should contact Sr Simon on 086 240 1295.

LOUTH

'A Prayer by Telephone' – The Sisters of Mercy, 34 Point Road, Dundalk welcome any person who may wish to request prayer, especially during these difficult times. All requests are confidential. Tel: 00353 429331602 9am-9pm daily.

MAYO

The next Latin Mass in the Extraordinary Form will be celebrated at Our Lady's Shrine Knock, on Sunday July 11, at 5.30pm

MONAGHAN

Pilgrimage to Medjugorje July 13 to July 20, led by Fr Patrick McGinn, Monaghan and Marian Kane. Flying from Dublin to Mostar, 30 minutes from Medjugorje. Evening flight. €735 all-inclusive, Limited seats available. For more information and booking, contact 087 271 3260.

TYRONE

Benburb Priory is hosting singer Fr Ray Kelly on Saturday July 3 at 6pm. Tickets are available online or in person at the priory.

WATERFORD

Campa Mhuire Mháthair Catholic summer camps for primary school children take place in July. Music, action songs, arts and crafts, games, prayer and a whole lot of fun promised. Good News Faith Camp Tramore takes place July 4-7 in Glór na Mara NS. More info on www.tramoreparish.ie. St Declan's Summer Camp, Ardmore takes place July 18-21 in St Declan's NS. More info on <https://www.holyfamilymission.ie/campa-mhuire-mhathair/>

WESTMEATH

Prayer meeting in the Friary Church, Athlone every Monday night from 7.30 to 8.30.

WEXFORD

Ferns diocesan pilgrimage to Knock International Marian Shrine takes place July 3. Coaches from Ferns Diocese leave from Wexford Town Via Enniscorthy, departing Bride Street at 7am sharp. Pick up in Enniscorthy on Main Dublin Road outside Dunnes at approx. 7.20am. Pick up at Holy Trinity Church, Bunclody, approx. 7.45am. Breakfast and evening meal in the Bridge House Hotel, Tullamore. Cost is €60 per person, with discount for children. Contact details: Neil Foley 087 9740120, or Sean Kinsella at 053 912 3819



World Report

IN BRIEF

Families asked to take step toward greater holiness

● The Catholic Church professes marriage and family life to be a path to holiness – a daunting concept – but one that can start with a tiny step, Pope Francis said.

“Start from where you are, and, from there, try to journey together: together as couples, together in your families, together with other families, together with the Church,” the Pope said June 22, opening the World Meeting of Families with an evening “Festival of Families” in the Vatican audience hall.

The in-presence portion of most of the event June 22-26 was limited to about 2,000 people – official delegates of bishops’ conferences, Catholic family associations and movements, but was streamed around the world.

Pope prays for victims of Afghan earthquake

● Pope Francis offered prayers for victims of a strong earthquake that hit a remote, mountainous area of Afghanistan near the border with Pakistan.

At least 1,000 people were dead – the death toll was expected to increase – and more than 1,500 people were injured in the quake, which hit just over 100 miles southeast of Kabul.

At the end of his general audience June 22, Pope

Francis said: “In the past few hours, an earthquake has claimed victims and caused extensive damage in Afghanistan. I express my sympathy to the injured and those affected by the earthquake, and I pray in particular for those who have lost their lives and for their families. I hope that with everyone’s help, the suffering of the dear Afghan people can be alleviated.”

Ukrainian Catholic University sets up scholarship for an alumnus killed in war

● Ukrainian Catholic University is creating a scholarship fund in honour of an alumnus, Artemiy Dymyd, who died in mortar fire near Donetsk, June 18.

The scholarship will be provided to members of the Plast National Scout Organisation of Ukraine who enter the university’s bachelor’s or master’s programs.

The Religious Information Service of Ukraine reported the fund was established in cooperation with Plast, of which Mr Dymyd was a member, and the Ukrainian clothing brand Aviatyia Halychyny, where he worked.

Mr Dymyd, 27, was in the United States February 24, 2022, but left for Ukraine immediately after the start of the full-scale Russian invasion.

He bought a bulletproof vest and helmet in the US and wore his armour on a plane to avoid checking luggage. He told the surprised flight attendant that he was from Ukraine and that he was feeling safer this way.

Once home, he collected the rest of his equipment and immediately went to the front.

US Supreme Court rules in religious schools’ favour

● In a 6-3 ruling June 21, the US Supreme Court said a Maine tuition aid program that excluded religious schools violated the Constitution’s free exercise clause.

The opinion, written by Chief Justice John Roberts, said: “A state need not subsidise private education but once a state decides to do so, it cannot disqualify some private schools solely because they are religious.”

He also said the court’s decision in *Carson vs Makin* stemmed from a principle in its two previous decisions, particularly the 2020 opinion in *Espinoza vs Montana Department of Revenue*.

In that case, the court said the state of Montana could not exclude religious schools from receiving tax credit-funded scholarships under its school choice program.

US Supreme Court vindicates football coach’s prayers

The US Supreme Court expanded the religious rights of government employees Monday as it ruled in favour of a Christian former high school football coach in Washington who sued after being suspended from his job for refusing to stop praying on the field after games.

The Supreme Court justices in a 6-3 decision sided with Joseph Kennedy, who served as a part-time assistant football coach in the city of Bremerton until 2015.

The ruling, which was authored by Justice Neil Gorsuch, dismissed the local school district’s concerns that in a public school setting Mr Kennedy’s prayers and Christian-themed speeches could be seen as coercive to students or a governmental endorsement of a particular religion in violation of the First Amendment’s establishment clause.

The Supreme Court found that Mr Kennedy’s actions were protected under the First Amendment of the US Constitution, which protects religious expression and free speech.

“Respect for religious expressions is indispensable to life in a free and diverse republic – whether those expressions take place in a sanctuary or on a field, and whether they manifest through the spoken word or a bowed head,” Justice Gorsuch wrote, as reported by *Reuters*.



People pray near the Supreme Court in Washington DC. Photo: CNS.

In their decision, the justices overturned a lower court’s ruling siding with the school district, which saw him suspended in 2015 after Mr Kennedy repeatedly defied instructions from officials to stop the post-game prayers while on duty. He also refused their offers for him to use private locations in the school as an alternative.

Justice Gorsuch said that the district’s “reprisal” against Mr Kennedy “rested on a mistaken view that it had a duty to ferret out and suppress religious observances even as it allows comparable secular speech. The Constitution neither mandates nor tolerates

that kind of discrimination”.

The Bremerton school district argued that Mr Kennedy “made a spectacle” of his prayers and speeches, as he invited students to join him and courted media attention while acting in his capacity as a government employee.

Some parents said that their children felt compelled to participate in praying.

The 9th US Circuit Court of Appeals last year ruled against Mr Kennedy, finding that local officials would have violated the First Amendment’s ban on government establishment of religion if they let his actions continue.

Mr Kennedy initially

appeared to comply with instructions to stop the public prayers while on duty, but he later refused and made media appearances publicising the dispute, attracting national attention.

After repeated defiance, Mr Kennedy was placed on paid leave from his contract and did not re-apply as a coach for the subsequent season.

Although Mr Kennedy no longer lives in the school district and has moved to Florida, he has said he would return if he got his job back.

Abuse victim seeks damages from retired Pope Benedict XVI

A victim of sexual abuse is reported to be suing retired Pope Benedict XVI in connection with the Munich abuse scandal.

The German Catholic news agency KNA reported the victim has accused Pope Benedict – who, as Joseph Ratzinger served as archbishop of Munich and Freising from 1977 to 1982 – of having “responsibly approved” the appointment of a priest as a pastoral minister in a Bavarian parish some 40 years ago, even though the man was known to be

an abuser.

The legal action is aimed at establishing that the retired pope was partly to blame for the abuse scandal through a so-called “declaratory action,” public broadcaster Bayerischer Rundfunk reported June 22.

The plaintiff claims to have been abused by the former priest Peter H. The plaintiff’s lawyer wants a civil court to declare that Pope Benedict must compensate the victim for the damage

caused by the abuse, since the Archdiocese of Munich and Freising had been aware of H.’s offenses.

The former pope has always denied this knowledge and has claimed that he was not involved in the decision to employ the cleric.

The lawyer has based the lawsuit on a canonical decree on the H. case from 2016 and on the study by a Munich law firm from 2022.

Vietnamese bishops plan priestly synodal sports tournament

Catholic priests from dioceses across Vietnam will compete in the first-ever national football championship to promote the spirit of synodality, reported *ucanews.com*.

The National Synodal Cup 2022-23 will be in July and October to coincide with the 15th National Congress of

Vietnamese bishops, which is organising the event. The tournament is designed to foster fraternity among local clergy before the 2023 assembly of the Synod of Bishops on synodality.

The bishops’ National Congress is held every three years for the bishops to select a new

president, secretary-general, deputies and heads of the 17 episcopal commissions during, *ucanews.com* reported.

The Hue Archdiocese said the tournament is expected to include 19 teams, from the archdioceses of Hanoi and Hue and 17 of the 27 dioceses.

The teams will be divided

into four groups according to their ecclesiastical provinces and will compete in their group’s round robins.

Ucanews.com reported the two best teams in each group will advance to the quarter-finals, and the finals will be played in Hanoi in October.



Edited by Jason Osborne
jason@irishcatholic.ie

The Church is on the ball



Priests battle for the ball during soccer practice at Tu Chau Parish in Vietnam June 15. Catholic priests from dioceses across Vietnam will compete in the first-ever national soccer championship to promote the spirit of synodality, reported ucanews.com. The National Synodal Cup 2022-23 will be in July and October. Photo: CNS/tonggiaophanhanoi.org via UCAN.

Eyewitness details 'blasphemy murder' of Nigerian Christian

Deborah Emmanuel, the Nigerian Christian student who was murdered by a Muslim mob last month, spent her final hours with a close friend who has shared exclusive details of the brutal killing with CNA.

CNA is using the pseudonym "Mary" for the woman's protection. A Christian herself, she nearly was killed by the same mob.

Significantly, Mary's account contradicts the claim of authorities that they attempted to rescue Ms Emmanuel from the mob but were "overwhelmed".

On the contrary, the police "could have stopped the murder if they had really tried," Mary told CNA.

Ms Emmanuel's so-called "blasphemy murder" took place on May 12 on the campus of Shehu Shagari College of Education in Sokoto, Sokoto State, a major city located in the northwest corner of Nigeria. The city is home to the Muslim Sultan who serves as the top religious authority for Nigeria's 100 million Muslim believers.

Prior to the attack, Ms Emmanuel, a home economics major who attended Evan-

gelical Church Winning All, was bullied by fanatical Muslim students at the teacher's college for audio statements she made on WhatsApp, a messaging platform. She credited Jesus Christ for her success on a recent exam, and when threatened and told to apologise she refused, invoking the Holy Spirit, saying "Holy Ghost fire! Nothing will happen to me," according to WhatsApp messages reviewed by CNA.

In the aftermath of these heated exchanges, a Muslim mob attacked Ms Emmanuel on the college's campus. After

an hours' long siege, the mob beat and stoned her to death, then set her body on fire with burning tires, according to graphic video footage posted online.

Rioters later that week rampaged in a Catholic Church compound in Sokoto and attacked other Christian-owned properties.

A relative of Ms Emmanuel's, who said he was standing approximately 60 feet from the mob, also told CNA he believes the police could have saved her. He, too, asked that his identity be withheld for his safety.

Two Jesuits murdered defending person in Mexican parish

Two Jesuit priests were murdered in a rugged region of Mexico rife with violence as they provided refuge to a person being pursued by a gunman, according to the Society of Jesus and state officials.

Jesuit Frs Javier Campos Morales and Joaquín César Mora Salazar died defending their parish in the community of Cerocahui in the Copper Canyon of Chihuahua state, which serves the Indigenous Tarahumara population.

The priests had opened the parish to an unidentified person June 20, according to the Jesuits, but an armed individual burst inside and killed that person along with Frs Campos and Mora, according to a statement on social media by Jesuit Fr Gerardo Moro Madrid, provincial in Mexico.

"We condemn these violent acts and demand justice and the recovery of our brothers' bodies, which were taken from

the parish by armed persons," the Jesuits' Mexican province said in a June 21 statement.

"Acts like these are not isolated. The Sierra Tarahumara, like many other parts of the country, confronts conditions of violence and neglect which have not been reversed. Every day, men and women are arbitrarily deprived of life as our brothers were murdered."

Vatican roundup

First married couple beatified together feature at World Meeting of Families

● Relics of the first married couple to be beatified together by the Catholic Church were venerated inside St Peter's Basilica during the World Meeting of Families in Rome.

Blessed Luigi and Maria Beltrame Quattrocchi were the official patrons of the 10th World Meeting of Families which took place in Rome June 22-26.

The Italian couple was married for 45 years, enduring two world wars together and nurturing their four children's vocations in service of the Church amid unprecedented difficulties facing Europe.

Both of their sons became priests in the 1930s and went on to concelebrate the beatification Mass of their parents with John Paul II in 2001.

