

# The Irish Catholic

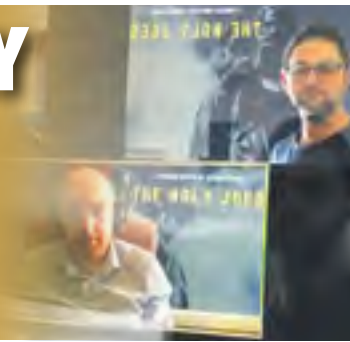
## IRISH HERO UNVEILED

New book reveals more about Kevin Barry Pages 15-17



## THE HOLY JOES

New podcast is netting men of Faith Pages 12 & 13



## MARTIN MANSERGH

Britain's Brexit attitude is a choke point for unity Page 7



Thursday, September 10, 2020

€2.00 (Stg £1.70)

The-Irish-Catholic-Newspaper

@IrishCathNews

www.irishcatholic.com

# Insurance windfall as parishes to get Covid-19 rebates

### Premiums refund because of closures

**EXCLUSIVE**  
**Chai Brady**

Hard-pressed parishes feeling the effects of financial pressure due to Covid-19 restrictions will receive rebates on their insurance premiums, *The Irish Catholic* can reveal.

Priests have welcomed the decision by the main insurer of Church property that parishes will receive refunds due to lockdown and the fact that many churches were closed.

Parishes will receive the rebate based on the "reduced possibility of a claim under their Public Liability & Employers Liability Covers", an Allianz spokesman told this paper.

#### Premium

The rebate will be provided as a percentage of each parish's premium, with each parish receiving the same percentage rebate.

This comes despite varying

reactions to strict restrictions existing on public gatherings from mid-March until June 29, with some dioceses closing all churches completely and others remaining open for private prayer and small gatherings for some sacraments.

Acknowledging this, Alan Black, Religious and Education Customer Relationship Manager for Allianz, said: "Although churches were permitted to remain open in a limited capacity, some diocese[s] and parishes did choose to close their church doors for the duration of the lockdown and there is no doubt that those that remained open, did so with greatly reduced footfall.

"In view of this both unexpected and unprecedented situation, Allianz has decided that a premium rebate for our parish customers would be fair, and we have committed to provide such a rebate

across all of our Catholic parish customers equally," he said.

#### Collections

Priests facing significant insurance bills with falling collections told this newspaper the decision was "very welcome" at a time when the majority of parishes are facing financial difficulties.

In Ennis parish in Co. Clare, Fr Tom Ryan PP whose insurance bill is €20,000, said that "they're [Allianz] aware of how the parishes at the present time are struggling and how we depend on the good will and generosity of people".

"Any contribution that we can receive in terms of rebates like this, or generosity of people or donations is very welcome, because everything that we receive at the present time is necessary in order just

» Continued on Page 3

## Holy Communion joy comes after lockdown delay



Caoimhe Quinn – after making her First Holy Communion at the nearby Church of Christ the King in Omagh stands at Healy Park, camóg in hand. Photo: Fionnuala McMenamin

#### MARY KENNY

**Suicide must be about prevention, not promotion** PAGE 5



#### GET ON YOUR BIKE!

**The benefits of cycling your way back to normality** PAGES 31 & 33



#### DAVID QUINN

**We have become prejudiced against celibacy** PAGE 9



## Walk Saint Patrick's Camino, Downpatrick. Guided Walk and Stay-over Package

€130pp (2 PEOPLE SHARING) £115

DEPARTURES

SEPTEMBER 9, 10, 16, 17, 23, 24, 30

Find out more at [www.saintpatrickcentre.com](http://www.saintpatrickcentre.com)  
Call +44 28 44619000



## Inside this week

**Maria Byrne**

**Why are some people so annoying?**

Page 32



**Personal profile**

**Fr Kevin McNamara – making the best of a bad situation**

Page 34



**Fr Ron Rolheiser**

**Mystical experiences and everyday people**

Page 30



**Managing Editor:** Michael Kelly, editor@irishcatholic.ie  
**Northern Correspondent:** Martin O'Brien, martin@irishcatholic.ie  
**Multimedia Journalists:** Chai Brady, chai@irishcatholic.ie  
**Newsroom:** news@irishcatholic.ie 01 6874026  
**Books Editor:** Peter Costello, books@irishcatholic.ie  
**Advertising:** advertising@irishcatholic.ie 01 6874094  
**Accounts:** accounts@irishcatholic.ie 01 6874020  
**Magnificat:** magnificat@irishcatholic.ie  
 Office hours: Monday, Tuesday, Thursday, Friday  
 9.30am–5.30pm  
**Shop:** shop@irishcatholic.ie  
**Managing Director:** Garry O'Sullivan

Annual Subscription Rates: Ireland €145. Airmail €250. Six months – €75.  
 ISSN 1393 - 6832 - Published by The Irish Catholic,  
 Unit 3b, Bracken Business Park, Bracken Road, Sandyford,  
 Dublin 18, D18 K277.  
 Printed by Webprint, Cork.

**Place an Advert**

Phone 01 687 4094 or advertising@irishcatholic.ie



**Michael Kelly's Editor's Comment will return in the autumn**

# New EU commissioner has been outspoken on anti-Christian persecution

**Staff reporter**

Ireland's new European Commissioner Mairead McGuinness has been a prominent supporter of Church-state dialogue in the EU and an outspoken defender of the rights of Christians in parts of the world where they face persecution.

Ms McGuinness – who has often spoken about her Catholic Faith – maintained a long silence on the issue of the repeal of the pro-life amendment insisting that she was undecided. However, just days before the referendum in 2018 she disappointed many of her pro-life supporters when she announced that she would vote in favour of removing the constitutional protection afforded to the unborn.

In her time in the European Parliament, she has been a strong supporter of both inter-religious dialogue and the voice of faith and other philosophical worldviews in the EU institutions.

## Access

She provoked the ire of secular lobbies in the European Parliament when she proposed last year that the Church, other religious traditions and non-religious organisations be given access to structured dialogue with



Incoming European Commissioner for Financial Stability, Financial Services and the Capital Markets Union Mairead McGuinness meeting Pope Francis at the Vatican in 2017.

MEPs – despite the fact that it gave no specific favourable treatment to voices of faith.

Speaking to *The Irish Catholic* in 2018, Ms McGuinness said she believed that the issue of Christian persecution should be taken more seriously in the context of religious freedom.

She said: "I think that certainly Ireland should be open to providing a safe harbour [for those persecuted] with our EU colleagues and the problem I think is that these

individual cases that are very severe come to our attention, but to tackle this issue at source is important because there are many, many violations of religious freedom."

Ms McGuinness, who up to now as served as the vice-president of the European Parliament, met Pope Francis in 2017. She told *The Irish Catholic* at the time: "It was an honour to meet Pope Francis and to discuss my role with him. We talked about a number of issues and the

importance of communication between the generations," Mairead McGuinness said.

The outgoing Midlands North West MEP touched on a concern similar to that raised by Pope Francis saying: "The balance between capital and labour has shifted. Today we read of exploitation of workers in the agriculture sector in Europe – those who provide our daily bread," she said, adding that such exploitation is unacceptable.

## Hospice foundation calls for fresh focus on end-of-life care

**Chai Brady**

Ahead of the upcoming Budget, the Irish Hospice Foundation has renewed calls for a whole-of-government strategy for end-of-life and bereavement care.

The charity – dedicated to death, dying and bereavement, is urging the Government in a pre-Budget submission to invest in healthcare infrastructure and adequately support end-of-life and bereavement services to ensure the country can respond to

the issues that have been highlighted during the pandemic in the care of the dying and bereaved.

Since March, approximately 16,500 people have died in the Republic, with over 1,700 of these Covid-related.

The IHF says that continuing visiting restrictions and infection control measures across healthcare settings and the limit on numbers attending funerals are impacting on those receiving and delivering end-of-life care as well as on the grieving process for families, their extended social circles and healthcare workers.

Sharon Foley, CEO of IHF said: "Now that we are coming to live with Covid, we must meet the challenges presented by dying, death and bereavement in the wake of this pandemic.

"Embedding the best end-of-life and bereavement care in all care settings, investigating and responding to the cost of bereavement and long-overdue capital investment in infrastructure, underpin all seven IHF recommendations for Budget 2021," she said.

## Trócaire to permanently close Dublin office

**Jason Osborne**

Trócaire has announced the decision to permanently close its Cathedral Street office in Dublin city centre from the end of September.

The charitable agency of the Church recently reviewed the sustainability of the office, coming to the conclusion that it is no longer viable. They have been in operation on the site since 1983.

Trócaire CEO Caoimhe de Barra said: "Our Cathedral Street office used to function as a hub for teachers and students seeking material on development and humanitarian issues, as

well as for supporters to bring in donations. However, the external environment has changed over recent years and both footfall and income were down by almost 50% over the last five years."



**CONCERN**  
worldwide

**BE PART OF A WORLD WITHOUT HUNGER**

Adukual\* (18) and her seven-month-old baby, Elizabeth\* live in South Sudan, a country torn by years of conflict. Like millions of others, every day they depend on Concern Worldwide to survive the devastating effects of war, poverty and hunger. Concern is able to help thanks to the support of people like you, who have left us a gift in their Will. Will you consider doing the same?

For more information, please request your free copy of Concern's legacy booklet. Contact Siobhan on 01 4178020, email siobhan.oconnor@concern.net or visit www.concern.net/bequest – finding out more does not, of course, oblige you to leave a gift.

**Why not do it right now before you turn the page?**

**ENDING EXTREME POVERTY WHATEVER IT TAKES**

Concern Worldwide, a company limited by guarantee, Registered Company Number: 39647, Registered Revenue Number: CHY 5745, Registered Charity Number: 20009090, Registered in Ireland, Registered address is 52–55 Lower Camden St, Dublin 2

\*Names changed to protect identities.

# Dublin Diocese sees mass exodus of staff due to pandemic

**Chai Brady**

More than half of the Archdiocese of Dublin's lay staff have sought to avail of voluntary redundancy in a mass exodus that has caught authorities by surprise, with payouts expected to be cost neutral in one year.

Initially it was thought that 25 employees would apply but according to confidential sources more than 40 of the archdiocese's 82 staff went for the redundancy.

*The Irish Catholic* understands that when staff were informed of the scheme, they were told the coronavirus simply accelerated the inevitable for the diocese.

A spokeswoman for the diocese confirmed that the expected number of voluntary redundancies had been exceeded "however it will not be clear until the end of the year, when severance agreements are all finalised, just how many people will leave".

## Savings

The archdiocese said there will be "significant savings in payroll costs and the scheme is expected to be cost neutral within approximately one year".

"All required corporate governance and canonical approvals processes were followed. The cost of the scheme will be met from diocesan

funds. The final cost of the redundancies will be disclosed in the archdiocese's 2020 accounts."

Dublin along with the country's other 25 dioceses has been badly hit financially by the pandemic, with a 70% reduction in the common fund and an 80% fall in the Share fund from March to June compared to the same period last year. Priests agreed to take a 25% decrease in their wages due to the financial consequences and diocesan staff have been relying on the temporary wage subsidy scheme.

This paper understands that out of about 22 parish pastoral workers employed by

the diocese, 11 have applied for the redundancy.

A source familiar with the process who asked not to be named said: "I suppose for me where the sadness comes is in relation to the pastoral workers...there's a lot of hurt and upset, people are just fed up; they're going because of a lack of leadership and vision and they're just very frustrated with the whole thing.

"I think people don't realise that it's the pastoral side of this that's just mind-boggling...the pastoral workers that have walked away - they're the cream of the crop, they're highly qualified, creative and brilliant people, they're just fed up and they're gone: What a loss."

1 See Page 10.

## Insurance rebates boost for parishes after closures

» Continued from Page 1

to maintain the present level of services we provide but also as we go forward into the future, which is a very uncertain future and we do not know what way this will end up or develop, so any kind of contribution or any easing of financial pressure on a parish is to be welcomed," he said.

## Tight

Fr Joe Deegan PP of Clara parish in Offaly, who has an insurance bill of €10,500, said: "Any saving on the insurance bill would be welcome, obviously in the current times when things are tight.

"Even with the restricted numbers coming to Mass obviously the collection is still not back up to what it would be in normal circumstances.

"People are doing their best and I suppose parishes just have to try and reshape their budget insofar as pos-

sible, cutting back on certain expenses - but coming into the winter there would be a concern with the costs of heating, etc. in churches. We have to try and keep taking it slowly and surely," he said.

Allianz parish insurance policies combine a number of covers such as property damage, professional indemnity, legal expenses and employment practice liability. The possibility of a claim did not reduce during this period for these covers, according to the company.

The insurer added it is "very proud of its longstanding relationship with the Catholic Church".

"During this time of difficulty for our nation, we are very happy to support our parish customers and give something back," Mr Black said.

## AI-generated image of Jesus goes viral

**Jason Osborne**

Dutch artist Bas Uterwijk's depiction of Jesus has gone viral on Twitter, with users struck by the relatability and warmth of the visage.

Commenting on the image, Dr Paul Caffrey of the National College of Art and Design (NCAD) in Dublin explained different aspects of the picture and its development.

"The portrait is produced in a way that speaks to our hyper-sensitive visual sensibility and our expectations of perfected and highly idealised photographic images.

"This new icon reflects our contemporary 21st-Century culture and interpretations of portraiture in the digital age," he told *The Irish Catholic*.

The picture currently stands at over 236,000 likes, having been re-tweeted over 27,000 times.

## Appearance

According to Dr Caffrey, "We do not know what Jesus Christ looked like as there are no descriptions of his actual appearance in the New Testament. No contemporary portraits have survived. It is



unlikely that any were created due to the prohibition on portraiture in Jewish law. The question of how to depict the Saviour has taxed the artistic imagination since the fourth century".

Speaking about the techniques Mr Uterwijk used in the development of the image, Dr Caffrey said it "builds on the traditional

iconography of Jesus Christ. He has specialised in making portraits of historical figures using Artbreeder which uses GAN (generative confrontation network) to create a new image that looks realistic and gives life and personality to representations of famous people which are derived from paintings or sculpture."

Irish Hospice Foundation  
Registered Charity 20013554

## The Gift Of A Lifetime

Be there for others after you're gone.

When you write a will, you can look after your family and loved ones. If you include Irish Hospice Foundation, you can reach out to families in a crucial time of need.

A gift in your will is a meaningful way to help us ensure no-one faces death and bereavement without the care and support they need.

Email [clare.martin@hospicefoundation.ie](mailto:clare.martin@hospicefoundation.ie)  
or call 01 679 3188

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



Would you like to see your parish photos published in *The Irish Catholic*?

If you're present at a celebration or event in your parish, why not take a photograph and email it to:

[chai@irishcatholic.ie](mailto:chai@irishcatholic.ie)

Photos in jpeg format are fine and please do tell us who is in the photo, the occasion and the parish.

# Victim of bike thieves, priest exhorts public to donate bikes to refugees

Jason Osborne

After his own bike was stolen, Belfast-based Fr Martin Magill has taken the opportunity to ask the public to donate their unwanted bikes to immigrants and refugees.

Initially taking to Twitter, Fr Magill was of a mind to get his bike back, posting: "Wee favour please – my red bike was stolen from Wellington Place in Belfast on Friday pm. Wondering if any of my Twitter friends have a photo of me and my bike they might have taken at some point which I would circulate in the hope of getting it back."

His post received support both far and wide, with people offering their own

bikes for his use. However, he decided instead to turn the unfortunate occurrence to the advantage of others.

First suggesting people offer their unwanted bikes to a not-for-profit co-op in North Belfast, he also went on to suggest people offer their spare bikes to refugees and immigrants.

## Listeners

Speaking to *belfastmedia.com*, he explained, "At the time when my bike was stolen, I had so many different offers. Someone already had given me a relatively new one."

"I was talking about it on the radio because so much good had come out of it. A

listener suggested donating bikes to refugees and immigrants."

His suggestion was eagerly received by at least one young man: Pearse Cordner-Reilly. He took Fr Magill up on his idea.

"This young lad, Pearse Cordner-Reilly came down and donated his last night. It will go to a 11-year-old Syrian child."

Fr Magill is thoroughly heartened by the course of events.

"I thought it was a great idea...it's all about good things coming from ill."

Fr Magill again took to Twitter to credit and thank the originator of the donation idea.

# Bishop Crean announces Cloyne clerical appointments

Staff reporter

Bishop William Crean has announced the annual clerical changes for the Diocese of Cloyne.

Fr Liam Kelleher is to retire and continue to reside in Cobh while Fr Kevin Mulcahy is to retire and continue to

reside in Ballymacoda.

Fr Tommy Lane returns to the diocese from Mount Saint Mary's Seminary, Maryland, USA to be priest-in-residence in Mitchelstown while continuing research and writing. Fr Danny Murphy returns from his role as Director of National Liturgy Institute to serve as

co-ordinator of the diocesan mission and ministry team to reside in Carrigtwohill. Fr John McCarthy returns from sabbatical leave to be CC in Mallow while Fr Paul Bennett returns from chaplaincy at Knock Shrine to be CC Cobh. Deacon James Sheahan will assist in Kanturk.

## Devoted sisters...



The Dominican Sisters of St Joseph based in England welcomed two new Irish novices Sr Marie Dominic and Sr Máire Cooley.

**"Kevin Barry gave his young life For the cause of liberty. But a lad of eighteen summers, Still there's no one can deny, As he walked to death that morning, He proudly held his head on high."**

For Siofra O'Donovan, Kevin Barry was much more than a song played in the local pub. As one of his few descendants, she grew up listening to gripping tales of espionage about her ancestor and cherished details about his life and heroism that is not only celebrated by her family but by a grateful nation.

An intimate biography of one of Ireland's greatest republican martyrs, *Yours 'Til Hell Freezes* tells the story of Kevin Barry's life and ultimate execution by the British in 1920. This heartfelt memoir from his descendant commemorates his sacrifice fittingly.



PRICE: €19.99 +4.50 P&P

Visit [www.currachbooks.com](http://www.currachbooks.com)

01 6874096 sales@columba.ie

Unit 3b, Bracken Business Park, Bracken Road, Sandyford, Dublin 18, D18 K277

CURRACH BOOKS

# 'We cannot be healthy if our planet isn't healthy' – Bishop Duffy

Chai Brady

The bishop of Clogher has called on people to take action to save biodiversity, as after the pandemic "we cannot be healthy if the planet is not healthy".

In a pastoral letter for the Season of Creation, Bishop Larry Duffy said Covid-19 has shown how "deeply connected everything is", and "how vulnerable we are as human beings and how fragile is our world".

Calling on people to examine lifestyles and to judge current practices, the bishop said that the crisis is also a social one: "We must integrate questions of social justice into debates on the environment.

"Questions such as human rights abuses, the religious intolerance, discrimination,

racism, the attacks on the life of the unborn and the denial of the right to life – these are all part of what Pope Francis calls 'colonising interests' and 'the throw-away culture' underpinning our neglect of creation and the creator."

## Theme

The theme of the Season of Creation in Ireland is 'cultivating hope'. Bishop Duffy said that "hope is found in action" and invited local parishes and individuals to undertake new ways of doing things in order to save biodiversity.

He suggested that each parish consider planting a native Irish tree during the Season of Creation, setting up a *Laudato Si'* reading group or a care for creation group in light of this year's anniversary for *Laudato Si'*.

# Suicide must be about prevention, not promotion

**T**hursday of this week – September 10 – was marked as World Suicide Prevention Day, and a very good cause this is. The prevention of suicide is heart-breakingly necessary, as anyone who has lost someone they loved in this way knows.

The fact that families often cling to the view that a tragic death was accidental, rather than suicide, is itself witness to the hurt, distress and emotional torment of those bereaved by suicide.

## Awareness

Up until 2017, Ireland had one of the highest rates of youth suicide in the EU – fourth after the Baltic state of Lithuania, Finland and Estonia. Thankfully, last year, Ireland's suicide rate dropped, which indicates that awareness of, and campaigning against, suicide can help prevent it.

But the isolation and depression caused by Covid-19 lockdown conditions could well be a prompt that increases the conditions for suicide and self-harm.

In Britain, suicide among young women – those under 24 years of age – has doubled over the last ten years. Social media,



**Mary Kenny**



which can increase anxiety, has taken some of the blame.

**“The propaganda that advances death...inevitably gets to vulnerable young people”**

Yet there is, surely, a contradiction between the excellent campaigns to prevent suicide, and the dubious publicity for assisted suicide that promotes death as a 'choice'. This is sometimes flagged with the euphemism 'death with dignity'.

There are difficult cases where people with a terminal illness want to be spared the last phases of their illness, and this surely calls for understanding and compassion.

But the propaganda that advances death as just another form of autonomous 'control' and personal 'choice' inevitably gets to vulnerable young people. It promotes the very idea of suicide as a solution to problems.

We are urged to prevent suicide by the International Association for Suicide Prevention: indeed so. Prevention not promotion.

# What harm in anyone wanting to be Irish?

My son once thought of writing a book called *Imaginary Irishmen* (and women, presumably): renowned individuals who identified themselves as Irish while not having a drop of Irish blood.

The actor Michéal MacLiammóir was an example – born Alfred Willmore in East London he turned himself into an imaginary Corkonian, with an invented Cork accent. Peter O'Toole was another. Peter always claimed to be from Connemara – actually, he was from Leeds.

Maud Gonne MacBride was the daughter of an English colonel and the family connection with Ireland was tenuous. The writer Patrick O'Brian, author of the *Master and Commander* novels always allowed it to be supposed he was Irish – but the link with Ireland was remote.

## Compliment

Well, what harm? If some people feel it is more romantic to reinvent themselves as Irish, isn't that a compliment? And MacLiammóir, who mastered the Irish

language brilliantly certainly deserved to be honoured as Irish.

But identifying with a nation or tradition which isn't quite in the DNA is now called 'cultural appropriation', or even racism.



An American academic, Jessica Krug [pictured], is in terrible trouble for claiming, over a number of years, that she was essentially a black woman – when in fact she's a white Jewish girl from Kansas.

She's now been cancelled from her teaching posts and has had to grovel apologies for insulting people of colour with her pretence.

## Charade

Maybe she shouldn't have carried on the charade, but you could look at it another way: isn't it a positive thing if people want to be considered black? Isn't it better than the bad old days in the Southern States where 'one drop' of negro blood was a stigma – the narrative in the musical *Showboat*?

The Irish attitude of welcoming 'imaginary Irishmen' strikes me as both kinder and more optimistic.

## No masking the Church's opportunity

Face masks are now appearing in a thousand different designs, shapes and sizes, costing anything from a fancy designer price to a budget couple of euros.

The variety in texture as well as design is remarkable. I have a face-mask which feels like silk, and another which feels as though I'm slowing being garrotted.

I've already purchased a considerable range, in an effort to get comfortable with what some critics of the mask movement call a 'muzzle'. (My GP has also recommended a face shield, which he says is better for anyone with a pulmonary condition – it allows more breathing-space. So I have one of those too, costing around a tenner.)

The proliferation of masks is a prime example of capitalism's opportunism and



nimbleness. Capitalism will always see where there is a buck to be made, and will grasp the opportunity to benefit from a new market.

Yet maybe it's something the Church could learn from: where there is an opportunity to evangelise – do it! Seize the chance and don't hang back! After all,

the New Testament counsels us to be gentle as doves, but wise as serpents.

Those who are merchandising designer masks certainly know how to alert us to healthcare and social responsibility, while charging €35 for a small but prettily-made piece of cloth!

**Leave a priceless gift.**

**Please remember GOAL in your will**

**GOAL**

You do not need to re-write your will, you just need to include us in it. Doing so will help us respond to global health crises, continue to provide life saving support for families and communities struck down by disaster or conflict and to feed the hungry. Founded in 1977 GOAL continues to make the world a better place. You too can help change lives.

**Talk to someone in confidence.**

**Contact Courtenay on 01 2809779 or via email at cpollard@goal.ie**

# New podcast keeps Faith in men

**Ruadhán Jones**

While a lot of discussion in the Church focuses on the inclusion of women, the absence of young men from many parishes often appears to go unremarked.

A new podcast is hoping to help men in the digital sphere connect with their Catholic Faith.

The main aim of The Holy Joes Podcast is to “evangelise, encourage and empower Catholic men to live lives that transform their families, parishes, and the world around them”, according to Joe McKeown – one of the voices behind it.

He told *The Irish Catholic* that: “The target audience is men who are perhaps familiar with Catholic language but who aren’t engaged with the Church – the ones who are on the periphery,” according to Mr McKeown.

## Conversations

He said that the idea is “to create conversations that allow people to wrap their heads around Christian concepts, to realise that the Church is interested in fairness and justice, the poor and the marginalised – it’s trying to draw men in to see the

beauty of the Catholic Faith and the challenge too.”

Matthew McFadden, another one of the ‘Holy Joes’, said the idea was to have something very accessible: “We don’t want to present an unachievable Catholic life for men, where we are acting like ‘Holy Joes’.

“We want to show other men the small simple steps to witnessing your faith to your family and friends. It’s about bringing God into the conversation, from a simple ‘Dia duit’ to finishing a conversation with ‘God Bless.’”

Dermot Kelly, the third ‘Holy Joe’, said that “it’s

not all serious chat, there is a good level of banter and craic and we have a laugh with each other.

## Issues

“We do discuss matters of faith and life, but we also try to find the Joy of the Gospel, as Pope Francis reminds

us. We aren’t like the world famous The Joe Rogan Podcast, which sold for over \$100million to Spotify recently, but we do offer an alternative space for Irish Catholic men to be real and talk about challenging issues.”

📖 See Pages 12 and 13.

## NEWS IN BRIEF

### Irish nun wins award for social justice works

The Director of the Vincentian Partnership for Social Justice, Sr Bernadette MacMahon, has been awarded this year’s Dr Mary Redmond Award in recognition of her contribution to the community and voluntary sector.

Sr Bernadette of the Daughters of Charity is also a trustee and vice-chairperson of St Francis Hospital in Dublin.

She has contributed to books and reports examining social and economic change in Ireland and highlighting poverty and social exclusion.

These include the 2018 report, ‘Stories of Struggle: Experiences of Living Below the minimum Essential Standard of Living’.

The Vincentian Partnership for Social Justice was established in 1996 to work for social and economic change tackling poverty and social exclusion.

### NPCPP Leaving Certificate Helpline launched this week

The National Parents Council Post Primary (NPCPP) Leaving Certificate Helpline launched this week, Monday September 7 at 11am, and will run to Wednesday September 16.

