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# Ireland's newest bishop: We must go to the people

Bishop Deenihan calls for priests to be more 'visible'

Greg Daly

Priests in commuter towns need to engage actively with their communities to boost the Church's visibility, Ireland's newest bishop has said.

"It's about interacting with the community – it's about getting involved, and becoming part of the community," Meath's Bishop Tom Deenihan told *The Irish Catholic*.

"If the community isn't coming into the Church, it's about the Church going out into the community. Now, that sounds very clichéd, but we have to be visible, we have to be present, and we have to be meeting people where they're at," he said, pointing out that this is in line with Pope Francis' emphasis on a missionary Church.

"You want a situation where the priest is known, where people can come to the priest, or they can come to the church and are able to make that connection if they need to," he continued.

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## Capuchins' cup floweth over...



Fr Bryan Shortall OFM Cap and Bro. Kevin Crowley OFM Cap with Dublin footballers Ciaran Kilkenny and Dean Rock and with Jim Gavin Snr in Dublin's Smithfield Square welcoming Dublin's retention of the Sam Maguire Cup after the county's fourth successive victory in the All-Ireland Football Final.

'Tactical attacks' on Pope are part of political agenda – priest

Chai Brady

Attacks against Pope Francis in the wake of accusations of abuse cover-ups by a former papal nuncio to the US are "tactical" and politically motivated, according to a well-known Dublin priest.

Fr Bryan Shortall OFM Cap., who was present for Francis' visit to a homelessness shelter in the capital, said the Pontiff's silence on the issue was "prophetic" as people are now forming their own opinions regarding the allegations.

Speaking to *The Irish Catholic*, Fr Shortall said: "I believe that certainly it's quite political in ways."

"I do believe that maybe there's possibly another agenda, in terms of the fact people get put off where they think he's leading the Church. Basically I believe he's leading the Church right up the road of the Gospel, right up to Christ."

Regarding the Pope's decision not to comment when

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DAVID QUINN

The Church needs a moral revolution

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Are they corrosive to children's health?

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MARY KENNY

Alice Leahy deserves an honour...from her own country

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## Michael Kelly's Editor's Comment returns next week

# Trump's visit may be an opportunity, say priests

**Colm Fitzpatrick**

Donald Trump's visit to Ireland will be an opportunity for the Government to challenge his views on immigration, and reflect on our own failings, Irish priests have said.

Speaking in response to the announcement that the US President will be coming to the country in November, migrant's rights activist Fr Alan Hilliard said there are many reasons why people are protesting his visit, but in relation to migration, Ireland should propose alternative solutions to those present in America and be ready to challenge Mr Trump's answers.

One such option the Government should be promoting, Fr Hilliard said is to convince the Trump administration to sign back on to the UN Global Compact on Migration, which "is a way for countries working together better to deal with the situation of migration because it's not going to go away".

He said that current immigration policies in America are not working "no matter how many prisoners you have or how many walls you build", stressing that if a policy isn't working, we have to present the reasons why this is the case and offer different proposals.

Echoing these sentiments, Portlaoise-based priest Fr Paddy Byrne said that Trump's presidency is controversial, but that something positive may result from it.

"Part of me feels when Pope Francis came to Ireland there was a lot of – in no way am I equating Donald Trump

to Pope Francis – but you know there was a lot of mixed feelings and I think it ended to be a very positive experience," he said.

Fr Byrne added that although Irish people should be criticising Trump's policies on immigration, the Government should address its ongoing failings in caring for refugees, in particular

asylum seekers and those in direct provision.

"Our challenge will be more authentic if we deal with in a real way to make action to end direct provision...we are still happy to enslave people into a system that they are living and that very few people to care about," he said.



Anto Cronin and boys from Tralee's CBS The Green, modelling new Transition Year tops emblazoned with the logo of the Donal Walsh LiveLife Foundation. Donal, who died in May 2013 after an inspirational battle against bone cancer, was a student at The Green.

## 'Tactical attacks' on Pope

» Continued from Page 1

questioned by a journalist on his return flight from Dublin, Fr Shortall referred to the Pontiff's recent homily this week, in which he said Jesus' showed that the best response to scandal and divisiveness is "silence and prayer".

This comes after an 11-page statement was published on August 26 by Archbishop Carlo Maria Viganò who accused Church officials, including Pope Francis, of failing to act on accusations of abuse of conscience and power by now-Archbishop Theodore McCarrick. The archbishop claimed he told Pope Francis about Cardinal McCarrick in 2013.

Fr Shortall added the Pontiff's visit to the Capuchin Day Centre during his visit to Ireland for the World Meeting of Families was "special" and a "renewal" for Capuchins because "he has a love for and a concern for people on the margins and especially for the poor".

## 'We must go to the people'

» Continued from Page 1

Dr Deenihan was ordained as Bishop of Meath in Mullingar's Cathedral of Christ the King on Sunday, September 2, succeeding Bishop Michael Smith, Ireland's longest-serving bishop.

During his comments after his ordination Dr Deenihan spoke of how Catholics must avoid defeatism and remember the joy that is "critical" to Christian belief. Looking forward to the priestly ordination of Deacon Fergal Cummins at the end of the month, he called for prayers for vocations and encouragement for those considering vocations.

"If Christ personally invited his followers to follow him, why should we think it would be different in our day? We must, all of us, give that word of invitation and encouragement," he said.

## Challenges

Speaking to this newspaper, Dr Deenihan noted that the Diocese of Meath is increasingly a diocese of satellite towns and said: "There are challenges for parish in that, because I think parish thrives as a community and if people are leaving early in the morning and not returning until late at night, it can be much more difficult to build community."

Calling for the Church to work actively to build direct links with individuals, he said dynamic parishes can play a crucial role in this.

"The parish is becoming more active, and that's good, because I think things again are being created," he said. "I think the days of people coming to us are gone. We have to go to them."

See Pages 12-15.

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# Families of Ballymurphy Massacre's pursuit of truth 'will not be thwarted'

Chai Brady

"Revenge or punishment" are not on the agenda for families of people killed by British troops in Belfast just months before Derry's Bloody Sunday, a priest who served in the area at the time has said.

The 'Ballymurphy Massacre' took place over August 9-11, 1971, with 11 civilians being killed, most being shot in the back. Among those who were killed were a teenager, a priest and a mother of eight children.

An inquest is due to open into the events on Monday, September 10.

"It is my firm belief, it was then and it is now, that this was a carefully managed series of events which were meant to put terror into the hearts of people..." Fr Des Wilson (93), who was based in Ballymurphy in 1971, told *The Irish Catholic*.

"It doesn't matter how much technology you have, if you're facing a people who want the truth, then the people are going to win," he said.

Commenting on *The Ballymurphy Precedent*, a film being broadcast on Channel 4 this weekend, which aims to accurately portray the events that occurred using first-hand accounts, official depositions and autopsy reports, he said it would "bring light" to the reality

of peoples' lives at the time and not a "propaganda version".

The film's broadcast comes ahead of the beginning of the inquest into the Ballymurphy Massacre.

"The proceedings of an inquest may become well-known or not, but now we've got the interest of filmmakers and publicists who are doing their own thing... they're able to take a look at it after all these years, which they wouldn't have been able to some years ago," Fr Wilson added.

However the naming of thousands of former British soldiers to the coroner days before the inquest is due to begin was dubbed a "dirty trick" to slow down the process, according to Ballymurphy PP Fr Patrick McCafferty.

"It's almost as if every step going forward is being thwarted or attempted to be thwarted, but the families are determined and they will not be thwarted," he said.

"They are intent on the vindication of their innocent loved ones who were murdered by the British army."

Fr McCafferty saw *The Ballymurphy Precedent* in the cinema with a group of his parishioners on August 30, saying it was "very powerful and moving".

[Read more on Pages 8-9.](#)

## Vatican prayers for Irish vocations

● Pope Francis speaking at his weekly general audience where he led pilgrims in praying a Hail Mary to Our Lady of Knock so "the Lord may send holy priests to Ireland, that he sends new vocations". The Pope said he had found "a Faith with great roots" among the Irish people with the participation of families from all over the world in WMOF2018 being "an eloquent sign of the beauty of God's dream for the entire human family". Commenting on how the trip to Ireland had moments of "pain and bitterness" as well as moments of great joy, he said his August 25 meeting with survivors of abuse had left "a profound mark". He said he prayed for healing, for strength to pursue truth and justice, and for forgiveness "for these sins, for the scandal and the sense of betrayal" felt by survivors and members of the Church. Photo: CNS



## Papal trip gave Church 'fresh hope'

Over 70% of people who took part in a social media poll conducted by *The Irish Catholic* believe Pope Francis gave fresh hope to the Church during his visit.

Over 1,000 people responded to the question with the majority reacting positively to the 36-hour papal trip

which took place from August 25-26, saying it was a huge success.

One commenter stated: "I and all my family attended the Papal Mass in Phoenix Park. It was great to see Pope Francis and to be a part of the fantastic crowd who turned out to see Our Holy Father. Glad I was a

part of it."

Another person said their favourite part was when the Pope visited Bro. Kevin in the Capuchin Day Centre, and that it was a "brilliant recognition for a brilliant man and all his wonderful staff along with all the homeless people bless them all".

## Time for renewed agenda of Irish Church, says archbishop

Colm Fitzpatrick

The future of the Church in Ireland rests in the hands of its community of believers who must decide where it should be going, Dublin's Archbishop has said.

Speaking in St Mary's Pro-Cathedral on Sunday, Dr Diarmuid Martin said that one challenge which the Church in Ireland faces is that of "discerning where the essentials of the Christian life lie and how our institutions, in their daily life, witness to what is essential".

He added that the Christian message is not just a message of "comfort or conformity", but that true faith in Jesus allows us rather to be purified through "the liberating truth of the Gospel".

In light of this, Dr Martin has called on all parishes in the diocese of Dublin to find "concrete ways" of reflecting on this challenge in the weeks around the Feast of St Laurence O'Toole, Principal Patron of the Diocese, on November 14.

"It is not a question of a political style consultation, but a call to each believer and faith community radically to interiorise what the challenge of faith in Jesus entails," he said. "Each parish and parish community can find its own path of reflection, with the help of the Parish Pastoral Council. The aim is not to provide instant answers but at least to begin to set out a realistic agenda for renewal of the Church in the years to come."

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# 'Radical' changes only hope for Church survival

Colm Fitzpatrick

Radical change is needed in the Irish Church if it is to stay afloat, a Limerick-based priest has said.

Speaking in the wake of a two-day conference in Thurles last week, entitled 'The Future of the Irish Parish: Lessons from Abroad', Fr Eamonn Fitzgibbon said that the Irish Church needs more pastoral lay leaders to help in parishes and curb the ongoing shortage of priests.

The conference, organised by the Irish Institute for Pastoral Studies at Mary Immaculate College's campus in Thurles, saw Cardinal John Dew of Wellington speak about the benefits of appointing lay pastoral leaders in his diocese.

Distinguishing between Eucharistic Ministers and lay

people who already help in their church, Fr Fitzgibbon said pastoral lay leaders have "a kind of professional recognised ministry" and very often are employed by the diocese or a group of parishes. With this role, they "work across the whole gamut of pastoral needs of the parish," such as caring for the bereaved and the sick, youth ministry, sacramental formation and working alongside the clergy.

### Training

Although there are already pastoral workers "in varying degrees" around the country such as in the Archdiocese of Dublin, Fr Fitzgibbon said he is hoping to develop a training programme for volunteer pastoral workers so that they become more widespread.

"We're going to have to do something. We're going to have to move towards some-

thing like that. Now the question will be whether or not we will have the resources," he said.

Fr Fitzgibbon added that ideally there will be professional and volunteer pastoral workers helping the diocese and supporting one another, noting that "both will have to happen hand in hand". But, he added, given the declining number of priests in Ireland, the structure of parishes is going to change in the future, and this may entail reducing the number of parishes in each diocese and closing churches.

"It's a very radical step but I think we're going to have to look at doing something quite radical in Ireland as well, to make it sustainable in the future because we can't be dependent on clergy numbers because they're simply not there," he said.

## 'Frustration' for Catholic schools over religion attendance

Chai Brady

As the debate about religious instruction in schools heats up a theologian and former teacher has said that providing alternate tuition will be "a source of frustration" for Catholic schools.

Education Minister Richard Bruton and about 275 State-run secondary schools in the Education and Training Board sector are currently at a stand-off as the department have directed schools to offer another timetabled class instead of religious instruction.

Dr John Murray, a lecturer in Dublin City University, said: "Having been a teacher at second level for years myself I can see clearly that the practical questions are important and schools would find it difficult to put it into practice."

"So something being imposed on schools which don't have the resources to do it would be a source of frustration I'm sure for school principals and school staff," he added.

The directive came into effect this month.



Bro. Vincent Finnegan OFM, Bishop Michael Smith and Fr Florian Farrelly OFM, Guardian, Franciscan Friary, Multyfarnham, at the ordination of Bro. Vincent to the diaconate on September 1 in Multyfarnham. The ordination was Dr Smith's last official function as Bishop of Meath. Photo: T. Gerard Bennett

## Baby shoes placed at altar during Cork Mass

Staff reporter

A church in Cork was filled with applause and tears on Sunday after baby shoes were placed on the altar to commemorate the victims and survivors of clerical abuse.

Canon David Herlihy said he proposed the commemoration ceremony that took place in St Mary's Parish Church in Youghal after members of the Standing4Women movement had tied children's shoes to the church railings early last week in solidarity with all those who had been affected by the scandals.

"Just before Mass started I invited people to go out and to untie the shoes, anyone who wished to do so. There was great backing in the parish," he said, adding that there was a "very big turnout of survivors".

Standing4Women representative Kirsty Murphy thanked Fr Herlihy for his empathy and called for more support and outreach to victims of abuse as well as "the proper dignified burial" of babies who had died in mother-and-baby homes.

"It made a massive impression on people", Fr Herlihy told *The Irish Catholic*, and "there were tears of people who were not involved at all but who just felt for people. It was an amazing experience," he said.

Fr Herlihy pointed out that "we can't undo the past but have to deal with the present", and that the ceremony with the baby shoes might signify baby steps in the right direction to further healing.

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# Alice Leahy deserves an honour...from her own country

There could hardly be a more worthy recipient of an international honour and human rights award than Alice Leahy, who has just received such an award presented by the International Care Ethics Observatory.

Alice is usually described as a "homelessness campaigner", but she is much more than that. She is also a carer for homeless people and rough sleepers, and has been since she founded Trust back in 1975.

She has a profound understanding and compassion for street people, and, as a former nurse, an insight into their problems. (She has authored a book, *Wasting Time With People*, which gives a comprehensive glimpse of her work over more than 40 years.)

Homelessness on one level is about bricks and mortar – there isn't enough supply for the demands of a rising population (and a rising population is a good thing).

**“Isn't it regrettable that honours to an admirable Irish citizen have to be awarded by an international body?”**

But there is another aspect of homelessness which can be about mental health, isolation, drug and alcohol dependency and issues which have as much to do with the care of the person as with accommodation.

Alice Leahy has never sought any honour, but by heavens, she merits one.

Yet isn't it regrettable that honours to an admirable Irish citizen have to be awarded by an international body? Isn't it a pity that Ireland is among the minority of nations which has no honours system of its



**Mary Kenny**



Alice Leahy.

own?

True, national honours can be corrupted by political power, and handed to people who know how to manipulate the system. The British honours system is at present under scrutiny here: there are questions about individuals obtaining honours who haven't even

paid their taxes.

Yet it must be possible to organise an honours system which would be rigorous and not just a form of celebrity endorsement. Because Alice Leahy should surely be honoured by her own country, not just an international nursing body.

## Baudoin by example?

What should President Higgins do when President Donald Trump makes a formal visit to Aras an Uachtarain in November? It's embarrassing for Michael D., who has been a vocal critic of Donald Trump, and who led a protest against Ronad Reagan's policies in Central America when the Reagans visited Ireland in 1984.

It must be an abhorrent thought for An tUachtaran to meet and greet a leader who is a lot harsher in his political attitudes than Ronnie Reagan.



Here's my suggestion about how the encounter can be avoided: the late King Baudoin of the Belgians resigned from the monarchy for a day because he could not bring himself, in conscience, to sign into law an abortion bill.

This created a precedent for a Head of State to recuse himself, or herself, for a brief period on grounds of conscience.

Michael D. could do likewise.

It would be a braver way to face the dilemma than having a diplomatic illness.

Yes, it's possible that, after the presidential election here in October, President Higgins will no longer be Head of State. Possible, but not probable. I think he may have to consider the Baudoin route.

## Widespread threat of abuse

The British Home Secretary Sajid Javid [pictured] has been horrified to be informed that there are some 80,000 people in the UK who are a "danger to children". And the internet is the main channel of abuse. Mr Javid has made it his mission to combat this scourge of paedophile crime,

which, he says, is growing worse and is facilitated by ever more sophisticated technology.

It's a horrific scenario; but it's a reminder, too, that this is a wider societal problem; not, as often suggested in Ireland, solely an issue of clerical celibacy or clerical power.



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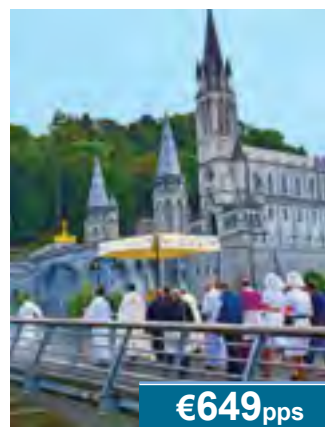
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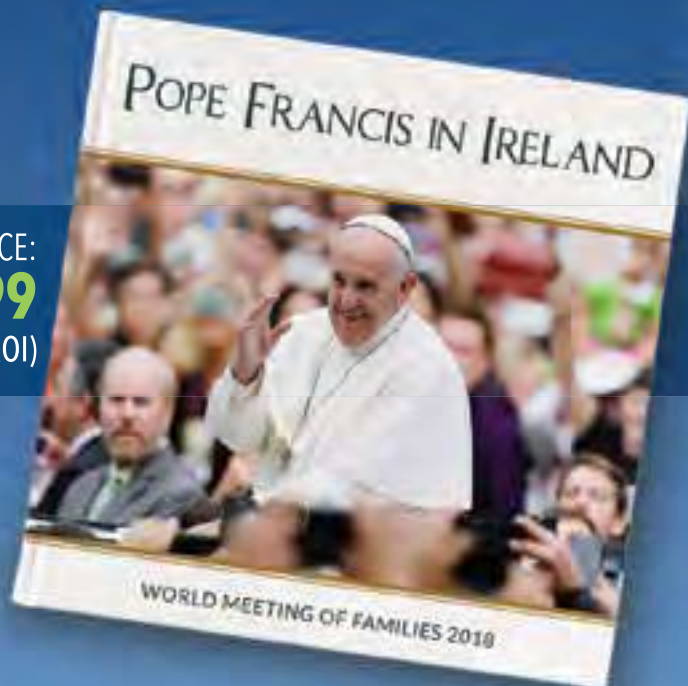
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## Answering the true Christian call

**T**he Gospel reading at Mass last Sunday is one of the most famous. In it, Jesus condemns the Pharisees for burdening people with man-made customs.

He tells them (Mark 7:8): "You have let go of the commands of God and are holding on to the traditions of men."

This passage is often used by preachers to justify changing some of the traditions of the Church. They don't always specify which 'traditions' they have in mind, but they are preparing the way for a reform agenda of some sort. That's fine, depending on the content of the agenda.

However, one thing they must not do is confuse what Jesus was attacking with the moral law itself, because Jesus never challenged that. On the contrary, he confirmed it.

The context for Jesus' condemnation of the Pharisees was their obsession with physical cleanliness. The Pharisees noticed that the disciples were eating with unclean hands. The tradition upheld by the Pharisees was to ceremonially wash themselves first, and any utensils they intended using.

Jesus then attacks them for confusing physical, ritualistic cleanliness with moral cleanliness. He says: "Nothing that goes into someone from outside can make that person unclean; it is the things that come out of someone that make that person unclean. For it is from within, from the heart, that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a person unclean."

### Emphasis

The emphasis here is all on moral conduct and the list would be familiar to any Jewish person of the day because they would have learnt it from Scripture. In no way, shape or form does Jesus challenge any of this. To repeat: he confirms it. What he condemns is confusing ritual and ceremony with morality, a different thing entirely.

This is why it is inaccurate at best to use Jesus's confrontation with the Pharisees to drive a reform agenda within the Church that would seek to change its basic moral teachings. Jesus would have no truck with that whatsoever.

In fact, on moral questions Jesus could be even stricter than the Pharisees. For example, he was far stricter than they were about divorce.

Francis wants a moral revolution, writes **David Quinn**



In debates about the future of the Church, everyone with an opinion about how it should be reformed attempts to recruit Jesus to their side. This is as it should be. We're Christians, after all.

'Conservatives' are often accused by 'liberals' of being modern-day Pharisees who Jesus condemned. Liberals say Jesus would favour the sort of 'inclusive' Church they favour.

On the other hand, conservatives are likely to accuse liberals of lacking fidelity to Jesus in their seeming willingness to dilute his moral commands. Yes, the Church must welcome everyone, but ultimately all who wish to

other than permanent and indissoluble or that it can be anything other than between a man and a woman.