Their eldest son, Fr Tarcisio Beltrame, a Benedictine monk, and his younger brother Fr Paolino, a Trappist, both risked their lives to secretly work with the resistance during the Nazi occupation of Italy in World War II, while the Beltrame Quattrocchi family's apartment in Rome served as a hiding place for fugitives and Italians with Jewish heritage.

Records of Jews who sought Vatican help during Holocaust to go public

● Relatives of Holocaust survivors and victims can now look through the files of more than 2,700 Jews who sought help through Vatican channels to escape Nazi persecution before and during the Second World War.

The archives have gone public on the internet at the request of Pope Francis.

The files constitute "a heritage that is precious because it gathers the requests for help sent to Pope Pius XII by Jewish people, both the baptised and the non-baptised, after the beginning of Nazi and fascist persecution," Archbishop Paul Richard Gallagher, Secretary for Relations with States and

International Organisations, said in a June 23 article for Vatican News.

This heritage is "now easily accessible to the entire world thanks to a project aimed at publishing the complete digitalised version of the archival series," he said.

"Making the digitised version of the entire Jews/Jewish people series available on the internet will allow the descendants of those who asked for help, to find traces of their loved ones from any part of the world. At the same time, it will allow scholars and anyone interested, to freely examine this special archival heritage, from a distance."

Ukrainian family prays for peace at World Meeting of Families

● A Ukrainian family of 10 participated in the World Meeting of Families last week.

Wolodymyr and Tatiana Korczyński arrived in Rome on June 21 with a Ukrainian flag and a desire to pray at St John Paul II's tomb for peace in their home country.

As Catholics from 120 countries gathered at the Vatican to discuss the joys and challenges of family life, the Ukrainian family, currently based in Poland, shared how war can weigh heavily on children.

"I see that the current situation in Ukraine requires more responsibility from children. They grow up faster," Tatiana told CNA on June 22.

The mother of eight has seen this especially in her 13-year-old son Franciszek, who often accompanies his father on trips across the Polish border to provide aid and support for the Ukrainian cause.

"Franciszek often goes to Ukraine, but he also stays at home as an older man to support and help me a lot. This is because more responsibilities fall on his shoulders," she said.



John Lavenburg

In response to the Supreme Court overturning *Roe vs Wade*, Archbishop William Lori of Baltimore stated his appreciation but kept an eye towards the future and the need to redouble Church efforts supporting women and couples who face unexpected pregnancies, as well as opening the hearts and minds of those with a different perspective.

"My first reaction was to give thanks to the Lord for bringing about this day," Archbishop Lori, the US Bishops' Conference Pro-Life Committee chair told *Crux*.

“Five other states – Alabama, Arizona, Michigan, West Virginia, and Wisconsin – have pre-Roe abortion bans still on the books that will also go into effect”

"It's a day that many people have worked and prayed very hard for, and it is a day in which I think we can engage in the debate anew in our country, but hopefully also a day in which we will redouble our efforts to create a just and compassionate society where no mother has to choose between her child and her future," he said.

The sentiment was shared by prelates nationwide. Most of their reactions were along the same lines of appreciation for the long awaited decision, combined with an emphasis on the long road and important work ahead in terms of support, advocacy, and dialogue with abortion supporters.

As Cardinal-designate Robert McElroy of San Diego put it: "In many ways, our work has just begun".

Archbishop Lori, in a statement with USCCB president Archbishop José Gomez of Los Angeles, proclaimed that it is a "time for healing wounds and repairing social divisions; it is time for reasoned reflection and civil dialogue and for coming together to build a society and economy that supports marriages and families, and where every woman has the support and resources she needs to bring her child into this world in love".

Cardinal Seán O'Malley of Boston outlined what needs to happen next. He said that the decision "calls [Catholics] to recognise the unique burden faced by women in pregnancy; and it challenges us as a nation to work together to build up more communities of support – and available access to them – for all women experiencing unplanned pregnancies".

Cardinal O'Malley also noted that "those who have opposed and supported *Roe* can and should find common ground for a renewed

US bishops react to overturning *Roe v. Wade*



Pro-life demonstrators in Washington celebrate outside the Supreme Court June 24, 2022, as the court overruled the landmark *Roe vs Wade* abortion decision. Photo: CNS.

commitment to social and economic justice in our country," adding that he hopes "this new chapter may be a time of a different tone and focus in our civic life".

The Supreme Court's June 24 decision that overturned *Roe vs Wade* and *Casey vs Planned Parenthood* – the 1992 decision that affirmed *Roe* – puts abortion law in the hands of state lawmakers, and as such means that state abortion laws will range from outright bans to abortion being available throughout the entire pregnancy.

State law

Thirteen states – Colorado, Connecticut, Delaware, Hawaii, Illinois, Massachusetts, Nevada, New Jersey, Oregon, Rhode Island, Vermont, Virginia, and Washington – have already codified the right to an abortion into state law at varying stages of pregnancy. For them, the Dobbs ruling has little impact. Four of those states – New Jersey, Oregon, Vermont, and Colorado plus Washington D.C. – have codified the right to an abortion throughout the entire pregnancy into state law.

Thirteen other states – Arkansas, Idaho, Kentucky, Louisiana, Mississippi, Missouri, North Dakota, Oklahoma, South Dakota, Tennessee, Texas, Utah, and Wyoming – have "trigger" laws that, with *Roe* overturned, immediately or almost immediately go into effect and ban abortion.

Five other states – Alabama, Arizona, Michigan, West Virginia, and Wisconsin – have pre-Roe abortion bans still on the books that will also go into effect. However, lawmakers in Wisconsin have signalled there will be a contentious battle over enforcing the law, and a Michigan claims

court granted a motion that blocks the state's attorney general from enforcing the law.

In a joint statement through the New York State Catholic Conference, the state's 20 prelates noted that the varying state laws highlight the amount of work that is still left in promoting a culture of life.

"The culture remains deeply divided on the issue, which will be evidenced by the patchwork of state statutes pertaining to abortion across the country," reads the NYSCC statement. "To change the culture and build a culture of life, we need to enact family-friendly policies that welcome children, support mothers, cherish families and empower them to thrive."

“To build a culture that values the inalienable rights to life, liberty and the pursuit of happiness for all”

Some prelates in the states that have codified the right to an abortion reacted with that in mind, though for the most part messages to the Faithful were kept national in their scope.

"While precious lives will no doubt be saved because of this decision, in states like ours, the abortion industry and many lawmakers are increasing their efforts to promote Colorado as an 'abortion destination,'" Archbishop Samuel Aquila of Denver said in a statement.

"Therefore, we must continue to lovingly speak the truth about the God-given dignity of every unique human life from conception until natural death, and we must increase our support for archdiocesan and parish ministries that offer authentically compassionate care for women, their babies, and their families," he said.

Illinois

Cardinal Blase Cupich of Chicago acknowledged that the ruling "regrettably" will have little impact on abortion in Illinois, and therefore emphasised the need to redouble efforts "to build a culture that values the inalienable rights to life, liberty and the pursuit of happiness for all". He added that the ruling is "not the end of a journey, but rather a fresh start" that underscores the need to understand abortion advocates, and enter into a dialogue.

Other points US bishops emphasised in response to the ruling were the need to make sure the full range of life issues are adequately addressed, showing mercy to anyone who has received or participated in an abortion, and make sure other life needs – healthcare, affordable housing, good jobs and decent housing among them – are taken care of for all people.

Gloria Purvis, host of *The Gloria Purvis Podcast* emphasised the latter, especially for black women, saying that "they don't want abortion as a solution to a crisis pregnancy, they want help with the things that made it a crisis".

"I know what black women want and need isn't abortion," Ms Purvis told *Crux*. "They want actual support, they want safe housing, they

want access to healthy food, they want a good education for their kids, they want job training – all of these things that most people also want."

Ms Purvis also noted that she wants to see the abortion conversation also focus on young men, and the responsibility they have towards the women they impregnate and the children that result from that.

In response to the Supreme Court decision President Joe Biden, a Catholic, said "it's a sad day for our country;" pledging to use his administration's authority to protect abortion access, and urging Americans to elect more pro-choice lawmakers in the House and Senate in this fall's midterm elections.

Speaker of the House Nancy Pelosi, also a Catholic politician who has had battles with the Church over her pro-abortion stance, also looked ahead to the midterm elections, saying "[Republicans] cannot be allowed to have a majority in Congress ... A women's right to choose, reproductive freedom, is on the ballot in November."

Archbishop Lori noted that even though abortion law has gone to the states, the bishops' conference is still an important national voice because Biden, Pelosi and other pro-abortion politicians will continue exploring ways to ensure the right to an abortion at the federal level.

"We cannot rule out the possibility of renewed attempts at federal legislation and executive orders and other things like that, which we could be facing in the short term," the archbishop said.

John Paul I and the pill: He wanted change, but accepted *Humanae Vitae*



Cindy Wooden

On the eve of the World Meeting of Families and with a view toward the beatification September 4 of Pope John Paul I, attention turned to his initial openness to softening Catholic teaching on contraception and his later support for the teaching of St Paul VI.

The editorial director of Vatican News, Andrea Tornielli, and the vice postulator of St John Paul's sainthood cause, Stefania Falasca, both focused in June on a document drafted in 1967 by then-Bishop Albino Luciani of Vittorio Veneto – the future pope.

“By urging a somewhat more liberal position before *Humanae Vitae* and urging full acceptance of the teaching afterward, Bishop Luciani was being Catholic, Ms Falasca argued”

Written on behalf of the bishops of Italy's Triveneto region, the document was given to St Paul VI before he issued *Humanae Vitae*, which upheld the Church's opposition to artificial birth control. The document was not available publicly until 2020, when it and other unpublished works were released with a biography of Pope John Paul.

But Mr Tornielli, who is doing a podcast about the pope for Vatican News, also wrote about “a very rare audio tape” of Bishop Luciani talking about Church teaching on regulating births during a conference in Bologniano Veneto in 1968, shortly before the release of *Humanae Vitae*.

“In the course of that conference he had said, ‘For me this is the biggest theological issue that has ever been dealt with in the Church. When there was Arius or Nestorius and they were talking about the two natures in Christ, they were serious issues, yes, but they were understood only at the top of the Church, by theologians and bishops. The poor people understood nothing about these things and would say, ‘I adore Jesus Christ, I love the Lord who redeemed me,’ and it was all there, there was no danger.”

But the issue of whether it is permissible under some circum-



Pope Paul VI and Archbishop Albino Luciani, the future Pope John Paul I, are pictured in Venice in September 1972. Photo: CNS

stances to use some forms of birth control, the future pope said, “is a problem that no longer concerns the top leadership of the Church, but the whole Church, all young families.’ And he had added shortly afterward that he hoped for a ‘liberalising’ word from the pontiff,” Mr Tornielli wrote June 21 in *L'Osservatore Romano*, the Vatican newspaper.

Moral and scientific

Ms Falasca, writing June 13 in *Avvenire*, the newspaper of the Italian bishops' conference, said that “the moral and scientific problems related to birth control had interested Albino Luciani, who studied them with particular attention, seeking a way in which the application of Catholic doctrine could also take into account the drama of conscience of many believing couples, tormented by the discord between fidelity to magisterial indications and the actual difficulties of life as a couple”.

By urging a somewhat more

liberal position before *Humanae Vitae* and urging full acceptance of the teaching afterward, Bishop Luciani was being Catholic, Ms Falasca argued. “One must distinguish, on the one hand, the reflection and concerns in research by a pastor who is also a dogmatic theologian, close with great pastoral sensitivity to the difficulties of so many Christian couples and therefore in favour of a deepening of Catholic doctrine on the issue and, on the other hand, consider the bishop faithful to a doctrine that had remained substantially and consistently steadfast in its disapproval of contraceptive practices.”

In the paper he drafted on behalf of the Triveneto bishops, the future pope had made it clear that the bishops were not in favour of liberalising Church teaching against the use of instruments or chemicals that attack a fertilised egg or sterilise the sperm or inhibit the implanting of a fertilised egg on the uterus wall.

Instead, Bishop Luciani's paper

argued only that in some situations of hardship, a couple should be allowed to rely on the use of synthetic progesterone and estrogen to do what nature does with natural progesterone and estrogen, that is, repress ovulation for a period of time and therefore prevent pregnancy.

“The constant teaching of the magisterium in this most delicate matter in all its purity”

“It would seem not to go against nature if, manufactured in imitation of natural progesterone, one would use it to distance one birth from the other, to give rest to the mother and to think of the good of children already born or to be born,” he had written. “Of course, for the lawfulness of its use, the circumstances must concur: righteous intention, that is, the intention to bring into the world – over the years of fecun-

dity – the number of children that can be appropriately supported and educated.”

When, however, the pope published *Humanae Vitae*, Bishop Luciani acknowledged the disappointment of many Catholics, but insisted the pope “put his trust in God” and was inspired to uphold “the constant teaching of the magisterium in this most delicate matter in all its purity”.

