

The Irish Catholic

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Parishes urged to take pride in Church's 'tremendous' charity work

New bishop highlights role of laypeople in reform

Greg Daly

Ireland's newest bishop has encouraged Catholics to take pride in all the good work that the Church continues to do with the vulnerable and marginalised.

Bishop Alan McGuckian SJ – who was ordained Bishop of Raphoe at the weekend – also said that the Church in Ireland needs to increasingly embrace a model where laypeople are given co-responsibility for the future with bishops and priests.

Speaking to *The Irish Catholic*, Bishop McGuckian said Catholics in today's Ireland need to develop a Faith capable of thriving in an era without cultural supports, and that this Faith should not simply be a personal affair.

Prayer

"We – all of us – have to learn to be people of real prayer, incarnated prayer, where relationship with God is a

part of our lives: a part of our individual lives and a part of the web of the way we live in our communities," he said, pointing out that social realities are key to this.

With new Government figures showing that nearly 8,000 people are known to be homeless in Ireland, an increase of 25% since June 2016, Dr McGuckian says that Catholics and Church organisations have a vital part to play in battling the national homelessness crisis and helping those who fear falling into homelessness.

"Quietly the Catholic Church's agencies are on the forefront of that all the time in ways that most of us don't have to the forefront of our minds all the time," he said, highlighting especially the "tremendous work" of the Society of Saint Vincent de Paul.

"I think we as a Church need to know that is key

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Lifelike Brownie doll aims to empower girls



At the launch of the new Lottie Brownie doll at Irish Girl Guides' international camp in Rockwell College, Cashel, Tipperary are Carrigtwohill Brownies Caoilfhinn McCarthy (10), Courtney Gosnell (10), Abbey Madden (10), Kate Bogue (10) and Alice Kenneally (10). Looking on are Irish Girl Guides Chief Commissioner, Helen Concannon, and Arklu Lottie Dolls Managing Director, Ian Harkin.

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Michael Kelly's Editor's Comment returns in the autumn



Pope visit to North would focus on reconciliation

Chai Brady

Pope Francis would engage in the reconciliation process in Northern Ireland if he visited, as he is not afraid to engage with "real issues" according to the Bishop of Derry.

With increasing speculation that the Pope's planned visit to Ireland may include a visit to the North, Bishop Donal McKeown said it would complete the visit of Pope John Paul II in 1979 - when a trip to Armagh was cancelled due to the security situation.

"I would say the main reason Pope Francis would come to Northern Ireland would be in order to engage with the peace process, the reconciliation process, he'd want to try and move that forward," he said.

"He's not afraid, as I understand, to engage with real issues."

He said that the current political turmoil in the North "isn't going to scare him", despite the DUP and Sinn Féin failing to reform the Northern Executive and Assembly in Stormont, with talks resuming in late August or early September.

The Church has become embroiled in severe political situations such as in Venezuela - where over 100 people have been killed in protests after their government set up an assembly capable of changing their constitution.

"His concern is always to build bridges not to build walls, so please God he'll certainly be in the North at some stage," Bishop McKeown said

of the Pope. "Having spent 36 years myself in Belfast, I'm only too aware that people will make him very welcome wherever in the North he comes to."

With just a year to go until the Pope's visit for the World Meeting of Families, Dr McKeown said that he hopes it will focus on how to create an environment where young people are able to develop in a way that doesn't threaten their mental or physical health.

"I hope this will be a time for mature conversations within both jurisdictions on the island as to what is good, what serves the common good, and move beyond this preoccupation with assuming that if everyone does what they want to do we'll have Heaven on Earth, which of course is rubbish," he added.

Catholics urged to take pride in Church's 'tremendous' charity work

» Continued from Page 1

to who we are as people of Faith," he said, emphasising that since care for the marginalised is central to Catholicism, Church-related bodies work constantly throughout Ireland to help struggling people. Catholics, he said, should "take courage from the fact that quietly things are being done in our name and on our behalf, often unbeknownst to us".

Calling for Catholics to support such organisations, he spoke about how much more can be done in the Church when clergy and laypeople work together, citing his experience working "in a co-responsible way" since 2011 with the Diocese of Down and Connor's 'Living Church' project.

Rejecting suggestions that advocacy of greater lay involvement in Church life is purely a response to a decline in clerical and religious vocations, he said the vocation of the laity to be the face of Christ - and the face of the Church - in the world has been clearly acknowledged since the Second Vatican Council.

"I think now may be the time when something that has been there is called to come to the fore and to take on real flesh and live. It has to always be clergy and laity working together," he said.

Hundreds mark anniversary of Bishop Daly's death



The family and friends of Bishop Edward Daly gather at a commemorative stone in Derry's Bogside for an inter-denominational service led by Bishop Donal McKeown after attending the first anniversary Mass at nearby St Eugene's Cathedral on Saturday. Photo: Margaret McLaughlin

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Ireland is a 'cold house' for Christians – Hook

Mags Gargan

One of Ireland's top broadcasters has described this country as a "cold house for Christians" after the Broadcasting Authority rejected complaints in response to the 'haunted bread' incident on *The Late Late Show*.

George Hook sharply criticised the findings of the Broadcasting Authority of Ireland (BAI) last week that there was "no offence caused" when panellists on RTÉ's flagship talk show earlier this year described the Eucharist as "haunted bread" and compared receiving Holy Communion to cannibalism.

Speaking on his Newstalk radio show, Mr Hook compared the incident to the "furore about Kevin Myers' views about Jews and women in his column" which resulted in Mr Myers being sacked by *The Sunday Times*, saying "his journalistic career might well be over".

Offence

"Imagine then in the same week that the Broadcasting Authority of Ireland said there was no offence caused by some outfit called the [Rubberbandits] on *The Late Late Show* on January 6 when they offended the majority religion on this island. By majority I

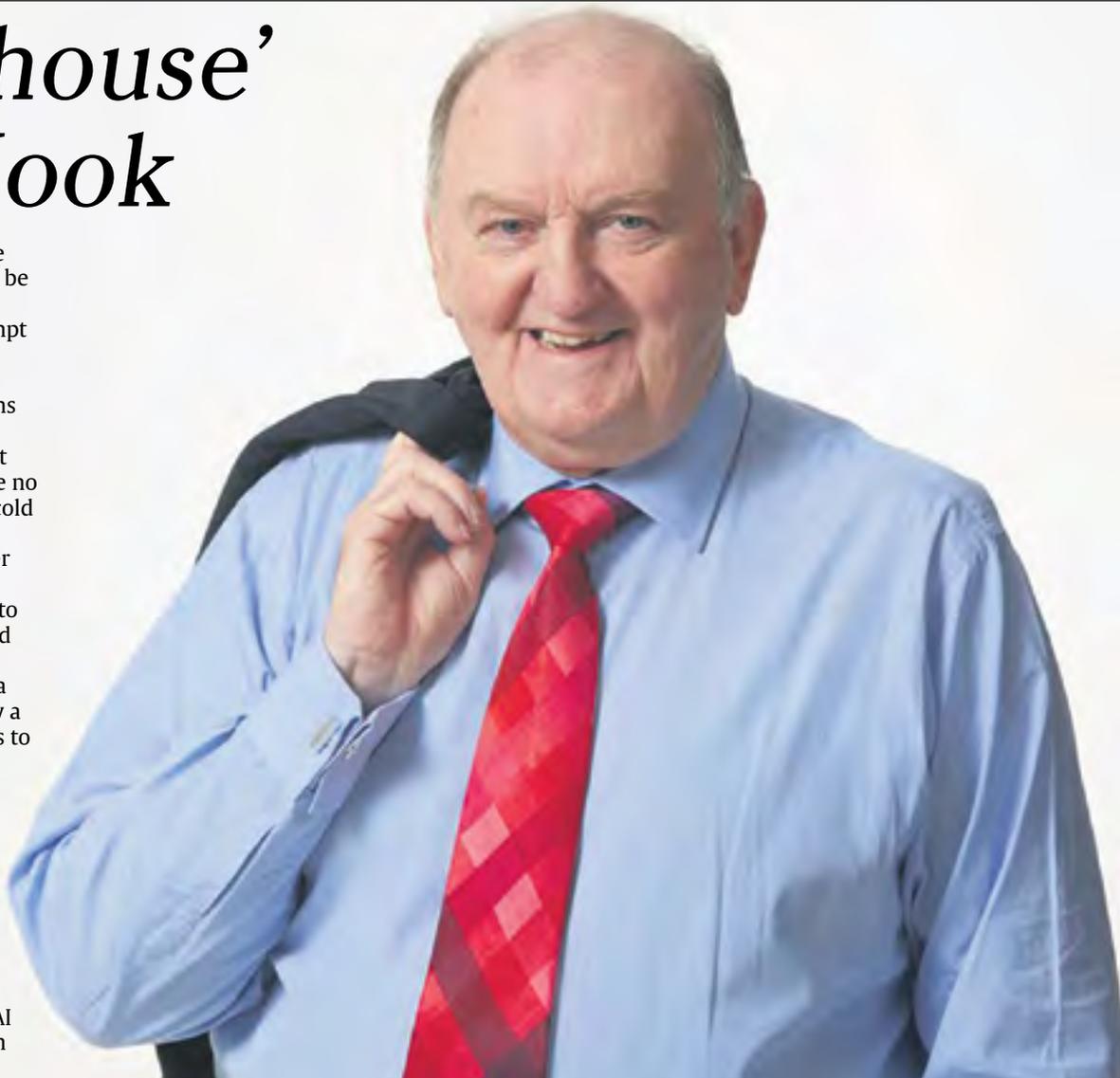
mean over 80% of the people in the last census declared themselves to be Christians," he said.

"They offended, showed contempt and cared little for the beliefs of a majority of people on this island."

Questioning whether other faiths would be treated in the same way, Mr Hook said "they felt free to do it because it was Christianity". "Make no mistake about it, Ireland is now a cold place for Christians."

He went on to criticise presenter Ryan Tubridy, who chaired the discussion, saying it was "difficult to believe" he "actually complimented them and said it was a great description". "Is this what we pay a licence fee for? Is this what we pay a half a million a year or thereabouts to a presenter, to mock all Christians faiths?"

Mr Hook also said it was "extraordinary" and baffling that the reason the BAI gave for rejecting the numerous complaints about the incident was that the panellists were articulating "their own personal views", and said he would use that as his defence the next time the BAI receives a complaint about his own radio show.



BAI finds Tubridy lacked 'sensitivity' over 'haunted bread' on *Late Late Show*

Staff reporter

The Broadcasting Authority of Ireland (BAI) has criticised the presenter of *The Late Late Show* for not showing "sensitivity to the potential for offence" over the 'haunted bread' incident.

During a panel discussion on the show on January 6 Blindboy Boatclub of The Rubberbandits comedy duo referred to Holy Communion as "haunted bread", while another panellist compared it to cannibalism, resulting in thousands of complaints being sent to RTÉ.

Response

In a detailed response to 11 complainants, including Fr Gerard Ahern and Fr Kevin McNamara, the BAI ruled it was "legitimate for a panellist to articulate their own personal views".

However, the authority accepted that presenter Ryan Tubridy "mis-judged the offence likely to have been caused by the use of the term 'haunted bread'" and that his comments "compounded the offence caused to the complainant" when he compli-



The Rubberbandits.

mented the panellist for the term.

The BAI committee said it did not believe that the

comments or the presenter's contributions "crossed a line such that undue offence was caused to the audience as a whole", but that the degree of offence may have been minimised if "the presenter had demonstrated greater sensitivity to the potential for offence" and it advised RTÉ "to have regard to the Committee's view in this regard".

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Hopes for WMOF to engage with alienated – Archbishop Eamon Martin

Chai Brady

The World Meeting of Families (WMOF) is an opportunity for the Church to engage with people, such as divorcees, who may feel alienated from “the family that is the Church”.

Archbishop Eamon Martin told *The Irish Catholic* that he hopes the WMOF will reach out and “embrace people in all kinds of family situations”.

He said: “We really have to help them realise that they are part of the Church, they are part of the family of families that is the Church, and that whilst we present a very clear understanding of the family ourselves we’re also conscious of the struggles, of the real life situations of families.”

Wounded

The hope is that families that are wounded, who are engaged in bereavement, illness, separation and divorce will still remain connected, and that the WMOF will reinforce this.

Looking into the future, where a possible referendum on abortion legislation looks likely to happen around the same time as the WMOF, Arch-

bishop Martin said that the Church will continue to present, in the public discourse, “a coherent ethic of life”.

He cited President Michael D. Higgins’ ‘Ethics Initiative’, which aims to encourage everyone to stimulate a national discussion on what type of Ireland the population want to create.

Amendment

In relation to the abortion issue Ireland’s bishops will be vocal in their opposition to repealing the Eight Amendment to the Constitution. “Really we don’t see the life issue as being a separate issue, but actually the core issue upon which all other ethical values are built and founded,” said Archbishop Martin.

“Therefore it makes no sense for us to be engaged in any discussion about values in society which doesn’t respect the fundamental value of all, which is the gift of human life and the dignity of the human person.”

He added that “the Church will of course engage in any conversations” about the forthcoming referendum, and that no matter what happens, their stance will remain the same.

Flowers for Our Lady of Fatima



Eight-year-old Jaime Whelan from West Belfast presents roses to Our Lady, in St Teresa of Avila Church, Glen Road, Belfast. The statue, one of 12 commissioned by Archbishop Eamon Martin from Fatima shrine in association with the World Apostolate of Fatima, will arrive in Downpatrick on August 14, Crossgar on August 15 and Ardglass on August 16. Photo: Bill Smyth

Pro-choice jumper placed on sacred altar is ‘polarising’

Chai Brady

Images of a jumper with a pro-choice slogan draped over a holy altar in Dublin emerged this week, in a move described as “provocative” and “polarising”.

The altar belongs to the Mary Immaculate Church in Inchicore and is in an outdoor grotto. The black jumper has the ‘Repeal’ logo of the pro-choice campaign printed on it, and was placed purposefully on the sacred space.

Fr Gerry O’Connor, a member of the Association of Catholic Priests’ leadership team, said he was “irritated” when he saw the image, which was originally posted on Instagram, but was shared many times on Twitter.

“I think it’s a stunt aimed to provoke a bigger gulf between people who are trying to find the common good, or trying to reach a consensus around this complex issue,” he said.

Fr O’Connor said the act seemed more about offend-

ing rather than persuading people.

“I think it does very little to encourage a mature reflection, where people authentically listen to each other and try in their own conscience to make their own minds up about this issue.”

However he said he did not want to overstress the fact that it was an intrusion into a sacred space or a desecration, but definitely provocative. He added that acts like these “alienate people further”.

DUP leader called to apologise to Catholics

Mags Gargan

Oscar-nominated actor Stephen Rea [pictured] has criticised the ‘crocodile’ comments by the DUP’s Arlene Foster in relation to the Irish Language Act as “an outrage”.

The Belfast-born actor said Ms Foster had pushed Northern Ireland back to the time of Lord Brookeborough, the former Northern Ireland Prime Minister known for his anti-Catholic views.

The DUP leader had explained that her refusal to



agree to Sinn Féin’s demand for an Irish Language Act was because: “If you feed a crocodile they’re going to keep coming back and looking for more.”

She later said the

crocodile term referred to Sinn Féin and was not anti-Catholic but she regretted using the term because it had allowed Sinn Féin to mount “a campaign of demonisation against me”.

In an interview with *The Sunday Times*, Mr Rea dismissed this as “apologising to herself” because “she didn’t think about what she said”.

“She should have apologised to every nice Catholic in the place. She wasn’t talking about the Shinners; she was talking about all Catholics,” he said.

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Why the Irish are more at ease with continental Europe

A Continental European friend remarked to me that “Ireland is much more European than Britain – I’ve found that the Irish are much more at ease with their Continental neighbours than the British.”

If this is true, it is in no small measure due to the deposit of culture built up over the centuries between Irish culture and the historic Catholicity of France, Belgium, Italy and the Iberian peninsula. And yet, probably not a lot of younger people these days know about these links, or appreciate how meaningful they were.

It was almost commonplace for Irish Catholics to study in Rome, Louvain and Salamanca, among other places. Daniel O’Connell’s schooling in France – at St Omer – was typical of



Mary Kenny

Catholics of his class in the 18th Century. My own father, more than 100 years ago now, completed his studies at Salamanca in Spain.

The renowned historian Margaret MacCurtain (also a Dominican nun) has just published a key book which illuminates this theme of Irish Europeanness – *Ambassador Extraordinaire, Daniel O’Connell, 1595-1662*. Born in Kerry, he was a significant figure in Irish-European life. He was the founder of the Irish college and the famous Bom Sucesso convent in Portugal, confessor and advisor to queens and kings,

and eventually Bishop-Elect of Coimbra in Portugal.

The research for this study was done in Irish, Portuguese, Spanish, French, Italian, Latin and Tudor English – a symbol of the reach that Irish Catholic European studies had.

This openness to European culture is rooted in our history but despite the work of original researchers like Margaret MacCurtain – is it being lost in a secularising Ireland, which seems to want to forget, or even abolish, the values that constructed the identity of this nation?



Daniel O’Connell.

Myers is no racist and An Taoiseach should realise that

I was dismayed that the Taoiseach Leo Varadkar (echoed in copycat style by the Tánaiste Frances Fitzgerald) saw fit to comment on the sacking of Kevin Myers by *The Sunday Times*: he described Myers’ comments as racist, and said the newspaper was correct to fire him.

Kevin Myers had made a maladroit allusion to Jews not being shy about asking for higher remuneration – and though misphrased, he meant it as a compliment: why not have the self-confidence to believe you’re “worth it”, as the l’Oreal advert says? Kevin has a robust turn of phrase (and has always defended Israel), but he is no racist, and it was a calumny on the part of the Taoiseach and Tánaiste to make such an implication.

A prime minister should not be quick to meddle in media matters. Varadkar is nimble and intelligent, but inexperienced and sometimes callow. Fitzgerald has seldom shown much aptitude to think for herself.

By contrast, President Higgins – though almost certainly not a soulmate of Kevin Myers – has had the dignity to withhold his opinion.

● The singer Sinead O’Connor, who has made a video about being alone and abandoned – holed up in a budget hotel in a dreary part of New Jersey – is clearly someone in need of care and compassion.

In this video, the large and somewhat garish tattoo across her chest of Jesus crowned in thorns, and the further tattoo on her hand of *‘Lumen Christi’*, bespeaks of a lost soul desperately seeking spiritual comfort.

Her bipolar condition is evidently a source of acute mental suffering. It is very distressing to watch – and I wish to God, indeed, that this poor woman may be delivered from the torment from which she is suffering.

Fleeing an invisible enemy

Every successful film depicting an historical event reflects the spirit of its own age, and *Dunkirk* is an apt example. In the light of modern EU sensitivities, the wartime threat from Nazi Germany doesn’t rate a mention. We hear only about “the enemy”, unnamed.

Despite aerial dogfights, no swastika or Luftwaffe insignia appears, and anyone unversed in fighter-pilot history – as between a Spitfire and a Heinkel – would be none the wiser. The troops being evacuated from Dunkirk in France might have been fleeing from invading Martians.

Causation goes unexplained. It’s unclear why there are 300-400,000 British troops in France in the first place.



Cillian Murphy in *Dunkirk*.

There is very little back story about the characters depicted.

Kenneth Branagh does a lot of looking grittily into the distance, and Cillian Murphy does a lot of gibbering and shivering as a nerve-shattered officer. But the heavy lifting was carried out by the stuntmen. As the credits roll, the huge numbers of stuntmen involved is

staggeringly evident.

