

The Irish Catholic

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Call for parishes to dump 'distracting' Mass leaflets

Chai Brady

Disposable missalettes distract congregations and limit priests in their choices for Sunday Mass, liturgy experts have warned, urging parishes to get rid of the weekly missalettes.

"Commercially produced missalettes that include the texts of the readings and the full text of the Eucharistic Prayer are not true aids to the Sunday celebration," Fr Danny Murphy of the National Centre for Liturgy told *The Irish Catholic*.

Speaking in a personal capacity, Fr Tom Whelan CSSp of the Church's Council for Liturgy said he would "ban" missalettes if he could, maintaining that the leaflets give publishers too much power in dictating what Eucharistic prayers are used and also can limit parishes in the choice of readings, citing how one missalette this year only offered three of the seven possible Old Testament readings for the Easter Vigil Mass.

Priests in such situations often feel they have to follow "what's in people's hands" although "a parish should be able to choose how many readings and what these are, not a publisher," he said.

"The issues are pastoral, people, rather fumbling around with a thing in front of them, which actually dictates what a liturgy is in a parish."

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Bishop Denis Nulty of Kildare and Leighlin with revellers at the Electric Picnic festival, held over the weekend at Stradbally, Co. Laois.

No medical explanation for Knock healing – bishop

Greg Daly

The 1989 healing of a woman with multiple sclerosis at Knock is medically inexplicable, Archbishop Michael Neary of Tuam has said, formally acknowledging for the first time a healing at the Co. Mayo shrine.

Welcoming Bishop Francis Duffy and pilgrims from the Diocese of Ardagh and Clonmacnois to the shrine, Bishop Neary singled out for welcome Marion Carroll and her family, relating how 30 years earlier she had been healed at the shrine during the diocesan pilgrimage.

"Today the Church formally acknowledges that this healing does not admit of any medical explanation and joins in prayer, praise and thanksgiving to God," he said.

Thanks

Describing the healing as "life-changing", Bishop Duffy gave thanks for Mrs Carroll's healing, and for the good she has since carried out in God's name.

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SEPTEMBER ONE DAY RETREATS

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Managing Editor: Michael Kelly, editor@irishcatholic.ie

Assistant Editor: Greg Daly, greg@irishcatholic.ie

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

Multimedia Journalists: Chai Brady, chai@irishcatholic.ie

Colm Fitzpatrick, colm@irishcatholic.ie

Newsroom: news@irishcatholic.ie 01 6874026

Books Editor: Peter Costello, books@irishcatholic.ie

Layout: Declan Moroney

Advertising: advertising@irishcatholic.ie 01 6874094

Accounts: accounts@irishcatholic.ie 01 6874020

Magnificat: magnificat@irishcatholic.ie

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

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Come to Belfast and speak for the voiceless

If prizes for hypocrisy were going, it would be hard to narrow down a short-list these days. Politicians, of course, have always been capable of the greatest of stomach-churning double-standards and u-turns.

Taoiseach Leo Varadkar – citing

his experience as a doctor – repeatedly told the Dáil that he was against abortion, then mysteriously he was for it. He had gone on a journey, he said. Similarly, Health Minister Simon Harris wrote to pro-life voters pleading for their number one on the ballot paper pledging to support the right to life of the unborn. Then, after a brief sojourn in Leinster House he too went on a journey and became a passionate supporter of the right to end the life of children thought to be inconvenient.

Both men embraced in an iconic image at the vulgar 'celebrations' that marked the removal of the right to life for unborn children from Bunreacht na hÉireann. At the same time, both men never tire of telling us how compassionate modern Ireland is: tell that to the record number of homeless people sleeping on our streets. Quite the journey indeed.

Justification

But, double-standards are not confined to Leinster House. This week, politicians in Britain's House of Commons will indulge in a game of parliamentary gymnastics to try to prevent Prime Minister Boris Johnson crashing that country

out of the European Union without a deal.

Mr Johnson's approach, they argue, is against the wishes of the British people. And, there's a lot of justification on their side – while a majority of British people did indeed vote to leave the EU, poll after poll reveals that they do want a deal rather than a reckless exit.

“It appears when it comes to the issue of abortion, the people of the North are not to be consulted”

Amongst those most determined to stop Mr Johnson is – unsurprisingly – Labour leader Jeremy Corbyn. Mr Corbyn has been a vocal supporter of what he sees as democracy.

He recently stated that “forcing through ‘no deal’ against a decision of parliament, and denying the choice to the voters in a general election already underway, would be an unprecedented, unconstitutional and anti-democratic abuse of power by a prime minister elected, not by the public, but by a small number of unrepresentative Conservative party members”.

It's hard to argue with his

principle.

Mr Corbyn also later outlined the legal advice he has received from Shadow Attorney General Shami Chakrabarti which calls Boris Johnson's plans to suspend parliament to force through a ‘no deal’ “the gravest abuse of power and attack upon UK Constitutional principle in living memory”.

Fine words indeed. And yet, both Mr Corbyn and Ms Chakrabarti were amongst vocal supporters of a controversial move at Westminster to impose abortion on the North of Ireland without so much as a by your leave.

Despite the fact that all the elected MPs from the North who take their seats and members of the House of Lords from the North voted against this extremely undemocratic overreach, MPs from England, Wales and Scotland who profess themselves to be so keen on letting ‘the people’ decide, cheered as the legislation was passed.

This is rank hypocrisy of the highest order.

The essential element of the peace process and 1998 Good Friday Agreement is that the people of the North – and only the people of the North – would decide the fate of the region.

Despite this, and despite

pious sentiments about the peace accord, Britain's House of Commons has sought to bypass the will of the people in the most appalling of fashions. Meanwhile, in Dublin Simon Harris welcomed the move despite the fact that the Government here has an obligation to stand up for the democratic underpinnings of the Good Friday.

It appears when it comes to the issue of abortion, the people of the North are not to be consulted – their ‘betters’ in both London and Dublin know what is best and they will work to impose it whatever the people think.

Campaign

I'll be in Belfast this Saturday to participate in the ‘March for their Lives’ to let Westminster know that this draconian overreach is unwelcome. Join us at Custom House Square at 2pm. There is no campaign more noble than standing up for those who cannot speak for themselves..

Michael Kelly is co-author of a new book with Austen Ivereigh How to Defend the Faith – Without Raising Your Voice – it is available from Columba Books
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Ireland misses out on red hat

Staff reporter

For the first time in over 40 years, Ireland will not have a vote at a forthcoming conclave following the omission of an Irish prelate from Pope Francis' new batch of cardinals.

At the weekend, the Pontiff announced that he would create 13 new cardinals on October 5. Ireland lost the right to vote for the next Pope when Cardinal Seán Brady turned 80 last month. In the past, such a milestone has usually been greeted with the appointment of another prelate – usually the Archbishop of Armagh – to the College of Cardinals.

However, the omission of an Irishman from the list means that for the first time since the Papal conclaves of 1978 that saw the elections of John Paul I and St John Paul II, Ireland will not have a representative present in the Sistine Chapel in the event of vacancy of the Apostolic See in the near future.

Sources

Ecclesiastical sources point to the belief that Pope Francis prefers to choose cardinals from countries that have never had such a responsibility before such as – in this case – Morocco and Indonesia rather than relying on convention. However, Church sources also

indicated to *The Irish Catholic* that the relative youth of Archbishop Eamon Martin (58) of Armagh means that there is every likelihood that he will be included in a future list of prelates tapped to choose Pope Francis' successor and advise the Pontiff on other key decisions around the governance of the Church.

In all, when the new cardinals are created on October 5, there will be 128 members of the college eligible to vote in a papal conclave. Church law limits the number of cardinals who can enter the conclave to 120.

Ireland's first cardinal Paul Cullen of Dublin arrived in Rome too late to participate in the conclave that elected Leo XIII in 1878. The next Irish cardinal in a conclave was Cardinal Michael Logue who participated in the election of Pope St Pius X in 1903, Benedict XV in 1914 and Pius XI in 1922.

Cardinal Joseph MacRory participated in the 1939 conclave that elected Pius XII while Cardinal John D'Alton participated in the 1958 conclave that gave the Church Pope St John XXIII. The next Irish cardinal to participate was Dublin's Desmond Connell in the 2005 election of Benedict XVI while Cardinal Seán Brady participated in the 2013 conclave that brought Pope Francis to office.

See Page 6.

It's over to you now, Jorge



Anthony Hopkins as Pope Benedict XVI and Jonathan Pryce as Cardinal Jorge Bergoglio – now Pope Francis – in *The Two Popes*, a Netflix-produced film that had its world premiere on August 31 at the Telluride Film Festival in Colorado, and is set to be commercially released in November. Although the trailer has raised some eyebrows online, early reviews have praised the film as “a charming buddy movie about the future of the Catholic Church”.

Clonoe to host cross procession

The annual procession to the Tall Cross of Clonoe, Co. Tyrone to mark the Feast of the Exaltation of the Holy Cross will be celebrated in the village on Monday September 16 after the weekly novena which begins at 7.30pm. Pilgrims on the

procession are given paper crosses to carry on which they write the initials of people they know and love who carry the cross of sickness, disability, addiction, family concerns, etc. on their road of life.

Archbishop to lead prayers for 'uncertain times'

Chai Brady

Amidst renewed uncertainty around Brexit and an attempt by Westminster to impose abortion on the North, Archbishop Eamon Martin has announced plans to lead prayers at the Papal cross near Drogheda to mark the 40th anniversary of the visit of St John Paul II to Ireland.

Speaking at Mass in Newry, Co. Down at the weekend with the Polish community to mark the 80th anniversary of World War II, Archbishop Eamon insisted that the Church “consistently highlights the fundamental right to life and speaks out against all attacks on innocent human life – including from abortion and euthanasia”.

Archbishop Eamon said that to “mark both the visit of Pope Francis to our country one year ago, and the 40th anniversary of Pope St John Paul's visit, I will lead a short prayer service ‘For Ireland and for Humanity’ on September 29 next at 5pm at the Papal cross near Drogheda.”

“I invite the faithful in the Diocese of Drogheda and the Archdiocese of Armagh to join me by coming together at the same time in their parishes,” he said.

The archbishop said he hoped that people will echo the prayer of John Paul II in 1979 when he asked people to pray to protect humanity.

“It is the perfect prayer for us during these troubled and uncertain times for Ireland – north and south,” Archbishop Eamon said.



SEPTEMBER on LOUGH DERG

During September there are a number of Retreat Days inviting people to experience the national sanctuary of St Patrick, Lough Derg in new ways.

Pilgrims today talk about the sense of peace that pervades the Island and the store that they put on getting away from it all.

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Our key speaker on this special day will be Conor McCafferty, director of ZestNI, psychotherapist and widely respected for his leading work in the area of suicide prevention and bereavement.

Pre-booking required. Admission €45/£40.

For more information on the above events contact Lough Derg on 071 9861518 or info@loughderg.org.

ONE DAY RETREATS

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Sat 21st, Sun 22nd, Sun 29th



One Day Retreats are guided days of prayer and reflection.
Welcome refreshments and light lunch served.

(Fasting or walking barefooted is not part of the one day programme.
Open to adults and not suited to children)

Boats available from 9.15am and return from 4.15pm | Pre-booking required | Admission €45/£40

FAMILY FRIENDLY DAYS: Saturday 14th & Sunday 22nd September
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Courageous Fr Tony laid to rest



Staff reporter

Fr Tony Coote has been remembered as a man of both humility and generosity.

Fr Coote [pictured] – who when was diagnosed with Motor Neurone Disease in 2018 embarked on an enormous 'Walk While You Can' fundraising campaign – died on August 28. He was 55.

Speaking at his funeral Mass in the Church of St Thérèse, Mount Merrion in Dublin on Monday, Fr John Kelly recalled how his diagnosis "meant that he himself became the homily."

"Tony embraced this disease with great resilience, with faith and hope and above all, with two values that set him apart: humility and generosity," Fr Kelly said.

He said that Fr Coote "has been an inspiration, a beacon of light and hope to those who are sick and especially those with Motor Neurone Disease".

Fr Kelly told the packed congregation that "Tony did not want to be defined by his illness he did not want people to be identified by their life choices."

"For anyone who may feel hurt, excluded and unloved by the Church please reflect on the Gospel of Jesus shared by Tony. He passionately wanted to assure all peoples of the love that Jesus Christ has for them and that we each are a rainbow of this love in the world."

"The homily of Tony's life is an inclusive – all embracing, compassionate God who is close to all," Fr Kelly said.

Cloyne priests on the move

Bishop William Crean has announced the latest round of clerical changes in Cloyne Diocese.

He has accepted the retirements of Fr Donal Coakley as PP of Inniscarra, Canon David Herlihy as PP of Youghal and Canon Michael Fitzgerald as PP of Mitchelstown.

Effective September 21, Msgr Anthony O'Brien PP of Mallow is also to become Administrator of Mounseabbey.

Fr Anthony Wickham, PP Clondrohid to be PP Newtownshandrum. Fr Patrick Buckley, PP Glantane to be PP Inniscarra. Fr Joseph O'Keeffe, PP Mounseabbey to be PP Rathcormac. Fr William Bermingham, PP Carrigtwohill to be PP Youghal. Canon Michael Leamy, PP Rathcormac to be PP Mitchelstown and Vicar Forane of Fermoy Deanery.

In addition, Fr Gerard Coleman, PP Newtownshandrum to be PP Glantane. Fr John McCarthy, Administrator, Cobh is to take sabbatical leave.

Fr Tom McDermott, CC Cobh to be Administrator Cobh. Fr Joseph Rohan, CC Cloyne to be PP Clondrohid. Fr Patrick Winkle, CC Youghal to be PP Carrigtwohill. Fr Mark Hehir, CC Fermoy to be CC Midleton. Fr James Greene, CC Carrigtwohill to be CC Mallow. Fr Eamon Roche, CC Midleton to be CC Fermoy while Fr Gerard Cremin returns from studies to be CC Youghal.

Knock healing points to shrine's 'Eucharistic heart'

Greg Daly

The healing of an Athlone woman with multiple sclerosis 30 years ago underlines the Eucharistic nature of the Apparition at Knock, the shrine's rector has said.

Speaking to *The Irish Catholic* about the medically inexplicable healing of Marion Carroll in September 1989, Fr Richard Gibbons described how Mrs Carroll had by her own account felt something remarkable when being blessed with the Eucharist.

"When the Eucharist was being brought around the floor of the basilica for Benediction, it was at that point, as she describes herself, something wonderful going through her – she knew there was something happening," Fr Gibbons said.

While Knock is commonly referred to as a Marian Shrine, Fr Gibbons stressed that it is

perhaps even better understood as a Eucharistic shrine.

"We would be very definite on that, that is not only a Marian shrine – it is also a Eucharistic shrine because in the apparition, the heart and core was the altar, the lamb, and the cross, which was definitively Eucharistic," he said, adding that the Eucharistic blessing is "always a very special part of the service".

Healing

This week saw Bishop Francis Duffy of Ardagh and Clonmacnois and Tuam's Archbishop Michael Neary formally recognising the healing, which saw Mrs Carroll, then aged 38 and having suffered with multiple sclerosis for 17 years, being brought to the shrine on a stretcher only to be able to walk through her front door that evening.

"Without doubt there was a healing, a cure of the illness that beset Marion for several

years," Bishop Duffy said at Knock, continuing: "Marion was liberated from sickness and its impact on her and on her family. It is also a healing for which there is no medical explanation at present, it is definite and yet defies medical explanation."

Bishop Neary said: "In these situations the Church must always be very cautious. This is illustrated by the fact that 30 years have elapsed since this took place, during which time the examination by the Medical Bureau testifies that there is no medical explanation for this healing."

The medical bureau had deliberately allowed time to pass before announcing its findings, Fr Gibbons explained, in order to allow for medical developments.

This is the shrine's first formally acknowledged healing.

See www.irishcatholic.com for a 2014 interview with Mrs Carroll.

Lamb on the menu for WMI launch



Staff reporter

World Meeting of Families mascot Éirinn the lamb has helped World Missions

Ireland (WMI) launch its Extraordinary Month of Mission campaign.

Working with its international offices to highlight the

month and to urge people to put their faith in action, WMI are embarking on a social media campaign inviting individuals and groups to share their mission on either Facebook or Twitter using the hashtags #MyMission and #OurMission.

An official hymn and prayer have also been commissioned with choirs encouraged to sing the hymn 'Baptised and Sent', composed by WMI's sister charity Missio Malta, throughout October.

In addition, Pope Francis is inviting the entire Church to pray the Extraordinary Month of Mission Prayer after the Angelus, every Friday during October.

Éirinn, the official mascot of WMOF2018, was named after Ireland and inspired by biblical stories such as the parable of the Good Shepherd and the Lost Sheep.

See www.wmi.ie/emm

Call to dump 'distracting' missalettes

» Continued from Page 1

Stressing that parishes serious about celebrating the Mass should use published worship aids, the St Patrick's College, Maynooth-based liturgist said these should be for seasonal use, containing texts for readings, responses, and hymns.

He also expressed concerns about missalettes including parish notices, which are not part of the Mass and can be distracting for massgoers.

Julie Kavanagh of the Diocese of Kildare and Leighlin and a fellow member of the Council for Liturgy echoed these concerns about restricting priests and parishes in their choices, and pointed out that there is also an environmental aspect to the use of disposable missalettes.

"There is a huge concern I think with regard to the environment and the disposability every week of the leaflet," she told this newspaper, saying that it can be helpful for parishes to publish readings in advance on their website and to have more permanent worship aids available in church.

Leaflets

Publishers of missalettes have, however, defended the use of the leaflets, with Fr Brendan McConvery CSsR saying that missalettes such as Redemptorist Publications' *Soul Space* and *Sunday Message* – which between them sell roughly five million copies annually – clearly have a future in Irish parishes.

"Priests keep ordering it, and keep getting it from year to year."

"Sometimes they come to us looking for a good missalette – they have seen our stuff and they liked what they saw," he said.

See Pages 12 & 13.



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Faith conflicts in marriage

It is often said that the bias against 'mixed marriages' – between partners of different religions – was cruel, and that the *Ne Temere* decree of 1908 was destructive of community and familial relationships.

Yet it would be illusionary to pretend that no conflicts arise when a couple have different religious backgrounds or convictions, and such a difference emerged quite starkly in a letter to the therapist Allison Keating in the *Irish Independent* this week.

A woman wrote to say that she wonders if she could have her children baptised in secret, as her husband goes "into a rage" if religion is ever mentioned.

When they first married, she agreed they would not have their children baptised, and she didn't attend Mass. But now she has changed her mind, and would like to return to faith practice.

Peaceful

Moreover, the children "get great comfort in God" but are never able to mention this at home. Should she baptise the kids secretly or do nothing so as to keep the household peaceful?



Mary Kenny



The therapist advises "do not put your marriage through a baptism of fire", but counsels exploring why the husband is so

enraged about matters of faith.

Ask what triggers his anger in this sphere. Try to open up a "safe space" for a conversation

● If there is to be a British General Election next month, let's hope this is a chance for the SDLP to recoup some electoral ground. Their strong selling point should be that they will sit in the House of Commons and represent the people who elect them – and bring a balancing voice from Northern Ireland, to Westminster, of citizens who oppose Brexit.

about this subject.

All quite emollient advice, from which few reasonable people would dissent, although it wouldn't be the counsel I'd offer, personally. I'd suggest: "Don't be a doormat: you're entitled to change your mind and to defend your beliefs."

It would be illusionary to pretend that no conflicts arise when a couple have different religious backgrounds or convictions"

Don't baptise the children in secret, but if the children themselves want to be part of their faith community, defend their right to do so.

Also – if the guy loves his wife, surely he would be more sensitive to her feelings?

I know a couple where this situation occurred, in reverse. The wife didn't want the children baptised. The husband did. She saw it was meaningful to him, so she didn't stand in his way. It worked out harmoniously.

Remembering Ciarán McKeown

● I knew the late Ciarán McKeown slightly when we both worked as journalists at the *Irish Press* back in the early 1970s. I was surprised – perhaps naively – at how openly opposed he was to Provisional Sinn Féin-IRA.

Most Belfast Catholics I knew in Dublin at that time, and particularly those associated with De Valera's *Irish Press*, were strong Republicans who had some sympathy for the Provos, as defenders of the Nationalist and Catholic population who had indeed been attacked. But Ciarán, in a very quiet, almost hippyish way, made known his opposition to any violence.

Subsequently, I wasn't surprised when he went on to found the Peace People movement with Mairead Corrigan and Betty Williams. Ciarán was always in the background, and never shared in the Nobel Prize awarded to Mairead and Betty, and so far as I know, never complained. Perhaps, as a family man – he had seven children – he saw the benefit, and justice, of forefronting women in a peace movement, since women were so very active in supporting peace.

But he certainly deserves to be honoured as one of the vital influences in bringing an end to activism by bomb and bullet.

He died aged 76 on Sunday last, and instead of flowers at his funeral, at the Good Shepherd Church on Ormeau Road, he requested donations to Médecins Sans Frontières.

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Ireland misses out on conclave vote

For the first time in more than 40 years, Ireland will not have a vote in a Papal conclave if there were to be a vacancy of the Holy See. Since he turned 80 on August 16, Cardinal Seán Brady – who participated in the 2013 conclave that elected Pope Francis – is ineligible to participate in a conclave.

Now, since Ireland only received the first red hat when Archbishop Paul Cullen was elevated in 1866, one taking the long view might well ask what the big deal is. But, the fact that Francis chose not to name an Irish prelate when he announced 13 new members of the Sacred College at the weekend shows the extent to which Ireland has fallen in importance in the global Church.

True, the Argentine Pontiff has shown that he wants to appoint cardinals from the existential peripheries opting for far-flung sees rather than traditional Catholic countries like Ireland.

