

# The Irish Catholic

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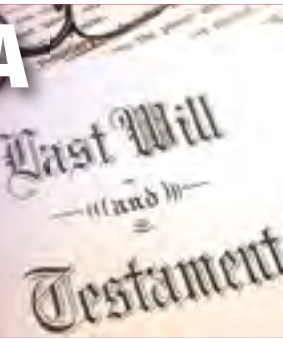
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# African priests take up call to revitalise Irish Church

## Missionaries will 'inject new life'

**Mags Gargan and Chai Brady**

Irish parishioners are being urged to embrace new thinking and a new wave of missionaries from overseas as a way to revitalise the Church in Ireland. Decades after Cardinal Tomás Ó Fiaich provoked derision in the 1980s by saying the Church in Ireland would be renewed from Africa, the Church here is increasingly turning to missionary lands.

The Society of African Missions (SMA) has revealed that it has now turned to African priests to undertake mission in Ireland as an "injection of new life and energy".

### Missions

"To me it makes sense that missions should not be a one way thing, it should be giving and receiving," Fr Michael McCabe, SMA Provincial

Leader, told *The Irish Catholic* on his new decision to invite African priests to take up roles in Ireland.

"While the Church in Ireland seems to be going through a period of crisis and decline – and certainly a decline for the number of young people who come to Church – the Church in Africa is growing incredibly fast now. So they're in a position to give back to the Churches that sent out missionaries to them in the first place," he said.

"In Africa certainly the people themselves are young and the Churches are young and you get a feeling of that energy, and enthusiasm, and joy. Even despite difficulties, it's not that life is easy in Africa, in some places it's very difficult."

Fr Maurice Hogan SSC, the

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## A soldier's song in Lourdes



Cadet Jerome Scully from the 93rd cadet class conducts the cadet school choir from the Curragh at the annual international military pilgrimage in Lourdes this week. Photo: La Caze

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Annual Subscription Rates: Ireland €125. Airmail €145.

ISSN 1393 - 6832 - Published by The Irish Catholic,  
23 Merrion Square, Dublin 2.

Printed by The Irish Times

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# Problems facing the world mustn't make us pessimistic



**Editor's Comment**  
**Michael Kelly**

**S**adly we're becoming all-too-used to that sinking feeling of waking up in the morning to turn on the radio to news of yet another terrorist atrocity in towns and cities that are known to us. That feeling is all-the-more heart-wrenching when – like Manchester this week – heinous attacks are carried against defenceless and innocent children. Such crimes cry to Heaven.

These atrocities have a more penetrating effect precisely because they take place in locales known to us. Many Irish people and people of Irish descent live and work in places like Manchester and London. Many more Irish people visit cities like this for work and for pleasure.

It's not that such crimes in places like Baghdad, Karachi or Kabul are any less heinous, they are not. In fact, it's worth pointing out that Muslims suffer most as a result of Islamist terrorism. Nonetheless, there's no getting away from the fact that these vile actions strike a more piercing chord when they happen close to home.

## Death cult

The terrorists' *modus operandi* is clear: they want to kill as many people as possible and therefore provoke a clash of civilisation. The so-called Islamic State is a revolting and narcissistic death cult the like of which the world has never seen before.

Terrorism strikes fear in to our

towns and communities, into our very way of life. Who will ever forget the brutal murder of Fr Jacques Hamel as he celebrated Mass in France less than a year ago?

**“There has never been a greater need for mutual understanding and cooperation”**

It's noticeable that politicians often profess that one must never be afraid of terrorism. This is understandable at one level. And, from the point of view of encouraging people to go about their daily lives, is admirable. Terrorism wins by altering our lives.

At a much deeper level, however, it's wrong-headed and unrealistic not to be afraid. The terror of insane organisations like so-called Islamic State is perhaps the greatest manifestation of evil present in our world today.

Being courageous does not rest in being unafraid of evil; being courageous means that we face

the reality of evil – with all the fear that this entails – but face it anyway, conscious of our fear but not imprisoned by it.

What is the believer to think in the face of such evil? Well, Pope Francis has encouraged Christians to pray to overcome such evil. And, as well as prayer, Christians must work with people of other faith and people of goodwill to overcome and defeat those who embrace violence – particularly those who blaspheme by trying to use God to justify their outrages.

There has never been a greater need for mutual understanding and cooperation. People of faith must take the lead in rejecting the consensus that a clash of civilisations is inevitable. God's greatest hope for the world is peace, but believers have to be agents of bringing about that peace and making the world a better place.

St John Paul II said that if peace is possible, then it is necessary – because it is the greatest hope of the human heart. This is no time for pessimism nor for giving in to the logic of division.

## African priests take up call to revitalise Church

» Continued from Page 1

national director of World Missions Ireland, told *The Irish Catholic* welcoming African missionaries to Ireland is “not just a good idea, but a necessary idea”.

“Ireland is now mission

country that needs to be re-evangelised,” he said. “It needs to be revitalised and that will come better from a young Church that is full of vitality. Anyone familiar with the African Church knows they are full of joy and vitality. So I think it will be a very

welcome injection into the Irish Church to wake us up again and make us realise that the Church is mission of its nature rather than inward-looking.”

Fr Hogan also said the fact that the new papal nuncio is from Nigeria is “highly sym-

bolic and very welcome”. “The Irish Church made a contribution to founding the Church in Nigeria and now the Nigerian Church is helping out Ireland to re-found its own missionary spirit again,” he said.

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# Hopes high Pope Francis will include North on trip

**Chai Brady**

President Michael D. Higgins has expressed the hope that Pope Francis will travel North of the border during an expected visit to Ireland next summer.

In a 15-minute meeting with Mr Higgins in Rome the Pope said the prospect of a visit to the North was a possibility.

Mr Higgins told the Pontiff that circumstances had changed since the last papal visit in 1979, when a visit may have sparked tensions during the Troubles.

The president said that the Pope was very much looking forward to visiting Ireland, adding that he is "an indispensable voice of humanity and clarity".

In the meeting, which was held in the Vatican, Brexit and its effect on the island of Ireland and the EU were discussed.

## Finding peace

The president likened the challenges facing Europe to the difficult process of finding peace in Northern Ireland.

He said: "And as with Northern Ireland, it is important that we do not evade difficulties, that we

face them in a spirit of truth and honesty, while keeping our eyes firmly set on the ideal and the greater human values guiding our actions."

Climate change, immigration and global poverty were also discussed, with the president gifting Pope Francis a Climate Bell.

The art piece signifies the community efforts that need to be made to tackle climate change, and was designed by Irish artist Vivienne Roche.

## No secret

It is no secret that the Pope's visit could potentially coincide with a proposed referendum on new abortion legislation.

This was hinted at in a statement made by the Vatican after the presidential visit, which read: "The parties then focused on several themes of mutual interest, such as the protection of the rights of humanity and its dignity in every stage and condition of life".

The Pope is expected to visit the capital next August for the World Meeting of Families.

See Pages 6 & 7.

## Priests are very selfless people – Sean Bean

**Mags Gargan**

Actor Sean Bean, who has taken on one of his most "nerve-wracking" roles playing a hard-working Catholic priest, has said he discovered through his experience how "selfless" priests are.

Known for action roles in *Game of Thrones* and *Lord of the Rings*, in a new six-part BBC drama written by Jimmy McGovern the actor plays Fr Michael Kerrigan, who presides over an urban parish in Northern England.

The 58-year-old has never portrayed a cleric before and put in preparation with the help of Fr Denis, a consultant on the new series *Broken*.

"He's a very approachable man, very knowledgeable and he helped me through that process and making the character look authentic," the actor explained.

"I've been in church and seen priests in front of me, but when you're actually up there, looking the other way, and you've got the vestment on, it's quite a different story, let me tell you. I found it quite nerve-wracking the first time. I wanted to get everything right."

The character of Fr Kerrigan is a good man in an increasingly bad world, trying to heal his broken flock in a community that has its fair share of social problems. The star said it was a change from his typical action roles where he was "always dealing with someone with problems" or was causing the problems.

"I was trying to help people," he said. "I've found that priests are very selfless people."



Sean Bean as Fr Michael Kerrigan in the new series *Broken*.

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Assisi



# Archbishop highlights national concern for Ibrahim Halawa

**Mags Gargan**

Archbishop Diarmuid Martin has expressed his “humanitarian concern” for Ibrahim Halawa, an Irish citizen still awaiting trial in Egypt after four years of imprisonment.

The Archbishop of Dublin used the visit of Pope Tawadros II of Alexandria as an opportunity to highlight the 21-year-old’s case in front of the Egyptian ambassador during a meeting at Archbishop’s House.

“Many people in Ireland are concerned about an Irish citizen, Ibrahim Halawa, awaiting trial in Egypt and we share the humanitarian concern of his family who are well known to us,” Dr Martin said – a sentiment echoed by President Michael D. Higgins after he met with Pope Tawadros.

Archbishop Martin said the presence of the Coptic Pope “calls all of us to pray for

peace in your country and in the region where Jesus Christ once walked”.

“We are very aware of the suffering that your Coptic community has endured even in recent weeks and we assure you of our prayerful solidarity. We pray that your country can become a beacon in the region for freedom of religion and for dialogue among all believers especially with our Muslims sisters and brothers,” he said.

**Respect**

“We pray for peace in your country and for prosperity of all its citizens based on respect for the rights of every individual, the unity of the human family and the safeguarding of creation.”

The principal aim of the first visit by a Coptic Pope to Ireland was to bless and dedicate St Maximus and St Domadios Coptic Orthodox Church in Drumcondra, the

former St Alphonsus Church.

The trial of Mr Halawa, the son of a prominent Muslim cleric in Dublin, Sheikh Hussein Halawa, has recently been delayed for the 23rd time.

**Imprisoned**

He was imprisoned after being detained in a mosque near Ramses Square in Cairo as the Muslim Brotherhood protested over the removal of elected president Mohamed Morsi in August 2013.



Archbishop Diarmuid Martin greets Pope Tawadros II of Alexandria on his visit to Dublin. Photo: John McElroy

## Ireland gives €6m to world’s poorest

Ireland will provide €6m to two struggling African countries that have been ravaged by war and chronic poverty.

The Democratic Republic of Congo (DRC) and the Central African Republic (CAR) are among the poorest countries in the world, with food insecurity and malnutrition affecting 6.4 million people.

Each country will receive €3m from Ireland through UN pooled funding, which will go towards food, shelter, health and protection for the most vulnerable.

The benefit of providing support through pooled funding is that it allows the most urgent needs of people to be met first.

The Minister for Foreign Affairs, Charlie Flanagan, has said Ireland is “deeply concerned” about the vulnerable people forced to live through decades of war.

He added that the conditions in both the DRC and the CAR “continue to cause great human suffering”.

## Fr Cullen highlights plight of exploited children

**Chai Brady**

An Irish priest known for his work protecting children in danger of trafficking and abuse has briefed the Oireachtas on the depraved tortures faced by vulnerable young people.

Fr Shay Cullen, a Columban missionary, has been fighting horrific treatment of women and children in the Philippines, and has been nominated for the Nobel Peace Prize several times. He told senators in Leinster House last week that children are being used for ‘cyber sex’ in the country, and are being forced to perform sexual acts while people pay to watch online.

Fr Cullen also revealed that he received death threats from sex traffickers, and more recently from people trying to extort money from the charity.

Fr Cullen said Irish legislators need stricter laws forcing internet service providers to block sites, adding that paedophilia is a global business.

**Charity**

The priest runs a charity called the People’s Recovery, Empowerment Develop-



Archbishop Charles Brown – who up until last month served as the Pope’s representative in Ireland – is welcomed to his new posting as Apostolic Nuncio to Albania by Mr Ditmir Bushati, Minister of Foreign Affairs of Albania. Archbishop Brown presented his credentials on May 9.



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# Luther's message to a new Taoiseach

Europe is this year marking the 500th anniversary of Martin Luther's famous first protest, in 1517, which became in effect, the beginning of what is sometimes called the Protestant Revolution, and sometimes the Reformation.

The Catholic Church has, I think, made its peace with Luther in the Second Vatican Council: and in any case, through the Counter-Reformation, had acknowledged that some of the practices associated with the Church were in need of reform. Today, Catholic-Lutheran relations are, for the most part, ecumenical.

## Conscience

And there is one important lesson we have learned from Martin Luther, and again, reinforced by Blessed Cardinal Newman: and that is the importance of respecting conscience. Luther famously said about his own



Mary Kenny

convictions: "Here I stand. I can do no other." Cardinal Newman said: "I'll drink to the Pope. But I'll drink to conscience first."

**“With abortion legislation, he did not permit deputies to vote according to their consciences”**

It seems to me to be vitally, seriously important to uphold

that principle of respecting Christian conscience. In a world where our values are so often under assault, we must be able to stand by our consciences on what we believe is right.

And, much as the departing Taoiseach Enda Kenny achieved some good things during his tenure of office – he proved to be a steady steward of an economic revival after the financial crisis of 2008 – it is regrettable that in this matter his administration

## Manchester bombing

When an outrage like the Manchester bombing occurs, my thoughts turn to those lines from Sean O'Casey's *Juno and the Paycock* when the young girl Mary says that if there is a God, he wouldn't let wicked killings happen, and Mrs Boyle replies: "These things have nothin' to do with the will o' God. Ah, what can God do agen the stupidity o' men!"



Martin Luther.

was stained: with abortion legislation, he did not permit deputies to vote according to their consciences. He applied the government whip to what should be, absolutely, a matter of conscience.

Whoever the next Taoiseach of this country shall be, will he honour that principle which Martin Luther brought to light – the defence and respect of conscience? It seems to me that this is the most significant question there is when scrutinising the candidates.

## Catchphrases offer powerful spin

A clever phrase can dictate a politician's fate. When British Prime Minister Theresa May proposed a system of social care for Alzheimer's patients which would mean better-off pensioners making a contribution, it was quickly dubbed 'the dementia tax'.

That made it look as though helpless people with Alzheimer's were being uniquely excluded from the National Health Service. She had to revise the details pronto. It was an honest effort to re-think elderly care, but a tactical error undone by one phrase.

In Ireland, the phrase 'baptism barrier' is being used to describe the policy of over-subscribed Catholic schools giving priority to children baptised Catholic. It immediately sounds like a form of cruel educational apartheid.

## Veto

This has sometimes happened before in political history. The Irish Parliamentary Party, under the leadership of John Redmond, coined "the House of Lords veto" after the British Upper House repeatedly refused to endorse the Home Rule Bill passed by the Commons. The idea that the unelected Lords were imposing a 'veto' immediately seemed an injustice, and in 1911, the said power was successfully removed.

Any political spin-doctor knows that it is not always the details of the policy that count – it's the accessibility of the catchphrase. So, for those framing policy – watch your language!

## American working class held in contempt

Joan C. Williams is an American academic who has just published a study about the white working class (WWC) in the US, who, she judges, have been ignored or held in contempt over the past 50 years. She doesn't blame them for voting for President Trump, she writes. He gave the WWC attention and "respect".

Ms Williams has distilled some lifestyle contrasts between the American white working class and the "professional managerial-elite". WWC men may use

sexist language – but they actually do more childcare than elite professional men, who are too busy getting ahead in their professions. WWC people indulge in "straight talk", while the elite use sophisticated and evasive language, often honed in professions such as the law and academia.

For the WWC, abortion is wrong and an outcome of careless living, whereas for the elite professionals it's a right that "enables women to lead lives of self-expression".

WWC are loyal to their

community: the elite are too mobile to be loyal to any rooted place.

The WWC are sometimes heard to use racist language while the elite professionals are careful never to do so: but the elite exclude non-whites from elite universities and other jobs just the same.

There could be some sociological parallels with Ireland – with, probably, an exception on the issue of regional roots, which remain quite strong, still, in Irish culture.

## Church watchdog sees sharpest decline in abuse allegations

### Mags Gargan

The independent watchdog which monitors handling of abuse allegations in the Irish Church has seen its "sharpest decline" in allegations since it started keeping records.

The National Board for the Safeguarding of Children in the Catholic Church in Ireland (NBSCCCI) received 86 new allegations during the period 2016/2017. The allegations include 72 relating to sexual abuse, 10 allegations of physical and emotional abuse, one relating to boundary violation and three where the abuse was unspecified.

Most of the allegations

relate to the period from the 1950s through to the 1990s.

According to the National Board's annual report, published on Tuesday, this is the "sharpest decline" in allegations it has seen, with 153 new allegations reported last year and 265 the year before.

"The downward trend in allegations being made that we highlighted last year continues," said CEO, Teresa Devlin. "But an examination of the trend dating back as far as 2009 when we started compiling these figures shows that we cannot assume the work is complete. Over those years there have been years where the figures rose and

only constant vigilance will keep children safe."

