

# The Irish Catholic

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2018**

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## Nuns' departure has been 'colossal' loss for parishes

New orders  
offer way to  
fill 'sisters gap'

Greg Daly

The disappearance of religious women from Ireland's religious landscape has been colossal, a Cork priest has said, explaining a decision to invite a new community into his parish.

Canon Michael Fitzgerald invited a group of sisters from the Spanish-based Servants of the Home of the Mother to his Mitchelstown parish in an attempt to replace the Presentation Sisters who played a key role in the town until 2002.

"I became parish priest here in 2008, and immediately I could see what a loss the nuns going was to the community. I suppose I've been trying to find a community the last 10 years," he told *The Irish Catholic*.

**Invaluable role**

"I think priests have a role in a parish, especially a town parish, but I think nuns have an invaluable role to play

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**Fun in the sun**



A family enjoys the sun during Mullingar Parish's Family Fun Day on July 1, which was held in preparation for the World Meeting of Families this August.

Lay services  
set to be  
'increasingly  
common'

Colm Fitzpatrick

Lay-led services are going to be the future of the Church in Ireland given "declining numbers of clergy" across the island, an Irish priest has said.

Speaking in relation to the controversy surrounding the Eucharistic service led by Minister Josepha Madigan at Dublin's Mount Merrion, Limerick priest Fr Eamonn Fitzgibbon said "it is encouraging that lay people feel confident and competent to assume their baptismal right to ministry" when a priest is unavailable. These practices should be encouraged regardless of whether a priest is available, he added.

"Perhaps, years ago people would simply go home if a priest didn't arrive, believing that no-one among them had the right to lead the public prayer – thankfully this situation has changed and we now have many examples of people leading

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**MARY KENNY**

Josepha Madigan  
got lots of brand  
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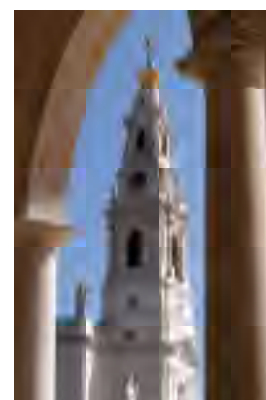


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Michael Kelly's Editor's Comment returns on July 19

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# Pope's 'Irish home' being cleared by Jesuits for possible sale

**Greg Daly**

Buildings where Pope Francis lived when studying English in Ireland are being cleared of tenants while the Jesuits consider the possible sale of the site, *The Irish Catholic* understands.

Worldpriest, the Le Chéile Schools Trust and the Irish Homeopathic Institute are just some of the groups who have had to vacate the complex at Milltown Park in the Ranelagh area of Dublin in recent weeks, with the Sandford Language Institute scheduled to leave in September.

## Buildings

"The Jesuits in Ireland are considering future options regarding some land and buildings, in light of the closure of the Milltown Institute in Milltown Park," a spokesperson for the Irish Jesuit province told *The Irish Catholic*.

"At present, there is a national primary school in temporary accommodation on the site, and the buildings are being used by some Jesuit

apostolates," the spokesperson continued, pointing to how several prefabs connected to St Mary's National School are currently located at Milltown Park, which also houses Ireland's largest Jesuit community and adjoins Gonzaga College.

Pope Francis, then Fr Jorge Bergoglio SJ, arrived at Milltown in January 1980, living there for three months while he studied English nearby. Then aged 43, he had just completed a seven-year spell as provincial of the Jesuit order in Argentina, which was ruled at the time by a military junta that remained in power until 1983. During his time at Milltown, then a thriving international hub of Jesuit activity, he attended daily prayers, dined, and mingled with his fellow Jesuits, and studied in his room.

The overall campus, including both Milltown Park and Gonzaga College, is 19 acres in size, and local estate agents estimate that subject to suitable planning permissions, the property excluding the college could fetch a significant sum.

As yet, however, the Jesuits have made no formal steps towards such a sale, saying: "For the moment no long-term lettings are being made in order to leave open possi-

ble future options for the land and buildings.

"Any disposal would require various permissions, none of which have been sought."



Fr Seán Mulligan being greeted by neighbours and friends following his ordination to the priesthood in St Macartan's Cathedral, Co. Monaghan, in the Diocese of Clogher over the weekend.