I’m going to be sexist here and describe *Dunkirk* as a chaps’ movie. Good aerial stunts. Lots of scrambling about at sea. A tribute, surely, to the gallantry of the ‘small boats’ which sailed across the Channel and picked up the troops while the nameless ‘enemy’ closed in. But strangely meagre on human interest.

New Irish translation of the missal eagerly anticipated

The Primate of All Ireland has said that he is looking forward to the new Irish translation of the missal, which is to be launched later this year.

In his homily for the episcopal ordination of Dr Alan McGuckian as the new Bishop of Raphoe, Archbishop Eamon Martin said: “I would be very pleased if more parishes, not just those in the Gaeltacht, could introduce regular Sunday worship in our native language.”

He also paid tribute to Bishop McGuckian’s predecessor, Bishop Philip Boyce, who worked on the translation project.

The archbishop added that Bishop’s McGuckian’s “respect for the Irish language” would be “invaluable” in his new role.

The newly-ordained bishop, originally from Antrim, developed a deep interest in the language following a visit to Donegal as a teenager.



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Bishop voices opposition to embryo research

Colm Fitzpatrick

The Bishop of Elphin has condemned the use of embryos in bio-medical research after US scientists succeeded in editing human genomes to remove mutations like heart disease. Bishop Kevin Doran, chair of the Catholic Bishops' Consultative Group on Bioethics and Life Questions, said human embryos were, as part of the research, "being deliberately generated under laboratory conditions with a higher than average risk of congenital heart disease".

The lab-created, edited embryos which were not allowed to develop beyond a few days, when they comprised a handful of cells, were being "deprived of any other purpose than to be used for research and then disposed of", the bishop said, adding, "these individual human beings are all the more entitled to protection precisely because they do not yet have the capacity to speak for themselves or to give their consent."

He cited a recent charter for healthcare workers released by the Vatican that said it was "gravely immoral to sacrifice a human life for therapeutic ends".

Landmark church set to reopen

The oldest Catholic Church in Belfast will be reopening for Mass at the end of August, with renovation work to be fully completed by next month. St Mary's has been undergoing extensive restorations since May, resulting in the Living Youth building, beside the church in Chapel Lane, becoming the venue for Mass since July 17.

The renovation work, expected to total more than £300,000, was initially due for completion by August 18, but a delay of three weeks to allow for the remaining amendments to the church exterior such as additional paving and repointing of walls and stonework is now likely.

Fr James Boyle, the administrator of St Mary's, said: "All additional work should be fully complete by Friday, September 8."

Parish takes action to halt rural decline

Mags Gargan

Members of a small Co. Leitrim parish have taken the future of their primary school into their own hands by advertising for families to move to the area.

Parishioners in the picturesque village of Kiltyclogher in north Leitrim have launched a nationwide campaign 'KiltyLive' to advertise their rural community in the hope that families will consider making it home.

The primary school in Kiltyclogher currently has 14 pupils and if another family

does not move to the area by September to enrol just one more student, the school will lose one of its two teachers and could face closure.

"We need 15 kids to get two teachers," Fr Patrick Farrelly PP told *The Irish Catholic*, adding "a one-teacher school is not really viable anymore". He said the school board had held a number of meetings with local TDs and councillors, before local parents decided to take action themselves.

Fr Farrelly, who has ministered in the parish for five years, said there was good

community spirit in the area and he was very happy there.

With a population of just 233, Fr Farrelly said the border village has been hit hard by emigration and would benefit from Government funding. He said he thought the KiltyLive campaign "was a good idea" and "has put Leitrim on the map".

Campaign

The online campaign encourages people who are "tired of the hustle, bustle and expenses of city life" to consider a move to a "safe, tranquil North Leitrim village".

According to campaigners the benefits of the move include the award-winning national school as well as the fact the area is steeped in culture and history – being birthplace of the one of the 1916 Proclamation Signatories, Sean Mac Diarmada.

The campaign has received many enquiries, including a family with five children, which organisers will assess in a meeting today.

Information on the campaign is available on Facebook @Kiltylive or email kiltylive@gmail.com

Get me to the church on time



A member of a wedding party passes tractors bedecked with ribbons and flowers parked outside a church in Annalong, Co. Down. Photo: Mal McCann

Flag real-world pressures at World Meeting of Families, urges economist

Greg Daly

The Church should use next year's World Meeting of Families to highlight the need for more family-friendly economic models, a leading economist has said.

"The World Meeting of Families should be about families in the practical everyday circumstances, the hustle and bustle of what life is for all of us," UCD's Prof. Ray Kinsella told *The Irish Catholic*, praising Tuam's Archbishop Michael Neary's comments in his Reek Sunday homily on Croagh Patrick on the detrimental effects of western economic

models on family life.

"We have a malign economy, an economic model that is destructive," agreed Prof. Kinsella, continuing, "we need to rebuild a healthy vision of what a family can do in a healthy economy."

Corporate theft

Describing excessive employers' demands on parents' time as "a form of corporate theft", the UCD economist noted how divorce rates in, for example, the US, are often driven by spouses lacking time together, with children being deprived of the presence of their parents

in their lives.

Prof. Kinsella said the economic and social price of these pressures can be tracked through, for instance, budgetary expenditure on such areas as childcare when a more obvious solution would be to help parents care for their own children.

"We accept the damage and we socialise the costs," he said, adding that ahead of the Church gathering, there should be a focus on how "the most precious thing you can give – the most precious resource we have – is time".

NEWS IN BRIEF

Ennis parish raises over €26,000 for famine

The church collection in Ennis parish, Co. Clare has raised over €26,000 for Trócaire's emergency East Africa appeal.

Fr Brendan Quinlivan told *The Irish Catholic* the clergy were "humbled by the generosity of our people". "It shows a tremendous spirit of solidarity with suffering people particularly in the developing world at this time," he said.

"There is always a phenomenal response in times of particular crisis and tragedy, and I think that the response to the recent east Africa appeal has been hugely generous across the Diocese of Killaloe."

Legacy of Limerick bishop celebrated at centenary

Academics and historians will be celebrating the legacy of Bishop Edward Thomas O' Dwyer of Limerick, on the centenary of his death, this October.

Limerick Diocesan Archives and the History Department in Mary Immaculate College are organising a conference to assess the influence of Bishop O' Dwyer who is best remembered for his celebrated clash with Sir John Maxwell in the wake of the 1916 Rising.

The bishop is also renowned for his contrarian positions on everything from the Plan of Campaign, to university education and the fall of Parnell, as well as his lesser known anti-war writings which had a significant international impact.

The event will take place in Mary Immaculate College, Limerick on October 13.

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12 & 6pm *Praying for Healing*

15th Aug. 'Mary, Giver of Life and Joy'

3pm Fr Seamus Enright, CSsR

& 8.30pm

Workshop Fr Michael Cusack, CSsR

12 & 6pm *Mary, Giver of Life and Joy*

16th Aug. 'Living Life to the Full'

3pm Marty Morrissey

& 8.30pm

Workshop Rev. Kevin O'Gorman

12 & 6pm *Sport, Virtue and Life*

17th Aug. 'Organ Donation: giving and receiving life'

3pm Bernadette McNeive

& 8.30pm

Workshop Darren Cawley

12 & 6pm *Organ Donation: giving and receiving life*

18th Aug. 'The Reformation, 500 Years On'

3pm Rt. Revd. Patrick Rooke (Church of Ireland)

& 8.30pm

Workshop Prof. Salvador Ryan

12 & 6pm *Was the Reformation a Great Misunderstanding?*

19th Aug. 'My Spirit Rejoices in God, My Saviour'

3pm Most Rev Philip Boyce, (OCD)

Retired Bishop of Raphoe

8.30pm Fr Daniel O'Leary

Workshop Fr Daniel O'Leary

12 & 6pm *We are Treasured and Transformed*

20th Aug. 'Making our families Christian'

3pm Most Rev Kevin Doran, Bishop of Elphin

8.30pm Dr Aoife McGrath

'Light through the cracks: life in local communities'

Workshop Dr Aoife McGrath

12 & 6pm *Light through the cracks: life in local communities'*

21st Aug. Launch of WMOF 2018 Programme

'When Plates Fly: Pope Francis on the joys and challenges of family life'

3pm Most Rev. Diarmuid Martin,

& 8.30pm Archbishop of Dublin

Workshop Fr Timothy Bartlett

12 & 6pm *'Glued to our phones; can we make technology more family friendly?'*

7pm **Witnesses' Walk** around Knock village

22nd Aug. 'Cherishing Life to the Full'

3pm Maria Steen

Workshop Cora Sherlock

12 & 6pm *Cherishing Life: a human rights issue*

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Why it was wrong to drop the atomic bomb



Intentional killing of innocent human beings is always wrong, writes David Quinn

Very few readers of *The Irish Catholic* will be watching season three of *Twin Peaks*, I suspect. It's not on one of the main channels and it has only a cult following because its content is too surreal for most tastes. But in one recent episode we were taken back to the first test of an atomic bomb in the New Mexico desert. The director, David Lynch, took us deep



The A-bomb Dome and Hiroshima Peace Memorial Park.

into the hell of the mushroom cloud. Inside the cloud we see the face of the evil at work in *Twin Peaks* ever

since the first season, as if it was born in the mushroom cloud on that fateful day.

Lynch seemed to be telling us that the explosion of the first atomic bomb unleashed something new and evil into the world. Only three weeks after the test, on August 6, 1945 to be precise, an atomic bomb was dropped on the Japanese city of Hiroshima and three days after that again, on the city of Nagasaki.

Nagasaki, as it happens, had the greatest concentration of Christians in Japan. It is located on the southernmost point of the main Japanese islands. It is a port city where, in centuries past, Western traders and missionaries often arrived.

“The justification to this day for dropping the bombs (a justification I once accepted) is that the bombs brought the war to a speedy end”

St Francis Xavier planted a mission church there in 1549. Japan brutally suppressed Christianity from 1600 until the 1850s. The penalty for being a Christian was death. But when the American navy arrived there in the mid-1800s, using gunboat diplomacy to force Japan to trade with the outside world, thousands of Christians were found to have been practising their faith in secret in Nagasaki and elsewhere in defiance of the death penalty.

So, it is particularly ironic that the Americans choose

this as one of the cities to drop an atomic bomb on. It exploded directly over Urakami cathedral, the biggest Christian building in East Asia. It is scarcely fathomable that these Christians, the descendants of those who had risked death for their faith, were killed at the hands of an ostensibly Christian nation.

Civilisation

The writer Desmond Fennell has written that Western civilisation as we had known it ended when the Americans dropped the atomic bombs on Japan.

The two bombs between them killed in the region of 150,000 people. The justification to this day for dropping the bombs (a justification I once accepted) is that the bombs brought the war to a speedy end and therefore saved enormous numbers of both Japanese and American lives.

The Americans were planning the invasion of Japan and dreaded it. The Japanese had fought with incredible and fanatical ferocity on the minor Japanese island of Okinawa. They essentially fought to the last man. Would they do the same again once the main islands were invaded? If so, the death toll might have climbed well past the million mark, plus tens, if not hundreds of thousands of American soldiers. Would US president, Harry Truman, be able to face the parents of those soldiers and tell them he had a weapon which could have ended the war early and saved their sons, but he didn't use it?

There are two lines of argument against this

justification, a pragmatic one and a principled one. The pragmatic one is that the Japanese were on the point of surrender anyway, and what brought them to the point of surrender was the Soviet invasion of Japanese-occupied Manchuria.

This happened on the same day the bomb was dropped on Nagasaki, but the Japanese knew the invasion was coming and knew then there was no hope of the sort of favourable surrender terms they wanted. This is something I have read about only recently, although this interpretation of Japanese intentions is disputed.

In addition, seven of America's eight five-star officers in 1945 — Gens Dwight Eisenhower, Douglas MacArthur and Henry Arnold, and Adms William Leahy, Chester Nimitz, Ernest King and William Halsey — later said the dropping of the atomic bombs was militarily unnecessary, morally reprehensible, or both.

This didn't stop President Harry Truman calling the dropping of the first bomb, “the greatest thing in history”.

“The Catholic Church teaches that the direct and intentional killing of innocent human beings is always wrong”

But suppose, for the sake of the argument, that it was the dropping of the two bombs which rendered unnecessary the invasion of

Japan, would it be justified then? The answer is still no, because some things are wrong in themselves regardless of the outcome. To put it another way, the end does not justify the means.

For example, most of us know that it would be wrong to carry out destructive experiments on innocent people even if the result was a cure for cancer which would save literally millions upon millions of lives. (Destructive experimentation on human embryos is justified today because those who rule us have decided these embryos are not human at all.)

Firebombing

Tens of thousands of totally innocent people died at Hiroshima and Nagasaki just as countless more had died in the firebombing of cities like Tokyo (using non-nuclear weapons) and in the bombing of German cities like Dresden.

The Catholic Church teaches that the direct and intentional killing of innocent human beings is always wrong. There is no way, therefore, that a Catholic can justify the direct targeting of civilian populations whether by nuclear or non-nuclear weapons.

We will leave the last word to no less a figure than Admiral William Leahy, President Truman's White House Chief of Staff, who said: “The lethal possibilities of atomic warfare in the future are frightening. My own feeling was that in being the first to use it, we had adopted an ethical standard common to the barbarians of the Dark Ages.”

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Five-page special on the ordination of the new Bishop of Raphoe

Proclaiming the Good News



Photos:
Paul
Doherty

Ireland's first Jesuit bishop made a touching speech in which he commemorated his late sister, after he was ordained bishop of the Diocese of Raphoe on Sunday.

Worshippers came in their droves to the ordination of Bishop Alan McGuckian SJ, filling the Cathedral of Saints Eunan and Columba in Letterkenny, Donegal.

Dr McGuckian, whose two brothers are also Jesuits, will now preside over a diocese with a population of 83,000 Catholics, 33 parishes and 71 churches.

In front of a congregation of about 1,000 people he made special mention of his sister, saying "if any of the McGuckians are ever known to be outstanding in holiness, that will have been Paula".

Paula Haughey, who died in 2013, was a teacher, but Dr McGuckian said her main vocation in life was as a wife and mother of a big family.

He thanked his family for their support many of whom were there, adding: "I'd just like to mention one name, that's my sister Paula, who is not with us, but was taken from us suddenly by cancer some years ago."

Footsteps

A man from Antrim, Bishop Alan McGuckian was born in Cloughmills, and is the youngest of six children. He was ordained a priest in 1984 after following his brothers' footsteps and joining the Jesuits in 1972. During this time, he studied in UCD, Queens University Belfast, the School of Theology in Toronto and the Milltown Institute in Dublin.

He worked as a teacher in Clongowes Wood College for four years, then ran the Jesuit Communications Centre in Dublin and helped set up prominent

Bishop Alan McGuckian remembers his 'families' as he accepts responsibility for faith in the Diocese of Raphoe, writes Chai Brady

Catholic websites.

Archbishop Eamon Martin said, in light of Ireland's preparation for the World Meeting of Families, that he was grateful to Dr McGuckian's family, his late parents, his families of faith and extended family who he said "have helped nurture and sustain your vocation".

He called on the new bishop to continue to proclaim "the Good News of Christ whether it is welcome or unwelcome".

"Remember we seek to present in public discourse 'a coherent ethic of life' encompassing our precious teaching about the sacredness of all human life and the dignity of the person, about the centrality of the family, about solidarity and the need for a fair distribution of goods in the world, and care for the earth – our common home," he said.

Archbishop Martin continued saying we need to have conversations about what constitutes a 'good life'.

"The engagement of people of faith together with all people of good will in such conversations is to be encouraged and welcomed," he added.

At the beginning of the Mass he mentioned Dr McGuckian's connection with the Irish language, saying that he hoped the bishop would encourage more "Sunday worship in our native language".

Dr McGuckian went to a Gaeltacht in Donegal when he was a teenager and developed a strong love for the language, which he speaks very well, answering questions put to him in Irish with ease when quizzed by the Irish-speaking press after the ceremony.

“We seek to present in public discourse ‘a coherent ethic of life’”

He also served as the chaplain in Belfast for many of the Gaelscoileanna in the Diocese of Down and Connor.

The new bishop will be taking over from Bishop Philip Boyce OCD, who was spoken very highly of by all at the celebration.

The Chief Ordaining Prelate was Archbishop Eamon Martin, who was assisted by Bishop Philip Boyce and Bishop Noel Treanor – Bishop of Down and Connor. Archbishop Terence Prendergast SJ, who travelled all the way from his diocese in Ottawa, Canada, read the Gospel.

Cardinal Séan Brady presided with numerous other bishops and priests concelebrating, including Bishop McGuckian's two Jesuit brothers, Fr Bernard McGuckian and Fr Michael McGuckian.

'The engagement of people of faith together with all people

What they said...



Choir singers Joan Campin, Assumpta Donaghey, Geraldine Hanley and Bríd Lindsay.

So happy to sing

Four choir singers (above) from the Church of the Irish Martyrs in Letterkenny were excited to sing at Bishop McGuckian's ordination, who they say chose most of the songs.

"I've never sang in such a large group, there's 180 members today in the diocesan choir – that's a new experience," said **Bríd Lindsay**.

"We're not nervous, we've got good practice and we're prepared," she added.

The groups were preparing for weeks in advance for the occasion, and after a flawless ceremony were thanked by the new bishop at the end of the ordination. The choir was made of members from 33 parishes in the Diocese of Raphoe.

Excellent ambassador

The president of Letterkenny Institute of Technology (LYIT), **Paul Hannigan**, wished Bishop Boyce the best in his retirement, saying he was always a great supporter of the college and "an excellent ambassador for this region".



Mr Hannigan wished Bishop McGuckian "all the best" saying "it's a daunting task that he takes on but he'll get a lot of support from this region".

"I think it's a very exciting time for him, like anyone coming into a new job he'll be looking for support from people that have been there before him so we're all behind him and hope he does well.

"We hope that he'll have a chance to visit the college early in the New Year and we'll take on from there," he added.

A new departure

Eamonn McFadden from the *Donegal Democrat* said the ordination was a "new departure" for the diocese, as two former bishops were from Donegal, and Bishop McGuckian is from Antrim.

He added: "a whole generation would have grown up with a home-developed Bishop. So it'll be interesting to see how he comes on."

"It is a big plus that he's a Gaelic speaker, I believe he studied in the Gaeltacht when he was young so that will stand to him as well because that will reach into certain corners of Donegal."



in such conversations is to be encouraged and welcomed'



What they said...

An exciting occasion

Husband and wife **Francis** and **Fatima Byrne**, who live locally and are 10 years married, described the ordination as an "exciting" occasion.



Fatima, who is originally from Morocco and runs summer camps and helps her local parish priests said: "Heaven knows when the next time it is going to happen again."

"We hope he'll blend in very well with us in Letterkenny and in Donegal, so we wish him all the best."

Francis added: "It's nice to have someone from a different area, who might bring something fresh."

Great for the diocese

Religious education teacher **Oliver Gallagher**, accompanied by **Riaghan O'Callaghan**, said that the ordination of a bishop is great for the diocese.

However, he said "definitely we need to see more youth ministry".

"We've been doing well, there's good grassroots there, Bishop Boyce was very good for youth ministry, but we need a dedicated youth ministry here in the diocese.



"Best of luck to Bishop Boyce in his retirement, he is a wonderful bishop to have had and we look forward to working with Bishop McGuckian, and if he's looking for youth there's loads of enthusiastic youth who want to get involved in the diocese."

