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Call to honour Church's key role in fight for independence

Greg Daly

Ignoring the role of faith in the fight for Irish freedom misrepresents the history of the struggle, a leading historical adviser to the Oireachtas has warned.

As politicians met this week for a historic joint sitting to mark the centenary of the meeting of the first Dáil, UCC historian Gabriel Doherty has insisted that the influence of Catholic Social Teaching on the foundations of independent Ireland cannot be airbrushed from history.

Speeches

Commenting on speeches given in Dublin's Mansion House to mark the centenary of the first Dáil, Mr Doherty, who is historical consultant to the Oireachtas for the centenary programme, took issue with an apparently widespread belief among Irish politicians that the first Dáil's Democratic Programme was written by Labour Party leader Tom Johnson.

"They didn't seem to be

aware that for all that Tom Johnson wrote the draft of the document, which he clearly did and there are clearly links between that and the final text, he wasn't the author of the text which was endorsed by the Dáil," Mr Doherty told *The Irish Catholic*.

"That was Seán T. O'Kelly who read it the night before and realised it wasn't acceptable. I don't think that enough people in the Dáil, to judge by proceedings yesterday, are even aware of that."

Mr Doherty challenged especially the claim by Taoiseach Leo Varadkar that the assertion in the programme that "the right to private property must be subordinated to the public right and welfare" was a legacy of the Labour movement, reflected in how the Constitution enshrines property rights "subject to the common good".

"This is Catholic all over," Mr Doherty said. "Anyone who thinks that the common good is a key tenet of socialism simply doesn't understand socialism, certainly at

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Flying the flag for Faith in Panama



Pilgrims from the Irish delegation to World Youth Day 2019 gather around the flag. The major Church event is being held this year in Panama City from January 22-27 and will be presided over by Pope Francis.

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It may be hard to be optimistic but hope springs eternal

It is not now an infrequent occurrence to meet someone who will observe of contemporary Ireland that "it's not the country I grew up in". Some will go further and say "it doesn't feel like home anymore". At a basic level, the world and society are always changing.

Heraclitus, a Greek philosopher born in 544BC observed that "no man ever steps in the same river twice, for it's not the same river and he's not the same man".

The change that Ireland has undergone in recent decades has been dizzying. A process of secularisation that took centuries to emerge in other Western cultures has gripped and engulfed Ireland in a matter of decades. Old certainties feel like a house of cards and many people – particularly conscientious Catholics – have been left reeling and bewildered.

Hostile

Rod Dreher is an American journalist who was in Dublin this week to speak about his book *The Benedict Option*. In the book, Mr Dreher asserts that Christians faced with a culture that is either indifferent or hostile to faith, need to eke out an existence that is based on being part of a community of believers intentional about their decision to follow Christ.

Passive Christianity will no longer do, he insists, in a world where belief in God is no longer axiomatic. However, he believes that understanding that this culture is no longer the

common set of values which once underpinned a country like Ireland is a blessing.

"It is better to deal with the world as it is, than to stagger on in a narcotic fog of cultural Christianity.

"It is better to deal with the world as it truly is, rather than live by comforting lies," he told an audience of some 350 people in Dublin's Newman University Church on Monday night.

"In many ways our country has embarked on a road different to that which sustained our ancestors in times past"

"For those with eyes to see, the battle lines are much clearer now, and the insufficiency of half-measures impossible to deny," he insisted.

Mr Dreher is not optimistic about the future, but he is hopeful. Are his assumptions correct and his prescription for the future worthwhile? Those present at the Dublin event co-hosted by the Notre Dame Newman Centre for Faith and Culture and The Iona Institute certainly thought so.

Catholicism in Ireland stands at a crossroads today. It has faced many such

crossroads in the past and thrived through adversity not by taking the easy road, but by embracing the road less travelled. Christ promised his followers the Cross, not because he is a sadistic God, but because he knew that living according to Gospel values will inevitably bring suffering in a world that eschews such values. Time and again, the paradox is that the longer we resist it, the harder it becomes to carry.

It's hard to feel optimistic about the future of Faith in Ireland. In many ways our country has embarked on a road different to that which sustained our ancestors in times past. The German philosopher Josef Pieper wrote that prudence rests in understanding that fortitude is sometimes a call to endure and witness. For many religious believers, we look on helplessly as we feel our nation is taking a wrong turn. But,

a Christianity that is all about condemnation and rejection will not attract people. What will attract is truth, beauty and goodness. These are virtues that can be formed in Christian communities. When we believers live lives that are calibrated by the Gospel, we will be able to pick up the pieces when people tire of the fog of confusion that is at the heart of a large part of contemporary Western culture. Then, and only then, like St Benedict we can take up our task of rebuilding Christian culture out of the ashes.

It's an audacious programme.

Michael Kelly is co-author of a new book with Austen Ivereigh How to Defend the Faith – Without Raising Your Voice – it is available from Columba Books, www.columbbooks.com



Call to honour Church's key role in fight for independence

» Continued from Page 1

the time. Of course, it may have evolved over the time to appropriate that, but that would be far more associated with Catholic social teaching."

The original Johnson text acknowledged no right to private ownership of property at all, Mr Doherty said, pointing out that it spoke instead of trusteeship, and said that the nation could take possession of property "whenever the trust is abused or the trustee fails to give faithful service".

Leo XIII's 1891 papal encyclical *Rerum Novarum* has specifically repudiated the socialist notion that there is no right to private property, while teaching that such a right could never be absolute, Mr Doherty explained.

Similarly in line with Catholic social teaching, Mr

Doherty said, "the element of duty is much stronger in the final text of the democratic programme than it would have been in the Johnson text, where the obligations were only owed to the poor.

"The democratic programme said that everybody has a duty to care for everybody, and that that duty falls especially on the rich because they're in a better position," he noted.

The failure to grasp the importance of Catholic thinking to the document is largely down to a backlash against the Church, he said.

"Certainly the reaction against the Church in recent decades is the reason why its important role in 1916 and its influence on the Democratic Programme of the first Dáil," is overlooked.

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Diversity can give us truly Catholic schools – bishop

Greg Daly

More variety in education should allow Ireland's Church-owned schools to be truly Catholic, Killaloe's Bishop Fintan Monahan has insisted.

While demand for non-denominational schools is low outside Dublin, it is growing, Bishop Monahan said, explaining that "it is in everyone's interest that this demand would be catered for with a greater number of non-denominational schools".

"If there was more choice available with many different options either through new schools growing organically or divestment from the old model – there would obviously be more scope for those who choose to remain in the 'Catholic' system to be more authentically Catholic," he told *The Irish Catholic*.

Parents

Parents will be key to ensuring this happens, according to Bishop Kevin Doran of Elphin.

"I think it's important to understand that parents, both in Church teaching and in the Constitution are the primary teachers of their children," he told this newspaper.

"We're only involved in education in order to support parents who want a Catholic education for their children – I'm not running schools for the sake of running schools,"

he continued.

Describing parents as "the ultimate guarantor of the schools", Bishop Doran said: "The single most important factor in making sure our schools are authentically Catholic schools is active engagements of parents in the whole process."

For Prof. Eamonn Conway of Limerick's Mary Immaculate College, a genuinely Catholic ethos should be the hallmark of such schools.

"We need Catholic schools that are allowed to be Catholic schools, but it can't just be more of the same," he told *The Irish Catholic*, criticising the State for advocating a plurality of providers while Government "policy is producing a bland uniformity."

"A Catholic ethos must be allowed to permeate every aspect of the school's life," he said, explaining that "ethos is what we teach while we are teaching", and that it's "the respect and dignity that we communicate to each individual, which we believe to be God-given, which we communicate while we are teaching".

Schools with such an ethos would not be "Catholic ghettos", Prof. Conway added, stressing that "precisely because they are Catholic they will be inclusive and respectful of other faiths and traditions".



Year 11 General RE pupils from St Mary's Grammar School, Magherafelt, are pictured after listening to a talk about the sanctity of life. (l-r) Maria O'Neill, Ms Una Burns (Head of Religious Studies), Sarah Haire (Society for the Protection of the Unborn) and Conor Vandenburg.

Church urged: prepare school sell-off

Staff reporter

The Church should prepare to sell large numbers of Catholic schools to the State and use the money to strengthen remaining Catholic schools, leading commentator Maria Steen has said.

Mrs Steen – a columnist with *The Irish Catholic* – and spokesperson for The Iona Institute has warned that the continued situation where the State is dictating what can be taught in Church schools is undermining the Faith.

Writing in her column in this week's edition, Mrs Steen insists that "rather than allow

further undermining of the faith and the religious freedoms of Catholic children, the Church should act now and sell large numbers of her schools, to the State if it can afford them, or to other interested parties if it cannot".

She went on, "it would certainly be interesting to see how the State would cope in discharging its duty to educate the children of the nation without the co-operation of the Church".

Mrs Steen believes that the monies realised should be used to "establish authentic Catholic schools, for the benefit of parents who wish to be supported in their efforts to educate their

children. To ensure that such schools are free of the influence of the State, they cannot rely on State money.

This might mean Catholic schools not being as well funded or having as many facilities as other schools, and they would certainly be fewer in number than at present. Against that, we would have religious freedom and the right to educate our children without the pernicious proselytising of the State.

"Then we could start concentrating on reforming our Catholic schooling from within," according to Mrs Steen.

See Page 7.

'Inspirational' author priest dies

A renowned priest, author and teacher, said to have been an "inspiration to countless people", has died this week.

Kerry-born Fr Daniel O'Leary (82) was the author of 12 books and was a regular contributor to the *Irish Furrow* and *The Tablet*.

He studied for the priesthood at All Hallows' College in Dublin and was ordained there before leaving for the Diocese of Leeds in June, 1960.

After previous studies in London and an appointment at St Mary's Church in Sheffield he went on to study full time in St Mary's College, Strawberry Hill in London where he shortly joined the college's academic staff.

He taught theology and religious studies there for 20 years, before becoming chair of the Religious Studies Department.

Upon returning to his diocese he served in several parishes until retirement.

According to the Diocese of Leeds: "He was renowned as a retreat giver to clergy, parishes and educationalists both in this country and abroad. Over many years his theology and spirituality were an inspiration to countless people who encountered him in person or through his writings and he will be greatly missed."

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'Graceful' Dolores O'Riordan mourned at Limerick monastery

Chai Brady

Beloved Irish singer Dolores O'Riordan was planning on recording in Glenstal Abbey, Co. Limerick, and tested the acoustics there just months before she died.

Bro. Anthony Keane OSB told *The Irish Catholic* that she sang the Panis Angelicus in their church, and that they will miss her at the monastery.

"She sang beautifully in the church the Panis Angelicus. I suppose we had been talking about doing a recording together and I suggested that she test the resonance and the acoustics of the church and she did sing it," Bro. Anthony said.

A well-attended memorial Mass was held for Dolores over the weekend in St Joseph's Church in Limerick city marking a year since The Cranberries singer died. Fans swarmed to the Mass which

some family members spoke at.

Bro. Anthony said: "We feel great sadness I must say, but yet I do feel there is a certain completion in her life which is very outstanding.

"Everyone does miss her presence and her ongoing creation, I suppose in a certain sense it has been fulfilled, the collection of her songs has been completed, her life's work is completed and well done. So we do mourn her

absence but that mourning is really based on tenderness and love and appreciation of what she did."

Live music

Regarding her live music he said it was "divine" and brought people to God's love.

"She was an extraordinarily graceful and holy person and was Faithful to God always in her love and uprightness and generosity and kindness," said Bro.

Anthony.

Describing Dolores as "refreshingly honest", he added: "In meeting her in person you met the person who was on the stage, authentic, creative and true, even when you heard her singing she would begin sometimes so humbly, so simply and so tentatively and then build up from those elemental sounds a most amazing explosion of power, a bit like the conversion of matter into energy."



The Tewahedo Church, based in St Mary's Haddington Road, Dublin celebrate Timkat, the Ethiopian Orthodox Tewahedo Church celebration of the feast of the Epiphany, which also commemorates the Baptism of Jesus in the Jordan on January 20. Photo: Fr Patrick Claffey

Hear no evil, say no evil – IC poll

It seems like IC readers are tight-lipped when it comes to spreading rumours or hearsay, given that most believe that gossip is wrong.

On the newspaper's Facebook page, online users were asked: "Pope Francis has denounced gossip as a 'form of terrorism'. Is he right, or is gossip just a bit of harmless fun so long as no-one gets hurt? Is it ever right for Christians to gossip? Vote and let us know what you think in the comments."

Out of 221 people who voted, 198 respondents said that gossiping is wrong,

which represents almost 90% of voters. The figure enormously outnumbers that 23 respondents who opted for the option that gossip is "harmless fun".

Arguing that gossip is perfectly appropriate depending on the content and context, one commenter said: "Harmless gossip forms the backbone of most conversations between family, friends and acquaintances. I'm not talking about spiteful, mean-spirited bile meant to cause hurt and offence."

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Underage gambling is causing 'shock' in local communities

Colm Fitzpatrick

Swathes of young people are at risk of gambling addiction across the country given the sheer lack of support mechanisms tackling the issue.

According to Stephen Hughes, Senior Youth worker in Belfast's St Peter's Immaculata Youth Centre, gambling addiction among young people is at crisis point as there are currently no provisions for those aged under 18 struggling with the problem.

"It's the only thing we seem to be getting cross-

party support on. It seems that Sinn Féin, DUP, SDLP and UUP are all in favour of limiting gambling opportunities and gambling promotion in the North. It's been huge – it has even shocked us," he told *The Irish Catholic*.

Mr Hughes added that gambling has become so normalised in society that many young people have become unaware of their addictive habits, which can have a grueling effect on their lives economically and mentally.

His comments come in the wake of recent data from the

Department for Communities which reveals that the North of Ireland has a problem gambling prevalence rate four times higher than England. The same research also showed more than two thirds of the population gambled in some form over the previous 12 months.

In the face of this critical situation, Mr Hughes said that in April hundreds of youth workers across the North will begin training in this area to better deal with and help those suffering from gambling addiction.

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NEWS IN BRIEF

Charity commends first conviction of sex-buyer

Ruhama has welcomed the first conviction of a person paying for sex under new legislation championed by the charity.

A man was discovered during a raid at a brothel in Blanchardstown, Dublin, and was subsequently convicted and fined €200 in Dublin's District Court on Monday.

CEO of Ruhama Sarah Benson, who heads the NGO that supports women affected by prostitution, said: "This case sends a clear message to Irish society that it is not acceptable to pay for access to another person's body for sexual gratification."

"Evidence has shown that tackling

'demand' is a key mechanism for preventing the sexual exploitation of the most vulnerable in our society," she added.

Tributes pour in for Kilmore priest

Tributes have been paid for Fr Dan Sheridan who has died. The former Parish Priest of Killeshandra died in the afternoon of January 19. The 75-year-old had also served as Parish Priest in Drumlane in recent years. News of his death was announced by the Diocese of Kilmore, which offered sympathy and condolences to his family and friends. His funeral took place at 12pm on Wednesday in St Brigid's Church, Killeshandra.

Marriage also has an economic basis

Ireland is to have a referendum in the near future on liberalising the divorce law, and if other countries are an example of how that usually pans out, easier and quicker divorce will very probably follow.

The arguments for more liberal divorce are simple: why force a couple to stay together when they are unhappy? If a marriage is over, why prolong the agony? And why should the state arbitrate on when a divorce can take place? Surely it's up to the individuals themselves.

Yet, I so often hear radio interviews with a homeless person which begin with the narrative that "Joe/Joanna became homeless when his/her relationship broke up". The social services are then blamed for not providing housing and other support for the person afflicted by homelessness.

“If society is expected to pick up the pieces when a marriage dissolves, surely it does have some say in the conditions of dissolution or divorce...”

Homelessness is certainly a social and economic problem that can befall people through no fault of their own – bad luck, poverty and the sheer unavailability of affordable housing.

But the problem is also increased and enlarged by marital and family breakdown.

If society is expected to pick up the pieces when a marriage or partnership



Mary Kenny

dissolves, then society does, surely, have some say in the conditions of dissolution or divorce.

Marital relationships are complicated, and a rigid application of the law doesn't always help the family, either.

In a controversial case before the Central Criminal Court this week, a man was jailed for three years for the rape of his wife – even though the wife subsequently said that she

doesn't want him to go to prison: that she forgives him: and that he is a good father to their children. The wife said: "I really do need my husband with me to be able to build a future for my children."

The law is the law so he has to serve his sentence: but human relations are complex, and sometimes marriage – and the family – need to be supported by society, rather than torn further apart.

We can help dig our way out of environmental catastrophe

● During World War II there was a successful government propaganda campaign in Britain called 'Dig For Victory'. This urged the population to grow as much of its own food as possible, so as to save on imports.

It made a big impression, and in these days of concern about climate change, it might be useful to revive that idea. Ireland imports nearly all its potatoes, mostly from Cyprus. Why not use the problems of a looming Brexit to encourage more home-grown food – especially potatoes, which grow so easily in Irish soil?

I am told by those who have a patch of praties in their back garden that nothing tastes as delicious as a potato freshly taken from the ground before cooking.

On a wider point, too many airmiles are used to fly vegetables (and flowers) from one part of the globe to another – veggies and other edibles which could quite easily be cultivated in the home country.

The wartime slogan could be adapted to 'Dig for Sustainability': help the planet, save money, promote self-sufficiency, and eat healthy fresh food...



Life's not the same old story any more

Confucius taught deference to elders as a primary rule of life, which has given the Far East a tradition of respect for the elderly.

Japan shared that Confucian tradition, but today it has the oldest population in the world and problems are arising.

One of the most startling is a crime wave among oldsters: nearly 20% of prison inmates in Japan are now pensioners, as compared to 6% in the US.

Many of these oldsters are imprisoned for quite minor crimes and among elderly women prisoners, nine out of ten are behind bars for petty shoplifting.

It is becoming evident that many oldies are deliberately choosing to get themselves arrested because prison life offers a community experience. They're lonely. They either have no family, or the family

has lost contact.

Between 1985 and 2015, there was an increase of 600% of older persons living alone.

In chokey, the oldsters are looked after and they form bonds with others. There's plenty of community activity, even if it is a little regimented: communal exercise, communal singing, communal eating.

When they serve their sentence and leave prison, unfortunately, their families may shun them, as there is a stigma attached to a jail sentence. So they re-offend and get banged up once again.

The loss of community is seen in all the developed countries along with its woeful companion, loneliness, and its other sad causality – low birth rates.



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Muslim doctors may upset Government abortion plans

Greg Daly

Ireland's reliance on Muslim doctors in hospitals around the country may derail Government plans to roll out a national abortion service, a leading obstetrician has said.

Large numbers of non-consultant hospital doctors (NCHDs) working in maternity units outside Dublin are Muslims from abroad, according to Dr Trevor Hayes of Kilkenny's St Luke's Hospital, who says he had been personally told that they have serious religious qualms about performing abortions.

"A lot of the NCHDs – a lot of the registrars and senior registrars and SHOs (senior house officers), so the front line – would be from Egypt, Sudan, and generally Muslim countries," Dr Hayes told *The Irish Catholic*.

"These would be in the country hospitals, and because of that they have

frontline exposure, and they would have religious objections to be involved in the abortion service."

Dr Hayes, who was named Obstetrician of the Year in 2009 and 2013 by *Maternity and Infant Magazine* said a dependence on Muslim consultants is preventing Cavan General Hospital from introducing an abortion service, and that he suspects that conscientious objections from Muslims could block abortions from taking place in 12 of the country's 19 maternity units.

"I'm not professing that I have huge knowledge about Islam, but they have religious objections to being involved in it," he said.

Dire need

According to Dr Ali Selim, spokesman for the Dublin's Islamic Culture Centre, abortion is unacceptable for Muslims except in cases of dire need. "In Islam abortion is

the lesser harm, conducted only to save the mother's life if all other options prove to be useless," he told *The Irish Catholic*, adding: "Life is God's gift."

According to figures published by the Medical Council in 2016, roughly two out

of five doctors registered to work in Ireland have trained abroad, with over three quarters of the country's non-consultant hospital doctors being international medical graduates and with Pakistan and Sudan being the top countries from which

internationally-qualified doctors come.

Obstetrics and Gynaecology is the field most likely to be staffed from doctors with overseas qualifications, with 58% of doctors in that area having graduated abroad.

📌 See Page 15.

Catholic communities offer helping hand to asylum seekers, says priest

Colm Fitzpatrick

Catholic schools and parish communities play a vital role in welcoming and supporting families stuck in Direct Provision centres, a Cork-based priest has said.

Commenting on the Millstreet centre, which campaigners believe has the largest number of children of all the Cork Direct Provision sites, Fr John Fitzgerald said that many asylum seekers are well-integrated into and "feel welcomed" by the local community.

Fr Fitzgerald said that plenty of children in the direct provision centre sign up and play hurling and football in

the local clubs, despite the number of those fluctuating children, and that the schools embrace and teach them.

"They're welcomed in the schools and they get a good education," he said pointing out that the students travel on school tours and take part in Christmas plays.

Report

His remarks come as the latest annual report from the Reception and Integration Agency shows that over the course of 2017, the number of people in accommodation centres significantly increased from 4,425 to 5,096.

The report also revealed that while the average duration of stay by applicants has

shortened and the number of people staying for extended periods has fallen, but at the end of 2017, 204 people had still been in Direct Provision for at least seven years.

Speaking about the issue of extended stay, Fr Fitzgerald said that those who have been granted asylum and can leave the centre find it impossible given the unavailability of housing in the country.

"When they do get their papers to find and get accommodation, they have to remain there, because there is a lack of accommodation," he said.

Fr Fitzgerald added that he hasn't had "any complaints" from those in the centre.

The question is how to thrive, not just survive.



This new edition of *Tomorrow's Parish* sets out the priorities for the parish as the Church enters a new phase of both challenge and opportunity, particularly highlighting the role of the family with the celebration of the World Meeting of Families in Ireland.

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Derry museum to be home to Bloody Sunday stole

The stole worn by the late Bishop Edward Daly on Bloody Sunday is to be donated to the Museum of Free Derry.

The vestment, along with a photograph of the teenage victim Jackie Duddy, which Bishop Daly kept on his desk for over four decades, will be formally given to the museum at a ceremony on

Wednesday, January 30, the 47th anniversary of Bloody Sunday.

Footage of the then Fr Daly waving his handkerchief as the 17-year-old Jackie was carried along Chamberlain Street has long been an iconic image of Bloody Sunday [pictured above]. After Mr Duddy was

shot, Fr Duddy vested himself in his stole and administered the Last Rites to the dying teenager while others attempted to treat his wounds.

The stole and photograph will be exhibited alongside the handkerchief, which the Duddy family donated to the museum some years ago.

NEWS IN BRIEF

Primate announces new clergy appointments

Archbishop Eamon Martin has announced some new clerical appointments for the Archdiocese of Armagh which are due to take effect next month.