What Francis is trying to do is ensure people are not deterred from even entering a Church because certain teachings are proclaimed in a highly condemnatory way. But he is not seeking to change these teachings either.

In fact, just last week he told the Oblates in Rome that we live in times of "rampant relativism that undermines the edifice of faith at its base and strips the very idea of Christian fidelity of its meaning".

**“We forget so many families that go on with faithfulness and courage”**



Fr James Martin SJ.

be members of the Church must be disciples of Jesus in all respects, and that includes accepting his commandments.

During the World Meeting of Families, the American Jesuit, Fr James Martin, gave a talk about how parishes can be more welcoming towards LGBT Catholics. He could have given much the same talk about how parishes can welcome divorced and remarried Catholics, who are very numerous in Western countries.

But any such welcome cannot ultimately leave out the teaching of Jesus that marriage is permanent and indissoluble, and similarly when welcoming LGBT Catholics a parish cannot silence the teaching that marriage is between one man and one woman. To do either of these things shows a lack of fidelity to Jesus himself and therefore, at the end of the day, is not fully Christian.

Liberals in the Church often like to say they are promoting the vision of Pope Francis, but that is not the case when they leave to one side key teachings of Jesus himself, which Francis never does. Francis has never said, and will never say, that marriage is anything

Also last week in Rome, and reflecting on the visit to Ireland, he said that there is an ideal family. (Archbishop Diarmuid Martin has explicitly denied on several occasions that there is any such thing.)

Pope Francis said: "We forget so many families that go on with faithfulness and courage. We forget it because today it is fashionable to talk about divorces and separations and this is a bad thing. I respect everything, but this is not ideal, the ideal is not separation, but a united family!"

If the perennial temptation of conservative Christians is to use the moral teachings of Christ as a cudgel, the perennial temptation of liberal Christians is to be so 'inclusive' that those same teachings are relativised into near oblivion.

Pope Francis walks between these two poles, between moral authoritarianism and moral relativism.

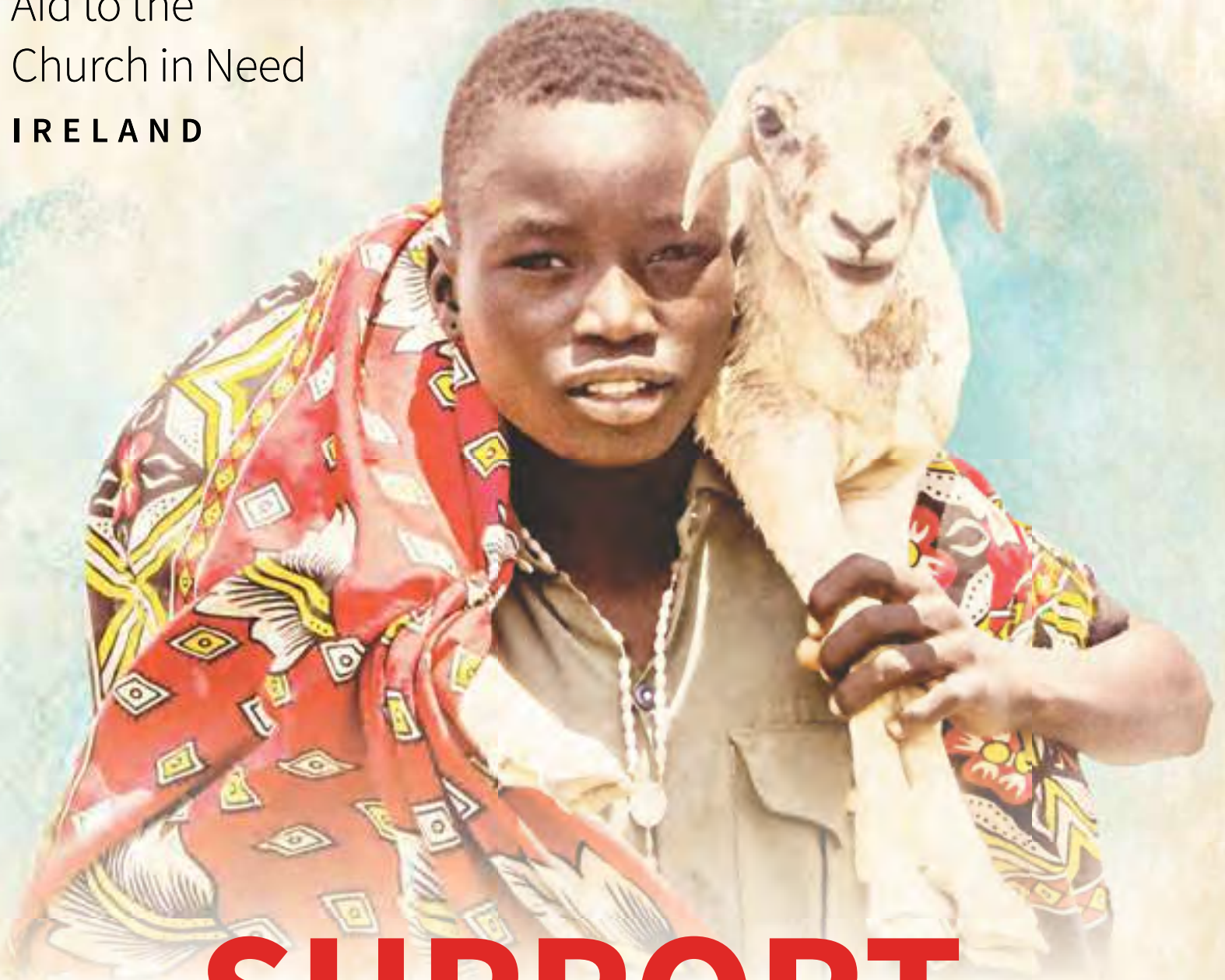
What he wants for the Church is a moral revolution much more than a structural or doctrinal one. He wants us all, starting at the top, to lead better moral lives, more in conformity with our Christian calling. This is the best way to avoid the scandals that have done the Church such enormous damage, and it is what will ultimately attract people to Christianity.





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“And I believe that if you understand what happened in Ballymurphy, you have to reconsider what happened on Bloody Sunday, you have to ask questions about whether or not there was a pattern.”

*The Ballymurphy Precedent*, a film that is currently showing in cinemas and will be broadcast on Channel 4 this weekend, aims to shed light on the horrors that happened in Ballymurphy, West Belfast, from August 9-11 in 1971.

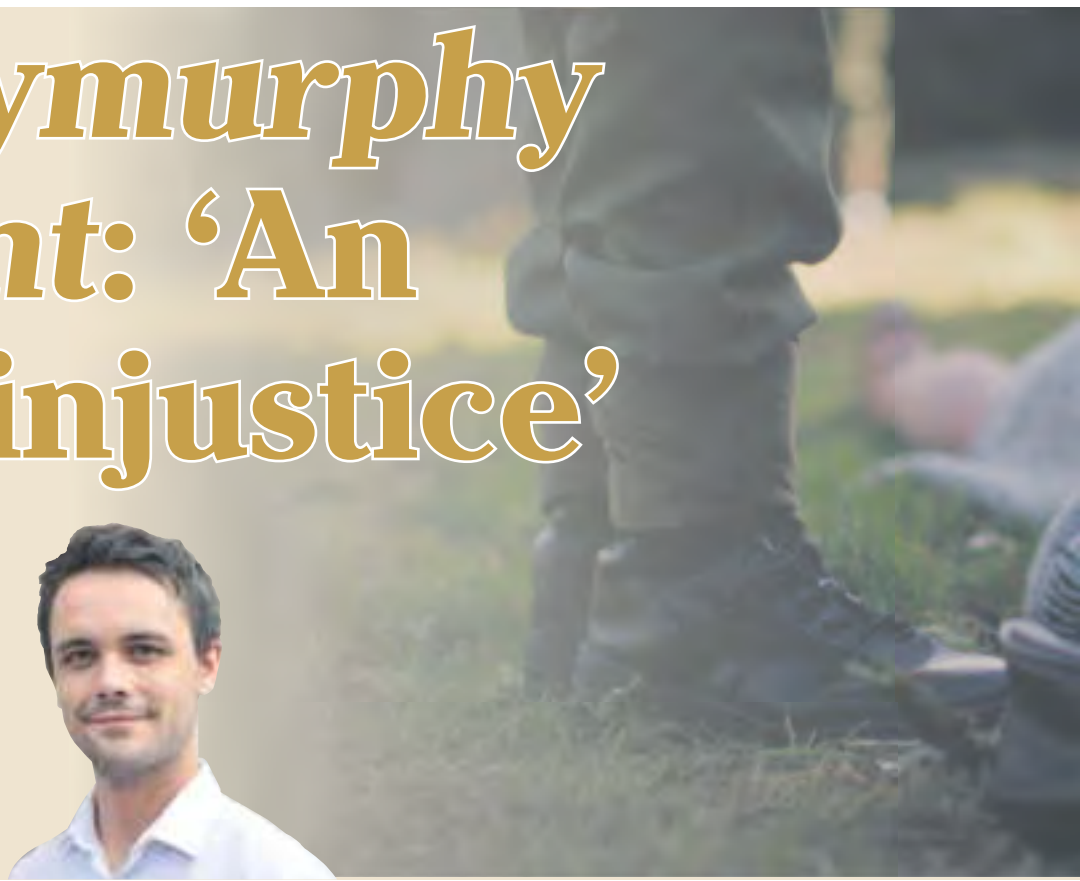
Director Callum Macrae told *The Irish Catholic* that in order to understand Bloody Sunday, the events that occurred during the Ballymurphy Massacre less than six months before must be investigated.

“We are told that Bloody Sunday was an isolated incident,” said Mr Macrae.

“Saville correctly said that the victims were innocent, but effectively blamed all on one rogue commander and said that the British government, Stormont and the MOD (Ministry of Defence) could not have predicted and certainly did not plan what happened on Bloody Sunday.”

# The Ballymurphy Precedent: ‘An ongoing injustice’

**Chai Brady speaks to director Callum Macrae about the killing of 11 innocent people by British paratroopers in 1971**



Sending the 1st Battalion Parachute Regiment (1 Para) to Derry, he said, went against the advice of police in Derry and army commanders who warned of the dangers.

In the opening sequence of the new film, a priest tells families their loved ones were “murdered in cold blood” in a memorial Mass – setting the tone for the harrowing depictions of events pieced together by first-hand accounts, official depositions and autopsy reports.

Altogether 11 people were killed, several were shot in the back as they ran from gunshots and one man died of a heart attack after being confronted by members of 1 Para.

\*\*\*\*\*

It began with the introduction of internment in Northern Ireland – the imprisonment of individuals without trial or due process – by then prime minister Brian Faulkner under the auspices of the Special Powers Act. After the RUC supplied a list of suspects, British troops began raids in several predominantly Catho-

lic areas, and one of these was Ballymurphy.

Speaking in the film, Patsy Mullan, the sibling of a priest who was killed on August 9, said he was supposed to visit him in Belfast that day, but his brother told him not to come because there was “trouble”.

Eyewitnesses say that after loyalist attacks in the neighbourhood people were fleeing across an area of wasteland in front of Springfield Park where Fr Hugh Mullan (38) lived. That year 7,000 refugees are said to have fled Northern Ireland to the Republic in search of safety. Soldiers from Para 1 were stationed in newly-constructed flats in Springfield overlooking the park.

The priest, then curate of the Corpus Christi chapel, is believed to have died of blood loss 20 minutes after being shot in a field. He was going to the aid of Bobby Clarke – who said he was helping children get across the field – who had

already suffered a gunshot wound.

Waving a white handkerchief, the priest entered the area of land. He anointed and administered last rites to Mr Clarke. He was shot twice in the back while attempting to leave the area according to witnesses. It has been recorded that he called army officials in Ballymurphy to let them know he was going out to help and injured man.

At that time another man ran out to help, Francis Quinn (19), and was shot in the back of the head and died.

“These were not just innocent people these were brave, decent, honourable people”

Mr Macrae said: “Fr Hugh Mullen, like several other of the victims, was behaving out of an entirely selfless desire to help. He was a man who was going out to help out of a sense of humanity.

“And he went out, into an area which had been fired on by British forces, he went to help a man who had been shot, he went out waving a white flag and he had been shot not just once, but twice.

“I think absolutely he was heroic, as were a number of people who died, the second person who died had also gone out to help an injured man.”

There had also been tensions rising on the Springfield Road not far away, earlier that day.

Many of the internees had been taken to a building commandeered by the army known as the Henry Teggart Memorial Hall, which was under attack supposedly from people looking for their

friends and family members who had been taken in raids.

Loyalists arrived from Springfield and clashes began.

At that time in an area called Manse Field near the barracks, Daniel Teggart (44) was shot 14 times and Noel Phillips (20) was also killed by military who opened fire in the area.

A third man, Joseph Murphy (41) was shot and brought into army custody. He said in hospital he had been beaten and shot again by army personnel while in custody – he later died in hospital. His body was exhumed in 2015 and a second bullet was found in his body, which activists say corroborate his story.

20-year-old Noel was said to be screaming for help, and Briege Voyle, the daughter of Joan Connelly (50) – who was the only woman to be killed – said her mother went out to help him.

Joan was shot in the face and several other places and later died of her wounds. Her body was left in the field for much longer than the others who were shot.

“When Joan Connelly, the only women who died, the mother of eight, went out she was going out to help someone who had died. These were not just innocent people these were brave, decent, honourable people,” said Callum Macrae.

## Not filmed

Making the film was not easy, according to the director, as unlike Bloody Sunday in Derry, none of the events were filmed.

“And indeed, that’s one of the reasons that nobody outside Ireland knows about it, people in Belfast know

The Irish Catholic

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Victim family members studying maps and documents relating to the Ballymurphy Massacre.

it, people in Belfast know the story very well, but in mainland Britain nobody knows about it at all. The problem is how do you show that?" he said.

"I wanted to show exactly what happened, I needed to show what the locations looked like at the time, I needed to be accurate about exactly what happened, and I didn't want to sanitise the horror of it but equally I didn't want it to be gratuitous and disrespectful to those who died."

In the end Mr Macrae decided to reflect what happened as if it had been filmed through a drone, or UAV (unmanned aerial vehicle), which is often used in modern warfare to kill enemy targets.

occurred including where people ran and where they fell.

The killing resumed on August 10 when Edward Doherty (28) was shot once in the back while standing close to a barricade in the Whiterock Road area.

Later that day John Laverty (20) was also shot in the back in the Whiterock Road area.

Joseph Corr (43) was shot and killed during the same incident and died on August 27.

On August 11 it was also documented that youth worker Paddy McCarthy (44) was challenged by soldiers and died from a heart attack after allegedly being put through the ordeal of a mock execution.

He was said to be bringing bread and milk to families in the area.

On the same day, father-of-two John McKerr (49) was shot in the head close to Corpus Christi Church and died on August 20.

An official inquest into the Ballymurphy Massacre is due to begin on September 10.

\*\*\*\*\*

Speaking of the timing of the film's release Mr Macrae said: "It's an extremely important time and it's important for a number of reasons. It's important simply because it's an ongoing injustice, the criticism of the victims, the blaming of the victims, and attempting to attribute to them the responsibility for their own deaths is an ongoing offence against decency and an ongoing offence against progress towards peace and reconciliation.

"Secondly, it's important because we are seeing calls from senior levels of the army for restrictions and an end to investigations into these past events.

"My argument is that the senior commanders of the British army should be welcoming investigations and welcoming efforts to establish the truth, I would say not only should they be welcoming them but it is their professional duty to energetically pursue the truth and get to the bottom of what happened in these events, and if the army did wrong, confront what the army did and admit what the army did, because if they don't do that then the climate of impunity and the apparent lack of command and control at the very least appears to be a contributory factor – and may well be – what led to the tragedy at Ballymurphy and the tragedy at Bloody Sunday and if that is the case then it is their professional duty to investigate that to ensure that it doesn't happen again."

He continued saying that if you "allow that climate to continue" and don't rectify



Some of the family members of those killed in the Ballymurphy Massacre in 1971 at a recent rally.

the mistakes made during those events you allow the possibility that they will happen again and that the "relatives are entitled to have the truth acknowledged, they are entitled to truth".

Mr Macrae added that they have all been "brave, determined and dignified" in their pursuit of that truth.

### Sectarianism

Personally, Mr Macrae grew up in Edinburgh, in Scotland, as the son of a Presbyterian minister – in a family who had five generations of Presbyterian ministers – and was exposed to the sectarianism that existed in

the country. This gave him an interest in the political situation in Ireland.

After hearing about Ballymurphy he said: "The more I looked into the story, and the more I heard relatives tell me what happened and then the more I checked out the evidence, the more I began to realise just how significant and important this was.

"The fact that it was important not just because it was a terrible tragedy of what happened to these families, not just because these were innocent people who were killed and then had their names maligned – which remains an ongoing injustice,

this isn't just an historical issue – this is an ongoing injustice and it remains an ongoing block on the road to the peace and reconciliation in the North of Ireland."

"This is incredibly important on that level, but it's also incredibly important in terms of understanding – and I began to realise it tells us an awful lot about how the war developed."

**i** Details of film screenings can be found at <http://theballymurphyprecedent.com/> and a shorter version of the film will be screened on Saturday, September 8, on Channel 4 at 9pm.

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Director Callum Macrae.



## Breda O'Brien

### The View



# Faith renewed and spirits lifted by the World Meeting of Families

**A**lthough the scandals in the US concerning criminal sexual abuse by clergy cast a grey and dispiriting shadow over the World Meeting of Families, there were still many uplifting and inspiring aspects to it.

I know that thousands of prayers have been offered by faithful Catholics in the hope that the Church will finally begin to act consistently in order to safeguard children and vulnerable adults and to hold bishops accountable. We can only wait and see whether that fervent desire for reform among the laity will result in real action from our leaders. The damage that will be done to the message of Christ is incalculable if the Church fails.

But despite the scandals, there were still

many lovely moments at the World Meeting of Families. It was wonderful to see so many nationalities present and so many young people and children. The music was uplifting, not only at the World Meeting but in Croke Park and the Phoenix Park.

**“Moral formation is about the inculcation of virtue”**

The World Meeting allowed people to connect and be re-affirmed in their Faith. It is always good for Irish people to see that there is a huge international Church and that many Christians have worse

threats than secularisation to face.

For me, Bishop Robert Barron's keynote address was a highlight. The hall was packed.

He spoke about chapters seven and nine of *Amoris Laetitia*, effortlessly moving from Thomas Aquinas to Aristotle to baseball. He focused on the idea of the family as a school of virtue. He contrasted a virtue ethics approach with a rules-based approach to being a Christian. The former focuses on becoming the type of person who is inclined by habit and inclination to choose the good.

He is not abandoning the rules but simply pointing out that if we present



Faith as simply a set of rules and prohibitions, we are presenting a very impoverished version of the moral life. Moral formation is about the inculcation of virtue, which is an inner and consistent disposition towards the good.

We learn to be good through practising virtue, by making it a habit. Bishop Barron quoted from chapter seven: “Without the conscious, free and valued repetition of certain patterns of good behaviour, moral education does not take place. Mere desire, or an attraction to a certain value, is not enough to instil a virtue in the absence of those properly motivated acts.”

**“Bishop Barron's recent video on the abuse crisis is sober, serious and absolutely aware of just how much trouble the Church is in”**

Bishop Barron used an analogy to describe what initiation into Christian life is about. A woman or man does not learn to play golf by sitting down to study the rulebook. Someone takes her or him out on a golf course and helps them fall in love with the sport. Then, the rules not only fall into

place but make the game possible.

There is a profound truth here that our culture is in grave danger of losing. Aristotle said, long before Christ, that we are what we habitually do.

Not what we say: what we do. And that is true of everything from acts of charity to a neighbour in need, to how the leaders of our Church address child abuse.

To love is to will the good of the other, as Bishop Barron reminds us. We cannot be credible witnesses to this profound counter-cultural message unless we live some sense of the primacy of our Faith.

Where do we learn this ability to embody this insight? In our families, because when families function well, they both model this kind of intentional practice of virtue and encourage children to develop these positive habits.

In our world, we emphasise autonomy, independence and choice instead. We are encouraged to see ourselves primarily as individuals and to see families just as conglomerations of individuals.

As a consequence of this individualist stance, the modern world tells us that we must constantly invent ourselves and make our own rules. Forget about that, Bishop Barron declares,

because that makes for a very boring life. Eye has not seen, nor ear heard, the glory of what God has promised us. Get in tune with what God wants and that is where a real adventure lies.

**“Bishop Barron's recent video on the abuse crisis is sober, serious and absolutely aware of just how much trouble the Church is in”**

Freedom is a paradox. Our culture tends to mistake freedom for license, which is the ability to do what we want, when we want to. Bishop Barron suggests that we are free when we are striving to become the person God wants us to be.

To return to the shadow of the scandals, Bishop Barron's recent video on the abuse crisis is sober, serious and absolutely aware of just how much trouble the Church is in.

If we believe that the Church is a family of families, what is good for families is good for the Church, too. A virtue-ethics based approach applied worldwide in order to tackle not just child abuse scandals, but accountability for cover-up, is badly needed.

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# Out&About

Edited by Chai Brady  
chai@irishcatholic.ie



Events deadline is a week in advance of publication



**GALWAY:** Parishioners represent their parishes at an ecumenical celebration in the Cathedral of the Assumption for the opening ceremony of the WMOF in the Diocese of Tuam. Photo: Dáithí Quinn



**DUBLIN:** As part of a CEIST schools initiative twelve 5th Year students from Presentation College Athenry, accompanied by their teachers Mr Cotter and Mrs Johnston, arrive in Dublin to volunteer at the papal Mass in Phoenix Park.



