

The Irish Catholic

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Clerical vision of future won't reform Church – archbishop

Diarmuid Martin sharply criticised over schools

Greg Daly

Archbishop of Dublin Diarmuid Martin has warned that true reform of the Church in Ireland will not come about by tinkering with structures, but only through a radical spiritual realignment.

Speaking at the weekend, the archbishop also said that change can be hindered by the fact that many people who talk of reform “are still fundamentally clerical in their vision of the Church”.

However, the archbishop has come in for sharp criticism from a group representing parents in Catholic schools after Dr Martin claimed in the same speech that there is a “stubborn reluctance within the Church” to parishes handing over local schools to other patrons to provide for the

wishes of non-Catholic parents.

According to Patrick Treacy, spokesman for ‘Faith in Our Schools’, “people at the frontline of protecting the Christian ethos of Catholic schools legitimately expect support and encouragement from the leaders of the Catholic Church in Ireland”.

Mr Treacy warned of “a systematic removal of faith and religious education” from Irish schools under the current Government. It comes after Minister for Education Richard Bruton announced that he plans to single out Catholic schools to prevent them from giving preference to Catholic children when the school is over-subscribed.

Mr Treacy said the Department of Education had failed to conduct

independent research into what schools are oversubscribed and the true extent of that over-subscription. A survey by this newspaper last year found that fewer than 2% of schools nationally are over-subscribed meaning the issue is being hugely exaggerated.

“Proper, reliable and independent research is simply essential as otherwise national changes will be made to school admission policies based on the political and media influence of secularist lobby groups,” Mr Treacy said.

On the issue of Church reform, Archbishop Martin said the Church “needs to do much more to incorporate a broad spectrum of activity of laymen and women in the life of the Church and to be witnesses to their faith in

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Roses give thanks on Lough Derg pilgrimage



Five of the 2016 Rose of Tralee entrants – Niamh Moriarty, Westmeath Rose; Zoe McGettigan, Donegal Rose; Mairead McHugh, Fermanagh Rose; Eiméar Cassidy, Derry Rose and Megan Ferguson, Louth Rose – pictured with Prior Owen McEneaney after completing the Lough Derg three-day pilgrimage at the weekend.

MARY KENNY

Vincent Browne: Sic transit gloria mundi

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Doing what we should, not what we can

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

No change to the rules on gluten-free Communion hosts

Mags Gargan

Experts have dismissed inaccurate media reports that the Vatican has issued a new ban on gluten-free Communion hosts, reassuring coeliacs that they can continue to receive the Eucharist.

Over the weekend numerous news organisations across the world announced that the Vatican had banned the use of gluten-free bread in hosts, following the publication of a letter to bishops by Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments.

At the request of Pope Francis, the letter reminded bishops that it is their responsibility to "watch over the quality of the bread and wine to be used at the Eucharist", emphasising that the bread must be made only with wheat and not completely gluten-free.

"The statement is not anything new," said Fr Christopher Fitzgerald, Director of Liturgy in the Diocese of Cork and Ross. "It is a restatement or reiteration of what

has always been the position – that the bread used for making Communion hosts has to have some portion of gluten. So it must be a natural untainted product without any additives like sugar.

"In recent years low gluten hosts are used widely and nothing that has pertained up to now regarding coeliac Holy

Communion has changed."

Fergal O'Sullivan, CEO of the Coeliac Society of Ireland also confirmed that "nothing has changed from the existing direction".

"According to the Vatican, to be a valid host, sufficient gluten must be present to bring about confection of the bread," he said, continu-

ing that hosts "with this sufficient level of gluten can be deemed gluten-free by the agreed international standard (codex) when they contain less than 20 parts per million" but would be considered low gluten by the Church.

Coeliac disease occurs in one in every 100 people in Ireland.

Former footballer ordained for Dominicans



Former Northern Ireland footballer, Fr Philip Mulryne OP (centre, left) pictured with Dominican colleagues and some of his former Norwich City FC teammates at his ordination by Archbishop Joseph Augustine Di Noia OP in St Saviour's Church, Dominican St, Dublin on Saturday. Photo: Fr Pius Pietrzyk OP

Archbishop Martin criticised over school comments

» Continued from Page 1

the emerging Irish culture". He warned that "many of the reform movements are still clerically-led and still fundamentally clerical in their vision of the Church".

"They represent an older generation," the archbishop said.

"It is not just about reforming structures. It is about the ability to preach and witness to the message of Jesus.

Reform in the Church is not in the first place about the redistribution of power, but about the redefinition of power in terms of the way in which Jesus revealed who God is," Archbishop Martin said.

Jesuit theologian Fr Gerry O'Hanlon described the archbishop's address – given in Würzburg, Germany – as "a perceptive commentary on the situation in Ireland". Fr O'Hanlon said Pope Francis' vision of a collegial or synodal

Church seems key to the way forward in Ireland as much as the world at large.

"I think it will be interesting when the Pope comes to Ireland next year to see the extent to which our own Church has taken up the invitation the Pope has extended to the Church worldwide," he said

Fr Vincent Twomey, emeritus professor at Maynooth, said the lecture, as a sociological description of the state

of the Church in Ireland, was "very convincing and impressive in many ways".

The main problem, he stressed, is that of the loss of Faith – "why is that?" Key questions remain to be answered, he said. "The archbishop talks about conformist Ireland – why was Ireland so conformist? What is it in Irish Catholic culture that made us so?"

See Pages 8-11.

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New Reek Sunday measures focus on pilgrims' safety



Pilgrims making their way up Croagh Patrick on Reek Sunday. Photo: Mags Gargan

Mags Gargan

New procedures are being put in place for Reek Sunday this year so that people can continue to enjoy the annual pilgrimage while keeping safety as a priority.

The traditional Reek Sunday pilgrimage up Croagh Patrick on July 30 is expected to attract tens of thousands of pilgrims once again this year, with

many making the climb in their bare feet.

Fr Charlie McDonnell, administrator of Westport parish, said organisers have decided to reduce the number of Masses at the summit this year, but other Masses are being introduced further down the mountain "to encourage people that if they are not able to climb, not to put themselves under pressure".

"Mass has gone from every half hour to every hour. We have extra Masses on the ground and we're encouraging people to come to those as well," Fr McDonnell told *The Irish Catholic*. "For example on Sunday morning we are having an extra Mass in the local church so people could go to 8.30am Mass there rather than put themselves under pressure to get to the top for

Mass. We don't usually have Mass on Saturday, but this year we will have a Mass on Saturday morning at the statue of St Patrick for people on their way up."

Fr McDonnell said the changes in Mass times were aimed at "spreading the numbers out over the weekend and to take a little pressure off the summit". "We are part of a working group at the moment that

is looking at how we look after Croagh Patrick best and as part of that we are looking at bringing out the experience.

"There are three Masses on the mountain this week for example and the church is opened all the time for the month of July and August, so we are trying to spread the experience out so people can go on a quieter day," he said.

Church needs to listen to more complex Irish families, cardinal says

Greg Daly

The Church needs to show mercy in the context of new and more complex family narratives in modern Ireland, the cardinal tapped by Pope Francis to launch his major document on marriage and the family has said.

Speaking ahead of his visit to Ireland this week to address Thursday's 'Let's Talk Family: Let's Be Family' conference in Limerick's Mary Immaculate College, Vienna's Cardinal Christoph Schönborn said reinvigorating the family is the great mission of the modern Church.

The cardinal, who publicly presented *Amoris Laetitia* ('The Joy of Love') last year and is the son of a divorced couple, said the Church needs to listen to couples in all sorts of relationships in ways it never previously has.

Synonymous

"Ireland is synonymous with family, a country that traditionally has had family at its core," he said, pointing out that matters are not as simple in modern Ireland as they once appeared.

"Second unions, divorce, same-sex unions; these are all part of a new narrative around the family in Ireland. So there is a lot of change and the Church must show mercy in the context of that change; it must be willing to meet families where they are today," he said, adding that while *Amoris Laetitia* "does not herald doctrinal change, it most definitely encourages greater discernment on the part of the Church when it comes to sensitivities around family today".

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Tiberias

National church collection called for East African famine

Mags Gargan

The Irish Catholic Bishops' Conference has called for special collections at all Masses next weekend (July 22-23) to fund life-saving aid for people affected by the devastating hunger crisis in east-Africa.

The money raised will be donated to Trócaire, the overseas development agency of the Irish Church, which is delivering emergency food, water and health care to the 25 million people affected.

Support

Archbishop Eamon Martin said the situation is critical

'Church-run clinics fight suffering as drought ravages Kenya'

Read
Chai Brady
Pages 12-13



and has urged support for the collection from parishioners. "Millions of people in the region are facing starvation. The crops have failed and animals are dying because of a lack of grazing and water.

"The large number of people affected may shock us, but we must realise that behind these stark numbers are real people: mothers and fathers unable to provide for their hungry children," he said.

Bishop William Crean, chairperson of Trócaire, said Trócaire's health centres in Somalia are treating approximately 19,000 people each month for malnutrition and associated illnesses, and "with the support of parishioners here at home in the coming weeks, many tens of thousands more people will receive help".

Attention

Bishop Crean said this crisis has received very little attention globally and "appeals for aid are under-funded", but it is "unacceptable for so many

to go hungry".

Severe drought, driven by climate change, is currently affecting Kenya, South Sudan, Somalia and Ethiopia and this has resulted in failed harvests and the widespread death of livestock. Conflict has exacerbated the effects in South Sudan and Somalia, with areas in both countries now on the verge of famine.

The United Nations has described the situation in the drought-ravaged parts of Africa as the greatest humanitarian crisis since the Second World War.

NEWS IN BRIEF

Government challenged to act on rural GP crisis

Independent TD Mattie McGrath has challenged the Government for inaction which he said is resulting in the slow death of rural GP practice.

Deputy McGrath has asked Health Minister Simon Harris to clarify the steps he's taking to address the ongoing crisis in declining numbers of rural doctors on foot of a report that showed more than 600 GPs are currently over the age of 60, including 244 over 65.

"Minister Harris and the HSE have to address this issue as a matter of priority, not least because if people do not have access to local GP services then they will inevitably turn up at A&E departments which are already chronically over crowded," said Deputy McGrath.

Carbon dating confirms saint's cell location

Archaeologists believe that they have identified the remains of the cell, or scriptorium, of St Colmcille on the Scottish island of Iona.

The charred remains of a wooden hut, where he may have worked and prayed were excavated in 1957, but it has taken until now through radiocarbon dating to accurately determine its origins, which are between the years 540 and 650 AD. Colmcille died in 597 and has long been recognised as one of Ireland's patron saints.

Dr Adrián Maldonado, who was involved in the research project, said that the samples found are "about the closest you can get to being certain that it is something that was standing when Colmcille was on Iona".

National novena to launch WMOF programme

The launch of a one-year programme of preparation for World Meeting of Families 2018 (WMOF) will take place during the National Novena in Knock on Monday, August 21.

The programme, entitled *Amoris: Let's talk Family, Let's be Family!*, will be rolled out to parishes and families via an interactive app and a series of video animations.

Each diocese has been invited to nominate a family who will officially represent the diocese at this event in Knock.

Killarney schools to hold 'Hugh O'Flaherty Day'

Staff reporter

All the schools in Killarney will nominate a specific 'Hugh O'Flaherty Day' this September, when they will include an activity based on the Kerryman's life in their daily schedule.

Msgr Hugh O'Flaherty, who worked in Rome during the Second World War, is thought to have been responsible for saving as many as 6,500 people, notably escaped allied POWs. Each year the Hugh O'Flaherty Memorial Weekend is held in his hometown of Killarney to celebrate his life and a humanitarian award is issued in his name.

The education sector in Killarney has formed a committee aimed at increasing awareness of the Msgr O'Flaherty story throughout the student population. This year, the schools will nominate a specific day as 'Hugh O'Flaherty Day' when quizzes, drama, poetry, readings, film & TV screenings will be held to promote his life story.

In addition, all the schools will contribute towards a new Hugh O'Flaherty Humanitarian Award Bursary, from which representatives of the student population in Killarney will present a cheque for €1,000 to the Humanitarian Award recipient each year for a charity of their choice.

The 2017 Hugh O'Flaherty Memorial Weekend will take place on the weekend of November 4-5. www.hughoflaherty.com

Glencairn nun joins the 'Grass Gals'

The farm manager at Glencairn Abbey in Co. Waterford has joined an all-female silage crew who will make a Guinness world record attempt in aid of the Alzheimer's Society.

Sr Lily Scullion, from St Mary's Cistercian Abbey will mow, rake, draw and pit 30 acres of silage with 40 other women at Mount Melleray on August 19.

Sr Lily, who was raised on a farm in Co. Antrim and studied horticulture, manages 200 acres at Glencairn Abbey. "We keep B&B cattle, 50 suckler cows and calves," she told *The Irish Farmers Journal*. "We've got 23 ewes, 39 lambs and 11 hoggets at the moment. We also have some ground in tillage – winter wheat and beans.

"There is 40 acres in natural woodland and we planted 26 acres of miscanthus which we grow to heat the abbey. We put in a biomass boiler in October 2015. There is fantastic heat from it."



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Vincent Browne: *Sic transit gloria mundi*

There is an apt Latin phrase in response to the retirement of Vincent Browne from our screens: *Sic transit gloria mundi*. Thus passes the glory of the world! It would be inflating even the remarkable VB's reputation to call him a reflection of the world's glory, but the phrase just underlines the passing of all things. And that passing of all things is particularly relevant to a television career.

You can be, via TV, almost the most famous person in the land: Walter Cronkite (1916-2009) and Johnny Carson (1925-2005) dominated the national conversation in America in their day, and were probably bigger celebrities than most of the presidents of the United States. But now, their fame lives only in occasional clips involving media history, and their celebrity has been eclipsed by new television faces, new media voices of the contemporary scene.

TV fame is a vivid illumination of the ephemerality of all things, and notably of the way in which issues and debates which seem so hotly contested at one time



Mary Kenny



Vincent Browne is stepping down from his show on TV3.

fade into an oubliette of history. Some debates continue and develop, certainly, because they are important subjects in themselves, but each set of participants recede, in their turn, into yesteryear. As St Paul said: we are dwellers of no abiding city.

VB made a stimulating and often original contribution to the Irish national conversation: his programme was admired and disparaged in equal measure, and on the one occasion when I sat in that studio I felt a certain

edge of not knowing, quite, what would happen next: indeed, after a rational opening (the subject was Ireland's relationship with the British Royals), Vincent suddenly erupted into a spontaneous hail of denunciation against "the culture of deference".

Spirit

I liked his spirit, though I'd have preferred more conversation. But most of what occurs on TV doesn't really matter much: if anything interesting, or embarrassing, occurs it will pop up sometime on YouTube, but that's the extent of its durability.

No disrespect to VB, or any broadcaster, but I'd rather have written six lines of enduring poetry than enjoy the most dazzling TV career. The contribution of the Ballyshannon poet, William Allingham, who wrote 'Four ducks on a pond' lives on in a way that no TV show ever could.

HOORAY FOR COFFEE! Two new studies tell us that drinking three cups of coffee a day has a beneficial impact on our health, and can help us live longer. Coffee is good for the liver, and it may also have a positive effect on the heart. It may deter or delay the onset of dementia.

One study is published by the science-based Imperial College, London. A second study with similar findings about the coffee bean's positive effect comes from the University of Southern California.

This is altogether good news for several reasons. Firstly, it's great to see so many coffee-houses springing up in our towns and cities, as an alternative to the pub (and it's a welcome development that pubs, too, now often serve decent coffee).

Secondly, it's terrific that trade in the coffee-producing countries is thriving – and let's hope it's fair trade, too. I started buying Colombian coffee a few years ago when it was suggested that it was a better alternative for Colombian farmers than trading in cocaine. Then I discovered that Colombian coffee was delicious – strong and rich without being bitter – and I've become a steady customer.

Thirdly, the 'coffee morning' can often be an occasion for good causes – and be an enjoyable community get-together with other people anyway. Some churches do 'coffee mornings' after Mass. But to obtain all those health benefits of the three daily coffees, it has to be the real thing. Instant coffee only has one-eighteenth part of the beneficial ingredients of ground coffee beans. As any barista will surely agree!

A powerful moral punch

There was a shattering letter in *The Tablet* last week from the Rev. Tony Falcon, an Anglican who had worked in a biomedical science lab for 40 years. "One of the most unpleasant tasks I had to undertake was to check the contents of specimen bottles following an abortion – to check that all the foetal parts had been removed from the patient,

thus preventing infection. These foetal parts were recognisable as human, even from a very young gestation," he wrote.

Rev. Falcon (father of four children) was responding to a point suggesting an abortion doctor can be performing a "social, pro-choice" act. "What hypocrisy! All babies are fully human from the

moment of conception – to kill them is legalised murder..."

Tony Falcon's letter delivers a powerful moral punch not because he condemns abortion – but because he has been a witness to its consequences. He has been in that laboratory: he has seen what he has seen, and gives witness to it.

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K&L hosts picnic to unite all diocesan families

Mags Gargan

The Bishop of Kildare & Leighlin is hosting what is believed to be the first Irish diocesan picnic next month, in an effort to reach out to all the families of the diocese and gather them together as a community.

"The idea is that families from all over the 56 parishes would go to the picnic and it doesn't matter what size the family is, they are all most welcome," Bishop Denis Nulty told *The Irish Catholic*. "They will bring their own picnic with them and something extra for a sharing table for those who maybe don't have enough."

Invitation

The bishop said a special invitation is being issued to the families living in the two direct provision centres in the diocese, in Newbridge and Portlaoise, and also the refugee dispersal centre in Monasterevin. "We'll be preparing particular bas-

kets for them," he said.

"We want a sense of bringing together of families and a sense that we are a Church out in the field, it's back to the whole thing of having the smell of the sheep and getting out there," he said, referring to Pope Francis' famous phrase.

The Family Picnic will take place at Punchestown Racecourse on Sunday, August 27 from 1-6pm, with the official opening liturgy at 3pm. Bishop Denis will lead a 2km fun walk around the race track and there will be face painting, pony rides, children's games and music organised by Margaret Connaughton and Fr Liam Lawton.