The Helpline aims to “support students, parents and guardians through the provision of accurate information, support and advice during this time.”

Approximately 60,000 students received calculated grades this week, which resulted in 255 callers including students, parents, guardians, and others contacting the Helpline.

The majority of the queries focused on results received on the day, with many callers seeking information regarding the appeals process for the calculated grading system.

## Writing’s on the wall for Derry school



Pupils in primary 5, 6 and 7 from St Eoghan’s Primary School in Magherafelt, Co. Derry, attend Fr Peter Madden PP of Desertmartin parish’s blessing of their new mural to Our Lady of Fatima, to whom the school is consecrated. Also pictured are teacher Marie Molloy and Principal Paschal Diamond (on left).

## US bishop resigns even before taking up new post

**Jason Osborne**

In an almost unprecedented move, Pope Francis has accepted the resignation of Bishop-elect Michel Mulloy, who was appointed to lead the Diocese of Duluth, Minnesota less than three months ago. It comes after an allegation that he abused a minor in the 1980s was brought forward in early August.

His current diocese said that it “has no other allegations of sexual abuse involving Fr Mulloy”.

The Rapid City Diocese said that it is “following procedure” as it informed law enforcement about the allegation.

Fr Mulloy received a summary of the abuse allegation against him, before he offered his resignation as the bishop-elect of Duluth.

## Volunteerism key to the Church’s future says Bishop Leahy

**Staff reporter**

Bishop of Limerick Brendan Leahy has urged Catholics to take encouragement from the spirit of volunteerism that has been on display in parishes and communities throughout the coronavirus pandemic.

Speaking as he announced the annual clerical changes for the diocese, Bishop Leahy said that the combined issues of the vocations crisis and ageing priests is a huge chal-

lenge, but that he thinks there are “reassuring glimpses of the possibilities ahead for the Church”.

“A lot of trends come and go in life, but faith and spirituality are constant. They are embedded in the culture of our people, as we saw during the worst of the Covid-19 lockdown.

“People stepped forward throughout parishes who, in some cases, we would not see except perhaps for the

major celebrations of the year. Yet now they are volunteering weekly for activity of all sorts, activity that is crucial right now in keeping our doors open in trying circumstances,” he said.

## Changes

Among the changes announced by Bishop Leahy was the appointment of Fr Éamonn Fitzgibbon as Vicar General. He joins Canon Anthony Mullins, who has

been the Vicar General for some years.

Bishop Leahy also congratulated former diocesan secretary Fr Paul Finnerty on his appointment as Rector of the Pontifical Irish College in Rome.

Sr Caitríona Kavanagh OP has been appointed Administrator of the Parish of St Saviour’s in Limerick City.

The three priests retiring are Fr Tom Crawford, Fr Oliver Plunkett and Fr Dan Lane.

## Derry bishop: Condemnation without mercy is destructive

**Chai Brady**

Bishop Donal McKeown has said that correcting someone is meant to help people, “not nourish my spiritual ego”.

In a homily delivered in St Eugene’s Cathedral, Co. Derry, over the weekend, Bishop McKeown

spoke about Church community and the challenges of a culture that does not forgive.

He said: “John the Baptist, Jesus and the apostles were killed for telling powerful people where the system which suited the strong was heartless and without grace.

“And he reserved most of his anger, not for the little people

whose lives were less than perfect but for those who professed to love God and appeared to despise their neighbour. Unless reprimand comes with love of our neighbour, it is not imbued with grace. Correcting someone is meant to help them, not to nourish my spiritual ego.”

Speaking on forgiveness he

said: “It is easy to condemn and label. It is much harder to walk and work with the sinner who finds it hard to believe that things could be different. That takes time. We live in a culture that loves to condemn and never forgive. But condemnation without a radical offer of mercy and forgiveness is destructive.”



Follow *The Irish Catholic* on Twitter  
IrishCathNews

## Martin Mansergh

### The View



# Britain's desire to 'have its cake and eat it' is a choke point for hopes of unity

Ireland is approaching the final phase of the decade of centenaries, commemorating events which led to a separate Irish state in parallel with the creation of Northern Ireland and partition and the fighting of a civil war over terms of the Treaty between Great Britain and Ireland.

The decade of centenaries, which in fact covers 12 years between introduction of the Third Home Rule Bill in 1912 and the Irish Free State's admission into the League of Nations in September 1923, was a Government initiative guided by historians to give shape and leadership to commemoration of the most formative period in Irish history.

It took in social developments, like the Dublin Lockout of 1913 and granting of the vote to women in 1918. It also encompassed World War I, not only because of the sacrifice by soldiers from all over Ireland, but because of its impact on the reordering of Europe including Ireland.

Unfortunately, the effect of Covid-19 since March has been to cancel all large-scale outdoor commemorations, to the great disappointment in particular of Cork County Council, which had an ambitious programme of events, not least to remember two Lord Mayors,

Tomás MacCurtain, slain at night by undercover forces, and Terence MacSwiney, who died on hunger strike, having delivered the memorable line that sums up much of Irish history: "It is not those who can inflict the most, but those who suffer the most who will conquer."

#### Challenge

The GAA is rising to the current challenge of commemorating Bloody Sunday, and Tipperary, whose team played football against Dublin that November day also plans to highlight the event.

Freedom as an ideal is almost utopian. In reality, it always has limitations, it brings responsibilities, and it often disappoints. Unfortunately, civil war occurred frequently in many countries after independence or revolution,



British Prime Minister Boris Johnson.

as it takes time and political struggle before a new constitutional legitimacy can be established. While those events in Ireland still arouse passionate debate, they have long ceased to figure as political issues, or to act as barriers to cooperation.

Political commemoration, which is both natural and inevitable, is mostly positive from the point of view of national morale. It provides an opportunity to revisit people and events, very often using fresh sources of information, both with empathy but also a degree of critical distance.

The Government's Expert Advisory Group has spoken of extending sympathy without having to abandon loyalties. If there is a drawback to commemoration, it is in the illusion often fostered by overblown rhetoric that we are fundamentally in the same position today as we were back then, overlooking all that has happened since. We are a long way on, both from 1690 and 1916. We may observe elsewhere that President Trump's Washington is far removed from the Founding Fathers.

The most difficult anniversary and the most important to handle right may be partition and the foundation of Northern Ireland. They too were born in violence, though we have been spared North-South civil war, even if peace is not yet completely secure.

**“The most difficult anniversary and the most important to handle right may be partition and the foundation of Northern Ireland”**

The immediate danger is an exaggerated polarisation of opinion, on the one hand, treating Northern Ireland as a triumph of political endurance, or, on the other hand, as an artificial and failed entity fit only for the dustbin of history.

**“Irish government policy is to avoid bringing constitutional differences to a head”**

A lot of community relations bodies and historians have been trying to create space for more nuanced perspectives, where some common ground can be identified. Unfortunately, wider British politics is threatening to intervene, while Irish government policy is to avoid bringing constitutional differences to a head in an ill-prepared border poll and to advance instead mutual understanding, reconciliation and sharing.

Undoubtedly, pressures created by the stand-off over Brexit and the Scottish ruling party's desire for a rerun of the 2014 Scottish independence referendum are being met by talking up the 'greatness' of the United Kingdom in its present format since 1921.

One of Boris Johnson's most distinguished

predecessors, founder of the Conservative Party and its first Prime Minister, Sir Robert Peel, confessed with some humility out of office and near the end of his life in the House of Commons that "the one great evil of the United Kingdom is the condition of Ireland". This was in 1849 after four years of Famine.

Today, the nuance and sensitivity that successive British Prime Ministers since John Major have shown with regard to the peace process in Ireland seem to have been largely discarded. If British newspaper reports on Monday, September 6 are credible, the Northern Ireland peace process, the scrapping of last year's Withdrawal Agreement and the prospect of a hard border are all to be deployed

in an attempt to bludgeon Britain's way to the 'have your cake and eat it' deal with the EU that they want, most of the benefits with few of the obligations.

As if the continuing threat and ramifications of Covid-19 are not enough, the possibility that 'Britannia waives the rules' means a likelihood of high political drama with grave consequences at stake, unless a resolution is found.

#### Revolution

On September 4, President Macron made a speech commemorating the 150th anniversary of the French Republic in the Pantheon, a vast church transformed since the French revolution into the secular last resting place of many of its most famous citizens, beginning

with Voltaire and Rousseau. Macron said the Republic was never finished, that it had constantly to be re-conquered.

It meant freedom of conscience, including the right to blaspheme (a reference to the murderous al-Qaeda attack on the magazine *Charlie Hebdo*). He expressed opposition to pulling down statues. He stressed the continuity of French history over the centuries, and that the Republic had existed, long before it actually came into being.

Ireland as a nation existed centuries before 1922. Irish unity, if it is to happen any time soon, will need to bring different strands and entities together. There is no override button in either Irish or British hands.

I hope that,  
one day,  
my grandchildren  
will ask  
**“What WAS  
cancer?”**

You can help make cancer a thing of the past by leaving a gift to the Irish Cancer Society in your Will.

To get a free legacy booklet with more information,  
call 1850 60 60 60  
email [amcdarby@irishcancer.ie](mailto:amcdarby@irishcancer.ie)  
or visit [www.cancer.ie/legacy](http://www.cancer.ie/legacy)

Irish Cancer Society

## Pro-life designers asked to join flag-making competition

Staff reporter

Pro-life advocates have been asked to create a flag for the movement which is open to pro-life designers around the world.

Irish pro-life group The Life Institute has partnered with the Pro-Life Flag Project, an initiative aimed at facilitating the creation of a universal, freely-reproducible pro-life flag.

Niamh Uí Bhriain of The Life Institute said that the Pro-Life Flag Project hopes to get the whole pro-life movement involved in the flag's creation by hosting a public design contest, open to pro-life designers around the world.

"Following the contest, pro-lifers will be encouraged to vote on their favourite design from multiple selected finalists. In this way, the creation and selection of the official flag of the pro-life movement will truly be a movement-wide effort," she said. Designers who are interested in submitting a flag design should read the project's design guidelines before creating their design. They can learn how to submit their design into the design contest by using this online link: <https://www.prolifeflag.com/>

Mrs Uí Bhriain added: "As a partner in the project, we at The Life Institute will keep our followers updated with Pro-Life Flag Project's timeline as it progresses..."

# Enclosed nuns reach out to ease people's Covid despair

Jason Osborne

Monasteries around the country have been receiving increased calls from people experiencing despair about the meaning of life since the onset of the Covid-19 pandemic in March.

Speaking to *The Irish Catholic*, Sr Fiachra of St Mary's Abbey, Co. Waterford, told of calls from "lots of people", with those living in "apartments in cities" heavily represented.

"I would guess it's because their usual outlets, such as the gym, swimming pools, and bars have closed," she said.

They expressed a "futility about life's meaning", with the absence of routine making life very difficult to acquire a sense of purpose in the present circumstances.

"A Facebook post about routine we put up at the beginning of the pandemic saw a huge reaction.

"We were astonished at the numbers," she said.

### Advice

The post in question featured a picture of, and text from, Mother Abbess Marie Fahy. Likening the lockdown lifestyle to the monastic, she provided practical advice for making the most of the difficult circumstances.

"Keep a strong daily structure: getting up and going to bed at the same time

each day; taking your meals around the same time each day," the Abbess advised.

The post received over 1,500 likes, with over 400 shares.

"These are people looking for purpose since lockdown hit," Sr Fiachra explained. "All of the sisters are taking the calls, from the length and breadth of the country," she continued.

Seeing a deeper meaning in this trend, Sr Fiachra commented, "It's an indication that people are changing lifestyles. God is saying 'get off the whirligig'."

St Mary's Abbey is not the only one to have received an increase of contact from the public – Sr Patrice of Tallow Carmel spoke to this paper of "quite a few calls" from those of all demographics since the beginning of the pandemic, too.

While those suffering from "poverty, unemployment, and uncertainty" featured quite heavily, Sr Patrice found their phones hosting more Leaving Certificate students than anyone else.

These, alongside those seeking employment, occupied the majority of their time on the phones, she said.

However, they also had to comfort many of the bereaved, largely due to Covid-19, according to Sr Patrice.

"These have been difficult

times for everyone," she said. "It's not just the low numbers at the funerals, but the very format of them."

### Petitions

With this being the state of affairs around the country, the nuns weren't too surprised to find their online prayer facilities swelling with petitions and followers.

Sr Fiachra referred to the number of prayer requests

left with them as "ginormous".

Sr Lucy of the Redemptoristine Sisters, Drumcondra, also spoke of the enormous numbers availing of their online services.

"We had over 70,000 tune in to our livestreams during the month of April," she said.

"We're the only monastery in Ireland with a webcam, so we're unique in that regard." She highlighted the lives-

treamed evening Adoration sessions during Holy week, and the Easter weekend in particular, as being especially busy for them.

With a number of reports confirming that ever-greater numbers of people developed depression, anxiety, and other ailments during lockdown, the enclosed nuns of Ireland continue to cater to the spiritual needs of the country – at a distance.

## Double take!



Identical twins and new Year 8 pupils Kayla and Leia Boylan confuse new form class teacher Sean McBride at St Mary's College, Co. Derry. Photos: Jim McCafferty Photography

# Christian love seeks healing: the beauty of forgiveness

In today's Gospel (Matthew 18:21-35) we continue the moral teaching of how to follow the ideals of Jesus Christ if we wish to be true followers. One of the greatest signs of genuine Christianity is the ability to forgive. Today's first reading tells us "resentment and anger, these are foul things". By contrast the responding psalm reminds us "the Lord is compassion and love, slow to anger and rich in mercy".

Today's parable is about a man who enjoyed the cancellation of a huge debt from his master, but he failed to pass on forgiveness to somebody who owed him a little sum. When somebody has suffered a big injustice or hurt, forgiveness is very difficult. In fact, human nature on its own cannot find full forgiveness. But with the help of the Holy Spirit a new way of looking at the injustice emerges.

### Captive to the past

Back in 1999, the Jewish Rabbi, Jonathan Sacks, visited Kosovo, at a time when the civil war had reached an uneasy truce. Standing amid the wreckage and rubble of war, he came to the conclusion

## The Sunday Gospel

Fr Silvester O'Flynn OFM Cap.



that there is only one word that can change the course of the world. That word is forgiveness. Whether it is international conflict, family divisions or interpersonal hatred, it takes the power of forgiveness to move on from the past.

According to Rabbi Sacks, the most compelling testimony to human freedom is the ability to live with the past without being captive to it. We cannot turn off memory like a tap. Memory will remember the past. Our option is about how we remember. We have the choice of allowing the hatred to fester or to remember with the decision to move forward with an attitude that is bigger than the wrong.

This is where human freedom is important. Somebody has to make the choice to take the first step to move beyond conflict. "Treat

others as you would wish them to treat you. Love your enemies and do good. Be compassionate as your Father is compassionate." The ability to forgive is compelling proof of the nobility of human freedom.

### God's justice

True forgiveness begins in understanding God's idea of justice and mercy. Human justice seeks a penalty to fit the crime. It is about appropriate punishment or compensation or personal revenge.

Fortunately for us, God's idea of justice is not directed towards revenge or punishment. God's justice seeks the healing of the person who did wrong. Any punishment involved is there as a corrective measure to bring about the healing of the person.

St Paul summed it up beautifully: "Since God loves you, you should be clothed in sincere compassion and understanding, in kindness and humility. Bear with one another, forgive each other as soon as a quarrel begins. The Lord has forgiven you; now you must do the same" (Col. 3:12-13).

### The Holy Spirit

Human nature on its own cannot reach the full height of forgiveness. The Catechism of the Catholic Church recommends handing over the problem of forgiveness to the Holy Spirit. Quoting the *Catechism*: "It is not in our power not to feel or to forget an offence; but the heart that offers itself to the Holy Spirit turns injury into compassion and purifies the memory in transforming the hurt into intercession."

It's as if the Holy Spirit comes like a helicopter to take us up to where we can see with a much wider vision. On the natural road of life, when we look back we cannot see beyond the last corner and when we look forward we cannot see beyond the next corner.

The Holy Spirit lifts us up to where we can see the bigger picture embracing past and future. We begin to understand where the person who wronged us has come from. We see the moral sickness of the wrongdoer and develop compassion for this sick mind. We then pray for the healing of that person's moral sickness. Repeating the *Catechism*: "The Holy Spirit

turns injury into compassion and purifies the memory in transforming the hurt into intercession." Christian love seeks the healing of the enemy rather than revenge.

### Prayer

As we reflect on God's loving forgiveness, we pray.  
May we grow in our appreciation of the depths of God's mercy towards us.  
We pray that people who have been deeply hurt be enabled by the uplifting of the Holy Spirit to view the past with greater compassion.  
We pray for those who have hurt us or wronged us: may they be converted and turn away from wrongdoing.  
We pray for prisoners who are doing time for their crimes: may they receive the grace to change their ways and grow in goodness.  
The Lord is kind and full of compassion,  
Slow to anger and rich in mercy.

Extract from Silvester O'Flynn, *Gospel Reflections and Prayers*, Columba Books.



# We have become prejudiced against celibacy



There appears to be no evidence that priests are more likely to abuse children than other clergy from other religious traditions which permit marriage, writes **David Quinn**



religious life. This should include consideration of whether and how existing models of religious life could be modified to facilitate alternative forms of association, shorter terms of celibate commitment, and/or voluntary celibacy (where that is consistent with the form of association that has been chosen)."

There is a whole lot to unpack in that statement, but what jumps out for me is the association the commission makes between celibacy and "potential psychological and sexual dysfunction".

**“It reminds the commission that Jesus himself was unmarried and, therefore, celibate”**

The commission does allow that celibacy might not be directly responsible on its own for child abuse, but nonetheless concludes that it “contributed to the occurrence of child sexual abuse, especially when combined with other risk factors”.

Elsewhere the commission says: “For many Catholic clergy and religious, celibacy is implicated in emotional isolation, loneliness, depression and mental illness. Compulsory celibacy may also have contributed to various forms of psychosexual dysfunction, including psychosexual immaturity, which pose an ongoing risk to the safety of children”.

If celibacy really is that potentially harmful, then perhaps marriage should be made compulsory for priests, seeing as celibate priests, voluntary or not, are

much more likely to abuse children, according to the Commission’s reasoning.

It is no surprise that the Vatican comprehensively rejects the commission’s recommendation and defends the value of celibacy.

It reminds the commission that Jesus himself was unmarried and, therefore, celibate. It also reminds the commission of the right of Churches to organise their own internal life without interference from the State.

Finally, it says: “With regard to any assertion of a link between celibacy and sexual abuse, a great deal of evidence demonstrates that no direct cause and effect exists. Sadly, the spectre of abuse appears across all sectors and types of society, and is found too in cultures where celibacy is hardly known or practiced.”

## Evidence

The very strange thing about the commission’s recommendation concerning celibacy is that it makes it despite the report itself showing the prevalence of abuse in other, non-Catholic institutional settings, and also without presenting any real direct evidence of its claims about the very serious potential harm caused by the celibate life.

Nor does it consider whether the celibate priesthood might be a force for good, in that a priest without a family of his own can devote himself more fully to the life of his community.

That is not to deny that sexually and emotionally immature individuals have become priests. But is celibacy the deciding factor? Is the same phenomenon found in other clergy

only to celibate priests, but to anyone who is celibate, voluntarily or otherwise, lay or clerical, because if celibacy is so dangerous, then all celibates must come under a cloud of suspicion, and what a terrible suspicion it is.

In respect of Catholic priests there appears to be no evidence that they are more likely to abuse children than other clergy from other religious traditions, which permit marriage.

One good way to find out would be to ask insurance companies which assess risk. If a Catholic priest is more likely than a married cleric to abuse a child, and have a claim made against him and/or his Church, then insurance companies would charge a higher premium.

In the US, with its huge variety of religious traditions, this is not the case. *Newsweek* magazine looked into the matter in 2010, and concluded, “experts say there’s simply no data to support the claim at all” (that Catholic priests are more likely to abuse children than other clergy).

One insurance company in the US that has 40,000 Church clients told

*Newsweek*: “We don’t see vast difference in the incidence rate between one denomination and another. It’s pretty even across the denominations.”

The religious traditions that are charged more for their insurance are the ones with lots of children’s outreaches, not those with lots of celibate clergy.

The reason so many people make a ready association between celibacy and child abuse is because the Catholic Church is so huge and it has run so many institutions and programmes aimed at children.

People then look at Catholic priests and ask themselves, “what is the difference between them and other groups?”, and they think “celibacy”.

But without hard evidence, and there appears to be none, this turns into a form of prejudice against celibacy and the celibate priesthood that even many Catholics harbour. We need to look instead at the facts, and the facts, as outlined, show celibacy is not to blame and we need to give up the very terrible prejudice that it is.

News Delivery brought to you by THE IRISH TIMES

WE LIVE IN  
EXTRAORDINARY TIMES...

Don't miss the latest issue of *The Irish Catholic* delivered directly to your home each week.



FREE  
HOME  
DELIVERY

\*geographical restrictions apply

Stay up to date with analyses that represent your voice on the national stage.

Regular contributors provide commentary to hot button issues of the day.

Local voices highlight the ongoing work of parishes and communities throughout the country.

For further details

Ph: 081 846 4465 | Email: info@newsdelivery.ie | www.newsdelivery.ie

# Financial pressures sees massive departure of Dublin diocesan staff



The constraints brought about by Covid-19 have merely accelerated an inevitable decline, writes **Chai Brady**

**A**rchbishop Diarmuid Martin has never made a secret of the fact that he wanted out of Dublin when he was obliged to tender his resignation to the Pope on his 75th birthday. That milestone passed more than five months ago, and the archbishop is still in place facing many big decisions and headaches that should have been for his replacement to handle.

"That will be for my successor," he frequently told interviewers when asked about the future. Now he still finds himself at the helm in the country's largest diocese where financial pressures that were looming have been expedited due to the impact of Covid-19.

More than half of the archdiocese's staff have sought to avail of a voluntary redundancy scheme catching the authorities by surprise.

The parish pastoral worker programme – once hailed as a bright dawn on future lay involvement in the Church – has been slashed by two thirds in recent years with a source claiming that just 11 pastoral workers are now left out of 33.

Diocesan officials initially hoped to make about 25 of the 82 staff redundant according to a spokeswoman, but in fact this newspaper understands more than 40 people applied for the scheme.

## Final figure

A statement from the archdiocese said the final figure will "not be clear until the end of the year", but it is believed those who have applied have been accepted and the first redundancies have begun with some staff leaving last Friday.

A source familiar with the process who asked not to be named said: "I suppose for me where the sadness comes is in relation to the pastoral



Mass gathering, no congregation: Fr Martin Cosgrove celebrates Mass in an empty Church of the Annunciation in Rathfarnham, Dublin.

workers, here's a lot of hurt and upset, people are just fed up; they're going because of a lack of leadership and vision and they're just very frustrated with the whole thing.

"I think people don't realise that it's the pastoral side of this that's just mind-boggling...the pastoral workers that have walked away – they're the cream of the crop, they're highly qualified, creative and brilliant people, they're just fed up and they're gone: what a loss."

A source added: "I think Covid-19 showed up a lot of things: most of the priests had to cocoon – they're over 70 – and parishes are on their knees, yet the people who have the energy and are highly-qualified to lead parishes into the future are being let go, I just don't

understand."

While acknowledging that the process was entirely voluntary, the source added: "I think people just felt this has no future financially if this is the situation."

*The Irish Catholic* understands that when staff were informed of the voluntary redundancy scheme they were told candidly that coronavirus has simply accelerated the inevitable for the diocese.

Dublin along with the country's other 25 dioceses has been badly hit financially by the pandemic, with a 70% reduction in the common fund and an 80% fall in the Share fund from March to June compared to the same period last year. Priests agreed to take a 25% decrease in their wages due to the financial consequences and diocesan staff have been relying on the temporary wage subsidy scheme.

Despite churches reopening, albeit with restrictions, there is not expected to be an increase in finances across parishes and dioceses, and the recovery is expected to be slow, with Dublin's priests – according to the archdiocese – to be on reduced wages until 2021.

It's believed that while many staff finished up last Friday, more will continue to leave in the run up to Christmas.

A spokeswoman for the diocese confirmed that the expected number of voluntary redundancies

had been exceeded "however it will not be clear until the end of the year, when severance agreements are all finalised, just how many people will leave".

**“At a time of rapid change and of challenge ...each generation has to discern what the Spirit is saying in our time”**

The archdiocese said there will be "significant savings in payroll costs and the scheme is expected to be cost neutral within approximately one year".

"All required corporate governance and canonical approvals processes were followed. The cost of the scheme will be met from Diocesan funds.

"The final cost of the redundancies will be disclosed in the archdiocese's 2020 accounts."

Among some speculation, officials confirmed that the archbishop's house is not for sale.

Archbishop Diarmuid Martin spoke of the current challenging times for the Church in Ireland in a

homily preached at the ordination ceremony of two deacons in the Parish of St Cronan, Brackenstown on August 28.

He insisted that: "Change challenges. To some, change may appear exciting and encouraging. For others, change may bring uncertainty and anxiety. Again for some, change may appear simply negative and disheartening.

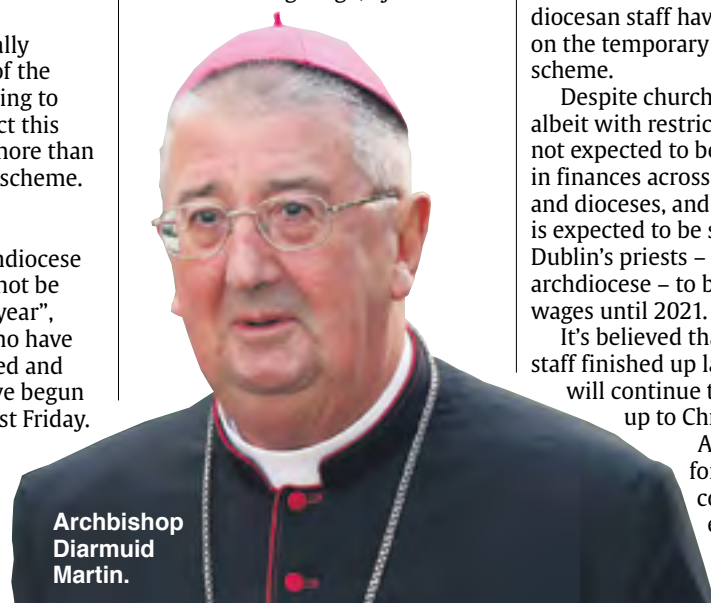
"Change belongs to the DNA of the Church. The message of Jesus and the authentic teaching of the Church do not change. Yet that message is ever new. We must constantly deepen our understanding and our love for that message of Jesus in times that change.