Fr Jim Carroll of St Peter's in Drogheda and Administrator of Monasterboice will step down from his duties in Drogheda while remaining as Administrator in Monasterboice and pastor emeritus and priest-in-residence in Clogherhead.

Fr Eugene Sweeney PP of English and Moderator of the Curia will take over in Drogheda.

Fr John Connolly PP of Clonfeacle, will in addition be Administrator in English.

In addition Rev Paul Mallon, deacon, has taken up the role of Diocesan Secretary, while continuing his pastoral ministry in the Cathedral Parish of Armagh.

Archbishop Eamon Martin thanked the priests for their continued ministry and service in the archdiocese.

Art stolen from Spanish church found in England

A Dutch art detective has returned two priceless stone reliefs stolen from an ancient Spanish church after tracing them to an English nobleman's garden where they were displayed as ornaments.

Dubbed the 'Indiana Jones of the art world', Arthur Brand said he gave over the centuries-old carvings to the Spanish embassy in London at a private ceremony on Monday, January 21.

The private investigator showed the stone carvings – one of which depicts John the Evangelist, author of one of the Gospels – hours before they were handed back.

They are believed to be at least 1,000 years old.

Pope launches new prayer app

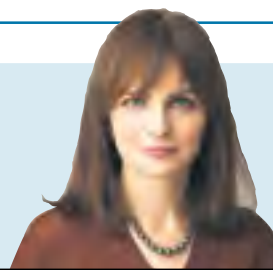
Pope Francis has launched an app called 'Click to Pray', which connects Catholics to a global network to share prayer intentions via their smartphones.

The Pope opened the new app using an iPad during his Angelus address on January 20 and encouraged young Catholics, in particular, to download the smartphone app to pray the 'Rosary of Peace' ahead of World Youth Day.

'Click to Pray' allows users to post prayer intentions and view other prayer requests in six languages.

Maria Steen

The View



It is time for the Church to end its relationship with the State over schools

Catholic education in this country is not working. Last Summer's abortion referendum was a wake-up call in this regard: how could so many people, educated in Catholic schools for the most part, have voted to strip the most vulnerable among us of all rights? How could an educated Catholic have voted for the indiscriminate killing of unborn children?

For some time now, it seems that Catholic schools have been churning out more avowed atheists than faithful Catholics. We cannot continue to do what we have been doing in our schools and expect a different outcome. Something has to change.

Catholic parents who want to educate their children in the Faith are fighting on two fronts: the threat from without – the State undermining Catholic education at every turn – and the challenges from within – the dumbing-down of the intellectual, spiritual and moral heritage that characterised Catholic education in the past. Both challenges need to be met head on.

Discrimination

The Education (Admission to Schools) Act 2018, which will apply from this year onwards, blatantly and unjustly discriminates against the Catholic child seeking to gain admission to a national primary school.

To explain: all national schools – other than Catholic ones – can favour children of their own denomination in their admissions policy. Protestant schools may give a place to a Protestant child over a child of another religion, Jewish schools may favour Jewish children, Muslim schools may favour Muslim children – all except Catholic schools.

Where a school is oversubscribed, a Catholic



child seeking to gain admission to a Catholic national primary school may be refused a place over a child of another religion from now on.

It is hard to understand why the Church seems to be taking this lying down. Catholic parents and their children need the Church to champion their rights and fight for their religious freedoms, because the State certainly won't.

The Admission to Schools Act is the latest – but not the first and it is unlikely to be the last – government attack on Catholic education in this country.

Similar prejudice and discrimination against Catholic Education was evident in the deletion of Rule 68 which gave religious education a special place in primary schools, the report of the Forum on Patronage and Pluralism which sought to dilute and undermine all religious influence in a school, and the changes to Section 37 of the Employment Equality Act which weakened the ability of a school to employ teachers who would uphold

its special ethos.

We can expect more. At the moment, the Provision of Objective Sex Education Bill is before the Dáil. The Bill proposes that the curriculum for relationships and sexuality education in schools should be “factual and objective, age appropriate, and not gender normative”.

“It is now against the law for a Catholic national school to favour Catholic children in its admissions policy”

They propose that all school children be taught and given information about sexual consent, different types of sexuality, different types of gender, methods of contraception and abortion. They propose that this all be taught in a so-called “factual and objective” manner regardless of the religious ethos of the school. In other words, they want to make it unlawful for a Catholic child to be taught the Catholic

of the State intervened to obstruct religious education and curb religious freedoms, the Church found a way, through the establishment of hedge schools. We now need to consider radical solutions for our own time.

The Government is doing its best to tie the hands of Catholic educators and parents so that it is almost impossible to provide an authentic Catholic education to Catholic children.

“It would certainly be interesting to see how the State would cope in discharging its duty to educate the children of the nation without the co-operation of the Church”

In a functioning democracy that respected and recognised the right to religious freedom and the right of parents to educate their children in their chosen faith, it would be perfectly reasonable to suggest that denominational education should be state funded. After all, Catholics pay taxes too – they should be able to send their children to state-funded Catholic schools. But we are not living in such a functioning democracy. The State discriminates against Catholic children in a way that it does not against children of other faiths or none.

Radical measures are required if we are not to perpetuate the mistakes of the past. It is time for the Church to end its relationship with the State in relation to the provision of education and begin to look after her flock in an authentic manner.

The *Catechism of the*

Catholic Church states that it is a fundamental duty of parents to educate their children. In these circumstances, parents deserve to be supported by the Church, particularly when they are under threat by the State.

What is the way forward, you might ask. The schools under Catholic patronage represent an enormous asset, which the Church needs to consider realising in the interests of actually providing authentic Catholic education, probably to a smaller number of pupils.

Rather than allow further undermining of the faith and the religious freedoms of Catholic children, the Church should act now and sell large numbers of her schools, to the State if it can afford them, or to other interested parties if it cannot. (It would certainly be interesting to see how the State would cope in discharging its duty to educate the children of the nation without the co-operation of the Church.)

Support

With the monies realised, she should establish authentic Catholic schools, for the benefit of parents who wish to be supported in their efforts to educate their children. To ensure that such schools are free of the influence of the State, they cannot rely on State money.

This might mean Catholic schools not being as well funded or having as many facilities as other schools, and they would certainly be fewer in number than at present. Against that, we would have religious freedom and the right to educate our children without the pernicious proselytising of the State. Then we could start concentrating on reforming our Catholic schooling from within.

“Catholic parents who want to educate their children in the Faith are fighting on two fronts: the threat from without – the State undermining Catholic education at every turn – and the challenges from within – the dumbing-down of the intellectual, spiritual and moral heritage that characterised Catholic education in the past”

Journey from Troubles to peace requires forgiveness, says priest

Colm Fitzpatrick

Forgiveness is key to overcoming the violent legacy of Northern Ireland's past, a well-known ecumenical priest has said.

Speaking ahead of a Belfast-based festival aimed to create peace in the country, Fr Martin Magill of St John's Parish on the Falls Road told *The Irish Catholic* that over the past few decades "so much hurt through the bloodshed and the violence" during the Troubles has meant that the city must go on a journey of forgiveness. He added that religion has a "contribution" to make in addressing this divisive historical and ongoing issue.

Now in its seventh year, The 4 Corners Festival which runs from January 30 to February 10 seeks to inspire people from Belfast and is designed to entice people out of their own corners of the city and into new places where they will encounter new perspectives and new ideas.

Festival

At the end of the festival, people will be called towards creating a forgiving city, which Fr Martin believes could make "a huge difference in individuals' lives and indeed for us as a society".

He added that this theme

is particularly pertinent for the city of Belfast given the severity of conflict and fear present there during the Troubles.

"It was a city in which people kept to their own corners

because they would have felt safe there and it made sense at the time of the Troubles actually when there was mayhem and chaos and terror all over the city," Fr Martin said, pointing out that it's now

time to overcome this.

He added that the recent security alerts in Belfast this week show how far we still have to go in our journey of reconciliation.

"The vast majority of peo-

ple do not want or support these inconveniences and local disruption that's being caused. But it's a reminder that we've quite a bit to go on our journey to building peace and reconciliation."



Bishop Ray Browne launches Catholic Schools Week in Holy Family National School Rathmore which runs from January 27 to February 3, and celebrates the work of local Catholic schools.

Doctors urge to fight efforts to broaden abortion grounds further

Greg Daly

Political efforts to make serious but non-fatal foetal conditions grounds for abortion need to be resisted, a spokesperson for Doctors for Life has said.

Commenting against a background of claims that the board of Dublin's Coombe Hospital refused a woman an abortion despite two consultants having certified that her child had a fatal foetal abnormality, something the hospital has since denied, Dr Valerie Morris has said the child's condition can be treated.

"It's a condition where the

abdominal muscles are not completely formed," Dr Morris told *The Irish Catholic*.

"It's not fatal," she continued. "It's a surgery that's done in Crumlin, it's done in Temple Street, it's done in Great Ormond Street (in London). I read the statement that the hospital issued. It's not fatal because it's treatable."

Abnormality

The hospital has issued a statement pointing out that the child's abnormality was not likely to lead to death within 28 days of birth.

Solidarity TD Coppinger has

described this as "the first test case for the new abortion legislation", with People Before Profit TD Bríd Smith also raising the case.

Legislation

Identifying the episode as an attempt at shifting legislative goalposts, Dr Morris said that politicians "are trying to ensure that even things that are not fatal but congenital can be aborted".

"It's not what people voted for, it's not in the legislation, and doctors need to fight hard to protect that," she said. "This is a test case in more ways than one."

School staff respect parents' 'vision of children' – Bishop Browne

Bishop Ray Browne launched Catholic Schools Week saying the strength "of our schools is that they're local", and the staff know local people and "respect their vision for their children".

The launch took place last week in Holy Family National School Rathmore.

The week: Celebrating the Work of Our Local Catholic Schools, runs from January 27 to February 3. During the launch there was singing, traditional music, set dancing and a prayer service with children representing the different classes making their blessings and prayers.

"Values are central to a Catholic school. All our values have as their foundation the words of Jesus, 'Love one another, as I have loved you'. Care for one another, the dignity of every person, respect, mercy, fairness, and justice – all values have their origins in God's love," said Bishop Browne.

Pro-life film ads banned by Facebook

Chai Brady

The world's largest social media platform has banned advertising of a pro-life movie as it has been dubbed a 'political ad'.

Facebook reportedly denied authorisation of ads promoting the US anti-abortion *Roe v. Wade* film star-

ring Jon Voight and Stacey Dash.

The film aims to tell the story of the *Roe v. Wade* Supreme Court decision in the US that established the legal right to abortion.

Verification

Facebook reportedly said that promotion for the film fell under new rules

requiring further verification and identification of people who run ads on 'issues of national importance'.

In April last year Facebook announced new restrictions on those seeking to post 'issue ads' including politically oriented ads that touch on issues including elections, immigration, LGBT rights, and other topics.

The social network said it will require anyone posting these ads to undergo a vetting process requiring the authors to produce government-issued ID and mailing addresses.

Co-director and co-writer Nick Loeb alleged it was continued censorship of conservative content.

NEWS IN BRIEF

Bishops condemn Israeli settlements

Two Irish bishops have claimed that Israeli settlements in the occupied West Bank stand in the way of a permanent peace in the Holy Land. Bishop Noel Treanor and Bishop Alan McGuckian have just returned from participating in an international delegation of prelates to the region.

In a joint statement this week they said during their visit to the West Bank they "saw for ourselves the tragic impact of illegal Israeli settlements, built on Palestinian land".

According to the Churchmen, "these settlements, condemned as illegal by the United Nations, European Union and the Irish Government, stand in the way of a permanent peace between Israelis and Palestinians.

"As a country, we cannot continue to condemn these settlements as illegal under international law and then trade with them, making them economically viable, the bishops added.

Charity pleas for more foster carers

Barnardos has issued an appeal for foster carers as the amount of children in care in the North of Ireland has reached record levels.

There are now over 3,100 children in State care, compared to just over 2,400 in 2008. The numbers are expected to increase, which may lead to children waiting longer before finding a good foster carer match, according to the charity.

It may also mean they will need to be moved to a different family several times because the most appropriate carer is not available which can cause serious distress.

The appeal comes as part of Barnardo's Fostering Week 2019, launched on Monday.

Cllr delays monastery conversion for homeless

A Dublin councillor has delayed the opening of a homeless hub at a former Carmelite monastery after asking An Bord Pleanála to rule on whether conversion of the building requires planning permission. Fine Gael Cllr Brian Lawlor expressed concern that the facility in Tallaght wasn't suitable for families, particularly children.

A housing association founded by the Franciscans, Respond, said it was disappointed in the delay, as decisions by An Bord Pleanála which should be made in 18 weeks can take longer.

The trouble with men...



The Church may need a serious theology of masculinity, writes **David Quinn**

Men have been receiving a very bad press lately, and not just specific men, but men in general. The words 'toxic' and 'masculinity' are commonly and routinely joined together in a way 'toxic' and 'femininity' rarely are.

The current round of attacks on men began with the allegations of rape made against Hollywood producer, Harvey Weinstein in 2016. This led to a cascade of allegations against other men and to the #MeToo movement in which women shared their experiences of being sexually harassed and assaulted by men.

In turn, this gave rise to the term 'toxic masculinity'. Men stood accused of being sexist, aggressive, domineering bullies. Even men who were gentlemanly and respectful towards women were nonetheless guilty of harbouring sexist attitudes by not seeing women as their true equals and not treating them as such. Thus, for example, they would favour promotion of men over women at work, or deep down believe a woman's place is at home once she has children. Even a man's protective attitude towards a wife was seen as sexist.

Sexism

It has become extremely difficult now to say anything good about men. Try it. You will still be accused of sexism. This was my experience last year when I explicitly invited people on Twitter to say something good about men. Drawing from the American writer and feminist, Camille Paglia, I said that men are responsible for almost the whole of the built environment. Think of the houses we live in, the places we work, the roads we drive on, the planes we fly in.



Almost all of these are built by men.

The hostile reaction on social media was big and immediate. I was roundly attacked, which actually proved my point, namely that it has become incredibly difficult to say anything good about men. If you are only permitted to say bad things about men, that is sexism in reverse.

Then the prestigious American Psychological Association got in on the act. In a recent report it criticised 'traditional masculinity' as "a particular constellation of standards that have held sway over large segments of the population, including anti-femininity, achievement, eschewal of the appearance of weakness, and adventure, risk and violence".

It criticised these traits as "limiting" the psychological development of men.

Let's look at some of the traits it describes. Are all of them really problems? Is it bad to be achievement-oriented, which is to say, ambitious? Is it a bad thing to be outwardly strong? Yes, there comes a point at which you have to admit you are not coping, but stoicism is not in itself bad. Stoicism is about enduring pain, accepting it as inevitable, and getting on with it.

How is seeking adventure and taking risks undesirable

“A society that seems to treat masculinity itself as flawed, and attempts to alienate men from their natures, is going to find itself in a very bad place”

in and of themselves? Male risk-taking does have a downside. We can see this from the fact that men have, and cause, more road accidents, for example. But without male risk-taking the world would be far worse off. We need someone to do physically risky jobs like fire-fighting and construction work, among many other things, and men are vastly more drawn than women to these occupations.

At the end of the day, a society that seems to treat masculinity itself as flawed, and attempts to alienate men from their natures, is going to find itself in a very bad place and may actually increase mental health problems among men because they will have been taught that maleness itself is a problem and constantly be told to go against the grain of their natures.

How should the Church regard this debate? To date, it has had very little to say about it. In fact, the Church is typically more concerned with not alienating women, given that only men can be ordained. As a result, it gives little consideration to how it might attract more laymen to become Christians, even though more women than men attend church.

Christianity is patriarchal in some ways, but it is also a rather 'feminine' religion. It emphasises humility, service,

quiet prayer, compassion. These are all good things, obviously, but they don't necessarily draw on typically male traits like risk-taking and action. Thus, Christianity

to some men can appear 'unmanly'.

We can dismiss these men and think to ourselves, we don't want them in Church anyway. We can content ourselves with the fact that many men are not typically masculine and content ourselves with appealing to men who are not so attracted to risk and to action. But that would be a big mistake, because there is nothing wrong with typically male traits, *per se*, and the Church has to have something to say to men who strongly display these traits.

“We need someone to do physically risky jobs like fire-fighting and construction work, among many other things, and men are vastly more drawn than women to these occupations”

Perhaps we actually need to develop a theology of masculinity. We need to ask

ourselves more deeply: what is a man?

Is 'manliness' purely the result of how we are raised, and therefore it would be easy to raise more 'feminine' men if we really put our minds down to it?

Or are certain typically male traits innate to most, or at least many men? If they are, then what have we got to say to such men? Can a man become a better person without having to give up some part of his maleness? How do we go about making Christianity appealing to the risk-taking, action-seeking man?

We are not even having this debate in the Church. These questions are not even considered. But they ought to be, and for two good reasons. One is that society is debating these issues and we ought to have something to contribute.

Secondly, we must find ways of attracting men to Church in the same numbers as women, because it is men who are more typically absent.

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Prof. Casey reveals how faith is helping with tragic loss of son

Chai Brady

A well-known psychiatrist has opened up about how her Catholic faith has helped her in coming to terms with the tragic loss of her son from cancer.

Prof. Patricia Casey's son Gavin died in 2017 from spinal cancer when he was aged in his mid-20s. Speaking on RTÉ Radio at the weekend, she said she found it "immensely helpful" for her spiritually when he received the Sacrament of the Sick as he neared the end of his life.

Prof. Casey [pictured] revealed in an interview with her husband John broadcast

over the weekend on RTÉ's *Sunday with Miriam* that her Faith had been tested when Gavin was first diagnosed with cancer when he was five. However, speaking of the cancer that would eventually take his life, she said "surprisingly it didn't test my faith. When Gavin was ill the first time around it tested it much more, I can't explain it because I anticipated that it would," Prof. Casey said.

She recalled how she had

been at the Edinburgh festival with her family when Gavin developed a limp and returned to Dublin as it became more painful. She received a call with the news of his diagnosis.

"I sat outside the shop [in Edinburgh] and I must have looked very pale because - I'll always remember this - a young man walking along with a bottle of water and a burger in his hand, said: 'Are you alright?' and I said 'no I'm not, I've just heard my son has cancer' and he said 'I'll call a cab for you'."

"And he did and then he said to me: 'God bless you, I'll pray for you', and he walked away, I'll always remember that," she said, "it was very kind."

The chance a person will get two cancers independent of each other is 8%, according to Prof. Casey, who had some hope he would recover but knew the prognosis was not good.

Sacraments

Speaking of when Gavin received the last sacraments, she said a priest friend, Fr Gerard Casey, who is based in Doneraile, Co. Cork, wanted to visit him in St Vincent's

Hospital. Fr Casey married Dr Casey and her husband John and was at the naming ceremony of their two adopted children, Gavin and James.

When the issue of the sacraments came up, Prof. Casey recalled: "I said fine but I'm not sure about the last sacraments or not, because Gavin is an agnostic, he wasn't an atheist he was an agnostic, but Gavin was unconscious in bed and I thought well I don't know if heaven exists or not, I don't know, but we've done the best we can for Gavin with medicines.

"Maybe - and the decision was mine because John isn't a believer - I said I want

to do the best I can for Gavin spiritually...Gavin himself wouldn't have minded, he'd have said 'whatever I don't care', so I thought let's do it so.

"Fr Casey did, and as he put the oils on his forehead, he said to me Jesus touched Gavin now, he will be with Jesus very shortly and that actually was amazingly helpful to me personally," she said.

Her husband John, who described himself as having no religious faith, said he likes going to churches to think about Gavin.

He said he finds that immensely comforting.



Filipinos take Holy Child to Dublin streets

Greg Daly

Hundreds of Filipinos from all across Ireland gathered in Dublin last week for the annual Santo Niño procession, with over 400 attending Mass in St Joseph's Church on the city's Berkeley Road afterwards.

"It's a very big Filipino celebration," Fr Martin McDonald OFM told *The Irish Catholic*, adding that this celebration of the Holy Infant was the 20th such procession by Dublin's Filipino community.

"We've done this every year - it started in the year 2000," Lorna Patindol, one of the procession's lead co-ordinators, told this newspaper.

"It's really the culmination of a long celebration. There was a novena Mass nine days earlier, and a children's Mass, and an outdoor procession, Mrs Patindol said, explaining that various Filipino groups from across Ireland take part, including groups dedicated to St Michael, Our Lady of Knock, and Our Lady of Peñafrancia.

"Santo Niño is dedicated

to the Holy Infant of Prague," she said. "The devotion is all over the Philippines. The original statue was brought to the Philippines by Ferdinand Magellan in 1521. Before then the Philippines were mostly Muslim, but after that the Rajahs - the chiefs - became Christian."

Among the statues carried by the participants in the procession were ones of the earliest Filipino saints, St Pedro Colungod and St Lorenzo Ruiz, both of which along with Santo Niño have shrines at St Joseph's.





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'No justification for armed

We have seen no reason to change our opinion as to the indefensibility from the point of view of Catholic morality of the Rebellion of 1916, nor can any after events, however deplorable, be made to serve as a justification for it. Hence to us the proceedings of Tuesday seem vitiated at core, however loftily inspired their object."

At last. Ten weeks after the end of the First World War; six weeks after the casting of ballots in the landmark General Election of December 1918; and four weeks after the results of that contest had been announced, and the extent of Sinn Féin's victory revealed, *The Irish Catholic* offered its first meaningful commentary on the radical changes that had swept over the national political scene during that tumultuous period.

The occasion of the judgement, of course, was the inaugural meeting of Dáil Éireann, which had taken place in the Mansion House on Tuesday, January 21, 1919, four days before the paper went to press.

This verdict was a negative one.

While both willing to concede that the motives of those who had gathered in Dublin earlier in the week were patriotic and noble, and prepared to admit that at that moment "no man can forecast" where Ireland's future would lead, the editor could not help but confess that the state of the country that had given rise to these proceedings gave him "cause for grave disquietitude".

Concern

The causes of this concern were both retrospective and prospective. The retrospective element was the constant reference of the republicans back to 'the events of Easter Week, 1916, [which] were solemnly made the basic fact of the proceedings.'

For *The Irish Catholic*, which had not alone condemned the Rising when it had occurred, but (unlike most of the rest of the broad Catholic Church on the island) had not subsequently abandoned that position, this was far from a "good omen".

In its view, as the quotation given at the beginning of this article indicates, the Republic so declared suffered from a particularly virulent form of original sin that could never be made good. Prospectively, the paper indicated that the logical consequences that must flow from this separatist act could only have the

100 years on

Threats to Catholic education alarmed this paper as the first Dáil met, writes **Gabriel Doherty**



most "grave and far-reaching results", affecting everyone in the country.

