

The Irish Catholic

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Missionaries warn against US provoking war in Korea

Irish priests determined to stay in potential war zone

EXCLUSIVE
Chai Brady

Tens of millions of people would lose their lives in a matter of hours if the US pushes for a military response in Korea, an Irish missionary who has spent almost 50 years working with Koreans has warned.

As tensions rise following nuclear weapons tests by North Korea, Fr Denis Monaghan SSC told *The Irish Catholic* that people in the south are worried that a reactionary approach from the US to the volatile regime in the north could provoke a devastating war.

Speaking from his base in Seoul this week Fr Monaghan (73) said: "We've had so many threats of war with North Korea saying they would burn us to the ground. Koreans are not worried about it, they're more worried about Trump, because they're used to the North Korean rhetoric."

"The provocations come from the North all the time, I suppose it's like crying wolf, but they are worried how Trump will react."

With North Korea continuing to ignore global condemnation of their nuclear weapons tests, the UN Security Council is being advised by the US to take severe measures against the 'rogue nation'.

Fr Monaghan said he believes that North Korea will use the threat of nuclear war to deter the US from intervening like they have done in the past, warning that "if they did millions of people would be killed in the first day".

The missionary is stationed in Seoul, right on the border of the two tense nations.

Delicate situation

Despite the delicate situation, Leitrim-born Fr Monaghan said he wouldn't even consider leaving the Columban mission, stressing: "No, the guys that are here, we wouldn't even talk about leaving."

Former Executive Secretary of the Irish Missionaries Union, Fr Hugh McMahon SSC, currently lives in Ireland but spent 30 years working in South Korea. He said that the

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New nuncio receives official céad míle fáilte



The new Apostolic Nuncio to Ireland, Archbishop Jude Thaddeus Okolo, Titular Archbishop of Novic, presented his credentials to President Michael D. Higgins at a ceremony at Áras an Uachtaráin on Tuesday, after which he inspected the guard of honour. Photo: Maxwells

MARY KENNY

Why Kate, Duchess of Cambridge, deserves honour PAGE 5



MARTIN MANSERGH

The Brexit recklessness goes on PAGE 8



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Michael Kelly's Editor's Comment returns next week



The common good should trump popular political causes – Bishop

Mags Gargan

Politicians have a responsibility to protect the most vulnerable above their own sectoral interests, the Bishop of Derry has said.

"It is the task of political leaders to promote the common good and not just sectoral interests or popular causes," Bishop Donal McKewon said. "We expect our leaders to be wise and not just street wise. The best of our humanity thrives in the

context of protection for the weakest and not by promoting the wishes of the strong."

Speaking at a Mass to celebrate the Cursillo National Pilgrimage to Knock, Bishop McKewon said that "rights without responsibilities" leads to "social fragmentation" and domination "by those who shout the loudest".

"We have a view of the human person which says that the needs of the vulnerable child are not less important than the wishes of the

vocal adult.

"The God of the Scriptures calls us away from being self-centred to seeing the needs of the world beyond the end of my nose," he said.

The bishop said the role of the Church in society is also to ensure that the vulnerable are protected, and "God's dream for the world will not be realised by ecclesiastical smugness or by short-sighted battles for political dominance".

"Anything that does not promote a cohesive society

and defend the rights of the weak, will never be joy for the world," he said.

Bishop McKewon said the Church must stand up for people who don't meet the ideal. He said the World Meeting of the Families next year is "an opportunity to reflect on the core elements of what we believe about belonging and family", and that this is "not the time for adopting a condemnatory approach to the situations in which many people find themselves".

Trying it on for size



Bishop Denis Nulty of Kildare & Leighlin places his zucchetto on a pupil during a visit to the Holy Family Campus in Portlaoise parish where 1,400 children attend the senior and junior schools.

Missionaries warn against provoking war

» Continued from Page 1

violent rhetoric coming from North Korea is nothing new to the South Korean population, who take it in their stride.

However as the situation has ramped up in the last six months, he says the tension has "definitely increased" and that it seems South Korea are "beginning to get worried".

The country's leader Kim Jong-un has shown no signs of slowing down his race to

nuclear armament, despite severe poverty plaguing his nation, Fr McMahon said: "He's spending millions if not billions on these rockets and not on the people, there's probably a lot of discontent, and the only way he can deal with the discontent is to tell them to listen to the Americans and the South Koreans, they're ready to attack us, we have to have these things to keep them at bay."

Bishops meet with the Taoiseach

At the invitation of Taoiseach Leo Varadkar, a delegation representing bishops and officials from the Irish Catholic Bishops' Conference have held a two-hour bilateral meeting with ministers in Government Buildings. This was the first such meeting to take place under the Church-State structured dialogue process with Mr Varadkar as Taoiseach.

The agenda for the meeting included: World Meeting of Families 2018 and possible visit by Pope Francis; education issues; the Eighth Amendment and Northern Ireland.

After the meeting Archbishop Eamon Martin said the discussion was constructive and he believed that "regular Church-State dialogue is in the interest of everyone and reflects a truly pluralist society".

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Parish collection raises more than €1m for East Africa

Mags Gargan

Donations to Trócaire's emergency response in East Africa has raised €2.4m so far, with about half that amount coming from a church collection in parishes nationwide.

Funds from the parish collection, which was sanctioned by the Irish Bishops' Conference in late July, are continuing to come into the charity, and the total figure is expected to rise significantly over the next few weeks.

"Dioceses have to gather collections from every parish before submitting their final returns to us and that process usually takes a number of weeks.

"Once all diocesan returns are in, we are hopeful that total donations to our emergency response in East Africa will be in the region of €5m," said Éamonn Meehan, executive director of Trócaire.

Generosity

"This is another example of the generosity of parishioners up and down the country. The Catholic community in Ireland is exceptionally

generous and responds with huge compassion to the suffering of others."

For several months now Somalia, South Sudan, Ethiopia and Kenya have been experiencing the devastating impacts of prolonged drought.

More than 26 million people in the affected regions are now severely food insecure and without a good rainfall forecast it is expected that the crisis will worsen.

Essentials

"The scenes in East Africa over recent months have been heartbreaking," said Éamonn Meehan, continuing that Trócaire's teams are working hard to get food, water and other essential aid to the communities affected.

"The donations from parishes across Ireland have allowed us to greatly expand our programmes and have allowed us to reach more affected communities," he said.

"Those donations will result in food, water, healthcare and other life-saving aid for people who have been left in humanitarian crisis due to the worst drought in living memory."



A young festivalgoer visits Trócaire's stand at the Electric Picnic music festival in Stradbally at the weekend, where team members raised awareness of the current hunger crisis in East Africa under the theme 'Real News'.

Shine a light on 'modern day slavery' says bishop

Chai Brady

Sex trafficking is "modern day slavery" and exists under the radar, according to an Irish bishop who has worked with an international group to combat human trafficking.

Bishop Denis Brennan reacted to figures released by Ruhama, a charity that helps women involved in prostitution, which reveal large amounts of women continue to be smuggled into Ireland to be sold for sex.

He said that often people think that human slavery is historic, but it's "alive and well" in the 21st Century and that some people believe there are more slaves today than ever before.

"Modern day slavery thrives on secrecy. It is often hidden in plain sight because as Pope Francis says 'its victims are held by invisible chains'," Bishop Brennan told *The Irish Catholic*.

"Modern slavery operates under the radar, so the most effective thing we as citizens can do is to shine a light on it, to talk about it, to realise that it happens, and that it may be nearer to us than we realise."

In addition to human trafficking, he said, the reasons for women entering prostitution can include poverty, domestic violence, drug addiction, homelessness and mental health problems. "From a Church perspective and to counteract the tendency to stigmatise women affected by prostitution it is vital that the human dignity of those involved in prostitution is always acknowledged."

"Victims of human trafficking often feel that they have nowhere to go, that nobody cares about them, and that everybody they meet is out to exploit them." He praised Ruhama for their work.

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Over 65s deserve more options than just nursing homes, argues SJI

Chai Brady

The Government has been called to focus on policy that will help elderly people live at home, as the number of people over the age of 65 in Ireland will double to nearly one million by 2031.

As Ireland's population ages Social Justice Ireland (SJI), an independent think-tank, released a report this week stressing that the Government needs to take action to offer elderly people more options rather than having to go to nursing homes.

"We know what the numbers are going to be like, it's not as if we wake up in 10 years' time and suddenly become stunned," said the director of SJI, Fr Seán Healy.

Primary care

Stopping people from depending on A&E is another goal, he said: "We have to develop the primary care sector so that people have a one-stop shop in their local area where they have access to a doctor, a nurse and so on.

"This is going to become a bigger and bigger challenge in the years to come, because we're going to have more people

in this space who do have the capacity to live at home if they're supported, but if they're not supported they're going to wind up going into nursing homes which will cost an awful lot more than if the Home Care packages were being provided at home," he added.

Improving the public transport system is also a necessity for many people living in rural areas that want to live at home according to the report.

This comes as Housing Minister Eoghan Murphy has offered to lower the contribution to the Fair Deal Scheme for people living in nursing homes from 80% to 70% of their income, in an effort to entice elderly people to become landlords.

Fr Healy criticised the proposal, saying that "to think in terms of the houses that are available through the Fair Deal, it would make a very small impact on the overall scale of what is required".

He added that there are now 90,000 households on waiting lists in local authorities who can't afford to buy housing and are struggling to pay rent.

Street evangelisation top highlight of youth conference



Conference attendees with Fr Luuk Jansen OP and Fr Bernard Murphy CFR.

Louise Hanlon

Faith, friendship and fun were the order of the day at the annual Catholic Young Adults Conference which took place in All Hallows College, Dublin at the weekend. The conference, organised by the Legion of Mary, had as its theme 'Know Mary, Know Jesus' and attracted over

200 attendees from various parts of the country.

The unique, maternal role of Mary in the life of the Church was explored throughout the weekend with talks, discussion, workshops, presentations and testimonies by young legionaries.

Participants were invited to take part in an historical tour of the notorious

'Monto' area of Dublin as well as a street evangelisation session, an experience named as the highlight of the weekend for many of the young people. Eucharistic Adoration, Mass and Confession were an integral part of the programme, while newly-ordained priests Fr Declan Lohan and Fr Philip Mulryne OP spoke of the role the Legion played in their vocation.

SVP appeal for new premises following north Dublin shop fire

Mags Gargan

The Society of St Vincent de Paul (SVP) has issued an appeal to commercial owners on Dublin's northside for a retail unit to replace a charity shop destroyed by fire.

The Vincent's shop in Coolock Village Centre was engulfed in flames in the early hours of Monday morning,

causing structural damage which will result in the shop being closed for some time.

"We urgently need to find a replacement quickly as the loss of revenue is a blow to our ability to support those who seek our help," said Liam Casey, SVP East Region President.

The 1200 sq. ft unit was one of the busiest in the SVP

shops network in the Dublin area and will be a major loss to the community.

"The level of goodwill and offers of help from the local community, which depended heavily on the invaluable service of the Vincent's shop, has been overwhelming," said Mr Casey.

The shop was operated by a full-time manager with the

support of three community scheme workers and about 40 volunteers.

Anyone who can offer an alternative site is asked to contact Mark O'Brien on 087-776 2293. While an alternative premises is being sought donations can be left at SVP shops in Fairview Strand, Kilbarrack, Killester and Malahide.

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Why Kate deserves honour

If proof were needed that all the world loves a baby, the announcement that Kate and William are expecting their third provides full evidence. Globally, the third baby for the Cambridges has been front-page news.

And significantly, although Kate is only “a few weeks” pregnant, the media is already treating the royal infant as a person. The Italian press, I can predict, will be in a tizzy – they love the young royals with their *bambini*.

But something else, besides joy and congratulation, should be said about this pregnancy. Kate, the Duchess of Cambridge, deserves honour and admiration for the way she faces motherhood.

Nausea

‘Morning sickness’ – nausea, usually in the morning time, sometimes associated with vomiting – affects to a greater or lesser degree most pregnant women. For many, it’s not much more than a passing nuisance. But for a minority, morning sickness – *hyperemesis gravidarum* – is a really serious physical complaint. No food



Mary Kenny

Kate, the Duchess of Cambridge.

can be kept down and the woman feels utterly drained and sometimes truly wretched. Sometimes she has to be hospitalised – as Kate has been in the past.

It has been claimed that up to a thousand terminations of pregnancy take place every year in Britain because of acute *hyperemesis gravidarum*. The woman feels so horribly ill that

she feels she can’t continue with the pregnancy.

In very acute situations, this is considered to be a medical reason to terminate a pregnancy.

Kate has suffered badly from this condition in both her previous pregnancies. And yet, she has been open to conceiving another child and is happy to bear that child. Even though

she knows she will feel really ill for the first few months – she’s already had an onset of *hyperemesis gravidarum*.

Kate Cambridge emblemises the sacrifices that mothers have faced, and endured, because they love the life that they carry. Mothers of all backgrounds should be honoured, valued and respected for the physical sacrifices that they make, and in some cases, the physical afflictions they endure. Kate’s situation has highlighted this for the world media.

Focus

It has also highlighted the medical condition in question, which deserves more focus. Mothers who suffer from *hyperemesis gravidarum* should be, in every possible way, supported and alleviated of their discomfort. Many a mother has suffered attacks of morning sickness in a stoical spirit of endurance, without demanding or receiving the credit they deserve. Bravo to Kate and William for their third child and to Kate for being an emblem of Mother Courage.

Bedsits could solve Ireland’s housing crisis

We all know about the dire shortage of housing stock in Dublin – pushing up rents and triggering a crisis of homelessness. But a property manager tells me that, in actual fact, there is a huge number of properties lying idle. And there are, all over the city, perfectly habitable bedsits which would be suitable for students or young people just starting out on a first job.

Except that none of these bedsits can be made available because of the regulations – ushered in by the Green Party when they were in coalition – that every bedsit must forthwith have an ‘en suite’ bathroom.

This is another example of ‘the best is the enemy of the good’. If you try to make everything absolutely perfect, you fail to attain what can be reasonably good.

Tenants

Generations upon generations of students and young folk have started life in a bedsit, sharing bathroom facilities with other tenants. It’s not ideal over a long period, but it’s surely better than being homeless, or paying the high rents now being demanded for ‘studio flats’ – in effect, bedsits with an en suite built into a corner.

Looking Forward

A Public Conversation on the Future of Catholic Schools in Ireland

At a time of continuing change in Irish society education issues are rarely far from the public discourse. This event will bring together an experienced panel of education experts for a moderated conversation on what the future for Catholic Schools in Ireland might look like.

Panellists:
John Boyle (President, INTO)
Dr. Marie Griffin (CEO, CEIST)
Dr. Anne Looney (Executive Dean, DCU Institute of Education)
Seamus Mulconry (General Secretary, CPSMA)
Moderator: Dermot McCarthy

DATE: **Monday 18th September @ 7pm**
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Ignoring the challenges around Catholic education is not an option, writes

Fr William Dailey CSC and Jonathan Tiernan

The parable of the talents, wherein the opportunity to take risks and invest in the gifts we have received is contrasted with the fearful failure to bury the treasure and hope for the best, speaks powerfully to the Church at all times, but perhaps particularly when we consider the case of Catholic schools here in Ireland. Church-sponsored schools have been the backbone of Irish education since at least the turn of the last century.

Much of that history gives the nation justification for great pride – our schools have produced scholars and saints, raising up poets and playwrights whose works have achieved global renown and,

Looking forward: education for the future



in the present day, preparing Irish youth for rigorous training in the sciences that has helped to transform the Irish economy.

Controversy

Yet recent decades have also produced great controversy surrounding Catholic schools, stemming, among other things, from their entanglement in the abuse crisis as well as from consideration of the rapidly shifting bal-

ance between the religiously devout and those who no longer identify with any religion whatsoever.

The Government is rightly challenged to find a way forward that responds to all of its citizens, irrespective of their religious beliefs, as well as to meet its general obligation to ensure that, whatever their ethos, Irish schools can meet the ever-shifting needs of the modern university and the modern economy in

making sure our young are prepared for the future that awaits them. Many of the issues will be familiar: the call for devolution of schools from Church patronage, arguments over curriculum and the pervasiveness of ethos, the controversy over Baptism requirements for admission to Catholic schools that are over-subscribed.

The questions that the Government must face are not of course the Government's alone: the Church must read the signs of the times in the light of the Gospel and, in the Spirit, discern its own path forward. If the Son of Man had nowhere to lay his head, we should not be surprised to find that rest is not the lot of those who would follow him.

But it is good to ponder both what Catholic schools have done and are doing well just as readily as we ponder what must change if we are truly to respond to the parable of the talents – taking account of the blessings of this great patrimony and assessing the

way forward that can lead to greater flourishing. Ignoring the questions, waiting for the Government alone to lead, or simply trying to resist change at every stage – these are the strategy of that servant who buried his coin in fear of what might lie ahead.

“It is good to ponder both what Catholic schools have done and are doing well”

In the spirit of that “good and faithful” servant who was given five talents, promptly went and traded them to make five more, and was invited “to join in his master's happiness”, we must seek a bold way forward, trusting in the Lord's providence.