At the same time, Ms Falasca wrote, Bishop Luciani urged pastors to be gentle with penitents, encouraging them to grow in accepting the teaching of *Humanae Vitae* without condemning them if they could not fully comply.

Christian life

“One may think that God, all seeing and considering, has not suspended his friendship with these souls,” the future pope wrote. In the context of an otherwise “Christian life,” one can assume that “the will of those spouses has not departed from God and that their guilt may not be serious, although it is not given to us to know with certainty”.

He added that he hoped his reply “will not earn me the accusation of wanting to place pillows under the elbows of sinners!”

“The will of those spouses has not departed from God and that their guilt may not be serious, although it is not given to us to know with certainty”

Letters

Letter of the week

Being unmarried does not mean being out of touch

Dear Editor, Below is an extensive quote from an article in *The Irish Catholic*, June 16, 2022 ['Clear call' for married priests from Irish synod participants]: "The value that underlines the desire is a 'belief that a married clergy dealing daily with family issues, would be in a better position to understand and deal with families in their community'. The absence of married clergy leads to 'a lack of identity with the congregation and their daily struggles with balancing work, family and other life responsibilities'" [according to a mixed group of participants].

At the core of the above quote is that unmarried clergy are out of touch with

their people simply because they are unmarried and don't understand family life. This raises a number of issues.

I firmly believe that, for the most part, our priests are loved and cherished by their people, that the families in their parish find them to be a tender shoulder for their tears of joy and sorrow. In so many instances the priest is their sole confidant and first port of call. So, I cannot see how there is a 'lack of identity' when there is so much trust.

What is the role of the priest in the parish? I was shocked recently when a priest told me that his parish had 125 funerals that year. And, that's just

funerals. Then, there are all the other sacraments, all bringing the priest into direct, loving and caring contact with families.

And, of course, priests are products of family life with all the tensions, the challenges and the joys involved. For many, their family still plays an important role in their lives for support, love, understanding. And, I am sure that they are still called upon by family to help in times of crisis and joy.

And, let's not forget, Jesus was unmarried.

*Yours etc.,
Malachy Duffin
Randalstown, Co. Antrim*

Thanks to all involved in gem of a paper

Dear Editor, I want to say how much I look forward to *The Irish Catholic* each week. There's such spiritual food in every page.

Fr O'Flynn's Gospel meditations are a joy to read. They are encouraging and yet at times very challenging. May God bless his work and all involved in this little gem of a paper.

Blessings.

*Yours etc.,
Mary Casey
Killarney, Co. Kerry*



Nonsensically dismissing emotional pain of abortion

Dear Editor, Do some abortion supporters nonsensically dismiss the chronicity or depth of emotional pain which can follow abortion?

BBC Radio 4 'Woman's Hour' has a stunning three-minute interview on May 4 with Anne Robinson.

The well respected BBC presenter deserves thanks for bravely and candidly discussing her longstanding regret at having an abortion very many years ago. As a retired GP, who formerly made abortion referrals until a mid-career change

of heart, I find the words at the start and end of the BBC broadcast chilling.

A mantelpiece or framed cabinet ornament for parents or grandparents is called 'Baby's 1st Scan'. One example carried an ultrasound image closely resem-

bling the NHS website's 'Dating Scan'. It's abundantly obvious why young doctors or nurses might wish to absent themselves from so-called 'abortion care'.

*Yours etc.,
J. T. Hardy
Belfast, Co. Antrim*

Families essential to bestow virtue and inspirations

Dear Editor, The most significant social mal-influence in the whole arena of life and culture today is ignored in modernism's constant and, I believe, orchestrated call for the uprooting of sexual intercourse from its primary *raison d'être*. That being the gifting and nurturing of human life itself in families created by parents in love.

There is no other human relationship in which all of the traits, virtues and inspirations essential to the creation of civilised life are sourced, constantly employed and borne witness to. These include the fostering of egalitarianism as the younger ones are protected by more mature siblings; a respect for just authority sourced in parental disapproval and correction of bad behaviour coupled

to forgiveness as well as expectation and appreciation of improvement; a confidence in their own futures, whatever the difficulties it presents, assured by grandparental proven resilience and serenity as well as a growing appreciation of the exemplar integrity of their longer life witness to all-embracing good.

The wellbeing of society could not but benefit from the commitment of citizens nurtured and ennobled in such well-sources of love, integrity, generosity and realisation of obligation to one another.

In fact it may well be that the dismissal of and even denigration of family life as the initial guiding influence cultivating respect for all others is a primary cause of the harassment of women now prevalent in Irish society.

The 'condom culture' modernism espouses and relentlessly propagates as liberating and progressive has also bestowed a demographic crisis of epochal consequences on 'greying Europe'. The birth rates in all of its major countries have fallen below that necessary to ensure adequate population growth.

Indeed, the future wellbeing of Europe itself will depend on this most radical of humane commitments. There is the inevitable threat of inter-cultural confrontations on both these fronts should they choose to renege on this historical obligation and retreat into a narrowed and visionless self-protectionism.

*Yours etc.,
Colm Ó Tórna
Artane, Dublin*

facebook community

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

National Women's Council of Ireland refuses to clarify conscientious objection comment

Thanks be to God for Senator Sharon Keogan for standing for sanity. Thanks too for The Countess for the questions their speakers ask. How can taxpayers money be given to an organisation that cannot even define itself? Why should taxpayers fund an organisation that will not represent women who do not share its ideology! – **Alan Whelan**

John Hume's work 'fuelled by his Christian Faith'

It's a terrible pity those who lead the party he founded didn't take a leaf out of his book on this. – **Noel Wilson**

President Higgins' unfortunate intervention on Nigeria attack

I see where he was coming from at one level but woeful choice of words. He should have just condemned the massacre and leave other issues for another day. – **Declan McSweeney**

Some people might consider this as meriting much more than an apology. – **Eamonn McGrady**

Fr McVerry suffers minor injuries following alleged Dublin assault

So very sorry this happened to Fr McVerry. Who has done so very much for the homeless and neglected? God Bless you. I hope you will recover completely and soon. They need you. – **Deirdre Quinn**

How many people would open their doors in the middle of the night to someone seeking help. Fr McVerry practises what he preaches. God bless him. – **Patricia Shearer**

A fearless man of faith. God bless him. – **Colm Mulhern**

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

Guided by the Holy Spirit or something else?

Dear Editor, There is a possibility that a chink of sanity might be restored to humanity having read the articles by Jason Osborne and Dr John Murray in *The Irish Catholic*, June 16.

The denial of the Christian origins of Europe and Western societies, by the rejection of God, has created a 'society of the absurd'. From the hysterical reaction to the ever changing climate, to the outrageous treatment of those suffering gender dysphoria, the denial of the divine is obvious.

Citizen assemblies gave us two referenda, both passed by a large percentage of nominal Catholics. Given the results of the referenda, were assembly members and the Catholics both guided by the Holy Spirit or some other entity?

*Yours etc.,
Sean Farrell,
Manorhamilton, Co. Leitrim*

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.

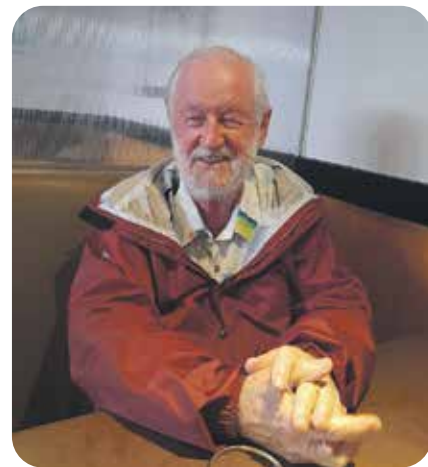
Family & Lifestyle

The Irish Catholic, June 30, 2022

Personal Profile

Standing up to brutal discrimination in South Africa

Page 32



The role of religion in happiness

A great many people would probably acknowledge the pursuit of happiness as the goal undergirding many of the choices they make as they live out their lives. However, how many of us truly find it? It's not as easy a thing to come by as many of us have heard our whole lives. So when someone as relevant as Professor Arthur C. Brooks says that religion plays an important role in living your best life, it's a good idea to sit up and listen.

Dr Brooks is a professor at Harvard University, PhD social scientist, as well as being a best-selling author and columnist at *The Atlantic* who has been using the latest scientific research and



Professor Arthur C. Brooks of Harvard University says that faith plays a key role in living a happy life, hears Jason Osborne

the heights of philosophy to help people live as happy, contented lives as they can.

Speaking to *The Irish Catholic* newspaper recently, Dr Brooks confirmed that religion is indeed good for you.

"There are a lot of ways to find a transcendental path. There's a lot of research on these main happiness habits, and the first of them

is faith or life philosophy. I'm not personally agnostic of a choice, I'm a practicing Roman Catholic. It's literally the most important thing in my life, but I understand by looking at the data that there are other ways to attain the happiness benefits as well," Dr Brooks says.

"What you do find is that people who don't pay attention to things larger than themselves, the

transcendental questions, the big questions of life and the universe, those people tend to be a lot less happy because they're way too focused day to day on the quotidian trivialities of their life."

Touching on his own faith, Dr Brooks says that the question of "which path is the right one?" goes far beyond the scope of the happiness question. However, his living out of the faith that he believes to be true offers him the happiness benefits that a transcendental path can offer, and much more besides.

"As a Roman Catholic, it's the most important thing in my life because I'm a believing Christian. I believe that the Christian faith is

true and right. Again, this is different than the happiness question. It gives me the benefits of the happiness question that I get from the happiness equation, but at the same time as a religious believer, I don't just randomly pick one.

"I pick the one that I believe that God wants for me. For me, part of the integrity of living my understanding as a scientist and my faith as a Christian is practicing it truly, and so I go to Mass every day, for example. As a basic question of what I've learned and what I believe to be true. It's interesting, you know, a lot of Catholics who are sort-of culturally Catholic, they don't dig deeply into the

» Continued on Page 31

Family News

AND EVENTS

JAPANESE CITY'S DATA
LOST BY CONTRACTOR
ON NIGHT OUT

A Japanese city has had to admit that a contractor lost a USB containing the personal data of 460,000 of its residents during a night out.

The western city of Amagasaki said that a private contractor was carrying the memory stick during drinks after work. The contractor's name has not been disclosed.

The contractor, who has been working on a municipal pandemic relief programme, lost the bag containing the USB on the evening of June 21.

"We deeply regret that we have profoundly harmed the public's trust in the administration of the city," an Amagasaki official told a press conference.

The USB contained the names, genders, addresses, birthdays and other personal information of all the city's residents. Tax data and bank account information on some of the locals was included as well, the city said.

US SEEKS TO CUT
NICOTINE CONTENT IN
CIGARETTES

The US is looking to develop a new policy which would require cigarette producers to reduce nicotine content to non-addictive levels.

The initiative requires the Food and Drug Administration (FDA) to develop and publish a rule, which it is expected will be contested by the cigarette industry.

"Nicotine is powerfully addictive," FDA Commissioner Robert Califf said in a statement.

"Making cigarettes and other combusted tobacco products minimally addictive or non-addictive would help save lives."

The process will likely take several years and could be delayed or derailed by litigation or reversed in the future by an administration sympathetic to the tobacco lobby.

Nicotine is the chemical that hooks people to cigarettes, chewing tobacco, vaping devices and other tobacco products.

"Addiction to nicotine in combusted products is the main driver of sustained use of these products," the FDA added in its statement.

The FDA estimates that some 12.5% of all US adults are currently cigarette smokers.

The announcement was welcomed by tobacco control groups.

QATAR TO PITCH
'TRADITIONAL TENTS'
FOR WORLD CUP FANS

Qatar hopes to host some of the 1.2 million fans estimated to attend the FIFA World Cup later this year in 1,000 "traditional tents", organisers have said.