The possibility that these results might be literally fatal was obvious, and this precise scenario was highlighted by the killing of two members of the Royal Irish Constabulary in Soloheadbeg, Co. Tipperary, on the same day as the meeting of the Dáil.

In contrast to the relatively restrained manner in which the paper had passed censure on the Dáil's existence, the full range of its vocabulary was brought to bear on the perpetrators of this particular act. It was, by turns, a "foul and cowardly murder", an "abominable misdeed", and a "dreadful outrage" that brought "shame and grief" upon the nation. The "shedding of innocent blood" that took place during the ambush called "down the vengeance of heaven not only on the county but on the country it disgraces".

“By way of response the bishop, in a letter on the subject to a priest in his diocese, reiterated his previous view that trustees could return funds to any subscribers who could prove they had donated”

The paper went further still. Invoking Old Testament imagery it demanded that the bare minimum required of those who lived in the locality wherein the killings took place was that they must take an active part in the detection and capture of the perpetrators, as this alone might suffice to "appease outraged Divine Justice".

Not alone that, but in expressing its opinion that the declaration of that area and its environs as a military district (in effect temporarily suspending civil jurisdiction over same) was "only what might naturally be expected in the circumstances", it was, in effect, backing the British Government's suppression of republicans in a manner eerily reminiscent of its response to the Easter Rising itself.

No more than the country as a whole, the paper was now entering dangerous territory. The editor, however, evidently felt compelled to respond to the separatist gauntlet that had been so spectacularly thrown down that week, for a sense of anarchy seemed to be spreading across the land – and as so often in the past, the rebel city of Cork was a well-spring of the spirit of defiance.

The focal point on this occasion was an on-going dispute over the use of the anti-Conscription fund that had been collected during the mobilisation against the proposal the previous Spring. Bishop Daniel Cohalan was seeking to divert the fund towards the cost of building a new cathedral for the diocese, while local separatists were determined to prevent him.

The latest twist in the saga had seen a combined demand from local branches of Sinn Féin, the Labour party, the Gaelic League and the Irish Volunteers, that new trustees be appointed to oversee disbursements from the fund, which they insisted should "be held intact for possible national emergencies".

By way of response the



bishop, in a letter on the subject to a priest in his diocese, reiterated his previous view that trustees could return funds to any subscribers who could prove they had donated (a practical impossibility in most cases), and added a new

observation, to the effect that the fund could not be used for purpose other than that for which it was originally formed.

The editor, inevitably, backed

Bishop Cohalan's assessment, arguing that, in seeking to use the money for a new purpose, his critics were guilty of both a breach of faith with the original donors, and a possible breach of the law.

The difficulty with this

Members of the second Dáil in the Round Room of the Mansion House, where the first Dáil met.



rebellion'



24 of the 27 TDs who gathered for the first day of the first Dáil, in January 1919.

existing system to acquire the balance from Dublin Castle.

The Catholic schools in the city had done so, even though fund-raising from within the local Catholic community was more difficult given its relative poverty compared to its Protestant counterpart.

The proposed rates-based system would, therefore, in effect penalise those Catholic schools twice over.

Firstly, because the proposed new Protestant schools would not have to raise funds locally (whereas Catholic schools had had to do so); and secondly, because Catholics in the city (relatively poor and already out of pocket) would now be required to fund the building of those Protestant schools, with no likelihood that 'their' schools would receive assistance as their need was not as pressing.

Editorial

The editorial anticipated that "the Catholics of Belfast ... will offer the most determined opposition to this monstrous proposal" and enjoyed "their co-religionists in the rest of Ireland" to offer the fullest "moral and material" support to the campaign.

On the eve of St Brigid's Day in 1919, therefore, the political skies over Ireland were rapidly darkening, with few reasons to believe that the national mood would change for the better any time soon.

A letter from a correspondent to the paper signing himself 'Maolmocta' referenced this impending Feast Day of Ireland's female patron saint. In it, he made what can be interpreted as an oblique reference to the recent electoral triumph of Constance Markiewicz when asking that "in these days of trial and hope" the public would pray a novena to a saint who "like others...of our women saints ...had a part and an influence in the public affairs of her time".

From the perspective of *The Irish Catholic* in late January 1919, the hoped-for divine intervention could not come fast enough.

i Gabriel Doherty teaches in the School of History, University College Cork, and is a member of the Decade of Centenaries Advisory Committee.

line of argument, of course, was that this was precisely what the bishop himself proposed to do! The editor was not inclined to point out the inconsistency, but inconsistent it was.

The matter was set to run and run (even beyond the Civil War) – and it should not be underestimated as a significant backdrop to Bishop Cahalan's evolving response to the burgeoning military campaign in the diocese over the following years.

Education

If the abundant troubles evident within the nationalist movement were not enough, the paper, in its main editorial, was also alarmed at the on-going threat to Catholic interests in education in the city of Belfast, which arose from the proposal before the unionist-controlled corporation to strike a rate for the purposes of funding local educational initiatives.

The editor clearly interpreted this initiative as the thin end of at least two wedges – namely non-denominational education and partition – both of which presented existentialist threats to Catholic interests in Ulster.

The editorial foresaw that such a system would place Catholic school children in the city under the control of

'Orange' educational interests, who would be sure to dominate any committee formed by the corporation for the purposes of managing the scheme.

Why, the editor wondered, was the proposal appearing at this time? The superficial answer was that Protestant schools in the city were over-crowded (which he was prepared to concede was the case), and the finance needed to expand the accommodation was not available through the prevailing centralised funding system.

“The proposed rates-based system would, therefore, in effect penalise those Catholic schools twice over”

But why did this situation exist, when Catholic schools in the city, which operated under the same system, were not facing the same problems?

The answer, in his view, was that "the wealthy Protestant community has refused or neglected to burden itself" with the obligation to raise the one-third of the necessary capital to build new accommodation, the obtaining of which was required under the

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The Church is at the forefront of tackling gambling addiction, but more work is needed, writes **Colm Fitzpatrick**

It's a rare situation in the Northern Irish political landscape where all major parties unanimously agree to tackle a social issue, but it seems that problem gambling falls suitably into this exceptional category. Often relegated to a petty issue compared to alcohol or drug addiction, it's now clear that problem gambling is just as destructive as these other compulsions especially given how many people suffer from it.

Recent research has found that around 40,000 people are addicted to gambling in the Republic with an even higher number for those living in the North. These statistics excludes individuals who gamble from time to time or those who are moderate risk gamblers.

It's safe to say that problem gambling has taken the country by thunderous storm but unlike most storms people haven't been discussing it or the damage it may cause.

Political parties in the North of Ireland are, however, calling for gambling legislation to be reformed. Most recently, Belfast City Council held a debate on the issue, highlighting the shocking lack of existing support for addicts. Councillor John Kyle proposed the motion and it follows countless previous warnings concerning the dearth of help available to sufferers.

Destructive

Describing how destructive this type of addiction can become, Fr Martin Magill of St John's on Belfast's Falls Road, says that it's "really important" to discuss problem gambling out loud with others. Having written and spoken about addiction, he suggests that gambling is a "hidden problem" and with the introduction of online gambling, has become much more secretive.



Shining a light on the darkness

"Just over the years, I've certainly come across families where the damage has gotten so serious...Relationships have broken down, both husband and wife, between partners, between parents and children – there's a huge effect on families when the whole addictive side of things takes over completely and people don't go for help."

“Young people didn't even consider football bets, doing the lottery or purchasing scratch cards as gambling”

Having seen first-hand how all-consuming this addiction is, Fr Martin suggests it's important to admit the problem and then seek help. It's "much better to shine a light on these dark areas", he says, rather than remain keeping the light turned off.

While there are a few different support mechanisms for problem gamblers in Ireland, it would be a gross oversight not to mention how critical the Church and Christian institutions have been in this area. Support outlets

such as Gamblers Anonymous (GA) are dependent on Church halls and the power of fellowship in bringing together gamblers who want to quit the habit.

"Gamblers Anonymous, people need to know that they're out there, that help is available, it's absolutely vital and life changing, people are doing great things in the fellowships which are often held in Church halls," says Seán Harty, Chairperson of Addiction Counsellors of Ireland. "They stand such a better chance doing fellowship with other people who are all in the one room for the one reason."

Mr Harty adds that even today, the majority of treatment centres are still run by religious orders, noting that the work they do is "absolutely fantastic". Hundreds of people attend meetings yearly to curb gambling addiction but most of this wouldn't be made possible without the churches that facilitate them.

"So, the Church is very much connected. Any Church

I walk into, I notice on their notice boards the fellowship meetings, AA, GA, overeaters anonymous, it's all there," Seán says.



"The Church is of huge support in itself, which is not always acknowledged. People are very quick to badmouth the Church, but they're still involved hugely in doing fantastic work in the field of addiction or the misuse of alcohol and drugs."

It wouldn't be terribly hyperbolic to describe churches and religious orders as

unsung heroes when speaking of gambling prevention measures and support, but it's important to remember this is an issue that is far from resolved.

While it may seem that only adults encounter problem gambling, Stephen Hughes, Senior Youth Worker in St Peter's Immaculata Youth Centre in Belfast, knows otherwise.

Having worked with young people in some of the most disadvantaged areas for decades, he tells *The Irish Catholic* that with easier access to gambling outlets, young people are also becoming addicted.

"It's the only thing we seem to be getting cross-party support on. It seems that Sinn Féin, DUP, SDLP and UUP are all in favour of limiting gambling opportunities and gambling promotion in the North.

"It's been huge – it has even shocked us," he says.

Stephen adds that young people can't benefit from treatment organisations like Addiction NI and GA as they only cater to adults, stressing that there are no provisions

for the hundreds of young people who are struggling with gambling addiction in the North at the moment. The consequences of this, he explains, can even escalate to suicide, which is something he has seen young people attempt in his own community youth group in the past year.

Habits

Another disconcerting topic that Stephen raises is how ingrained gambling has become in society, rendering young people unaware of their addictive habits.

When the Young Gamblers Education Trust (YGAM) from the UK recently visited the senior members of St Peter's Immaculata to speak about gambling, Stephen says that young people didn't even consider football bets, doing the lottery or purchasing scratch cards as gambling. Gambling has become so enculturated into the minds of young people that they "don't know what gambling is", he stresses.

Despite this sorry state of affairs, Stephen explains that in the next few months hundreds of youth workers will begin training in this area and that a review of gambling legislation is waiting to be discussed once the NI Assembly is restored.

These incremental but significant steps offer hope to a country that is drowning in addiction – one where there are never any winners.

“Young people can't benefit from treatment organisations like Addiction NI and GA as they only cater to adults...there are no provisions for the hundreds of young people who are struggling with gambling addiction in the North at the moment. The consequences of this can even escalate to suicide”

A matter of conscience



Muslim religious objections may pose an unforeseen difficulty for Government abortion plans, writes **Greg Daly**

The one thing that doesn't abide by majority rule is a person's conscience," Alabama lawyer Atticus Finch tells his daughter in Harper Lee's 1960 novel *To Kill a Mockingbird*. It's a powerful statement, and one worth bearing in mind by those who'd seek to make an idol of the ballot box.

It also homes in on one of the key issues facing doctors, religious or otherwise, who believe that they have duties towards all human beings, born or unborn, regardless of how the 36th Amendment to the Constitution permits the State to regulate abortion by law.

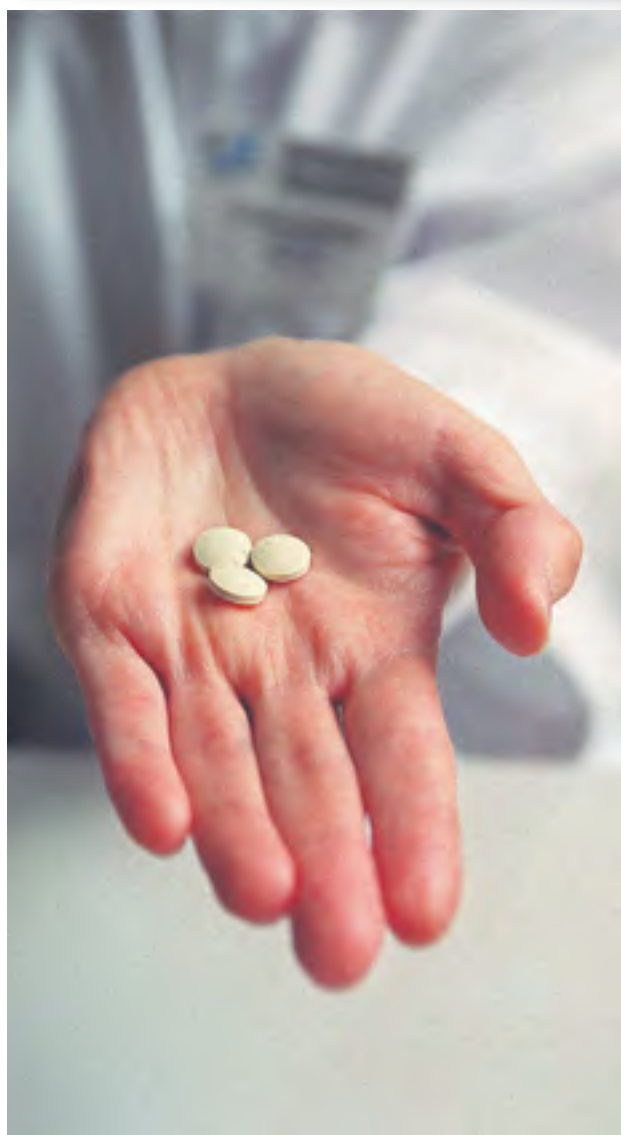
It already appears as if there are large numbers of such doctors – the tiny number of general practitioners so far willing to sign up to provide abortions may be artificially low, but there is no evidence so far available that there are hordes of family doctors desperate to provide or even facilitate terminations.

Stumbling block

According to Kilkenny-based consultant obstetrician Trevor Hayes, however, one stumbling block that the Government does not seem to have considered is the religious convictions of hospital doctors around the country, and in particular the convictions of Muslim doctors.

Many of the country's non-consultant hospital doctors (NCHDs) are Muslim, Dr Hayes says, and would have serious religious qualms about performing abortions.

"A lot of the NCHDs, a lot of the registrars and senior registrars and SHOs (senior house officers) – so the front



line – would be from Egypt, Sudan, and generally Muslim countries," he tells *The Irish Catholic*. "These would be in the country hospitals, and because of that they have frontline exposure, and they would have religious objections to being involved in the abortion service."

He's not claiming this based on hearsay, he adds, pointing out that he has been told this "directly" by Muslim doctors.

"It's one of the reasons why Cavan was one of the first hospitals to say that they wouldn't be providing

the service, because the consultants – all the consultants there are Muslim," he continues. "I'm not professing that I have huge knowledge about Islam, but they have religious objections to being involved in it."

Dr Hayes may not be an expert on Islam, but Dr Ali Selim, spokesman for the Islamic Culture Centre in the south Dublin suburb of Clonskeagh undoubtedly is, and is adamant that provision of abortion save in cases on dire need would be anathema for Muslims. "In Islam abortion

is the lesser harm, conducted only to save the mother's life if all other options prove to be useless," he says, adding: "Life is God's gift."

Cavan's maternity unit is by no means unusual in depending heavily on Muslim doctors who would have conscientious objections in this area, Dr Hayes adds.

"A lot of the county hospitals are like that," he says, citing the example of St Luke's Hospital in Kilkenny where he is based. "We've got eight registrars, seven SHOs, and of that 15, 13 would be Muslim. That's quite high, and it would be quite similar in Wexford, Waterford, Kerry and Clonmel.

"So, a lot of the NCHDs would be on call overnight and at the weekend service – you're going to have great barriers to providing this service. All four consultants in Kilkenny have agreed not to provide the service. Cavan, Wexford, Clonmel...I think 12 out of 19 units are not getting involved."

The dependence of Irish hospitals on Muslim doctors may seem incredible, but statistics from the OECD and the Medical Council do suggest that this is a reality. Ireland depends more on foreign-trained doctors than the vast majority of OECD countries, with roughly two out of five doctors in the country being trained abroad.

Graduates

According to the Medical Council's Medical Workforce Intelligence Report, this number is far higher when hospital doctors below consultant rank are considered in isolation – the report notes that in 2015 "76.8% of doctors who worked as non-consultant hospital doctors (not in training) were international medical graduates".

Further, Obstetrics and Gynaecology, the report makes clear, is the field most likely to be staffed from doctors with overseas qualifica-

tions, with 58% of all doctors in that area having graduated abroad.

Pakistan and Sudan are the two leading countries for qualification of doctors who qualified outside Ireland, and it seems likely that the majority of these doctors are Muslim; indeed, Pakistani-, Sudanese- and Egyptian-qualified doctors together make up 36% of Ireland's overseas-qualified doctors. When these figures are viewed together, Dr Hayes' thesis looks extremely plausible.

“Surely as an Irish citizen, and as an Irish doctor, I have every right to save my soul, and what law or referendum should dictate a change to that?”

"Now, the conscientious objection is still up for debate, and it still will be involving the Medical Council about whether or not they will make the doctor refer, which is very difficult, I think, for a doctor who has conscientious objection," he says.

"Because you're part of the chain, because they actually make a distinction, not only that you will refer but that you should know the person you're referring to will provide the service, so therefore you have knowledge of the patient's journey, which in my mind means that morally – ethically – you are part of the process."

In practical terms, he says, referral in such a situation is facilitating the death of a human being.

"It's absolutely facilitating the death because as a conscientious decision you know – the Government does say that it's a determined decision to end the life of the baby. This was not collateral damage – it

defined abortion correctly in the heads of the bill."

Overall, he thinks, the Government could have serious difficulty in realising its vision.

"There's 19 units, and I suspect 12 units won't be providing the service because, I suppose, of the lack of cohesion, where there might be one out of four consultants who'd be happy to do it," he says, adding that the relative lack of willing GPs only makes the situation more difficult for the Government.

"You've got up to 80% of GPs who are not happy. They weren't consulted," he says, dismissing consultations with GP committees as essentially irrelevant in a situation where, to find out the real feelings of Ireland's GP, "they should have balloted the whole GP service".

Cruc of the issue

Speaking for himself, and expressing astonishment that Massgoing voters would have voted to allow the Oireachtas to legislate for abortion, he points out the absolute cruc of the issue from a conscience point of view.

"We've turned our back on God – I never thought Ireland would be like that. Surely as an Irish citizen, and as an Irish doctor, I have every right to save my soul, and what law or referendum should dictate a change to that? I'm not going to damn my soul for any country or for any law."

At the same time, he says, there'd be a huge irony if it turned out that the conscientious objections of Muslims would be a key factor in preventing Ireland's healthcare services in becoming vehicles for abortion.

"They're the main service providers in the peripheral hospitals," he says. "Wouldn't it be strange if religious objections from Muslims would be the ones to turn the tide, and not the Catholics?"

Tackling the 'Benedict option'

Some 350 people packed in to the historic Newman University Church on Dublin's St Stephen's Green on Monday night to hear Rod Dreher, author of *The Benedict Option*. Mr Dreher has been speaking all over the world about his *New York Times* bestseller. Mr Dreher calls on Christians to prepare for a new Dark Age by embracing an ancient Christian way of life.

for Christians. He built enduring communities based on principles of order, hospitality, stability, and prayer. His spiritual centres of hope were strongholds of light throughout the Dark Ages, and saved not just Christianity but Western civilization.

Mr Dreher describes *The Benedict Option* as "both manifesto and rallying cry for Christians who, if they are not to be conquered, must learn how to fight on culture war battlefields like none the West has seen for fifteen hundred years".

The event was co-sponsored by the University of Notre Dame Newman Centre for Faith and Culture and The Iona Institute.

He argues that the way forward is actually the way back — all the way to St Benedict. This sixth-century monk, horrified by the moral chaos following Rome's fall, retreated to the forest and created a new way of life



Mark Caffrey, Shane Jenkins, Eva Conroy, Stephen Dunne, Brigit Hirsch and Roger Berkeley.



Aurelia and Joe Bridges with Srs Maria Grace and Veronica from the Franciscan Sisters of Renewal.



Kerry Hayes and Valerie Morris.



Danielle Hanley and Tracie Cupples (below).



Dr Brian O Caithnia and Breda Broderick.



Evana Boyle, Roddy Stafford with Brian and Catherine O' Flynn.



Elaine Sheehan and Rebecca Roughneen.



Fergal McDonagh and Maria Steen.



Mary Morrissey and Adrian Buckley.



Emma Andrews, Thomas Rochfort and Aisling Bastible.



Gerry Doherty, Morgan Paladino and Eoin Cronin.



David Quinn (left) and Rod Dreher.



Michael Doyle and Donal O' Sullivan-Latchford. Left: Neil and Pablo. Photos: John McElroy

Go beyond the traditional understanding of the Holy Trinity with this exploration from Sr Anne Marie Mongoven O.P.



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Out&About

Pastoral care trainees blessed



CLARE: Bishop Fintan Monahan gives his blessings and good wishes to the Diocese of Killaloe's 31 new trainees for Pastoral Care & Catechism.



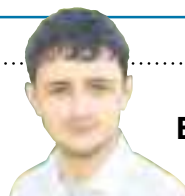
CLARE: Senior citizens of Shannon parish enjoy a New Year lunch and social afternoon as an appreciation for their important work.



▲ DERRY: Parents and grandparents attend a Confirmation retreat for P7 pupils of Holy Family Primary & Nursery School, Ballymagroarty.



◀ DUBLIN: Children celebrate a family Mass in Our Lady of Victories, Ballymun Road, and parents who had a child baptised in the past year are given a special blessing by Fr Frank Reburn.



Edited by Colm Fitzpatrick
colm@irishcatholic.ie

Events deadline is a week in advance of publication



CLARE: Families in Kildysart parish celebrate the feast of the Baptism of the Lord where families are invited to bring their baby for a blessing if it has been baptised during the previous year. Each child received an image of the Guardian Angel and a prayer.



DUBLIN: Pupils in St Brigid's GNS, Glasnevin, starting off their morning with circle time during wellbeing week.



OFFALY: Fifth-year students of Coláiste Íosagáin in Portlington enjoy a retreat day organised by the school's Religion department.



INDIANA: Waterford and Lismore's bishop Phonsie Cullinan pictured with 60 young people from across Ireland to attend FOCUS' conference SEEK in Indianapolis, which included thought-provoking talks about Faith and friendship.

IN SHORT

Students and teachers celebrate Catholic Schools Week 2019

Celebrating the important contribution that the Catholic ethos plays in forming and educating students, Catholic Schools Week 2019 will run from January 27 to February 3. The theme for this year is: Celebrating the Work of Our Local Catholic School.

As Irish society continues to change, it is vital to reflect on the unique role of Catholic schools which provides

a holistic vision of education. Each Catholic shares an ethos that is inclusive, welcoming and vibrant, and works towards a vision of each student as made in the likeness and image of God.