At the same time, as the underwhelming reaction to his visit showed last August, Ireland is a microcosm of the struggle that Europe now finds itself in where many people have grown tired of Faith and the Church has struggled to come to terms with a new reality. In that sense, at least from the point of view of secularism, Ireland is a potent example of the sort of existential peripheries the Church will have to reach if future generations are to embrace the faith.

Papal visit

Amongst the 13 cardinals announced by Francis at the weekend was 67-year-old Archbishop Cristobal Lopez Romero of Rabat, Morocco. The Pontiff visited Morocco earlier this year and was obviously struck by the Spanish-born prelate.

This has not been an uncommon feature under this Pontificate where clerics from sees that were not traditionally associated with the cardinalate were raised after a Papal visit.

For example, Francis visited Sweden in June 2016 – a year later, the Bishop of Stockholm Anders Arborelius was named as a cardinal.

In May 2017, the Pope visited the Marian shrine at Fatima in Portugal and 13 months later Dr António Augusto dos Santos Marto became the first bishop in the town's history to be elevated to the Sacred College.

The Pope's appointees to the College of Cardinals reflect the diminished role of Ireland in an increasingly globalised Church, writes Michael Kelly



Archbishop Diarmuid Martin.

That same consistory saw the appointment of Jesuit Archbishop Pedro Ricardo Barreto Jimeno of Huancayo, Peru get that diocese's first red hat. Months earlier, Francis has met him during his trip to Peru.

In 2015, the Pope visited the Central African Republic. A year later Spiritan Dieu-donné Nzapalainga became the country's first cardinal and at 49, the youngest member of the College of Cardinals and the first born after the Second Vatican Council (1962-65).

You get the picture.

Francis has evidently been using his overseas trips as a way to 'suss out' potential members of the elite body

that will pick his successor.

Whether Ireland actually gets a cardinal in the short-to medium-term must now surely be in doubt. Ireland's first cardinal – Dr Cullen – was in Dublin when he was appointed by Blessed Pius in 1866.

He arrived in Rome too late to participate in the conclave that elected Leo XIII in 1878 and died eight months later. His successor in Dublin Dr Edward McCabe was appointed a cardinal by Leo in 1882. He died three years later with Leo still on the Papal throne and therefore didn't participate in a conclave.

Rome looked to the See of St Patrick at Armagh for

Ireland's next cardinal in the person of Archbishop Michael Logue. He was elevated to the college by Pope Leo in 1893. A decade later, he participated in the conclave that elected Pope St Pius X and again in 1914 when Benedict XV was elected on the eve of the First World War (1914-18).

Cardinal Logue also participated in 1922 when Cardinal Achille Ratti was elected on the fourteenth ballot and took the name Pius XI. The Archbishop of Armagh played a prominent role in this conclave and as protopriest of the College of Cardinals was one of those who approached the new Pontiff to ask whether he accepted canonical election.

When Cardinal Logue died in 1924, his coadjutor Archbishop Patrick O'Donnell replaced him in Armagh. A year later, Pius XI created Dr O'Donnell a cardinal appointing him to the titular Church of Santa Maria della Pace. He died two years later in 1927 without participating in a conclave.

When Archbishop Joseph MacRory was appointed to Armagh in 1928, he was appointed as a cardinal the following year again by Pius XI. A decade later in 1939 at another eve-of-war conclave he participated in the vote that elected Pius XII – the shortest conclave of the 20th Century.

“It was seen as a personal honour to Dr Connell...rather than for Dublin or a snub to Armagh”

Cardinal MacRory died in 1945 and was succeeded the following year by Archbishop John D'Alton who was created cardinal in 1953 by Pius XII. He participated in the 1958 conclave that saw the unexpected election of Pope St John XXIII and led to the calling of Vatican II.

Cardinal D'Alton died in 1963, just six months before John XXIII and Armagh was *sede vacante* for the conclave that elected Pope St Paul VI in June 1963. Within weeks, the Pope had appointed Archbishop William Conway to Armagh and created him a cardinal in 1965. Cardinal Conway died in 1977 while Paul VI was still governing the Church.

Tomás Ó Fiaich succeeded in Armagh in 1977, however he was not created a cardinal until 1979 meaning that he missed both conclaves in



1978 – the August conclave that elected John Paul I and the October conclave that saw the election of the Slavic Pope St John Paul II.

After Cardinal Ó Fiaich's death while on pilgrimage in Lourdes in 1990 at the age of only 66, he was succeeded in Armagh that same year by Archbishop Cahal Daly. While Dr Daly was created a cardinal the following year in 1991 at the age of 73, the long reign of John Paul II meant that Dr Daly lost the right to vote in an election in 1997 – a full eight years before the Pope died.

Surprise

John Paul II surprised many observers in 2001 when he broke with the tradition of a red hat in Armagh and instead chose Archbishop Desmond Connell of Dublin. This was seen as a breakaway from the traditional post-partition practice of elevating a prelate whose diocese straddles the border.

However, it was seen as a personal honour to Dr Connell – who sat on numerous dicasteries of the Roman Curia including the high-profile Congregation for the Doctrine of the Faith and Congregation

for Bishops – rather than for Dublin or a snub to Armagh.

When the cardinals met in 2005 and chose Benedict XVI to succeed as Bishop of Rome, Dr Connell was said to have played a key role in urging English-speaking cardinals to vote for the German Pontiff. Cardinal Connell hosted a dinner at the Pontifical Irish College at which he extolled the virtues of his friend Cardinal Ratzinger to other members of the College of Cardinals.

In 2006, the red hat again returned to Armagh and Archbishop Seán Brady became Ireland's 11th cardinal. In this capacity in the 2013 conclave, Dr Brady became the first Irishman to vote in a papal election since Cardinal D'Alton in 1958.

Pope Francis has held more regular consistories to appoint cardinals that his predecessors, so if he was so minded to appoint an Irish cardinal he could choose Archbishop Eamon Martin (57) of Armagh as early as next year.

But, for Dublin's Diarmuid Martin – just months away from retirement – barring a much-touted recall to Rome, that ship appears to have sailed.

“Ireland is a microcosm of the struggle that Europe now finds itself in where many people have grown tired of Faith and the Church has struggled to come to terms with a new reality”

We must set aside Brexit row to stand up for the unborn

As I write this, I am wondering what will happen next at Westminster. Parliament will be prorogued within about ten days. Prorogation means the end of a parliament. When we come back by October 14, we will have a speech by Queen Elizabeth II which will contain the government's proposals for the coming parliament.

This parliament has been limping along in a state of chaos for at least a year. We have been preparing for a 'no-deal' Brexit, whilst the government has been trying to negotiate a deal which will form the basis for future trading arrangements etc., with the European Union (EU). I have seen parliament at its most dysfunctional over the last months and it has been very difficult to watch.

Nobody knows quite what to do. I have no doubt that it would be in the interests of all 28 Member States there to be a Withdrawal Agreement. While the backstop appears to be in the interests of Ireland, it will mean that the UK's withdrawal from the Customs Union will only occur if all the 27 other member states agree. In effect the UK will have no part in the decision about when it can leave.

Understandable

It is understandable that that is unacceptable to so many in the UK. Moreover, the requirement for a unanimous vote will provide an opportunity for individual states to bargain between themselves on matters not the subject of the UK's withdrawal, but which are of interest to individual member states. That will make it all the more difficult for the UK to complete the withdrawal sought by 52% of those who

Nuala O'Loan The View



voted in the referendum.

But, parliament has not yet been prorogued. We have another seven days or so before prorogation. We can and will talk about Brexit during that period. We do not know at this moment what agreement Prime Minister Boris Johnson might achieve by mid-October. We will not know until then.

We know that the EU is very concerned about the possible consequences of a 'no-deal' withdrawal. It is not in their interests to refuse totally to agree to some modification of the Theresa May agreement. The economic interests of the UK and the 27 are still inextricably linked. That means that there is also an inextricable dependence on each other for all our future prosperity.

However, were parliament to decree that the UK will not leave with 'no-deal,' that would fetter the UK's negotiating capacity. Were the EU 27 to agree that a majority of Member States could consent to UK withdrawal and the end of the backstop, within a specified time period, rather than all Member States, this might make the necessary difference, and with a few more minor amendments an agreement might emerge which could be approved by

parliament.

In the interests of all it is necessary that there be some movement on the backstop to allow a deal to which the UK parliament could agree. This could be done and there could be a deal on which parliament could debate and agree when the new session commences in mid-October, and before October 31.

“Our future is at stake here, not just our political future”

If this does not happen the UK will face an election, in all probability. There is no clarity in the Brexit debate which would enable the people to understand where the different parties are in relation to Brexit. The results cannot be predicted. What we do know is that an election would not solve the Brexit problem. It would still be there after the votes have been counted.

This ongoing chaos in relation to Brexit will obscure the legitimate concerns of so many in Northern Ireland about abortion. The act passed in July was hijacked to achieve a number of aims, one of which was the introduction of abortion in the North. It was done in a matter of days over the July 12 holidays.

All the normal parliamentary conventions were abandoned. The rejection of the proposed abortion law by all our MPs and those members of the House of Lords living in Northern Ireland was ignored. It was a total denial of democracy.

So now we are left with the situation in which the Bill, now an act of Parliament, will come into effect on October 21 unless the Assembly takes up the reins of government again.

I know that Stormont was not functional for a variety of reasons. I know about RHI and the scandals attaching to that and other issues. I know that change in how business is done in Stormont is necessary, but the people who could make those changes are the

elected MLAs. Sinn Féin and the Democratic Unionist Party could agree to go back into the Assembly before October 21 and try to make government work.

The NI Executive Functions Act would not then come into effect. We could make our own law as we think fit, on this and many other things. If it does not work, then they could pull the plug on the Assembly again, and we would, in all probability, move to another election.

Our future is at stake here, not just our political future – I spoke about this after the referendum in the House of Lords in 2016 asking whether government would provide any sort of reassurance that we will not be catapulted back 25 years to the days when we had customs checks on the border and when lorries queued for hours to cross it,

at huge expense to business on both sides of the border?

I also pointed out that, “economics and peace are inextricably linked”. The voices of our elected MLAs have been silenced in this ongoing terrible debate – they are not the Northern Ireland Assembly, and so they cannot speak as the other devolved governments do, for their people.

I have seen the deficit at Westminster. The Northern Ireland Assembly needs to be back in business for the sake of all the people.

Communities

It is important, at this moment of crisis, that the people of Northern Ireland do not lose sight of the need to speak for the unborn, to call again on our politicians to return to Stormont. Tomorrow, Friday September 6 at 7pm people from all communities and

denominations will gather in a silent protest at the gates of Stormont against this change in our law which will happen unless the Assembly returns by October 21. There will be no placards, no flags, just torches and light and a silent walk to the steps of Stormont at which we will lift our lights for six minutes – one minute for each county in the North. Can you come to this? Can you be a voice for the voiceless?

Then on Saturday September 7 at 1pm there will be Mass at St Patrick's Church Donegall Street, Belfast, followed by 'A March for Their Lives' to Custom House Square and a rally at 2 pm there, at which there will be speakers. Can you come to this event?

We have just over a month to do what we can to try and protect the lives of NI's future unborn children.



AMRI's programme for Extraordinary Mission Month October 2019



12 September 2019: Gathering of Religious and Missionaries involved in Co-ordinated Parish Promotions Programme. Venue: AMRI Office

AMRI Autumn Conference 2019

Thursday 3rd October

Venue: Emmaus Conference & Retreat Centre

THEME: Mission Today in our 'Common Home'

GUEST SPEAKER: Cardinal Peter Turkson,

Office for Promoting Integral Human Development, Rome

co-author of *Laudato Si'*

Open to religious, missionaries and colleagues in mission.



15/16 October 2019

Transition Workshop for Missionaries returning to Ireland

Venue: Dunardagh, Blackrock, Dublin



Full details and particulars from

AMRI Secretariat

c/o Missionaries of Africa, Cypress Grove Road,

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Phone: 01 5310055

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CROSSING THE OTHER The Changing Face of World MISSION

Saturday, 12th October 2018

9.30am - 4.30pm

St Patrick's Campus, Thurles



Prorogation: an empty British Parliament.

Changing hearts and minds in 40 days

Marie Cummins

The mission of 40 Days for Life is to bring together the body of Christ in a spirit of unity during a focused 40 day campaign of prayer, fasting and peaceful witness, with the purpose of repentance, to seek God's favour to turn hearts and minds from a culture of death to a culture of life, thus bringing an end to abortion.

The first 40 Days for Life campaign will take place from September 25 until November 3 across the road from the National Maternity hospital, Holles Street, Dublin. The campaign is just three weeks away. 40 Days for Life launched in 1998 in Bryan-College Station, Texas, and has been a force for good ever since.

40 Days for Life is a focused pro-life campaign which generates measurable life-saving results.

“92% of 40 Days for Life participants reported that they grew spiritually and personally through their involvement in the campaign. People have turned back to God with renewed hope”

So far, 40 Days for Life campaigns have been conducted in 855 communities in 61 nations. More than 16,000 children have been reported as saved from abortion. Local abortion numbers have dropped – as much as 28%. Post-abortive women (and men) are finding healing and forgiveness.

In each city, hundreds – more than 1,000 in some cases – are getting involved with local lifesaving ministry efforts for the first time. More than one million people of faith and conscience have joined together to pray and fast for an end to abortion. Thousands of women and men have been spared from the pain and regret of abortion.

Campaign

Many individuals with abortion experiences in their past have found healing. 92% of 40 Days for Life participants reported



Participants in an anti-repeal rally and, inset, some of those who gathered outside the National Maternity Hospital at a previous protest.

that they grew spiritually and personally through their involvement in the campaign. People have turned back to God with renewed hope.

The campaign is a cross-denominational, faith-based effort made up of two key components: prayer and fasting; inviting people of faith throughout our city to join together for 40 days of fervent prayer and fasting for an end to abortion peaceful vigil; standing for life prayerful, public peaceful, prayerful, public peaceful across the road from the

“God has used the period of 40 days throughout history to bring about major transformation, from Noah’s transformation during 40 days of rain to the disciples being transformed after spending 40 days with Jesus following his resurrection”

National Maternity hospital from 7am until 7pm.

All participants are asked to sign a statement of peace in which they pledge to

conduct themselves in a Christ-like manner. Only signs provided by 40 Days for Life will be permitted during the campaign.

Movement

The campaign has been endorsed by many prominent international leaders, including Abby Johnson, former Planned Parenthood clinic director, who said: “I am in this movement today because of ordinary people who took on an extraordinary task. My former abortion clinic is closed because of their sacrifice. Babies are alive because of them. Women are no longer being hurt by abortion in their community. You can do this. You can save a life. I now stand alongside you in this 40 Days for Life movement.”

God has used the period of 40 days throughout history to bring about major transformation, from Noah’s transformation during 40 days of rain to the disciples being transformed after spending 40 days with Jesus following his resurrection.

What will God accomplish when people of faith across our nation come together to unite for 40 days of prayer and fasting, making the commitment to give of your time to end the violence of abortion?

i Marie Cummins is a volunteer with 40 Days for Life.

What you can do...

● To learn more about the plans for the forthcoming coordinated effort, you can visit: www.40daysforlife.com/dublin and sign up online or contact Marie on 089 4086356, or email dublin40days@yahoo.com for further details.

It is important to speak up for those who cannot speak for themselves – innocent babies in the womb and their mothers. Perhaps your parish would like to cover a day as a parish event, ensuring each hour of the vigil is covered by at least two to three

people. For example, 12 volunteers covering three-hour shifts would easily cover one day.

Alternately, as a volunteer, you are free to sign up for whatever time slot that best suits your schedule. This prayer project will not be possible without volunteers, so I really hope and pray volunteers will come forward and give their time to pray and fast.

Prayer volunteers are needed to fast and petition to God that he will bless this effort as he promised in 2 Chronicles 7:14; that he will hear our prayer and heal our nation.

Too simple to say Ireland is more 'compassionate' today



Recent events don't support the notion, writes **David Quinn**

The constant refrain is that Ireland is becoming a more 'compassionate' place. This notion needs to be robustly challenged. The best that can be said is that we have become more compassionate in some ways and worse in others.

Last week, Co Louth was witness to an appalling murder linked to an ongoing feud between warring families in Drogheda. The victim was Keith Branigan and he was gunned down in the Ashling Holiday Park in Clogherhead.

The new Auxiliary Bishop of Armagh, Michael Router, condemned the incident and appealed to those involved in the feud to desist from further violence.

He said: "News reports linked this murder to the ongoing feud between rival gangs in Drogheda and therefore the threat of reprisals is, unfortunately, a real one."

"Such a cycle of violence will only lead to further tragedy and loss of life so I would appeal for those involved to desist and consider the futility of their actions."

Attacks

There have now been no fewer than 70 gang-related incidents in the greater Drogheda area, ranging from stabbings and beatings to shootings and petrol-bomb attacks on family homes. The town has never seen anything like it.

In general, Ireland is becoming a more violent society. We may still have a low murder rate compared with many other Western countries, but the number of murders that take place here every year is far higher than half a century ago.

We see a lot more on-street violence. Trains,



railway stations, buses see far more violence than they once did.

The National Bus and Rail Union (NBRU) said recently that bus and rail services could be withdrawn from what called "particular black spots" from the middle of next month, in advance of Halloween.

The General Secretary of the union, Dermot O'Leary, said: "The level of antisocial behaviour and downright thuggery across our public transport system has reached epidemic proportions. We simply cannot, we simply will not, stand idly by and allow it to continue unchecked."

We have a far worse problem of drug abuse than we once did. Your house is far more likely to be burgled than was the case 40 or 50 years ago.

If you go back to the mid-1950s, there were about 400 reported crimes per 100,000 people each year. In the meantime, that has risen tenfold.

When these sorts of figures are pointed out, defenders of the new, liberal *status quo* will say that in the past we hid crime better. But this only makes sense if you are referring to abuse that took place in families or in institutions. Obviously, we had a great deal of institutional abuse in

the past.

But in general, people will cover up crimes that make them look bad. They might also not report crimes if they think doing so is a waste of time. They do not cover up crimes otherwise, and some crimes are very hard to hide.

For example, it is very difficult to hide a murder, especially one that happens in broad daylight. It is hard to hide drug abuse when so much of it is to be seen on our streets every day.

Violent behaviour

You can't hide violent behaviour on our public transport system, and why would you hide it anyway? It makes much more sense to report it so it can then be acted on, especially when reporting it can't rebound on you in any way.

In addition, while you might not report minor theft, you will report a stolen car, or a burgled home, if only for insurance purposes.

So, it is absurd to claim that crime was as high in the past as today and we simply covered it up. Most crimes are not the sort anyone would want to hide.

Rising crime does not fit with the narrative that we are becoming more 'compassionate'. A more compassionate society ought to produce less crime, by definition. That should

society? In some respects, that is true, at least in the area of sexual behaviour. For example, we are far more tolerant towards gay people and single mothers.

Then again, we have attached so much importance to the notion of personal freedom that we now tolerate abortion, marital breakdown, and large numbers of fathers not raising their own children.

“Rising crime is also a sign of a diminished sense of personal responsibility”

Aborting a child is a very strange definition of 'compassion'. Marital breakdown, for its part, can genuinely be a response to a very difficult situation, but more than half of marriages that end in separation or divorce fall into the category

of 'low-conflict' marriages, that is, there is no violence, and little rowing between the couples. The children are often blissfully unaware of any difficulties between their parents, and sometimes the end of the marriage comes as a shock to one of the spouses as well. They believed things were good enough.

And so we see that in the name of 'compassion' and 'freedom' people give themselves the right to walk away from their responsibilities and many victims are created as a result, especially children.

Rising crime is also a sign of a diminished sense of personal responsibility and moral accountability, something that used to be instilled in us by religion. The less we police our own behaviour, the more police we need on the streets. It is hard to square this with the notion we are more compassionate now than in the past. The real picture is far more complex than that.

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Hate speech laws: The left, incapable of hate, will be exempt

We must not allow legislation that would be used to target only one side, writes **John McGuirk**



It was a bit of a mad week across the water, with Boris Johnson deciding as he did to suspend parliament so that it cannot vote to thwart his Brexit plan. The response to this decision was predictably uproarious, with protestors taking to the streets, and the commentariat on both sides of the Irish Sea launching the verbal equivalent of the artillery barrage at the Battle of the Somme upon Britain's Prime Minister.

The BBC's former economics editor, Paul Mason, led the charge. "We're coming for you, Boris Johnson," he tweeted. "I promise you, if he seizes power from parliament, we

will never have another free election in this country".

Mr Johnson's move, declared a major British newspaper in an editorial was a "coup". Owen Jones, a left-wing commentator, told a rally in London that the public were now at "war" with Mr Johnson, and that it was time to "fight with everything we have got".

I do not write to defend Mr Johnson by highlighting these comments. It seems to me that his Brexit strategy is roughly akin to driving a car very fast towards a cliff edge, and hoping to goodness that at the last moment, the cliff will jump out of the way.

Britain, however, is not at war. Mr Johnson has not



perpetrated a coup. The UK will, indeed, have free elections, probably sooner than anyone thinks.

What I find interesting, though, is the freedom that Mr Johnson's critics and others on the left feel that they are free to make such comments without, apparently, worrying that anybody will be incited to violence or terrorism. What does "we're coming for you" mean? What do you do if your country is being taken over in a coup? How do you fight a war? When you tell people that a war must be fought, is there no risk that even one of them will take you at your word?

After all, we are constantly warned by many of these same people that reckless language, inflammatory speech, or even florid expressions of political opposition are responsible for acts of violence. We are mere weeks removed, remember, from a terrorist attack in the United States which was uniformly blamed on President Trump, and his rhetoric on immigration.

Consequences

On August 5 of this year, the *Irish Times* thundered that "the gunman's rhetoric carries an echo of Trump's language". This week, the same newspaper, in a

column by David Robert Grimes, told us that "freedom of speech does not mean freedom from consequences".