Following the completion of the first set of reviews of practice and extensive consultations with affected parties, the NBSCCCI created a revised set of standards along with a revised set of protocols for the next round of safeguarding reviews. The annual report emphasises two of the revised standards in particular – care for complainants and care for the respondent – which will be the primary goals for 2017/2018.

The National Board has completed reviews of 26 dioceses and 142 religious orders/congregations since 2009.



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We are challenged to build an economy that is designed to serve people, says **President Michael D. Higgins**

**A**t the Vatican, I had the great honour of meeting with a man who exemplifies in the most striking and moving of manners the extraordinary importance of the spiritual as a powerful wellspring of global ethics, coupled with an ardent commitment to placing what is the essence of humanity at the heart and centre of the global conversations of our time.

Pope Francis is a man who touches us all by his unique courage in identifying the crippling contradictions of our age and the need to engage with the assumptions that sustain them. He

# Pope Francis and building a better world



Pope Francis hosted a private audience with President Michael D. Higgins in the Vatican on Monday. Photo: Maxwells

does this with words that are infused with both humility and passion.

He has been, since his elevation, a compelling voice tirelessly awakening us to the web of interdependencies that weaves humanity together, as well as weaving us all, humans and non-humans, to our shared and fragile planet.

Indeed from the first moments of his papacy, Pope Francis has been an indispensable voice of humanity and clarity. He has journeyed to places of discord, where he has sought to sow the seeds

of peace.

He has been a voice for those most vulnerable – calling for housing for the homeless, land for the landless and the native peoples, dignified employment for those excluded from the labour market, and the fundamental right that all of them have to question 'macro-relations' of power and inequality.

## Justice

He has called upon us all to respond with compassion and justice to the people and families across the globe who are migrating in desperation

and hope.

He has spoken up for 'Mother Earth' itself, not just in his Encyclical letter, *Laudato Si'*, but in many of his public speeches.

I was delighted to have the opportunity to discuss some of these themes with Pope Francis. Both of us share a conviction that new connections between ethics, economy and ecology must be at the core of all work of social and intellectual reconstruction in this new century.

This is indeed a discussion to which I have sought to bring my own contribution,



Archbishop Georg Gänswein escorting President Higgins to his meeting with the Pope.

using the medium of the Presidency of Ireland to encourage a debate on ethics across all

sectors of Irish society.

I fully share Pope Francis' observation that, "ethics has



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come to be viewed with a certain scornful derision. It is seen as counterproductive, too human, because it makes money and power relative. It is felt to be a threat, since it condemns the manipulation and debasement of the person" (*Evangelii Gaudium*).

I believe that an ethic of human dignity, a holistic approach to human life, is precisely what must be established as the informing principle and practice of the new, integral, approach to development that our times demand – a conception of development that would serve the human person in his or her integrity, never reducible to criteria of efficiency, or production, or indeed self-absorbed consumption.

**“There are those who will say that the challenges currently facing Europe are too deep and complex to solve”**

This is a challenge shared by all of us, from north and south, east and west, and not just a challenge that concerns primarily the poorer nations of the world. Indeed, it is a challenge that must be at the heart of our collective efforts at rebuilding a positive and ambitious vision for the future of the European Union.

In my conversations with Pope Francis, and with Vatican Secretary of State Cardinal Pietro Parolin and Secretary for Relations With States Archbishop Paul Gallagher, we spoke of the challenges posed to Europe as a whole, and of course to Ireland and Northern Ireland more particularly, by the decision of Britain to leave the European Union, but we also spoke of the need to tackle the urgent and wider task of building new paths of hope and renewal for European citizens.

That is the great collective task which all of us Europeans must undertake in concert, without delay,

addressing issues of reconnection between the citizens on the European street, their governments and their institutions.

We need to do so with clarity of mind, vision, and having at heart, throughout, the hopes, the fears, the vulnerabilities and the immense potential of the millions of women, men and children whom our Union of European nations is here to serve.

### Particularities

The particularities of the Brexit negotiations are very important, but a concentration on a part of what challenges us must not be at the cost of the greater issues which we cannot neglect – issues of democratic reengagement, redefined subsidiarity, and a re-articulation of solidarity and cohesion.

As with the great task of building peace and reconciliation in Northern Ireland, there are those who will say that the challenges currently facing Europe are too deep and

complex to solve. And as with Northern Ireland, it is important that we do not evade difficulties, that we face them in a spirit of truth and honesty, while keeping our eyes firmly set on the ideal and the greater human values guiding our actions.

In this, all of us are invited to act together, in our different capacities, and according to our own means. The project of building peace in Northern Ireland offers us an example.

It involved governments, diplomats, political parties, community groups, as well as spiritual leaders and ordinary members of all religious denominations. It was local and personal and international all at once. It was both urgent and generational in its nature. Defining the future of our European Union must similarly be an exercise in inclusion.

**“My view is that we must accept, too, the implications of regarding work as a fundamental human experience”**

All of us – elected representatives, diplomats, members of the laity and of the clergy, and simply concerned citizens – are called upon to play our part in the construction of that future.

We are invited to contribute to building a European Union where new connections between ethics, economy, society and ecology will have been established, new policies been forged that will preserve social cohesion and environmental harmony. That is the vision of the European

Union we need to offer as exemplar to the global community, as we face together a world of rapid change and inescapable interdependency.

### Challenges

We Europeans are challenged, in other words, to rebuild a socially accountable and sustainable version of the productive economy. We are challenged to restore a hierarchy of purpose, whereby economic objectives, tools and measures are designed to serve the fundamental objective of human development – challenged to restore an ethical vision of the social as the foundation of our Union of European peoples.

My view is that we must accept, too, the implications of regarding work as a fundamental human experience – work in all its aspects: producing, caring, work of the hand, work of the heart and work of the imagination, beyond and above any reification. The worker should never be stripped of this essential dignity; her dreams, energy and toil never reduced to an adjustable unit of labour.

We must prepare the

future not await it in fear. Let us, if I may invert the words used by Pope Francis in his address to European leaders gathered in Rome last March, learn to use our wings again and elevate our gaze. Let us recognise the new realities – demographic, cultural, environmental – that will shape our future and respond to them with wisdom, openness, creative innovation, and with confidence, exploring the connections of science, technology, and yes ethics and philosophy too.

**“Let us recognise the new realities that will shape our future and respond to them with wisdom”**

The simplistic solutions put forward by the voices of fear and cultural entrenchment are ones that are not fit for a world that requires more, not less, understanding of complexity, more, not less, cooperation, and more, not less, concerted action on the common issues that concern all those who dwell on

this Earth.

Is it not the case that our own reluctance to critique models of connection between economy and society that are failing our people has allowed the space of discourse to be dominated by such predators of anxiety?

I look forward to joining with others in welcoming Pope Francis to Ireland next year. It is his hope and intention to attend the World Meeting of Families in Dublin in August 2018. For him as well, it will be a return visit. I know that for a great many people in Ireland, Pope Francis' visit will be a moment when they will be inspired, and strengthened, and indeed challenged. It will be another important moment in the global dialogue we so pressingly need about the kind of society we want to build for this and for future generations.

*This is an abridged version of a speech delivered by President Higgins at a reception at the Pontifical Irish College following his meeting with the Pope on Monday.*

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and in the centenary year of Fatima**

**2 p.m.** Stations of the Cross and The Joyful Mysteries of The Rosary (Outdoors)

**3 p.m.** Holy Mass – Celebrant: Bishop Brendan Kelly D.D., (Bishop of Achonry)  
Homily: Fr. Thuddy Doyle (The Curran’s Diary)  
Fatima Consecration to the Immaculate Heart of Mary (after homily); prayer to Our Lady of All Nations (after Holy Communion)

**4 p.m.** Eucharistic Healing Blessing of the Sick  
Music by: Fr Peyton Cluster Choir

*“The family that prays together stays together”*

CONTACTS: Dublin 0144-7545-452952, S Jerry 087-2531181 or Nuala 087-2313762, E Kay 01-8378504, W Berna 089-4408212,  
MW Nancy 061 354261 Fr. Peyton Centre, Mayo 086-45374  
www.allirelandrosaryrally.com All Ireland Rosary Rally All Ireland Rosary Rally



# Family gathering issues call for 3,000 volunteers

Mags Gargan

Organisers have issued an appeal for at least 3,000 volunteers to assist with the planning and organising of the World Meeting of Families (WMOF) and expected papal visit to Dublin next year.

More than 1,500 people have expressed an interest in helping, but twice that number is needed to form part of the operational team which will organise and run the six-day festival of faith and related preparatory events taking place around the country.

The volunteer recruitment drive is also asking for participants for the 'Host a Pilgrim/Family' programme, with the aim of hosting pilgrims in family-homes based in and around Dublin.

"We are inviting women and men with a variety of gifts, skills and talents to

help us," said WMOF Secretary General, Fr Timothy Bartlett.

"Most importantly of all we are looking for people with a welcoming, positive and flexible attitude, who can work as part of a team to assist the thousands of pilgrims who will come to participate in the World Meeting of Families," he said.

## Rewarding

"I have no doubt that it will be a rewarding and memorable experience for anyone who takes part, as well as a unique opportunity to contribute to one of the biggest events to take place in Ireland next year."

The World Meeting of Families takes place from August 21-26, 2018. Becoming a volunteer will include a formal online volunteer application, a training programme, as well as Garda vetting and screening pro-



Some of the WMOF team at the launch of the volunteer recruitment drive. Photo: Des McMahon

cess in line with WMOF2018 safeguarding policies.

Volunteers must be resident in Ireland, over 18 years of age and respectful

of the Catholic ethos of the event. Visit [www.world-meeting2018.ie/volunteer](http://www.world-meeting2018.ie/volunteer) to apply. Applicants interested in hosting a pilgrim,

or a family, in their home, are invited to email [volunteer@worldmeeting2018.ie](mailto:volunteer@worldmeeting2018.ie) and insert "Host a Family" in the subject field.

## Huge response to K&L outreach

Staff reporter

A social media campaign by the Diocese of Kildare & Leighlin asking for suggestions for the 2017 parish Christmas gift has been an "outstanding success".

Bishop Denis Nulty, who made the appeal in a video, told *The Irish Catholic* it was the first time the diocese had tried "this way of engaging with people within a very small time window".

"We launched the campaign last Wednesday and it concluded on Monday," he said. "People were invited after viewing a short video on the 'Reach Out' story in Kildare & Leighlin that began in 2004, to suggest suitable and cost effective gifts for the 2017 initiative."

The bishop said the campaign was an "outstanding success" with the video viewed by over 12,000 people in just five days and many suggestions submitted.

The campaign emphasised that the gift should have a 'family flavour' in line with the upcoming WMOF in Dublin in August 2018. Amongst the early favourites are a fridge magnet of the Holy Family, a candle, a key ring, a trolley coin and a Rosary Ring.

Once all the suggestions have been analysed, a public vote will make the final decision.



# John Moriarty

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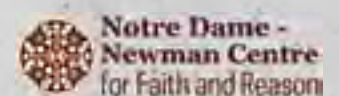
To mark ten years since the death of writer and philosopher John Moriarty, *The Irish Catholic* and the Notre Dame Newman Centre for Faith and Reason are hosting an evening lecture.

Many regard Moriarty as a major writer, comparable to Yeats, Joyce and Beckett. The poet Paul Durcan has described Moriarty as "the original, radical, non-conformist questioner". John sought a rebirth of a Christianity that was inclusive of all religions and mythologies, and that took account of the deep and often dark dimensions of our turbulent humanity.

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To reserve a place, please call The Irish Catholic on 01 6874024 or email [marketing@irishcatholic.ie](mailto:marketing@irishcatholic.ie).

The Irish Catholic





# Enda Kenny: the best Taoiseach that secular Ireland ever had



It is easier for politicians to attack the Church and go along with the secular agenda, writes **David Quinn**

**W**hat are Catholics to make of Enda Kenny's time as Taoiseach? This is a very broad question because the answer doesn't depend solely on his attitude towards the 'institutional Church' or to some of the big social issues like the right-to-life or the family.

Catholics will have different opinions as to his record on the economy, the environment, immigration, our relationship with the EU and with Britain and so on.

A Catholic, or a Christian, must ask themselves whether or not a politician has strengthened the common good. They must ask themselves what he or she has done for the poor.

The Catholic Church is not prescriptive when it comes to how the poor must be helped. Some Catholics will believe that the poor are best helped through income redistribution, others through creating a strong, pro-jobs environment, or maybe some combination of both. Enda Kenny opted for a combination of both.

## Complaint

The complaint is that austerity cut too deep. The defence is that we were so deeply in debt, and so beholden to the Troika, that we had no choice.

There is no definitive Christian position on immigration. Immigration policy has to balance the needs of immigrants with the needs of the local population.

Environmental policy has to protect the environment in a way that does not



Enda Kenny speaking to Pope Francis on a visit to the Vatican in November last year.

damage jobs.

There is no definitive Christian position on globalisation or the EU. Again, it is a question of balancing various goods.

There is no ambiguity about helping the poor even though there is ambiguity about how best to do that in policy terms. On questions like the right-to-life and the family, however, this is no ambiguity either way. On both counts, Enda Kenny's record is awful from a Christian point of view.

As we know, he became the first Taoiseach to oversee the introduction of abortion legislation. He did this under pressure from our media, from elements inside his own party and of course, from his Labour coalition partners.

**“He became the first Taoiseach to oversee the introduction of abortion legislation”**

At an absolute minimum, he should have allowed a free vote. The fact that he expelled the seven Fine Gael TDs and Senators who voted against the abortion law of 2013 was just appalling.

There was absolutely no excuse for this. If he had allowed a free vote, and even voted against it himself, he would not have had to take ownership of it.

The fact that he did not allow a free vote means he was absolutely determined to see it pass and was content to see the political careers of honourable people ruined as the price of that. It was the ultimate triumph of ruthless expediency over principle.

Some people will insist that it would be unrealistic for a Taoiseach to vote against his own Government's position on an issue, well, isn't this what Liam Cosgrave did back in the day when a bill liberalising access to contraception was before the Dáil?

Enda would have been roundly condemned in the media, but what of it? At a certain point, principle has to win out and a sure sign that you have principles is that you are willing to pay a price for them.

Under Enda Kenny we also had the referendum to radically change the definition of marriage and the family. A 'gender recognition' law was passed that allows people to 'choose' the sex (or 'gender') they want to be without any regard whatsoever to their physical body.

Irish law now pretends that your body is totally unrelated to the sex you are, that there is no difference between mothers and fathers and that the natural ties are of little or no consequence. These are pure legal fictions passed in the name of 'choice' and 'autonomy'. So radical is this ideology that increasingly we think 'choice' surpasses the right to life and that we get to choose our gender regardless of the sex we are born as.

Then there are the continual attacks on denominational schools. Enda stood by while successive Education Ministers chopped and sliced away some of the rights of such schools, for example, their right to employ teachers who will respect their ethos.

The attacks are ongoing and will probably continue under Enda's successor,

presumably Leo Varadkar.

It is unlikely Enda held any animosity as such towards faith schools, but for pragmatic reasons he was content to see them attacked and undermined.

Similarly, I doubt if he is particularly pro-choice, or even pro-gay marriage. He came late to the latter and

basically let Labour and his liberal party colleagues get on with it. He had no desire to stand up either to them or to the media on any of this. He calculated that the price would be too high.

But he seemed to enjoy those speeches in which he roundly attacked the Church and old Catholic Ireland, starting with the attack on the Vatican in summer 2011, which resulted in the closing of the Embassy to the Holy See.

**“There is nothing brave about winning the praise of our media”**

The scandals that led to this attack have taken place in other countries, but no national leader delivered a speech like that, let alone allowed the Embassy to the Holy See be closed.

Needless to say, both the

speech and the closing of the embassy went down extremely well in anti-Church quarters and in the media where he was praised for his 'bravery'. But there is nothing brave about winning the praise of our media.

I struggle to remember a significant word of praise for Catholicism or for Christianity generally, from Enda during his six years in office. British Prime Minister, Theresa May has several times praised Britain's Christian heritage.

All in all, I believe that Enda Kenny was the best Taoiseach secular Ireland ever had. The fact that he is probably not ideologically secular himself, or especially liberal, makes this all the more noteworthy. He was the ultimate pragmatist and in the current, media-dominated climate it was easier to attack the Church and go along with the secular agenda than to do the opposite.

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# Out&About

## First Holy Communion in Doon



### ◀ LIMERICK:

First Communion students at Doon Parish Church pictured with parish priest, Fr Jimmy Donnelly and teachers, Hazel Curran (Mercy Sisters NS) and Elizabeth Breen (Doon CBS, NS).