"This means that we work towards helping each child, irrespective of background, ethnicity or creed, reach their full potential academically, spiritually and socially. To be in the likeness and image of God means that we have the capacity to truly care for ourselves, each other and the environment around us," the Irish Catholic bishops conference said.

"While each Catholic school

shares this profound commitment to this vision, every school does this differently. Each school is influenced by the community it serves; be it large urban schools, small rural schools, schools with a wide variety of ethnicities and every school in between.

"For this reason, every Catholic school works in a unique and distinctive manner in educating each child to holistically develop their talent, skills and potential."

During the week, Catholic schools are invited to reflect on and celebrate the relationship that exists between home, school and parish through participation.

CLARE

Youth 2000 prayer meeting every Friday at 7pm in the Poor Clare's Oratory, Ennis. Join other young adults for prayer and reflection followed by tea and chats in the Friary.

CORK

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

Weekend of Prayer Praise Worship and Healing will take place in Charleville Park Hotel, Charleville, from Saturday February 2-3. Keynote Speaker: Ros Powell (Catholic Christian Evangelist UK). Admission free but pre-booking necessary. Booking: Celia 087 2405568, Mary 087 2898518, Nuala 086 1544075, Tom 087 6468658, Pat 087 2505528. Commencing 9am.

Alpha course begins in the Parish Centre, Christ the King Church, Turners Cross, Cork, on Wednesday, January 30 at 7.30pm. This course caters especially for young adults. Contact Andrew 086-1522160

Prolife Mass on Friday, January 25 at 7.30pm, at the Poor Clare Monastery College Road.

DERRY

Dungiven Parish: Adoration of the Blessed Sacrament, Monday to Friday, 8am-noon and 3-9pm.

DUBLIN

Our Lady of Knock prayer meetings take place on the last Thursday of every month in St Gabriel's Nursing Home, Glenayle Road, Raheny, Dublin 5, from 8pm-9pm.

The Encounter: Join other young adults for a night of live acoustic music, reflective prayer in adoration, with guest speaker on life, Faith and purpose on Friday January 25 at 8pm in St Paul's Church, Arran Quay. Followed by socialising, pizza and refreshments. Email: st.pauls@dublindiocese.ie For more info: www.facebook.com/theencounterdublincity

Ewe Thina We Walk God's Way: Join other young adults aged in their 20s and 30s for reflective hikes around the Dublin Area. Monthly event. Email: st.pauls@dublindiocese.ie and https://www.facebook.com/wewalkgodsway

FERMANAGH

A Mass to St Peregrine for all the sick is prayed each Tuesday evening in St Patrick's Church, Derrygonnelly at 7.30pm: www.churchservices.tv/derrygonnelly. There is also a St Peregrine Novena Mass in Holy Cross Church, Lisnaskea on Tuesday nights at 7pm.

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

KERRY

Christian Spiritual Development Course in Ardfer. Events

include Be Still and Know: Fr Louis Hughes OP on Saturday February 9 from 10am-4pm. Life in the Spirit: Moss and Janice Carrig on Tuesdays starting February 19 from 7.30pm-9pm.

KILKENNY

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

LIMERICK

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

St Saviour's Dominican Church will be offering Bishop Barron's *Catholicism* Series at the church on Thursday at 1.30pm and Fridays at 7.30pm weekly. Free of charge and all welcome.

LOUTH

Mass in reparation to the Immaculate Heart of Mary will take place at 10.30am every first Saturday of the month in St Malachy's Church, Anne Street, Dundalk. Organised by the Legion of Mary, Presidium of Our Lady of the Listening Heart. Spiritual Director Fr Bede McGregor OP.

A Centre Prayer Meeting is held at Mount Oliver (near Ballymascanlon Dundalk) every Wednesday evening at 7.30pm. Contact 00353 863623361 from the North of Ireland or 0863623361 from the Republic of Ireland.

MEATH

Enfield Prayer Group meets every Monday evening at 7.30pm in the parish centre.

Charismatic Prayer Group: Every Thursday, 8pm, in the Boardroom, Parish Centre of the parish of Trim and Boardsmill. Adoration of the Blessed Sacrament: Tuesdays 2-9pm, Wednesdays 10.30am-8pm, and Fridays 10.30am-9pm. Adoration is held in the Side Chapel in St Patrick's Church.

OFFALY

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

ROSCOMMON

Adoration of the Blessed Sacrament at St Croan's Church, Ballymoe, every Monday, 10-11am and Thursday, 8-10pm. Also at St Bride's Church, Ballintubber, every Wednesday, 7.30-8.30pm.

WICKLOW

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

St Patrick's Prayer Meeting, Tuesdays, 7.30pm in the De La Salle Pastoral Centre beside St Patrick's Church, Wicklow Town.



WALKING IN CHRIST'S FOOTSTEPS

The spiritual directors have been confirmed for the annual Christian Solidarity Pilgrimages to the Holy Land organised by *The Irish Catholic*. This year will see two groups of pilgrims depart on the unforgettable trip to walk in the footsteps of Jesus. The first group will depart Dublin on October 1 led by Wexford-based priest Fr John Carroll. On October 7, a second group will depart from Dublin led by Bishop of Derry Donal McKeown.

In recent years, the trips have become an integral part of *The Irish Catholic* year with hundreds of pilgrims making the journey from every corner of Ireland.

Also accompanied by Michael Kelly, Managing Editor of *The Irish Catholic*, the trips offer a unique opportunity to visit the sites associated with the earthly life of Christ.

The pilgrimage also helps the Bible come alive for people as they visit Nazareth, Bethlehem and Jerusalem.

Highlights for many pilgrims include a boat trip on the Sea of Galilee and walking the way of the cross through Jerusalem to the Basilica of the Holy Sepulchre.

Here are some highlights of this year's itinerary...

Day 1: Arrive in the Holy Land

Morning check-in at Dublin airport for Turkish Airlines flight to Tel Aviv via Istanbul. On Arrival in Tel Aviv, meet our tour guides for a luxury coach transfer to Nazareth. Check-in to the four-star Legacy Hotel in Nazareth for four nights, dinner, bed and breakfast.

Day 2: Nazareth and Cana

Morning Mass in the Basilica of the Annunciation in Nazareth. Visit to the Cave home of the Holy Family, St Joseph's workshop, and Mary's Well. A short drive to Cana sees pilgrims visit the Church of the Wedding Feast – the site of Jesus' first miracle. At the church, couples

have an opportunity to renew their marriage vows.

There is then free time before returning to the hotel for dinner.

Day 3: Sea of Galilee

Morning Mass on the Mount of Beatitudes, overlooking the Sea of Galilee [pictured]. Visit Capernaum – where we see the old synagogue and the excavations of St Peter's house. Visit the site of the multiplication of the loaves and fish at Tabgha, and the Church of the Primacy of St Peter on the lake-shore. Boat trip across the Sea of Galilee to Tiberias before returning to the hotel for free time before dinner.



Day 4: Mount Tabor and the River Jordan

Morning drive to Mount Tabor, and ascend by taxi for Mass at the Church of the Transfiguration. Enjoy the view of the Valley of Armageddon before making the short trip to the site of the baptism of the Lord at the Sea of Galilee. Here pilgrims can renew their baptismal vows before returning to the hotel for dinner.

Day 5: Jericho and Bethany

Drive along the Jordan Valley into Jericho. Here we can see the Mount of Temptation, and the sycamore tree of Zacchaeus. Continue to the Dead Sea – the lowest place on Earth and enjoy a 'dip' near Qumran, where the Dead Sea Scrolls were found. Drive by the Inn of the Good Samaritan, to Bethany for our Mass and visit the tomb of Lazarus. Continue on to Bethlehem and check-in to the

four-star Manger Square Hotel, located just metres away from the site of Christ's birth in Bethlehem for four nights dinner, bed and breakfast.

Day 6: Bethlehem

Morning visit to the Church of the Nativity for Mass. See the birthplace of Jesus, and the Holy Manger. See also the churches of St Jerome, St Helen and the Holy Innocents. Afternoon visit to the Milk Grotto and the Shepherds Fields. Drive to Ein Karem, and visit the Churches of the Visitation and St John the Baptist. Return to the hotel for dinner.

Day 7: Mount of Olives

Drive to Jerusalem. On the Mount of Olives view the Old City. Visit the Ascension Dome, Pater Noster Church, Dominus Flevit, the Church of the Assumption and Grotto, and the Garden of Gethsemane. Afternoon Mass in the Church of St Peter in Gallicantu. See the dungeon where Jesus was held on Holy Thursday night. Walk around Mount Zion and visit the Church of the Dormition, Tomb of King David, and the Room of the Last Supper before returning to the hotel for dinner.

Day 8: Jerusalem

Drive to the Old City of Jerusalem, for Mass on Calvary, and see the Holy Tomb in the Church of the Holy Sepulchre. Visit the Church of St Anne and the Pool of Bethesda. Follow in the footsteps of Jesus and walk the Via Dolorosa, stop for prayer and reflection at the stations of the cross as you travel through the narrow streets of the Old City to the site of Calvary and the tomb of Jesus. Visit the Western Wall and enjoy a free afternoon in Jerusalem before returning to the hotel for dinner.

Day 9: Depart Tel Aviv

After breakfast, drive to Tel Aviv airport for the return flight to Dublin via Istanbul.

Pricing notes for the pilgrimage

The package on offer is all inclusive of the following:

Travel and accommodation

- Flight from Dublin via Istanbul to Tel Aviv;
- Transfer on arrival from Tel Aviv airport to the hotel in Nazareth with guide assistance;
- Four nights in the four-star Legacy Hotel in Nazareth
- Four nights in the four-star Manger Square Hotel in Bethlehem;
- Breakfast and evening meal served each day at hotels;
- Transfer to Tel Aviv airport for return flight;
- Flight from Tel Aviv via Istanbul to Dublin;
- Luxury air-conditioned coach throughout the itinerary;
- Guiding audio system (earphones for listening to the guide).

Tours and religious programme

- Full religious programme with a spiritual director including daily Mass;
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World Report

IN BRIEF

Guam archdiocese files for bankruptcy over abuse lawsuits

● The Archdiocese of Agaña, Guam, has filed for bankruptcy in federal court in the wake of numerous sex-abuse allegations. The move, decided upon in November, allows the archdiocese to avoid trial and to begin to reach settlements in millions of dollars' worth of abuse lawsuits.

"This path will bring the greatest measure of justice to the greatest number of victims," Coadjutor Archbishop Michael Byrnes said. "That's the heart of what we're doing."

There are approximately \$115 million in lawsuits from more than 180 abuse claims pending against the Agaña Archdiocese.

Neighbourhood 'scared' over new gun laws, priest warns

● Brazilian President Jair Bolsonaro signed a decree in mid-January making it easier for Brazilians to purchase firearms. The decision has sparked criticism from several groups in Brazilian society, including some in the Catholic Church.

"A firearm is an instrument of death. What we seek is peace," said Fr James Crowe, known in the Jardim Angela neighbourhood of Sao Paulo simply as Fr Jaime. Jardim Angela was known in the late 1990s as the most violent neighbourhood in Brazil and one of the worst in the world. Now, he said, people are once again scared of the possibility of increased violence because of the new decree.

Christian icon returns to Syrian home after five-year theft

● A copy of the icon of the Mysterious Supper – stolen from the shrine of St Sergius and Bacchus in Maalula in 2014 when the Syrian village was occupied by al-Nusra jihadists – has been relocated to the ancient altar. The icon symbol,

explain the architects of the initiative in a statement sent to Agenzia Fides, "returns to reunite the Syrian Christian community, to testify that the violence of terrorism can only strengthen the identity of those who believe in peaceful coexistence".

Indian government guilty of harassing refugees

● At least 1,000 Rohingya Muslims have crossed into Bangladesh from India since December to escape alleged harassment and imminent deportation, according to Bangladeshi officials. Indian officials have also been accused of mounting a campaign of harassment against the refugees, 40,000 of whom tried to settle in various Indian states.

"For the past year, the government of India has been making life difficult for Rohingya refugees," Ravi Nair, of the South Asia Human Rights Documentation Center, said.

They are subjected to regular visits by local intelligence officials, which involves harassment about their paperwork, said Nair, who claimed at least 200 had been arrested or jailed.

17 women move closer on journey to sainthood

● Pope Francis has approved the next step in the canonisation causes of 17 women from four countries, including 14 religious sisters killed in Spain at the start of the Spanish Civil War.

After meeting with the prefect of the Congregation for the Causes of Saints, Cardinal Angelo Becciu, last week, the Pope gave his approval to the declaration of the martyrdom of Sr Maria del Carmen and 13 companions, all religious sisters of the Order of Franciscan Conceptionists, who were killed in Madrid in 1936.

Francis also approved a miracle attributed to the intercession of the Swiss laywoman Marguerite Bays [pictured], paving the way for her canonisation in 2019.



Stand up for love, life and dignity, pro-life speakers urge

Those who stand up for the dignity of life in all its stages and want to see this respect for all life enshrined once again in US law have a friend in the Pence family and the Trump administration, Vice President Mike Pence told the March for Life crowd on the National Mall on January 18.

Pence and second lady Karen Pence were a surprise addition to the roster of speakers at the rally, and after his remarks, the vice president introduced a videotaped message by President Donald Trump, which also was unexpected.

"We're the Pences and we're pro-life," the vice president said to the cheering crowd.

"We gather here because we stand for life and believe as our Founding Fathers did that life born and unborn is endowed with certain unalienable rights, and the first of those is life," Pence said.

In his message, Trump said the pro-life movement is "founded on love and grounded in the nobility and dignity of every human life. I will always defend the first right in our Declaration of Independence: the right to life."

Jeanne Mancini, president of March for Life, welcomed



US Vice President Mike Pence and his wife, Karen.

the crowd and thanked them for coming once again to march to end abortion, what she called "the greatest human rights abuse of our time".

Platform

Looking out from the speakers' platform, she declared the crowd to be bigger than she has ever seen in her seven years as head of March for Life.

No official crowd counts

are available for such events, but ahead of this year's rally and march, organisers expected more than 100,000 to participate.

"We must keep marching for life every day of the year," Ms Mancini said, and she asked each marcher to share his or her pro-life story on social media because the stories about "why we march" can change others' minds about abortion.

The theme for this year's

March for Life was "Unique From Day One: Pro-life Is Pro-science", focusing on how scientific advancements reveal "the humanity of the unborn child from the moment of conception".

In his remarks, Pence urged the pro-lifers to stand up for God's creation, spread their message with compassion and hope, and not let their detractors dissuade them.

'Death Star' abortion bill is an affront to Church teaching

Albany's Catholic bishop has called on New York Governor Andrew Cuomo to stop the 'Death Star' as he called a bill in the state legislature to expand current state law on abortion that has the full backing of Cuomo, a Catholic.

"Although in your recent State of the State address you cited your Catholic faith and said we should 'stand with Pope Francis', your advocacy of extreme abortion legislation is completely contrary to the teachings of our Pope and our Church," said Bishop Edward B. Scharfenberger.

"Once truth is separated from fiction and people come to realise the impact of the bill, they will be shocked to their core," he said in an open letter to Cuomo published on January 19. "By that time, however, it may be too late to save the countless lives that will be lost or spare countless women lifelong regret."

Introduced in the Legislature the week of January 7, the Reproductive Health Act, or RHA, is known as S. 240 in the state Senate and A. 21 in the state Assembly. Cuomo has promised it will pass both houses within the first 30 days

of the legislative session.

"The so-called Reproductive Health Act (RHA) will expand abortion under the pretences of choice and progress, which, in fact, it will do little to enhance," Bishop Scharfenberger said.

"At the same time, this legislation threatens to rupture the communion between the Catholic faith and those who support the RHA even while professing to follow the Church, something that troubles me greatly as a pastor."

President open to talks after inciting bishops' murder

A government spokesman said Philippine President Rodrigo Duterte is open to dialogue with the country's bishops, after the president recently suggested that citizens of the country kill the Church leaders.

Tensions have increased between Duterte and the bishops as Church leaders have continued to condemn

the president's brutal war on drugs. Since Duterte's rise to power in 2016, thousands of people have reportedly died in extrajudicial killings.

No purpose

In a speech on December 5, Duterte said people should "kill and steal" from Catholic bishops, stating "this stupid bunch serve no purpose – all

they do is criticize", according to UCA News.

Bishop Arturo Bastes of Sorsogon and Bishop Ruperto Santos of Balanga condemned the statement, describing the comments as dangerous and inappropriate remarks that cannot be dismissed as an attempt at humour.

Salvador Panelo, Duterte's lawyer and spokesman,

responded to the bishops on earlier this month. He said the president was open to conversation with the Catholic leaders, according to UCA News.

"[Duterte] is up for talks, if that's what [the bishops] are asking for," said Panelo. "Anything that is beneficial to the nation, the president is easy to talk to."



Edited by Colm Fitzpatrick
colm@irishcatholic.ie

Panama, here we come...



Pilgrims from Mexico pose for a group photo during a tour of the Panama Canal on January 21, the day before the official opening of World Youth Day in Panama. Photo: CNS

Cardinal not truthful on abuse allegation, former priest claims

The man who made a 2004 accusation of misconduct against Archbishop Theodore McCarrick has said he is in disbelief after Cardinal Donald Wuerl told him he forgot about the allegation sometime after becoming Washington's archbishop in 2006.

Wuerl wrote to Washington, DC priests that "when I was asked if I had any previous knowledge of allegations against Archbishop McCarrick, I said I did not. Only afterwards was I reminded of the 14-year-old accusation of inappropriate conduct which, by that time, I had forgotten."

In a previous letter to priests, Wuerl did not mention forgetting the allegation, instead he said he was bound by confidentiality not to mention it, and

that when he denied hearing rumours about McCarrick's misconduct, he meant only that he had not heard rumours that McCarrick had sexually abused minors.

The 2004 complaint was made by defrocked priest Robert Ciolek.

In 2004, Ciolek went to Wuerl, who was then Bishop of Pittsburgh, to relay an accusation of sexual abuse at the hands of a Pittsburgh priest. At the same time, he reported to Wuerl that McCarrick had, as Bishop of Metuchen, shared a bed with seminarians at a New Jersey beach house, pressuring Ciolek to do the same. Wuerl presented those accusations to the apostolic nuncio in Washington.

Ciolek told CNA he spoke with Wuerl by telephone and that the cardinal told him personally what he later said in his

letter: that he had had "a lapse of memory" regarding the 2004 allegation.

When Wuerl told him that, Ciolek said, he asked the cardinal if he had already forgotten the accusations by the time he arrived in Washington as McCarrick's successor in 2006, only two years after he reported the allegation.

Ciolek said he found it difficult to understand how Wuerl could have forgotten the substance of his accusations in the ensuing years, especially after recalling them as he arrived in Washington to replace McCarrick.

"It's unfathomable to me that he has forgotten, I don't believe it for one second," he said.

Restrain from violence and force, Church leader pleads

After reports of multiple deaths in violent protests over steep fuel price hikes in Zimbabwe, Archbishop Robert Ndlovu of Harare has called for restraint by the security forces and protesters.

"Mature political leadership and a recognition of the need to work together for the common good" are essential, he said.

Three people, including a police officer, died in pro-

tests that followed President Emmerson Mnangagwa's announcement of a more than 150% rise in the fuel price.

Difficult

"It's difficult to get a full picture of what's happening because the internet is still down and many people haven't yet been able to return to work," Archbishop Ndlovu added.

Internet services were cut

on January 15 as mobile networks in the southern African nation enforced a government internet shutdown.

Catholics schools in Harare, Zimbabwe's capital, were closed, along with most other schools in the country's cities, "because of parents' concerns for their children's safety", the archbishop said.

Human Rights Watch said protesters burned a police station, barricaded roads

and looted shops in Harare and Zimbabwe's second city, Bulawayo.

Security forces used guns and tear gas in response, it said. Zimbabwe has experienced an acute shortage of US dollars, which has hampered imports and caused steep price rises.

The US currency was adopted in 2009 to combat hyperinflation.

Vatican roundup

February summit to help nations slow to move on abuse policies

Only about half of the national bishops' conferences in the world have adopted complete, Vatican-approved guidelines for handling accusations of clerical sexual abuse and promoting child protection, said the Jesuit named to moderate the Vatican's February summit on abuse.

Jesuit Fr Federico Lombardi said about one-quarter of the bishops' conferences have received feedback on their proposed guidelines from the Congregation for the Doctrine of the Faith and are working on the final versions. That leaves 25% of conferences "behind for various reasons, among which are different cultural contexts and a scarcity of available competence".

The doctrinal congregation in 2011 had asked every bishops' conference in the world to develop guidelines for handling accusations of abuse and to submit them for approval by mid-2012. Writing for the January 19 edition of *La Civiltà Cattolica*, the Jesuit journal reviewed by the Vatican before publication, Fr Lombardi said the February meeting would be an important occasion for bishops to share best practices and to assist conferences that, because of a lack of funds or expertise, have not launched protection and prevention programs.

Catholics must 'forge new bonds' with Jewish community, Pope says

A few decades of respectful Catholic-Jewish dialogue pale in comparison to "19 centuries of Christian anti-Judaism", Pope Francis said, so Catholics must continue to ask forgiveness and forge new bonds of respect and friendship with the Jewish community.

"We must work with greater intensity to ask pardon and repair the damage," the Pope said in an introduction to a new Italian book of Christian and Jewish commentaries on passages from the first five books of the Bible, which are known collectively as the Torah or Pentateuch.

Pope Francis said the volume of commentaries, 'The Bible of Friendship', is

an important tool for helping Catholics recognise the Jewish roots of their Faith and for promoting concrete Catholic-Jewish cooperation in helping others.

"It is of vital importance for Christians to discover and foster knowledge of the Jewish tradition in order to understand themselves more authentically," the Pope said, and studying the Bible is an essential part of that effort.

Reading the Hebrew Scriptures together, he said, helps people discover the richness of the word of God. "The common objective will be to witness together to the love of the Father throughout the world."

Vatican releases guidelines to tackle human trafficking

The Vatican has created a set of pastoral guidelines to inspire and improve the Church's work in addressing the crime of human trafficking and the care of its victims worldwide. The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development released its 'Pastoral Orientations on Human Trafficking' at a Vatican news conference on January 17.

"Pope Francis' insistent teaching on human trafficking provides the foundation for the present pastoral orientations which draw also from the longstanding practical experience of many international Catholic NGOs working in the field and from the observations of representatives of bishops' conferences," the text said.

"While approved by the Holy Father, the orientations do not pretend to exhaust the Church's teaching on human trafficking; rather, they provide a series of key considerations that may be useful to Catholics and others in their pastoral ministry, in planning and practical engagement, in advocacy and dialogue," it said.

Letters

Letter of the week

Why expose women to abusive men?