"There is no admission, it is free for everybody," Bishop Denis emphasised. "It's a bringing together of people."

"We all liked going on a family picnic years ago and I think we don't do it enough of it now, because we spend more time on phones and on the internet and spend less quality time with one another."

From China to Argentina, via Ireland



Fr Joseph Yang Shuai with his father and brother, Yang Zihau and Yang Shuai Yu – who travelled from China – and Msgr John Byrne, PP Portlaoise, at his ordination to the priesthood in St Peter and Paul's Church, Portlaoise at the weekend, for service with the Divine Word Missionaries in Argentina.

Franciscans elect new provincial

Fr Aidan McGarth OFM has been chosen as the new provincial of the Irish Province of Franciscan friars after an election at Franciscan College, Gormanston in Co. Meath.

Up to his election, Fr McGarth was General Secretary of the Franciscan Order in the General Curia in Rome. A native of Banbridge, Co. Down, he was ordained into priesthood in 1980 and obtained a Doctorate in Canon Law at the Gregorianum University, Rome. Since then, Fr McGarth has served many different capacities within the Irish Province and the Church in Ireland.

The 80 friars in Chapter also elected Fr Joe Condren, OFM, as Vicar Provincial. A Dublin native, Fr Joe was part of the Franciscan presence in Zimbabwe, in recent years.

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Presentation Brothers offer vocation weekend to those who may be asking, 'Why?'

Pope Francis has announced that the 2018 Synod of Bishops will treat the topic 'Young people, the Faith and Vocational Discernment'. This is exciting news for the Presentation Brothers, whose mission is 'forming Christ in the young'.

The Presentation Brothers are an evangelising Catholic Congregation of Religious Brothers. Formed in Blessed Edmund Rice's charism, the Brothers are actively supported by lay men and women of all ages: the Presentation Family. Today, the Presentation Family is active worldwide.

In Ireland, the three key ministries are Youth Ministry, the New Evangelisation, and Vocational Discernment. These correspond directly with the issues raised by Pope Francis for next year's Synod of Bishops.

Presentation Brothers Youth Ministry (PBYM) is based in Cork. The PBYM Centre facilitates youth ministry outside of the traditional parish and school environments.

The Evangelisation Office is based in Dublin. This office provides informal faith formation opportunities for

young adults. These two Presentation Offices collaborate to establish a joyful Catholic culture of hospitality.

The Brothers believe in the fundamental truth that each person is made in the image and likeness of God, and therefore has the profound dignity in being called by God for some definite purpose.

Therefore, the Presentation Brothers are holding a vocation weekend in September. 'Explore Your Why' is an overnight retreat experience aimed at men who are interested in discovering their true purpose, and who are open to encountering Brotherhood as a way of life.

● For more information about this retreat, or to book your place, email events@PresentationBrothers.org

Nuala O’Loan
The View



We need more politicians who will stand up for what is right

A few months back, Belfast City Council debated an apparently innocuous motion, that “this Council recognises that all individuals have the right to healthcare, which includes that healthcare should be physically accessible and within safe reach for all sections of the population. People should not face fear and intimidation when accessing healthcare services.

“Therefore, the Council condemns all harassment and intimidation taking place outside facilities in Belfast and Northern Ireland that offer reproductive healthcare, including attempts to physically block access to facilities, verbal intimidation, and the filming and recording of staff and clients entering and leaving the building.”

One could ask how could anyone object to such a motion? Why was such a motion necessary? It was, though, one of those tricky situations in which politicians can find themselves.

Activism

All was not simple. The debate which ensued referred to “activism” outside “healthcare facilities” in Belfast, where it was alleged that the users of reproductive healthcare facilities had been harassed by activists.

Everyone knew that this motion was not a general motion as it appeared to be. Rather it was about challenging pro-life campaigners who have been protesting in support of life in one Belfast street. The debate was articulated in noble terms - that people, “mainly women” should not be harassed when trying to seek advice about abortion in situations where the pregnancy was the result of “rape, incest, fatal foetal abnormality.” There was talk of “verbal and physical assault of those seeking such advice”, of “a barrage of unsolicited material” and “verbal intimidation”.

The healthcare facilities referred to were,



Councillor Pat Convery, as everyone knew, the premises at which the Stop Marie Stopes Campaign were conducting a pro-life vigil.

So, although the motion was crafted as an attempt to protect those using Belfast healthcare facilities, everyone knew it was about pro-life campaigners’ activities at the Marie Stopes Clinic in Belfast. There was reference to “that building,” and a request was made for a recorded vote, so that the public could see who voted and in what way.

I should be very clear at this point that I do not support harassment or intimidation of any kind. Where they occur they should be dealt with by the law. That is what happens.

“The right to speak in defence of the unborn is important”

The SDLP considered the motion and rightly concluded that the SDLP is opposed to intimidation of any kind. They then concluded that the specific motion did not relate to any change in the law in relation to abortion rights, and issued “a clear directive that SDLP councillors should support the motion”.

Three SDLP councillors, decided that they couldn’t vote for the motion on grounds of conscience.

Councillors Pat Convery, a former Lord Mayor of Belfast who has represented the SDLP for 16 years, Kate Mullan, who has served six years and Declan Boyle, who has served three years

abstained. They were all suspended from the party. One of them, Declan Boyle, was reported to have said, “I’m disappointed that the SDLP has suspended me for voting pro-life. I thought the position of the party was pro-life...I don’t support the harassment or intimidation of anyone, but I do believe in standing up for the rights of the unborn.”

On June 19, still suspended by their party for their actions, those three councillors resigned from the SDLP. They no longer felt that they could belong to the SDLP. Councillor Convery said that “moral issues should be a matter of personal conscience and party policy should reflect that”.

“Ireland needs political parties which respect their human rights of freedom of expression, belief and opinion”

That the SDLP should lose three of its seven councillors in Belfast was bad. That it was unable to negotiate the tricky waters of a motion which did not name what it was really about, by recognising the right to freedom of conscience, and hence not compelling its members to vote for the motion, was worse.

Like those three councillors, had I been in that situation I would not have voted for the motion in the circumstances in which they found themselves. I, too, would have abstained.

Although I do not believe anyone should ever be subject to intimidation, I do believe that the right to freedom of opinion and expression on this issue, is one of the most basic human rights and must be protected. The right to speak and protest in defence of the unborn is profoundly important. Children in the womb cannot speak up to assert their right to life. They must rely on others.

There is no right to abortion under human rights law, although many seek to claim that there is. For me the pro-life protest was, and is, the expression of those freedoms. If protestors transgress the law, then they should be dealt with under the law.

Abortion is illegal under the law in Northern Ireland, except in very limited circumstances. People have the right, under the law, to campaign against abortion and to try to inform those who, for whatever reason seek an abortion, just as Marie Stopes’ clinic has the right, under the law, to provide information about abortion.

Our rights to freedom of speech, belief and opinion are rights for which people fought over centuries. They were the product of the values which informed our society. It is profoundly important that political parties of all kinds reflect on this. Membership of a political party can never justify a demand that someone act against their own deeply held beliefs.

Politicians across Ireland need great courage to stand for what they believe in. Sometimes that can be difficult. The people of Ireland, however, need politicians who are prepared to act in accordance with their beliefs, even when

they do not conform to party policy. Above all Ireland needs political parties which respect their human rights of freedom of expression, belief and opinion.

It is ironic that this meeting of Belfast City Council started with the reading by the Lord Mayor, of a verse from St Paul’s Letter to the Romans, (12:2) “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good pleasing and perfect will.”

I think that is what these three brave councillors did.



Led by
Fr Peter Prusakiewicz CSMA
General animator of the Knighthood of St Michael the Archangel. Marki, Warsaw

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Visitation
of the large pilgrim Statue of
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Veneration of the first class relic of St Faustina

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26th July 2017 | 12:30 pm
Mass Intention for the unborn
Adoration Chapel, Knock Shrine, Knock. Co Mayo

26th July 2017 | 7:30 pm
Holy Mass – Visitation of the pilgrim Statue
St Anne’s RC Church, Cranmore Rd, Co. Sligo

27th July 2017 | 7:30pm
Holy Mass – Two Talks
Church of Immaculate Conception. Mitchelstown, Co. Cork

28 and 29th July | both evenings 8.00pm
Holy Mass – Delivery of first class relic & Visitation of the statue
St Patrick Chapel. Tullinavall Road, Cullyhanna, Co. Armagh.

30th July 2017 | 10:00 am
Holy Mass – Visitation of the pilgrim Statue
Church of St Michael. Newtownhamilton. Co. Armagh.

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Broad welcome as Archbishop outlines challenges for Church

Fr Gerry O'Hanlon
Jesuit Centre for Faith and Justice

Describing Dr Martin's Würzburg lecture as "a perceptive commentary on the situation in Ireland", Fr O'Hanlon said that Pope Francis' vision of a collegial or synodal Church seems the way forward in Ireland as much as the world at large.

"I think it will be interesting when the Pope comes to Ireland next year to see the extent to which our own Church has taken up the invitation the Pope has extended to the Church worldwide," he said.

Praising as "quite correct" the archbishop's focus on mission, and his comments on 'monuments', he added

Greg Daly speaks to some key voices in the modern Irish Church, as they reflect on Archbishop Diarmuid Martin's Würzburg lecture

that there is "a lot more discernment to be done around those kind of issues".

"I don't think unilateral decisions can be made by those in charge, because as he makes it clear himself, people on the ground aren't always supportive of those kind of views I think there has to be a lot more talking with people whether they be priests or lay people – parents – and trying to debate the issues more thoroughly, because people value their Catholic schools and very often the problems arise in very few areas."

Agreeing with the archbishop's observations about a lack of laity finding their voice within the Irish Church, he said, "It is true that we haven't

had a tradition of intellectually well-formed adult Catholics, but I think that's changed: there are a lot of people now who are ready, but they don't find the fora, they don't find the assemblies, they don't find the places within the institutional Church for their voices to be heard."

Limerick's recent diocesan synod was a laudable exception, he added, and one that has "given great energy to the diocese".

Prof. Vincent Twomey
Professor Emeritus of Moral Theology, Maynooth

As a socio-logical description of the state of the Irish Church, Prof. Twomey said, "it's very convincing and impressive in many ways".

The main problem, he stressed, is that of the loss of Faith – "why is that?" Key questions remain to be answered, he said. "The archbishop talks about conformist Ireland – why was Ireland so conformist? What is it in Irish Catholic culture that made us so?"

While the Irish Church is by no means short of "keen

intellects", he said, there is a serious question over why they weren't writing and sharing their thoughts in more permanent forms. This in turn invites the question of what the hierarchy has done and can do to promote Catholic intellectual life.

"I think the bishops could begin by investing money in Catholic third-level education, perhaps setting up a Catholic University, which Newman failed to do, or setting up institutes of specialisation of which there are none in Ireland. We have no institute for bioethics, for example, one of the major pressing issues of the day, we have no institute for human rights from a Christian perspective, and we have no real research institutes into any of the areas of theology that really make theology what it is," he said.

Distinguishing between teaching faculties – even ones with postgraduates – and research institutions, he said, "We have nothing comparable to the Catholic academies in Germany, which are not teaching academies but are fora – each city has a forum for dialogue between civil society, political society and the Church."

The foundation of the Notre Dame Institute for Faith and Reason at the University Church on Dublin's St Stephen's Green is a sign of hope, he added. "He did ask Notre Dame to provide a priest to set up something around Faith and reason in Newman's church – that's a good start. It's a step in the right direction, and more needs to be done in that direction."

Fr Gerry O'Connor
Association of Catholic Priests leadership team

"Any kind of contribution like that has to be welcomed as it gets us all thinking and talking, so first of all I would say fair play to him: it's an effort to stimulate debate and discussion that should be welcomed – that is one role of leadership," Fr O'Connor said.

The big challenge for the Church in Ireland, he said, is that the Irish Church needs to learn to be a Christian presence in a pluralist culture or secular society. "That's the fundamental issue here and we have not spent much time on that in terms of what does it really mean to have a pluralist state as opposed to a secular state," he said, noting that there are roles for Christian health and education services in such context, but there needs to be more reflection on such things.

"One criticism I would have is that in his talk the archbishop has favoured the divestment of schools but he has been unsuccessful. I think one of the reasons he's been unsuccessful is that both he and the rest of the leadership of the Church, in terms of the Bishops' Conference, do not sit down with the key stakeholders to agree an approach for that," he added.

"For example, if you want to divest schools in the Archdiocese of Dublin, the archbishop himself has to sit down with local communities to talk about the rationale and the reason for it," he said, continuing, "very often what we have is, for example, a leadership that has been very uptight about ownership, but doesn't engage with a rich understanding of what it means to be a Christian presence in a pluralist culture." This, he said, would often

entail working with communities and other stakeholders to find the common good.

Prof. Siobhan Garrigan
Loyola Institute, Trinity College Dublin

"I would agree with him that one significant problem underlying so much is the failure of the Church to involve the laity, as envisaged by Vatican II which laid out this programme of lay activism which hasn't been taken seriously," said Prof. Garrigan, continuing, "I think he's right – I think that's a really significant lack across most of the Irish Church, except in pockets."

Going further, Prof. Garrigan said a related problem is a failure to implement the Council's full vision for the liturgy.

"If we take, for instance, the question of preparation of children for First Holy Communion," she said, "which the archbishop also mentions, I agree with him that this should be taken out of schools – it shouldn't be happening in primary schools – but in many if not most parishes in Ireland the liturgy itself is not the rich, lay-involving, holistically beautiful, aesthetic, actively-attending formative experience in Faith. The liturgy is not the experience in Faith that it would need to be for the Church to really be working."

Prof. Garrigan added that other dimensions that could be considered when analysing how the Irish Church is where it is and how it might move forward include the effects of abuse in terms of the sense of betrayal and pain many people experienced because of the perpetration and concealment of crimes committed by clergy, ecumenism against a historically sectarian background, and environmentalism.

The latter, she said, offers a real way forward for young people in the Church: "When they think of where the rubber hits the road, where their Faith hits the modern world – where that intersection is happening, is in facing and adapting and being responsible in the light of environmental catastrophe."

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'We have to ask ourselves whether as a Church we are confronting the true challenges'

Understanding the religious culture of Ireland and its political impact today is not an easy task. It is not an easy task for those of us who were born and live in Ireland; it is not easy for people living in a different cultural background. I wish to reflect on changes in Irish religious culture today, changes that are not irrelevant to the situation in other parts of Europe.

The Irish have every right to be proud of what was achieved by the Irish Church in history. Ireland is proud of the cultural contribution of the early Irish monasteries. St Killian was just one of the many great missionary monks who brought renewal in the Faith from Ireland right across Europe. In more recent times, Irish missionaries were pillars in the foundation and renewal of the Church across the English-speaking world, in Britain, in the United States and in Australia and New Zealand and indeed in many parts of Africa and Asia.

Activity

I do not know how many St Patrick's Cathedrals or St Patrick's High Schools there are around the world, but they each indicate something of the extraordinary missionary activity of Irish priests and religious and indeed lay people.

Such a distinguished history is something to be proud of, but paying too much attention to the past can be misleading in trying to assess the present. The religious culture of Ireland has changed greatly.

When Bishop [Friedhelm] Hofmann asked me for a title for this talk I answered quickly that you might be interested in hearing something about the religious culture of Ireland today.

How is the Irish Church responding to change and how effective has that response been and where should we be looking towards for tomorrow? Changes are taking place and the Church is responding in various ways: the more fundamental question, however, is whether or not in its responses the Irish

Revitalising the Church is not just about reforming structures, it is about witnessing to the message of Christ says Archbishop Diarmuid Martin



Church is responding to the true challenges.

Many of the changes taking place in the Irish Church will be familiar to you from within the German Church itself. They are often the same questions that have been challenging the German Church for many years. The Irish situation however has its own peculiarities and differences and paradoxes. Regular religious practice in Ireland has dramatically decreased in recent years but by European standards, religious practice in Ireland is still high.

Secularisation is well advanced in Irish society and yet there are many residual elements of faith and religiosity present in daily life. Irish national radio and television both transmit the Angelus bells twice a day!

“Secularisation is well advanced in Irish society and yet there are many residual elements of faith and religiosity present in daily life”

The cultural influence of the Church in Irish society is difficult to define. The Ireland which many looked on as a bastion of Catholic influence was the same one which in 2015 approved same-sex marriage by an overwhelming popular vote.

There is no such thing, for example, as the Catholic vote in the sense that it exists in the United States. While the main political parties in Ireland would traditionally have espoused Christian principles in a general way, there has never been an officially designated Christian Democrat political party in Ireland.

In Ireland it has long since moved from being politically risky to get into a battle with

the Church, to a situation in which there are few votes to be won through being too closely linked with Church issues.

The religious culture of Ireland and especially that of Catholic Ireland is unique because it is in large part the fruit of isolation. I am not speaking of Ireland just being an island. The religious history of Catholic Ireland was affected in a very different way to what may have been the case in mainland Europe by the various socio-cultural movements of modern history.

Piety

Before Catholic Emancipation, which came in 1829, the level of religious practice in Ireland was particularly low. The appointment in the mid-19th century of Paul Cullen, Ireland's first cardinal, as Archbishop of Dublin changed that situation and in more or less one generation an extraordinary renewal of Catholic practice took place. It came through spiritual renewal, the stronger discipline of the clergy and the introduction of new forms of piety.

Cardinal Cullen had lived much of his life in Rome where he was Rector of the Irish College and of the College of Propaganda Fide and he brought with him an Italianate and very much an ultramontane religious culture.

The effects of the Enlightenment, for example, were marginal to the emerging post-emancipation Catholic religious culture. Cullen favoured the establishment of a closed Catholic culture. Catholic schools, a Catholic university, Catholic health care and a monolithic Catholic presence in society guided by the bishops were all aimed at protecting Catholics from the influence of the secular,

the enlightenment, continental republicanism, socialism and Protestantism.

It is interesting that the only Irish bishop who had been open to the idea of Catholics attending secular schools and civil universities was Cullen's predecessor in Dublin, Archbishop Daniel Murray. He faced strong opposition from his fellow

bishops and from the Holy See.