"Today, at a time of rapid change and of challenge to so much of what is fundamental in life, each generation has to discern what the Spirit is saying in our time," he said.

For the staff departing Dublin, there has been little time for discernment.

The next steps for the Church in the capital will inevitably fall to whoever Pope Francis picks to bring fresh leadership to Dublin.

**“Most of the priests had to cocoon...and parishes are on their knees, yet the people who have the energy and are highly-qualified to lead parishes into the future are being let go, I just don't understand”**



Archbishop Diarmuid Martin.

WALK IN THE FOOTSTEPS  
OF CHRIST IN...

# THE HOLY LAND

9 – 18 & 16 – 25  
FEBRUARY 2021



PRICE:

**€1685** \*INCLUDING  
TAXES AND TIPS

**DIRECT FLIGHTS**

Visit Bethlehem, Nazareth,  
Jerusalem and other sites in the  
Holy Land associated with Christ.

## Nine-night pilgrimage in four-star hotels

- Visit the site of Christ's birth
- Walk the Way of the Cross
- Experience Calvary and the Tomb of Jesus
- Tour the home of the Holy Family
- See the site of the Annunciation
- Boat ride on the Sea of Galilee
- Explore the site of Christ's miracles
- Journey to Mount Tabor
- Float in the magical Dead Sea
- Discover ancient markets

Luxury air-conditioned coach throughout the itinerary - breakfast and evening meal served each day at hotels - full religious programme - services of Marian Pilgrimages representative and professional English-speaking guide throughout the pilgrimage

To reserve your place:

\*Single Supplement Applies

Call Dublin (01) 878 8159 or Belfast (028) 95680005 or email [info@marian.ie](mailto:info@marian.ie)



**MARIAN PILGRIMAGES**  
RENEW OUR SPIRIT OF LOVE, FORGIVENESS & PEACE

**The Irish Catholic**

Marian Pilgrimages is a fully licensed and bonded tour operator TO142 - ATOL 10206

# Three men of Faith are casting their net far and wide

A new Irish podcast hopes to reinvigorate men's Faith – Ruadhán Jones speaks to some 'Holy Joes' about their popular recordings



**T**hree Catholic dads are looking to fill the gap in the Irish Church, providing a faith-filled podcast for Catholic men writes Ruadhán Jones

The Irish are some of the most avid consumers of podcasts in the world, with figures from Reuter's suggesting that 37% of Irish people listen to podcasts every month – and that was before lockdown happened.

But, as Catholic podcaster Joe McKeown told *The Irish Catholic*, despite the national interest in podcasts, there are very few Catholic podcasts competing for airtime.

"I looked at the Christian podcast chart for Ireland recently," Joe says. "Out of the 250 podcasts on the chart, just 10% were Catholic. Of these, only five of them are Irish."

"Me and my friends were thinking for years: why is it that Catholic men in Ireland go to the States for their spiritual food? Why are there no speakers or leaders in Ireland creating that space where you can be a normal Catholic, where you can have a conversation about faith and life?"

"We listen to podcasts like *Pints with Aquinas* and secular ones like *The Joe Rogan Show*. We just have a big gap. Over the years, we thought, we should do something like that or at least give it a go."

## Opportunity

As it was for some others, the coronavirus proved a blessing in disguise, giving the three men the time and the opportunity to develop their idea into something practicable.

With their new podcast, *The Holy Joes Podcast*, Joe and his friends and fellow Catholic dads Matthew McFadden and Dermot Kelly, are hoping that they can fill the gap in the Catholic market.

Though technical expertise is not their strong suit, between the three of them, The Holy Joes have more than 50 years' experience in parish, diocesan, religious and schools-based ministry, locally and internationally.

"We're not media graduates, we're not journalists," says Joe. "We just want to have normal chats, the kind we'd have in a coffee shop or a pub."

Joe hopes that the podcast can be a continuation of their missionary work, but this time in the digital environment.

The main aim of *The Holy Joes Podcast* is to "evangelise, encourage and empower Catholic men to live lives that transform their families, parishes and the world around them".

"The target audience is men who are perhaps familiar with Catholic language," Joe explains, "but who aren't engaged with the Church – the ones who are on the periphery."

"We want to create conversations that allow people to wrap their heads around Christian concepts, to realise

that the Church is interested in fairness and justice, the poor and the marginalised – it's trying to draw men in to see the beauty of the Catholic Faith and the challenge too."

**“Catholic men of Faith are in the minority, you can see it in the fall of vocations, in the decline in marriage. We need Catholic men to stand up...we really need to challenge people to bring their Faith to the public square more”**

With that audience in mind, finding the right tone was an important consideration for The Holy Joes. Matthew McFadden, one of The Holy Joes, told *The Irish Catholic*: "We don't want to present

an unachievable Catholic life for men, where we are acting like Holy Joes.

"We want to show other men the small simple steps to witnessing your faith to your family and friends. It's about bringing God into the conversation, from a simple 'Dia duit' to finishing a conversation with 'God bless'."

Dermot Kelly, the third Holy Joe, says that "it's not all serious chat, there is a good level of banter and craic and we have a laugh with each other."

"We do discuss matters of Faith and life, but we also try to find the *Joy of the Gospel*, as Pope Francis reminds us. We aren't like the world famous *The Joe Rogan Podcast*, which sold for over \$100 million to Spotify recently, but we do offer an alternative space for Irish Catholic men to be real and talk about challenging issues."

\* \* \* \* \*

The podcast began during the lockdown, the first episode coming out on May 18 and The Holy

Joes have produced 10 episodes so far. In recent episodes, there have been interviews with Bishop Alan McGuckian SJ and Prof. Bob Rice from Steubenville, Ohio and even the youngest PP in Ireland, Fr Conor McGrath, who has subsequently started his own podcast.

## Reinvigorating men's Faith

The target audience of the podcast is men at various levels of Faith and The Holy Joes agree it is vitally important to reinvigorate young men of faith, many of whom leave the Church early.

"All the research suggests that Catholic men are on that side-lines and it's the women keeping the Faith alive in Ireland," Joe says. "For many, Confirmation is the 'sacrament of exit' – after primary school, they disappear from the Faith."

"Catholic men of Faith are in the minority, you can see it in the fall of vocations, in the decline in marriage. We need Catholic men

to stand up...we really need to challenge people to bring their faith to the public square more.

"There's a whole body of evidence that suggests that if the father doesn't attend Mass, the child is more likely to fall away from the Faith."

The title of the podcast is an ironic hint as to its focus – *Irish Catholic Men*. Joe explains that being called a 'Holy Joe' is used as a derogatory term for someone of faith.

"If you are a man who has inclination towards Jesus and his Church, you're called a 'Holy Joe'," Joe explains. "In some cases, if you just bless yourself, you're called a Holy Joe."

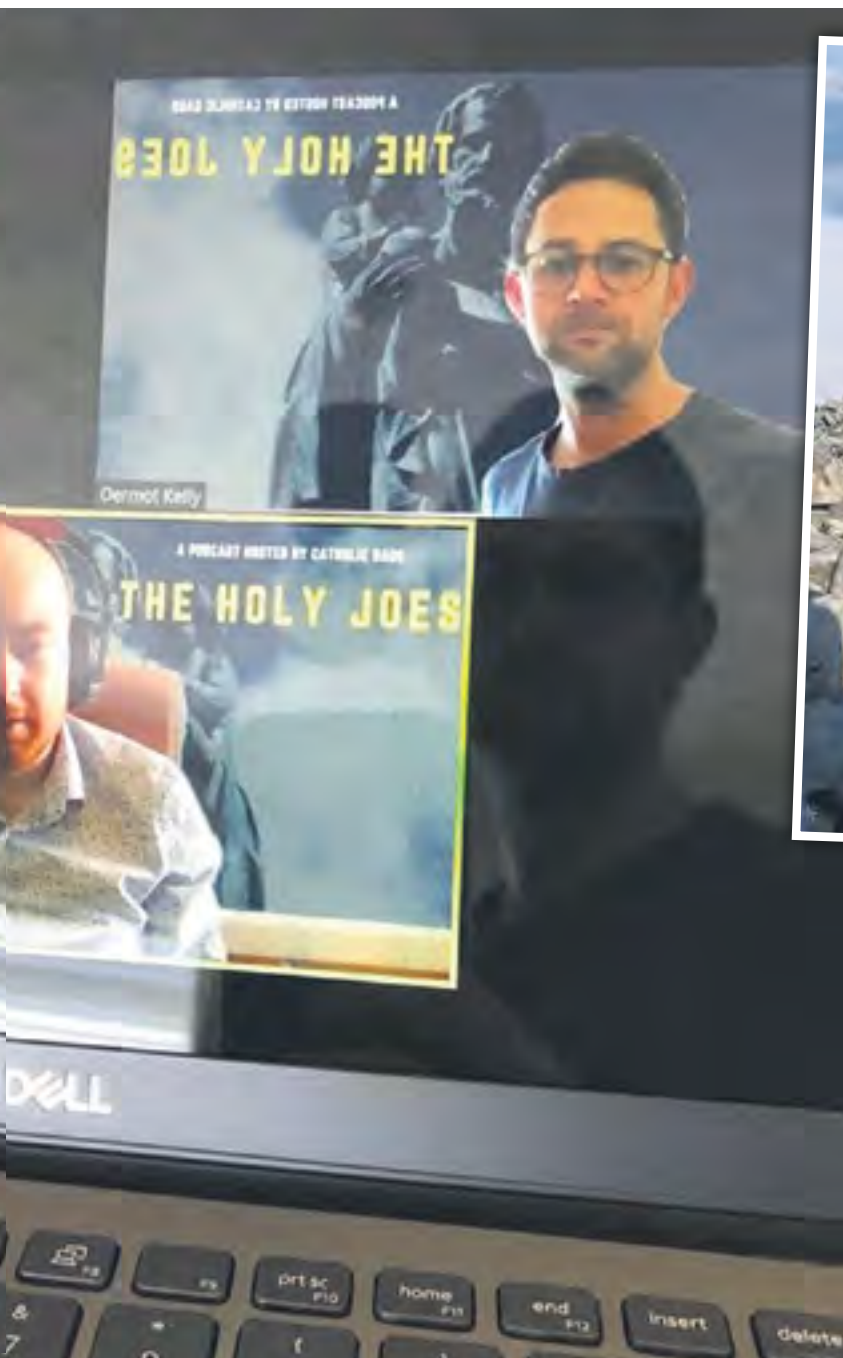
"It was often said in a derogatory way, to belittle or ridicule your values and beliefs and it's still a problem today in Ireland. If you are a man of Faith, you are seen as 'soft in the head'."

Joe McKeown believes that much of this relates to a culture of 'toxic masculinity', the idea that men just want to party at the weekends, see how many girls they can sleep with, how many pints you can down.

"It's about trying to challenge that culture," Joe says. "On the other end of the spectrum is the emasculated man, afraid to speak up in the dominant feminist culture."

"Men have lost a sense of what

**“Joe hopes that the podcast can be a continuation of their missionary work, but this time in the digital environment. The main aim of *The Holy Joes Podcast* is to 'evangelise, encourage and empower Catholic men to live lives' that transform their families, parishes and the world around them”**



it's like to be a man. Not cavemen, but a man who goes out to earn a living, not a hunter-gatherer, but one who's trying to provide for his children, working hard."

\* \* \* \* \*

The aim of the podcast, Joe explains, is to create a space for men to discuss topics ranging from sports to mental health – all with a Catholic eye.

"We're trying to create space where men are visible," Joe explains. "We're trying to create a space for men to have conversations about male issues, especially mental health."

**“We have to call men to who they are, their identity,” Joe says. “We know from a Christian point of view that God’s put a particular purpose in our lives, we’re in this world for a reason. Men want help to find out that reason...”**

"It is a huge issue for men, and it comes in part from losing a sense of themselves. Their identity has been lost in the world, the whole concept of being a man, of truth,

meaning and purpose."

Joe believes that Faith is essential to returning that concept to men, as well as addressing such issues as mental health, addiction to drugs, alcohol and pornography, and a lack of direction.

"We have to call men to who they are, their identity," Joe says. "We know from a Christian point of view that God's put a particular purpose in our lives, we're in this world for a reason."

"Men want help to find out that reason. There are many men who live their lives without meaning or purpose, the sense that the job is all they have or looking after their fitness."

"Catholics believe in eternity, but even just thinking 'what would it look like if you'd a particular vocation in life', a vocation to make a difference in the world, whether it's as a married man, a family man, or as a single man – if life gets crap, you've got a particular perspective."

**Laying down a challenge**

Part of the difficulty The Holy Joes hope to address is that Faith is often watered down and made to fit into our lives, rather than our lives made to fit our Faith.

With their podcast, Joe hopes they can lay down a challenge to men to recognise how radical the Catholic Faith really is.



Joe interviewing Paddy Linden and Chris McHugh in the Mourne mountains.

"The fastest growing religion in the US is called moralistic therapeutic deism. It's based on morals we make up ourselves, it's a God that fits with our life," Joe says.

"For men of Faith, it is difficult. In primary school, we talk about faith and we sing a song about Jesus or we draw in a picture. It's presented as something fluffy and perhaps girly – but it's quite radical."

"You think about things like loving your enemy, feeding the sick and the marginalised, think about concepts like truth or rationality. We've to challenge men to think about Faith."

For Joe, this is the key point: men want a challenge, they don't want something that's easy and fluffy, they want to know this is difficult.

"The Christian life is a bit like a *camino* – like Santiago de Compostela, a 1,500km walk – it's going to have its ups and downs. It's going to have things to chew on, concepts and ideas that you won't understand, that you'll have to wrap your head around, maybe forever because it's a mystery."

"It's not as easy as buying the latest iPhone, we're trying to draw men into the beauty of the Church – it should be the challenge that is attractive."

\* \* \* \* \*

For The Holy Joes, this means showing how our whole life changes as a result of our engagement with the Catholic Faith.

"It's transformative, it's life changing, it affects the world around you. To engage in a faith journey gives you hope, it gives you meaning and if we understand it from a different perspective, we can start to really see that our relationship with Jesus, with God and the Church, can change everything about you."

Part of the way The Holy Joes hope to achieve this is by providing their own testimonies, relating how they have changed

their lives for the better.

"Matthew McFadden has shared about losing 13 stone," Joe explains, "and about being raised by a single mother. His father left as soon as she got pregnant and her example really spurred him on. People wrote in about that and how powerful it was."

"Dermot then has spoken about how his wife lost a child and the challenges men face in mental health."

Joe hopes through their podcast, Catholic men can see what it means to be normal men of Faith, whether it be in the GAA, family life, the 9-5 or the joys and suffering of everyday life.

**The lockdown effect**

For The Holy Joes, lockdown has afforded them the time and space to start their new mission. It has also been a mixed blessing for the Church, Joe thinks, sending it into mission mode.

"Lockdown has moved us into a missional, evangelical mode where the good news is now necessary," says Joe.

"Say for the last few years, Catholics would just go to Church and receive the sacraments – I'm not saying that's a bad thing because we receive Grace. But people weren't in mission mode."

"But families are starting to say the Rosary at home, they're reading prayers as a family, maybe starting to watch Facebook Mass."

"Even people not engaged in the Church are starting to think about mortality, about where they're going, what they're doing."

The lockdown period, in Joe's view, has been a necessary set-back, one which allows us to rethink our perspectives and start from scratch.

"It's made parishes think, do we need five Masses on a Saturday or Sunday, or could we cut it back? Do we need to run more Bible studies or prayer groups, do we need to do more outreach in the community?"

"With lockdown coming to an end, it will be interesting to see if

things go back as they were."

\* \* \* \* \*

As it stands The Holy Joes averages around 300 listeners per podcast, but they hope that after six months they will have up to 1,000 listeners a week.

Joe is hopeful that, as the podcast develops, they will gain a consistent listenership, enabling them to spread further afield.

"The big hope is that we have a consistent listenership. At the moment it's quite basic, we're sharing it through Facebook – not all of our listeners are even on Facebook."

**“We’d like to have a Holy Joes retreat for men, say in 2021, and to have a pilgrimage for men as well”**

"We want to get to a point that we know that for the next episode, we're going to have a thousand downloads."

Though The Holy Joes efforts will be focused on the digital environment for the time being, they hope long term to expand their reach beyond the virtual world.

"We'd like to have a Holy Joes retreat for men, say in 2021, and to have a pilgrimage for men as well," Joe says. "A pint, a prayer and a bit of a pilgrimage – it's all about craic, conversation and prayer."

"Ultimately, we want men that are active contributors rather than bystanders. Pope Francis talks about the Church as a field hospital – we don't want men observing the field hospital."

"We need them helping out, chipping in and making a difference to their community and their family."

**i** The podcast can be found on all podcast platforms by searching for The Holy Joes Podcast, or by following them on Facebook or Instagram.

# Seven new deacons ordained for Dublin diocese



Frank Browne, Paul Ferris and John Graham, pictured with Archbishop Diarmuid Martin, were ordained in Saggart parish, Co. Dublin.



Archbishop Diarmuid Martin greets attendees at Declan Barry and Declan Colgan's ordination to the permanent diaconate.

## Chai Brady

**T**here were several celebrations across Dublin as seven men were ordained to the Permanent Diaconate for the Archdiocese of Dublin.

Due to Covid-19 restrictions the ceremonies were held in three different locations over three days. Declan Barry and Declan Colgan were ordained in St Cronan's church in Brackenstown parish in Swords. Frank Brown, Paul Ferris and John Graham were ordained in Saggart parish. Victor Garvin and Michael O' Connor were ordained in Aughrim Street parish. They will soon be assigned to parishes.

This brings the number of men serving as Permanent Deacons in the archdiocese to 31.



Victor Garvin and Michael O'Connor with Archbishop Diarmuid Martin at Aughrim Street church.



Frank Browne and family.



In the second of three ceremonies Declan Colgan and Declan Barry were ordained to the Permanent Diaconate in St Cronan's Church in Swords.



Declan Colgan and family. Photo Dermot Nestor



Declan Barry with family. Photo Dermot Nestor



Victor Garvin and Michael O'Connor with their wives Eilish and Imelda.

# Revealing the man behind the myth



Siofra O'Donovan with Kevin Barry Jr in Tombeagh, Co. Carlow. Photo Liosa McNamara



## Jason Osborne hears about Irish historical figure Kevin Barry

One of Ireland's most famous national figures is also one of its youngest. The story of Kevin Barry is one that resonates still in the hearts of those it encounters, the 18-year-old executed by the British on the morning of November 1, 1920, for his part in an ambush of British soldiers.

His story the subject of much subsequent writing, singing, and recounting, Siofra O'Donovan, one of Barry's closest descendants, is the latest to turn her hand to setting down the truth behind the icon, with her latest book, *Yours 'Til Hell Freezes: A memoir of Kevin Barry*.

Speaking to *The Irish Catholic*, author of novels and travelogues, Ms O'Donovan, explains how her natural inclination was not Irish history. That was the realm of her father.

"As a child, my Dad used to talk to me a lot about Kevin Barry and the history around the War of Independence. When I was around 11 he said to me, he was a writer and a journalist for the *Irish Times*, "What book am I going to write next?" He'd written a book about Irish-Americans called *Dreamers of Dreams*, and he was looking around for something else to write and I said: "Well you'll have to write a book about Kevin Barry, I think."

"That was me at 11, so there was always this connection between me, Dad, and Kevin Barry, and it was very strong," she says.

"Then Dad went about his business and he researched his book, and I wasn't really that aware of all that he did. But for me, I always knew so much about

Kevin Barry from him, but at the same time, when one is growing up as a teenager, you're going, 'I'm tired of Irish history, I don't want to know any more,'" she laughs.

### Flame

Initially, the flame of passion for Irish history in the family appeared to snuff out with her, seemingly set in stone by her move to India.

**“As a child, my Dad used to talk to me a lot about Kevin Barry and the history around the War of Independence”**

"I went my own way completely and went to live in India and studied Tibetan language to be a translator in the Himalayas, and I did very different things, so I wasn't interested in Irish history. In

fact, as soon as my dad started talking about it, I would go, 'Oh, right,' and I would switch off," Ms O'Donovan says. This was despite the direct connection her family had to the past. Not just Kevin Barry's relation to her as great uncle, but her grandfather's association with the Irish Republican Army (IRA) also.

"His dad [Siofra's father] was a very strong IRA man, Jim O'Donovan. There's a book written about him by Dad's friend, David O'Donoghue. There was all of that, which was very heavy history."

Drawn by the mystique surrounding a portrait of the young Kevin Barry in her father's study, Ms O'Donovan's impressions of him and his cause stood in stark contrast to those she developed of her grandfather.

"Now Kevin was always the lighter one, the happy, oval portrait in Dad's study, he was always smiling. You'd always be uplifted by that. My grandfather looked very much more stern and dour, and he'd had his fingers

blown off by a hand grenade, so he was hardcore. My dad had his own difficult feelings around that, so there was an awful lot of republicanism within Dad's side of the family, and I, for very many years, said, 'No thanks, I don't want to know.'"

**“Initially, the flame of passion for Irish history in the family appeared to snuff out with her”**

### Engage

However, her reluctance to engage with the family history on a deeper level was to turn swiftly following her father's death. His death set in motion the sequence of events which would result in her current offering on the life of Kevin Barry.

She says: "Now everything changed when my father died in 2009, and I started to give his work away to different archives, and to sort through his papers we had to do that. And then, I started to read some of his papers about Kevin Barry, I started to look at his work, his book, which was published in 1989 by Glendale books, and I thought, 'This has to

**“The story of Kevin Barry provides a suitable point of departure for the engagement of young people with questions of national pride”**

come out again.”

Initially believing her task to be nothing more than getting her father's book reprinted, Ms O'Donovan's quest to do so resulted in her latest book. Speaking of her father's book, she says: "I was very, very aware that 2020 was going to be Kevin's hundredth anniversary. I tried a few different publishers – I actually tried a publisher of my own that I've had before, because I usually write novels and travelogues and I haven't written a historical biography before, so I tried a few," she continues, "And then, I kept at it and at it and then one publisher said that they would do it, but then the whole project changed and it became apparent that a new book needed to be written. So, I really felt that that did fall upon me."

### Fulfilled

For her, this was not simply the finding of a job that had to be done; it was an obligation that had to be fulfilled.

**“Family memories and local records are inaccessible to the vast majority, but Ms O'Donovan has brought all that she could find”**

"I was a writer, and in some way, I did feel my ancestors asking me to do it. I just felt that very strongly. I was doing it in dedication to my father's work, and to a certain extent to my grandfather's as well. My grandfather had written a biography of Kevin Barry in the 1950s, and he'd done a lot of fascinating, on-the-ground interviews with IRA volunteers who were still alive, obviously, around Carlow, Wicklow, and Dublin and he would have known a lot of people around Dublin and all of that, so I did it for them."

Her family's proximity to Kevin Barry sets Ms O'Donovan's book apart, her access to privileged sources and information providing a closer glimpse at the man behind the myth than ever before.

"I got talking to a lot of extended family down in Carlow and discovered a lot of interesting things. I read the memoir of Kevin Barry's schoolmaster called Ned O'Toole, and he had some beautiful anecdotes about Kevin Barry when he was in school. The teacher, this schoolmaster, sent a telegram to an MP called Devlin, who took it upon himself to go to Lloyd George and beg him not to execute Kevin Barry, but it didn't work," she relates.

Family memories and local records are inaccessible to the vast majority, but Ms O'Donovan has brought all that she could find and woven it into a narrative that, she hopes, reveals just how normal this young man was.

"We also know what he was like as a person, and I've had many conversations with Kevin Barry Jr, who still lives in the ancestral home in Carlow. You



Kevin Barry Jr. Photo Liosa McNamara

see it even just from the letters that Kevin wrote. How he would go out for a drinking spree, leave Hacketstown, and cycle over the hills, up to Glendalough, absolutely drunk. He was a real person. He wasn't a Patrick Pearse, 'blood, sacrifice, I'm dying for Ireland,' type. He was very relatable."

**“Extricating an accurate picture from behind the veil of history and sentiment is no easy feat”**

### Patriotism

Asked about whether or not the veil of patriotism or romanticism got in the way of an accurate picture, she responded: "Well, you see, Dad's book busted a lot of myths. It shared that he did shoot a British soldier, so Dad wasn't being romantic about that. You know, about the icon, the hero - he gave the facts as he found them."



Kevin Barry

The book hoping to convey an accurate picture of one of the most famous faces of the Irish War of Independence, Ms O'Donovan hopes that the book might stir up some questions concerning where Ireland finds itself 100 years on from the death of the young man.

"Well, you know, we have to reflect on where we are as a country after 100 years of independence. I think there are certain things that young people probably do need to ask themselves. How much sovereignty do we actually have? What kind of government do we have? You

**“Ms O'Donovan hopes that the book might stir up some questions concerning where Ireland finds itself 100 years on from the death of the young man”**

# Yours

**D**ublin, and the whole of Ireland, had been sliding out of British control since the winter of 1919/20, according to Prendergast.

The war was no longer one in which pockets of IRA men attacked RIC men. It was now a war waged against British troops utilising an increasingly sharp intelligence system masterminded by Michael Collins from GHQ. But nobody wanted a battle at the King's Inns.

'Our GHQ had learnt through the Intelligence Department that although the Inns were well guarded, militarily discipline was not so strict as it was in other out-posts.'

It was the fact that it was not so well guarded that gave the master-minds of the plan the possibility 'to get a good knowledge of the position from the outside, while the plans of the inside of the building were obtained, and studied by Dick McKee, our Brigadier, and Peadar Clancy, our Vice-Brigadier.' Nobody was to be harmed in the raid.

My father noted that when 'Brigadier Dick McKee and Vice-Brigadier Peadar Clancy had studied the drawings of the interior, a plan was made allowing seven minutes for the whole operation'.

That all depended on good weather, and on good men to get the arms. There was a green in front where soldiers would sit with their girlfriends. Civilians, if careful, could mingle with them and, in that way, they could get close to the guardroom. However, if it rained, that was not going to be possible as the soldiers would be in the guardroom, which was where the arms were kept.

As for the men who were to perform the raid, they were 'picked from "H" Company to go on it, including the O/C., S.

know, it seems quite laughable recently with how things have been managed," she says.