Dear Editor, It is baffling to read of plans by Germany's bishops to debate the issue of clerical celibacy as a response to the abuse crisis, while Munich's Cardinal Marx is calling for Church teaching to be reconsidered in light of the crisis (IC 10/1/2017).

Granted, there may well be a case for changing the discipline of celibacy as a response to the vocations crisis, leaving aside how Protestant churches with married clergy tend not to have booming vocations figures. Even advocates of this, however, should note that the German Church, funded by the notorious 'Church tax'

that can see bishops taking home around €10,000 a month, is one of a small number of national churches that could cope without too much difficulty in ensuring married clergy are paid enough to support families. Advocates of married clergy in Ireland, certainly, tend to be profoundly silent when the question of putting their hands into their pockets and opening up their wallets is raised.

Such a change, however, would be a preposterous, dangerous and arguably even cynical response to the abuse crisis.

As we all know, after all, sexual

abuse is almost always committed by men who haven't taken vows of celibacy. Does anybody seriously think that exposing women to men inclined to abuse is a good idea, or that such men should be encouraged to have children of their own? Does anybody seriously think this a risk worth taking?

Far from abandoning Church teaching, it looks rather as though we are called to engage more deeply with it and to follow it more faithfully.

*Yours etc.,
Lisa O'Shea,
Inchicore, Dublin 8.*

We cannot 'flush away' human dignity

Dear Editor, There was a public outcry when the media reported that the Tuam babies were buried in underground chambers linked to the historic treatment of sewage waste. The public reaction was based on moral repugnance at disposing of human remains in that horrific way. A demand to respect the dignity and memory of the children fol-

lowed and continues to this day.

Yet now, the Health Service Executive (HSE) shows a grotesque lack of respect for the dignity and value of human life on its website regarding the disposal of human remains following abortion. It advises: "If you have an abortion before nine weeks of pregnancy, you can

decide how to dispose of the remains. They can be flushed down the toilet or wrapped in tissue and disposed of as you wish."

Is this really what people who voted for the abortion legislation actually want, that the remains of a unique human life can be "flushed down the toilet"? Any attempts by politicians, particularly the Minister for

Health and the Minister for Children and Youth Affairs, to use the exhumation and re-burial of the Tuam babies as evidence of their respect for the dignity and value of human life are meaningless while this goes on.

*Yours etc.,
Dr Noreen O'Carroll,
Blackrock,
Co. Dublin.*

Knock seeds growing

Dear Editor, It's great to hear that the papal visit seems to be paying dividends in terms of visitors to Knock (IC 17/1/2019).

The days and weeks after Pope Francis' visit left so many of us feeling desolate, wondering how our Pope could have known so little about us, how his prepared speeches could have been so insipid, how so few of us were willing to brave the elements to attend Mass with him in the Phoenix Park.

Those of us willing to think long term, however, pointed out that it's never possible to tell how successful a papal visit has been in its immediate aftermath. If seeds were sown that are blossoming at Knock, we may yet have a chance!

*Yours etc.,
Cathal Rafferty,
Rathfarnham, Dublin 14.*



Challenge is important

Dear Editor, Thank goodness for *The Irish Catholic* and the opportunity to read recently (IC 3/1/2019) so many articles articulating a Catholic, ethical and pro-life view, from Bishop Brendan Leahy, Nuala O'Loan, David Quinn and Michael O'Dowd of Renua.

As a social worker and practicing Catholic, it really does make a difference to be able to read and share articles that outline the Catholic social justice perspective that values the dignity and rights of every person at every stage of life. In

our liberal-dominated media, an individualistic and secular view of how society should be, is promoted.

Sadly those who have a different world view of family life, community, and ethical decision making can be scoffed at and silenced.

So it is important that all of us of Faith have both the confidence and an understanding about our Faith to credibly challenge this one-sided narrative.

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

Something is rotten here

Dear Editor, Why does the Irish media keep referring to the development of an "abortion service" in Ireland. A 'service' is something that is benign and helpful. But a 'service' that kills the most vulnerable and loveable human beings cannot be called a service.

Up to 50 years ago, abortion was forbidden in most countries except Sweden and post Tsarist Russia. In the meantime, many countries have banned capital punishment for even the most perverted and hideous crimes. Now, capital punishment is generally meted out only to the innocent unborn.

Due to modern technology,

we have never known so much about the baby in the womb as we now do.

To any rational person, there can be no doubt about his/her humanity.

Yet the government, Courts, the Minister for Children, the Ombudsman for Children and the civil liberties brigade refuse to recognise unborn babies as human beings.

As Shakespeare might say: "There is something rotten" in the Irish Republic.

*Yours etc.,
Eoin O Raghallaigh,
Dun Laoghaire,
Co. Dublin*

facebook community

Each week we publish a selection of comments from *The Irish Catholic* Facebook page

Claims by former President Mary McAleese that St John Paul II refused to shake hands with her in 1999 are contradicted by eyewitness reports

What has happened to that woman? She is not aiding the future of women in the Church. – **Mary Whelan**

She is such a major disappointment, and, to think she was once president of this country... – **Phil Mulvihill**

She's fairly changed her tune & has forgotten where she came from, but to call Pope John Paul a liar God forgive her. – **Eileen McCann McIlhatton**

I think it's time she stepped away from any public engagements, and the rest of us need to pray for her. – **Pauline Kerr Savage**

Pope Francis has denounced gossip as a "form of terrorism". Is he right, or is gossip just a bit of harmless fun so long as no-one gets hurt? Is it ever right for Christians to gossip?

The function of gossip is to create an equilibrium in society between right or wrong. When we gossip what we are really asking is, is this acceptable in our society. The gossiper is also a messenger. So gossip is a good thing. – **Oliver Foley**

Harmless gossip forms the backbone of most conversations between family, friends and acquaintances. I'm not talking about spiteful, mean-spirited bile meant to cause hurt and offence. – **Mike Doyle**

The future of the Catholic faith in Ireland depends on whether we can create disciples, rather than just forming passive Massgoers, Waterford and Lismore's bishop has said.

Agree, but how do you motivate people in our prosperous (relatively speaking), individualistic society where the Fifth Commandment is a choice for so many? – **Noreen Vesey**

I agree. It's a pity that the Church didn't realise this 60 years ago. – **Henry O'Brien**

I think adults need more catechism from the pulpit, they have forgotten the rules. – **Annette Devlin**

Please join the Legion of Mary in your parish. I can tell you the system of the Legion of Mary is the work of the Holy Spirit. It's well time to row out into the deep (every home in our parish). A priest, no matter how good, can't reach them all on his own. – **Nora Flood**

What do you think? Join in the conversation on *The Irish Catholic* Facebook page

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



▲ **US:** Pilgrims from the Diocese of Baton Rouge walk toward the St John Paul II National Shrine in Washington.
◀ **WEST BANK:** Faithful are seen at the Church of the Visitation in Zababden. Bishops from North America, Europe and South Africa participated in the Mass, part of the Holy Land Coordination. Photos: CNS



MEXICO: A migrant child sleeps while he is carried by a family member as part of a caravan heading to the US in Tijuana, along the US-Mexico border fence.



KENYA: Rescuers and journalists evacuate an injured man from the Dusit hotel compound in Nairobi. An Islamic militant group stormed the luxury hotel in Kenya's capital, setting off explosions and gunning down people in an attack that killed at least 15 people.



VATICAN: Pope Francis greets members of a carnival from Cologne, Germany, during his general audience in Paul VI Hall.



VATICAN: Men ride horses in a parade after the traditional blessing of farm animals and Italian military horses outside St Peter's Square.



Snake-bitten...

Everything is of one piece. Whenever we don't take that seriously, we pay a price.

The renowned theologian, Hans Urs Von Balthasar gives an example of this. Beauty, he submits, is not some little "extra" that we can value or denigrate according to personal taste and temperament, like some luxury that we say we cannot afford. Like truth and goodness, it's one of the properties of God and thus demands to be taken seriously as goodness and truth. If we neglect or denigrate beauty, he says, we will soon enough begin to neglect other areas of our lives. Here are his words:

"Our situation today shows that beauty demands for itself at least as much courage and decision as do truth and goodness, and she will not allow herself to be separated and banned from her two sisters without taking them along with herself in an act of mysterious vengeance. We can be sure that whoever sneers at her name, as if she were an ornament of a bourgeois past, whether he admits it or not, can no longer pray and soon will no longer be able to love."

Expression

Here's a simpler expression of that. There's a delightful little African tale that highlights the interconnectedness of everything and illustrates how, if we separate a thing from its sisters, we soon pay a price. The tale goes this way...



Fr Rolheiser

www.ronrolheiser.com

Once upon a time, when animals still talked, the mice on a farm called a summit of all the other animals. They were worried, they lamented, because they had seen the mistress of the house buy a mousetrap. They were now in danger. But the other animals scoffed at their anxiety. The cow said that she had nothing to worry about. A tiny little contraption couldn't harm her. She could crush it with her foot. The pig reacted in a similar way. What did he have to worry about in the face of a tiny trap? The chicken also announced that it had no fear of this gadget. "It's your concern. No worry for me!" it told the mice.

But all things are interconnected and that soon became evident. The mistress set the mousetrap and, on the very first night, heard it snap. Getting out of her bed to look what it had caught and she saw that it had trapped a snake by its tail. In trying to free the snake she was bitten and the poison soon had her feeling sick and running a fever. She went to the doctor who gave her medicines to combat the poison and advised her: "What you need now to get

better is chicken broth." (You can guess where the rest of this is going.) They slaughtered the chicken, but her fever lingered. Relatives and neighbors came to visit. More food was needed. They slaughtered the pig. Eventually the poison killed her. A huge funeral ensued. A lot of food was needed. The slaughtered the cow.

The moral of the story is clear. Everything is interconnected and our failure to see that leaves us in peril. Blindness to our interdependence, willful or not, is dangerous. We are inextricably tied to each other and to everything in the world. We can protest to the contrary but reality will hold its ground.

Exemption

And so, we cannot truly value one thing while we disdain something else. We cannot really love one person while we hate someone else. And we cannot give ourselves an exemption in one moral area and hope to be morally healthy as a whole. Everything is of one piece. There are no exceptions. When we ignore that truth we are eventually be snake-bitten by it.

“By ignoring the needs of others we eventually corrupt our own wholeness so that we are no longer able to treat ourselves with respect”

I emphasise this because today, virtually everywhere, a dangerous tribalism is setting in. Everywhere, not unlike the animals in that African tale, we see families, communities, churches, and whole countries focusing more or less exclusively on their own needs without concern for other families, communities, churches, and countries. Other people's problems, we believe, are not our concern. From the narrowness in our churches, to identity politics, to whole nations setting their own needs first, we hear echoes of the cow, pig, and chicken saying: "Not my concern! I'll take care of myself. You take care of yourself!" This will come back to snake-bite us.

We will eventually pay the price for our blindness and non-concern and we will pay that price politically, socially, and economically. But we will even pay a higher price personally. What that snake-bite will do is captured in Von Balthasar's warning: whoever ignores or denigrates beauty will, he asserts, eventually be unable to pray or to love. That's true too in all cases when we ignore our interconnectedness with others.

By ignoring the needs of others we eventually corrupt our own wholeness so that we are no longer able to treat ourselves with respect and empathy and, when that happens, we lose respect and empathy for life itself – and for God – because whenever reality isn't respected it bites back with a mysterious vengeance.

QUESTIONS of faith

Each week Colm Fitzpatrick looks at interesting and sometimes controversial questions people have about Catholicism...

Why do Catholics go to Confession?

The Sacrament of Confession can seem not only a daunting practice for many Catholics but also a bizarre one – privately asking for forgiveness from God for your sins makes sense, but confessing them to a priest seems weird. Why not go past the middle man and straight to God?

It's not an easy question to answer in a few sentences as it draws upon complex topics about Church history, the meaning of sin, the power of the Sacraments, and the role of priests.

It firstly needs to be pointed out that Catholics can go straight to God and ask for forgiveness. As baptised Christians, we have direct access to God through prayer, and have the ability to repent for any of our wrongdoings – especially venial sins.

“The benefits of confessing to a priest rather than just practicing private Confession are also aplenty”

However, the early Church fathers are clear that through the Sacrament of Confession – sometimes called Penance or Reconciliation – our fractured relationship with God is able to be restored.

This is especially the case when it comes to committing mortal sins, which cuts our relationship with God.

Although it has developed over time, the Sacrament of Confession isn't some crazy invention of the Church, but finds its roots in the Bible. The most famous passage to highlight the practice is John 20:21-22: "Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you'. And when he has said this, he breathed on them and

said to them, 'Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.'"

After his Resurrection, Christ delegated the power of forgiving sins to the apostles so it could be passed on to their successors such as priests and bishops.

During Confession, the priest acts as both the sign and instrument of God's merciful love for the sinner, and is used by God to administer and communicate absolution.

While the number of people practicing Confession has diminished significantly over the last few decades, it's important to remember how vital it is in bringing vitality to the spiritual life. This is why Pope John Paul II said in 2002, "...the Church has insistently reiterated that 'all the faithful who have reached the age of discretion are bound faithfully to confess their mortal sins at least once a year'".

The benefits of confessing to a priest rather than just practicing private Confession are also aplenty: it's what the Bible and Church tradition teaches; Catholics receive sacramental graces which they wouldn't receive in a private capacity; the priest can guide the confessor; and finally, Catholics are assured their sins are forgiven.

Many people have only ever gone to Confession once or twice in their lives, and while it can seem like a scary prospect to confess all of your guilt and failings to someone else, Catholics can be assured by the fact that everyone is in the same boat and God is calling all of us to relationship with Him.

Got an interesting question or comment? Email colm@irishcatholic.ie

Cornerstone

Building tomorrow's parish today



Making Your First Communion:
A Practical Guide for Millennial Parents

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Looking to the future with one eye on history

We do not know for certain when our church was built. The Cork and Ross Diocesan Directory gives a date of 1812, but not everybody agrees, and in the absence of a foundation stone, newspaper report or any historical document, we have decided that 1818 was a more probable date than 1812. Therefore, the parish celebrated its bi-centenary on the feast of the Immaculate Conception, the 8th December 2018.

The history of our parish goes back to the 12th century when the Normans established a settlement at Dunbullogue, which lies approximately 3km to the south east of Carraig na bhFear. Dunbullogue thrived and became a town and a commercial centre but 'The Black Death' of the mid-fourteenth century decimated the population and brought about the demise of the town. There followed the rise of the McCarthy More dynasty who built a castle at Carraig na bhFear. This was followed by the growth of the village to support the 'Big House' and its estate. The Penal Laws may be responsible for the lack of knowledge with regard to the

early history of our church. It is understood that a chapel was built quietly on the site of the present church in the early 19th century, that it had a porch on the western end and, according to one report of a visiting Templar, it was described as an ugly edifice. The earliest Ordnance Survey Maps of 1837-1844 show the church in its present location but it appears to be narrower than it is now, and there is no sign of the parish house.

The next edition of the Ordnance Survey Maps of 1888 show the church as being wider than before and the parish house and out offices are shown. When we look inside the church we see that there are 3 magnificent stained-glass windows in the western gable wall to the rear of the Sanctuary, these windows bear the inscription: 'To the Glory of God this window was erected on the 30th October 1898'. Then we see another set of 3 'sister windows' installed in 1904 as a jubilee offering in honour of the Immaculate Conception, the dogma of which was promulgated 50 years earlier by Pope Pius IX.

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Welcome to this week's Cornerstone

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Dr. Ryan's series on the sacraments: The Creed

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PPCs:

Donal Harrington expands on last week's article which explored the second 'p' in PPC.

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Please spread the word and join us on the journey of the building tomorrow's parish today – a familial community of faith, fostering authentic, intentional discipleship. If your parish is engaged in something exciting or innovative, contact us and let us know! Email me on eoin@irishcatholic.com.

Looking to the future with one eye on history

» Continued from Page 27

Maurice Spillane of The Church of the Immaculate Conception, Carraig na bhFear, Co. Cork, writes about their church building's history amid their bicentenary celebrations

The windows depict the Presentation of Our Lady in the Temple, The Betrothal of Mary to Joseph and the Assumption of Our Lady into Heaven. The inscriptions on these windows read respectively: 'A jubilee offering by the children as thanksgiving for many favours, 8th December 1904', 'Presented by the unmarried parishioners as a jubilee offering to the Immaculate Conception, 8th December 1904' and 'Jubilee offering of the adult members of this parish in honour of the Immaculate Conception, 8th December 1908'. These last 3 windows were supplied by 'Mayers of Munich' and it's interesting that the Betrothal window was featured in a book by Paraic Maher on the Betrothal Windows in Ireland which was published at the World Meeting of Families in Dublin last year.

The expense of these windows at that time just over 50 years after the Great Famine must have been huge in real terms and it demonstrates the commitment of the people of the parish to their church and to the Immaculate Conception. We must take a look outside in the church cemetery for another angle on this investment in the beautifying

of the church. One of the four headstones or monuments in the cemetery is dedicated to the memory of Very Rev. James Canon Hegarty PP of the united parishes of Glanmire and Carraig na bhFear. The inscription credits him with the improvement and beautifying of the churches of the Parishes and the construction of teachers' houses. He was parish priest of the united parishes for nineteen years and we are told by the inscription that these were years 'of great activity'. Canon James was a native son, having been born in 'The Buildings' in the heart of Carraig na bhFear and his love for his place of birth is demonstrated by the fact that, while being parish priest of Glanmire he chose to be buried in Carraig na bhFear when he died in 1905.

By 1970 the church was in need of refurbishment and restoration. Its condition was such that consideration was given to replacing it with a new modern church on a different site. This proposal was not well received by the parishioners and a structural assessment was carried out on the basic structure of the church and it was determined that the church could be retained but that significant works would have to be carried out on the



external walls of the church and the roof would have to be removed and replaced. In May of 1972, the restored church was re-dedicated and opened for worship.

The introduction of Building Regulations in the early 1990's brought a focus on means of escape, universal access and appropriate toilet facilities. A further refurbishment took place in the late 1990's and the church was rendered fully compliant with all health and safety requirements, new ramped access routes, new porches and toilets were added and emer-

gency lighting was installed.

The coming of the new Millennium brought about the next change when a Nativity stained glass window was commissioned and installed.

This window by The Abbey Stained Glass Studios of Dublin was inserted in the centre of the south wall and was unveiled on the eve of the 1st January 2000. The window has been featured on national newspapers at Christmastime.

With the bicentenary of the church fast approaching, Canon Martin Keohane P.P. assembled a committee



and set about agreeing on a set of refurbishments and decoration to celebrate the bicentenary and to prepare the church for its third century. Permission for the works was granted by the Diocesan Office 'provided that no structural works were undertaken'. The church closed for a 12 week period during the summer and the refurbishment works were carried out efficiently and with minimum disruption and the church reopened on Saturday 11th August to much acclaim. Bishop John Buckley Blessed the refurbished church at a special Mass on Friday the 26th October 2018

Celebrations for the bicentenary centred on a parish mission by the Redemptorist Order in the week leading up to the Feast of the Immaculate Conception on

the 8th December 2018. The mission had a very positive and re-affirming theme and was a fitting celebration of such an historic occasion. The work of the Bicentenary Celebration and Refurbishment Committee is not yet complete as there is a little matter of money to be raised to pay back the bank loan that was necessary to make the works possible. This job of work has been made easy by a phenomenal response by the parishioners to a letter sent out by Canon Martin to every house in the parish. A carol concert was organised for the 18th December and a Golf Classic is being organised for May of 2019 to further reduce debt. Our beautifully refurbished church is ready for its next century and the parishioners are full square behind it.



Bishop John Buckley Blessed the refurbished church at a special Mass on Friday the 26th October 2018"

Scripture

Reflecting on Scripture is an important part of the Christian faith. Often, however, we Catholics do not allow ourselves the time to really reflect on the Word of God. This weekly series will explore the Second Reading from the coming Sunday's Mass. While originally written to the early church communities, Scripture is the living Word of God, so each week we can read what was being said to encourage and challenge early Christian communities in order to hear what is being said to us today.

1 Corinthians 12:12-14,27

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

Nor is the body to be identified with any one of its many parts. Now you together are Christ's body; but each of you is a different part of it.

Spend some time in prayer with the reading.

1. Find a quiet place, and give yourself fifteen minutes without distractions. Read the section once, and then pause for reflection. Ask the Holy Spirit to guide your thoughts and response to the passage.
2. Read the passage a second time. Ask yourself: What do I find challenging about this reading? Is there anything that I can try to do differently in my life as a response to it? What is the message in this reading for our parish? Write down anything that comes to your head.
3. Pause in silent reflection, and then read the passage a third time.



PPCs: Careful planning



Donal Harrington expands on last week's article which explored the second 'p' in PPC.

Caring is 'soft' language, whereas planning is 'hard' language. The two go together in the case of the PPC. It exercises its care through planning. The distinction between the 'strategic' and the 'operational' is useful here. The PPC is mainly focused on the strategic. Its energy goes into planning ahead rather than into the day-to-day operation of the parish. This is its overall care; not so much the specifics, but the bigger picture, the longer term.

The strategic role of the PPC is about identifying the key steps forward but, it is important to stress that strategy has a spiritual meaning here. A good word for it is discernment. Strategic planning is where the PPC thoughtfully and prayerfully seeks to be guided by the Spirit towards discerning what it would be best for the parish to concentrate on.

But the strategic role gets lost if the council becomes too practical, if it is sucked in to the operational, the running of the parish, the nitty-gritty of parish life. When that happens, there is nobody looking at the overall picture. There is nobody planning ahead.

Changing times make the strategic role really crucial. If the role is not developed, then the parish will not be responding creatively to its situation.

A plan of Work

But PPCs struggle to move into a planning mode. What often happens is more like 'hopping' than planning. The PPC begins its term. People want to do something; they do not want to be a talk shop. So they look for something that deserves to be done. When that is completed, they look around again ... and so on. After a while they find that they are just hopping from one project to another. Each one is worthy individually, but there is no direction, no prioritising. There is no plan. It becomes frustrating.

“The planning role is about identifying what is of priority importance – and then mobilising a response from among the community.”

Part of the problem actually lies in doing things! It is not the role of the PPC to be doing things. Its job is to 'get things done'. The planning role is about identifying what is of priority importance – and then mobilising a response from among the community. It is a different kind of doing. What the PPC does is to ensure that the right issues are being addressed. That requires thinking, discerning, praying, prioritising, planning.

What is needed, rather than hopping from project to project, is a plan of work. One model of a plan of work is where the PPC takes a theme for the year. The theme would be closely related to what tomorrow's parish is all about – themes like those above, such as 'Welcome', or 'Care'. Whatever is chosen would have depth and

be able to inspire. A number of different projects to be implemented over the course of the year would be agreed upon.