Cullen's idea of a Catholic University of Ireland, to be modelled on the Catholic University at Louvain, failed due to tensions between Cullen and Newman but also because its degrees received no civil recognition.

“Many of the reform movements are still clerically-led and still fundamentally clerical in their vision of the Church”

The sole powerhouse of Catholic intellectual formation passed on to the national seminary of Maynooth, then a purely clerical institution.

The political process which

led finally to Irish independence is linked with the Home Rule movement of the early 20th century and the uprising of 1916. Men and women, who were for the most part Catholic, inspired the 1916 Proclamation of the Irish Republic, the foundational document of the 20th Century move to Irish independence. It was however the proclamation of a Republic and not a theocracy.

The 1916 Proclamation had emphasised freedom of religion. After independence in the 1920's the new Irish Free State became more Catholic than the Proclamation had intended.

The protectionist Catholic closed culture took roots in broader society and assumed

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'It has long since moved from being politically

» Continued from Page 9

a dominant position in the politics and social policy of the new Irish State.

There is still a great deal of historical research and analysis of social history to be done on Ireland in the first decades after independence. Michael D. Higgins, the current President of Ireland, has noted that the dominance of a sectarian ethos had negative effects on the realisation of the ideas of the Proclamation. That cannot be denied. The evolution was however a complex one. Catholics began for the first time to have access to public office and to important positions in the public administration from which until then they had been largely excluded. The mainstream of Irish society at the time was innately socially conservative and such social conservatism took root in society.

In this situation, Catholic institutions that at their original foundation aimed at providing necessary help for the poor, began to assume a monopoly of services in education and health care and social provision. The Church dominated the educational situation of the country. Priests and religious were in sufficient number to provide the personnel necessary and did so generously and often with minimal financial recompense.

The Catholic Church become increasingly clerical and the influence of that clerical Church became a prevailing dimension of the Irish State. That closeness produced, inevitably, some very unhealthy results.

Ireland did not experience the cultural tensions that occurred in Europe as the continent moved towards World War II. Ireland remained neutral in the war not for ideological reasons but for nationalist reasons. It was felt impossible for Ireland to fight alongside Britain until the partition of Ireland was resolved.

The authoritarian Church seemed to flourish right up to the moment of the Second Vatican Council. In 1961 a massive series of Church and State events celebrated the 1500th anniversary of the coming of St Patrick. Things then began to change dramatically, a sign that in fact that what appeared as the solid edifice of mass-Catholicism was already creaking and waiting for some event to decree its slow collapse.

The authoritarian monopoly of the Church in the social sphere began to give way to its opposite: a widespread desire to remove the Church from such a position of influence.

Many people – particularly bishops and even scholars – had not been strident in their discernment of what was taking place. The roots of secularisation in Irish culture were not set in a sort of Kulturkampf. It would be hard to identify a list of historical leaders of an anti-Church movement in Ireland. The situation was more that of a series of individual winds of change which almost unknown to most, came together to bring change, while much of daily life continued outwardly unchanged.

There are no structured organic links between Church and State on a political level, except regarding education.

There are no concordats or other broad legally-binding agreements between the Holy See and common law countries. Ireland has a common law juridical culture but it also has a Constitution in which the rights of the individual are strongly protected.

These rights would almost always be considered in court as superior to any arrangement or agreement between Church and State.

The Separation of Church and State is not a hostile one, but it could turn into one and there is a growing number of vocal supporters of a much more hostile relationship. Alongside hostility to the Church one can identify more integralist elements within the Church who see a Christian presence in a pluralist culture purely in terms of a negative culture war.

“The protectionist Catholic closed culture took roots in broader society and assumed a dominant position in the politics and social policy of the new Irish State”

Overall the political relationship between Church and State in Ireland today is one of prudent distance. Many in Ireland and overseas were surprised by the result of the referendum on same-sex marriage. What is worthy of note is that every single political party in Ireland supported the change of status.

The vote was not about doctrine. It was however not just about personal sympathy with gay and lesbian people and their families but about a conviction that gay and lesbian people should be permitted in civil law to have their stable loving relationships recognised in marriage.

How and when did the



Knock Shrine remains one of Ireland's top tourist attractions.

overall religious culture of Ireland begin to change? I remember on my appointment to Dublin, Pope John Paul II asked me “how it is that secularisation came to Ireland so quickly?”

My answer to that question was quite simple: “Your Holiness is wrong”, though my Vatican training did not allow me to express myself quite in those exact words. The Pope was wrong. Secularisation, whatever that means exactly, had been on the Irish radar screen for many years.

It was not all negative but it was not an overnight wonder. It was there, but not fully recognised. It was there but the answer of the Irish Church was for far too long to keep the same show on the road, not noticing that there were problems with the show and that the road was changing.

Ireland is today undergoing a further phase of revolution of its religious culture. Many outside of Ireland are surprised to discover that there are parishes in Dublin where the presence at Sunday Mass is some 5% of the Catholic population and, in some cases, even below 2%.

On any particular Sunday about 18% of the Catholic population in the Archdiocese of Dublin attends Mass. That figure may be higher in some other parts of Ireland, but it is certainly not an isolated situation. Statistics about Mass attendance most significantly do not examine the age of

those attending.

The new national census which was carried out just over a year ago, showed a very large percentage of the population ticking the ‘Catholic’ box, but that percentage hides the range of difference about what ‘Catholic’ may mean even within an individual family and among generations.

No religion

While Ireland remains a predominantly Catholic country, the percentage of the population who identified as Catholic has fallen sharply from 84.2% in 2011 to 78.3% in 2016.

Significantly, the number of those who registered as having ‘no religion’ grew by 73.6%, representing almost 10% of the population. The census showed that Catholicism was the largest religion, followed now by ‘no religion’, followed by Anglicanism and in fourth place by Islam.

The precise makeup of the grouping who registered as ‘no religion’ is hard to break down. A substantial portion belonged to immigrant communities, but the most striking factor is the fact that the ‘no religion’ category was highest in the age group 20 to 39, the group with children entering school life and the group naturally most active in the formation of political culture for the future. The age group 20-39 accounts for 28% of the general population but

45% of those with no religion fall into this age bracket.

Most certainly, there are still many vestiges of popular Catholic culture. The Marian Shrine at Knock is one of the most-visited tourist sites in Ireland – closely following the Guinness Brewery! Every year around 20,000 people – many of them young people – climb Croagh Patrick, a difficult mountain, in a penitential pilgrimage in honour of St Patrick.

“The authoritarian monopoly of the Church in the social sphere began to give way to its opposite: a widespread desire to remove the Church from such a position of influence”

There is a growing number of youth movements and initiatives of faith formation for young people. Numbers are small but that does not mean that they may not be the signs of new beginnings.

That said, it must be repeated that the road of Irish Catholicism had been relentlessly changing for some time.

I remember already back in the mid-1960s I had a Professor of Sociology who began his opening lecture to seminarians by affirming that “Catholicism is a minority culture in Ireland”.

Our reaction was that this man is telling a joke to provoke us. He however stuck to his ground showing how already then many of the forces influencing Irish culture were coming from outside the country. You had the curious situation that Irish newspapers were more expensive than imported British newspapers.

Most of the programmes transmitted by Irish television were produced abroad and most families in Dublin at least were also able to watch British television. Despite censorship, Ireland was open to art and theatre and literature from any part of the world. Ireland has for a long time no longer been a protected island of safe Catholicism. Irish art and literature has in any case traditionally had within it a strong anti-clerical strain.

For decades now Ireland has been becoming one of the most open economies in the world and that economic openness inevitably was to have cultural consequences. In general, these consequences were positive and openness was one of the vital – if risky – elements in Ireland's economic transformation.

But Ireland was becoming ever more open culturally.

Evangelised

Young Irish people travel and despite most of them attending Catholic schools for 12 years or more, they are as sec-

risky to get into a battle with the Church'



Ireland changed so rapidly and with few tears was read as an indication of a desire for change, but perhaps it was also an indication that the earlier conformism was covering a shallow faith and a faith built on a faulty structure which people no longer really endorsed. The good-old-days of traditional mid-20th century Irish Catholicism may in reality not have so good and healthy after all.

“The Irish religious education establishment is fixated on questions of ownership and management and too little on the purpose of the Catholic school”

The sexual abuse scandals have affected the faith of many and at the same time they were an indication of an underlying crisis of faith where the self-protective institution had become in many ways decoupled from the horror which ordinary people rightly felt. The emerging post-Vatican II new religious culture, with its stress on the role of the laity, found itself once again betrayed by a culture of clerical self-protection.

All of this indicates how Ireland needs to do much more to incorporate a broad spectrum of activity of laymen and women in the life of the Church and to be witnesses to their faith in the emerging Irish culture.

Pope Benedict in his homily at the Mass for the beatification of Cardinal Newman noted: “the service to which Blessed John Henry was called involved applying his keen intellect and his prolific pen to many of the most pressing ‘subjects of the day’”.

The Church in Ireland is very lacking precisely in “keen intellects and prolific pens addressing the pressing subjects of the day”. Many of the reform movements are still clerically-led and still

fundamentally clerical in their vision of the Church.

They represent an older generation. Since the failure of Newman’s Catholic University project in Ireland the Irish Church has not really found the right path of a balanced Catholic presence in Irish culture.

When I was received by Pope Benedict on the occasion of my first *ad limina* visit 10 years ago, I arrived well prepared with all my statistics and my analysis of the bright spots and the shadows of Catholicism in Dublin. I had statistics about priests, about institutions, about Mass attendance.

After greeting me the Pope started the conversation immediately by asking me “where are the points of contact between the Church in Ireland and those areas where the future of Irish culture is being formed”.

Instead of asking me about the number of parishes he quizzed me about the relationship between faith and universities, and media, and politics, in art and literature, as well as fundamental ethical issues on economy and society. Pope Benedict’s question is still today a vital one for the Church in Ireland to address and on which to reflect.

The Catholic Church in Ireland will have to learn a new manner of being present in society. A Protestant leader from Northern Ireland told me recently that some years ago, he would have spoken of change in Church culture “from management to mission”. Now he said we have to move “from monuments to movements”.

The Catholic Church both in Ireland and in Germany have to avoid wasting time and resources in keeping in place and maintaining monuments: physical, structural, institutional and financial.

No religion

The Irish Church in the future must become be a much more monument-less one, but rather one which reaches out into hearts and becomes heart-driven through the



conviction of those who feel touched and inspired by the message and teaching of Jesus Christ.

Faith is not about establishment. It is about taking the risk of abandoning one’s own security in order to be like the God who did not cling to the trappings of power and authority, but who gave himself totally for our sakes.

This is a message which is difficult to comprehend and realise especially by those of us who have a leadership role in the Church and who are open to the perennial temptations to defend and even to abuse the power which was given into our hands to be servants.

We celebrate St Kilian, one of the great missionary monks who spread the good news right across the continent. In its earliest days the Irish Church was fundamentally monastic. Bishops were hired by abbots to carry out sacramental ministry.

“The Church has to become less narrowly institutional and allow other forms of charismatic presence to animate the Church”

While I am not advocating a return to such practice, it is important for us to remember that hierarchy is only one pillar in the nature of the Church.

The Church has to become less narrowly institutional and allow other forms of charismatic presence to animate the Church. Many of the attempts to address the question of the drop in the numbers of priests are still priest-centred, rather than focussing on the role of the wider believing community in a different form of leadership. This of course cannot be inspired by trying to replace priests through laymen and laywomen becoming substitute priests. It requires

new ways of ensuring that every member of the Church becomes a missionary disciple of Jesus.

This search for different forms of leadership is not a question of the sociology of leadership, but a form of trying to follow Christ whose concept of leadership though service was revolutionary in its time and remains revolutionary today. We need flexible interaction which can address the future.

Above all we need new ways of reaching out to and involving young people actively in the Christian life.

How do we move towards institutional reform and achieve a less monumental Church structure? Where are the focal points which will foster such a move? Institutions have an innate resistance to change and a tendency to self-preservation. Some of the attempts at Church reform have only increased bureaucracy and bureaucracy is even more resistant to change.

Resistance

Let me take as an example the educational system in Ireland. Almost 90% of all primary schools in Ireland are under religious patronage, and are almost fully financed by the State. Yet less than 80% of the population registers as Catholic. Preparation for First Communion and Confirmation is carried out primarily in the schools.

There is a stubborn reluctance within the Church to allow that situation to change. With the exception of Catholic Schools Week, the Irish religious education establishment is fixated on questions of ownership and management and too little on the purpose of the Catholic school and the outcomes of Catholic education in terms of faith formation.

It is stressed that Catholic schools are most welcoming of people of different faiths and social background and with educational disability. That is indeed true. This is not however a reason for

maintaining patronage of most of the primary schools in the country, when more and more people want something else.

From the moment of my appointment as archbishop, I advocated a process of divestment of a substantial number of Catholic schools to foster a more pluralist presence which would reflect changing demographics. It would also open the possibility of more clearly defining the Catholic nature of Catholic schools. I have to admit that I have been relatively unsuccessful in pushing that idea into practice.

More and more parents look on their local Catholic schools primarily as State schools somehow under Catholic patronage. If enrolment policies become more diversified, equality and non-discrimination legislation will be used to challenge any exclusive denominational character in the ethos of a State school, except where necessary to protect the rights of minorities.

Risk

The risk now looms large that effectively it will become more and more difficult to maintain a true Catholic ethos in Catholic schools. The move towards parishes undertaking more effective faith formation of young people is miniscule.

I fear that much of the debate about schools fails to address the real challenges about the religious education of our young people.

The principal contribution of Church institutions in an increasingly secular society is, as Pope Benedict said: “to witness to God in a world that has problems finding Him... and to make God visible in the human face of Jesus Christ, to offer people access to the source without which our morale becomes sterile and loses its point of reference.”

Christian faith is not just a faith about doctrines or about rules and regulations or about ethical standards against which we have to measure our own moral behaviour. It is not just about reforming structures. It is about the ability to preach and witness to the message of Jesus. Reform in the Church is not in the first place about the redistribution of power, but about the redefinition of power in terms of the way in which Jesus revealed who God is.

ⓘ This text is the speaking notes of Archbishop Martin addressing the topic ‘The challenge for the Church in the 21st Century given in the Diocese of Würzburg, Germany on July 8, 2017.



An Taoiseach Leo Varadkar meeting Archbishop Diarmuid Martin.

ularised as the young people of any European nation. Irish Catholic young people are among the most catechised and least evangelised in Europe.

Yet I must clearly state that young Irish people are idealistic and generous and tolerant, but they find it hard to explicitly root that generosity in the type of religious education that they have received.

My sociology professor of the mid-1960s did not apply his analysis to the state of the Irish Church itself. In the mid-60s, the effects of Vatican II were beginning to affect the Irish Church and were receiving a warm welcome. The conformist Ireland changed very rapidly and with few tears, despite the fact that the conformism of the earlier era had not been without substantial support.

The Vatican Council was without doubt one of the most significant cultural events of the 20th Century for Irish culture taken as a whole, especially through its documents on the Church in the Modern World and on Religious Freedom and thus on the concept of pluralism.

Was Irish Catholicism ready for radical change? Not only was the Church culture of the time inadequate to face the challenge of change, but that culture was in itself something that made real and realistic change more difficult.

That the once conformist

Church-run clinics fight suffering as drought ravages Kenya

Families forced to choose between starvation and deadly slums, writes
Chai Brady



In a land where Irish missionaries have delivered life-saving services and education, there is profound gratitude towards Ireland, but now conditions in Kenya have become utterly dire.

A woman breastfeeds her child despite being severely malnourished, and still smiles after walking 30km in blistering heat from her village to a health centre.

Helen Eipa, who doesn't know her age, has a young girl called Josephine who is a year old. The baby has qualified for the supplementary food programme in St Patrick's Health Clinic in Northern Kenya, which is for children between six months and five years old. The clinic is in Turkana County, in the city of Lodwar, where Irish missionaries founded a Catholic diocese half a century ago.

The Diocese of Lodwar encompasses the whole of Turkana – which is the same size as Ireland. It runs 60% of the health services and operates a large proportion of the education and water utilities. With the help of Trócaire, the Irish overseas development charity for the Catholic Church, it delivers emergency aid in clinics like St Patrick's across the county.

The Turkana people have experienced drought many times, but for the last two years the weather has been harsher than ever.

For millions of years humans have lived in Turkana, which is said to be one of the areas where humankind evolved. A skeleton of an eight-year-old boy was found close to Lake Turkana, which dates back 1.5 million years.

The communities there have created strong bonds with the land, their family and friends, as well as a unique culture and way of life.

Mrs Eipa's family were pastoralists, and owned camels, but due to drought all their livestock have died. She has resorted to cutting down

trees, and transporting and selling heavy charcoal.

Charcoal burning is catastrophic to the delicate ecosystem, the trees are essential for the land but desperation leaves no other option. This negative coping mechanism is among several that humanitarian agencies are working to tackle.

“The family are only able to afford one meal a day”

Mrs Eipa told *The Irish Catholic* that prayer is what gives her hope, adding that: “I pray for help.”

The Turkana County Department of Health, Save the Children, UNICEF and several other NGOs have conducted a recent survey that reveals the extent of the situation. Already over 60,000 children are at risk of death in Turkana unless they receive life-saving aid, 17,000 of these children are severely malnourished.

In Southern Turkana 12% of children under five are severely malnourished, which is the demographic the clinics are targeting.

For the last two years infrequent and unpredictable rainfall has had a devastating impact on the soil, which leads to a lack of forage for the pastoralists' goats, camels and cattle. It's challenging and distressing for people to try and maintain dignity when their livelihood is snatched away. Many resort to means they never considered due to the severe drought.

Over 60km away from St Patrick's health clinic in Lodwar, is St Mary's health clinic in Kalokol, which is very close to the Western side of the saline Lake Turkana.

A 22-year-old woman attending the clinic sits beside her baby, Lokunyuk Lonyala, who is receiving antibiotics intravenously.