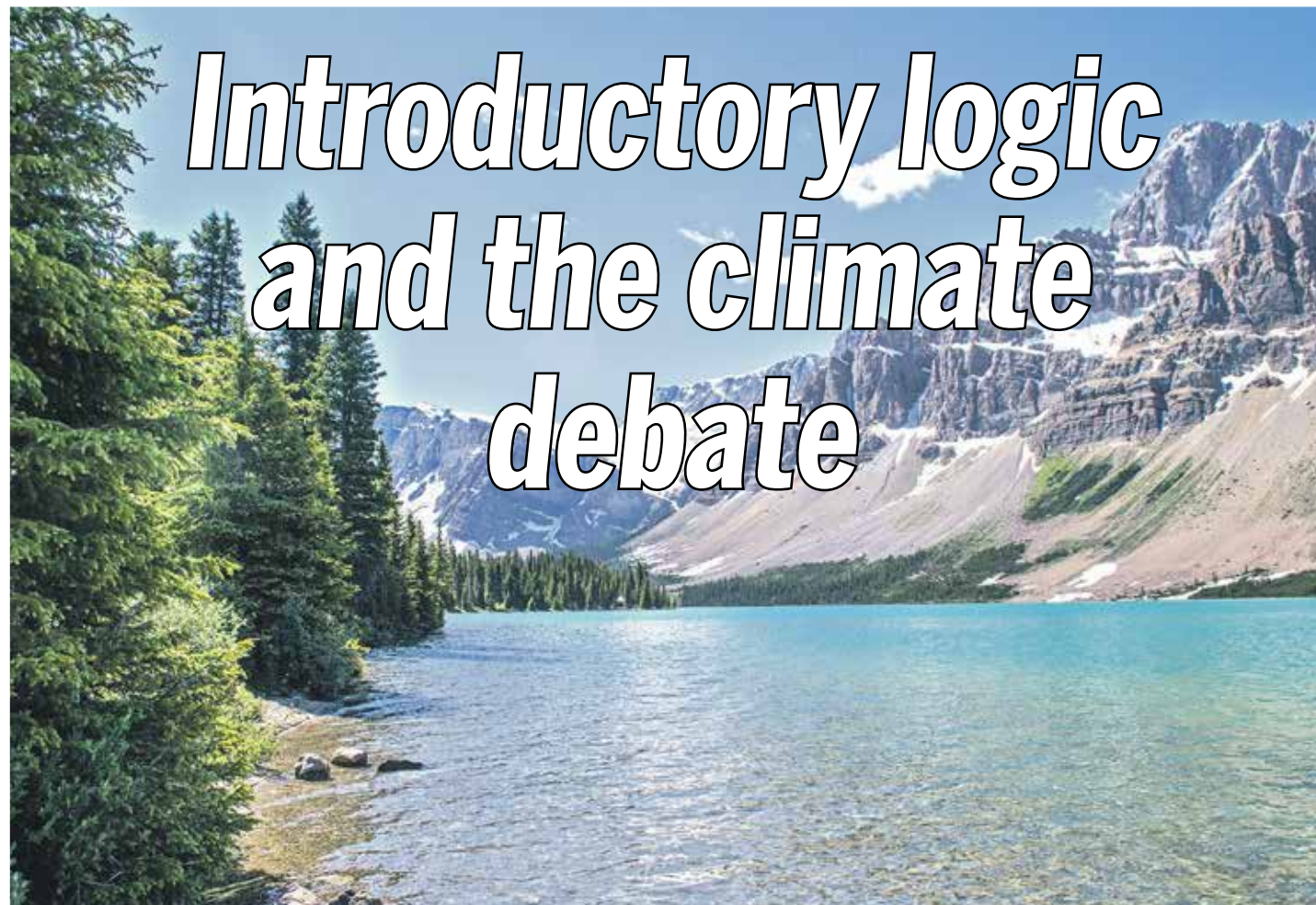
"This is one of the options that will go live in the next two weeks," said Omar al-Jaber, an official responsible for accommodation at the supreme committee organising the tournament.

"It is real camping," he said during a press briefing.

"We need to give people the experience of a desert and tent in normal Bedouin style."

The tents will have access to water, electricity and drainage systems, but no air conditioning in a country known for its extreme summer heat but moderate winters.

Set to be held from 21 November to 18 December, the World Cup will be the first ever staged during the northern winter to avoid summer temperatures that at times surpass 45C.

Introductory logic
and the climate
debate

There are two kinds of analytic philosophers: the ones who like formal logic, and the imposters. I, alas, am one of the latter. Something about seeing arguments represented by symbols instead of words puts my brain completely on the fritz. In university I used to spend ages slaving through the formalisations of arguments in papers until a friend helpfully pointed out that in most cases you can just skip the symbolic bit because the author immediately says the same thing afterwards in English.

“Cutting the population can’t solve the climate crisis, because what matters is the amount of carbon each individual person emits”

When I was learning logic one of things I got stuck on for a while was the getting mixed up about the difference between the arrow that meant 'if' and the one that meant 'only if'. This distinction, though, tends to trouble people even when put in words. It's the distinction between necessary and sufficient conditions and – please stay – it's really important.

You don't believe me? Your eyes are starting to glaze over? Let's talk overpopulation. Here is a standard debate that you've no doubt seen play out. User *tommy_malthus7* will post on Reddit that if we want to get serious about stopping climate change, we have to address overpopulation. Or Bill Gates will say it at the World Economic Forum, whatever.

Here's the standard response to this from the pro-natalists that you and I are familiar with.

Everyday
philosophy
Ben Conroy

"Cutting the population can't solve the climate crisis, because what matters is the amount of carbon each individual person emits. Rich countries where people have much fewer children emit far more carbon than poor countries where people have more. The whole thing is a red herring."

This claim, strictly speaking, is false. All the stuff about rich, mostly western countries being the big emitters despite having smaller family sizes is absolutely true.

But here are two uncomfortable facts for the pro-natalists.

First, population-cutters are absolutely on board with cutting western populations even further. Yes, the hyper-focus on the size of African families on the part of tech billionaires and French presidents is creepy at best and racist at worst. But whether it's Bill McKibben's book *Maybe One* or a thousand New York Times thinkpieces, serious modern malthusians definitely think Westerners should have fewer children too. Second, countries with large family sizes are currently not the largest emitters, but as they increasingly take advantage of the very same fossil fuels that made us rich that will likely change.

These two facts mean that it is in fact true that significantly cutting the population would in fact make a significant dent in carbon emissions, and significantly slow the progress

of climate change. Fewer people, less energy used. If you cut the population enough, that would indeed solve the climate crisis. Trying to argue that it wouldn't makes you look like you're denying reality or aren't really serious about climate change.

That is, a large enough population decrease would be sufficient to solve the climate crisis. But it wouldn't be necessary.

When Thing 1 is a sufficient condition for Thing 2, that means roughly that the presence of



Thing 1 alone is enough to ensure that Thing 2 happens. But when Thing 1 is a necessary condition for Thing 2, it means that Thing 2 couldn't happen without Thing 1. These two can be and often are separate. "Being sent a valentine by Bertie Ahern" would absolutely be sufficient to make it the case that "it was a memorable day". The rest of the day could be dull as ditchwater and I'd still never forget it. But the Ahern valentine wouldn't be necessary to make it a memorable day.

There are lots of other things that can make a day memorable (the death of your dog, seeing the Grand Canyon for the first time, or being sent a valentine by Brian Cowen).

“Doing enough of these kinds of things would also be sufficient to arrest the worst impacts of climate change”

So where the modern malthusians go wrong isn't in saying that reducing the population would work to save the planet. It's in saying it would be necessary to do so. "X would cut carbon emissions, we must cut carbon emissions, therefore we must do X" is only a valid argument if X is the only way to cut carbon emissions.

Pro-natalists should argue that as big population cuts and the policies often needed to enforce them are bad for other reasons, we should do the other things that would save the planet instead. Reducing per-person energy use and being willing to accept lower standards of living if we are well off; investing in renewable energy production and better public transport; using regulation and tax incentives to bully the heads of rich corporations into cleaning up their own emissions instead of staying up at night worrying that African women are having too many babies. Doing enough of these kinds of things would also be sufficient to arrest the worst impacts of climate change. A bit of introductory logic would serve the climate debate well.

» Continued from Page 31



implications of what they're saying at Mass and what you're saying at Mass is incredibly transgressive and radical. It's all in or all out it seems to me," he laughs.

With Dr Brooks reporting that faith, family, friends and work are key components of a happy life, I ask him whether people today are reluctant to accept what may come across as "conservative" or "traditional" values. He agreed that while there generally is that hesitancy, "once people start understanding the science behind it, their hesitancy tends to fall".

“The idea that there isn't is one of the misperceptions many young, modern people have today”

"If I just went in and said, 'You want to be happy? Go to church,' then of course people are going to become defensive. But if I actually talk about the fact that happiness comes from enjoyment of life, satisfaction of our life's goals and a sense of meaning and purpose and they get that we have to have certain happiness habits that we find all along the literature, the scientific literature, the neuroscience and social science literature on happiness, one of which is a transcendental walk, different than my specific religious faith, but one that gives us perspective and peace, then suddenly they're a lot more confident that I'm not trying to sell them a buick, because I'm really not," he says.

Separating out what he believes as a Catholic from what he understands as a scientist, Dr Brooks says that there is a "complete complementarity" between faith and reason. The idea that there isn't is one of the misperceptions many young, modern people have today.

"Faith requires reason, I mean the Roman Catholic faith requires science – there's just no other way. Because we're required as Christian people, to understand and care for the world and you can't do that without knowledge. At the same time, reason and science,

we can understand what their purpose is really only through faith," he explains.

With recent research showing that rates of depression and mental health issues doubled in Ireland during the pandemic, I ask Dr Brooks about the role loneliness plays in keeping people from a happy, fulfilled life.

Loneliness

"Loneliness is at epidemic proportions, not just because of the coronavirus epidemic. We started to see these problems coming much earlier. The biggest problem is that loneliness obviously is a lack of love. It's a lack of love in your life. The main reason that we have a lack of love in our life is because we have too much fear. Fear and love are opposites," he says, continuing, "Now, this is a philosophical and theological principle. St John the Apostle said that perfect love drives out fear, Lao Tzu said the same thing in the Tao Te Ching, but it's also neurologically true.

"Love and fear are the opposite emotions produced by the limbic system of the brain. It's also psychologically the case that if you want to treat somebody that has too much fear, you need more love in their lives, and if they don't have enough love, you need to address the root cause which is fear. This is shot through across all of these, so one of the things we need

to talk to with young people today is the source of their fear."

While government programmes may have their place in addressing these social issues, "taking on the source of their fear" is the vital step in offering people more love-filled lives, Dr Brooks says. The source of social fear, the fear of rejection and the fear of failure must be addressed if they're to be overcome.

“Faith, family, friends and work are core components of a happy life, Dr Brooks says, as all four of those are love”

"The increasing likelihood [is] that they will not have been exposed to the hard things in life early on because of the way that we're parenting our teenagers, for example. The way that we're protecting them from all sorts of tensions. A lot of young people today have a social peanut allergy – I think we've made a lot of mistakes in the industrialised west in the way that we're raising our children.

"We're telling them that they should be afraid of all sorts of things. There's a lot of research that shows us that parents are more and more likely to tell their children that it's a dangerous world, that they're going to burn up with global warming, that they're going to be shot by racists – it's a terrible way to raise your children because in so doing, number one, they won't be safer, and number two, they'll have less love in their life because just as perfect love drives out fear, perfect fear drives out love. That's a lot of what we're seeing today, and that's leading to loneliness. It's a lack of love," he says.

Faith, family, friends and work are core components of a happy life, Dr Brooks says, as "all four of those are love.

"Love of the divine, love of family, love of friends and love of others through the sanctified vocation of our work."

Young Church



Charlotte Vard

During a recent diocesan pilgrimage to Knock a conversation was sparked with a parent about the importance of going to Mass. We're all familiar with the question that young people ask when we are taking them somewhere they are excited about: "Are we there yet?!"

Unfortunately, when it comes to taking young people to Mass on Sunday, the question often turns into, "Why do we have to go?" It can be challenging for parents who want their children to develop an appreciation for the centrality of Sunday Eucharist, when they receive "push-back" instead of enthusiasm.

Try as we might, the kids compare the experience of going to Mass with other experiences in their lives and conclude that "it's boring". I strongly believe our goal is not to convince them that the Mass is fun and exciting but rather, to help them develop a deeper understanding of what it means to worship and why it is so critical to our spiritual health particularly when we live at a time when many people state that they are "spiritual but not religious".

Our culture today promotes an unhealthy individualism that has certainly crept into the way some members of our Catholic family practice their faith. But Christian discipleship is never a solo flight; it is a lifelong family pilgrimage. At the heart of that adventure is the Eucharistic banquet where the Last Supper became present. Pope Benedict describes what happens at Mass in this way: "At the celebration of the Eucharist, we find ourselves in the 'hour' of Jesus... [and] this 'hour' of Jesus becomes our own hour; his presence in our midst... By making the bread into his body and the wine into his blood, he anticipates his death, he accepts it in his heart, and he transforms it into an action of love. What on the outside is simply brutal violence – the crucifixion – from within becomes an act of total self-giving love... In their hearts,

people always and everywhere have somehow expected a change, a transformation of the world. Here now is the central act of transformation that alone can truly renew the world... Jesus can distribute his body, because he truly gives himself... The body and blood of Christ are given to us so that we ourselves will be transformed in our turn. We are to become the Body of Christ, his own flesh and blood.

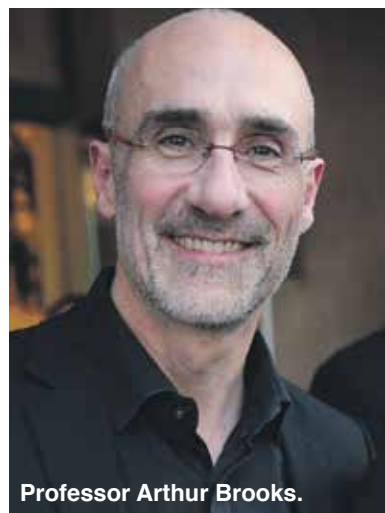
We all eat the one bread, and this means that we ourselves become one."