An important job

Fr James Sweeney from the Bruckless (Killaghtee), Dunkineely parish in Donegal said that Brexit "was always going to have implications here" as it is a border county.

He said of Bishop McGuckian: "I suppose his role will be, as he said, teaching, leading, shepherding and of course pastoral care to people who may very well come into the south and set up business here.

"It's an exciting time, it's a challenging time as he said in his ceremony, and he seems a very capable healthy man to undertake an important job at this time."





Ireland's first Jesuit bishop is set to discern the will of the Spirit in his new diocese, writes **Greg Daly**

Raphoe's Bishop Alan McGuckian first spent time in what would eventually become his diocese almost 50 years ago, when his love for the Irish language brought him to Rann na Feirste as a 15-year-old.

Although he's been a regular visitor to Donegal's Gaeltacht since his teenage years, he only moved to the diocese on Wednesday of last week, just days ahead of his episcopal ordination in Letterkenny's Cathedral of Ss Eunan and Columba, and now faces the job of getting to know Raphoe.

"I first came to Donegal Gaeltacht in 1968," he tells *The Irish Catholic*, "and I've had a great affection for this part of the world ever since, but now, concretely while I have known some of the priests and some of the lay people in the diocese by working not far away in Down and Connor, I'm in many ways just at the beginning of getting to know priests and people."

Dedication

Even in the few days that he's been in the diocese, however, he's been taken by the dedication of the people of Raphoe, he says, commenting especially on the preparations for his ordination Mass.

"I have been so impressed by people who've been working away for weeks preparing the Mass – it's a tremendous community effort by people all across the diocese," he says, adding, "There'll be a choir made up of people from all the parishes in the dioceses."

Born in Antrim in 1953, the youngest of six children, two of whom also became priests, Bishop McGuckian's path to Raphoe has been a distinctive one, not least by virtue of his breaking a well-established

Reading the signs of the times in Raphoe



New Bishop of Raphoe Alan McGuckian (centre), with his brothers Fr Michael McGuckian (left), and Fr Bernard McGuckian at his ordination. Photo: Paul Doherty
Left: Bishop Alan McGuckian with Fr Michael McKeever. Below: Archbishop Terrence Prendergast SJ (Ottawa) who delivered the homily.



mould and becoming Ireland's first Jesuit bishop: the country almost had two Jesuit bishops in the 18th Century, but one resigned his appointment before being ordained, while the other, though a Jesuit in his student days, was ordained to the priesthood after the order had been – temporarily – suspended.

"Throughout my Jesuit life I took it for granted that I would never be a bishop – that simply was not on the cards," Dr McGuckian explains. "In the few months before I was called to go to

the papal nunciature, I had heard some rumours – you don't know how seriously you should take those, and when I heard that I was being asked to go to the papal nunciature, there's no getting away from it: that was a shock, even though there had been some intimation that it might happen."

Incarnation

Even if Jesuits aren't normally considered to head dioceses, Dr McGuckian is clearly convinced that they have something special to offer when

given such a task.

"As regards the Jesuits, I am incredibly grateful for the particular formation that they gave me," he says. "Without Jesuit formation my life would have been very much less rich than it has been. It has a quality of conviction about the Incarnation, that God, through the Incarnation, is really present and active in the stuff of our lives, including the messiness. I have found that incredibly wholesome and even healing in my life."

"So I have a sense that

even though Jesuits are normally not bishops, and that's how it's likely still to be," he continues, "I would hope that I will bring something of the richness I believe the Jesuits have given me to this, and I would hope that please God I will do some credit to the formation that the Jesuits have given me."

For Ireland to get its first Jesuit bishop during the papacy of the Church's first Jesuit Pope can hardly pass without comment, but Dr McGuckian thinks Pope Francis is a uniquely inspiring fig-

ure, even aside from his being a fellow member of the Society of Jesus.

"Francis is a Jesuit Pope and in many ways Francis is a unique individual," he says, continuing, "there's no other Jesuit I ever knew who's quite like Pope Francis. I think he's quite fearless in his conviction that the Spirit is at the heart of the Church and that we don't need to be afraid. I love that in him. I would love to share in some of that as I go forward. I think he's one of a kind."

“It's being in touch with Spirit of the living God, and that's what we mean by discernment”

The Pontiff regularly speaks of discernment as a necessary skill and duty in the modern Church, and for Dr McGuckian, this seems a crucial insight.

"The Christian of conviction has to be a Christian who is convinced that the Spirit is alive in his or her life, guiding his or her decisions, day to day and moment to moment, and that's not simply following the rulebook – it's being in touch with the Spirit of the living God, and that's what we mean by discernment,"



minds all the time. The St Vincent de Paul and others are always doing that on our behalf," he says, continuing, "I think we as a Church need to know that is key to who we are as people of Faith".

Organisations like the Society of Saint Vincent de Paul do "tremendous work" and are absolutely vital, he says, to the expression of the Church's mission, and need whatever support and encouragement they can get.

"The Church does so much for the homeless," he explains, highlighting how "the Saint Vincent de Paul in so many places I am aware of is quietly working away, supporting people and dealing with all of the issues around poverty going up all over Ireland, both in urban and rural situations".

Pointing out that this is just one of many Church-related bodies working in such ways to help people, he says "care for the marginalised is core to our Faith", and says Catholics should "take courage from the fact that quietly things are being done in our name and on our behalf, often unbeknownst to us".

Challenge

The third big challenge he identifies is an obviously topical one: Donegal, of course, is a border county, and as such is set to face in a rather sharp way the challenges facing Ireland as a whole following the British vote in last year's Brexit referendum.

"The other big challenge that I am very aware of now, coming from Belfast and living pretty much in a border diocese is the challenge that Brexit could be. We're in an unknown world where we worry about the kind of border that will be a hard border or a soft border. That could be a huge challenge for us in Ireland," he says.

Whatever happens, however, the Church will have a key role to play in what could be a fractious time, drawing people together despite their divisions.

"The Church is the channel of communion – the Church is in the business of communion," he says, "and it'll be the business of Church people in Ireland and in the UK and throughout Europe to ensure communion is maintained as much as possible.

"It could have huge consequences both socially and economically in both parts of Ireland, and there's always the danger that a huge change could have for our still sensitive peace process."

Clear and careful communication will be crucial for this, and if Dr McGuckian thinks 'walking the walk' is indispensable if the Church is to have integrity and be who she is meant to be, so he thinks 'talking the talk' is



Archbishop Eamon Martin, flanked by Down and Connor's Bishop Noel Treanor and Raphoe's Bishop Emeritus Philip Boyce, addresses the congregation.

vital too. Indeed, his own path through life has spelled this out for him.

"After I was ordained a priest, I spent a number of years in education in Clongowes Wood College – that was both teaching and pastoral care of young people," he says, observing that he developed some communication and other skills then, with him really getting a sense of the importance of this in his next major posting.

"Then I was asked to run the Jesuit Communications Centre, and that gave me a sense of the importance of having clarity about the message, and always having ways to express your message – whatever it is – clearly and coherently and with some vigour," he says.

Between these two major postings he spent several months in India and the Philippines, which have given him a valuable insight into one of the real signs of hope for Ireland's changing Church, given how recent years have seen immigration to Ireland of people from these and other countries.

Presence

"The presence of people from all of these countries – I'm thinking here of India and the Philippines – is potentially one of the great riches that we have over those who went before us," he says. "Often multicultural societies can have their problems, but we in the Church can make the multiculturalism of the coming Church in Ireland a great blessing to all of us – making us sensitive and keeping us sensitive to the needs of other countries but also realising that Catholics from India, the Philippines, Africa, and so many other places have so much to teach us."

In 2011, he was sent to the Diocese of Down and Connor, to work under Bishop Noel Treanor as Director of the Living Church office, which brought home to him in a

profound way how effectively priests and laity can work together in common tasks.

"I have been really privileged to be responsible in a co-responsible way in the Living Church office – we priests and laypeople worked really well together, sharing the mission of building a living Church," he says, pointing out that his work in Clongowes, the Jesuit Communications Office, and Living Church have given him "a love for good communication and a real desire for priests and people to share in the mission of the Church together".

One obvious question for clergy who advocate greater lay involvement is whether this is being considered purely because of a vocational decline – or, at any rate, a decline in people responding to calls to the priesthood and religious life – but Dr McGuckian thinks that this doesn't do justice to the theological reality that's at stake.

“I would love to find a way to be with people – with priests and people – listening to the Spirit here”

"I don't like to look at the idea of co-responsibility for the mission of the Church purely in terms of a response to declining numbers of clergy," he says. "The vocation of the laity is to be the face of Christ in the world and for that to be the face of the Church – that has been with us so clearly now for decades, in particular since the Second Vatican Council. I think now may be the time when something that has been there is called to come to the fore and to take on real flesh and live. It has to always be clergy and laity working together."

The Living Church project came about off the back of a report and a diocesan pastoral plan drawn up after a lis-

tening process that engaged with priests and laity across Down and Connor's 87 parishes, so an obvious question is whether Dr McGuckian has plans for a similar plan in his new diocese.

"My experience in Down and Connor over the six years was a really privileged one," he says. Explaining that "the time was right for a formal listening process" in Down and Connor, he says Bishop Noel Treanor set up the Living Church office as "something of an engine to move on the issues that were raised".

However, he says, he does not yet know whether a similar approach should be tried in Raphoe. "I'm very slow particularly coming to a new diocese to say that any one thing is the recipe for everywhere else," he says. "I'm aware that in other dioceses in Ireland, different things have been going on, starting in different places, because it seems that at the time people were in a different place – I think the Spirit blows where it blows, and we have to honour that."

Confident that God has his own plans for Raphoe, Dr McGuckian, therefore, isn't keen to rush in with untested ideas.

"Coming to the diocese of Raphoe, my sense would be that I want to come with a conviction that the spirit has been blowing in Raphoe long before I came along and will be long after I'm gone," he says, adding that his challenge is to find a way to discern what God wants of him there.

"I would love to find a way to be with people – with priests and people – listening to the Spirit here. What way that will be done remains to be seen," he says. "I really do believe that you need to respect where the Spirit is blowing locally, and you begin to find that out and ask together with priests and people 'how's the Spirit prompting us here?', and then you respond."

he says. "We need that – we really do; we're looking for people of conviction who have to be people in touch with the Spirit alive in their lives."

It's been said that the Church in the West is shifting from a Church of convention to one of conviction, and this reality – one that's sparked the so-called 'New Evangelisation' in recent decades – is a challenge in Ireland as much as anywhere else, Dr McGuckian believes, spelling out the first of what he sees as three key challenges for the Church in modern Ireland.

"The principle business of the Church is the living of the Faith, and in Ireland in these recent decades we're becoming more and more a part of this western world where Faith is not taken for granted the way it was when I was young," he says.

"There is an ongoing challenge to us," he continues, "it's become apparent to all of us in Ireland that we need a Faith that is mature enough and in a certain sense adult enough to live and thrive without the kind of cultural supports that we had before."

At the same time, he says, this is not a matter of personal or private Faith, but is a communal and concrete reality, one borne out in how we live our lives in a world where

we all so often need each other's help.

"This is not just a recipe of pure piety," he says, explaining that the second big challenge is for the Church to continue to be a Church that walks the walk as well as talking the talk. "We – all of us – have to learn to be people of real prayer, incarnated prayer, where relationship with God is a part of our lives: a part of our individual lives and a part of the web of the way we live in our communities.

“We have to learn to be people of real prayer, incarnated prayer, where relationship with God is a part of our lives”

"A key part of that then, obviously, is the social reality: we are aware in a whole lot of places, more than before, of people struggling with poverty, many people worried about their houses and mortgages and people losing their houses," he observes.

"Quietly the Catholic Church's agencies are on the forefront of that all the time, in ways that most of us don't have to the forefront of our



Bodies are removed during the Battle of Passchendaele.

“A certain Roman Catholic chaplain...lies in a soldier's grave in that sinister plain beyond Ypres. He went forward and back over the battle field with bullets whining about him, seeking out the dying and kneeling in the mud beside them to give them absolution, walking with death with a smile on his face, watched by his men with reverence and a kind of awe until a shell burst near him and he was killed...they remember him as a saint - they speak his name with tears.”

These words were written by the renowned war correspondent Percival Phillips in the *Daily Express* of August 22, 1917. The beloved chaplain was Fr Willie Doyle SJ, who was killed by a shell on August 16, 1917 while attempting to assist two officers stranded in 'no man's land'.

William Doyle was born on March 3, 1873 in Dalkey, Co. Dublin. Young Willie enjoyed all of the usual sports and pranks that were popular at that time. But there was something a little different about Willie. He had an unusual care for the servants in the family home, sometimes getting up before they were awake to wash the dishes or light the fire to save them the effort. As he grew he also sought out the local poor, often giving food and money to them or even decorating and painting their houses for free.

He entered the Jesuits in 1891. His 16 years formation included time teaching and working with students in both Belvedere College and Clongowes Wood College, where he was instrumental in founding both *The Clongownian* journal and the Clongowes Union.

Ill health

His years of training were not plain sailing and were interspersed with periods spent at home due to ill-health, including a nervous breakdown which struck after a fire broke out in the novitiate. His story is ultimately one of remarkable transformation – from ill-health and a nervous breakdown to becoming a rock of strength for soldiers in the trenches who was universally admired for his courage and cheerfulness.

He was ordained a priest on July 28, 1907, coincidentally in the same ceremony as Blessed John Sullivan. His entire attitude towards life

was summed up in the following note he wrote in his diary on that day: “My loving Jesus, on this the morning of my ordination to the priesthood, I wish to place in your Sacred Heart, in gratitude for all that you have done for me, the resolution from this day forward to go straight for holiness. My earnest wish and firm resolve is to strive with might and main to become a saint.”

He had 10 years of life left when he wrote these words, and it would seem that every moment of those 10 years was dedicated to that determined pursuit of holiness.

Most of his priesthood was spent on the Jesuit mission team, preaching missions in parishes and giving retreats to religious communities. He often went to the 'peripheries' to seek those distanced from the Church. He was known to wait on the docks for sailors arriving into port late at night or to go out to meet factory workers on their way to work at dawn. He seems to have had a powerful effect on all he met.

One nun described him as “more like an angel than a man” whilst another, who asked him for a special blessing, was so struck by the experience that she claimed this blessing had a more powerful effect on her than all the retreats of her entire life and that “it was as if, like his master, virtue went forth from him”.

“Fr Doyle was also a popular writer, and published pamphlets on priesthood and vocations”

He was particularly devoted to helping ordinary workingmen and was a pioneer in this area. He struggled to establish a retreat house for workers, but due to a number of mishaps (including a newly acquired retreat house being burned down by suffragettes!) he did not live long enough to see this project come to fruition.

Fr Doyle was also a popular writer, and published pamphlets on priesthood and vocations that sold in the hundreds of thousands in the years after his death. He helped innumerable individuals to pursue their religious vocation, and established innovative fundraising

Fr Willie Doyle: time to consider cause for sainthood?

The witness of war-time chaplain is needed now more than ever, writes Patrick Kenny

schemes to help poorer boys afford seminary training. He also applied his great organisational and fundraising skills to the task of raising money for the African missions. He established an association to encourage holiness amongst priests, and was instrumental in founding the Poor Clare convent in Cork.

Fr Doyle first volunteered as chaplain in November 1914 and was accepted in November 1915. Despite his desire to volunteer, he found the departure hard. As he wrote in one letter: “Only in Heaven will you know how I have suffered all this week. It is all for him and I do not regret it; but he filled my cup of bitterness this evening when I left my darling old father. Thank God, at last I can say, I have given him all; or rather he has taken all from me. May his sweet will be done.”

As chaplain, Fr Doyle held the rank of captain. But despite the relative comforts he could have availed of, he was always to be found with his men, suffering along with them. As one Protestant officer noted: “Fr Doyle never rests. Night and day he is with us. He finds a dying or dead man, does all, comes back smiling, makes a little cross and goes out to bury him and then begins all over again.”

Fr Doyle's care for others cost him dearly at times. On one occasion, the medical doctor with whom he worked was sick, and there was no dry or warm spot for him to sleep in the dugout. Fr Doyle lay face down on the ground to allow the doctor to sleep on his back so that at least one of them

could get some rest.

The duties of a chaplain involved administering the sacraments, especially hearing confessions and giving the last rites as well as burying the dead.

Some of Fr Doyle's first hand descriptions of these activities are deeply moving. His letters indicate some of the trauma involved in burying the dead (or what was left of them) under enemy fire, and anointing the dying in their very last moments.

One especially moving account, recorded on August 10, 1917, shows how much the presence of the priest meant to these Irish soldiers: “He opened his eyes as I knelt beside him: ‘Ah! Fr Doyle, Fr Doyle,’ he whispered faintly, and then motioned me to bend lower as if he had some message to give.

“Some had lain there for a week and were foul and horrible to look at”

“As I did so, he put his two arms round my neck and kissed me. It was all the poor fellow could do to show his gratitude that he had not been left to die alone and that he would have the consolation of receiving the last sacraments before he went to God. Sitting a little way off I saw a hideous bleeding object, a man with his face smashed by a shell, with one if not both eyes torn out. He raised his head as I spoke. ‘Is that the priest? Thank God, I am all right now.’ I took his blood-covered hands in mine as I searched his face for some whole spot on which to anoint him. I think I know better now why Pilate said ‘behold the

man’ when he showed our Lord to the people.”

Like all chaplains, when he was in the trenches Fr Doyle had to say Mass wherever he could. His description of one Mass at the Battle of the Somme is deeply evocative: “By cutting a piece out of the side of the trench I was just able to stand in front of my tiny altar, a biscuit box supported on two German bayonets. God's angels, no doubt, were hovering overhead, but so were the shells, hundreds of them, and I was a little afraid that when the earth shook with the crash of the guns, the chalice might be overturned.

“Round about me on every side was the biggest congregation I ever had: behind the altar, on either side, and in front, row after row, sometimes crowding one upon the other, but all quiet and silent, as if they were straining their ears to catch every syllable of that tremendous act of sacrifice – but every man was dead!

“Some had lain there for a week and were foul and horrible to look at, with faces black and green. Others had only just fallen, and seemed rather sleeping than dead, but there they lay, for none had time to bury them, brave fellows, every one, friend and foe alike, while I held in my unworthy hands the God of battles, their creator and their judge, and prayed him to give rest to their souls. Surely that Mass for the dead, in the midst of, and surrounded by the dead, was an experience not easily to be forgotten.”

But the horrors of suffering, death and war did not alter his



cheerful disposition, or his life-long love of practical jokes and stories. Practically every letter contains a variety of interesting anecdotes and witticisms that suggest a joyful spirit in the midst of woe.

One such example will suffice. On one occasion he was in Amettes in France. He describes part of the church there in these terms: "At the bottom of the same church is a mortuary slab, which reads as follows: 'Erected by Monsieur X in honour of his dear wife Marie who lived 79 years, four months, six days. They were married 55 years, nine months, two days, seven hours. RIP'.

There is nothing like being accurate, but possibly this unfortunate man wanted to record that he had so much of his Purgatory already done!"

Flock

Fr Doyle sought to serve all he met, Catholic and Protestant alike. On one occasion a wounded Protestant soldier who he was helping told him "Father, I don't belong to your flock" to which Fr Doyle responded "No, but you belong to my God".

Fr Doyle was killed in the Battle of Passchendaele, and was present during several other important battles, including the Battle of the Somme and the Battle of Messines during which nearly one million pounds of explosives were detonated under the German trenches. The explosion, which at that time was the largest ever created by man, could be heard as far away as London.