Jane Akal's child is 20 months old and weighs 7kg,



Meshack Lokol (13 months) eats Plumpy Nut, a high fat, high protein supplement for malnourished children beside his mother, Nancy Akaran Lokol, at St Patrick's Health Centre in Lodwar; left, baby Lokunyuk Lonyala stops crying to look at the camera – she is being rehabilitated in Kalokol clinic in Turkana, and is receiving antibiotics intravenously.
Photos: Chai Brady

I thought I knew poverty but Kenya broke my heart

Chai Brady

I felt powerless as tears welled-up in the eyes of the mother in front of me, as she described how difficult it was to get basic necessities.

Terminating the interview immediately after Mrs Louwa became too upset to continue, I knew it was a moment that would stay with me.

Even on the plane home from my journey to Turkana in Kenya, I found it difficult to think about the families, mothers and children who are forgotten by their government and left to make gambles with their lives.

It was my first every journey to the Southern Hemisphere, and it will leave a lasting impression.

Many of us are given choices, and although there is suffering here in Ireland – such as our devastating homeless crisis – we don't have to choose between leaving our communities and way of life for fear of

starvation, and a slum where our families will most likely suffer beyond belief.

Although I have witnessed severe poverty before it was nothing like this, it was truly humbling. It's so easy to forget the opportunities we are endowed with just because of where we're born.

While the concept may seem foreign, similar choices, or lack of choices, were faced by men and women escaping poverty in Ireland during the 1900s after the famine.

“It made me feel ashamed when I saw a baby that would most likely not survive the week”

However many people were unable to leave, and were doomed as a result. I felt a distinct guilt as I easily left one of the most impoverished places in the world, knowing that a large majority of the population are

trapped with that choice of starvation or slums.

There is very good humanitarian work being done in Turkana, where people work in very difficult conditions to help extremely vulnerable people in order to give them more opportunities and choices.

I saw a child who was so emaciated I initially didn't think the baby was alive. The mother tried to hide the child from view, which was heart-breaking to see.

Paul Healy, the Country Director of Kenya and Somalia for the Irish charity Trócaire, lives and has a family in Kenya.

Despite being in the humanitarian sector for decades, he said he had never seen a baby so close to death, and seemed very affected.

The work that Mr Healy and his team are doing is absolutely invaluable. While developing sustainable communities is an imperative

for Trócaire, right now they are trying to keep people alive: the most fundamental part of all humanitarian work.

That image of that child will forever be seared into my memory, whereas similar images I saw online and on other media didn't have the same affect.

Definitely people are becoming desensitised, and I admit to it, as horrific images of malnourished children flood the internet and other media. It made me feel ashamed when I saw a baby first hand; that would most likely not survive the week.

Climate change

Temperatures rarely stray from 30C all year round in Turkana, sometimes reaching 40C, it is an oven. Since the 1960s the temperature has risen by an average of 3C, compared to the global increase of 0.7C.

This comes as Ireland, who have consistently failed to meet climate change

and although the clinic she attends can't provide all the food the baby needs, it gives supplements of high protein and vitamins needed for healthy growth.

At home, the family are only able to afford one meal a day, which is a maize based porridge in the evening. This is characteristic of the Turkana region which has about

one million people living there, with 80% earning less than 90c a day.

Her baby is malnourished and has a MUAC (Mid-Upper Arm Circumference) reading of 11cm, which is easily enclosed by an average adult's thumb and forefinger. This points to severe acute malnutrition.

Resources

The clinic currently has 1,500 children on its programme, and has had to turn 1,200 eligible babies and children away due to lack of resources. This is a common theme across all the Turkana clinics.

“After three months on the programme, if we have consistency of the food supply, the baby should have peaked

to 11.5cm (MUAC),” said John Mogoi, Clinical Officer of the Kalokol Health Centre, which is one of the oldest created in Turkana.

Each child gets 10kg of food – 5kg every two weeks – then a second round of supplementary feeding will begin in July, but the clinic's supplies will run out by August, next month.



targets, are unlikely to meet two of their EU 2020 pledges to reduce greenhouse gas emissions by 20%.

Ireland is among six EU countries that have actually increased their emissions since the 1990s.

The boiling heat in Turkana desperately needs to be punctuated with rainy seasons which occur during November to December and April to May, but they continue to fail.

The developing world is responsible for the majority of emissions, with China, the US and the EU being the top three (in that order), however ironically they are not experiencing the affects to the extent marginalised people in developing countries all over the world are.

As Irish people, and as dwellers on the planet Earth, we are obliged to do what we can to help those in whatever way we are capable. We are given more choices than many.

"Basically malnutrition comes with complications so the first thing that we do, because this is a dispensary, not an inpatient set up, is rehabilitation," said Mr Mogoi. "We stabilise the baby, we do what we call electrolyte imbalance, we check for hypothermia, dehydration – there are 10 steps that you have to do before you enrol



Helen Eipa and her child Josephine at St Patrick's Health Clinic in Lodwar, Turkana County in Kenya; left,

the baby into the nutrition programme."

Mr Mogoi's clinic is supported by Trócaire, but does not have enough medical supplies due to lack of funds, and has made use of what he has for extremely severe cases of malnutrition.

A two-year-old he examined last month had a MUAC reading of 8.6, which means

his upper arm was the same size as a bottle cap.

The baby, called Damien, was born weighing 4.6kg, and two years later now only weighs 5.6kg. While this would be a medical emergency in Ireland, Mr Mogoi described the case as "a challenge" especially because they did not have the correct supplements to help a child in

that state of malnutrition.

Normally Formula 75 (F-75), which is a therapeutic milk, should be used to treat severe cases. Other food supplements such as peanut-based Plumpy Nut and Plumpy'Sup are used to treat severe acute malnutrition and moderate acute malnutrition respectively.

"The baby was to go for stabilisation first, but because we didn't have the F-75 to give to the baby, we decided to enrol the baby for F-100, which is the Plumpy Nut," he said, adding that the baby's programme would run for 30 days and should be supplemented with food provided by the mother.

However, he said: "The main challenge was the mother was an orphan, she had that baby at the age of 20, she comes from a family of five, where they only depend on the brother who is a *boda boda* (bicycle/motorcycle taxi) driver.

"So they only have one meal per day, and it depends on whether the brother gets money to buy the food... so they take just one meal per day. This baby is two-years-old, he has to grow, he needs a lot of energy to grow, so the baby is malnourished due to poverty," he said.

Mobile Clinics

The battle to help children like Damien continues thanks to the work of people like John Mogoi, who regularly operates with limited resources.

However, there are some people who can't make it to the clinics, because of geographical distance and ill health. Therefore the clinic also operates an outreach programme, in which mobile medical units are sent out to supply life-saving medication. They travel up to 45km away to reach communities.

“They're left destitute and abused by powerful people”

This is particularly useful for nomadic pastoralists, who move where there is fresh grazing land or water for their livestock, so they may be in different places each time.

The administrator for every clinic run by the Diocese of Lodwar, Sr Matilda Mutunga, says the outreach programme can be difficult because they don't have food to give people due to lack of supplies, and can only provide medical support.

"If it was possible for me now, food would always be there when you go out, especially for the children, those who are under five and who come for a vaccination," she said, "at least if you give a supplement you are assured that child will be ok".

Sr Mutunga has been a nun for 30 years and has worked in healthcare across Kenya.

Every month she visits the clinics for support supervision to train staff.

When food is donated Sr Motunga co-ordinates the distribution, and inspects clinics to make sure the correct amount has arrived.

"I feel challenged, I wish I could do more. I see them as my brothers and sisters... and that is why we're appealing to get something from well-wishers to be able to support them," she said.

"You find some and they just wait for Providence, whether Catholics or non-Catholics – because when we are helping and giving services we don't differentiate. And you find those who are not Catholics they even

250,000 to one million.

The Country Director of Trócaire in Kenya and Somalia, Paul Healy, told *The Irish Catholic* he has met women from Turkana now living in slums.

He said: "Recently I was talking to women in Turkana in the slums of Nairobi and it is a dirty filthy place, it is not some place you want to stay or bring up your children.

"In fact each one of them, despite the drought in Turkana, were saying they would prefer to be hungry in Turkana than living in the slum in Nairobi, and that says something about the harshness of this life.

"But they lose everything, all the connectedness, the



Clinical Officer John Mogoi checks for malnutrition by measuring a child's upper arm at the Kalokol clinic; below, a woman accepts food supplements at St Patrick's Health Centre in Lodwar.



appreciate it more, because maybe they were not expecting to be a part of the services being given," she added.

Choice

For women like Mrs Eipa they are faced with a choice between starvation and travelling about 600km in harsh conditions to a slum in Nairobi, Kenya's capital, in the hope of a better chance of survival. Many are forced to prostitute themselves to provide for their children, and with sexual violence and disease being rampant the mortality rate is high.

Trócaire has been working tirelessly to stop people from leaving their communities, but their resources are wearing thin. Kibera is the largest slum in Africa, and the third largest slum in the world. Estimates put the population anywhere between

sense of family, the sense of community, the sense of belonging, the sense of culture, their heritage, all that goes when they move into the urban slums and they're left destitute and abused by rich powerful people that give them little or no salary and they work for next to nothing."

For some Turkana families slum-life is now a reality, as fear of starvation pushed them to make that decision. Although there are still supports available for the vulnerable people forced to live in abject poverty and fear in slums, stopping people from having to make that choice is the critical battle.

1 To make a donation or to find out more about Trócaire's response to the food crisis in Africa visit www.trocaire.org/east-africa

Out&About

Outdoor Mass in Manor Village



◀ **KERRY:** The annual Mass for Manor Village residents was recently celebrated by Canon James Linnane, sitting centre of seat. The O'Shea brothers supplied the music, and refreshments were served by the community. Photo: John Cleary

▼ **CORK:** Seven Missionaries of the Sacred Heart priests, who between them have served 370 years of ministry, concelebrated a Mass of thanksgiving with MSC Provincial, Fr Joe McGee, at Sacred Heart Church, Western Road, Cork. Included are Fr Jerry Daly, Kilcrohane; Fr Sean Horgan, Kilshannig; Fr John McCarthy, Kilfinane; Fr Tim Gleeson, Glenflesk; Fr Bill Collins, Kerry; Fr Charles Conroy, Cork City and Fr Pat O'Sullivan, Glengarriff. Frs Daly and Gleeson celebrated 60 years of priesthood while the other five are Golden Jubilarians. Photo: Mike English



MAYO: At a recent lunch marking jubilees and anniversaries of ordination in the Diocese of Achonry are: Fr Vincent Sherlock (30 years), Archdeacon Paddy Kilcoyne (Golden Jubilee), Canon Christy McLoughlin (Diamond Jubilee) and Fr Pat Holleran (Ruby Jubilee).



TYRONE: Canon Patrick Marron being presented with a papal blessing to mark his Golden Jubilee (60 years) at Mass in St Lawrence's Church, Fintona with Bishop Liam MacDaid, Bishop Emeritus, Clogher; Fr Jim Moore PP, Fintona; Fr Jimmy McPhillips PP, Derrygonnelly; Msgr Joseph McGuinness, Diocesan Administrator, Clogher.



SLIGO: Cuan Iosa Faith and Light Sligo celebrating Mass in St Patrick's Church, Strandhill with National Chaplain, Fr Niall Ahern.

Edited by Mags Gargan
mags@irishcatholic.ie



Events deadline is a week in advance of publication



ARMAGH: Catholic Heritage Association Annual General Meeting at Saint Patrick's Cathedral, Armagh with Cardinal Seán Brady, Archbishop Emeritus. www.catholicheritage.blogspot.ie



CAVAN: Members of the Cavan Pro-Life action group on their way to join supporters at the massive Rally for Life in Dublin.



DONEGAL: At the presentation of certificates for the Cosáin Cholmcille Course: Exploring Faith and Ministry by Bishop Philip Boyce OCD are: (front) Máire Ní Bhroinn, Gort a'Choirce; Mary Theresa Lawne, Killymard; Bishop Boyce; Anne Gillespie, Killymard; Mary Gallagher, Stranorlar. Back Row: Fr Cathal Ó Fearraí, course director, and Martin McCann, Culdaff.



DONEGAL: Surviving siblings and close relatives of the late WWII veteran Prof. 'Pat Inch' Dougherty travelled across the Atlantic to attend Our Lady of Lourdes Chapel, on Inch Island, for a simple memorial service at which Fr Fintan Diggan officiated.



CORK: Pupils representing all the classes at Scoil Iosagain, Aghada making presentation of €1,071, the proceeds of various fundraising events at the shool, to Elaine Hill, Trócaire. Elaine thanked the pupils and teachers for their generosity and consideration for those people who are struggling to survive in poorer regions of the world. Included in photo is principal, Lawrence Collins. Photo: Mike English

ARMAGH

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

Mass and delivery of first class relic of St Faustina and visitation of the St Michael the Archangel statue at St Patrick Chapel, Cullyhanna on July 28 and 29 at 8pm.

Mass and visitation of the St Michael the Archangel pilgrim statue on July 30 at 10am in the Church of St Michael, Newtownhamilton.

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

CORK

Visit of the St Michael the Archangel statue and veneration of first class relic of St Faustina at Mass on July 27 at 7.30pm at the Church of Immaculate Conception, Mitchelstown.

DONEGAL

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

Mass and visitation of the St Michael the Archangel pilgrim statue on July 31 at 7pm in St Mary's Church, Creggan.

DUBLIN

Divine Mercy Mass 7.30pm every Tuesday night in St Saviour's Church, Dominick Street followed by holy hour. Also prayers of Divine Mercy every day 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) each week 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

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

GALWAY

Mass will be concelebrated in St Feichin's Cemetery, Lackan in Abbey parish on Sunday, July 16 at 7pm to honour the 1,437th anniversary of the birth of St Feichin, the patron saint of Abbey parish. The newly erected outdoor Stations of the Cross will be blessed before Mass. Refreshments afterwards.

Visit of the St Michael the Archangel statue and veneration of first class relic of St Faustina at Mass on July 25 at 7.30pm with Our Lady of Mount Carmel prayer group, Finney, Clonbur. Contact Bredda Lafey: 086-3378429.

KILDARE

Carbury Parish - Adoration in the Church of the Holy Trinity, Derrinturn takes place each

Monday from 10.30am until 12 midnight. Adoration for priestly vocations takes place every Thursday at 8.45pm.

KILKENNY

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

LIMERICK

Enrolment is open for Autumn classes for children aged 3-12 for Catechesis of the Good Shepherd: A Montessori based Religious Education Programme taught by the Dominican Sisters. To enrol your child or for more information, contact limerick@op-lm.org or 085-2255796.

MAYO

Visit of the St Michael the Archangel statue and veneration of first class relic of St Faustina at Mass on July 26 at 12.30pm at Adoration Chapel in Knock.

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.

SLIGO

Visit of the St Michael the Archangel statue and veneration of first class relic of St Faustina at Mass on July 26 at 7.30pm at St Anne's, Cranmore Road.

TIPPERARY

'Intercession for Priests' prayer meeting (as established by Sr Briege McKenna) at 8pm every Tuesday at 4 Nash Place, Cahir. Enquiries to 086-3002951.

WATERFORD

Charismatic Renewal Jubilee Prayer Gathering, Sunday July 16 from 2-6pm in the Edmund Rice Centre, Waterford, organised by Word of God Outreach. Contact Sile 086-8590394.

St Declan's Well, Toor, Aglish annual Mass on Thursday, July 27 at 12noon with Bishop Alphonsus Cullinan. Confessions at 11.30am.

WICKLOW

St Patrick's Prayer Meeting on Tuesday evenings at 8pm in the Scout Hall, South Quay, Wicklow. All are welcome to get together for prayer, scripture, music and a cuppa.

Holy Hour of Adoration, Prayer and Music continues every Wednesday, 8pm-9pm, in St Patrick's Church, Wicklow Town. All welcome. You can also join us on the live stream: <http://www.churchservices.tv/stpatrickschurchwicklow>

Celebrate the feast of Our Lady of Mt Carmel on Sunday, July 16 with Carmelite Sisters, Delgany at a special Mass at 9.30am at the monastery. Celebrant Fr Vincent O'Hara OCD, Prior of Avila. Refreshments afterwards.

Afterlife
Aisling Brady



Experience the beyond as varied people from all over the world unite to share their experiences of after-death communication through vivid and moving stories, while independent experts give their opinion on this divisive subject.

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Faith is Politics
John Bruton



This collection of essays gathers speeches, articles and blogs on politics, economics, history and religion by the ex Taoiseach John Bruton. A selection of book reviews is also included, which gives people a further insight into the man who served us.

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Frank Kelly, famous for portraying Father Jack Mackey in the hugely successful Father Ted, writes about the world of acting through his own lens, and offers humorous, life experiences, painting a vivid picture of a life well lived.

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Join in the spirit of County Galway with Paul Dufy's insight of combination of history, local folklore, and rare postcard images, drawn together from the work of local photographers of the period between 1900 and 1930.

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Bringing together 8 classic Irish fairy tales, this collection will transport the reader to a world of wonders, enchantments and magic. From witches and overalls to giants and princes, these timeless tales are brimming with sacred stories and magical locales.

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World Report

IN BRIEF

Priest killed in Mexico City

● A 71-year-old priest was found murdered on July 5 in suburban Mexico City, marking another attack on clergy in a country with a soaring homicide rate. Fr Luis Lopez Villa, pastor of the St Isidro Labrador, was discovered in his home, his hands tied and stabbed in the neck.

The Mexico state prosecutor's office said assailants had entered the parish residence to commit robbery.

Fr Lopez was the 18th priest murdered since December 2012, when President Enrique Peña Nieto took power.

Church officials expressed alarm at the rising violence in the country and the attacks on priests.

Auxiliary Bishop Alfonso Miranda Guardiola of Monterrey, secretary-general of the Mexican bishops' conference, told the newspaper *Reforma*: "Priests are part of the citizenry, and at the national level we are going through the same difficulties of so much violence that has not ceased."

Bicycling bishop to head Europe's biggest diocese

Milan's Auxiliary Bishop Mario Delpini of Milan is to succeed Cardinal Angelo Scola as Archbishop of Milan and head of Europe's largest diocese. Bishop Delpini is known as a hard-working, humble, and strong pastor who travels around the city

by bicycle and lives in a small apartment in a priests' residence. Born near the city in 1951, he was ordained a priest in 1975 and has degrees in literature, theology, and theological science and patristics. He was appointed bishop in 2007.