Many young people today say, "Mass is boring" or "I don't get anything out of it"

or "I pray in my own way". Consider for a moment how parents would feel if their children said similar things about the family celebration of Christmas or a birthday party. "I don't get anything out of the celebration" or "it's boring" or "I'll celebrate your birthday in my own way". We would feel disappointed, incomplete, and certainly hopeful that the family would be fully reunited at the next gathering. Similarly, Jesus' eager desire is to have us all present each Sunday for his thanksgiving meal.

Jesus relies on the Church to make the celebration of the Eucharist meaningful and a worthy celebration each week. We also need to ask ourselves the question as to whether we are making every effort to celebrate the Eucharist in its full spirit every week. Have we become jaded? Do we even when we attend Mass do so with an individualised frame of mind, rather than as a community member enthusiastic for the celebration?

The Eucharist is Jesus' greatest gift to us, and the fulfilment of His promise to be with us always until the end of time. It is a central part of God's saving plan of infinite love for us. Each of us plays a role in the celebration, in the thanksgiving and in creating the atmosphere that will help our young people to "get something out of it", to pilgrimage together, to give thanks for Jesus's ultimate gift.



Professor Arthur Brooks.

Standing up to brutal discrimination in South Africa

Personal Profile



Liam Fitzpatrick

When Fr Richard O'Riordan launched his memoir *Roots in Exile*, his family raced to support him. He shared that the book would launch in Athlone, and his cousins booked their tickets.

Only, Fr O'Riordan didn't mean Athlone, Co. Westmeath, Ireland – he meant Athlone, Cape Town, South Africa.

"So...they had to change their plans a bit," he trailed off, stifling a laugh.

Fr O'Riordan has been in South Africa for the last half-century, preaching unity under God to a deeply divided society. His book follows his life from boyhood to the present day, recounting his experience in Cape Town, the brutality he witnessed from a racist state, and the motivations that kept him pushing for a more equitable, just society, both in the Church and in South Africa.

Catholic community

Fr O'Riordan grew up in Whitechurch, Co. Cork, about five miles from Cork city. Living on a little farm and "depending on nature, the climate, rain at the right time, sunshine at the best time" connected him with nature and made him "feel grounded," Fr O'Riordan said.

On that farm, he grew up in a "strong Catholic surrounding," one that provided him the environment to explore "the itch" he'd had as a boy to become a priest.

"This call that I felt, a call inside

me... That was a strong motivation since childhood, really," he said.

"My uncle, my father's brother, was a priest, their uncle was a priest, my neighbour, my neighbour across the field was a priest, and his sister was a nun..." Fr O'Riordan said.

It was that Catholic presence in his community, coupled with a well-established international focus, that pushed Fr O'Riordan to explore the possibility of preaching outside Ireland.

"A number of young men in the parish became priests, and some of them were in the Philippines, Africa, some of them were in Ireland," he said.

Although he originally wanted to preach in the Philippines, a fateful encounter at All Hallows Missionary College in Drumcondra shifted Fr O'Riordan's trajectory by "pure accident".

"All Hallows sent priests to Australia, USA, England, Scotland,

Wales, and South Africa," Fr O'Riordan said. "Eventually, the Bishop of Cape Town visited the seminary and I met him – that's how I ended up in Cape Town, South Africa."

Apartheid

Fr O'Riordan arrived in South Africa at the height of apartheid, witnessing some of the most brutal discrimination of the 20th Century and calling it "the antithesis of Christ and the Gospel which we're trying to witness".

South African apartheid, which lasted from 1948 until the mid-1990s, was a period of deep, legislatively-enforced social stratification between four supposed racial groups: 'white,' 'indian,' 'coloured,' and 'black.' One measure, the *Group Areas Act*, separated South Africans by these racial categories into distinct sections of the city.

Fr O'Riordan recalled the blatant zoning segregation that forced black South Africans into slum-like

conditions, comparing their circumstances to the reservations the US government forced first nation/native Americans to occupy.

"They weren't even allowed to move around the country...police were always on the prowl at bus stations, train terminals, all sorts of things every day," Fr O'Riordan said. "Black people had to carry an ID pass, and if you didn't have that on you, you'd be arrested immediately, dumped in the back of a van, and locked up."

“Vatican II, taking place from 1962 to 1965, was an effort to connect the Church with the rapid technological advancement of the 20th Century”

"There were hardly any shops in that place...no hospitals, no petrol stations, no proper life, nothing," he said.

Although Fr O'Riordan was not subjected to the same level of torment and hardship as black South Africans, he remarked that by associating with black South Africans and treating them as equal, he also faced some police persecution.

"You suffer because you're the only whitey around the place, so the police are saying 'What're you doing here? You can't be up to any good because any clever white wouldn't be seen dead here,'" he said.

He found that he could connect with his parishioners in a way they might not have expected: Xhosa. During his time in South Africa, Fr O'Riordan picked up the language, using it to connect to people in their native tongue and preach to, rather than at, churchgoers.

"The fact that I attempt to speak it, I think, says something to the people among whom I'm living and working," Fr O'Riordan said. "It is so different, culturally and linguisti-

cally, from any European language that I might have been used to, that they say 'Wow! If he's interested in the language, he must be interested in us.'"

Fr O'Riordan believes that, by taking a genuine interest in the language and the people who speak it, the hardships European natives might first experience when learning Xhosa start to fade away.

"If you're interested in football, you can be a good footballer...if your mom or dad forces you to go to music lessons, well, you'll want to put your violin under a bus," he said.

However, even before he learned a word of Xhosa, Fr O'Riordan felt the warmth and community spirit that would draw him to South Africa for the majority of his life.

The future

Fr O'Riordan believes he knows the way forward for the Church: follow the lead of the "miracle," Pope Francis.

"Francis is trying to revive what should have happened since the Second Vatican council," he said.

Vatican II, taking place from 1962 to 1965, was an effort to connect the Church with the rapid technological advancement of the 20th Century. Vatican II eventually concluded that liturgical reform and attempts to modernise the Church for a more secular society were not only warranted, but necessary to the future of the Church.

"The synodal way, it's a big word that means everybody belongs," he said.

"Some of these crazy bishops and cardinals are working against Pope Francis because he is disturbing their comfortable lifestyle," Fr O'Riordan said. "He's challenging them."

"We like staying in our comfort zones, not Francis," he said. "Francis spreads and reaches out. Francis loves the world. Pope Francis loves the world. He's not just a narrow Roman Catholic, whatever that is."

Do you know someone who we should profile? Send an email to ruadhan@irishcatholic.ie

Love Notes



Helen Vysotska

Beware pitfalls of dating apps and online romance

I have not dated anyone for a while and was wondering if a trip into the digital world would help me find a good match. Is it ok to date someone you met online?

Short answer yes and no. I have seen a lot of great marriages from people who met their spouse online. However, it was not from just any dating app, it was through Catholic dating apps like Catholic Match. The majority of dating apps out there like Tinder, Bumble and Hinge can be dangerous as the majority of people there are looking just to 'hook up' and 'get with someone for a night' or just to 'have fun'. As the saying goes, guys show love to get sex and girls give sex in hope to receive love. But unfortunately, that is not how real love works: intimacy – In-to-me-see; seeing the whole person and their value is true love.

When you meet a person online, both of you

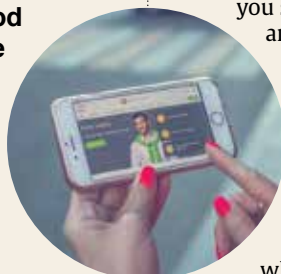
can be whoever you want. You choose what information you disclose and what pictures you share. As a result, personal foibles are easily hidden. So no matter how much time you spend chatting with the other person online or over the phone, the relationship is not grounded in reality.

Through giving retreats and talks to secondary schools and youth groups with Pure in Heart in Ireland, I have met more teens than I can count who have ended up in unhealthy toxic relationships that began through popular chat room discussions or internet meeting sites. Aside from the obvious risks of meeting strangers online, a couple who only meet online may think their relationship looks promising because they spend four hours per night getting to 'know' each other online. However, when the two finally meet in person, the relationship often becomes too physical too fast, and they realise that they both had an ideal that did not match the reality

of the other. Other times one person discovers the hidden shortcomings of the other but feels too emotionally attached to get out of the relationship because of how much they shared about themselves online.

Sometimes meeting a person online may create a long-distance relationship that never would have been intended if it was in-person. More realistic local relationships are put on hold in favour of the budding romantic interest who lives 800 miles away.

One must be prudent with the selection of dating apps and the information one wishes to disclose. The more honest and authentic you are with your morals and set and keep your standards high, the better. Chatting online almost daily for more months without physical contact with the person is too long and is an immediate red flag to watch out for. I would be more in favour of meeting someone in groups of friends, prayer groups or social outings instead of the unknown online cyber fantasy.





TVRadio

Brendan O'Regan



Some downright apocalyptic reactions to Roe vs Wade

The overdue and historical overturning of the Roe vs Wade decision in the US blew up in the media last Friday.

The development was portrayed mostly as a bad thing, with some over-reactions downright apocalyptic. With a greater or lesser degree of subtlety presenters and interviewers showed where they stood and it was overwhelmingly pro-choice/pro-abortion. Those unhappy with the decision were given much more air time and much easier interviews than those who welcomed it.

Old pro-abortion tropes like 'safe abortions', 'backstreet abortions', 'bunch of cells' and 'rapist's child' were broadcast unchallenged – a tired and grim litany. Those at home who wanted the issue out of the constitution and into the hands of the legislators complained that in the US it was now back in the hands of the legislators. And the people lamenting the removal of a questionable right in the US were often the people who campaigned to remove a basic right from our constitution.

Reverqwsal

Eilis Mulroy of the Pro-Life Campaign did well on the **Hard Shoulder** (Newstalk, Friday). Obviously she was



Abortion demonstrators in Washington are seen outside the US Supreme Court. Photo: CNS

pleased with the reversal of Roe vs Wade but came across as moderate and not at all triumphalist, seeking common ground even in the heat of the moment. She hoped the decision would be influential across the world, and was glad that for the first time in 50 years US states will have the choice of protecting unborn babies. Presenter Kieran Cuddihy did mention "strong views on both sides" and reported on Republican Kevin McCarthy's welcoming of the decision and his belief that all are created equally.

There was much report-

ing on President Biden's catastrophising with demeaning reference to women "forced to bear their rapist's child". In an interview with Lisa Benetton of Fox News Digital she reported high emotions on both sides – tears of anger and tears of joy.

Interview

On **Sheelagh Fogarty** (LBC, Friday) the host interviewed US lawyer Deborah Blum who was fairly nuanced though saw the decision in a bad light. At one stage she brought up the question of women having to travel out of state for

abortions – she said some of them "wouldn't have the brain power" to think this through... condescending or what! Now, if a man said that...

In the UK the independent stations do not have a requirement for neutrality. On **Ben Kentish** (Times Radio, Friday) the presenter was very biased against the decision. He referred to a "dark depressing day for democracy", but realised all did not agree. He replayed an interview from an earlier show with a West Texas pro-life activist who was very pleased with the decision. Kentish was uneasy about the matter being left to legislators, suggesting there were inalienable rights. Yes – but he didn't get it that the right to life is one such right.

Unsurprisingly I found positivity for the 'monumental ruling' on **News Nightly** (EWTN, Friday). We had a welcome from Republican Chris Smith, with House Minority Leader Kevin McCarthy calling for the protection of judges! Carrie Severino of the Judicial Crisis network was also positive and referenced the "unprecedented hostility" towards the verdict. However, showing professionalism, they did show the negative reaction from President Biden, stressed his call for peaceful protest

PICK OF THE WEEK

SUNDAY SEQUENCE

BBC Radio Ulster Sunday July 3, 8.30am
Topical religious and ethical issues.

MARIA GORETTI

EWTN Sunday July 3, 9pm
An Italian film on the life of St Maria Goretti. Growing up in poverty, Maria devoted herself to Christ, becoming one of the Church's youngest martyrs.

THE SIMPSONS

RTÉ 2 Thursday July 7, 4.30pm
Bart and Homer are drawn to Catholicism, but not for the best of reasons. The influential Fr Sean is voiced by Liam Neeson.

only and had a contribution from one of the pro-abortion protestors.

Positivity

Spicer and Co (Newsmax, Friday) inclined towards positivity but did cover the speeches of President Biden and Nancy Pelosi. Worri-ingly they reported from the street where Justice Clarence Thomas lives which was now blocked off for his protection.

On **It Says in the Papers** (RTÉ Radio 1, Saturday) the coverage was heavily negative against the Supreme Court decision. Of course RTÉ may defend such bias saying the report just reflected newspaper coverage... so, media bias creating media bias?

On **Nick Ferrari** (LBC, Monday) the host played it fair. The show started with

an interview featuring Aisling Goodison of the Centre for Bioethical Reform UK who hailed the decision as a "victory for human life" and welcomed the fact that unborn children were at last to be regarded as people again. Sonia Sodha of the *Observer* took the opposite view and used the limp "group of cells" argument. Ferrari was courteous and respectful to both.