"In an era of virulent disinformation on everything from politics to medicine" he wrote, "a tolerance for poisonous fictions comes with a price tag we can no longer afford."

No less a body than the European Commission against Racism and Intolerance has told the Government that it must swiftly enact new laws here against "hate speech", a call echoed this week by Shakh Dr Umar Al-Qadri, Chair of the Irish Muslim Peace and Integration council.

The thinking behind such a law is straightforward enough. If I were, for example, to write a column in this newspaper in which I said that immigrants were a threat to Irish society, there is, it is claimed, a reasonable risk that one of you might think my words so persuasive that you would go out, find the nearest immigrant, and beat them to a pulp. Therefore, if I write such a column, I have committed a crime, by inciting hatred.

The problem, of course, is that such laws are only ever applied in one direction. If an Irish newspaper were to run a column saying that Boris



British Prime Minister Boris Johnson.

Johnson is an existential threat to Ireland, would that be hate speech? After all, it is perfectly possible that a reader could be incited to do violence to Mr Johnson, given the opportunity, on foot of those words.

“So, if a TD declares that the Catholic Church is a cancer, or suggests, as a Labour TD did, that Catholic civil servants should have to pass a loyalty test, that is not hate speech”

And what of our friends in the Climate Change movement? In recent weeks we have heard it said that Irish farmers, oil companies, car companies and even airlines are "contributing to the destruction of the planet". Is it not a perfectly legitimate thing to worry that such rhetoric might lead someone impressionable to do violence against those people? After all, saving the planet is surely worth doing whatever it takes.

The over-riding conceit amongst those who favour

hate speech laws is, of course, that they themselves do not need such laws. After all, no left winger would ever hear a speech by President Trump or Nigel Farage and be convinced by it. It is only you, or me, the ordinary plebs, who are too stupid to listen to someone talk about immigration without wanting to physically harm an immigrant. Progressive citizens as they are, they themselves are entirely immune to the human impulses they say the rest of us have. So, if a TD declares that the Catholic Church is a cancer, or suggests, as a Labour TD once did, that Catholic civil servants should have to pass a loyalty test, that is not hate speech.

The left, it believes of itself, is incapable of hate.

Hate speech laws therefore can only apply to rhetoric that is conservative, or worse, right wing. Because in their hearts, our liberal and progressive friends think that you and I, who disagree with them, are fundamentally dangerous, and that society must be protected from us.

Hate speech laws will never be applied equally, for that reason. And that is why they must, at all costs, be opposed.

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“The over-riding conceit amongst those who favour hate speech laws is, of course, that they themselves do not need such laws”

A culture of life means affirming the dignity of everyone

There is a growing risk that the health service may begin to consider cost-saving measures that free up urgently needed beds, writes **Dr Norella Broderick**



Support for euthanasia in Western Europe is growing. The UK-based Guardian reported last month that 93% of the British public now support physician-assisted suicide in the case of terminal illness.

The Royal College of Physicians changed its official stance to 'neutral' on the issue this year after a poll of its members showed that 31.6% of physicians supported assisted dying. The State of Victoria in Australia has recently issued its first assisted suicide permit and the Prime Minister of New Zealand is supporting a bill to introduce voluntary euthanasia there.

However, support in the US has plateaued in recent years. The American Medical Association this summer vetoed a proposal to become neutral on assisted suicide, continuing to oppose the practice. Despite a bid by Canada and the Netherlands to garner the support of the World Medical Association last year, it too continues to oppose euthanasia.

Activity

Further, the European data is clear: support for euthanasia is declining in Eastern Europe. Perhaps history has taught the countries of Eastern Europe that the idea of 'lives unworthy of living' is an unsound basis on to justify 'mercy killing'.

The word 'euthanasia' roughly means 'a good death'. Proponents often argue that voluntary euthanasia is needed to prevent unbearable pain in terminal patients. However, research has shown that though the majority of cases of euthanasia around the world are carried out on cancer patients, inadequate pain control is listed as a problem in a minority of cases.

In 2018 in Oregon in the US, the top three reasons for choosing euthanasia were reported as: loss of autonomy, decreasing ability to participate in activities that made life enjoyable, and

loss of dignity.

The ethical principle of autonomy is valued most highly by those advocating for euthanasia. Freedom is one of the highest values in our legal system and society.

Our system of human rights laws is largely concerned with protecting autonomy – against the power of the State; against undue influence from others. I should be free to choose – including my own death. Rational suicide is the ultimate freedom.

The ethical principles of beneficence and of non-maleficence are the principal guides in medicine – to act to do good, and to do no harm. This is usually expressed as 'acting in the patient's best interest'. We do this all the time when we weigh up the benefits and burdens of treatment and make our recommendations to patients.

The ultimate benefit is a long and healthy life and the ultimate burden is untimely death. Arguably medical ethics, possibly in contrast to the legal system, value life most centrally.

“If I concede that you are not worth fighting for, then neither am I; neither is the vulnerable disabled patient”

This generally has led to a mind-set in healthcare that encourages responsible stewardship of our lives and health: eat healthily; quit smoking; exercise more. Ireland has an excellent reputation for care in our hospitals, responsibly stewarding patients back to health.

“The ethical principles of beneficence and of non-maleficence are the principal guides in medicine – to act to do good, and to do no harm”



However, this is coming under pressure. There is a growing risk that the health service, in these straitened times in which it finds itself, may begin to consider cost-saving measures that free up urgently needed beds.

We are short of healthcare staff; we are short of hospital beds; we don't have nursing homes to discharge patients to; home help is under threat; and by decree of the HSE, hospitals now need to balance their budgets, or else! What would be the harm in considering allowing euthanasia, if that's what patients want? And it alleviates unbearable suffering.

But what is 'unbearable suffering'? It is suffering I can see no reason to bear. What could be worth this suffering? I have lost enjoyment; I have 'lost' my dignity; I can't look after myself. Why would I continue to live? Am I not a burden anyway? And yet: "every man is...a part of the main; ...every man's death diminishes me because I am involved in mankind"

(‘No Man is an Island’ – John Donne)

The integrity of the human community is at stake in this debate. If I concede that you are not worth fighting for, then neither am I; neither is the vulnerable disabled patient;

neither is the difficult-to-calm psychotic patient; neither is the needy crying infant.

A culture of life means affirming the dignity of everyone, regardless of

whether they feel dignified or not.

It means supporting people who are suffering. If they don't have blind faith to hold on to, they may need a human touch, someone to

hold their hand.

Life is moment-to-moment. Enjoy this moment. I will be with you. You are not alone. And then a youthful sparkle in an aging eye stirs a remnant of hope as 'dignity' awakens within and reveals the person to the world.

We have traditionally cared well for the sick and comforted the dying in this country, promoting their dignity.

Let us continue to advocate for the on-going protection of patient dignity.

Dr Norella Broderick is a senior trainee in psychiatry and a member of the committee of the ICDLN. Assisted dying and euthanasia will be amongst the topics discussed at the ICDLN in Dublin on October 5. www.icdln.ie

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A staple of Irish Masses is under pressure, writes
Chai Brady



Trouble is brewing for the prolific missalette, a staple in many parishes across the country, as Ireland's national liturgical group, academics, priests and laity lambaste it for a plethora of reasons.

Millions of missalettes are printed every year by a variety of publishers, all offering variations on their products. Some allow parishes a space to add their weekly notices, others have reflections of the Sunday's readings or perhaps the liturgical season and hymns, Eucharist prayers and more.

The Church in Ireland's liturgy advisory body has produced a stinging condemnation of "commercially produced missalettes", dubbing them "not true aids to the Sunday celebration".

Fr Danny Murphy of the National Centre for Liturgy in Saint Patrick's College, Maynooth, told *The Irish Catholic* a worship aid that circulates a parish's "legitimate" choices for Sunday Mass is necessary "if it is serious about having worthy, fruitful celebration of the liturgy".

Worship aids should be for seasonal use, he said, and be durable and not one-use disposable and include words and music for the dialogues, acclamations, responses, ritual music, hymns and songs of the congregation. It would not have to include the texts of the Collect, Prayer over the Offerings or Prayer after Communion.

"Commercially produced missalettes that include the texts of the readings and the full text of the Eucharistic Prayer are not true aids to the Sunday celebration," he said.

Notices

Missalettes that facilitate parish notices are also not true aids to the Sunday celebration, he continued, "since they circulate from the outset information that belongs outside the celebration of the Liturgy or, at minimum, to the Concluding Rites".

This is echoed by curate Fr Jim Doyle of Kilmore parish in Wexford, who doesn't provide

missalettes in his churches anymore and says it's not a good idea to have a newsletter as part of the missalette.

"Now I don't think that's a good idea in the sense that people are reading all the notices, and they're reading the newsletter during Mass," he said.

"We have a newsletter here that's separate to the missalette and I don't even put the newsletter out until the end of Mass because I've found people were bringing it into Mass, reading it when they should have been reading their missal."

“Worship aids should be for seasonal use and be durable and not one-use disposable and include words and music for the dialogues, acclamations, responses...”

They no longer use missalettes and have opted for a few dozen books they leave at the back of the church that people can refer to if they wish, which he describes as a "big improvement".

"People, after a while they use it and they start to see that there's a cycle of readings. It does help educate them on the readings. They have the whole year's readings, last week's, next week's, they can see what's coming up."

"In that sense it can help, but I would still probably prefer if people were attentive listeners when the actual Mass was being said and certainly when it comes to prayers outside of the readings, they really shouldn't be leafing through the missalette."

However, he said that some forms of missals-cum-missalettes cause issues during Mass. "I find sometimes at Mass I might change the Eucharistic prayer and suddenly they're frantically leaf-

Missalettes: A future under fire



ing through it in front of me. It can be a distraction for me because I'm saying the Mass and then suddenly they're looking for the Eucharistic prayer and it's not what they were expecting to come up – at that point you'd rather they just knelt down and prayed."

While it's clear some people have serious issues with and a dislike of the missalette, publishers of the product say it is still an important part of parish life and is still needed, and wanted, in churches.

Fr Brendan McConvery CSsR, editor of Redemptorist Communications, produces two forms of missalette, *Sunday Message* and *Soul Space*. Between the two, five million are printed every year for use in about 400 parishes, with

the former coming in both A3 and A4 sizes.

Sunday Message contains the "longer prayers people might not know very well, such as the Creed and the Gloria", says Fr McConvery, adding that this is particularly true after a new translation of the missal. The missalette's inside pages are for use by the parish, many of which use them for notices.

Soul Space similarly has a blank space for parishes on the inside pages, it doesn't have prayers, says Fr McConvery, "there's no reproduction of anything else, it's just simply a space that has, let's say, a short reading on a theme over two pages and then the inside the parish uses for its own material,

usually the inserts are for weekly announcements but there's also the possibility of using one page of that for the hymns".

Future

Regarding missalettes' future in Irish parishes, Fr McConvery does not doubt it is still wanted. "Priests keep ordering it, and keep getting it from year to year. Sometimes they come to us looking for a good missalette, they have seen our stuff and they liked what they saw," he said. The paper and ink used is said to be from ethical sources.

The Society of St Paul in Ireland, who are another big player in missalette sales, also produce about five million every year.

Fr Alex Anandam, one of the people in charge of their missalettes, admitted that recently sales have decreased. "The reason we are doing this is it's our mission to proclaim God's Word, through print media, radio, television, that is our charism. Here in Ireland we have been doing this for a long time, the print media for which we proclaim God's Word we help people to participate in the liturgy."

"Our circulation, it has come down, because parishes are cancelling and the number of people going to church is less and less."

They publish five types of disposable leaflet each week, adding up to 109,000, but declined to give the number of parishes they serve.

“Some forms of missals-cum-missalettes cause issues during Mass. ‘I find sometimes at Mass I might change the Eucharistic prayer and suddenly they’re frantically leafing through it in front of me. It can be a distraction for me’”



might go for a shorter version while a parish might have opted to do the longer version of a reading for example, so it does take away some freedom," says Ms Kavanagh.

Although a member of Ireland's National Council for Liturgy, Dr Tom Whelan CSSp spoke to this paper in a personal capacity, saying he would "ban" missalettes if he could.

The visiting lecturer at Maynooth University said publishers are being given too much power in being allowed to decide what Eucharistic prayer would be used. Dr Whelan said: "There are 10 Eucharistic prayers available, publishers don't seem to know that, so a presider is often stymied by what a publisher decides."

A presider, Dr Whelan said, should be free to be able to decide for a parish on a particular Sunday, which prayers are the best or most appropriate to use on that day. "One parish I went to here in Dublin for the Triduum liturgy, Easter vigil for instance, there were three readings chosen, there are seven available of the Old Testament, but there were three of them in the missalette."

“There is a huge concern I think with regard the environment and the disposability every week of the leaflet, it is an issue to explore, there are some people who invest personally on a missal that provides them with the reading from week to week”

next week in their parish missalette, or making it available on the parish website so that people actually have readings read before they come to Mass and that they're ready then to listen to the Word proclaimed by the reader, that's the ideal situation."

However, she said, some people need or want the reassurance of having a guide or worship aid and a parish can assist in this by leaving a more permanent worship aid at the back of the church for people to take of they wish.

Impact

A growing concern among many of the faithful are the affects missalettes can have on priests. According to some, it has a profound impact on the decisions and choices a priest can make during Mass.

"I think often the leaflets that are published sometimes take away choices from priests and parishes with regard to what Eucharistic prayer to use or the particular text of the reading, sometimes they

“Readers in some churches, some are very, very good, but in some churches the standard is actually pretty poor, right down to the fact that people don't know how to use a microphone properly even in their own parish church”



is no need for text as they should be listened to.

"Readers in some churches, some are very, very good, but in some churches the standard is actually pretty poor, right down to the fact that people don't know how to use a microphone properly even in their own parish church. Mind you some priests don't know how to use a microphone properly," he said.

Ms Kavanagh also mentioned the need for well-trained readers during Mass, as it's something that isn't read but proclaimed and prayed. As it's done in a group there should be an attempt to help people "lift their eyes up from the missalette and to bring them into a shared experience of communal prayer".

This is also reiterated in Fr Murphy's comments to this paper, when he said that readings of the Word of God by individuals are not receiving the Word for themselves alone, and parish finances should be used to make this possible.

"Other than for hearing and other impairments on participation, true worship aids for the Liturgy do not include the texts of the Scripture readings. Besides, limited parish finances ought to be applied to the effective, ongoing formation of excellent ministers of the Word," said Fr Murphy.

Dr Whelan warns that some hymns he's seen appearing on missalettes not only don't credit the author of the piece, but are breaching copywrite

by publishing it without permission.

"There are agencies that can give blanket copywrite permission, they would represent a large number of composers. The concern around that is, it's a matter of law and it's a matter of justice. Music composers can rarely make any type of living out of composing music for church, unless they have a big record label," he said.

“Core issues with missalettes seem to stem from the belief they distract, and even cheapen, the faithful from the Mass experience”

"A publisher who's doing this sort of thing, they're not doing it for free, they mightn't have a massive profit margin but at the same time, if they

are doing something like this they are obliged in law."

There were mixed reviews from Mary Dee, the Diocesan Liturgy Assistant for the Liturgy Commission in Waterford and Lismore.

Although Missalettes act as a "distraction for some", it depends on the individual, Ms Dee said, adding "for a lot of people I think it might help them a bit as well".

"A lot depends on your minister of the Word, if they deliver the reading well, then the missalette is not useful but if you have somebody that you can't understand or find difficult to understand then the missalette does help, it's 50/50 really."

Core issues with missalettes seem to stem from the belief they distract, and even cheapen, the faithful from the Mass experience.

Some priests feel their hands are tied when certain prayers are chosen for them by publishers. Readers should announce and be clear, but according to liturgists, poor speakers should not be a reason to keep missalettes, rather there should be better training provided by the parish.

Some publishers feel they are giving a legitimate, worthwhile and quality product to Massgoers, which helps them in their Faith journey and much more, and they are still getting millions of orders of them.

There are certainly very polarised beliefs when it comes to the missalette – which faces an uncertain future.



In the Diocese of Kildare and Leighlin, Julie Kavanagh of Pastoral Resource in the Faith Development Services says there is an environmental aspect that can't be ignored due to the amount of waste generated from disposable missalettes.

"I know here in our own diocese at the time of the publication of the new edition of the missal we produced a more permanent leaflet for parishes to use for their regular Masses, so many of them would use that," she told *The Irish Catholic*.

"There is a huge concern I think with regard to the environment and the disposability every week of the leaflet, it is an issue to explore, there are some people who invest personally on a missal that provides them with the reading from week to week if they need it."

"Then other parishes use simple things like publishing what the readings are for the

Forming the priests of the be missionary disciples



Some recently-ordained priests see Holy Orders as a kind of elite caste, but the Pope is determined to change this, writes **Fr Declan Marmion SM**

The dramatic fall-off in vocations in recent decades has led many, including Church authorities themselves, to ask if the current model of priestly formation is fit for purpose. How best to reform existing seminaries is a 'stay awake at night' issue on the minds of every bishop in the northern hemisphere.

Many seminaries were built in a different era and for much bigger numbers, so it is not surprising that the suitability of large, old, institutional buildings – including our own national seminary in Maynooth – is now being called into question. This is just one of many points that Irish bishops have been reflecting on as they prepare a new set of national guidelines for seminary formation in Ireland.

Norms

At the beginning of 2017, the Vatican's Congregation for the Clergy addressed this crucial issue. Their response was *The Gift of the Priestly Vocation*, a publication which has become the foundational charter providing norms and guidelines to enable a process of seminary reform worldwide.

Central to the document



is the belief that the four dimensions of priestly formation – human, spiritual, intellectual and pastoral – are of a piece. The emphasis is on the integration of all four dimensions: linked together in a journey of discipleship.

Priestly formation is divided into stages. The first – introductory or propaedeutic stage – has been developed because it can no longer be assumed that seminarians come from a practising Catholic background or even know much about the faith.

This time of discernment, usually lasting a year, enables the candidate to develop

his spiritual life and become more familiar with Christian doctrine prior to formal entry to the seminary.

The other stages – philosophical studies, theological studies and the pastoral year – have now been given a more rounded description.

The Gift of the Priestly Vocation ensures that the emphasis is not solely on the academic dimension but on developing "a well-structured and balanced personality" in tandem with a spiritual life that will help the seminarian grow as a "disciple of Jesus who is destined to be a pastor".

Growth in human maturity and in the spiritual life go hand-in-hand. In short, the whole life of a priest is one

of "continuous formation" so that united to the Good Shepherd, "he can make his life a gift of self to others."

* * * * *

So as to engender considered debate on the issue of reforming seminaries worldwide, St. Patrick's College, Maynooth hosted an international conference on 'Models of Priestly Formation: Assessing the Past, Reflecting on the Present and Imagining the Future.'

Theologians, psychologists, and seminary formators from Ireland and overseas gathered in Maynooth to reflect upon some of the challenges facing seminary formation today.

Speakers at the Maynooth conference highlighted a troubling characteristic of

some recently-ordained priests. They spoke of a tendency toward authoritarianism and a view of priesthood as a kind of elite caste. Of course not all seminarians or newly-ordained fit into this category.

“Today’s seminary is more likely to be at the centre of a vibrant university campus, where seminarians study alongside lay students”

Pope Francis has a word for this: clericalism, and it is the opposite of how he envisions priesthood. It goes hand in hand with a doctrinal and liturgical rigidity, an antipathy towards Vatican II (1962-65), and a limited capacity to collaborate with others.

Francis' vision, on the other hand, is that priesthood is a call to pastoral service of all God's people. This means future priests need to be 'rounded' – 'integrated' is

the key word used.

Firstly, they must be fluent in the Catholic theological tradition enabling them to proclaim the Gospel in a credible way for today.

Secondly, they will be socially engaged and have acquired extensive pastoral experiences working alongside lay men and women. Gone are the days when seminaries were exclusively male bastions cut off from the world.

Today's seminary is more likely to be at the centre of a vibrant university campus, where seminarians study alongside lay students, and where supervised pastoral placements in parishes, hospitals, schools and prisons are a regular feature of their training.

Thirdly, they will have reached a stage of affective maturity – comfortable with their choice of celibacy, while relating easily with women and men. According to Pope Francis, the priest of today and tomorrow cannot be a "lone ranger"; he needs to have a capacity for relationships and be able to collaborate with those he serves. His



future to



personality will be a bridge – not an obstacle – leading people to God.

Fourthly, none of this comes about without a spiritual dimension: a communion with God nourished by personal and communal prayer. Finally, all these dimensions of formation – intellectual, pastoral, human and spiritual – will be integrated into the ongoing life of the seminarian and priest.

A seminarian needs to be convinced of the importance of ongoing formation rather than the myth that with ordination he is complete.

The participation of laity, especially women, in the formation discernment process was highlighted throughout the Maynooth conference.

When seminarians have the possibility to interact with women (single, married and religious) as adult to adult and relate with them on an equal basis in an open, friendly and mature way from the outset of their formation, it is more likely that, as priests, they will appreciate the role and leadership of women in ministry.

The new generation of seminarians in Europe and elsewhere tend to be older and are likely to have experienced the world of work prior to entering the seminary.

This is a generation who are internet-savvy, are 'hyper-connected,' and derive fellowship from social media. They have little sense of belonging to institutions yet the seminarians from this group tend to love the Catholic Church and seek a clear identity.

Most are 'reverts' or converts and their zeal needs time to mature. There can be a tendency towards an individualistic spirituality, seeing faith as primarily a gift for themselves rather than one to be shared with others. This can lead to narcissism and a sense of self-importance which can only be overcome via a journey of discernment.