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Calling for federal Europe, Pope warns of US-Russia alliance

The US and Russia have a distorted global vision, Pope Francis has said, warning that an alliance between the two could be dangerous for the world's poorest and weakest.

Interviewed by the Italian journalist Eugenio Scalfari for *Repubblica* against the background of the G-20 summit in Hamburg, the Pope reportedly said: "I fear there are very dangerous alliances between powers that have a distorted vision of the world: America and Russia, China and North Korea, Putin and Assad in the Syria War."

Explaining that this danger concerns the movements of peoples, the Pope is reported to have said: "We have the main problem and unfortunately growing in today's world that of the poor, the weak, the excluded, of whom the emigrants are part," continuing, "on the other hand, there are countries where the majority of the poor do not come from migratory flows but from social calamities; others have few local poor but



Russian leader Vladimir Putin and US President Donald Trump at the G-20 summit.

fear the invasion of migrants. That's why the G-20 worries me."

Mr Scalfari, who has interviewed the Pope on several occasions, reported that this issue particularly affects people from Middle Eastern countries, who seek new homes in Europe, and said the Pope believes that Europe must unify further in order to tackle the problems it faces.

"A Europe that, according to Bergoglio, must assume a federal structure as soon as possible," he wrote, saying that without becoming a federal community Europe will "contain nothing in the world".

Separately, in a message to German Chancellor Angela Merkel during the summit, the Holy Father urged the world leaders gathered there

to reflect on what their decisions would mean for the whole global community.

While it is reasonable that the G-20 is limited to a "small number of countries that represent 90 percent of the production of wealth and services worldwide," a multilateral approach in solving economic problems must be made "for the benefit of all," he said.

Accused bishop in Guam 'should not return to diocese'

A prelate accused of abuse should not be allowed to return to head his diocese regardless of the outcome of his Vatican trial, the bishop currently running the diocese has said.

Coadjutor Archbishop Michael Byrnes of Agana in the US territory of Guam has said it would be "a disaster" if Archbishop Anthony Apuron [pictured] were to return to the diocese because of the extent of the loss of trust among the faithful and the "widespread disarray" in the Church on the western Pacific island.

Three men have publicly accused the archbishop of sexually abusing them when they were altar boys in the 1970s,

with the mother of a fourth man, now deceased, also accusing the archbishop of abusing her son. A Vatican team led by Cardinal Raymond Burke, who is a leading canon lawyer and former head of the Vatican's highest court, was sent to Guam in February to investigate the allegations.

Coadjutor Archbishop Byrnes, a former auxiliary bishop of Detroit, told press the trial is in its final phases, with Vatican judges due to consider evidence, publish accusations, and decide on verdicts of guilty,

not guilty and not proven. He said the decision could be published by late summer, but that the archbishop should not be reinstated.

"I think and I'm convinced, actually, that this archdiocese would be unable to achieve peace, really, until it's clear that Archbishop Apuron is no longer the bishop of record of this diocese," he said, stressing this was based on what he had witnessed in the diocese and how "there's been a tremendous loss of trust that's really hard to win back".



US execution of mentally ill man criticised by bishops

US Bishops have criticised the execution of a man who was said to be mentally ill.

William Morva was executed in Virginia, after being convicted of killing a hospital security guard and a sheriff's deputy after escaping from custody several years ago.

He was killed by lethal injection last week, causing the Virginia Catholic Conference to issue a statement condemning the death penalty.

Jeff Caruso, executive director of

the Virginia Catholic Conference, said the release was timed for Morva's execution.

"In light of the execution, we wanted to reaffirm the Church's teaching on the death penalty and continue to deepen that awareness of the Church's teaching on the death penalty," he said.

Conference

Bishop Francis DiLorenzo of Richmond and Bishop Michael Burbidge of Arlington, representing the conference, said people of God "are led to a

profound respect for every human, from its very beginning until its natural end".

"Knowing that the State can protect itself in ways other than through the death penalty, we have repeatedly asked that the practice be abandoned. Our broken world cries out for justice, not the additional violence of vengeance the death penalty will exact," the statement said.

His execution was the first in the state under a new protocol that makes more of the lethal injection procedure secret.



Edited by Chai Brady
chai@irishcatholic.ie

Victim of Venezuelan clashes



A child receives medical attention after being affected by tear gas during clashes at a July 9 protest against Venezuelan President Nicolas Maduro's government in Caracas. The country's bishops have warned that the government is attempting to establish a military dictatorship. Photo: CNS

US and European bishops call for end to nuclear arsenals

European and American bishops have called for all nations to develop a plan to eliminate nuclear weapons from their military arsenals.

A joint declaration from the US Conference of Catholic Bishops and the Conference of European Justice and Peace Commissions called upon the US and European nations to work with other nations to "map out a credible, verifiable and enforceable strategy for the total elimination of nuclear weapons".

'Nuclear Disarmament: Seeking Human Security', released during a UN conference discussing a treaty to prohibit nuclear weapons altogether,

says: "The indiscriminate and disproportionate nature of nuclear weapons compel the world to move beyond nuclear deterrence."

The declaration was signed by Luxembourg's Archbishop Jean-Claude Hollerich, president of the Conference of European Justice and Peace Commissions, and Bishop Oscar Cantu of Las Cruces, New Mexico, chairman of the USCCB Committee on International Justice and Peace, who said in a statement: "The teaching of our church, from the catechism to St Pope John Paul II and Pope Francis, about the urgent need for nuclear disarmament is clear," continuing, "it is time for us to heed

this moral imperative and promote human security both within the United States and Europe and globally."

With 40 states including the US and many European states boycotting the UN negotiations, Dr Cantu said the bishops wanted to highlight the "glaring absence" of nuclear weapons states from the conference.

"The silence gives us some clarity to raise a moral voice, to say, 'Let's look from a moral perspective what our priorities are as a nation when we're looking to invest hundreds of billions of dollars into the update and renewal of the nuclear arsenal,'" he said.

Myanmar Church disappointed by ban on UN genocide investigation

Church officials have expressed disappointment over the refusal of the government of Myanmar to grant visas to three members of a UN fact-finding mission to investigate alleged human rights abuses by security forces against the country's Rohingya Muslim minority.

Bishop Alexander Pyone Cho of Pyay, in Rakhine

state on the country's western coast, said he was incredulous when he read the news.

Aung San Suu Kyi's government "appears to face a tough challenge between the military, which still plays a key role, and the international community, including the UN," Dr Cho said.

Yangon's Cardinal

Charles Bo has previously called on the government to ensure that allegations of persecution and genocide are thoroughly and independently examined, but Fr Kyaw Nyunt, associate pastor of Judson Church in Yangon, said the government's move was about putting the national interest first and human rights second.

Suu Kyi has backed the country's military despite accusations of ethnic cleansing; since 2012, over 120,000 Rohingya Muslims have fled to internally displaced person camps, while it is believed the total number of Rohingya refugees in Bangladesh is over 275,000.

Vatican roundup

Former Church watchdog challenges papal dismissal

Cardinal Gerhard Müller has criticised as "unacceptable" how Pope Francis dismissed him as head of the Congregation for the Doctrine of Faith (CDF).

Speaking to the German newspaper *Passauer Neue Presse*, the cardinal said it was only on the last working day of his five-year term as head of the CDF that the Pope informed him – in under a minute – that he would not be extending his mandate.

"He did not give a reason, just as he gave no reason for dismissing three highly competent members of the CDF a few months earlier," Cardinal Müller said, adding, "I cannot accept this way of doing things. As a bishop, one cannot treat people in this way. I have said this before – the Church's social teaching must also be applied to the way employees are treated here in the Vatican."

He also claimed that he subsequently spoke by telephone with Cardinal Joachim Meisner about the dismissal, with the former Archbishop of Berlin and then Cologne saying he was personally moved and hurt by the decision, which he believed would hurt the Church.

The conversation took place just hours before Cardinal Meisner died in his sleep in the early hours of July 5, Cardinal Müller said.

Columban martyrs set for beatification by Pope

The Pope will beatify two martyred Columbian clergy when he visits the country this September, the Vatican has confirmed.

Vatican spokesman Greg Burke has confirmed that Pope Francis will beatify Auauca's Bishop Jesus Emilio Jaramillo Monsalve and Fr Pedro Ramirez Ramos in a September 8 Mass at Catama field in Villavicencio.

The announcement comes following a July 7 meeting with Cardinal Angelo Amato, prefect of the Congregation for Saints' Causes, when the Pontiff signed

decrees acknowledging the martyrdoms of Fr Ramirez, 'the martyr of Armero', who was killed in 1948 at the start of the Colombian civil war, and of Bishop Jaramillo, who was murdered by Colombian Marxist guerrillas in 1989.

The bishop had been kidnapped, along with a priest who was later freed, by members of the so-called 'National Liberation Army', because of his criticism of the group's violent actions; he was shot twice in the head, his body being found near the Venezuelan border by local peasants.

Welcome for step towards restored Christian unity

The Vatican has welcomed the acceptance by representatives of one of the world's main branches of Protestantism of an attempt by the Catholic and Lutheran Churches to resolve one of the major conflicts in the Reformation.

Representatives of the World Communion of Reformed Churches (WCRC), holding their once-in-seven-years worldwide General Council, have endorsed the 1999 Catholic-Lutheran agreement on how Christians might be worthy of salvation in the eyes of God. The agreement, formally known as the Joint Declaration on the Doctrine of Justification, was backed by the World Methodist Council in 2006, and is expected to be endorsed by the Anglican Communion later this year.

Pope Francis, who last October attended an ecumenical ceremony in Sweden launching the Lutherans' yearlong commemoration of the Reformation, said he hoped this development would "mark a new stage of fellowship and cooperation in the service of justice and peace in our human family".

Letter from America



Real Catholic reactions to Pope Francis are to be found in the pews, writes
John L. Allen Jr

Last Saturday, Romans awoke to find a provocative image staring out from their neighbourhood newsstands. On the cover of the latest issue of the magazine *Millennium*, published by the daily *Il Fatto Quotidiano*, was a traditional depiction of St Sebastian with arrows protruding from his body, but with the head of the Pope, under the title, 'The Enemies of Pope Francis: Here's Who Wants to Force Him to Resign'.

This is hardly the first time an Italian publication has offered a run-down of the Pontiff's supposed enemies, both inside the Vatican and in the hierarchy, but the rhetoric this time was especially breathless.

The title on the inside of the piece was, 'Too many enemies for a Pope alone: Behold who's plotting to force Francis to resign,' while a press release by editor Peter Gomez referred to a "true and real war" being waged against the Pontiff by "powerful cardinals, screaming ex-Masons and politically connected opinion-makers".

Opposition

For the most part, the piece was a run-down of already well-documented episodes, such as Francis' intervention with the Knights of Malta and the 'Vatileaks 2.0' affair, with a Machiavellian undertone that they're all expressions of subterranean opposition to the Pope calculated to make his life so difficult that he eventually decides to walk away.

Perusing press treatments such as this one, or following Catholic discussion on social media, often it would be easy enough to conclude that opinion about Francis is indeed clustered into two opposing camps, each with fairly extreme positions – either a lusty "hosanna" to everything Francis says and does, or an equally emphatic "no" to everything he's perceived to represent.

As fate would have it, at the same time the editors of

Get off Twitter and into the trenches



Pope Francis greets Pope Emeritus Benedict XVI at the retired Pope's residence after last month's consistory for the creation of five new cardinals. Above, the *Millennium* cover depicting Pope Francis as St Sebastian.

Millennium were preparing their cover story, I was in Orlando, Florida, for an event called 'The Convocation of Catholic Leaders', bringing together almost 3,500 bishops, clergy, religious, and lay leaders, some of them from national-level Catholic organisations but most drawn from dioceses and parishes around the country.

In other words, this was about as representative a cross-section of mainstream, meat-and-potatoes, Mass-going Catholics as you're likely to get in the US.

“We’ve got Joe DiMaggio as Pope, and he’s on a 56-game hitting streak”

Most of them knew what I do for a living, so at least three dozen times over four days I found myself in conversations about Francis – some very brief, some extended, many somewhere in between. I didn't set out to do a scientifically valid round-up of opinion, but as far as anecdotal impressions go, it was probably a pretty healthy sample.

By far, the most common opening comment I heard – from bishops, from clergy, from laity, from everybody – was some form of the following: "He's great," "he's fantastic," "I love him." As Cardinal Tim Dolan of New York put it in

typically colourful fashion: "We've got Joe DiMaggio as Pope, and he's on a 56-game hitting streak."

Some people were content to leave it at that. In many cases, however, that fundamental enthusiasm came bundled with a "but".

Some, for instance, told me that Pope Francis talks too much, and they wish he'd show a little more restraint. Archbishop Joseph Naumann of Kansas City-Kansas told me he's heard people say, "he shouldn't give press conferences above a certain altitude," a joking reference to the Pontiff's legendary free-wheeling exchanges with reporters aboard the papal plane after foreign trips.

Others expressed concern about specific doctrinal points – the Pope's cautious opening to Communion for the divorced and remarried in *Amoris Laetitia*, for instance, or rumours making the rounds in Rome that Francis may empower a commission to take a new look at *Humanae Vitae*, Pope Paul VI's 1968 document on artificial contraception.

(The idea that the teaching of *Humanae Vitae* could be in for a fundamental overhaul seems a bit of a stretch, given that Francis repeatedly has praised Paul VI for having the "strength to defend openness to life", as he put in the Philippines in 2015. That's precisely the thing about rumours, however – people don't know quite what to believe.)

Others told me they think the Pope has a "blind spot" on the sexual abuse scandals, or on women, and others worry that his much-vaunted talk of Vatican reform doesn't seem to be living up to its billing. Still others said they wished he'd be more careful on immigration, bolder on pro-life issues, and on and on, depending on what topic tended to animate a particular person most and how they evaluate the Pope's record.

“We may well have a mismatch between the public debate about Francis and the reality on the ground”

Bottom line, there really wasn't a whole lot of polarisation among the people to whom I spoke in Orlando. Pretty much everyone agreed that Francis has been quite healthy for the Church, changing its public image, attracting positive interest and creating missionary opportunities, and also inspiring the Church to break out of any temptation of self-referential navel-gazing and to get out into the game.

For sure, no one I met would qualify as an "enemy" who'd be up for joining a plot to run Francis out of Rome on a rail.

At the same time, these aren't sycophants either. Most Catholics I spoke to thought this Pope, like

others they've watched come and go, has his flaws, his weaknesses, and areas where he's out of his depth. In saying that, nobody was wishing him harm or expressing root-and-branch opposition – it was more akin to a healthy recognition that Popes aren't gods, and that loyalty doesn't mean pretending to be deaf, dumb and blind when debatable prudential decisions are being made (or not made).

Where I'm going is this: we may well have a mismatch between the public debate about Francis and the reality on the ground.

In public, often it appears to be a zero/sum, all-or-nothing war between supporters and opponents. On the ground, it's more akin to a back-and-forth among basic supporters (of this Pope and any Pope) who nevertheless realise that even a great leader can have *lacunae*, and who are smart enough to know that critical loyalty is of more value to the Church, and to the Pope himself, than either fawning unctuousness or blind hostility.

Francis is famous for calling the Church to get "out of the sacristy and into the streets". In a similar vein, I'd say that if you want to know what most Catholics are actually thinking about Francis, get off Twitter and into the trenches.

John L. Allen Jr is editor of *CruXNow.com*

Even as the fate of the baby Charlie Gard again hangs in the balance there is healthy discussion and disagreement about his tragic case among Catholics who might normally agree on other matters. Yet I want to suggest that, despite these differences, we share a common concern.

But first, I struggle to grasp how some believe that the court-ordered removal of Charlie's ventilator is euthanasia as defined by Catholic teaching.

Charlie Gard is terminally ill; whatever happens, he has just months to live. He has no energy in his little body, and depends on the ventilator to survive at all. The fact that the hospital wants to return to court to consider an 11th-hour offer of new treatment surely demonstrates that it doesn't desire his death.

His parents, incidentally, do not regard his current condition as acceptable, which is why they have desperately sought treatment. The hospital, having explored the option of nucleoside therapy, have concluded that such treatments – including the experimental one offered by a US neurologist – would be futile and of no benefit. The courts, having considered the evidence, have sided with the hospital.

The hospital has been granted permission to switch off the life support. The question is whether the respirator constitutes ordinary (that is, necessary and justified) intervention, or extraordinary (that is, burdensome and futile) treatment, in the distinction drawn by St John Paul II's classic *Evangelium Vitae*.

Best interests

This is an ethical determination that depends on clinical judgements, which of course can be debated. But my point has been that the hospital and the courts in reaching the second conclusion have followed a reasoning in line with *Evangelium Vitae*, and that is the view of the bishops of England and Wales and the Pontifical Academy for Life.

As Michael Redinger, an expert in this area, points out in *America*: "None of these Church leaders insisted on continuing artificial life support at all costs, nor did they argue against the proper role of the state to either protect the best interests of children or to resolve disputes between patients, their families and their physicians."

Still, pro-lifers will continue to disagree, because there is evidence to make the case either way, and the clinical facts can always be disputed. The Catholic bioethics institute in Oxford, the Anscombe Centre – a place not just of great scientific expertise, but also firm, and prophetic, pro-life witness – has a thoughtful analysis that finds in favour of my view.

But it flags a few disturbing arguments in some of the court judgments that could be used to back suspicions that there is

Doing what we should, not what we can

The Charlie Gard case highlights the dangers of what the Pope calls a 'technocratic paradigm', writes **Austen Ivereigh**



a determination involved here about the worth or otherwise of a disabled life.

But overall, the narrative of a euthanasia-minded state forcing its decision on a heroic pro-life couple fails wholly to capture the painstaking care the doctors and judges have sought to take, both to find treatments for Charlie and to save his life. The fact that the hospital returned to court this week to consider a treatment being offered by the Vatican surely demonstrates that.

“The technocratic paradigm is a temptation precisely because it offers to reach a good end by powerful means”

But whatever happens, it is not too early to stand back and identify the reason we are debating this question at all. Behind the Charlie Gard tragedy is the challenge of technology, and with it the “technocratic paradigm” that Pope Francis – following his master Romano Guardini – identifies as the temptation of the age.