**KERRY:** Brothers Philip McMahon, Dáraig Quinn and Drew Keeley celebrate their First Profession of Vows as Franciscan Friars. They completed their year as novices in the order at the international novitiate in Killarney friary.



**DUBLIN:** Some of the 240 voices from the diocese of Meath who sang during Mass with Pope Francis in the Phoenix Park.

## ARMAGH

Eucharistic Adoration in St Malachy's Church, Armagh daily from 6am to midnight, and all night on Wednesdays.

## CLARE

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

Ennis parish: Information evenings on the new volunteer Ministry of Catechist and Ministry of Pastoral Care being developed by Killaloe Diocese will be held at three locations in early September. Kilrush Community Centre: Wednesday, September 12 at 8pm. Ennis Pastoral Centre: Thursday September 13 at 8pm. Obama Plaza, Moneygall, Monday September 17 at 8pm. Bishop Fintan Monahan will be present.

## CORK

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

The Alliance of the Two Hearts – Vigil of Reparation and Adoration at Ss John and Paul Church Shannon each first Friday-Saturday of the month from 7pm to 2am. First Friday Mass at 7pm and first Saturday Mass at 12.05am.

## DERRY

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

## DONEGAL

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

## DUBLIN

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

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

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

Legion of Mary meeting to promote the cause of Venerable Edel

Quinn at 8pm, 28 Mountjoy Square, Wednesday September 12.

## FERMANAGH

A Mass to St Peregrine for all the sick is prayed each Wednesday evening in St Patrick's Church, Derrygonnelly at 7.30pm. [www.churchservices.tv/derrygonnelly](http://www.churchservices.tv/derrygonnelly)

## GALWAY

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

## KERRY

The Alliance of the Two Hearts first Friday and first Saturday Vigil of Adoration and Reparation in Caherciveen parish church at 3pm: Divine Mercy Chaplet, Adoration, rosaries. Ends with Mass at 7.30pm.

## KILKENNY

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

## LIMERICK

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

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

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

## LOUTH

A Centre Prayer Meeting is held at Mount Oliver (near Ballymascanlon, Dundalk) every Wednesday evening at 7.30pm. Contact 00 353 86 362 3361 from NI or 086-3623361 from Rol.

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.

## ROSCOMMON

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

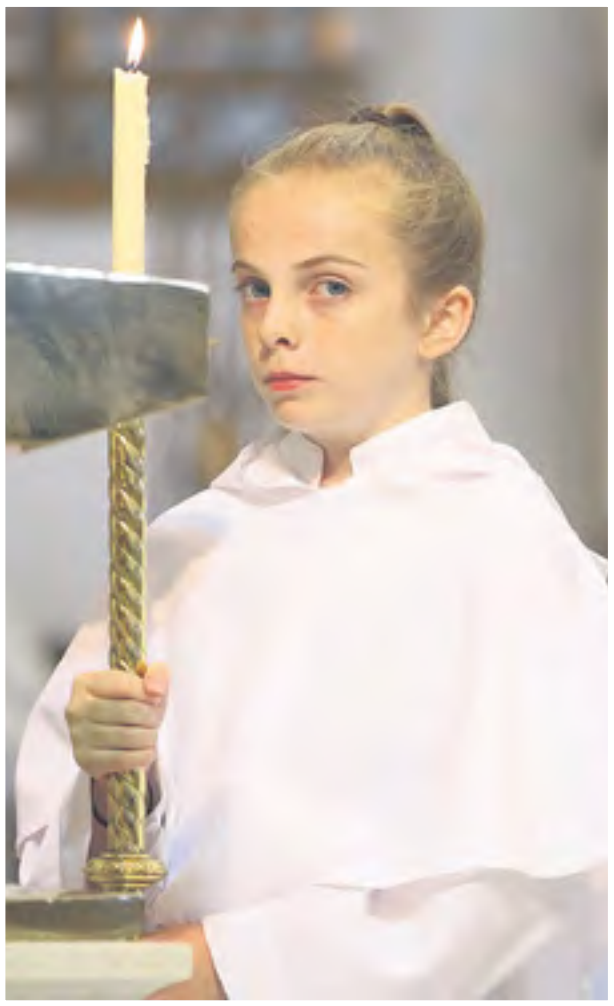
## WICKLOW

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

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



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Bishop Deenihan meeting Tomas Nally, Hospitalité ND de Lourdes.







**The Episcopal Ordination of Canon Tom Deenihan as the new Bishop of Meath took place on Sunday in the Cathedral of Christ the King in Mullingar.**

**The chief ordaining prelate was Archbishop Eamon Martin Archbishop of Armagh and Primate of all Ireland, who was assisted by Most Rev.**

**Michael Smith, Bishop Emeritus of Meath, and Most Rev. John Buckley Bishop of Cork and Ross.**

**Photos: John McElroy**



***"I think the days of people coming to us are gone. We have to go to them..." – Interview with Bishop Tom Deenihan / Pages 14 & 15***



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Meath's new bishop is looking forward to leading a Church that goes to where people are, writes **Greg Daly**

Meeting Pope Francis with Ireland's bishops, just a week ahead of his own ordination as Bishop of Meath, was a touching experience, according to Bishop Tom Deenihan. "I think we were all touched by the intimacy of the event, certainly, and the sincerity of what he was saying," Bishop Deenihan tells *The Irish Catholic*. "I

# Moving forward in

think we were all conscious that this was an 82-year-old man who had arrived from Italy the day before and who had by all accounts a gruelling schedule, in terms of not just the number of significant events he was at, but the level of engagement he had: he met victims the day before, he had the whole range of State visits, he was at Croke Park, and after the Phoenix Park he was en route to the plane – I don't even know if he got lunch!"

Describing the Pope's words as kind, encouraging, and understanding, Dr Deenihan says there were several things about the papal address that hit home for him.

"First of all, there was the description of what the role of the bishop should be. He spoke about the role of the bishop as father, and I suppose from my point of view in my own position as the newest bishop in the country, I was certainly struck by that," he says.

"He did speak about the clash between culture and Faith, and how sometimes they can be opposed, and told us not to be discouraged," he adds. "He quoted St John of the Cross, about how in the darkness the light of Faith shines purest, and that light will show the way to the renewal of Christian life in Ireland."

"That to me was encouraging, and in a certain way it was consoling too, because here we had the Bishop of Rome, the successor of Peter, understanding I suppose the context in which the Church is working here at the moment," he says.

Themes from the Irish trip raised in last week's papal address in the Vatican were striking too, Dr Deenihan notes.

"I think as well that he was very much aware of the context in which priests are working at the moment. In relation to his talk in St Peter's Square...which the Pope traditionally uses to recap on the previous visit he made, he spoke about the dearth of vocations in Ireland and the reasons for it in terms of the scandals the Church has witnessed in Ireland, which has had an impact on Faith and also has damaged the number of vocations coming forward," he says, adding that the Pope is clearly aware of how vocational shortages mean an increased workload for clergy, who are "becoming more and more stretched and becoming tired".



Bishop Tom Deenihan prays during his Episcopal Ordination; inset right, Archbishop Jude Thaddeus Okolo laying his hands on the new bishop while Archbishop Eamonn Martin presents him with a Gospel. Photos: John McElroy

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**New diocese**

Comparatively speaking, he adds, his new diocese is in a better position than others in Ireland. "I'm finding out about Meath myself! I think to be fair our numbers are good, and our age profile is fortunately younger than many other dioceses of the country," he says.

"For example, I'll be participating at a priestly ordination for a priest of Meath Diocese at the end of September, and not every bishop would have that experience every year now. Far from it!"

Pointing out that the diocese currently has three seminarians, he adds that he was recently informed that Meath has around 38 priests aged under 50, which runs contrary to the national trend.

"But having said that, there are men who are still working past 75, and there's a cohort who'll be reaching 75 in the next number of years," he continues. "The diocese is growing rapidly, particularly on the eastern side – Ashbourne, Dunshaughlin, Dunboyne, that side of the diocese – and I think some sort of

examination of resources is inevitable during the years ahead.

"How that's going to happen I don't know. I think I would have to sit down as a bishop with the priests and will have to engage with the deanery conferences because the situation of dioceses such as Meath is that the pastoral needs of, say, Tullamore, are very different from the pastoral needs of Ashbourne," he says.

**"I think some sort of examination of resources is inevitable during the years ahead"**

Returning to the theme of the papal trip, Dr Deenihan notes that it will have affected people in ways that headlines won't necessarily reflect. In Croke Park for the Festival of Families, he says the whole evening was a "hugely positive experience" with a "lovely atmosphere", the testimonies being excellent and one in particular seeming to have chimed with a surprising number of people.

"The media I suppose reported on various aspects of the trip which had to be reported on, but in terms of meeting people – in Mullingar, actually, up to yesterday, and Drogheda – and in terms of speaking to our parishioners on the phone who are in Cork, one of the

things that stood out was the testimony of the family from India, about the use of social media when the family is sitting down having meals," he says.

"That, actually, resonated with a lot more people than [what the] media [was] reporting. Bear in mind that this was the World Meeting of Families," he stresses. "Family life was the target for this particular trip, and people who weren't there at all but who watched it on television or maybe even online for all I know, that particular testimony stood out to them – how the whole social media IT technology is actually impinging on quality time when people are sitting at the table."

Bishop Tom Deenihan.

"People who'd never have met each other or even come across each other have said that to me that that was something that they took with them, and two of them have actually decided now to ban mobile phones from the kitchen table," he says.

The point, he says, is that people who attended or even watched the events of the World Meeting of Families on television will have picked up on messages that were not necessarily the same as those being generally reported.

\*\*\*

Hardly had the Pope returned to Rome when the Irish bishops' communications office announced the upcoming episcopal ordination of the then Bishop-elect Deenihan – the announcement that he would succeed Dr Michael Smith as Bishop of Meath had been made in June.

Born in Cork in 1967, Dr Deenihan went to school at the city's North Monastery Christian Brothers School – 'North Mon' to locals. "In terms of my own Faith journey, like many of my classmates at Maynooth I was an altar server," he says. "I think the trend at the time was that those who were altar servers went to Maynooth immediately after Leaving Certificate, which is not necessarily the trend now. In that sense, even though it's not too far away,



# Francis' footsteps



"Meath has a number of hubs, if you like – Tullamore, Mullingar, Navan, Trim, Drogheda or at least the southern part of Drogheda, Kells, Dunshaughlin, Ashbourne, Slane – and the reality is that Dublin is moving out," he says. "I was out in Mullingar early one morning and the amount of cars at half past six in the morning heading into Dublin was phenomenal."

"I think a lot of the diocese is becoming commuter belt. There are challenges for parish in that, because I think parish thrives as a community and if people are leaving early in the morning and not returning until late at night, it can be much more difficult to build community," he says.

Such commuter towns are a far cry from the classic 'rural parish with a GAA club' that gives a sense of identity that's easy to tap into, he says.

"That's much more difficult, and the priests will tell you that, in an area where people are leaving to go to work, where they're living there but they're not living there. It becomes much more of a challenge to build that sort of community. The school helps. Various organisations help. And then through the administration of the sacrament, through the event, people good or bad, clever people and wise, connections are built," he continues.

\* \* \* \* \*

Direct efforts to build links with individuals matter too, he adds: "As well as building those connections, with the Church, in terms of the community we need to do something with building relationships with people as well. Sometimes these areas can be lonely because people move into them and they move out of them for work, and they don't know neighbours."

The key thing, he says, echoing the kind of comments we'd associate with the Pope, is to be a missionary Church.

"I think it's about interacting with the community – it's about getting involved, and becoming part of the community," he says. "If the community isn't coming into the Church, it's about the Church going out into the community. Now, that sounds very clichéd, but we have to be visible, we have to be present, and we have to be meeting people where they're at. I think in some ways that's very much Pope Francis."

"You want a situation where the priest is known, where people can come to the priest, or they can come to the Church and are able to make that connection if they

need to," he continues, pointing out parish schools can be useful points of contact.

Commuter towns, however, often have populations that are at best detached from the Church – some are immigrants of non-Catholic background, while others are from the 'lost generations' who have come of age since the Church's abuse scandals came to light in the 1990s, and who have at best a detached relationship with Catholicism. Can they be engaged with?

**"I think the days of people coming to us are gone. We have to go to them"**

"There's two answers to it," he says. "One surprising thing – or maybe it's not surprising – is that people who are ambivalent enough about the practice of their Faith still want a Catholic education, or what they perceive as a Catholic education, for their child."

"If you look at a place like Ashbourne, where there are five primary schools: two traditional Catholic schools, a

Catholic Gaelscoil, a Gaelscoil that's multid denominational, and an Educate Together school. Ashbourne has an exploding population, as you can imagine, and something like 60 kids are oversubscribed in terms of pushing to enroll in the Catholic schools," he says.

"You'd ask why they want to enroll in the Catholic schools when there are other schools there. We have a situation where the Catholic schools, despite an alternative, are oversubscribed. There's an issue there."

## Dynamic parishes

In addition, he says, more dynamic parishes can go some way to reaching out and reviving Faith.

"A lot of the parishes, I'm discovering, have put on separate programmes for their sacramental reception," he says. Praising the involvement of parents in such programmes, he says: "The parish is becoming more active, and that's good, because I think things again are being created. I think the days of people coming to us are gone. We

have to go to them."

It will be some months till next year's Confirmation season, but Dr Deenihan is already looking forward to it as an opportunity to visit different parishes and meet people across the diocese.

In the meantime, though, he'll be busy getting used to his new role, with a real highlight of the coming week being the priestly ordination at the end of the month.

"The priestly ordination just four weeks after my own is good because it's a great sign of hope," he says. "It's a reassurance for parishioners that the parish won't have to suffer from being a priestless in the future, but it's also a validation for a priest who's working in a diocese: there are those who are coming after him."

One way or another, he says, joy needs to be key to the future of the Church.

"I'm just putting together at the moment a few remarks for my own ordination, there's a quotation there from Pope Francis about joy," he says. "I think if we're going to attract people to us, be it parishioners or be it prospective vocations, we have to be joyful. Christ himself when he was calling the disciples said 'Come and see'. Come and see!"

it was a different era."

He thought of doing other things while in secondary school, he says, but at Leaving Cert his thoughts returned to priesthood, and he started in the National Seminary in Maynooth shortly afterwards.

"After ordination I worked in a few parishes: I worked in Glanmire for three years, and in 1994 Bishop [Michael] Murphy appointed me to the parish of Bantry as a teacher in the vocational school there, and I stayed there for nine years, and enjoyed it, loved it," he says, adding that "quite a few of the past pupils will be at the ordination in Sunday".

## Bantry links

Appointed to the diocesan education office by Cork and Ross's Bishop John Buckley in 2003, Dr Deenihan kept up his Bantry links over the years, celebrating baptisms, weddings and – "unfortunately" – funerals.

In 2013 he became General Secretary of the Catholic Primary Schools Management Association, serving until 2016, and has been acting-executive secretary to the Council for Education and to the Commission for Catholic Education and Formation of the Irish Episcopal Conference from 2016 to date.

On the face of it, this might suggest that he has had next to no Meath connections at all, but Dr Deenihan notes that Meath's Bishop Smith ordained his class in

Maynooth to the diaconate in 1990, and that two of his old classmates are still priests of the diocese. Further, he adds, his time in the CPSMA brought him into contact with several other Meath clergy.

"I am a stranger, but not a total stranger. To be fair, I think the vast majority of priests in the diocese wouldn't know me, and nor would I know them," he says, explaining that familiarising himself with the diocese is top of his agenda in the coming months.

"The priority for me I think between now and Christmas is getting to know the geography and getting to know the priests," he says. "And getting to know the different contexts, because as I was saying to you it's a very large diocese, and because it's so large and because it comes in to Dublin in many ways there are different contexts throughout the diocese in which priests are working."

**"You want a situation where the priest is known, where people can come to the priest..."**

With a Catholic population of 270,000, spread across 69 parishes and 149 churches, Meath is increasingly a diocese of dormitory and satellite towns, which is a phenomenon that poses distinct challenges.



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An attempt to force Pope Francis to resign is unravelling, but serious questions remain to be answered, writes **Greg Daly**

Just hours ahead of the papal Mass in Dublin's Phoenix Park a story broke that seemed to threaten Francis' papacy.

A former papal nuncio had written an 11-page memo in which he claimed that Pope Benedict had imposed sanctions on then-Cardinal Theodore McCarrick for his sexual abuse of adult seminarians, and that Pope Francis had lifted these sanctions and made of McCarrick a trusted adviser.



The Pope, said Archbishop Carlo Maria Viganò, should resign.

There's more than this in the archbishop's testimony, of course, but these claims lie at the heart of the document. Predictably enough, little else was spoken of among members of the Vatican press pool in the Phoenix Park media centre, as journalists plotted how to confront the Pontiff with these allegations in the expected in-flight press conference a few hours later.

In the end, the Pope's response was in effect to say that for now he would not dignify Dr Viganò's claims

with a response, and to urge the press to do its job by interrogating the allegations and establishing their truth or otherwise.

"I read the statement this morning, and I must tell you sincerely that, I must say this, to you and all those who are interested," he said. "Read the statement carefully and make your own judgment. I will not say a single word about this. I believe the statement speaks for itself. And you have the journalistic capacity to draw your own conclusions. It's an act of faith.

"When some time passes and you have drawn your

conclusions, I may speak," he continued. "But, I would like your professional maturity to do the work for you. It will be good for you. That's good."

Readers of recent issues of *The Irish Catholic* should not have been surprised at the Pope's silence. As was related in the commemorative issue ahead of the papal visit, in 1990, while in a kind of exile in the Argentine city of Córdoba, the future Pope wrote an article, '*Silencio y palabra*' – silence and word – in which he reflected on Christ's Passion.

"Christ as divine does not destroy his enemies, although he could do so, but allows himself in his sacred human nature to suffer most cruelly," he wrote, maintaining that the Devil must eventually reveal himself in the light of the Cross.

"In moments of darkness and great tribulation, when the 'tangles' and the 'knots' cannot be untied and nothing is clear, then we must say nothing: the gentleness of the silence will make us look even weaker, and it will be the same devil who, emboldened, will show himself and his true intentions, no longer disguised as an angel of light but boldly and shamelessly," he wrote.

**“In real terms, then, there were no sanctions for Pope Francis to lift...”**

Silence, then, was to be the Pope's approach, at least for now, while he asked those outside the Church to do their work and investigate the reality of Archbishop Viganò's claims.

The first stage in the investigation was, of course, to find out who Archbishop Viganò really was as a first step to considering the credibility of claims presented without a jot of evidence.

These investigations, which raised serious questions about the archbishop's honesty and his seriousness around child protection issues, also established that several

others were involved in the creation and propagation of the 'testimony', ranging from the Italian journalist-bloggers Aldo Maria Valli and Marco Tosatti to a small number of key figures in the North American Catholic press, notably EWTN board member Timothy Busch, *National Catholic Register* reporter Ed Pentin, and Lifesitenews.com journalist Diane Montagna.

Examining the document and subsequent statements, the holes in Viganò's account have become increasingly obvious, starting with how he says Pope Benedict issued sanctions in either 2009 or 2010 – the only evidence anyone has been able to find that might suggest there was a sanction of any sort predates this, and so is irrelevant.

### Silence

The archbishop's ignorance about the date is curious in any case, given how he cites his old deputy as seemingly remembering the row that ensued when Viganò's predecessor as nuncio to the US informed McCarrick of the imposition; if the details of the row can be recalled, why such silence about when it happened?

The biggest question, really, is the nature of these sanctions, which Viganò now admits may never have been written down, and which perhaps more importantly Ed Pentin learned in July had merely been a quiet request to a retired cardinal that he keep a low profile.

That this could then have been cast as support for the archbishop's claims goes a long way to explaining why the Pope Emeritus's secretary, Archbishop Georg Gänswein, has used the term "fake news" when speaking of the claims.

Certainly, during Benedict's latter years McCarrick travelled widely and did so several times a year, celebrated public Masses, ordained clergy, gave addresses, received awards, stayed in the North American College, and even represented the US bishops to the US senate, with Archbishop Viganò speaking fondly of him on at least one public occasion and Pope Benedict greeting him with apparent warmth on another.

In real terms, then, there were no sanctions for Pope Francis to lift, and indeed it would seem Pope Francis must have been baffled by Archbishop Viganò's June 2013 response when he asked him what then-Cardinal McCarrick was like – the future Pope and the American cardinal had had serious disagreements in previous years.

"Holy Father, I don't know if you know Cardinal McCarrick, but if you ask the Congregation for Bishops there is a dossier this thick about him," the archbishop

claims to have said. "He corrupted generations of seminarians and priests and Pope Benedict ordered him to withdraw to a life of prayer and penance."

Leaving aside the vagueness of the line about corruption – might the Pope have assumed that Viganò meant he had taught them ideologically suspect ways? – to the Pope this claim about prayer and penance must have seemed madness. The cardinal, after all, had for years cut a public figure, one that could hardly compare more starkly with that of the disgraced Cardinal Keith O'Brien, who had just months earlier been stripped of his rights and privileges as cardinal. It may well be that, far from 'knowing about McCarrick' from this point, the Pope viewed Viganò as something of a crank.