"How seriously are the politicians of this independent country being taken? Are we proud to be Irish? And if we're proud to be Irish, and we say, 'I love Kevin Barry', or 'I love Michael Collins', are you then going to be shoved into the category of IRA supporter? That's, I think, one of the most difficult things in our country - we take no pride in our independence. We don't have an independence day, we don't celebrate it, we don't even know when it is. I think that's absolutely tragic. Hopefully, this book might get people to see why he died."

The story of Kevin Barry provides a suitable point of departure for the engagement of young people with questions of national pride; he is not some



# 'Til Hell Freezes – exclusive extract

Kavanagh. It was their job to get the arms’.

Kevin Barry was with his friend Frank Flood on this raid. The sun shone on June 1 and the chosen men from the 1st, 2nd and 3rd battalions, under the command of Peadar Clancy, left 46 Parnell Square in staggered little groups.

**“The soldiers on the Temple Green were quickly taken prisoner to stop them going to assist the sentry”**

Joe Dolan approached the sentry guard at the door that led in from Henrietta Street, distracted him with a question and rapidly disarmed and imprisoned him. ‘Not a simple thing to do, for the soldier was a “distinguished Service” man who had served at the front.’

A party under Section Commander Fitzpatrick strolled on to the green and pretended to play cards. The soldiers on the Temple Green were quickly taken prisoner to stop them going to assist the sentry. They were marched into the building. The girls they were talking to were placed under an armed guard outside.

Dolan went in and disconnected the telephone lines. Denis Holmes and his party entered at the front and another section made their way to the back to carry out the raid on the guardroom at the left of the building. In Holmes’s words, Kevin Barry, ‘a mere youngster compared to most of us, showed the courage and daring of a born soldier. Barry had never been on an important operation before this raid. I had drilled Kevin when he joined the C Company of the 1st Battalion in 1918. All of us older volunteers loved the boy, for he was gay and enthusi-



astic, and yet very serious in his devotion to the cause and in his rigid attention to orders.’

Kevin Barry, again according to Denis Holmes, came out of the guardroom with a Lewis gun in his arms. ‘His boyish face was wreathed in smiles, as he said to me: “Look Dinny, what I have got.” I could not help laughing even in that moment and thinking that he looked like a child clasping a new toy in his breast.’

Meanwhile, Sean Prendergast of the 1st Battalion was

ready with his men on Henrietta Street. Paddy Kirk had another party of men form a cordon across the street. Holmes proudly declared that ‘it was Kevin Barry who, in a moment of doubt, stepped forward and led the section into the building. Had it not been for his action in steadying one of the officers and leading the rush, the work of all the other men might have gone for nothing.’

Sean O’Neill, who was also in that section, saw that Kevin

had carried out the Lewis gun, noting that this was his second time to get one. ‘He also got the Corporal’s uniform, which was afterwards dyed green.’

After the raid, the car, commandeered from the rear of the British Army and Navy Canteen Board Stores in Aungier Street and driven by a D. Golden of the H Company, took the rifles to the GHQ, which was off North Great Charles Street and Rutland Street.

The only hiccup was the tin hat that fell out of the cab while they made their escape. That was the reason for the rapid infestation by the British military on the north side of the city, searching for the arms dump.

There had been only four on the raid: Kevin, Frank Flood, Paddy Kenny and Sean O’Neill. According to O’Neill, they got a Volunteer in the H Company, Sean Flood, known as ‘Brasser’, ‘to yoke up his cab. He drove to 609, N.C. Rd. with the four of us in the cab. We used this cabman on several occasions such as this and had christened him “Skin the Goat”.’

The raid yielded twenty-five rifles, two Lewis guns, a large quantity of ammunition and other military equipment. The whole operation had taken just five or six minutes. The next night the rifles taken in the raid were brought to 44 Parnell Square and divided among the units in the 1st Battalion that had been on the raid. Kevin and Frank picked their own rifles. O’Neill remembered that Kevin marked his with two marks and Frank with three. ‘Frank took the bayonet with the curl on the boss. I got the Corporal’s ground sheet and still have it. We took Kevin’s rifle over to his place in Fleet St. and then adjourned to our usual spot, Matassa’s, Marlboro St., for coffee etc.’

The excitement at Mattassa’s Coffee and Ice Cream House was palpable. It is hard to forget Holmes’s description of Kevin grinning

ear to ear in the guardroom, carrying out the Lewis gun, saying to Holmes, ‘Look Dinny, look what I have got’ ... like a child clasping a new toy to his breast.’ The image endures because it captures Kevin’s boyishness, the excitement he had about being on a real raid. The youthfulness of the soldiers is again striking. Prendergast watched them slide into their military activities with ease, as Kevin did, despite the fact that ‘they had little knowledgeable military training, certainly not anything like the training of those arrayed against them. One of their big advantages in their favour was that they were disciplined and orderly to an uncommon degree, they were game and eager to fight and they would go to any length to prove their loyalty to our cause.’

**“Kevin Barry, again according to Denis Holmes, came out of the guardroom with a Lewis gun in his arms”**

The King’s Inns raid gave the Volunteers a huge boost. O’Neill said that having found the raid ‘turned out to be so easy, we started to look out for a similar job for ourselves. M. Douglas, “G” Company, told us about a lorry of British troops who came every Tuesday and Thursday morning between 8 and 9 am to Monks Bakery, Upr. Church St.’

He was referring to the next raid, the one that would define Kevin Barry’s short career, which would involve more men and far more meticulous planning. O’Neill and the Company decided that this would be a ‘pudding’, and decided to do the job. It would not be for another four months, in September 1920, and it would be the raid that would change everything for Kevin Barry.

distant, shadowy figure, but a thoroughly “likeable” young man, Ms O’Donovan explains.

**“For her, this was not simply the finding of a job that had to be done; it was an obligation that had to be fulfilled”**

“I think he exuded such a charm. He was such a likeable fellow; I think everybody would just love to be in his company. I would certainly love to be, and it’s not because I’m just family. There are people who, the most random people I’ve met, who just have such an admiration for him, and

not just as an iconic hero, but as a person.”

While not negating the national mythology that has developed over the course of the century around him, Ms O’Donovan now sees “a happy, young, very passionate student. Those stories that Dad told me would have stayed with me”.

“He would have told me those stories of Kevin falling off his bike, you know, he would have told me the very human side of Kevin.”

Extricating an accurate picture from behind the veil of history and sentiment is no easy feat, but Ms O’Donovan’s familial ties and commitment to the young man whose death moved the prison guards to tears ensures that her book provides the most human portrayal of Kevin Barry’s life thus far.



Author Siofra O’Donovan.

# Anti-Catholicism and the Great Fire of London



**Historian Fr Thomas McCoog SJ surveys the landscape in which Catholics became the prime suspects for the Great Fire of London.**

**W**hat could they have discussed? Unfortunately, our knowledge of the conversation between the English Jesuit Edward Courtney (vere Leedes) and King Charles II consists solely of a few comments in a letter. Courtney, the English province's procurator in Antwerp but soon to be provincial, had met with Charles as the king prepared for his return to England in May 1660. The Jesuit superior general, Goswin Nickel, wrote to Courtney afterwards to say that he hoped that the procurator's raised expectations would not be frustrated.

One may surmise that the conversation addressed Charles's desire to improve or eliminate the penal conditions of English Catholics. Approximately a month before the meeting, Charles had issued the so-called 'Declaration of Breda', in which he promised that 'no man shall be disquieted or called in question for differences of opinion in the matter of religion which do not disturb the peace of the kingdom'. Catholics surely would be included in this. 'Scarcely ever in the memory of the Fathers [the Jesuits], the provincial Richard Barton (vere Bradshaigh) effused

on 2/12 May 1660, 'did a more joyful day for this city [London] and island dawn than the 8th of May last, on which day Charles Stuart, in solemn form, with the most magnificent pomp and incredible applause, was proclaimed King of England, Scotland, France, and Ireland, and Defender of the Faith. Never at any other time was there shown such great attachment and veneration for a King'.

#### Enthusiasm

Such enthusiasm could not even be dampened by the revival of the detested Jacobean oath of allegiance, with its offensive clauses: "That the pope neither of himself nor by any authority of Church or See of Rome, or by any other means with any other, has any power to depose the king &c., or to authorize any foreign prince to invade him &c., or to give licence to any to bear arms, raise tumults... And I do further swear that I do from my heart abhor, detest, and abjure, as impious and

heretical this damnable doctrine and position, – that princes which be excommunicated by the pope may be deposed or murdered by their subjects or by any other whatsoever. And I do believe that the pope has no power to absolve me from this oath."

#### “A committee of the House of Lords discussed possible Catholic relief in the summer of 1661”

This unforeseen development the English Jesuits blamed not on the king, whose Catholic sympathies were viewed with suspicion by Anglican clergymen, but on residual English anti-Catholicism.

As the Commonwealth waned and the possibility of a restored monarchy waxed, many distanced themselves from the events of the preceding two decades and

their involvement therein by accusing Roman Catholics of the crimes. Richard Baxter, a non-conformist minister who associated with the Parliamentary armies but later played a role in the restoration of the monarchy, dedicated a treatise to Protector Richard Cromwell, in which he exonerated non-conformists of any blame for the execution of King Charles I, the Civil War and subsequent developments. That unhappy state of affairs he attributed to Papist infiltration. Hiding behind various theological masks, the Papists, he contended, successfully fostered discontent and discord among the Protestants. No one but a Roman Catholic would execute a king: such an act 'was utterly against the mind and thoughts of Protestants'. Baxter advanced 'undeniable Arguments that it was the work of Papists, Libertines, Vanists, and Anabaptists'; true Protestants, in fact, suffered because of their opposition to regicide. In a later and more restrained analysis

of Roman Catholicism, Baxter reminded readers how a 'peaceable spirit', a mark of the true Church, was absent in the Catholic Church, where instead were found 'turbulent spirits . . . such as are made of Gunpowder, and speak fire and sword'.

Of a similar mind was William Prynne, a Presbyterian lawyer and polemicist who supported the Restoration after his disenchantment with the Commonwealth. He republished an earlier English translation of a work by the Dominican philosopher Tommaso Campanella, in which the friar had advised Spanish rulers in the 1590s to sow division and discontent in England, Scotland, Ireland and Holland if they wished to conquer these countries. Catholic policy ever since has followed the principle that a kingdom divided against itself cannot stand. 'Whether this be not the true and principal cause of all our sad divisions and wars both in Church and State,' Prynne wrote in his preface, 'let the

**“Protestant self-exonerating denunciations of Roman Catholics stirred up a fear of popery that persisted in parliament and throughout England”**



Painting of the September 1666 Great Fire of London.

reader resolve when he hath perused Campanella.'

### Tolerance

The promises of tolerance made at Breda applied to non-conformists desperately blaming Roman Catholics and exonerating themselves for the turmoil, and to Roman Catholics anxiously demonstrating their devoted royalism. But translation of royal promises into practical religious tolerance depended on Charles's first parliament, the so-called 'Cavalier' Parliament, which convened on 8 May 1661. Instead of the religious toleration so desired by the king, parliament passed a series of acts known collectively as the 'Clarendon Code' for the restoration and protection of the Anglican Church. These laws, directed principally against Protestant non-conformists for their role in the civil conflict, reinforced Catholic marginalisation. During parliament's first session, before the numerous episcopal vacancies had been filled, Catholic gentry and nobility petitioned the House of Lords for relief from the penal laws. They argued that Catholics suffered grievously for their allegiance to the monarchy – although they conveniently overlooked Catholic and papal attempts

to reach a modus vivendi with Oliver Cromwell – and that such loyalty made clear that non-conforming Protestants were the real enemy, the true threat, and not Catholics.

Some secular clergy under the guidance of John Sergeant (and his fellow members of the 'Old Chapter', an influential vestige of Bishop Richard Smith's episcopacy after his departure for France in 1631 that was neither recognised nor repudiated by the papacy) replied to Protestant non-conformist defamation of Catholics, by deflecting their accusations of treason and disloyalty from Catholics in general to Jesuits in particular. Consequently, they proposed terms for toleration that included the expulsion of the Jesuits. Understandably the Jesuits argued for their inclusion in any tolerance because they too had suffered during the Interregnum, as did their students and their penitents.

### Translating

Martin Grene, who had earlier been assigned the unenviable task of translating and editing a refutation of Blaise Pascal's Provincial Letters, wrote the first English apologia for the Society of Jesus. He vindicated Jesuits of traditional accusations regarding wealth, regicide and disloyalty, and explicated the popular image of a mythic Jesuit: "It is a strange thing to see what Character is commonly given the Jesuits. Every Jesuit, say our Pamphlets and Pulpits too, hath a Pope in his belly, a Macchiavel in his head, Mercuries wings on his feet, and the Mysterious feather of Lucian's cocks tail in his hand... And if you ask, why Jesuits are never discovered... it is because the Jesuits have Proteus's bodies." The defence's influence was minimal.

A committee of the House of Lords discussed possible Catholic relief in the summer of 1661, but failed to introduce any legislation before parliament adjourned at the end of July. The bishops returned to the reconvened parliament in November, and attempts to revive the discussion failed. Instead, the following spring, parliament passed the second act of the Clarendon Code: the Act of Uniformity made use of the new, revised Book of Common Prayer compulsory. Six months later, on December 26, 1662, Charles II's first declaration of indulgence suspended the enforcement of the Act of Uniformity, and granted toleration. However, the king failed in subsequent attempts to entice Parliament to legislate in favour of tolerance. By March 1663, Charles retreated and rescinded his declaration. Catholics now hoped not for toleration but

for the non-enforcement of the penal laws.

The expulsion of the Jesuits was still dangled as a carrot. The anonymous author of The Jesuite and priest discovered, or, A Brief discourse of the policies of the Church of Rome (London, 1663), insisted that a Jesuit (unnamed) encouraged antagonism between King Charles and parliament, provoked a declaration of war, stirred up the 'Sons of Belial to stain their Hands with his [Charles's] Sacred Blood', exhorted the people to erect a Commonwealth, and then worked for its destruction. All in a day's work!

### “The promises of tolerance made at Breda applied to non-conformists desperately blaming Roman Catholics and exonerating themselves for the turmoil”

Protestant self-exonerating denunciations of Roman Catholics stirred up a fear of popery that persisted in parliament and throughout England. Non-conformist ministers reminded the reading public that Catholics were the true enemies. Peter Du Moulin, an Anglican clergyman and son of the Huguenot Pierre Du Moulin, excupated Protestants in general from the charge of regicide, and repudiated Catholic protestations of their loyalty during the rebellion. Du Moulin recalled the various plots and conspiracies hatched by Catholics against English monarchs, and highlighted conflicts between Jesuits and various princes. Did any Protestant divine ever engage in such activities? Presumably the answer is 'no'. But Du Moulin would not condemn all Catholics because of the antics of a few. Thus he proposed an oath of allegiance similar to the Jacobean oath that would separate the loyal sheep from the treacherous goats.

### Fire

The Great Fire of London swept through the City from Pudding Lane to Pye Corner between September 2-5, 1666. The search for scapegoats rounded up the usual suspects. The popular English imagination associated Catholics with fire, from the Smithfield flames of Queen Mary Tudor to the gunpowder of Guy Fawkes. By the end of the year a royal proclamation ordered the banishment of all Catholic priests, and the disarming of all Catholics who refused to

take the oaths of supremacy and allegiance. Suspicion of Catholic involvement in the fire persisted and their guilt was later proclaimed in the inscriptions around the base of the Monument, despite the absence of any judgement, in any of the investigations, regarding their responsibility. More specifically, the finger was pointed at the Jesuits. An unnamed 'Catholick-Christian' surveyed in considerable detail the inflammatory speech and behaviour of the followers of Ignatius Loyola, whose first name he derived from ignis, Latin for fire. The Pyrotechnica Loyolana, Ignatian fire-works, or, The fiery Jesuits temper and behaviour being an historical compendium of the rise, increase, doctrines, and deeds of the Jesuits (London, 1667) highlighted in capital letters variations on 'incendiaries', 'gunpowder', 'fire brands', 'fire', 'flames' and 'burnt' in his exposition of Jesuit mastery of the art of making and directing fireballs.

Anti-Catholicism and anti-Jesuitism intensified in the 1670s as the political nation's apprehension over the religious sentiments of the monarch increased. Charles's marriage to the Portuguese Catherine of Braganza in 1662, his association with King Louis XIV of France – which had replaced Spain as the aggressive pro-

ponent of resurgent Catholicism – and his second, unsuccessful 'Declaration of Indulgence' in 1672, worried Parliament.

### “One may surmise that the conversation addressed Charles's desire to improve or eliminate the penal conditions of English Catholics”

But more worrisome was the religious affiliation of Charles's brother and heir: James, Duke of York. The duke's refusal to pronounce the oath required by the Test Act of 1673 – 'I, N, do declare that I do believe that there is not any transubstantiation in the sacrament of the Lord's Supper, or in the elements of the bread and wine, at or after the consecration thereof by any person whatsoever' – proved what many long suspected: he was a Catholic. Attempts to exclude him from the throne involved proposals for a second marriage for Charles, 'proof' that the king had actually married one of his mistresses, and legitimation of one of his offspring. This

'Exclusion Crisis' warned English Protestants of what they could expect if a Catholic succeeded to the throne: a French absolute monarchy, a Roman inquisition, and Jesuit conspiracies. The disclosures of Titus Oates and Israel Tonge in 1678 conveniently proved everything that the Whigs, the supporters of exclusion, claimed. In the consequent hysteria, sixteen Jesuits and twenty-one non-Jesuits (including Archbishop Oliver Plunkett) were executed or died in prison. In 1681, the inscription on the Monument was amended through the addition of 'But Popish frenzy, which wrought such horrors, is not yet quenched.'

However, the move to exclude James did not succeed. The Catholic Duke of York ascended the throne in 1685; and Charles was reconciled to the Roman Church on his deathbed: 'Now is the winter of our discontent/ Made glorious summer by this son of York.' Summer ended when the Protestant winds of November 1688 propelled the fleet of William and Mary to Torbay.

*Fr Thomas M. McCoog SJ is provincial archivist emeritus and historian of the British province.*



King Charles II

# US diocese rebuilds after Hurricane Laura devastation



Buildings damaged by Hurricane Laura are seen in an August 30, aerial photograph.



A toppled Confederate monument is pictured after Hurricane Laura passed through Lake Charles.

## Pamela Seal

The entire five-parish region of the Diocese of Lake Charles was impacted by Hurricane Laura's brutal wrath of destruction as the Category 4 storm made landfall along the Gulf Coast in the early morning hours of August 27. But through it all, Bishop Glen John Provost never left the diocese.

Churches and rectories are destroyed. Nearly one third of priests in active ministry are displaced. Only one of the six Catholic schools can open immediately. All three homes for the Nigerian nuns of Daughters Mary Mother of Mercy are uninhabitable. Even the chancery that houses the tribunal and fiscal offices is closed indefinitely due to extensive roof damage, according to Bishop Provost.

## Disaster

"The city is a disaster," he said. "No house, no business is left untouched. The Chancery will be unusable in the foreseeable future. We have 39 (church) parishes and seven missions. All suffered some damage."

Laura roared ashore near the Louisiana-Texas border packing winds up to 150 mph (240 kmh), leaving no community in its path

unscathed. The catastrophic hurricane was the most powerful storm to ever strike Southwest Louisiana surpassing the devastation of Hurricane Rita in 2005 and even Hurricane Audrey in 1957.

## “Bishop Provost plans to visit as many of the parishes as possible”

As a pastor, Bishop Provost has experienced a multitude of hurricanes over 45 years, and never once did he abandon the Catholic faithful. Hurricane Laura was no exception. He remained in the Diocese of Lake Charles by riding out the storm in a northern parish for safety, returning to his Lake Charles residence within six hours after the storm had passed.

"It is extremely important for me to live in my house in the diocese so I can

be available to the priests and to the faithful," Bishop Provost strongly emphasized. "Some gentlemen from the Cathedral parish bulldozed my driveway so that I could get to my house. Every tree in my yard, except maybe three or four, were downed. You can barely see my house from Lake Street because of all the downed trees."

Within hours of the storm's exit through northern Louisiana and into Arkansas, the bishop reached out to the parishes of Calcasieu, Cameron, Beauregard, Allen, and Jeff Davis with a brief statement reminding them of his prayers.

Of the 39 church parishes, at least six suffered total destruction, while at least a dozen other churches are so highly compromised, said Bishop Provost, that it would be a major effort to rehabilitate them in order to have normal services going on.

"Most of what I have witnessed so far has been

wind damage," he said of the widespread destruction.

The Cathedral of the Immaculate Conception, which completed an extensive restoration project in 2019, was heavily impacted with roof damage. That didn't keep the Fr Rommel Tolentino from resuming the cathedral's weekend Mass schedule on August 29-30, with plans to celebrate the noon Mass on weekdays, despite no electricity. The Solemnity of the re-dedication of the 107-year-old structure took place on August 31.

## Visit

Bishop Provost plans to visit as many of the parishes as possible so he can see first-hand the destruction, especially the parishes that received significant damage. That would include St Peter the Apostle in Hackberry, Our Lady of the Assumption in Johnson Bayou, Our Lady Star of the Sea in Cameron, Sacred Heart of Jesus in Creole, St Eugene in Grand Chenier, and Our Lady of the Lake in Big Lake. He was told St Patrick in Sweetlake

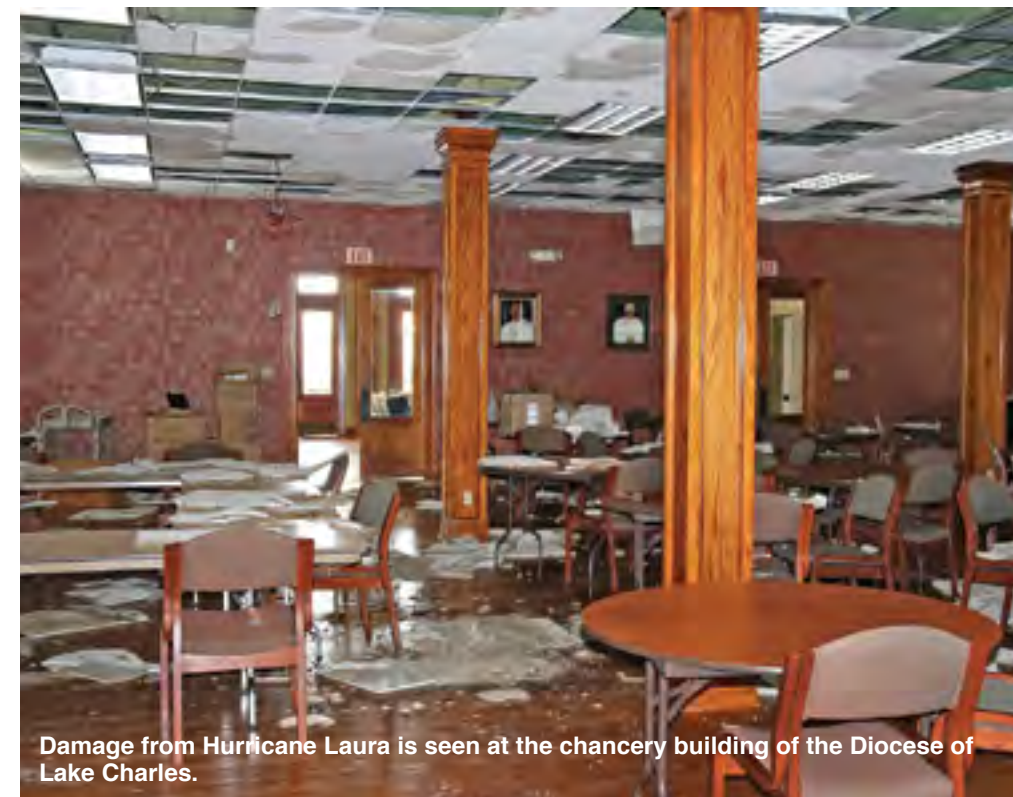
is still standing. This was true after Hurricanes Rita and Ike as well.

Of the six Catholic schools in the diocese, the only one that could open last week was Our Lady Immaculate in Jennings.

"St Louis Catholic High School is severely damaged," Bishop Provost said. "Fr (Nathan) Long, rector of the school, reported that the roof on the administration building is, for the most part, blown off. Windows in various classrooms are blown in, and there is roof damage at the gym."

Bishop Provost also spoke with Principal Trevor Donnelly, of Our Lady Queen of Heaven Catholic School, and from what he could tell, the damage to the school was minimal. However, damage to OIQH church was substantial.

“While the landscape will be forever changed in surrounding cities and rural areas, one thing that remains constant is the unwavering faith of hundreds of thousands left to tell their own stories”



Damage from Hurricane Laura is seen at the chancery building of the Diocese of Lake Charles.



Plumes of smoke in Lake Charles, Louisiana, rise into the sky from a chemical plant fire on August 27, after Hurricane Laura passed through the area. Photos CNS



A tree knocked over by Hurricane Laura and blocking a residential street is seen in an aerial photograph in Lake Charles.

“On Saturday, there was a team of 40 people cleaning up around the church that suffered damage to the roof and windows. There was also major damage to the rectory. Two trees fell in the yard, and the chimney fell, demolishing the patio. There is significant roof damage and interior damage such that the priests cannot live there,” the Bishop explained.

**“We are here, we are open and we are trying to meet the needs of the community”**

As of Saturday morning, Bishop Provost said roughly 20 priests, a third of who are in active ministry, are unable to inhabit their rectories. Some have been relocated to other rectories with little or no damage. Some are residing at the Vianney House, others at the Cathedral, while some are in private homes.

Regarding the extent of damages to the chancery on Iris Street, the roof caved in. There is no email, landline phone, or internet, said the bishop. The entire chancery is being tarped. The Bishop Harold Perry ministries building across the street from the chancery sustained little to no damage, with only the east windows of the building broken.

The intensity of Laura was also felt just north of Lake Charles at Saint Charles Center in Moss Bluff. The diocesan retreat centre lost the majority of its trees, many of them lining the long, winding driveway to the front gate. The Katharine Drexel Conference Center towards the front of the property took about nine trees resulting in roof damage that penetrated

the building. Just down the road to the east of Saint Charles Center, the damage was less severe at the newly built Catholic youth camp known as Camp Karol. The sign at the front gate was blown down, and one of the bungalows under construction was impacted by a tree.

**Concern**

Phone calls of concern have been pouring in to Bishop Provost from dozens of friends, some as far away as Europe, in addition to a multitude of bishops, friends, and civic officials within the United States.