Charles Camosy, who has written expertly on this question, observes that in our time “a secular medical ethics is becoming more and more comfortable with directly aiming at the death of infants like Charlie”. While I don't think this is what is happening in this case, the trend is real: Just consider Holland and Belgium, which regularly euthanise disabled babies.

But there is another challenge we have to grapple with: the capacity for technology to prolong life in ways that are burdensome or vitalist. Charlie's parents were able to raise \$2m (€1.7m) for experimental, blue-sky treatment in the United States – and we admire them for it.



Romano Guardini.

But when the neurologist offering that treatment admitted in evidence that it would not benefit the baby, the reaction of many people was: “But surely it's worth a try?”

Many believed that the determination of the parents to “give it a shot” should have trumped the hospitals' and the courts' view that it would not be in Charlie's interest. Judging by my Twitter timeline, huge numbers of people are frankly outraged that the State should have interposed itself in this way.

But is this not the technocratic paradigm – the idea that if we can, we should? That where the power

lies, we should use it?

The technocratic paradigm is a temptation precisely because it offers to reach a good end (in this case, life) by powerful means. It is a mentality that rejects limitation and failure, that chafes at the restriction of possibility.

I am not – God knows – claiming Charlie's parents have that mentality. They just want to save their son. But much that surrounds this case – the YouTube video, the crowdfunding, the outrage directed against doctors, judges and church leaders – carries more than a whiff of it.

“While always acting humanely in the interests of the sick person, we have to ‘recognise the limitations of what can be done’”

That's why the words of Archbishop Peter Smith on May 1, echoed by the Pontifical Academy for Life, that while always acting humanely in the interests of the sick person, we have to “recognise the limitations of what can be done”, were so important.

It struck at the heart of the hubris of medical technology. Because we can doesn't mean we should. Because the means exist doesn't mean we should reach for them. We must discern – in this case, what is in the best interests of a vulnerable baby.

The classic temptation

Satan offers Man is to refuse to acknowledge and accept the truth of our reality, the limits of our nature. (Which is why God chose to defeat Satan through the Incarnation.)

But the temptation remains. As well as being a source of liberation and salvation, technology offers a locus classicus of that urge to flee our limits.

Mentality

It is obvious in the mentality of the Dutch euthaniser and the eugenicists: To reject the apparently ugly reality of disability and deformity by killing off human beings that fail to make the grade.

But it is also a mentality that seeks to prolong life at all costs, to impose experimental treatments on a dying baby, to rage against the passing of a tiny life by clutching at the straws of technology.

Camosy sees in the Charlie Gard case the danger of the first. I see the danger of the second. He is indignant that the hospital and the courts have overridden the parents. I am glad that they have stepped in to impose limits in the interests of the baby.

But whoever is correct in our reading of this case, in another sense we are, surely, both right to detect in our time a twin threat to an ethic of God-giveness and life. One thing's for sure: there'll be plenty more such cases in the future.

① Austen Ivereigh is the author of The Great Reformer: Pope Francis and the Making of a Radical Pope.



Connie Yates and Chris Gard with their son, Charlie.

Letters

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

Letter of the week

Children need more exposure to God

Dear Editor, I write to offer a contrasting perspective to Rev. Patrick Seaver, who expressed the opinion that religion should be taken out of schools and that sacramental preparation should take place in a parish context (IC 06/07/2017).

I agree that parish-based formation is vital; by virtue of our Baptism, we are all called by God to contribute to the health of our parishes by active mission and apostolate. However, I believe a very valuable aspect of that mission is the preservation of our Catholic schools.

As a young primary school teacher, my experience in religious education and sacramental preparation has helped me appreciate the tremendous

potential school-based religious education has for forming children in the Faith. I appreciate that the quality of that formation depends a great deal on the school and its teachers, but the capacity is there.

The huge advantage of religious education in schools is the space it affords children to ponder faith even outside the confines of the religion lesson. I have had children approach me with questions throughout the day and I have heard them talking about God over lunch. This happens because of the reminders of God in their environment.

In a parish-based programme, this scope is far more limited in comparison to the level of formation

possible in a school across five days.

My questions here are these: if religious education were to be removed from schools, what opportunities would children have to think about God during school hours? Secondly, if they do not hear of God at home, will they hear of him at all in any positive way? Furthermore, in the midst of an increasingly secularised society where God is needed so badly, is it really in our children's best interests to remove him from schools entirely? If anything, our children need more of God, not less.

*Yours etc.,
Róisín O'Rourke,
Leitrim Village,
Co. Leitrim.*

Condemning innocent to death

Dear Editor, Sinn Féin, the Labour Party and others strive to impose abortion in Ireland on the grounds of rape, incest, and what is wrongly termed 'fatal foetal abnormality'. In doing so, they would be condemning to death unborn innocent citizens of Ireland – innocently conceived – by the misdeeds of another. To condemn children with severe disabilities to death, they would likewise condemn people like Christy Brown – who despite his disability became a great writer and author.

*Yours etc.,
Fr Con McGillicuddy,
Raheny,
Dublin 5.*



'Zero limit' drink driving law draconian

Dear Editor, It is not easy to write this but the truth must be told and, for once, I actually agree with something your columnist Mary Kenny has written (IC 22/06/2017). She writes that it is veering towards the fanatical for there to be an "absolute and total ban" on having taken any

amount of alcohol and then driving.

Her view that a moderate law should take all factors into consideration is common sense, something which is sadly missing from this and other Government policies today.

The proposal to

introduce a 'zero limit' is unfair and draconian. It makes no allowance for people being people and, if introduced, does not guarantee anything other than social isolation for thousands of people in rural areas.

It takes away from Gardaí a level of discretion

which, to my experience, they tend to use wisely. Drunk-driving cannot apply to an individual who has had just one drink and is below the 50mg alcohol/100ml blood limit as it pertains.

*Yours etc.,
Brian Mooney,
Clontarf, Dublin 3.*

A break from all the bad news

Dear Editor, In these days when everyone is bewailing all the bad news prevailing in the media, may I just say how valuable my wife and I have found *The Irish Catholic*.

It is a breath of fresh air. It has been a constant boon to our house every week since we got married.

My wife, Maura, loves reading all the papers and *The Irish Catholic* is one paper which we both find always very interesting and balanced.

It is broad ranging and moderate in an era of extremism and narrow agendas.

Please keep up the good work. And thank you all.

*Yours etc.,
Paul Wickham,
Baldoyle,
Dublin 13.*

Letters to the Editor

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

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

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

Bríd Smith's argument is unconvincing

Dear Editor, I find the comments of Bríd Smith TD (IC 22/06/2017) regarding separation of Church and State unconvincing. Throughout history, states have sought to dominate the Church. Following independence our own state gave paltry sums towards providing for the destitute, the ill and compulsory education. Under resourced, overwhelmed by the needs and lacking in professional training, both religious and laity found themselves acting as first responders to the poverty resulting from the independence struggle, civil-war divisions and an unjust economic relationship with our trading partner the UK, which persisted until our accession to the EEC in 1973.

Far from the Church having a privileged position in education, the curriculum was dictated by the State. For the first 50 years this was undisguised nationalism, thereafter it aimed at turning us into willing work-slaves, where our relationship with God is viewed as marginal, while marriage and family life must take a back seat to careerism.

In the case of the mother and baby homes, let us ask ourselves: Could those in charge have done any better with the resources available? At that time did anyone else give a better service? Are we doing any better today, given the child-care scandals?

Yes as Catholics and citizens we have been complicit in these government policies, however I'm getting tired of all perceived woes since independence being dumped upon us.

*Yours etc.,
Gearóid Duffy,
Lee Road, Cork.*

Dear Editor, Your correspondent Bríd Smith TD writes (IC 22/06/2017) to confirm her assertion that "the Church should be put in the dustbin of history". Given the Catholic and other Churches' brave, unflinching protection of unborn children in their mother's womb and Ms Smith's pro-abortion campaigning, her anti-Catholic rhetoric should surprise no one.

Ms Smith utilises abuses and allegations from industrial schools, laundries, mother and baby homes of 50 years ago, to try and silence Church opposition to her abortion-on-demand policies. The truth, of course, is that successive Irish governments, Irish society, families and citizens, were happy to dump social problems on the Church structures to deal with, while others looked away. Nonetheless, past shortcomings and abuses afford pro-abortion campaigners a handy stick with which to beat pro-life opposition in 2017.

Ms Smith cites "barbarity" and "unspeakable cruelty" as the Church's legacy. Generations of Irish people, and others abroad, who benefited from schools, hospitals and services built, without personal enrichment by Catholic religious, will differ.

*Yours etc.,
Oliver Maher,
Harold's Cross, Dublin 6.*

Dear Editor, Bríd Smith TD claims that she believes in a system "where people will not be homeless or hungry and where the State takes responsibility for its citizens". I am amazed that she made this statement when it is evident that the State is incapable of so doing and is reliant on Church bodies to carry out this work. She goes on to refer to Magdalen laundries, mother and baby homes, etc. and the cruelty involved therein, but has made no reference to the fact that the State completely abrogated its responsibility regarding these places and only for the religious orders these people would have been on the street.

The cruelty and barbarity she refers to sadly was the norm in previous times and, let it be said, not just by religious orders. My aunt told me of the cruelty involved in the small rural school she had attended, by the master and mistress, and I have heard many such stories from others.

The legacy of the Catholic Church is that very many of the people now vilifying it received their education and health care from its members, and it certainly cannot be compared with the lack of care provided to date by the State. What about the many children in its care who have died, have no proper care and assistance? It is really unacceptable to see the vilification of the very many religious who spent their lives looking after the weak and vulnerable in society and even ploughed their salaries into maintaining these services.

*Yours etc.,
Mary Stewart,
Ardeskin, Donegal Town*

Around the world

GERMANY: German Chancellor Angela Merkel speaks at the plenary session of the Group of 20 meeting in Hamburg, Germany.



USA: A sculpture of St Junipero Serra is seen at the US Capitol in Washington July 6. The Spanish Franciscan founded several missions in what is now California.



BANGLADESH: Men carry trousers to a local market in Dhaka, Bangladesh.



ITALY: People drink water from a fountain in Rome.



ISRAEL: Karisa Erickson (16) an American living in Kenya, Maria Munoz Hidalgo (16) and Ignacio Rodriguez (18), both from Spain, dance during a music session at the Scholas Youth Summit for Peace in Jerusalem. Photos: CNS



USA: Members of the Escolania de Montserrat, one of the oldest and most venerable boys' choirs in Europe, perform at the Basilica of the National Shrine of the Immaculate Conception in Washington. Founded in the 13th Century, the choir sings daily for pilgrims at the abbey of Santa Maria de Monserrat in Catalonia, Spain.

Family & Lifestyle



Victoria Holthaus reports from a talk aimed at separating fact from fiction on cancer-fighting diets

“We haven't been prepared for the success,” says Dr Robert O'Connor, Head of Research in the Irish Cancer Society. “We haven't prepared for moving into that next phase.”

According to Dr O'Connor, more than half of all cancer patients being diagnosed will be cured, depending on their stage and other factors. He says there will be between 40,000-44,000 people diagnosed with cancer this year and in Ireland today, there are only 35 specialist oncology dietitians. With half of those doctors residing in one hospital, this creates a major informational gap for patients, before, during, and after treatments regarding nutrition.

Dr O'Connor was speaking at a public talk last week organised by the Irish Cancer Society in partnership with the Irish Nutrition and Dietetic Institute (INDI), which aimed to separate the facts around diet and cancer from the fiction.

The internet is full of theories on how what you eat can affect your chances of developing and beating a diagnosis of cancer- from superfoods to fad diets - but much of this information can be misleading and contradictory.

“When it comes to looking for information on nutrition and cancer, when you go online and put nutrition and cancer into the search engine and google everything, you get a huge amount of results. Unfortunately, a lot of these results aren't reliable information,” says Fiona Roulston RD, Dietitian Manager at St Luke's Radiation Oncology Network, Dublin.

The lack of resources in nutritional advisement for cancer has become a cause for concern in how it affects the chances of beating cancer and protecting patients from being exploited by the “quackery” and profiteers.

Alternatives

As one attendee mentioned, “One thing that these peddlers of diets, nutrition and alternatives medicines do quite well is that they are good at marketing and they are very good at giving you that feeling of certainty. And even though it's not true and its invalid, maybe there is no evidential base for it, it's what cancer patients crave because everything else feels uncertain and out of their control.”

Patients like British army officer Naima Houdar-Mohammaed mentioned by Prof. Mike Gibney,

Professor of Food and Health at the UCD Institute of Food and Health, who set out to debunk some of the myths around nutrition and diet in his talk. Ms Houdar-Mohammed was diagnosed with breast cancer in 2010 and sought treatment from Dr Robert O Young, an American alternative health writer and the father of the alkaline diet, when she discovered him on the internet. She paid tens of thousands of dollars for his alkaline treatment, which consisted mainly of intravenous infusions of baking soda.

After her condition worsened, Ms Houdar-Mohammed was flown back to the UK to die surrounded by her family at the age of 27. Dr Young was convicted with two charges of practising medicine without a license and faces up to three years in prison.

Prof. Gibney also discussed the main causes of cancer, the research challenges and myths involved in cancer and diet, including the trend of superfoods. To this subject, he quotes the World Cancer Research Fund:

“However, although many of us

would like to believe that eating a single type of vegetable or fruit will improve our health, the truth is that no single food is going to make up for an unhealthy diet and lifestyle.”

Weakness

He also discussed the weaknesses of phytochemicals and detoxification. The bottom line on diet and cancer for Prof. Gibney is to try and have a healthy weight while being physically active and eating plenty of fruit, vegetables and whole grains whenever possible. One should limit intake of cured high salt meats, moderate alcohol intake and avoid high fat diets, especially ones in high saturate.

“The truth is that no single food is going to make up for an unhealthy diet and lifestyle”

For more of a guide on nutrition, Prof. Gibney recommends the American Cancer Society's Complete Guide for Nutrition for Cancer Survivors.

“It deals with prevention, it deals with treatment, it deals with complications and it deals with surviving. It covers absolutely everything as fairly as you can,” he says.

As a CORU registered professional dietitian, Ms Roulston used her expertise in diet to talk about after diagnosis care and its importance in

relation to nutrition.

“Malnutrition is a common but often under recognised problem in cancer. This can vary depending on tumour type – rates of 8-84% have been reported,” she says.

Malnutrition can be caused by many different factors including poor appetite, nausea and vomiting, fatigue, pain and

Decoding cancer diets



I'm giving this evening, it won't be applicable to every single cancer patient."

Ms Roulston also mentioned the World Cancer Research Fund report on Food, Nutrition, Physical Activity and the Prevention of Cancer report.

It features eight key recommendations in relation to physical activity and diet including; be as lean as possible, be physically active, limit consumption of energy-dense foods and avoid sugary drinks, eat mostly foods of plant origin, limit intake of red meat and avoid processed meat, alcoholic drink, consumption of salt and aim to meet nutritional needs through diet alone.

Ms Roulston recommends that patients be assisted in maintaining body mass, especially during treatment and helped to manage symptoms or side effects of treatment.

When it comes to getting the right message and resources out there, Robert O'Connor hopes that we move to a situation of continuous care.

"It behoves all of us to lobby for that, to make sure all of those resources and support are in there. It is as important as making sure the x-rays are there, the MRIs, the medicine and the qualified professionals in their areas," Dr O'Connor says.

“There is a light at the end of the tunnel as more and more patients are becoming survivors of cancer”

"So we focus initially on the diagnosis, know what we're dealing with, make sure the right medicine, the right treatment that is there. But that this dietician and exercise advice is in there at the start as well. It's built in.

"And then as we transition out of that medical phase, that you're brought almost by the hand so to speak, through all of the emotions and practical things that you need, stage by stage and that there is somebody there. Not that you're left sitting at home with Dr Google because that's a very vulnerable situation.

As Ms Roulston says: "I think it's important to remember that the goal of nutrition in cancer isn't to treat the cancer itself, but to maintain the person to withstand their cancer treatments.

"There is also a light at the end of the tunnel as more and more patients are becoming survivors of cancer," she says.

"In Ireland today there are well over 150,000 cancer survivors. In the next couple of years, 1 in 20 people you might randomly meet on the street will be a cancer survivor," Dr O'Connor says.

1 To access dietetic services, ask your doctor or nurse specialist or visit the Irish Nutrition and Dietetic Institute or the Self Employed Dietitians of Ireland websites: www.indi.ie or www.sedi.ie

A priest with 'many hats'



Colm Fitzpatrick talks to a college chaplain with 30 years experience

A champion of social justice, Fr Shay Casey remains devoted to the Christian message of helping those in need. For over 30 years, priest and chaplain in the Athlone Institute of Technology (AIT), Fr Shay has offered guidance, support and more recently food donations for impoverished students.

Born in Killashee, Co. Longford where he was reared on a farm, Fr Shay gained an appreciation for hard work, helping his family with the animals in any way he could, alongside his Catholic upbringing which was a normal part of his life. "Everyone went to Mass and Confession," he explains, adding that it was never enforced, offering the image of his father taking his cap off every morning and silently praying.

His family's faith contributed to his decision to become a priest in 1976, with his brother Fr Sean Casey following him three years later. He was initially sent as a missionary to Zambia. However, after about two years, he fell gravely ill and returned to Ireland to convalesce. While recuperating, Fr Shay was invited to Athlone where he became the chaplain of Marist College, Our Lady's Bower Secondary School and eventually AIT in 1985.

His residency there is long lived, considering he was only asked to help out for a few weeks 32 years ago but has "been here ever since", staying in the Chaplaincy Open House in Auburn Heights.

Despite his lengthy tenure, Fr Shay says that things are never stale or boring, continuing "when you're in the same situation, things always change around you". This is particularly true in his case, where every year he sees the faces of around 5,500 students of 56 nationalities. His vocation, for him, is a "great mission" where he can make a profound difference to these peoples' lives.

Usefulness

One way in which he does this is through his role as chaplain. Although some people have questioned the usefulness of a college chaplaincy, Fr Shay



Fr Shay Casey with AIT students during Erasmus week

responds that at its root, the chaplaincy is a place of "building a community and bringing people together".