**“Viganò's central claim seems to be in tatters”**

Indeed, a video has since come to light showing the beginnings of the first meeting between Archbishop Viganò and the new Pope – it cuts short before revealing a diplomatically sensitive conversation, but begins in a very friendly way, utterly at odds with the archbishop's claim that the Pope "immediately assailed" him.

Viganò's central claim seems to be in tatters, with no evidence in favour of it, evidence on the rise against it, an admission on his part that he cannot even remember if it was an oral communication or a documented written one, and an admission by one of the journalists at the heart of this story that he had known since July that the 'sanction' was at most a discrete request.

### Confidante

Still, other claims need investigating. What role has McCarrick had in recent years? Viganò paints him as the Pope's confidante, but there seem to be few facts supporting this claim. What records are there about McCarrick's conduct? Is there a substantive file on McCarrick in the Congregation of Bishops, and if so, does it include the 2000, 2006 and 2008 communications Viganò cites in his testimony, as well as details of the sanction and the sanction being lifted? Who would have had access to this file? Who would have access to it now? Would there be a similar or related file in the US nunciature? What about in the CDF, given the alleged role of Cardinal William Levada in having sanctions imposed?

And if there were files on McCarrick, and these files have been destroyed, who is responsible? Heads may yet roll in the Vatican.

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# Cornerstone

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## Preparing the Irish Church for 'a domestic Pentecost'

**D**uring his homily at the Closing Mass of the World Meeting of Families, Pope Francis said, "Each new day in the life of our families, and each new generation, brings the promise of a new Pentecost, a domestic Pentecost, a fresh outpouring of the Spirit, the Paraclete, whom Jesus sends as our Advocate, our Consoler and, indeed, our Encourager." The Pope continued, "How much our world needs this encouragement that is God's gift and promise! As one of the fruits of this celebration of family life, may you go back to your homes and become a source of encour-

agement to others, to share with them Jesus' 'words of eternal life'." The role of the Irish family – and the parish – cannot be underestimated when it comes to this sharing of the Good News. As Archbishop Diarmuid Martin said during his input to the Mass, "The faith in Ireland is strong – but the faith in Ireland is also fragile." There is a real sense that this is a pivotal moment for the Church in Ireland. Perhaps by recognising the fragility of our faith, we can seek to have it strengthened by a fresh outpouring of the Holy Spirit. *Cornerstone* is merely one response to Pope Francis' visit, but we hope it can be one that inspires and invigorates the domestic Church in Ireland.



### Editor's Note by Eoin Walshe



## Why 'Cornerstone'?

Welcome to the first edition of *Cornerstone*, a new weekly section in *The Irish Catholic* specially for Irish parishes

**W**hy have we called it *Cornerstone*? A cornerstone is the first stone set in the construction of a building from which all other stones will be set in reference to, thus determining the entire structure. The Irish parish of tomorrow should be built "in reference to" the Church's cornerstone: Jesus (Ephesians 2). But what is a parish in Ireland in 2018? What's it all about?

It is a challenging time for parishes in Ireland, and the question is "how to thrive,

not just survive", as Donal Harrington puts it. The focus of *Cornerstone* is building tomorrow's parish today, inspired by the Great Commission. Each week there will be features relating to scripture, sacraments and service, as well as shining a spotlight on vibrant pastoral ideas being realised in parishes around the country and beyond. Our aim is to help every parish best answer the call to 'saying, doing and being' Christ in their context: sharing the good news!

Whether you are actively involved in parish ministry,

still drying out from the Papal Mass, feeling disconnected from your parish or all of the above; *Cornerstone* is for you.

Each parish faces many challenges. But we believe that for every challenge, there's another parish that has an answer. Let's avoid reinventing the wheel, and share our ideas, resources and insights. Every week there will be a mix of input from well-known experts and those involved in hands-on ministry, providing a new, weekly one-stop-shop for parishes looking to actively engage in mission and min-

istry. How does your parish enable and encourage belonging and believing?

**“Whether you are actively involved in parish ministry, still drying out from the Papal Mass, feeling disconnected from your parish or all of the above; *Cornerstone* is for you.”**

Over the coming weeks and months, there will exam-

ples of pastoral ideas being used in parishes and profiles of everyday Christians from across the country. We will also have tips for growing in your own faith. Through sharing the stories of parishes, parishioners and useful tips, *Cornerstone* will bring together best practice and resources to encourage and energise local parishes.

### This week spotlight

This week's parish spotlight is on a Men's Breakfast initiative being utilised by a Dublin parish. A common issue in parishes appears to be faith formation and education; in order to tackle this, *Cornerstone* will

be breaking open the word of God, explaining the meaning of the sacraments and providing catechesis. Each week there will be engagement with the following Sunday's Second Reading. We will be reading what was being said to encourage and challenge the early Christian communities in order to hear what is being said to us today. We hope that this feature will provide an opportunity for small groups, friends, families and individuals to engage in prayer, reflection and discussion.

So join us on the journey of the building tomorrow's parish today!

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



# Making Your Parish A Place of Mission



The Parish is not merely a system of services, it is a place of mission, writes **Donal Harrington**

A major issue with how we think about parish today comes from our history. After the Reformation, the Parish became a place where spiritual services were administered. These were not places of mission. Mission was seen as something that happened elsewhere, overseas. The priests who ran these parishes received training essentially as ‘functionaries’. It’s not necessarily a nice word, but it speaks to how they were trained to keep the parish in a maintenance-mode, rather than as a place of mission.

Most people accept that parishes today need to be in mission-mode. But, instead of restructuring our parish, perhaps we need to restructure our minds and actually think about the parish in a different way. The vision is simple. The



Fr Paddy Mooney and parishioners from St Patrick's Church, Glenamaddy, Co Galway.

parish is not merely a system of services, it is a place of mission. This means that the people in the parish are no longer signing up to be recipients of a service; they are signing up to be missionary disciples.

**“There is a dynamism that comes when people move from receiving into giving.”**

There is a dynamism that comes when people move from receiving into giving. Many people who are currently in parishes are in receiving-mode a lot of the time. Even though the Eucha-

rist concludes with a sending, there often isn't a realistic sense of the average parishioner being actively sent out as a member of a committed Christian community. This means that we are now asking people to think in a completely different way about being Church. As a process, then, it is inevitably going to be difficult and can be slow.

But, we have to start somewhere. The only person I can actually change is myself, and so we should start there. This means that if the people in any given church aren't interested in changing, then we are in trouble. I don't think that's being critical of the people who go to Church: I think it's being critical of the system that has left them where they are. Because this

is not a model that has ever invited them into a serious mode of participation.

## Turning faith into action

Turning faith into action is what it means to be a missionary disciple. Many people can be put off by the phrase “missionary disciple”. Part of this has to do with the language – which can seem alien in a Catholic environment – but it's also partly the fact that most people have never been asked to talk about it. Often, when you ask someone to discuss how they live out their faith in the small, everyday ways, you will find that they are already living as a missionary disciple.

I have been struck recently by a number of parishes who

really wanted to see where they were going as a parish. These groups invited along parishioners to be part of the process. When this group gets together, invariably the question asked is “why doesn't the parish council do this?” The truth is that parish councils would not usually be in the headspace for this kind of work and so these groups have to bypass the council. You can see how, in these instances, there is a problem with communication and vision. But the very fact that there are parishes out there who are thinking outside the box and trying to engage parishioners in the process of moving into mission gives me great hope for the Irish parish of tomorrow.



Donal was speaking to John Quinn as part of The Irish Catholic Podcast Episode 1. The episode is available on The Irish Catholic website, and covers lots more insight about moving a parish from maintenance to mission. Donal's book, Tomorrow's Parish, is available now from Columba Press.

## Scripture

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

**James 2:1-5**

My brothers, do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people. Now suppose a man comes into your synagogue, beautifully dressed and with a gold ring on, and at the same time a poor man comes in, in shabby clothes, and you take notice of the well-dressed man, and say, 'Come this way to the best seats'; then you tell the poor man, 'Stand over there' or 'You can sit on the floor by my foot-rest.' Can't you see that you have used two different standards in your mind, and turned yourselves into judges, and corrupt judges at that? Listen, my dear brothers: it was those who are poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom which he promised to those who love him.

## Spend some time in prayer with the reading.

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





## FAMILY & THE PARISH

# How do we build something that lasts for the family?



After the World Meeting of Families, **Dominic Perrem** looks at how we can go about supporting Catholic families for the rigors of the world today.

**B**uilding family? In today's world? Family life that withstands the great challenges – especially those faced by the young? How do we keep them safe from internet threats? How do we keep them interested in leading chaste lives? How do we help them form good habits?

All big questions – but we need a starting point – and this is simple. But, like most good things, it is not easy. What is this starting point? Daily prayer. I can already hear you groaning... but I am not telling you to be pious and impractical. I myself have five young children (aged from 8 years down to 11 months). When we sing thanks before meals, it's likely

one will be jumping, another already eating, while yet another is starting to cry...why bother? Why not just pray with the older ones? One simple word explains our goal: traditions.

### From habits to tradition

I learned as a youth leader building relationships with teens, now I'm reminded as a father, that young people live and breathe habits – But traditions are, simply, experiences that we learn from and build on: the stuff of real life. I don't mean rituals, although rituals are an integral part of Catholic Life. But traditions that are, simply, experiences that we learn from and build on, are the stuff of real life. Traditions are the cornerstone of family life: a family without them are just relatives, with nothing of their own to fall back on. Christmas traditions, presents and meals and family visits, are familiar to us – what kind of Christmas would you have without these customs? So, Sunday brings its traditions, just as Friday evenings may. But, take your children to the sitting room or master bedroom of the house to pray every night and this will also form a tradition – just as pancakes every Saturday morning in my house are part of the weekend (this comes highly recommended, by the way).

### Adaptable prayers

You don't need the Liturgy of the Hours (beautiful though it is) or anything fancy to pray every evening. The beauty of family prayer is that what you do is up to you and adaptable to your own family style. Petition the Lord, pray for the priests, the sick, take turns to give thanks for the day, take turns picking a song to sing or letting a different person pick a special intention each night. You can get hold of a mini-instrument set if the children are very young – think tambourines and drums. Or, you can go further with the

rosary if they are older. I have read passages from Scripture at times of Liturgical feasts – if we can read them books, they can listen to Scripture also.

**“Family traditions might make us squirm and complain as children – but, as time goes by, they are the greatest gift we can give.”**

If you do it – even for five minutes a night – a song, some intercession, a prayer over your kids (lay your hands on their heads, and see how much they love it), every night for a week, an amazing thing will happen. They will start asking you to do it – and complaining when you don't. I'm serious! More than that: when they get older, they will lean on these experiences you taught them. Family traditions might make us squirm and complain as children – but, as time goes by, they are the greatest gift we can give. What will these young people go back to when times are tough – when they have families of their own? They will never remember the times you let them watch the telly – but this will count.

When we set out to start this tradition, we may face chaos, rolling eyes and bad attitudes: but we must stay faithful and trust God to do his work, too. Let's lay daily prayer as the starting point for God to start his plans – perhaps we'll see transformation we don't expect.

*Dominic Perrem is a broadcaster (Spirit Radio) and works for Alpha Ireland in parish evangelisation. He has led youth in groups and retreats for many years and is a member of a lay Catholic Community (Nazareth) in South Dublin. He and his wife Annie have 5 children who they are homeschooling. Dominic loves Land Rovers and cheese.*

## Fish & Tips



## Daily Ideas for Disciples



One of the more difficult things to do in today's society is to find time for prayer and reflection. This can be particularly difficult for those who are working, commuting, or facing the daily challenges of raising a family. Thankfully there are a number of ways that you can utilise any spare time for a chance to connect with God. One of the handier resources out there is the Pray As You Go podcast series from the Jesuits.

Pray As You Go provides a free daily 10-minute audio reflection on the scripture of the day, with a short dedicated time for silent

personal reflection. It is an immersive experience which allows the listener to fully engage with their prayer whether it's on the bus, in the kitchen, or in the park on your lunch hour.

Pray As You Go is an excellent free resource, which is perfect for those who are trying to find even a short amount of time for prayer, or even for those who might like to try something extra. Pray As You Go is certainly worth your time.

For more information see [www.pray-as-you-go.org](http://www.pray-as-you-go.org)

## People of God

### Saint Ita

Feast day: August 29th

St Ita is generally understood to be a scion of the Desi people of mid-Munster, and a native of what is now Co. Waterford. A marriage arrangement with a nobleman was agreed by Ita's father but the spirited young lady resisted on the plea that she had consecrated her entire life to God. The father was less than pleased, furious in fact. After she fasted and prayed for three days, her father had a change of heart and encouraged her to take up her new life in whatever place she might select, which ultimately became a little church in the Desi country.

Trusting herself to the providence of God, Ita set out to find a suitable place in which to settle. It is more than likely that she lived for a time in more than one location and acquired some disciples before finally coming to the place of her resurrection. She started a foundation within the territory of the Ui Conail, a branch of the Ui Fidgente, which grew in numbers and status as the local young ladies were inspired by Ita and her companions. Her convent is now known as Killeedy, the Church of St Ita. As well as educating those who joined her community



as nuns, Ita also set up a school for boys. She taught them: "faith in God with purity of heart; simplicity of life with religion; generosity with love". In a poem of Alcuin Ita is called "the foster mother of the saints of Ireland".

Ita is credited with many gifts: prophecy, healing, exorcism, mind-reading, second sight, raising the dead, communion with the angels of God, and more besides. Her deep devotion to the Holy Trinity is stressed, and in her little desert retreat away from the convent, she's pictured as spending her time quietly contemplating the mystery of the Holy Trinity.

From *Early Irish Saints*, Columba Books



# PARISH INITIATIVES

## New Ways of Doing Mission

Paddy Monaghan from Our Lady of Good Counsel Parish in South Dublin writes about an initiative that has been going for the last few years in his parish – a Saturday morning men’s breakfast

Nearly a hundred men meet for a full Irish Breakfast – cooked by men! – six Saturdays a year in Johnstown Parish Hall in South Dublin. Breakfast starts at 8am and finishes promptly at 9.30am. It is a Johnstown/Killiney Catholic Parish outreach initiative that took inspiration from Rebuilt, the book about the transformation of a Catholic Parish in Baltimore, USA, from maintenance to mission. A Parish with no young adults, Baltimore is now a vibrant, dynamic, growing Parish, teeming with young adults and whole families.

**Inspirational talks**  
The Scripture verse we have on the invitation flyer is: “Share each other’s burdens and in this way fulfil the law of Christ” (Galations 6:2). Meeting for a friendly chat over a good community meal and listening to an inspirational talk can help us to follow Christ’s way. At each Breakfast, we have a man from the

local community share for fifteen minutes. So far we had a local dentist, Hugh Byrne, (who also cooked the white puddings for the Breakfast!), share how his faith in Jesus helped him in setting up a dental practice in Dalkey eleven years ago. Hugh now employs eight people and is married with five children under seventeen.  
Our second speaker was Basil Good from Shankill Church of Ireland. Basil is a businessman who owns Isaac’s hostel in the centre of Dublin and he spoke about how he had come into a personal relationship with Jesus. He also shared how the Lord had helped him in the recession and helped reorder his priorities to four key relationships – the Lord, his wife, his family and close friendships. He encouraged us to invest in our key relationships.  
Andy O’Callaghan was the guest speaker at our third breakfast. He is a senior partner in PWC in the Financial Services centre, married to



Helena with 4 children under 9; he is also chair of Monkstown Parish Council. Andy shared how he came into a personal relationship with Jesus, having been away from the Church for a number of years. He talked about the work/life/family balance.

**“The Breakfast initiative follows on the successful Hospitality initiative which has now been going for 2 years after the 10am Mass each Sunday.”**

Many of the talks are up on Johnstown/Killiney website. The Parish funded the first two breakfasts. From then on, there is a free will donation. We always have

more than what is needed to cover the costs.

There was wonderful feedback from all who attended, seeing the event as a significant contribution to building Christian community in and through our Parish. The Breakfast Committee was Fr. John Sinnott, John Murray, Aidan McMorro and Paddy Monaghan. There are now 8 other men who volunteer to cook and tidy up.

**The Breakfast initiative**  
The Breakfast initiative follows on the successful Hospitality initiative – also recommended by Rebuilt (written by Fr. Mike White

and Tom Corcoran) – which has now been going for 2 years after the 10am Mass each Sunday. Parishioners make home-bakes and there is a Kids Zone for the children. We have a long way to go to move our Parish from maintenance to mission as the Church of the Nativity in Baltimore has achieved, but we have made a good start. Please keep us in prayer for guidance from the Holy Spirit!

The first Breakfast of the Autumn is on Saturday 6th October 2018 in Johnstown Parish Centre. It starts at 8am and ends at 9.30am sharp. The guest speaker is Jeremy Seligman. This is a great opportunity for men to get

together to have a relaxing chat along with a reasonably full Irish breakfast. A small donation (2-4 euro) would be appreciated to cover costs. Email johnstownmensbreakfast@gmail.com for more information.

.....  
*Each week, Cornerstone will shine a light on some positive pastoral practice in an Irish parish. We will showcase what is possible with a little planning – and prayer! If there is something happening in your parish that you would like to share with the country, please let us know. To hear more about the Men’s Breakfast, listen to The Irish Catholic Podcast Episode 3, where Paddy chats to John Quinn. The podcast is available on the website.*

### Praying for children – a parish resource

**As September begins, children head back to school, and the new academic year starts in earnest. Here is a parish resource for use with families. This can be used whatever the age of the children or the (grand) parents. Reprinted with kind thanks to Frank Brown, a Parish Pastoral Worker in the Combined Catholic Parishes of Clondalkin in Dublin.**

#### A PARENT’S PRAYER:

Help me give my children the best...  
Not trappings or toys, but of myself,  
Cherishing them on good days and bad,  
theirs and mine.

Teach me to accept them for who they are,  
Not for what they do,  
To listen to what they say,  
If only so they will listen to me;  
To encourage their goals, not mine;  
And please, let me laugh with them and be silly.

Let me give them a home where respect is  
the cornerstone,  
integrity the foundation, and there is  
Enough happiness to raise the roof.

May I give them the courage to be true to  
themselves;  
The independence to take care of themselves and  
The faith to believe in a power much greater  
than their own.  
I ask this through Christ our Lord.  
Amen.

### Parent's Prayer a Day for your Children

<b>1 SALVATION</b> Lord, I pray that my children would be all that they can be and all that you wish for them. 2 Timothy 2:10	<b>2 GOD'S GRACE</b> I pray that my children may grow in the grace, knowledge & friendship of our Lord Jesus Christ. 2 Peter 3:18	<b>3 LOVE</b> Father, grant that my children would learn to live a life of love, through the Spirit who lives in them. Ephesians 5:2	<b>4 INTEGRITY</b> Lord, may integrity and honesty protect my children because their hope is in you. Psalm 25:21	<b>5 SELF-CONTROL</b> Father, help my children know their own mind; to be alert and self-controlled in all they do. 1 Thessalonians 5:6	<b>6 LOVE FOR GOD'S WORD</b> Lord, may my children regard your Word as more precious than gold and sweeter than honey. Psalm 119:10	<b>7 JUSTICE</b> God, help my children to love justice as You do and act justly in all they do. Psalm 11:7 & Micah 6:8
<b>8 MERCY</b> Oh Father, grant that my children would be full of mercy and compassion as you are Lord. James 5:11	<b>9 RESPECT</b> Lord, help my children to show proper respect to everyone, as your Word commands. 1 Peter 2:17	<b>10 SELF-ESTEEM</b> God, help my children develop a strong self-esteem rooted in the realisation that they are special in your eyes. Ephesians 2:10	<b>11 FAITHFULNESS</b> Let faithfulness never leave my children, but may they have the courage to be true to their beliefs. Proverbs 3:3	<b>12 COURAGE</b> Lord, may my children always be strong and courageous in their character and their actions. Deuteronomy 31:6	<b>13 PURITY</b> Create in my children pure hearts, O God, and let that purity of heart be shown in their lives. Psalm 51:10	<b>14 KINDNESS</b> Father, I pray that my children would be kind to each other and to everyone else. 1 Thessalonians 5:15
<b>15 GENEROSITY</b> Lord, I pray my children would be rich in good deeds, generous and willing to share. 1 Timothy 6:18	<b>16 PEACE LOVING</b> Father God, help my children make every effort to do what leads to peace. Romans 14:19	<b>17 JOY</b> Heavenly Father, grant that my children would be filled with the joy given by the Holy Spirit. 1 Thessalonians 1:6	<b>18 PERSEVERANCE</b> Lord, teach my children to persevere in all they do, and help them run with perseverance the race set before them. Hebrews 12:1	<b>19 HUMILITY</b> God, please cultivate in my children the ability to show true humility toward all. Titus 3:2	<b>20 COMPASSION</b> Loving Father, I pray that my children be living witnesses of true compassion. Colossians 3:12	<b>21 RESPONSIBILITY</b> Lord grant that my children would learn to be responsible; each recognising and carrying their own load. Galatians 6:5
<b>22 CONTENTMENT</b> Father, teach my children the secret of being content and at peace in every situation, through You who gives them strength. Philippians 4:12-13	<b>23 FAITH</b> Lord, help my children to fight the good fight of faith; to be true and courageous in their convictions. 1 Timothy 6:12	<b>24 A SERVANT'S HEART</b> God, help my children develop servants' hearts. May they always recognise and respond to you in the needs of others. Ephesians 6:7	<b>25 HOPE</b> God of hope, grant that my children may overflow with hope and hopefulness guided by the power of the Holy Spirit. Romans 15:13	<b>26 PATIENCE</b> God, give my children patience with themselves, life and others. May they have great endurance and patience. Galatians 5:22	<b>27 PASSION FOR GOD</b> Lord, I pray my children would yearn for you as the deer pants for running streams. Psalm 42:1	<b>28 WISDOM</b> God of truth, I pray my children grow in knowledge and wisdom of things that really matter. Guide their path. James 1:5
<b>29 PRAYERFULNESS</b> I ask that my children would be committed to prayer, and never lose heart or give up. Luke 18:1	<b>30 GRATITUDE</b> Lord, help my children to live lives that overflow with thankfulness, always giving a moment to give thanks to You. Ephesians 5:20	<div>Using this calendar will allow you to pray a prayer each day, thirty different Biblical based prayers, for your Children.</div> <div>Use it as a guide in September, use it any month throughout the year add other prayers for months which do not have 30 days.</div>				



# 'Wide-scale revamp' of priestly formation needed after US Church scandals

**W**hat do you do during a desert time, when confidence in leadership has disappeared, trust in an institution of established record has collapsed, anger is on the ascendant, recriminations are flying about unmoored, chaos is a partner of the times?