Catholic Charities of Southwest Louisiana, under the leadership of Sr Miriam Maclean, RSM, was on the ground running the same day of the hurricane as soon as it was safe to do so. She was the first one on site Thursday afternoon to assess the situation.

“We are here, we are open and we are trying to meet the needs of the community,” said Sister Miriam.

**“The scope of damages throughout the diocese continues to trickle in as pastors can safely make their way to their church parishes”**

“The Lord preserved Catholic Charities from any major damage for sure so that we can be up and operational,” she continued. “We have a little bit of leakage in the roof, and a couple of roll-up doors got a little damage, but we are blessed. We have a generator, and the Religious Sisters of Mercy are running the office.”

Sr Miriam is grateful for the outpouring of help from

all around the country, even as close as her own backyard.

When the Religious Sisters of Mercy returned to Lake Charles within hours after the storm, but could not access St Hubert’s Convent on Martha Street, one of the newly ordained priests for the Diocese of Lake Charles came to their rescue. Fr Joseph Caraway chainsawed tree after tree creating a makeshift path so the sisters could access their home. The neighbours were very appreciative as well.

**“Of the 39 church parishes, at least six suffered total destruction”**

But, he didn’t stop there. Fr Caraway, a parochial vicar at St Henry Catholic Church, donned his cassock and walked around the surrounding neighbourhoods going door to door delivering food to the homebound.

Newly installed Bishop David Toups from the Beaumont diocese had his own damages to assess after Hurricane Laura, but said it was minor compared to the Diocese of Lake Charles. Bishop Provost was on hand to greet Bishop Toups, and he even operated the forklift to unload the donated supplies.

**Change**

While the landscape will be forever changed in surrounding cities and rural areas, one thing that remains constant is the unwavering faith of hundreds of thousands left to tell their own stories of survival, hope and fortitude as they take the first steps to rebuild their homes, businesses and churches.

Bishop Provost assured everyone that the Holy Sacri-

fice of the Mass will continue to be offered by priests throughout the Diocese of Lake Charles wherever possible, even if there is only one person in attendance.

“We appreciate everyone’s prayers,” he said. “Bishops in other dioceses have sent word of assistance to us, so we appreciate the fellowship

of the other Catholic dioceses throughout the nation. I have heard from bishops on the East and West coasts, and especially in Texas and Louisiana.”

The scope of damages throughout the diocese continues to trickle in as pastors can safely make their way to their church parishes.

Those wanting to make a financial gift to assist the Diocese of Lake Charles in its disaster response may send donations to Catholic Charities via their website, [www.catholiccharitiesswla.com](http://www.catholiccharitiesswla.com).

*Pamela Seal is the Communications Associate Director of the Diocese of Lake Charles in Louisiana*

# Out&About

## Roscommon vigil for life



▲ **ROSCOMMON:** A pro-life vigil, organised by Roscommon for Life, was held outside a medical centre in Castlerea at the end of August.

◀ **ROSCOMMON:** Newly confirmed children from Athleague National School in the Diocese of Elphin pictured with the parish priest and celebrant Fr Eugene McLoughlin PP.



**ROSCOMMON:** Children who received the Sacrament of Confirmation from St Kieran's National School in Fuerty are pictured in the church with the main celebrant Fr Eugene McLoughlin PP.

### INSHORT

## Charity calls on Irish to avoid 'fast fashion'

With the hugely damaging global growth of 'fast fashion', clothing production has doubled from 2000 to 2014, with more than 150 billion garments now produced annually, and 73% of all textiles ending up in landfill or incineration.

Textiles are the fourth largest cause of environmental pressure, says charity World Vision Ireland, and climate change has had catastrophic impacts on the developing world.

The charity is calling on the Irish public to avoid fast fashion, and to support #Second-HandSeptember by only buying clothes from charity shops instead.

"Fast fashion refers to the mass production, mass disposal of clothes. This cycle of throwaway fashion is putting a huge amount of pressure on our planet and it's utterly unsustainable," said Fiona O'Malley, the Director of Communications and Fundraising at World Vision Ireland.

"Textiles also cause the second highest pressure on land use and are the fifth largest contributor to carbon emissions from household consumption.

"Our transport, food consumption and fashion addiction patterns are more than just a commute, a dinner or clicking the checkout button. Our everyday choices have direct consequences in the form of polluted air, child labour, a melting glacier and rising

sea levels. We all have a part to play in fixing our fractured planet, but time is running out. We now have an opportunity to consider the role we all need to play for the survival of the next generation and the planet."

The charity said that people should use September to reassess consumption patterns and the impact it has not only on the developed world, but also on the most vulnerable in the developing world, who face the worst impacts of climate change.

World Vision Ireland said that many communities across the globe are displaced because of crop failure, famine, floods or extreme weather conditions which are a direct result of global warming.

"If every person in Ireland avoided buying any new clothes in September, it would make a hugely positive change to the climate crisis," Fiona O'Malley said.

"Going 'cold turkey' and vowing to never buy another clothing garment again may be unrealistic for many people, which is why buying clothes that already exist, in vintage or charity shops, is a great idea. By buying second hand, you are still getting 'new', but 'pre-loved' pieces, instead of contributing to a supply chain that has very damaging environmental effects.

"You can get some really good quality pieces in charity shops across the country. If you only buy natural, sustainable materials, like cotton, wool, hemp fibres, nettle fibres, Pinatex, or lotus fibres, it's also better for the environment," she added.



**DUBLIN:** Fr Martin Hogan of Clontarf parish is pictured with parishioners at the rose tree planting blessing for the Day of Prayer for the Care of Creation at the front of the church on September 1.

Edited by Chai Brady  
chai@irishcatholic.ie



Events deadline is a week in advance of publication



**LIMERICK:** Doon Convent National School welcomes their new junior infants.



**DERRY:** Maria Lindsay, former principal from St Mary's College Derry, pictured among her students with flowers in hand, officially retires as principal of the school. She said: "I leave with a heart full of gratitude for 35 years spent with wonderful pupils, staff and partners, past and present, who filled every day with love, learning and laughter and who carried me through the tough times."



**DONEGAL:** St Naul's parish, Inver, celebrated the 125th anniversary of its chapel's dedication on Friday, August 28. Fr Pat McGarvey, a previous priest of the parish, was the main celebrant and encouraged parishioners to keep and promote their wonderful gift of Faith. In the same Mass, Tommy and Eilish Burke celebrated their 60th wedding anniversary and received a special blessing.



**ANTRIM:** The Catholic Chaplaincy at Queen's University Belfast have bid farewell to outgoing pastoral manager, Ciaran Bagchus, who begins his studies for priesthood at the Royal English College, Valladolid for the Diocese of Down and Connor. He is pictured with his successor Shannon Campbell, a teaching graduate from St Mary's University College.



**ARMAGH:** St Patrick's Cathedral parish thank Eilish Fox "who sang beautifully at the Confirmation Ceremonies in St Patrick's Cathedral" at the end of August. She was accompanied by Colm Murphy, cathedral organist.

## Events

● **In the current Covid-19 crisis, it is clear that most (and perhaps all) Church events, other than some Masses, are suspended. Consequently, we are withholding the popular Events Listing column until normal activities can resume in our parishes. However, please do email us if you know of any parish event planned and we will publish details.**

# World Report

## IN BRIEF

### Shrine in memory of aborted children dedicated in Mexico

● The Mexican pro-life association Los Inocentes de María (Mary's Innocent Ones) has dedicated a shrine in Guadalajara last month in memory of aborted children. The shrine, called Rachel's Grotto, also serves as a place for reconciliation between parents and their deceased babies.

In an August 15 dedication ceremony, the archbishop emeritus of Guadalajara, Cardinal Juan Sandoval Íñiguez, blessed the shrine and emphasized the importance of promoting "awareness that abortion is a terrible crime that frustrates the destiny of many human beings."

The shrine is part of a project by the association to make the first cemetery for aborted babies in Latin America.

### New York parish anti-racism pledge prompts controversy

● A New York priest has said his parish added a "pledge for racial justice" to Masses as part of its anti-racism initiatives, and that no one at the parish is required to participate in it.

While video of the pledge has been the subject of criticism in the media and from some Catholics, the Archdiocese of New York has not commented on the matter.

"After the death of George Floyd our parish wished to be more pro-actively anti-racist," the priest said.

Liturgical law prohibits the addition of any components to Mass that are not prescribed by Church rubrics or approved by proper authorities.

### Dutch cardinal Adrianus Johannes Simonis dead at 88

● Cardinal Adrianus Johannes Simonis [pictured], retired archbishop of Utrecht, Netherlands, died on September 2 at a care centre in Voorhout. He was 88.

In a telegram to Cardinal Eijk, successor of the deceased, Pope Francis offered his condolences to the faithful of the archdiocese. "Commending his soul to the loving mercy of Jesus the Good Shepherd, I join you in giving thanks to almighty God for the late cardinal's faithful witness to the Gospel, his years of devoted episcopal ministry to the churches of Rotterdam and Utrecht and his valued efforts in the service of ecclesial communion," the Pope said.



### After racially charged elections, Trinidad archdiocese explores tensions

● The heavily racist tone of Trinidad and Tobago's recent national election season has deeply troubled Archbishop Jason Gordon of Port-of-Spain, among others.

On social media and elsewhere, the exchanges were between the country's two largest ethnic groups and the two political parties traditionally associated with representing them: the People's National Movement

and the United National Congress, respectively.

"This election was one of the most racially charged that I can remember," said Archbishop Gordon. "I heard young Trinbagonians calling people of other races names that cannot be repeated. I heard the others calling for rape and murder of the first group. This is the irresponsibility that will destroy this place if left unchecked."

### Cardinal: pandemic may have accelerated secularisation of Europe by 10 years

● A cardinal has suggested that the coronavirus pandemic may have accelerated the secularization of Europe by 10 years.

In an interview with *L'Osservatore Romano*, Cardinal Jean-Claude Hollerich said he believed that the number of Catholics going to church would decrease as a result of Covid-19.

Asked whether he thought the Church in Europe would emerge stronger or weaker from the pandemic, he said: "I think about my country: we will be reduced in number."

"But it's not a complaint on my part. We would have had this process even without a pandemic. Perhaps it would have taken us 10 years longer."

## Barred Belarusian archbishop says he has gotten legal advice about re-entry

Archbishop Tadeusz Kondrusiewicz, a Belarusian citizen appointed to Minsk in 2007 after serving as a bishop in Russia, was barred from returning to Belarus after his pastoral letter was read at churches. The letter warned of civil war, as security forces confronted demonstrators protesting the election of President Alexander Lukashenko.

Archbishop Kondrusiewicz said he had obtained legal advice about being barred from re-entering Belarus and counted on Vatican help in correcting the illegal action against him.

Archbishop Kondrusiewicz told Polish Radio in Bialystok that he had often travelled abroad, with required permits, from his Minsk-Mohilev Archdiocese to attend religious events and conferences and had always been allowed back.

### Explanation

The church leader said Belarusian law "stated clearly" that a citizen could not be barred from entering his own country, but added that he had received no reply when he wrote to the border service in Minsk, quoting the law and requesting an explanation.

"The problem lies not just in my exclusion, but also in the fact I'm now unable to attend my schedule of services - people are naturally



Ss Simon and Helena church in Minsk.

asking how this could have happened," he said.

A source from the Vatican nunciature in Minsk told *Catholic News Service* that the arrival of a new nuncio, Archbishop Ante Jozic, appointed in 2019, had been delayed by the coronavirus, ruling out any official statement on Archbishop Kondrusiewicz's plight.

"We're not necessarily expecting the Vatican to say something, but we are expecting it to do something," the source said.

"As yet, nothing is clear, and we are waiting to see what happens. But we obvi-

ously hope the archbishop will be back in his diocese soon."

### Action

Belarusian bishops also criticized the action against Archbishop Kondrusiewicz.

"These and similar actions by individual authorities do not contribute to building constructive relations between the state and Catholic Church, nor serve to relieve tensions and overcoming the deep divisions in society," they said in a statement.

The announcement of the presidential election results led to massive street protests

in multiple cities. Church leaders confirmed Catholic clergy and laypeople had been beaten and jailed during the protests.

On August 26, police dispersed protesters in Minsk's Independence Square, and about 100 of them took refuge in nearby . Police blocked the entrances for several hours and, after opening the doors, arrested several people who left the church.

Fr Vladislav Zavalniuk, parish rector, reported the church's locks had been changed by overnight assailants.

## President Trump says second term will 'fight' for unborn children in letter to pro-lifers

US President Donald Trump has released a letter addressed to "pro-life leaders and activists" indicating his intention to advance legislative and administrative priorities against abortion if he is elected to a second term. "As I seek re-election this November, I need your help in contrasting my bold pro-life leadership with Joe Biden's abortion extremism," Mr Trump's letter said.

"The Democratic Party unequivocally supports abortion on-demand, up until the moment of birth, and even infanticide - leaving babies to die after

failed abortions. Joe Biden's embrace of this extreme position is most evidenced by his support for taxpayer funding of abortion on-demand. Forcing taxpayers to pay for abortions is an abhorrent position that must be defeated at the ballot box," the president added.

### Letter

The president's letter came as his campaign continues to court pro-life voters, seen as a voting bloc crucial to Mr Trump's re-election.

At the Republican National Convention, several speakers

emphasised Mr Trump's opposition to abortion, including Sr Dede Byrne, a surgeon and retired Army colonel, who called Mr Trump the "most pro-life president" in US history.

Last month, pro-life activist Lila Rose called on the president to defund Planned Parenthood immediately.

"President Trump can defund Planned Parenthood by executive order. It's past time to stop pouring millions of taxpayer dollars into a corporation that slaughters 900 children each day. Defund these atrocities," Ms Rose tweeted in August.

## Catholics thank drug company for switching to an ethical polio vaccine

Catholic leaders in the US have welcomed the news that one of the world's biggest vaccine producers has decided to discontinue a polio vaccine derived from an abortion foetal cell line.

Sanofi-Pasteur will instead use an ethical animal cell

line in the production of its polio vaccine. The company, among the three largest vaccine manufacturers globally, has also committed to developing a Covid-19 vaccine that does not use a cell line from an elective abortion.

A 2005 document from the

Pontifical Academy for Life concluded that it is both morally permissible and morally responsible for Catholics to use vaccines prepared in cell lines descended from aborted fetuses if no alternative is available.

However, the document

said Catholics have an obligation to use ethically-sourced vaccines when possible, and when alternatives do not exist, they have an obligation to speak up and request the development of new cell lines that are not derived from aborted fetuses.





Edited by Jason Osborne  
jason@irishcatholic.ie

## Beliefs unite to pray for climate change



Christians and Buddhists pray and meditate in front of police in London's Parliament Square on September 2 during Extinction Rebellion demonstrations urging the government to take action on climate change. Photo: CNS

## 'All brothers and sisters': Pope to sign new encyclical on October 3 in Assisi

Pope Francis will visit the Italian town of Assisi on October 3 to sign a new encyclical.

In a statement released on Saturday, the Director of the Holy See Press Office, Matteo Bruni, said the encyclical is entitled *Fratelli tutti* or 'All brothers and sisters' on fraternity and social friendship.

The title, whose official English-language version has not yet been released, is a reference to the writings of St Francis: "Let us all, brothers, consider the Good Shepherd who to save his sheep bore the suffering of the Cross" (Admonitions, 6, 1: FF155). The Italian word *fratelli* is usually translated as brothers, but can be understood to mean both sexes.

The Holy Father will arrive in Assisi in the afternoon where he will celebrate Holy Mass at the Tomb of St

Francis, which will be followed by the signing of the encyclical.

The visit will take place in private, without the participation of the Faithful.

In a statement, the Bishop of Assisi, Domenico Sorrentino, said the town awaits the Pope's visit with "emotion and gratitude". He went on to say: "While the world is suffering a pandemic that makes so many peoples' lives difficult, and makes us feel for brothers in pain, we cannot but feel the need to become above all brothers in love.

"This gesture of Pope Francis," concluded the Bishop, "gives us new courage and strength to 'restart' in the name of the fraternity that unites us all."

### Election

The title of the Pope's new encyclical

recalls a central theme of his magisterium. On the evening of his election to the papacy on March 13, 2013, Pope Francis first greeted the world with the word 'brothers'.

The theme of fraternity is also present in his constant embrace of migrants, epitomized in his pastoral visit to Lampedusa.

His signing of the Document on Human Fraternity in Abu Dhabi in 2019 marks one more example of Pope Francis' dedication to promoting brotherly love.

Pope Francis' previous encyclical, *Laudato Si'*, published in 2015, had a title taken from St. Francis of Assisi's 'Canticle of the Sun' prayer praising God for creation. Prior to that he published *Lumen Fidei*, an encyclical begun by Pope Benedict XVI.

## Indian archdiocese accused of multi-million dollar scam

A group of Catholics in southern India has accused Bangalore Archdiocese of being party to a multi-million dollar financial scam linked to overseas donations.

Archbishop Peter Machado of Bangalore denied the allegations and said he was ready to face any probe.

All Karnataka Catholic Christian Association (AKCCA)

accused the archdiocese-owned Asha Charitable Trust of misappropriating some three billion Indian rupees (€34.6 million). It called for a federal probe into its dealings.

"I am open to any probe as I have nothing to hide," Archbishop Machado told *UCA News* on September 2.

He was reacting to the demand for an investiga-

tion to be conducted by the Enforcement Directorate, a specialised federal agency that investigates financial scams, particularly involving foreign exchange.

AKCCA leader Raphael Raj told media that the archdiocese collected money from foreign donations and did not spend it on what it was meant for. "It is a scam worth three

billion, and it needs investigation," he said.

The annual audit revealed irregularities but the archdiocese "continued to remain in denial and did not initiate any action against those guilty," Mr Raj said.

Archbishop Machado said those making such allegations are trying "to make a mountain out of a molehill".

## Vatican roundup

### Pope Francis calls for solidarity at first audience with pilgrims after lockdown

● In his first Wednesday audience with pilgrims since Italy's lockdown, Pope Francis has called for solidarity to reawaken unity and bring God's love to a suffering world.

"In the midst of crises and storms, the Lord challenges us and invites us to reawaken and activate this solidarity capable of giving solidity, support and meaning to these hours in which everything seems to be wrecked," Pope Francis said September 2 in the San Damaso Courtyard within the Vatican's apostolic palace.

Safety precautions were put in place to ensure that the pilgrims entering Vatican City for the papal audience maintained social distancing.

After a temperature screening and walk through a metal detector, pilgrims entered the apostolic palace through the great bronze door and proceeded up a flight of stairs to arrive at the courtyard.

By 8.30 a.m., the courtyard's 500 spaced-out seats were full and a few seats were added to accommodate pilgrims arriving later.

When Pope Francis entered, he took his time greeting those standing next to the aisles. After the audience, he continued to greet and speak with masked pilgrims for around 30 minutes.

### Conversion of humanity 'necessary to heal the earth' – Pontiff

● "There will be no new relationship with nature without a new human being, and it is by healing the human heart that one can hope to heal the world from its social and environmental unrest."

Those were Pope Francis' prepared remarks to ecological experts gathered on Thursday, who are collaborating with the Bishops of France on the theme of *Laudato Si'*.

The Pope emphasised that we are all part of a single human family, living in a common home which is experiencing "disturbing degradation".

The Pope welcomed the fact that "the issue of

ecology is increasingly permeating the ways of thinking at all levels and is beginning to influence political and economic choices, even if much remains to be done and even if we are still witnessing too slow and even backward steps".

Concluding his address, the Pope renewed his encouragement to the group to protect the environment.

"While the conditions on the planet may appear catastrophic and certain situations seem even irreversible, he said, "we Christians do not lose hope, because we have our eyes turned to Jesus Christ".

### Cardinal Parolin to ESOF2020: faith helps science promote human development

● "Science and faith can come to see one another as sisters carrying out a fundamental service for the whole of society." Cardinal Pietro Parolin, the Vatican Secretary of State, made that remark on Wednesday in his speech at the opening of Euroscience Open Forum 2020. The biennial event, which is being held in the Italian city of Trieste, unites Europe's leading scientists, researchers, entrepreneurs, and policy makers to debate the direction of scientific research.

In his address, Cardinal Parolin expressed the Church's dedication to advancing the dignity and development of the human person in dialogue with the sciences. He said the interchange between the two is fundamental for confronting the "urgent questions that threaten the peaceful coexistence of humanity".

Humanity risks "remaining adrift, without a goal in sight" if it neglects the "profundity of reality offered by science" and the "deep human yearning for something greater".



# Letter from Rome



**John L. Allen Jr**

Some people, it would appear, simply are born for exile. Sometimes it's a firebrand personality constantly irking the powers that be, but in other cases it's mostly bad luck, circumstance and the fact that a given person is an inconvenient reminder of a system's failures and blind spots even without trying.

The latter would seem to be the case for Archbishop Tadeusz Kondrusiewicz, the chief shepherd of Minsk in Belarus who's currently in exile in Poland after being denied re-entry into Belarus by the government of long-time President Alexander Lukashenko, dubbed 'Europe's last tyrant', who's currently facing massive street protests after a disputed re-election victory in early August.

Archbishop Kondrusiewicz, born into an ethnic Polish family in Belarus in 1946, had been in Poland to take part in the annual celebrations in honour of the Madonna of Częstochowa. When he attempted to cross the border back into Belarus, he was turned away and accused by the Lukashenko regime of being in league with the protesters.

A message he delivered in mid-August may have provided the pretext. "Our country is living through a difficult moment, which unfortunately already has been marked by the spilling of blood and thousands of arrests of citizens who've been brutally beaten for wanting to know the truth about the presidential elections of August 9," he said.

## Persecution

It's at least the third time in Dr Kondrusiewicz's life he's either been pushed out of someplace or not allowed back in.

The first came as a young man, when he was kicked out of the Hrodna Pedagogical Institute in Belarussia because he was a Catholic, during an uptick in religious persecution under the Soviets. He eventually finished his education in Leningrad (St Petersburg) and became a mechanical engineer, working in Lithuania, before switching gears and entering the seminary at the age of 30.

The second came under Pope emeritus Benedict XVI, when he was removed as the Archbishop of Moscow (technically, the 'Archdiocese of the Mother of God at Moscow') and sent back to Belarus in 2007.

# Catholicism's accidental exile captures drama of post-Soviet world

**“Behind the scenes, it was known that there were tensions between Dr Kondrusiewicz and the Vatican representative in Russia at the time”**

The Vatican's diplomatic elite had a policy, one that's still very much in force, of long-term *détente* both with the Russian government and the Russian Orthodox Church, and Archbishop Kondrusiewicz was judged to be an obstacle. That's both for the mere fact of being Polish, and thus a reminder of Russian/Polish tensions (the Kremlin recently charged that the protests in Belarus are being engineered by Poland), and also because of his association with a controversial 2002 decision to erect four Catholic dioceses in Russia which the Orthodox saw as an encroachment on their canonical territory.

Behind the scenes, it was known that there were tensions between Dr Kondrusiewicz and the Vatican representative in Russia at the time, Archbishop Antonio Mennini, who served from 2002 to 2010 and whose crowning achievement was the launch of full diplomatic relations between Russia and the Vatican in 2009. In service to that aim, Archbishop Mennini pursued a policy of avoiding confrontation with either the Kremlin or the Patriarchate of Moscow, which

sometimes chafed against Archbishop Kondrusiewicz's desire to promote the normal pastoral life of the Catholic Church in the country without necessarily worrying about the sensitivities of figures within the Patriarchate of Moscow.

When Dr Kondrusiewicz was replaced with Italian Archbishop Paolo Pezzi, it was seen as a victory for the position of Archbishop Mennini, and his reassignment to Minsk was seen as a way of putting the Polish prelate on the side-lines.

Providence, however, often has a keen sense of irony, and so it is that a decade a half later, Archbishop Kondrusiewicz now finds himself once again at the heart of the action in terms of the broad direction of the post-Soviet world.

\* \* \* \* \*

For his part, President Lukashenko has confirmed the ban on re-entry, saying it's not just Archbishop Kondrusiewicz who's being frozen out. "He's just the best-known," Mr Lukashenko said. "It's not important whether someone is Catholic, Orthodox or Muslim, you have to respect the law. There's a

double responsibility when you mix the church and politics."

Mr Lukashenko believes Archbishop Kondrusiewicz has been encouraging the protests, which have seen tens of thousands of Belarussians take to the streets. In just the first few days of the uprisings, international observers say that some 7,000 people were arrested and hundreds beaten by police and security forces, prompting charges of widespread human rights abuses.

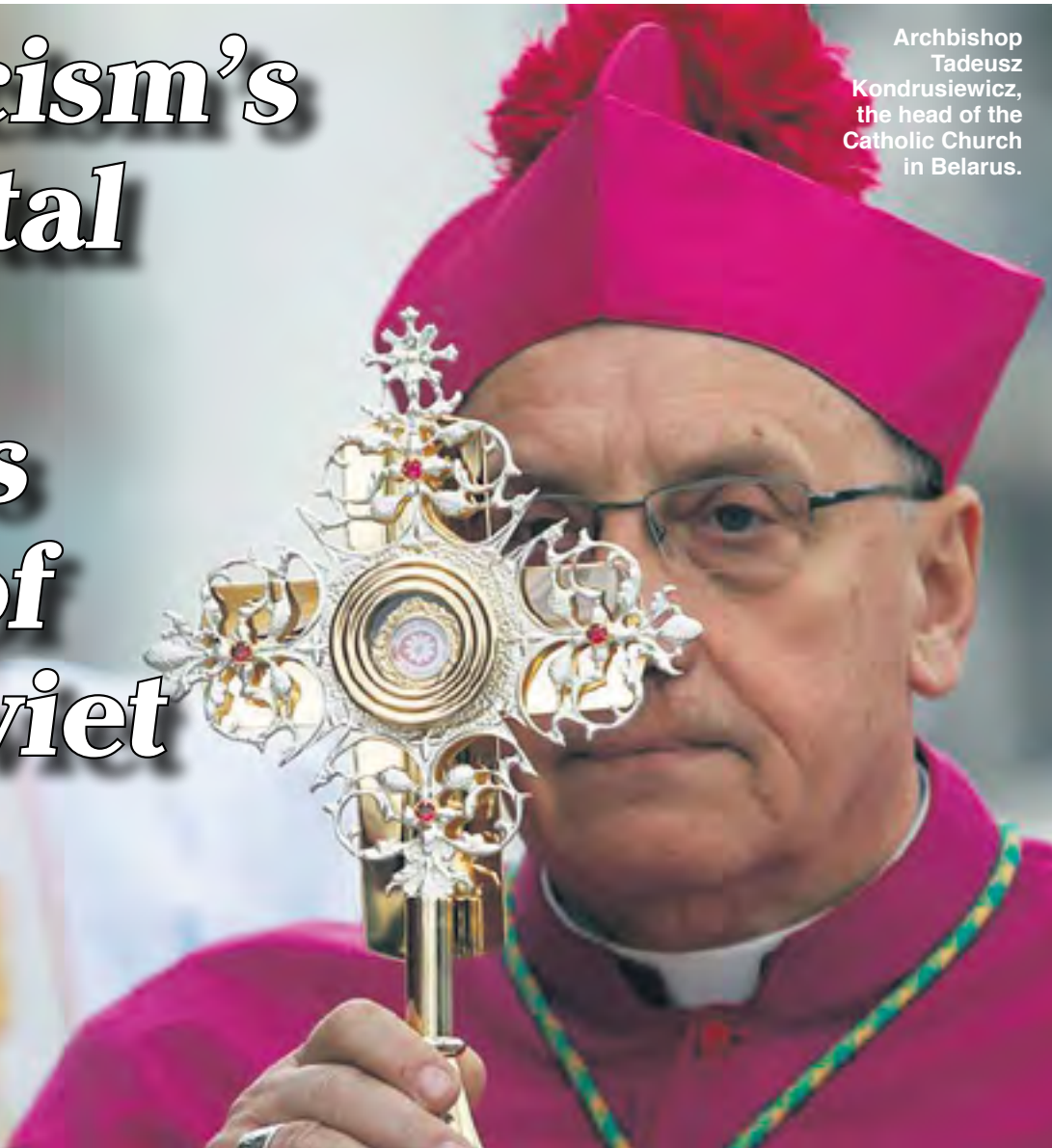
**“I don't like not being with my people, but I'm not going to do anything to rock the boat”**

To be clear, Dr Kondrusiewicz is nobody's idea of a hothead. He repeatedly called for calm after the protests erupted, and has even expressed sympathy for Mr Lukashenko's predicament, describing the resistance as the consequence of a new generation coming of age with broader experience of the world and different expectations, which, he says, "no one saw coming even a year ago".