When it comes to sexuality, speakers advocated transparency and a willingness to

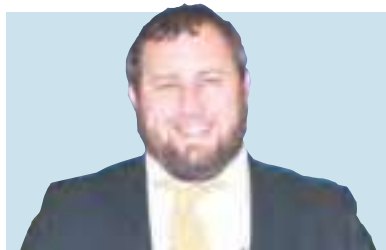
talk openly about issues – whether it be sexual orientation or the current clerical sexual abuse crisis. It is clear that the repression of sexuality or the denigration of the goodness of sexuality has led to behaviours that have damaged the lives of many and undermined the credibility of the Church.

“The new generation of seminarians in Europe and elsewhere tend to be older and are likely to have experienced the world of work”

Pope Francis believes formation is a life-long process. The Church's challenge is to form 'disciple clerics' who are missionary in spirit. The priests of today and tomorrow, he says, should 'accompany' God's scattered people and help heal their wounds.

To achieve this, seminary formation will need to jettison a clericalist model of Church and promote in its place a model based on discipleship, service and mercy.

❶ Fr Declan Marmion, SM is Dean of the Faculty of Theology at St. Patrick's College, Maynooth. Models of Priestly Formation, Assessing the Past, Reflecting on the Present, and Imagining the Future, eds. Declan Marmion, Salvador Ryan, and Michael Mullaney has been published by Liturgical Press, Collegeville, Minnesota. The book will be launched by Prof. Bradford Hinze (Fordham University, New York) and Archbishop Kieran O'Reilly (Archdiocese of Cashel and Emly) on October 22 at Maynooth.



The current model of seminary formation is neither as old or as monolithic as is often believed, writes **Prof. Salvador Ryan**

It has often been said that the seminary model of priestly formation, which was first introduced by order of the Council of Trent in the 16th Century, is a monolithic and outdated system for the training of priests.

It's not surprising therefore that critics have long argued that reform of this seminary model is at least a number of centuries overdue.

Vigorous debate on how best to train the priests of the future is ongoing at all levels within the Church and among the faithful. The Maynooth conference aimed to assess the past, reflect on the present, and imagine the future of priestly formation. Many of the world's leading experts on the Catholic priesthood attended.

As an ecclesiastical historian, I was already familiar with Trent (1545-1563), the Church council which established the seminary system. However, when I actually came to examine in closer detail the rolling out of this seminary model over time, I discovered that the system inaugurated in the 16th Century wasn't quite as unchanging in reality as many commentators have previously claimed.

Complaints

The seminary system was originally designed as a response to the frequent complaints in the Middle Ages of incompetent clergy who could barely stumble their way through the words of the Latin Mass. Most medieval clergy had very little training, except for a brief apprenticeship to similarly ill-educated local priests.

Seminaries were initially designed to provide education for poor boys who wished to be priests and who could not otherwise afford the education. While it was mandated that every diocese provide such a facility, the response of individual dioceses was uneven. Seminaries, and the recruitment of staff, cost money, and bishops were often either genuinely unable, or sometimes reluctant to meet the necessary costs.

Tellingly, in Italy, the birthplace of the seminary, fewer than half of

Forming the priests of yesteryear



the Italian dioceses opened these institutions in the sixteenth century, and many others failed to open a seminary all through the seventeenth century.

As late as the second half of the 19th Century there were still many dioceses in Latin America which had not yet established seminaries, and those that had were often not fit for purpose.

While a great deal of emphasis is placed nowadays on the theological formation of candidates for the priesthood, a thorough grounding in theology was not a priority for the early seminaries. If one wanted to study theology, one went to a university. The early seminaries should more properly be understood as technical training colleges, schooling candidates in the basics of ministerial practice.

“It's only for the last 102 years that a man seeking ordination has been required to attend a seminary, to remain for a minimum of six years of study”

Crucially, while the Council of Trent had stipulated that each diocese should establish such an institution, it didn't make it mandatory for clerical students to attend them. What this meant was that, for centuries after the establishment of the seminary system, one could still proceed to ordination without ever having attended such an institution.

While we are accustomed to viewing the seminary system established by the Council of Trent

as monolithic and imposed from above, its architects, by contrast, were surprisingly light-handed in their approach. By and large, they handed an enormous amount of autonomy to individual bishops in their dioceses, and even refrained from making attendance at a seminary a requirement for ordination.

The length and content of a candidate's study was similarly left to the arrangements of individual bishops and their staff. With the promulgation of the Code of Canon Law in 1917, however, this all changed. It was only then that seminary formation became a prerequisite for ordination.

Curriculum

The universal system of seminary formation that we have grown accustomed to (and which we are tempted to believe is centuries' old) is, in fact, a much more recent development.

It's only for the last 102 years that a man seeking ordination has been required to attend a seminary, to remain for a minimum of six years of study, and to follow a defined curriculum.

For all sorts of reasons therefore, this historical context is well worth bearing in mind when we begin to consider what alternative models of priestly formation will be most suitable for the new era we now live in.

❶ Salvador Ryan is professor of Ecclesiastical History at St Patrick's College, Maynooth. Along with Fr Declan Marmion SM and Fr Michael Mullaney he is co-editor of Models of Priestly Formation: Assessing the Past, Reflecting on the Present and Imagining the Future.



Bishop William Crean's vestments, pectoral cross, zucchetto and mitre.



The Cathedral Youth Choir.



Bishop Crean blessing the congregation during the Penitential Rite.

Going forth with joy at St Colman's Cathedral Centenary Celebrations



Cork and Ross's Bishop Fintan Gavin with Archbishop Kieran O'Reilly of Cashel and Emily and Papal Nuncio Archbishop Jude Thaddeus Okolo.



Members of the Missionaries of Charity pictured with the Papal Nuncio.

Greg Daly

Although today may seem a time of darkness and difficulty for people without vision, prophets of doom are mistaken if they believe the Church in Ireland is condemned to a dark future, said Cloyne's Bishop William Crean at a Mass last week to mark the centenary of St Colman's Cathedral in Cloyne.

Maintaining that today's Catholics "owe it to a new generation to offer a vision of life that goes deeper and is more wholesome than 'Because I am worth it'", Bishop Crean told clergy and parishioners from across the Diocese of Cloyne that a promised new covenant between Church and State should be welcomed.

"Too often the Church's involvement is represented as an exercise in control and indoctrination," he said, saying that this approach has failed

miserably and that this is not in any case the Church's aim. Rather, he said: "It is one of service to humanity through its understanding of the human persons unique dignity before God. It is in that spirit that those of us in leadership wish to go forward. Not to control but to serve."

"We respect diversity while remaining firm in our convictions of the richness of Christian faith. We hope our *bona fides* will be reciprocated."

The Mass, for which music and hymns were specially composed by Bernard Sexton and which was marked by a tugboat display in Cobh Harbour, was attended by over 1,000 people.

Centenary celebrations continued later in the week with blessing of the cathedral's newly-restored Telford Pipe Organ, and its inaugural recital, a centenary exhibition, and a series of lectures.





Members of local religious orders based in the Diocese of Cloyne.



Bishop Crean accepting the manuscript of the mass of St Colman from composer Bernard Sexton.



Canon Michael Leamy and Msgr Denis Reidy, former administrators of St Colman's Cathedral.



Fr Tom Crean PP, Bishop Fintan Gavin of Cork and Ross, Kerry's Bishop Ray Browne and Msgr Kieron Kennedy.



Tug boat water canon display for the centenary celebrations. Photo: Aaron Woods



Dr Crean pictured with local parishioners Mairead and Kevin Cullinane.



Msgr Anthony O'Brien PPVG with Msgr Denis Reidy and visitors to the Cathedral.



Dr Crean pictured with local parishioner Nicky Cloke.



Presentation of the gifts to the altar by the Murphy Family.

Standing up



Photos: Stephen Latimer



Staff reporter

Bishop Donal McKeown of Derry has insisted that Catholic schools must continue to present a message that is counter-cultural, even when this leads to criticism.

Speaking at the first diocesan religious education conference – which drew over 800 people – Dr McKeown paid tribute to the passion for Catholic education evident in teachers and other stakeholders.

“We face many challenges in Catholic education,” he told delegates. “Some challenges come from those who criticise the existence of faith-based schools and who would prefer that education could be the only area of society where we don’t have choices,” Dr McKeown said.

Outlining the fact that Catholic schools offer a different and holistic way of looking at human dignity, Dr McKeown said he believed that “criticism of Catholic education will continue to grow, not because we are doing a bad job, but because we are doing such a good job of daring to speak a counter-cultural message into our society.”

“We will increasingly be condemned for being heretics if we are crazy enough to speak openly about love, community, forgiveness, virtue, family and responsibility rather than just grades and famous past pupils.

“Many will shout for our removal if we are brazen enough to speak of a God who gives meaning to our lives whether we are rich or poor, glamorous or frail, hero or villain,” he said.

i See Pages 20 and 21.



for Catholic schools



Ensuring Catholic schools are fit for mission

The religious landscape in Ireland has changed dramatically in recent decades. Perhaps nowhere was that more evident than in the contrasts between the visit of St John Paul II in 1979 and that of Pope Francis last year.

The Argentine Pontiff – many people observed – was visiting a different Ireland to that of the late-1970s. It's a truism, of course – but what does that change say to the future of Catholic schools and the place of religious education in a pluralist culture? What does it even mean to say that a country is pluralist? Is it the same thing as secular? Can the state ever be truly neutral when it comes to values in education?

These are some of the questions that will be explored at a major national conference on Catholic education hosted by *The Irish Catholic* newspa-

Faith-based schools have an important role in the future, but we have to stand up for them, writes Michael Kelly



per in Dublin next month.

Catholic schools in Ireland are under pressure as never before. A number of Government measures have sought to restrict the rights of Catholic schools in particular when it comes to giving priority to the admission of children from that background.

Symbols

At the same time, many people fear that recommendations on inclusivity would effectively neutralise

the faith-based character of Catholic schools and relegate important symbols of the faith and rituals.

Catholic schools – it is argued by some – are divisive and exclusive. Meanwhile, schools in the Catholic sphere have been to the forefront in integrating the 'new Irish' and children from a variety of faith backgrounds.

There is no question that there is a need for more pluralism when it comes to education. The religious land-

scape has shifted dramatically in Ireland and some parents now wish to have their children educated outside of the context of a Catholic ethos. Successive governments have dragged their heels on this whilst at the same time seeking to blame the Church and stakeholders in Catholic education for slow progress on divestment.

Church leaders have been courageous in leading the process of divestment, but time and again local communities have underlined the importance of the Catholic school in their locale and the paramount principle of parental choice in education.

The fact is that Catholic schools remain a hugely popular choice for parents – even for those who many not regularly practice their faith. It is also noteworthy that many parents from a non-Catholic background also freely choose a Catholic education for their child because of the holistic ethos.

Catholic schools at their best see the individual child as made in God's image and likeness rather than part of an exam-driven production line. But, Catholic education also understands that academic achievement – not an end in itself – is the route to successful outcomes later in life for people who have attended Catholic schools.

“The conference is a chance to grapple with some of the real dilemmas facing the Catholic community”

The paradox of a lot of the debate in Ireland is that Catholic schools abroad have never been more popular. In highly-secularised cultures like Britain, the competition for places in Catholic schools is fierce.

Against this backdrop, the conference 'Can we keep faith in Catholic schools within a secular society?' will look at some of the challenges and opportunities facing the Catholic sector both North and South. It will explore how the Christian community can help schools to be authentically Catholic. The conference will also look at contentious issues around the place of sacramental preparation in school – crucially, should Holy Communion and Confirmation preparation be moved



out of the classroom?

Speakers include Bishop of Meath Dr Tom Deenihan who will address the question 'what future for Catholic schools?'. Former architect of Pope Benedict's successful 2010 visit to Britain Prof. Francis Campbell of St Mary's University in London will look at how we keep Catholic schools true to their ethos and mission.

Paul Barber from the Catholic Education Service of England and Wales will look at the place of faith-based schools in a pluralist culture. Natalie Finnigan from the Archdiocese of Glasgow will use her experience to expand on the role of Catholic schools in shaping a more just society.

Bairbre Cahill – who has vast experience in catechetics – will explore the question of sacramental preparation and ask what is best for handing on the faith to future generations.

This conference is an unmissable opportunity for anyone interested or concerned about the future of

Catholic education in Ireland. Crucially, it is an opportunity to explore some of the deeper questions with a range of experts in the field.

Bringing together decision-makers, stake-holders, teachers and parents it is also a unique opportunity to network and grapple together with some of the real dilemmas facing the Catholic community as we work together to ensure that there will be faith in the future.

I hope you will join us in this exciting endeavour.

① 'Can we keep faith in Catholic schools within a secular society' will be held on Thursday, October 24, 2019 at the Clayton Hotel, Ballsbridge, Dublin 4. Early bird registration is now open with a special offer of only €50 (lunch and breaks included) until September 30.

Places are limited, but you can reserve your seat now on www.irishcatholic.com/shop emailing events@irishcatholic.ie or calling 01.687.4028 (00.353.1.687.4028 from the North).

“Catholic schools at their best see the individual child as made in God's image and likeness rather than part of an exam-driven production line”

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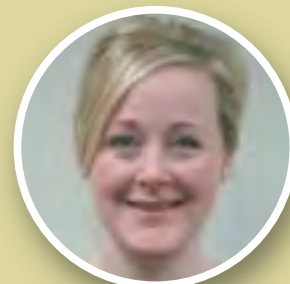
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Out&About

Witnesses' Walk



MAYO: Pilgrims take part in the Witnesses' Walk that took place at Knock Shrine to celebrate the 140th anniversary of the Apparition. The walk follows in the footsteps of each of the witnesses as they made their way towards the parish church on the evening of the Apparition. Photo: JANAPIX



CORK: Tess O'Brien, John Geaney, Tadgh Foley, Elliot Wade, Fr Pat Corkery, Canon David Herlihy PP, and Teresa O'Brien with visiting priest Fr Emilian Kibiridi from Tanzania, and parishioners at the launch of the Youghal Parish Mission which will be led by the Céili Community.



KILKENNY: Kildare and Leighlin's Bishop Denis Nulty presents a medal from Pope Francis to the oldest priest in the diocese Fr Jack O'Leary, in Gowran Nursing Home to mark his Platinum Jubilee of priestly ordination.



BOSNIA AND HERZEGOVINA: Pilgrims from all over Ireland but mainly from Cork and Kerry on a recent pilgrimage to Medjugorje. The group of about 130 of which 60 were under the age of 30, was organised by Catherine Mills and Spiritual Director, Fr Jim Linehan Killarney, assisted by Fr Pat Dealy and Fr Jaime Twohig. Photo: Peter Scanlan Photography

Edited by Colm Fitzpatrick
colm@irishcatholic.ie

Events deadline is a week in
advance of publication



LOUTH: Brothers and sisters from all the Irish Cistercian monasteries, and some from England and Scotland, meet at Mellifont Abbey for a one-day conference marking the 900th anniversary of the Charter of Charity (the first Cistercian Constitutions).



WEXFORD: Edith Remond is pictured with Bishop Dennis Brennan where she receives the papal award 'Pro Ecclesia et Pontifice' to celebrate 50 years of service to the Diocese of Ferns.



CORK: Olive McGrath with visiting priest, Fr Emilian Kibiridi from Tanzania, at the launch of the Parish Mission which will take place from September 14-29.

IN SHORT

Series of talks on *Laudato Si'* to begin

With wide reports of forest fires, melting ice caps and rising sea levels, the message about global warming is ringer truer every day. This isn't a problem just to be solved by scientists as Christians too are called to be stewards of earth.

To address this topic, a series of weekly talks on Pope Francis' encyclical 'Care for Our Common Home' will be held at Omagh's Sacred Heart Church on September 18, 25 and October 2. A strong advocate of ecological ethics, the Pontiff believes: "The misuse of creation begins when we no longer recognise any higher

instance than ourselves." These habits can have a tragic effect on the world's poorest countries, those living in coastal regions, at the mercy of sea levels and those experiencing ongoing drought.

The guest speaker on Wednesday, September 18, is Fr Sean McDonagh, a Columban Missionary who spent over 30 years in the Philippines. While working there, he watched the destruction of tropical forests and began to take an interest in environmentalism. Fr McDonagh published his first book, *Care for the Earth – a call to new theology* in 1986, and since then has published 10 books on climate change. The title of his talk is 'The Prophetic Challenge of *Laudato Si'*'.

Kerry diocese tackles 'climate crisis'

Sunday, September 1 was the World Day of Prayer for the Care of Creation. It also marked the beginning of a five-week period known as the Season of Creation. This is a time in the calendar of Christian churches around the world when people unite to pray, reflect and take action to protect our common home. The season ends on October 4, feast of St Francis: lover of the poor and of creation. This year the Kerry diocesan committee for Justice, Peace and Integrity of Creation has chosen to focus on the theme of Climate Crisis. Pope Francis appeals for a new

dialogue addressing how we are shaping our future and appeals to community groups to take action together.

A public evening has been organised by the Justice, Peace and Integrity of Creation committee on Tuesday, September 17 at 8pm in John Paul II Pastoral Centre, Killarney.

'Climate Crisis: Food, Floods and Faith': An evening providing inspiration, hope and action to save our Common Home. Workshops with eco leaders Lisa Fingleton (Local Food Project, Ballybunion) and Martha Farrell (Maharees Conservation Association). Information stalls include local action groups Trócaire, Transition Kerry, Grow It Yourself.

ARMAGH

Mass of Thanksgiving in St Patrick's Cathedral on Saturday, October 12, at 1pm to celebrate the 80th year of Apostolic Work in the archdiocese.

CLARE

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

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

CORK

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

Rosary conscious group prayer meeting on Fridays from 7.30-8.30pm in the Portiuncula Chapel, St Francis Church, Liberty Street. Entrance to the rosary through the Mass office door.

Pro-life Mass: September 27, October 25, November 29; at 7.30pm, Poor Clare Monastery, College Rd.

"Come and See" vocations afternoon for young women discerning a vocation. September 21, 2-4pm, at the Poor Clare Monastery, College Rd. vocation-spoorclarescork@gmail.com, or visit www.poorclarescork.ie

DERRY

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

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

DUBLIN

Venerable Edel Quinn (Legion of Mary Envoy to Africa 1936-1944): A meeting to promote her cause for sainthood will be held at 8pm on Wednesday, September 11 in 28 Mountjoy Square, Dublin 1.

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

FERMANAGH

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

GALWAY

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

KERRY

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

Janice and Moss Carrig will lead the

afternoon of prayer in Scartaglin Church on Sunday, September 15 at 2.30pm.

KILDARE

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

KILKENNY

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

LIMERICK

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

LOUTH

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

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

A Holy Hour with music and reflections to be held in St Mary's Church

James Street, Drogheda, on Wednesday, September 11 at 8pm.

MAYO

The next Latin Mass in the Old Rite (Tridentine) will take place in the Parish Church Knock, on Sunday, September 8 at 5.30pm, with the pilgrimage on the day before.

National Grandparents Pilgrimage takes place on Sunday, September 8 in Knock Shrine. For more info, contact: 0858704722

The Pope John Paul II Award National Pilgrimage to Knock Shrine will be held on Friday, September 27, from 11am-4pm.

MEATH

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

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

ROSCOMMON

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

WICKLOW

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

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



World Report

IN BRIEF

Two bishops ordained in China after agreement

● The ordination of Bishop Anthony Yao Shun of Jining in China's Inner Mongolia autonomous region was the first episcopal ordination in the country following the provisional agreement signed in 2018 between China and the Vatican.

The ordination was "the first to take place in the framework of the provisional agreement" on the appointment of bishops, Matteo Bruni, director of the Vatican press office, said in a written statement.

Bruni confirmed that Bishop Yao "received the papal mandate, as was also stated by the ordaining bishop during the ceremony" in China.

Two days later, a second bishop was ordained; Fr Stephen Xu Hongwei, 44, was ordained as coadjutor bishop of Hanzhong in the northern state of Shaanxi.

Indian court rules Cardinal must stand trial

● An Indian court has ruled that Cardinal George Alencherry will stand trial in a case related to controversial land deals in the Syro-Malabar Archdiocese of Ernakulam-Angamaly.

The Ernakulam Principal Sessions Court ruled last week that Alencherry, along with the former financial officer of the archdiocese and a real estate agent will face charges that the cardinal sold archdiocesan land at undervalued prices, for a loss of \$10 million (€11m).

A court in the Indian state of Kerala initially registered a criminal case against Alencherry in April. The cardinal and his co-defendants filed a plea to dismiss the case, but last week's ruling means the case will continue unless a higher court intervenes.

Mexican bishops offer prayers after priest murdered

● The bishops of Mexico offered prayers and called for justice after the murder of Fr José Martín Guzmán Vega, a priest in Matamoros, along the country's northern border.

Fr Guzmán Vega was stabbed to death last month at his parish, Cristo Rey de la Paz in Matamoros, a border city near Brownsville, Texas.

"We express our solidarity and offer an embrace of faith to his relatives, friends and the lay faithful of the beloved Diocese of Matamoros," read a statement from the Mexican Bishops' Conference.

"By our Faith we know that death is not the end, and that love destroys death, because hope is the victory in face of despair."

Questions as man receives blessing before suicide

● The Archdiocese of Seattle is facing questions after a local man received a formal Catholic blessing at Mass shortly before committing medically-assisted suicide. Robert Fuller, an HIV and cancer patient, committed suicide on May 10.

An AP profile of Fuller's final days included a photograph and account of the blessing he received at St Therese Parish in the Seattle archdiocese, five days before he ended his own life.

"The Associated Press story about Mr Fuller is of great concern to the archbishops because it may cause confusion among Catholics and others who share our reverence for human life," the Archdiocese of Seattle said in a statement.

Religious gather to celebrate Mother Teresa's birthday

● Hundreds of Missionaries of Charity gathered at their headquarters on last Monday to commemorate the birthday of the order's founder, Mother Teresa.