Chaplaincies embrace all faiths whose first role is to "create an awareness of the human situation". He added that new international students may not know what a chaplaincy is – but they do know that when in an atmosphere of communication and provision, they are being cared for.



Fr Shay Casey with AIT Students' Union President Kevin Ronan.

Citing the biblical passage Matthew 25:31-46, which speaks of feeding the hungry or clothing the naked, the chaplaincy provides an environment where "isolation" is replaced with "love", and that this aim is really the "quiet gentle witness to the message of the Gospel". In response to whether or not chaplaincies should become secular student areas, he maintained that the religious orientation of a chaplaincy provides meaning, as it opens up an "eternal dimension" and a spiritual aspect that people need in their lives.

Fr Shay has described himself as having "many hats" because of the various jobs that he carries out in college life. One of his roles as chaplain is to chat with students who have had bereavements, relationship break-ups or stress about their exams. The Students' Union has also been extremely helpful in dealing with these kinds of issues, he explained, adding that he's not a councillor, but "a bridge to it".

Personal
PROFILE

His commitment to the students of Athlone is such that he chooses to live with them, this year sharing his residency with five international students from Egypt, Morocco, Belarus, Romania and Italy. In speaking about the origins of this unique living situation, Fr Shay said that there was "a shortage of accommodation in the mid 80s", and so people kept needing for a "place to crash".

“We must firstly ‘search for the common humanity of one another... treat everyone as part of our family’”

Today the students who he lives with help him provide a 24/7 emergency phone line to all of the Athlone students. Moreover, Fr Shay helps in collecting food from the local supermarkets, which is then distributed to all of the students in the area who are in need of it.

"The challenge is to harness this diversity and build a real caring community where no one is excluded or lonely or hungry or homeless and that they know there is always someone they can talk to," he says.

Delight

Fr Shay says that he "always wanted to live in a community" and the students usually sit down together for an evening meal every day, inviting others to join them.

In fact, on one occasion, Bishop Francis Duffy made an appearance during a Christmas party at the residency, much to the students' surprise and delight.

Above all for Fr Shay, this example of communal living demonstrates that all people of different faiths can live with one another. He says we must firstly, "search for the common humanity of one another", and in that way, we can "see the person for who they really are". "We were always a migrant people," he says, "we don't own anything" and so should treat everyone as part of our "family".

dry mouth. This unintentional weight loss can lead to increased risk of infection and/or treatment toxicity, reduced tumour response to treatment and reduced quality of life or survival. It can be associated with loss of muscle mass and loss of muscle strength.

"A lot of the patients may be overweight or obese, that doesn't mean that they're not actually losing their muscle mass," says Ms Roulston.

“There is also a light at the end of the tunnel as more and more patients are becoming survivors of cancer”

She also discussed the various areas that a dietician may look at when assessing a patient's nutritional status. This includes anthropometry, biochemistry, clinical details and dietary information.

"It's a really individualised assessment, there is no one size fits all. And even the advice that

Understanding grace more deeply



Fr Rolheiser

www.ronrolheiser.com

The mark of genuine contrition is not a sense of guilt, but a sense of sorrow, of regret for having taken a wrong turn; just as the mark of living in grace is not a sense of our own worth but a sense of being accepted and loved despite our unworthiness. We are spiritually healthy when our lives are marked by honest confession and honest praise.

Jean-Luc Marion highlights this in a commentary on St Augustine's famous *Confessions*. He sees Augustine's confession as a work of a true moral conscience because it is both a confession of praise and a confession of sin.

Gil Bailie suggests that this comment underlines an important criterion by which to judge whether or not we are living in grace: "If the confession of praise is not accompanied by the confession of sin it is an empty and pompous gesture. If the confession of sins is not accompanied by a confession of praise, it is equally vacuous and barren, the stuff of trashy magazines and tabloid newspapers, a self-preening parody of repentance."

Confession

Gil is right, but doing both confessions at one and the same time is not an easy task. We generally find ourselves falling into either a confession of praise where there is no real confession of our own sin; or into the "self-preening parody of repentance"

of a still self-absorbed convert, where our confession rings hollow because it shows itself more as a badge of sophistication than as genuine sorrow for having strayed.

In neither case is there a true sense of grace. Piet Fransen, whose masterful book on grace served as a textbook in seminaries and theology schools for a generation, submits that neither the self-confident believer (who still secretly envies the pleasures of the amoral that he's missing out on) nor

the wayward person who converts but still feels grateful for his fling, has yet understood grace.

We understand grace only when we grasp existentially what's inside the Father's words to his older son in the parable of the prodigal son: "My son, you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found."

The older brother would not

be bitter if he understood that everything his father owns is already his, just as he would not be envious of the pleasures his wayward brother tasted if he understood that, in real life, his brother had been dead.

But it takes a deeper grasp of what grace is to intuit that, namely, to grasp that life inside God's house dwarfs all other pleasures. The same is true for the convert who has given up his wayward life but still secretly rejoices in the experience and sophistication it brought him and nurses a condescending pity for the less-experienced. He too has not yet really understood grace.

“We understand grace only when we grasp existentially what’s inside the Father’s words to his older son in the parable of the prodigal son”

In his book, *The Idea of the Holy*, now considered a classic, Rudolf Otto submits that in the presence of the holy we will always have a double reaction: fear and attraction. Like Peter at the transfiguration, we will want to build a tent and stay there forever; but, like him too before the miraculous catch of fish, we will also want to say: "Depart from me for I am a sinful man." In the presence of the holy, we want to burst forth in praise even as we want to confess our sins.

That insight can help us to understand grace. Piet Fransen

begins his signature book on grace, *The New Life of Grace*, by asking us to imagine this scene: picture a man who lives his life in mindless hedonism. He simply drinks in the sensual pleasures of this world without a thought for God, responsibility, or morality. Then, after a long life of illicit pleasure, he has a genuine deathbed conversion, sincerely confesses his sins, receives the sacraments of the church, and dies in that happy state. If our spontaneous reaction to this story is: "Well, the lucky fellow! He had fling and still made it in the end!" we have not yet understood grace but instead are still embittered moralisers standing like the older brother in need of a further conversation with our God.

Convert

The same holds true too for the convert who still feels that what he's experienced in his waywardness, his fling, is a deeper joy than the one known by those who have not strayed. In this case, he's come back to his father's house not because he senses a deeper joy there but because he deems his return an unwanted duty, less exciting, less interesting, and less joy-filled than a sinful life, but a necessary moral exit strategy.

He too has yet to understand grace.

Only when we understand what the father of the prodigal son means when he says to the older brother "everything I have is yours", will we offer both a confession of praise and a confession of sin.



“Rudolf Otto submits that in the presence of the holy we will always have a double reaction: fear and attraction...”

TVRadio

Brendan O'Regan



Pilgrimage, forgiveness and arguing semantics

When on holidays to France one of my favourite places is Mont Saint Michel, so I was glad to see it featured on last Sunday's **Songs of Praise** (BBC 1).

Now a World Heritage Site, its modest origins were in the 8th Century and later it became a Benedictine monastery from the 10th Century. Most appealing was the bare-foot pilgrimage across the sands that presenter Sean Fletcher joined as he chatted to the enthusiastic pilgrims – a dangerous journey without a guide, due to quick tides and quicksand.

I learned that there was a sister island, St Michael's Mount, off Cornwall, where Benedictine monks were sent for training. This location, now in private hands, is still a pilgrimage destination.

Pilgrimage was an unlikely theme in **Love Your Garden** (UTV) on Wednesday of last week. Presenter Alan Titchmarsh and his team renovated a garden for twin sisters Betty and Rita Mills who had spent a lifetime looking after others and indeed each other in the parish attached to Salford Cathedral.

Now their fellow parishioners, friends and family were joining with the Titchmarsh team to give them a wonderfully relaxing garden, which included a Lourdes themed grotto to reflect their interest in pilgrimage. The



Mont Saint Michel featured on *Songs of Praise*.

sisters were declining physically but were still young at heart and highly spirited, and their emotional reaction to the garden transformation was priceless.

Kindness

The show was marked by the best of human kindness from all involved.

"Human kindness is overflowing" – so goes the fitting opening theme song of **Broken** (BBC 1) thankfully back on form for its last episode, Tuesday of last week, and I suspect this was because the show's creator Jimmy McGov-

ern was the sole writer, as he was for the first two episodes.

This was a deeply moving episode and a masterful treatment of the theme of forgiveness – so many broken characters had much to forgive and much to be sorry for. Fr Michael's personal crisis became quite intense as his disturbing flashbacks continued to haunt him during the consecration – at the high point of priesthood he felt like a hypocrite and an imposter.

As his counsellor Fr Peter pointed out he was quick to forgive others but slow to for-

give himself.

Right through the show his relationship with his dying mother provided some of the most touching scenes and in this episode we got some emotional closure. In fact mothers and the theme of motherhood were central to the whole series.

Superb acting

Drama-wise the acting and direction were superb throughout – this episode portrayed the most tense inquest scene I've ever seen.

No show is perfect, and here the ending might have been a bit overly sentimental, the sledge hammer attacks on gambling machines were overdone and one could take issue with Fr Michael's use of general absolution, but rarely has a TV drama taken religion, priesthood, prayer, sacrament and service so seriously. I'll miss it.

I'll also miss the host soon



Vincent Browne.

leaving TV3's **Tonight with Vincent Browne Show**. He has provided some memorable TV moments, and this included last Thursday night's show – a fractious debate on the Citizens' Assembly and the Eighth Amendment.

As always, Caroline Simons and Maria Steen ably represented the pro-life position, but I thought Bríd Smith TD and Kate O'Connell TD didn't do their side any favours.

At one stage Smith said to Steen "Shut up and listen to me" and muttered the other "sh" word.

Ms O'Connell said she had read everything written about 'fatal foetal abnormality' and when Simons was referencing some paper she didn't seem familiar with she came out with this clanger: "If I haven't read it, it's not valid!"

In a possible Freudian slip she reckoned we were now at a place "where the views of the people can be framed". Framed? Really? Shouldn't that be 'sought'?

It was telling to see some of them struggling awkwardly to describe the unborn child – Browne went from 'foetus' to 'person' to 'entity' to 'child not yet born'.

Smith thought it was only a "potential human being" – right up to birth. Ms O'Connell allowed for it to be called 'child', or 'unborn child', but twice described it as "the potential for a child".

She had issues with abor-

PICK OF THE WEEK

SATURDAY MATINEE: A MAN FOR ALL SEASONS RTÉ One, Saturday, July 15, 2.30pm

(1966) Paul Scofield. Dir: Fred Zinnemann. The story of Thomas More, who stood up to King Henry VIII.

CATHOLIC LIVES EWTN, Saturday, July 15, 10pm

Iben Thranholm interviews Norwegian icon painter and art historian Solrunn Nes about the spiritual journey involved in creating icons.

MEDIEVAL LIVES: BIRTH, MARRIAGE, DEATH BBC 4, Tuesday (night), July 18, 1.00am

A Good Death – Helen Castor explores how remembering loved ones shaped popular worship of the Middle Ages.

tion after viability, which she pegged at 24 weeks, but was for unrestricted access to abortion up to 12 weeks, even for 'lifestyle' reasons, as she thought the woman had 'jurisdiction' over her womb. Scary stuff.

1 boregan@hotmail.com



Aubrey Malone

Film

Gothic tale of sublimated longing in remote Virginia

The Beguiled (15A)

Colin Farrell takes the role Clint Eastwood essayed in Don Siegel's 1971 version of this civil war story based on Thomas Cullinan's acclaimed novel *A Painted Devil*. This time Sofia Coppola directs, replacing Siegel's misogynistic psychodrama with sensitivity and sultry elegance.

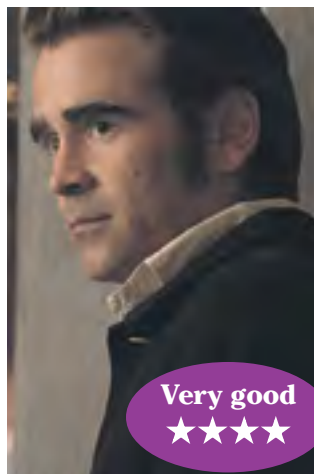
Farrell is John McBurney, an injured Yankee soldier who's deserted his post. He's taken into a female boarding school in a sprawling estate to recover from his wounds. Its white pillared grandiosity recalls the Tara of *Gone with the Wind*.

He foments rivalry and dis-sension between the women.

They vie for his attention while he, in turn, tries to persuade them to keep him within their sanctuary. The spareness of their lives is unsettled by the presence of a male figure in their midst, a cuckoo in the secluded nest of their various forms of forlornness.

Nicole Kidman is Martha Farnsworth, the school's headmistress. Kirsten Dunst plays Edwina, one of its teachers. Various pupils parade about the place in satins and laces as the sexual tensions mount.

In Siegel's film the women's loneliness was shown in broad strokes. Here it's more nuanced, conveyed in glances and muted gestures. At times



Colin Farrell stars in *The Beguiled*.

you feel you're watching *Les Liaisons Dangereuses* transported to the Virginia of 1864.

Outside the candle-lit splendour of the school the war rages. Inside it inside a different kind of war goes on inside the characters' heads. The beauty of their surroundings contrasts with their mounting frustration.

Coppola oversees the proceedings with the kind of moody expressionism we've come to expect from her. Some scenes are reminiscent of her earlier *The Virgin Suicides* in their succulence. Philippe Le Sourd uses his camera like a paintbrush. His work on fog and sun alike mesmerises us with its claustrophobic intensity.

Farrell doesn't quite have the charisma of Eastwood as the corporal wondering if

he'll be given up to the Confederates when his leg heals. The film is more interesting for the dynamics that go on between the women, especially Martha, Edwina and the pampered student Alicia (Elle Fanning).

Repressed

Edwina is the most repressed. Martha has a tad more discipline despite having lost her husband in the war.

A sub-Freudian battle of the sexes plays itself out. Will the women turn from McBurney's protectors to his nemeses?

Most remakes these days ramp up the energy of the films they're adapting. How refreshing it is to finally see

one that plays the original down, replacing male machismo with female intuition.

Clark Gable arranged to have the so-called 'women's director' George Cukor removed from the set of *Gone with the Wind* in 1939 because, he claimed, Cukor was 'throwing' the film to his co-star Vivien Leigh. He was eventually replaced with Gable's friend Victor Fleming, a 'man's man.'

It would be interesting to see what Ms Coppola would make of this chauvinistic film if she re-made it today. Would Scarlett O'Hara get the famous "frankly my dear" line instead of Rhett Butler?

Very good
★★★★

BookReviews

Peter Costello



All for God's greater glory

The Pilgrim's Story: The Life and Spirituality of St Ignatius Loyola
Brendan Comerford
SJ (Messenger Publications,
€12.95 / £11.95)

With Christ in Service: Jesuit Lives through the Ages
edited by Patrick Carberry SJ
(Messenger Publications,
€9.95 / £8.95)

Peter Costello

In the hallway of Clongowes Wood Castle there stands a white marble statue of St Ignatius Loyola. To the mind of at least one small boy it had a pale ghostly appearance, little suggesting a living person, and certainly not the vivid vitality of Ignatius himself.

In his book Brendan Comerford aims to reveal the man himself and to explore the relevance of his spirituality, as largely expressed through the *Spiritual Exercises*. My evocation of the Clongowes statue is a very Ignatian device, for as that work says, *el primer prèambula es la historia ... el second est viendo el lugar*.

The notion of narrative and vision, of recreating the scenes of faith, go to the heart of what every artist and writer, even



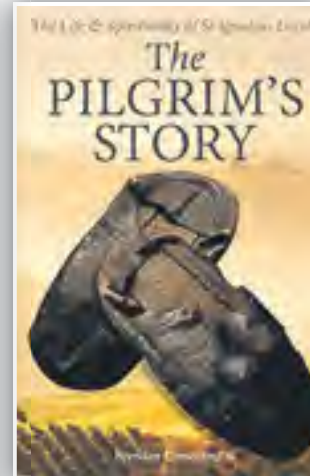
St Ignatius Loyola and, right, the cover of Brendan Comerford's *The Pilgrim's Story: The Life and Spirituality of St Ignatius Loyola*.

scientist, attempts through what has come to be called "composition of place".

“He places Ignatius in the context of his time, and the narrative of his life”

In the first part of his book Fr Comerford does exactly

this. He places Ignatius in the context of his time, and the narrative of his life. He wishes to avoid anything of the plaster – or indeed the marble – saint. He wants to reveal the man as both his admirers and detractors (and Jesuits have always, and still have detractors – we have all heard from the time to time the very bitter things that some Catholics have to say



about them). Piousness has no place in attempting to see things as they are and to apprehend not what it is that men think ought to be done, but what God wants done.

Exposition

His concise biography fills the first part of the book. The second part, and perhaps the more relevant for today's reader, is an exposition of Ignatius' spirituality.

Fr Comerford has many years experience as both a teacher and a spiritual director. He knows exactly how to make what are often subtle notions clear to readers coming new to them.

Ideally his book might be read in tandem with the essays edited together by FrPatrick Carberry. He himself contributes a piece on Ignatius, but his 15 contributors write about a very varied selection of Jesuits of even more varied achievement from Francis Xavier to Teilhard de Chardin. The essays are not arranged in chronological order, but rather in a thematic manner, which is in fact very revealing indeed of the Jesuit charism.

Over the centuries opponents of Jesuits saw them as some kind of papal secret service: the sinister Jesuit that haunts the imagination of Elizabethan England, the councils of France and Portugal, the yellow press of 19th Century America.

“Readers of all kinds have before them another example of leadership in the current Pope”

The discipline of the Jesuits derived from Ignatius' military background, the discipline essential to carry a struggle to success, however, also demands, not a response by rote, but the ability to react as circumstances change

in the flux of activity, the ability to see things as they really are.

This demands that each Jesuit contributes from his own special talents, as astronomer, engineer, philosopher, theologian and activist, or whatever. Such types are represented in the essays here, as are others of more quiet accomplishments, down even to a doorman.

Familiar names are given their place, such as Karl Rahner, the Berrigans, Vincente Cañas; but also many others less familiar.