**CORK:** Bishop William Crean with 75 people from Blarney, Charleville, Macroom, Killavullen and Midleton who completed a *Catechism of the Catholic Church* adult study programme, at a celebration Mass in Our Lady of Lourdes Hospital Chapel, Midleton.



**CLARE:** Diamond jubiliarians Joe Haugh, Brian Geoghegan and Paschal Flannery with Bishop Fintan Monahan of the Diocese of Killaloe.



▲ **KERRY:** Members of the Youth Ministry group in the Diocese of Kerry pictured with Bishop Ray Browne at a Youth Ministry Celebration and Awards night.

► **MAYO:** Some of the young people who volunteered with singing, reading and helping out with the Allegiance to the Truth pilgrimage in Knock Shrine.





Edited by Mags Gargan  
mags@irishcatholic.ie



Events deadline is a week in advance of publication



**DOWN:** Pictured with senior students at St Patrick's Grammar School, Downpatrick at the 'Look at life' seminar organised by the Knights of St Columbanus Council 12 from Downpatrick & Newcastle area of Co. Down are: Pat McGinn, Vincent Murphy, Principal Sean Sloan, Jackie Breen, Chris McLaughlin and Peter Rooney.



**CORK:** Mary McSweeney receiving the Bene Merenti medal from Bishop William Crean for her outstanding service as church organist in Macroom Parish for over 60 years. Also pictured are Canon Donal Roberts and Msgr James O'Donnell.



▲ **MEATH:** Rose Donegan (Branch President), Brenda Fanning (Secretary), Fr Séamus McEntee (Chief Chaplain SJYPS) and members of the new branch of St Joseph's Young Priests Society in Ashbourne.  
◀ **ARMAGH:** Participants at one of three evenings of reflection and prayer recently organised by St Joseph's Young Priests Society Portdown with a focus on vocations.



**DUBLIN:** The leadership teams of the organisations within the Vincentian Family, which is celebrating 400 years of the Vincentian Charism, recently met in St Catherine's Provincial House, Blackrock where they were addressed by Fr Guillermo Campuzano CM, who is the Vincentian representative at the United Nations.

## ANTRIM

The First Saturday Devotions will take place each month in St Matthias Church, Glen Road, Belfast. Adoration/Confessions and Consecration to Our Lady at 3pm, Mass at 4pm.

Dr Johnston McMaster to give a seminar on 'Returning to the Public Square: Developing Public Theology and Practice' on Sunday, May 28 from 2.30-5.30pm in Drumalis Retreat & Conference Centre in Larne. Bookings through maura@drumalis.co.uk

## CAVAN

The Relics of St Oliver Plunkett will visit the Diocesan Pastoral Centre in Cavan on Tuesday, June 6 from 10am-10pm.

## CORK

The Alliance of the Two Hearts First Friday & First Saturday Vigil of Reparation and Adoration, Church of the Real Presence, Curraheen Road, Bishopstown. Rosary 8pm. Mass 9.30pm. First Saturday Mass at midnight Friday. Vigil ends 3.30am. Come for all or part of the night.

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

## DUBLIN

The Encounter Dublin City: Join other young adults (20's & 30's) for a night of live acoustic music, reflective prayer in adoration, with Cormac Buckley and band; guest speaker Bro. Philip Mulryne (ex-Man United football player), followed by pizza & refreshments, Friday, May 26 at 8pm, St Paul's Church, Arran Quay st.pauls@dublindiocese.ie

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.ie

Want to get fit? Embrace God in nature and build true friendships? Join other young adults (20's & 30's) for reflective hikes around Dublin area. Monthly event. Contact: siobhan.tighe@dublindiocese.ie

## 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

Divine Mercy Devotions every Monday night in St Nailes Church, Kinawley beginning with Mass at 7pm, Divine Mercy holy hour 7.30-8.30pm, followed by blessing with first class relic of St Faustina.

## GALWAY

May Masses and Devotions in Our Lady of Clonfert Church, in Clonfert from each evening during month of May at 8pm except Sundays. Information from 090-9675113 or stbrenseyrecourt@eircom.net

## KERRY

The Alliance of the Two Hearts

First Friday and First Saturday vigil of adoration and reparation in Caherciveen parish church at 3pm: Divine Mercy chaplet, adoration, rosaries. Ends with Mass at 7.30pm.

## 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. www.CarburyParish.ie

## KILKENNY

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

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

## LIMERICK

Our Lady of Limerick Triduum and Festival from Thursday, May 25 – Saturday, May 27 with Fr John Harris, OP celebrating Mass each day at 1pm followed by devotions. On Thursday and Friday night the Dominican Sisters will offer reflections followed by night prayer. The Triduum will conclude with an outdoor festival on Saturday afternoon with games and music.

## MEATH

Trim Prayer Group meeting every Thursday evening, 8-9pm, in Trim Parish Centre.

Christ the King Prayer Group, Enfield, meeting every Monday evening, 7.30-8.30pm, Enfield Parish Centre.

## SLIGO

Latin Mass in Carraroe on the last Sunday of each month at 3pm.

## TIPPERARY

Pilgrimage to Holy Cross Abbey, Thurles on Saturday, May 27. Stations of the Cross at 1.45pm following by Mass at 2.30pm in the Traditional Latin Rite. Enquiries to 01-834 4110.

## TYRONE

Life in the Spirit Seminars in St Mary's Church, Killyclogher concludes on Thursday, June 1 at 7.30pm with Fr Kevin McElhennon.

## WATERFORD

A novena for Pentecost commences on Friday, May 26 in the Edmund Rice Chapel, Waterford from 6.30-7.30pm each evening in the presence of the Blessed Sacrament with music, daily scriptures and evening prayer.

## WICKLOW

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

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.



# World Report

Edited by Chai Brady  
chai@irishcatholic.ie



## IN BRIEF

### Pope calls for an end to violent clashes in Central African Republic

Pope Francis has prayed for the end of conflict between Christian and Muslim militias in the Central African Republic. Last week clashes between the two warring sides intensified in the eastern town of Bria on May 20, which led to the deaths of innocent civilians and caused thousands to flee.

UN peacekeepers have reinforced Bria along with two other towns, Bangassou and Alindao, after 22 people, including 17 civilians, were killed and 10,000 people were forced to flee.

"I pray for the dead and wounded and renew my appeal that the weapons be silenced and that the goodwill of dialogue would prevail to give the country peace and development," the Pope said.

He added that the violent clashes will "threaten the peace process".

### Catholics protest death penalty in the Philippines

Church leaders in the Philippines are calling for people to put more pressure on the government to block the death penalty.

Catholic priests and nuns are determined to block the re-introduction of capital punishment in the country as it contradicts

the Church's teachings, with a demonstration held last Sunday in the capital.

Organisers have said the protest is not aimed against Rodrigo Duterte, the current president, who has taken a hard line against drug dealers, but instead hope to highlight the issue with senators.

# Pope Francis appoints five new cardinals

Pope Francis has announced he will create five new cardinals next month, one of whom has dedicated his appointment to slain archbishop, Blessed Oscar Romero.

Bishop Gregorio Rosa Chavez from El Salvador said he was surprised when he received a call from the Vatican at 5am on May 21, and expressed his "profound gratitude" to God and the Pope.

The Church in El Salvador has recently been pushing for sainthood for Blessed Romero, who was shot dead at the start of a 12 year civil war, which began in 1980.

"I dedicate this appointment to Archbishop Romero," said Cardinal-designate Rosa Chavez, "I believe that he would have been called for this, but he will have to receive it in Heaven due to his martyrdom." Blessed Romero was beatified in 2015.

The appointment of the churchmen from Mali, Spain, Sweden, Laos and El Salvador was said to express the reach of Catholicism across the globe.



Cardinal-designate Gregorio Rosa Chavez of El Salvador dedicated his appointment to slain archbishop, Blessed Oscar Romero.

The Pope addressed a crowd at St Peter's Square last Sunday praying the new cardinals would be "authentic servants" and "joyful proclaimers of the Gospel".

### Consistory

He also prayed they would "support me more intensely in my service as Bishop of Rome, pastor of the universal Church."

Each of them have been

assigned a diocese in Rome, and will celebrate a Mass with the Pope, the entire College of Cardinals, and new archbishops from around the world on June 29. The consistory will take place on June 28.

Altogether the College of Cardinals will now have 227 members. As the newcomers are all under the age of 80 they will be eligible to vote in a conclave, bringing the number of eligible voters to

121 which exceeds the limit of 120 set by Blessed Paul VI.

However one Vatican-based cardinal will turn 80 in February.

The other cardinals are Archbishop Jean Zerbo of Bamako, Mali, 73; Archbishop Juan Jose Omella of Barcelona, Spain, 71; Bishop Louis-Marie Ling Mangkhankhoun, apostolic vicar of Pakse, Laos, 73; and Bishop Anders Arborelius of Stockholm, Sweden, 67.

## British women back abortion restrictions

Over 90% of British women want a ban on sex-selective abortion, with 70% wanting the time limits for abortion to be lowered and 59% wanting the limit lowered to 16 weeks or lower, according to a new poll of 2,008 adults conducted by ComRes. Although abortion is theoretically illegal in British law, doctors are exempt from prosecution for abortions performed on unborn children under the gestational age of 24 weeks, provided certain conditions have been met.

Of the over 185,000 abortions carried out in England and Wales in 2015, over 180,000 were conducted on the reported basis that abortions would be less damaging to mental health than the continuation of pregnancy. This is despite 2011 guidelines from the Royal College of Obstetricians and Gynaecologists that women considering abortions are no more likely to suffer adverse psychological effects if they continue their pregnancies.

### CARDINALS' DISLOYALTY IS SOWING DOUBT - C9 CHIEF

Ordinary Catholics support Pope Francis, the head of Pope's 'kitchen cabinet' has said, criticising Cardinal Raymond Burke, who in 2014 Pope Francis removed from his position as head of the Apostolic Signatura, as "a disappointed man" who "wanted power and lost it".

Describing opponents of the Holy Father as "proud" and "arrogant", Cardinal Oscar Rodríguez Maradiaga [pictured], coordinator of the Pontiff's Council of Cardinal Advisers, took issue with how Cardinal Burke and three other cardinals have publicly questioned the Pope's teaching in *Amoris Laetitia*.

"I think that one of the qualities we cardinals [should have] is loyalty. Even if we don't all think the same way, we still have to be loyal to Peter," he said, adding that whoever withholds their loyalty, "is just seeking attention".

"The greatest problem...is the disorientation that's created among people when they read affirmations of bishops and cardinals against the Holy Father."



## Romero murder case reopened

The murder case of Salvadoran martyr Blessed Oscar Romero has been reopened. The Archbishop of San Salvador, an outspoken critic of the violence in the El Salvador Civil War as well as poverty and corruption in the Central American country, was shot and killed while celebrating Mass in 1980, but because of an amnesty prohibiting the prosecution of criminal acts in the war, the alleged murderer was never tried.

The country's constitutional court lifted the ban last year, potentially reopening cases from 1980 to 1992. Judge Ricardo Chicas has now reopened the case, ordering that charges be sought against Alvaro Rafael Saravia, whose case was dismissed in 1993 because of the amnesty law. He was a soldier and is the main suspect tied to a right-wing death squad thought to have killed the bishop.

## Give accused cardinal a 'fair go', bishop urges

"Justice must be allowed to run its course," in connection with child abuse charges levelled in Australia at Cardinal George Pell, who has headed the Vatican's Secretariat of the Economy since 2014, according to Sydney's Archbishop Anthony Fisher.

Maintaining that the cardinal is entitled to the presumption of innocence while the "impartial pursuit of justice" continues, Dr Fisher said relentless character attacks on the cardinal had stood "the principle of innocent-until-proven-guilty on its head". Even churchmen, he said, "have a right to a 'fair go'".

The archbishop's comments came against reports that the Director of Public Prosecutions had advised Victoria Police about its investigation into Cardinal Pell and the publication of Louise Milligan's *Cardinal: The Rise and Fall of George Pell*.

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# Leaving a lasting legacy...

**T**he charism of St Vincent de Paul is synonymous with reaching out and helping others. While circumstances have changed since Vincent sought to address the needs of the vulnerable and marginalised in 17th-Century France, many of the challenges remain. In towns and communities across Ireland, when people think of Vincent de Paul they spontaneously think of going the extra mile to help people to help themselves.

This year marks 400 years since the spirit of St Vincent de Paul was first brought to Ireland. Today, the Vincentian family through the Society of St Vincent de Paul, The Daughters of Charity and the Congregation for the Missions, work hard-in-hand with many other charities to alleviate suffering and offer hope.

Whether it is working to enhance

the lives of people in developing countries, advocating for a better life for people struggling with homelessness in Ireland, helping people living with disabilities to live more fulfilled lives or caring for those with terminal illness, Irish charities continue the legacy of reaching out.

St Vincent de Paul made a lasting impression on the entire world, charities can't continue their vital and life-giving work unless other people take up the challenge to leave a lasting legacy. People often don't like to think about life after they have gone, but leaving a bequest in a will – a lasting legacy – is one way that many people choose to continue their charitable outreach after they die. Irish charities are crying out for such help. This week, *The Irish Catholic* carries a legacy special focusing on the work of some worthy Irish agencies.

# WILL YOU

REMEMBER SVP  
IN YOUR WILL?

With a gift in your Will to the Society of St Vincent de Paul you will help build a better future for people in need and create lasting solutions to tackle poverty. For more information call Nichola on **01 829 9026** or email **legacy@svp.ie**



Society of St Vincent de Paul



# Your gift can leave everlasting light

**Close your eyes for a moment and consider how you would go about your daily life if you couldn't see, or if you couldn't see well enough to do the things you enjoy.**

Think about the things you do and enjoy every day; the people you meet when you're out and about; the things we all take for granted that would become harder without sight.

For you it is temporary but for the 51,718 people living with sight loss in Ireland it is their reality. That figure is set to grow as our population ages and the services for people with sight loss are under serious pressure.

The National Council for the Blind of Ireland, Ireland's national sight loss organisation, does tremendous work and is a lifeline for people with sight loss.

NCBI brings brightness into the lives of blind and visually impaired people, providing practical and emotional support, rehabilitation services and other training



Little ones having a ball at the NCBI Early Learning Centre.

designed to help people with sight loss to live independently. Loss of independence as a result of sight loss has a huge impact on the individual and their family. Suddenly it can seem impossible to do simple things like make a cup of tea, read your post, leave the house or even make a phone call independently. Others want to

get back to work, move on to third level education or use the latest mobile and online technologies.

Did you know that about 95% of people using NCBI services have some remaining vision, while only 5% are completely blind? We help people to maximise their remaining vision.

For all these things – **NCBI is there**

When people are dealing with the darkness of sight loss – unsure of what the future holds and uncertain of how to regain their independence – **NCBI is there**. When people are trying to come to grips with the advances in technology necessary to make their lives easier – **NCBI is there**.

When family members of those with sight loss feel overwhelmed and scared – **NCBI is there**.

**Will you be there for the NCBI?**

NCBI must raise €4 out of every €10 we spend on vital services so



NCBI staff member Fiona Roche teaching a lady to use a magnification device on her computer.

your gift is a lifeline for us.

We ask you to consider leaving a legacy gift to the NCBI, once all other personal decisions have been made.

We understand that naturally you will want to take care of family and friends first. That's as it should be. But try and leave a little for the NCBI.

When writing a will some feel that gifts to charity must be very large – this is simply not the case, we are grateful for gifts both large and small. At the NCBI we must raise over €3 million per year so every little helps!

Leaving a legacy to NCBI will ensure that the work we carry

out for people with sight loss will continue for generations to come. When making a will it is advisable to seek the help of a solicitor.

**How to leave a gift in your will?** There are different ways you can support us in your will either by:

- A **Pecuniary Gift** (a gift of a specified amount of money) or
- A **Residuary Gift** (a percentage or remainder of your estate, once gifts to family and friends have been distributed and all outgoings taken care of).

**Let your light continue to shine**

Thank you for your support.

**If you would like to find out more, please contact Ruairi McGinley at [ruairi.mcginley@ncbi.ie](mailto:ruairi.mcginley@ncbi.ie) or 01 8307033**



## You can help sick children, now and in the future.

Leave a gift in your will that keeps giving.

By leaving a legacy in your will to CMRF Crumlin you can help ensure sick children receive the best care, and access to the latest innovative treatments and potential cures.

You will be supporting Our Lady's Children's Hospital, Crumlin and the National Children's Research Centre.

But more importantly you will be helping to save and improve the lives of children for generations to come.

When writing your Will, your family and loved ones come first. But perhaps you would also consider leaving a lasting legacy that will have a major impact on the future of childhood illness.