## Loss of nuns has been colossal, says parish priest

» Continued from Page 1

they make contacts with people and people make contacts with them in a way that they wouldn't make contact with the priest," he continued.

"There's a huge sisters gap, and the loss here of the community of Presentation nuns was colossal," he explained, adding that even without the sisters' unique gifts the town's clergy could in any case use their support in helping with

the seven schools in the area.

"That was very much in my thinking – that we need a community, especially a community that would be interested in evangelisation, teaching and catechetics, who would be able to give that kind of support better," he said.

Cloyne's Bishop William Crean has backed the move, and a related decision to introduce a group of priests

and brothers from the same order to Mallow.

Sisters from the Servants of the Home of the Mother have been based in Elphin Diocese since May 2017, according to Bishop Kevin Doran, who said that even beyond their activities in the diocese, the sisters contribute immensely purely by being role models.

"Very often it's not about what they do but who they are," he told this newspaper,

explaining that the simple fact of them being committed religious women was an important factor in deciding to invite them to the diocese in the first place.

"It's very important for us that we also have visible signs of young women who are committed to consecrated life – just like you'd have young married people and young priests."

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# Remember the farmers and elderly as hot weather continues

Chai Brady

The Bishop of Killaloe has called on water suppliers to make allowances for the farming community as a drought continues in Ireland and water restrictions are placed in hard hit areas.

Also keep an “eye out” for elderly neighbours as temperatures look likely to stay around the mid-20s in Ireland, bishops and clergy have warned.

Vulnerable people will need additional supports during times of extreme heat, Bishop Fintan Monahan has said, particularly after several weeks of abnormal weather.

He encouraged parishioners in his diocese and across the country to make sure sick and elderly neighbours have basic necessities.

“There are many ways that people can keep an eye out for them – making sure they have adequate water supply, are able to get out to do their basic grocery shopping, that they have suitable clothing and ventilation available to them, that they are comfortable at night and have access to emergency services. Temperatures have fallen slightly but authorities have cautioned people with pre-existing health issues such as diabetes and heart problems to be extra vigilant, as they are more

prone to heat conditions.

Bishop Denis Nulty of the Diocese of Kildare and Leighlin highlighted the need to be sensitive and “aware of older people living alone”.

“We do that all the time here, we’ve great sensitivity for people to keep an eye on neighbours, I think that’s so important and in a hot spell particularly.”

With hosepipe bans in place in parts of the country and Irish Water warning of water shortages, he added all parishioners should be

mindful of water use.

Farmers are particularly impacted by the drought conditions, which are causing concern for crop health and access to water for cattle.

Both bishops made calls for heightened awareness of the struggles faced by the farming communities, with Bishop Monahan saying: “The past few weeks, following hot on the heels of the extremes of bad weather from last March have been a very difficult time for farmers in try-

ing to get water to livestock, animals, fields, land, tanks and ensure that suitable conditions are maintained for a second crop of silage to ensure the availability of Winter fodder.

“I would appeal to members of the public and for water suppliers to make necessary allowances for those working on the land.”

The bishop said this would ensure farmers can maintain their livelihood and their animals “are cared for and thrive in a safe and secure environment”.

## Easy riders



Navan, Co. Meath curates Fr Kevin Heery and Fr Robert McCabe with community Garda Jamie McKeown, after Garda McKeown and her colleagues in the Garda Traffic Department helped ensure smooth passage for everyone to the annual ‘Blessing of the Graves’ ceremony at St Mary’s Cemetery, Boyne Road.

## Shooting when attacked is against clerical vocation, says campaigning priest

Davis Clark

A prominent Irish Columban missionary has denounced priests who arm themselves, saying clerics should not be “ready to kill”.

Almost 200 Catholic priests have applied for gun permits in the Philippines this year against a background of a series of clergymen being murdered. The murders have led the Philippine National Police to categorise priesthood as an “inherently dangerous” occupation, enabling priests to apply for gun ownership and firearms training.

Nobel Peace Prize-nominated Fr Shay Cullen has, however, joined the country’s bishops in condemning attempts by priests to secure gun permits.

“I don’t have a gun and the bishops have warned the priests to get rid of them,” Dublin-born Fr Cullen told the *Irish Mirror*.

“It is unseemly for priests to be armed and ready to kill someone. We are under threat for our human rights’ advocacy, so I have to take precautions, but to carry a gun and shoot when attacked is not part of our vocation,” he continued. “I am standing for non-violence and peace-making dialogue and reason.”