Archbishop Thomas D'Souza of Calcutta, whose birthday falls on the same day, celebrated Mass on August 26 to recognise what would be the 109th birthday of St Mother Teresa.

"It was a splendid celebration. The 109th anniversary of the birth of our beloved St Mother Teresa was a moment of thanksgiving through prayer and joy," said Fr Dominic Gomes, vicar general of the archdiocese.

'Missionary vocation' continues as 13 new cardinals are named

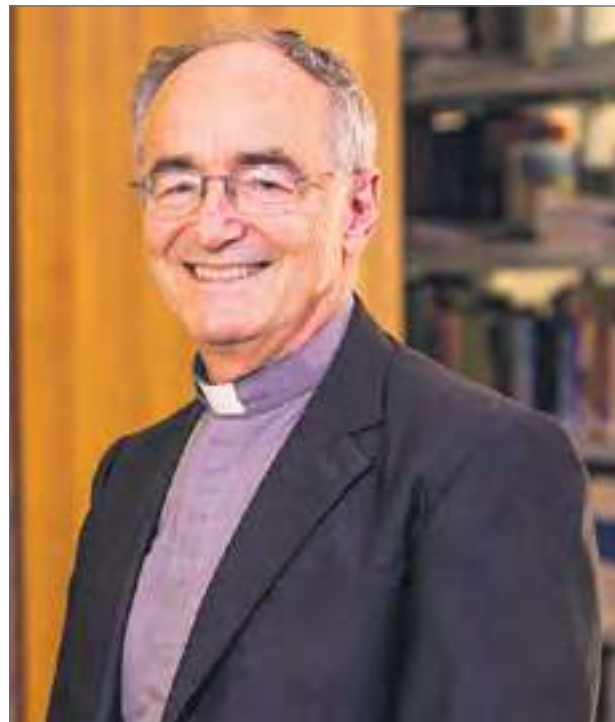
Pope Francis has announced he will create 13 new cardinals on October 5, choosing prelates from 13 different nations as a sign of "the missionary vocation of the Church that continues to proclaim the merciful love of God to all men and women of the earth".

Cardinal-designate Jesuit Fr Michael Czerny, undersecretary of the Section for Migrants and Refugees at the Dicastery for Promoting Integral Human Development, who Pope Francis had earlier named as a special secretary for the Synod of Bishops for the Amazon, was in Guararema, Brazil, when the announcement was made. He said that he had not known he was going to be made a cardinal.

Service

Announcing the names of the new cardinals on September 1, the Pope included 10 men who are under the age of 80 and therefore will be eligible to vote in a conclave to elect a new Pope. Three of the future cardinals are already over the age of 80, and the Pope said he chose them because of their service to the Church.

"Let us pray for the new cardinals so that, confirming their adhesion to Christ, they



Jesuit Fr Michael Czerny, undersecretary for migrants and refugees at the Vatican Dicastery for Promoting Integral Human Development, was one of 13 new cardinals named by Pope Francis on September 1.

will help me in my ministry as bishop of Rome for the good of the entire faithful, holy people of God," the Pope told pilgrims who had gathered to pray the midday Angelus with him.

In addition to Cardinal-

designate Czerny, two other members of the group are also Vatican officials: 67-year-old Bishop Miguel Angel Ayuso Guixot, president of the Pontifical Council for Interreligious Dialogue; and 53-year-old Archbishop Jose

Tolentino Medonca, Vatican archivist and librarian.

One of the over-80 cardinals-designate is 82-year-old Archbishop Michael Fitzgerald, a Missionary of Africa born in England, who had served as president of the Pontifical Council for Interreligious Dialogue and later as Vatican nuncio to Egypt.

The others, in the order they were named by the Pope, were:

- Archbishop Ignatius Suharyo Hardjoatmodjo of Jakarta, Indonesia, 69.
 - Archbishop Juan Garcia Rodriguez of Havana, 71.
 - Archbishop Fridolin Ambongo Besungu of Kinshasa, Congo, 59.
 - Archbishop Jean-Claude Hollerich of Luxembourg, 61.
 - Bishop Alvaro Ramazzini Imeri of Huehuetenango, Guatemala, 72.
 - Archbishop Matteo Zuppi of Bologna, Italy, 63.
 - Archbishop Cristobal Lopez Romero of Rabat, Morocco, 67.
 - Retired Archbishop Sigitas Tamkevicius of Kaunas, Lithuania, 80.
 - Retired Bishop Eugenio dal Corso of Benguela, Angola, 80.
- As it stands now, the College of Cardinals has 215 members, 118 of whom are electors.

Anglican archbishop asks Christians to re-examine faith

The Archbishop of Canterbury has said all religions and their leaders must own up to extremist activities within their faith and examine which of their traditional teachings enable extremists to commit evil.

Archbishop Justin Welby, the figurehead of the worldwide Anglican Church, told interfaith leaders in Sri Lanka that accepting responsibility is key rather than disavowing an evildoer as not a good enough follower of a religion.

Arriving in Sri Lanka last Thursday and meeting with Buddhist, Hindu

and Muslim leaders, he said discussion among faiths has become more difficult in the last 30 or 40 years and in every faith, including in Christianity, extremist attitudes have grown.

Tradition

"And it is the duty of every religious tradition, for its leaders to resist extremism and to teach peaceful dialogue. So, the first challenge to all of us is take responsibility," he said.

"If a Christian does something evil, it is not for me to say 'well they are not a real Christian'; I have to ask myself

'what is within my faith tradition, our historic teaching that makes it easy for them to do that?'"

"The second challenge in dialogue is honesty. Dialogue is where we are honest, where we open the door of our heart and say it is this that frightens me about you or this that I disagree with you about," he said.

"Whether Christian, Muslim Hindu, Buddhist whatever faith, society calls us to account and I believe that God calls us to account at the end of time. Have you been builders of peace or builders of pain?"

Sudanese bishops praise new peace deal

Catholic bishops in South Sudan have praised the recent peace agreement for neighbouring Sudan, which has experienced political turmoil since April, when the military ousted Sudanese President Omar al-Bashir.

"Our hearts went out for

Sudan during the period under which the country was facing the turmoil. Actually we are still Sudanese; we share the common border; our history is intertwined; our behaviour is the same; ours is a scenario of two countries with one system,"

South Sudan's bishops said in a statement towards the end of last month.

Conference

South Sudan President Salva Kiir witnessed the peace agreement, and bishops in both countries are part of the

same episcopal conference. South Sudan attained independence from Sudan July 9, 2011.

"We still have thousands of refugees from South Sudan living in Sudan," the bishops said, adding that "the conflict in Sudan really hit at home".



Edited by Colm Fitzpatrick
colm@irishcatholic.ie

The lava overfloweth



Lava flows from the Italian island of Stromboli. The ecumenical World Day of Prayer for the Care of Creation is celebrated on September 1 by Ecumenical Patriarch Bartholomew of Constantinople and Pope Francis. Photo: CNS

Colombian prelates condemn 'new stage of fighting'

Colombia's bishops have said "weapons and violence only generate destruction", after leaders of the Revolutionary Armed Forces of Colombia (FARC) announced "a new stage of fighting".

The announcement came three years after a peace agreement was signed by the government of Juan Manuel Santos and Colombia's main rebel group.

The members of the Marxist guerrilla group announced their decision in a 32-minute YouTube video posted last Thursday. More than 20 armed fighters stood in green camouflage uniforms with a sign that read "as long as there is a will to fight there will be hope for victory" behind them.

Luciano Marin, alias Iván Márquez, accused the state of not fulfilling "its most important obligation, which is to guarantee the life of its citizens and especially avoid assassinations for political reasons".

After the FARC declaration, Archbishop Oscar Urbina Ortega, the president of the bishops' conference, released a statement saying that "peace is possible if we truly wanted", but that it requires everyone's commitment.

"Weapons and violence only generate destruction, pain and death, and there's nothing that justifies war with ideological purposes," the archbishop said.

The bishops also said that they support all those who "through

dialogue and negotiation, decided to affirm reincorporation into civil and democratic life, and remain firm in this".

The situation the country is going through, the bishops argued, is not a reason to tire of the commitment for reconciliation.

Quoting Pope Francis, who visited Colombia in 2017, the bishops urged their flock not to let their hopes be stolen.

Under the peace agreement, thousands of FARC members gave up their arms in exchange for the Colombian government's commitment to protecting them and to building infrastructure in poor, isolated communities in the countryside.

Archdiocese calls for peace after Mexico massacre

The Archdiocese of Xalapa in Mexico has called for peace after a massacre at a night club in the town of Coatzacoalcas claimed 26 lives last Tuesday.

It has been reported that 10 women and 16 men died in the attack, and 11 more people were injured.

The local press said that a group of armed men entered the Caballo Blanco bar, opened fire and threw Molo-

tov cocktails.

Mexican President Andrés Manuel López Obrador called the attack "lamentable", adding "it fills us with sadness".

López Obrador condemned those responsible for the incident and noted claims that the attackers may have been previously arrested and released by authorities.

Fr Manuel Suazo, spokesman for the Archdiocese of Xalapa, said that the local

Church "deeply laments the tragedy that took place".

Solidarity

"We journey in solidarity with the relatives who are suffering grief and pain in face of this terrible situation, which once again fills with mourning the homes of many people in Veracruz," he said.

In the most recent report from the Executive Secretariat of the National System

of Public Safety in Mexico, released in July, Veracruz had seen 133 first-degree murders so far this year, making it ninth in the country.

Through July 31, the agency reported 1,550 homicides in the state of Veracruz.

According to the Mexican newspaper *El Universal*, the first half of 2019 has been the most violent on record in the country, with 17,065 homicides nationwide.

Vatican roundup

Italian cardinal and diplomat dies age 95

● Cardinal Achille Silvestrini, former prefect of the Congregation for Eastern Churches and a long-time Vatican diplomat, died at his home in the Vatican on August 29 at the age of 95.

Cardinal Silvestrini served in the diplomatic corps of the Holy See in Rome and abroad for nearly 35 years, before being named prefect of the Supreme Tribunal of the Apostolic Signatura and later prefect of the Congregation for Eastern Churches, where he served until his retirement in 2000. During his diplomatic career, the cardinal played an important role in the negotiations between Italian authorities and the Holy See on the agreement revising the Lateran Treaty in 1984.

He was named as a member of the so-called 'St Gallen Group' of about a dozen cardinals who are said to have met to consider and promote candidates ahead of the 2005 and 2013 conclaves.

Cardinal Silvestrini did not vote in the conclaves which elected Pope Benedict XVI and Pope Francis, as he had passed the canonical age of participation when he turned 80 but was widely recognised as a leader among several cardinals in favour of electing a theological reformer.

Benedict responds to abuse crisis essay criticisms

● Pope emeritus Benedict XVI has responded to criticism of his essay on the abuse crisis, saying many negative reactions have confirmed his central thesis that apostasy and alienation from the Faith are at the heart of the crisis – by not even mentioning God in their critique of his essay.

In a brief statement in reaction to such criticism published in German magazine *Herder Korrespondenz* the former Pontiff pointed to a "general deficit" in the reactions to his essay, saying that many critical responses missed the very point he was making.

Benedict's essay described the impact of

the sexual revolution as well as – independent from it – a collapse of moral theology in the 1960's, before suggesting how the Church should respond by recognising that "only obedience and love for our Lord Jesus Christ can point the way".

Reactions to the essay have been particularly strong in Germany. Benedict cited the example of a critical response to his essay from a German professor of history, pointing out that while the professor's response was four pages long, "the word God does not appear [once]", even though apostasy was the central claim of the scholar's argument.

Love of God can also create hatred, Pope warns

● While listening to and obeying God's word brings healing and comfort to those in need, it also can attract disdain and even hatred from others, Pope Francis said.

Christians are called to proclaim the love of God through their care for the sick and the needy, like St Peter and the other disciples who went to various cities bringing spiritual and physical healing to many, the Pope said during his weekly general audience in St Peter's Square.

While Peter's healing of the sick also "aroused the hatred of the Sadducees", the Pope said, his response to them to "obey God instead of men" is the "key to Christian life".

"Let us also ask the Holy Spirit for the strength to not be frightened in the face of those who command us to be silent, who slander us and even threaten our lives," he said. "Let us ask him to strengthen us inwardly to be certain of the loving and comforting presence of the Lord at our side."

Letter from Rome



John L. Allen Jr

A new crop of princes in the Church



Pope Francis named thirteen new cardinals on Sunday past, including 10 eligible to vote for the next pope. Arguably, nothing any Pope ever does is more consequential than appointing cardinals. Not only do they immediately become the most influential leaders in the Church, but someday they'll also elect a new Pope – and, it should be added, the odds are extremely good the new Pope will be one of them.

As a result, it's always worth sifting through a Pope's picks to try to determine what can be made of them.

Americans? What Americans?

This will be Pope Francis's third consistory in a row in which no new American cardinal has been named. Actually it's his sixth consistory in total, and in only one did he name any Americans, although in that 2016 edition he tapped three at once – Kevin Farrell of the Vatican's Dicastery for Laity, Family and Life, Blase Cupich of Chicago, and Joseph Tobin of Indianapolis (shortly thereafter moved to Newark).

The obvious candidate for the American left waiting at the altar again this time is Archbishop José Gomez of Los Angeles, one of the largest archdioceses in the world and one that's been led by a cardinal since 1953.

“Francis has always felt a degree of ambivalence about the US, and just doesn't feel bound to do what Americans expect”

It was once thought that Francis was refraining from naming Gomez until his predecessor, Cardinal Roger Mahony, turned 80, but this will be the fourth consistory since that happened. It's also often said that Francis prefers to name cardinals from the peripheries rather than established centres of power, but that's obviously not an absolute – otherwise, how does one explain the presence of Matteo Zuppi of Bologna in this consistory, especially given that Italy already has considerably more cardinals than the US?

Given Gomez's strong advocacy of immigrant rights and his potential profile as the first Hispanic cardinal in the United States, it may seem all the more inexplicable that history's most

pro-immigrant Pope, and its first from Latin America, hasn't pulled the trigger.

Perhaps it's as simple as the fact that Gomez, a member of Opus Dei, is generally seen as a doctrinal conservative and thus not exactly Francis's cup of tea. Perhaps Gomez also suffers from the fact that Francis has always felt a degree of ambivalence about the US, and just doesn't feel bound to do what Americans expect. Perhaps it has to do with the fact that Gomez is associated with the US bishops' maladroit handling of a draft set of norms on bishops' accountability in 2018, in which they were perceived as trying to paint the Pope into a corner.

What are friends For?

The most obvious conclusion to be drawn from the 2019 consistory probably is that Francis is a Pope who knows how to take care of his friends, since several of the new red hats are going to key aides and allies.

Archbishop José Tolentino Mendonça, for instance, is a Portuguese theologian and poet who's made a career out of engaging secular thought and who, prior to his nomination by Francis as the Vatican archivist and librarian in 2018, rarely was seen wearing clerical clothes, exuding a spirit of simplicity akin to the Pontiff himself.

Archbishop Jean-Claude Hollerich of Luxembourg, a member of the Pope's Jesuit order, is considered a strong progressive and reliable Francis supporter among the European bishops. Among other things, he's taken strong positions in favour of lay empowerment and penned a memorable article in

the Jesuit-edited journal *Civiltà Cattolica* opposing populist nationalism.

Zuppi of Bologna is a member of the Community of Sant'Egidio, the Pope's favourite among the new movements in the Catholic Church, and a strong advocate for immigrants and the poor. Jesuit Father Michael Czerny, meanwhile, has been the Pope's right-hand man on migrant and refugee issues from his perch at the Vatican's Dicastery for Promoting Integral Human Development.

One could go on, but the point should be clear: this is a consistory in which Francis is elevating a cohort of like-minded churchmen, positioning them to help advance his agenda right now and also to help ensure that the next Pope, whoever it may be, isn't someone inclined to roll back the clock.

“It's always worth sifting through a Pope's picks to try to determine what can be made of them”

In other words, Francis will come out of this consistory in a stronger position to lead – and whether that's good news or bad, naturally, will depend on whether a given Catholic happens to like the direction he's heading.

Rejoice for the religious

Five of the 10 new voting-age cardinals named by Francis on Sunday belong to religious orders: two Jesuits, a Comboni missionary, a Capuchin and a Salesian. Two of the three “honorary” cardinals are also religious, including another

Jesuit and a member of the Poor Servants of Divine Providence.

In part, the selections reflect the missionary emphasis of this Pope, since the religious orders have long been the primary missionary arm of the Church, especially in parts of the world traditionally considered the peripheries.

In another sense, however, it's also part of a strategic choice of this papacy to reemphasise the established and traditional orders of the Church, as opposed to the “new movements” perceived to enjoy greater favour under John Paul and Benedict.

A member of a religious order himself, Francis has made healing the relationship between the Vatican and the orders a priority since his election, and this consistory is a logical extension of that agenda.

Holy rehabilitation

Finally, the nomination of British Archbishop Michael Fitzgerald as one of three “honorary” cardinals over 80 will speak volumes to long-time Vatican watchers, since he joins a burgeoning set of figures that already includes German Cardinal Walter Kasper, for instance, and Honduran Cardinal Oscar Rodríguez Maradiaga, whose careers seemed to be stalled in the John Paul II/Benedict XVI years and who've been rehabilitated under Francis.

A member of the Missionaries of Africa, commonly known as the ‘White Fathers’ for the colour of their habits, Fitzgerald was more or less the Vatican's go-to guy on Islam for the better part of two decades, having served as secretary of the Pontifical Council for Interreligious Dialogue from 1987 to 2002 and then as president from

2002 to 2006.

Fitzgerald is the real deal as an Islamist. He studied in Tunisia as a young man, learning Arabic, and later worked on a degree at the School of Oriental and African Studies at the University of London. He also served as a professor in Uganda, teaching Islam to Muslim as well as Christian students, and at the Vatican's own Pontifical Institute of Arab and Islamic Studies. In addition, he put in a spell as a parish priest in Sudan.

A mild-mannered and accessible personality, Fitzgerald was popular on the Roman scene. Yet post-9/11, his irenic approach to Islam started to seem out of step with some Catholics who wanted a more muscular approach. When Pope Benedict XVI removed him from the Council for Interreligious Dialogue in 2006, before his normal five-year term would have been completed, and dispatched him to Egypt as his ambassador, many took the move as a sort of exile.

However Benedict actually understood the decision – and, to be clear, it's hardly as if being the Vatican envoy in Egypt is an inconsequential gig – many thought it meant Fitzgerald's run as a significant figure in the Church was over.

Flash forward 13 years, and now Fitzgerald is poised to become a Prince of the Church. Perhaps the lesson here is that just as no victory in Catholicism is probably ever final or complete, the same thing could be said of any defeat.

Wait long enough, whether you're up or down right now, and the wheels may turn for you too.

John L. Allen Jr is Editor of *Cruznnow.com*



A man waves China's flag as Pope Francis leads his general audience in St Peter's Square at the Vatican.

New Chinese bishop no litmus test for success of Vatican-China deal

While many are celebrating the ordination of the first bishop in China since a deal was struck between the Vatican and the Chinese government on bishop appointments last year, some experts have said the event is indicative of neither the terms of the agreement or its success, since the bishop ordained had been selected before the accord was signed.

Last Monday liturgical expert Fr Antonio Yao Shun, 54, was ordained Bishop of Jining, also known as Ulanqab, in Inner Mongolia. According to *Asia News*, some 120 priests, many of whom are natives to Jining, concelebrated the Mass, which took place in the city's cathedral.

Prelates

In September 2018 the Vatican announced that it had signed a "provisional agreement" with the People's Republic of China on the appointment of bishops, formally recognising eight prelates who had been named by the Chinese government and were previously uncommunicated.

Yao Shun's ordination as bishop of Jining, a post which had been vacant since his predecessor's death in 2017, made him the first Chinese priest to be ordained



Elise Harris

a bishop since the Vatican's agreement with China was made.

In an August 27 statement, Vatican spokesman Matteo Bruni confirmed that Yao Shun was ordained with the papal mandate, meaning he has the papal seal of approval and was ordained with permission from Rome.

Bruni said Yao Shun's ordination was the first to take place "in the framework of the Provisional Agreement between the Holy See and the People's Republic of China" signed last September, however, he did not respond to an immediate request for clarity on whether Yao Shun had been selected prior to the agreement.

Born in Jining in 1965, Yao Shun was ordained a priest in 1991 and studied in both the US and Jerusalem. He previously taught at China's national seminary and collaborated with a liturgical commission overseen by the Chinese Catholic Patriotic Association and by the Council of

Chinese Bishops, the two structures that oversee the country's Catholic bishops.

Yet while his ordination has been celebrated by those who lament the fact that China has been losing bishops in recent years, since many have died with no replacement named, some observers say that while a positive development, the ordination cannot be a test for the success of last year's Vatican-China deal.

“The terms of the deal have still not been made public”

"In itself it is positive that they did this ordination, because since the agreement, there have not been any episcopal ordinations, and so many are needed in China," Fr Bernard Cervellera, head of *Asia News* said, noting there are at least 40 episcopal vacancies to fill in China.

However, he insisted that last Monday's ordination "is still not indicative of how the agreement works, because this is not a bishop chosen by the mechanism implemented by the agreement. In the Vatican they already made the choice beforehand".

Though chronologically the ordination took place after the agreement was made, "the Holy

See had already named him some time ago", Fr Cervellera said. In this sense, the ordination is "not significant of anything" when it comes to the agreement.

Since the 1949 Communist takeover of China, Catholicism in the country has been split between an 'official' Church that cooperates with the government's Patriotic Association and an 'underground' church which resists its control.

At the time, no details of the agreement were released. Nearly a year later, the terms of that deal still have not been made public, and many have criticized the Vatican for keeping it secret, calling for more transparency.