His first-hand accounts of what he experienced during these and other major battles – far too long to recount here – make for riveting

reading. He was awarded the 16th (Irish) Division Parchment of Merit for bravery during a gas attack in April 1916, awarded the Military Cross for his bravery at the Somme, and nominated for both the Distinguished Service Order and Victoria Cross. There is some controversy surrounding the refusal of the Victoria Cross, with some suggestion that his Catholicism, and the fact that he was a Jesuit priest, were barriers to his receiving this award.

The precise details surrounding Fr Doyle's death are unclear. But at some time in the late afternoon of August 16, 1917, a group of soldiers led by Second Lieutenants Marlow and Green got into trouble beyond the front line, and Fr Doyle ran to assist them. It seems that Fr Doyle and the two officers were about to take shelter when they were hit by a German shell and killed. His body was never located.

Loss

Fr Doyle's death was a stunning loss to his men. A month after his death, fellow Jesuit chaplain Fr John Delany met some of the 16th Division. In a letter to the Jesuit Provincial in Ireland he said that the soldiers "were full of Fr Doyle and his exploits. How grieved they are at their sad loss nobody can tell unless they speak to them personally. He seemed to have gripped them all, individually as well as collectively".

But it wasn't his fruitful apostolic life or war-time heroics that made Fr Doyle truly famous. Back in his room in Dublin were

several boxes of letters and private diaries with a note asking that they be destroyed in case of death. However, many extracts were published in a bestselling biography written in the 1920s.

These private documents, which were never meant to be read by others, revealed accounts of entire nights spent in prayer, accompanied by what could be interpreted as mystical experiences and intense penances (for which he had approval from his superiors) which are reminiscent of those of the great saints of history.

He felt called to a life of hardship, especially offered up in reparation for the sins of priests. His diaries record his daily struggles to "go straight for holiness" as he promised on the day of his ordination, and reveal the process of inner transformation that created the hero of the trenches.

“His advice to others was always one of moderation and devotion to work”

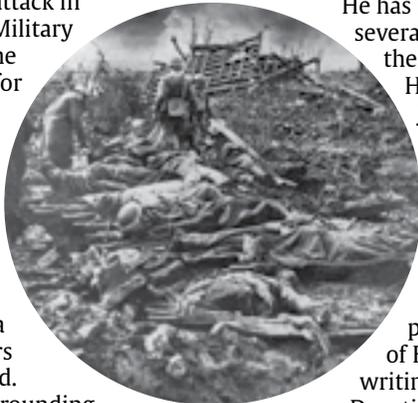
His interior life was such a revelation precisely because nobody who knew him suspected that this exuberantly joyful and healthy man was so physically hard on himself. But despite his hidden personal hardship, his advice to others was always one of moderation and devotion to work and the duties of ones state in life.

He has been admired by several saints, including the Jesuit St Alberto Hurtado from Chile, St Josemaria Escriva, the founder of Opus Dei, and Mother Teresa, who adopted some of his spiritual practices. Even Brendan Behan was an admirer, praising the example of Fr Doyle in his own writings.

Devotion to Fr Doyle seems to have flourished in the first half of the last century, and by the 1930s there were more than 6,000 favours attributed to his intercession from every corner of the world and every walk of life. Devotion to him is growing again as a new generation discovers him online and in a variety of new publications.

Fr Doyle is an important witness to Christ's message that there is no greater love than to lay down one's life for others. By his life, and especially by his death, Fr Doyle shows us how we should live and love as Christians. His witness is needed more than ever at this time of criticism and scepticism about Catholicism and the priesthood. 100 years after his death, the time may now have come to consider his cause for canonisation.

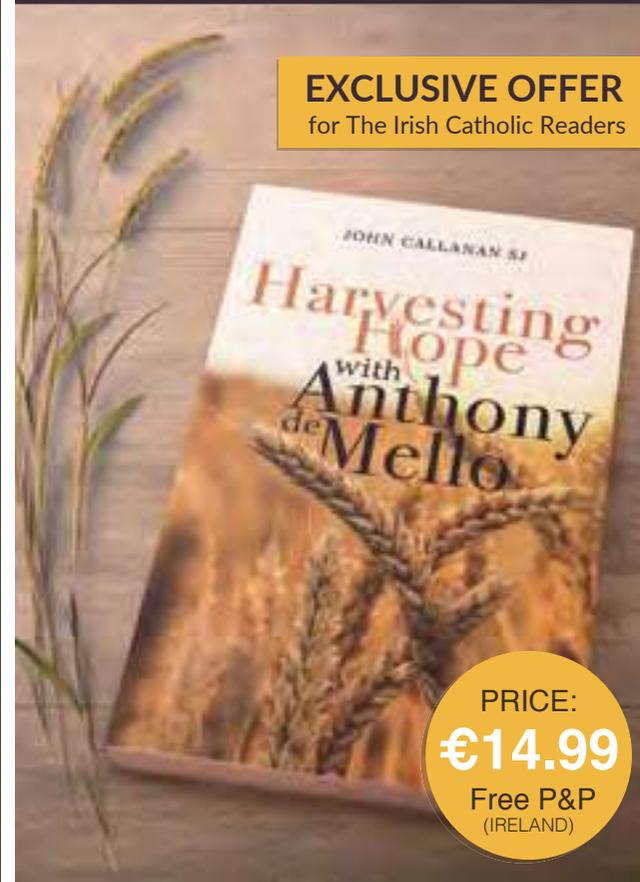
i Patrick Kenny curates a blog about Fr Doyle at www.fatherdoyle.com and is the editor of *To Raise the Fallen*, a collection of Fr Doyle's war letters and spiritual writings, published by Veritas.



“They were about to take shelter when they were hit by a German shell and killed. His body was never located”

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Out&About

Community Mass in Stacks Villas



◀ **KERRY:** The annual community Mass celebrated by Fr Tom Geaney for the residents of Stack's Villas. Photo: John Cleary

▼ **WICKLOW:** At the presentation of €9,000 to Sr Anne Doyle RSM from the annual Arklow Parish Good Friday Fast in aid of Mutomo Mission Hospital, Kenya are: Fr Martin Cosgrove (Moderator of the Arklow Group of Parishes), Sr Anne Doyle RSM, Erin O'Sullivan and Liz O'Sullivan. The parish has donated in excess of €60,000 to the hospital over the last number of years.



◀ **DUBLIN:** Sr Mary Jacinta Kinsella surrounded by some of her Redemptoristine community gives thanks to God for 70 years of religious life (1947-2017) in the Monastery of St Alphonsus, Dublin.



MEATH: Members of the Knights of St Columbanus who brought the relic of Mother Teresa of Calcutta to Ashbourne-Donaghmore parish pictured with Fr Derek Darby PP and Fr Ciarán Clarke CC.



CAVAN: Members of the McCabe Family, Kingscourt at a special Mass at The Church of the Immaculate Conception, celebrating Catholic grandparents in preparation for the World Meeting of Families.

Edited by Mags Gargan
mags@irishcatholic.ie



Events deadline is a week in advance of publication



KERRY: The annual community Mass for the residents of Killeen Heights Estate, Tralee was celebrated by Fr Padraig Walsh PP. Photo: John Cleary



GALWAY: Fr Brendan Duggan CSSp blesses the Stations of the Cross, which he donated to Abbey Parish, during the annual concelebrated Mass of St Feichin.



▲ **TIPPERARY:** Fr Conor Hayes PP and John Galvin, Legion of Mary (organisers) at the annual Mass at 'Devil's Bit' Rock outside Templemore.

◀ **LONGFORD:** Members of the local Indian community at St Mel's Cathedral in Longford to welcome the visit of the relic of St Teresa of Calcutta.

INSHORT

New stations blessed at St Feichin's Mass

Eleven priests concelebrated this year's annual Mass of St Feichin, patron saint of Abbey parish in Co. Galway, for a congregation of over 450.

Chief celebrant was Fr John Hickey, CC Abbey parish and the homilist was Fr Pat Conroy PP. Fr Brendan Duggan of Athea, Co. Limerick blessed the 14 Stations of the Cross before Mass – originally owned by the Sisters of Mercy in Doon – which he donated to the parish last year after buying them at an auction.

Young people were at the fore

during the Mass with young musicians playing during the Offertory procession, the first Holy Communicants from St Feichin's National School composed and read the Prayers of the Faithful and St Feichin's Choir with Carmel O'Halloran and Florence Lyons, and musical director Mary Lyons Cunningham, sang the hymns throughout the Mass.

St Feichin's Holy Well and St Feichin's cemetery are located in the tranquil setting of the foothills of the Lackan Mountains.

Charity sleep-out in the North West

Simon Week, now in its 10th year, is

from Monday, October 2 to Sunday, October 8 nationally. As part of this week Galway and North West Simon Communities are seeking volunteers to 'sleep out' on Friday, October 6 in Galway, Sligo and Letterkenny.

The Sleep-Out will raise awareness of the work the Simon Communities do locally and raise much needed funds to sustain services in the North West.

If you wish to sign up and make a difference please contact the following: Amy in Galway Amy.Lavelle@galwaysimon.ie Mary in Sligo/Leitrim mary@northwestsimon.ie and Collette in Donegal collette@northwestsimon.ie

ARMAGH

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

Adoration chapel, Edwards St, Lurgan, adoration weekdays, 9am-9pm.

CLARE

Annual Mass at St Joseph's Well Our Lady's, Gort Road, Ennis on August 15 at 7.30pm. Entrance through Our Lady's Gates.

CORK

Annual devotions to take place at Lee Road Holy Rosary Shrine on August 15, the Feast of the Assumption, assembling at Our Lady's Hospital Gate before 6.30pm.

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

DERRY

Dungiven Parish: Adoration of the Blessed Sacrament, Mon-Fri, 8am-noon and 3-9pm.

DONEGAL

There will be a Missa Cantata in the Cathedral in Lettekenny on August 15 commencing at 4pm.

John Pridmore, international speaker and author of From Gangland to Promised Land will lead a Healing Retreat in Ards Friary, Creeslough from Friday, August 25 to Sunday, August 27.

DUBLIN

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

Novena to St John Vianney until August 12 at St John Vianney Church, Ardlea Road, Artane. Mass each day at 10am, with 7.30pm Mass on Friday August 11. Also Saturday 6pm. Guest celebrants and preachers each day.

Divine Mercy Mass and holy hour 7.30pm every Tuesday in St Saviour's Church, Dominick Street. Also daily Divine Mercy prayers at 2.30pm at the shrine with the relic of St Faustina.

Life to the Full Book Club for young adults (20's & 30's) to reflect and discuss a chosen spiritual book over a few weeks. Every Thursday from 7-8.30pm in St Paul's Church Arran Quay (Smithfield). Email: michelle.manley@dublindiocese

FERMANAGH

Mass to St Peregrine for all the sick every Wednesday evening in St Patrick's Church, Derrygonnelly at 7.30pm. www.churchservices.tv/derrygonnelly

KILDARE

Carbury Parish – Adoration in the Church of the Holy Trinity, Derrinturn every Monday from 10.30am until 12 midnight. Adoration for priestly vocations every Thursday at 8.45pm. Suncroft parish church: Eucharistic

Adoration each Wednesday in the sacristy 10am to 6pm.

KILKENNY

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

LIMERICK

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

A Service of Healing with Mass will be held in Kiltely Parish Church on Thursday, August 17 at 8pm. Celebrant: Fr John Keane.

Janice and Moss Carrig will hold the usual monthly meeting in the Desmond Hall, Newcastlewest on Sunday, August 13 at 3pm.

MAYO

The next Latin Mass in the Old Rite (Tridentine) will take place in the Parish Church Knock on Sunday, August 13 at 5.30pm.

The National Traditional Pilgrimage to Knock will take place on Saturday, September 2 commencing with a High Mass/Missa Cantata at 2pm, followed by Stations of the Cross and Traditional Benediction. All events in the old church.

Holy Souls Society of Ireland annual pilgrimage to Knock Shrine – August 21 for a 3pm Novena Mass.

The 12th annual Charismatic Weekend Pilgrimage to Knock Shrine, hosted by the Monaghan Charismatic Prayer Group, on August 25 at 6pm, August 26 at 9am and August 27 at 8.30am. Speakers: Fr Peter Casey, Sr Anne Maria O'Shaughnessy and Philip McArdle.

OFFALY

Clonmacnois Prayer Vigil in Cluain Chiarain Prayer Centre every third Friday. Mass at 9pm. Adoration and Prayers follow until 2.10am. Enquiries: Dave 085-7746763.

SLIGO

Fr Colm O'Brien Memorial Cycle in aid of Laura Lynn on Saturday, August 12, Route 1 at 11am from Ss Peter & Pauls Clonmel to Tramore (60km). Route 2 at 13.30pm from The Kingfisher, Tramore Rd, Waterford to Tramore (10km). www.frcolmobrienmemorialcycle.com

TIPPERARY

National pilgrimage celebrating the Fatima centenary on Sunday, August 27 at Holycross Abbey, organised by the World Apostolate of Our Lady of Fatima. Rosary Procession at 2.30pm followed by Stations of the Cross, Anointing of the Sick, blessings with relics of Ss Francisco and Jacinta and Mass at 4pm celebrated by Cashel and Emly's Archbishop Kieran O'Reilly.

WICKLOW

St Patrick's Prayer Meeting on Thursday evenings at 8pm in the De La Salle Pastoral Centre, Wicklow. Come for prayer, scripture, music and a cuppa.

World Report

IN BRIEF

US bishop denounces migration laws

● A bishop in the US has labelled a proposed piece of migration legislation “discriminatory”.

The head of the US Conference of Catholic Bishops' Committee on Migration, Bishop Joe Vasquez, called on the president and Congress to reject the 'Raise Act' which seeks to drastically cut legal immigration levels over a decade. It would also greatly limit the ability of citizens and legal residents to bring family into the US.

“Had this discriminatory legislation been in place generations ago, many of the very people who built and defended this nation would have been excluded,” said Bishop Joe S. Vasquez from Texas.

Nun officiates wedding in Canada

A bishop in Canada received Vatican permission to allow a nun to officiate a wedding as no priests were available.

Bishop Dorylas Moreau of the Diocese of Rouyn-Noranda in Quebec said that while the story has been portrayed around the world as a sign that Pope Francis is changing the role of women in the Church, the wedding

was carried out according to a long-established provision of canon law. It allows a male or female layperson to officiate a wedding when a bishop, priest or deacon is unavailable.

There are 16 priests for 35 parishes in the Rouyn-Noranda diocese, which covers nearly 9,300 square miles of rugged territory.

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Trump team demand papal talks in 'hate' article row

One of US President Donald Trump's leading Evangelical advisors has asked to meet Pope Francis to discuss a controversial article in a Vatican-approved Italian journal which sharply criticised some trends in Catholic-Evangelical relations.

An article in *La Civiltà Cattolica* last month expressed the view that some American Catholics and Evangelicals are forming a political alliance of “hate”.

Johnnie Moore, a member of Trump's advisory board wrote a letter to the Pontiff requesting a meeting with Evangelical leaders after the article was published. It purported that there was a “strange ecumenism” made up of fundamentalist Catholics in the US.

The article said that this has led to a “Manichean vision” which simplifies moral actions between a simplistic good and evil.

Mr Moore's letter reads: “It's in this moment of ongoing persecution, political division and global conflict



President Donald Trump.

that we have also witnessed efforts to divide Catholics and Evangelicals.

“We think it would be of great benefit to sit together and to discuss these things. Then, when we disagree we can do it within the context of friendship. “Though, I'm sure we will find once again that we agree far more than we disagree, and we can work together with diligence on those areas of agreement.”

The article was published

by two of Pope Francis' close advisors in the Jesuit-run journal which is reviewed by the Vatican's secretariat of State before publication.

The article found that an alliance between some American Catholics and Evangelicals promote a “xenophobic and Islamophobic vision that wants walls and purifying deportations”.

The article said that Steve Bannon, an advisor to Trump, was a “supporter of an apoca-

lyptic geopolitics”.

Mr Moore is quoted in *The Washington Post* saying he was surprised the article was published.

He described it as “incendiary”. This comes as relations between the Pope and Donald Trump remain on shaky ground, particularly after his decision to leave the Paris climate change agreement and his hard line stance on immigration.

Knights donate €1.7m to help displaced Christians in Iraq

The Knights of St Columbus will send €1.7m for Christians displaced from their homes by the so-called Islamic State in Iraq. In 2014, the Islamic State removed hundreds of families of religious minorities from their homes in Karamdes, a mostly Christian town on the Ninevah Plain in Iraq. Two years later the town was liberated.

The Knights of Columbus will raise \$2 million (€1.69m) to assist these families in returning to their homes, according to Knights CEO Carl Anderson, who announced their pledge

at the Knights' 135th annual Supreme Convention held last week in the US.

“The terrorists desecrated churches and graves and looted and destroyed homes,” Mr Anderson said in his annual report. “Now we will ensure that hundreds of Christian families driven from their homes can return to these two locations and help to ensure a pluralistic future for Iraq.”

The Knights are following the example of the Hungarian government, whose new spending bill allowed for \$2 million to be sent to the Archdiocese

of Irbil in Iraq, assisting with the rebuilding of a Christian community near Mosul, Iraq. This proved extremely successful, and allowed families to return to their homes.

The cost of resettling one family is around €1,700, which is the amount the Knights are encouraging councils, parishes and individuals to donate.

“These Christian communities are a priceless treasure for the Church,” Anderson said to the Knights. “They have every right to live.”



President Nicolás Maduro.

Vatican ignored as Venezuela forms new constitutional assembly

Venezuela's government has ignored the Vatican's call to suspend the formation of a new Constituent Assembly, a body tasked with re-writing the country's constitution.

The motion to elect the body, which is capable of overriding the powers of all other government branches, was passed after a referendum last Sunday. This week the UN human rights office says it has discovered widespread use of violence by the government against protestors.

The referendum was tarnished by controversy after Antonio Mugica, the CEO of Smartmatic (the company that provided the voting machines), said the results had been “tampered” with.

Mr Mugica said there could have been one million less votes than the government's claim of eight million. This comes as the US imposed sanctions on President Nicolás Maduro, banning US firms and businesses from working with him.

The Vatican statement expresses “profound concern for the radicalisation and worsening of the crisis”, including the increase in deaths, injuries and arrests of protesters.

It calls on all the country's politicians and the government, to guarantee “full respect for human rights and basic freedoms, as well as for the existing Constitution”.

Over 100 people have been killed since protests began in April.



Edited by Chai Brady
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Dressed for the occasion



Pilgrims dressed in traditional clothing are greeted by Pope Francis during his weekly audience in Paul VI hall at the Vatican. Photo CNS

Embattled Myanmar hinted as destination for visit by Pope

Pope Francis is expected to focus on improving the troubles of about a million Rohingya Muslims when he visits Myanmar (Burma) in the last week of November.

The Vatican has acknowledged a possible trip is being studied, but it has said it is too early to confirm. The visit is expected to be announced officially in September.

It is believed the news has already drawn the ire of hard-line Buddhist groups in Myanmar who are said to have fanned sectarian violence and protest, especially against the Rohingya and other Muslims, over the past five years.

Bishop Raymond Sumlut Gam of Banmaw said a visit by Pope Francis to Myanmar is most likely, although he said he had not officially been informed.

Diplomatic relations

"The Catholic bishops invited Pope Francis before the 500th anniversary of Catholicism in Myanmar in late 2014," Bishop Gam said. "Some improvements have occurred such as diplomatic relations between Myanmar and the Vatican, plus the appointment of an apostolic nuncio."