**Mary McDaid** – a member of Lough Derg’s team since 1988 – meets and shares a few short stories that powerfully connect the pilgrim and human story behind the pilgrimage experience

*‘Meeting pilgrims and hearing their story has been the mainstay of my ministry at Lough Derg. Everyone’s story is unique but all of them have enriched my life and my faith.’*

**Mary meets Brian from Belfast, yet the hint of an American accent belies the story of a seed planted many years ago...**

Brian, share with us a bit of your story: “Delighted to. This is my first time on Lough Derg and all I can say is that the experience was fantastic. There were a few factors that led to me being here now and the first starts with my family. I remember back in the States when I was young my Mum, Dad and neighbours talking about a place called Lough Derg. Both Mum and Dad did Lough Derg a number of times so the curiosity was always there.

“Then fast forward a num-

## Mary meets... ...an artist, a writer and a curious first time pilgrim!



Veronique pictured with one of her paintings of Lough Derg.

ber of years; now living in Belfast, I learned that some of my friends went to Lough Derg, so the name of the place popped up again. Funny thing this year in particular, I found myself thinking how blessed I have been in my life and I thought to come here and find out a bit more about myself. As I was thinking this over, my friends announced that they were coming to the Island and said ‘What about doing Lough Derg’ and here you find me!

“There was not one thing that I didn’t enjoy in the pilgrimage. It was very cathartic. I’m not saying that there weren’t parts of it that were trying, there were. But, the sense of achievement that I’m feeling – I don’t think I’ve had that before. I’ve discovered a

few things in life and this is a good one!”

Brian, what will you carry home with you from your experience? “Mary, I found out more about myself. The peace and serenity in this place gives you the time to think about yourself and to do this finding. The sermons, the reflections by the priests: they were eye-opening, all of this experience – it brought me to a place that I’ve not really been before.”

**Véronique Crombé travels from France to Lough Derg every year. This is her 16th time to do the Three Day Pilgrimage, and each time Véronique is inspired to paint a scene from Lough Derg. Mary uncovers for the first time**

**what inspired Véronique to do the pilgrimage back in 2002.**

“I first heard of Lough Derg when reading a biography of Michael Collins and the biographer talked about a letter by Kitty Kiernan. In that letter she was telling Michael ‘when we get married and everything is over (she was referring to the civil war) we have to go to Lough Derg together.’

“As we know, that never happened as Michael Collins was killed in 1922 and they never got to come to Lough Derg. When I read this I thought ‘first thing I am going to do is find out about this place – Lough Derg – and once I read about it I said I am going to go do this pilgrimage’. So I came and that was 16 years ago now.”

Véronique, what is it that continues to draw you back year after year? “That’s a difficult question Mary, it’s hard to put into words the ‘feeling’ I carry away with me each time. The connection to something deeper is here for me. I am a Buddhist and in the East the circling clockwise around a monument in prayer is part of their mantra of prayer and for me the walking barefoot around the penitential prayer beds connects me with creation and brings me to a deeper shared experience with others of a different religion. I am involved in much interfaith work back



Mary with Jim.

home and find sharing faith experiences with others part of my spiritual journey.”

**Finally Mary meets Jim who has a big heart for Lough Derg and has written several poems on his pilgrimage experience. Jim is joined by 40 pilgrims from the Down and Connor Diocese.**

*Jim you are in great company this weekend what’s the secret behind arriving with 40 pilgrims from Belfast and wider afield?*

“Mary, what I have been hearing from people this year that I never heard before, this now our sixth consecutive year, ‘I’m here because it just felt like the right time.’ We have people from South Africa, India, Philippines, Down and Connor and from neighbouring parishes, many of them saw the notice in the church newsletter.”

*Why do you take the time and effort Jim to organise a bus for people?* “It comes from my own story. Back in

2013, I was the one who sat on a bus for the first time – off to Lough Derg and I thought ‘What am I doing, what have I let myself in for?’ And to be honest I was grumpy. I had already told myself a story that Lough Derg was going to be harsh and awful and then I got here and I realised that this is a sanctuary of God’s mercy from start to finish. Is it tough? Of course it is tough, but all good things in life are tough.

“So, really my story is one of falling in love with the Island and I think when you fall in love with Lough Derg you cannot help but tell other people about it – that’s simply all I do!”