Here too the inspiring leadership of Pedro Arrupe is discussed. But readers of all kinds – for this is a book for everyone and it would be a great pity to confine it merely to Catholic circles – have before them another example of leadership in the current Pope.

Journalists are alive to the need “to understand the Pope's thinking”. They could do worse than look into these books for enlightenment about exactly what it is that drives the Jesuits and their work in the world. Their motto is that all things done should be for the greater glory of God.

This mission is never far from their common mind.

Conflict and war in a border county

The Irish Revolution, 1912 – 23: Monaghan
Terrence Dooley
(Four Courts Press 2017)

J.A. Gaughan

The pledge of the Ulster Covenant to resist Home Rule by all means was signed by 5,360 Monaghan men, which was about 60% of the Protestant population of the county. As in Belfast the Ulster Volunteer Force was also established in Monaghan in January 1913. By May, part of the Larne shipment of arms had been distributed to the Unionists in Monaghan.

From the beginning the UVF in the county was organised through the Orange lodges and operated in areas where Unionist clubs had previously existed, and instruction was carried out under the direction of the county gentry with drilling with arms and training organised on the demesnes of the 'Big Houses'.

Their arms were stored in those houses, Orange halls, Protestant national schools and even clergymen's homes.



In a response to the mobilisation of the Unionists in the North, the Irish Volunteers were founded in November 1913. When in September 1914 John Redmond, leader of the Irish Parliamentary Party, urged them to take part in World War I the organisation split. In Monaghan, as elsewhere, a minority seceded

and retained the title Irish Volunteers.

Monaghan Volunteers did not feature in the Easter Rising, which was universally condemned across the county. However, owing to the government's reaction to the Rising, the arrest of scores of young men under the Defence of the Realm Act, opposition to conscription and the blatant lack of even-handedness by the authorities in their attitude to Unionists and Nationalists the mood changed and Sinn Féin and the IVs gained support throughout the county in 1917 and 1918.

“Monaghan Volunteers did not feature in the Easter Rising, which was universally condemned across the county”

In 1919, the first year of the War of Independence, the IVs, renamed the IRA, in Monaghan were engaged in drilling, patrolling and

promoting a campaign to ostracise members of the RIC.

In August 1920, they organised a county-wide raid for arms. They attacked the residences of those associated with the UVF. In a number of the raids they were unsuccessful and suffered casualties. More IRA men were killed by well-armed unionists in that raid than by the crown forces during the entire War of Independence.

The Monaghan IRA were jointly led by Eoin O'Duffy and Dan Hogan. Hogan was a brother of Michael Hogan, the Tipperary footballer, killed with others when the crown forces attacked the attendance and players in Croke Park in revenge for the assassination of 14 secret agents on 'Bloody Sunday'.

The incident deeply affected Hogan and the course of events in Monaghan. Thereafter 18 people were killed by the IRA in comparison to only three up to then. Most of these were found with a sign around their necks stating, 'Convicted spy, IRA'.

The B Specials, a legacy of the UVF, also became special targets of the IRA.

The author's main area of interest is 'big houses' and their demesnes, hence he details the fate of those in Monaghan, as a result of the revolutionary years. A number were burned down, their demesnes later sold, breaking the link between the families and the county forever.

“The author's main area of interest is 'big houses' and their demesnes”

In the light of the enthusiastic involvement of their owners in the unionist lurch to violence the concept of poetic justice comes to mind. Ironically they found themselves excluded from the subsequent 'Protestant State for a Protestant People'.

This study is to be welcomed. By his judicious use of archival material from the 'big houses' Terence Dooley provides an account of the revolutionary years in Monaghan, exemplary for its fairness and balance.

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.

Angel Hill

Michael Longley
(Cape Poetry, £10.00 pb)

Seamus Cashman

"I walk ever so slowly to gate and stile. / Poetry is shrinking almost to its bones", announces the poet, a cry I know I must protest at – having just read the preceding 67 poems in *Angel Hill* – only to find reassurance two pages and four poems later with the gorgeous fruit of the final image in the collection: "Greylag geese are flying / In regular formation / Along the shoreline, sky-shapes, / An image of poetry."

Shrunk to the words-bone, the poet explained in an interview on RTE's *Arena* recently, but for the reader still bearing all the flesh and sinew bones might need for the muscle of vision. This poetry seeks to gift, to offer unforgettable affirmations, and is a promise that though these greylag geese are flying on the "last day of the year", that new years aplenty are in waiting with still more poems still to come.

Assured voice

Longley's *No Continuing City* in 1969 was my initial introduction to his work, and he was then and is always an assured voice and poet, in some ways comforting – not couch or arm-chair comfort; more that of the tree stump in a wood or the boulder by riverside or sea shore where there is always that alert breeze and gusting swirl of idea in the open air.

Outdoor sight- and soundscapes, close-up or distant, are his energetic nourishments and awakening calls, perhaps "beneath a leafy canopy or gazing 'up through cathedral / Branches at constellations", or counting tree rings and asking questions: "could a hermit feast on thistle-heads?"

But he is ever aware of other particulars, and of the darker things, "those 30 years / The Years of Disgrace". Though Longley is never far from nature's embracing arms, he also is deeply present to family and friendships, and to community. *Angel Hill* is a stream of encounters, acknowledgments, to now and to then, often unveiling quiet crystalline truths that are "large enough to hold the whole world".

A painful world it can be too. Unusually for me on encountering a new volume, I read this collection sequentially, from beginning through to the final poem, and in just three of four sittings. Some of the poems and lines en

Nightscape with poet: visions of beauty and poetry



Michael Longley.

route signpost undercurrents of tragedy that wells in all communities; but none had prepared me for what is a powerfully significant still-point of this book, his poem, 'The Mother's Lament after Peadar O Doirín (c. 1700–1769)'.

Memory

I found myself instantly pencilling around this short 12-line poem, these words: "There is no 'where' to go to beyond this – and without bearing it on your own shoulder too, as if a memory, to a place beside you at some river bank as you meditate on the water's flow, the trout and pike feeding underneath".

For it is a hard poem. A hard history. A hard present too, ferrying the hardness of war, of violence, of the human extreme. On seeing a mother helplessly listen to her child scream from the end of 'a pike', there is nowhere to go to; only to bide a while before turning the page. Yet even

then there seems to be an inability not to return at once to re-experience the poem.

However, the poet himself did indeed have a where to go to: it is to that short five line poem already referred to above, 'The Troubles': "Think of the children Behind the coffins. Look sorrow in the face. Call those thirty years The Years of Disgrace."

“The whole collection segues outwards from itself across Irish and Scottish landscapes”

After this the reader is led through other landscapes of the cross, a grassy local trench, a 'ghost-hole', dug during 'the last war', and through thistle and storm to accompany Seamus Heaney 'after Bloody Sunday', to remember Oisín Ferran – and to the irony of war songs.

The whole collection segues outwards from itself across Irish and Scottish landscapes, soaring with John Clare's line of great beauty, that "poets love nature and themselves are love..." through a closing nest of short poems full of grace and delicacy, where image after image flutter around us like butterfly wings, some exquisitely dappled, some "wild and melodious" on to Longley's wondrous "sky-shaped" vision of beauty, and of poetry.

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N.H.

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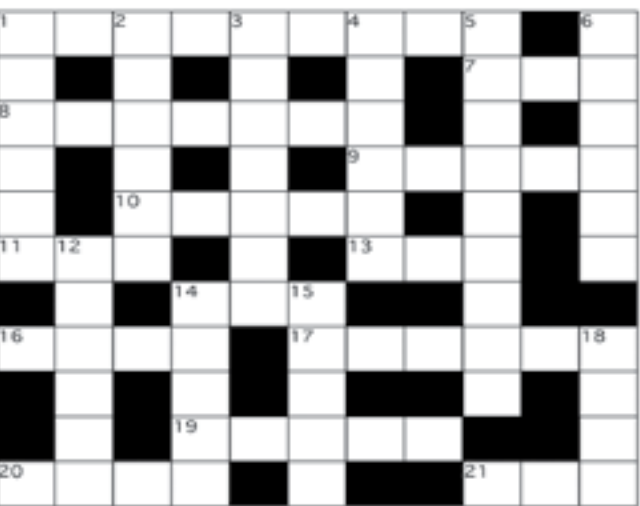


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Leisure time

Crossword Junior

Gordius 190



ACROSS

1 Person who designs buildings (9)

7 Number that means a single thing (3)

8 A butler or maid, perhaps (7)

9 Mumbai and Kolkata are in this Asian country (5)

10 This vegetable might make you cry when you cut it (5)

11 Creature that followed the Pied Piper (3)

13 Obtain (3)

14 Australian actor Mr Gibson (3)

16 Costing nothing (4)

17 Mistakes (6)

19 Warning bell (5)

20 There is a TV show called American ____ (4)

21 More than just warm (3)

DOWN

1 Reply to a question (6)

2 Orange-coloured vegetable (6)

3 Dream up (7)

4 Munching (6)

5 It looks a bit like a mushroom (9)

6 You may offer this to encourage someone to find something (6)

12 Scared (6)

14 You might get this award for bravery, or for winning a competition (5)

15 Lawful (5)

18 It may include a jacket and trousers (4)

LAST WEEK'S SOLUTIONS

GORDIUS No.306

Across – 1 Occasional 6 Clad 10 Camel 11 The keys of the kingdom 12 Dissent 15 Gorge 17 Aria 18 Hate 19 Manic 21 Vertigo 23 Queue 24 Pupa 25 Real 26 Epsom salts 28 Epstein 33 Orchestra 34 Ad hoc committee 35 Kiss

Down – 1 Once 4 Often 5 Amen 7 Loser 8 Duffel coat 9 Bergamo 13 Erne 14 Tactile 16 Chequebook 20 Nourished 21 Vermeer 22 Goes 27 Socks 29 Prank 30 Train 31 Etch 32 Scam

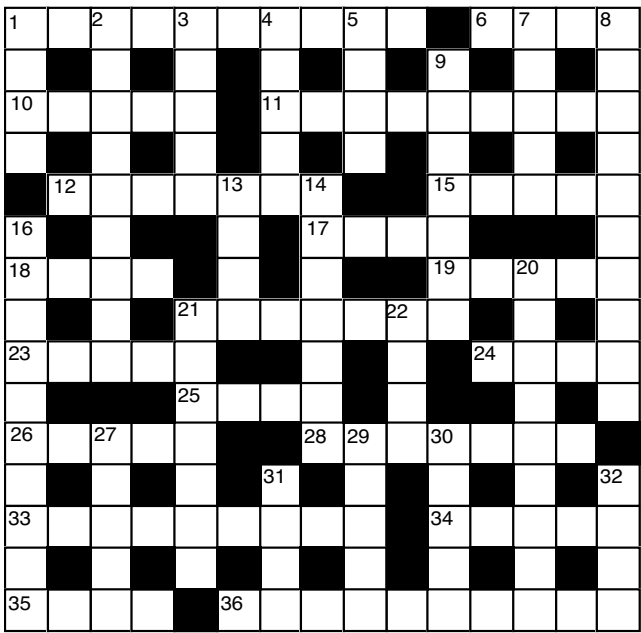
CHILDREN'S No.189

Across – 1 Monopoly 6 Cap 7 Goose 8 Airport 9 Cock 11 Pork 13 Root 14 Robin 16 Editor 17 Tunnel

Down – 1 Magic carpet 2 Noon 3 Plead 4 Liar 5 Spotted 6 Clock 10 Kitten 11 Parcel 12 Rabbit 15 Fry

Crossword

Gordius 307



ACROSS

1 How ten enacted what happened before (10)

6 Make beer (4)

10 Witches tried here to cook meals (5)

11 Might the ogress rag such a hostile type? (9)

12 Protracted dry spell (7)

15 Races around so much land (5)

17 Bay-like horse colour (4)

18 White vestments arranged on a slab (4)

19 The Spanish equivalent of James - Chelsea footballer Costa, for example (5)

21 Friends with whom one communicates by letter (3-4)

23 See 4 down

24 Rabbit's tail (4)

25 Skin complaint characterised by pimples (4)

26 The scope of a morning piece (5)

28 & 36a The world's best sailor personifies encouragement from Jesus! (3,4,2,3,5)

33 Lerner and Lowe musical about a magical Scottish village (9)

34 Jewish teacher (5)

35 Rascal from part of County Kerry (4)

36 See 28 across

DOWN

1 As well (4)

2 Tore Bella asunder in a bearable way (9)

3 The Welsh word for Wales (5)

4 & 23a The tolling of a bell to mark someone's demise (5,5)

5 Goes on and on about horses (4)

7 The vertical face of a step (5)

8 This English poet knew the value of language, it seems! (10)

9 Insists on having (7)

13 Stare at a torn page (4)

14 TTT for one born in company! (7)

16 Is he found with a doe named Jill? (4,6)

20 King Arthur's sword gives the ibex a curl, strangely enough (9)

21 Flat, elevated area (7)

22 Similar to (4)

27 Building block (5)

29 Intuition (5)

30 Thus can the cardinal exhort an onrush (5)

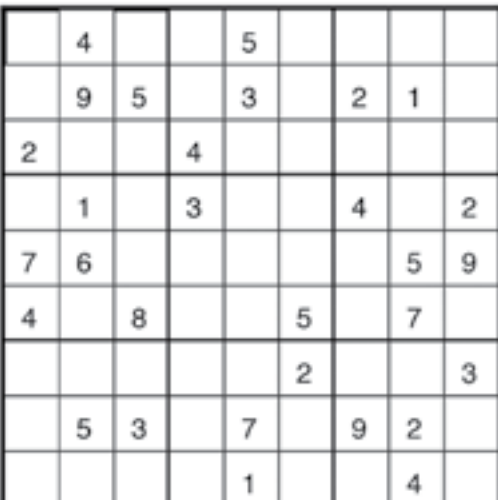
31 Predator often in a pack (4)

32 One inspired by the teachings of Guru Nanak (4)

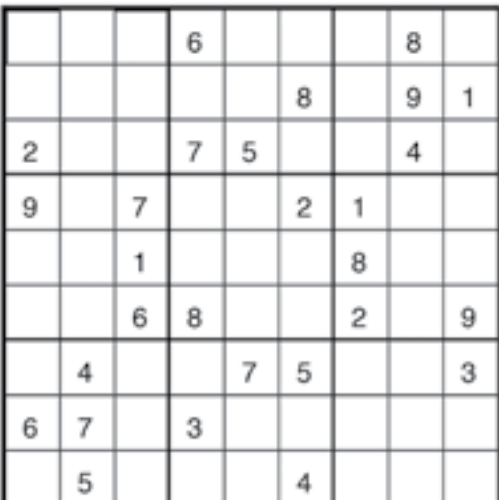
Sudoku Corner

190


Easy



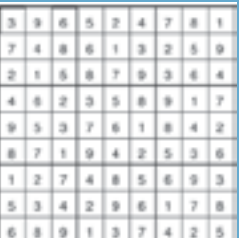
Hard



Last week's Easy 189



Last week's Hard 189



Notebook

Michael Kelly



US Church facing the challenges with optimism

I WAS IN THE United States this past week where I was attending the 'Convocation of Catholic Leaders' on the theme of 'the joy of the Gospel in America'. Five years in planning, the meeting brought together 3,500 delegates from various US dioceses and Catholic organisations to chart the future direction of the Church in the US.

The meeting was charged with optimism (it is America, after all) but also a real sense of the challenges facing the Church in the US.

In preparation for the convocation, the US bishops' conference carried out extensive research – statistical as well as qualitative.

The overall Catholic population has risen over the past 50 years from 48.5million in 1960 to 74.2million in 2016. But, so has the number of former Catholic adults in the past 40 years, from 7.5million in 1975 up to 30.1million in 2016.

Almost half of Catholics who are now unaffiliated (48%) left Catholicism before reaching 18 years old. An additional three in ten left the Catholic Church as young adults between the ages of 18 and 23.



Archbishop Jose H. Gomez of Los Angeles, who is vice president of the US Conference of Catholic Bishops, during a breakout session with other delegates during the 'Convocation of Catholic Leaders'.

It's clear that the Church has a problem with 'millennials' (roughly those who were born between 1981 and 2000). Only 24% of Catholic millennials attend

Mass at least weekly, as compared to 56% of Catholics born before 1943.

What was striking about the atmosphere here is that none

of this is leading to pessimism. Outlining some of the challenging statistics, academic Dr Hosffman Ospino finished off his talk with the upbeat message "what a wonderful time to be a Catholic in the USA" to rapturous applause. It isn't that people aren't realistic about the challenges, it's more that people are anxious to get on with the challenges and find new ways of re-presenting the Gospel to people – particularly young people.

Impression

Sometimes I get the impression that, in Ireland at least, we often allow ourselves to be overwhelmed by the depth of the challenge facing us. Sometimes, we're also shell-shocked by the rapid change that has taken place in terms of the Church in Ireland. There's a danger that this can lead to a certain type of paralysis that prevents us from just getting on with the mission entrusted to us.

Over coming weeks, I'll be unpacking in *The Irish Catholic* some of the key themes that emerged and how they might feed in to discussions we're having about the Church in Ireland.

An individualistic culture

One of the issues that committed Catholics worry about is Mass attendance. Numbers are not the be all and end all of the life of the Church, but they do say something about the vitality (or lack of it) of Catholic life. If people are not motivated to go to Mass, we're doing something wrong.

One of the challenges is that our culture in the west has become more individualistic. This is not so much a value judgement as just a fact. Technology has allowed people to be more self-contained than ever before. This leads to a certain loss of the sense of doing things together. And, if communal life is not important, being with others doesn't matter. This is a tough issue for Catholics to grapple with given that the Church is predicated on people coming together to celebrate the Eucharist.

IN HIS TALK in Germany at the weekend, Archbishop Diarmuid Martin repeated something he has mentioned on numerous occasions: the fact that Mass attendance in some Dublin parishes is around 2%. It's a shockingly low figure, and begs the obvious question about whether there should be more consolidation of parishes and churches. Where I live in south Dublin, I can walk comfortably in less than 10 minutes to six different churches. Often the churches are at best half-full. Wouldn't we more authentically be a community of believers if we had fewer Masses with more people rather than scattered handfuls?



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