As for his present situation, Archbishop Kondrusiewicz clearly doesn't want to play the martyr.

"I'm almost 75, and before long I'll present my resignation to the

Archbishop Tadeusz Kondrusiewicz, the head of the Catholic Church in Belarus.



Pope," he said, referring to the age at which all Catholic bishops are required to offer their resignations; Archbishop Kondrusiewicz will turn 75 in early January.

"I don't like not being with my people, but I'm not going to do anything to rock the boat," he said. "Some people [in the protests] have been carrying my picture around, but I say: 'Let it drop, just go pray.'"

## Interview

For the Vatican, to date neither Pope Francis nor the Secretariat of State have spoken publicly about his case, but in a recent interview Dr Kondrusiewicz said he feels strong "moral support" from Rome.

It remains to be seen whether the resignation to which Archbishop Kondrusiewicz referred will be accepted; his predecessor in Minsk, the late Cardinal Kazimierz Świątek, served until he was 91 (and he kept going as the apostolic administrator of another diocese in Belarus until he was 96.)

In the meantime, however, this accidental exile serves as a reminder that sometimes just being who you are can put you on the wrong side of those in power. Whether Archbishop Kondrusiewicz is also on the wrong side of history, of course, is an entirely different question.

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

# The art of China's Vatican deal



Ed Condon

**N**ext month, the 2018 Vatican-China deal expires. Those close to the negotiations, both in Rome and in Beijing, now confidently predict a one-year extension to the two-year deal to be agreed.

But while the last two years have failed to deliver any measurable progress on the Vatican's priorities, the status quo of all-dialogue-and-no-delivery has strengthened China's position over the Church in the country, and neutralised diplomatic pressure internationally.

The original provisional agreement, the details of which remain unpublished, had a two-fold aim: to unify the underground Church with the state-controlled patriotic church under Roman leadership, and to provide a workable means for appointing bishops in China.

At the end of its term, many Catholics in China conclude that, by both measures, the deal has failed.

Two years after the 'underground Church' was said to have been effectively eliminated in China, many Chinese bishops and priests still refuse to sign up to the Chinese Patriotic Catholic Association, citing their objection to official pledges to the state authority and to communist ideology which they are required to sign. Government officials have retaliated by harassing them, shutting down churches and evicting them from their homes, or by arresting them.

## Stability

At the same time, and despite Rome's acceptance of several communist-appointed bishops, no measurable progress has been made on the task of filling vacant dioceses on the mainland. More than 50 sees in China are currently empty. Those which have been filled in recent months have welcomed newly appointed bishops well past retirement age, even in their 80s, who cannot be reasonably expected to bring stability to the local Church.

Those close to the appointment process in Rome have expressed frustration with the process of episcopal appointments – the vaunted centrepiece of the entire deal. Vatican sources tell *Catholic News Agency* that lists of acceptable candidates are carefully compiled, selections are made and sent for consultation to Beijing, where they are met with silence.

China has, according to those familiar with the talks, also kept silent when confronted about missing or arrested clergy. The matter is raised, officials in Rome



insist, but no answers are given.

What, then, could the Vatican hope to achieve by extending a deal which has yielded no results?

Assuming that China wishes to see an extension – and all indications are that it does – the next few weeks provide a narrow window to apply diplomatic pressure and insist on something tangible in return for renewal.

The 2018 deal was sealed when the Vatican recognised eight Communist-appointed bishops, previously considered schismatic, even allowing two of them to travel to Rome to participate in that year's synod. This time around, Rome is positioned to demand a reciprocal gesture from Beijing.

In addition to more than 50 vacant dioceses on the mainland, Hong Kong has been without a bishop-proper for more than 18 months. Having misfired on the appointment of two candidates – one pro-democracy and the other pro-government – sources in Rome and China tell *CNA* that a third candidate, considered to be a credible middle-ground selection, has now been chosen, but not yet confirmed.

\* \* \* \* \*

The public announcement of several high-profile appointments to Chinese dioceses, including Hong Kong, may become the asking price for the Holy See to agree to the expected one-year extension, one Beijing might be willing to entertain but try to defer.

Shortening the term from the previous two-year agreement is likely to telegraph the Vatican's need for progress now, and to force an end to the nominations roadblock the first deal was meant to address.

**“What the deal did was flush out great numbers of underground Catholics for the state to snatch up”**

For its part, Beijing will likely look to give away as little as possible and continue its proven negotiating tactic of deferring any direct requests. Those close to the negotiations suggest that the status quo is already a “win” for China.

One senior cleric on the mainland told *CNA* that, two years after the agreement was signed, he sees no visible benefit.

“The 2018 deal was supposed to create one Church in China in communion with Rome. What it did was flush out great numbers of underground Catholics for the state to snatch up. What they have is one Church in communion with

Beijing.”

The cleric, who asked not to be named, citing concerns over government retaliation, said that the communist priority remains bringing the Church under total state control, which Xi Jinping's own remarks have also intimated.

“It must be understood that, to the Party, the Church is an existential threat – it is an ideological competitor with its own organisational structure and hierarchy. Sinicisation is nothing to do with cultural harmony and everything to do with co-opting the Church and sanitising it into an agent of the state.”

\* \* \* \* \*

Throughout the last two years, local authorities have carried out programs of church demolitions, ever-tighter monitoring of religious services, and even offered bounties for information on underground worshippers.

“Local Catholics see their priests and bishops harassed, or forced to knuckle under to the Communist Party, and not a word of support or encouragement from Rome. The situation is its own catechesis on the nature of the Church.”

**“The 2018 deal was sealed when the Vatican recognised eight Communist-appointed bishops, previously considered schismatic”**

If the situation in China suits the Communist Party's interests over the Church there, prolonging dialogue at the expense of the Vatican's ability to speak publicly about the worsening situation may be equally to its benefit.

Although Beijing is known to have longer-term diplomatic aims with the Vatican, most crucially the de-recognition of Taiwan, the impression is that, for the time being, keeping the Vatican at the table is an end in itself, not a means.

As the negotiations continue, China remains the subject of growing international outrage over its genocidal treatment of the Uyghurs in Xinjiang, where more than a million remain in concentration camps. Yet despite the growing clamour from the community of nations, the Vatican – and crucially Pope Francis – have remained completely silent.

In Hong Kong, after a year of democratic protests paralysed parts of the city and successfully defeated a controversial extradition bill, the mainland government has imposed a sweeping new National Security Law, arresting journalists and pro-democracy advocates – many of them Catholics – on charges of sedition.

**“Actual Chinese Catholics continue to suffer under an increasingly zealous persecution”**

But while cardinals in the region, like Cardinal Charles Maung Bo and Cardinal Joseph Zen, have been outspoken in their opposition to China's rolling tally of human rights abuses, and have inspired action among Catholics in Hong Kong, the diocese's interim leader, Cardinal John Tong Hon, has insisted that the law will have no effect on the Church's freedom, and has warned Catholic schools, organizations, and clergy to steer clear of politics, while offering reassurance and promoting patriotic values among the faithful.

Absent moral leadership from Pope Francis, China may well calculate that local pressure will be enough to bring the Church in Hong Kong in line.

Meanwhile, as the Church in China remains a diplomatic pawn in negotiations, actual Chinese Catholics continue to suffer under an increasingly zealous persecution.

Looking past the near-certain September announcement of a renewal for the Vatican-China deal, the more pressing question may be when, if ever, Rome will decide that the moral cost of its silence outweighs any possible diplomatic advance.

If asked, Cardinals Zen and Bo would likely have something to say about that.

Ed Condon is a writer for the *Catholic News Agency*.

# Letters

r1

## Letter of the week

### Praying to Our Lady of Guadalupe in 'haven of peace'

**Dear Editor,** Our Lady of Guadalupe was responsible for the conversion of Mexico to Catholicism following on her apparitions to a shepherd boy, Juan Diego, which started on December 1, 1531. As a result, Mexico became Catholic, thus snuffing out the practice of human sacrifice which was prevalent amongst the tribes of that country.

Abortion is also human sacrifice and is now being carried out in the modern world. Zachary King, a former Satanist in America, who converted to Catholicism, has said that he has "performed many satanic rituals in abortion clinics". He also declared that "abortion is a blood sacrifice to the

devil".

Because Our Lady appeared in a pregnant state, carrying the son of God, she is revered as the patroness of unborn children. Scientists agree that the stars as displayed on her mantle during one of her apparitions coincide exactly with their position in the constellations in the sky on December 1531.

In the Dominican Church, in Lower Dominick Street, Dublin 1, there is a statue of Mary. It is a statue showing her pregnant, carrying the Son of God. It is a holy place in which we can venerate Our Lady, Patroness of the unborn, and to pray for both the unborn child and for those mothers

who have or may be considering aborting God's gift to them.

It is in close proximity to the centre of the city, a five-minute walk from the ILAC Centre, and 10 minutes from Henry Street. The Luas red line goes past the front door.

We urge you to make it a part of your visit to the city centre. This church is a haven of peace and tranquillity. It is uplifting, reinvigorating and is a glorious opportunity to venerate Our Lady in Her role as Patroness of the unborn.

*Yours etc.,*

**Pat Mullin,**

*South Circular Road, Co. Dublin.*

### Reform and Clifden golf dinner

**Dear Editor,** However badly or well it may be achieved, the word 'reform' seems to be high on the agenda for this State's prisons and places of detention. Our society in its laws and practices distinguishes between the offence and those who commit it. We abhor the sin but not the sinner. One is punished and the other is reformed. Is that wrong?

If then in the midst of this awful pandemic, the State lays down regulations which hopefully will mitigate and eventually drive away this pestilence, is it not a requirement for all in this State including visitors to Clifden to follow those rules?

*Yours etc.,*

**Gerald Murphy,**

*Marley Grange, Co. Dublin.*



### 'Impressed' by reverence of Muslim community

**Dear Editor,** I am sure I am not the only one who was very pleased and deeply moved to see the celebration of Eid al-Adha in Croke Park. Because of Covid-19 only about 150 people could take part.

I was impressed by the reverence of the Muslims present including little children.

It was wonderful to see the two archbishops, Diarmuid Martin and Michael Jackson, and the Jewish Rabbi taking part and welcoming our Muslim community and helping them to feel at home. It was also wonderful to see Sheikh Umar al Qadri. This man has consistently condemned Islamic extremism and

violence.

The truly shocking part of the occasion was the Islamophobic gang outside Croke Park who shouted abuse and nasty name calling at Archbishop Martin as he came out. Between the name calling and verbal abuse these people recited the rosary. I found their behaviour disgusting

and there was nothing Christian about it. If that was representative of the Catholic Church I would be totally ashamed to be a Catholic.

Thankfully it doesn't represent the Church I belong to.

*Yours etc.,*

**Anthony Redmond,**  
*Dublin 12, Co. Dublin.*

### More important to wash hands than souls?

**Dear Editor,** Taking into account many people had leprosy 2,000 years ago, the Gospel of Matthew tells us some Pharisees and teachers of the law gathered around Jesus and they said to him: "Why do your disciples break the tradition of the elders? In fact, they do not wash their hands before eating..."

Jesus replied: "Hypocrites! Isaiah rightly prophesied about you when he said, these people honour me with their lips, but their heart is far from me. Their worship they offer me is worthless. For they only teach human rules." (Human rules are basically all we have been taught for the past number of years.)

The Gospel of Luke tells us, the Pharisee was surprised to see Jesus did

not first wash his hands before dinner. But the Lord said to him: "So then, you Pharisees clean the outside of the cup and dish, but inside yourselves you are full of plunder and evil".

Then a teacher of the law spoke up and said: "Master when you speak like this you insult us too". (The teachers of the law, were obviously equivalent to some of today's snowflake Church teachers and leaders; however, Jesus couldn't have cared less who he offended or how much they were offended. He went on to say: "Woe to you, also teachers of the law. For you load on people unbearable burdens, while you yourselves do not move a finger to lift them.")

At this stage we all get it in relation

to Covid-19, which has a 99% plus recovery rate, however, have some teachers of the law within the Catholic Church brought us back 2,000 years or more, to a time when it was more important to wash hands than to wash souls? Have some Pharisees within the Church more respect and reverence for sin and a flu virus than they have for Jesus in Holy Communion?

Why don't parish councils go full circle, if anyone catches a cough over the next couple of months, issue them with a bell to ring, and order them to shout 'unclean'?

*Yours etc.,*

**John Donohoe,**  
*Cork City, Co. Cork.*

## Ireland 'digging environmental grave' with meat industry

**Dear Editor,** Radical politics in Ireland would really mean something if the new minister for the Department of Agriculture, Food and the Marine held a vegetarian or vegan dietary preference.

An agriculture minister with a non-meat, dairy or animal by-products lifestyle would be a blast of clean air in a department infused with the pinguin aroma of animal death. Depending on the how the wind is blowing on any given day, the Department of Agriculture appears to be a branch office of a farming organisation or the industrial food production sector.

This alliance between the department and organisations that promote a lifestyle centred on the death of an animal as a dietary preference is so close that it casts one shadow. Industrial food production is writing its own paragraph in the death warrant being drawn up for our planet.

Ireland, with its animal intensive farming and the resultant destructive environmental hoof print, is adding words to the text.

A humane minister for agriculture could recalibrate the focus of the Ireland's food production towards a plant-based regime while reducing or eliminating animal-centred food production.

The existence of a myriad of vegan diets, sound in nutrition and health affirming benefits, shows that humane food consumption is possible.

A diet based on meat and animal by-products is being flayed as unhealthy, environmentally destructive, and leaking into the violent culture so prevalent in society today.

Should An Taoiseach retain the *status quo* by appointing a minister for agriculture vulnerable to capture by special interests then there is merit in saying that Ireland, via its politicians, is digging its environmental grave with a bloody knife and fork.

*Yours etc.,*

**John Tierney,**

*Larchville, Co. Waterford*

### New bishop's words about Gospel 'inspiring'

**Dear Editor,** Reading your front page [IC 03/09/2020] as well as your extensive interview with Ireland's newest bishop, Bishop Paul Dempsey of the Diocese of Achonry, I was delighted to see how fervently he wants to embrace Pope Francis' vision of presenting the Gospel.

If we are to reach lapsed Catholics it's not through the rhetoric of fire and brimstone, but by showing there is a better way to live their lives and that the Catholic way is the most fulfilling.

Certainly, people have a view of the Church in modern Ireland that is just wrong. To bring them into a discussion and not a fight we must be patient, inviting and full of love. We are in the business of saving souls, not condemning them. It's not about rampant moralising.

*Yours etc.,*

**Jenny Byrne,** *Lucan, Co. Dublin.*

### 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 hand sanitiser dispenser is seen at St Jame's church in Setauket, New York. Many parishes have found creative ways to remind worshippers to follow Covid-19 health guidelines during the ongoing pandemic.  
 ▲ **INDIA:** A man prays next to the grave of his mother at a cemetery in New Delhi who died after contracting the virus. Photos: CNS



▲ **LEBANON:** Cardinal Pietro Parolin, Vatican secretary of state, with red sash, views the damage at Sacred Heart School near Beirut's port area after the massive explosion in August.



▲ **USA:** People in Rochester, New York kneel in front of a memorial during a protest following the death of Daniel Prude, a black man, after police put a spit hood over his head during an arrest in March.



▲ **USA:** Residents in Washington push for the cancellation of rent during the coronavirus pandemic.



▲ **EL SALVADOR:** Bishop Oswaldo Escobar Aguilar of Chalatenango speaks of the work of US Maryknoll Sisters Maura Clarke, Ita Ford and Carla Piette at one of the local cemeteries. Srs Ford and Clarke served in Chalatenango and were raped and murdered by Salvadoran military forces along with Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan in 1980.



# Mystical experience and everyday people



Fr Rolheiser

**W**hat kinds of things help induce mysticism in our lives? I was asked that question recently and this was my immediate, non-reflected, answer: whatever brings tears to your eyes in either genuine sorrow or genuine joy; but that response was predicated on a lot of things.

What is mysticism? What makes for mystical experience?

In the popular mind, mysticism is misunderstood, badly. We tend to identify mysticism with what's extraordinary and paranormal, and see it as something for the spiritual elite. For most people, mysticism means spiritual visions and ecstatic experiences which take you outside of normal consciousness.

Mysticism can be that, sometimes, though normally it has nothing to do with visions, altered states of consciousness, or states of ecstasy. Rather it has to do with a searing clarity of mind and heart.

## Ego

Mystical experiences are experiences that cut through all the things that normally block us from touching our deepest selves, and they are rare because normally our consciousness is cut off from our deep, true, virginal self by the influence of ego, wound, history, social pressure, ideology, false fear and all the various affectations we don and shed like clothing.

Rarely are we ever in touch with our deepest center, without filters, purely; but when we are, that's what makes for a mystical experience.

Mysticism, as Ruth Burrows defines it, is being touched by God in a way that's beyond words, imagination, and feeling. God,

as we know, is Oneness, Truth, Goodness and Beauty. So any time we are genuinely touched by oneness, truth, goodness, or beauty, without anything distorting that, we're having a mystical experience. What might that look like?

Ruth Burrows describes a mystical experience which radically changed her life when she was 18 years old, a senior at a private high school for young women operated by an order of nuns, on a retreat preparing for graduation, and not very mature.

She and one of her friends were not taking this retreat very seriously, passing notes to each other and pulling pranks during the conferences. At a point, their antics were disturbing enough that the nuns pulled them out of the group

and had them sit in silence in a chapel, chaperoned by a teacher, whenever the rest of the class was at a conference.

At first, Sr Burrows confesses, they continued their joking around, but the hours were long and the silence eventually wore her down. Sitting alone, bored and irritated, a mystical experience graced her, uninvited and unexpected. And it came upon her not as a vision or an ecstasy, but as a moment of searing clarity.

At a certain moment, sitting alone, she saw herself with absolute clarity for who she really was, in all her immaturity and in all her goodness. It changed her life. From then on she knew who she was – beyond ego, wound, immaturity, peer pressure, ideology

**“At a certain moment, sitting alone, she saw herself with absolute clarity for who she really was, in all her immaturity and in all her goodness. It changed her life”**

and all affectation. In that moment she knew her deepest self purely (and the only thing that was extraordinary was its extraordinary clarity).

**“It might be a book you read; it might be the beauty of nature; it might be the sight of a newborn baby, a crying child, a wounded animal or the face of someone suffering”**

So, what kinds of things might induce mystical experiences in our lives? The short answer: anything that takes you beyond your ego, your wounds, your affectations and the powerful social pressures within which you breathe, that is, anything that helps put you in touch with who you really are and makes you want to be a better person. And this can be many things. It might be a book you read; it might be the beauty of nature; it might be the sight of a newborn baby, a crying child, a wounded animal or the face of someone suffering; or it might be what you feel deep down when you receive an expression of love, bless someone, express genuine

contrition, or share helplessness. It can be many things.

Several years ago while teaching a course, I assigned the students a number of books to read, among them Christopher de Vinck's, *Only the Heart Knows How to Find Them – Precious Memories for Faithless Time*. This is a series of autobiographical essays within which de Vinck simply shares very warmly about his marriage, his children, and his home life.

## Liberated

At the end of the semester a young woman, with de Vinck's book in her hand, said to me: "Father, this is the best book I've ever read. I've always fancied myself a very free, liberated person and I've slept my way through several cities, but now I realise that what I want is what this man has. I want sex to take me home. I want a home. I want the marriage bed. I know now what I need!"

Reading Christopher de Vinck's book had triggered a mystical experience inside her, not unlike the one described by Ruth Burrows. Reading the *Story of a Soul* by St Therese of Lisieux generally does that for me.

So, here's my counsel: seek out what does that for you. It doesn't have to bring tears to your eyes, it just has to point you with searing clarity towards home!

# Family & Lifestyle

The Irish Catholic, September 10, 2020

## Personal Profile

The priest making the best of bad situations

Page 34



# Cycling back to health and normality

**W**ith Ireland returning to ever-greater levels of normality despite the ongoing presence of the coronavirus, the issue of the daily commute is beginning to rear its head again, albeit in a different way.

With children and teenagers returning to schools and students preparing to return to colleges and universities, roads and public transport are once again beginning to fill.

While nowhere near their maximum capacity, parents and their children may be concerned about the safety of travelling by bus, train, or tram, while others may be troubled by the prospect of sitting in traffic once again.



## Jason Osborne discusses the benefits of getting on your bike

There is an option that could kill both of these issues with one stone... hopping on a bike.

Cycling has enjoyed a surge of popularity in recent years, for a number of reasons. From its health benefits, to the negligible impact it has upon the environment, cycling has appeared to many as a quality alternative to the conventional

modes of modern transport. So why not consider it?

### Timing

The timing has never been better for swapping four wheels in favour of two, or busy roads for cycling lanes. As life slowly begins to get back underway, all the regular theatres of life are

beginning to fill up again, insofar as they are able. Schools, shops, offices, restaurants and more, with universities and colleges sure to follow, are doing all they can to accommodate a gradual return to regular life – alongside the pandemic.

For families no longer confined to the home, the issue of how to travel to their respective workplaces is one that must be considered intently. For some, the fear of contracting the virus on public transport is real, with buses, trains, and trams having a concrete connection to the transmission of illness in normal conditions.

Families looking to avoid these settings on their way to well-prepared schools and workplaces

ought to consider their bikes, now more than ever. If you are, how do you go about getting on the road safely?

### Re-learning how to ride a bike

While it may be true that you never forget how to ride a bike, there certainly are aspects of cycling that require a brush-up.

Firstly, if you don't have a bike, what kind of bike should you get? There are many different kinds of bike out there, more than ever before. A mountain bike worth thousands of euro won't do you much good on your commute across the city, or along

» Continued on Page 33

# Family News



## AND EVENTS

### SPOOKY FUN AT NAVAN RACECOURSE

What better way is there to have some fun as the weather gets colder next month than to carve some pumpkins and enjoy a fun filled family adventure at a Halloween festival?

The Pumpkin & Fun, Family Halloween Festival will take place throughout October from 17-18, 23-24, 25, 29 and 30-31 at the Navan Adventure Centre, Navan Racecourse, Co. Meath from 10am-6pm.

The activities take about two hours and include: pumpkin patch, where you can choose your own pumpkin, pumpkin carving area (carving tools provided), make your own witch's slimy snot (can take home) and grow your own spooky eyeballs (can take home).

There's also FootGolf, inflatable obstacle course and slides, however adults unfortunately can't take part in this activity!

It's €14 per ticket and booking fee, both adults and kids must have a ticket. There's no charge for children aged two or under.

This is an outdoor activity where two metre social distancing can easily be maintained.

More info can be found at: <https://www.eventbrite.ie/e/pumpkin-and-fun-tickets-119147255649?aff=ebdssbdestsearch>

### CHILDREN'S ONLINE ACTIVITY SPIKES DURING PANDEMIC

New research carried out by the National Anti-Bullying Research and Resource Centre at Dublin City University explored the experiences of over 1,000 parents and children aged between 10-18, focusing on children's exposure to online risks such as cyberbullying and harmful online content, their digital technology use-related habits and the use of digital technology for school purposes.

It also looked at parental worries regarding technology use and the positive aspects for families, such as the acquisition of digital skills.

It found that children significantly increased their use of technology during the lockdown, with 71% of children who use smartphones saying they used them more often during lockdown than before; the same is the case with 72% of children who use social media, 66% of those who use gaming consoles and 65% of instant/private messaging users.

Despite this increase in technology use, less than a third of children reported to have been victims of cyberbullying during lockdown (28%) and there wasn't a sharp increase in victimisation.

### COVID-19 FAILS TO SLOW HEALTHY DIET SHIFT

A research and training charity based in the UK has found there is still a significant appetite for change among consumers to shift towards healthy and sustainable diets, as they continue to grapple with the impact of Covid-19.

IGD's new consumer research drew on data from more than 1,000 UK consumers collected in July 2020 to explore the impact of Covid-19 on attitudes to healthy and sustainable diets. It found that over half of consumers (57%) are already changing their diets or are considering making changes to be healthier and more sustainable, down from 66% in 2019. Health is now an even bigger motivator for consumers to improve their diet in the wake of COVID-19, with nearly two-thirds (63%) of people citing health as their primary driver up from 58% in 2019

# Why are some people so annoying?



I watched a short, gripping video recently presented by the priest and author, Fr Mike Schmitz. Well known for his internet presence, especially his YouTube videos, this one really grabbed my attention, with the title: 'Why Are Some People So Annoying?'