**More supporters are remembering CMRF Crumlin with a gift in their Will, helping protect future generations of children.**

**After you have provided for your loved ones, your lasting gift will provide life-saving treatment to children in the future.**

If you would like to speak to us confidentially about leaving a gift in your Will to CMRF Crumlin, please call Siobhan Broughan on 01 709 1743 or email [sbroughan@cmrf.org](mailto:sbroughan@cmrf.org)



# Leave a Legacy to Fulfil Wishes

**M**ona was 92 years old when she took her last gentle breath. Her daughter Aine was by her Mum's side for her last peaceful moments. A Nurses for Night Care nurse was also there to give comfort, care and support during this time.

Aine describes her Mum Mona as an amazing inspiring woman. Family was most important in her life. Mona was a mother of five who grew up in Birr, Co Offaly and later moved to Dublin to train as a pharmacist where she met her husband Owen.

Many years later, Owen was sadly diagnosed with cancer in 2003 and died sooner than expected. Over the following years Mona's health gradually declined.

Aine remains thankful to the Irish Hospice Foundation's Nurses for Night Care service which helped fulfil her mother's wish to die at home.

The Irish Hospice Foundation (IHF) figures show 600 patients and families were cared for at home last year because of this service with 2,027 nights of care provided.

Aine talks about her experience: "Mum had told some of the family that she would like to die at home if at all possible. She hardly ever asked for anything and for this reason we knew this was very important to her."

The IHF's Nurses for Night Care service came at just the right time. From the moment the nurse arrived, she was absolutely wonderful.

"We had a good chat and when she assessed Mum she told us she was very comfortable and assured us she would look after her.



The late Mona O'Riordan with family.

**“I felt a great sense of reassurance from her presence and knew Mum would have the best of care for the rest of the night.**

She suggested to my brother Eugene and I that we could go to bed as we were both very tired. I went to bed in the house and Eugene went home.

Aine continued: "During the night, the nurse called

me and told me Mum's breathing had changed unexpectedly. I went down immediately to be with Mum. When I said I'd phone Eugene she advised me to stay with Mum, and she was right.

**“Being with my mother at this time was somehow a very special time, to be with her as she took her last gentle breath.**

"The nurse was very sensitive and supportive

to me. She stayed with me until Eugene returned. She left quietly when she felt the time was right. It is difficult to put words on how much her quiet dignified presence helped us

that night. She helped with her expertise and experience and with her care for us."

"I feel I accompanied my mum on the final stage of her life journey during the last few years and to be with her at the time of her death somehow completed this journey together.

"All my family really appreciate having the support of so many people, including the Irish Hospice Foundation's Nurses for Night Care service which enabled our Mum to have a good death, in her own bed, in her own home.

"Kind donations funded the IHF's Nurses for Night Care service for people with illnesses other than cancer and

enabled Mum to have this wonderful care.

"We hope that by sharing our experience, other people and their families will be able to have the same invaluable service," concluded Aine.

One in four people die at home despite 74% of Irish people wishing to be cared for at home at end of life, according to IHF research.

The IHF first began funding the Nurses for Night Care service for non-cancer patients in 2006. The service is run in collaboration with the Irish Cancer Society.

€3.1million has been invested in the service since 2006. **€40 provides one hour of care to a patient and their family in their home.**



## The Gift Of A Lifetime

**Dying is one of the few certainties in life but that doesn't mean we can't be there for others.**

When you write a will you can look after your family and loved ones even after you're gone. And if you also include The Irish Hospice Foundation you can reach out to another family you've never met too.

Help us enable people to live well to the end with dignity and respect in a care setting of their choice surrounded by their loved ones.



Mona with her granddaughter Muireann.

**To find out more about Nurses for Night Care**

**please contact The Irish Hospice Foundation on 01 6793188 or [www.hospicefoundation.ie](http://www.hospicefoundation.ie)**

**To find out how you can make a lasting difference**

contact Anna Sadler at 01 679 3168 or [anna.sadler@hospicefoundation.ie](mailto:anna.sadler@hospicefoundation.ie) or [www.hospicefoundation.ie](http://www.hospicefoundation.ie)



**You've helped us care for people who are homeless in Cork for over 40 years...**

**... a gift in your will can help them for the next 40.**

Leaving a gift in your will can help us change the future for people in Cork who are homeless.

Simply ring **Leona Walsh** at Cork Simon on **021 492 9418** or email **leona@corksion.ie** to find out what your gift can do.



The Cork Simon pram collecting donations in the 1970's.



A Cork Simon service user taking part in a computer literacy course.

[www.corksion.ie](http://www.corksion.ie)

**Leaving a gift in your Will to Our Lady's Hospice & Care Services will live on in your honour, or that of a loved one, through our vital work for this generation and the next.**

**Our specialist palliative care teams** working from our hospices of Harold's Cross and Blackrock, and increasingly within people's own homes, bring comfort, professional support and quality of life to thousands of patients and their families every year.

As a charitable organisation we are determined to be there for as many people as possible to bring peace of mind, comfort, reassurance and dignity to all making the most of their final years. With your support we hope to be able to do so for many years to come.

To find out more about Our Lady's Hospice & Care Services or to discuss the simple steps involved in leaving a gift, big or small, please contact us in complete confidence, and with no obligation.

**Thank you.**



Eleanor Flew  
**Director of Fundraising and Communications**

Our Lady's Hospice & Care Services,  
Harold's Cross & Blackrock

Tel: **(01) 491 1072** Email: **eflew@olh.ie**

Find us on Visit: [Olh.ie/legacy](http://Olh.ie/legacy)

**Our Lady's Hospice & Care Services**

Respite  
Rehabilitation  
Reassurance  
**Harold's Cross & Blackrock**



Packie Lee left a gift in his Will to Trócaire.  
His grandniece Carrie travelled to Ethiopia  
to see the impact of his gift.

**“MY GRAND-UNCLE LEFT A GIFT  
IN HIS WILL THAT IS HELPING  
FARMING COMMUNITIES IN  
ETHIOPIA TO GROW POTATOES”**

If you would like to know more about leaving  
a legacy gift to Trócaire please contact us on  
00353 1 629 3333 or visit [trocaire.org/legacy](http://trocaire.org/legacy)

Trócaire Head Office, Maynooth, Co. Kildare, Ireland  
Irish Charity No. CHY 5883

**trócaire**  
Working for a just world.



# 'I was a stranger and you invited me in'

**Mags Gargan** hears about Tearfund Ireland's work with Syrian refugees

**A**fter six years of devastating civil war, it can sometimes be hard to remember that Syria was a modern, functioning society with people living ordinary lives just like us.

More than 465,000 Syrians have been killed in the fighting, more than a million injured and over 12 million Syrians – half the country's pre-war population – have been displaced from their homes, with five million living as refugees in neighbouring countries such as Jordan.

After the trauma they have been through, it is in the continuing "ordinariness" of the refugee's lives, "doing their shopping and struggling to put a dinner together" that you see their bravery, according to Niamh Daly from Tearfund Ireland, who has recently returned from visiting partner projects in Jordan.

Tearfund was founded in the UK in 1968 to help the people affected by war in the short-lived republic of Biafra, southern Nigeria. It has operated in the island of Ireland for more than 40 years and in 2008 Tearfund Ireland was launched as a separate Irish entity with Irish charity status.

Tearfund has a strong Christian ethos and its philosophy is that the best way to help someone in need is to stand with them in their place of need. This is one reason why Tearfund Ireland supports partners who work through and with local churches.

## Grassroots

The value of working with the local church is that it is a grassroots network which leads to trust, access, community ownership and sustainability. This is the heart of what Tearfund is about according to Niamh.

"It's also at the heart of why supporters stay with Tearfund Ireland, because they know, whether it's in rural Malawi or the city of Addis in Ethiopia, it is the local church that



Niamh Daly (right) pictured on a home visit with Qaea Shadea Oagea (centre), who just gave birth to twins, and her neighbour (left).



Ahlam, who is seven months pregnant, with her daughter Hanin, receiving a cash grant to cover her hospital stay.



Twins Ibrahim and Omar, at 11 days old.

is being supported in the outreach programme," she says. "Our partners know who is in the greatest need and because it is a church, it will be there long after whatever crisis we are responding to."

**"You could hear the real cry of a mother to try and make a future for her son"**

While Tearfund is perhaps best known for dealing with

emergencies, Niamh says the work is divided up almost equally between ongoing development responding to humanitarian crises.

The charity's work with refugees around the Syrian border has mainly focussed on supporting women, and through them, helping their children.

"In partnership with Arab Women Today we work in Jordan with women who have come out of Syria maybe 4-5 years ago," Niamh explains. "These women never got to talk about their experience

because it has been all about survival until now. We offer them trauma counselling sessions where they come in the morning for three hours over six sessions.

"Our facilitators get them to open up about what they have seen, how to deal with grief and trauma and how to identify that in their children as well. There might be an increase in bedwetting or aggressive behaviour by their children or by their spouses. The underlying thing we are trying to identify is cases of domestic abuse and we are using these workshops to bring that to the surface and refer them on."

## Network

Niamh says the women themselves love the workshops and they have been a great social support. "There are about 60 in a group in the town of Madaba, which is 40 minutes from the capital Amman. They get to meet other Syrians and it helps them to build a network. It is really good culturally as well, because it is being facilitated by Jordanian women."

The women share incredible stories of bravery, explaining what prompted them to leave their homes and how they survived the perilous journey out of Syria.

"Jaydah lost her husband, brother and one of her sons in an explosion," Niamh recounts. "That's what prompted her to leave Syria. She brought her two sons and daughter. One of her sons lost a leg in the same explosion. Syria is her home and she would love to go back, but she doesn't see a future there. Especially for her son

who lost his leg. You could hear the real cry of a mother to try and make a future for her son.

"She was asking about computer courses he might do or how to get a prosthesis. You just see a mother trying to do the best for her children, even though the odds are stacked against her."

In another project funded by Tearfund, Niamh met pregnant Syrian women supported by Medair. "They work with mothers in the seventh or eighth month of pregnancy to make sure they will have their children in hospital. These were middle income people in Syria and the thought of having a baby alone without medical intervention in a one-bedroom apartment is frightening and also quite unsafe.

"Medair gives a cash grant to soon-to-be-mums cover the cost (about €15) of getting a taxi to hospital when they are in labour and to get a taxi to bring the new baby home.

**"We would like to be able to give long term promises on the ground in terms of support"**

"They also get a grant (about €40) to cover their stay in hospital. If you can't pay that, the hospital keeps your legal papers which makes life very difficult for someone with refugee status, so it is very important these women get the money on time," Niamh explains.

"I met one woman who had just had a premature baby the day before and she

came by bus to get the money so she could go back and get her legal papers from the hospital."

After a baby is born Medair follows up with a home visit. "I met a family who just had twins," Niamh says. "These tiny baby boys were wrapped up in heavy blankets on a mattress on the floor. They are a family of six now living in a two-room apartment surviving on a food grant of about €40 a month."

**"Leaving a charity legacy in your will is making an investment into the future"**

Niamh says the Syrian crisis is going on longer than anybody could have anticipated and Tearfund Ireland needs extra support to be able to commit to long-term projects.

"We would like to be able to give long term promises on the ground in terms of support," she says. "At the moment we have finished our funding to the Jordanian counselling, but if we had a legacy we would love to continue to fund it and extend it further, maybe offer a fitness programme to get the men to open up through sport and talk about their experiences.

"Leaving a charity legacy in your will is making an investment into the future – giving hope and really practical support for many years to come.

"It can make a really big difference for a smaller charity like us. It can be the difference between a project happening and not happening."

**tearfund**  
Ireland

**Leaving a gift in your will enables you to bless future generations**

Writing a will is the single most important thing you can do to safeguard people you care about, especially friends and family. It's also a wonderful way to help people living in poverty.

Just one per cent of your estate will make a huge difference to struggling communities – a life-changing legacy that will last for generations

To find out more contact Niamh at Tearfund Ireland:

**Call 01 878 3200**

email [niamh.daly@tearfund.ie](mailto:niamh.daly@tearfund.ie)  
visit [www.tearfund.ie/giving/legacies](http://www.tearfund.ie/giving/legacies)





# Create miracles long after you are gone

## Can you think of a better legacy than saving a child's sight?

**Together we can make history**, by saving people's sight and giving children like Baraka hope for the future. You wouldn't know by looking at Baraka's smiling face, but only a few months ago he had never seen his mother's face and without surgery he'd be blind for life. Luckily, we reached him in time and Baraka's cataract surgery was a success. At long last, he can see his mother clearly! Your pledge to leave a gift in your Will ensures our crucial life-changing work can continue for as long as it takes to reach the 200,000 children like Baraka who are still waiting for their miracle.

### Will you become a sight saver?

Please let us know of your intentions by completing and returning this pledge:

- ☐ I have already included Sightsavers in my Will
- ☐ I intend to make a Will including Sightsavers
- ☐ I would like to be contacted to discuss the matter further

### Contact Details

Name:

Address:

City/Town:

Tel:

Email:

## Thank you

Please send to:

**Sightsavers, 70 Upper George's Street,  
Dun Laoghaire, FREEPOST F3893, Co Dublin**

If you wish to discuss any aspect of leaving a gift to Sightsavers, please feel free to contact us on **01 663 7666**

#### Please note:

All information will be held in the strictest confidence and none of the decisions indicated above are legally binding. We want you to be really proud of the sight saving work you're helping to make happen, and will be in touch from time to time to update you on how your support is changing lives. To do this, we'll use the details you've provided, but promise never to sell or share your data. If you'd rather not hear from us, please let us know by emailing [info@sightsavers.ie](mailto:info@sightsavers.ie) or calling 01 663 7666.



## Sightsavers



# SUPER summer SALE

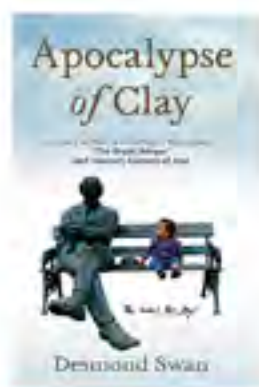
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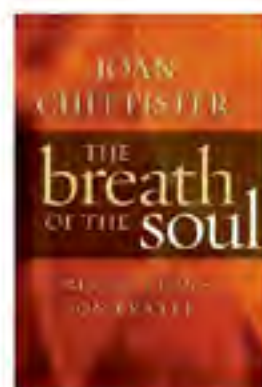
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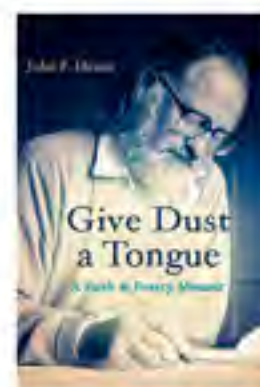
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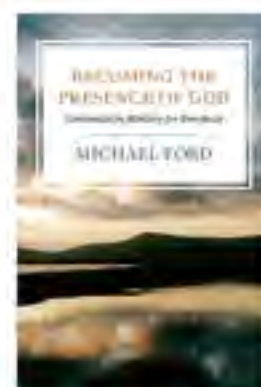
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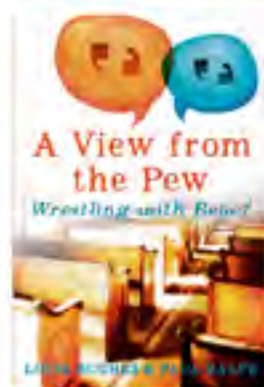
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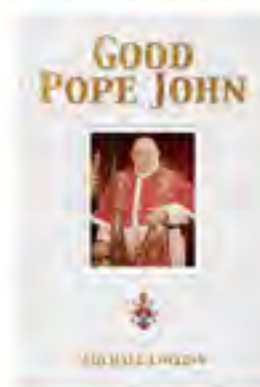
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# Letters

## Letter of the week

### We should never forget the bravery of missionaries

**Dear Editor,** I was glad to see you give prominence to the selflessness of missionaries on last week's front page (Nun Vows: 'They'll have to shoot us' IC 18/05/2017).

The words of Sr Margaret Sheehan FCJ that she would only be driven out of her work in South Sudan at gunpoint is typical of the hard-working and tenacious Irish missionaries who have chosen to live their lives side-by-side with the most vulnerable around the world.

We found another example of this great missionary spirit when Fr Shay Cullen told TDs and senators in Leinster House last week he has received a number of death threats in recent months during his work helping children in the Philippines escape from sex traffickers.

It's sad to think that this great era in Irish history is coming to an end, now that our missionaries are getting older and we don't have the vocations to replace them.

Lay missionaries and volunteers are of course continuing the legacy and local religious are taking ownership of projects, as they should, but I hope we will not forget the bravery of the pioneering missionaries who set sail from this little island before globalisation and made such an incredibly positive impact all over the world.