One might think I am talking about the ever-roiling political reality in the United States, the confounding of truth with fiction in political discourse, the coarsening of the national sensibility, the riven landscape.

But I am not. Or at least I am not this time.

I am talking about the parlous state of the American Catholic Church as it struggles to get out of its mire of scandal, disbelief, polarisation, and rising fury.

Retired prelate, Theodore Cardinal McCarrick's disgrace (reminiscent of Edinburgh's Keith Cardinal O'Brien's fall from grace because of his sexual improprieties with numerous seminarians and indeed earlier of Vienna's Hermann Cardinal Groer's countless allegations of abuse), coupled with the release of Pennsylvania's Grand Jury Report with its damning indictment of hundreds of priests for their crimes of sexual abuse, has created a hitherto new level of disappointment and righteous anger around hierarchical leadership in the country.

**Demands**  
It is not the first time US Catholics have been outraged and motivated to respond with aggressive demands for accountability, remorse, and structural change.

Scandals in Louisiana, Massachusetts, New York, and elsewhere began to erupt in the 1980s, mushroomed in the 1990s



Michael W. Higgins

and the early part of the 21st Century, resulting in the Dallas Protocols created by the bishops to reign in errant priests, and in some measure of transparency on all matters of abuse by clerical personnel.

But the film *Spotlight* re-awakened the nation with a vengeance to the enormity of the Church's moral failure, legalistic wrangling,

to find a moral centre, offering a measure of a hope in a darkening landscape, going beyond boilerplate expressions of remorse, extending pastoral sympathy to their respective communities, eschewing silence, struggling to be publicly credible.

But it will be a long haul. Their credibility is shattered.

It is time for a new and bold leadership and that is likely to come from the laity. Setting up commissions of investigation and inquiry is fine – though their track record of success is minimal (look at Pope Francis's own highly fraught Pontifical Commission on the Safeguarding of Children and Vulnerable Adults,

even though re-constituted of late and charged with new energy, it has to deal with the legacy of high-profiled resignations), and you can see that is not the answer.

Nothing short of a wide scale re-consideration of the efficaciousness of current training for priestly ministry is required. Immediately. No spindoctoring, vapid rationalisations and focused commitment

to superficial renewal will work.

**“It is not the first time US Catholics have been outraged and motivated to respond with aggressive demands for accountability”**

The formation programme for priesthood needs a massive revamping; the disestablishment of the male enclave that defines current training is way past its best use date; and the strange and enduring belief in some kind of ontological



Priestly ordinations in Indiana, US. Photo: CNS

differentiation around calling and ministry needs to be put to bed – permanently.

Henri Nouwen, the most influential Roman Catholic spiritual writer since the death of Thomas Merton in 1968, a priest of exemplary standing and a prolific writer and giver of retreats, long argued that the lack of training in spirituality and

intimacy for priests-in-the-making has contributed to a truncating of their ministry.

And he meant by intimacy a capacity for affective relating that speaks to the maturing emotional dimension of the priest's human flourishing.

Priesthood is too precious a gift to squander; freeing it from clericalism is a moral

and spiritual imperative. Most in leadership know this but the traction necessary for such reform is still missing.

Why are we so fearful?

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Bishop Theodore McCarrick.

reputational obsession, and discredited episcopal leadership.

Most American Catholics, wherever they stand on the ecclesiastical spectrum, were horrified by Pope John Paul II's spiriting away of the Boston Archbishop, Bernard Cardinal Law, to a plushy sinecure in Rome leaving his successor to commence the healing.

And there have been sporadic calls for investigations into actual or perceived episcopal cover-ups culminating, as in the case of the Bishop of Kansas City, in resignation.

But with the latest exposures, the bishops themselves are scrambling

## “God calls me today, tomorrow will be too late.”

St. Peter Julian Eymard









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# World Report

## IN BRIEF

### Court denies Philadelphia foster care agency appeal

● The US Supreme Court declined to compel the city of Philadelphia to resume working with Catholic Social Services (CSS) for the placement of foster children.

In March, Philadelphia officials announced the city would no longer work with CSS for foster care placement, citing the group's unwillingness to place foster children with same-sex couples due to its religious beliefs. CSS asked the Supreme Court in July for an injunction that would require the city to continue its foster-care placement with the agency during litigation over the matter.

In 2017 the Catholic agency placed 266 children and aided more than 2,200 children in the Philadelphia area.

### S. Korea dubs abortion 'immoral medical action'

● The South Korean government included abortion in a list of "immoral medical actions" earlier this month as the country's abortion law was revised to enable authorities to suspend medical professionals from performing abortions illegally.

Abortion is reported to be very common in South Korea although abortion is technically illegal, except in the cases of rape, incest, or to save the mother's life.

About 340,000 abortions are performed annually in South Korea, while 440,000 child births are reported, according to a 2012 study published in the *International Journal of Law, Policy and the Family*.

## Response to division and scandal should be silence and prayer – Pope

Pope Francis has said the answer to division and scandal should be silence and prayer, and asked the Lord for the grace to discern when it is better to speak or to remain quiet.

"With people who do not have good will, with people who seek only scandal, who seek only division, who seek only destruction, even within families," the answer is "silence and prayer" he said during Mass at the Vatican's Santa Marta guest house this week.

"May the Lord give us the grace to discern when we must speak and when we must be silent. And [to do] in all of life: in work, at home, in society...to become more closely imitators of Jesus Christ."

This echoes an essay he



Pope Francis poses with participants from the Mexican state of Quintana Roo during his general audience in St Peter's Square on August 29 at the Vatican. Photo: CNS

wrote in 1990 which focused on the need for silence. Named '*Silencio y palabra*' (Silence and Word), he wrote it in a Jesuit residence in Córdoba, central Argentina.

His homily comes after an 11-page statement was published on August 26 by former US nuncio Archbishop Vigano who accused Church officials,

including Pope Francis, of failing to act on accusations of abuse of conscience and power by now-Archbishop Theodore McCarrick. Archbishop Vigano claimed he told Pope Francis about Cardinal McCarrick in 2013.

Speaking to reporters traveling back to Rome with him from Dublin on August

26, Pope Francis called on them to read Archbishop Vigano's statement carefully "and make your own judgment".

"I think the statement speaks for itself, and you have a sufficient journalistic ability to make a conclusion," the Pope said.

### Homily

In his homily this week, Francis reflected on Jesus' response to the people who, St Luke recounts, were "filled with fury" at Jesus' words in the synagogue. As it says in the day's Gospel, the people "rose up, drove [Jesus] out of the town, and led him to the brow of the hill... to hurl him down headlong. But he passed through the midst of them and went away."

Those who drove Jesus out of the city were not people, but "a pack of wild dogs" Pope Francis said. They shouted instead of using reason, and in the face of this, Jesus' response was to remain silent.

## Crisis pregnancy centre opens in Argentina shanty town

A new crisis pregnancy centre in Buenos Aires will welcome women facing difficult pregnancies, offering resources, counselling, and medical support.

The 'Home of the Motherly Embrace' is being opened in response to a July proposal by a group of priests who work in the poorest areas of the cities. The goal is to meet the needs of pregnant women living in shanty towns without basic utilities such as electricity or running water.

Creators of the home hope to show the Church's committed response to defend both the mother and the unborn

child. They hope to open up additional homes in the future.

The Home of the Motherly Embrace is located in the former catechetical centre of the Sacred Heart of Jesus parish and in the Don Orione Neighbourhood. Women will be offered food, healthcare, psychological support, legal aid and counselling during their pregnancy and their babies' first years, up to the start of early childhood education.

The home will also seek to facilitate access to government maternity policies and programmes and if needed, the process of adoption

through the legal system.

The plan for the crisis pregnancy centre arose amid a legislative push to legalise on-demand abortion up to 14 weeks gestation, and through the ninth month of pregnancy on the grounds of rape, if doctors deem the mother's life or health to be endangered, or if the baby receives a diagnosis of non-viability.

Although the bill was ultimately rejected by the nation's senate, the fierce debate surrounding it divided Argentinian society and highlighted the need to offer additional resources to women facing difficult pregnancies.

## Church crimes creates 'climate of tension' in Chile

A top Chilean cardinal who has been summoned by civil prosecutors to testify over allegations that he covered up clerical sexual abuse has told the priests of his archdiocese that the "crimes" of the Church have contributed to a "climate of tension" being lived in the country.

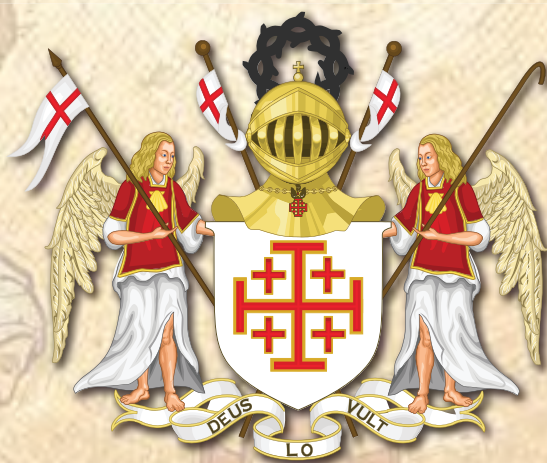
According to local media, Cardinal Ricardo Ezzati of Santiago said: "We live in a moment of tension at a

national level and in the Church. We, the Church, have contributed to the tension with our problems and our crimes."

"Ours is a Church that is living a special moment in its history, we live in the situation of a Church whose bishop [Ezzati himself] has already presented his resignation to the Holy Father a year and eight months ago, after reaching the age of 75, who

has been deprived in these last months of the service of four of his auxiliary bishops, appointed to be apostolic administrators of vacant dioceses," Ezzati said.

The Church in Santiago, the cardinal noted, is living through "several canonical and judicial investigations, in relation to brother priests," which is similar to what's happening in other dioceses throughout Chile.



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## Bless the educators



Bishop James Checchio of Metuchen in New Jersey, US, gives Communion to an educator during a Mass for the new school year at Immaculate Conception Church, Spotswood. Photo: CNS

## Australia's bishops reject govt proposal to report child abuse confessions

Australia's Catholic bishops and religious orders, responding to recommendations from the Royal Commission into Institutional Responses to Child Sexual Abuse, accepted 98% of its suggestions, but said they could not accept recommendations that would violate the Seal of Confession.

"We are committed to the safeguarding of children and vulnerable people while maintaining the seal. We do not see safeguarding and the seal as mutually exclusive," said the preamble to a 57-page response to dozens of recommendations concerning child safety, formation of priest and religious workers, ongoing training in child safety and even out-of-home care service providers.

The response, published on August 31, came eight-and-a-half months after the Royal Commission released its 17-volume

report on child sexual abuse. The report was based on five years of hearings, nearly 26,000 emails, and more than 42,000 phone calls from concerned Australians. In February 2017, Australian Church leaders spent three weeks testifying before the commission.

### Statement

In a statement published with their response, Josephite Sr Monica Cavanagh, president of Catholic Religious Australia, and Archbishop Mark Coleridge of Brisbane, president of the Australia Catholic Bishops' Conference, expressed "their deep sorrow that vulnerable children were abused, weren't believed and weren't supported when seeking justice".

Sr Cavanagh said: "The process is

already underway to reform the Church's practices to ensure that safeguarding is integral in all that we do as part of our ministry and outreach in the community."

The statement said Archbishop Coleridge acknowledged that the Church's response to the abuse scandal had been "too slow and too timid".

"Many bishops failed to listen, failed to believe, and failed to act," he was quoted as saying. "Those failures allowed some abusers to offend again and again, with tragic and sometimes fatal consequences."

The Church's response to the Royal Commission's recommendations, he said, is "a plan of action; it is our pledge to the Australian people; it is our promise of transparency and accountability."

## Catholics assist people affected by Kerala floods

More than 6,700 Catholic women religious are among those helping more than 1 million people taking shelter in relief camps after unprecedented floods ravaged Kerala state in southwest India.

"This is the biggest rescue and relief operation the Catholic Church in Kerala has undertaken in its history," said Fr George Vettikattil, who heads the Church's relief

operations in the state.

The Church deployed its personnel and opened its institutions across Kerala to help people after rains and massive floods devastated 13 of Kerala's 14 districts from August 15 through August 20. The rain has stopped in many places and water has begun receding.

The floods initially displaced nearly 1.3 million

people. About 869,000 people were still sheltered in 2,787 relief centres in the state, a government official told the media in late August.

All 32 Catholic dioceses in Kerala have joined relief works, Fr Vettikattil told *Global Sisters Report*. As many as 69,821 young people and 99,705 other lay volunteers helped 6,737 nuns, 2,891 priests and 354 semi-

narians to rescue stranded people with the help of government agencies. Another 2,178 religious priests and 447 brothers in the state joined the relief effort too.

"The Church workers, especially nuns, take care of all the needs of the camp residents," Fr Vettikattil said. "Sisters play a pivotal role in taking care of the elderly, children and the sick."

## Vatican roundup

### Reproduce St Joseph's 'ideal of service' Pope tells Oblates

Pope Francis told the Oblates of St Joseph that for decades he has relied on the intercession of St Joseph, and "never, ever has he told me 'no'".

"We should draw courage from this," the Pope said on August 31 as he met with members of the order's general chapter.

"For more than 40 years, I've been praying a prayer that I found in an old French missal which says of St Joseph, *dont la puissance sait rendre possibles les choses impossibles* ('whose power makes possible things that are impossible') – and never, ever has he told me 'no'. That's the power of St Joseph," the Pope said.

The goal of the Oblates, he said, is to "reproduce in your life and apostolate the ideal of service" modeled by St Joseph, "starting from an imitation of his discreet, humble and hardworking style".

The earthly father of Jesus "lived with fidelity and simplicity his vocation of watching over Mary and Jesus," the Pope said. "He was close to his wife in joyful moments and difficult ones," building a family with Jesus.

### Rome takes 100 migrants after political stalemate

One hundred migrants, most from Eritrea, arrived at a Catholic-run centre near Rome after officials from the Italian bishops' conference negotiated their release from an Italian coast guard ship.

They had been on the ship, the Diciotti, for 11 days.

The Italian coast guard rescued some 180 migrants from an overcrowded boat at sea on August 15, but Italy's interior minister, Matteo Salvini, refused to allow them to enter Italy. Eventually 13 were taken to Lampedusa for medical treatment.

The boat docked in Catania, Italy, on August 20 and Salvini

still refused to allow the migrants off the boat, insisting that other countries in the EU had an obligation to share the burden of caring for them. Under intense international pressure, he allowed the 27 unaccompanied minors aboard to disembark on August 22.

Then on late August 25, Salvini tweeted: "After so much hard work, insults, threats and inquiries, we finally have the solution for the ship Diciotti."

Ireland and Albania each agreed to take 20 of the migrants; the Catholic Church in Italy offered to take the remaining 100.

### Trustworthy mediators needed for peace says UN nuncio

Genuine peace mediation needs trustworthy mediators and must include all parties for a good that is mutually beneficial to all involved, said Archbishop Bernadito Auza, the Holy See's Apostolic Nuncio and Permanent Observer to the UN in New York.

Speaking last week at an open debate of the Security Council on mediation and settlement of disputes, the Vatican diplomat drew lessons from successful Holy See-mediated peace processes in disputes between Argentina and Chile, in Mozambique and recently in Colombia.

"The more demanding the path that leads to peace and understanding, the greater must be our efforts to acknowledge one another, to heal wounds, to build bridges, to strengthen relationships and support one another," Archbishop Auza quoted Pope Francis, and stressed that the culture of encounter, involving mutual respect and understanding, must be at the heart of not only settling disputes but also in daily life.



# Letters

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

## Letter of the week

### Political astuteness but so arrogant

**Dear Editor,** In his address to the Holy Father on the occasion of the Pope's recent visit to Ireland, Taoiseach Leo Varadkar delivered a master-class in state diplomacy and political expediency.

However, while acknowledging the validity of some of Mr Varadkar's statements, the overriding tenor of his speech was anything but edifying; more a master-class in political astuteness in which the Taoiseach failed to mention his government's failure to adequately deal with the pressing social issues of homelessness and poor medical services etc., focusing instead on the portrayal of an

Ireland where its people have come of age and where same-sex marriage and abortion have been enshrined in law as choices of an enlightened democratic people.

There can be little doubt that the Holy Father would have reservations about Mr Varadkar's comments after witnessing the heroic attempts of Dublin's Capuchin friars to feed the inner-city poor and homeless. The Holy Father would have been acutely aware that these unfortunates were a microcosm of the real plight of those marginalised in Mr Varadkar's utopian society.

Mr Varadkar's moralistic stance

fooled nobody, and it certainly did not fool the Holy Father, who I have no doubt was alert to the underlying objective of the Taoiseach who asserted that the Catholic Church would "remain important" in the Irish State, provided it "changed", a comment which would seem to lead to the inference that the Catholic Church should embrace change that would compromise Catholic doctrine. What breathtaking arrogance!

*Yours etc.,  
Ernest McCarthy,  
Mornington,  
Co. Meath.*

### Sub-standard journalism confusing the issue

**Dear Editor,** I was frustrated and upset in equal measure by RTE's Morning Ireland of August 23 where the presenter spoke of the "nearly 800 babies whose bodies had been dumped in a septic tank" in Tuam a completely matter-of-fact way.

This claim is without substantiation.

The public inquiry report says: "The Commission has not yet determined what the purpose of this structure was but it appears to be related to the treatment / containment of sewage and / or waste water. *The Commission has also not yet determined if it was ever used for this purpose.*" (emphasis added)

With regard to the bodies being "dumped", Philip Boucher-Hayes – an RTE Investigative reporter – has written

about how one Mary Moriarty told him about falling into the crypt when the ground subsided. This happened in the 1970s. When she and others investigated, he wrote, "she discovered a large underground space with shelves from floor to ceiling stacked with infant bodies". She saw, she told him, "in excess of 100 tiny figures swaddled and guessed from the size they were newborn or stillborn".

This suggests that the underground structure was a burial crypt in which large numbers of bodies were interred. The shelves and swaddling indicate that this was done in a respectful manner, quite different from the remains being

"dumped".

Furthermore an Irish Times article from June 7, 2014, quotes Tuam historian Catherine Corless as follows: "I never used that word 'dumped'. I never said to anyone that 800 bodies were dumped in a septic tank. That did not come from me at any point. They are not my words."

It is one thing for the Church to account for its grave failings in child welfare. It is another thing entirely to have to account for such sub-standard journalism.

*Yours etc.,  
Fr Morty O'Shea, SOLT,  
Ardaghey, Co Donegal.*



### Now comes the action...

**Dear Editor,** Now that the dust has settled after the papal visit to Ireland, perhaps it's time in our own parishes and families to reflect on how to move forward. The Pope's visit rejuvenated the zeal of Catholics here, but now it's up to us to respond to his wise words.

*Yours etc.,  
Breda McCarthy,  
Tallaght, Dublin 24.*

### More than meets the eye to low turnout

**Dear Editor,** Those disappointed by the relatively low turn-out at the Papal Mass should ponder the real reasons for this. Right from the start it seems that the organisers, wittingly or unwittingly, tried to dissuade rather than persuade the faithful to come. The whole emphasis was on how far people would have to walk.

A long list of forbidden items, e.g. mobility scooters, wheelchairs, large prams, large umbrellas, large folding chairs etc seemed intended to discourage all age groups

as did the insistence on using the longest possible walking routes around the park to reach the corrals. The final straw was however the insistence on having a ticket, particularly as tickets were not issued to many who had been given booking reference no. but no ticket despite emails to WMOF and the ticketing agency employed.

I had to get a ticket from my parish, made my way to the corral and section allocated but not one of my fellow parishioners was in that area. Unbelievably

parish tickets were allocated to different corrals. Even more unbelievable was that four members of the same family from same address were given two tickets for one Gate, two or another miles away from the address.

As one WMOF attendee who was also given a ticket with a gate far away from her address said, "it was as if those allocating tickets had no idea of the geography of the area".