Control

According to Fr Cervellera, while people are happy about Yao Shun's ordination, they don't know what it means for the wider Catholic Church in China, because they don't know how much control the government has.

"Based on the comments I've received from China, they say, 'we don't understand well what this ordination means, if it's something that guarantees the freedom of the Church or not,'" Fr Cervellera said, explaining that the nomination was done by the Council of Chinese Bishops, which he said "is not recognised by the Holy See" since there are no Rome-appointed

members, only those named by the government.

"It's a bit clumsy. After the Pope gives his okay, officially the nomination comes from the Council of Bishops, and the Council of Bishops is something not recognized by the Holy See," he said, explaining that it's "all very ambiguous and a little confusing" for many people on the ground.

Since the agreement was made last year, at least one man, Zhang Tongli, who claims to be a bishop in Shanghai's so-called 'underground church' has threatened to ordain priests without approval from the Vatican since the deal was a betrayal to Catholics in China.

According to *UCAnews*, Zhang is believed to have received a secret episcopal ordination in the late 1990s on the basis of a special privilege given to the Church in China by St John Paul II in the 1980s, which allowed ordinations to take place without Vatican permission, but which were required to be reported to the pope afterward. This privilege was revoked by Benedict XVI in his 2007 letter to Chinese Catholics.

Zhang told *UCAnews* that he has met with several Vatican officials in the past, including Cardinal Fernando Filoni, head of the Vatican's Congregation for the Evangelisation of Peoples and that he has "never committed malfeasance".

“There is concern about his threats to conduct ordinations without permission”

The Vatican-China agreement "makes the Church in China more complicated. For the faithful, the Church can continue. I cannot reject [ordinations] anymore", he said, explaining that he has received several requests for ordinations in the past which he has turned down.

However, according to some observers in China, Zhang is considered unstable among some Chinese bishops, and while there is genuine concern over his threats to conduct ordinations without permission, he himself is not taken seriously by other bishops, be they government-appointed or underground.

Fr Cervellera said much still remains unclear for Chinese Catholics since they do not know how much power the government has over the Church, or whether and to what extent the Pope is able to exert his own authority.

"We don't know how the agreement works, because it has not been put into practice," he said, explaining that the only details available are what has been reported – that the agreement allegedly allows the Chinese government to put forward candidates with the Pope making the final selection.

However, "what is important is the bishop of (Inner) Mongolia", he said, adding that just to have a bishop ordained is in itself a positive step for the Catholic Church in China.

Elise Harris is Senior Correspondent of *Cruxnow.com*

Letters

Letter of the week

Greta's message isn't difficult to understand

Dear Editor, John McGuirk calls Greta Thunberg "a very impressive young woman", (IC 22/08/19), yet compares her to the Children's Crusade's deluded child leaders. Disclaiming any desire to criticise her, he gives the impression he's itching to do just that, mocking her "holy mission, sailing to the promised land".

He lists failures of "the Green movement", equated with "her followers". A jumble of policy setbacks (US withdrawal from Paris agreement) and false predictions (his teachers told him Bangladesh

would be underwater by now). But no predictions based on peer-reviewed scientific reports are quoted. The polar ice caps 'which we were told would disappear by 2012 (his teachers again?) remain stubbornly cold.' Sadly not.

An Arctic area the size of the EU is on fire, which researchers describe as "unprecedented" and "insane". The burning peat makes future fires more likely, a feedback loop not included in the IPCC estimate of 12 years to limit climate change catastrophe.

We Christians have a duty to face

reality, using our God-given gift of reason. Let's not be among those Pope Francis described as "tempted to think that what is happening is not entirely clear" (*Laudato Si'*, 59).

"The climate crisis has already been solved. We already have all the facts and solutions. All we have to do is wake up and change" – Greta Thunberg.

Yours etc.,
Victor Haberlin,
Stratford, London.

Hong Kong protest is efficient if not exactly Irish

Dear Editor, The protests in Hong Kong – which your paper covered diligently (IC 29/08/19) – have revealed among other things the resilience of a people who have stood up for their values in the face of persecution in violence.

Pictures and videos coming in from the region

show not mere hooliganism and aimless rioting, but mass organised protests of educated people who are standing together arm in arm.

The government has tried every deterrent measure possible, but rather than cowering down to the powers-at-be, citizens have

employed clever tactics to keep the peace, making clear that they won't be backing down any time soon. They're using laser pointers to disorient facial recognition technology and neutralising tear gas instead of fleeing from it.

This is, perhaps, the most efficient protest the

world has ever seen. As a secondary thought, it makes you wonder why our tiny country doesn't display these same qualities – we are much more passive than confrontational.

Yours etc.,
Fiona Murphy,
Drogheda,
Co. Louth.

Are atheists a new denomination?

Dear Editor, I read with interest your article 'New Patrons for Church Schools' (IC 29/08/19) including two massively under-subscribed schools here in Kerry. The piece tells us that the new schools will be nondenominational Community National Schools under Education Training Board patronage.

Interestingly adverts for new Community National Schools run by Education Training Boards proclaim their ethos as multid denominational. Does the term multid denominational include parents who want either totally secularist or atheist options? Are atheists a new denomination? Surely there should be some honesty in the language we use.

Yours etc.,
Alan Whelan,
Killarney, Co. Kerry.

Parishes are the best place for new entrants to study

Dear Editor, Dr Diarmuid Martin said last week that Maynooth is "still trapped in its old vision" – I don't think there are many people in Ireland who wouldn't agree with that statement. It's true that the seminary did churn out many fine religious men, but it was of its time and is now no longer fit for purpose.

There are maybe a dozen men entering formation each year, cut off from the world in a place that is reportedly wracked with scandal after scandal. I think the best solution is to move all would-be priests into a

parish where they can learn how to effectively live out their mission and discern whether this is truly the life they want to pursue.

This would coincide with their education which must be of the highest quality. Instead of learning in a stuffy old building, these trainee clergymen will be out in the world and learning what the Gospel call really is before putting on the collar.

Yours etc.,
Margaret Downey,
Armagh City,
Armagh.



A strange country

Dear Editor, I read with great dismay in your paper (IC 29/08/19) that the Capuchin Day Centre is facing increasing pressure to offer provisions for struggling families daily. Bro. Kevin said that the spike in housing costs since 2013 has forced the centre to upgrade its services as more and more people are relying on the charity to survive. What kind of Ireland are we living in when families many of whom have working parents can't afford essentials for their children?

It's very easy to point fingers and apply the blame to different organisations or entities, but it's resoundingly obvious in this case that the Government is responsible to a significant degree in the dearth and price of housing in this country. Until those in charge begin sorting out these national problems, reliance on charities will remain commonplace in Ireland.

Yours etc.,
Ted McLaughlin,
Tallaght,
Dublin 24.

facebook community

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

Brexit hostilities are between the Brits – not directed at the Irish

Broadly agree but struck by the lack of interest in the border issue among educated people here, from whom one would expect better. – **Declan McSweeney**

Sadly I think it's apathy, and a could-not-care-less attitude to Ireland. – **Ken Purdie**

Families relying on Capuchin Day Centre for day-to-day living

A long and noble history, always there when things matter. – **Kevin Cooney**

Coveney is 'trying to have his cake and eat it' over Christian persecution

Like all their *modus operandi*. Not to be trusted. So very sad that integrity has taken a back seat. – **Peg Hanafin**

Lies and more lies. Christianity is expendable in Ireland, plain and simple. – **Annie Taaffe**

He's a politician – that's what they do! That's why most of them have lost all credibility! We're lucky up here to have at least one honest one – guess who? – **Seán Conway**

Listening to those who might hear God's call

Our Bishop Alphonsus Cullinan. Is a wonderful man. A very deep thinker. Who has an insight of life that eludes many. We will continue to pray for Vocations to the Priesthood. And Diaconate and all religious life.

– **Brendan Gallagher**

The history of the Irish Catholic Church needs to be taught – how previously it had been persecuted and threatened with extinction, but came out stronger at the other end, and what is in place today. The dark shadow of evil must be contested and defeated, and a whole culture that spread the light and defended life preserved! – **Kevin Cooney**

Tributes pour in for Fr Tony Coote

I did not know Fr Tony but feel many are or at least should be inspired by him. He was someone that was dealt a huge blow in his life, at a time he should be at his happiest and healthiest, but got on with his life, achieving things that others could never dream of. Anyone that has not seen the documentary about him or read his book should make it their business to do so. I would love to think that his funeral Mass could be streamed live. If it is, maybe a link should be shared. – **Thomas Keane**

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

Letters to the Editor

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

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

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

Around the world



▲ **VATICAN:** Pope Francis greets a child as he arrives for his general audience in St Peter's Square.

◀ **SUDAN:** People in Khartoum ride on the train to join the celebrations of the signing of the Sudan's new power-sharing agreement. Catholic bishops in South Sudan praised the recent peace agreement for neighbouring Sudan, which has experienced political turmoil since April. Photos: CNS



ENGLAND: Brexit protesters hold placards and a flag of the European Union outside the Houses of Parliament. Parliament will be shut down for several weeks leading up to Brexit.



BRAZIL: A tract of the Amazon jungle in Porto Velho burns as it is cleared by loggers and farmers.



PUERTO RICO: A road flooded by Hurricane Dorian is seen in Canovanas.



FRANCE: World leaders, including French President Emmanuel Macron and US President Donald Trump, are seen during a G-7 working session about 'International Economy and Trade and International Security Agenda' in Biarritz.



On late migrations

Jesus says that if we follow him the cross, pain, will find us. That message is chronically misunderstood. Maybe we would understand it better if Jesus had worded it this way: The more sensitive you become, the more pain will seep into your life. We catch the connection then. Sensitive person suffer more deeply, just as they also drink in more deeply the joys and beauties of life. Pain enters them more deeply for the same reason that meaning does. They're open to it. The calloused (by definition) are spared of both, deep pain and deep joy.

With this as a backdrop I would like to introduce readers to a new book by Margaret Renkl, *Late Migrations – A Natural History of Love and Loss*.

This book manifests a rare sensitivity. Some people are gifted intellectually, others artistically, others romantically, and still others emotionally. Renkl is gifted with all of these; particularly with an emotional intelligence which she combines with the refined aesthetics of an artist and then further combines those two with the skill of a gifted, natural writer. It makes for a good package.

Content is only part of the gift of this book. Beyond its message, it's a great piece of writing and a nice piece of art as well.

Nature

It's also a book about Faith, though Renkl does not express this very explicitly. She writes primarily as a naturalist, an urban pilgrim at Tinker Creek, someone who admires nature,



Fr Rolheiser

www.ronrolheiser.com

spends a lot of time with it, understands well its prodigal character and its innate cruelties, and understands too how those cruelties (where, within nature, life can seem cheap and easily taken) are connected to the deepest forces undergirding all life, including our own.

“Content is only part of the gift of this book. Beyond its message, it's a great piece of writing and a nice piece of art as well”

She shares a certain complexity of character with the great paleontologist-mystic, Pierre Teilhard de Chardin, who was fond of saying that he was born with two incurable loves, a natural love of the pagan world and all its beauties and an equally strong love for the mystical, the other world, that is, the God behind this world.

However, unlike Teilhard who is very explicit about his sense of God and the centrality of faith, Renkl's faith is more inchoate, though clearly manifest in her understanding of nature and in how she intuitively feels the finger of God working inside the stories she shares.

The book is a compilation of short essays, alternating

between wonderfully aesthetic descriptions of the life of the birds she feeds and the gardens she tends to equally sensitive descriptions of her own life and that of her family, particularly in terms of loss and grief as inextricably intertwined with love. A few examples:

- On our shortcomings in life: “Human beings are creatures made for joy. Against all evidence, we tell ourselves that grief and loneliness and despair are tragedies, unwelcome variations from the pleasure and calm and safety that in the right way of the world would form the firm ground of our being.”

- On the lessons to be learned from observing nature: “Every day the world is teaching me what I need to know to be in the world.”

- On how sentimentality makes for a one-sided compassion: “The story of one drowned Syrian boy washed up in the surf keeps us awake at night with grief. The story of four million refugees streaming out of Syria seems more like a math problem.”

- On nature's beauty and its cruelty: “Inside the nest box, the baby birds are safe from the hawks, sheltered from the wind, protected from the sharp eye of the crow and the terrible tongue of the red-bellied woodpecker.

[But ...] Inside the nest box, the baby birds are powerless, vulnerable to the fury of the pitched summer sun, of the house sparrow's beak. Bounded on all sides by their sheltering home, they are a meal the rat snake eats at its leisure.”

- On taking care of our aging loved ones until they die: “The end of caregiving is freedom. The end of caregiving is [also] grief.”

- On responding to a woman who insinuated that she, Renkl, was a coward because she much feared the loss of loved ones: “It occurred to me to wonder if she had ever, even once, loved anyone enough to fear the possibility of loss, but that thought was as ugly as her own, and in any case she was not wrong.”

Energy

Richard Rohr suggests that we are forever dealing with the twin truths of great suffering and great love. During the course of this book, Renkl shares how her mother, a woman who could in certain areas of her life exhibit extraordinary energy and zest, would sometimes suffer through periods of paralysing depression and how she herself is not immune to that same experience.

There's a logic to that since, as Jesus says, sensitive persons drink in things very deeply, both suffering and love and the former can paralyse you in grief, even as the latter can give you extraordinary energy and zest.

This book deserves to be read.

QUESTIONS of faith

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



Does the Devil exist?

Modern conceptions of the Devil often depict him as an evil, red-tinged, horned fiend, relishing in the torture of lost souls as he malevolently impales the damned with his pitchfork. This, however, is not how Satan has always been perceived; the Church provides us with a much richer account of who the devil is, and his relationship with God.

Catholics believe that Satan was created by God as an angel, but he eventually fell from grace by radically and irrevocably rejecting God and his reign.

“The Devil and the other demons were indeed created naturally good by God, but they became evil by their own doing” (CCC 391).

This proclivity for wickedness is best described in the Genesis account, where Satan tempts Adam and Eve to eat from the tree of knowledge.

“You will not certainly die,” the serpent said to the woman. “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil” (Genesis 3:4).

The maligned character of the Devil is thus revealed in the account of the Fall, which brands him as a liar and the father of all lies. It's important to note that Satan can't simply plead for forgiveness from God for his evil acts; just like humans who can't repent after death, so to Satan cannot seek mercy after his fall from grace.

Wilderness

As an angel, Satan has immense power and can influence people to sin – an ability which is best revealed in Scripture when he tempts Jesus after his 40 days of fasting in the wilderness (Matt 4:1-11). The fact that Jesus does not capitulate to these temptations is an

indication of God's sovereign power.

“The power of Satan is, nonetheless, not infinite. He is only a creature, powerful from the fact that he is pure spirit, but still a creature. He cannot prevent the building up of God's reign. Although Satan may act in the world out of hatred for God and his kingdom in Christ Jesus, and although his action may cause grave injuries – of a spiritual nature and, indirectly, even of a physical nature – to each man and to society, the action is permitted by divine providence which with strength and gentleness guides human and cosmic history.” (CCC 395)

“We should not think of the Devil as a myth, a representation, a symbol, a figure of speech or an idea”

Plenty of theologians today prefer to interpret Satan as the mythical personification of evil rather than a literal being. However, the Church has been consistently insistent upon the belief that the devil really exists. Pope Francis most recently stated this in his 2018 apostolic exhortation, *Gaudete et Exsultate* (Rejoice and Be Glad), which reinforced the reality of the Devil in our everyday lives.

“Hence, we should not think of the Devil as a myth, a representation, a symbol, a figure of speech or an idea. This mistake would lead us to let down our guard, to grow careless and end up more vulnerable. The Devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice.”

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

Family & Lifestyle

The Irish Catholic, September 5, 2019

Personal Profile

Finding wisdom
in youth

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Home remedies for school work



With school once again in full swing, pupils will be arriving home in their droves to a hot meal, comfortable clothes, and reams of homework. The bane of most children's lives, homework is seen as a barrier to complete freedom – a freedom that can only be achieved by completing this mundane and monotonous task. While it can lead to tears and tantrums, homework at its best can be an enriching experience for your child, so finding ways to make it enjoyable and practical is worth exploring. With this in mind, here are seven tips to tackle homework blues:



Homework can seem like a never-ending chore but a parent's help can make all the difference, writes Colm Fitzpatrick

1. Set a regular homework time

When it comes to homework, routine is essential. Without establishing a designated time for your child to begin and finish all of their work, their attitude towards it can become lax.

Generally, it's advised that your child should begin their work after dinner and before playtime. This means they'll be energised and focused to tackle the task at hand while also incentivised to complete it so they can relax afterwards. Depending on the age of the child, assigning

school work to the late evening is feasible, but if this entails staying up late into the night then it's no longer a sustainable option. It can be tough enforcing this timeframe day-in day-out, but after a short period of time your child will acclimatise to the routine. Eventually, they will just begin their homework without parental intervention.

2. Create a comfortable workspace

It's common in many households for children to do their homework in their bed or on a couch in the living room. However, these areas are rife with distractions whether it

be from the television, other siblings, or the temptation to fall asleep. To be fully productive, a child needs to sit in a comfortable chair at a work desk. A study room is the optimal option but if space is tight, they can work at a table in the kitchen or bedroom. It's vital that the room is well-lit otherwise their work may be impaired from writing in the dark. Instead of their books being sprawled across the floor or on their lap, a desk affords the ability for your child to properly lay out all of their study material as well as any needed stationery. An organised

» Continued on Page 33

Family News

AND EVENTS

FOOD FOR THOUGHT WALK

For those who are enthusiasts of Ireland's ancient past, the Ennis Gourmet History Walking Tour will be right up your street. The walk takes attendees on a journey that serves as an edible experience of the town's past and present. The tour, led by Jane O'Brien of the award-winning Ennis Walking Tours, traces the evolution of the market town of Ennis and unravels the secrets of the tradition and creativity of the history of Irish food. From the simple diet of our ancestors and the enormous impact of the potato famine to the modern cuisine of today this 70-minute stroll through the picturesque old streets and bow-ways of Ennis will awaken one's senses to the tastes, smells and history of this unique market town. Having begun on September 1, it runs until Saturday, November 30. To make a booking, see enniswalkingtours.com or call 00353876483714.

SMILING INTO OLD AGE

It's often said that smiling makes you feel better, but it turns out that high positivity is strongly linked with a longer lifespan. A new study carried out in the US has revealed that those who are more optimistic have a higher chance of living, and past the age of 85. After researchers analysed the data of aged group over a set period of time, they found that the females and males with the highest levels of optimism lived on average 11-15% longer than those with the lowest levels of optimism. In addition, those with these high levels had a 50-70% greater likelihood of living until their 85th birthday and beyond. "Considering psychosocial pathways, more optimistic individuals may experience less extreme emotional reactivity to, and faster recovery from, acute stressors," write the authors. "Together with other work," they propose, "our findings suggest optimism serves as a psychological resource that promotes health and longevity."

WAKEY, WAKEY, RISE AND SHINE!

A bed always seems more comfortable early in the morning, especially when it's a Monday and a full day of school is awaiting you. It's normal for children to find it difficult to wake up at this time, so setting alarm is an efficient way to get any sleep addict awake and ready to face the day. However, alarms do have their setbacks given that they make a loud noise unexpectedly which startles the sleeper, aggravating them, which usually results in a forceful and repetitive push of the snooze button. This isn't a problem with new alarm clocks on the market today which gradually become louder and can simulate noises found in nature. The Akai FM Radio Alarm Clock with Sunrise Simulator A61023 does just this, and also has different brightness level settings so it can feel like waking up to a sunny day every day.



The art of the possible

What's the proper role of common sense in philosophy? In good thinking? The answer isn't as straightforward as we might hope.

I'll begin as I often do by asking "what do we mean by common sense?" This time I'll try to characterise it by examining its absence. We're all familiar with cases where philosophers' theories seem to venture out beyond the realm of common sense. My favourite example is David Lewis's theory about possible worlds.

“Talk of ‘possible worlds’ has a variety of purposes: one of them being to discriminate between what is truly impossible and what is merely very unlikely.”

Philosophers often like to talk about 'possible worlds'. At its best, this is a useful shorthand for talking about different ways that things in the world could have been if certain events or happenings had gone differently. "In some possible world, Hillary Clinton is the President of the United States".

Talk of 'possible worlds' has a variety of purposes: one of them being to discriminate between what is truly impossible and what is merely very unlikely. There is nothing impossible about the idea of a talking donkey, and so in some possible world there are talking donkeys. Indeed, given that there is an infinite array of things that are not impossible, there is some possible world in which the only living things are talking donkeys (presumably getting around under the power of



Everyday philosophy

Ben Conroy

photosynthesis or similar). All donkeys, all the time.

Now you could dispute all that (is such a world really even possible?) but there's nothing anti-common-sense about talking in terms of possible worlds, so long as you're clearly just using it as a way of speaking about possibilities, counterfactuals, ways things might have been.

David Lewis did something very different: he argued that possible worlds are quite literally real. All of them. What we mean when we say that something is possible is that it is really the case in some other world. There really is a world that comprised only of donkeys, all the time.

Now, this just seems mad. It clashes so dramatically with common sense that it strikes us as something we can rule out immediately. It's this sort of all-donkeys-all-the-time stuff that often gives philosophy a bad name: helping to craft the stereotype of philosophers as people obsessed with bizarre, abstract theories; cloud-castles that have no relevance to reality.

Here's the thing: I have never read David Lewis' writings on possible worlds. I have never assessed his arguments for his dramatic conclusion. But I know some of his other work, and I am thoroughly convinced that he was dramatically smarter than I am. I think he had a genius-level intellect. And I'm sure his arguments for being a

realist about possible worlds were sophisticated and well-thought-out.