● *Mary herself reflects:* Listening to Jim, Veronique, Brian and many other pilgrims over the years I cannot help but notice that they seem to find a kind of providence in how Lough Derg came across the radar of their life at a time when they were open to what it has to offer. I sometimes wonder if a piece like this in a newspaper might open the invitation for someone else to become a pilgrim – or a return pilgrim...who knows?

1 *The Three Day Pilgrimage Season continues up until 15th August. Boats available daily from 11am – 3.00pm, Admission €75. (Last day to start the pilgrimage – Monday, August 13.)* [www.loughderg.org](http://www.loughderg.org)

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## Recent appointments

As part of its growth and development strategy, *The Irish Catholic* is delighted to announce the following recent appointments:



**Greg Daly**

Assistant editor



**Colm Fitzpatrick**

Multimedia journalist



**Matthew Carlson**

Editorial assistant



**Davis Clark**

Editorial assistant



**Xavier Martinez**

Marketing & analytics assistant



**Ninna Jacobsen**

Marketing assistant

# Parishioners 'upset and angry' as campaigners aim to waste papal Mass tickets

**Chai Brady and Matthew Carlson**

Church-goers are "upset and angry" after it was revealed a group of people are ordering tickets for the Pope's Mass only to destroy them, according to a parish priest.

The 'Say Nope to the Pope' group has attracted the interest of 5,000 people on Facebook, with many people posting that they are ordering significant numbers of tickets but won't use them, as a form of protest.

Fr Bryan Shorthall of Halston Street Parish told *The Irish Catholic*: "Parishioners are upset and angry, and disappointed that a group – we don't know who they are – would quite frankly try to spoil, disturb and usurp people's chances to see Pope Francis when he comes to Ireland."

## Actions

He said their actions were "designed to deprive ordinary people from expressing their Faith" and that the

Church seems to be becoming "more and more marginalised".

The priest said although many of his parishioners have secured tickets, they have been affected by the actions of the group. "They see the bigger picture, they see that there is a prevailing negativity out there, especially when it was officially announced Pope Francis would come," he said.

Founders of the social media group have purported that it's not their "intent" to stop people attending or practicing their religion.

However with fewer than 20,000 tickets left out of 500,000 [at the time of writing], it appears the event will be sold out. This would mean it could be quite likely that people genuinely looking for tickets would be unable to attend due to the actions of the 'Say Nope to the Pope' group.

Parishioner Carmel Keogh said it was "alarming" reading that people were pretending to hire buses to

secure large amounts of tickets, as well as organising to burn them.

"What is their aim? I wouldn't mind if they decided to come to Dublin on the day and stand with whatever form of protest that they have."

"But to actually frustrate other people's access to a day that they want to enjoy, to me really is not legitimate," she said.

## Incitement

"And I mean what if we had friends and family coming from other parts of the world and we wanted to celebrate with them. This is not just for Irish Catholics, this is for Catholics all over the world. It is the World Meeting of Families (WMOF), not just Irish Catholics. But I think...it does fall somewhere in the incitement to hatred."

WMOF organisers in Dublin have expressed confidence however that their methods of screening out false ticket orders is solid.



Bishop Fintan Monahan leads the 62nd Killaloe diocesan pilgrimage in Lourdes. The pilgrims left from Shannon Airport on Tuesday, June 26 and returned on Sunday, July 1.

## Voices to be heard ahead of Pope's visit

A body representing a quarter of Catholic priests in Ireland will be hosting a number of meetings ahead of the Papal visit for the World Meeting of Families this August.

The Association of Catholic Priests (ACP) will host four public regional meetings on the theme of "What do we need to say to Pope Francis about the Irish Church?"

The meeting will be open to everybody, not just ACP members, and will afford an opportunity to everyone to make a submission.

The format will be a 10-minute introductory talk by the chair/speaker who will then open proceedings to the floor. People will be encouraged to speak openly and honestly. A summary of each meeting will be prepared and a press release issued after the four meetings with the main issues highlighted. The summary will then be forwarded to Pope Francis.