I think the organisers realised that a mess had been made of the ticket allocation and this is why

tickets were not scanned. It would have been a courtesy to tell those who had let them know that they had not got their tickets that they would not need a ticket.

It would be a courtesy now for the organizers to apologise to all those prevented from attending by not being issued with a ticket for whatever reason. Given the circumstances the miracle is that so many attended.

*Yours etc.,  
Ann Kehoe,  
Castleknock, Dublin 15.*

### Post Francis, it is time for us to take courage

**Dear Editor,** It may take many of us some time to digest the experience of Pope Francis' visit to Ireland for the World Meeting of Families. So much happened in such a short time. The highlights for me included: witnessing my children get so excited in seeing Pope Francis in his 'Popemobile' in the Phoenix Park, some of the speakers I heard at the RDS were inspirational, it was nice too to see so many overseas priests and religious confidently wearing their religious attire, and RTE's live television coverage was excellent and I look forward to watch many moments recorded again.

While appreciating the right for people to protest about past Church failings, I do feel there was a nasty anti-Catholic Church element to some of the protest. But on reflection I do think there is an opportunity now for practicing Catholics and those in ministry, like the apostles at Pentecost, to take courage and be confident again in expressing their Faith openly in our loving God.

*Yours etc.,  
Frank Browne,  
Templeogue, Dublin 16.*

### Hopefully we won't have to wait another 39 years for papal return

**Dear Editor,** What a wonderful privilege it was to have Pope Francis visit our shores! Such a humble, sincere and kind man who shares his warm and generous spirit with everyone he meets and greets. The Festival of Families in Croke Park was a wonderful occasion for so many Irish and International families to come together and celebrate the joy of being a family. The performers, musicians and artists were all outstanding and the Pope's speech very apt and relevant to family life today.

Thousands of people, including myself, enjoyed the Papal Mass in the Phoenix Park. The humility and empathy of Pope Francis at the beginning of Mass in particular, was a beacon of hope and a ray of light despite the grey skies above. His very busy schedule did not deter him from displaying a calm, embracing radiance in every action and gesture he performed and his genuine concern for the poor and marginalised in society was evident in his speeches to us all. The unforgettable memory of the Pope's visit will undoubtedly remain in many Irish hearts and memories long after he returns home, and hopefully we won't have to wait another 39 years for the next one!

*Yours etc.,  
Aisling Bastible,  
Clontarf, Dublin 3.*

### 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



**ITALY:** 100 migrants, mostly from Eritrea, wait to disembark from the Italian coast guard vessel Diciotti at the port of Catania. They arrived at a Catholic-run centre after officials from the Italian bishops' conference negotiated their release from the ship.



**MYANMAR:** A woman offers food alms to Buddhist novices at Hpa-An town. Photos: CNS



**GREECE:** People in Skopelos enjoy Hovolo beach.



**INDIA:** Women religious and other residents walk in floodwaters in Kerala state.



**SOUTH KOREA:** An official tries to clear trash from a lake near Seoul. The ecumenical World Day of Prayer for the Care of Creation was on September 1. Supported by both Pope Francis and Orthodox Ecumenical Patriarch Bartholomew of Constantinople, the 2018 celebration was focused on the importance of water.



**SAUDI ARABIA:** Muslim pilgrims touch Kaaba's wall and pray at the Grand Mosque in Mecca. The US International Commission on Religious Freedom singled out 28 countries for their repression of religious liberty in its annual report, issued on August 29.





# An ode to the Church...

Carlo Carretto was an Italian monk who died in 1988. For many years he lived as a hermit in the Sahara desert, translated the scriptures into the Tuareg language, and from the solitude of the desert wrote some extraordinary spiritual books.

His writings and his Faith were special in that they had a rare capacity to combine an almost childlike piety with (when needed) a blistering iconoclasm. He loved the Church deeply, but he wasn't blind to its faults and failures, and he wasn't afraid to point out those shortcomings.

Late in life, when his health forced him to leave the desert, he retired to a religious community in his native Italy. While there, late in life, he read a book by an atheist who took Jesus to task for a phrase in the Sermon on the Mount where he says: "Seek and you shall find", meaning of course that if you seek God with an honest heart you will find God.

The atheist had entitled his book, *I Sought and I Didn't Find*, arguing from his own experience that an honest heart can seek God and come up empty.

## Absence

Carretto wrote a book in reply called *I Sought and I Found*. For him, Jesus' counsel rang true. In his own search, despite encountering many things that could indicate the absence of God, he found God. But he admits the difficulties, and one



## Fr Rolheiser

[www.ronrolheiser.com](http://www.ronrolheiser.com)

of those difficulties is, at times, the Church. The Church can, and sometimes does, through its sin, make it difficult for some to believe in God. Carretto admits this with a disarming honesty, but argues that it's not the whole picture.

Hence his book combines his deep love for his Faith and his Church with his refusal to not turn a blind eye to the very real faults of Christians and the churches.

At one point in the book he gives voice to something which might be described as an 'Ode to the Church'. It reads this way:

*How much I must criticise you, my*

*Church and yet how much I love you!*

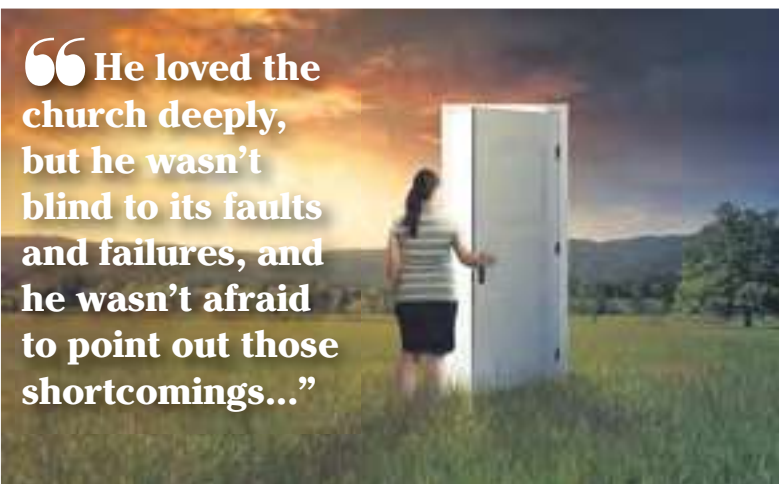
*How you have made me suffer much and yet owe much to you. I should like to see you destroyed and yet I need your presence.*

*You have given me much scandal and yet you alone have made me understand holiness.*

*Never in this world have I seen anything more obscurantist, more compromised, more false and yet never in this world have I touched anything more pure, more generous and more beautiful.*

*Many times I have felt like slamming the door of my soul in your face – and yet how often I*

**“He loved the church deeply, but he wasn’t blind to its faults and failures, and he wasn’t afraid to point out those shortcomings...”**



*have prayed that I might die in your sure arms!*

*No, I cannot be free of you, for I am one with you, even though not completely you.*

*Then, too – where would I go? To build another Church?*

*But I cannot build another without the same defects, for they are my own defeats I bear within me.*

*And again, if I build one, it will be my Church, and no longer Christ's.*

*No, I am old enough to know that I am no better than others.*

*I shall not leave this Church, founded on so frail a rock, because I should be founding another one on an even frailer rock: myself.*

*And then, what do rocks matter?*

*What matters is Christ's promise, what matters is the cement that binds the rocks into one: the Holy Spirit. The Holy Spirit alone can build the Church with stones as ill-hewn as we.*

This is an expression of a mature faith; one which isn't so romantic and idealistic that it needs to be shielded from the darker side of things and one which is real enough so as not to be so cynical that it blinds itself to the evident goodness that also emanates from the church. In truth, the Church is both horribly compromised and wonderfully grace-filled. Honest eyes can see both. A mature heart can accept both.

Children and novices need to be shielded from the dark underbelly of things; scandalised adults need

to have their eyes opened to the evident goodness that's also there.

Many people have left the Church because it has scandalised them through its habitual sins, blind spots, defensiveness, self-serving nature and arrogance.

**“Children and novices need to be shielded from the dark underbelly of things; scandalised adults need to have their eyes opened to the evident goodness that's also there”**

The recent revelations (again) of sexual abuse by priests and the cover-up by Church authorities have left many people wondering whether they can ever again trust the Church's structure, ministers, and authorities. For many, this scandal seems too huge to digest.

Carlo Carretto's ode, I believe, can help us all, whether scandalised or pious. To the pious, it can show how one can accept the Church despite its sin and how denial of that sin is not what's called for by love and loyalty.

To the scandalised, it can be a challenge to not miss the forest for the trees, to not miss seeing that, in the Church, frailty and sin, while real, tragic and scandalous, never eclipse the superabundant, life-giving grace of God.



# Family & Lifestyle

The Irish Catholic, September 6, 2018

Youth Space

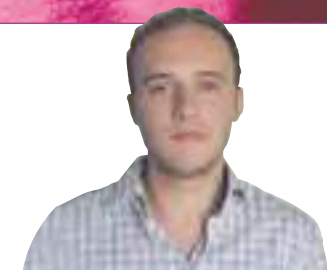
Connecting  
the religious  
dots

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**E**volutionarily speaking, human beings aren't built to resist easy doses of glucose, hence the proliferation of fast food restaurants all over the rich world. With a slew of fast food chains available in pretty much every major city, it can be difficult to avoid the temptations of junk food and maintain a well-balanced diet.

If this is true for adults who know better, having treats and fizzy drinks sitting in an easily accessible place must be quite the allure for young children, which is the claim that those who point a finger at vending machines in secondary schools make. They argue that the presence of an array of sweets is contributing to the deteriorating



**Vending machines  
can be corrosive to  
children's health,  
writes Davis Clark**

eating habits of our youth and the ballooning obesity problem of adults around the world.

According to the HSE, some 60% of adults in Ireland are overweight or obese. This number has been steadily creeping up every year since 1975 across many nations, but Ireland seems to be among the worst, and many foresee it becoming the most obese country in Europe in the near future. With

these troubling statistics, it's no wonder that the Government and various organisations are striving to manage the problem with a spate of advertising campaigns and health food initiatives.

New legislation targets TV advertisements, but it's been difficult to defend against online marketing. The introduction of the sugar tax, which tries to lessen the appeal of soda by making it more costly to buy, has

been lauded by health groups and denounced by the food and beverage industry. But in the face of growing concerns, many researchers and legislators have begun to turn their attention to what could be the origin of the problem: childhood habits.

## Obese

Multiple studies have found a correlation between childhood obesity and adult health problems. Those who are overweight at a young age are more likely to be obese as adults, and carry with them problems such as diabetes and cardiovascular disease.

If these findings are any indication, Ireland may be in trouble. In 2017, statistics

released by the NCD Risk Factor Collaboration revealed that nearly a third of all Irish children were obese, placing Ireland at 58th in the world.

As these children get older, their diets and lifestyle are informed by habit, meaning that there's a high probability that many of these individuals will remain obese into adulthood. This foreshadows even greater increases in adult obesity, and a massive health crisis to come.

Thus, much debate has arisen around the presence of vending machines in schools, which offer easily-accessible unhealthy options for students. Junk food is hard enough to resist, some argue, without temptation being

» Continued on Page 29



## Family News

### AND EVENTS

#### Travelling into Irish history

There are over 40,000 Irish Travellers across the country, but many people still don't know about their history and how they came to be. Offering an insight into their unique story, the National Museum of Ireland in Co. Mayo is holding an exhibition of objects, images and film exploring the rich culture and traditions of the Traveller community in the west of Ireland.

Beginning last month and ending in May of next year, 'Travellers' Journey' pays homage to the heritage, history and traditions of Ireland's largest indigenous ethnic group, including craft and skills, home and nomadism, faith, belief and language.

Some of the key objects on display include a jacket worn by boxer Francis Barrett at the 1996 Summer Olympics; a model barrel top wagon; a tie belonging to Martin Ward, Tuam's first Traveller mayor; beady pockets traditionally worn by Traveller women; and artworks by Leeanne McDonagh.

**'FAST' WAY TO LOSE WEIGHT:** It's common knowledge that eating healthily and exercising can help you lose weight – but according to a new study, what time you eat at can also have a serious impact on weight loss.

Research, led by Dr Jonathan Johnston, from the University of Surrey in the United Kingdom has shown that time restricted eating – otherwise known as intermittent fasting – in which dieters only eat for a specific number of hours everyday actually influences how much weight people can lose.

The research team found that participants who changed their diet to have breakfast 90 minutes later, and have their dinner 90 minutes earlier than they normally would lost more than twice as much excess bodyweight than those who did not.

"Although this study is small, it has provided us with invaluable insight into how slight alterations to our meal times can have benefits to our bodies," said Dr Johnston.

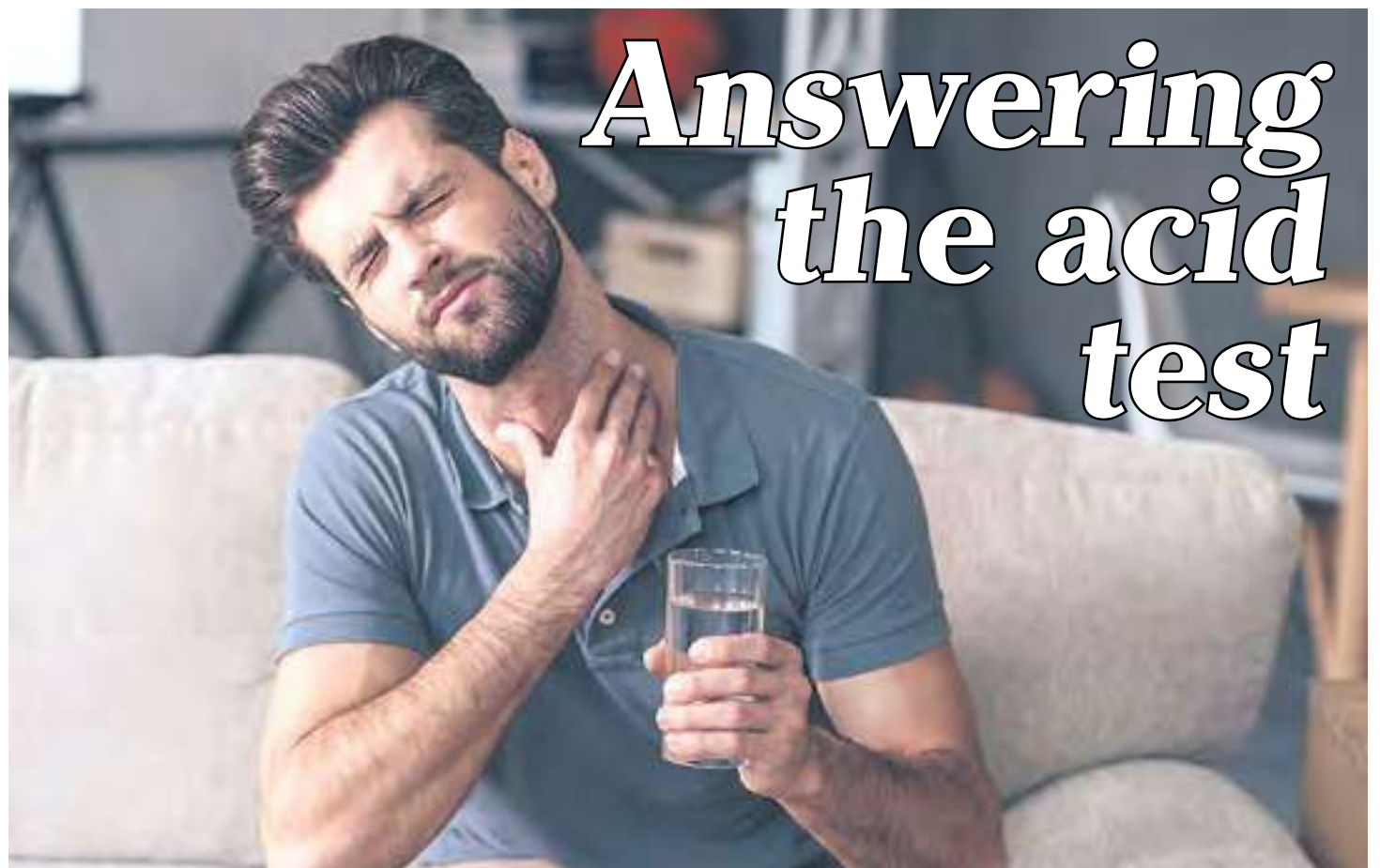
#### Wipe it away – noted!

For parents, the month of September usually means one thing: the kids are going back to school. From holidaying in Tenerife to now preparing uniforms and stationery for the ensuing academic year, getting ready for school can be stressful for you and your children.

However, one gadget that will enthuse your kids about heading back to school, and help them academically in the process, is the Wipebook.

In simple terms, the Wipebook is a whiteboard reduced down to notepad size, meaning that you can write, draw and erase with ease, leaving no residual marks. They come in different shapes and sizes as well as ruled, graph or plain depending on the work you want to do.

Kids won't spend their time arduously rubbing out mistakes leaving tears or marks on the page, but always have the opportunity to make a fresh start!



# Answering the acid test

One of the most commonly prescribed medications in Ireland are proton pump inhibitors which are used in the treatment of acid reflux and peptic ulcers. In fact, up to 20% of adults suffer with gastro-oesophageal reflux disease (GORD) which appears to be increasing in prevalence and is more common in those of older age. GORD is commonly associated with lower quality of life, poor quality of sleep and decreased work productivity.

It occurs when acid from the stomach regurgitates back up into the gullet giving rise to a variety of symptoms. The commonest is the sensation of 'heartburn' but vague chest discomfort or crushing chest pain identical to angina may occur.

It can also present with a sore throat, hoarseness, a dry cough or sticking sensation (when swallowing) if acid reflux affects the vocal cords or pharynx.

There are several factors contributing to GORD including increased acidity of stomach contents and/or delayed gastric emptying. Weakness of the valve or sphincter that prevents acid regurgitating back into the gullet is also a common problem and can be due to a hiatus hernia. This results when there is herniation of part of the gullet (at the junction where it joins the stomach) up into the diaphragm and is not uncommon in older adults.

#### Pressure

Obesity is also associated with reflux as it can result in increased intra-abdominal pressure. Indeed, rising levels of obesity are believed to account for a significant proportion of the increase in new cases of GORD. Similarly, for this reason acid reflux is also very common

## Medical Matters

Dr Kevin McCarroll



in pregnancy though hormonal changes may also reduce the gastro-oesophageal sphincter tone.

**“Fatty foods are harder to digest, tend to remain longer in the stomach and are also associated with heartburn”**

So what can you do if you experience symptoms of acid reflux? Firstly, there are a number of lifestyle changes that can help and indeed in some cases, will be all that is required.

In particular, avoiding or cutting down on foods that may increase stomach acidity or reduce the lower oesophageal sphincter tone such as coffee, chocolate, citrus fruits, tomato products, spicy foods, and carbonated beverages may help. Fatty foods are harder to digest, tend to remain longer in the stomach and are also associated with heartburn.

Always avoid lying down, bending, stooping, going to bed or doing exercise soon after meals (within three hours) as this facilitates acid regurgitation. Drinking fluid at meals may in some cases promote reflux as can large meals.

Avoidance of smoking (which may reduce gullet sphincter competence) may also help. Importantly, if you are overweight then shedding some abdominal fat has been shown to improve reflux. It's best also to avoiding wearing tight fitting clothes around the waist.

If your symptoms are bothersome at night or suggestive of acid reflux higher up in your throat, then sleeping with the head of the bed elevated may be useful.

When there are ongoing symptoms despite addressing lifestyle factors, then over-the-counter remedies or prescription medications will be required.

For occasional symptoms, over the counter antacids work well but their effect is short lived. A more effective treatment is Gaviscon (available in liquid or tablets) that in addition to antacids contains alginate. This works by coating the gullet which protects it from acid as well as helping to disperse acid pockets in the stomach.

If symptoms of acid reflux occur twice or more per week and/or very troublesome then proton pump inhibitors can be used. There are five main tablets in this class on the market though in recent years two have been made available in pharmacies without needing a prescription.

They are potent inhibitors of gastric acid secretion and should be taken about one hour before meals. In about 90% of cases, they will relieve symptoms of mild GORD though when taken over the counter, a typical course would be for about two weeks.

If symptoms persist, you should visit your GP who may prescribe them on ongoing basis and also decide on whether you

may need other investigations.

Chronic GORD is associated with an increased risk of damage to the oesophagus. In particular, in up to 5-15% of cases, longterm acid reflux can result in changes to cells in the lining of gullet (Barretts oesophagus) that predisposes towards cancer.

**“If your symptoms are bothersome at night...then sleeping with the head of the bed elevated may be useful”**

When present, the risk of transformation to cancer is about 0.5% per year and though small, is usually monitored with endoscopy (camera tests of gullet). In fact, the rise in cancer of oesophagus in recent decades has been in large part attributed to this.

Apart from acid reflux, dyspepsia or indigestion is also common and in up to 10% of cases may be due to peptic ulcers.

These are invariably associated with the bacteria, *Helicobacter pylori* which increases gastric acid secretion. If you have non heartburn dyspepsia or reflux symptoms non responsive to therapy you can check for this 'ulcer bug' with a breath test. It can be easily eradicated with a course of treatment that includes antibiotics.

If you have ongoing symptoms, don't suffer and make sure to go your GP and get checked out.