What's more, sometimes crazily counterintuitive ideas that blast common sense into smithereens are just correct. Plenty of scientific theories later proven correct were extremely anti-common-sense (heliocentrism!). It's



hard to overstate just how counterintuitive the complete abolition of slavery as a societal institution would have been in, say, Ancient Greece or pre-Christian Rome - there are no surviving records of anyone from those societies proposing to get rid of slavery entirely.

It's easy for the unquestioned assumptions of a particular era or tradition of thought to get coded as forever-unchanging common sense, necessary to

quash any ideas that seem too outlandish or radical. At my English university, I encountered this kind of tyranny of common sense in discussions about religion. There was often a sense that belief in God, miracles, or the resurrection were just unserious - that these things were too weird to be believed by anyone who had any common sense, however good the arguments might be. But in another age, it would have been materialism that seemed absurd and unserious. It's undoubtedly the case that common sense can be an unreliable guide.

Nonetheless, I think we can't really do without some idea of common sense. This is partly just because of time. None of us has the time to consider in detail every theory or idea that has intelligent backers and sophisticated arguments behind it. We would never get anywhere in the search for truth if we didn't have some way of ruling out some theories as just too far out. If you don't have some kind of account of common sense, you'll risk getting taken in by elegant, well-defended nonsense - or at least wasting swathes of time trying to prove it false.

The truth is that the precise balance between radical philosophical questioning and common sense isn't something that can be decided in advance. You need to stay attached enough to common sense to avoid losing touch with reality: and you need to be willing to question common sense for precisely the same reason. I don't think there's a real world that is all donkeys, all the time. But I've been wrong before - and so has common sense.

» Continued from Page 31



and quiet environment will allow your child to work to their very best.

3. Encourage your child

Homework isn't just a responsibility to be placed on a child's shoulders without any communication or help from a parent. After a day of school, homework is the last thing a child is interested in, so motivating them to begin and complete it is essential. This doesn't mean enforcing it in a dictatorial fashion but empathising with them and recognising that it can be a struggle. Once your child realises that you're on their side and that you only want what's best for them, they're much more likely to jump into the task at hand. Encouraging them means offering solid words of support as well as physical affection like hugs or high-fives. If they're finding a particular question difficult, don't ignore their frustration. Instead sit down with them, explain that they're capable of doing it and point them in the right direction so they can hopefully answer the problem themselves.

4. Don't do your children's homework

It can be easy to fall into the trap of completing your child's homework without even realising that you've done so. The process might start with a difficult maths equation that stumps your child and requires the help of an adult to fully grasp. This in turn results in the parent doing all of the working-out while attempting to explain their logic to a blank-faced child that has fallen even deeper into a pit of confusion. If you want to clarify a principle or idea, write up a similar question and use that as an example to explain your point. This is particularly helpful in subjects like English and Maths. Once you've made yourself clear, see if your child can apply what you've said to the question they're struggling with. If not, repeat the process or use an alternative method to teach them. Whatever the case, make sure you don't answer all the problems for them.

5. Learn what they're learning

At the beginning, the work your child is bringing home each day will be easy to understand, as they grow older the material will become much harder and complicated. You might think you know how to do long division, conjugate French verbs, and find the area of circle, but you may be deceiving yourself. In this vein, familiarise yourself with your child's syllabus, including what is expected of them and how they should be progressing. Your child will feel much more confident in their work if they know that a parent educated on the topic is monitoring them and is an arm's reach away if they're struggling. A child may also become apathetic towards their work if they recognise that their parent isn't knowledgeable on the subject; the mentality of 'they don't need to know it, so neither do I' will prevail. Taking the time to learn the subject material will make all the difference to your child's progress.

6. Praise their work

Everybody loves being rewarded for doing something good, whether it be passing a test or winning a race. Likewise, children ought to be praised for completing their



homework well. This doesn't mean giving them a bag of sweets every time they finish their work – that would be excessive. Setting up a reward system is certainly worth considering – perhaps giving them a gold star every time they finish their work to a high standard with a prize when they reach 25, is an option you can explore. Methods like these reinforce to your child that completing homework is worth the effort and that achievements should always be praised. This will no doubt encourage them to finish their work, even on the most tiresome of days. An opposite attitude towards work can be detrimental: if a child is no longer being congratulated for a positive deed, then they might be deterred from carrying out any more.

7. Talk to a teacher

All homework should challenge your child, but if you sense that they're displaying signs of anxiety or confusion about it, speaking to their teacher is the best way to broach this problem. Every year, schools hold parent-teacher meetings, but waiting until this time comes around isn't practical if you want the issue sorted immediately. Arrange a meeting with their teacher and explain that your child is finding the homework overly-difficult or burdensome. The conversation may give you a new perspective on your child's academic abilities or at the very least make the teacher aware that you're concerned. The teacher will also advise you on how to address this issue.

These tips are not exhaustive, but do offer an insight into how to approach the topic of homework. It shouldn't be treated as a job or a chore, but another part of a child's daily routine, like brushing your teeth or eating your dinner. With a healthy attitude towards homework, reinforced by an encouraging parent, your child will be able to flourish psychologically and academically... even if there are a few hiccups along the way.

Faith — IN THE — family



Bairbre Cahill

It used to be the playroom, the place where our four played school all through the summer holidays, where they rehearsed and performed their own nativity plays each year. Now, it is more like the old-style grocery store in rural Ireland where you could buy a heavy iron skillet, a tin of beans and a bath towel all in the same place.

The reality is, our son, the youngest of four, is going off to University at the weekend and I am in full-on Mammy mode. We have done this three times already, when each of the girls went off to college so I should be used to it by now but I'm still stressing about what I may have forgotten and whether he will have enough food with him to keep him going and enough pots to cook it in. Yes, Dublin does have shops but that doesn't stop me stockpiling the tins of tuna and the pasta sauce.

It is always exciting to see our children getting ready to stretch their wings. I am looking forward to hearing what he makes of university life, what his course is like, what the craic is – or as much of it as he will tell his Mammy. I love the way our daughters have flourished, the friendships they have made and how they have chosen to use their time, energy and talents.

This time it is also exciting for another reason. When Diarmuid moves away to college Danny and I will be back to just the two of us. I say 'back to' but in a sense we have hardly ever been 'just the two of us'. Caoimhe was born 10 months into our marriage so in some ways Danny and I are entering uncharted waters. Yes, some or all of our 'weans' as we say in Donegal, will be home at weekends now and again but much of the time it will be just Danny and I.

People talk about the empty nest being a daunting thing and I know that we will miss Diarmuid as we have missed the girls, but I think we are ready for some time for us. Three years ago, we went to Rome, just the two of us and had a wonderful time. In a few weeks' time, we are heading off on the Camino. As I have

mentioned before, I reckon if we can manage the challenges of the Camino for a week, we should be well able to handle the challenges of our empty nest. I find myself thinking with delight that maybe we



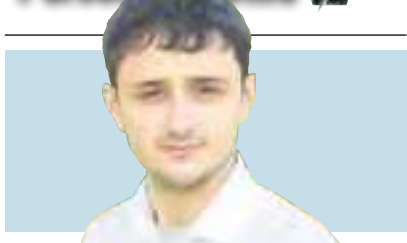
will be able to do more travelling – and then I remember that we will be paying two sets of student fees and student rents in Dublin for the foreseeable future – so the travelling might be very modest indeed!

I find myself wondering who we have become, how have we changed, in the nearly 26 years since we married. It seems to me that we have an opportunity now to reflect on this. It strikes me as naïve when I hear people say, "Oh but we have to live together before we marry, otherwise how would we know each other fully?" The reality is living together only gives you a glimpse of someone at one point in time. I don't think we ever know each other fully. We are not static. We grow and transform through experience. Danny and I have been on a journey through family life up to this point and now I look forward to where that journey takes us in the future.

We will be on the Camino for our wedding anniversary and that seems so fitting to me. I have a deep desire to recommit myself to this man who has been by my side all these years. So 'our boy' is off to college. His adventure is just beginning and ours continues.

Finding wisdom in youth

Personal Profile



Colm Fitzpatrick speaks with the youngest parish priest in Ireland

At a time in Ireland when many young men no longer value religious life as a desirable vocation to pursue, the youngest parish priest in the country is setting an example to the next generation that God is still calling them. Antrim-born Fr Conor McGrath (32) was recently appointed the parish priest of Glenravel and the administrator of The Braid. In addition, he also provides chaplaincy services to schools in Ballymena and St Killian's College in Carnlough.

The middle child of a family of five, Fr Conor says that he has a "fairly conventional story for a priest" in that he came from a practicing Catholic family.

"My family weren't overly religious or anything like that – faith was part of who we were in my upbringing, so faith was part and parcel of our daily lives," he explains, adding that his school life at St Malachy's College on Belfast's Antrim Road had a big influence on his decision to become a priest.

"We would have had contact with priests who were staff. I was taught by a number of priests, not just religion but also music and Latin as well. We got to know them on a personal level and to be honest, in the back of my mind priesthood was always present, it

was always there," he says.

During this time, Fr Conor expressed his desire to become a priest with only his closest friends, and they fully supported his choice, with one of them even attending a vocations weekend with him. Likewise, his parents weren't "overly surprised" when he broke the news that he would be pursuing the priesthood.

Fr Conor studied history and philosophy at Queen's University Belfast, and also trained in St Malachy's Seminary which closed last year after 185 years of service to trainee priests. He later travelled to the Pontifical College in Rome and was ordained in July 2012 at St Bernard's Church, Glengormley.

He explains that during his discernment period, there were "personal challenges absolutely" where he doubted whether he

was capable of being a priest, but trusted in God to sustain him.

"Basically I just had to put it in God's hands and ask him to take care of it. It doesn't mean that everything goes smoothly by any stretch of the imagination but I had some wonderful friends along the way and some very supportive clergy as well, and I couldn't have done it without them."

After his ordination, Fr Conor worked in Antrim and was also a curate in the Parish of Drumbo and Carryduff just prior to his new appointment in Glenravel.

"It's a great spot [Carryduff], it's a great parish community... it kind of has a real country feel to it because everybody is from the country and they bring that country outlook on things," he says.

The diocesan changes were announced in August along with

an appeal from Down and Connor's Bishop Noel Treanor for more young men to consider the religious life.

"Undoubtedly, the increasing age profile of clergy and declining numbers of available priests has created its own challenge in fulfilling the Church's mission and ministry, a challenge which our clergy respond to on a daily basis with generosity and Faith-filled dedication," Dr Treanor said.

"I take this opportunity to renew an appeal to pray for more vocations to the diocesan priesthood, to religious life and to the permanent diaconate so that others may join with them as 'labourers in the harvest.'"

While the declining levels of those practicing the faith and the negative publicity the Church consistently receives has contributed to a significant dearth

in Irish vocations being answered, Fr Conor also notes that the world offers an enticing lifestyle that can be at loggerheads with what the priesthood epitomises.

“Be brave and once you take the first step towards God, he comes running towards you. You’ll feel his support the whole way along.”

"[The world] does offer an alternative in terms of financial stability or a family, the world does offer that. Priesthood is a sacrifice," he says, adding that sacrifice is no longer in the vocabulary of his generation. "The voice of the Church and even the voice of God have been kind of silenced".

Despite the shortfall in clergy and those pursuing the diaconate, Fr Conor encourages anyone considering religious life to be courageous and listen to God calling them – even if it does go against the social grain.

"Be brave and once you take the first step towards God, he comes running towards you. You'll feel his support the whole way along."

Although there's a lot of weight on his shoulders given his new role – a sentiment his mother also expressed when he was appointed – Fr Conor says he's "both excited and nervous" about what lies ahead of him, adding that God's providence will move him the right direction.

Whoever said that there's no wisdom in youth obviously hasn't met him.



Sweet Treats

Laura Anderson



Orange Soufflé - not as complicated as you might think!

Soufflé has a reputation for being difficult to master, but there is really no need to fear this delicate, melt in the mouth dessert. The ingredients are simple and if you take your time with each step you'll have a light citrus version of this dinner party classic.

Ingredients

Makes about 5 individual 6-ounce soufflés

For the dishes:

- 2 tbsp butter, melted
- 2 tbsp caster sugar

For the soufflé base:

- 25g unsalted butter
- 200ml milk
- 1 tbsp plain flour
- 3 tsp cornflour
- 60g caster sugar
- 60ml orange juice
- Rind of 2 large oranges
- 3 medium egg yolks



For the french meringue:

- 40g caster sugar
- 4 medium egg whites (at room temperature)

Grease 5 ramekins by brushing the melted butter in upward strokes along the sides. Then coat the inside with caster sugar, tapping out the excess. Place them in the fridge to chill until needed.

Preheat the oven to 180°C/160°C Fan/Gas Mark 4. Place a large baking tray on the bottom shelf to preheat also. Melt the butter in a saucepan on medium heat. Add the flour and cornflour, stirring briskly. Cook this for about a minute until golden and foaming at the edges. Remove from the heat and slowly add the milk, whisking constantly. When both are fully combined, stir in the caster sugar. Bring it back onto the heat and stir constantly until the mixture reaches boiling and starts to thicken up. At this point remove from heat and stir in the orange juice and rind. The residual heat will

continue to cook and thicken the mixture. Before adding the egg yolks, the mixture needs to cool slightly. Transfer it from the saucepan to a mixing bowl and pop it in the fridge for a few minutes. Then whisk in the egg yolks and set aside.

Making sure the whisk attachments and bowl are clean and dry, whisk the whites until they are foamy and form soft peaks. Slowly start to add the sugar. Keep whisking until stiff peaks form and the meringue is smooth and glossy.

Fold about one third of the meringue gently into the orange mixture. When combined, add the remaining meringue in two parts. It is important to work slowly and be careful not to knock the air out of the mixture. Spoon into the prepared ramekins, filling them. Run a finger around the inside rim, this will help the soufflé rise evenly. Place dishes on the baking tray and bake for 12-15 minutes until well risen and browned on top. Dust with icing sugar and serve immediately. Soufflés will collapse about 5 minutes after coming out of the oven so the timing for serving is crucial!

TVRadio

Brendan O'Regan



Emotional words mark Fr Tony's memory

With all the fractious controversies raging over Brexit, I like to listen to all sides of the debate, and there are certainly more than two! For the most part Irish commentary tends to range from mildly anti-Brexit to regarding those who voted to leave as stupid.

But there are exceptions and we got relatively balanced coverage on a particularly engaging **Today With Seán O'Rourke** (RTE Radio 1) on Thursday.

Brexit supporter John Redwood MP saw no big problem with Prime Minister Boris Johnson's five-week suspension of Parliament and at one stage took issue with the "pejorative" language of guest presenter Miriam O'Callaghan when she referred to a "crash-out" Brexit.

Labour Party member and journalist Paul Mason referred to Redwood being part of "a privileged elite bored with democracy". We got an Irish perspective from local politicians Patrick O'Donovan (FG) and Dara Calleary (FF), while Sarah Smith of the BBC gave a Scottish perspective – it's a half-hour worth listening back to.

Among the other items was an interview with Archbishop Diarmuid Martin where he paid tribute to the inspirational Fr Tony Coote who died last week. It was a touching tribute and the



Miriam O'Callaghan.

Archbishop became quite emotional. Guest presenter Miriam O'Callaghan picked up on that and handled it very well – she's good at empathy, a very desirable quality in an interviewer.

Modest approach

One of the nicest things Dr Martin had to say about Fr Coote was that he "turned personal tragedy into hope for others", and that was clear in the excellent documentary *Walking the Walk* which I reviewed here a few months ago.

Another striking interview featured Paul Hansard, whose brother Paddy was beaten up and severely injured a few weeks ago, in an apparently unprovoked attack. His gentle

modest approach was quite touching and he had some lovely words to say about his brother and how much of a peaceable man he was.

These interviews gave a lovely sense of connection and solidarity between people, and the hope they inspired is such an important commodity in today's fractious society, where divisiveness is amplified by social media, all too often a forum where the opposite of good relationship and solidarity come out for their destructive play.

Also on that show there was some fine music from the group Screaming Orphans. Despite the name these Donegal sisters play some tasty folk music with catchy melo-

dies and gorgeous harmonies. I particularly liked their folksy makeover of the old Turtles song *Happy Together*.

Broadcast in the same time slot, Spirit Radio's **Morning Show** features many interesting interviews. Tuesday of last week presenter Rónán Johnston had a timely interview with John Newton of Aid to the Church in Need (ACN). Newton described the persecution of Christians in the Middle East and outlined various initiatives undertaken by ACN to provide support, from food and cash for expensive rents to a current campaign, 'Comfort My People' to provide Bibles and Rosary beads (blessed by Pope Francis) and support victims of the recent civil war in Syria. Newton said there was at the moment an "uncertain peace", but also the possibility of a return to active conflict.

A later and related inter-



Fr Tony Coote.

PICK OF THE WEEK

NEW! POPE FRANCIS IN AFRICA
EWTN, Saturday, September 7, 4pm

'Vigil with youth' – From the diocesan grounds of Soamandrakizay. One of many EWTN programmes covering the papal visit.

JACKIE

RTÉ1, Saturday, September 7, 10.10pm

(2016) Natalie Portman. Following the assassination of President John F. Kennedy, Jacqueline Kennedy fights through grief and trauma to regain her faith, console her children, and define her husband's legacy.

ROME: A HISTORY OF THE ETERNAL CITY

BBC4, Monday, September 9, 8pm

Simon Sebag Montefiore charts Rome's rise to become the capital of western Christendom.

view on the same show featured an interview with Fr William Stewart who works with Syrian refugees in Lebanon. He had developed a love for Syria prior to the civil war and now works in organising educational initiatives for refugee children disrupted by the war.

He sets up schools and hires local teachers to work with these children, and while he is obviously passionate about this work he outlined the serious challenges involved.

Another interview that caught my attention was on last Sunday's **Songs of Praise** (BBC1). Lord Julian Fellowes is the creator and writer of *Downton Abbey*, the popular TV series which has a movie version due for release shortly.

Aled Jones interviewed him in the Catholic Brompton Oratory in London where he went to Mass as a child. Still practising, he said he'd like to believe more firmly, and envied the "unbounded childlike faith" of his wife and stepmother. He described his *Downton* characters as "essentially good people trying to do their best".

He became quite emotional when introducing a favourite hymn of his – 'I Vow to Thee My Country' – written by Cecil Spring Rice after exposure to the horrors of World War I. Again, he felt the message was "all we can do is our best".

✉ boregan@hotmail.com,
@boreganmedia



Aubrey Malone

Film

Victim turns protector in drug addiction drama

A Million Little Pieces (16)

There have been so many great films made about alcohol addiction you wonder what new angle they could possibly come up with.

For me the most moving moment in *Days of Wine and Roses*, one of the best of the genre, was when Jack Lemmon – who's responsible for getting Lee Remick in on drinking – has to watch her becoming more drink-dependent than him. And then jettison her as he begins his journey back from the brink of self-destruction.

I was reminded of this in the present film's relationship between a writer, James Frey (Aaron Taylor-Johnson) and

fellow addict Lilly (Odessa Young), in the Minnesota rehab facility they're attending to try and deal with their problems.

James is a drug addict as well as an alcoholic. He seems to be in the Seventh Circle of Hell when we first encounter him. He has a horrific accident during a 'trip' as the credits come down. Afterwards he goes through his own unique version of the Twelve Step programme in the rehab centre. He says he doesn't believe in the 'higher power'.

Sober

At one point James informs us that, statistically speaking, only 15% of people stay sober after being in Alcoholics Anonymous programmes.

Even that statistic only applies to the first year. Does it apply to him? You'll have to watch the (brilliant) final scene to see.

Some people make it, some don't. This is the grim reality. Director Sam Taylor-Johnson (Aaron's wife in real life) chronicles the different paths his characters take in a manner that refuses to judge them.

The film makes for grueling viewing at times. There's sexual content and a torrent of four-lettered words. But it becomes cathartic if you stay with it. I'd even go so far as to say it would be advisable to show it at AA meetings.

Most of it takes place in the treatment centre. James joins fellow lost souls struggling

with their problem. Billy Bob Thornton gives an uncharacteristically restrained performance as one of the happier people there.

Reliable

The always reliable Giovanni Ribisi plays a tormented gay man who makes unwanted advances on James. Juliette Lewis is a counsellor. She doesn't get much to do but it's nice to see this fine actress still getting parts.

Taylor-Johnson films some of the scenes in a kind of surreal manner that makes you feel you're 'in' James' trips. These are very effective apart from a silly one where we get two versions of him on screen (his present self and him as a younger person) as he recaps



Very good
★★★★

Sam and Aaron Taylor-Johnson who worked on *A Million Little Pieces*.

on the dysfunctional behaviour of his youth.

The hellish imagery become almost celestial in a late scene but there's no soft-pedalling here for most of the time.

Taylor-Johnson also

directed *Fifty Shades of Grey*. Because of that, I approached the film with a degree of caution.

Some of the dialogue has overtones of 'bumper sticker' epigrams but overall it hits the spot.

BookReviews

Peter Costello



Multiple maladies with US system laid bare for contenders to read

The Glory and the Burden: the American Presidency from FDR to Trump

by Robert Schmuhl
(University of Notre Dame Press, \$25 /£20.35)

Felix M. Larkin

Robert Schmuhl, professor emeritus of American Studies and Journalism at the University of Notre Dame, is well known in Ireland for his contributions to *Morning Ireland* on RTÉ Radio 1.

In the prologue to this important and timely book, he tells us that he has been studying the American presidency since his high school days in the 1960s – and he is deeply troubled by what he identifies as “multiple maladies” in the American political system, which he regards as the reason for the decline in the presidency from Franklin Delano Roosevelt to Donald Trump. His book analyses these maladies.

The first of them is the chaotic nominating process. The present system is the product of ‘reforms’ introduced after



maries in unrepresentative states like Iowa and New Hampshire skew the outcome of the nominating process by creating momentum for candidates successful in those primaries. Schmuhl argues that a phased programme of regional primaries – in, say, five geographic regions – would more effectively test the credentials of those seeking the presidency.