In that Spirit, we at the University of Notre Dame's Alliance for Catholic Education and the Notre-Dame Newman Centre for Faith & Reason at University Church

will be hosting a forward-thinking and positive panel discussion on the future of Catholic schools in Ireland. Moderated by Deacon Dermot McCarthy, the panel features John Boyle (President of the Irish National Teachers' Organisation), Dr Marie Griffin (CEO of second level schools trust CEIST), Dr Anne Looney (Executive Dean of DCU's Institute of Education), and Seamus Mulconry (General Secretary of the Catholic Primary Schools Management Association). The voices of these leaders will help us to heed the Lord's frequent admonition to be not afraid but instead to cast out into the deep. We hope you can join us for a lively and essential discussion.

Fr William Dailey CSC is Director of the Notre Dame – Newman Centre for Faith and Reason. Jonathan Tiernan is Director of the Alliance for Catholic Education Ireland, University of Notre Dame.

‘Looking Forward: A public conversation on the future of Catholic Schools in Ireland’ will take place on Monday, September 18 at 7pm in the Notre Dame – Newman Centre, University Church, St Stephen's Green, Dublin 2.

Medjugorje

Monthly Message



“Dear children! Today I am calling you to be people of prayer. Pray until prayer becomes a joy for you and a meeting with the Most High. He will transform your hearts and you will become people of love and peace. Do not forget, little children, that Satan is strong and wants to draw you away from prayer. You, do not forget that prayer is the secret key of meeting with God. That is why I am with you to lead you. Do not give up on prayer. Thank you for having responded to my call.”



THE IRISH CATHOLIC CONFERENCE

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Maria Steen



Mary Kenny



Prof. Patricia Casey



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The Irish Catholic

Martin Mansergh

The View



The Brexit recklessness goes on



One hundred years ago, many opinion-leaders, including a number of Catholic and (mainly southern) Church of Ireland bishops, who, unusually for that time, issued a joint statement on the subject, regarded partition as unthinkable.

Yet it happened, and took a hard form for the rest of the 20th Century. Then the peace process combined with the European Single Market removed the border in virtually all its physical manifestations. While there is near-unanimity that Brexit must not involve the return of a hard border, history as well as the unresolved contradictions in that prospectus teaches us not to be so sure. At least, there is now some reassurance that the Common Travel Area is safe, and that cross-border workers will be unimpeded.

At the Kilkenny Arts

Festival in early August, mainly dedicated to the music of Schubert and Handel, there was a discussion in the Parade Tower of Kilkenny Castle with former British Ambassador to the EU in the late 1990s Sir Stephen Wall, on the background to Brexit. Like most retired senior British diplomats, he did not think it a good idea. One interesting point related

to the 1975 referendum on Britain's continuing membership of the EEC, two years after it had joined with Ireland and Denmark. Mrs Thatcher, newly-elected Tory party leader in opposition, was strongly in favour of remaining. According to Wall, she advocated that, should the vote be lost another one should be held, after the withdrawal terms were known, to make sure

that was what people still wanted.

This episode in her career, when she was strongly pro-European, is quickly glossed over in her monumental biography by Charles Moore, former editor of the *Daily Telegraph* and leading Eurosceptic. Actually, the points she made then are remarkably relevant to key issues arising today.

On June 9, 1975, in parliament, Mrs Thatcher rejoiced over the excellent referendum result, which was a decision to remain by two to one. She was particularly pleased "with the strong 'yes' from each of the four parts of the United Kingdom, which confirmed the strength of the British ties which unites us". While Mrs May used the same rhetoric after the Brexit vote, it could not disguise the fact that Scotland and Northern Ireland had voted to go one way, and England and Wales another, the English majority deciding it for the rest. Mrs Thatcher finished by paying tribute to the vision of Sir Winston Churchill and the courage of Harold Macmillan, who made the first application to join the EEC in 1962.

Speeches

It is often claimed that Britain's problem is that it joined an economic community that then turned political. The first reason that Mrs Thatcher put forward in her referendum speeches for remaining in the Common Market was peace and security, saying it should not be taken too much for granted. Given recent terrorist attacks and other international tensions, that argument is surely as valid today.

Her second argument, from her speech in parliament on April 8, 1975, was the importance of secure access to food

supplies, Britain being a "most vulnerable country" needing at that time to import half its food. The EEC would be self-sufficient in many agricultural products, and "because of its combined bargaining power...in a far better position than any single country to negotiate with the rest of the world".

Her third and related reason was the advantage of belonging to the largest trading bloc in the world (at that time), noting that other countries were far more interested in access to the EEC market than negotiating with individual countries. Mrs May has been finding that out for herself in Japan. Half Britain's trade was with the EEC (today, over 40%), and "through our membership of the Common Market we have preferential access to all those countries, which we would not otherwise have". She made the point that independent Commonwealth countries had their own trading preferences and arrangements.

“Brexit will disrupt relations within these islands”

"Another good reason for staying in is the effect there would be on investment and jobs if we were to pull out... Obviously, quite a number of multinational companies will prefer to invest in Europe rather than here if we are not a member of the Common Market". This effect is being seen.

Her final argument also has resonance. "If we were now to withdraw, it would be a leap in the dark. We should not have any idea of the trading conditions into which we were coming out, or of the effect on sterling" (to date, a drop in value of 15% plus). She concluded

by saying Britain had always played a major role in the world. She did not believe that it could play that role to best advantage on its own.

Of course, her views changed, and she became more and more antagonistic to the European Community, as it became more ambitious. Nevertheless, the cogent arguments she made in 1975 retain their validity, and have been overlooked by her followers.

Blueprint

Another British Conservative former Minister, Catholic and of Irish extraction, Chris Patten, has written an interesting memoir called *First Confession*, which has significant religious content. He is remembered here for the outstanding job of the Patten Commission in providing the blueprint for a non-partisan Northern Ireland police service.

Patten makes some caustic comments about British media attitudes that led to Brexit. When he accepted the job of EU Commissioner, the *Daily Telegraph* claimed that he had turned his back on the British way of life. Paul Dacre, editor of the *Daily Mail*, told then EU Commission President Romano Prodi bluntly that their two stringers in Brussels "were there to ferret out every bad story they could find about Brussels and the EU", and he was not interested in anything else.

Brexit will disrupt relations within these islands, while removing the common EU platform that helped underpin the peace process. For Mrs Thatcher in 1975, Britain was "inextricably linked to Europe". Brexit is a reckless attempt to demonstrate the opposite.

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If you are interested in applying for this role, please contact Adrian McCarthy in strictest confidence at adrian.mccarthy@2into3.com or call 01-234-3135.

The closing date for applications is **Friday, 22nd September 2017**.

For more information on the work of the Brothers and the Edmund Rice Network, please visit www.edmundrice.net





Celibacy not to blame for child abuse crisis

An official investigation in Australia reveals abuse was also rife in Churches that do not have celibacy, writes **David Quinn**

A huge inquiry into child abuse at the hands of various institutions, both Church and secular, has been underway in Australia for some time now. It is taking place under the auspices of a body called the Royal Commission into Institutional Responses to Child Sexual Abuse. Despite the fact that it is investigating a range of institutions, disproportionate attention has been and is being paid to the Catholic Church.

When former Australian Prime Minister, Julia Gillard, announced the setting up of the commission in 2012, commentator Gerard Henderson said on the ABC (Australia's RTÉ), that he supported the decision but he wondered how serious the Australian authorities really are about child sexual abuse given the lack of proper action to protect children from sexual abuse in Aboriginal communities.

Aboriginal leader Warren Mundine has condemned this lack of action to stop paedophilia in his community. The reason for the lack of action is the same one that led to the cover-up of sexual abuse by men of Pakistani origin in part of Britain; namely a politically correct fear of stirring up racism.

Complainants

The commission has confirmed the horrendous scale of child sex abuse in the Catholic Church in Australia. It is the same pattern that has been found here and in Britain and in the US. It has found that between January 1950 and February 2015 – a 65-year period – 4,444 complainants made abuse allegations against the Catholic Church, relating to about 4,700 incidents.

The vast majority of



claims refer to the period 1950 to 1989 with the 1970s being the worst decade of all, accounting for 29% of all abuse claims, which is about twice what you would expect if the abuse had taken place evenly over the six and a half decades the commission has looked at.

This is almost identical to what has been found here. The 1970s and 1980s were the worst period. In the US, the period 1975 to 1981 accounted for a wildly disproportionate number of abuse claims.

“Other Churches have been investigated including the Anglican Church”

At 7%, the number of Australian priests and religious accused of abuse over the 65 year period is higher than the average elsewhere. The American figure is 4%.

What is also identical to other countries is that the vast majority of victims were boys (about 75%), and in the age range 10-14.

Finally, there was the same cover-up as elsewhere. Some priests were sent for therapy prior to being sent to a new parish without either the civil authorities or the new parish being told of the priest's horrible crime.

As mentioned, other Churches have been investigated including the Anglican Church (the Australian equivalent of the Church of Ireland) and the Uniting Church. The Uniting Church formed in 1977 when the Presbyterian, Methodist and Congregational Churches amalgamated.

The commission surveyed

23 Anglican dioceses in Australia and found that “between January 1, 1980 and December 31, 2015”, a total of “1,085 complainants alleged incidents in child sexual abuse”.

The Anglican Church in Australia is about 60% of the size of the Catholic Church there, but even allowing for that, the figure of a little over 1,000 is proportionately far lower than the figure for the Catholic Church. It was not clear to me reading the report how many institutions such as orphanages the Anglican Church ran in Australia compared with the Catholic Church.

There are far fewer religious orders in the Anglican Church than in the Catholic Church and many cases of child abuse took place in religious-run Catholic institutions. Is this one reason why the Anglican figure is so much lower? (41% of child abuse claims received by the Catholic Church were received by Catholic male religious orders).

Or is it the case, as critics of the Catholic Church say, that certain Church teachings and practices are to blame such as the male-only nature of the priesthood, and the one that is most frequently blamed, namely celibacy? (The theory being that celibate men will become sexually repressed and some will end up taking out their frustrations on children.)

Experience

The experience of the Uniting Church comprehensively destroys this theory. The commission reports that a total of 2,504 allegations of child sex abuse were received by the Uniting Church between 1977 and 2015. The Uniting Church in Australia is a fifth the size

of the Catholic Church in Australia which means that, proportionately speaking, the Uniting Church received twice as many allegations as the Catholic Church.

No constituent part of the Uniting Church has ever had clerical celibacy, nor is there any history of religious orders. For several decades,

they have had female clergy. The Uniting Church is theologically very liberal.

So, none of the theories that apply specifically to the Catholic Church in order to explain child abuse apply to the Uniting Church. On the contrary.

The aforementioned Gerard Henderson (who is not a Catholic) drew attention to this fact in a paper recently and wondered why the commission spent 15 days wrapping up the evidence against the Catholic Church and only half a day wrapping up the evidence against the Uniting Church. Why indeed?

“The commission has lately been explicitly targeting Catholic practices”

Henderson said the same overwhelming focus on the Catholic Church has

prevailed in much of the Australian media, including in the ABC as well.

The commission has lately been explicitly targeting Catholic practices such as Confession, with it saying the Seal of Confession must be broken when child abuse is confessed.

Henderson writes: “The problem is that the Royal Commission may use a crime within the Catholic Church... to recommend clamping down on religious practices today. This would be a very unhealthy development in a democracy.”

That is certainly the case. And what helps this development along is an international media that focuses in a disproportionate way on the Catholic Church and erroneously blames certain Catholic practices for the huge moral and personal catastrophe that is child sexual abuse.

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Who are the Orthodox?



Ethiopian Orthodox Christians light candles and pray during the Holy Fire ceremony in Jerusalem's Church of the Holy Sepulcher.

The fastest growing religion in Ireland is poorly understood as our society's growing secularism consumes public conscience.

It's been well-documented that between the 2011 and 2016 census a large amount of people no longer identify as Catholic (although it is still overwhelmingly the largest religion at 78.3% of the population).

There is one Christian denomination that has grown by a huge 37.5% in just five years: Orthodox Christianity.

There are Eastern Orthodox Churches scattered across Dublin, but there are few outside the capital. Many worshippers rely on the Archbishop of Dublin, Dr Diarmuid Martin to allow them use of Catholic churches and spaces for worship.

Others, such as the Greek and the Russian Orthodox are well established, and now own their churches.

Growth

Prof. Tom Inglis, from the School of Sociology in UCD, says that overall the number of Orthodox Christians in Ireland has grown by almost 600% since the beginning of the century.

"While there has obviously been some conversion from other religions, I suspect that the majority is related to immigration," Prof. Inglis told *The Irish Catholic*.

All the Eastern Orthodox Churches are in communion with one another, but there are distinctions, especially

With Orthodoxy fast on the rise in Ireland, Chai Brady investigates



due to their unique cultures and language.

This means a worshipper from any Orthodox Church could visit another Orthodox church and know exactly what was happening, despite not knowing the language.

Prof. Inglis added that in Ireland there has been a diversification of the religious field in general, with "steady increases in non-Catholic denominations as well as large increases among those who say they have no religion".

“Out of the original mission we worked on there are now basically four main churches in the Belfast area”

The Eastern Orthodox Church is the second largest Christian Church in the world after Catholicism, and differs from the papacy as it has no central governing structure.

Very Reverend Fr Geoffrey Ready is a programme co-director in the Orthodox School of Theology in Trinity College in Toronto, Canada, and was involved in setting

up the first Orthodox church in Northern Ireland in 1999.

It was called the Holy Trinity in Belfast, it has since been closed down, but Fr Ready said it started a snowball effect which led to more churches being built.

He told the paper that as there wasn't much immigration to the North of Ireland due to the Troubles, there was no demand for Orthodox churches.

"By the late noughties, immigration had started, so out of the original mission we worked on there are now basically four main churches in the Belfast area," said Fr Ready.

He said he had a lovely opportunity at the time to speak to Catholics and Protestants for the Week of Prayer for Christian Unity to introduce Orthodoxy.

He said: "We had a few people who came from families where one was Catholic and one was Protestant, and they felt they were not welcome as a family in one particular Church. So they felt that coming to the Orthodox Church allowed them to worship together."

The Canadian archpriest also said that Ireland has a very rich history relating to



Pope Tawadros II of Alexandria, patriarch of the Coptic Orthodox Church.

the saints, saying that Orthodox Christians would put a large emphasis on the veneration of saints, and they would regularly visit holy sites connected with them.

"Although it's a kind of unknown quantity for a lot of people in the West, including Western Christians, really what Orthodox Christianity is all about is the original Apostolic Churches that come out of the Holy Land and the early Christian land surrounding that," he said.



Fr Geoffrey Ready.

There was originally five main patriarchates in the early Church. Rome was in the West, and the four in the East were Jerusalem, Antioch, Constantinople and Alexandria.

The East-West schism occurred in the 11th Century, which saw the break in communion between the Catholic Church and the Eastern Orthodox Churches. Theo-

logical and ecclesiastical disputes such as the infallibility of the Pope and his universal jurisdiction, differences in Christology and the use of leavened (leaven is what's placed in bread to make it rise) and unleavened bread caused the split.

Celibacy in the priesthood is also not mandatory in the Orthodox church. Men can be ordained if they are married, but they are not allowed to get married once they've been ordained. However, only celibate clergy are able to become bishops.

Language

Language also led to the two sides' differences, while Christians in the West spoke Latin, Greek became the most common language in the East.

Ireland always had a close relationship to the East compared to other Western countries such as Britain, France and Spain, according to the priest of the Russian Orthodox Church in Ireland, Fr Mikhail Nasonov.

"Historically the Irish Church was very close to the Eastern Church, it was a very unusual Church if you know Irish history," he said.

"The Irish monks knew the Greek language very well. Greek was taught in the monasteries, the monks were very educated in Ireland, and they were able to read the Fathers

in Latin and Greek as well. It was a great tradition of Christian teaching in Ireland."

There are numerous autocephalous churches in Orthodoxy. This means each Church, such as the Russian, Georgian or Greek, have a Patriarch similar to the Pope, but he is seen as equal to the Patriarchs of the other Orthodox Churches.

Generally there can be no inter-communion between the two religions despite them being very closely linked – but in certain circumstances when permission is requested from the Pope, it is allowed.

Fr Ready said: "Through immigration people have moved into the West, that's why you get Orthodox Churches arriving in places like the British Isles, Ireland, North America and other places."

"All of the communities that are in Ireland now, they will be identified with one or another of those ancient Churches, and usually that comes with an attachment to a particular language or culture – but they are all one faith."

Blog

The first resident Orthodox priest in Ireland was Fr Nicholas Couriss who is believed to have fled Russia after the revolution in 1917 which saw



A woman lights a candle before a large icon of St Nicholas in Moscow's Cathedral of Christ the Saviour.

the fall of the Tsar.

In a blog written by Irish priest and academic Fr Patrick Comerford he said Fr Couriss "was an officer in the Romanov Imperial Guard and during the Russian Revolution he joined the White Army".

"He was reputed to have been involved in a plot to rescue the Russian Tsar and his family in Yekaterinburg in July 1918, but he always refused to speak of his role."

After establishing a Russian language school in 1946 he became a priest in the first parish established in 1969 on Pembroke Lane in Dublin, but the parish closed when he died in 1977.

The Greek Orthodox are believed to have the longest established church in Ireland, and found permanent residence at Arbour Hill in Dublin which was consecrated in

1994.