Another model is a plan of work where a small number of priorities are carefully discerned. These will be the focus of the PPC for most of its term of office, extending over two years or more. The time is divided into blocks, anything from three to six months each. For each block there is a manageable set of projects and targets, designed to address the chosen priorities.

The value of a plan of work should be apparent. There is a sense of direction. There is a map. At the same time, it is not set in stone. Once the plan is agreed, the initial projects can be planned in detail. But there is also ongoing review of how it is going. Subsequent stages can be tweaked or revised in light of the experience.

As an image for this, imagine driving along at night. The lights light up the road to the next bend. And that is all that the driver is concentrated on. But the driver also has a destination, a mental map. Similarly, the PPC, at any given time, will be focused on some particular project. But it will have its overall plan in the background. It knows that this specific activity is part of something. And that is satisfying, unlike hopping from one action to another with no plan.

The crucial element in a plan of work is discerning the overall priorities, theme or focus. Imagine posing the question; Over the next few years, what, more than anything else, would make a real difference to our faith community? To come to a good answer, the PPC needs to listen, to be in touch with the reality of where people are at. It needs to be in touch with the vision of what we aspire to as parish. Out of this it begins to discern the path.

Fish & Tips

Daily Ideas for Disciples

Making Your First Communion: A Practical Guide for Millennial Parents



Gerard Gallagher and Frank Brown, regular contributors to Cornerstone, are both parents of children who have all gone through the stages of the Sacraments of Initiation in the Catholic Tradition. They work in pastoral ministry in Ireland and have lots of experience, practical ideas and suggestions for young parents can come to terms with the implications of

passing on faith to your child and supporting them in getting ready to celebrate the Sacrament of First Communion. It is written from an Irish angle, but many of the ideas transfer to other experiences and countries. Every family is unique and yet can pass on something great to their younger generations. Enjoy the read.



www.SimplyCatholic.com

Did your New Year's Resolution have something to do with growing in the Faith? Even if not, it's not too late!

OSV's Simply Catholic is here to help you grow more deeply in your relationship with Jesus Christ and in your understanding of the Catholic Church. And, really, there's no better goal for the year ahead.

Simply Catholic's free, weekly newsletter will deliver relevant, faithful and, well, simple Catholic content straight to your inbox each Tuesday.

Curated by Michael Heinlein, a theologian, author, teacher, husband and father, Simply Catholic is the perfect tool to help learn more about the Faith and equip you with tools to share more about it with others!

The easy-to-search website (www.simplycatholic.com) is primed with articles to help you

know and love the Lord and the Church, and to enable you to easily share that love with others.

And the Facebook and Instagram pages will help you remember important feast days and learn more about them, remind you to take time for prayer, and encourage daily exploration of the Faith and growth in holiness.

About Simply Catholic

The mission of Simply Catholic is simple: to help Catholics know and love the Lord and his Church so that they may be equipped to share their Catholic faith with others. Simply Catholic is a ministry of Our Sunday Visitor, which has been sharing the truth, beauty and goodness of Catholicism since OSV's founding in 1912.

EVANGELISATION

Towards a transformed parish

Paddy Monaghan

Five years ago, I was bowled over when I read "Rebuilt" by Fr. Mike White and Tom Corcoran. "Rebuilt" tells the account of how the Church of the Nativity Parish in Baltimore, USA was transformed from being a dead parish, with no young adults and few children to being a vibrant fully renewed RC parish. How did they do it? The Holy Spirit guided them to go and learn from the successful Pentecostal and Protestant churches in the US and bring what they learned back to their parish around the Eucharist.

This led to the introduction of Sunday School at each Mass, Coffee after each Mass, welcome committee, Prayer Ministry, Small Groups etc. and it transformed their parish. (www.churchnativity.tv).

As a result of "Rebuilt", we started a Hospitality Ministry (with a rotating Team of 16) on Sundays after the 10am Mass in our Parish of Johnstown/Killiney in south Dublin. Between home bakes and a Kids' Zone, it has become a very successful ministry in our parish bringing together young and old and fostering a real sense of belonging and community.

This in turn led first to a Men's Breakfast and more recently a Women's breakfast held 7 times a year on Sat. mornings. As well as a delicious breakfast, there is always a guest speaker who shares about their faith journey and how it impacts their life. Many Catholics are not used to hearing lay people share personally about their faith and are very encouraged by these sharings.

Another book "Divine Renovation" by Fr. James Mallon shows how his Parish in Nova Scotia Canada (www.saint-benedict.ca) moved from maintenance to mission in a relatively short period of 5/6 years, mainly through running the Alpha Course. He has had over 2,000 parishioners through Alpha and regularly has 150/200 on their 11-week long Alpha, of which a third would be non-church goers.

This Renewal/Evangelisation has transformed the way they run Sunday Mass. They initiated a Prayer Ministry after Mass: Fr. James says



that "Trained teams of lay people offer prayer ministry at the end of each Mass ... 60 to 70 people each week

receive prayer ministry that impacts their lives. Some years ago, I promised God that when someone asked me to pray for them, I would pause and do it on the spot. These moments have led to profound encounters, often with tears... relief, peace and healing."

A number of parishioners had been greatly inspired by Fr. James Mallon when he spoke at the Transformed

"Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

Philippians 4:5-7

Parish Conference in Maynooth, just over a year ago. Accordingly, a team of 14 have since last September offered this Prayer Ministry after our 10am Mass. We were formally commissioned on a Sunday during Mass in December. Each Sunday we have two Prayer Teams (a man and a woman in each). Christian Prayer is powerful and effective and Jesus is our model. When approached for help, Jesus said "What would you like me to do for you?". So the Prayer Teams ask the

person who comes for prayer - "What would you like us to pray for you today?" People ask for prayer for personal needs, job interviews, illness, anxiety etc.

We emphasise that all requests shared are confidential to the Prayer Ministry team and they always include a blessing on the individual and their family. Prayer time is short just 2/3 minutes. Each Sunday, parishioners approach us for prayer after our 10am Mass and we are so encouraged to see them come back in gratitude shar-

ing about the wonderful answers to prayer they have experienced.

It says in Scripture that without a vision the people perish. So, go buy both books and read them and ask the Lord to show you His vision for your parish.

If your parish is interested in learning more details about these initiatives in our parish, please don't hesitate to contact us at johnstownparish@gmail.com

Sacraments

We believe

Dr Fáinche Ryan

Last week focused on the breaking of the Word. Next, we move onto the Liturgy of the Eucharist, but on Sundays and holy days before we do this we recite together the great profession of our faith, the Creed. The Creed contains the essential truths of Christian faith. Nicholas Lash, a great English Theologian and author of many books, insightfully wrote, 'what the Scriptures say at length, the creed says briefly.' The essentials, or essence of Christian faith, are indeed short: God is Trinity, Father, Son and Holy Spirit. The Father, the Creator, sent the Son to dwell among us; crucified and raised up from the dead, he breathed the Holy Spirit, the sanctifier, upon us. The Son, who has known our



human condition, will judge us in a Godly way when our life on earth is ended. We also profess belief in the Catholic Church, the communion of saints, and again in the forgiveness of sins, and in life everlasting. These amazing truths were put together into this great prayer very early on in our story. They were developed

from the practice at baptisms of asking the people being baptised to affirm their faith in the teachings of the Catholic Church, not unlike the process followed when we renew our baptismal vows. This reminding and repeating is an important part of the Catholic practice.

The eucharistic celebration is essen-

tially a constant reminding of what God has done for 'us', the People of God in the past, so that our security, our trust in God grows. The God who raised Jesus Christ from the dead, the one we will later address as Our Father, is to be trusted. God's Word is always effective; what God says, God does. In a sense as we remember the great works of God in the past, we also seek to remind God of what has been done for us. We thank God for this, and we do this as we plead with God, pray to God, to do again these great things in our days. The next part of the liturgy is where this concretely happens, in faith we believe that just as God's Word was effective in creating the whole world, and just as God's power was able to raise someone from the dead, now too, today, here in this gathering, God will change the bread and wine into the Body and Blood of His Son. This is what we believe happens in the Liturgy of the Eucharist.



Family & Lifestyle

The Irish Catholic, January 24, 2019

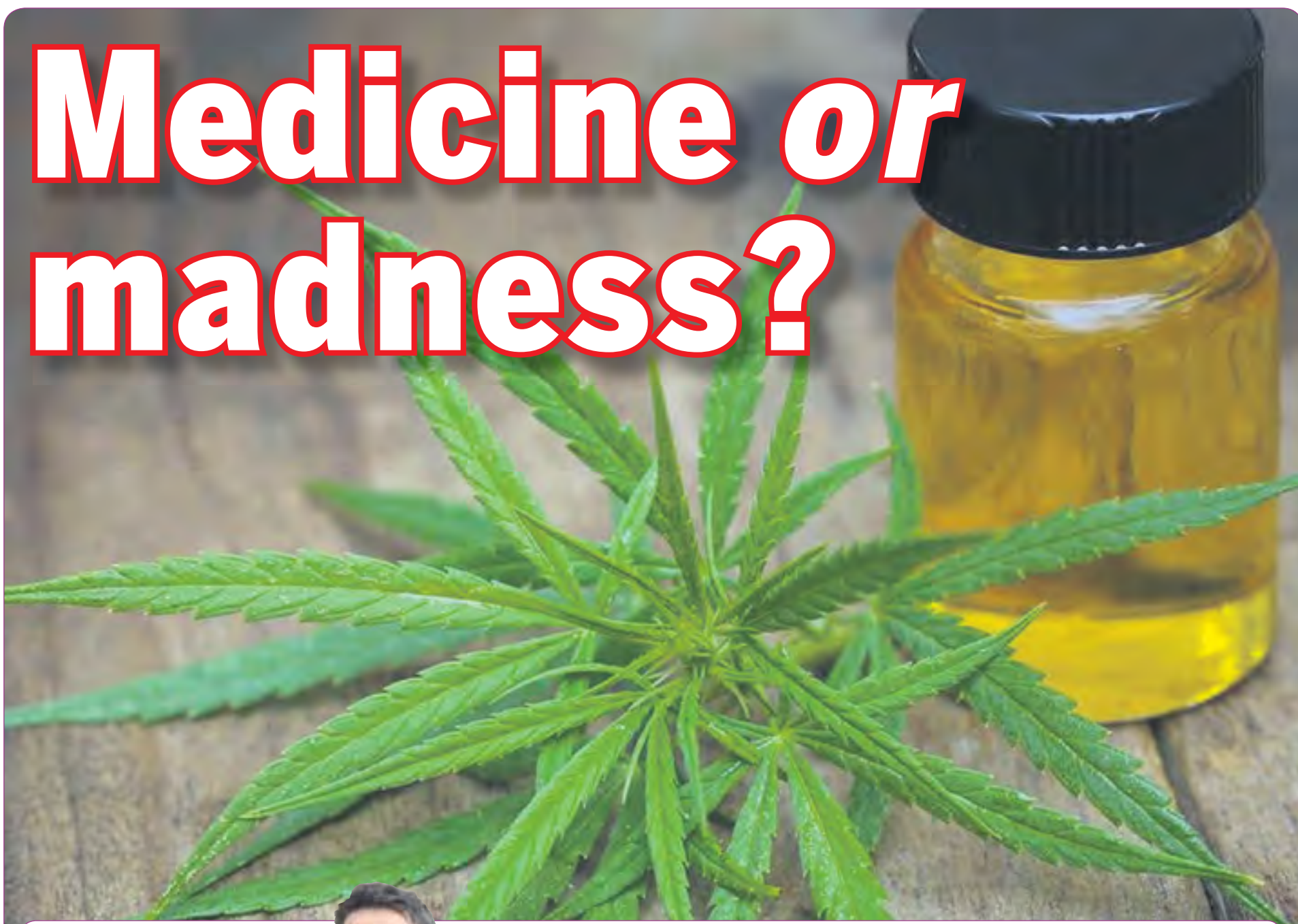
Youth Space

Living and teaching the Faith

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Medicine or madness?



The controversial cannabis plant is known to have many uses other than the illegal varieties, but sometimes it's difficult to separate quackery from truth, especially with so many products purporting to be miracle cures.

Many parents shudder at the thought of their children or loved ones succumbing to illicit drug use, and it subsequently becoming a destructive element affecting their lives. Even the word cannabis has negative associations for many and is seen as a gateway to more serious and destructive narcotics.

Therefore, it's not surprising one of the most contentious issues being discussed worldwide is whether cannabis has medical



There are plenty of benefits to cannabis oil, but it's not a miracle drug, writes **Chai Brady**

benefits, and if so, what can it treat.

But cannabis oil does not cause the same psychoactive effects as the form of cannabis that contains THC, and is illegal. Cannabidiol, or CBD, is a chemical extracted from the cannabis plant and is legally sold in Ireland.

Makers of CBD-based products, as well as some medical professionals, believe that it has health benefits for

those suffering anxiety, insomnia, chronic pain, glaucoma, epilepsy and more.

However, CBD has not been authorised as a medical product by the Health Products Regulatory Authority (HPRA) of Ireland. They submitted a scientific review after a request by the Minister for Health two years ago which stated there was an absence of scientific data to demonstrate the "effectiveness of

cannabis products".

They did not rubbish CBD however, which many still assert is brilliant for treating conditions such as epilepsy in particular.

Seizures

The case of Noreen O'Neill, whose son Michael suffers from seizures, came to prominence last year when she wrote to Minister Simon Harris asking him to legalise cannabis for medicinal use in Ireland. She said CBD oil had helped control her son's seizures, and asked that it be made part of the treatment options available for people like Michael.

It may be some time before there is enough clinical evidence for the HPRA to make a decision

on whether it's a medical product in Ireland, but in the meantime, there are people actively using CBD to help with several conditions.

For a professor of pharmacology and therapeutics in NUI Galway, this in itself raises issues. Prof. David Finn, co-director of the Centre for Pain Research, has concerns about how CBD oil is marketed, as well as the health benefits of certain CBD products.

Speaking to *The Irish Catholic*, Prof. Finn says: "A lot of the time one doesn't know the precise composition of those cannabis oils or CBD oils, so the products that are being sold in health food stores, and which some

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Family News



AND EVENTS

Fun to the Xtreme

A travelling fun park will be touring Ireland soon with attractions from family rides to 'white knuckle' rides.

Xtreme Funfair will be making an appearance around the country from March 2, with the first event being held in Swords, Pavilions Shopping Centre Co. Dublin from March 2-19.

It will be open from Monday to Friday 6pm-10pm and then Saturday, Sunday and bank holiday Monday from 2pm-10pm and on St Patrick's Day from 12pm-10pm.

There are rides and attractions for children as young as two, with more exhilarating rides for thrill-seekers. Peak times are generally Friday evening, Saturday evening and Sunday afternoon. Majority of prices range from €2-€3.

Xtreme Funfair Date's run from March to October. See <http://xtremefunfair.ie/> for a calendar of events. Call 00353877587857 for more info.

Discount tickets are valid Monday to Friday and at selected venues only. For further information visit <http://xtremefunfair.ie/tickets-discount/>

DON'T BURST THE BUBBLE: Parents are often looking for different activities for their children to do, and it's hard to think of something as different as bubbleball.

Bubble football is the recreation/sport of playing football while half-encased inside an inflated bubble which covers the player's upper body and head

Going to birthday parties at the usual venues with the same games and slides may become a bit boring for some, so investing in your own bubbleball or finding out how you can arrange a game of bubble ball through Bubbleball Ireland at <http://www.bubbleballireland.ie/> may be your best bet.

They cater for children from age 6-15 with custom made bubbleballs and provide package deals to suit children's party needs.

They can also arrange food and refreshments on the day of the party in certain venues while also catering for indoor/outdoor fun days, summer festivals and school events.

Alternatively you can source your own bubbleball online, and have fun at home with the family.

Mental health: do you know someone?

Over half of Irish people know someone affected by mental health problems, a new survey has revealed.

Out of 1,000 respondents, 58% said they knew someone who has suffered with mental health issues.

Research carried out by insurance firm Royal London showed that 61% of 18 to 34-year-olds in Ireland came into contact with someone who had mental health problems.

Anxiety disorders were found to be the most common form of mental illness followed by mood disorders in this age group.

Colette Houton, underwriting and claims lead at Royal London, said: "The factors affecting mental health are complex, but thankfully the stigma surrounding the topic is being broken.

"The high incidence of mental health issues, as evidenced by these figures, perhaps relate, in part at least, to the effects of the social, professional and personal pressures we increasingly live with today.



Cleanliness: a kindly road to Godliness

I've already seen the first pictures of snowdrops posted on Facebook and am beginning to notice the 'grand stretch in the evenings' and the first hopeful signs of spring. Of course, after last year's experience we can't rule out a late fall of snow and I'm sure a few wise people have already stockpiled their pan loaves just in case.

I'm being optimistic and am excited at the prospect of my favourite season of the year. I've already started a very sluggish Spring clean, getting stuck into sorting out mounds of clutter. I have to admit to posting a few memes in my time along the lines of "there will be years for cleaning and cooking, but children grow up while we're not looking".

I totally subscribe to the view that the needs and requirements of small children have to come first but now that my youngest is eight years old, I'm developing a more nuanced approach. With a 12-year-old, a 17-year-old and a 19-year-old at home, I'm pushing the charitable aspects of a clean, well-ordered home having found some unlikely role models in two lively, fun guys who also happen to be Catholic priests.

Catholic Stuff You Should Know is a podcast concept that was developed on a road trip to Banff in Canada during 2010. Fr Nathan Goebel, Fr John Nepil, Fr Michael O'Loughlin and Fr Mike Ripp are all members of the organisation 'The Companions of Christ' which was founded in Denver in 2007.

Explorations

The organisation has a big focus on evangelisation and, for the last nine years, this has involved a weekly podcast production which the priests describe as "lighthearted explorations into various prominent and obscure Catholic topics".



A parent's perspective Maria Byrne

My 22-year-old nephew had the honour of meeting Fr John and Fr Nathan while attending the SEEK 2019 student conference recently in Chicago, Illinois. Already a fan of the weekly podcasts, it was one of the high points of the event for him. Listening to these two personable priests' podcast 'Cleanliness is Next to Godliness' got me hooked too and I finally have some spiritual allies in the quest for a tidy, chaos-free household.

Careful

Quoting from St Thomas Aquinas, Fr Nepil discusses with Fr Goebel the topic of caring for items and goods that are not our own personal belongings but are owned in common with others. There are many examples in religious life and the point was made that items or living spaces, owned by several people and looked after carefully by us, can demonstrate charity towards those we live with.

It's easy enough to be careful and protective of our own belongings. I think many parents have witnessed how well mobiles phones and various electronic gadgets and gizmos are looked after but there's a much more casual, offhand attitude to items that are used by everyone.

I think we've all been guilty of having a meltdown if some precious personal item is lost or damaged.

The podcast suggests that looking after our own goods is an extension of our love for ourselves whereas caring for

the things everyone uses is a true expression of love. Even something as simple as doing the dishes after a meal is an expression of common love.

The two priests chatted in relation to living in community with other brothers in a religious order. In that situation, they questioned what something like leaving dishes in a sink communicates and



agreed that it really gives the message that "I don't care about you". Aquinas suggested that doing chores and living a life of cleanliness isn't just for your own benefit but demonstrates a communal care and respect.

Of all the approaches to a well-kept and well-organised home, these Denver priests' approach impressed me the most. A comfortable, tidy house is not just a personal preference or pointless perfectionism. Fr. Nathan quoted Mother Teresa who said: "Wash the dish not because the dish needs to be washed but because of the person who will use it next."

The same applies to all areas in our common homes and gardens.

Listening to the priests' spontaneous and natural dialogue, it struck me that, in encouraging, nagging or generally harping on about wanting all hands on deck in the care and maintenance of a busy house, we've got the angle all wrong. It shouldn't have to be about a harried mother or father imposing an impossible standard. It's just another extension of the charity that should be evident in any Christian home.

“Looking after our own goods is an extension of our love for ourselves whereas caring for the things everyone uses is a true expression of love”

A mother watering flowers in a garden, cutting the grass and removing weeds isn't seeking adulation but is acting out of love for her family. Planting bulbs and shrubs isn't an attempt to outdo the neighbours but may be a way of showing care for our neighbour by improving our gardens and green spaces. The charity that begins in the home has ripple effects that spreads joy and the brightness of faith and love.

My sister and nephew introduced me to *Catholic Stuff You Should Know*. The fact that a 22-year-old guy gets a whole new philosophical insight into the positives of tidying the house has to be a top class recommendation. It certainly has given me a whole new exciting angle and I plan to pop on more of these lively priests' podcasts while driving around with the children in the car.

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patients are getting online, we don't really know with certainty what the percentage of cannabidiol, or CBD, in those products is."

The contaminants could be anything from general impurities to fungicides aimed to tackle the fungal infection cannabis plants can sometimes be prone to.

"So that presents a problem because we can't really say whether it's likely to be efficacious or not if we don't know with certainty what the composition is.

"So one message that I would have is that patients need to consult with their doctor before they start taking these products and they need to be assured that they know and their doctor knows the composition of what they're taking and also that it's safe and free from impurities – that it's gone through some quality assurance process, because these products aren't yet subject to medical regulation."

“There is some evidence for efficacy of cannabidiol in specific conditions, and those specific conditions are probably pain”

Although discovered in 1940 the structure of CBD was only made clear in the 1960s, with Prof. Finn saying a "reasonable body of work" has been done on it over the years.

"What I would say is that there is some evidence for efficacy of cannabidiol in specific condition, and those specific conditions are probably pain, particularly inflammatory pain, anxiety and epilepsy now more recently – particularly childhood epilepsy – those are probably the three frontrunners for which there's most evidence of efficacy, coming either from studies in animal models of disease, or from clinical trials in human patients," he says.

Although research so far is still "fairly limited" and more trials and research are needed, he added, there's an "evidence base" that it will produce the desired results in relation to certain conditions.

Prof. Finn says: "But one needs to consider then how much cannabidiol is actually in these products that are being sold as cannabis oil. In addition there are drug companies that are developing purer forms of cannabidiol."

Contamination

The actual drug itself, laying aside fears of contamination, can have some minor negative effects.

According to Prof. Finn if there isn't contaminants it's "unlikely to be harmful in that scenario because cannabidiol from what we do know is a relatively safe drug".

"There's some mild adverse effects so I would advise that patients only take cannabidiol or cannabis oil after seeking their doctor's advice."

The mild adverse effects are believed to be sedation, gastrointestinal issues like diarrhoea or nausea and possibly some drug-drug interactions as well. This means cannabidiol may have an impact on the way the body deals with other



drugs.

In the US, where CBS oil still exists in legal grey areas with laws governing its use changing from state to state, there's expected to be an increase in its production.

Showing up in all sorts of wellness products, the industry is now worth hundreds of millions of dollars. In fact, hemp, made from cannabis plants and used for making textiles, construction supplies, food and beverages, is expected to boom in the US. President Trump signed legislation last year legalising the widespread growth of industrial hemp, which is used to produce CBD oil.