Lame duck

The 22nd Amendment of the US Constitution is, in Schmuhl’s opinion, a further ‘reform’ that has had a deleterious effect. Ratified in 1951, this amendment limited presidents to a maximum of two terms. It codified in law what had been the unwritten rule for all presidents up to FDR – who was elected four times and served for over 12 years.

However, it has had the effect of making any president who wins a second term a ‘lame duck’ immediately after re-election.

Another issue is increased partisanship in Washington. The early post-World War II era in the US was one in which

there was a broad consensus on both domestic and foreign policy, and many items of legislation – including the controversial Civil Rights Act of 1964 – enjoyed significant cross-party support. Not so today.

Schmuhl identifies the key date in the breakdown of bipartisanship as 1987 when President Reagan’s nominee to the Supreme Court, Robert Bork, was voted down by the Democrats on largely political grounds.

Thereafter, in Schmuhl’s words, “brass-knuckled partisanship was de rigueur...and presidents increasingly had to deal with the consequences”.

More generally, there has been a break-down of consensus within the American public. Schmuhl attributes this to the proliferation of communications media: for example, new television channels with ideological agendas and the ‘social media’ such as Facebook and Twitter.

In an interview in 2014 quoted by Schmuhl, President Obama complained that “the balkanisation of the media means that we just don’t

have a common place where we get common facts and a common worldview the way we did 20 [or] 30 years ago”. This absence of “a common place” has polarised political opinion.

The final malady discussed by Schmuhl is the Electoral College. On five occasions since 1824, the winner of the popular vote has lost the presidential election in the Electoral College – most recently, in 2000 (Al Gore) and 2016 (Hillary Clinton).

“There have been three consecutive two-term presidents – Clinton, Bush junior and Obama – and this occurred only once before”

This arises because each state has two votes in the Electoral College in addition to the votes that reflect its population (thereby privileging smaller states), and the winner – without regard to

his margin of victory – takes all the Electoral College votes in each state (except in Maine and Nebraska, where there is proportional allocation of the votes).

The fact that two of the last three presidents were first elected contrary to the will of the majority undermines the authority of the presidency.

Despite these “multiple maladies”, Schmuhl points out that the US presidency has enjoyed a remarkable period of stability over the past 25 years.

There have been three consecutive two-term presidents – Clinton, Bush junior and Obama – and this occurred only once before, with Jefferson, Madison and Monroe between 1801 and 1825.

Will there be four-in-a-row after 2020? Most of us hope not – but while we may deplore Trump’s presidency, what this book tells us is that the problems besetting the presidency are bigger than any one individual’s incompetence or lack of character; the problem is systemic.

What the Brothers achieved ‘Down Under’

A School on a Mission: 140 years of the CBC on Wakefield Street

by Lingard Goulding
(Christian Brothers’ College, Adelaide SA, Aus\$80.00/£40.00; copies through Veritas and Books Upstairs)

Charles Edward Lysaght

The author of this book, Lingard Goulding, was headmaster of Headfort School in Kells, a preparatory school founded around 1950 to prepare boys for English public schools, one of the most renowned of which, Winchester, he had attended himself.

He broadened Headfort’s appeal, admitting girls and sending more of its pupils to Irish schools. For the last decade, he has spent winters in Australia coaching young cricketers. He ended up as coach at the Christian Brothers College in Wakefield Street, Adelaide, South Australia.

This beautifully produced and handsomely illustrated history of the college, founded in 1878, arose out of that association. To place it in its historic context the author tells the story of the foundation in Ireland of the Brothers by Edmund



The first four Brothers ‘Down Under’.

Rice in the early 1800s. Its mission was to provide education for poor Catholics.

In the 1860s, the Brothers established themselves in Australia where the Catholic Church was largely Irish and tied closely to Ireland in its organisation. They were led by Brother Ambrose Tracey from Thurles, whom the author contends should be revered as much as Edmund Rice. He travelled vast distances through the outback begging money from Irish emigrants who could afford to help.

Wakefield Street was the last of ten schools founded under



Old and new Wakefield Street.

his leadership—its building was modelled on that of the Christian Brothers School in Drogheda.

Br Ambrose’s life was one of heroic sacrifice and dedication to the advancement of the less fortunate, as was that of his confreres.

They had their faults, some very serious, but overall they did much more for the less fortunate than their present day critics have ever done.

A charming feature of the book is that the author allows himself to be diverted at several points from the main story down side alleys such as the life story of Mary McKillop, the first Australian saint.

The Josephite order she founded did for Catholic girls in Australia what the Brothers did for boys, both following the earlier example of Nano Nagle, the foundress of the Presentation sisters.

The Church in Australia retained its close Irish connection. In Adelaide, as elsewhere, the CBC served the Irish immigrant community and contributed to retaining its separate identity. Some of the Brothers brought the conflicts of Irish life with them; there were episodes such as refusing to sing the God Save the Queen when the State Governor visited.

Gradually, in the 20th Century,

native born Australians, albeit of Irish origin, came to make up most of the brothers and pupils. Since the Second World War many pupils have been drawn from the families of new immigrants from Eastern Europe and China.

“The Brothers established themselves in Australia where the Catholic Church was largely Irish and tied closely to Ireland”

The Brothers became a diminishing presence, disappearing totally in 2007, but the ethos is maintained under lay leadership. Some 60% of its 1000 pupils are Catholic; its pupils hail from forty-three different countries and include a small number of aboriginal boys.

Thankfully, Wakefield Street CBC now enjoys the State aid that was denied to church schools until the 1970s, has created a magnificent new extension, and is looking forward to the decades to come.

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.

Irish diplomat caught up in wartime controversy

Ireland's Revolutionary Diplomat: A Biography of Leopold Kerney by Barry Whelan (University of Notre Dame Press, US\$50.00 / €54.95)

Joe Carroll

Leopold Kerney has not been treated well by some Irish historians over his controversial meetings with a top level Nazi official and a German intelligence agent in Madrid during a critical phase of World War II. They wanted to sound out Kerney, then Irish ambassador to Spain, on whether Éamon de Valera might be tempted to abandon neutrality in return for a united Ireland brought about by a future German victory in the West.

There are two versions of the meeting in August 1942, one by Kerney which he immediately sent to his superior in Dublin, Joe Walshe, Secretary of the Department of External Affairs. In it Kerney said he emphasised that Ireland's neutrality was not for sale under de Valera.

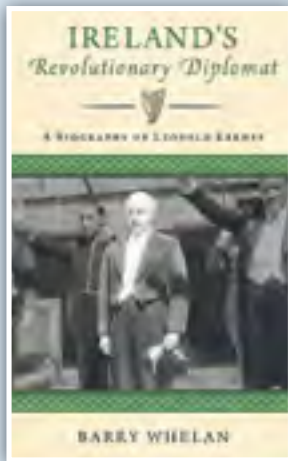
The report by Kerney's interlocutor, Edmund Veessenmayer, a member of the SS as well as a senior diplomat used by Hitler to engineer *coups d'état*, portrays Kerney as saying that de Valera might waver if he thought a German victory was the most likely.

Reports by Helmut Clissmann, the German intelligence agent who had set up the meeting with Veessenmayer, also reported Kerney as speculating in a dangerous fashion about Ireland's readiness to collaborate with Germany.

The trouble for Kerney was that the German versions of these meetings were made available to historians some years after the war while his report remained buried in the archives of the Department of External Affairs.

The late Prof. Desmond Williams of UCD, an expert in modern German history, had been invited by the British Government to edit wartime German documents.

He used this access to write a series of articles about the conduct of Irish neutrality in which he was highly critical of Kerney, whom he did not name, but who was clearly



identifiable. The articles, published in the *Leader*, a weekly review, and the *Irish Press*, the Fianna Fáil party daily, in July 1953 led to Kerney suing Williams and the publications for libel.

Kerney, seeking a restoration of his good name and reputation, won apologies from Williams and modest damages from the paper and a token sum from the review. Yet historians, with some exceptions, have passed damning judgements on Kerney for meeting the Germans without prior authorisation from Dublin and for what he allegedly said.

“Fortunately for him, de Valera also took over External Affairs and was able to fend off Joe Walshe and other critics from damaging his career”

Kerney's role in the release of ex-IRA man Frank Ryan from a Spanish jail in 1940 into German hands had made historians speculate that his German contacts were closer than was prudent for a neutral ambassador.

In this book, Barry Whelan, who lectures in Irish and European history at Dublin City University, seeks to restore Kerney's reputation while providing the first “complete biography” of his life and times. He has had access to Kerney's private papers which contain his diaries and contemporary notes.

The reader will have to judge if Kerney was jeopardising Irish neutrality, or was doing what any skilled diplomat should do, keeping his Government as fully informed as possible. In any case, Whelan has given an engrossing account of how Kerney had to do his job handicapped by poor communications and frequently inadequate funds.

“Reports

by Helmut

Clissmann...also

reported Kerney

as speculating in a

dangerous fashion

about Ireland's

readiness to

collaborate with

Germany”

His early career as a commercial representative in Paris of the First Dáil and its Government is also described. He did valuable work eluding British controls to set up markets for Irish farmers on the continent and even providing shipping.

His efforts here and in publicising the poor treatment of Republican prisoners during the Civil War brought him to de Valera's attention and they became warm friends. This friendship safeguarded his career when de Valera came into power in 1932 and ensured Kerney was restored to the diplomatic service.

Fortunately for him, de Valera also took over External Affairs and was able to fend off Joe Walshe and other critics from damaging his career. But Kerney's admiration for de Valera went too far when without sanction from Dublin he followed de Valera's example in offering condolences on the death of Hitler.

The author gives a valuable insight into the early years of the Irish diplomatic service by going behind the official records. He has also helped restore the reputation of one of its pioneers.

WebWatch

Greg Daly



Fighting on the right side

“May have been the losing side,” says Captain Malcolm Reynolds in the cult sci-fi show *Firefly* about his part in a recent civil war. “Still not convinced it was the wrong one.”

Over a year on from 2018's referendum on repealing Ireland's constitutional protections for unborn human beings, it's clear that for many of those involved in the campaign to retain those protections, the fight goes on, albeit in new forms. After all, even if Irish law now says abortion is a legitimate choice, that doesn't mean it's a good choice.

One of the more creative developments in Ireland's pro-life movement of late can be found at theminiemiseproject.ie, a website put together by a group of young people from all over the island of Ireland determined “to facilitate better conversations about abortion and to discuss the reality of abortion in Ireland, promoting policies that could reduce the abortion rate”.

Stressing that theirs is not a political or campaigning organisation, and that those involved do not intended to turn back the clock to the situation before last year's referendum, the site's focus is essentially about shedding light rather than heat.

“The Viganò letter, and the anti-Francis media effort behind it, was an attempted coup”

“In light of the referendum, it is clear that Ireland is not a pro-life country; many, many people in Ireland are disenchanted with, and unpersuaded by, pro-life arguments,” the site's authors say.

“We want to understand why so many people feel this way, engage with objections and concerns, and build a culture of respectful dialogue – so even if those we engage



Mal Reynolds.

with still don't agree with us fully, they have a better idea of what we believe and why we believe it. We hope that this engagement will change minds and create a space for cooperation with people who don't agree with us about everything.”

* * * * *

Last year was, of course, a memorable one for Irish Catholics: not merely were our pro-life constitutional and legal protections abolished, but our first papal visit since 1979 was derailed, at least from the point of view of international news, by the reckless ‘testimony’ of Archbishop Carlo Maria Viganò who called on Pope Francis to resign.

In a lengthy document, published for maximum impact in the midst of the visit, the onetime papal nuncio to the US claimed Pope Francis had in 2013 lifted sanctions on the then cardinal Theodore McCarrick similar to those he himself later imposed despite there having been no sanctions for him to lift.

Influence

He claimed the erstwhile cardinal had been close to Pope Francis, when if anything the opposite had been the case, and claimed too that McCarrick had been rehabilitated under Pope Francis, becoming again a hugely influential figure, despite him having been nothing of the sort.

My own ‘100 questions on the Viganò allegations’, published on irishcatholic.com a year ago, is still a useful primer on the subject, I hope, although at this stage it's worth

supplementing it with Cardinal Marc Ouellet's open letter published last October at vaticannews.va and the cruxnow.com coverage from May of documents supplied by Msgr Anthony Figuerido, a onetime secretary of McCarrick.

In terms of the affair's impact, it is worth looking at Massimo Faggioli's commonwealmagazine.org piece ‘The Viganò Letter, one year later’, in which he argues that “the Viganò letter, and the anti-Francis media effort behind it, was an attempted coup, and though it failed, it left deep scars on the body of the US Church”.

If there is anywhere in global Catholicism where a split could happen, he writes, it's the US.

* * * * *

US politics and media can, of course, have toxic effects on politics and media elsewhere, so the dangers of splits and extremism in the US Church for the wider Catholic community shouldn't be underestimated. Given how Cardinal Raymond Burke was the very first person to be mentioned in my first ever Webwatch, almost five years ago, it seems ironic, looking at the wherepeteris.com post ‘What would Fr Hardon say?’ that he has become perhaps the most divisive and confusing figure in our Church today. The Pope, of course, should always remain the visible point of unity for the Church, and it's worth keeping a constant eye on wherepeteris.com to remind us of this.

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Leisure time

Crossword Junior

Gordius 298



ACROSS

- 1 Use this instead of a bed when you go camping (8,3)
 6 Get better (7)
 8 Animal with a hump you might see in the desert (5)
 9 Fashionable (7)
 11 Spot on, not just close (5)
 13 A great result of your work, the opposite of failure (7)
 15 Hens lay them (4)
 16 Moved to music (6)
 17 Story (4)

DOWN

- 1 Use them to cut paper, for example (8)

- 2 Containing nothing (5)

- 3 Ulster, Leinster, Munster or Connacht (8)
 4 When you throw this, it should fly back to you (9)
 5 They will grow up to become women (4)
 7 Sounds that bounce back in a cave, for example (6)
 10 The nut of an oak tree (5)
 12 Flavour (5)
 14 Gave something away for money (4)
 15 Have some food (3)

SOLUTIONS, AUGUST 29

GORDIUS No. 418

Across – 1 Bum 3 Bicarbonate of soda 9 Delirium 10 Douse
 11 Epsom 13 Power 15 Unravel 16 Traffic 20 Trail 21 Stump 23
 Highs and lows 24 Bless you 25 Clever 26 Distasteful 27 Nee

Down – 1 Bloodhounds 2 Muscular 3 Budge 5 Opine 6 Amidst
 7 Elm 12 Misconstrue 13 Pleat 14 Rural 17 Forgiven 18 Failure
 19 Duress 22 Pasta 23 Hal al 24 Bad

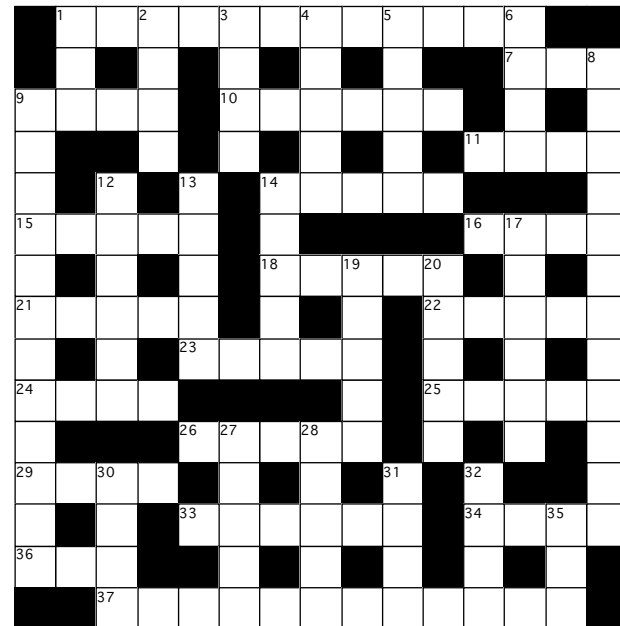
CHILDREN'S No. 297

Across – 1 Puncture 5 Wed 7 Rabbits 8 Talks 9 Ugly
 10 Touring 11 Newer 13 Gas 14 Nut 15 Infant 16 Knit

Down – 1 Porcupine 2 Nibble 3 Twig 4 Restaurant 5 Wellington
 6 Designs 10 Tarzan 12 Wind

Crossword

Gordius 419



ACROSS

- 1 Such a stadium boxer is good with both hands (12)
 7 Unconscious (3)
 9 Type of golf club (4)
 10 Travels forward on hands and knees (6)
 11 Burrowing creature (4)
 14 Actor's line heard only by the audience (5)
 15 I had one Old Testament fool here (5)
 16 Make alterations to a new diet (4)
 18 South American mountain range (5)
 21 Din (5)
 22 Cuter kind of wine or water container (5)
 23 Devil, fiendish type (5)
 24 Funereal vases (4)
 25 Implement used for serving soup, for example (5)
 26 In which to shape fungal discoloration? (5)
 29 & 3d White whale pursued by Captain Ahab (4,4)
 33 Covert kind of Mathematical term (6)
 34 Careful, it might go awry! (4)
 36 Fish eggs (3)
 37 Did he use a tanner's knife to create the monster? (12)

DOWN

- 1 The mixture of gases we breathe (3)
 2 Curve (4)
 3 See 29 across
 4 Kiss Raymond's revealing images (1-4)
 5 Reigned (5)
 6 So houses have no uses in this part of London? (4)
 8 & 12d What a mystic hopes to see next year - with perfect sight? (6,6,6)
 9 Is this late warm spell suitable for an adder from the subcontinent? (6,6)
 12 See 8 down
 13 The trusty mount of a knight (5)
 14 Warning device (5)
 17 Ancient Celtic priests (6)
 19 Ate a meal (5)
 20 Berate (5)
 27 Large sea area (5)
 28 Some of the blithering fools can be suppl! (5)
 30 Meat we obtain from a cow (4)
 31 Greek god in painful get-up (4)
 32 Sentimentally pretty (4)
 35 Sprint (3)

Sudoku Corner

298

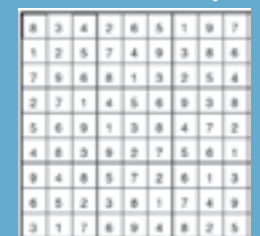
Easy



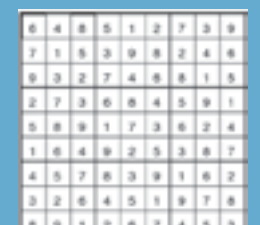
Hard



Last week's Easy 297



Last week's Hard 297



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Notebook

Fr Bernard Cotter



The Sacrament of Healing can find its way anywhere

THE 10am weekday Mass in Newcestown on the August Bank Holiday ended at 11.30am. What's more, no one bolted for the door during the last hymn. Instead, amazingly, they stood and sang together. And most stayed on afterwards to talk to their neighbours.

It was a Bank Holiday after all. No one was in a rush. But more importantly, we had just celebrated the Sacrament of the Sick during the Mass. The regular weekday Mass attendance had been magnified tenfold. The atmosphere was electric.

This event had been flagged well in advance. People with a serious ailment of body, mind or spirit were invited to come along — 'No questions asked'. People could come and receive the sacrament or come and pray for those suffering. In the event, most who attended opted to be anointed, including a few of our Church of Ireland neighbours.

Troubling

In every parish, there are sick people, well known and always in everyone's prayers. But there are also people whose ailments are known to no one, particularly



ailments of the mind like depression. What's troubling for parishes is that these conditions can be just as terminal for those afflicted. The Sacrament of Healing must find its way into their lives too.

This anointing service was a concelebration. While Newcestown has just one priest,

● The priest leaving his dear parish was preaching his last sermon. He decided to give it all a spiritual spin (always a dangerous move). "Jesus," he said, "brought me to this parish. Jesus guided the bishop to choose me and Jesus helped me work with you over the years." Some cried, some smiled. Then the priest reached the dramatic climax of his homily. "And now Jesus, who called me into your midst, has invited me to serve God's people in a new parish..."

And the choir immediately and spontaneously burst into song: "What a friend we have in Jesus!"

like most parishes, it also has a talented and spiritual musician, whose gifts animate and accompanied the celebration.

People who attend and who wish to be anointed are recommended to come to the upper half of the church, though not all can. The only requirement for the sacrament is that people sit at the edge of the seat, where the anointing priest can more easily reach them.

“Oil flows copiously and those anointed allow it to soak in and heal”

He does a circuit of the church twice, first to lay hands on all those to be anointed, individually, and the second time to anoint heads and hands. Oil flows copiously and those anointed

allow it to soak in and heal. And the music fills the church during both circuits, preventing the priest from flagging!

Anointing follows the Gospel and precedes the Presentation of Gifts, so anyone in a 'mad rush' can slip out. No one ever does. These ceremonies take place three times a year, on bank holidays (May, August and October) and once in the parish hall for Our Lady of Lourdes, with tea and biscuits for all.

After the anointing, Mass goes on as usual, with Communion given under both kinds. And at the end, all are reminded that the healing oils are there for the people, so when the priest's car comes into view, the oils aren't far away. Most, however, are content with the quarterly public celebrations.

An added bonus is that people come away from the sacrament of the sick with all their sins forgiven (the reason only a priest can anoint).

People worried about the decline of Confession should encourage their priest to anoint people often, for the Lord can heal in many different ways. And he does.

Reach out to a new priest in your parish

It's the time of year when priests move. So your parish may have a new priest. If so, treat him with compassion. He has just suffered a triple whammy — loss of his house, distance from friends made in the last parish, and a challenging new job.

He will not be like the previous priest: let him go. Let the new man be himself. But pray for him.

Write him a nice note. Invite him round for a meal with your family.

It will help him see your parish as his home — not like the last place of course, but maybe even better!



Pupils and staff at DeMatha school, Assam, India



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