With an influx of people from Eastern Europe in the 1990s the Russian Church began sharing the Greek Church's premises in Arbour Hill, before finding a more permanent residence in the Holy Apostles Peter and Paul Church in 2002, in Harold's Cross, Dublin.

The communities of Orthodox Christians existing in Ireland now include the Antiochian, Ethiopian, Georgian, Greek, Romanian and Russian, and each have their own unique traditions under the same church. Many of Ireland's new Orthodox may have fled from persecution, or had no hope or prospects in their country of origin. Often-times they are not only looking for their religion, but also the sense of community and comfort that they have lost.

● In a new series, we meet the Russian Orthodox next week.

When what *isn't* said is more important than what *is*

Dr Rhona Mahony is Master of Dublin's National Maternity Hospital at Holles Street. She is a vocal critic of the Eighth Amendment to the Irish Constitution which protects the right to life of unborn children. She has spoken frequently about how the amendment affects her work and the work of other medics dealing with pregnancy.

In an interview with Pat Kenny on Newstalk, Mr Kenny asked Dr Mahony to elaborate on how the Eighth Amendment impacts on her life and the lives of her staff in the hospital. Almost immediately, Dr Mahony went on to cite as an example the case of a pregnant mother presenting at 14 weeks with ruptured membranes, where the waters around the child have broken.

"Now," she said, "the chances of that baby being born well are tiny and very slim, but there is a significant risk that she (the mother) will develop chorioamnionitis...now... we are charged with waiting until she develops that infection before we can do anything. We are making that decision to deliver her in the context of a custodial sentence of 14 years," Dr Mahony said.

Analysis

There are several issues here that require further analysis. As a clinician working within the Health Service Executive (HSE), Dr Mahony will be aware of the guidance document that was issued in 2013 by the Institute of Obstetricians and Gynaecologists and the HSE Directorate of Strategy and Clinical Care, Preterm Prelabour Rupture of Membranes (PPROM) which was revised in 2015.

The provisions of that guidance document seem at odds with Dr Mahony's stark claim that "we are charged with waiting until she develops that infection before we can do anything".

Indeed, the document specifically alerts clinicians to the fact that women with PPRM are at increased risk of infection and that if there is any clinical evidence of chorioamnionitis or maternal sepsis, a septic work-up should be obtained and broad-spectrum intravenous antibiotics commenced immediately.

This is very far from the image conjured up by Dr Mahony of the Eighth Amendment forcing clinicians to sit on their

False caricatures around care in pregnancy contribute nothing to a reasonable debate, writes **David Mullins**



hands until the mother becomes unwell.

The document also acknowledges those studies that have demonstrated benefits in conservative management for gestations of less than 34 weeks, while also acknowledging that the management of pregnancies complicated by PPRM between 34 and 37 weeks continues to be a contentious issue.

“We are charged with waiting until she develops that infection before we can do anything”

We may well ask why Dr Mahony didn't mention the crucial, positive role of antibiotics in a post-membrane rupture scenario, and instead the impression was that only a termination of pregnancy would suffice. Perhaps if Dr Mahony had been given time or if she had been pressed to elaborate she might have referred us to the 2010 analysis of Preterm Pre-labour Rupture of Membranes by the Royal College of Obstetricians and Gynaecologists.

That analysis published the outcomes of 22 trials involving over 6,000 women with PPRM before 37 weeks of gestation. This study demonstrated:

1. Use of antibiotics following PPRM is associated with a statistically significant reduction in chorioamnionitis;
2. Neonatal infection was also significantly reduced in the babies whose mothers received antibiotics;
3. There was also a significant reduction in the number of babies with an abnormal cerebral ultrasound scan prior to discharge from hospital;
4. There was no significant reduction in perinatal mortality, although there was a trend for reduction in the treatment group.

Dr Mahony might well reply that she specifically gave the example of the mother presenting at 14 weeks with a ruptured

membrane and that positive outcomes are more pertinent to later gestational ages.

Yet, a 2009 review in the *European Journal of Obstetrics & Gynaecology and Reproductive Biology* clearly refers to a study of 53 mothers presenting with PPRM between 14-28 weeks with perinatal survival rates: as follows:

● 14-19 weeks: 40%

● 20-25 weeks: 92%

● 26-28 weeks: 100%

It also shows that perinatal survival of second-trimester PPRM was better than previously thought.

In light of this information, and in the presence of clear HSE health care protocols in both scenarios of pre- and post-diagnosis of PPRM, we are left to ask why Dr Mahony did not refer to this research and once again left the impression that the Eighth Amendment as a barrier to the application of appropriate healthcare.

It is also not correct for Dr Mahony to make the claim that clinicians are making the decision in the context of a custodial sentence of 14 years. Let us return again to the guidance document that was issued in 2013 and revised in 2015 by the

Institute of Obstetricians and Gynaecologists and the HSE Directorate of Strategy and Clinical Care.

Number seven in the list of 14 key recommendations contained in that document clearly states that "women with clinical signs of chorioamnionitis should be commenced on broad-spectrum intravenous antibiotics and delivery should be undertaken".

Is Dr Mahony therefore claiming that the Institute of Obstetricians and Gynaecologists and the HSE directorate deliberately recommended that doctors place themselves in a position where a custodial sentence is likely? Or is it more likely that they were aware when drafting it that nothing – either legally or constitutionally – prevents doctors from responding appropriately when there is a threat of chorioamnionitis developing and even if the action adversely impacts the child?

There are serious questions to be asked about why Dr Mahony framed the issue in the manner in which she did and just why the Eighth Amendment was targeted by her as some kind of ominous shadow threatening the liberty of doctors and the lives of women when there is plenty of evidence to suggest that this is far from being the case.

David Mullins is a bioethics commentator who did his postgraduate work on Catholic bioethics at the Pontifical University, Maynooth.

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African Chaplaincy celebrates 10 years



Mags Gargan

The African Chaplaincy in the Archdiocese of Dublin celebrated its 10-year anniversary over the weekend with music, praise and worship.

The celebrations began on Saturday with a choral night in Westmanstown Conference Centre, Blanchardstown which featured praise and worship full of African flavour, in thanksgiving for the life of the chaplaincy in the Irish Church.

The Archbishop of Dublin, Dr Diarmuid Martin was the chief officiating minister at a Mass on Sunday in St Peter's Church, Phibsborough for over five hundred members of the chaplaincy and several other members of the Irish community with Mass Centres in Balbriggan, Blanchardstown, Clondalkin, Lucan, Phibsborough, Swords and Tallaght.

Colourful

Fr Cornelius Nwaogwugwu CM of the African Chaplaincy Office told *The Irish Catholic* he was "thrilled" with how well the celebrations went. "They were very colourful, there was good attendance and participation and a great sense of community, joy and celebration of the 10 good years of the African chaplaincy, representing African traditions and spirit, and showcasing our language and culture," he said.

"We are very grateful for the support from the Irish community and the work of the Irish missionaries. We are the fruit of their labour and celebrate the Faith that they passed on."

The African chaplaincy will hold its annual Harvest Thanksgiving at the National Show Centre, Cloghran Roundabout, Swords, Co. Dublin on Sunday, September 17 at 12.30pm. The theme is Harvest of Praise & Thanksgiving (Psalm 106:1).



Chaplain Fr Cornelius Nwaogwugwu CM photographed with the St Vincent's African Chaplaincy choir. Photos: John McElroy



The St Vincent's African Chaplaincy choir performing on Saturday.



Cyrienne Ngoma at the choral night on Saturday.

Left: Fr Cornelius Nwaogwugwu CM (Chaplain, 4th right) with Frs Anderson Anyanwu, Jimmy Parkland, Laz Iwueke CM and Richard Diala CM.





Balbriggan Catholic Youth Organisation.



Godi Andrews, Nonye Amuche and Francis Okosun. Left, Ada Ukwuani with her daughter Chikaodili.



Stanley, Mounichi (2) and Monica Ejinkonye.



St Vincent's African Chaplaincy choir and dancers performing on Saturday.



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Out&About

Knockadoon Music and Liturgy



CORK: Young people who attended Knockadoon Music and Liturgy Course 2017 in Co. Cork. Photo: Fr Philip McShane



MAYO: Bandon family, Esther, John and Conor Sinnott represented the Diocese of Cork and Ross with Bishop John Buckley at the recent launch of Ireland's preparation for hosting the World Meeting of Families in Knock.



LIMERICK: New pupils at Doon CBS Primary School pictured with class teacher Ms Elizabeth Doherty (left) and Principal Ms Joanne O'Connell (right).



CLARE: The organising committee of Dromellihy Novena at Our Lady's Shrine in the Parish of Cooraclare with Frs Tony Casey and Paddy Carmody.



CARLOW: Fr Walter Gallahue OFM with his brother Pat and members of Pat's family and neighbours. Fr Walter travelled to Zimbabwe as a missionary in 1968 and will soon return to his parish in Harare after spending time with family and friends.

Edited by Chai Brady
chai@irishcatholic.ie



Events deadline is a week in advance of publication



MEATH: Pilgrims from Navan parish pictured at the Hill of Tara. The pilgrimage began at the Hill of Tara, ending at the Hill of Slane, and was led by Fr Declan Hurley.



CORK: At Clontead Parish Mass Michael McCarthy, Mary O'Regan, Donal Kelly, Anne Cronin and Sean Scully were awarded the Bene Merenti Medal by An tAth Tomás Ó Murchú PP.



USA: Irish Srs Geralda Meskill and Anna Maria Cosgrave attend Jubilee Sunday at Our Lady of Angels Convent in Aston, Pennsylvania. More than 250 people, including sisters, members of the Franciscan Companions in Mission (associates), and former members, gathered for the Eucharistic Liturgy



MAYO: Gathering of clergy at the old family homestead of Fr Micheál MacGréil, Loch Chluain, Westport.

CORK

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

DONEGAL

Solemn Novena to Our Mother of Perpetual Help in St Patrick's Church, Ballyshannon from September 11-19 with Redemptorist novena team, Fr Johnny Doherty and Fr Peter Burns, based on Pope Francis's *Joy of Love* and WMOF preparation.

DUBLIN

A meeting to promote the cause of venerable Edel Quinn will be held on Wednesday, September 13 at 8pm in 28 Mount Joy Square, Dublin 1.

Alpha course begins in Presentation Brothers house in Glashule (2 minutes walk from Sandycove & Glashule DART station) on Tuesday, September 12 at 7.30pm. The course caters especially for young adults. To book a place text John (085 856 3262) or email alpha@presentationbrothers.org

Divine Mercy Devotions in the Church of Three Patrons, Rathgar every First Friday at 7pm. Mass, Benediction, chaplet & blessing with relic of St Faustina. Confessions available.

Free four week course called 'The Practice of being in His Presence' is taking place in The Conference Room of The Divine Master Convent, Newtown Park Avenue, Blackrock from Friday, September 15 at 8pm. For more information ring 086 6050 344.

The Dublin 15 Faith and Justice Group welcomes new members and currently meet on the first Friday of the month in Hartstown Church. For information contact Fr Joe 087 6632944.

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

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

FERMANAGH

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

GALWAY

The Poor Clares in Galway are hosting a Cloister day on Saturday, September 16 from 10am-5pm. The day is designed to help young women (aged 21-40) to explore the Poor Clare way of life with a view to vocation discernment. To book a place contact: poorclaresgalwayvocations@gmail.com

KERRY

Workshop on 'Reducing Food Waste and Composting' on

Tuesday, September 12 in the John Paul II Pastoral Centre in Killarney at 8pm, presented by Donal O'Leary.

Cookery demonstration with Mark Doe called 'Being Creative with Leftovers' in Our Lady and St Brendan's Pastoral Centre, Tralee, September 28 at 8pm.

KILKENNY

Thomastown Parish commemorate the 150th anniversary of the opening of the Church of the Assumption with a series of talks at Thomastown Community Hall, Marshes Street starting with Tuesday, September 12 at 7.30pm with David Bracken on 'Fr Drea's Drawings: The graphic Diary of an Irish Priest 1912-1914'.

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

LIMERICK

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

Janice & Moss Carrig will hold the usual monthly prayer meeting in the Desmond hall, Newcastlewest on Sunday, September 10 at 3pm.

MAYO

Grandparents' National Annual Pilgrimage on September 10 in Knock Shrine at 2.30pm. Chief celebrant Archbishop Eamon Martin with Ballina School Choir providing music and Dana will sing Our Lady of Knock.

The National Legion of Mary Pilgrimage to Knock takes place on Sunday, September 24 with Bishop Fintan Monahan as chief celebrant and homilist.

MONAGHAN

At Masses throughout the Diocese of Clogher on the weekend of September 23 & 24 priests will address the issue of suicide for Flourish Sunday.

OFFALY

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

ROSCOMMON

100th anniversary of the apparition of Fatima. To commemorate the event there will be a procession in the grounds of the Sacred Heart Church, Roscommon on Friday, September 8 at 7pm.

WICKLOW

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

Holy Rosary for priests, Aras Lorcain, every Friday at 7.45pm.

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

World Report

IN BRIEF

Malawi receives thousands of Catholic college places

● Almost 3,000 young people will be enrolled in Catholic technical colleges in Malawi thanks to a new education project in the African country.

The Episcopal Conference of Malawi and the Catholic Development Commission rolled out the project, dubbed 'Hope for Youth', which is being funded by the EU.

"The project is aimed at empowering women and vulnerable groups through vocational and entrepreneurship skills education. The project, therefore, is promoting equitable and non-gender-biased access and retention in five targeted vocational colleges," said National Coordinator Crescentia Kansale during an awareness meeting on the recruitment exercise of project beneficiaries.

Korean popstar raises money for deaf

A famous South Korean popstar is holding a charity concert in Seoul with proceeds going to the building of a church for the deaf.

Sainger Bibiana Choi Sung-hee (better known by her fans as Bada or Sea) will hold a concert on Wednesday at Bangbaedong Church in Seoul. All proceeds will go to the Seoul Catholic Association for the Deaf to build a church as part of a special parish for the deaf.

"I hope many Catholics join my effort to help them build a church," said Bibiana Choi, a member of SES, South Korea's first successful female K-pop group.

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British Bishops reinstate former days of Epiphany and Ascension

The Vatican has confirmed a decision made by bishops in England and Wales to celebrate the Epiphany and the Ascension on their traditional days next year, a move that has "delighted" bishops.

From the First Sunday of Advent 2017, the days reinstated are the Epiphany of the Lord on January 6 (which was transferred to the adjacent Sunday when it falls on Saturday or Monday), and the Ascension of the Lord, which takes place on the Thursday after the Sixth Sunday of Easter.

Bishop Philip Egan of Portsmouth told the *Catholic Herald*: "I'm delighted to hear that the Holy See has approved the reversion of the Holy Days of the Epiphany and the Ascension to their proper days."

Business

Holy Days of Obligation are major feasts of the Church's year on which – in addition to Sundays – Catholics are obliged to go to Mass. They are also to abstain from such work or business that would inhibit the worship to be given to God, the joy proper



Cardinal Vincent Nichols greets children after celebrating Mass.

to the Lord's Day, or the due relaxation of mind and body (*The Code of Canon Law* 1247).

In 2011 the Bishops of England and Wales decided to bring back the traditional practice of abstaining from meat on Fridays.

At the time, Cardinal Vincent Nichols said the bishops decided to invite Catholics to understand again the impor-

tance of self-denial "which springs from that self-sacrificing love of Christ who denied himself that we might have life".

The cardinal said, "Not eating meat on a Friday is a gesture, a reminder of something that tells us every week we have a very particular take on life. The gift of faith. It's something we treasure."

The "act of common wit-

ness" took effect on the first anniversary of Pope Benedict XVI's visit to Britain.

In Ireland since October 1996, the Irish Bishops' Conference removed the obligation on the feasts of Ascension and the Body and Blood of Christ (Corpus Christi), and the consequent transfer of these two feasts to the following Sundays in accordance with universal liturgical law.

Korean religious leaders urged to spread peace

The Pope stressed the need for interreligious dialogue and peace in a meeting with the Korean Council of Religious Leaders on Saturday.

This comes as North Korea continues to develop and test nuclear weapons, which has created serious tension among world leaders. The US, Russia, and North Korea's closest neighbours Japan, South Korea and China have all condemned the regime's weapons development. The UN has already imposed trade sanctions on the country.

North Korean government officials confirmed that a blast that caused a 6.3 magnitude earthquake on Sunday was due to a hydrogen bomb being tested.

The Pontiff told the council in the Vatican that "dialogue must always be both open and respectful if it is to be fruitful".

He said the world looks to the Church to show commitment to: "The sacred dignity of the human person, the hunger and poverty which still afflicts too many people, the rejection

of violence, in particular that violence which profanes the name of God and desecrates religion, the corruption that gives rise to injustice, moral decay, and the crisis of the family, of the economy and, not least of all, the crisis of hope."

Pope Francis added that there is a long journey ahead, which must be taken with humility and perseverance and, "not just by raising our voices but by rolling up our sleeves, to sow the hope of a future in which humanity becomes more human".

Church combats violence against women, children

The Catholic Church in Indonesia has joined a government sponsored awareness campaign to combat human trafficking as well as violence against women and children.

A third central aim is to promote economic justice throughout the sprawling archipelago.

The campaign, entitled the '3 Ends', commenced in March 2016 in provincial

capitals.