President Htin Kyaw also invited the Pope. Under Myanmar's 2008

constitution, the military retains the crucial defence, border and home affairs portfolios as well as 25% of both houses of parliament.

Last year, Pope Francis said he hoped to visit India in 2017, but hesitation on the part of the Indian government led Cardinal Oswald Gracias of Mumbai to tell Vatican Radio in June that an Indian trip was unlikely before 2018. Vatican sources say the current plan calls for the Myanmar visit to precede a visit to Bangladesh.

It is believed that Pope Francis may arrive in Myanmar on November 27 for four nights.

Giant spider draws Catholic criticism

A giant robotic spider perched near Notre Dame Cathedral in Canada has drawn shock and criticism from Catholics – to the disappointment of the archbishop.

Archbishop Terrence Prendergast said he was surprised by the negative reaction to an artistic initiative after critics called the mechanical spider's placement "sacrilegious", "demonic" and "disrespectful" of a sacred space.

"My cathedral staff and I anticipated that some...might object, but thought it would be minimal, as nothing



demeaning was intended in the spider being near the church," said the archbishop

"I regret that we had not sufficiently understood that others would see this event so differently. I say to those who were shocked that I understand that this would have been upsetting for them and that I regret that a well-intentioned effort to cooperate in a celebration was anything but that for them."

The spider, named Kumo, is one of two giant robots created by a street theater company of artists, technicians and performers based in Nantes, France. Kumo was part of a show celebrating Canada's 150th birthday.

Vatican roundup

Organised criminals face excommunication

A consultation group for the Vatican will consider using excommunication as a weapon against organised crime and corruption.

The Mafia and other criminal organisations could be thrown out of the Church if proposals published last week by the Vatican Dicastery for Promoting Integral Human Development are followed.

The group proposes the "development of a global response, through bishops' conferences and local churches, to the excommunication of the Mafia and other similar criminal organisations and to the prospect of excommunication for corruption".

Fighting corruption "will not be a simple road to follow," the document said, and will require listening to the Church in various parts of the world and entering into dialogue with people of other faiths.

Corruption, the document said, is not just an act but a "condition", so the new consultation group will need to address the many forms of corruption through "culture, education, training, institutional action, and citizen participation".

Pope tells German football team to promote peace

The Pope met with the managers and players of a German football team last week, and invited them to be "athletes for peace".

Players from Borussia Mönchengladbach were thanked by Pope Francis for the "friendly relations" built between the team and the Vatican Employees' Athletic Association, who they sometimes compete with in Rome and in Mönchengladbach.

The Pope said the club "distinguishes itself

by being a team 'at the human level', in a manner of speaking, and a team which promotes the family".

He said he enjoyed seeing "how families live in your Borussia Park and how many athletic and educative initiatives are held to promote young people, in particular the less fortunate".

"I entrust you, your families, and all your loved ones to the Lord. May He ever accompany you with His blessing," he added.

Francis puts focus on Christian hope after General Audiences resumed

Pope Francis focused on the theme of Christian Hope and the Sacrament of Baptism last week during one of his General Audiences, which were suspended for the month of July.

The Pontiff spoke about several aspects of the Baptismal liturgy, and mentioned that in the older form of baptism, during the first part of the profession of faith, people turned to the West. After rejecting Satan they turned to the East, where the sun rises, and professing their faith in God.

He said about the practice: "Even if our modern world has lost contact with such cosmic imagery, this symbolism retains its power. For what does it mean to be Christian, but to confess our faith in the light, a light that casts out gloom and darkness?"

After baptism, he said Christians become "children of the light".

"This light gives us new hope, helps us to know God as Father, and enables us to recognize Jesus in the weakest and poorest."

He added that Christians are 'orientated' and do not believe in darkness but in the brightness of the day.

Letter from Rome

Lessons from a life



An Italian bishop who died last week was an example of important but often overlooked truths, writes **John Allen Jr.**

Though it sounds terrible to say out loud, generally speaking, the death of a Catholic bishop doesn't really rate as a news story anywhere outside his own diocese. Most bishops aren't towering public personalities, and besides which, with more than 5,000 bishops in the world and an age profile that skews old, deaths just aren't that uncommon.

In the month of June 2017 alone, 10 bishops passed away in various parts of the world, and seven more went to their reward in July. Of that group, really only the death of German Cardinal Joachim Meisner became a global headline, and that's in large measure because Pope Emeritus Benedict XVI sent a message to the funeral that got attention because one line was interpreted in some quarters as a dour assessment of the state of the Church.

To be clear, Benedict's closest aide later said people who took the line as a criticism of Pope Francis are, and I'm quoting here, "stupid".

All this comes to mind because of the death on Thursday, August 3, of Bishop Giovanni Benedetti, the former shepherd of Foligno in central Italy from 1976 to 1992. Benedetti was 100 years old at the time, and had been the oldest bishop in the country since May 2016, when Cardinal Loris Capovilla, the former priest secretary to St Pope John XXIII, passed away.

Profile

It occurred to me that probably no one outside Foligno was going to write any retrospectives on Benedetti, because he never sought a high media profile despite taking a keen interest in the press (he once edited two different Catholic newspapers). Anyway, Italian commentators are now more focused on the August 5 death of Cardinal Dionigi Tettamanzi, since he led the Archdiocese of Milan and was considered at one stage a front-runner to become Pope.

That's too bad, because



Bishop Giovanni Benedetti is greeted in the Vatican by Bishop Gualtiero Sigismondi, bishop of Dr Benedetti's old diocese of Foligno since 2008.

Benedetti was illustrative of several truths about Catholic bishops that often go unacknowledged or under-appreciated.

First of all, Benedetti was an accomplished theologian. He was a passionate disciple of Henri de Lubac, the great French Jesuit who was among the key figures at the Second Vatican Council, and Benedetti played an important role in making Lubac's thought known in Italy.

He also published several works on the mystical writings of Beata Angela of Foligno, a 13th-Century Franciscan tertiary who's known as the 'Mistress of Theologians', and who was canonised by Pope Francis in 2013 using the 'equipollent' option, meaning without a miracle, in recognition of her long-standing veneration.

“I always tried to make my presence felt among the people, standing with them”

In a statement after his death, the bishops of Umbria recalled one of Benedetti's favorite lines about theology: "Rather than always giving answers," he said, "theology should raise questions and stir reflection."

Despite his erudition, Benedetti had a strong common touch. As a local bishop, he emphasised being close to his people.

At one point during his tenure, he stood shoulder-to-shoulder with workers protesting the closure of a renowned local sugar factory. Perhaps his signature initiative was holding a diocesan synod from 1986 to 1991, intended to bring the voice of the people to bear on the implementation of Vatican II in the diocese and future pastoral plans.

"As a bishop, I was never political," Benedetti once said. "But I always tried to make my presence felt among the people, standing with them and defending them when necessary."

Another Benedetti hallmark

was the willingness to talk to anyone, always presuming the goodwill of the other party. "I always spoke to everyone," he said, "because I felt strongly that whoever was in front of me was, before anything else, a human being."

Perhaps the best-known form that openness took came back in the 1970s, when Benedetti agreed to give an interview to a Soviet news agency, at a time when the Communist party was still a vital political force in Italy and talking to a Soviet was considered heresy by some.

I met Benedetti a couple of times back in the 1990s at theological gatherings in Rome, shortly after he retired from Foligno, and was struck by his gentleness and lack of pretence, despite his impressive *résumé*.

In Catholic parlance, we often speak of "the bishops" as if they're one indistinguishable aggregation: "The bishops are weak", "the bishops are out of touch", "the bishops are an old boy's club" and so on. As novelist John Sandford memorably put it, what makes Catholics different from holy rollers is that we don't scream about Jesus, we scream about the bishops.

In reality, anyone who actually knows Catholic life realizes that the idea of 'the bishops' is a myth, because there's no such animal. Bishops don't all think alike, they don't all act alike and they don't all live and die alike.

Strikingly often, they're decent men trying their best, by their lights and experience, to serve the Church and the world of their time. Most may not attract a lot of fanfare, they may not be publicly inspirational figures or visionaries, and God knows they don't always get things right, but, like Giovanni Benedetti, our lives are generally richer for having known them.

So, Monsignore Giovanni, *requiescat in pace*...and, if you're listening, throw in a good word for me with Beata Angela, will you?

John Allen Jr is editor of Cruxnow.com

Criticisms hate' are

A controversial essay speaks to the US Latino perspective, writes **Miguel Diaz**



E *pluribus unum*. This motto appears in the Great Seal of the United States, the seals of top US government officials, and on US coins. While not as explicitly religious as the oft-cited motto, "In God we Trust", this other foundational American motto not only supplies the building blocks for authentic community and human relationships, but also captures the essence of the Christian belief that ultimately, all forms of human existence, similar to God's own existence (as Father, Son, Spirit) depend upon welcoming, relating to and incorporating human differences.

In recent weeks, voices from conservative and progressive Catholic circles have weighed into the thought-provoking essay published in *La Civiltà Cattolica* by Jesuit Father Antonio Spadaro and Rev. Marcelo Figueroa entitled 'Evangelical Fundamentalism and Catholic Integralism: A Surprising Ecumenism'.

On one side of the political and faith spectrum, the essay has been praised for taking a prophetic stance against the alliance between conservative Catholics and Evangelicals that has resulted in a detrimental politicisation of Christian faith.

On the other side, the essay has been criticised for oversimplifying the religious landscape in the United States and the manifold ways the Christian faithful relate to one another and the world of American politics.

Another angle of interpretation deserves a place at the table. I contend that the central theological insights and socio-political implications for American society voiced by Spadaro and Figueroa find a home within the hearts of Latinos and other 'underrepresented' communities in the US.

Response

Given how Latinos comprise nearly half of the US Catholic Church, it seems fitting to offer a Latino response to this controversial, yet timely piece. A few observations related to the religious landscape of the United States are worth noting before engaging with specific aspects of the Spadaro/Figueroa essay.

The majority of Latino Catholics in the United States

overwhelmingly supported Hillary Clinton in the 2016 presidential election, and this support cannot be simply explained away on the basis of politics alone. Life and faith issues related to concrete Latino experiences are crucial to understanding this vote.

On the Evangelical side, OPEN USA, comprised of over 6,000 Latino evangelical churches, also voiced its support for Clinton. This strong ecumenical support from Latino Catholics and Evangelicals for Clinton suggests that the Latino presence complicates all existing efforts to understand the relationship between faith and politics in the US, and in particular, challenges prevalent interpretations of the relationship between US Catholics and Protestants.



The Latino vote offers a clue to an emerging 'New Ecumenism' that overcomes age-old divisions rooted in theoretical Christian differences and builds new religious bridges around issues relating to Christian faith and the social concerns of our times. For a number of years, Latino theologians have fostered numerous Catholic-Protestant ecumenical conversations, enabling us to grow in friendship, even as we have each affirmed our rich religious diversity.

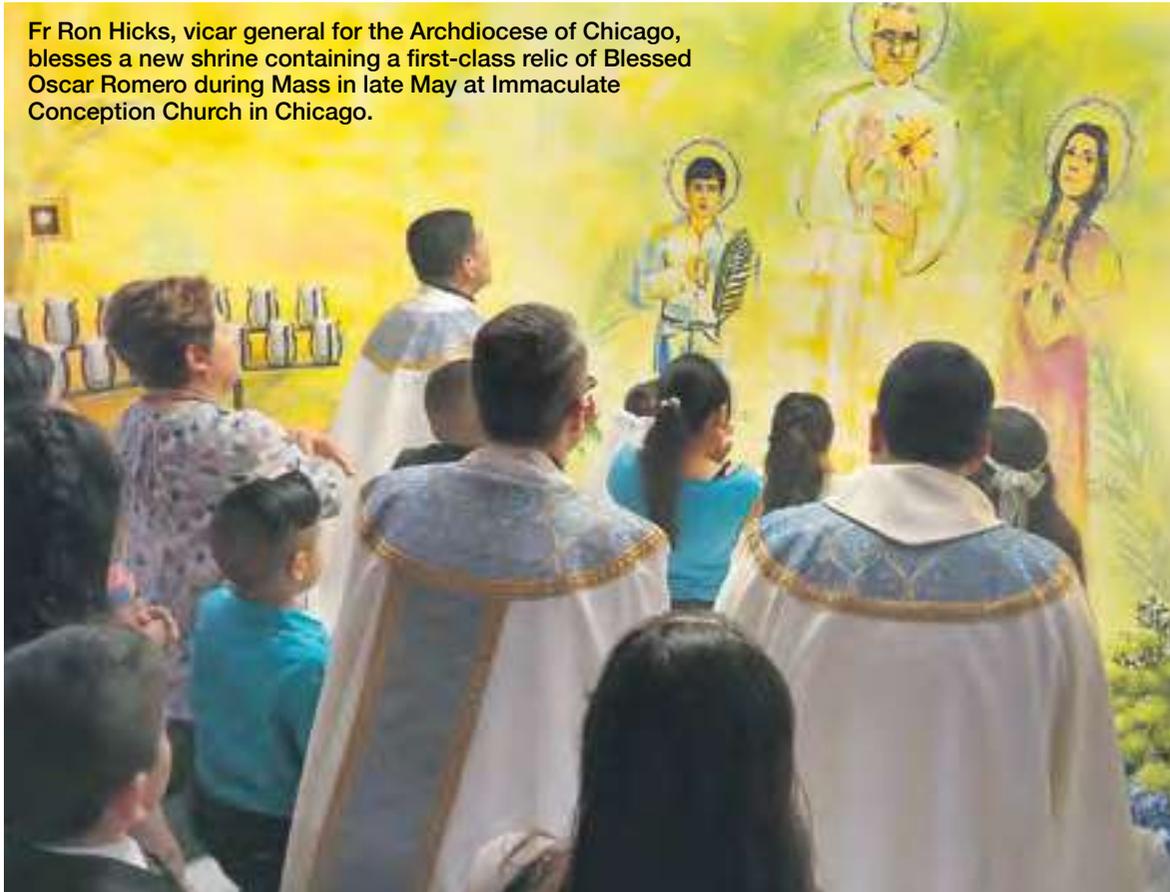
This 'New Ecumenism' reflects a theological vision marked by an integral approach to faith (unlike the organic link between faith and politics that Spadaro and Figueroa correctly critique when they refer to integralism) that welcomes efforts to probe political life so as to discern how human efforts can contribute to the liberation/salvation of persons from various forms of oppression, especially when it comes to political policies that threaten the lives of the most vulnerable, the poor, and the marginalised of our land.

The most valuable contribution of the Spadaro/Figueroa essay seems to me to be its rejection of human indifference, politically manifested and religiously justified.

As a member of the Latino community, I am well aware that many of us have felt as 'aliens' in this 'promised land'. Perhaps it is because of this exilic experience, and of the profound realisation that we live between the earthly city and the heavenly city, that we have

of an 'ecumenism of on to something

Fr Ron Hicks, vicar general for the Archdiocese of Chicago, blesses a new shrine containing a first-class relic of Blessed Oscar Romero during Mass in late May at Immaculate Conception Church in Chicago.



been more prone to embrace a holy detachment from politics, power, and religious idols.

The Spadaro/Figueroa essay echoes this in its critique of fundamentalism and integralism. But the essay also implicitly addresses another kind of human indifference. I'm referring to the kind of human indifference that Pope Francis invites us to reject because it creates "walls" rather than bridges with our neighbours.

I want to explore two salient aspects of human indifference underpinning Spadaro-Figueroa's theo-political engagement with the status quo of American society: (1) an indifference to our neighbours that emerges from falsely linking religion and power, and (2) an indifference to our neighbours that results from failure to welcome human differences.

These two expressions of human indifference not only undermine the Christian commandment to love self, God, and our neighbours, especially our impoverished neighbours, but also prevent the ongoing fulfilment of our American vision to construct national unity out of our inclusive and rich diversity of peoples.

Interpreters of the Spadaro/Figueroa essay may question its historical generalisations, its arguments regarding ill-advised alliances between Christian faith and political leaders, and the weight given to how particular ideas and persons have influenced the American religious landscape.

But as American religious scholars and theologians, especially from underrepresented communities, have pointed out, it is hard to deny the detrimental social effects the ideological use of concepts like 'the promised land' and 'manifest destiny' have had on our nation.

“Fear and rejection of others characterises contemporary American life”

Not all persons and communities have enjoyed the benefits of full participation as members of a land comprised of free persons, a home where all can be brave. When Spadaro and Figueroa speak of "anaesthetised consciences", I cannot fail but to acknowledge how anaesthetised I and others around me have become to the ongoing public 'lynchings' that occur within our American body.

The cause of this human numbing is complex, but almost always tied to the misuse of power.

Those who have had the privilege of holding office, from the right and from the left, have often failed to accurately diagnose and address deeply seated social injustices. Adding insult to injury, Spadaro and Figueroa correctly ascertain that the "temptation to project divinity on political power" ushers in an idolatry, which often in practice and not necessarily in theory, replaces the God of the

Crucified of history with the gods of physically abled bodies, materially rich, and happy persons.

When this aspect of American culture prevails in rural or urban America, 'fake news' ascends to the public forum. The prosperity Gospel steps in and displaces the Gospel of Christ that proclaims the preferential option for the poor and marginalized.

Breaking the organic link between any culture, politics, institutions and the Christian Church does not mean opting for a secularist approach. Religion should never be exiled from the public square. As many critics have pointed out, exiling religion from public conversations is not what the Catholic tradition teaches, nor does it represent Pope Francis's political theology.

The Pope has invited the Church to become a field hospital, for pastors to smell like sheep, and for theologians to leave their ivory towers and address conflict within and outside the Church. Such a separation would also be totally inconsistent with Vatican II's call to read 'the signs of the times' and interpret these signs in light of faith and revelation.

Thus, to distinguish faith and politics and to separate them are two very different things. Religion has a constructive and even prophetic role to play in socio-political life, and socio-political life can also contribute, even in prophetic ways, to Christian traditions because the Church does not possess God's Spirit. The Spirit blows where the

Spirit wills.

What Spadaro and Figueroa caution against in their rejection of integralism is the kind of belligerent, apocalyptic, self-righteous, and colonial politics uttered in the name of God. During the last election cycle, it was not uncommon to hear Catholic supporters of President Trump, and even a number of priests and bishops, justify theologically why Catholics should support Trump over Clinton, solely because of Trump's stance on the issues of life in the womb and religious freedom.

The orthodoxy of other Christians was put into question, including that of many Latino Catholics who instinctively refused to reduce the defence of life to a particular stage and refused to conceive religious freedom in a narrowly defined way.

“The slogan feeds on existing and nostalgic fears within America”

Policies adopted since Trump's election have vindicated the Latino value voters, given the various threats now posed to human lives (especially to undocumented families and refugees coming from Muslim majority nations) and the life of "our common home". Spadaro and Figueroa get it right in suggesting that theocracy, even in its more subtle contemporary political expressions, must be rejected.

Fear and rejection of others characterises contemporary American life. Fear, argue Spadaro and Figueroa, inevitably cultivates cultural warriors and the need for "walls" to separate us from those whose life stories we do not understand or want to engage. Fear leads to indifference and indifference leads to dehumanisation. In turn, dehumanising others anaesthetises us to violence, sometimes even in the name of God.

When difference becomes division, others who differ from us are no longer welcomed as our brothers and sisters. The opposition between us and them creates a fertile ground that justifies 'deporting' from our midst those who do not think like us, do not belong to our racial, ethnic, or political group, do not share our legal status, and above all things, those who do not believe like us. As Spadaro and Figueroa aver, under such alienating human conditions, belligerence can acquire theological justification.