*Yours etc.,  
Joan Donnelly,  
Tallaght, Dublin 24.*

## Teaching on contraception little understood

**Dear Editor,** The subject of contraception continues to create controversy both within and outside the Church. However the Church's teaching is the least understood part of the controversy. Consequently it has been catastrophically rejected out of hand by the majority.

As Mary Kenny (IC 20/04/2017) so rightly pointed out in her article there are many benefits to Natural Family Planning (NFP). It is 100% natural

and therefore has no side effects. Many couples find through co-operation that their relationship improves with its use. It is free and there are no risks to the environment. NFP honours our dignity as persons by respecting the natural cycles of the body and can be used by a couple if there is a 'just' reason to postpone a pregnancy (*Catechism of the Catholic Church*). It is not used as a method of contraception and does not interfere with either the

unitive or procreative aspect of the marital embrace.

There are known health risks associated with various forms of contraception including nausea, blood clots, strokes and depression. It also attempts to make the marital act fruitless. The Church in her wisdom teaches that marital acts are to be open to life whereas the contracepted act says 'I don't want the life that may be the fruit of this union'. 'Failed contraception' often leads to abortion, which

in its turn often leads to despair. Many couples using contraception are often surprised to learn of the abortifacient nature of many methods. The ban on contraception is often viewed as negative, but when one understands that contraception renders the marital act sterile and is a counter-sign of God's mystery, then it can be viewed as a great blessing.

*Yours etc.,  
Geraldine Kearney,  
Downpatrick, Co. Down.*

## People see enough of hell in their lives

**Dear Editor,** David Quinn (IC 18/05/2017) admonishes priests for not preaching more often about hell. I think that is a silly suggestion. People see enough of hell every day. Anyway preaching about hell is a fear tactic. The Gospel is about love, not fear and not hell. There are many more important issues to preach about. What about Limbo?

*Yours etc.,  
Fr Joe McVeigh,  
Enniskillen,  
Co. Fermanagh.*



## Elitist sniggering at the mention of God

**Dear Editor,** I realise that the fashionable pressures of secularity and modernism are encouraging members of Dáil Éireann to omit reference to God from their daily deliberations.

The ridiculing and defaming of all religions is presented to the public in the guise of 'tolerance' for all. The much vaunted 'separation of Church and State' is really a pathetic way of getting rid of God. The sensibilities of most of

the ordinary public are ignored.

The elitist sniggering at the mention of God is manifest in our media, our Government and the 'education' fraternity. Most of the wordy support of this stand has no ethical basis. This is a sad and destructive pointer to a fundamental ignorance and to the vanity of those in positions of responsibility for the true wellbeing of society.

Ireland, and indeed Europe, needs to display tolerance of authentic religious beliefs and deference to the Mystery of the Godhead. A touch of humility among the so-called 'elite' would not go astray as they bow their heads for a rare moment of reflection.

*Yours etc.,  
Angela Macnamara,  
Churchtown,  
Dublin 14.*

## Enda Kenny's abortion legacy

**Dear Editor,** Enda Kenny has been paid many tributes on his retirement as Taoiseach, but he will always have the distinction of being the first Taoiseach to successfully legalise abortion in the Republic.

Section 22 of the new act reads as follows: "It shall be an offence to intentionally destroy unborn human life." Contrast that with the enabling legislation introducing State approval of the intentional destruction of unborn human life in sections 7,8 & 9 of the Act: "It shall be lawful to carry out a medical procedure....as a result of which an unborn human life is ended..."

The grounds for medical procedures are: (1) Risk of loss of life from physical illness, (2) Risk of loss of life from physical illness in an emergency, (3) Risk of loss of life from suicide.

Whether you call abortion the intentional destruction of unborn human life or a medical procedure, God's law has something to say about innocent human life.

The final insult by Enda Kenny, both moral and legal, is to call an act legalising abortion in this country the 'Protection of Life During Pregnancy'.

*Yours etc.,  
Gerry Glennon,  
Dun Laoghaire, Co. Dublin.*

## Majority want faith ethos in schools

**Dear Editor,** The 90% faith community of Ireland, and in particular the 78% Catholic community, is once again under attack by the strident and vocal 10%. I listened with interest to Ruth Coppinger explaining her bill on Morning Ireland, May 16. She now wants the faith ethos to be removed totally from all schools. She sees no problem with 10% or even less, dictating to the 90%, or the fact that the rights of the majority can be trampled on at will, in the brave new Ireland.

However, 90% faith community, all is not lost! Rejoice, rejoice! Ruth will allow you to use the school buildings after school for whatever you may want to do. Well, for the time being anyway, until she and her merry gang think up new ways and means to inflict more psychological persecution on you.

*Yours etc.,  
Eilis McNamara,  
Glin, Co. Limerick.*

## Every action must be judged in context

**Dear Editor,** Daily we are bombarded with stories, weird and woeful, of the immense harm that was done to society in the past, both distant and recent, by the Catholic Church and its members.

We are told of the maltreatment by nuns and brothers of helpless young pregnant mothers to be and of orphans. The narrative never tells of the abysmal failure of families and civil society who drove these ladies from home and community. No one on behalf of the State or of the chattering classes offered shelter.

It makes me think of the lines from *Hard Times* by Charles Dickens where he wrote: "It was the best of times, it was the worst of times." I do so because every action has to be judged in the context of its time and not with the self-righteous and very questionable wisdom of hindsight.

*Yours etc.,  
Michael Gleeson,  
Killarney, Co. Kerry.*

## 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.



# When does faith disappear?



When Friedrich Nietzsche declared that “God is dead” he added a question: What kind of a sponge does it take to wipe away a whole horizon?

I often ask that question because just in my own lifetime there has been an unprecedented decline in the number of people who go to church regularly and, more recently, an equally unprecedented spike in the number of people who claim to have lost their faith completely and are now classified under a religious category called, ‘None’.

This latter group (persons who when asked about their religious affiliation on a census form answer with the word, None) has essentially doubled in the last 20 years and today in Canada and the USA make up over 30% of the population. The numbers are much the same for Western Europe and other secularised parts of the world.

But have these individuals really lost their faith? When they use the word ‘None’ to refer to their religious beliefs they generally explain that with phrases to this effect: I just no longer believe! It doesn’t make sense to me anymore! I’ve lost faith in religion and the Church! I can’t pretend any longer! I’ve lost my faith in those beliefs! I’m not sure whether or not I believe in God!

What’s common among all these phrases is the concept of



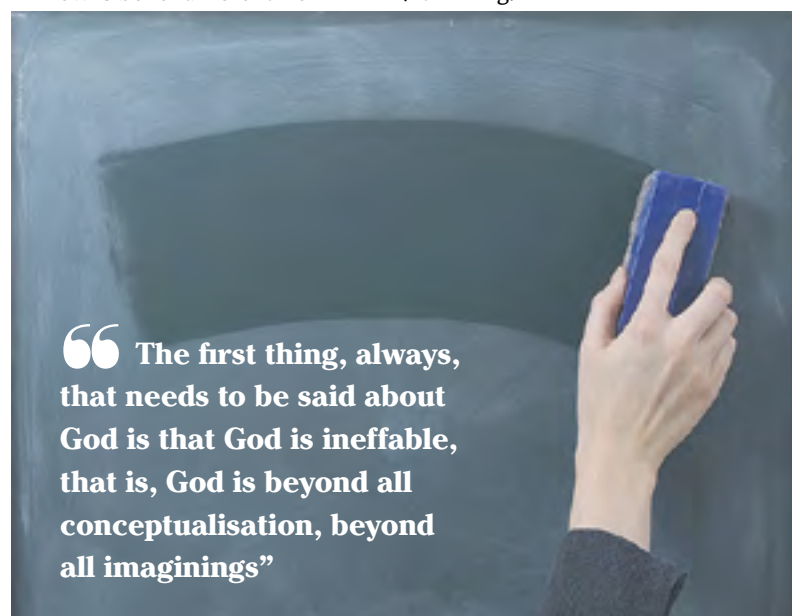
## Fr Rolheiser

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

‘believing’ or ‘belief’: “I just don’t believe it anymore!” But is ceasing to believe in something the same thing as losing one’s faith? Not necessarily. It can be one thing to no longer believe in something, but it can be something quite different to lose one’s faith. To cease believing in a set of faith propositions doesn’t necessarily equate with losing one’s faith. Indeed, the loss of one’s belief system is often the condition for a purified faith.

How is belief different from

faith? In normal, everyday parlance to say that we believe something to be true means that we are able to square that truth with our imagination, that is, we are able to somehow circumscribe it imaginatively so that it makes sense to us. Conversely, if we cannot picture how something might make sense then it is a short step to say that it isn’t true. Our beliefs are predicated on what we can square with our imagination and our thinking.



“The first thing, always, that needs to be said about God is that God is ineffable, that is, God is beyond all conceptualisation, beyond all imaginings”

But many of the objects of our faith are, in essence and by definition, unimaginable, ineffable, and beyond conceptualisation. Hence in the area of faith, to say that I can’t believe this or that is generally more an indication of the limitation of our imagination and our rational powers than it is indicative of the loss of faith. I believe that we are much more agnostic about our beliefs than we are agnostic about God, and this isn’t a loss of faith.

Faith is deeper than belief, and it is not always something we can picture imaginatively inside our minds. Take, for instance, a number of articles in the Apostles’ Creed: It is impossible to imagine them as true in terms of picturing them as real. They are real, but our images of them are only icons.

That is true too of many articles within our Christian creed and many of our written doctrines of faith. As expressed, they are merely images and words that point us towards something which we cannot imagine because it is beyond imagination.

For example: The first thing, always, that needs to be said about God is that God is ineffable, that is, God is beyond all conceptualisation, beyond all imaginings, beyond being pictured, and beyond being captured in any adequate way by language.

This is also true for our understanding of Christ as the Second Person in the Trinity. Jesus was God’s son, but how can that be imagined or pictured? It can’t

be. How can God, who is one, be three? This isn’t mathematics; it’s mystery, something that cannot be imaginatively circumscribed. Yet, we believe it and millions and millions of people for two thousand years have risked their lives and their souls on its truth without being able to picture it imaginatively.

“To reject a specific piece of art does not mean we reject beauty”

Faith is a knowing of something which, because of its magnitude and infinity, cannot be adequately pictured in terms of an imaginative construct. Our words about it express our beliefs and those words point to the reality, but they are not the reality.

To reject a specific piece of art does not mean we reject beauty. So when someone says, I can no longer believe this, he is in effect rejecting a set of propositions, a set of particular icons and a theory of art (a theology), rather than actually rejecting belief in God, and he is rejecting it precisely because he cannot imaginatively picture something which in fact cannot be pictured.

It has been said that atheist is just another name for someone who cannot get metaphor. Perhaps that’s too simple, but it does suggest that rejecting a set of theological propositions is not the same thing as losing one’s faith.



# Family & Lifestyle

The Irish Catholic, May 25, 2017

Youth Space

Invaluable  
lessons  
in joy

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## A journey through cancer



**M**y bra is getting to me. I am wriggling with discomfort. Finding that loosening the band, or adjusting the cup, isn't changing things. There is a sharp jab on my right side, going on for some days now like a burning, under my breast.

But it is early spring, I've had a little break, relaxing, walking, eating, of course I must have 'put on' a bit, so no longer fit my bra. Surely? Yet the stinging pain is distracting me. That bra has to come off, and straight away I see the bright red band marks under my breast, very inflamed on the right side – and an obvious lump.

Then I remember that weeks ago I did notice a 'dent' under my right breast, which wasn't

**Anne Alcock** shares  
how she faced the  
challenge of a breast  
cancer diagnosis



under the left one. A dent? Like a thumb had pressed deep under a rib. Didn't look like dimpling. So I noticed one dent, and dismissed it. Easy.

### GP visit

I decide to see my doctor, but no rush. Things have settled down. The wired bra is off, the sports top is on, and the redness has gone. However it is the occasional pulling and tweaking from near,

or within, the now much paler lump that makes me phone for an appointment.

"Oh, just a general check-up. Friday week will do." Friday week comes, I am called in, and truthfully I can say "Never better!" when asked, "except that I found a lump." Palpating the area, my doctor confirms this. "Yes. You have a lump. Very hard, isn't it?" We look at each other. He makes the face I am probably

making too, and sets up a referral.

How do I feel? I feel suspended but calm. Like facing an inevitability, also expectant, curious, in a knowing kind of way. And now begins the first day of probably many days of 'wait-ings'.

### First consultation

I am on my way to the hospital. I didn't sleep well last night. Nerves. I think this lump could be malignant. Or at least it is something that should not be there. Fingers crossed. I feel a bit sick.

I don't have a car, and the bus seems to be crawling through the morning traffic, dropping me at the hospital just three minutes before the appointment time.

I was tense anyway, but now I am on high alert, noticing details – the chairs are wipe-clean comfortable, there is a water cooler in the corner, the radio is chattering away – like my mind.

There is no way and nowhere to hide. Yes, that is my name, loud and clear. I am escorted to the consulting room. Lying on the examination couch, arms above head. I sense I am in a safe pair of hands. These fingers are very experienced. A preliminary assessment, and then "Is there anything you want to ask me?"

Her calm tone infers that there is all the time in the world. I am hugely reassured, and have only to speak, and yet my mouth is suddenly dry, and it is in a husky

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## Children's Corner

ERIN FOX



### A little taste of summer zesty fun

**T**he elderflower is nearly in full bloom, and in another week or two it'll be ready to be picked for a delicious home-made cordial. In the meantime, you can use cordial from the shop to sip on and make desserts with.

Lemon and elderflower are simply delicious together but when you have it so often, you can easily get fed up with it. So, lime and elderflower are two flavours that will make your taste buds break out in dance.

This is quite a fun recipe to make with the family. There's so many different parts that you divide the work and each manage a certain step.

If you're disappointed that the mousse isn't a vivid, ghoulish green from the limes, the flavour will make up for that!

Serve it with some ginger snaps accompanied with a glass of elderflower cordial topped with sparkling water. Toss a few fresh raspberries into your glass too.



#### Recipe

Zest of four limes  
Juice of two and a half limes  
100ml elderflower cordial  
300ml cream  
2 eggs separated  
50g caster sugar  
5 sheets of leaf gelatine

Begin by soaking the leaf gelatine in cold water for 20 minutes.

Place the lime zest, juice and elderflower cordial in a pan with the sugar over a medium heat. Give it a stir and dissolve the sugar.

Meanwhile, remove the gelatine from the water and squeeze out any excess water. Remove the juices and sugar from the heat and whisk in the gelatine until combined. Transfer to a bowl and leave to cool completely. Give it a whisk every now and then so the gelatine doesn't set.

#### **“You can divide the mousse into individual dessert glasses”**

Next lightly whisk the cream with the egg yolks, taking care not to over mix it. Pour the lime and elderflower jelly mixture into this and give it a stir to combine.

Whisk the egg whites in a clean steel or pyrex bowl until stiff peaks form.

Gradually add the egg whites to the cream mixture with a large metal spoon. Transfer the mixture to a wide bowl, cover with cling film and leave to set overnight. You can also divide the mousse into individual dessert glasses or ramekins. When it's ready, garnish with some lime zest, fresh raspberries, and elderflower heads if they're in season.



## Science of life

**Prof. William Reville**

**R**unning is fast becoming the most popular form of exercise – it is estimated that two million people run in Britain and 10 million people in the USA. The aerobic (heart and lung) exercise provided by running is undoubtedly good for your health. However, intense and arduous forms of running, such as marathons and ultra-marathons, are becoming very popular. In my opinion, this trend towards intense running is not conducive to maintaining the widespread popularity of running. Various aspects of popular running are reviewed by Christian Jarrett and Ella Rhodes in *The Psychologist*, May 2017.

There is voluminous evidence that running is good for both physical health – improving circulation and cardiovascular function, lowering risk of contracting many diseases, lowering body fat, cholesterol, etc. – and mental health – improves mood, quality of sleep, self-esteem and handling negative emotions.

### Moderate levels

The good news is that these health benefits can all be realised through moderate levels of running – say running 5km in about 35 minutes, three/four times a week. Newcomers to running have to gradually build up to this level. Running longer and faster than this will make you athletically fitter for competition but will not add further health benefits.

Moderate running greatly assists one in coping with everyday stress. I am a moderate runner and often had the following experience. On my way to the running track my head is swimming with details of some argument I am having with a colleague, but after running I am often hard pressed to remember what I was fussing about before my run.

### **“I am not a fan of intense running as a popular pastime”**

Running looks like hard work but it is relatively easy in practice because the rewards greatly outweigh the effort. First of all there is the 'runners' high', a feeling of mild euphoria that I find kicks in after running for about 1km. This takes your mind off the hard work your legs and lungs are doing and improves your humour, making you chatty if you are running with companions. For most people, running with companions is easier and more pleasant than running alone.