**Dr Kevin McCarroll is a Consultant Physician in Geriatric Medicine, St James's Hospital, Dublin.**



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showcased at every turn just behind vending machine glass. Chris Macey of the Irish Heart Foundation points out the contradiction between what's taught in nutrition classes and the pervasiveness of unhealthy foods.

"They learn about the food pyramid and the need to limit their intake of treat foods and drinks but, for many, once they leave the classroom, junk products are everywhere all day long. The temptation pupils face is constant," he told *The Irish Times*.

### Ideal

As with many things, an ideal outlined in the classroom is immediately undercut by the reality of society, as the careful blueprint of healthy eating goes almost completely unsupported in schools.

These sentiments are echoed by many, and the Oireachtas education committee has recommended the ban of all machines that sell unhealthy foods, along with the elimination of junk food from school cafeterias. Both public and private organisations stress the importance of influencing kids to eat well, by nudging them away from sugary foods and towards more nutritious options.

Their efforts have been met with resistance on several fronts, however. The first objection springs from medical ethic's idea of autonomy, that individuals have the right to manage their health how they see fit without state intervention.

**“If school boards decide that vending machines help more than they hurt, then the Government may be fighting an uphill battle”**

The second and much more complicated objection is that the presence of vending machines may be a dirty bandage on a much larger problem. Vending machines have become a major source of funding for schools that are unable to cover costs.

Schools receive commissions for allowing vending machines in schools, and supporters of the policy say that this money is re-invested into the schools, indirectly creating

a more constructive educational environment. If vending machines are removed without addressing funding needs, some argue that it will be a removal of a funding plug that will ultimately do students more harm than good.

A bill banning vending machines also carries socioeconomic implications. Schools in lower income areas often struggle to feed their students properly, due to both perceptions of healthy eating as the realm of the upper classes, and a lack of healthy options.

Parents often send their children to school with unhealthy foods themselves, and many may not be receptive to the idea of a removal of a cheap and easy food source. If schools are unable to provide alternatives, then the elimination of vending machines will almost certainly exacerbate the problem.

Furthermore, it would be difficult for any government committee to enforce a ban on sugary foods, due to the fact that, despite receiving government support, schools remain independent. Education Minister Richard Bruton expressed this sentiment last year, when he said he did “not have the authority to dictate to schools in this manner. Schools are generally privately managed institutions which, although largely funded by the State, are relatively autonomous.”

If these boards decide that vending machines help more than they hurt, then the Government may be fighting an uphill battle.

There are potential solutions to some of these problems. The Oireachtas committee also



recommended an emphasis on teaching home cooking skills at a younger age, which might give families more options when choosing meals. Developing healthy habits while at home could be a major boost to childhood health.

**“If schools are unable to provide alternatives to unhealthy foods, then the elimination of vending machines will almost certainly exacerbate the problem”**

If the Government can't directly enforce healthy eating, they can attempt to change the culture that promotes it, which begins outside school doors. The continued outreach to lower-income communities to help assuage the perception issues could lead people to make better choices, and, of course, more funding to schools would be a great asset as well.

The committee outlines a series of recommendations in addition to the ban on vending machines, including free drinking water and more time for children to exercise during the school day. By providing more opportunities for healthy activity, the potential damage caused by vending machines could be mitigated and the funding stream preserved.

Some argue that vending machines are rather a symptom than a cause, and that their removal will do little to eliminate the underlying issue of junk food dependence. Minister Bruton says that the only way to correct this reliance on unhealthy foods is a large change in culture. “Through families and communities, we can create an environment in which our young people have the knowledge, skills and resilience to choose to lead a healthy life”.

Removing vending machines may be a step in the right direction, but a combination of factors is needed to empower children to avoid unhealthy choices. Even if schools become places of health and well-being, bad practices at homes can undo any progress made during the school day.

# Faith — IN THE — family

Bairbre Cahill



**W**e will talk for years to come about the weekend Pope Francis came to Dublin. Four of us were at the fabulous Festival of Families in Croke Park and all six of us at the Mass in Phoenix Park. It was wonderful to see the Pope in Ireland and wonderful for our family to experience the buzz, excitement and positivity of thousands of people gathered together to celebrate with the Pope.

I don't think that a visit by the Pope will transform the Church in Ireland – that would be simplistic. It will take a lot more energy and vision over the coming months and years, building on what Pope Francis has invited and challenged us to be which will do that. However, I do think that for people of Faith this is an experience that can give a much-needed boost of confidence, conviction and hope.

Pope Francis spoke of the daily outpouring of the Spirit in family life. He reminded us that family is “a privileged place and an important means” of spreading the Good News. He reminded us of that through our Baptism we are each called to be missionary – to go out sharing the joy of the Gospel.

**“It would be so easy to retreat, to engage only with like-minded souls”**

I was delighted to have been asked to moderate one of the panels at the World Meeting of Families Pastoral Congress in the RDS. The theme on which I was to speak and then lead a discussion on with a panel was: ‘Who is doing the dishes: Pope Francis on the small things that matter in family life.’ In his writings Pope Francis regularly brings things back to the bits and pieces of life experience. He roots his theology in what we understand ourselves.

And so Pope Francis is able to say: “The Lord's presence dwells in real and concrete families, with all their daily troubles and struggles, joys and hopes...the spirituality of family love is made up of thousands of small but real gestures.” (AL 315)

We were delighted in Croke Park when Pope Francis went off script to remind us of the three vital phrases in family life: please, thank you and I'm sorry. He asked us to repeat them after him, cajoling us to speak up, challenging us again to be louder until Croke Park rang with the sound of thousands of voices and he grinned with delight. These simple phrases contain within them the virtues of family life – love, gentleness, respect, understanding, forgiveness.

These are the virtues



that Pope Francis invites us to take out into the world. It is not easy. We have gone through a period of brutal negativity towards the Church and towards Faith in the build up to this visit. It would be so easy to retreat, to engage only with like-minded souls. I loved the atmosphere in the RDS at the Pastoral Congress. The joy was palpable. So many families, young adults, such a variety of nationalities, nuns dancing in the arena, bishops sharing the craic and the chat. It was good to be there! I can really understand why, at the Transfiguration, Peter suggested: “Should we just build a tent here and stay?”

Now however we are back down the mountain, returning to ordinary life. What are we taking with us? For me there is a powerful sense that we, you and I, have to step up and be Church.

Pope Francis spoke about the scandal of clericalism and the evils it has facilitated. If we sit back and wait for our priests and bishops to come up with a plan to re-energise the Irish Church then we are falling into that sin of clericalism. We need to believe in our call to be bearers of the Gospel in our families and beyond. Pope Francis has reminded us of who we are: the People of God.



## Youth Space



### Liam Linden recounts the transformative power of visiting Fatima

Utter brilliance. Eye opening. Challenging. Encouraging and enlightening. These were some of the words used by our pilgrims to describe the Armagh Diocesan Youth Commission's (ADYC) recent summer pilgrimage to Fatima.

Describing my experience with ADYC would be a similar choice of words and the reasons I got more involved.

As a second year liberal arts religion student at St Mary's Teacher Training College in Belfast, this year I had the opportunity to spend my placement period with ADYC. Here I was able to see the organising, promoting and recruiting – work that goes into youth pilgrimages.

I had never been to Fatima before but it was one of the most enjoyable pilgrimages I have been on. It was peaceful, no rushing about, everything was calm and nearby. Added to that we had a great group of 24 young pilgrims.

#### Holiness

Previously I had been to Lourdes; which I loved, so I knew Fatima would give me a similar experience. In hindsight, I must say the two are different. Not in the sense of holiness but the different fulfilling feeling I took from them. By this I mean, I went to Lourdes in 2014 and I would say that this was the beginning of understanding

# Connecting the religious dots



Young pilgrims who travelled to Fatima and explored their faith.

my Faith. It gave me the feeling that I'd love to do more things like this. The following year I went to Rome, another great city but again different. In 2016; I had the first opportunity to go to World Youth Day. Standing in Krakow with millions of other young people made me realise how amazing it is being part of the Church.

Fast forward to July 2018 after having spent six days in Fatima which again created a whole new feeling. I would say that's because Fatima is a city of its own, it offers a different experience to that of Lourdes or Rome or Krakow. Even the candlelight procession was a different experience.

On one of the nights, two of our leaders were fortunate enough

to partake in the international procession. After talking with the pilgrims, I could sense that they could relate to the candlelight procession. Some described the procession as "tranquil, peaceful and inspiring".

**“Fatima is a city of its own, it offers a different experience to that of Lourdes or Rome or Krakow”**

We had some pilgrims who had been to Lourdes before who felt, due to the smaller numbers, more "connected to the procession". Is that not what we want? We want

young people to feel associated with the Church and be more thoughtful in prayer.

To me, the beauty of Fatima is that you can feel so connected with the events because it has only been 101 years since the visitations. The fact that we could, for example, visit Rua do Adro – the parish church of Fatima – where the three shepherd children had been baptised, made Communion and confirmed illustrates this point. We were also able to visit their house and even met one of their nieces, once again reinforcing that sense of connectivity with the Church and its history.

While we were in Fatima we visited enclosed Dominican nuns. This personally gave me time to

think about how much they were giving up.

I suppose living in such a secular society and having such a busy life makes you realise that sometimes you need to take a step back from everything to realise how caught up you can get, which can lead to a loss of focus on the main things in life.

The first couple of evenings we watched the candlelight procession from the sanctuary area.

**“Sometimes I feel I can get too caught up in work, study or other aspects of life but a week of prayer and reflection really helped my spiritual being”**

The nights we didn't partake in the candlelight procession, we sat in the sanctuary area in our own group and prayed the rosary, with reflective thoughts between each mystery. This is one example of how we can take a step back and take time to think about the things in life we do not spend enough time on.

That's what the pilgrims seemed to do, they took the time to think more about their Faith and some even came to me and asked questions about things that seemed to be a barrier in their Faith.

I guess that is another reason I wanted to go to Fatima. Sometimes I feel I can get too caught up in work, study or other aspects of life, but a week of prayer and reflection really helped my spiritual being.

Fatima has made me realise how I got involved with ADYC. Opportunities like these, that I was given, that ADYC offers to young people in the Armagh Diocese, empower and enrich the Faith of young people.



## Green Fingers

Paul Gargan

## Now is a good time to move those evergreens

As our climate get milder, our season of autumn starts later in the year. It's late September or October before the colour palette starts to change to the rich reds, golden yellows and deep oranges of autumn.

September is an ideal time to plant evergreen shrubs and conifers, or to move established ones if you must. Make sure newly planted evergreens are protected from cold, drying winds. If exposed to these winds, the foliage will dry out and turn brown, and the plant may die.

If you are moving an established evergreen to a new planting position the process starts in April, the start of the evergreen growing season. Using a spade, cut a circle slightly larger than the extent of the foliage around the plant and to the depth of the spade; you don't remove any soil, as this is just to get the plant to grow new feeder roots to help it survive the move.

Before you start to dig tie a piece of coloured

material to a branch and take note of which direction it faces, e.g. south. When you replant, have this branch facing south as evergreens object to being reorientated once growth is underway.



Dig out as big a rootball as possible and replant straight away. Stake it well and water it in. Keep it watered for the next year and regularly check its ties.

Continue deadheading to prolong flowering season; summer bedding will continue to flower until first frost, roses until well after. Dahlias are looking their best and to keep them like that and right up until the first really hard frost keep deadheading.

If earwigs are eating the petals of your dahlias, stuff small flower pots with straw or balls of

newspaper and put the pots upside down on top of canes pushed into the ground between the flowers. The earwigs will crawl into the pots to hide during the day.

Each morning, check the pots and remove the earwigs to another part of the garden where they won't be a problem; they are a valuable part of the garden ecosystem eating large amounts of greenfly over the growing season.

Buy all plant spring bulbs now except for tulips and hyacinths – leave these to October and November. When buying bulbs, choose plump firm ones with no visible signs of damage. If there are small green shoots showing off the top of the bulb it's still okay, but if there are long spindly shoots leave them where they are.

It's important to plant bulbs at the proper depth. If they're not planted deep enough they may flower or not at all in successive years. The general rule of thumb is bury them three times their own depth.





# TVRadio

Brendan O'Regan



## WMOF reveals some heartwarming stories

At the end of last week's article I wrote about the beginnings of papal visit reviews. It was mixed, with some positive commentary at times.

One of the most positive was an engaging interview with the Richardson family on the **Ray D'Arcy Show** (RTÉ Radio 1) on Tuesday of last week. Mary and Damien, the parents, with their 10 children, had spoken to the Pope on the stage at the Festival of Families in Croke Park. Both had a history of drug abuse but had managed to break free of addiction.

Damien credited the Cenacolo movement, which he came across in Medjugorje but engaged with in Knock. Mary got 'clean' with the help of the HSE, motivated at a particular point when she was bringing her first child to school. As Ray D'Arcy said, their story gave hope to others, and what a well told story it was.

They had taken part in an early launch event for the World Meeting of Families and were gobsmacked to be asked to meet the Holy Father at Croke Park. They were "blown away" by Pope Francis, Damien describing him as having an aura, "a holy man...a peaceful man". D'Arcy was very positive and interested, but declared himself an atheist and critical of the Catholic Church. Predict-



Ray D'Arcy's show featured a very positive story.

ably he brought up the child abuse issue. Damien said it was "the most abominable thing to do to a child", and also felt the injustice of good priests getting abuse just for being priests.

That item had me curious about the Cenacolo movement, and as if in answer last Sunday EWTN aired an inspiring documentary – **From the Darkness to the Light** (repeated this Saturday) in which Fr Aidan Crowley outlined how the movement came to Knock, inspired by the work of a Sr Elvira that he had met in Medjugorje. The approach is to tackle the underlying problems behind

drug addiction through prayer and work in particular.

In the testimonies of the residents Jason spoke of his days of booze, drugs and violence, but at *Cenacolo* he had learned self-discipline and love of truth. Frank told of how the community relied on providence to supply material needs.

Jamie remembered how he had been like a Jekyll-and-Hyde figure in his family and apologised for the hurt he had caused. In a touching moment he said "I ache and long to make it up to them". Amit said he was a poet and artist but early recognition went to his head, he dab-

bled in Satanism, but now he was on the road to recovery, experiencing a "constant daily struggle". Federico said the most beautiful thing was to see his mother smile when he met her after five months with Cenacolo.

The film was made in 2005, though the technical quality suggested a much earlier time. It felt rather home-made, though admittedly much of the slickly produced material out there hasn't nearly much heart as this show. Still, an updated version would be good, as would consideration of the concerns raised about the approach, e.g. curbs on individual freedom and the apparent lack of professional medical and counselling staff, at least back then.

### Concerns

With child abuse getting such coverage during the papal visit I was disappointed that



Jonathan Healy.

### PICK OF THE WEEK

**CENACOLO: FROM THE DARKNESS TO THE LIGHT**  
EWTN, Saturday, September 8, 9pm

Program about a Catholic drug rehabilitation centre in Knock.

**SHALOM/SALAAM – KIDS4PEACE**

RTÉ1, Sunday, September 9, 5.10pm

Teenagers from the Holy Land, Muslims, Jews and Christians visit Ireland in the hope that seeds of friendship and peace may be planted.

**THE JOHN PAULS**

RTÉ1, Monday, September 10, 9.35pm

Telling the stories of the one-in-10 people that were named John Paul after the historical papal visit of Pope John Paul II to Ireland in 1979.

some of those highlighting concerns about it (and it surely needs to be spotlighted) had recently campaigned with enthusiasm for a different kind of child abuse, namely abortion. That issue surfaced on Thursday of last week on the **Pat Kenny Show** (Newstalk) when guest presenter Jonathan Healy interviewed Mark Murphy, one of the prominent pro-choice doctors from that campaign. All the old euphemistic clichés were rolled out, like calling abortion "health care" and "service".

Healy suggested that some doctors would be "uncomfortable" with being involved, though I think for them it's more a matter of morality than comfort. Why didn't we hear from one of these doctors with conscientious objections? Whatever

about individuals, Murphy was against giving any opt out to institutions. He favoured restriction zones outside hospitals, but Healy reminded him about freedom of expression.

He wanted "flexibility" on the three-day waiting period proposed, but Healy suggested that might save a woman from making a mistake she'd regret later.

He wanted the removal of criminal sanctions against those who would operate outside the abortion scheme proposed and warned against other "potential restrictions" (which would in fact save lives!).

Scary times ahead.

[boregan@hotmail.com](mailto:boregan@hotmail.com)



Aubrey Malone

# Film

## Embracing life against the backdrop of religious constraints

### The Children Act (12A)

The penultimate scene of this moving (if occasionally sugar-coated) study of lives lived to the full, lives thrown away and those gone stale, is heavily reminiscent of the last one in John Huston's magisterial *The Dead*. In that film, Gabriel Conroy (Donal McCann) has to listen to his wife Gretta (Anjelica Huston) telling him that her feelings for him can't compare to those she had for a man called Michael Furey who died of consumption.

In Richard Eyre's *The Children Act*, High Court judge Fiona Maye (Emma Thompson) says something similar to her husband Jack (Stan-

Emma Thompson and Stanley Tucci star in *The Children Act*.

Good  
★★★★

ley Tucci) when the life of a young man called Adam (Fionn Whitehead) is threatened by leukaemia. If I classify it as coming across as second best in the comparison it's no great shame. I regard *The*

*Dead* as Huston's masterpiece on screen just as I regard it as James Joyce's on the page.

Another Irish writer, W.B. Yeats, figures in an earlier scene when Maye visits Adam in hospital after he's refused

a blood transfusion that could save his life. His reason for doing so is that he's a Jehovah's Witness and regards this as an unwanted intrusion on nature. It's up to Maye to decide whether the hospital should have a legal right to transfuse the boy, who's just under 18.

She visits him because she wants to find out if he has a will to live. She finds out he has when he starts strumming the melody to Yeats' 'Down By the Salley Gardens' and she sings along in accompaniment.

Jehovah's Witnesses won't like the film. There's a strong impression given that Adam has been brainwashed by his controlling parents and that

once he escapes from their restrictive mindset he'll be able to embrace his passion for music and poetry prohibited by their evangelical zeal.

I won't reveal what happens. Suffice to say that Adam awakens the maternal instincts of Maye, who's childless, and gives her feelings she's half afraid of in a workaholic life that has seen her push such feelings into the background.

### Affair

She's also done this to Jack, who has an affair with a younger woman as a result. Can the marriage be saved? Will Adam become a kind of surrogate son to them?

In a Richard Curtis film

he would. Here the Curtis element – for which read schmaltz, fuzzy feelgood factors and possibly a climactic dash to somewhere like an airport – is thankfully kept to a minimum. (Having said that, we do get a climactic dash to a hospital.)

The basic problem with the film is its central conceit. We're asked to believe a suicidal man would decide life is worth living after all because a woman he's never seen before knows the words to a song. This is ridiculous – but the performances are so good you almost buy it.

If it wasn't for the Joycean derivativeness I'd probably have given it four stars.



# BookReviews

Peter Costello



## Faith, fatherland and fighting: the Irish brigade in the Pope's army 1860

Historian Dr Donal Corcoran describes his life-long fascination with the Irishmen who served the Pope in defending the Papal States during the war of Italian unification in the 19th Century, which had lead him into in extended research on the subject for his new book just published.

As a child I was fascinated with two war medals that my grandfather Patrick Kennedy received for fighting for Pope Pius IX in 1860. As I grew older I thought about the Irish brigade which went to Italy. Who were they? Why did they go? What happened when they got there? How did they come back and what happened to them afterwards?

Over the years I gathered information, compiled a list of those who went, and visited the battlefields and other places connected with the 1860 war. This is an outline of their story.

To begin, some historical background. Nationalism was the most potent force for political change in the years before 1860. In Ireland Daniel O'Connell had agitated for self-government. But after the Famine the political priority changed to land reform. The French ousted the restored monarchy, elected Louis Napoleon as Prince President, who declared himself Emperor Napoleon III.

The Italian *Risorgimento* (Resurrection of Italy) generated new nationalist and republican thinking. Giuseppe Mazzini had huge influence outside his native country. New nation states like Greece and Belgium emerged. Germany was still

fragmented into many independent states.

The movement to unite Italy faced a major obstacle. The Papal States stretched across the middle of Italy separating north and south. Under threat the Pope called for help. An Irish brigade was recruited by priests. It went to Italy to defend the Pope from his enemy the anti-clerical republican Giuseppe Garibaldi, the hero of British and Irish Protestants, who believed the downfall of the Pope would lead to the conversion of Italy to Protestantism.

After Catholic Emancipation, Irish Catholics were organised into a deeply religious and conservative church under Archbishop Paul Cullen.

### Division

In 1859 the Piedmontese initiated the unification of Italy under their King Victor Emmanuel II. Italy was divided between Piedmont and Austrian Venetia in the north, Tuscany, Parma, Modena in the centre, the Papal States, and the kingdom of Naples and Sicily. After the central states were peacefully annexed by Piedmont, Pope Pius IX called on Catholics to defend him.

Irish people followed events in Italy. Newspapers



The vital battle of Castelfidardo.

were cheaper and more numerous after the 1850s. Telegraphs facilitated faster news transmission while the new railways enabled wider distribution. Events in Italy generated a savage media war. Catholic bishops and priests called for prayers and funds were raised (equivalent to €8 million today).