Sadly, few would question that America today is a deeply divided and fearful nation, polarised along political and religious lines.

Trump did not create this

polarisation but his call to "Make America Great Again" has become nothing less than a camouflage call for many of his followers to Make America Indifferent Again; and this political rhetoric especially impacts the lives of persons and communities that have long struggled to gain socio-political recognition within this land.

The slogan feeds on existing and nostalgic fears within America that its cultural and Christian values are under attack. Persons and communities whose distinct personal and cultural differences have not been or cannot be melted away become targets of a false patriotism that promotes the ideology of 'American' sameness (which is not to be confused with unity).

"Which feeling underlies the persuasive temptation for a spurious alliance between politics and religious fundamentalism?" This question, and the remarks that follow conclude Spadaro and Figueroa's insightful essay on the status quo of American political and religious life.

Spadaro and Figueroa argue that "fear of the breakup of a constructed order and the fear of chaos" spurs this alliance. "The political strategy for success" they point out, "becomes that of raising the tones of the conflictual, exaggerating disorder, agitating the souls of the people by painting worrying scenarios beyond any realism".

Anyone familiar with the campaign rhetoric and the words of our tweeting president know that Spadaro and Figueroa are not far from speaking truth to power. The truth that Christ's body knows no border and fears no borders is not an alternative fact. This truth should enable us to build bridges across party and political lines, diminish irrational fears, lower the tone of conflict, and challenge political talk that threatens our political and social order.

What we most need at this unprecedented time in American history is a transfusion of Christian ecumenical love into our veins capable of offering us new life so that each of us regardless of creed, race, culture, gender, sexual orientation, physical ability, and political affiliation can participate in the great project of making us one nation out of the plurality of peoples that comprises these United States of America.

✶ Miguel Diaz is a theologian based at Chicago's Loyola University and is a former US ambassador to the Holy See.

Letters

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

Countering modern media distractions

Dear Editor, Like Dr Andrew Maxwell (Letters IC 20/07/2017), I too spent almost all my working life in South Africa and have a similar view to his on the situation of Catholicism here after those years.

I agree that the younger generation mostly seems absent from participation in Church matters in Ireland today and would broaden the influences from the GAA to such things as pop music, seen in massive open-air congregations of delirious audiences responding and even singing the words of the songs, plus more philosophic affects from media of a secularist or even anti-religious nature.

It seems that the articles both by and for youth in your esteemed journal, encouraging social development in faith-inspired activities, as well as the excellent example of the synod seen recently in Limerick diocese, point to ways of countering those other distractions.

*Yours etc.,
Pat Morgan, Wexford.*

Direct provision will be our next scandal

Dear Editor, The excellent article and important research by Mags Gargan showing that the Government does not know the cause of death of more than one in three asylum-seekers who die in State care, once again exposes this country's attitude towards 'foreigners' (IC 27/07/2017).

The sheer carelessness of this is hard to exaggerate. The State has a duty of care to the people who are de facto in their custody and yet does not think it is important to ascertain how they have died. The people living in direct provision have no voice in our society. They have no vote so politicians have no personal interest in helping their situation.

As Fr Paddy Byrne said "we have learned nothing from the secrets of the past" and this is a scandal that will come back to haunt us.

*Yours etc.,
Janet O'Sullivan,
Enniscorthy, Co. Wexford.*

Not enough notice for collection

Dear Editor, The Sunday collection in aid of the famine-stricken countries of Africa was a very laudable action which had the potential to raise many millions.

However, the opportunity was somewhat wasted by the lack of preparation. Most Mass-goers only knew of the collection when it was announced at Mass on the day and they duly put their one pound coin in the small leather collection bag.

This collection should have been the subject of the homily the previous Sunday and Mass-goers encouraged to give until it hurt as the people of Africa are hurting.

Furthermore, I think that Christian Aid and other denominations could have been invited to join in a joint collection on the day. Perhaps it is not too late.

*Yours etc.,
Joe McCann,
Belfast, Co. Antrim.*

Letters to the Editor

All letters should include the writer's full name, postal address and telephone number (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.

Letter of the week

Mindfulness does not lead to Christian prayer

Dear Editor, I disagree with the view of Bro. Richard Hendrick, OFM Cap., that mindfulness is part of the Christian tradition. ('Call for mindfulness to be made mainstream in the Irish Church', IC 03/08/2017). One comes as one is "in the present moment" to Christian prayer.

However, neither the Buddhist nor the Hindu traditions relate to a transcendent God.

True to their Eastern origins, in the West, mindfulness uses the breath and Hindu-based contemplative practices use the sound of a prayer word, to aid the closing down of the faculties of the mind. By contrast in Christian prayer the whole person, mind and heart, is involved in a loving relationship of

dialogue with God who is 'other' or greater than oneself.

Carmelite mystic St Teresa of Avila frequently cautioned against closing down the faculties of the mind. In *The Interior Castle*, she points out that, what is most essential is that one is mindful of God's honour and glory and forget oneself and she questions how a person could do this if they close off the intellect and desires (4th Mansion Ch 3 V6).

Later she speaks of it being a great mistake, however spiritual one may be, not to keep before one's mind the humanity of Jesus Christ, his passion and life (6th Mansion, Ch 7, Introduction).

Marking the 500th anniversary of

her birth, Pope Francis, on March 28, 2015 spoke of Christ's humanity being central to St Teresa's experience of prayer.

Prayer for her was continuous dialogue with God, he said, adding that such an experience is available to everyone, because it consists simply in "a relationship of friendship – with him whom we know loves us" (Life, 8, 5).

Eastern-based practices, by their nature, preclude dialogue in "a relationship of friendship".

*Yours etc.,
Eileen Gaughan,
Strandhill,
Sligo.*

Targeting of unborn Down Syndrome children

Dear Editor, Niamh Uí Bhriain (IC 27/07/2017) wrote about the "inspiring, amazing Karen Gaffney", the first person with Down Syndrome to receive an honorary doctorate for her achievements. The article made reference to the fact that the mainstream Irish media refused to give Karen a media platform when she visited Ireland to address the

Save the 8th Rally for Life in Dublin recently. I was present to hear Karen speak that day and I watched her also on a Ted Talk, 'All lives matter', when she referred to the 60s and 70s, when doctors encouraged families to place their Down Syndrome children in institutions; the progress that was made in the 80s and 90s, when parents advocated for school integra-

tion and sadly to today when medical scientists work hard on designing tests to detect and potentially eradicate all unborn Down Syndrome children.

Every Sunday in my parish two well-dressed men in their 40s bring up the gifts at Mass, they smile and bow their heads when they greet the priest and they also happen to have

Down Syndrome, but like many with such a diagnosis, they are respected and loved by everyone. If I had any doubts about the importance of working to protect our Eighth Amendment, I certainly do not have now.

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

Enough of the mindfulness

Dear Editor, Is it wrong for me to say I am sick of hearing about mindfulness? I understand Bro. Richard Hendrick's point that we should look to our own Catholic tradition of mindfulness rather than elsewhere (IC 03/08/2017), but I think the popularity of mindfulness has now gotten out of control. It is laudable to want live within the moment and try to connect to God, but isn't that just prayer?

*Yours etc.,
Bernie Buckley,
Douglas, Cork.*



Access for Catholics to public office

Dear Editor, The Archbishop of Dublin states that after Irish independence Catholics began for the first time to have access to public office (IC 13/07/2017). The archbishop is misinformed. Catholics were appointed to senior judicial and administrative posts soon after Emancipation. One of the few positions barred to them by the 1829 Act was the Lord Chancellorship of Ireland and even that office was opened up in 1875 – soon afterwards Lord O'Hagan was appointed as the first of a number of Catholics to

hold that office before 1922. Others became Under-Secretary of Ireland – that is, head of the civil service – (e.g. Thomas Burke) or Lord Chief Justice (e.g. Sir Peter O'Brien) or Chief Baron of the Exchequer (e.g. Christopher Palles). The process of the integration of Catholics into the Irish Establishment is described in the late Lawrence McBride's *The Greening of Dublin Castle* (1991).

*Yours etc.,
C.D.C. Armstrong,
Belfast, Co. Antrim*

Bible available on your phone

Dear Editor, Do people know that one can buy the Latin Bible on iTunes for €4, the English Douay Bible for the same price, and the complete *Summa Theologica* by St Thomas Aquinas for €3? It's handy to have them on one's phone.

*Yours etc.,
Colm O'Connor,
Dublin 14.*

📷 Around the world



COSTA RICA: A pilgrim grimaces as he walks on his knees inside the Basilica of Our Lady of the Angels during a traditional pilgrimage in Cartago. Thousands of worshippers make pilgrimages across the country annually to pay their respects and seek blessings from Nuestra Senora de los Angeles, the Central American country's patron saint.



VATICAN CITY: A woman becomes emotional as she is embraced by Pope Francis in the Vatican's Hall of Paul VI during the Pope's weekly audience.



COLUMBIA: Bicyclists pass Bogota's Metropolitan Cathedral-Basilica of the Immaculate Conception, which is surrounded by scaffolding in preparation for Pope Francis' visit to the South American country next month.



IRAQ: The ruins of the Chaldean Catholic cathedral in Kirkuk.



▶ **USA:** Members of the Knights of Columbus are seen in their new uniforms in St Louis, Missouri, during the international fraternal organisation's 135th annual Supreme Convention. The new uniform is replacing the traditional regalia worn by fourth-degree Knights, Supreme Knight Carl Anderson announced during the convention.

◀ **VATICAN CITY:** Rolf Koenigs, president of Germany's Borussia Monchengladbach soccer team, greets Pope Francis during a private audience at the Vatican. The Pope met the staff and team members, thanking them especially for the relationship they have developed with the Vatican employees' sports association.



Serving God in a new way

Dr Lazarus Gidolf shares his experience of being a permanent deacon

An 11-year-old boy comes home crying from school. His older sister asks what happened. "Teacher called me names!" he replies. "What did he call you?" she asks angrily. "He called me 'deacon' and the whole class bullied me afterwards... I am not going back... they are all calling me 'deacon'..."

Anger moved to surprise and then to a sort of emotion the boy could hardly read. "Oh my dear, it is a holy word you know... you should be happy about that... A deacon is like a priest... a word that the Lord loves..."

It continues to perplex me how such an 'alien' word came to my teacher's mouth spontaneously, but my older sister knew this word because she was the daughter of a sacristan.

When I was offered a job from the South Eastern Health Board to join the Child Psychiatry Services in Clonmel, Co. Tipperary many people asked me "Why Ireland?" "I don't know, but this is where I got a job," I replied. But, one thing I strongly believe, if I had went to a different place I would not have become an ordained minister for the Church; perhaps because of my experience in Clonmel, especially with the Indian community.

Consecrated

"Before I formed you in the womb I knew you, And before you were born I consecrated you..." Jeremiah 1:5 is quite significant here. I was born in 1967, the same year in which Pope Paul VI published his Apostolic Letter *Sacrum Diaconatus Ordinem*, announcing the restoration of the permanent diaconate in the Catholic Church.

It took decades for the Irish Church to start ordaining permanent deacons in this part of the world. It happened after my coming to Ireland and settling in, and also after many episodes



Dr Lazarus Gidolf with his family.

of witnessing God's presence, especially at the Indian prayer community in Clonmel.

Some questions still remain unanswered. Why did the bishop wait until 2010 to announce this in our diocese? Why didn't it happen until I had decided to handover the leadership of the Indian prayer community to more deserving hands? Above all, why me? A non-national whose first language is not English, who is quite naïve about the Irish way of doing things.

I am still struggling to find my feet in the ministry as I have no templates to start with nor have any role models to follow in the diaconal ministry. When a sacristan asked me sharply, "Who asked you to come for this Mass?" I was lost for words, though my mind was pushing me to say "The Lord asked me to..." I was shocked at this blunt question because I was formally appointed by the bishop. This may be the plan of the Lord, preparing me to face even more bitter surprises coming my way or may be to strengthen my immunity levels. But, the mystery still remains... why me? There were more applicants who were more talented, dedicated and intelligent than me... why only me then? Perhaps, the Lord is seeking only fools and donkeys to serve him in this ministry? In my case, this seems to be the truth!

From my childhood I wanted to become a priest because they were my role models. But, when my eldest brother left the seminary before his diaconal

ordination, it shook the whole family and took many years for the family to come to terms with. So, going for seminary formation to become a priest was out of question in my case. But I continued my collaboration with priests, especially with the Jesuits during my school and college years.

“Personalities like Fr Samuel Rayan, Fr Tony de Mello, etc. were my super heroes”

To me, the concepts like liberation theology, option for the poor, social justice, human rights, etc. seemed to be the only core ideologies during those times, until I started studying philosophy in college as a major subject. Personalities like Fr Samuel Rayan, Fr Tony de Mello, Julius Nyerere, etc. were my super heroes. But now, when I am in the Lord's ministry, I feel that his teachings transcend all theories; his love marvels! He continues to amaze us.

I am an ordained minister now, a cleric in the community who represents Jesus the servant. A different role and a different identity. People are looking at me wondering what this man is and what he does. They are still surprised to see a family man wearing a clerical collar and preaching from the ambo, raising the chalice, doing baptisms and funerals, blessing people, vehicles, houses, shops, etc. Some are very confused about how to address me. I ask them to call me Lazarus, but they are more confused and some do find it difficult to address me so. But, for me what is important is to serve the Lord's people and witness the Gospel. The road to Calvary is not too short and not too easy. But to continue as his *diákonos*, to walk as his donkey, is the greatest blessing ever!



Bishop Phonsie Cullinan ordaining Lazarus Gidolf a deacon in 2015.

Running in the RIGHT direction

Colm Fitzpatrick offers 10 tips for taking up running



Sport and exercise have become increasingly popular in Ireland, with people having a greater focus on getting into shape and staying healthy. A 2016 report revealed that over 45% of the adult population participate regularly in sport, equating to approximately 1.6 million people, and of these, 8.2% run.

However, beginning a new sport like running isn't as simple as it looks, and requires knowledge and preparation so that injuries can be avoided. Here are 10 tips on how to take up running in a safe way:

Stretch, stretch, stretch

One of the most important parts of running is what you actually do before it. It is vital that you do "plenty of stretching and leg strengthening" says Tomás O'Connell, Chairperson for the Irish Chartered Physiotherapists Sports and Exercise Medicine Committee. This keeps the body flexible, makes your legs stronger, and will also prevent injuries. Most doctors also recommend that you warm up before stretching which can be as simple as a 5-10 minute walk.

Footcare requires footwear
Being kitted in the correct clothing

for running makes all the difference, especially when it comes to what you put on your feet. Tomás says that bad footwear can lead to many injuries that can affect, for example, the back of the heels. There is however no one shoe that will suit everyone in combating this, as everybody's situation is "completely individualistic". In order to determine the best fit, you can get your gait tested at a footwear shop, get terrain specific shoes, or sneakers appropriate for either racing or training.

Surface safety

Running, especially over an extended period of time, can put pressure on the bottom of the foot, which will vary in intensity depending on the running surface. Tomás recommends that you should mix the surfaces that you're running on as too much running on one surface can lead to repetitive strain injuries.

If you're a beginner you should avoid steep inclines and declines such as hills, and focus running on grass as the soft surface will keep your pain to a minimum as well as strengthen your legs and ankles.





Family & Lifestyle

Water matters

Drinking water before, during and after a run will offset the chances of dehydration, keep you alert and improve your recovery time. Although there is no one-size-fits-all answer for deciding how much water you should drink because of different body shapes and sizes, it is generally recommended that you should be drinking 18 to 24 ounces of water per hour during a run, but any longer than this, the water should be replaced with a sports drink.

Fuel with food

What you eat before and after running can affect your overall performance by giving you a boost of energy and help you to recover faster. If you're going for a relaxed workout, around one hour or less, then going without food won't do any harm. However, a longer and more intense run requires pre-workout fuel such as carbs and food that is low in fibre and fat like a peanut and banana sandwich on wholegrain bread. Give your stomach time to digest your food too, so eat at least 30 minutes in advance of a run.

No train, no gain

Although intuitively it may seem like preparing for a marathon simply entails running for long periods of time, it is much better to plan your training for the coming months. Tomás says that when it comes to marathons you shouldn't "go without experience", and that most people should be aiming for a training programme of around 18-22 weeks. Although no plan is perfect for everyone, running about four days a week is practical.

Poor form

Good running form is essential for running performance, and failure to do so can lead to serious injuries in your knees and ankle joints. Run with your chest and head facing

forward, and make sure your arms don't cross in front of your body. If you are running correctly, your feet should land directly underneath your body with each step.

Remember to rest

One of the biggest mistakes that new runners make is not taking enough downtime between long training sessions or marathons.

Rest allows the body to recuperate, and reduce the possibility of inflammation and muscle fibre necrosis. However, rest doesn't mean a three-day plateau, but entails activities such as a 5-10-minute walk after your run followed by sitting down and elevating your legs for up to 10 minutes, massaging your legs, or going for a walk the next day.

Physiotherapists are your friends

If you're experiencing excruciating pain, or if it's getting in the way of your running, your best bet is to go to a physiotherapist.

Tomás says that injuries are a "big problem in Ireland", especially because of the multisport environment where people take up many different sports at the one time. At his clinic, around one fifth of his workload concerns injuries or discomfort sustained by people who have never ran before.

Ask for a helping hand

Above all, before you start running or sustain any injuries, it is imperative that you seek advice and information, be it from a physiotherapist, a friend or even the internet.

Tomás says if anything is interfering with your running, "you've got to do something about it". Knowledge about running, and all of its facets, will improve your performance and teach you how best to deal with a difficult situation.

“When you finally get that transplant, it's like winning the Lotto,” says John Whelan, the newly elected National Chairman of the Irish Kidney Association (IKA). He has been a member of the IKA since he went searching for answers after his diagnosis of end-stage renal failure in 2006. A native of Wexford, he grew up in Blackrock, Co. Dublin and has been residing in Bray, Co. Wicklow with his wife Una for 39 years. He was a barrister and senior counsel by profession until he began dialysis.

“I was working and then just had to cut back completely. Being on dialysis means specifically being in a clinic at a machine for three hours. And that's just at a machine, not including the time it takes to get there and prepped and to recover afterwards. I had a nurse who told me that stress wise, being on dialysis is equivalent to a six-hour workout,” he says.

Even with his wife's background in nursing, “it was all still a mystery to us”. So they attended their local East Dublin and Wicklow branch meeting and saw all of the work that the IKA was doing.

The IKA has over 3,000 members and 25 branches nationwide. The organisation is charged with the promotion and distribution of the organ donor card in Ireland and coordinates organ donor awareness activities. It provides many forms of assistance and support - financial, emotional and practical - to all kidney patients, their families and carers.

“Our own experience was deeply profound. We were in the fortunate position that we weren't completely lost,” John says. He admits that this is not always the case, which is why the IKA branch meetings “are a time where we try to give everyone an opportunity to tell their story if they want to”.

“Its people who have been through this helping others go through this,” he says. “We try to be aware of what people need and what they want to do as best we can with 25 branches. They are there for people to use but we respect everyone's privacy. We also try to offer support through our magazine, *Support*, and to keep people informed.”

“I think people are really starting to see the bigger picture in helping people”

“When people approach an organisation, they need empathy and someone to listen to them. While I was close to retirement age, a younger person may have been working full time and then that is all shattered. It is really limited to what we [Irish Kidney Association] can do but that is why we look to the public and have them support us in whatever way they can. I think people are really starting to see the bigger picture in helping people.”