# Ultra-marathons: beyond the runner's high

Secondly there is the feeling of physical and mental well-being you have between running sessions. These two effects draw you back to running time after time, making it easy to establish a habit of moderate running.

It is unclear what causes runners' high. The conventional explanation is that running causes the brain to release endorphins, a class of opium-like chemicals. However, this hypothesis is now in doubt – other chemicals are also involved and increased body temperature seems to contribute to the effect.

I am not a fan of intense running (marathons and beyond) as a popular pastime. Too many people take up running with the goal of running a marathon. Preparation for the marathon calls for intense training and takes up most of your free time. Then, after your maiden marathon, if you plan to continue to run at this level, you must also continue the time consuming training. Many people cannot commit to this level of training and drop out of running altogether. In my opinion it would be much better if most people entered running with the goal of becoming moderate runners. This consumes only a modest fraction of your free time and can be easily maintained as a lifetime habit.

Some people take up running to lose weight. Unfortunately it is very hard to lose weight through exercise. The only efficient way is to reduce your calorie intake. Basically, you run for good health and you control your weight by regulating your diet.

The only downside I see to moderate running is that some people develop 'wear and tear' in knee or hip joints after years of running. This risk can be reduced by wearing good running shoes and running on softer ground e.g. grass.

### **“It is not uncommon for ultra-runners to experience hallucinations while running. Ultra-marathon running is for the very few indeed”**

I define the entry-level to intense running as the half marathon, progressing on to the marathon and then to ultra-marathons. The traditional marathon is 42.195km long (26.22 miles) and any distance longer than this is an ultra-marathon. The marathon race is inspired by the story of Pheidippides who ran about 25 miles from the Greek city of Marathon to Athens in 490BC to announce the defeat of the Persians in the Battle of Marathon. On arrival, he collapsed and died after gasping out: "We were victorious." The fact that he died is usually omitted from the story!

### Highlight

Most people assume the marathon was the highlight of the ancient Olympics, but not so. No race longer than three miles figured in these games. The marathon is a modern event introduced to launch the modern Olympics in 1896. However, the Greeks did use runners to carry messages from

city to city and these runners would run all day.

The most common ultra-marathon events are 50km and 100km long and 50 miles and 100 miles long. Probably the most extreme ultra-marathon event is the annual Marathon Des Sables (Marathon of the Sands), a 251km (156 miles) trek through the Sahara Desert in Southern Morocco. This race is run in six stages over seven days, with temperatures often soaring to 50°C. Runners carry their own food, water and equipment on their backs. Three runners have died to-date participating in this event.

### Capacity

Some people who take up running discover that they have a marked capacity for running. In due course, these runners can cautiously progress from moderate running to half-marathons and even to marathons, while keeping an eye out to ensure that running doesn't rob a disproportionate amount of free time from other important things such as family, friends and other pursuits.

But I cannot enthuse at all about ultra-marathons. These events go beyond the endurance design-level of the human body and it is not uncommon for ultra-runners to experience hallucinations while running. Ultra-marathon running is for the very few indeed.

In summary, running is a natural, pleasurable and healthy form of popular exercise, but it pays to be sensible about it.

**William Reville is an Emeritus Professor of Biochemistry at UCC.**



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At the mammogram the nurses have a good laugh when they hear that my only allergy is wine.

whisper, unable to swallow, that I reply, “I don’t know what to ask”.

### Mammogram

I once tried to describe the ‘Mammogram Experience’ to a friend. He visibly winced. This is a most appropriate response, no matter how useful and valuable and necessary the procedure. Today I am in the cheerful care of two nurses, who put me into a cotton gown, and have a good laugh when they hear that my only allergy is wine.

“How unfortunate!” says one, while the other stands me close against a shiny, white mammogram machine and manoeuvres me into the most unlikely positions; arms clasp the machine, shoulders down, bum out, hips turned sideways, legs placed like a sprinter on the blocks.

Then, truthfully: “This will be a little bit of a squeeze ...” and I take a sharp intake of breath, as scooped-up flesh squashes between a flat ‘plate’ and a ‘paddle.’ (Who makes these names up?) But immediately that brief pressure eases, and the release is instant.

I breathe out. It’s okay. It’s manageable. And those nurses were the best.

### Ultrasound

I am transported into a world of consoles, transducers and gels and awesome, incomprehensible technology. This is ultrasound territory.

Flat on my back and in a blue gown, I get a sideways glimpse of my breast’s measured and incomprehensible secrets – on screen. I am reminded of compass-markings, which I equally don’t understand.

Inaudible pulses convert into images, and I am fascinated by the explanations and the expertise. Then soft wads of paper wipe down gel-sticky skin and my right breast prepares itself for its core-biopsy moment.

A topical anaesthetic numbs the skin, and a nurse stands quietly poised, with a small dressing, ready

for when, with a decisive click, the biopsy needle painlessly bites out its allotted portion of tissue.

### Living with dying

Today I visited an undertakers, in a spirit of enquiry – rather like shopping – and raised the sort of questions I have only ever asked about someone else. How much for a grave plot? How much for a coffin? Wicker, wood or willow?

What about organ donation? Or is mine a whole-body donation organised through an anatomical gift programme?

Well, I made my choice for that interface between two worlds, perhaps ‘before time’, but precisely to allow time to live well for the remainder of my time, in this world.

As Carl Jung said: “You cannot live well, unless you can die well.”

### Diagnosis day

I am early, so I wander into the nearby church. It is warm and quiet. There won’t be a big surprise about today’s diagnosis. The strange little tweaks and jabs in my right breast are saying something loud and clear.

Once in the clinic, all is quiet. I drink some cold water from the dispenser, and my eyes follow the

staff padding to and fro, until I am taken into the consulting room.

The surgeon has my file, and with a steady gaze, she says the words that she must say many times every week. “Well, it’s cancer,” she says.

With a thud of stunning truth in my chest, I feel instantly conveyed into a huge human sisterhood. So it is breast cancer. There was no beating about the bush. I like that.

Treatment and tests will follow, the surgical options proposed. Finally, I am given a positive recommendation for the meantime. “Don’t go and change anything; exercise, live your life and don’t go and diet! People go and start juicing and all sorts of things, and they just get weak, and don’t heal.”

Tweaking those healthy recommendations ever so slightly, I meet a friend and we indulge in some guilt-free carrot cake, with cream-cheese topping, in a garden centre. I buy some plants, and a little ceramic duck for my garden. I realise later this is a sitting duck. Gulp!

### All change!

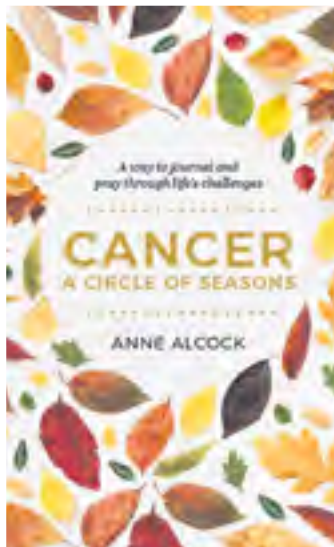
“This is what is called an adventure.” These words energise me. It was a woman speaking to her child, years ago, a rail strike coincided with a dustbin-strike and everyone stood stranded in Waterloo station with luggage and rubbish all around.

This is what is called an adventure? Am I embarking on my own kind of adventure? The MRI test is back. All change. A different adventure. The tumour site is ‘awkward’, so surgery is not an option at the moment.

The tumour must first be shrunk; so, chemotherapy. Life will change for some time. That is the new story. “It is not good news, but it’s a journey, and you just go through with it, and you come out the other end.”

Well, I choose to embark on this journey as my own adventure. Amen.

❶ *Extract from Cancer – A Circle of Seasons published by Columba Press.*



## Faith — IN THE — family

Bairbre Cahill



Mark was preparing for his First Reconciliation and First Communion. These are important days for any child and a lot of work goes in to being ready to receive these sacraments. For Mark, there was even more work because Mark is autistic.

His parents and his teacher had put a lot of thought into how Mark needed to prepare. For First Reconciliation, the teacher had written out a short paragraph for Mark to read to the priest – it is easier than just speaking off the cuff. When the night arrived Mark’s parents were anxious, watching every move, hoping that Mark would get through it all without too much stress. All went well. Mark went up and sat with Fr James.

He read his piece. His parents breathed a sigh of relief. Then Fr James raised his hand to give Mark absolution.

Mark looked, saw the raised hand – and gave Fr James a resounding high-5! Mark’s parents may have been ready to slide off the bench at this stage, but Fr James took it all in his stride and moved seamlessly on to complete the Sacrament of Reconciliation with Mark.

When Mark’s dad told me about this the following Sunday at Mass, I thought it was wonderful! Reconciliation is about making things better, about being ok with God and with each other. The high-5 is a great symbol of that! When two people high-5 each other it is a sign that things are good between them, that there is joy in the relationship.

“Joy balances out the stresses and challenges which we inevitably face”

Mark may not have had a profound understanding of the theology of reconciliation but he certainly knew that it is all about strong, happy, solid relationships. Imagine if we all knew each other well enough in our parishes to turn around at the sign of peace

and high-5 each other instead of a rather formal handshake! Mark spotted the joy in our sacramental life. I think that is wonderful.

Joy is so vital in our lives. It balances out the stresses and challenges which we inevitably face. An elderly aunt of mine has been in a nursing home for some months now. Her family are blessed in that any time any of us visit her she tells us how happy she is, how good the staff are, how tasty the food.

### Blessing

Another great blessing in the nursing home is Bridie, a lady of similar age to my aunt. Bridie is, quite simply, what we describe up here in Donegal as, ‘great craic’. She says herself that she is “a giggler not a whiner” and that is certainly true.

Bridie does a lot of laughing. She often talks in rhyme and has a razor-sharp wit. The same can be said of my aunt. The banter and craic between these two women is great. Bridie’s family feel that my aunt’s

presence in the nursing home has brought a new lease of life. Growing old is not easy. Losing independence is tough. Somehow these two women manage to get the best out of life and in doing so they brighten the lives of others.

There are tough days too. I am very aware of coming up to my Dad’s first anniversary, aware of where we were this time last year. Even the flowers in the garden remind me that we have come back again to this point.

Anniversaries are difficult. I often think of them as ‘thin places’ where our loved ones are even closer than usual to us – but that very presence and sense of them reminds us of their absence and the loneliness that brings.

I pray that these summer months will bring you and your family joy. My advice? Take time, notice the beauty that surrounds you. Spend time with the people who bring banter, craic and love into your life. Acknowledge the struggles, the sadness, the challenges but don’t let them overwhelm you. Find time every day to stop and reflect on what has brought you joy – and thank God! High-5!





## Sean Finlay recounts a once in a lifetime trip to experience Zambian culture

**T**he Zambian Immersion Project at St Mary's CBS, Portlaoise, offers 16 students a coveted once in a lifetime opportunity to experience Zambian culture first-hand through deeply enriching work in schools, orphanages and health clinics over an unforgettable two weeks.

Our journey began way back in January, 2016 when the project was launched for over 70 interested students and we received an insightful and honest introduction to the project and were told the tasks ahead for the team that was selected. The part of the talk that struck us most was how impassioned each speaker who had experienced it before was and the clear impact it has had on their lives.

We knew then it was something we had to be involved in. The following weeks were tense as we went through the nerve-racking application and subsequent interview stages. In February, the wait was over and the 16 privileged individuals were selected.

**“In February it was time to say our goodbyes to our parents and disconnect from our normal day-to-day lives”**

Fundraising is a critical aspect of the project and thanks to the generous donations of local businesses, we successfully managed to hold our major fundraiser, 'Who Wants to be a Thousandaire' in the Heritage Hotel in April which raised a significant amount for the trip. Each student travelling to Zambia additionally fundraised €1,000 individually which saw a busy summer of bagpacking, grass-cutting and bog work for many but everyone achieved it.

As the months turned to weeks and the weeks to days, the excitement grew within the team. As everything was booked, it was

# Invaluable lessons in joy



The Zambian Immersion Project 2017 team included: Deirdre Carroll, Seamus McWey, Mary Murphy, Sarah Williams, Geoff Brennan, Eoin Carey, Shae Walsh, Sean Finlay, Cian Crossan, Bill O'Brien, Andrew Swayne, PJ Daly, Conor Donoghue, Jim Tyrell, Oisín Scarry, Neil Keane, Rian O'Connell, Matthew Cotter, Gareth O'Brien, Shane Dalton and Sean Sheridan.



Sean Finlay with some of the students he taught during the Zambia Immersion Project.

now time to prepare ourselves. We completed our teacher training across four Wednesdays in St Paul's NS and went on a bonding trip to the Edmund Rice Centre in Waterford to strengthen our team's spirit through learning about the

work of Blessed Edmund Rice.

Then in February this year it was time to say our goodbyes to our parents and disconnect from our normal day-to-day lives. The excitement was palpable as the day had finally arrived. The start of our

trek was an eight-hour flight to Addis Ababa airport before we got our connecting Ethiopian Airlines to Zambia's capital, Lusaka, which took a further six hours. There was overwhelming relief at the flying being over, but that was only brief until the relentless sun hit us.

The next fortnight was a whirlwind for all 16 students and the five teachers who travelled with us. We spent our first night in Lusaka before the following day we made the eight-hour bus journey to Livingstone where we were based.

We began in pairs working in one of three local primary schools, Linda, Lubuyu and Ngwenya where we taught our classes, some up to 65 in size, a variety of subjects including a cupla focail of course. Each afternoon was spent at Lubasi

Orphanage where 39 children, ranging in age from three to 18, reside. These children were among the happiest people we've ever met and although they have so little, they have more than any of us if they're happy. The delight on their faces upon our daily arrival to play soccer matches, push them on the swings or simply talk to them is something one can never comprehend. The chance to get to know and connect with the people there allowed us to truly learn what the meaning of life is and give our own a real sense of purpose.

**“The immersion project was the best experience of our lives”**

During the rest of our time, we visited the breathtaking Victoria Falls, went on a mesmeric safari in Botswana, called in to St Raphael's Secondary School, which is under Edmund Rice patronage – where we lost in a soccer match to their staff – and on a rotating basis, students would visit Sr Mary Courtney's Health Clinic where we could engage face to face with Zambian people and truly see how their lives were lived, which was really eye-opening and a gratifying experience for all.

When we returned home we agreed the immersion project was the best experience of our lives. The effect of it was clear to see. We all learned invaluable lessons from the joyful Lubasi children, selfless Sr Mary Courtney and Bro. Mick Doyle and the unbelievably welcoming and genuine Zambian people. It's difficult to describe our experience with words, it's something we felt in ourselves, we knew every moment was special.

Our sincere thanks go to local businesses, sport clubs, families, friends, neighbours and members of the community whose donations and support of fundraisers made this trip possible. It is something each member will be forever grateful for.

## Parishes are uniquely placed to take eco action

**I**n *Laudato Si'*, Pope Francis paints a compelling picture of the people of God together rediscovering their mandate to care for God's world. But how are we to put this noble calling into practice? Here are three suggestions at three different levels: the individual; the parish; and the diocese or denomination.

The meat we eat can have one of the biggest impacts on the world around us. Increasingly, much of it, including almost all of the pork and poultry in Ireland, comes from factory farming that is bad for animal welfare, human health and the rest of creation.

A typical Irish sow, for instance, will spend five weeks, twice a year, in a small crate just bigger than her body. But it doesn't have to be this way. By choosing to eat less but better meat, especially free range and organic pork and poultry, and preferably direct from farmers rather than supermarkets, we can ensure that our meat consumption contributes to the stewardship of all creation.

But just changing our shopping habits isn't enough to save the world. We need to come together in community and take action.

### Facilities

Parishes are uniquely placed to contribute to this, having the facilities to host people, and often some land around their buildings. Using this space to set up and run a community garden would be an excellent way to bring people together in urban, suburban and rural areas.

And don't just invite people you know: invite those who look different, think different and talk different. And for those religious orders with larger amounts of land, why not consider using it to provide starter farms for would-be farmers who can't access land?

There are some things, though, that need to be addressed at a level beyond the parish. Chief among these is the continuing investment by most

of the Irish churches in fossil-fuels, particularly via their pension funds.

This is despite the overwhelming ethical, economic and scientific evidence that most fossil-fuel reserves need to stay in the ground, and our money invested in the renewable energy revolution instead. Imagine if all of the Irish dioceses and denominations came together and profitably invested a small proportion of their collective assets in covering the roofs of Irish church buildings with solar panels? Call it 'Ecclesial Energy' or 'Religious Renewables' but what a statement of unity to mark the 500th anniversary of the Reformation that would be!