Meetings will be taking place in various counties such as Cork, Dublin and Galway. For more information about dates and venues, see: <https://www.associationof-catholicpriests.ie/>

## NEWS IN BRIEF

### Irish Spiritan Province elects new Provincial

Fr Martin Kelly has been elected Provincial of the Spiritans for a three-year period. Previously, Fr Kelly spent nearly three decades as a missionary in Ethiopia, working with the Ethiopian Orthodox Church in integrated development. Currently, he is the Director of World Missions Ireland, Pope Francis' official charity for overseas mission, as well as being on the board of Spirasi, the Spiritan asylum-seeker initiative which focuses on helping victims of torture. Fr Kelly will take up office starting September 1, 2018, succeeding Fr Marc Whelan C.S.Sp.

### UK judiciaries uphold ban on assisted suicide

The Court of Appeals in the UK has reaffirmed its position on assisted suicide. This ruling was in response to 68-year-old Noel Conway bringing a case to the courts, in which he argued that the ban of assisted suicide under the Suicide Act infringed upon his human rights. Judges dismissed his claim on the grounds that legislature must "avoid creating a slippery slope leading to incremental expansion over time", and that the current assisted suicide laws did not conflict with Mr. Conway's person rights.

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## New DP policy is 'small step'

**Colm Fitzpatrick**

Asylum seekers need to be properly integrated into society, both at a "psychological and emotional level" a Dublin-based priest has said.

The comments come after new Government policy will allow asylum seekers in Direct Provision to work with greater ease and seek their own accommodation. It is understood that around 3,000 people will be eligible to take up temporary or permanent jobs.

The new policy will create

a much broader range of jobs that a person can apply for and includes the removal of any application fee. However, Nick Henderson, CEO Irish Refugee Council, pointed out that given the Direct Provision Allowance (€21.60 per week) may be reduced or withdrawn from people who are working, there needs to be "careful monitoring".

Commenting on the initiative, DIT chaplain and advocate of migrant's rights, Fr Alan Hilliard said: "This is a step forward, definitely there was a lot of pressure to finish what we know as Direct Pro-

vision because it was wholly inadequate and dehumanising...you've got remember you're talking about human beings in the process and how best do we accompany them. I mean there's an awful lot of populist decisions being made by the Government and the media like to print them. But what's actually happening beneath the policy needs to be examined."

"We've got to remember we're dealing with human beings – going from one system to another without adequate support is not helpful to society."



# Josepha – she certainly got more ‘brand recognition’



## Mary Kenny

**F**rom her own point of view, Josepha Madigan's decision to lead prayers in Mount Merrion church recently – in the absence of a priest – was a bold career move which has brought benefits.

She will have realised this when she saw comments on social media, and letters to the papers from people saying they hadn't had a clue who the Culture Minister was – but now they know.

What Josepha [pictured] got from the episode was “brand recognition”. This is what marketing people are identifying when they go around asking the public anything from “have you ever shopped at Tesco's?” to “who is Gay Byrne?” Brand – and name – recognition.

**“She did display audacity in stepping up to the plate. And audacity is always linked to leadership”**

Her profile was a lot higher after the episode than before it. And to give the lady her due,

two points could be made in her defence: firstly, although she criticises the Catholic church's position on a number of issues, she does, apparently, attend Mass.

Many of the commentators in the mainstream media – and others in the public realm too – have all sorts of strong views about religion, without

ever darkening the door, as they used to say, “of church, chapel nor meeting-house”. At least Ms Madigan shows up.

Secondly, she did display audacity in stepping up to the plate. And audacity is always linked to leadership. She has demonstrated in this bold move that she has the capacity for leadership – a plus in a politician.

However, while she increased her profile and her brand, and showed initiative, she did not display much judgement by linking prayers with a polemic on ordaining women. A prayer occasion should not be a polemic or the substance of a debate.

And because of her prominent position in the



● It's great to see the tennis ace Serena Williams [pictured] returning to Wimbledon with her six-month-old baby daughter. Motherhood has not stopped her from pursuing her calling as an outstanding, exceptional sportswoman. She's a terrific role model for young women today.

In the past, tennis ace Billie Jean King felt she had to have an abortion to continue with her tennis career. Serena has shown that motherhood and professional sportswomanhood are entirely compatible.

For athletes, to quote Yeats, “the only enemy is time”. Eventually, age slows a sports performance, and the moment arrives to hand over to the next generation: and how lovely, then, to have a next generation.

abortion referendum, her authority to assume a spiritual role is weakened, if not nullified – as Archbishop Martin rightly pointed out.