John was on dialysis for 16 months before he was called for a transplant in May 2008. John's original problem was not an organic kidney failure, so there wasn't a chance for the original weakness to attack his transplant. “The biggest worry for people on dialysis is thinking ‘when will my time come? And it depends on so many variables before one can be suitable for transplant. But a transplant can mean you go from being tied down to a machine to being free again,” he says. “I've been extremely lucky to have had such a huge success.”

He has used his freedom to his advantage as he is “far busier” than when he was working and “someone who is never really bored and always



At the national launch of Organ Donor Awareness Week 2017 are: John Whelan, National Chairman of the Irish Kidney Association; Vivienne Traynor, Ambassador for organ donor awareness; Kathleen Tyrrell, Organ Donation Transplant Ireland (ODTI) and Andrea Fitzmaurice, Recipient Coordinator, Beaumont Hospital.

doing something”. While John “has never been a big sports fan” he does partake in golf and a walk “every once in a while”. And even though he has retired, he still engages in the occasional practice of law.

For the past few years, John has been serving as the legal adviser to the board of Self Help Africa. “I started because even though I had a career behind me, I still had all this time on my hands,” he says.

His background as a barrister has also helped with the IKA ever since he was elected onto the board as “it is always helpful to advise on the legal part of what is happening”.

Involved

The Whelans became more actively involved in their local branch, leading to John being elected as branch chairman in 2010, having been elected to the National Board in the previous year, after undergoing his deceased donor kidney transplant.

John says he is “gratified and humbled” to have been elected to lead the IKA over the next two years. “I believe the association has a vital role to play in conjunction with the

medical profession in promoting the overall welfare of those suffering from renal failure.

“The key to progress ‘is not through legislation but through developing the infrastructure”

“My focus will be primarily the well-being of the patient, and my aim will be to help the association to grow and to progress its essential work in the care and support of renal patients,” he says.

On the issue of legislation around consent to organ donation, John welcomes the public consultation process announced by the Minister of Health, but believes that the key to progress “is not through legislation but through developing the infrastructure and the training and placing of more organ donor coordinators in hospital intensive care units”.

PERSONAL PROFILE

Offering second chances

Victoria Holthaus speaks to the new head of the Irish Kidney Association



Our utmost in dealing with our Faith

The complexity of adulthood inevitably puts to death the naïveté of childhood. And this is true too of our faith. Not that faith is a naïveté. It isn't. But our faith needs to be constantly reintegrated into our persons and matched up anew against our life's experience; otherwise we will find it at odds with our life. But genuine faith can stand up to every kind of experience, no matter its complexity.

Sadly, that doesn't always happen and many people seemingly leave their faith behind, like belief in Santa and the Easter Bunny, as the complexity of their adult lives seemingly belies or even shames their childhood faith.

“Faith and Church were a staple and an anchor in her life as she was growing up”

With this in mind, I recommend a recent book, *My Utmost, A Devotional Memoir*, by Macy Halford. She is a young, thirty-something, writer working out of both Paris and New York and this is an autobiographical account of her struggle as a conservative Evangelical Christian to retain her faith amidst the very liberal, sophisticated, highly secularised and often agnostic circles within which she now lives and works. The book chronicles her



Fr Rolheiser

www.ronrolheiser.com

struggles to maintain a strong childhood faith which was virtually embedded in her DNA, thanks to a very faith-filled mother and grandmother. Faith and Church were a staple and an anchor in her life as she was growing up. But her DNA also held something else, namely, the restlessness and creative tension of a writer, and that irrepressible energy naturally drove her beyond the safety and shelter of the Church's circles of her youth, in her case, to literary circles in New York and Paris.

She soon found out that living the Faith while surrounded by a strong supportive faith group is one thing, trying to live it while breathing an air that is almost exclusively secular and agnostic is something else. The book chronicles that struggle and chronicles too how eventually she was able to integrate

both the passion and the vision of her childhood faith into her new life.

Among many good insights, she shares how each time she was tempted to cross the line and abandon her childhood faith as a naïveté, she realised that her fear of doing that was “not a fear of destroying God or a belief; [but] a fear of destroying self”.

That insight testifies to the genuine character of her faith. God and faith don't need us; it's us that needs them.

The title of her book, *My Utmost*, is significant to her story. On her 13th

birthday, her grandmother gave her a copy of a book which is well-known and much-used within Evangelical and Baptist circles, *My Utmost for His Highest*, by Oswald Chambers.

Spiritual counsels

The book is a collection of spiritual aphorisms, thoughts for every day of the year, by this prominent missionary and mystic. Halford shares how, while young and still solidly anchored in the Church and Faith of her childhood, she did not read the book daily and Chamber's spiritual counsels meant little to her.

But her reading of this book eventually became a daily ritual in her life and its daily counsel began, more and more, to become a prism through which she was able to reintegrate her childhood faith with her adult experience.

At one point in her life she gives herself over to a serious theological study of both the book and its author. Those parts of her memoir will intimidate some of her readers, but, even without a clear theological grasp of how eventually she brings it all into harmony, the fruit of her struggle comes through clearly.

This is a valuable memoir because today many people are undergoing this kind of struggle, that is, to have their childhood faith stand up to their present experience. Halford simply shows us how she did it and her struggle offers us a valuable paradigm to

follow.

A generation ago, Karl Rahner famously remarked that in the next generation we will either be mystics or unbelievers. Among other things, what Rahner meant was that, unlike previous generations where our communities (family, neighbourhood, and Church) very much helped carry the Faith for us, in this next generation we will very much have to find our own, deeper, personal grounding for our faith. Macy Halford bears this out.

“I realised that Roman Catholicism, the Faith of my childhood, was my mother tongue”

Inside a generation within which many are unbelievers, her memoir lays out a path for a humble but effective mysticism.

The late Irish writer, John Moriarty, in his memoirs, shares how as a young man he drifted from the faith of his youth, Roman Catholicism, seeing it as a naïveté that could not stand up to his adult experiences. He walked along in that way until one day, as he puts it: “I realised that Roman Catholicism, the Faith of my childhood, was my mother tongue.”

Macy Halford eventually re-grounded herself in her mother tongue, the Faith of her youth, and it continues now to guide her through all the sophistications of adulthood. The chronicle of her search can help us all, irrespective of our particular religious affiliation.

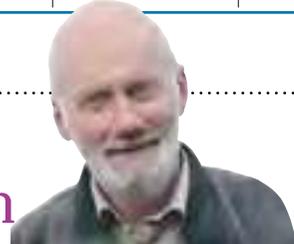


Macy Halford.



TVRadio

Brendan O'Regan



Celebrities, social issues and the lives of priests

What I like about **Sunday Sequence** (BBC Radio Ulster) is the wide variety of topics and contributors.

Last Sunday's edition had several worthwhile topics covered even in the first half hour. There was an analysis of the current political troubles in resource-rich Venezuela, outlining the Church's mediation attempts and its difficulty in avoiding manipulation by either side. The second item was about the unusual concept of sports chaplaincy.

Warren Evans of Sports Chaplaincy UK spoke about outreach to gyms in particular, the ethos being to offer service and spirituality to people who were already seeking to improve their lives in the physical sense.

Our own Michael Kelly contributed effectively to a discussion of the stress priests and ministers can be under and emphasised the need for support and friendship. This segment ended with the touching story of The Tragic Wives Swimming Club – women in caring roles finding mutual support.

I enjoyed the discussion on our obsession with celebrity. Bishop Donal McKeon reckoned the celebs had plenty of money but wondered about their service and contribution to society.

David Lyle, advertising expert, spoke of them in



Bishop Edward Daly featured on *Sunday Sequence* (BBC).

terms of "veneration", "distraction" and "trivia".

Sociology Professor Ellis Cashmore suggested they inspire us, sometimes just to "adore" them! The way celebrities become "vehicles" for selling us stuff was another interesting strand but the charity work of some was also acknowledged.

With all the talk of adoration and veneration I'd like to have heard more discussion on attitudes to the saints, though Mother Teresa did get a mention. Perhaps the celebs are the saints of the secular culture, but many are less

than ideal role models.

Bishop McKeon stayed on for a review of the life of Bishop Edward Daly of Derry on the first anniversary of his death. Most stories were familiar, but I was intrigued to know he had been instrumental in getting Jim Reeves and Roy Orbison to Derry in his early days, and I was impressed by how fulfilling he found his work as a hospice chaplain in his later years.

Bishop McKeon described him as having a "passion for the welfare of the ordinary person" and believing in a

God that believes in people.

Controversial social issues are rarely out of the news and though an obvious truth can be hidden it often manages to filter out.

On **The Pat Kenny Show** (Newstalk) last week the host introduced an item on infant nutrition in the first one thousand days – "from conception to the age of two".

Discussion

The discussion that followed included frequent references to the "child" or "baby" in the womb. Nothing particularly noteworthy there you might think, the science is sound, but funny how when termination becomes an issue in other discussions, the start of human life is suddenly shifted to a much later stage, even birth.

There was a related good news story which I first heard on Newstalk's **Breakfast** on the 7am news headlines. It was the news that the Adver-

tising Standards Authority had rejected complaints against a pro-life billboard (from the Both Lives Matter group) that claimed that 100,000 lives had been saved by the North of Ireland's restrictive abortion laws.

The authority found this claim had a "reasonable probability". Similarly credible figures have been claimed for the Republic, and there's an irony in that – some of those campaigning to liberalise abortion laws North and South may very well be alive because of those restrictive laws.

Newstalk returned to the issue that evening on the **Drive** programme, when Sarah McInerney interviewed Dawn McEvoy of Both Lives Matter.

It was courteous but challenging, which in itself is not a problem, but I only wish that pro-choice advocates were asked the hard questions.

On the same day **The Pat Kenny Show** (Newstalk) featured a positive and cheerful interview with the recently ordained Fr David Vard of Portlaoise parish, now the youngest priest in the country.

His vocation story included experience of a Catholic youth group, a school trip to Lourdes and the example of good priests. Kenny pointed out that his interest in priesthood coincided with a time when controversies were "swirling" around the



Pat Kenny.

PICK OF THE WEEK

FILM: THE WAY
BBC 2, Saturday (night), August 12, 12.15am (2010) A father completes the Santiago de Compostela pilgrimage for his deceased son. Starring Martin Sheen and Emilio Estevez.

MASS FOR THE FEAST OF THE ASSUMPTION
RTÉ One, Tuesday, August 15, 10am
A Eurovision Mass from the church of St Joseph de La Tour-de-Trême in the Gruyère region of Switzerland. Commentary: Michael Kelly.

HOW TO MAKE YOUR MARRIAGE WORK
Channel 4, Thursday, August 17, 10pm
This documentary meets five married couples in Brent to find out what glues them together.

Church, when "many priests were tarred with wrong brush that's for sure", but Fr Vard said his contact was with "the good side of the Church" and obviously that had made all the difference.

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Aubrey Malone

Film

Atmospheric embryology of ponderous musical guru

England is Mine (15A)

"Romantic England's dead and gone," says Steven Patrick Morrissey, deliberately misquoting Yeats in this engrossing biopic, "it's with Jane Austen in the grave". Elsewhere his mother makes a wallpaper joke about his hero Oscar Wilde. Wilde's reputed last words, remember, were: "Either that wallpaper goes or I do."

These are just two of the (unexplained) echoes in a film which is steeped in musical and literary lore, the two seminal influences on Morrissey's life as he trod his weary path from oblivion to musical



Jessica Brown Findlay with Jack Lowden's Morrissey in *England is Mine*.

success. Mark Gill's film, concentrating on his early life, is enthralling. Visually it's as good as anything by Terence Davies in its smoky richness. Aurally it boasts a screenplay that delights with its eccen-

tricity. ("What would you like to eat?" "Anything as long as it's poisonous.")

We're in Manchester, 1976. Morrissey is bored to tears with his job in a tax office. Basically he sees himself as an undiscovered genius sur-

rounded by mental defectives. His (Irish) mother proves to be a rock of strength as all occasions conspire against him. His sister is somewhat less supportive. Dad has gone AWOL.

Scribbling down epigrams of distaste on the roof of the building where he communes with his muse during unscheduled 'breaks,' Morrissey (he would soon drop his Christian name) waits for the day when, as Lord Byron might put it, he can wake up to find himself famous.

A Byronic air surrounds him too. There is deep gloom. He contemplates the misery of life from above a river. He stares into the eddying waters, making us fear he'll

jump in at any moment.

Morrissey has spoken often about his depression. For some people it seems almost like a pose with him. They listen to his Malthusian ramblings and wonder if he's unleashing them to gain notoriety. But anyone who's investigated his life in any detail knows it's much more than a pose, even if it has its (blackly) comic side. What he's doing is expelling the beast within himself.

England is Mine ends as abruptly as it began but Gill (doing both writing and directing duties) still has enough time to alert us to his sociopathy, his penchant for dramatising himself, his tendency to speak in italics.

It ends with his epitomic meeting with Johnny Marr, the man who became his ally in The Smiths during the career-changing 1980s.

Ironically, the film made me buy a CD of music from the 1950s rather than anything by Morrissey himself. It's prolifically garlanded with fifties tracks because Morrissey loved these growing up.

See it at all costs. Every frame is a gem. So is its staccato pace, built up by a mosaic of moody vignettes and still lifes. Jack Lowden is a grand choice for the central role, even if he only starts to look like his character (woolly jumper, woolly coat, puffed-up hair) in the last quarter.



BookReviews



Peter Costello

Nano Nagle and what Ireland owes her nuns

Nano Nagel and an Evolving Charism: A Guide for Educators, Leaders and Care Providers

ed. by Bernadette Flanagan, Mary T. O'Brien and Anne M. O'Leary
(Veritas, €16.99)

Peter Costello

Ireland's nuns have not been getting much respect of late, for reason that painful headlines make only too clear. But in all this controversy some things are lost sight of. Critics seem to think that the Church took over institutions that ought to have been run by the state; but the truth is that if they had not created these institutions the state would have done nothing.

Indeed education only became compulsory with the education acts of the 1870s, and even then, as many will know, children were able to leave school and start work at fourteen. We cannot bring to the past the expectations and attitudes of the present.

It also seems that many seem to think that the Church was flown in from somewhere else, almost from another planet. But the social attitudes of the Church, the nuns, and the priests, were those of the society that gave



Presentation nuns at work today in Africa.

rise to them, the families that reared them.

If they are to be found wanting, it is because the Catholic people of previous centuries shared these attitudes. Our great grandparents and their parents before them were to blame

if cruel things were done in schools and institutions, because truth to tell Irish people as a whole did, quite casually, cruel things in those days.

We have to revise our ideas perhaps and recognise all the good things that were

in fact achieved. Here is a book published in advance of the tercentenary of the birth of the great educator Nano Nagle 1718, which will prove enlightening, not just to Catholics, but everyone in Ireland.

Nano Nagle is one of the great heroes of social justice

in Ireland. She was declared venerable by the Pope in 2013, which might have been expected. More surprising is that the listeners of Marian Finucan's radio show two months ago voted Nano Nagle, who died in 1784, "Ireland's greatest woman".

“We have to revise our ideas perhaps and recognise all the good things that were achieved”

This book is not, as is so often the case with centenary publications, a biographical book, but a series of contributions on ideas and attitudes, motives and aspirations arising from her work. While all the contributors have the past closely in mind, their focus is also on the future, on the essential continuity in the developing Presentation sense of mission.

The preface by Prof.



Nano Nagle.

Thomas O'Loughlin, the President of the Catholic Theological Association of Great Britain, remarks that "the first premise of all history is that the present is always different from the past, and so the future will be different again: tomorrow will be another day. And for Christians this is simply not optimism: it is the hope that fullness of life lies in the future rather than the past."

This heartening notion is well illustrated in the essays here, suggesting that the vocation of Nano Nagle is far from exhausted. It has many new fields of work.

Ireland's share in the fall of France

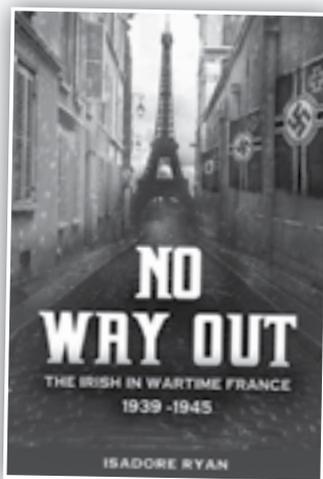
No Way Out: The Irish in Wartime France 1939-1945
by Isadore Ryan
(Mercier Press, €19.99)

Joe Carroll

When World War II broke out in September 1939, it left many hundreds, possibly more than a thousand Irish men and women living in France with a dilemma; whether to seek refuge in neutral Éire or hold on to see what would happen. For those who were still there following the fall of France and the German occupation in June 1940, it was too late to have a choice. They were stuck there until the war ended five years later.

In this magnificently researched book Isadore Ryan traces the often sad but sometimes heroic fortunes of many of the Irish trapped under Nazi rule. Through the use of Irish, French, German and British archives he traces the experiences of these latter day "wild geese" as they struggled to survive internment, near-starvation and isolation.

As an unsung hero of the survival of many of the Irish in wartime France, the author



picks out the colourful Count Gerald O'Kelly de Gallaghett de Tycooly, originally from Gurtragh, Co. Tipperary. He saved many of them from total destitution and possible death by issuing temporary Irish passports from his wine-exporting business in Paris after the Irish ambassador, Sean Murphy, had been forced to move to Vichy, the capital of the collaborationist French state under Marshal Philippe Petain.

There was a rich irony in O'Kelly's new role. He had been

appointed the first official Irish minister to France in 1929 after serving in the British Army in World War One and in the fledgling Irish diplomatic service in the 1920s in Geneva.

There he helped get the Irish Free State a seat in the League of Nations. But after serving only five years in Paris he found himself out of a job after Fianna Fail came to power. He is said to have offended Eamon de Valera on a visit to Paris when in answer to a question of what the French thought of the Irish, replied: "They do not even notice we are there."

The offence was compounded when his wife, Marjorie, remarked to de Valera: "I did not know you were in prison."

Counsellor

The Count (the title was bestowed on an ancestor by Empress Maria Theresa of Austria in the 18th Century) became an unofficial Irish ambassador in Paris from 1940 as a "special counsellor" while Sean Murphy and his staff were stuck in Vichy.

Thanks to O'Kelly, the many Irish who were living in France

with their outdated British passports from pre-1922, were able to get temporary Irish passports and thus escape being interned as British aliens. When strings had to be pulled to get some Irish out of custody, O'Kelly used his high-ranking German contacts and wine customers. One of these was said to be Hermann Goering during his frequent visits to Paris.

“The Irish College in Rue des Irlandais was kept out of German and French hands by the efforts of its sole occupant”

The book also details the role in helping stranded Irish women in Paris played by St Joseph's Church on the Avenue Hoche run by the Passionist fathers and the hostel in nearby Rue Murillo run by the Poor Servants of the Mother of God.

The two Irish diplomats in Vichy gradually took over much of the paperwork for the Irish exiles and arranged for them to receive

a small monthly allowance for which their relatives were charged. The author has harvested much fascinating information on their lives in wartime France from this correspondence including the travails of Samuel Beckett and James Joyce's family.

The Irish College in Rue des Irlandais was kept out of German and French hands by the efforts of its sole occupant during the war, the Vincentian, Fr Vincent Travers, who stayed on when the seminarians escaped back to Ireland. The Irish bishops responsible for the college did not do much to preserve it either during or after the war. It is now a Franco-Irish cultural centre.