These suggestions can certainly get us thinking and acting. But the final suggestion is the most important of all: let's remember that the foremost reason why we care for creation is because the God who loves it all is reconciling to himself all that he has made (Colossians 1).

**i** Jonny Hanson is involved in setting up Jubilee farm, a Christian environmental and agricultural project in the grounds of Drumalis, Larne, from Autumn 2017.



## Eco Eye

Jonny Hanson





# TVRadio

Brendan O'Regan



## A glimpse at both the light and dark sides of life

Last Friday night one of my favourite TV comedy series sadly came to an end. **Parks and Recreation** (RTÉ 2) had finally bowed out after seven seasons. I always found it funny, skilfully combining both wacky and subtle elements.

The format was reminiscent of the American version of *The Office* and in fact the two shows shared some of the creative talent, but this one had Amy Poehler as producer and star – she played Leslie Knope, a blithely idealistic and enthusiastic government official passionate about the value of public parks.

Nick Offerman is her perfect foil as Ron Swanson, another public servant who hates government interfering in anything. He's an unapologetic carnivore ("My food eats your food" he says to a vegetarian) with a heart of tough gold (and an actual stash of gold). In fact one of the charms of the show is that the characters are consistently likeable, and the ensemble playing is excellent.

Much of the time it's sweet and wholesome but there are some crude elements at times that make it more suitable for adult viewing.

There's some delicious political satire and some high profile politicians have played themselves, e.g. John McCain made a brief appearance in a recent episode, and in last week's final episode we got a turn from Joe Biden. The



The cast of *Parks and Recreation* which came to the end of its run on RTÉ 2 last week.

perspective is unashamedly liberal – conservatives are among those satirised but the media gets an even bigger whack of the stick, what with a dim but sunny newsreader and an incredibly vain and superficial reporter.

Over the last few weeks the show has been overly self-indulgent, with glimpses of how the characters fare in the future (including a same-sex marriage conducted by a priest!). The very last episode continued in this vein and while it was fun and emotional for regular viewers I'd say more recent fans would have been underwhelmed.

Also ending, last Monday night was the drama series **Little Boy Blue** (TV3). Now this was hugely challenging – telling the true story of a young boy shot in a botched

gangland killing in Liverpool.

It was quite harrowing, the language was frequently foul, but it was thoroughly believable and puts many fictional dramas in the shade.

### Devastation

The devastation of the parents was tough to watch – Sinead Keenan and Brian F. O'Byrne gave superb performances that would draw tears from a stone.

Two scenes were particularly emotional – the funeral scene in Liverpool Cathedral, and the last episode's scene where the verdicts were finally delivered on those accused. Stephen Graham was impressive as the lead detective – he was part tough guy and part softie as he threw himself passionately into the investigation, becoming life-

long friends with the parents.

Bullying was a prominent part of the plot as gang families intimidated witnesses – but for some of the latter their stands of conscience were impressive. In the final wind up we learned what happened afterwards to these real characters, but unusually there was no word on what happened to Jordan,



Tom Holland.

### PICK OF THE WEEK

#### PILGRIMAGE WITH SIMON REEVE

BBC 2, Tuesday, May 30, 4.15pm

For centuries pilgrimage was one of the greatest adventures on Earth, involving epic journeys across the country and around the world.

#### UNLOCKING THE CAGE: STORYVILLE

BBC 4, Wednesday, May 31, 11pm

Animal rights lawyer Steven and his legal team seek to transform an animal from a thing with no rights to a person with legal protections.

#### BANNON'S WAR

RTÉ One, Thursday, June 1, 10.15pm

The inside story of Trump adviser Stephen Bannon's war with radical Islam, Washington and White House rivals.

a youngster with emotional problems, the only defendant who was remorseful, and whose mother plucked up enough courage to testify despite veiled threats.

Even more disturbing was **Isis: The Origins of Violence** (Channel 4, Wednesday of last week). Journalist and historian Tom Holland took a personal look at the origins of ISIS and its horrific violence. There was much talk of historical "killing in the name of God", both by Christians and Muslims, but he did remind us that Islamic armies twice got as far as Vienna, and did capture the Christian centre that was Constantinople.

Holland visited and was quite respectful at a the Monastery of St Matthew in Iraq where he interviewed a Fr Josef, one of the few courageous monks left in this place that was once the heartland

of Christianity.

He also became quite upset when visiting a nearby town that had been destroyed by ISIS, complete with massacres of men and kidnapping of women and children. While showing how ISIS justified such atrocities by reference to Islamic texts and practices, he also suggested that the majority of Muslims would be horrified.

In fact he maintained that the acceptance of Western values of democracy, human rights and tolerance by "millions of Muslims" was anathema to ISIS who felt the need to scour away, in their horrifyingly violent manner, what they saw as a corruption of Islam. Scary stuff.

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



Aubrey Malone

# Film

## No plain sailing for Johnny Depp in choppy waters

### Pirates of the Caribbean: Salazar's Revenge (12A)

Johnny Depp has just come through a messy divorce. In addition he's suing his management team for fraud so he could probably do with the ridiculous amounts of money they tend to offer him for twaddle like this. He's also embroiled in a so-called 'scandal' about allegedly having had his dialogue fed to him through an earpiece for many of his recent movies.

I'm wondering why this would be a scandal. Marlon Brando did it for most of his

later career. Brando's justification was that he could better register surprise at his lines if he didn't know what they were before the cameras started rolling.

"We don't know what we're going to say in real life," he argued, "so why should we in films?"

Depp is no Brando, however, despite the pair of them having been friends – and acting together twice. With him the practice could simply be due to laziness.

*Salazar's Revenge* once again has him as Jerry Bruckheimer's dreadlocked Black Pearl pirate Jack Sparrow. This time his main adversary is Javier Bardem (Salazar). He's just escaped from the Devil's



Javier Bardem in *Pirates of the Caribbean: Salazar's Revenge*.

Triangle 'black hole' prison with a crew of ghost pirates. He's hellbent on exacting

revenge on Sparrow for his incarceration.

What a pity to see Bardem reduced to the level of a cartoon villain after being so much more subtly fearful in films like *No Country for Old Men*. (Cold-blooded villains are always more scary; adventure calls for hot blood.)

### Hope

Sparrow's only hope of survival lies in something called the Trident of Poseidon, an artefact that gives its possessor control of the seas. This is something he dearly needs as he embarks upon a tussle with Salazar on his puny vessel the Dying Gull.

Helping him in his cause are pretty astronomer Carina

Smyth (Kaya Scodelario) and a stubborn pirate called Henry (Brenton Thwaites). Also along for the ride are former POTC stalwarts: Geoffrey Rush and Orlando Bloom. The film is co-directed by Joachim Ronning and Espen Sandberg, a Norwegian duo. They spare no expense in ramping up the melodrama.

There was a time I thought Depp represented the bright new face of acting on the strength of his eccentric repertoire of performances.

In recent years his whimsical charm has largely been waylaid into a raft of big budget blockbusters like this. He's been content to operate on auto-pilot for the fast buck. Leaping about the place in

swashbuckling nautical yarns might enthrall some younger audience members. I prefer the more endearing Peter Pan characters he essayed in films like *Edward Scissorhands* and *Charlie and the Chocolate Factory*.

### Credentials

He's really just going through the motions here. It's chewing gum for the eyes.

Nobody can deny its powerhouse credentials in the scorching action scenes but generally it plays out like the leftovers of all the other Caribbean films rolled into yet another cynical charade that preaches to the converted.

Fair

★★



# BookReviews

Peter Costello



## John Piper as a religious artist

**The Art of John Piper,**  
by David Fraser  
Jenkins and Hugh  
Fowler-Wright  
foreword by Luke Piper  
(Unicorn and The Portland  
Gallery, £45.00)

Peter Costello

John Piper is, I suspect, a name unfamiliar to many readers, but he is certainly among the finest artists of the 20th Century in these islands, and moreover one of the few artists of his time remarkable for his religious art.

This book combines aspects of a full length biography with a catalogue of the very varied aspects of his work over a long career. To many, perhaps inured by what passes as 'great art' these days, it will prove a rich revelation. For anyone who already admires John Piper it will be the necessary purchase of the season.

### Worship

Piper was a High Anglican, but one who spoke rarely of his beliefs. He remarked that an artist who spent much of his time exploring places of worship and prayer, from medieval cathedrals to Welsh chapels, could be assumed to have deep religious beliefs



John Piper.

of some kind.

I first encountered his work in *John Betjeman's First and Last Loves* (1954), a collection of literary and architectural essays, as the illustrator. His images of Welsh chapels were collages made from cut-outs of sheet music improved by ink and wash. They recalled Piper's earlier years as an abstract artist. His long association with Betjeman in writing the pre-war *Shell Guides*, a series remarkable for the style of the writing, layout, and images, gave his art a topographical focus.

But it was the war that saw the emergence of Piper. He was selected by Kenneth Clarke as a sort of home-front war artist. He drew images of Windsor Castle and others places endangered by German bombing raids. These images of the ruin, or potential ruin, of civilisation spoke richly of what many thought they

were fighting for.

Coventry Cathedral was one of the great buildings destroyed by bombing. The decision was made to rebuild according to the designs of Basil Spence, and Piper, along with Graham Sutherland, was one of the artists asked to provide art and stained glass for the interior.

Piper's windows again reverted, in a way, to his abstract roots, and were among the most effective elements of that great creation. Such windows are what many would consider 'religious art'. But then articles that many think of as religious art are merely aids to piety; some are not even art.

**“This is a very full and detailed book”**

Piper was one of those artists, going back to Samuel Palmer and others, who in their landscapes achieved something else. They explored through their landscape paintings the imminence of the transcendent revealed through creation.

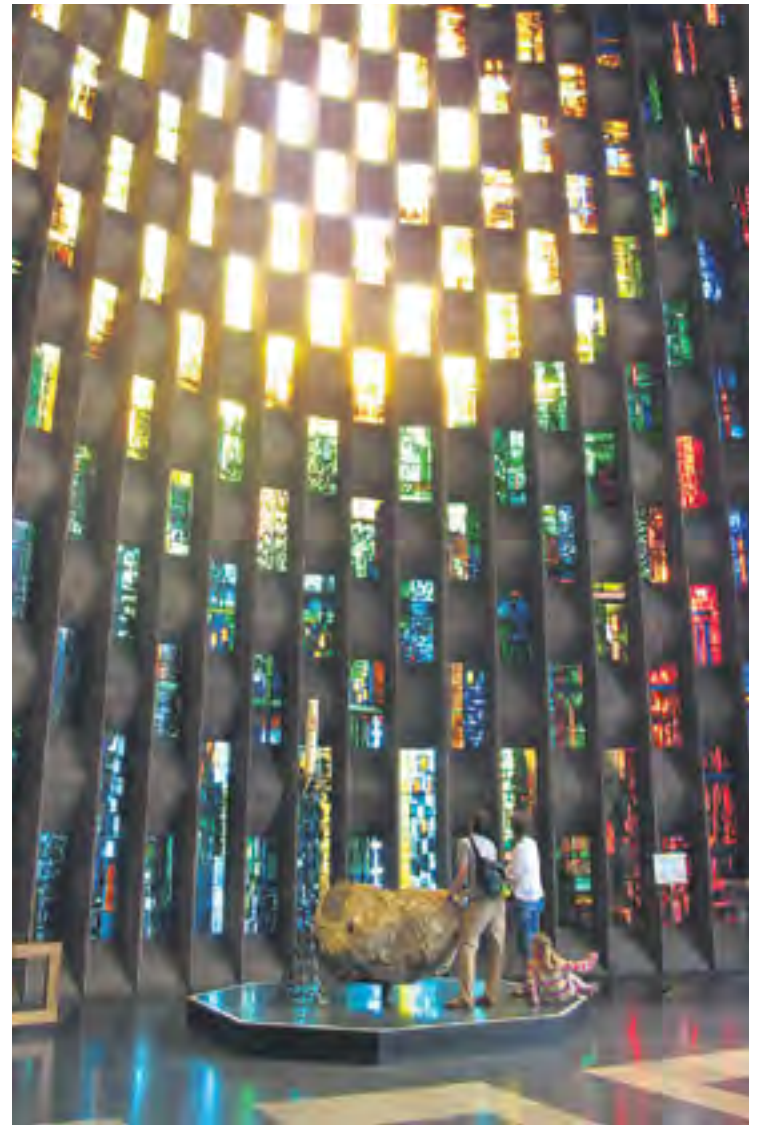
Piper's drawings, watercolours, and paintings of scenes and sights, though

they seem to some to merely recall an outdated picturesqueness, were a vital expression of the lingering insights of the original Romantics through the British Neo-Romantic movement of the 1940s and 50s. They affect the imagination in a very profound way.

There is nothing like them in Irish art. For though some Irish artists profess to be religious artists, and many, such as Paul Henry, produced popular scenes of Irish landscapes, there is nothing of the profound sense of wonder that is to be found in Piper. In comparison with Piper many Irish artists are shown up as merely provincial.

### Aspects

Here I can only mention some aspects of Piper that interest me. But this is a very full and detailed book, in which every stage of his career is chronicled. One small lacuna though: his visits to Ireland, at the urging of John Betjeman when he was an *attaché* here during the Emergency ("a sort of spy", according to the poet), are mentioned, the images he created are not shown. This is a pity. Yet nevertheless in *The Art of John Piper* are to be found visual riches beyond delight.



Baptistry window by John Piper at Coventry Cathedral.

## The chosen few of West Limerick answering God's call

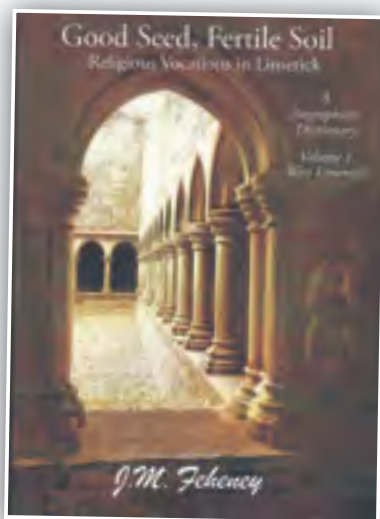
**Good Seed, Fertile Soil: Religious Vocations in Limerick: Biographical Dictionary: I West Limerick**  
by J.M. Feheny  
(Iverus Publications, €25; copies from the author at jmfeheny@iol.ie, or The Bookstore, Newcastle West)

J. Anthony Gaughan

This biographical dictionary features short profiles of almost 1,000 deceased members of the clergy and religious congregations from the 24 parishes in West Limerick. The author, historian Brother John Feheny, is himself a native of Ballysteen.

Associated with more than 50 dioceses at home and abroad, most of those listed were born between 1850 and 1950, though a small number were born earlier.

The listing of brothers, priests and sisters is in alphabetical order, hence it is easy to identify what were known locally as 'Melchizedek Families'. From these families more than one member followed a religious vocation and this pattern was repeated one



generation after another.

Six members of the Cotter family of Killeedy joined the sisters of St Joseph of the Sacred Heart. Three sons of the Connellan family of Knockaderry were ordained and two daughters entered the convent. Quite a few sets of brothers spent their lives teaching with the Irish Christian Brothers, Presentation Brothers and the De La Salle congregation.

Many of the sons and daughters of West Limerick distinguished themselves in various fields. Canon John Begley of Monagea published the three-volume *History of the Diocese of Limerick*. Fr Edward Cahill, SJ, of Cappagh was Professor of Church History at Milltown Park and an influential author.

Fr Donal Cregan, CM, of Newcastle West, served as president of St Patrick's College, Drumcondra, and as chairman of the Irish Manuscripts Commission. Dr Michael O'Carroll, CSSp, also of Newcastle West, spent his life teaching in Blackrock college and was a prolific author with an international reputation in Mariology.

James Leen of Abbeyfeale, one of four brothers who joined the Spiritan congregation, was Archbishop of Port Louis, Mauritius. He was succeeded by Daniel Liston, CSSp, of Foynes. Many brothers and sisters spent their lives administering and teaching in the most highly regarded colleges and schools at home and abroad.

The author provides interesting information on many of his subjects. As a young man Fr Robert Ambrose of Ardagh was involved in the attack on the RIC barracks in Ardagh during the Fenian rising in March 1867. Subsequently, as a curate in the parish, with the assistance of the Land League he successfully challenged the 'Rack Rents' being charged by the local landlord.

**“Some of the biographical sketches indicate the short life expectancy of the early missionaries to Africa”**

Fr John Collins initially was a member of the RIC. After ordination he served as a chaplain to the British army in India, where he died aged 105. The author even provides information on the idiosyncrasies of some of his subjects: just before he died one missionary informed his confreres that he had heard the wail of the banshee!