Finally, on the **Pat Kenny Show** (Newstalk, Monday) I thought they were handling the issue fairly, with a reasonably well-balanced introduction, but then both guests interviewed were critical of the Supreme Court judgement. Shameless.

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Music

Pat O'Kelly



Sex, sadism, religion and art

Despite the wretched Covid-19 causing the cancellation of a number of events at the National Concert Hall and other venues across the country, I am hoping the upcoming collaboration between Irish National Opera (INO) and Dublin's Bord Gáis Energy Theatre (BGET) will proceed with its scheduled performances of Puccini's *Tosca* at the BGET on July 11, 13, 14, 16 and 17 unaffected.

INO's cast is being led by Sinéad Campbell-Wallace as the jealous and suspicious opera singer Floria Tosca; US tenor Dimitri Pittas is her painter lover Mario Cavaradossi with Icelandic bass Tómas Tómasson the sinister



Sinéad Campbell-Wallace

police chief Baron Scarpia. Directed by Michael Gieleta with sets and designs by Gary McCann, Italo/Turkish maestro Nil Venditti conducts.

Like many an opera, *Tosca* has a few flaws here and there but it is a remarkably dramatic piece of which I am particularly fond and have an abiding memory of seeing it at the Paris Opéra with the legendary Maria Callas in the title role many years ago.

Subject

Puccini was drawn to the subject on seeing the play *La Tosca* by prolific French writer Victorien Sardou (1831-1908) in Milan. One of three melodramas Sardou wrote for the celebrated actress Sarah Bernhardt (1844-1923), its first performance in Paris on November 24 1887 was an outstanding success.

Puccini asked his publisher Giulio Ricordi to seek Sardou's permission to allow the work to be recast as an opera. Sardou was hesitant, but eventually he gave Puccini his blessing to proceed even if he did not really like the young Italian's music.

Sardou set his five-act play, which Puccini, "with swift dramatic strokes", reduced to three, in the afternoon, evening and morning of June 17/18, 1800. Napoleon had invaded Italy in 1796 entering Rome two years later. Puccini saw no reason to change the period but INO's production is updating this to "battle-scarred Rome of the 1950s"!

Its three acts move from the Church of Sant'Andrea della Valle on the Piazza Vidoni – worth a visit – to the Palazzo Farnese, where Scarpia has his apartments and torture chamber, and finally to the Castel Sant'Angelo where Cavaradossi is executed and Tosca plunges to her suicidal death having murdered the lecherous Scarpia at the end of Act II.

Première

The opera had its première at the Teatro Costanzi in Rome on January 14, 1900. Puccini wanted Arturo Toscanini to conduct but his Milan contract proved a stumbling

block. In the event, Leopoldo Mugnone conducted with temperamental Romanian soprano Hariclea Darclee as Tosca. Puccini was not completely satisfied but the public gave its enthusiastic approval. Toscanini conducted the first La Scala performance later that year and quite soon *Tosca* found its deserved niche in the operatic repertoire.

It has been said that Sardou's ingredients for *La Tosca* were "sex, sadism, religion and art, mixed by the hands of a master chef with the whole dish served on the platter of an important historical event" and that he proved himself "a master in analysing his characters with economy and verisimilitude" – attributes Puccini realised and matched in his vibrant music.

For they shall be called children of God

In today's Gospel (Luke 10:1-12, 17-20) the Lord sent out 72 disciples in pairs to prepare the towns he was to visit. His instruction was more about practical example than about talk. St Francis is reputed to have advised the brothers to preach at all times, sometimes using words. Actions speak more loudly than words. Pope Paul VI wrote about evangelisation: "The first means of evangelisation is the witness of an authentically Christian life. People today listen more willingly to witnesses than to teachers, and if they do listen to teachers, it is because they are witnesses." What you are thunders so loudly that I cannot hear what you are saying. The 72 disciples were instructed to give living witness to charity by their ability to work in pairs, and through mutual sharing and caring. Their belief in God's care would be shown by trust in providence and in the kindness of people. Their gentleness would prepare the way for reconciliation and peace. On entering a house their first words would be, "Peace to this house."

Blessed are the peacemakers

The present Pope chose as his patron Francis of Assisi who based the Franciscan rule on observing the Gospel of our Lord Jesus Christ. For Pope Francis, the eight beatitudes give us a portrait of the Master, and we are called to reflect that picture in our daily lives. He refers to the beatitudes as the identity card of a Christian. "Blessed are the peacemakers, for they will be called children of God."

“Pope John XXIII, in his ground-breaking encyclical letter on peace outlined three steps towards peace”

Working for peace is not confined to those who work at ending wars or in the pursuit of justice or famine relief. We are all called to be peacemakers. A hymn that is popular in charismatic groups is inspired by a line in today's First Reading. "Peace is flowing like a river, flowing out through you and me; spreading out into the desert, setting all the captives free." Peacemakers involve you and me. And there are many

The Sunday Gospel

Fr Silvester O'Flynn
OFM Cap.



captives longing for peace and freedom.

Soul peace is the first step

Pope John XXIII, in his ground-breaking encyclical letter on peace outlined three steps towards peace: soul peace, home peace and world peace.

Becoming a maker of peace needs to be rooted in prayer which develops a powerful relationship with God. "Be still and know that I am God." Jesus told the disciples to tell people that "The kingdom of God is very near to you." Growth in prayer develops more awareness of the nearness of God, more trust in the power of God and more desire to share the love of God with others.

Home peace

A good place to start making peace is at home. The advice that Jesus gave his missionaries on entering a house was to wish peace to that family. "Peace to this house."

What destroys peace at home? Excessive drinking, late hours, financial worries, insensitivity, bickering, arguments, lack of appreciation, no time for communication, no prayer. Being a slave to social media is now recognised as seriously harmful to communication in the family. St Paul gave very good advice, "Never let the sun go down on your anger." Family celebrations can be very helpful in bonding families. "Blessed are the peacemakers for they shall be called the children of God." Being a maker of peace will not be easy because people might be a bit odd, uncooperative, harbouring hurts from the past, demanding, locked up in themselves, beaten down by life or simply disinterested.

Dealing with conflict

How does one deal with conflict? There is a time to confront with courtesy and sensitivity but other times it is better to walk away because any confrontation will cause more divisions. Nobody wins an argument but each side is more entrenched in their position. In last Sunday's Gospel, when Jesus and the apostles were met with hostility in Samaria, James

and John wanted to call down fire from heaven, but Jesus advised them to go away and shake off the very dust of the place. While there is a time to walk away there are other times when an approach can be made to resolve a conflict. Pope Francis calls it an art. "We need to be artisans of peace, for building peace is a craft that demands serenity, creativity, sensitivity and skill" (Rejoice in the Lord, 89). Invite the Holy Spirit to kindle the fire of love in both parties. The advice of Jesus is to remind people that "The kingdom of God is very near to you."

“The advice that Jesus gave his missionaries on entering a house was to wish peace to that family. ‘Peace to this house’”

Dialogue is better than fighting

Francis of Assisi offers a very Christian approach to making peace. He lived at the time of the Crusades when armies were sent out to the Holy Land to wrestle back control of the holy places from the Islamic army, sometimes known as the Saracens. Francis was very keen to end the violence of war and to establish peace. After two failed attempts, he eventually got there. While there was a lull in the fighting, he managed to cross over to the Saracen side at Damietta, and, to everybody's amazement he met with their leader, the Sultan. Each in his own way was a man of deep faith. They grew to respect each other, agreeing that unity is better than conflict. The Sultan is reputed to have said that if there were more Christians like Francis there would be no war. The respect that Francis had for the Sultan inspired the advice that he gave to the friars who would go among the Saracens as missionaries. They should not begin with



arguments and disputes but to be subject to every human being for God's sake, to be servants rather than bosses, while letting it be known that they were Christians. Later, when the time was right, they would proclaim the word of God and explain the Christian belief. His method was to make a friend, be a friend and bring the friend to God. This is how peacemakers are children of God.

Prayer inspired by St Francis

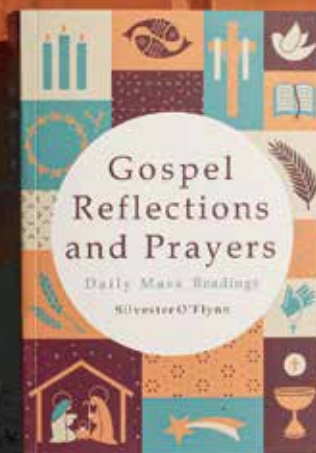
Lord, make me an instrument of your peace.

Where there is hatred let me sow your love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and is in dying that we are born to eternal life.

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The paradox of the phrase

cheap grace

There's a tension among Christians today between those who would extend God's mercy everywhere, seemingly without any conditions, and those who are more reticent and discriminating in dispensing it. The tension comes out most clearly in our debates concerning who may receive the sacraments: Who should be allowed to receive the Eucharist? Who should be allowed to marry inside a church? Who should be allowed a Christian burial? When should a priest withhold absolution in Confession?

“There's no more powerful example of this than Jesus' parable of the prodigal son and how it illustrates how grace meets waywardness”

However, this tension is about a lot more than who should be allowed to receive certain sacraments. Ultimately it's about how we understand God's grace and mercy. A clear example of this today is the growing opposition we see in some sectors to the person and approach of Pope Francis. To his critics, Francis is soft and compromising. To them, he is dispensing cheap grace, making God and his mercy as accessible as the nearest water tap. God's embrace to all. No conditions asked. No prior repentance called for. No demand that there first be a change in the



Fr Rolheiser

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person's life. Grace for all. No cost.

What's to be said about this? If we dispense God's grace and mercy so indiscriminately doesn't this strip Christianity of much of its salt and leaven? May we simply embrace and bless everyone without any moral conditions? Isn't the Gospel meant to confront?

Oxymoron

Well, the very phrase cheap grace is an oxymoron. There's no such thing as cheap grace. All grace, by definition, is unmerited just as all grace, by definition, doesn't ask for certain preconditions to be met in order for it to be offered and received. The very essence of grace is that it is a gift, free, undeserved. And, though by its very nature grace often does evoke a response of love and a change of heart, it does not of itself demand them.

There's no more powerful example of this than Jesus' parable of the

prodigal son and how it illustrates how grace meets waywardness. We know the story. The prodigal son abandons and rejects his father, takes his unearned inheritance, goes off to a foreign land (a place away from his father) and squanders the money in the pursuit of pleasure. When he has wasted everything, he decides to return to his father, not because he suddenly has a renewed love for him, but, selfish still, because he is hungry. And, we know what happens. When he is still a long way from his father's house, his father (no doubt longing for his return) runs out to meet him and, before his son even has an opportunity to apologise, embraces him unconditionally, takes him back into his house and prepares a special celebration for him. Talk about cheap grace!

Notice to whom this parable was spoken. It was addressed to a group of sincere religious persons

who were upset precisely because they felt that by embracing and eating with sinners (without first demanding some moral preconditions) Jesus was cheapening grace, making God's love and mercy too accessible, hence less precious. Notice as well the reaction of many of Jesus' contemporaries when they saw him dining with sinners. For example, when he dined with Zacchaeus, the tax collector, the Gospels tell us, "All who saw it began to grumble." Interesting how that discontent persists.

“Overcoming that inner voice that is perpetually reminding us that we are unlovable is, I believe, the ultimate struggle”

Why? Why this anxiety? What undergirds our “grumbling”? Concern for true religion? Not really. The deeper root of this anxiety is not religious but grounded rather in our nature and in our wounds. Our resistance to naked gift, to raw gratuity, to unconditional love, undeserved grace, stems

rather from something inside our instinctual DNA that is hardened by our wounds. A combination of nature and wound imprints in us the belief that any gift, not least love and forgiveness, needs to be merited. In this life, no free meal! In religion, no free grace! A conspiracy between our nature and our wounds keeps forever reminding us that we are unlovable and that love must be merited; it cannot be free because we are unworthy.

Inner voice

Overcoming that inner voice that is perpetually reminding us that we are unlovable is, I believe, the ultimate struggle (psychological and spiritual) in our lives. Moreover, don't be fooled by protests to the contrary. People who glibly radiate how lovable they are and make protests to that effect are mostly trying to keep that fear at bay.

St Paul wrote his Epistle to the Romans as his dying message. He devotes its first seven chapters to simply affirming over and over again that we cannot get our lives right. We are morally incapable. However, his repeated emphasis that we cannot get our lives right is really a set-up for what he really wants to leave with us, namely, we don't have to get our lives right. We are loved in spite of our sin, and we are given everything freely, gratuitously, irrespective of any merit on our part.

Our uneasiness with unmerited grace is rooted more in a human insecurity than in any genuine religious concern.