After the war Count O'Kelly moved to Lisbon where he was given the title of "minister plenipotentiary" but was refused ambassadorial status by Dublin. This annoyed him and his complaint of being "the worst paid diplomat" in Lisbon made headlines. According to his nephew, Brendan O'Kelly, a repentant de Valera later admitted "we have done wrongly by this man".

Readers should note that *The Irish Catholic* circulates throughout the island of Ireland and the book prices listed are the retail price recommended by the Irish or British publishers, in either euros or sterling, as a general indication of what purchasers may expect to pay.

A dark page of history



In Search of The Truth: British Injustice & Collusion in Northern Ireland

by Michael O'Connell
(Collins Press, €17.99)

J. Anthony Gaughan

Terrorism has horrific consequences. Among these consequences, and frequently not adverted to, are lack of respect for the truth, the undermining of the rule of law and the obstruction of justice. In this remarkable study the author, who has specialised in criminal law in England, Wales and Ireland since 1966, details how consequences such as these occurred in Northern Ireland during the communal violence between 1969 and 2007.

He was also legal adviser to Catholic Social Services for Prisoners, a charity helping prisoners and their families.

At the outset Michael O'Connell describes the genesis and evolution of Northern Ireland. It was established under the provisions of the Government of Ireland Act 1920 and designed by its political architects as a one-party state, which guaranteed the dominance of one segment of the population – Protestants, Unionists and Loyalists – over the other – Catholics, Nationalists and Republicans. There followed blatant discrimination with regard to education, employment, housing and voting in elections.

Vacuum

Inspired by the Civil Rights Movement in the US, a number of groups began to agitate for social justice in Northern Ireland. However, with the connivance of the authorities in Belfast and London they were literally beaten off the streets. The vacuum left was filled by the violent men and women of the Provisional IRA and other republican groups.

It was not surprising that the peaceful efforts to prompt social reform and justice foundered. O'Connell illustrates the extent to which the legal and political system in

Northern Ireland had by that time become corrupt by citing the case of Patricia Curran. In 1953 Iain Hay Gordon, a Glaswegian, was accused of her murder and convicted following a criminal trial which was a travesty of justice. He was to spend seven years in a psychiatric institution before he managed to prove his innocence.

In 1971 Brigadier Frank Kitson published *Low Intensity Operations* in which he suggested that the successful prosecution of a counter-insurgency conflict necessitated the moulding of the criminal justice system as an instrument of state policy.

The legal and justice establishment in Northern Ireland did not need a second invitation to take up his suggestion. There followed an extraordinary number of cases of spectacular miscarriages of justice. Among them were the cases of the Birmingham Six, the Maguire Seven, the Guilford Four and that of Judith Ward. In these cases 18 innocent people were wrongly convicted of crimes and served long prison sentences before they managed to establish their innocence.

“A number of groups began to agitate for social justice in Northern Ireland”

Their convictions were, for the most part, achieved by fabricated confessions they were forced to sign. In a memorable phrase these procedures were described by Sir John Woodcock, chief inspector of constabulary, as ‘noble cause corruption’.

It was no surprise that later when three policemen were sent for trial for falsifying evidence in the Guildford Four case, the State appeared more interested in concealing the truth than disclosing it.

While the officers of the law busied themselves in framing persons for crimes they did not commit, they were notably unsuccessful

in investigating and bringing to court those who were responsible for the most horrific crimes.

On January 5, 1976 members of the Provisional IRA murdered ten Protestant workmen at Kingsmill, Co. Armagh, as they returned home from work. To date no one has been convicted for that atrocity. Allegedly that massacre was in revenge for the havoc caused throughout mid-Ulster by the Glenanne gang. Acting in collusion with the RUC, RUC Reserve and UDR, they singled out innocent Catholics and murdered 58 of them.

“Three policemen were sent for trial for falsifying evidence in the Guildford Four case”

The gang's headquarters was a farm, owned by James Mitchell, a one-time RUC Reservist. One of its members, former RUC Sergeant John Weir, confessed to his part in the gang's activities and exposed the gang's other members. He was sent to prison for life but no action was taken against the other members of the gang. The reason eventually became clear. The gang was run by MI5, British intelligence.

Michael O'Connell describes how John Stalker was prevented from investigating the ‘shoot to kill’ policy. He disentangles the obstructive tactics to prevent a thorough investigation into the murder of Belfast solicitor, Pat Finucane, and the murderous activities of Freddie Scappaticci (‘Stakeknife’), a leading MI5 informer.

In this important book with a forensic analysis of indisputable evidence O'Connell demonstrates that during the ‘Troubles’ Britain's policy in Northern Ireland was based on one simple principle: total opposition to the unification of the Island of Ireland with little heed to the provision of justice of any kind.

Web Watch

One of the strangest sights in social media in recent times has seen Cambridge classicist Prof. Mary Beard being mocked by the US-based essayist and risk analyst Nassim Nicholas Taleb over her supposed inability to handle evidence relating to the ethnic diversity of Roman Britain.

The minutiae of the argument go a bit beyond this column's remit, though for useful lessons in how to interrogate and weigh evidence for the world in which the Church arose it's worth reading ‘Roman Britain in black and white’ in Prof. Beard's [the-tls.co.uk](#) blog, and ‘*Diversitas et Multiculturalismus*’ at [thesphinxblog.com](#), the website of Exeter's Prof. Neville Morley.

In fairness, Prof. Taleb's own take should be read to get the full picture. Published as ‘Something is broken in the UK intellectual sphere’ on [medium.com/incerto](#), it takes an aggressive tone and assumes that others' conclusions are driven by ‘political correctness’ and the like.

Observing the affair on [iainews.iaj.tv](#), New York-based philosophy professor Massimo Pigliucci described Prof. Taleb's approach as a study in scientism – “the belief that the assumptions, methods of research, etc., of the natural sciences are the only ways to gather valuable knowledge or to answer meaningful questions” – and its shortcomings.

Scientific approaches and attitudes were hallmarks of the ‘new atheist’ movement that became so very fashionable a decade or so ago and that seemed to prove the truth of G.K. Chesterton's observation that there's a clear distinction between “those who worship the intellect and those who use it”.

Too many cases

Linked with new atheism's macho scientism, in too many cases, were strands of racism and misogyny, such that Phil Torres has recently written on [salon.com](#) a fascinating piece entitled ‘From the Enlightenment to the Dark Ages: How “new atheism” slid into the alt-right’. It makes for fine background reading

A prophetic warning of the risks of social media



Dr Mary Beard.

for the argument and the onslaught of abusive tweets with which Prof. Beard was bombarded in connection with her observation that “there's plenty of firm evidence for ethnic diversity in Roman Britain”.

As Nick Cohen observes in his [spectator.co.uk](#) article ‘How alt-right was Roman Britain’, “The torrent of fury Taleb unleashed on Beard has one cause and one cause only: her statement that Roman Britain was diverse. If she had intervened on a controversy about slavery and the agrarian Roman economy, no one would have cared.”

Sadly, this sort of conduct has become all too common online, from the supposedly liberal left as much as from the



Dr Nassim Nicholas Taleb.

racist right, such that one might wonder whether social media has made us more aggressive and more inclined to see those who disagree with us as mere personifications of ideas and arguments with which we disagree.

In decoding where this tendency comes from, we could do a lot worse than look to *Heretics*, a 1905 essay collection by the aforementioned G.K. Chesterton, notably the essay ‘On certain modern writers and the institution of the family’. The book can be found – along with so much else by and about Chesterton – at Martin Ward's marvellous if now rather antiquated-looking site [gkc.org.uk](#).

Arguing unfashionably for the advantages of small communities over large ones, Chesterton maintained that “The man who lives in a small community lives in a much larger world. He knows much more of the fierce varieties and uncompromising divergences of men. The reason is obvious. In a large community we can choose our companions. In a small community our companions are chosen for us.”

Individuals

Big societies, he says, allow people to seek like-minded individuals and shun those with whom we disagree, while small ones create situations where all sorts of people must get along. The prophetic relevance of this for today should be clear.

The world of social media, for all its wonders, allows us to choose our companions in a vast and virtual community, excluding from our minds and hearts those with whom we disagree; at a time when our lives in the world of flesh and blood are increasingly atomised, this is a constant danger

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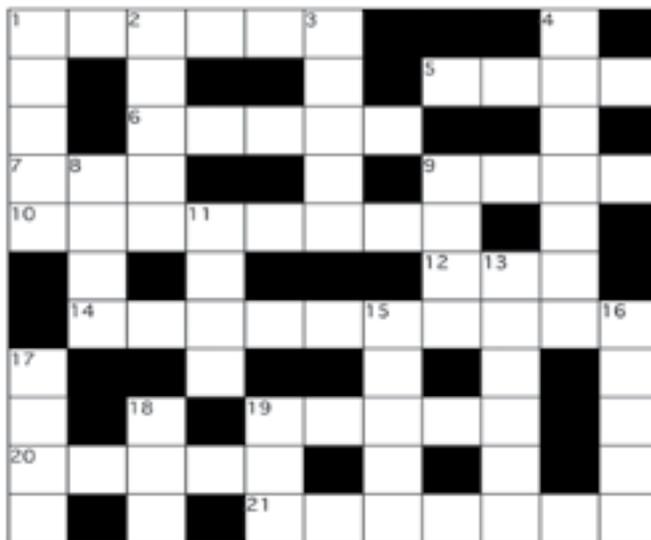
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Leisure time

Crossword Junior

Gordius 194



ACROSS

- 1 He worked on horseback in the Wild West (6)
- 5 Sound like a dog (4)
- 6 Copper or iron, perhaps (5)
- 7 Frozen water (3)
- 9 Points a gun at a target (4)
- 10 Mixed up (8)
- 12 A gorilla, perhaps (3)
- 14 Person who made and mended things in a forge (10)
- 19 You put it on with a brush (5)
- 20 First name of young Malfoy, Harry Potter's main rival at Hogwarts (5)
- 21 You roll this around a supermarket and put your shopping into it (7)

DOWN

- 1 Cartoon magazine (5)
- 2 What girls grow up to become (5)
- 3 Long amounts of time (6)
- 4 Bugle (7)
- 8 You use it to keep your hair tidy (4)
- 9 The first man in the Bible (4)
- 11 Baby horse (4)
- 13 Handgun (6)
- 15 Person travelling over snow (5)
- 16 Useful (5)
- 17 Probably the most famous kind of extinct bird (4)
- 18 An animal's foot (3)
- 19 You cook food in it (3)

LAST WEEK'S SOLUTIONS

GORDIUS No.310

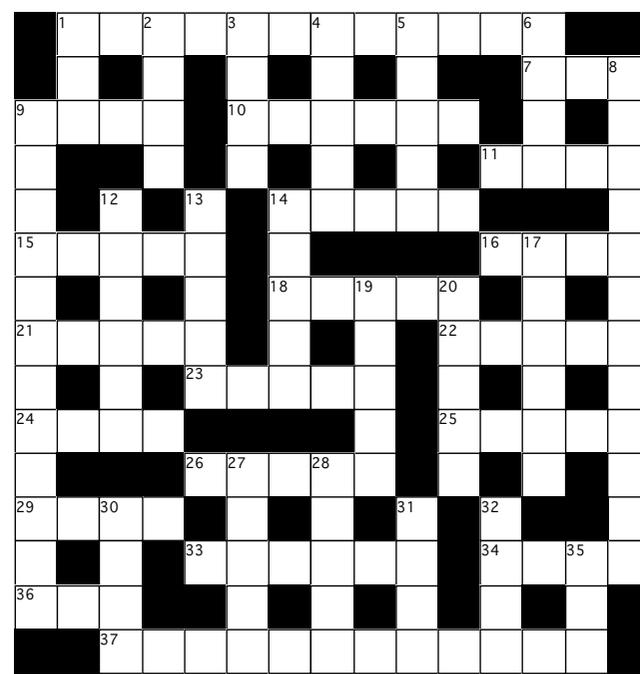
- Across** – 1 Double park 6 Crab 10 Shrek 11 Altar rail 12 Fondant 15 Disco 17 Rove 18 Laid 19 Chief 21 Bravado 23 Cigar 24 Scar 25 Alma Mater 26 Mourn 28 Learn by rote 33 Racketeer 35 Ayes 36 Uncensored
- Down** – 1 Dish 2 Uprooting 3 Liked 4 Plain 7 Roads 8 Bill of fare 9 Art Deco 13 Aver 14 Trivial 16 Black maria 20 Incubator 21 Branded 22 Dora 27 Uncle Remus 29 Eerie 31 Lean 32 Grid

CHILDREN'S No.193

- Across** – 1 Woodpecker 6 Interfere 8 Cot 9 Tennis 11 Irish 12 Beanbag 13 Net 15 Mad 16 Wool 17 Added 18 Empty
- Down** – 1 Wrist 2 Often 3 Crew 4 Election 5 Hutch 7 Rainbow 10 Emerald 11 Ignore 14 Tray

Crossword

Gordius 311



ACROSS

- 1 Dracula's homeland may be depicted in navy altars (12)
- 7 By way of (3)
- 9 Cargo space in a ship's hull (4)
- 10 & 18a These allies of Satan make the dogma gang go astray (3,3,5)
- 11 The editor finds the Spanish for Legion of Mary heroine, Ms Quinn (4)
- 14 Deride (5)
- 15 Kingdom (5)
- 16 A loud ballad? Give it a lash (4)
- 18 See 10 across
- 21 One understands these are small branches (5)
- 22 Legal way one set fire to about ninety-nine (5)
- 23 Look fixedly (5)
- 24 Stalk; pursue and kill (4)
- 25 Fish found in the sombre Amazon (5)
- 26 Put pen to paper (5)
- 29 Snakes (4)
- 33 Ask someone to visit (6)
- 34 Mediocre emergency signal? That has a ring to it (2-2)
- 36 Item of neckwear (3)
- 37 Alas, ointment needed for a woeful book of the Bible! (12)

DOWN

- 1 They work out initially as a pair (3)

- 2 Mr Murray sounds 'elpful (4)
- 3 Herb often used to make stuffing (4)
- 4 Behold, travel north to make use of the system (3,2)
- 5 Inane, confused, orphaned, musical heroine (5)
- 6 Extremely keen (4)
- 8 The digestive, circulatory... in fact, every one of them will leave when conditions are right! (3,7,2)
- 9 Serious conversation between a red card and a ticker? (5,2,5)
- 12 Evil, pernicious (6)
- 13 Gather together for a service (5)
- 14 Pacific island country, capital Apia (5)
- 17 Servile follower (6)
- 19 Might one's leg be broken on religious grounds? (5)
- 20 Three-dimensional representation of the earth (5)
- 27 Scope, extent (5)
- 28 Dance with Dickens' Oliver (5)
- 30 Remove the outer skin of a fruit or vegetable (4)
- 31 Cried, sobbed (4)
- 32 Capital involved in a go-slow (4)
- 35 Texting service that's grand in a ship (1.1.1.)

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Sudoku Corner

194

Easy

	9	6	7				3	
		4		5				
3	7			9		4		
		7	1	8	6			
		8				7		
			4	5	7	6		
		9		7			6	8
			6			2		
1				8	5	9		

Hard

	1	5				3	6	
	3	2	4		5		7	
8								
			8	4	5	6		3
7		5	3	6	9			
								8
2		8			3	7	4	
3	9				8		2	

Last week's Easy 193

5	7	6	1	4	3	9	8	2
9	1	8	2	7	5	6	4	3
3	4	2	9	6	8	1	5	7
4	6	5	7	3	2	8	9	1
1	2	7	4	8	9	3	6	5
8	3	9	6	5	1	2	7	4
7	8	4	3	1	6	5	2	9
6	9	3	5	2	4	7	1	8
2	5	1	8	9	7	4	3	6

Last week's Hard 193

5	3	8	7	4	1	9	6	2
2	1	6	3	9	8	7	5	4
9	7	4	5	6	2	8	1	3
3	8	9	6	7	5	4	2	1
6	2	7	9	1	4	5	3	8
1	4	5	8	2	3	6	7	9
8	9	3	1	5	6	2	4	7
7	6	2	4	3	9	1	8	5
4	5	1	2	8	7	3	9	6



Christopher Altieri

Notebook

Church doesn't take her own social teaching seriously

OF ALL THE AREAS that constitute proper objects of the Church's magisterium – her official teaching office – Catholic social teaching is the one that has, without doubt, received the greatest attention and development over the past century and a half. Why is it, then, that so few Catholics seem to have heard of it, let alone have it as a guide to their personal transactions and social/political engagement?

For one thing, the Church does not really take her own social doctrine seriously.

There are stories of all kinds, at every level of life in the Church: from the salaries paid to lay employees in parish settings, to shenanigans in diocesan chanceries, even to hiring and firing practices in the Roman Curia – where the former Prefect of the Congregation of the Doctrine of the Faith, Cardinal Gerhard Müller, has called for implementation of practices more closely in line with Catholic social teaching.

Responding to a question from EWTN's Raymond Arroyo regarding Pope Francis' dismissal of three officials – clerics – from his congregation, without entering directly into the merits of the



Cardinal Gerhard Müller.

case, Cardinal Müller said, "I am in favour of a better treatment of our officials in the Holy See because we cannot only speak about the social doctrine and we must also respect it."

The final order for the officials'

dismissal reportedly came a few days before Christmas, 2016.

Dr Müller, whose commission as head of the Vatican's doctrinal office was not renewed last month – a papal decision about which he was informed the day before the expiry of his first term, also told the German-language Passauer Neue Presse he was not satisfied with the way his own dismissal was handled. "I cannot accept this way of doing things," the cardinal said. "[The Pope] did not give a reason," he added, "[j]ust as he gave no reason for dismissing three highly competent members of the CDF a few months earlier."

Budgets

Curial officials serve at the Pope's pleasure, and cardinals – clerics generally – will not be lacking a place to lay their heads, should they find themselves suddenly

and unexpectedly without employment. Parishes have budgets – often shoestring ones – and chanceries need personnel shake-ups as much as any other bureaucracy does.

Nevertheless, if the Church wants businesses to think of their employees as people, rather than chattel, the Church's own institutional leadership needs to lead the way. If Church leaders cannot guarantee decent employment conditions and security to competent employees – let alone rewards for outstanding performance, they cannot fairly expect to be taken seriously when they call on governments and entrepreneurs to guarantee the same. If Church leaders want business owners and operators to have an eye toward something other than the bottom line, then 'budget constraints' and 'strategic reorganisation' cannot be the things Church outfits invoke when they let people go.

Even when – as appears to have been the case for Cardinal Müller and the CDF officials – there is no injury done in the strict sense, Church leaders would be wise to realise that example is the best and most effective leadership.

What of empathy?

I cannot shake the impression that we've too often allowed the temptation to delight in being aggrieved, to supplant genuine thirst for justice.

This tendency to seek grievance and call it justice advocacy will make us incapable of empathy, deaf to genuine complaint, and blind to real issues of right.

One thing is certain. The Church's social doctrine would be more credible if her leadership were more often found behaving as though it binds them too, and if it were not so often set out as though the first hour labourers in Matthew 20 have a legitimate gripe.

JUSTICE IS MORE THAN FAIRNESS

It strikes me that we've lost sight of something important: justice and fairness are not identical. Sure, life is unfair. That is precisely why we ought to strive not only for justice, but fairness in all our dealings.

Still, we ought to be slow to call things 'unjust' and more willing to take the other fellow's view of any dispute.

This would have two very salutary effects: it would make us less prone to the encroachments of the culture of victimhood, and readier to help the fellow who needs it, regardless of whether he is in the right.



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