Yohana Yembise, Minister of Female Empowerment and Child Protection, said that some 24 million Indonesian women face psychological and physical abuse as well as sexual violence or exploitation.

Rianti, 36, one of the millions of women who have been victims of violence, welcomed the campaign.

However, she believed that it should be conducted at the neighbourhood level so that people learn about rights and obligations, in particular that husbands should not act violently towards their wives and children.

Holy Spirit Sister

Sesilia Ketut [pictured], chairwoman of Forum for Women and Children in Atambua, West Timor, said many women in this region of Indonesia are treated violently by their husbands or brothers.

"Every day we receive reports of at least four women being abused," Sister Ketut said.





Edited by Chai Brady
chai@irishcatholic.ie

A colourful shalom



Youths from the Shalom Catholic Community pray during an audience with Pope Francis in the Pope Paul VI Hall at the Vatican. Photo: CNS

Worker inequality threatens society – US bishop

“Excessive inequality” threatens cooperation among all people in society, said Bishop Frank Dewane of Venice, Florida, in the US bishops’ annual Labour Day statement.

Bishop Dewane cited Pope Francis, who told factory workers in Genoa, Italy: “The entire social pact is built around work. This is the core of the problem. Because when you do not work, or you work badly, you work little or you work too much, it is democracy that enters into crisis, and the entire social pact.”

Bishop Dewane, chairman of the US bishops’ Committee on Domestic Justice and Human Development, pointed to

a “twisted understanding of labour and labourers” that fosters deepening inequality.

“In Genoa, the Pope acknowledges that ‘merit’ is ‘a beautiful word,’” Bishop Dewane said, “but the modern world can often use it ‘ideologically’ which makes it ‘distorted and perverted’ when it is used for ‘ethically legitimising inequality.’”

Wages

He added that wages remain stagnant for most people, while a smaller percentage collect the new wealth generated, and that “economic stresses contribute to a decline in marriage

rates, increases in births outside of two-parent households and child poverty”.

Poverty

“When a parent working full time, or even working multiple jobs beyond standard working hours, cannot bring his or her family out of poverty, something is terribly wrong with how we value the work of a person.

“Pope Francis has said it is ‘inhumane’ that parents must spend so much time working that they cannot play with their children. Surely many wish for more time, but their working conditions do not allow it.”

Bishops criticise new Sri Lanka abortion law

Bishops in Sri Lanka have condemned a government move to allow abortion in some circumstances.

Cabinet has approved presentation of a bill to parliament to legalise abortion when a pregnancy is due to rape or if a foetus is diagnosed with a “lethal” congenital malformation.

The Sri Lankan bishops’

conference stressed that the Church believes life begins at conception.

A person could not safeguard their own rights at the expense of violating somebody else’s rights, said Bishop Valence Mendis of Chilaw, secretary general of the bishops’ conference.

Bishop Mendis, in a joint statement with Bishop

Winston Fernando, president of the bishops’ conference, defended the “right to life” of an unborn child.

An estimated 600 illegal abortions take place in Sri Lanka every day, including many in factory zones where large numbers of women work.

The Sri Lankan bishops’ conference urged all

Catholics to oppose both illegal and legal abortions.

Plans to allow abortions in some circumstances were abandoned amid protest demonstrations in 2002.

Caritas and other Church groups organise awareness programmes dealing with a range of maternal issues, including abortion.

Vatican roundup

Laugh at yourself, don’t be vain Pope tells youth

Pope Francis told youth to steer clear of modern society’s narcissistic tendencies, which he referred to as a vain “illness”. The Pontiff spoke off-the-cuff to Spanish members of the Catholic Shalom Community during an audience in the Vatican’s Paul VI Hall this week. He said they should instead concentrate on helping others and on developing a healthy ability to laugh at oneself.

“This culture that we live in, which is very selfish, (always) looking at yourself, has a very strong dose of narcissism, (of) contemplating oneself and ignoring others,” the Pope said.

In turn, narcissism “produces sadness, because you live worried about ‘dressing up’ your soul everyday to appear better than you are, contemplating to see if you are more beautiful than others”.

Instead, “look outside, look at others. And if one day you want to look at yourself in the mirror, I will give you a mirror: look in the mirror to laugh at yourself.” Doing this, he said “will refresh your soul”.

To know how to laugh at ourselves, he added “gives us joy and saves us from the temptation of narcissism”.

Moral decay has led to destruction of nature

Environmental destruction is a sign of a “morally decaying scenario” as too many people ignore or deny its existence.

“God intended humanity to cooperate in the preservation and protection of the natural environment,” said the leaders of the Catholic and Orthodox Churches.

Marking the World Day of Prayer for Creation, Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople issued a joint message. They urged government and business leaders “to respond to the plea of millions and support the consensus of the world for the healing of

our wounded creation”.

Looking at the description of the Garden of Eden from the Book of Genesis, the Pope and Patriarch said: “The Earth was entrusted to us as a sublime gift and legacy.”

However, “our propensity to interrupt the world’s delicate and balanced ecosystems, our insatiable desire to manipulate and control the planet’s limited resources, and our greed for limitless profit in markets – all these have alienated us from the original purpose of creation. “We no longer respect nature as a shared gift; instead, we regard it as a private possession,” the two leaders said.

Pope comforts flood victims in US and South Asia

As millions of children are left without homes due to flooding in South Asia the Pope expressed his closeness with the suffering people.

This summer over 1,000 people died in floods across South Asia, the UN has said at least 41 million people in Nepal, India and Bangladesh have been affected by landslides and exceptional rainfall.

The UN Children’s Fund said 16 million children need “urgent life-saving support”.

The flooding has continued for two months in Nepal, India and Bangladesh, forcing tens of thousands of people into relief camps.

In his Angelus address on Sunday, the Holy Father also had words of comfort for the residents of Texas and Louisiana in the US who are suffering as a result of Hurricane Harvey which has caused material damage and displaced thousands of people.

The Pope asked Mary the Most Holy, consoler of the afflicted, to obtain “from the Lord the grace of comfort for the whole Texan community in these painful circumstances”.



A canny leader with a gentle touch

Cardinal Cormac Murphy-O'Connor was a cautious reformer who helped elect Pope Francis, writes **Austen Ivereigh**

As Archbishop of Westminster for nearly a decade, 2000 until 2009, Cormac Murphy-O'Connor began his term of office embroiled in a major scandal over an abuser priest, but rode through it to become a much-loved public figure in Britain, known for his soft Irish lilt, jovial good humour, and deep compassion.

He was well known in Rome, which he had grown to know and feel at home in while studying there in the 1950s and where he later returned, in the 1970s, to run the Venerable English College as rector. He spoke Italian fluently and with brio, albeit with an unmistakably English accent, and as cardinal sat on a number of significant Vatican bodies, including those in charge of finance and bishops.

A moderate, cautious reformer, in the conclaves of 2005 and 2013 he was part of a group of senior European archbishops around Cardinal Carlo Maria Martini of Milan seeking reform of the Roman Curia and a more collegiate, pastoral direction for the Church. After 2001 he came to know the cardinal archbishop of Buenos Aires, and was active in 2013 in urging his fellow cardinals to consider him for Pope.

Middle-class

He stood over six feet tall and hailed from a warm, gregarious middle-class English family of doctors, soldiers and clergy, raised in Reading, west of London. The family was descended from wine merchants in Cork. He liked to share the story of his unusual double-barrelled surname, the result of two children of the same mother with different surnames who set up a wine business together in the early 19th Century.

As a result of his stable and loving home, Murphy-O'Connor was a naturally collegiate and clubbable priest with a wide network of friends. He was sent aged

18 to the English College in Rome for his diocese, Portsmouth, and thrived there, playing rugby and cricket at its villa overlooking Lake Albano. Music was his first love: he was a remarkably good pianist, and always in demand for musicals.

“He became convinced that the Church needed to be a living community if it were to bring faith alive”

He wasn't a natural academic, and found the intellectual atmosphere prior to Vatican II stifling and dry. But he was a fast and eager reader who absorbed the currents of the *nouvelle théologie*, which were regarded with suspicion at the time in Rome. Henri de Lubac and, especially, Yves Congar, would be lifelong theological inspirations.

Inspired by Congar's vision of parishes reinvigorated by active laypeople meeting in small faith-sharing groups, back in Portsmouth as a young curate he put the idea into practice. While some groups worked better than others, over four years the effect of 250 or so people coming regularly to the groups transformed the parish where he was posted.

The experience deeply marked Murphy-O'Connor, who became convinced that the Church needed to be a living community if it were to bring faith alive and meet the deep needs of both priests and lay people. As bishop of two dioceses, he would put small groups at the centre of his renewal programme.

The young priest eagerly followed the Second Vatican Council, and as private secretary to Portsmouth's energetic reforming bishop, Derek Worlock, in the late 1960s, lived through the whirlwind that followed, including the *Humanae Vitae* drama. In his memoir, *An English Spring*, he recalls that “the issue for me was always, the Church has spoken: Now how do I help my bishop communicate its teaching and to interpret it pastorally and with compassion and sensitivity as best we could.”

His own conviction was that Paul VI was right to emphasise the inseparable connection of the unitive and procreation of sexuality at the heart of marriage. Later he would reflect that the teaching might have been better framed if the bishops at the Second Vatican Council had ruled on it, rather than being left to a special commission which the Pope felt he had to contradict. But he remained convinced that it was a prophetic document, to be built on rather than

opposed.

Delegated to speak on behalf of the priests of England and Wales at the 1969 synod in Rome, he found himself after “a rush of blood to the head” calling (“in terrible Latin”) for the Church to consider the ordination of married men. Under John Paul II and Benedict XVI, he would loyally refrain from returning to the issue, but he never abandoned his view that it should be considered.

Appointed its rector in 1971, he returned to Rome to steer the English College through a turbulent period. Rather like Jorge Mario Bergoglio in the Colegio Máximo in the same period in Buenos Aires, he charted a middle path between reformists and reactionaries, implementing change prudently, restoring the college's stability and prestige.

Programme

As bishop of the English southern diocese of Arundel & Brighton from 1977, he implemented the American ‘Renew’ programme across his diocese, leading to, at one stage, thousands of people meeting in weekly groups. He was close to his priests, and a popular pastor, quick to forgive but not always good at following through on his many ideas.

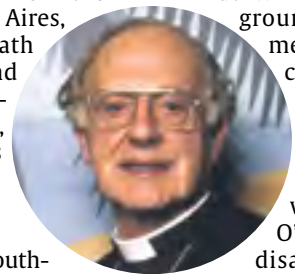
Because Gatwick Airport was

in his diocese, Bishop Murphy-O'Connor was designated to receive Pope John Paul II on his arrival in 1982 for what turned out to be a magnificent five-day visit, including a historic visit to Canterbury Cathedral for joint prayer with its Archbishop, Robert Runcie [pictured].

It was a time of optimism about reconciliation between the two Churches, and Murphy-O'Connor, a passionate ecumenist, came to play a leading role from that year as co-chair of the Anglican-Roman Catholic International Commission (ARCIC).

But while ARCIC produced ground-breaking documents, the ecumenical ship was holed beneath the waterline by the Church of England's 1992 decision to ordain women. Murphy-O'Connor was deeply disappointed by this decision, but remained committed, throughout his life, to the search for Christian Unity, which he would describe as a “road without exit”.

He was chosen as Archbishop of Westminster following the death of Cardinal Basil Hume in 1999, and made a cardinal in February 2001, along with Jorge Mario Bergoglio





of Buenos Aires. By then, he was at the centre of a media storm over his handling of an abuser priest back in the 1980s.

Licence

As Bishop of Arundel and Brighton he had responded to complaints of abuse by Michael Hill by sending him – in accordance with the practice of the time – to receive therapeutic treatment. When his doctors warned that Hill was at high risk of re-offending, Murphy-O'Connor took away Hill's licence to preach and for a time the priest took a job outside the Church.

But later, in 1985, Hill begged forgiveness and to be allowed a second chance. Murphy-O'Connor took the fatal decision to make him chaplain to Gatwick Airport, believing he would have no contact there with minors. Hill went on to abuse.

This all came under the media spotlight in 2000, shortly after Murphy-O'Connor's appointment to Westminster. Hill had been convicted and jailed three years earlier, but the BBC learned the details of civil claims against the priest after Murphy-O'Connor was appointed to Westminster. Convinced that they could bring about his resignation, the BBC's flagship morning radio news show, *Today*, was relentless. In the midst of the storm he

did consider resigning, but concluded that it was better to stay and put in place guidelines to ensure such mistakes could not happen again. Responding to the outcry, he announced he was establishing a commission under a respected retired judge, Lord Nolan, who in turn appointed an independent panel.

After six months, they made 83 recommendations, including lay oversight in parishes and an independent oversight agency. In their scope and thoroughness, the so-called 'Nolan Guidelines' put the Church in England and Wales ahead of the Church elsewhere in Europe, and of almost every other British institution.

“Murphy-O'Connor this time fought back and won...he could now concentrate on the renewal programme in his diocese”

In 2002, following the scandals in Boston, the BBC returned to the attack, convinced there would be more smoking guns and a pattern of cover-up and denial. But having reviewed his own record and know-

ing the allegations were false, Murphy-O'Connor this time fought back and won. He could now concentrate on the renewal programme in his diocese, again based on the model of faith-sharing groups.

Reflecting on what he called his “shame and anguish,” Murphy-O'Connor's 2015 memoir candidly picks over the reasons behind his failure to have acted properly against Hill: Coming from a secure and happy family, he was slow to grasp the impact of abuse, and as a bishop was inclined to want to protect and forgive his priests. Church guidelines are necessary, he wrote, “because this protective instinct is so strong”.

Distance

Between 2001 and 2006 he was part of an off-the-radar group of European heavyweight cardinals around Cardinal Martini meeting regularly in St Gallen in Switzerland. Increasingly concerned at what they saw as the Roman Curia's high-handedness and distance from pastoral realities, the eight or nine cardinals saw the group as a forum for the kind of collegiality no longer permitted by Rome.

In 2005, following the death of St John Paul II, the St Gallen group sought a pastoral reformer in the mould of Martini, and believed Bergoglio was that man. According to an anonymous cardinal's diary later that year, Bergoglio attracted 40 votes (presumably from both European reformers and Latin-Americans) before pleading with the cardinals not to vote for him. After 2006, with Martini seriously ill, the St Gallen group no longer met.

Murphy-O'Connor was increasingly a public figure in Britain. He formed a warm partnership with the new Archbishop of Canterbury, Rowan Williams, with whom he issued a joint warning against going to war in Iraq in 2003. Together they made a joint pilgrimage to Bethlehem in 2006. He was also at the centre of major events and tragedies such as the terrorist attacks in July 2005. He held regular meetings with Muslim leaders, believing they could learn from the Catholic experience of integration into British society after a long period of marginalisation.

Migrants' Mass

He also presided over the first migrants' Mass at Westminster Cathedral in 2006, which became an annual fixture. In his homily he called for the regularisation of long-term undocumented migrants, whose plight was at the time ignored in British public opinion. “It was one of those occasions,” he recalls in his memoir, “when I felt the Gospel spring into life in all its vibrancy and generosity.”

Perhaps the biggest public-policy issue he faced was over the 12 Catholic adoption agencies, which in April 2007 fell afoul of new equality legislation making it illegal to refuse adoption on the grounds of sexual orientation.

The cardinal pleaded for an exemption for the agencies, which made up less than 5% of the sector but were highly valued for their ethos. In phone calls to the prime



Cardinal Cormac Murphy-O'Connor.

minister, Tony Blair, he argued that allowing them to continue was a valuable contribution to the common good.

Blair – who after standing down as prime minister would be later received into the Catholic Church by Murphy-O'Connor – was sympathetic, but his cabinet was not, and no exemption was granted. The agencies were forced to close or secularise.

“Unable to vote as an over-80, he was delighted when the Argentine emerged on the balcony”

Murphy-O'Connor was furious, and later regretted not having taken the matter to the High Court. In a major lecture in 2007, he argued that religious convictions on the ground of conscience were crucial to democracy, which was poorer without them.

He retired as archbishop in 2009, the first Archbishop of Westminster not to die in office, and was appointed to two congregations in Rome: For bishops and the evangelisation of peoples. He liked to joke that it was a consolation prize for not being able to join the House of Lords, as the then prime minister, Gordon Brown, wanted him to.

Murphy-O'Connor had come to know Bergoglio well from cardinals' gatherings in Rome, when they were usually seated together, along

with three others, a group the English cardinal nicknamed *la squadra*, or 'the team.' He became convinced that Bergoglio was the one to lead the Church in a more pastoral and synodal direction and to reform the curia, without which change would be impossible.

Learning from the way Joseph Ratzinger's backers had promoted him in the pre-conclave meetings and dinners in 2005, Murphy-O'Connor with other former St Gallen members set about doing the same for Bergoglio in the days leading up to the conclave of 2013. Unable to vote as an over-80, he was delighted when the Argentine emerged on the balcony.

Murphy-O'Connor spent his last years mostly at his home in west London, from where he left for Rome to take part in meetings of the two Vatican congregations. He remained a confidant of Pope Francis, who sought his advice, and was genuinely excited about the pontificate, and what he saw as its reconnecting with the vision of the Church that had so fired him as a young priest.