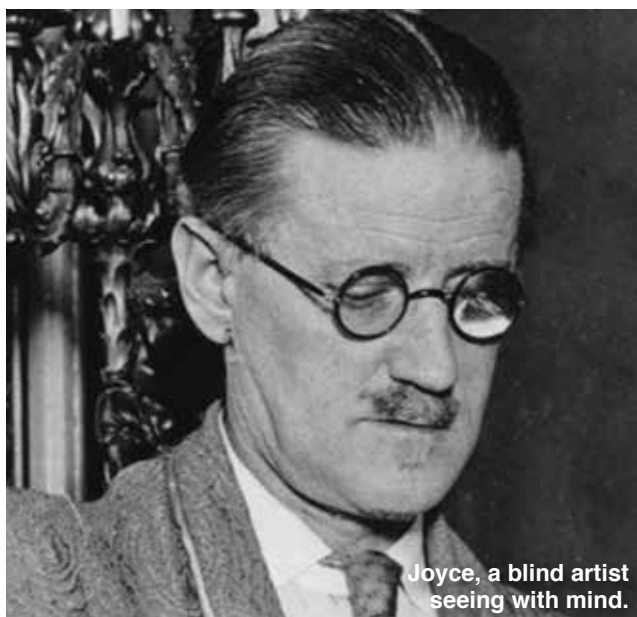
“If we dispense God's grace and mercy so indiscriminately doesn't this strip Christianity of much of its salt and leaven?”

BookReviews

Peter Costello



Inside Joyce's Dublin



Joyce, a blind artist seeing with mind.

The Ulysses Project: Architecture and the city through James Joyce's Dublin: an exhibition created by Freddie Phillipson, in collaboration with Drawing Matter

Irish Architectural Archive, 45 Merrion Square, Dublin 2, Mondays to Fridays, 9am-5pm, runs to August 19.

Peter Costello

The centenary of the publication of James Joyce's *Ulysses* passed this year with a few serious publications, but also a surfeit of events making up a gala of entertainment. This exhibition, however, is one of the most revealing, (in a literal sense), of Edwardian Dublin that the capital has seen.

The creator, Freddie Phillipson, is a graduate of both Cambridge and MIT, and has worked for a distinguished firm largely on the restoration of historical buildings. So this show is a hobby project, and the exhibition is more like the drawing office in a large busy practice, with its maps, large scale plans and cutaway drawings of places, institutions and houses associated with *Ulysses*.

Previous books about Joyce's Dublin were largely illustrated with photographs of streets and exteriors, giving rise to the notion that Joyce's novel largely passes on the streets of Dublin. But essentially this is not the case.

Places

Nearly all the episodes take place inside places, such as the Martello Tower, the School in Dalkey, the National Library, the newspaper office, pubs, shops and the kitchen and bedroom of 7 Eccles Street, and in the minds of the characters. The exhibition reminds us that

Ulysses, once a public scandal, is essentially a 'private and personal' novel. The 'private space' is after all an essential component of bourgeois Victorian architecture.

Joyce was severely troubled in his sight, which left him almost blind in early middle age. Small intimate spaces he could deal with; panoramas and bustling forums he was blind to. He creates his Dublin not by sights and scenes, but sounds and smells, especially smells.

In this show by presenting a long series of isometric drawings or cut-always, Mr Phillipson reveals the true interior nature of the book, in a way which should inspire those who take only a literary approach.

Buildings

There is a large scaled topographical drawing of central Dublin around which shows some ten buildings essential to the action of the novel. Some of the buildings, such as the National Library, are well known to Joyceans (these are quite detailed, though the portrait of Shakespeare that stood in 1904 on the mantle shelf in the librarian's office is not shown, pertinent as it is to the discussion that takes place there in the episode now called 'Scylla and Charybdis' by Joyce students).

Freddie Phillipson and the archive are to be congratulated on a show that gets to the private centre, the very soul of Joyce's Dublin, creating a sterling tribute to the novel that is both unusual and pioneering. Whether this material can ever be recast into book form, the ultimate aim, is a problem for the future, though such a volume is indeed said to be forthcoming, Mr Phillipson tells me. I look forward to it.

From Admiral Brown to the Irish aspects of Argentina's

Ireland and Argentina in the twentieth century: Diaspora, diplomacy, dictatorship, Catholic mission and the Falklands crisis
by Dermot Keogh
(Cork University Press, €39.00/£33.50)

Joe Carroll

Of all the countries of South America, Argentina is the one with which Ireland has the most historic and ethnic connections. One has only to think of William Brown from Foxford, who is a hero of the fight for independence against Spain in the 19th Century and who is revered as the founder of the Argentine navy.

This study of over 500 pages by UCC historian, Dermot Keogh, concentrates on the relationship in the 20th Century, but he first outlines the earlier immigration of thousands of Irish fleeing famine and poverty and how they became settled in the cities and farms in the pampas which had been cleared of the original Indian population.

The settlement of the Irish in the 19th Century had been assisted by Irish missionaries from the Passionists, Pallotines and the Sisters of Mercy. These pioneers built schools, hospitals and of course churches which helped to integrate the Irish newcomers into their new life. Dr Keogh describes this Catholic infrastructure as "soft power" helping the newcomers to become a force in the political life of the new country.



Admiral Brown in retirement.



Sources

While Dr Keogh has drawn on existing sources on the Irish in Argentina, his book has a different purpose. His aim was to write the history of the diplomatic relations between Ireland and Argentina over the past 100 years. This history is of course intertwined with the story of the Irish in Argentina.

The Irish there were able to follow the cultural and nationalist revival in Ireland thanks to the *Southern Cross* newspaper owned and edited by William Bulfin, who had arrived in 1884 from Derrinlough outside Birr, Co. Offaly.

“The settlement of the Irish in the 19th Century had been assisted by Irish missionaries from the Passionists”

His son Eamonn fought in 1916 in the GPO, was sentenced to death, reprieved and deported back to Argentina where he was tasked by Michael Collins with buying guns and raising money for the republican cause. He was joined in 1921 by a Dáil Éireann envoy, Laurence Ginnell. Both men took the republican side in the civil war and there was to be no Irish diplomatic presence in Argentina until the appointment of Matthew Murphy in 1948.

The arrival of Murphy had been preceded by a trade mission led by former ambassador to Spain, Leopold Kerney, which smoothed the way for

badly needed imports of maize and wheat. Dr Keogh points out that Dublin had been made aware of the favourable view of Ireland by the recently-elected President Peron. But Kerney had left a less favourable impression on the wealthier Argentine Irish, often British-educated, who were irritated by Kerney's harping on the wrongs of partition and criticism of Britain.

Arrived

The Irish Christian Brothers also arrived to set up the Cardinal Newman college for bi-lingual teaching in Buenos Aires. Dr Keogh makes the point that from this point the small number of Irish missionaries who arrived in Argentina were less interested in education of the middle classes and more in liberation theology and the preferential option for the poor.

In 1976 when the military seized power in a coup, 'worker priests' were in danger from a regime which viewed their activities as treasonous. Dr Keogh devotes a chapter to the fate of Fr Patrick Rice SVD, a Divine Word missionary from Fermoy, Co. Cork who was abducted in October 1976. The Irish embassy made huge efforts to discover

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.

Belgrano: history



Modern Buenos Aires at night.

Fr Rice's whereabouts. During this time he was interrogated and tortured.

“When the military seized power in a coup, ‘worker priests’ were in danger from a regime which viewed their activities as treasonous”

The authorities, after much pressure from the Irish government, released Fr Rice after six weeks and he was deported. A young catechist, Fatima Cabrera, who had been arrested with him and also tortured was not released for several years, but Fr Rice's efforts to get her an Irish visa met with opposition from the Department of Justice. She eventually got to Ireland and married Fr Rice when he left the priesthood.

The most interesting phase of Irish-Argentine relations came with the invasion of the Falkland/Malvinas islands by the Argentine junta in 1982. Dr Keogh analyses how Argentina misunderstood Ireland's stance at the United

Nations (UN). Ireland never openly supported its claim to the Falklands.

After the invasion, Ireland, in effect Taoiseach Charles Haughey, first supported the EEC sanctions against Argentina and then opposed the sanctions following the sinking of the *Belgrano*, much to the rage of British Prime Minister Margaret Thatcher.

Joy

This *volte face* was greeted with joy in Buenos Aires, especially among the Irish descendants, who did not worry about the damage to Anglo-Irish relations. They paid for an advertisement in *The Irish Press* to thank the Irish people for their support, referring to the 20,000 who had emigrated to Argentina since the 19th Century and their 300,000 descendants.

After the Falklands, relations got back to a more normal stance and Ireland showed its widening interest in South America by the opening of embassies in Brazil, Chile and Colombia and later in Mexico. This book will be the standard work for those interested in relations between Ireland and Argentina, but it contains much of interest to those Irish people with Argentinian connections.

Ancient ghosts that haunt the origins of our religious culture

The First Ghosts: Most Ancient of Legacies
by Irving Finkel
(Hodder & Stoughton,
£25.00/€29.99)

Peter Costello

This is a fascinating yet grim book which describes in detail the beliefs of the cultures of Mesopotamia concerning the departed dead. The author, who is the senior assistant keeper at the British Museum, is in charge of the written relics of this region, some 130,000 clay fragments.

He has already explored these in an earlier book for the general reader dealing with the region's legends of the flood and the making of an ark, though not by Noah, which explored the sources from which the Biblical account is derived.

The decipherment of cuneiform in the early 19th Century as the wedge writing of the region is called a major landmark in ancient history.

The discovery of fragments dealing with both the flood and the creation by George Smith had (some think) as great an effect on western religious faith as Darwin's *Origin of Species*, perhaps even more so. For the documents George Smith found on two expeditions to Nineveh demonstrated that the Bible accounts were not unique and were derived for much older material. These insights shook the inerrancy of the Bible in a direct way. Some said the documents confirmed the Bible as history, others that Genesis was composed of much earlier stories and not a direct and novel creation. The Bible itself was probably edited during the Babylonian captivity.

Mr Finkel's earliest academic papers on the topic of this book go back to the early 1980s, so this book has been a long time in the making, and draws on the work and opinions of many others.

Technical

Though technical, this book is intended for the general reader and for other scholars outside Mr Finkel's special discipline. It is very much a step-by-step account dealing with what he has derived from the clay tablets in his charge and a careful consideration of their true meaning. These are not ghost stories, in the style of M.R. James, but deal with rites, rituals and beliefs. But there are glimpses of the haunted lives of the Sumerians and others. These ghosts are very much mem-

bers of the extended family.

But in the last chapters he deals with necromancy, the summoning up of the dead. Demonology is here left to one side. So here are the roots - some would say of modern psychical research. But perhaps something more. A belief in divine entities would seem to imply also a belief in ghosts.

Ghosts

"I don't believe in ghosts," people say and that is that. Yet that is not strictly the view of the Church. Summoning up the spirits of the dead seems to be disapproved of, and yet the spirits of the dead appear in both testaments. Sir Shane Leslie, a Catholic ghost hunter in his day, used to quote the theological adage *De occultis non judicat ecclesia* (the Church has not decided about ghosts and the ghostly). Readers should bear this in mind.

“Mr Finkel's earliest academic papers on the topic of this book go back to the early 1980s”

In the last four chapters Mr Finkel turns towards comparisons with Jewish, Greek and Roman lore and traditions. But this book is on the whole confined to Mesopotamian cultures and rightly so, as these I suspect are little known to most readers.

In conclusion he faces that paradox about ghosts which faces everyone who touches the subject in a serious way. If social and psychological phenomena have affected individuals for 5,000 years (or far longer archaeologists surmise) we are dealing with a matter which is an essential part of what it means to be human. Before being too dismissive, we should acquaint ourselves with the matter in hand.

Though this is as I say a fascinating book, it is not perhaps for everyone. But it also leads (at least for me) to wider speculations, far from the author's own concerns. Muslim traditions speak of the area south of Ur of the Chaldees as the site of the Garden of Eden. Abraham, who came from that city brought into Palestine a current of monotheism that still courses through many cultures, including our own.

And it was from Chaldea (some think) that the Magi came to attend upon



A shattered clay tablet which deals with ghost lore in the British Museum

the birth of Jesus, perhaps linking them with the culture of Abraham. But in any case it means that while monotheism may have been developed as a concept by the Jews, the Christians and the Muslims; its initial

inspiration was among the cultures and ideas of the spiritual world explored in this book. So the ghosts of Mesopotamia give us hints of far deeper philosophical ideas than we might have imagined.