The US Food and Drug Administration (FDA) last summer approved a very pure form of CBD produced by a UK-based pharmaceutical company to treat certain types of epilepsy in children, called Epidiolex.

Asked whether he thinks Ireland will give the green light for doctors to prescribe CBD-based treatments, Prof. Finn said: "As a prescription drug I do think it will be in the form of Epidiolex...given that the FDA have now approved it I think other countries will follow suit and I wouldn't be surprised if Ireland was to approve it in the future."

A question some may ask is why there hasn't been a large clinical study already published that investigates its benefits that Ireland's regulatory authorities

could already get behind.

Irish scientists announced plans eight months ago to explore how CBD and other elements of the cannabis plant can be used to reduce seizures.

There are 10,000 people in Ireland that are believed to be resistant to current drug treatments for epilepsy, meaning they could have numerous uncontrolled seizures every day. The research is being led by an Irish biopharmaceutical company called FutureNeuro, the SFI Research Centre for Chronic and Rare Neurological Diseases based in the Royal College of Surgeons and GreenLight Medicines.

In a press release Dr Colin Doherty of the FutureNeuro Centre said: "The use of cannabis to treat epilepsy offers a tantalising new horizon for severe disabling seizures. The mechanism by which CBD exerts its antiepileptic effects is currently unknown, and this impactful research will help to provide clinical evidence of its long-term efficacy, as well as data on any long-term side effects."

Perhaps it's just a matter of time before its uses become more widespread and the question mark over CBD's efficacy will disappear. But for many this budding industry and new derivations of CBD products are more than welcome – but don't be duped by unregulated and potentially harmful products.



Faith
— IN THE —
family



Bairbre Cahill

Come the end of June I will have completed my fourth Leaving Cert – or at least that is how it feels. Our youngest, Diarmuid, is the one actually doing the exams but, as with his sisters before him, I feel like I am in there with him.

Plus, he is also doing the HPAT – the Health Professionals Aptitude Test – to apply for physiotherapy in Ulster University. So, I am there wondering if he is putting the work in, is he stressed about it, can he do any more to prepare?

I am also wondering at what point the loving, concerned mammy turns into the nagging parent? I haven't asked Diarmuid that question because I may not like the answer!

It is a real challenge for parents, that balancing point between being involved and stepping back. We have to trust our adult children to take responsibility for their own choices but that isn't easy.

My friends and I have talked more than once about the vulnerability of being a parent, how hard it is to navigate the world in which our children are adults. How do we empower our children to make good, life-giving choices? How do we as parents step back – and yet not walk away?

Today my daughter finished her exams. Yesterday she found out that she has a job interview tomorrow and has to prepare a 15-minute presentation for it. Apologies for the complicated time-line there but basically, she has just this afternoon to prepare for a really important interview. Quite understandably my daughter's reaction is "I can't do this. It is too much pressure, too little time." I could have stepped back. I didn't.

Presentations

I reminded Deirbhile that this is the company she really wants to work for. I reminded her that she is good at presentations, that she interviews well, that even if the competition is really tough, she will be kicking herself if she doesn't at least take the chance. Then I told her it was up to her, that she had to make the decision and live with it.

We all have days when we just want someone else to tell us what to do. Then if it all

goes wrong at least we can say, "But she told me to!" It is a real challenge to make that decision and take responsibility for the consequences. There are times I would find it easier just to tell my kids what to do – but there is no growing up for them in that.

So, when there is a big decision to be made, I try to get them to explore what is influencing them. Are there fears or stresses clouding their judgement? Are they too concerned about what other people will think? I try to get them to dig deep, to remember what motivates them, to listen to what their heart and their gut are telling them. I sometimes suggest that they write lists – pros and cons for a particular choice. I ask them to pray, to allow the Holy Spirit to guide them.

“How do we empower our children to make good, life-giving choices? How do we as parents step back – and yet not walk away?”

We jump forward now to the morning of the interview. As I write Deirbhile is on the bus on the way to the company's head office having spent hours putting together a presentation. Yesterday was difficult. She pushed me to make a decision for her. I pushed back and urged her to take responsibility whatever she decided. This morning, thank God, she is happy.

I feel as if, in order to be able to stand back, I need to teach my children the skills of discernment. They need to make decisions that come from the depth of their being, from a place of memory and strength underpinned by those vital gifts of the Spirit – wisdom, knowledge, right judgement, courage. Even then though, I may just feel the need to share my mammy-wisdom!



Personal Profile



Chai Brady meets a teacher who knows the value of Catholic education

University can be a challenging time for a young person, especially those who move out and are tasked with taking responsibility for practicing their faith without as much support or encouragement as they might have been used to from home.

Being bombarded with so many ideologies and viewpoints, it can be tough to hold strong to beliefs, but experienced RE teacher Una Burns says that throughout her life Faith has always played a pivotal role in her development.

Raised in Enniskillen in Fermanagh, Ms Burns' parents brought up their three daughters and son with "a very strong Christian faith".

Speaking to *The Irish Catholic* she says: "They led by example a lot of the time and that has influenced me."

But this wasn't the end of the religious role models in her life, Ms Burns went to two Enniskillen schools that had a strong Catholic ethos.

"They were both very big on the Catholic ethos and that inspired me, my religious teacher was brilliant and really gave me awareness of religion, not just as a subject, but religion as part of somebody's life, and the importance of it and how it can help you in difficult situations," she says.

Living and teaching the Faith



"I think for me it became more relevant when I went to university because it was the first time I was really responsible for my own faith. It was up to me to really take a lead in it."

Studying in St Mary's University in Belfast Ms Burns said it was "surprisingly difficult" despite it being a Catholic university. Taking matters into her own hands she started a liturgy group that provided a space to engage with other young people on a level that helped her continue forming her faith.

She says: "Just being with like-minded people allowed me to see that this actually is something that people do practice, and it can be a lot of fun and you can learn and gain a lot from it. I found it so rewarding."

"It gave me an avenue to meet other people who were of a similar mind-set, yet I could still have my social groups who maybe didn't

have those same values."

Having taught in several schools Ms Burns is now based in St Mary's Grammar School in Magherafelt, Co. Derry. Catholic schools are hugely important, she says, as for many students it might be the only genuine faith experience a young person receives throughout their lives.

Social media

In an age of social media young people are increasingly dealing with mental health issues regarding their self-image, particularly after they see so many people looking a certain way, posting pictures that only show the positive side of their reality. This is exacerbated by the long hours young people spend on the internet with readily available access on, quite often, several mediums.

Ms Burns says this is making it hard for young people to live or accept certain Catholic beliefs,

especially when they see a lot of criticism of the Church online.

"I think it's very difficult for students sometimes to harness a strong faith, and particularly if they're from a difficult background and had a tough upbringing, that just multiplies it," she added.

While so many outside influences can make young people question their faith, or even denounce religion altogether, Ms Burns says to properly equip young people for the world, they need a grounding in religion.

"I think it's imperative that students are given some form of religious education. I think it's becoming more important given the society that our young people are growing up in now," she says.

Even having the knowledge to understand why people act in a certain way, not to offend someone or not believing everything they hear and see in the media or from their peers, she says, is integral to

education.

With 70 students studying RE at GCSE level there seems to be a lot of interest in the subject in St Mary's. Class discussion range from Donald Trump, Brexit – regarding what it means to be a good leader – to gay and civil marriages and what the Church teaches about them.

Opinions

Ms Burns said: "We would teach about topics such as divorce, gay marriage and abortion, things like that are always going to be controversial because you will have students possibly in that class who have actually been affected in some way by one of those issues and will have opinions on that."

"As an RE teacher if your well-equipped you can deal with that, and it needs to be dealt with effectively so that there isn't an ignorance in society..." she added.



Children's Corner

Chai Brady

Spinning rainbows are an entertaining treat for all

Rainbows are one of the most beautiful parts of nature's huge variety of incredible spectacles. Why not recreate your own rainbow and perhaps in the process, discover more about how they work?

This experiment requires only household objects and can be done relatively quickly and easily – with some impressive effects.

To make your own rainbow spinner all you need is white paper or cardboard, colouring pencils or markers, a compass (parental supervision required for younger children), a pencil and a protractor for added accuracy.

First of all, cut a perfect circle from white paper or preferably cardboard using your protractor.

Then divide the circle in segments of about 51 degrees, each should be about the same size for the experiment to work!

Then colour each segment, staying in between the lines, all the colours of the rainbow: red, orange, yellow, green, blue, indigo (a lighter blue pencil should work as indigo is halfway between blue and violet, and violet is halfway between blue and purple) and then violet.

Push a pencil through the centre of the circle and blue tack it at the back so it doesn't slip out.

Now you have your rainbow spinner which is a great way to show how rainbows develop, and what happens when all the colours are mixed together.

Colours

Rainbows are formed by white light from the sun being split into all its component colours by a process called refraction. This happens when a beam of light is spread out, in this case by water droplets. The rainbow spinner reverses the process by taking all the colours of the rainbow and merging them

back into white.

We can surmise from the experiment that at the end of a rainy patch light is refracted by water droplets which in turn creates a rainbow, however there still isn't proven scientific evidence that there's a pot of gold at the end of one!

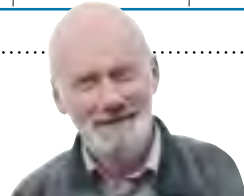
If you're feeling a bit lazy, and don't want to have to spin the spinner yourself, there are cheap fans available at some €2 shops that can be easily attached with blue tack to your rainbow spinner that will do all the spinning work required.

In the story of Noah's Ark, the rainbow was a sign that God promises never to flood the earth again; now you know the science behind the creation of a rainbow friends and family can be impressed by this fun and easy experiment which shows that white light is more than it appears to be.



TVRadio

Brendan O'Regan



Strange juxtaposition of grace and violence

I have mixed feelings about boxing as a sport – it can teach self-discipline, focus the energies of the young, enhance physical fitness, but there can be a brutality about it that is unnerving.

Katie (RTÉ1, Tuesday) was an impressive documentary from Ross Whitaker that followed the career of Irish boxer Katie Taylor. It was full of emotion and tension, as much as any fictional drama, and had at its centre a unique, driven, trailblazing, dignified, very human and very likeable sportswoman.

Katie's ambition was to win Olympic gold in her sport when that sport wasn't even an Olympic sport at all. She was described as being "born to box", "obsessed with winning" and wondered herself in a reflective moment if she wasn't "too single-minded".

I couldn't remember the results of many of her fights so I appreciated the skilful creation of tension as we awaited the verdicts of various bouts.

The emotion largely came from the joy of winning, but also from the sadness of the rift with her father and trainer Pete. He had been at the centre of her personal and boxing life, and the break was hugely hurtful and seems to have led to the loss of direction that sank her hopes of a second Olympic gold medal, though at the end there were



Katie Taylor.

the beginnings of reconciliation.

Katie's well-known commitment to her religious faith did figure in the film but not to a great degree. We saw her praying with mother, and going to church in Vernon, US, when she was training. On the back of one of her sweatshirts was the text of psalm 18: "He trains my hands for battle." The psalmist may not have had women's boxing in mind! The mother's prayer for "supernatural strength" and

"accurate punches" was unusual to say the least.

We could have done without the frequent swearing from some in her team, especially when lots of young people will be drawn to this story, but I was made more uneasy by the boxing violence. This was especially the case with the pro fights where there was no headgear and too much blood for my liking.

Persecution

Also on RTÉ (Radio 1), last

Friday, on **The Leap of Faith** Michael Comyn had a timely item about religious persecution – Comyn referenced studies which showed that there were high levels of persecution of Christians in 73 countries of the 150 surveyed.

The focus was on increased repression of religious expression in China, even though by 2030 China will have more Christians than any other country. David Turner of Church in Chains outlined how new regulations were being enforced harshly, with Church closures, arrest of pastors, re-writing of the Bible, Christian churches being asked to have pictures of Mao beside the cross and church choirs asked to sing patriotic songs.

Dr Tim Grose of the Rose-Hulman Institute of Technology in Indiana, US highlighted the parallel persecution of Muslims in China, with nor-



RTÉ's Michael Comyn.

PICK OF THE WEEK

WORLD YOUTH DAY – POPE FRANCIS IN PANAMA
RTÉ1, Sunday, January 27, 11am

Highlights of the Pope's encounter this week with young people from all over the world, in Panama City.

SONGS OF PRAISE

BBC1, Sunday, January 27, 1.15pm

Homeless Sunday. The Rev. Kate Bottley and JJ Chalmers join a mass charity sleep-out in Edinburgh city centre.

CATHOLIC LIVES

EWTN, Wednesday, January 30, 5.30pm

David Kerr discusses faith and moral issues in modern Ireland with journalist and social commentator John Waters.

mal Muslim worship being classed as extremism and the introduction of 're-education' centres, with almost all avenues of Muslim religious expression being closed off.

Meanwhile the annual **March for Life** in Washington received comprehensive live coverage on EWTN for most of last Friday. The introduction highlighted the instructive slogan for this year – 'Unique from Day One – Pro-Life is Pro-Science'. There were so many impressive interviews, and the presence of so many young people and women defied mainstream media stereotypes.

The attitude of these media to the event was also instructive.

I had to do quite a bit of searching to find anything on CNN on Saturday. I couldn't find it at all on BBC's World News coverage but they did give prominence to a story

headlined 'World's Cutest Dog Dies of Heartbreak'. I couldn't find a trace of any coverage from RTÉ News, but then it all changed when by Sunday a controversy arose that appeared to show the March in a bad light.

A viral video was broadcast that seemed to show a young marcher from a Catholic high school being disrespectful to a Native American. Liberals went into outrage mode, conservatives rushed to apologise, but then fuller video versions of the event surfaced on social media that threw a rather different light on what happened.

CNN and BBC made some effort to rebalance by Monday morning last, but I couldn't find any trace of RTÉ doing the same.

boregan@hotmail.com,
[@boreganmedia](https://twitter.com/boreganmedia)

Film

Aubrey Malone



Ebony-ivory bonding in the segregated south

Green Book (PG)

Dull would he be of soul who could fail to warm to the black and white communion of Don Shirley (Mahershala Ali) and Tony Lip (Viggo Mortenson) in this feelgood road movie. As a treatise on racism, though, it's hackneyed. Likewise as a buddy-buddy feature, the tropes are overly familiar.

I didn't admire it as much as the people who say it's going to sweep the boards at the Oscars. Mortenson has played so many diverse roles in his career so far, it's almost like a step backwards for him. He plays a 'type', an unreconstructed Bronx roughneck with a tongue like sandpaper



Mahershala Ali (right) and Viggo Mortensen star in *Green Book*.

who's a pussycat at heart.

The film is basically a dual purpose re-vamp of *Driving Miss Daisy*. Tony loses his job as a bouncer, replacing it with

the task of ferrying a snooty African-American jazz pianist (Shirley) on a concert tour of the Deep South. The book of the title is meant to steer

them away from the more virulently anti-black areas but they can't avoid them all.

In one scene they find themselves in prison, eventually becoming rescued by the intervention of, wait for it, Robert Kennedy. I'm not saying this didn't happen – the film is based on fact – but it gives a comic book flavour to the proceedings.

In another scene we discover Shirley is gay. This theme is dropped almost as soon as it's introduced.

Formula

I don't want to come down too heavy on a film as well intentioned as this, but the role reversal of previous films of its type is so obvious (this time it's the white guy who's

the chauffeur, not the black one) is too cute. When you invert a formula it's still a formula.

The manner in which the snob becomes earthy (hey, he likes Kentucky Fried Chicken!) and the loudmouth becomes sensitive (Shirley helps him write love letters to his wife back in New York) was too Walt Disney for me.

The racism is also handled too predictably. Shirley is informed he can use the stage in one venue but not the toilet. In another one he isn't allowed to eat in the restaurant. This is horrendous but hardly surprising.

We've all heard stories of people like Sammy Davis having to enter places he played in the 1960s through the back

door. It's better conveyed in a scene where he watches some dirt-poor sharecroppers in a field – because nothing is said.

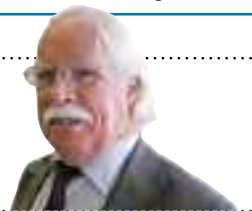
Perhaps the most surprising aspect of the film is the fact that it's directed by Peter Farrelly, whose previous outings included mainly vulgar comedies like *There's Something About Mary*.

Mortenson does a kind of Alan Arkin/Al Pacino take on his character. Ali's one would have been better essayed by someone like Don Cheadle. He only seems at home near the end playing in a grubby tavern among a group of rootsy black musicians, which seems to defeat the whole purpose of the film.

Good
★★★

BookReviews

Peter Costello



The medieval Irish on the Camino

Medieval Pilgrims to Santiago de Compostela
by Bernadette Cunningham
(Four Court Press, €19.95)

Peter Costello

Never pass St James's Gate in Dublin without thinking of that ancient city portal as the starting place of the medieval version of the Camino. It has long seemed to me those wishing to promote the way of St James here in Ireland were missing a trick in not making more public use of this ancient fact to promote what they have on offer.

However, as Bernadette Cunningham makes plain, the modern, or let's say, the current Camino is very different from the medieval one.

Today it is seen very much as a matter of a personal challenge. "Nurtured by a politics of European integration," she writes, "and with a growing emphasis on multiculturalism and environmental spirituality, at a time of declining Sunday attendance at formal Christian liturgies, the pilgrimage has probably



changed more in the past 40 years than in the previous 800 years since it first began to draw pilgrims to Galicia's shores."

Indeed some "pilgrims" arrive at Santiago today and go nowhere near the saint's shrine. Others pass on, and at sunset wade into the sea

at Finisterre, offering up their endeavours to whatever power it is they believe moves the universe.

So the question is "what

do they know of the Camino who only the modern Camino know?" The answer would seem to be very little, and a large part of the intention

of those like General Franco who wanted his native Galicia to have its own tourist attraction, very different to the flesh pots of the beaches

In Ireland as elsewhere, all politics – for better or



The Healy-Rae clan take to the campaign trail trail.

“At the inaugural meeting of Dáil Éireann in the Mansion House in Dublin on January 21, 1919, Piaras Béaslaí was the lone TD present from Kerry, as the others were incarcerated in England. He was given the honour of reading into the proceedings the Democratic Programme”

A Century of Politics in the Kingdom: A County Kerry Compendium
by Owen O'Shea and Gordon Revington
(Merrion Press, €19.95)

J. Anthony Gaughan

This is a comprehensive account of local politics and the democratic process in Co. Kerry across more than two centuries. It covers in fact the rise of modern democracy in Ireland, and its preservation, often against heavy odds. Both trends are remarkable.

The authors list distinguished figures who represented the town of Tralee at Westminster in the 19th Century. The list includes the Duke of Wellington, Prime minister George Canning, Luke Gardiner, who built most of the north side of Dublin, and Lord Norbury, 'the hanging judge' of the 1798 rebellion.

The Local Government Act of 1898 established the new county councils, including Kerry County Council, as well as Urban District Councils in Tralee, Killarney and Listowel. From 1899 onwards elections to the Kerry County Council were routinely held.

This routine, however, was interrupted in 1908. After a febrile campaign Denis J. Reidy, a defeated candidate, claimed that his opponent had won his seat by bribing voters, supplying them with drink and intimidating them. A court decided that both parties were guilty of corrupt practices and declared the election to be void.

Very few women were elected to the county council. Kit Aherne of Fianna Fáil became the first woman chairperson, serving in 1977-78. Mary O'Donoghue, also of Fianna Fáil, the second in 1982-83 and Toiréasa Ferris of Sinn Féin in 1999.

Republican

None, however, were as long-serving or as influential as the redoubtable Kate Breen. She won her seat in 1926 as a republican, was re-elected in the Fianna Fáil interest in 1928, and held her place until she died in 1937.

In the general election in December 1918 Piaras Béaslaí, Dr Jim Crowley, Fionán Lynch and Austin Stack were returned unopposed to East Kerry, North Kerry, South Kerry and West Kerry respectively.

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.

of St James

along the Costa del Sol and the Costa Brava.

There have been many books on the Camino some of exceptional merit, such as that by the Irish litterateur Walter Starkie. Bernadette Cunningham mentions several of these; but here real interest is in the Irish Pilgrims from the 13th Century onwards. She lists some of these whom we know of from 1222 down to 1753. It is this world that she explores.

Long voyage

St James's Gate was not the only place from which pilgrims started: her maps show towns scattered all over Ireland, the routes to the southern ports from Waterford to Dingle, and the surprisingly long sea voyage that some undertook to get to Compostela, by way of the port of Coruña. (That in itself was a place filled with romantic mythological connections for some Irish people, for in *The Book of Invasions* this is where the Milesian princes, the last legitimate conquerors of Ireland, the ancestors of all Irish royalty, sailed from to conquer Ireland.)

She discusses the origins of the cultus of St James, which in itself is a very curious business. But she wants her readers to become aware of what pilgrimage was for the medieval Irish person – more a communal affair than a personal challenge, and certainly more religious.

There were two important stages for Ireland: the Anglo-Norman stage, and then the Gaelic Irish, before the Reformation changed the religious landscape of Europe and pilgrimages along the Camino declined until the modern revival since the end of World War II.

She tells a long and complex story, which is as much about Ireland as it is Spain. For there is also fascinating information about the influence of the culture of St James in Ireland indicated by the dedications of wells, churches, and places.

One can see this book contains the inspiration of many a local history project, and will prove a joy to local historians and history clubs.

Bernadette Cunningham has produced a valuable book, which ought to have many



readers (though whether many ordinary readers will feel comfortable with book pages often a third of which is filled with source notes is a moot point).

She gives us a long and fascinating perspective on the deep history of a subject nearly everybody knows about. The Camino as it is now will continue to change, but it is to be hoped some of her information may in some ways go towards creating a Camino of the future which might be more in keeping with the past.

This is an important book, rich in detail; let us hope that it may prove an important inspiration for the future course of the Camino.

worse – are local politics

At the inaugural meeting of Dáil Éireann in the Mansion House in Dublin on January 21, 1919 Piaras Béaslaí was the lone TD present from Kerry, as the others were incarcerated in England. He was given the honour of reading into the proceedings the Democratic Programme, which had been drafted by Thomas Johnson, leader of the Irish Labour Party.

“The secret of their remarkable success is simple. It is the efficient 7-24-365 service they provide”

The four Kerry TDs were active in the war of independence (1919-1921). Apart from Stack they supported the Anglo-Irish Treaty and the Irish Free State. Stack was a prominent opponent of the Treaty and the early administrations of the new Irish regime. He continued to campaign for Sinn Féin at home and abroad and ended his political career when unable to contest his seat in the general election in Sep-

tember 1927.