He was warm, funny and wise, in many ways a canny leader, with a disarming humility and a gentle touch – a party-loving Irishman yet very English in his deceptively understated ways. We will miss him.

1 Catholic journalist and commentator Austen Ivereigh is a former press secretary to Cardinal Murphy-O'Connor.

Letters

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

Letter of the week

Where have all the Catholic men gone?

Dear Editor, I fully agree with the points that John Rogers makes (Letters IC 24/08/2017) about the priestly ordination of men. But where are they? The men I mean.

Women outnumber men in any Church ceremony or occasion by at least seven to one. Girls so outnumber boys in any youth gathering that one would almost believe that the word 'youth' in Church speak means girls.

Anyone looking at *The Irish Catholic* 'Out and About' pages would be hard pressed to find any male human being

over 14 and under 40. They are as rare as hen's teeth.

Then there is the problem of 'inclusive' language which seems to exclude the word 'man'.

In our local church pre-Vatican II, we had a man's side and a woman's which were both equally full. There were Men's Missions, Men's Sodality, special jobs for men and of course altar boys.

Something of that could easily be brought back in my view. There could be a sort of informal quota

system in operation whereby girls might persuade more boys to come to youth gatherings and altar servers could be evenly divided. Priests would surely enjoy get-togethers with like minded men.

John Rogers is also very right in what he says about the standard of religious education.

*Yours etc.,
Brid Ní Rinn,
Prosperous,
Co. Kildare.*

We need to act out our Baptism as missionary disciples

Dear Editor, You published a letter by Fr Patrick Seaver (IC 03/07/2017) which points out the current reality; that despite compulsory attendance in religious education classes in preparation for Holy Communion and Confirmation, we never see the children in the church ever again and they become part of the two lost generations of practising Catholics.

The Archbishop of Dublin, Dr Diarmuid Martin has said that our young people are among the most catechised

in Europe, but among the least evangelised. One of the initiatives of the Dublin archdiocese was the distribution of 250,000 copies of the Gospel of St Luke throughout the archdiocese.

I wrote to the archbishop and suggested that the Life in Spirit Seminars should become part of the preparation for Confirmation and not an add on. My other suggestion was to visit all the houses that the Gospel of St Luke was delivered

to, just like the founder of the Legion of Mary, Frank Duff did. Although my letter was acknowledged, no implementation of my suggestions was ever carried out.

I have read *Evangelii Gaudium* (*The Joy of the Gospel*) from cover to cover and in my opinion it is the most practical and revolutionary book on evangelisation I have ever read. There is such wisdom and encouragement in it, that if implemented by

parishes it would transform our churches into life-giving, vibrant communities.

In virtue of their baptism, all the members of the people of God have become missionary disciples. When are we, 'The Church', going to begin, like Frank Duff, knocking on doors and sharing the Gospel with those open to receive it?

*Yours etc.,
Bill Black,
Bray,
Co. Wicklow.*

Bring the church outside

Dear Editor, Congratulations to the Diocese of Kildare & Leighlin for organising what looked like a very successful family picnic in Punchestown last week. I think it just goes to show that a simple idea can be the most fruitful. It doesn't take a huge imagination to host a free, children-friendly event to attract families.

Our parish of St Marys in Tallaght also hosted their annual family day the same weekend in the grounds of the Dominican priory and attracted a large number of people that I have never seen at Mass. As you wrote in the Notebook last week, if they won't come inside the church, we need to bring the church outside!

*Yours etc.,
Mary Reilly,
Tallaght, Dublin 24.*



SDLP abandoned the pro-life cause

Dear Editor, Recently Mary Kenny referred to the death of the SDLP in Northern Ireland (IC 17/08/2017). I am sure that one of the reasons for the downfall of that party was its abandonment of the pro-life cause. It seems that many pro-lifers had no option but to vote for the DUP which is unequivocal in its opposition to abortion.

How could anyone who is pro-life vote for that party which recently

suspended four of its members because they did not support a motion condemning those outside the Marie Stopes abortion clinic standing up for unborn babies?

Thankfully most did not and consequently they lost out in the recent election. How sad to see a once admired and respected party succumb to the media acceptance of killing the most vulnerable and weakest members of

society, babies in the womb.

I wonder if there is any chance of it now realising its mistake and making amends, if only to recover the support and respect they once enjoyed. Wishful thinking?

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

Rosary decade prayer part of Fatima message

Dear Editor, In his letter (IC 24/08/2017) Fr Joe McVeigh called for people to stop saying the Rosary decade prayer "O Jesus, forgive us our sins, save us from the fires of Hell ..." because the words belong to a different time and era. Does he also think that Holy Scripture should be rewritten to exclude the many references to the fires of Hell?

The Fatima seer, Servant of God Lucia, made it clear that while she was certain that these were the words of the decade prayer requested by Our Lady on July 13, 1917, she does not think that souls burn in a material fire but that the "fires of Hell" as she and her two cousins saw them, are a symbolic representation of the punishment awaiting those who deliberately refuse God's mercy.

I had the privilege of being present in Fatima for the visit of Pope Francis this year, and Pope Benedict XVI seven years ago. Both Popes participated fully in the public Rosary, at which the prayer was recited after each decade.

Fr McVeigh goes on to say that it is claimed that the prayer originated in Fatima. It is of course more than a claim: it is part of the Message of Fatima as approved by the Canonical Enquiry in 1930, and supported by every Pope since then.

*Yours etc.,
Lauri Duffy,
Howth, Dublin 13.*

Teachings on Hell still relevant today

Dear Editor, In response to Fr Joe McVeigh's remarks on hell being "bad theology" and "belonging to a different time," the following quotations may be of interest to him. "Eternal damnation remains a real possibility." (St John Paul II, 1999). "Jesus came to tell us that he wants us all in Heaven and that Hell - of which so little is said in our time - exists and is eternal for those who close their hearts to God." (Pope Benedict XVI, 2007)

"Our Lady foretold and warned us about a way of life that is godless and indeed profanes God and his creatures. Such a life - frequently proposed and imposed - risks leading to Hell." (Pope Francis, 2017). "The teaching of the Church affirms the existence of hell and its eternity." (*The New Catechism of the Catholic Church* no.1035). "Plunged in this fire were demons and souls in human form, like transparent human embers, all blackened...amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear." (The three children of Fatima.)

"Then he will say to those on his left, 'Depart from me you cursed, into the eternal fire prepared for the devil and his angels.'" (Matthew 25:41).

And finally, *Lumen Gentium* teaches that: "Those living and dying in this world without God are exposed to ultimate despair" (16).

What great damage we risk doing to the faithful flock of the Good Shepherd, when, as priests, we so easily substitute such clear teaching with our own personal opinions and then demand that others follow suit.

*Yours etc.,
Fr Freddy Warner SMA,
Portumna, Co. Galway.*

Letters to the Editor

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

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

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

Around the world

USA: A man gestures to a helicopter and rescue personnel while a disabled woman waits to be airlifted after being rescued from her home flooded by Tropical Storm Harvey in Rose City, Texas.



USA: Susana Fernandez, 7, holds a candle during Mass at St Joseph Church in Wautoma, Wisconsin, Green Bay Bishop David L. Ricken celebrated Mass for the Hispanic migrant community.



CHINA: A resident of Liming Family paints a picture at the facility in Gaoyi, Hebei province. Assisting people with disabilities is one of the main ministries of the St Therese Sisters. Photos: CNS



VATICAN: Pope Francis waves at the crowd as he arrives for his weekly general audience in St Peter's Square.



PHILIPPINES: A young man in Manila holds a placard at a memorial for Kian Delos Santos, a 17-year-old shot in an escalation of Philippine President Rodrigo Duterte's war on drugs.



NEPAL: A boy walks along a flooded area in Saptari district. Floods have devastated South Asia for the last two months.

Achievement vs fruitfulness



Fr Rolheiser

www.ronrolheiser.com

There's a real difference between our achievements and our fruitfulness, between our successes and the actual good that we bring into the world.

What we achieve brings us success, gives us a sense of pride, makes our families and friends proud of us, and gives us a feeling of being worthwhile, singular, and important. We've done something. We've left a mark. We've been recognised. And along with those awards, trophies, academic degrees, certificates of distinction, things we've built, and artifacts we've left behind comes public recognition and respect. We've made it. We're recognised.

Moreover, generally, what we achieve produces and leaves behind something that is helpful to others. We can, and should, feel good about our legitimate achievements.

Blessing

However, as Henri Nouwen frequently reminds us, achievement is not the same thing as fruitfulness. Our achievements are things we have accomplished. Our fruitfulness is the positive, long-term effect these achievements have on others. Achievement doesn't automatically mean fruitfulness. Achievement helps us stand out, fruitfulness brings blessing into other people's lives.

Hence we need to ask this question: how have my

achievements, my successes, the things that I'm proud to have done, positively nurtured those around me? How have they helped bring joy into other people's lives? How have they helped make the world a better, more-loving place? How have any of the trophies I've won or distinctions I've been awarded made those around me more peaceful rather than more restless?

“It's no secret that our achievements, however honest and legitimate, often produce jealousy and restlessness in others”

This is different than asking: How have my achievements made me feel? How have they given me a sense of self-worth? How have my achievements witnessed to my uniqueness?

It's no secret that our achievements, however honest and legitimate, often produce jealousy and restlessness in others rather than inspiration and restfulness. We see this in how we so often envy and secretly hate highly successful people. Their achievements generally do

little to enhance our own lives but instead trigger an edgy restlessness within us. The success of others, in effect, often acts like a mirror within which we see, restlessly and sometimes bitterly, our own lack of achievement. Why?

Generally there's blame on both sides. On the one hand, our achievements are often driven from a self-centered need to set ourselves apart from others, to stand out, to be singular, to be recognised and admired rather than from a genuine desire to truly help others. To the extent that this is true, our successes are bound to trigger envy.

Still, on the other hand, our envy of others is often the self-inflicted punishment spoken of in Jesus' parable of the talents wherein the one who hides his talent gets punished for not using that talent.

And so the truth is that we can achieve great things without being really fruitful, just as we can be very fruitful even while achieving little in terms of worldly success and recognition. Our fruitfulness is often the result not so much of the great things we accomplish, but of the graciousness, generosity and kindness we bring into the world.

Unfortunately our world rarely reckons these as an achievement, an accomplishment, a success. We don't become famous for being

gracious. Yet, when we die, while we may well be eulogised for our achievements, we will be loved and remembered more for the goodness of our hearts than for our distinguished achievements.

Our real fruitfulness will flow from something beyond the legacy of our accomplishments.

It will be the quality of our hearts, more so than our achievements, that will determine how nurturing or asphyxiating is the spirit we leave behind us when we're gone.



Henri Nouwen also points out that when we distinguish between our achievements and our fruitfulness, we will see that, while death may be the end of our success, productivity, and

importance, it isn't necessarily the end of our fruitfulness. Indeed, often our true fruitfulness occurs only after we die when our spirit can finally flow out more purely. We see that this was true too for Jesus. We were able to be fully nurtured by his spirit only after he was gone.

“The good feeling that accomplishment gives us is often a drug, an addiction”

Jesus teaches this explicitly in his farewell discourse in John's Gospel when he tells us repeatedly that it's better for us that he goes away because it's only when he's gone that we will be able to truly receive his spirit, his full fruitfulness. The same is true for us. Our full fruitfulness will only show after we have died.

Great achievement doesn't necessarily make for great fruitfulness. Great achievement can give us a good feeling and can make our families and loved ones proud of us. But those feelings of accomplishment and pride are not a lasting or deeply nourishing fruit. Indeed, the good feeling that accomplishment gives us is often a drug, an addiction, which forever demands more of us and sets loose envy and restlessness in others as it underscores our separateness.

The fruit that feeds love and community tends to come from our shared vulnerability and not from those achievements that set us apart.

Family & Lifestyle

The Irish Catholic, September 7, 2017

Personal Profile

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God

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Living up to your full potential



As children, we may have heard the word mindful, in the context of, for example, “be mindful that I need you back early to help” or “be mindful of that stray dog” – and so we come to associate it with ‘remembering’ and, to a degree, with ‘alert caution’. And indeed, there is a portion of both within mindful practice and mindful living, especially if we take caution to be attentive.

But it is not about filling your mind with situations or factors that need attending to – that approach is having a ‘mind full’ of thoughts and to-do lists. No, being mindful is simply to be present, to be aware. Not self-aware in a self-conscious way; there is no need to analyse and



react. It is about experiencing the moment, being truly yourself in that moment, in the context of being fully alive and participating in what you are doing or where you are.

You may respond to what is going on, you may feel the experience of it, but you don’t have to react. You can be you, you can be – you do not have to ‘act’ or ‘become’ anything – your true self gets to experience the

**Mindfulness is more than a stress management technique, writes
Fiann O Nualláin**

moment and you get to be, in that moment, your own true self. Mindfulness is alertness to the present moment ... but in that present moment you truly live. No daydreams, no hang-ups – pure life as it happens.

Mindfulness is more than a stress management technique, although it is globally popular as that. You can utilise mindfulness to catch your breath, to slow the pace and find some inner peace,

but it offers so much more – spiritually, psychologically and even impacts positively upon physical health.

Stressful

The modern world is fast-paced and stressful. When we charge through life reacting to everything, we are all about the reactions and the experience, not the true reality. Mindfulness slows the charge and allows us to respond rather than react, to witness in the present rather than moving between past recollection and leaping forward to make sense of our lives and ourselves.

Caught between forward planning and nostalgia – where are you right now? Are you

actually living your life? Or are you mentally flicking back and forth without ever truly taking in the experience? Fast forward, rewind, fast forward, rewind, pause a bit, fast forward again – are you experiencing your life and yourself as a film? Are you playing over the same tired dramas and stresses, are you brainwashing yourself in the process? Is it all in your head – the mind full?

There is an alternative – being mindful.

Being mindful is simply being aware of what it is you are doing while you are doing it. You are reading now. The words on this page are understood by the language centre of your brain.

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Family News

AND EVENTS

Limerick WMOF family fun event

Limerick diocese launches its preparations for World Meeting of Families 2018 with a 'Free Family Fun Afternoon' in Mary Immaculate College, Limerick on Sunday, October 8.

This is a free event for families and all are welcome. It will begin with the celebration of Mass and finish in music and prayer. In between there will be food stalls, music and film, sports and family activities, information stalls and resources, as well as opportunities for prayer, contemplation and celebration together.

Full details will be sent to parishes in September or see <https://www.facebook.com/WMOF2018Limerick> to be kept up to date.



AIRFIELD 'FESTIVAL OF FOOD' IN DUBLIN

Airfield Estate in Dundrum is Dublin's only 38 acre working farm that is open to the public. It is hosting a 'Festival of Food' over this weekend, September 9-10.

Over the two-day festival, you'll get to engage with local food producers and enjoy the very best of Irish food and drink over a weekend packed with fun activities for all the family all based around the theme *Food Literacy: Unearthing the Knowledge Gap*.

The festival is open from 9.30am-5pm (last admission 4pm) and entry is free. Fun activities for all the family include kids craft hub, games, foraging walks and face painting.



Conversations about fighting cancer

From coffee mornings to quiz nights, expert advice to patient stories, communities throughout Ireland are being encouraged to get involved in Cancer Week Ireland 2017, which takes place from Monday, September 25 to Sunday, October 1.