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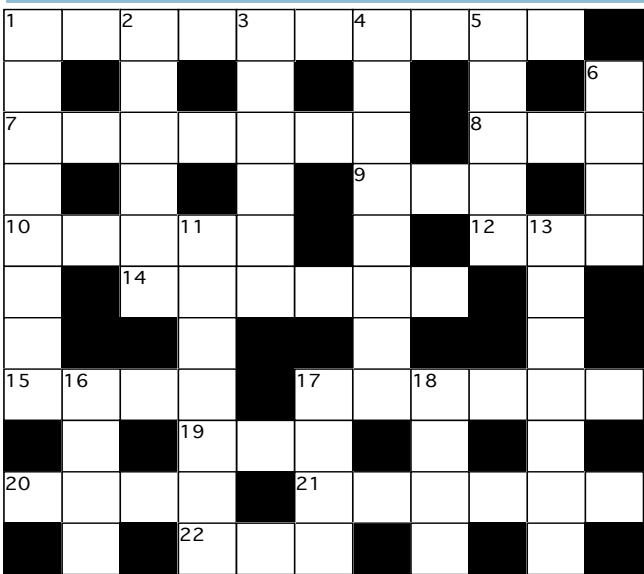
It's easy to get started, and we'll help you every step of the way. Call Grace Kelly on 01 629 3333, email grace.kelly@trocaire.org or write to me at Trócaire, Maynooth, Co Kildare.

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

Leisure time

Crossword Junior

Children's 439



Across

- 1 Close it carefully to keep a horse indoors (6,4)
- 7 Copy (7)
- 8 Part of the foot (3)
- 9 A short name for Susan (3)
- 10 Not fresh (5)
- 12 A short sleep (3)
- 14 Famous film dog (6)
- 15 You can build a castle with it on the beach (4)
- 17 Spies are sometimes called secret _____ (6)
- 19 Slippery fish that looks a bit like a snake (3)
- 20 Wild pig (4)
- 21 It will harm you if you swallow it (6)
- 22 These letters mean someone is in trouble! (11)

example (8)

- 2 Creature (6)
- 3 Goes away (6)
- 4 Putting on your clothes (8)
- 5 Many times (5)
- 6 'Lend a hand' (4)
- 11 Snakes and _____ is a popular game (7)
- 13 Here, something is sold to the highest bidder (7)
- 16 In science, a tiny particle of something (4)
- 17 Mountain range where France, Switzerland and Italy meet (4)

Down

- 1 Use them to cut paper, for

- 18 Sign over the way out (4)

SOLUTIONS, JUNE 23

GORDIUS NO. 564

Across – 1 Memorandum 6 Kale 10 Rigid 11 Leaves out 12 Vagrant 15 Bream 17 Roll 18 Oven 19 Eject 21 Faculty 23 Obese 24 Sign 25 Mill 26 Comma 28 Earlobe 33 Cathedral 34 Gorse 35 Earn 36 In stitches

Down – 1 Mary Magdalene 3 Radar 4 Nylon 5 Utah 7 Alone 8 Estimating 9 Wembley 13 Alma mater 14 Trouble 16 Motorcycle 20 Edinburgh 21 Females 22 Tier 29 Allot 30 Light 31 Grin 32 Peas

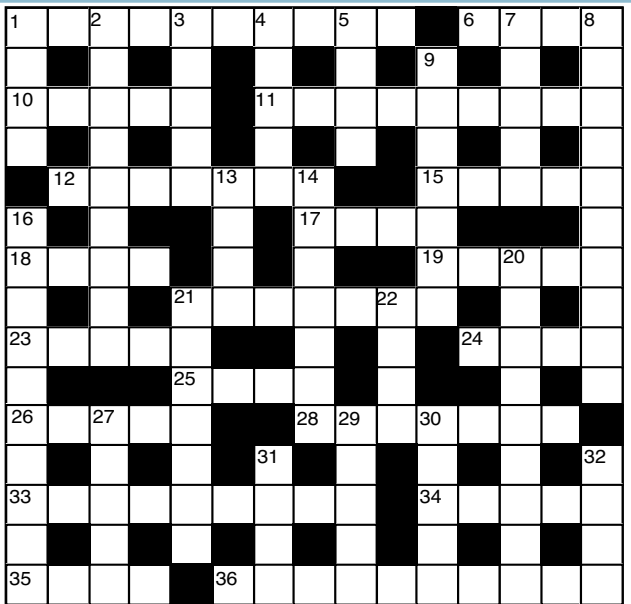
CHILDREN'S No. 438

Across – 1 Madagascar 6 Giggles 7 Stir 8 Iron 9 Apples 11 Oars 12 Suds 14 Triplets 17 July 18 Infant 19 Eleven

Down – 1 Magpies 2 Dog food 3 Golf 4 Antelope 5 Brushes 9 Nasty 10 Aspirin 13 Usual 15 Left 16 Tiny

Crossword

Gordius 565



Across

- 1 Proverbially poverty-stricken rodents (6,4)
- 6 Notice, observe (4)
- 10 Deduce (5)
- 11 Television drama such as Coronation Street or Fair City (4,5)
- 12 Lack of adequate attention (7)
- 15 Subsequently (5)
- 17 Perform - or create - once again (4)
- 18 Substance with a low pH value (4)
- 19 Danger (5)
- 21 Burdensome as our nose might be (7)
- 23 Cherub or seraph (5)
- 24 It may be radial or crossply (4)
- 25 A wee drop to drink (4)
- 26 Section of the choir also known as countertenors (5)
- 28 Green gemstone (7)
- 33 & 5d How to change coach material to make a distinctive garment (5,4,4)
- 34 Nothing (5)
- 35 See 3 down
- 36 Did the title held by Annas and Caiaphas suggest one of them had been using drugs? (4,6)

Down

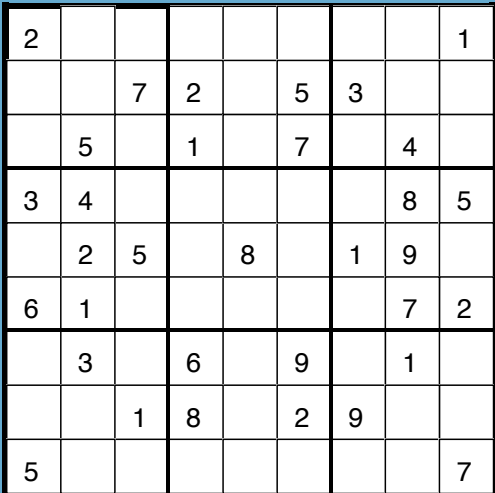
- 1 Piece of money (4)
- 2 Insensitive, lacking in empathy (9)

- 3 & 35a Natural undersea formation (5,4)
- 4 Melody (5)
- 5 See 33 across
- 7 Fold put in a skirt, for example (5)
- 8 You can really tote around cuppas on this! (3,7)
- 9 Large portions of food (7)
- 13 Famous English Public School (4)
- 14 Ancient ship powered by three banks of oarsmen (7)
- 16 Island off the east coast of Africa (10)
- 20 Member of the king's family depressed? Just a shade (5,4)
- 21 Experienced sailor (3,4)
- 22 Encourage, incite (4)
- 27 Variety of cheese produced in the French and Swiss Alps (5)
- 29 Wetland (5)
- 30 Which which you shave (5)
- 31 Indonesian island - a popular tourist resort (4)
- 32 Informal conversation (4)

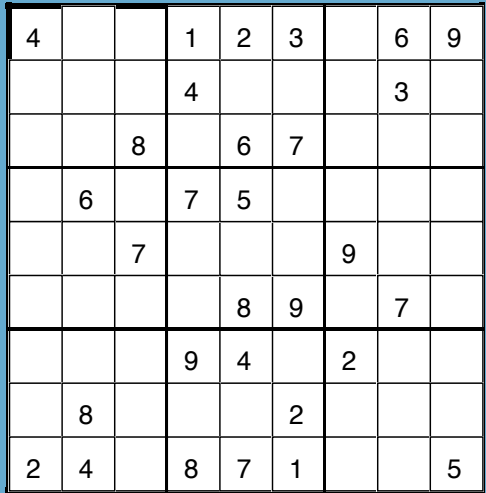
Sudoku Corner

439

Easy



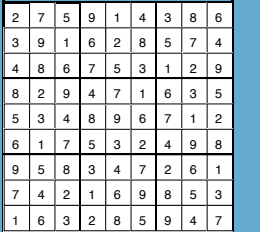
Hard



Last week's Easy 438



Last week's Hard 438



Notebook

Fr Billy Swan



Faith as a love affair of the heart

LAST FRIDAY, June 24, we celebrated the feast of the Sacred Heart of Jesus. The spirituality of the Sacred Heart is an invitation to be intimate with God.

The theme of intimacy is central in the Bible.

The symbol of the heart is considered to be the seat of emotions and human affectivity. It can rejoice (cf. John 16:22) or be burdened with sadness or worry (cf. John 14:1). It can feel bitterness (cf. Ps. 73:21) or be gladdened by wine (Ps 104:15). The heart can be opened wide with love (2 Cor. 6:11) or it can be given over to hatred (Lev. 19:17). Israel was called out by God into the desert to “speak to her heart” (Hos.1:16) in preparation for the divine lover asking: “My child, give me your heart” (Prov. 23:26).

In the Gospels, Jesus inherited this understanding of the heart as symbolic of the whole self. When he described himself as being “gentle and humble of heart” (Matt. 11:29), he was describing his nature and unified self as both God and human. The parables of the Good Samaritan and Prodigal Son reveal a God whose heart is profoundly engaged with suffering humanity and whose mercy touches the hearts of those who receive that love. The Church



interpreted his pierced heart on the cross as God's own life being offered to his people through the sacraments of Baptism and Eucharist (cf. John 19:34). Then the risen Lord shows us his wounds (Luke 24:39; John 20:27). A key component of intimacy with another is sharing our vulnerability. This is precisely what the risen Christ does when he invites his disciples to see his wounds and even to touch them.

For the saints, the life of faith was a love affair of the heart. For St John Chrysostom, it is the fire of God's love that warms the human heart: “For those who are loved enter fearlessly into the heart of their lover” (St John Chrysostom, *Commentary on Second Corinthians*). Commenting on the intimacy between the beloved disciple who leaned on

the breast of Christ at the Last Supper, St Gregory of Nyssa wrote: “The Lord's breast is the sponge of the heart” (St Gregory of Nyssa, *Commentary on the Song of Songs*).

What Scripture and Tradition reveals is God's desire to be intimately close to his people. Therefore, the Sacred Heart of Jesus is

a symbol of that total love of God offered to you – a love that completely satisfies our deepest desire for intimate union. The intimacy for which we were made is possible with God through the heart of Christ and with the Spirit “poured into our hearts” (Rom. 5:5).

Perhaps the greatest mistake we humans make is to seek intimacy with others before receiving it from God. And when we do this, the result is always the same – disappointment and sadness because we end up putting divine expectations on human shoulders. The experience of genuine intimacy between human beings is not separate from our call to intimacy with God but rather is a participation in it. Yet no person can complete us or make up for what we lack. Wholeness is not something we get from someone else. Only God can complete us.

Evangelisation as telling others what we love

If we love something, we want to tell others about it. Inspired by love, we will find the ways and the words so that they can love that thing or person too. Perhaps if we understood evangelisation as ‘telling people what we love’ we might appreciate more our call to be missionary disciples.

A lady in the parish recently shared with me her anguish that her children no longer go to Mass. Part of her pain is because the Mass means so much to her. I encouraged her to ‘tell them what you love’ about the Mass. Share with them how much it means to you and why. Then let God do the rest.

Active participation vs passivity

I remember when I was first brought to Mass by my parents as a child. In order to keep me attentive, I remember being instructed to: “Keep quiet! Listen to the priest!”

Pointing to the activity on the sanctuary, I recall my mother telling me to: “Look and watch what is going on.”

From the perspective of an adult many years later, I ask myself the question: “How much of this passivity in the Eucharist of merely ‘watching’ and ‘listening’ has remained with us as adults?” Do we still see our participation in the Mass merely as watching and listening? Or do we see the Eucharist as a drama of love that invites us to offer ourselves to the Father with Christ in the Spirit as a response to his love offered to us?



PLEASE HELP MANY ABANDONED ELDERLY MEN AND WOMEN IN PERU

Sr Elsa Reyes Mejia, of the Franciscan Sisters of the Immaculate Conception, has written to The Little Way Association from the region of Cusco in Peru appealing for funds. “We arrived in the parish of San Pedro in 2018”, Sr Elsa tells us, “and soon found, during our pastoral work, that many elderly people are living alone and abandoned, their children having moved to the city or gone abroad for work or study. The local community gave us a 6,000 sq. m. plot of land and since then we have been raising funds for the building of a large Home for many lonely aged people. Some organisations have helped us and we trust in God that the Home will gradually be built.

“Many die alone, having no one to care for them. We take Holy Communion to many, and sometimes food. The cost of the Home is fairly high, and we still need much financial help. We are confident The Little Way Association will assist us.”

Please send whatever you can for this special project.

The Little Way Association will send your gift, without deduction, to the Franciscan Sisters of the Immaculate Conception for this much-needed Home for the abandoned elderly in Peru.



“A word or a smile is often enough to put fresh life in a despondent soul.”
~ St Therese

WELLS NEEDED

Missionaries constantly appeal to The Little Way for funds to sink wells in order to provide clean water, the lack of which causes much illness and many medical needs. On average, women in Africa and Asia walk around three hours every day to fetch water, often in scorching heat.

Can you help provide a well?

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