His basic premise is that being annoyed is a choice we make and that being resentful and exasperated with the faults and idiosyncrasies of those around us is behaviour that we can decide to change. He says that it's a liberating experience to let go of all the daily irritating behaviours of others that steal our peace, quoting St Josemaría Escrivá, suggesting that we should say: "That person sanctifies me." Instead of: "That person gets on my nerves."

**“We're disorganised and haphazard in our approach and feel threatened by other parents or work colleagues that seem to have it all together”**

If our default mood is one of anger or irritability, it's time to focus more on what's really going on. A bad-tempered mother or father sets the tone for the whole family, having a major influence on the quality of interactions in the home. Children are quick to respond to a parent's bad mood too, with the inevitable ripple effect threatening the tranquillity of the household. What should we do to get things back onto an even keel when our bad temper and negativity threaten to overwhelm us?



## A parent's perspective Maria Byrne

How we begin our day has a big influence on how the rest of the day progresses. Even during the busiest of times, there are always a few spare minutes to raise one's heart to God and to offer him our day. The Morning Offering is a beautiful way to start each day before the, sometimes chaotic, activity begins. Pope St John Paul II praised the practice of praying at the start of every day as being "of fundamental importance in the life of each and every one of the faithful". A good start is half the battle; instead of getting bogged down in the difficulties and annoying pinpricks of each day, we can see the supernatural value of controlling our tetchiness and working on the virtue of patience.

Even the most gregarious and sociable people need a little time away from the clamour and commotion of some aspects of family and work life. Often, the difference between a good or a bad day is that half hour of time alone to collect one's thoughts and focus on the direction of the day. Early autumn can be a wonderful time to soak up the beauty of God's creation with a walk or a cycle. Even sitting out in the garden when the weather allows can provide that welcome breathing space when we feel that familiar knot of irritability bubbling up inside. It's not bad for children to realise that even Mammy and Daddy have to recharge their batteries. Ten minutes in the great outdoors or even a quick coffee while listening to some relaxing music can make all the difference.

Don't overdo it with the caffeine though. The same applies to alcohol which doesn't really help too much when one is struggling to overcome moodiness and a short fuse. What seems like a relaxing night cap can actually disrupt sleep patterns according to neurologist and sleep expert, Dr Jessica Vensel Rundo. It can also cause a level of grogginess the next day, not the best feeling if you're already inclined to be a morning grouch. Too much sugar can have a similar effect. I often grab a bar of chocolate for a quick energy boost during the day but I find a healthy sandwich or even a banana is much better for my mood and lasting energy levels.



St Josemaría Escrivá in Vatican. Photo: Bolando

Quite often, our shortness and poor way of dealing with others is not really about them at all but is a reaction to other aspects of our life being out of kilter. We're disorganised and haphazard in our approach and feel threatened by other parents or work colleagues that seem to have it all together. A large degree of humility may be needed to home in on

the root causes of our anger. We may be guilty of envy which is a temptation for some but can lead to us bad mouthing others and getting involved in gossip and back biting. I was reading an article about how workplace gossip can lead to distrust and bullying, even impinging on the mental health of workers. Many of us are meticulous in our behaviour in other areas but find ourselves drawn into something that starts out as an innocent chat. Even among good friends in Christian circles there can be an unhealthy competitiveness where one-upmanship, not good mutual support, becomes the pattern of interaction.

**“If our default mood is one of anger or irritability, it's time to focus more on what's really going on”**

For the vast majority of little daily annoyances, stepping back and looking at the bigger picture makes all the difference. Will it matter in a week or in a month's time? Are we sacrificing love and charity to try to attain an impossible standard for our children, friends or those we work with? Is it our own faults that lead us to think others need a fraternal correction when the finger of failure points firmly back to ourselves? St Mother Teresa of Calcutta said: "Kind words can be short and easy to speak, but their echoes are truly endless." She also said: "If you judge people, you have no time to love them," words that might make us stop in our tracks, think twice and choose the path of kindness and love.



» Continued from Page 31



flat country lanes, so this question is of the utmost importance.

To answer this question, another one must be considered: Where do you want to go? If you're going to be cycling along roads and desire comfort, then a hybrid bike with flat, straight handlebars and smooth wheels is probably the choice for you. If part of your journey is going to involve public transport, then a collapsible bike might be more suitable, if space is limited.

## “Cycling has enjoyed a surge of popularity in recent years, for a number of reasons”

If time is of the essence in the mornings, a road bike or 'racer' might be the best option, with their narrow tires and curved, dropped handlebars offering less road and wind resistance, allowing for the highest speeds.

Or if you simply feel compelled to get into cycling for the thrill of it, or the exercise, a mountain bike will be one to consider, with its large, knobby tires and generous suspension allowing for outlandish, off-road adventures.

These different types of bike make up a large portion of those seen out on the road, and each type has an endless variety of depth in terms of price, shape, colour, parts, and so on.

The array of options can appear daunting, but bike shops are generally manned by cyclists with many years of experience, so the best thing you can do is simply drop in and ask. They'll be more than happy to help.

## Now what?

Assuming you've bought your bike, the next step is to get road-ready. This is more than a matter of having a bike to ride. It's a matter of having all of the measures in place to ensure you, or your children's, safety.

You'll need a helmet, perfectly fitted to your head, a high-visibility vest or jacket for the times you'll be cycling in low-visibility conditions (or always if you prefer) and you'll need lights for your bike, one going on the front and one on the back. You'll also need to ensure that your bike is in good working order. It's every cyclist's nightmare to feel a wheel begin to wobble, or to find their breaks unresponsive as they speed down a hill!

Once safety is covered, matters of convenience ought to be attended to.

Ireland is quite often a wet country, and there's nothing worse than getting caught beneath a downpour on your way to work. Investing in a quality raincoat and over-trousers is worth every cyclist's money, and you'll get your use out of them here. Another defender against the rain is a mudguard, which is a thin piece of plastic positioned above your rear wheel, its purpose being to stop dirt, water, and mud from splattering your back as you travel.

Prepared for the rain, a pair of gloves or mitts is necessary for combatting the chill of the Irish winter. They also come in handy in the event of you coming off your bike, making your hands that bit less susceptible to cuts and scrapes.

Finally, a puncture repair kit is something every prospective cyclist ought to familiarise themselves with. All cyclists have been put out at least once in their lives by a puncture at a particularly inconvenient time. Having the kit is one thing, knowing how to use it is quite another. Fortunately, YouTube is awash with tutorials these days, and there are plenty of video tutorials to be found on there. If a video tutorial is of no interest, your local bike shop may be of use yet again, with experienced staff to hand for your questions and queries.

## Ready to hit the road?

The last thing to do before undertaking a cycle to work or school is to familiarise yourself with the rules of the road from the cyclist's perspective. How do you indicate on a bike? How do you cross the road at a junction? How do you conduct yourself on those occasions when you find cars pressing in on you from different directions?

A resource to help answer those questions is Cycle Right, which is the "National Standard for Cycle Training", providing "practical cycle safety and skills training to promote competent and confident cyclists." Found at



cycleright.ie, this website is a go-to for rules of the road when it comes to cycling, for both adults and children.

## The benefits

All of this preparation may seem off-putting, daunting even, but the benefits far outweigh the drawbacks.

Cycling has been shown to confer a plethora of health benefits, by multiple studies.

It has been shown to improve mental well-being, promote weight loss, build muscle, develop lung health (particularly important in light of the coronavirus), and cut heart disease and cancer risk.

## “Families looking to avoid these settings on their way to well-prepared schools and workplaces ought to consider their bikes”

As well as these positives, it is a particularly low-impact activity, which lowers your risk of injury. Unlike running, a weight-bearing form of exercise, cycling doesn't involve jarring impacts beneath the load of your own body. Add that to the fact that it improves sleep, and cycling leaves you in good stead to go about the rest of your life well-rested and injury free.

## Environmental benefits

The Church celebrates the Season of Creation from September 1 to October 4, which reminds us of our obligation as stewards of God's creation. Cycling is a wonderful way to participate in the effort to care for the earth, with cycling:

- Contributing to diminishing fossil fuel usage
- Reducing air pollutants
- Reducing noise pollution and congestion
- Saving valuable green-space from development

With both the body and creation benefitting, the reasons to pick up a bike are numerous.

## Enjoy

Cycling provides a welcome burst of fresh air first thing in the morning for those who opt to travel by bike to work, school, or college. With the pandemic still looming, it provides a welcome freedom where, for a long time, there's been none. Take advantage of the 'new normal' by making it better than the old one.

# Dad's Diary

Rory Fitzgerald



September still seems like a time of new beginnings to me. I'm sure it's a legacy of my school and college days, when early September marked a return to work, and an advancement to the project of a new academic year. The mornings are fresh and I feel keen to leave behind the lethargy and pleasant sloth of the summer holidays. It's a time for work and new beginnings. This year, for families around the world, September means going back to school after an unprecedented six months of absence from it.

Thankfully, this extra-big back to school moment has proven to be a joy for all concerned in our family. There was, of course, a novelty to home-schooling at first. The kids enjoyed starting their day with some PE with Joe Wicks and a run in the garden. They enjoyed not having to wear uniforms and having the flexibility to do their homework when it suited them. For a while, they loved the simplicity of life spent at home with the family for weeks on end. Yet as the summer wore on, they began missing friends, playdates, clubs and, indeed, even school itself.

After all, emails and videos cannot replace direct interaction with a teacher in the classroom. Texts to friends, or the odd socially distanced playdate cannot replace the social hub that is a happy school. School provides an enormously important social education for kids. They learn to make friends, chat with other kids, negotiate their way through disagreements, live with kids they aren't crazy about and they learn to share and to play new games. They learn the social rewards of being kind to others.

Before the first day back, emails arrived from the school explaining all the social distancing measures. We talked through these with the kids. Starting times would be staggered and some families would use one gate, some the other. Playtimes would be staggered and kids would be placed in pods within the classroom. They took all this on board quite happily.

In the days before school started back, new uniforms, schoolbooks and fresh schoolbags and pencil cases were sourced and stocked. The kids were delighted with this and the dominant feeling in the house was one of excitement at the prospect of going back. Yet there was some trepida-

tion too. One of the older kids asked whether they might have to wear masks in school. Our senior infant was excited, but also a little nervous about the whole thing, yet she couldn't quite say exactly why. She became palpably more anxious in the days before school opened. Small kids



are funny with anxieties, they often don't even know they have them, they just act a bit stressed. We made sure to give a lot of extra leeway and kindness in the days before they returned to school. The school was doing likewise, promising no homework for the first two weeks, and lots of play for the smaller kids.

Despite any lingering anxieties, in the event, the kids all slept well before the first morning back. Uniforms were carefully laid out in each room and schoolbags were at the ready in the hallway. The morning rituals of tying ties, straightening collars and doing up hair resumed, just as before. Both my wife and I went to drop them off together. There was a lovely feeling around the school gates as we wandered up, as friends shouted happy greetings to one another. The kids burst in the gates before us, with barely a backward glance.

When we picked them up that afternoon, they were bright, bubbly and buzzing. It had been lovely to be back, they said. Tales of their new teachers, who were reported as "too nice, if anything" and new games in the yard, and the freshly painted yellow line that separated them from other kids during playtime. As the days wore on, they spoke of fun with friends and goals scored during lunchtime games of football. The rumblings of the ongoing pandemic seemed more distant as something resembling normal life successfully resumed. Any anxieties have dissolved upon contact with the altered, but nonetheless pleasant, reality of the new school day. Thankfully, happy children leave in the morning and even happier kids come home each afternoon.

# The priest making the best of bad situations

## Personal Profile



Jason Osborne

For Kevin McNamara is a man familiar with making the best of bad situations. “I have a philosophy that you have to grow where you’re planted. Every place that I have worked in, including my current place, is bringing great challenges,” he tells *The Irish Catholic*.

Parish priest of Moyvane, Co. Kerry, Fr McNamara’s introduction to the Faith harkened back to a time when the Faith was no less difficult. If anything, it was more so.

“I’d say my Faith was born in the village, in the sense that in bygone days, there used to be what we’d call ‘Station Masses’, and there was a priest in our village that used to do the Station Masses, Fr James Keane was his name. He was terrific in that he’d always take me to the Station Masses. So I suppose in that situation, I felt something beautiful about going to homes, even aside from missing school! Which was a lovely thing at the time,” he laughs. “Maybe I paid for it in later years, but the seed was planted at that particular time.”

### Station Masses

Station Masses were necessitated during the years Ireland laboured under Penal Laws, which saw Mass said in random houses in order to avoid the detection of the authorities. Priests and the faithful risked much in their regular celebration of these hidden Masses.

While Fr McNamara’s experience of the Station Mass was born out of tradition rather than necessity, it had a similarly profound impact upon



him, as did the priests he observed. “But I suppose it was just the nature of their work and how close I felt that they were to God.”

**“The challenge was how to bring Christ to people, and how to be that bridge to bring people to Christ”**

Spurred on by their example, Fr McNamara was ordained in 1981.

“Three days after my ordination, my mother who had been ill in hospital, died with leukaemia. My first Mass was in the hospital ward in St Vincent’s, with a few cousins, and my dad, and my sister. Then my next mass was in Cooraclare, my first public Mass after ordination. My first funeral Mass was three days later in the same Church in Cooraclare, for the funeral of my mother.”

Fr McNamara’s entry into his priestly ministry was marred by deep suffering, but in keeping with the philosophy he would later develop, it provided him with an opportunity to grow where he was.

### Priesthood

His early life in the priesthood was to be no less frustrating, with an assignment he never asked for or desired quickly coming his way.

“Well, I suppose I was blessed at the beginning – but I didn’t want to leave Ireland at the beginning, and there was two other guys ordained with me, and I said, “I’ll serve anywhere in Ireland, but if you’re sending me to England, please don’t send me to Liverpool.” The other guys got their request, and I went in for my interview to be told that I was not staying in Ireland, but that I was actually going to Liverpool,” he relates.

“I was upset, and quite angry, and disappointed.”

His reluctance to go to Liverpool was in part to do with the reputation it had for social unrest, as well as deep issues plaguing its communities. However, as is often the case with God, his vision was quickly transformed.

“But I must say, from the very first day that I went to Kirkby – it was an area that had a lot of personal problems at that time, there were a lot of demonstrations and a lot of social issues there – but from the moment I put my foot in Kirkby, there was something magic about it.”

He continues, “Ok, you hadn’t great numbers (in the parish) at the start, but you had a very warm people, and they were honed by the struggles of life and by not having work, and yet at the same time, there was a richness and a closeness to God there. I was very lucky to have that as an, if you like, extension of the seminary. It brought me into reality.”

The experience of priesthood that he hadn’t looked for was the experience that would transform him; an opportunity to live the life of Christ.

“I had to do things like call the bingo, go out into the club, mingle with people, getting people to come for various little celebrations and baptisms, etc. So I would say that that start there, even though my feelings going there were anything but good, that really kicked me off.”

**“The experience of priesthood that he hadn’t looked for was the experience that would transform him”**

“The challenge was how to bring Christ to people, and how to be that bridge to bring people to Christ, and bring yourself to Christ as well. Each place offers something of a glimpse down that road,” he says.

### Road

That road ended with a worthy send-off. Having communicated the Parable of the Prodigal Son through regular plays for the children of the parish, the community at Kirkby saved up to offer Fr McNamara a ring, a pair of sandals, and a trip to the Holy Land.

“For a people to do that collecting in Kirkby was a major thing – to get a beautiful ring, a trip to the Holy Land, and a pair of sandals – they were doing the same for me as the father had done for the prodigal son as I was leaving.”

Now, Fr McNamara finds himself catering to the faithful in Moyvane, Co. Kerry. Catching the nation’s eye with his drive-through Masses celebrated during lockdown, he continues to try and grow where he is – while encouraging those in his charge to do the same.

“I want the Lord to continue to guide us and to help us and to keep us.”



## Children’s Corner

Chai Brady

# What you need for growing a seed

Science has helped us explain so many strange and wonderful phenomena that exist in our universe, one of the most interesting aspects of our natural world is the process in which plants grow from a seed.

All around us are a myriad of trees and plants that need certain conditions to best help them develop and prosper. Seed germination is a fun experiment because it allows us to see this up close.

The experiment is fun and easy, and can teach children a lot about nature. Just plant some seeds and follow the growth of the seedlings as they sprout from the soil while making sure to take proper care of them with just the right amount of light, heat and water.

### Apparatus:

- Fresh seeds of your choice such as pumpkins seeds, sunflower seeds, lima beans or pinto beans.
- Good quality soil (loose, aerated, lots of peat moss), if you don’t have any you can buy some potting soil at your local garden shop.

- A container to hold the soil and your seeds.
- Water.
- Light and heat.

### Method:

- Fill the container with soil.
- Plant the seeds inside the soil.
- Place the container somewhere warm, sunlight is good but try to avoid too much direct sunlight, a window sill is a good spot.
- Keep the soil moist by watering it every day (be careful not to use too much water).
- Record your observations as the seeds germinate and seedlings begin to sprout from the seeds.

Hopefully after a week of looking after them, your seedlings will be on their way. Germination is the process of a plant emerging from a seed and beginning to grow. For seedlings to grow properly from a seed they need the right

conditions: Water and oxygen are required for seeds to germinate. Many seeds germinate at a temperature just above normal room temperature but others respond better to warmer temperatures, cooler temperatures or even changes in temperature. While light can be an important trigger for germination, some seeds actually need darkness to germinate. If you buy seeds it should mention the requirements for that specific type of seed in the instructions.

Continue to look after your seedlings and monitor their growth. For further experiments you could compare the growth rates of different types of seeds or the effect of different conditions on their growth.



# TVRadio

Brendan O'Regan



## Odd choice to expand on the meaning of life

There have been lots of interesting changes in the media landscape in recent times, and I'll get through them in turn.

It seemed natural that Joe Duffy would take over from the late Gay Byrne (Duffy was once his protégée) for the new series of **The Meaning of Life** (RTÉ One, Sunday). I was expecting little from the first episode where the guest was comedian and podcaster Blindboy Boatclub – the Rubberbandits guy who wears a plastic bag over his head. Sorry, I find that hard to relate to, though in this mask-wearing era he doesn't stand out quite as much as before.

He was interesting when speaking about mental health and broad religious issues, but I found his understanding of Catholicism to be juvenile.

He seemed to base his views on his late father's "spiritual but not religious" outlook and some jam jar metaphor for sin a teacher used when he was seven (early 90's, not 50's).

### Compassion

He was big on compassion and the intrinsic worth of people, which is admirable, but I found him gratuitously offensive about Catholicism. I won't even repeat what he said he'd say to the God he didn't believe in if it was the "God of Catholicism", but the letter 'f' figured strongly and



Joe Duffy presents *The Meaning of Life* on RTÉ One. Photo: RTÉ

that wasn't his only use of bad language (a first for the show?).

I thought Duffy had to steer him back to the issue of God and religion a few times and eventually in relation to God he said that was "not something I even think about". This being one of the few religious shows on RTÉ, would it not be better to engage with guests who do think more about it?

Also changing is **The Hard Shoulder** (Newstalk) where Kieran Cuddihy has replaced Ivan Yates. So far I like his style. He's light-hearted even as he covers serious issues.

Unlike some other broadcasters, he doesn't seem to feel the need to show off, he's courteous and I don't sense that he's pushing any trendy agendas.

I find him thoroughly interested in his guests and their stories. Empathy in interviews is always welcome and I found it in his interview Tuesday of last week with Colin Parry whose son Tim was killed by an IRA bomb in Warrington 1993. I also enjoyed Wednesday's interview with homelessness campaigner Alice Leahy, who questioned the way society

was regarding older people during the pandemic.

All that being said, also on Wednesday and yet again on Thursday there was an extended and unsavoury item about women posting explicit photos to make money. Effectively promotional, this item was treated too lightly despite the sleazy aspects, not least being the objectification and commodification of women. The inclusion of a contributor with concerns on the Thursday wasn't enough to negate the sour taste.

### Fiction

Also leaving a sour taste was the ironically titled and decidedly weird TV drama **Perfect Parents** (Virgin Media 3, Friday).

Originally from ITV, the plot was bizarre – parents want their young daughter to get into a well-regarded Catholic school because the local schools are rough, but they're not Catholic and so they pretend to be and get the sweet daughter to lie and go along with the fiction.

They forge a baptismal cert and bribe a priest to write references. The priest is also being blackmailed for allegedly abusing a young boy years ago. Beatings and deaths follow. Vitriol is directed



Kieran Cuddihy.

### PICK OF THE WEEK

#### THE FACEBOOK DILEMMA

RTÉ One, Sunday (night), September 13, 3.55am  
Examining the powerful social media platforms impact on privacy and democracy in the US and around the world.

#### HOME – A YEAR IN IRELAND'S HOUSING CRISIS

RTÉ One, Monday, September 14, 9.35pm  
Filmed over the course of a year, this brand new TV documentary delves beneath the statistics to tell the story of what home looks like across Ireland in 2020.

#### FRIDAY NIGHT MOVIE: SELMA

RTÉ Two, Friday, September 18, 10pm  
(2014) David Oyelowo and Carmen Ejogo. A chronicle of Dr Martin Luther King Jr's campaign to secure equal voting rights via an epic march from Selma to Montgomery, Alabama in 1965.

at Church teaching on divorce, homosexuality and contraception, while the Catholic school's admission policy (catering mostly but not exclusively for the Catholic community) seems to be the root of all evil.

It's a hotch-potch of every anti-Catholic trope you could imagine (even the obligatory dig at Catholic guilt!) and the scene where the parents go to Communion just to look Catholic is quite jarring.

Despite the deception the young girl takes enthusiastically to the Faith much to the

prise of her parents. The compromised priest (David Warner) gives them a thorough drilling in the basics of the Faith so they can pass muster at the school interview and they swot from *Catholicism for Dummies* (there is such a book!).

The principal of the school, a nun, is prissy at times, but is sharp enough and has a good heart.

I may be wrong, but insofar as the drama has a consistent viewpoint it seems to be that of a lapsed Catholic with an unresolved love-hate relationship with their Faith and Church.

That's common enough.

[boregan@hotmail.com](mailto:boregan@hotmail.com),  
[@boreganmedia](https://twitter.com/boreganmedia)

# Film

Aubrey Malone



## A treasure trove of religious movies yours for the ordering

I've been getting DVDs from John Andrushkoff for over ten years now. I imagine I've bought over a thousand from him during that time. He claims to have dealt with that many dealers in his career as a collector. He has an excellent range of films from all genres, including religious ones, and charges just \$9 plus postage per film.

By now he knows which genres I prefer (*film noir* from the 1940s especially) and which I don't much care for – westerns, comedies and war films. He records and copies public domain films.

"I'm a Catholic so Christmas is very important to me," he says. From this point of view you might be interested in his nativity-themed films,

or more mainstream ones like Bing Crosby's *White Christmas* or *It's A Wonderful Life*, the much-loved Frank Capra feature starring James Stewart and Donna Reed.

Easter is important to John too. Crucifixion and resurrection themes figure strongly in his collection, with films like George Stevens *The Greatest Story Ever Told*, *Barabbas* and of course *Ben-Hur*.

### Epics

John is from Quebec, near Montreal. He's in his 80s now. He's been collecting films for almost seven of those decades. One of the first films he remembers seeing as a child was Cecil B. De Mille's *The Sign of the Cross*. Made in 1932, this is De



Robert Powell (right) stars in the epic 1977 drama *Jesus of Nazareth*, alongside Laurence Olivier, James Earl Jones and Ian McShane.

Mille's epic about Christians seeking religious freedom in Nero's Rome. Frederic March and Claudette Colbert are the main stars. Charles Laughton gives a typical carpet-chew-

ing performance as Nero.

John bought his first 8mm projector at a Salvation Army sale in 1952. Three years later his uncle died. He inherited two 16 mm projectors and a

lot of rare films from him. He kept building on these over the decades. With the advent of VHS tapes his business grew.

When the DVD phenomenon came about in the mid-1990s he transferred his tapes to this format. Then the internet arrived; it meant his collection increased exponentially. It now runs to a staggering 30,000 films.

You can order many Bible-inspired classics from John including old faithfuls like *The Ten Commandments*, *The Robe*, *Demetrius and the Gladiators* and *David and Goliath*.

As well as what he calls "sword and sandal" films he has more devout titles like *The Song of Bernadette*, *Joan*

*of Arc*, *In Search of Historic Jesus* and the six-hour epic from 1977, *Jesus of Nazareth*.

John has met screen legends like Danny Kaye, Harry Belafonte and Larry Parks. He's a very obliging man to deal with. Over the years he's dug out many films for me that no other collector could find. Like the Royal Mounted Police, he always gets his man no matter how much trouble he has to go to in order to do so.

Other iconic films in his vaults include *The Story of Ruth*, *David and Bathsheba*, *Herod the Great*, *Sodom and Gomorrah*, *Salomé* and *The Egyptian*. If you're interested you can email John to [golden-eraclassics@gmail.com](mailto:golden-eraclassics@gmail.com)



# BookReviews



Peter Costello

## A prophetic voice on modern

**Conversations with René Girard. Prophet of Envy**  
edited by Cynthia L. Haven  
(Bloomsbury Academic, £65.00 hb/£21.99 pb and Kindle)

Frank Litton

**R**ené Girard (1923–2015), the French literary historian and philosopher long resident in the United States, has been described as one of the 20th Century's most original and important thinkers. It is hard to disagree, for his influence on Catholic thought has been immense.

Two problems beset humans: interpersonal relationships and politics (and politics' handmaidens, violence). While the problems are perennial, their context changes. The vicissitudes of love, the pleasure we find, and the damage we inflict in its pursuit, were once traced in the inequalities of power and constricting social roles, protected and enforced by social conventions.

Today, the grip of social convention loosens, our freedom of choice increases and we enjoy, it appears, greater autonomy. But the difficulties remain, albeit in different forms and the anguish has hardly diminished. The evidence is there in contemporary novels and the expanding shelves of 'self-help' books. If we can rejoice in our liberation, it is not from self-loathing, paralysis of will, shame, envy, jealousy.

The end of the cold war, the globalisation and the weakening of nationalism promised an era of peace. It is highly unlikely that European states will revert to the warfare that defined the continent's history. Today's violence comes as terrorism, expressing antagonisms that, while they may not be national, are no less potent. Arsenals of nuclear weapons capable of obliterating humanity remain well stocked.

Secularism eclipses the Gospels; believers struggle to

demonstrate their relevance.

Girard has something important to say on all these issues.