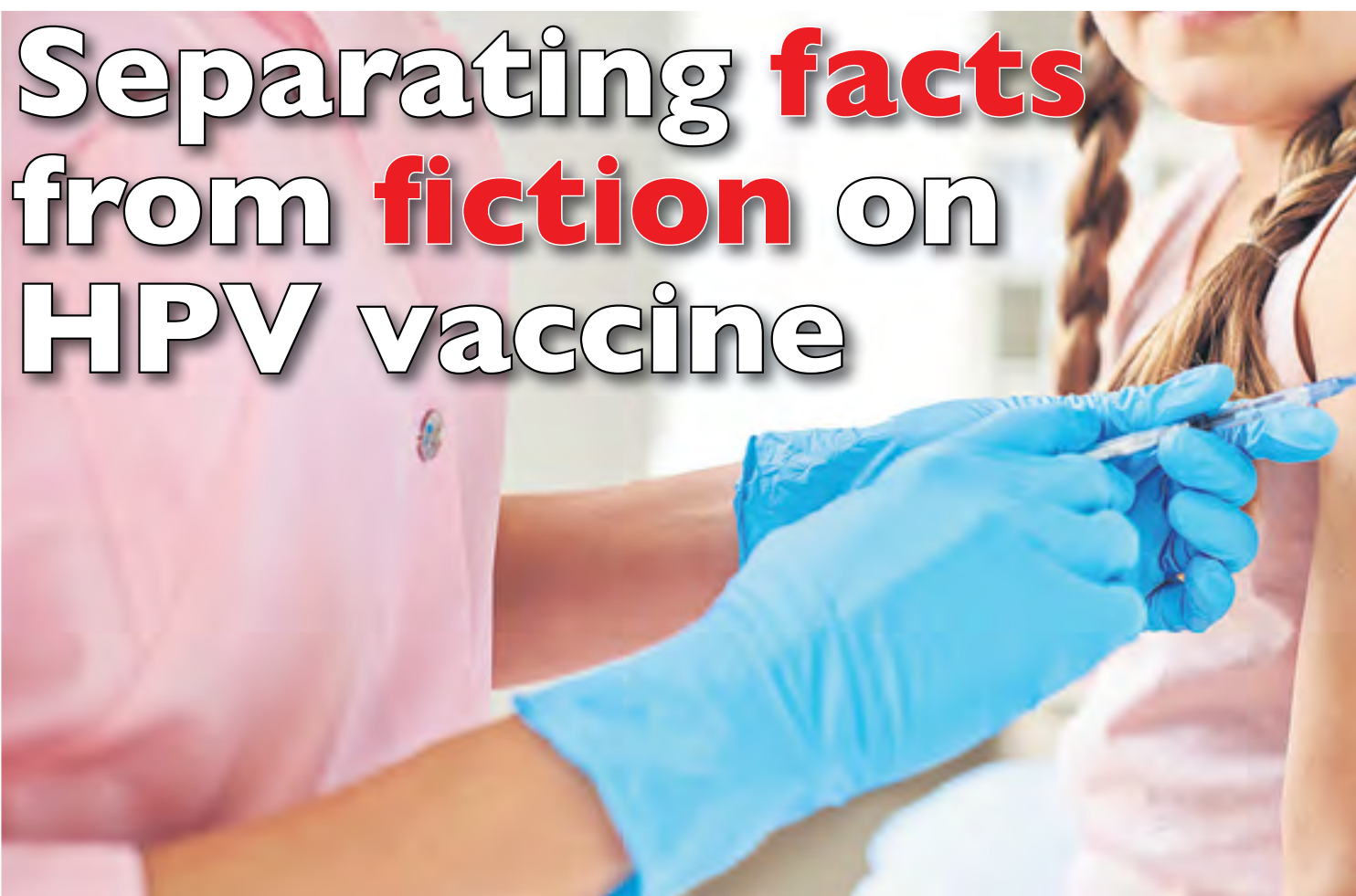
Initiated by the Irish Cancer Society and Trinity College Dublin, Cancer Week Ireland wants to start a national conversation about cancer. It is about getting everyone engaged in the issue of cancer and how we can prevent it, spot it earlier, improve treatment, and survive and thrive afterwards.

Cancer Week Ireland aims to inspire communities and organisations, large and small, to host an event and be part of the conversation. A dedicated website – cancerweek.ie – has been set up to allow everyone to upload and promote their event to a wide audience.

Whether you're a medical professional, a cancer patient or survivor, or a member of the public, organisers want you to get involved.

Now in its fourth year, among the free events already planned for 2017 are: the annual National Conference for Cancer Survivorship organised by the Irish Cancer Society, (September 29-30, Aviva Stadium, Dublin); and the public symposium, 'Cancer Research Frontiers', hosted by Trinity College Dublin (Friday, September 29, Trinity Biomedical Science Institute).

Separating facts from fiction on HPV vaccine



Cervical cancer is diagnosed in about 300 women every year in Ireland and is responsible for approximately 90 deaths annually. Importantly, it also ranks as the second most common cause of death due to cancer in women aged 25-39. There has been an increasing level of awareness of cervical cancer in recent years with an almost 80% uptake in the national cervical screening programme. Furthermore, vaccination against HPV associated cervical cancer has been offered in Ireland since 2010 to all girls under 15 years of age.

In 95% of cases, cervical cancer is preceded by pre-malignant changes in the neck of the womb (cervix) caused by several strains of HPV (Human Papilloma Virus). The HPV represents a group of about 200 viruses that can infect several body sites and gives rise to warts on the skin or genital areas.

“HPV can cause abnormal growth in the cervix that can in a proportion of cases progress into cervical cancer”

The virus is so widespread that the most people will acquire HPV during their lifetime, though in the overwhelming majority of cases no treatment will be required. HPV infection is most commonly acquired in those in their late teens and 20's and is contracted by either sexual activity or skin contact with an infected person. However, HPV can cause abnormal growth in the cervix

Medical Matters

Dr Kevin McCarroll



(CIN or Cervical Intra-epithelial Neoplasia) that can in a proportion of cases progress into cervical cancer. The smear test screening programme identifies 6,500 women annually who have pre-cancerous CIN lesions that require treatment. It can also pick up cervical cancer at an early stage when a cure is possible.

The vaccine 'Gardasil' designed against the common HPV strains (16, 18) that account for 90% of cervical precancerous lesions was approved in 2006. Gardasil is proven to be up to 99% effective at preventing precancerous growths due to

cervical cancers caused by HPV.

In fact, Gardasil is recommended in over 25 European countries and since 2007 has been used globally in over 100 million people. In Ireland, 220,000 have been vaccinated and it is currently offered to girls in their first year of secondary school (when the vaccine provides better protection).

“The HSE has begun a new information campaign in advance of the launch of its vaccination programme”

Vaccination requires two doses given at least six months apart or three doses in those aged over 15. Well reported side effects include pain or swelling around the injection site (10%), mild fever, nausea (1%) and rare reactions in the skin (0.1%) and wheeziness (0.01%).

However, controversy has followed its use with regard to anecdotal reports of a wide spectrum of other adverse effects ranging from chronic fatigue, depression, seizures, headaches and allergic reactions. Indeed, uptake of the vaccine in Ireland

has dropped from 87% to 50% on the back of such concerns. To date, about 1,000 adverse reactions have been reported to the Irish Health Products Regulatory Authority (HPRA), but many of these related to the administration of the vaccine itself. In addition, they are recorded with no

medical adjudication as to other possible causes and so therefore have to be viewed cautiously.

Numerous reviews (based to date on studies that have included several million people) have repeatedly shown the vaccine to be safe, with no evidence to link it to any serious adverse affects. Indeed, the WHO advisory committee on vaccine safety in its 2017 report concluded that Gardasil was extremely safe, with in particular no association with conditions such as chronic fatigue or pain syndromes (which occur at the same rate in the general population).

In Ireland, a parents support group called REGRET (Reactions of Gardasil Resulting in Extreme Trauma) has brought to the fore many alleged side effects of the vaccine. In reality, these reports represent less than 0.5% of all those who have completed the full vaccination course.

On the back of a lower vaccine uptake, the HSE has begun a new information campaign in advance of the launch of its vaccination programme for the 2017/2018 school year. A 'HPV Vaccination Alliance', formed recently in Ireland from a coalition of representatives of more than 30 organisations, also strongly supports vaccination.

In summary, while there are anecdotal reports of several adverse affects attributed to the vaccine, these are not borne out in studies involving several million who have been vaccinated. Gardasil is proven to be effective and the evidence for its use is very compelling.

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



HPV 16 and 18 and genital warts due to HPV 6 & 11. Indeed, in the UK, Canada and Australia there has been a dramatic decline in precancerous lesions in association with Gardasil use. Overall, it is estimated that Gardasil prevents about 70% of

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You are conscious and sentient. You are standing, sitting in your favourite chair, on the commute home, lying on your bed, sitting under a tree. Whatever your surroundings, wherever you are, you have just cognately scanned it or opened the file of it.

How about doing that with your other senses. Are your feet on the ground? If so, feel them make contact with the solidness of the floor or earth.

How is your back against the chair? Experience how the chair supports you. You are a physical being in a physical reality – you are engaged in the mental process of reading and responding to the words, but your reality is that you are alive, a part of the living world.

Take a breath, feel the air as you inhale it through your mouth or nose and experience the exhale.

Take a deliberately deeper one – don't worry if people are nearby, they are caught up in their own worlds. That breath, that process of breathing, is what keeps you alive and it is also the easiest way to switch on mindfulness. Coming to your senses is what helps you come to your senses.

“We can make the overwhelming experiences be the awe-inspiring ones”

There is no delusion or fast forwarding when you take the moment to become aware of the breath in and the breath out. No matter how stressful the day, or where you physically are, those breaths are life, real life. Mindful life.

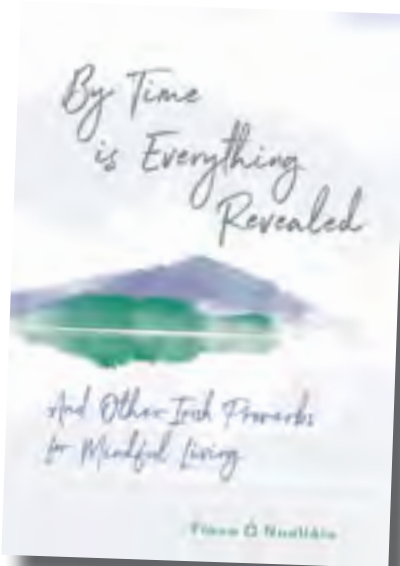
Being aware and alive in this moment, as you read on and breathe naturally, means you are well capable of being aware that you are sitting, walking, running, listening to a friend, smelling a rose, cooking a meal or even washing the dishes. It's all life, every moment of it is your life. Why ignore it for the clutter of random thoughts and your fantasy film?

The brilliant thing is that when you engage with life on the mindful level you experience more of life. It is not that dishwashing becomes a Zen experience every time, but living through the chore (as well as the treats) gifts a sort of mind control. Returning to the smell of the rose or the warm dishwater focuses and sharpens the mind/body/spirit so that when emotions or stress arise you can return to yourself and not get swept away by it all.

Overwhelming

The overwhelming bits of life will not be so overwhelming; or better yet, we can make the overwhelming experiences be the awe-inspiring ones, instead of the devastating or distracting ones. Those thoughts that arise are not suppressed, they are noticed and moved on from, and there is no judgement. Just acknowledgement and acceptance.

I want you to try a trick – really try hard to focus and act accordingly. There is only one thing I am asking: Do not think of a polar bear. Do not under any circumstances picture in your mind a polar bear. Go!



So what did you do? Just like everybody else, your mind pulled out the polar bear snapshots. Your brain can not stop thoughts, but you can choose to not linger. If I had said “look, there is a polar bear”, you may or may not have glanced over, you may or may not have given it some thought, you may have looked – noticed and acknowledged – and then continued about your business.

“Your full potential means really being there; being present, alert and awake”

That is how mindfulness works – OK, there is a polar bear. Next. OK, I am feeling a bit sad. Next. OK, I am anxious. Next. No need to dwell on anything. Next. This does not mean you become flippant or deadened, this simply means that you can filter out the noise and nonsense – so that instead of distractedly thinking about the to-do list, you can recognise that the polar bear is picking up speed and you can remember how to start the snowmobile.

When you have thoughts, notice that you have thoughts, and then return to being aware of what you are actually doing. When you are emotional, just notice the emotion – don't try to deepen it and don't try to push it away – just come back to awareness of what you are doing.

Your mind has a tendency to

drift, but mindfulness is not the constant vigilance required to watch out for that stray dog. It's not that you have to be 'on' 24/7, but that you can switch on when you need it. If you drift you will catch it and come back to the task in hand. You will be more efficient, which is why many companies send their employees on mindful courses, but think-tanks and pseudo-sweatshops aside, this new efficiency is all about you getting the most from life. From your life.

To live to your full potential is to live – to really live. We often confuse living with doing and not being.

Parties, adventures, action – by all means pack your life full of wonderful experiences, but remember to experience each one. Mindfulness brings life to sitting on your front doorstep, to washing your hands, to taking the dog for a walk – imagine what it will do for traversing the steppes, showering beneath a waterfall or watching the wolves watching you. Mindfulness hones your grasp on reality and so deepens each experience. You don't have to circumnavigate the world to feel you have lived a life – being in the world is an adventure in itself.

Seasons

Being there as the seasons change in your back yard is as amazing as seeing a leaf unfurl or change colour anywhere in the world, because with mindfulness it is you and the leaf experiencing reality in the moment – a location is not necessary to bring awe into the equation.

Your full potential means really being there; being present, alert and awake to the life happening around you. Be there for your child's birth, be there for your parents' death, be there for all of your life – that is living – joy, pain, experience – that is life. That is living up to your full potential.

❖ *Fiann O Nualláin has trained in the Institute of Integrative Counselling and Psychotherapy and works as a horticultural therapist. This extract is from his new book By Time is Everything Revealed, published by Gill Books, €12.99.*

Faith — IN THE — family

Bairbre Cahill



It was a comment on Facebook, responding to the announcement that a friend is expecting her first baby: “Fantastic! You will love every minute of being a parent!” I have to admit, I laughed – possibly a little hysterically – and thought: “No you won't!” It is not that I think this new mum won't love being a parent, I'm sure she will. I am also sure however, that she won't love every minute of it.

Being a parent is life changing. It is the most wonderful, amazing adventure and it is also one of the most challenging, stressful and anxiety-provoking experiences possible. I met another mum today. She was looking as hassled as I was feeling. We are both in the process of getting our third-born children ready for university. They may object strongly to being referred to as children but to us, their mummies, they will always be our children or weans as we would say here in Donegal.

We had the stress of the Leaving Cert and then the results. We then moved on to the stress of waiting for the offer of a university place and then the awful, gut-wrenching wait for accommodation. We have both envisaged ourselves having to go to Dublin to tramp the streets looking at the various standards of rooms on offer – one smaller and less homely than the next. However, both our children have been lucky enough – after an agonising week of waiting – to be offered campus accommodation.

As mummies we are both deeply relieved. It gives our children the best basis for university life, there on campus, no travelling late at night, plenty of students around them, rooms that are warm, clean (for now anyway) and safe.

Challenge

There just remains the challenge of paying the ridiculous rent that is being charged and awareness of what that does to ‘the budget’.

It is perhaps a parable of parenting. Exciting possibilities and opportunities come at a cost. So, to that new mammy I would like to say: “Yes, you will love being a parent. It is a gift and a blessing. You will also find that it demands so much of you, love above all, but

also resilience, selflessness, courage and hope. You will love being a parent but there will also be days when you want to hide in the bathroom just to get five minutes peace.

“Being a parent will transform your life in wonderful ways – and sometimes that process is painful. Rejoice that you are going to be a parent but don't be hard on yourself in those moments when you struggle – we all know what that feels like even if we don't



always admit it.”

When I was at Mass this evening, the priest mentioned in passing the idea of “letting Mary mother you”. It really struck me that here was a woman who knew all about what it means to live with the stresses and anxieties of parenting.

“The priest mentioned in passing the idea of ‘letting Mary mother you’”

I find that comforting and it puts my anxieties in some perspective. It also makes me aware of the need to take time out to allow myself to be nurtured and strengthened. That might be through prayer or meeting a friend for a chat. It might be going for a walk or making time to sit in the back garden with a cup of coffee. Whatever it is, we need that time.

Loving demands a lot of strength and energy. This is the love that labours to bring a child to birth. It is the same love that sits patiently with a child who is struggling to learn to read. The same love steps beyond its own anxiety and prepares a young adult to move out into the world. And it is in this loving that our children glimpse the face of God and are perhaps given the courage and desire to be parents themselves some day.

Personal Profile



Colm Fitzpatrick talks to the chaplain of Faith and Light

We are each a miracle. We are the miracles that God made. We are precious." These words first spoken by Ben Okri encapsulate the ethos of an almost 50-year-old Christian movement which celebrates the profound gifts of people with learning difficulties.

Faith and Light is an international Christian community movement bringing together people with a learning disability, their families, carers and friends. The communities meet regularly to pray, to share and to celebrate together. Friendships are formed and groups link to share outings and pilgrimages.

Fr Niall Ahern, national chaplain of Faith and Light, initially became involved in the movement because he felt compelled to engage with people who had special needs, a desire which was integral to his vocation.

Speaking about his role, the Co. Sligo priest says that he witnesses to God's presence in his ministry which is "a source of great joy and an enormous challenge each day", adding that Faith and Light allows for "a sharing of the Faith" as well as the "accompaniment of God".

Evident

This is particularly evident at the regional level, says Fr Niall, where we "accompany each local community at monthly meetings, through prayer and social outings".

As chaplain, there is a relationship of equality among the group, Fr Niall says, which shares

Cherishing children of God



Jean Vanier, the inspiration behind Faith & Light, with members of the L'Arche Community.



Fr Niall Ahern.

in the "mutual support of one another".

During these monthly gatherings, bonds of friendship are woven between parents who can discover supportive friends that can help them to recognise the particular gift their child has to offer them, their family, friends, society and finally the whole Church. Through these bonds, members can grow humanly and spiritually, and so find new meaning in their life, whether they be parents, friends, or persons with an intellectual disability.

Most important for the Faith and Light movement is that the

common perceptions of children with disabilities, including the parents' own perception, changes, and in this way, those who are frequently marginalised in society can reveal their voice, service and gifts.

For Fr Niall, the Irish phrase for a child with learning difficulties, 'duine le Dia', which means 'child of God', perfectly encapsulates the divine worth of these children.

"We are blessed in ways beyond our imagining to be so confirmed in our cherishing of each 'Duine le Dia' in our midst," he says.

The movement was inspired by two little boys with severe learning difficulties, Loïc and Thaddée. Their parents, Camille and Gérard wanted the family to go on a pilgrimage to Lourdes, but there was no room on the diocesan pilgrimage, and the parents were told that the boys were "too handicapped", "would not be able to understand" and "would upset everybody". Still determined, the family decided to pursue the pilgrimage themselves, but were treated in an obstinate manner, by both the hotel staff who would only serve them their meals in their room, and people in the

streets and grottos who would say, "Children like that should be kept at home".