Garibaldi invaded Sicily and the Italian mainland. Irish born Austrian army officers started recruitment along with bishops and Alexander M. Sullivan, editor of the *Nation* newspaper (and later creator of *The Irish Catholic*). Recruitment committees and priests selected recruits. Most were artisans, farmers, clerks, teachers, students, former British soldiers and policemen.

Few had military experience. Religious impulses, thirst for adventure, escape from dead-end jobs, and opportunity to travel impelled them towards Italy. Some were simply up for a fight.

Getting to Italy was easy. They travelled by rail and cross-channel steamers to

Britain, Belgium and France and onwards by rail/boat to Italy. The cost was a little over £13. The journey was a great experience, as many had never ventured far from their own localities.

### “Over 400 Irish fought there along with other foreign and Italian soldiers”

The Papal army rapidly expanded under French General Cristoforo Lamoricière. Recruits from Austria, France, Belgium, Germany and Switzerland doubled its size to over 20,000. The Irish added 1,300 becoming known as the Irish brigade at home and St Patrick's Battalion of the papal army in Italy.

However, the Pope's army was poorly organised. French professional soldiers formed its high command. Officers and NCOs were lacking and Italian papal soldiers unreliable. Harsh military discipline and training separated out the unfit to

serve, sick and disillusioned. Around 300 soon returned to Ireland.

By September the race for Rome was on. Garibaldi demanded an Italian republic. Piedmont's chief minister, Camillo Cavour, checkmated him. Garibaldi took Naples, Cavour invaded the Papal States with his formidable army. Lamoricière placed a line of garrisons across Italy to repel them.

At Perugia 145 Irish fought bravely alongside Austrians and Swiss-Germans against overwhelming force before surrendering. At Spoleto Irish brigade leader Major Myles O'Reilly commanded a multinational force of Irish (345), Austrian, Franco-Belgians, Swiss-Germans and Italians. Outnumbered and outgunned they held out for a day. Italian military historians praised O'Reilly's stout defence.

The papal field army was routed at Castelfidardo when Lamoricière was cut off *en route* to Ancona. The 105 Irish were mentioned favourably by the Piedmontese.

Piedmont's soldiers surrounded Ancona and its navy bombarded it. After a week's siege Lamoricière capitulated. Over 400 Irish fought there along with other foreign and Italian soldiers. After the conflict the brigade was imprisoned in Genoa.

Foreign papal prisoners were repatriated by their governments, but the British refused to help the Irish. They offered transport to Malta hoping the men would enlist to fight in the Opium War in China. Eventually the bri-

gade returned via Marseilles, Paris and Le Havre, landing at Monkstown near Cork. They received a heroes' welcome.

Piedmont annexed the Papal States except Rome and its environs, which remained protected by Napoleon III's French garrison. Garibaldi ceded Naples and Sicily to Victor Emmanuel II sacrificing his republican principles in the interest of Italian unity. Victor Emmanuel II was crowned king of Italy. Pius IX held out in Rome for another decade before being isolated in the Vatican.

### Exploits

The Irish brigade's exploits were headline news at the time, but were soon forgotten. Casualties were few. Events in a far-away country had no lasting impact at home. The American Civil War soon involved far more Irishmen notably brigade members Myles Keogh (killed with General Custer at Little Big Horn) and John Coppinger from Midleton, County Cork.

In 1860 Irish Catholics stood by Pope Pius IX in his hour of need. They offered prayers, contributed money, and put their lives on the line. After the war Patrick Kennedy married, raised a family and joined the Fenians. And so another struggle began.

Donal Corcoran holds a PhD in history from UCC, and is the author of *Freedom to Achieve Freedom: The Irish Free State, 1922-1932*. His new book *The Irish Brigade in the Pope's Army 1860* is published by Four Courts Press at €50.

## Love/hate in a very French context

**Paris Echo**  
by Sebastian Faulks  
(Hutchinson. £15.99 / €17)

### Peter Hegarty

Faulks' explores the German occupation (1940-44), a closed subject in France for decades after the wars. That those years were off-limits for so long shows that "the human drive to ignorance...is a force as powerful as its opposite", as Hannah, one of the two main characters tells us.

She is a scholar who has come to Paris to research the lives of French women under Nazi rule.

She expects - hopes even - to come across accounts of women enduring and surviving hardship and repression while their menfolk toiled in German

armaments factories.

But she discovers things that she hadn't anticipated and struggles to comprehend. An old woman cheerfully recalls denouncing people for money.

She adds that she hates the Jews, whom the French authorities enthusiastically persecuted.

In a recording another old woman speaks fondly of the German officer who fell for her, recalling how her parents encouraged her to accept his invitation to dinner.

### Resistance

Her work drives Hannah towards difficult conclusions. French women openly associated with German soldiers. The resistance enjoyed very little

support. Many in fact were content with France's status as a junior ally of Germany.

As the war wore on people almost pitied the occupiers, hollow-cheeked, wraith-like young men broken by their experiences on the Eastern front.

Meanwhile, Hannah's friend Tariq, an innocent young Moroccan, is making discoveries of his own. Paris, he quickly learns, is a segregated city: his North African workmates would never think of venturing into the wealthy white arrondissements.

They hate the French; the French hate them.

*Paris Echoes* is a densely-detailed, and elegant exposition of hard truths. One wonders how the book will be received in France.

Fr. Con Buckley

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## The priest who said no to Adolf

Pope Francis being presented with an image of the martyr.

### I Will Not Serve: The priest who said NO to Hitler

by David Rice  
(Red Stag / Mentor Books, €14.99)

#### J. Anthony Gaughan

This is a true story of Fr Franz Reinisch who was beheaded for refusing to serve in the Wehrmacht. His refusal arose from his unwillingness to swear an unconditional oath of obedience to Adolf Hitler, its then commander-in-chief.

In this true story, written as a non-fiction novel, David Rice provides an enthralling account of Fr Franz Reinisch's courageous adherence to his conscience in the face of fiendish challenges.

Fr Reinisch was born in Vorarlberg in Western Austria on February 1, 1903. He was educated at the Leopoldinum, the Franciscan school at Hall in the Tyrol. Subsequently he began law studies at the University of Innsbruck. On deciding to study for the priesthood he transferred to the university's faculty of theology. He was ordained in the summer of 1928.

Some months after his ordination he joined the Congregation of the Pallotines. Founded by St Vincent Pallotti in 1835, by the beginning of the 20th Century it was well established in Germany with one of their houses at Schoenstatt, near Koblenz.

#### Movement

Here and later in Dachau concentration camp Fr Jose Kentenich developed the Schoenstatt Movement. He stressed the importance of being mindful of Divine Providence. Members were known for their deep devotion to Mary, whom they described as the

Mother, Trice Admirable, and their evangelical zeal. Fr Reinisch became a committed member of the Movement.

In the years before and after Fr Reinisch's ordination political events were taking a sinister turn in Germany. In November 1923 Hitler was involved and almost killed in an attempted coup and later imprisoned. However, not long afterwards the ideas fomenting race hatred in his Mein Kamp were spreading rapidly throughout Germany, as was the Nazi Party.

### “The Gestapo remained ever present in his life”

In August 1934, following the death of President Hindenburg, Hitler became supreme ruler of Germany and assumed the title Führer (Leader). He also ensured that thereafter members of the Wehrmacht swore loyalty to him and not as before to the People and the Fatherland.

A few weeks later Germany went to the polls to ratify this seizure of power and gave Hitler 90% of the vote! In September 1935 the Nuremberg Race Laws were promulgated. They stripped German Jews of almost all their civil and political rights. Then in November 1938 incessant anti-semitic propaganda prompted the infamous Kristallnacht.

Subsequently these developments were to lead to almost inconceivable horrors being visited on the Jewish community. Catholic priests were also victims. Seventeen thousand of them were interned in Dachau with not many of them surviving

the experience and 17,000 others were conscripted into the Wehrmacht. Catholic and Protestant churches and youth organisations were closed down. Smaller religious minorities were banned and disappeared. Convents and religious houses were closed and confiscated.

All this did not escape notice. As early as November 1936, in a courageous intervention, Cardinal Faulhaber, Archbishop of Munich, savagely criticised the Nazi Party for its attempts to de-Christianise the life of the nation. In the following year Pius XI was equally forthright in his condemnation of the Nazi regime. However, the Gestapo and other agencies of the state ensured that not many Germans became aware of those and other criticisms of their Führer and his regime.

In the meantime Fr Reinisch was continuing his ministry. After a meeting with a boyhood companion he became aware of the appalling slaughter of Jewish and Russian civilians by the Einsatzgruppen in the Soviet Union behind the German front lines. Despite his superior giving him many different placements, the Gestapo remained ever present in his life.

In September 1940 he received from them a *maulkorb* (a muzzle), a gagging order not to preach nor lecture.

Fr Reinisch's military call-up arrived in April 1942. He indicated his determination to resist enlistment. After a number of military court appearances, he was sentenced to be executed by the *falbeil* (German version of the guillotine).

## WebWatch

Greg Daly

# Next steps after the papal visit

Now that the dust is starting to settle after the World Meeting of Families and the papal visit, readers of *The Irish Catholic* may be wondering – especially readers who missed the WMOF pastoral congress or various papal events – how they can build on 2018's unique highlights for the Irish Church.

A useful starting point, perhaps unsurprisingly, is the Vatican's own website. Readers who visit [vatican.va](http://vatican.va) can choose an English option – the choices are at the top right hand corner of the page – and then either scroll through the 'News' section to the various Irish events, or perhaps more usefully, go to the 'Travels' tag.

The '2018' section of the tag includes a section headed 'Apostolic voyages outside Italy', wherein readers can carry through to a page devoted to the Pope's visit for WMOF2018, featuring videos and transcripts of Pope Francis' Dublin Castle address, his meeting with married and engaged couples in the pro cathedral, his visit to the Capuchin Day Centre, the Festival of Families, his brief pilgrimage to Knock, Mass in the Phoenix Park, the meeting with the bishops, and the in-flight press conference on the way back to Rome.

The speeches, already reported on by *The Irish Catholic*, are well worth



The Pope in the Phoenix Park last weekend.

poring over and reflecting on at leisure.

As for WMOF2018 itself, a fascinating record of the meeting has been appearing piecemeal online.

Panels and speeches can be viewed at [worldmeeting2018.ie](http://worldmeeting2018.ie), as one might expect, and Irish readers especially might like to look at [mariecollins.net](http://mariecollins.net) to read the text of Mrs Collins' presentation on safeguarding and what she believes the Church ought to do to keep children and vulnerable adults safe and to bring justice to survivors.

#### Presentations

Further afield, Shalom World TV has been posting a series of WMOF2018 videos on [youtube.com](http://youtube.com),

with presentations by Los Angeles's Bishop Robert Barron's address and Manila's Cardinal Luis Antonio Tagle being just two of the treats there that are well worth an hour of anyone's time.

Other sites have posted texts of addresses, including surely the most controversial part of WMOF2018: the address Fr James Martin SJ gave to a packed and mostly appreciative hall on 'How parishes can welcome LGBT Catholics'. Those who wonder what exactly Fr Martin said need look no further than [americamagazine.org](http://americamagazine.org) where the entirety of Fr Martin's speech can be read.

● The Catholic internet is currently awash with commentary about the allegations of the former US papal nuncio, Archbishop Carlo Maria Viganò, who has accused the Pope of lifting sanctions Pope Benedict had imposed on the disgraced abusive former cardinal Archbishop Theodore McCarrick, and of making him a trusted adviser and confidante.

Analysis of Archbishop Viganò's claims can be found elsewhere in this week's paper, but those who are finding it hard to hold on to their Faith in the face of the McCarrick and Pennsylvania revelations, along with the archbishop's claims, might do well to turn to the aforementioned Bishop Barron, whose video 'Why remain Catholic (with so much scandal)?' can be viewed on Facebook or through the bishop's [wordonfire.org](http://wordonfire.org) website.

The latter site also hosts an interesting and helpful Q-and-A with the bishop about

the three aspects of the abuse crisis that have filled headlines of late, and struggling readers might gain from turning there.

The American blogger Meg Hunter-Kilmer, who blogs at [piercedhands.com](http://piercedhands.com) has also developed a Novena for Catholics grappling with the horror and enormity of the abuse crisis, which it seems many in North America had believed almost a thing of the past. The 'Novena of saints for a Church in crisis' features prayers to saints as varied as Our Lady, Blessed Laura Vicuña, and Blessed Thaddeus McCarthy. If some of the saints on the Novena are unfamiliar to us, that just shows how unaware we are of the depth and diversity of strength there for us in the Church's great cloud of witnesses.

There are ways through the darkness, after all, and Ms Hunter-Kilmer has done us a service in reminding us of some very strange paths to the light.



# Classifieds

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

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# Leisure time

## Crossword Junior

Gordius 248



### ACROSS

- 1 You might say this when you meet someone early in the day (4,7)  
 7 Movie star (5)  
 8 Green vegetable (7)  
 10 Surname which means 'metalworker' (5)  
 11 You use it to rub things out (6)  
 13 Difficult (4)  
 15 It's completely surrounded by water (6)  
 17 Long John Silver had this kind of bird as a pet (6)  
 18 One of the two parts a bird flaps (4)  
 19 Fencing weapon (5)

### DOWN

- 1 This insect got its name because it jumps in the meadow (11)  
 2 The world's largest bird (7)  
 3 The third month of the year (5)  
 4 Someone who takes things (6)  
 5 A thought (4)  
 6 You stick things together with this (4)  
 9 The colour of grass (5)  
 11 Newspaper boss (6)  
 12 Let, permit (5)  
 14 It's shot from a bow (5)  
 16 What puppies grow up to be (4)

## LAST WEEK'S SOLUTIONS

### GORDIUS No.366

**Across** – 1 Pickpocket 6 Moat 10 Saint Augustine of Hippo 15 Rinse 17 Peri 18 Edam 19 Cymru 21 Twelfth 23 Lunar 24 Shed 25 Icon 26 Elvis 28 Theatre 33 Imitation 34 Major 36 Polyanthus

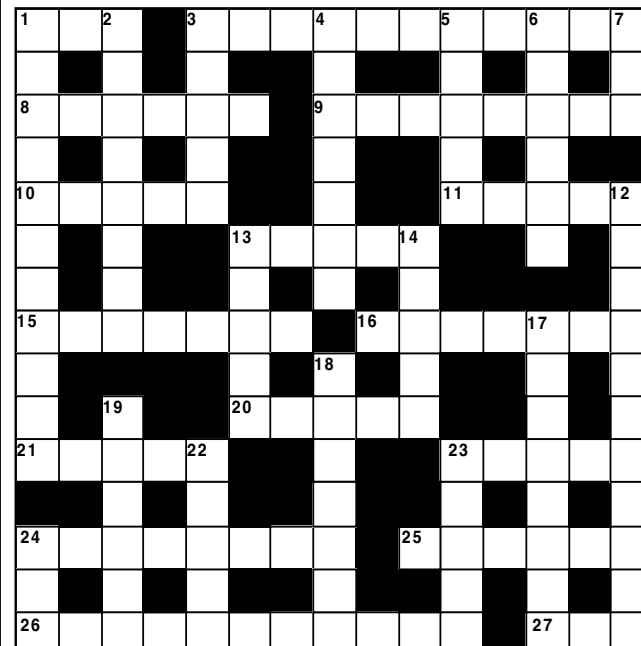
**Down** – 1 Posh 2 Chieftain 3 Petri dish 4 Clamp 5 Edge 7 Orion 8 The Venus de Milo 9 Ostrich 13 Prow 14 Opulent 16 Fell behind 20 Maharajah 21 Tristan 22 Time 27 Veils 29 Handy 30 Amman 32 Ares

### CHILDREN'S No.247

**Across** – 1 After-shave 6 Recorder 7 Owls 9 Cost 11 Sip 12 Luke 13 Dreams 14 Knife 15 Bishop 16 Two 17 American  
**Down** – 1 Abracadabra 2 Tacks 3 Sides 4 Aeroplane 5 Evil 8 Skeleton 10 Teacher

## Crossword

Gordius 367



### ACROSS

- 1 A play on words (3)  
 3 & 24d Having fought in France, she can break up a Ninja fracas too (5,4,2,3)  
 8 One's choice is to stir the potion (6)  
 9 Trembled, throbbed (8)  
 10 Sounds like the bull looked at this chemical (5)  
 11 Ornamental bush (5)  
 13 Spin a baton (5)  
 15 Earthenware craftsmanship (7)  
 16 Mothers motor to get a cosmetic (7)  
 20 Work this when baking bread (5)  
 21 Exceptional ability a cardinal would murder to have! (5)  
 23 A little extra in your pay-packet (5)  
 24 Totally disorientated - on land? Not a bit of it! (3,2,3)  
 25 Deadly (6)  
 26 Use it in profiteroles to make an oryx patch us up (5,6)  
 27 In excellent physical condition (3)  
**DOWN**  
 1 However you choose it, Pop, there's nothing original

about these! (11)

- 2 Nourishing substance (7)  
 3 Affirmed under oath (5)  
 4, 17 & 18 Danish, fervent, anonymous arrangement? That's not going to happen any time soon! (5,2,1,5,2,7)  
 5 Man-eating monsters (5)  
 6 Official witness to a letter - try an 'O', perhaps (6)  
 7 Passing craze (3)  
 12 Ban an 'A' for dessert (6,5)  
 13 Exhausted (5)  
 14 An aid to controlling a dog when walking (5)  
 17 See 4 down  
 18 See 4 down  
 19 Tailor-made Venetian bridge (6)  
 22 It's not the early ten who provide rubbery juice (5)  
 23 Muscular (5)  
 24 See 3 across

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## Sudoku Corner

248

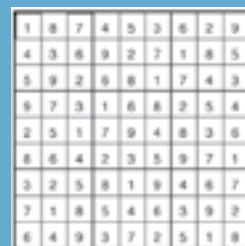
### Easy



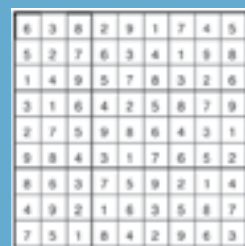
### Hard



### Last week's Easy 247



### Last week's Hard 247





# The Spirit of surprises has the writing on the wall

**LIKE MOST PRIESTS**, from time to time I have organised 'special' Masses. Typically, these take place to mark a particular occasion or anniversary, held in a parish hall or school or other venue. One question those organising these Masses always faces is: "What readings will we use?" A wise pastor once suggested to me that one should always use the readings of the day. I have discovered that he was right. The Spirit of surprises can make even the most obscure readings amazingly apt, often in unexpected ways.

Take the Gospel readings of the last two Sundays. On the Sunday of the papal Mass in the Phoenix Park, the Gospel was about how Jesus dealt with followers who chose to walk away. These former disciples had heard Jesus talking about eating the flesh of the Son of Man, and it all seemed too demanding, too much.

**Scandals**

In our day, we see people choosing other paths too. They are hurt by abuse scandals, they feel disappointed and let down by the Church leaders they expected more from. These formerly loyal



Catholics then choose to walk other paths.

In that Gospel, Jesus asks his closest followers if they want to walk away too. And they say something like "Sure where would we be going?" I think Jesus would get a similar response from the people who endured the wind and rain of the Phoenix Park that Sunday, walking miles, queueing endlessly for toilets and water and food. Did we want to choose another path as people who lapse from Faith do? 'Sure where would we be going?'

What an apt Gospel for that Phoenix Park Mass with Pope Francis. It is unlikely the organisers checked the Gospel when they decided the World Meeting of Families would end that weekend, but the Spirit was steering them, as ever.

The Gospel for the following Sunday (last Sunday, September

● Maeve Binchy once said that she got the best lines for novels sitting on a bus. There she heard fragments of conversations that gave her an insight into people's lives. As I walked my three-mile hike between the bus and the Phoenix Park, I got an inkling of what Maeve meant. I heard bits of stories of people's lives, of sickness, success and loss; songs were sung, jokes told. Images of family life were revealed: a perfect illustration of the event that drew us together, a meeting of Irish families.

There would be a great book in all the stories!

2) was even more apt. We'd had weeks in which the failures of Church leaders were painfully sketched out for us, in Pennsylvania, in Washington, even in Rome itself. Those who should have looked after victims of abuse chose too often to value the institution first. Corruption and hypocrisy were all too visible in the Church of Christ, and still are. And the Gospel found Christ decrying just such an outcome.

He berated the Pharisees for putting aside the commandments of God while clinging to human traditions. And he quoted Isaiah, making the point that unworthy leadership was nothing new, not even 2,000 years ago.

The events of the weeks leading up to that Sunday provided a magnificent backdrop, better than whoever put the *Lectionary* together could ever have planned. This was proof, for me, of the Spirit ever at work, placing before us a Word from God ever relevant to the circumstances of the day.


When you hear next Sunday's Gospel, think of it in the context of that day's news, and often the Spirit will show you how one speaks to the other.

**Topsy-turvy flag was a cry for help**



● Dublin was full of wayside shrines over the weekend of the papal visit, some holy, others less so. One that caught my eye had a line of papal flags upside down, the standard international cry for help.

It seemed ironic then that when Pope Francis' plane came to rest on the Dublin tarmac that Saturday morning, the Vatican flag next to the Irish flag was also flying upside down (until a disembodied cockpit arm reached out and corrected it).

Or maybe it was originally deliberate: a cry for help from a Pope realising what was ahead of him in Ireland!



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