Political families – even dynasties – were a feature of Kerry politics. Fred Crowley was elected to Dáil Éireann for South Kerry in 1927. He subsequently married Honor Mary Boland. She was the daughter of John Pius Boland who represented the Irish Parliamentary Party in South Kerry until 1918. In the by-election following Fred Crowley's death in 1945 his widow was returned to the seat and held it until she died in 1966.

(By the by, John Pius Boland, the father of Bridget Boland, the playwright who wrote *The Prisoner* (1955), was the very pro-active general secretary of the Catholic Truth Society in England, a man two generations of English Catholics owed a great deal to.)

Tommy McEllistrim, a leading figure in the war of independence in North Kerry, was elected to Dáil Éireann in 1923 and subsequently his son and later his grandson held the seat. Dan Spring, a trade-union official, represented Labour in Dáil Éireann as did his son, Dick (Tánaiste in three governments) and grandson Arthur.

In recent years the Healy-Raes have been the best-known political family in Kerry. Strongly represented on the county council and nationally, the secret of their remarkable success is simple. It is the efficient 7-24-365 service they provide to their constituents.

All those interested in local and national politics will treasure this meticulously researched and immensely informative account of politics in the 'Kingdom'. Along with Tony White's recent book, it records information not easily found elsewhere.



Web Watch

Greg Daly

Cultivating a healthy sense of online scepticism

“Wherever there is animal worship, there is human sacrifice,” declared the @GKCDaily Twitter account just last week, causing me to wonder whether the English author GK Chesterton ever said that.

Sure, it sounds like something he would have said, but it also seems far too handy a quote for what some are dubbing ‘Veganuary’, and when online we should always keep in mind the old adage that paper won't refuse ink.

A quick search, however, took me to Chesterton.org, the website of the Society of Gilbert Keith Chesterton, which features well over 100 lectures on Chesterton's work under the heading of ‘Chesterton University’, one being devoted to the 1920 essay collection *The Uses of Diversity*, from where the line apparently comes.

And indeed, if you nip over to gkc.org.uk/books you'll find said collection, and can read the prescient aphorism in context in an essay entitled ‘On Seriousness’.

* * * * *

Scepticism isn't always unwarranted, however. A big story in recent days has concerned the apparent harassment in Washington DC, just after the annual March for Life, of one Nathan Phillips, an elderly Native American and Vietnam veteran, by a group of white teenage boys from a Kentucky Catholic school, some wearing ‘Make America Great Again’ hats.

With a video seeming to show this, the story appeared clear. In ‘Catholic school apologises after clip emerges of students mocking Native Americans’, nronline.org detailed what had happened from the point of view of one Chase Iron Eyes, a spokesperson for the Indigenous Peoples Movement, who had apparently witnessed the events.

“In an interview with RNS, Iron Eyes said Phillips and several others were



Nathan Phillips (right) drumming before a Covington Catholic student near the Lincoln Memorial in Washington, DC.

closing out the ceremonies of the Indigenous Peoples March by blessing the grounds of the Lincoln Memorial when they were approached by 30 or 40 teenaged boys,” it reported.

“Iron Eyes said the student group had been harassing others in the area. Phillips attempted to defuse the situation by offering a song, ‘trying to get young people to listen’. Iron Eyes called the AIM Song, associated with the 1970s American Indian Movement, a ‘spiritual symbol’, saying the wordless melody ‘is meant for all of us to sing.’”

“I do think there would have been better ways to engage more deeply in this situation, but is clear they were not acting as a mob here”

Within a few hours, however, other videos were online, telling a very different story.

In ‘The Catholic bonfire at the stake’ at theamericanconservative.com, Rod Dreher apologised for his initial condemnation of the boys and linked to an alternative explanation of the events, with videos that certainly seem to support it.

Princeton's Prof. Robert George echoed this from his McCormickProf account: “What Rod Dreher says of himself goes double for me. I jumped the gun and that

was stupid and unjust. It is I, not the boys, who needs to take a lesson from this.”

Creighton University's Fr Paddy Gilger, tweeting from @paddygilgersj, likewise withdrew his condemnation: “I want to apologise to the young men of Covington Catholic for any participation I had in assuming their guilt. I am sorry. I do think there would have been better ways to engage more deeply in this situation, but is clear they were not acting as a mob here.”

Fr James Martin, meanwhile, declared at @JamesMartinSJ that he would apologise for his condemnation if the boys should turn out to have been “acting as good and moral Christians”. It's a disappointing thread, talking of choosing between narratives and how the truth may never be known as though there's no evidence to examine.

His comments about the march having become overly politicised are, however, worth pondering, and it's worth leaving the last word to *New York Times* columnist Ross Douthat at @DouthatNYT:

“Good rules for life: Don't let your Catholic school's students wear MAGA hats on a field trip for the March for Life. Don't *immediately* make a teenager a symbol of everything you hate about your political enemies based on a short video clip. Give it a day at least.”

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



A beacon of hope to shine, because of you...

For Ireland's homeless and hungry, Merchants Quay Ireland's Riverbank Centre is first to open in the morning and among the last to close at night. Those with nowhere to turn can find a good meal, medical care, a helping hand, and a fresh start, thanks to donations and legacies.

Come for Tea and a Tour, in private while Riverbank is closed for a couple of hours. See confidentially how Merchants Quay Ireland uses donations and legacies to bring relief and hope. All welcome, bring a guest if you wish.

Ring Emma Murphy at 01-5240965 to be included on the guest list for the February 14th Tour.

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

Please remember

THE IRISH HOSPICE FOUNDATION

when making your will so that everyone in Ireland will have access to hospice care one day.

Tel: 01 679 3188

E-mail: info@hospicefoundation.ie
www.hospicefoundation.ie



LITTLE FLOWER PENNY DINNERS



Little Flower Penny Dinners have been providing meals and services to the homeless and the elderly for over 100 years. Please help us continue and donate what you can on our website www.LFPD.ie or by phoning us with your credit/debit card details or by post to Little Flower Penny Dinners, 11 Meath St, DB Phone 01 4536621 or 01 4546795 e-mail: srbrigid@littleflower.ie



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Meditation is an art. And like every other art it takes time, dedication and practise if it is to yield its best fruit. The real fruit of meditation is a deepening and strengthening of the life of the soul.

LEARN HOW NOT ONLY TO MEDITATE, BUT HOW TO CONTINUE THE PRACTISE AND DEVELOP IT INTO A LIFE-CHANGING EXPERIENCE.

JOIN THE ONLINE CHRIST-CONSCIOUS MEDITATION COURSE.

FOR MORE INFORMATION PLEASE VISIT:

ChristConsciousMeditation.com

The Miracle Prayer

Dear Heart of Jesus,
In the past I have asked for many favours.
This time I ask for a special one. (mention here)
Take it, dear Heart of Jesus, and place it within your own broken Heart where your Father sees it.
Then, in his merciful eyes, it will become your favour, not mine. Amen.
Say this prayer for three days.
C.C.

Remembering
MEMORIAM CARDS
ACKNOWLEDGEMENT
CARDS & NOTELETS
BOOKMARKS

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Classified Ads

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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.

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REQUIRED: 30-inch figurines for a nativity scene in Monaghan area. Contact Dan 0876490436.

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3 BED Semi Detached House. Half a mile from the Shrine. Complete with furnishings, conservatory, patio, etc. Phone 087 9451378.

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LADY SEEKS female travelling companion for short holiday/pilgrimage abroad. 40-60s age group. Please reply to box number 5057.

LEGACY
Help evangelize Ireland by remembering The Irish Catholic in your will.
Since 1976 we have been Ireland's leading Catholic society. Your help will grow subscriptions to schools and parishes.
For more information contact us on 01-687-4020

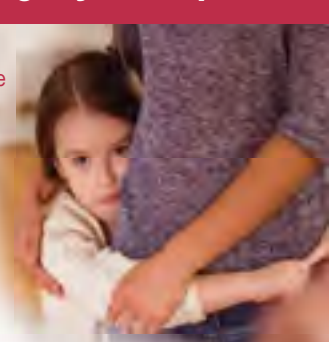
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BÓTHAR

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

Leave a Legacy of Hope

When you are making your Will, please remember the vulnerable families you can save from homelessness. Contact Saoirse at Threshold in strictest confidence.



Call: 01 6353629 Email: Saoirse@threshold.ie Visit: www.threshold.ie

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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					
2					
3					€24.60
4					
5					
6					€29.52
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Name and contact detail form MUST be filled out

Name
Address
Landline Mobile
The Irish Catholic, 23 Merrion Square North, Dublin 2.

I enclose Cheque/PO: €.....I wish to pay by Visa Mastercard Laser

My Visa/Mastercard/Lasercard number is:

Expiry Date:Signature

Phone: 01 687 4094

PILGRIMAGE

WALSINGHAM, Irish group pilgrimage to Shrine of Our Lady of Walsingham, Norfolk. England's National Shrine of Our Lady. Friday 26th - Tuesday 29th April 2019 (4 nights with full board €427). Group accompanied by Spiritual Director. Pilgrims make their own travel arrangement on Ryanair flights* to/from Stansted. Private coach from/to Stansted and for Day's Outing. Accommodation in Pilgrim Hostel. Insurance NOT included. Deposit €50 for place. Details from *Martin O'Brien 086 8254680 or Margaret Golden 086 855 4665.

NOTICE THIS?

GET YOUR MESSAGE OUT TO 90,000 READERS!



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Please make a little room in your will for people who are homeless

Contact our Fundraising Department in strictest confidence

FOCUS Ireland

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Giving Family & Life a gift in your Will is a hugely inspirational, lasting and dignified way to leave a loving mark on countless lives.

A gift in your Will ensures that the most effective pro-life/pro-family organisations will continue working for the kind of society we all desire.

Remember, everything we do to save babies and strengthen the family relies on you and our other generous friends.

For further advice or to avail of our Solicitor's free Wills service, please contact us today on **01-8552790**

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www.familyandlife.org

Will the MSC Missions

Missionaries of the Sacred Heart work in poor parishes in Africa, Russia and Venezuela

Please remember them in your Will

Contact:
Mission Support Centre, Western Road, Cork.
Tel: 021 - 4543988

www.mscmissions.ie

When you remember Trócaire in your Will, you bring hope to people living in the world's poorest places

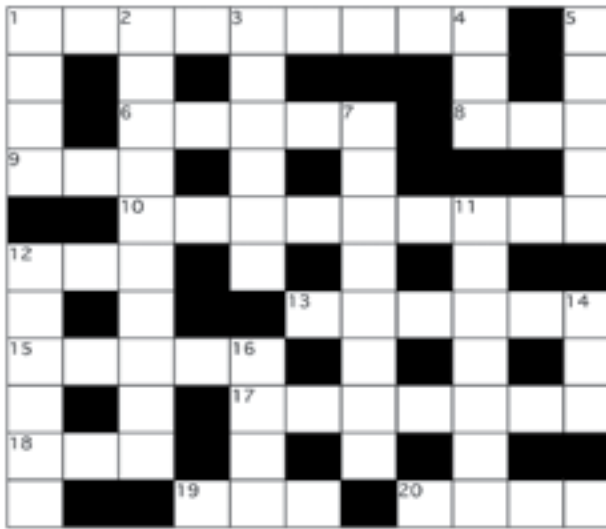
It's easy to get started, and we'll help you every step of the way. Call **Grace Kelly** on 01 629 3333, email grace.kelly@trocaire.org or write to me at Trócaire, Maynooth, Co Kildare.

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.

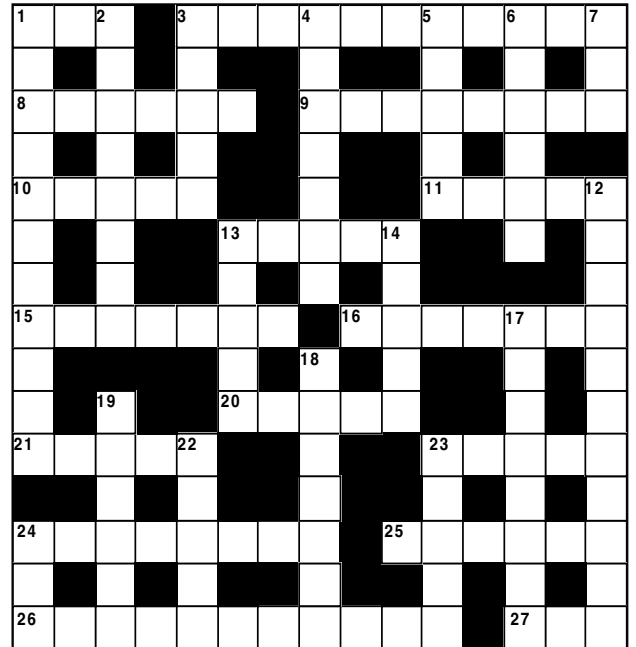
Trócaire

Crossword Junior Gordius 266



- ACROSS**
- 1 Harry Potter's favourite sport (9)
 - 6 Cupboard (5)
 - 8 How many in a pair? (3)
 - 9 Where you'll see animals in captivity (3)
 - 10 A party in which your friends stay for the night (9)
 - 12 It might be a double-decker (3)
 - 13 "The dress had lovely _____ on the cuffs" (6)
 - 15 Hooded snake (5)
 - 17 Containers you pop into the pot to make a cuppa (7)
 - 18 What you see with (3)
 - 19 Little devil (3)
 - 20 Having little or no money (4)
- DOWN**
- 1 People have to answer lots of questions in this (4)
 - 2 "That's _____, it can't be done" (10)
 - 3 Lorries run on this kind of fuel (6)
 - 4 More than just warm (3)
 - 5 Group of singers - often in a church (5)
 - 7 In the comics and films, this hero has a big 'S' on his chest (8)
 - 11 Lava comes out when this erupts (7)
 - 12 Pail (6)
 - 14 These letters mean someone is in trouble! (1,1,1)
 - 16 In science, a tiny particle of something (4)

Crossword Gordius 387



- ACROSS**
- 1 Producer of milk, with many a cry of pain (3)
 - 3 It's enthralling how the fan is acting up (11)
 - 8 Pal who is a little devil? That's about right (6)
 - 9 Tacit, not verbalised (8)
 - 10 Written composition (5)
 - 11 Creature from an oriental country (5)
 - 13 Did a DIY job involving grouting (5)
 - 15 & 16 Exit counter men reposition, given the archaic name for a sacrament (7,7)
 - 20 Stroll (5)
 - 21 Tidy up with a brush (5)
 - 23 Does it add flavour to insolence? (5)
 - 24 Try pitch mixture to create a work of art (8)
 - 25 Being older, one is embraced by a Spanish gentleman (6)
 - 26 How to woo one named Flower (4,7)
 - 27 Japanese theatre, not of humble origins (3)
- DOWN**
- 1 These will give one grounds for having a drink! (6,5)
 - 2 Decorative feature provided soundly by Mr Rooney's first bed? (8)
 - 3 Comical (5)
 - 4 Scrap of bread the French will break down (7)
 - 5 More than enough (5)
 - 6 Pick an assortment of this mushroom (3-3)
 - 7 Firearm (3)
 - 12 Matter-of-fact effect of gravity on feathers (4-2-5)
 - 13 Thanks to a British politician, a city in Florida is seen (5)
 - 14 Move to music (5)
 - 17 Deceptive or misleading appearance (8)
 - 18 This great patriarch was Isaac's father (7)
 - 19 Sheep scattered in Rome (6)
 - 22 Tourist attraction in Jordan, nicknamed the rose-red city (5)
 - 23 How the lawyer points is all part of the act (5)
 - 24 Pull another car to the west (3)

SOLUTIONS, JANUARY 17

GORDIUS NO.386

Across - 1 Rainbow trout 7 Hip 9 Step 10 Barrel organ 11 Omen 14 Stash 15 Alter 16 Hart 18 Miner 21 Treen 23 Drawl 24 Emmy 25 Masai Mara 26 Bosun 29 Hawk 33 Venice 34 Ahoy 36 Won 37 Keep the peace

Down - 1 Rat 2 Imps 3 Baby grand 4 Wurst 5 Reels 6 Them 8 Penitentiary 9 Steal the show 12 Stream 14 Samba 17 August 19 Nylon 20 Roams 27 One up 28 Uriah 30 Wink 31 Yelp 35 Ode

CHILDREN'S No.265

Across - 1 Salt 4 Few 6 Over 7 Idea 9 Stamps 10 Crutch 11 Scraping 16 Old 18 Initials 19 Pan 20 Hedgehog

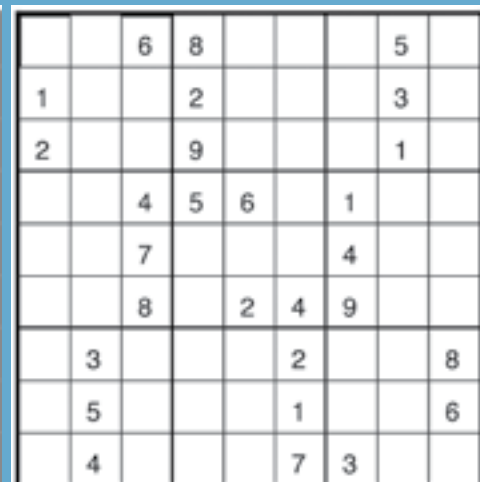
Down - 1 Ski 2 Toaster 3 Pet shop 4 Flamingo 5 Whistled 8 Darts 12 Child 13 Alive 14 Igloo 15 Wish 17 Leap

Sudoku Corner 265

Easy



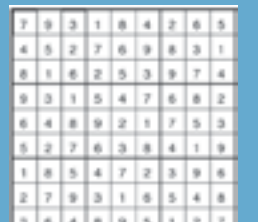
Hard



Last week's Easy 264



Last week's Hard 264



Notebook

Fr Bernard Healy



Our 'throwaway culture' must never include people

TIDYING UP isn't my favourite activity! I had to do a lot of it this summer when I moved from a parish assignment back to student life. Even so, I'm surprised that the latest reality show hit *Tidying Up With Marie Kondo* caught my attention. Now, I've seen television shows of this sort before. Some fall into the Hoarders genre and seem to take prurient delight in the amount of mess they find in people's homes. Others are about the hard work of cleaning, with folk being bossed about by the presenters in order to cure them of their filthy ways. *Tidying Up* made an interesting change from both approaches.



Marie Kondo.

Marie Kondo achieved her fame with several books designed to teach what she describes as "The Japanese Art of Decluttering and Organising". The show has a fairly simple format – we meet a household that needs to declutter and tidy up. The emphasis isn't on how messy their space is, but rather the reason why they want to tidy up. Perhaps they're a couple expecting a baby, or a widow who needs to say goodbye to her late husband's belongings. Then, enter Kondo and she gets to work.

What's fascinating is that the

whole process is a therapeutic journey. Kondo is interested in the needs of the household and begins her work by 'introducing herself' to the house with a moment of meditation. Then she begins her work with them.

Service

Central is an examination of the objects in one's life and only keeping what 'sparks joy'. If something doesn't 'spark joy' for you, you thank it for its service, and you respectfully dispose of it. If there's something you really need,

something practical, which fails to spark joy for you, Kondo suggests that you train yourself to find joy in appreciating its practicality. What's unique is not the minimalist, stream-lined, clutter-free way of living that she creates, but the attitude towards one's home and one's belongings that she teaches. The emphasis is on recognising value, as well as cultivating both detachment and gratitude; this makes me think that there is a certain spirituality in what Kondo is about.

An Irish friend who lives in Japan reminded me that in Japa-

● The spiritual significance of how we relate to things is something that Pope Francis has referred to. One of his consistent criticisms of the modern world is aimed at the 'throwaway culture.' Because we live in a society of disposable items – something that is in itself an environmental issue – it becomes too easy for us to fall into the habit of 'throwing away.' That's bad enough in itself, but when it begins to influence how we treat people, then we're in big trouble.

● Cultivating an attitude of gratitude – to God and to those who are good to us – is certainly something that shapes our life for the better. Recognising the significance of a gift from a close friend or a memento of a departed family member is both natural and positive. The archetypal 'good craftsman' or artist traditionally has a respect for the tools and materials he uses.

Acknowledging the whole world as God's creation, entrusted to us both for our sake and for the sake of those who come after us is at the heart of our faith. The care and respect we have for our churches and for sacred items are part of that as well.

We recognise the special meaning of sacred spaces and sacred items, and our faith is strengthened when we treat them with reverence.

nese culture and in the traditional Japanese Shinto religion, there is the idea that items deserve a certain respect – that every object has a purpose and deserves to be used with gratitude.

“It's hard to escape the conclusion that, knowingly or otherwise, she's sharing something of her country's spiritual tradition”

Neatness and order emerge from that idea. Although Kondo herself denies much of a direct religious influence on her work, it's hard to escape the conclusion that, knowingly or otherwise, she's sharing something of her country's

spiritual tradition.

That's something deserving of our thoughtful consideration. It's a simple psychological fact that our belongings and our surroundings shape our outlook. If we are inclined to acquisitiveness, our Catholic tradition would diagnose a spiritual illness. If we live in such a way that our belongings define us, or have a hold over us, that too is a problem.



Could you help to save a poor helpless child?

The Little Way Association receives numerous requests from missionaries throughout the world asking for help to feed, support and educate needy, deprived children. They tell us of orphaned children left alone with no one to love or care for them, of families so poor that they cannot afford to send their children to school, and of street children, totally abandoned, hungry and homeless, experiencing much anguish and hardship during their most tender years. The whole future of these children often depends upon whether a missionary can find sufficient funds to care for them.

Your gift will mean a chance of health and happiness for a deprived child

In this New Year, please consider making a gift to The Little Way Association's fund for children. You can use the coupon below or give online at tinyurl.com/lwadonations quoting "children" in the message field.

Every euro you send will be gratefully received and sent without deduction, to enable a missionary priest or sister to carry the love, care and compassion of Christ to a deprived, abandoned or orphaned child. Thank you, and may God reward your generosity.



"Jesus wills that we give alms to Him as to one poor and needy. He puts Himself as it were at our mercy; He will take nothing but what we give Him from our heart, and the very least trifle is precious in His sight."

- St Therese

HELP A PRIEST IN A MISSION COUNTRY TO REPAIR HIS CHAPEL

Priests in mission lands constantly turn to The Little Way for help to build, renovate, or roof their chapels.

PLEASE WILL YOU HELP?

Your donation will be sent intact and gratefully received.

MISSIONARIES NEED YOUR MASS OFFERINGS

Your Mass offerings help to provide the missionary priest's maintenance and assist him to extend the Kingdom of God upon earth. We like to send a missionary a minimum of €5 or more for each Mass.

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

I enclose €..... to be allocated to:

€..... **NEEDY CHILDREN**

€..... **MISSION CHAPELS**

€..... **MASS OFFERINGS**
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€..... **LITTLE WAY ADMIN EXPENSES**

Please tick if you would like an acknowledgement

Name (Rev. Mr. Mrs. Miss)

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Address

To donate online go to
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