**“Girard shows how politics is not the solution to the problem of violence”**

He shows that the emphasis on individuals and their autonomy masks an interdependence rooted in the nature of our desiring. Our

desires are 'mimetic'; that is to say we desire what the other has, and so we become rivals with those we admire and emulate.

Remember the old advertisement 'would you give your last Rolo to the one you love?' This rather unpleasant toffee becomes desirable once we suppose our loved one wants it.

Girard traced the ramifications of mimetic desire and its manifestation in different social circumstances in the novels of Cervantes, Stend-

hal, Flaubert, Dostoevsky and Proust. The concept receives support from neurology and has informed the work of psychologists and economists.

Perhaps Girard's most notable contribution to the social sciences has been his study of the interplay between violence, politics and the social. He shows how politics is not the solution to the problem of violence. Violence is the solution to politics' problems in establishing social order. The key is scapegoating.

Mimetic desire makes us enemies of each other, rivalry begets violence that spins out of control. Peace is restored when a scapegoat is identified as the source of the disorder. Rivals become brothers-in-arms as all turn against the scapegoat. He must have been the cause of the disorder since his identification and elimination have solved the problem and restored unity.

Girard provides copious evidence from history and anthropology to demonstrate how the social order is



René Girard.

### Irish women representing Ireland in the wider world



Josephine McNeill.

#### The Ideal Diplomat: Women and Irish foreign affairs, 1946-90

by Ann Marie O'Brien  
(Four Courts Press, €45.00/£40.00)

Joe Carroll

Josephine McNeill was the first woman to head an Irish diplomatic mission abroad when appointed Minister Plenipotentiary and Envoy Extraordinary to the newly-opened legation in the Hague in 1949.

Three years later in a letter to Seán Nunan, Secretary of the Department of External Affairs, she wrote: "The special combinations of qualities and experiences desirable in diplomacy is [sic] less frequently found in women than in men."

Looking back on a full life which included 14 years in the Irish foreign service, Maire Cruise O'Brien (née McEntee) wrote in her autobiography, *The Same Age as the State*: "...Every delegation

to the United Nations included at least a 'token' woman. It was a part I played often and did not resent at all – I saw being a woman...as being an added and providential qualification."

The author highlights both of these citations with tongue firmly in cheek as her ground-breaking book successfully portrays the steady rise of women in the diplomatic service from zero during the first 27 years of the State to being able to fill the most senior posts at home and abroad.

She does cavil at the failure so far, however, to have an Irish woman foreign minister, an ambassador appointed to London or to head the Department of Foreign Affairs or the Anglo-Irish Division. This will be only a matter of time she asserts confidently.

There were reasons for the slow start. For decades Irish representation abroad was limited to London, Washington, Paris,

Berlin, Rome and Madrid with only one or two diplomats in each. The Secretary of the department was the conservative, even reactionary, Joseph Walshe, who would not have dreamt of appointing a woman.

#### Vatican

His secretary, Sheila Murphy, was privy to the most confidential information for the 20 years she worked for him. It was only when he left to open the embassy in the Vatican that she was promoted by Freddie Boland to a proper diplomatic post. Later she would rise to Assistant Secretary and serve on the Irish delegation to the United Nations.

The author traces in great detail the influx of women graduates into Iveagh House as Irish entry into the EEC in 1973 and the Northern Irish troubles saw the department expand rapidly under Garret FitzGerald.

The end of the marriage bar

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.

# humanity



system on the basis of a few ideas that purports to explain everything.

Cynthia L. Haven, whose biography of Girard published in 2018 provides an excellent introduction to the man and his work, has assembled this collection of 17 interviews with Girard and various interlocutors over a span of 24 years.

**“Interviews are a poor device for the expounding of a system...”**

It disarms the criticism. Girard appears as engaging, good humoured and open-minded. What we find is not a system builder, but an immensely well-read interpreter of myths, novels, the plays of Shakespeare, and the anthropological record, who brings what he has found to bear on the problems of human existence, seen in the light of the Gospels' revelation.

Interviews are a poor device for the expounding of a system. That is the task of a monologue. As these interviews demonstrate dialogue is well-suited to the sharing of interpretations.

For those already acquainted with Girard, the book is a good refresher, for those yet to engage with him, a good introduction. All will find abundant evidence that Girard is an invaluable interlocutor in conversations on the perennial problems of the human condition.

sustained by the ritual reenactment of scapegoating supported by myth.

## Potency

Most sacred texts conspire to conceal the mechanism to protect its potency. The Bible is alone in uncovering it. The revelation comes to its culmination in Crucifixion. We read in the Gospels, for the first time, the story of a scapegoating told from the point of view of the innocent victim.

The imitation of Christ counters the pernicious con-

sequences of mimetic desire; his Crucifixion, death and resurrection arms us against the lie that is scapegoating, the temptation of all politics. Love can drive out hatred.

These necessarily brief remarks hardly do justice to the richness of Girard's thought. I hope that they are sufficient to indicate why theologians, philosophers and social scientists are interested in his work.

Of course, Girard has his critics. The commonest criticism is that he has built a

in the public service transformed the situation for women in the department, but the author also noted that the proliferation of women was not accompanied by appointments to 'policy-making' posts. They were often shunted towards personnel and human resources areas.

So-called 'hardship posts' in new embassies in Africa and Asia were off-limits at first to women diplomats and Mary Tinney, Ireland's first full woman ambassador, blazed a trail when she was posted to Kenya in 1985 with accreditation to Tanzania, Zambia and Zimbabwe. Now the world is their oyster.

Mind you, it is not all glamour being a woman diplomat. They probably have to work that much harder to counteract unconscious male bias. But few if any have had to endure physical assault as happened to Maire McEntee when serving in Franco's Madrid in the 1950s. When she had to argue in the foreign

ministry that Spain was not sticking to the agreed price for Irish seed-potatoes, Senor Yturralde "came out from behind his desk, took me by the shoulders, forced me back against the stone wall and hit my head off it".

The author comments: "It is clear that Spain was a difficult diplomatic posting for a woman."

**“Ireland's first full woman ambassador, blazed a trail when she was posted to Kenya in 1985 with accreditation to Tanzania, Zambia and Zimbabwe...”**



## Mainly About Books

By the Books Editor

# Black Lives Matter in the United States but also everywhere else

**T**he slogan 'Black Lives Matter' has rightly swept the world, but we can't lose sight of the fact that it protests about the condition of racial harmony – or lack of it – in the United States today.

Like so many movements of the moment, it reflects an often hazy ideas about the history of slavery. Americans often see the world through their experiences only. But recent black American experience is part of a long and complex history of slavery and of attitudes to black cultures.

They are willing to discuss the old South and the North Atlantic slave trade – these are relevant to their history. But they rarely reflect on the history of the West Indies, of the contrasts between say Jamaica and Haiti (though a new life of Toussaint L'Ouverture has just appeared).

Little is heard of Brazil, where a culture of black slavery by Portuguese royalty and rich *fidalgos* [sic] was thought acceptable to Catholic theologians down to the 1950s, slavery itself having been abolished only in 1888.

Nor indeed the special history of Liberia, where local African cultures were colonised by former American slaves with European names, planted there by American resettlement societies, who became a class of black 'colonialists', an elite who still run the state.

**“By avoiding slavery the author avoids addressing the real role of Arab culture in West Africa. It was not an equal partnership”**

These confusions of history are well illustrated in an article in the current *National Geographic History*. Written by content provider Mariá José Noain it is entitled 'Kilwa, City of Coral and Gold'. It would have been truer to history to have called it 'City of Gold, Ivory and Slaves'.

This deals, with interesting photographs, with the narrow Swahili strip along the east coast of Africa and the medieval Arab settlement of Kilwa.

On the first page a timeline box remarks: "1840s. Dwindling trade leads to the abandonment of Kilwa, once rich medieval sultanate on the Swahili coast."

That phrase 'trade' had since the 7th Century been largely one based on slave trafficking by Arabs, the ancestors of those who now rule the Arabian states.

Abu Dhabi, so beloved by shoppers, is today a city built on oil by a culture founded on slavery.

The 'trade' along the Swahili Coast declined because of the British navy's efforts

to suppress the slave trade at source.

The theme of Noain's article is that the Swahili Coast was a sort of African El Andalus, where Muslim culture and African life flourished in harmony for the good of both sides for centuries. But she misrepresents what happened.

There are references to gold and ivory, but not to how these were gathered over the centuries by caravans that ruthlessly



An Arabic image from the 1200s of Arab slave traders at work.

penetrated the interior. Arab culture left no mark on the interior, bar Islam.

By avoiding slavery the author avoids addressing the real role of Arab culture in West Africa. It was not an equal partnership.

When the British took over what is now Kenya for white settlement, the interior became a 'colony'. The strip along the coast became a 'protectorate', by which the British acknowledged the independent sovereignty the Sultan of Zanzibar, a scion of the Royal family of Oman.

It only came under African rule in 1960, after 14 centuries of Arab domination, begun long before Europeans came on the scene.

## No secret

Now none of this is a secret. It can be read about in Victorian books by Dr Livingstone, Richard Burton and many others. But I have never ever read of any suggestion that the Arab States, including Saudi Arabia, be asked to apologise for the crimes of the Arab slave trade (which was entirely under Arab and Ottoman control), and pay suitable indemnities to the cultures they marauded for so long.

There was one particularly horrible aspect of the Arab slave trade. Proud black men torn from their villages in the interior arrived in the Ottoman Empire as 'negro eunuchs' with no manhood...but the details of this are not for a family newspaper. Across the Ottoman empire old slaves could only be replaced by fresh slaves. This trade continues today. Yet for black Americans, no blame seems to attach to Arab cultures.

Yes, 'Black Lives Matter'. But they matter everywhere, and that includes East Africa.

# Classifieds

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

Inspired by the vision and passion of Sr. Stan, many people are choosing to leave a loving gift in their will to support people who are homeless to find safety and a place they can call home.



To join in Sr. Stan's vision please contact [eve.kerton@focusireland.ie](mailto:eve.kerton@focusireland.ie) or phone 01 881 5917

**FOCUS**  
Ireland



## Please remember GOAL in your Will

42 years on we continue to deliver lifesaving support to the most vulnerable people in our world. Leaving a gift in your Will is priceless.

Contact Courtenay on 01 2809779 or via email at [cpollard@goal.ie](mailto:cpollard@goal.ie)

Registered Charity No. 20010980; CHY 6271

Please remember

## THE IRISH HOSPICE FOUNDATION

when making your will so that everyone in Ireland will have access to hospice care one day.

Contact:  
Anna Sadlier at 01 679 3188 or [anna.sadlier@hospicefoundation.ie](mailto:anna.sadlier@hospicefoundation.ie)  
[www.hospicefoundation.ie](http://www.hospicefoundation.ie)



## BÓTHAR

PLEASE REMEMBER BÓTHAR IN YOUR WILL. €1,800 will allow us to give an Irish, in-calf, dairy heifer to a struggling family in Rwanda, completely transforming their lives. Your gift will live on for generations. Phone the office on 061 414142 or [info@bothar.ie](mailto:info@bothar.ie)

Remembering  
MEMORIAM CARDS  
ACKNOWLEDGEMENT  
CARDS & NOTELETS  
BOOKMARKS

Samples / Information  
**KENNEDY PRINTERS**  
BANTRY, CO. CORK, IRELAND  
Tel. 027 50102  
[www.kennedyprinters.ie](http://www.kennedyprinters.ie)  
email: [info@kennedyprinters.ie](mailto:info@kennedyprinters.ie)

Follow  
**The Irish Catholic**  
on Twitter  
IrishCathNews

**NOTICE THIS?** GET YOUR BUSINESS MESSAGE OUT TO 90,000 READERS!

This could be your ad, prices start at €25!



By remembering World Missions Ireland in your Will you are leaving a gift of hope for all God's children

World Missions Ireland is the Church's official charity for overseas mission  
Please help your Church to survive & flourish

To learn how, call Eimear on 01 497 2035 or email [eimear@wmi.ie](mailto:eimear@wmi.ie)



## SERVICES

ALL UNWANTED home waste removed. Cookers, fridges, beds, suites, wardrobes, carpets etc. Removed and disposed of in a proper manner. No job too small or big. Contact Tommy, 087 6406015.

## CATHOLIC CONNECTIONS

EMPTY HOME and bed after a hard days work? Wishing you could find a like-minded Catholic partner to come home to? Let 'Heavenly Partners' find you the right companion. Call 01 568 6558 today.

## SEEKING ACCOMODATION

HONEST, CLEAN LADY seeks house share with one other in southeast area of Ireland. Must be near town centre and facilities. Please reply to Box No. 5061.

# The Irish Catholic

## PREPAID CLASSIFIED AD COUPON

STATE UNDER WHICH HEADING YOUR AD IS TO APPEAR:

Minimum charge of €24.60 (inc. VAT) for 5 lines (25 words). Extra lines €4.92 each.

No. of insertions: \_\_\_\_\_ weeks  
Miracle Prayer €40

Please print your advertisement in the coupon, placing ONE word in each space. Below, please print your name and address. Do you require a Box Number? YES  NO  (Please tick ✓) Box Number €6 extra.

1					€24.60
2					
3					
4					
5					
6					€29.52
7					€34.44

Name and contact detail form MUST be filled out

Name .....

Address .....

.....

Landline ..... Mobile .....

I enclose Cheque/PO: €.....I wish to pay by Visa  Mastercard  Laser   
My Visa/Mastercard/Lasercard number is:

.....

Expiry Date: .....Signature .....

The Irish Catholic, 23 Merrion Square North, Dublin 2.

Phone: 01 687 4094

# Leisure time

## Crossword Junior

Gordius 349



### Across

- 1 Moving staircase (9)
- 6 Astounded (6)
- 7 The top part of your body (4)
- 8 Where addresses begin with www (8)
- 11 A hen lays it (3)
- 13 The fourth month (5)
- 14 Sail this for pleasure (5)
- 16 Sick (3)
- 18 The name of a book or film (5)
- 19 A short sleep (3)
- 20 This musician uses sticks to play (7)

2 Part of a book (7)

- 3 Finding the total (6)
- 4 'You \_\_\_\_\_ to do that, it would do you good' (5)
- 5 The sharp part of a knife or sword (5)
- 9 'We're \_\_\_\_\_, we're part of the same family' (7)
- 10 Country where you'll find the pyramids (5)
- 12 Yell with fear (6)
- 15 Rapunzel was locked away in one (5)
- 17 Part of the mouth (3)

### Down

- 1 Important test (11)

## SOLUTIONS, SEPTEMBER 3

GORDIUS No. 471

**Across** – 1 Amazing Grace 7 Dab 9 Blue cheese 10 In-tray  
11 Byre 14 Gnats 15 Donna 16 Aces 21 Irate 22 Trees 23 Niece  
24 Grey area 25 Miser 26 Stack 33 Primer 34 Oche 36 Nil  
37 Prawn cracker

**Down** – 1 All at sea 2 Amen 3 Iris 4 Get on 5 Roast pork 6 Edgy 8  
Breast stroke 9 Bridging loan 12 Insane 13 Galen 14 Grave  
19 Speak 20 Atoms 27 Throw 28 Comic 30 Yelp 35 Her

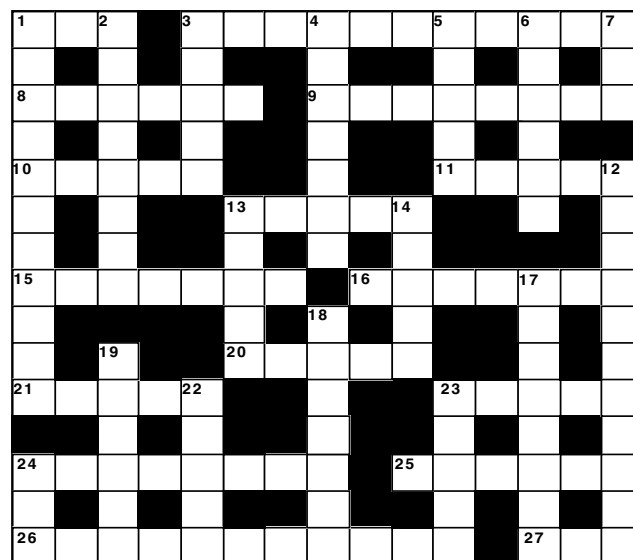
CHILDREN'S No. 348

**Across** – 1 Bunk bed 4 Pal 6 Laptop 7 Zip 8 Dollar 10 Rows  
13 Children 14 Near 15 Needle 16 Top 17 Scissors

**Down** – 1 Ballerina 2 Nephew 3 Explosion 4 Pizza 5 Lips  
9 Ladders 11 – Scraps 12 Enters

## Crossword

Gordius 472



### Across

- 1 Big-headedness makes a cardinal depart (3)
- 3 A demand for the French magician's equipment for legally-based harmony (3,3,5)
- 8 Frivolity; high jinks (6)
- 9 Stayed in what are mined differently (8)
- 10 It might give you the hump if this arrived before the novice! (5)
- 11 Explosive part of an egg (5)
- 13 Bubbles on the top of a liquid (5)
- 15 See 7 down
- 16 A notice in the paper says it's right to leave the southern duck (5,2)
- 20 & 25a It's needed on the moon, when you get right down to it! (5,6)
- 21 Percussion instruments (5)
- 23 A golfer's favourite form of jazz? (5)
- 24 You may well jeer at this expert in glittering objects! (8)
- 25 See 20 across
- 26 Did she make the nursery rhymes for her goslings? (6,5)
- 27 The 'E' of 'ENT' (3)

### Down

- 1 Freed by some kind of epic mandate (11)

- 2 The attitude of 'glass half-full, not half-empty' (8)
- 3 In the neighbourhood, lots of chaps ate liver starters (5)
- 4 & 24d That major pact I renegotiated - this should sweeten things! (7,3)
- 5 Spoken tests (5)
- 6 & 18d Distributed anointed ferns? As the Italian described it, that's just hell! (6,7)
- 7 & 15a Butterfly identified by an embarrassed sailor? (3,7)
- 12 At the top of the stairs, note, 27 across identifies part of the plane (7,4)
- 13 Traditional instrument for threshing grain (5)
- 14 Find Bart's Dad amid Idaho merchandise (5)
- 17 One's position North or South of the Equator (8)
- 18 See 6 down
- 19 Where in France a fool can be more clever than you! (6)
- 22 Find the answer to the problem with voles (5)
- 23 Pebble (5)
- 24 See 4 down



## Your heart for the homeless



Merchants Quay Ireland reaches out with kindness to people living on our streets, sleeping in doorways, suffering and alone.

Your legacy, of any amount, can enfold the most vulnerable and lonely in wrap-around supports. You may wish to keep the details confidential. But we want to give you this little wooden keepsake, made by a client, for you.

This is your heart for the homeless and those on the road to recovery.

To receive your little wooden heart and information on remembering

Merchants Quay Ireland in your will, ring Emma Murphy, Legacies Manager at 01-524 0965 or email emma.murphy@mqi.ie

Please pray for the beatification of

## Little Nellie of Holy God

"May God enrich with every blessing all those who recommend frequent Communion to little boys and girls proposing Nellie as their model"

– Pope St Pius X, June 4, 1912

## Will the MSC Missions

Missionaries of the Sacred Heart bring hope to the poorest people living in over 48 countries worldwide.

Please help us with a gift in your Will

Contact:

MSC Missions Office, PO Box 23 Western Road, Cork.  
Tel: 021-4545704 Email: info@mscmisions.ie

www.mscmissions.ie

When you remember Trócaire in your Will, you bring hope to people living in the world's poorest places

Trócaire

It's easy to get started, and we'll help you every step of the way. Call Grace Kelly on 01 629 3333, email grace.kelly@trocaire.org or write to me at Trócaire, Maynooth, Co Kildare.

One day, parents and their children will tell the story of how your legacy of love changed their lives. Thank you for considering a gift to Trócaire in your Will.

Classifieds: 01 687 4094

## Sudoku Corner

349

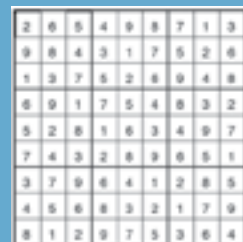
Easy



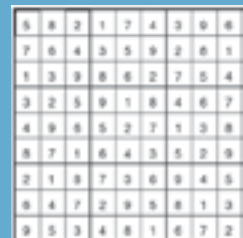
Hard



Last week's Easy 348



Last week's Hard 348





Notebook

Fr Martin Delaney

# We can't direct the wind but the sails are ours

**YOU MAY WELL** consider this an example of too much information but when visitors to my home use the guest bathroom they rarely ever comment on the very high quality hand soap on offer or even the interesting selection of reading material strategically placed for those whose stay may be a little longer.

However, many visitors do comment on a little wall plaque with a quotation from Thomas S. Monson which says: "We can't direct the wind, but we can adjust the sails."

I have been thinking a lot about that quote recently particularly as we all try to cope with the very strong storm-like wind caused by Covid-19. We are all trying to adjust the sails so that we can navigate our way through this time.

**Reflection**

Returning to a thought from last month's reflection, I'm conscious that while we are all facing the same wind we are not all in the same boat. To continue that idea, neither do we all have the same skill when it comes to adjusting the sails.

Like the migrant workers in



of some kind of injustice or oppression. Many of them have left spouses, partners, children and families not knowing when or if they will ever see them again.

In the small town where I live we have a direct provision centre and a meat factory with a high proportion of migrant workers. In the last year I have gained a little insight into the lives of some of those in the direct provision centre, the winds they face, and how they are adjusting their sails far from their homelands.

**Challenges are gifts that force us to search for a new centre of gravity"**

I'm very happy that our local community has reached out to welcome those who have come to live among us.

Two weeks ago I was blown away by an extraordinary gesture of gratitude for the welcome

our meat factories, those seeking asylum in our country are particularly vulnerable during this pandemic.

One of the things that all asylum seekers have in common is that they have been forced to leave their own countries because

● **VALUE FOR MONEY** A man died and his wife phoned the newspaper to place a death notice. She said: "This is what I want printed in the paper - 'Bernie is dead'." The man at the newspaper said: "But for €50 you are allowed to print six words."

The woman said: "Okay, then print: 'Bernie is dead. Toyota for sale.'"

received. Abbi is a young Nigerian woman, who has been a resident in our direct provision centre for the last year. She is a computer science graduate with a particular gift for fashion design.

I asked her to tell something of her story which I could share. She wrote: "Fashion is about uniqueness which I'm fond of since I was a girl. Challenges are gifts that force us to search for a new centre of gravity...I was bullied in my previous job but fashion is the reason I stand tall because I enjoyed doing it every day... helping people makes me feel good and very happy."

Abbi, with the help of her friend Olga, spent the last few months using her skill to make face masks. With the help of some friends in the community, Abbi sold those masks to raise funds for our parish St Vincent De Paul group.

Last weekend, before leaving the town to seek new job opportunities in Dublin, Abbi presented us with a cheque for €1,000.

We can't direct the wind, but we can adjust the sails...and when we help each other to adjust those sails we have a much better chance of reaching the shore safely.

**Be honest**

● Last Sunday's Gospel advice about fraternal correction brought to mind this poem by William Blake, *A Poison Tree*.

I was angry with my friend;  
I told my wrath, my wrath did end.

I was angry with my foe;  
I told it not, my wrath did grow.

And I waterd it in fears,  
Night & morning with my tears:  
And I sunned it with smiles,  
And with soft deceitful wiles.

And it grew both day and night.  
Till it bore an apple bright.  
And my foe beheld it shine,  
And he knew that it was mine.

And into my garden stole,  
When the night had veild the pole;  
In the morning glad I see;  
My foe outstretched beneath the tree.



Patients in the waiting room of the Spiritan Health Care Centre, Borana, Ethiopia, whom you can help by funding medicines and other supplies.



## PLEASE HELP THE LITTLE WAY TO PROVIDE MEDICINE FOR CLINICS IN DEPRIVED AREAS

The Little Way Association has been asked to help support a clinic in Ethiopia. Fr Kenneth Iwunna CSSp of the Spiritan Health Care Centre, Borana, writes:

"When the religious sisters who were running our clinic had to leave in 2015, our bishop agreed to pay the staff's salaries. However, I am asking your kind supporters to provide funds for the medicine and supplies that we need to keep the clinic functional." The centre helps the Dhadim people, who are poor farmers. They suffer from Aids, tuberculosis and other diseases. Fr Iwunna adds: "Most of them cannot afford to pay for their hospital bills, so many times, we give them free medical treatment and those who can afford to pay, they pay little. The clinic is the only one in this vicinity."

**The covid crisis is making matters worse for people in already-deprived areas, so projects like the Spiritan Health Care Centre need our help more than ever.**

Your kind gift will be gratefully received and forwarded without deduction to provide urgently needed medicines for clinics in deprived areas.

**Every penny or cent of your gift goes to missionaries without deduction.**



**LITTLE WAY THERESIAN CENTRE WALSINGHAM**

Promoting the message of St Theresia, praying for the missions and offering accommodation to pilgrims wishing to spend a few days in private prayer at England's national shrine to Our Lady.

For reservations please call: **(0044) 1328 820 222**  
Email: [contact@littlewayassociation.com](mailto:contact@littlewayassociation.com)

**WELLS NEEDED**

Missionaries constantly appeal to The Little Way for funds to sink wells in order to provide clean water, the lack of which causes much illness and many medical needs. On average, women in Africa and Asia walk around three hours every day to fetch water, often in scorching heat.

**Can you help provide a well?**

Your kind gift will be forwarded intact and gratefully received.

Crossed POs and cheques should be sent and made payable to:

**THE LITTLE WAY ASSOCIATION**  
Sacred Heart House, 119 Cedars Rd, Clapham Common, London SW4 0PR  
(Registered Charity No. 235703) Tel 0044 20 76 22 0466  
[www.littlewayassociation.com](http://www.littlewayassociation.com)

I enclose €..... to be allocated to:

- €..... **MEDICINES FOR CLINICS IN DEPRIVED AREAS**
- €..... **NEEDS OF MISSIONARIES**
- €..... **MASS OFFERINGS**  
(Please state number \_\_\_\_\_)
- €..... **WELLS AND CLEAN WATER**
- €..... **LITTLE WAY ADMIN EXPENSES**

Please tick if you would like an acknowledgement

Name (Rev. Mr. Mrs. Miss)

(Block letters please)

Address

To donate online go to [tinyurl.com/lwadonations](http://tinyurl.com/lwadonations)

**DONATIONS FOR THE MISSIONS ARE SENT WITHOUT DEDUCTION FOR ANY EXPENSES.**