Motivated by Jean Vanier, who started the first L'Arche community in 1964, after discovering that pilgrimages help men and women grow in relationship with the Lord and each other, Marie-Hélène Mathieu along with the help of friends and Bishop of Beauvais, Msgr Demazières began the first meeting of what was to be known as Faith and Light in 1968.

The people of Lourdes embraced the group, and huge crowds sang 'Alleluia'

Three years later, in 1971 following steadfast preparation, 12,000 people attended the Faith and Light pilgrimage from 15 different countries, 4,000 of whom had learning difficulties. Moving gradually from fear, the people of Lourdes embraced the group, and huge crowds sang 'Alleluia' from morning until night. Towards the end of the pilgrimage Jean Vanier offered some words of

encouragement to the zealous crowds: "Do whatever the Holy Spirit inspires you, to create loving communities around people with learning difficulties."

Since then, a number of international pilgrimages have taken place, like in 1991, where the ecumenical vision of the movement was deepened by a Unity pilgrimage in which Christians of different denominations came to Lourdes from 63 countries to pray: "Father make us one that the world may believe."

Last year, Faith and Light celebrated its 45th anniversary, and recently Fr Niall accompanied an Irish group to Lourdes in celebration of its longstanding impact as well as to pray and grow together. "I connected with them all," says Fr Niall, adding that, "by acknowledging our shared weakness and vulnerability it can bring us closer to God."

Decades

Fr Niall also recognised that over the last few decades, Irish society has become more accustomed to and embracing of people with intellectual disabilities.

"We have grown enormously in appreciating special needs people as part of our community," he says, continuing, "there is a rich awareness of their sacred place in society and we must continue to show their beauty and their presence from God."

Despite this more welcoming attitude in our society, Fr Niall still thinks that God and faith are foundational in understanding the true worth and meaning of every human being.

"At a time when the sacredness of life is so much at the forefront of our minds in Ireland, it is imperative", he says, "that we rejoice in the presence of one another, and return to our covenant of origin in reaffirming the uniqueness of our love of God."

Faith and Light continues to grow throughout the world, in 78 countries across five continents, spreading its message of hope.



Children's Corner

Erin Fox

Decorate your hand-made pencil sharpener holder

Getting ready to go back to school can take some getting used to after a long and leisurely summer of long sleep ins and playing outside until dark. But there's plenty to look forward to such as seeing all your friends more often, making new friends, and learning new things.

And when you've got brand-new accessories and stationary you'll be excited about jumping right in and using them.

This recycled tic tac box makes a brilliant pencil sharpener holder. We all know how messy pencil cases can get when you sharpen your pencil at your desk instead of over the bin. This holder will save you from going over to the bin during lessons, and will keep your pencil case clean and tidy.

Decorate them whatever way you want; as your favourite animal or favourite food. To make this foxy one you will need:

- one empty tic tac box,
- one plastic pencil sharpener,

- strong glue,
- A4 sheets of orange and white card,
- scissors,
- ruler,
- pencil,
- glue stick.

Remove the lid from the tic tac box and glue the pencil sharpener to the inside of the lid near the opening. The opening of the pencil sharpener should touch the opening of the box. Leave to dry overnight.

Start

Before you start decorating the pencil sharpener holder, use the tic tac box as a guide for measuring.

Take a sheet of orange card and place it down on the work surface in front of you. Place the tic tac box on top of the card, and with a pencil, mark

near the top and bottom of the box.

Draw a straight line with the ruler from one end of the card to the other and cut this strip off.

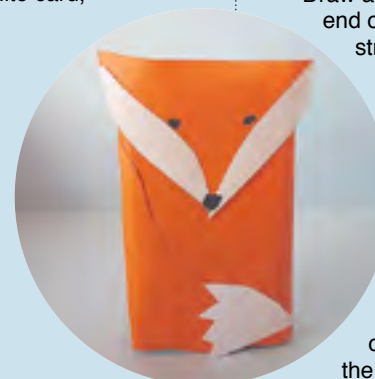
Dab the edges with glue and then wrap this all around the tic tac box.

To make the head and tail, again use the box as a guide for getting the size right. Cut a triangle from the orange card and the white card. Glue the white cheeks to the fox's face.

Snip off the sides of the white card, curving the scissors to make the fox cheeks.

Draw the tail on the orange card and cut out. Repeat this step on the white card but only cut off the end of the tail. Glue this to the orange card.

Glue the head and tail onto the box and then use a black felt tip pen to draw eyes and a nose.



TVRadio

Brendan O'Regan



Moving statues and emotional terrorism

The floods that dominated the media last week were described by one commentator as biblical and apocalyptic – an understandable exaggeration.

While there was sadness and tragedy, there were moments of heroism too. One anchor on CNN News last Tuesday said the weather events showed “the worst of Mother Nature and the best of human nature”. And there were even some lighter moments – another anchor described how a man in Texas got his coat and set out to rescue his neighbours. Coat? The good citizen was then interviewed and he pointed out that his coat doesn't float – it was his boat that he deployed!

I was conscious that the monsoon floods in Asia were wreaking much worse destruction (as always when natural disasters hit poorer countries), but the coverage was much less pervasive. On **The Pat Kenny Show** (Newstalk, Thursday) the host reflected on this contrast and hit the nail on the head when he suggested that “affinity and proximity” were key factors that influenced coverage.

Solidarity

The community solidarity in Texas was a welcome antidote to the Charlottesville controversy, which involved the destruction of statues,



Pope Francis with a statue of Our Lady of Fatima.

and while I wouldn't be happy to see statues of Hitler in public spaces, and could well understand statues of Saddam being toppled in Iraq, the whole anti-statue thing smacks of hysteria and the worst of political correctness (the best of it guards against gratuitous offence).

As the host put it on **The Pat Kenny Show** (Newstalk) last Monday morning it's a debate between commemoration and obliteration. I was thinking that if we banned statues of people with serious faults all that could survive would be statues of saints – but then I had a ‘good grief’ moment, hearing reports of a Catholic school in California getting rid of such statues in case they caused “aliena-

tion”!

On that show Kenny interviewed JoAnne Mancini of the History Department in Maynooth and she was quite moderate on the matter – she raised questions about how statues came to be, who put them up, who controls public spaces. She distinguished between violent actions during war, like ISIS destruction of old statues, and action in a democratic context.

The issue had also been teased out on last weekend's **Sunday Morning Live** (BBC One) though the discussion was inconclusive and too short.

Writer Afua Hirsch questioned the wisdom of having Nelson's column in London, as he had apparently been in

favour of slavery. She thought, wrongly I think, that having the statue meant we were showing “admiration”.

She also raised Irish Catholic sensitivities to statues of Cromwell.

Journalist Neill Wallis was on for discussing the issue, but not for the rewriting of history. Activist Cleo Lake wanted a fuller history, but didn't favour the tearing down of statues.

Controversy

Another controversy prominent last week related to the HPV vaccine against life-threatening cervical cancer. Apart from the medical issues, there have been intemperate contributions.

Those who campaigned against the vaccine were accused of “emotional terror-



Tony O'Brien of the HSE.

ism” by Tony O'Brien of the HSE, while Health Minister Simon Harris told them to “butt out”.

George Hook was not impressed by this approach and lambasted both O'Brien and Harris on last Thursday's **High Noon**.

One of the more moderate contributions was from *The Irish Times* medical correspondent Paul Cullen. On **The Pat Kenny Show** (Newstalk) last Thursday he said that after consideration he and his wife had decided to allow their young teenage daughters to receive the vaccine, but there was no knocking of parents with concerns.

On Wednesday's **Morning Ireland** (RTÉ Radio 1) Prof. Karina Butler of the National Immunisation Advisory Committee addressed concerns and highlighted an aspect of the issue that's often left unsaid – that it is usually through sexual contact that people get exposed to HPV infection. Wouldn't you think that even on public health grounds the HSE would direct some of its efforts towards promoting more responsible approaches to sex in the young? Prof. Butler was frank in referring to vaccination in advance of what she termed young girls' “sexual début”.

On last Sunday's **Marian Finucane Show** stand-in host Brendan O'Connor was insistent that there was only one acceptable viewpoint on the

PICK OF THE WEEK

SUNDAY SEQUENCE
BBC Radio Ulster,
Sunday, September 10,
8.30am

Discussion of topical religious and ethical issues.

MASS
RTÉ One, Sunday,
September 10, 11am
Fr Pat Malone celebrates Mass with a congregation from St Senan's Church, Knockerra, Co. Clare.

POPE FRANCIS IN COLOMBIA
EWTN, Sunday,
September 10, 5.45pm
Pope Francis visits the shrine of St Peter Claver in Cartagena, Colombia.

matter (pro-vaccine).

Elsewhere Junior Minister Finian McGrath obviously got told off by Simon Harris for raising concerns brought to him. Interviewed on last Monday's **Morning Ireland** (RTÉ Radio 1) he was half-chastened – both supportive of the vaccination programme and determined to be questioning and still raising concerns.

1 boregan@hotmail.com



Aubrey Malone

Film

Mysterious murder in the frozen wastes of Wyoming

Wind River (16)

Did you know there's no demographic for missing North American Indian women? I didn't either until I saw this downbeat thriller.

A teenager called Natalie is found dead on a deserted reservation. FBI agent Jane (Elizabeth Olsen) and wildlife tracker Cory (Jeremy Renner) want to find out how it happened.

An autopsy reveals she's been raped. The cause of death is given as pulmonary haemorrhage but she was really a dead woman walking when she went out into sub-zero temperatures to escape her abductors on the night of the incident.



Elizabeth Olsen and Jeremy Renner in *Wind River*.

Jane wants the investigation into her demise upgraded to murder. Her passion for the truth is appreciated but this Vegas girl has to learn to appreciate the sensitivities of a tightly-knit community. Cory has more immediate empathy. He lives there.

The trail to Natalie's murderer – or murderers – becomes more complex after a stand-off develops between the police and a group of oil company security guards. Everyone pulls guns on everyone else like in a Quentin Tarantino movie.

The red herring does

nothing for the film except confuse an already confused plot further. A bloodbath ensues. Game on.

Interesting

It's an interesting film. There are a lot of pregnant silences and lingering stares. We get horrendous violence and deep sensitivity. The mix somehow works. It's the directorial debut of writer Taylor Sheridan, forming the conclusion of his ‘frontier’ trilogy.

He asks his cast members to choke on their emotions. This is unfortunate. We needed a meltdown, especially from Renner. He's a good actor but he lacks star power. Olsen is good too but sometimes it's hard to know

where her head is at. One scene has her smiling after a tragedy.

Wind River is as cold and passionate as the dawn. Can one have too much underplaying? I think so. Cory has lost a daughter in similar circumstances to Natalie. The scene where he recalls this is even restrained. It's a pity Clint Eastwood – an actor Sheridan really likes – was too old to play the role. He'd have taken it to the cleaners.

It's still a challenging film. You get sucked into its ambience. At times I thought it took itself too seriously but it's a mood-piece so it gets away with it. Just about.

Sheridan uses a languorous style to convey the slow

pace of life. Evil lurks behind the rough beauty of the landscape. Imagine Yeats' “murderous innocence”.

Ultimately it's a film about survival. Nature is cruel and human beings crueller. You stay alive by being stronger than the enemy. Outlasting it, second-guessing it, even becoming it in Cory's case when he consigns one of Natalie's killers to a fate similar to her own. Revenge isn't only sweet here; it's endorsed.

Wind River won't exactly make you dance with delight but it has a catharsis in its dying fall. A tenuous resignation accompanies the bruised souls who inhabit this blood-soaked land.

Very good
★★★★

BookReviews

Peter Costello



Recent books in brief

Recovering Common Goods

by Patrick Riordan SJ
(Veritas, €14.99)

In a world of heated divisiveness this book will prove a great asset to those involved in attempting to right the wrongs that damage society. Patrick Riordan, who teaches political philosophy at Heythrop College, holds a doctorate in philosophy from the University of Innsbruck.

A philosopher trained in German-style philosophy may seem to be a difficult author to approach. But in the fact it seems that the basic idea of this book is a simple yet powerful one.

He writes, readers will note, of “common goods” which is perhaps a more practical aim to reach for than a less easily defined common good. Basing himself on the tradition of Catholic social teaching which has developed since the end of the 19th Century he suggests that rather than spiriting Catholics from other elements in society, reaching for what they hold in common rather than what divides, what will make life better for as many as possible, will enable many of the current divisions, social, political and religious to be ameliorated, perhaps in time eliminated – though that is perhaps too utopian even for a Jesuit philosopher.

This is a book which can be highly recommended to those involved in the social and political fields searching for a useful Catholic exposition, and also for those involved in ecumenical work.



Every Job a Parable: What Farmers, Nurses and Astronauts Tell Us about God

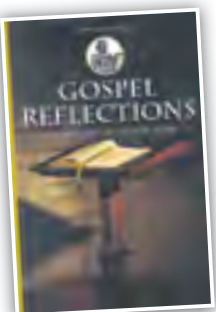
by John Van Sloten
(Hodder & Stoughton, (£13.99))
The author is the pastor of the New Hope Church in Calgary. Though what he writes is inspired by his understanding of John Calvin, what he writes here will be welcomed by all Christians. He claims that “There is no job too small for God’s presence.”

All too often people place a barrier between their “Sunday life” and their real work. But those six days of the weeks are real life; they are what inform what people are. The idea that one day should inform the six, rather than life inform all the days of the week is what he wants people to look into.

He explores God, parables and the nature of work. And suggests they should all come together. For every reader his text will prove vitally suggestive, it’s not so much a matter of God changing your work as finding God’s presence in your work. This a very ancient insight surely, though one we now neglect: *laborate est orare*, to work is to pray.

With Advent fast approach two new books will prove inspiring. *Sacred Space for Advent and the Christmas Season 2017-18* (Messenger Publications), from the now well-known website of the Irish Jesuits. Also available now is *Gospel Reflection for the Sundays of Year B: Mark* by Donal Neary SJ (Messenger Publications, €9.95).

As summer fades away into autumn days, preparations for the Nativity come to the fore. A previous book of a smaller kind was described “gentle musing that give fresh insights to the Biblical stories and texts”. Fr Neary’s fresh thoughts will enhance many Sundays to come.



A saint on the Western Front



Graves of the dead at Passendale.

To Raise the Fallen: A Selection of the War Letters, Prayers and Spiritual Writings of Fr Willie Doyle, SJ

ed. Patrick Kenny
(Veritas, €14.99)

J. Anthony Gaughan

Patrick Kenny’s excellent new account of the once renowned Fr Willie Doyle, is to be warmly welcomed, more especially for making accessible the great man’s prayerful reflections. It is well that the present generation should learn about the heroic military chaplain and his determination to live out his Christianity in every day of his life.

Fr Willie Doyle was born in Dalkey, Co. Dublin, on March 3, 1873. He was educated by the Rosminian Fathers in Ratcliffe College in Leicestershire in England. Influenced by his older brother Charlie, he joined the Society of Jesus in 1891. He was ordained in Milltown Park on July 28, 1907.

Fr Doyle was appointed as a member of a team given the task of conducting missions and retreats in the houses of religious and in parishes. To this end he and his colleagues went throughout Ireland and to parts of England, Scotland and Wales.

His commitment to the work was recognised and he was in strong demand to direct retreats, especially in

convents. Recognising that urban labourers were in great need of spiritual direction, he proposed that a special retreat house be opened in Dublin to cater for the needs of the working classes. He also wrote several best-selling pamphlets, including *Retreats for Working Men: Why not in Ireland?* (1909) and *Shall I be a Priest?* (1915).

At the outbreak of World War I he volunteered to serve as a military chaplain and was posted to the Royal Irish Fusiliers of the 16th (Irish) Division. Commissioned as a captain, he arrived in France early in 1916.

He was present at the battles of the Somme, Messines Ridge and Passchendaele and was tireless in venturing out under fire to minister to the wounded and the dying, to assist in carrying the wounded to the first-aid stations and in burying the dead. In his diaries he vividly described the horrors of the battle fields.

Valour

His commanding officers recommended that he be honoured with the various medals bestowed by the British army for valour, including the Victoria Cross. While assisting wounded comrades between the two front lines at the third battle of Ypres, he was killed on August 16, 1917. His body was never recovered.

Fr Doyle’s dedication and heroism did not go unnoticed. A war correspondent described in the *Daily Express* of August 22, 1917 how: “He went forward and back over the battlefield with bullets whining about him, seeking out the dying and kneeling in the mud beside them to give them absolution, walking with death with a smile on his face.”

Major-General Hickie, OC of the 16th (Irish) Division, wrote: “Fr Doyle was one of the best priests I have ever met, and one of the bravest men who ever fought or worked out here.”

“His commanding officers recommended that he be honoured with the various medals”

News of Fr Doyle’s untimely death was received with widespread regret in Ireland where he was well-known, as a result of the many years he spent conducting missions and retreats in parishes and religious houses.

During his time as a Jesuit, Alfred O’Rahilly was acquainted with Fr Doyle and greatly admired him. At his sister’s request, O’Rahilly began a brief memoir of him.

Not long after, a collection of spiritual journals and



personal reflections, which Fr Doyle had written for his own use and guidance and which in normal circumstances would have been destroyed, became available.