Not surprisingly some of the biographical sketches indicate the short life expectancy of the early missionaries to Africa.

In recording the careers of the men from West Limerick who served in the Archdiocese of Dublin, such as the Neville brothers from Kilfinny, the author does not advert to the fact that before entering Maynooth they already had spent three years studying philosophy at Holy Cross College, Clonliffe, and UCD.

The meticulous research in this book will be most useful to any sociologist who attempts to explain the changing religious ambience and cultural ambiguities of West Limerick. Brother Feheny is to be congratulated on this latest addition to his long list of publications on education and local and family history.

His book poses a very vital question: why were there so many religious vocations in West Limerick and elsewhere in Ireland in the 1850-1950 period, and so few nowadays.





Molly Keane in her heyday painted on the beach at Ardmore by Norah McGuinness.

## An honest elegy for a lost way of life

**Molly Keane: A Life**  
by Sally Phipps  
(Virago, £20)

**John Wyse Jackson**

The writer Molly Keane was born in 1904 in Co. Kildare, a daughter of Moira O'Neill, the poet of the Glens of Antrim. She grew up in a horsey, Protestant family near Ferns, Co. Wexford, in an 18th-Century house that was burned in 1921 by local Republicans. (Though he was an Englishman, that night her father, believing he was going to be shot, told the raiders, "I would rather be shot in Ireland than live in England.")

With the compensation money, the family bought the house next door, and continued farming and riding to hounds almost as if nothing had happened. But the loss of her beautiful home left a mark on Molly, one that gives her novels, all of which are set in Ireland, an elegiac quality that underlies their wit and conversational sparkle.

Her first book, *The Knight of Cheerful Countenance* (1926), was written when she was a teenager. These early books appeared under a pseudonym, 'M. J. Farrell', adopted from the fascia board over a local merchant's shop.

### Portraits

Though she needed the money they earned, she didn't want her sporty friends to suspect she was that despised creature, a writer. Besides, she put into her books recognisable – and often maliciously accurate – portraits of people she knew, and needed the freedom that anonymity gave her in order to do so.

In middle age, during and after her short and happy marriage to a Waterford farmer, Bobbie Keane – who

died suddenly at 36 – she had considerable success as a playwright, and for some years enjoyed a taste of the high life, becoming a close friend of the actor John Gielgud and other theatrical luminaries. After 1960, however, she fell silent, convinced that the world she knew and depicted was no longer relevant to a modern generation.

Silent, perhaps, but she didn't quite stop writing. A friend from her theatre days, the actress Peggy Ashcroft, read the manuscript of a novel called *Good Behaviour*, and in 1981 it appeared to great acclaim, and was only narrowly beaten for the Booker Prize by Salman Rushdie's *Midnight's Children*.

### Great writers

Despite her great age, further novels and other books followed, and all her M. J. Farrell novels were republished by Virago. By now, Molly Keane was recognised as one the great Irish writers, and probably the last chronicler of our 'Big House' tradition.

It wasn't long after her death in 1996 that word hit the literary street that a biography was being written by a member of her family. Ten years later, there was still no sign of it, and people began to suspect that it was never going to appear. But here it is, and it is all that anyone could have hoped for.

The biographer, Sally Phipps, is Molly Keane's eldest daughter. She has produced a thoughtful, funny and moving account of her mother's life and times; the book is also, as Molly in old age requested it should be, uncompromisingly honest. Beautifully written, it could probably not have been done by anyone else.

## The World of Books By the books editor

**T**he present controversy over state prosecutions for blasphemy has raised once again unresolved issues concerning our libel laws, issues which really need to be settled once and for all.

On the matter of blasphemy, the law has nothing to do with the Christian Churches, but is rather an attempt to mollify Muslim opinion. The approach comes under an older notion bound up with the earlier statutes relating to libel. Yet what Muslim sects say about each other, quite contrary to the Prophet's teachings on charity, is often far worse than what a non-Muslim could say.

People claim that to react to insults to one's beliefs is 'only human'. So it is, for such anger is a human failing, an aspect of man's fallen nature. It is not a divine attribute.

If Christians believe that God is completely self-sufficient unto himself, he cannot in fact be insulted or feel the anger human beings do. All knowing, all seeing, all understanding, he is impervious to insult. To know everything is to understand everything, and to understand completely is to forgive completely, as the hidden aspects of human motivation are clear to God. That, at least, is what they taught us at school. Blasphemy is a concept which no Christian, theologically speaking, can believe in.

### Leaders

The Church leaders say the blasphemy laws do not meet with their approval. But the State (or rather lawyers reluctant to abandon a source of civil actions), sees blasphemy not as an insult to God, but to persons, and that it can be the occasion of a disturbance to what the 18th Century acts would have called "the King's peace". Anyone familiar with the events during the anti-Catholic Gordon riots in 1780 will see the point of that.

The older laws distinguished four categories of libel. First of all there was seditious libel, an offence against the state (a crime echoed still in our own Offences against the State Act). It seems it is possible for a political theorist to countenance the overthrow of the state, which is in fact what philosophical anarchists believe. But to encourage this by the printed word led in the past to many an Irish patriot being jailed. Seditious libel

## Aspects of libel

was, in fact, a method for the authorities to prevent free speech.

The second category was blasphemous libel. But in a country like the United Kingdom (which included Ireland for a time), where a state religion is established, to attack the beliefs of others (as Bradlaugh and others did) is to encourage an attack on the institutions of the state. However, in Britain such actions, when taken nowadays as civil actions by individuals, never succeed.

The third category was criminal libel, which is what Oscar Wilde accused the belligerent Queensberry of; again a likely breach of the peace, involving physical violence, was involved.

The fourth category was

defamatory libel, really what the person in the street, or rather in the body of the court, understands by 'libel'.

Even the briefest survey of this tort over the last two centuries shows that it has been too often resorted to for political reasons; there were many such cases in 19th-Century Ireland. The people who most commonly sue for libel now are journalists and politicians, the rich and the influential, sensitive persons created with thinner skins than you and me.

### Influential figures

You and I and old Mrs Byrne next door, we never sue people for libel. We cannot afford it. I will not suggest any names here, but anyone

who reads the papers will be aware of the journalists and the influential figures who have taken such actions.

Often people are awarded a pittance, other times, as the rewards are entirely down to the juries; huge sums with costs have been awarded, on little more than a whim.

It would be better if the whole system were abolished. The notion of a 'good name' needs to be reconsidered. There should be no cash awards, no costs. An apology in a newspaper in a position as dominant as the original article, or (as in France), the insertion in the offending book, of a yellow slip giving the courts judgement of the complaint, that should be enough.

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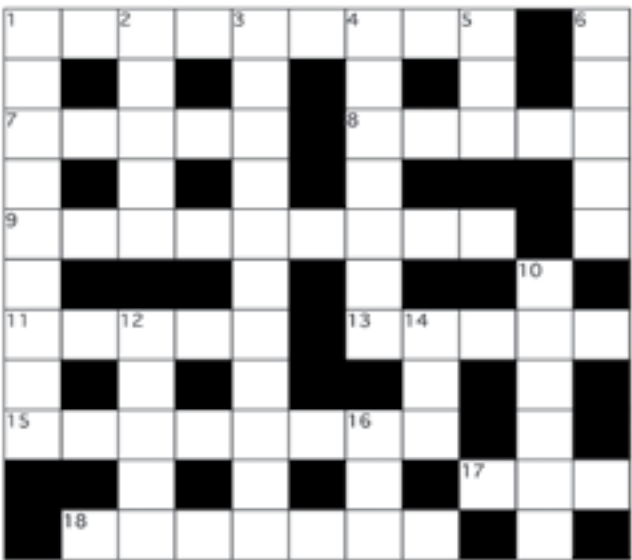
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# Leisure time

## Crossword Junior Gordius 183



- ACROSS**  
1 This part of the day follows midday (9)  
7 Elephants have them (5)  
8 Go in (5)  
9 A surgeon does this in a hospital theatre (9)  
11 Special table in a church (5)  
13 One of a bunch which may be used to make wine (5)  
15 Getting yourself ready for a race or match (8)  
17 You put this in a fountain pen (3)  
18 A referee blows this (7)
- DOWN**  
1 Space traveller (9)  
2 Flavour (5)  
3 Places to go for a meal out (11)  
4 Unlocking (7)  
5 An acorn is a kind of \_\_\_\_ (3)  
6 Black Beauty was one (5)  
10 This season lasts from February to April (6)  
12 Help someone learn (5)  
14 Mat (3)  
16 No score (3)

### LAST WEEK'S SOLUTIONS

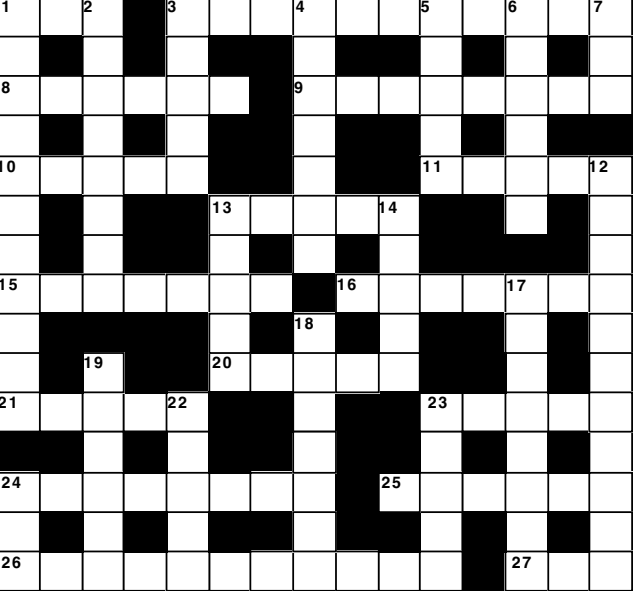
#### GORDIUS No.299

- Across** – 1 Anabaptist 6 Chef 10 Rider 11 Introduce 12 Prosper 15 Sited 17 Ebro 18 Arcs 19 Rocks 23 Buses 24 Oral 25 Tang 26 Rover 28 Ease off 33 Last-ditch attempt 34 Niece 35 Reap 36 Open-minded
- Down** – 1 Airs and graces 3 Arras 4 Tribe 5 Sets 7 Haunt 8 Fiendishly 9 Consort 13 Pact 14 Revenge 16 Cat burglar 20 Cornfield 21 Astride 22 Peas 27 Vista 29 Ashen 30 Ennui 31 Step 32 Feed

#### CHILDREN'S No.182

- Across** – 1 Sunburn 7 Apple 8 Paste 9 Voted 10 Ear 12 Pill 13 Ball 16 Semi-final 17 Soccer 18 Change
- Down** – September 2 Nostrils 3 Uneven 4 Nasty 5 Spud 6 Meal 11 Cleaner 12 Prince 14 Lemon 15 Rinse

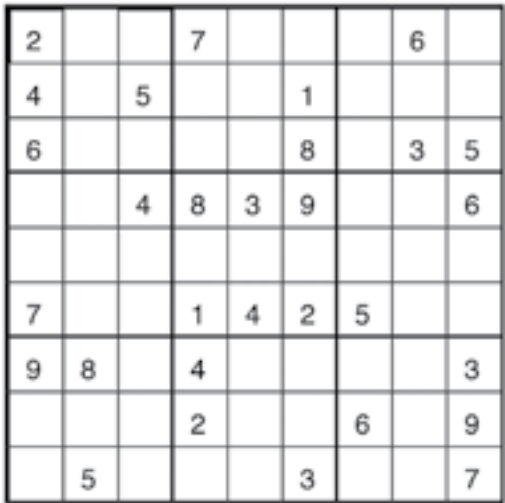
## Crossword Gordius 300



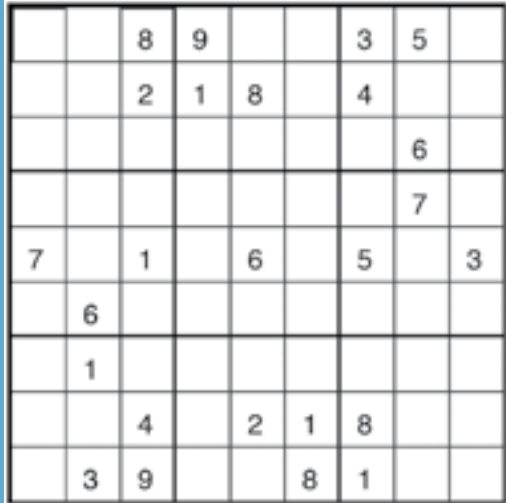
- ACROSS**  
1 "The Local" (3)  
3 Get in touch with one feline in the Kibbutz (11)  
8 & 25a Some teacup matron may have provided us with Breakfast at Tiffany's (6,6)  
9 Waterloo was the end of the line for him (8)  
10 Clever and agile, with one foot in New York (5)  
11 Water vapour (5)  
13 Sub-aqua enthusiast (5)  
15 Takes in some jokes that are popular, by the sound of it (7)  
16 Fall precipitously (7)  
20 Desiccated (5)  
21 A characteristic (5)  
23 Islamic crusade (5)  
24 Felon (8)  
25 See 8 across  
26 Go back first, literally providing a supply of clever ruses (3,2,6)  
27 Wet soil (3)
- DOWN**  
1 Continue playing on the green; then hang around, one hears, to become heavier (3,2,6)  
2 Does it flutter unhappily at a pristine beach? (4,4)  
3 & 19d Does it constitute the path to insanity? (5,6)  
4 Roman goddess of wisdom (7)  
5 Removes creases from garments (5)  
6 Abraham and Lesley together find some trees (6)  
7 There's plenty of time to put an end to 9 across! (3)  
12 One of the parables smeared dust around (7,4)  
13 Went courting? How passé is that? (5)  
14 Reigned (5)  
17 Edible fungus (8)  
18 Was this composer likely to order a four seasons pizza? (7)  
19 See 3 down  
22 Shoplifter (5)  
23 Denims (5)  
24 Male swan (3)

## Sudoku Corner 183

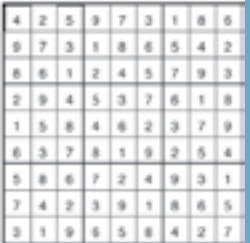
### Easy



### Hard



### Last week's Easy 182



### Last week's Hard 182



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[info@trocaire.ie](mailto:info@trocaire.ie)  
[www.trocaire.org](http://www.trocaire.org)



# Notebook

Fr Vincent Sherlock



## Having confirmed young people, we have to affirm them



between us, as teenage years and choices become shaped by other influences, not all of them – it has to be said – for the better. I am certain parents feel this too. I'm reminded of one of our teachers telling us during our own teenage years about a man who once said that at the age of 18 he was

horrified and embarrassed at how stupid his father was. By the age of 21, the same man was astounded at how much his father had learned "in three years"!

As I looked at the 38, I asked them not to change too much, to continue bringing joy to the hearts and smiles to the faces of

their families and friends. I told them the church would always be 'another room' in their homes and that always they'd be welcome. I desperately wished that they'd truly be 'confirmed', enriched, enlivened, empowered and equipped to make life's choices, based on reflection rather than reaction, courage rather than going with the flow and that 'right judgement' would guide them to all that's good and right in life including having that sense of 'wonder and awe' in God's presence.

### Emphasis

Somewhere I was thinking of St Paul's powerful words to the Philippians, and wanted them to be "happy, always happy in the Lord". Paul repeated it for emphasis – "what I want is your happiness".

Having 'confirmed' them, the ongoing call is to affirm them. Maybe we'll have to do it from a distance for a while but let's try to lessen that distance. As someone once said, the easiest way to shorten a mile is to put an 's' in front of it. Smile!

### Do it anyway...

If you are kind, people may accuse you of selfish, ulterior motives; Be kind anyway. What you spend years building, someone could destroy overnight; Build anyway. The good you do today, people will often forget tomorrow; Do good anyway. Give the world the best you have, and it may never be enough; Give the world the best you've got anyway. You see, in the final analysis, it is between you and your God; It was never between you and them anyway.

(Attributed to St Teresa of Calcutta)



**HE DIED BY SUICIDE.** A mother shared the news with her son and daughter before they would hear it in the school yard. She rightly felt she should be the one to tell them since they both knew the man. She spoke first to her son and when she told him he asked "How did he do it?" The mother avoided an answer and went to tell her daughter. Her daughter asked "Why did he do it?" She had no answer for that one either but recognised something significant in the questions asked.

'How?' is one thing, but whatever hope we have in reaching out to people is found, I believe, in 'Why?'

### Change

The coming years will do much to change them – some of the change is as essential as it is natural but some of it pains me too. I've met it before; that distance that comes



## PLEASE SUPPORT THE CHURCH IN FAMINE-STRICKEN AFRICA

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