These were given to O’Rahilly by Fr Doyle’s brother, Fr Charlie Doyle, SJ. The material formed the most valuable portion of *Fr William Doyle, SJ: A Spiritual Study* (1920). The book went through multiple editions and was translated into a number of European languages.

Biography

As a result of the biography by O’Rahilly, Fr Doyle became a focus of popular devotion in Dublin and elsewhere. In August 1938 the cause for his canonisation was formally proposed.

Not long afterwards, however, it was dropped, seemingly because of unease with Fr Doyle’s more bizarre and extreme penitential exercises.

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

A thicker hide for kids

Bully-Proof Kids: Practical Tools To Help Your Child Grow Up Confident, Resilient, and Strong
by Stella O'Malley
(Gill Books, €14.99)

Peter Hegarty

In an admirably clear, jargon-free book psychotherapist Stella O'Malley argues that emotional intelligence – the ability to 'read' people – is one of the most useful skills children can acquire.

Emotionally intelligent children and adults keenly understand the situations they find themselves in and the people they are dealing with. They know instinctively that the fault lies with those who are bullying or harassing them.

They do not experience the guilt and self-loathing that can plague victims of bullies. They know what to say or do to avoid danger.

O'Malley suggests that children can develop an ability to 'size up' others, to understand what drives them, from discussions with adults. Almost any subject that involves people and personality can be useful. Donald Trump invariably comes up in our conversations with older children and teenagers these days.

Donald Trump

When he does we may yawn with boredom and dismiss him as a dangerous buffoon; or we can encourage children to try to get inside his head and consider challenging questions: what motivates him? What is his appeal?

Anything that stimulates the mind of a young person, that sets him thinking about where he stands in relation to others, develops emotional intelligence and empathy, as do socialising and group activities. Children

who spend too much time online or in front of a screen may not fully develop an ability to 'read' others, and may be at risk of becoming the loners bullies tend to target.

O'Malley is strong on the personalities of bullies and their victims. Bullies tend to be outgoing, self-confident and socially adept. They are natural leaders. What they lack – and they have this in common with psychopaths – is an ability to empathise with others: they simply do not understand what they are putting their victims through.

Those victims tend to be

strained budgets.

O'Malley warns parents against relying on schools, making the good point that teachers are educators, not counsellors. She urges parents to take the initiative. If things don't improve at the school they should consider sending their child somewhere else.

Young people are at most risk of being 'cyberbullied' at around the age of 15. One way to help them avoid or deal with it might be to formally incorporate classes on social media and technology into the curriculum.

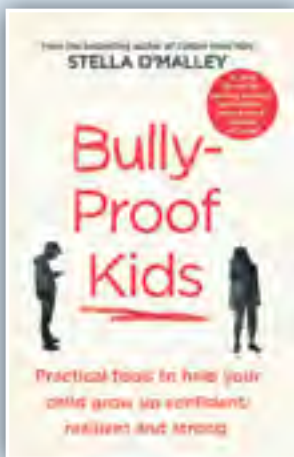
“If nothing else, everyone needs to know what to do when things go wrong”

Children understand how the various platforms work, but often don't appreciate the power of social media, its potential for harm.

Many of them don't know how to differentiate between social media pals and real-life pals; when it comes to social media adults often don't know where to start.

If nothing else, everyone needs to know what to do when things go wrong, when they are the subjects of a malicious post, for example. O'Malley tells us that at least one in ten of the children beginning secondary school will be bullied.

Most victims will recover from the ordeal, and may even become stronger for it, but many won't and will live lives diminished by depression, or dependence on drugs, like some of the unfortunates O'Malley has interviewed.



unassertive, unassuming kids who do not belong to any of the groups within the class and may have no-one to stand up for them.

They may be 'different': several of the people who describe their experiences at the hands of bullies in the book are gay.

Young people are most likely to experience bullying in secondary schools, places where support is often not at hand. Schools invariably have sound anti-bullying policies, but many do not implement them. Anti-bullying strategies, talks, investigations – all of these put pressure on stressed teachers working within

WebWatch

Telling truths about ourselves

Reactions to stories can sometimes say a lot, and so it was when **Cruxnow.com**

and others reported on how Pope Francis revealed that he consulted a psychoanalyst for a few months in the late 1970s.

At one level our reaction to this story should be: "Nothing to see here." Argentinians, after all, tend to see therapy as important to self-development and positive health, and Argentina has the world's highest number of psychologists *per capita*.

Sadly, this tends not to be the way nowadays, and so it was dispiriting to see one priest commenting on Twitter, with the approval of a few of his peers, that "I suppose this accounts for his pathological obsession with other priests' mental health".

Aside from being a classic instance of how the Pope seems never short of people who make his comments and revelations all about them, this was a case study in how to stigmatise mental problems – just as in recent weeks has seen the indignant reaction to the term 'neurosis' when used to describe how we can all struggle with emotional baggage from prior experiences.

Luckily, others were more sensible and sympathetic, with another priest commenting on Facebook that this was an important step in destigmatising mental ill-health. "It's good to talk," he said.

Self-disclosure

Similarly, Tommy Tighe, the author of *The Catholic Hipster Handbook* tweeted from @theghissilent: "Pope Francis sharing he went to a psychoanalyst is very good. Hopefully more Catholics will seek out therapy thanks to his self-disclosure."

Self-disclosure, meanwhile, was the name of the game in an extraordinary blogpost by English Catholic teacher Michael Merrick [pictured] at michaelmerrick.me. Michael's blog is too rarely



Working-class housing.

updated, but always worth a look, one especially interesting post being 'The Federation Hymnal', arguing for a genuinely Catholic music curriculum in Catholic schools, one that would equip children with the musical foundations of a liturgical life.

'Notes from Nowhere' is a very different beast. A painfully honest piece of confessional writing, it's a fascinating attempt at articulating how university education and youthful pride removed Michael – at least mentally and culturally – from his roots, and how he realised this and sought to heal that breach.

"As time has gone by, I realise how intensely proud I am of them, and of the great fortune it is to have been raised as a working-class kid, as one of them. This background was not an obstacle to be overcome, which is what arguments for social mobility nearly always collapse into, but a fertile soil in which to plant the seeds of future success," he notes.

"It is only with passing years, and the challenges that come with raising your own children, that such issues find a way back to the now, to be chewed over and answered once again, ugly truths and all."

Part of these issues, he says, concerns how graduates tend to be

more socially liberal than non-graduates, such that people of working-class backgrounds can find professional lives far from comfortable.

"You must grow accustomed to the objects of derision and mockery being people like your family, those you grew up with, those you know and love," he notes, highlighting how words like 'bigot', 'xenophobe' and 'racist', even if thrown about in the abstract, can hit very real targets: grandparents, parents, friends, neighbours, fellow parishioners.

"It becomes personal," he says, "and it jars."

Grappling with divisions and suffocating conformity, he says: "We often see the faults in those we love, but we naturally get defensive if somebody from the outside decides to make it an object of their own crusade."

Unfortunately, he says, attempts to straddle divides, especially at times of conflict – Brexit, say, or during debates over same-sex marriage, demand a price: "It is always the rejection that each side of this conflict remembers, never the embrace."

It's not a perfect piece – I look forward to arguing with Michael about it in person someday – but it's a beautiful, personal and genuinely important piece of writing. It's worth far more than the time it takes to read.



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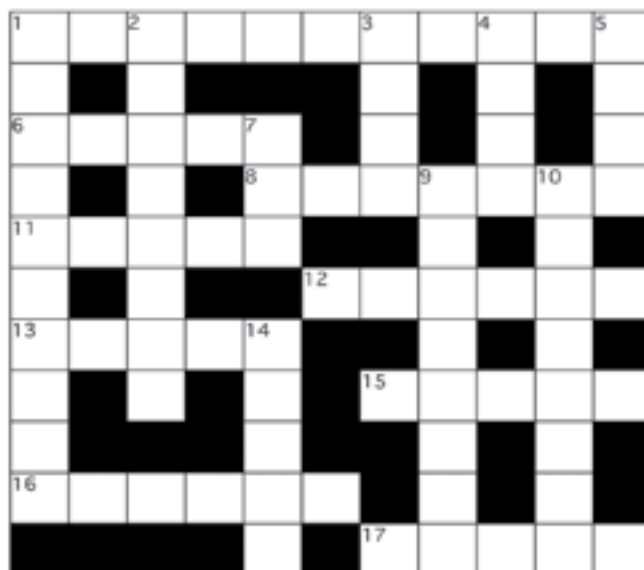
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Leisure time

Crossword Junior

Gordius 198



ACROSS

- 1 Pals who have the same teachers as you (11)
 6 Cross, very annoyed (5)
 8 Went in (7)
 11 Takes part in a game (5)
 12 Stockholm is the capital of this EU country (6)
 13 Afterwards (5)
 15 Celebration you might have for your birthday (5)
 16 The day we go back to school after the weekend (6)
 17 Lorry (5)

Black to put in this! (5,5)

- 2 Harry Potter's school (8)
 3 It holds the yardarms and sails of a sailing ship (4)
 4 Rip (4)
 5 You plant it in the ground (4)
 7 Say this when you agree (3)
 9 What Americans call a lift (8)
 10 Something like this can be plugged in (8)
 14 The RAF is the _____ Air Force (5)

DOWN

- 1 You'd love to have a Penny

LAST WEEK'S SOLUTIONS

GORDIUS No.314

Across – 1 Tip 3 Narcissists 8 Ironic 9 God-given talents
 10 Exile 11 Erupt 13 Masts 16 Musical 20 Shone 21 Sheaf
 23 Waver 24 Absolved 25 Stroll 26 Horseradish sauce 27 SOS

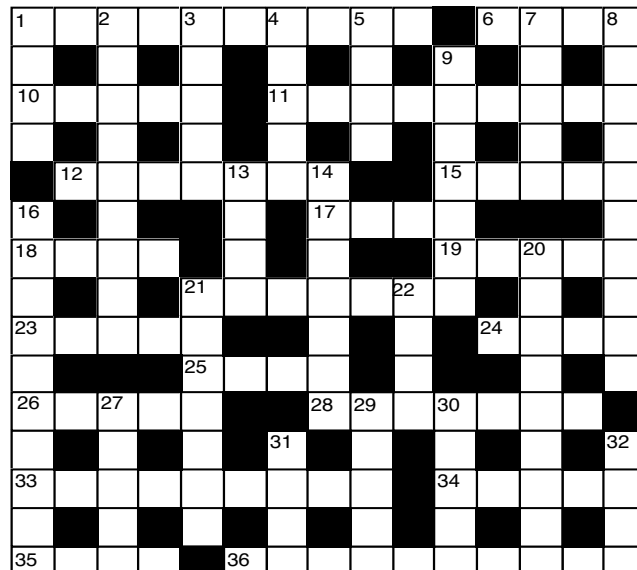
Down – 1 Triceratops 2 Prodigal Son 3 Noise 4 Cagiest
 5 Segue 6 Savour 12 Toilet rolls 13 Myths 17 Cheviots
 18 Hounded 19 Teaser 22 False 23 Watch 24 Ash

CHILDREN'S No.197

Across – 1 Vinegar 7 Apple 8 Nearest 9 Sport 10 Act
 12 Larger 15 Allows 17 Asleep 18 Pencil 19 Ate 20 Editors
Down – 1 Vandal 2 Noah 3 Greece 4 Rats 5 Spoon 6 Text
 10 Agreed 11 Trapped 13 Assist 14 Planet 16 Sells

Crossword

Gordius 315



ACROSS

- 1 May this structure be built with only one colour of glass? (10)
 6 Leap (4)
 10 An organization of craft workers (5)
 11 & 33a Did the Holy Family have to print their own boarding passes for this journey? (3,6,4,5)
 12 Cuts in half (7)
 15 Mathematical lines (5)
 17 Remove the end of a seat to make tea (4)
 18 Quantity of paper (4)
 19 Entice (5)
 21 Characterised by large, irregular spots (7)
 23 Place of combat (5)
 24 Runs about with funereal vases (4)
 25 Cuticle (4)
 26 Quiet times for attendants (5)
 28 A feeling for oriental movement (7)
 33 See 11 across
 34 A native of New Zealand (5)
 35 Elephant's tooth (4)
 36 Scottish lake associated with roads of different elevations! (4,6)

DOWN

- 1 Jokes (4)
 2 Get rid of, remove from consideration (9)
 3 This may prompt one to write a note in the altogether (5)
 4 Group of eight (5)
 5 Killed a cardinal (the French cardinal) (4)
 7 Encouraged, pressed (5)
 8 Love of one's country (10)
 9 Cary lit out with lucidity (7)
 13 & 14 The fuel container, being firm with Gore, gets to bustle along (4,7)
 16 An important moment in a game of tennis (5,5)
 20 Italian explorer involved in a cool romp (5,4)
 21 Wailing spirit of Irish legend (7)
 22 Her love is a brave person (4)
 27 Where Bill and Melinda make their exits? (5)
 29 Sporting contest (5)
 30 Beat, rhythm (5)
 31 There's a misprint in some of that pretty poetry (4)
 32 Tie one trashcan to many (4)



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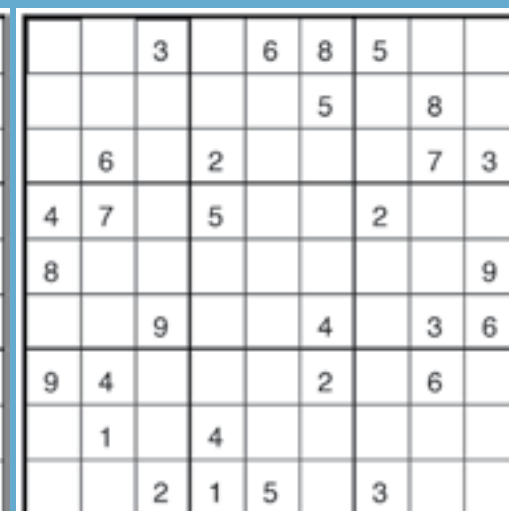
Sudoku Corner

198

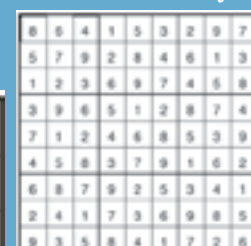
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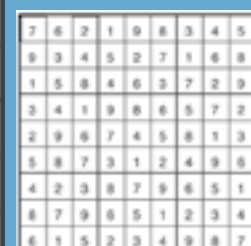
Hard



Last week's Easy 197



Last week's Hard 197





Fr Vincent Sherlock

Notebook

Chrome, carpets and using our talents

FOR YEARS I wondered about the Gospel story of the man burying the 'talent' given to him. He did so out of fear: "I hid it because I heard you were a hard man," the Bible records. This line gives us a sense of the thought process at work in the man, who buried his talents to avoid taking a risk. Others had spoken less than favourably of the landowner's ways and style and that was enough to frighten the 'talented' man into inaction. Rather than take a risk he buried deep his talent so that it could be handed back intact when the demand was made.

I remember a man who used to buy cars from my father. I liked and respected him a lot, as did my father and they were lifelong friends. The day he'd get his new car he removed the hubcaps, carpets etc. and stored them in the house. When time came to trade in the car, he put them back. They were in pristine condition and a great advantage to the one buying the car second hand but, even at a young age, I thought there was something sad about him depriving himself of the bit of 'softness' the carpet would supply and the bit of chrome the hubcaps would add. Why did he



do this? I suppose he felt they'd get soiled or damaged and it was easier to remove them than take that risk. Possibly he felt too that the car might be worth a bit more on trade-in if these items were 'as new' – all sound thinking, you could say, but I still think there was a price to be paid and that the car wasn't all that it could have been with these items removed.

Those little bits of comfort that we might be given or have in

life are meant to make life a bit better for us. It's hard to see how this can happen if we remove or hide them for the duration of our ownership. Far from being selfish, it seems right that we would make full use of gifts and talents given.

Gospel

It's strange how I link these two men, living thousands of years apart and in different countries but that's the way the Gospel

works sometimes. It takes us to places in memory and people who have thankfully crossed our paths. It's alive. The man who buried his talent, the one who put away the 'extras' on the new car both acted out of some place within, where reckoning is done. Decisions were made and that was that. The man with the talent acted out of hearsay: "I heard you were a hard man", my father's customer, out of some sense that this was the right thing to do in his own set of circumstances. His work would have taken him down narrow roads where hubcaps could be damaged or lost and into fields and farmyards that would not be kind to carpets.

The opinion of others is important, of course, but so too our own assessment. We might be better coming to know the Lord personally than to go relying on others to form our opinion. It might have been different for the 'talented' man had that been the case. He might have made more use of what he had been given. I sometimes think the Lord is happy to see us using our gifts even – maybe especially – if they get a little damaged in the process!

Hubcaps on wheels, carpets on floors...now!

Our Lady's birthday

Mentioning my father and thinking of Our Lady, I'm reminded of a story he used to tell about a man from home who lived in England and shared accommodation with a man with whom he wasn't especially friendly – not least because the man had no 'heed' on the Faith. One night during a storm, the man from home began to pray the Rosary and the other looked at him in disbelief. "What are you praying for? Why are you praying to Mary? Sure she's only a mother – a mother, just like my own mother."

The man momentarily stopped praying and said: "Well if she is, there's a big differ in the two sons!"

On Mary's birthday, perhaps we take a moment to thank her for that, for "being a mother, just like our own mother".



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