### Opportunistic

She will thus be open to the charge that she was being opportunistic in seizing a chance to take the stage. Moreover, colleagues may

not always appreciate her showboating herself. In politics, you need trust as well as “brand recognition” and she may have to strive to earn that trust.

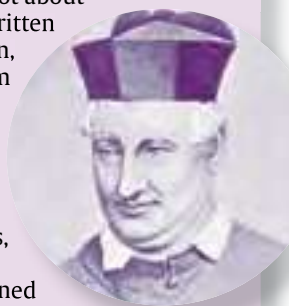
The other point that struck me was how seldom it is that a priest doesn't turn up for a Mass. In all my life, I don't think I've ever witnessed its occurrence.

## Poignant words, but they weren't Irish!

“Our last hymn this morning,” announced the priest in our local Kentish church, “is No. 68”. And so the congregation arose and gave a full-throated rendition of *Faith of Our Fathers*.

Great tune. Poignant words. Used to be sung at GAA matches until the 1960s.

And then, reading the words in the hymnal, I realised – for the first time – that the hymn is not Irish at all, and not about Ireland. It was written by an Englishman, Frederick William Faber [pictured], and it's about England, and England's Catholic martyrs under the Tudors, to which the line “our fathers chained in prison dark/Were still in faith and conscience free” applies.



### Free

The penultimate verse explains the English context: “Faith of Our Fathers, Mary's prayers/Shall win our country back to thee./ And through the truth that comes from God/England shall then indeed be free...”

Faber did subsequently write a version for Ireland. But I suspect that that Hymn No. 68 is more frequently sung in English churches now than in Irish ones.

I like the last verse which extends a conciliatory hand: “Faith of Our Fathers, we will love/Both friend and foe in all our strife...”

Mind you, it's a tough call to love some of our foes these days!

## JOE WALSH TOURS | 2018



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## DUP leader needs to challenge religious discrimination

Staff reporter

The leader of the DUP must put her words into action in relation to religious sectarianism, or she is simply making "empty gestures", a Belfast-based priest has said.

Fr Gary Donegan C.P., nationally renowned for his ongoing commitment to conflict resolution and peace building in the North of Ireland, said that Arlene Foster needs to actively challenge sectarianism prevalent in Ireland and Scotland, rather than just denounce it.

His comments come after the DUP leader spoke to Orange Order members in the Scottish town of Cowdenbeath last Saturday where she said: "This country needs to be a shared place where people are able to live free from intolerance and hatred".

Fr Donegan noted that at this same event, a speaker referred to Catholics in a "derogatory" manner, and that Mrs Foster should have distanced herself from these remarks. "It's very important to back it up because if she came out with a very warm and outreach kind of language but was then sitting with an organisation who then come out with sectarian anti-Catholic comments, well then it's my belief she should distance herself from that or challenge the individual", he said.

# Listen to what gay people have to say, WMOF speaker urges

Matthew Carlson

Listening is the most important thing parishes can do to help bridge gaps between gay people and the Church, a prominent speaker at the upcoming World Meeting of Families has said.

"The most important thing that parishes, priests and ordinary parishioners can do for LGBT people is clear: Listen to them," Fr James Martin SJ told *The Irish Catholic*.

Speaking against the background of last weekend's Pride Parade in Dublin, Fr Martin, author of *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity*, said that many gay people and their friends have felt distanced from the Church because of Church teachings on homosexuality.

"The most essential Church teaching is the Gospel," said

Fr Martin, continuing, "and in the Gospels, Jesus preaches mercy, compassion and welcome to all, especially those who feel that they are on the margins."

"But it is true that many LGBT people have felt distanced from the church because of more specific teachings on homosexuality," he added. "And more and more young people who have LGBT friends also feel that disconnect."

### Families

Fr Martin, who will be speaking at WMOF2018 on how parishes can welcome and show respect for LGBT people and their families, said that faced with such a disconnect, the Church urgently needs to ensure that "God loves you" is the first message the Church shares with LGBT people, their families and friends.

"We also need to remind LGBT people that, as baptised Catholics, they are as much

a part of the Church as the Pope, their local bishop or their parish priest," he added.

Echoing Fr Martin's call, Ballyfermot-based Fr Joe McDonald, author of *Why the Irish Church Deserves to Die*, said part of the problem has been that Church language has been perceived as harsh and judgemental.

"We tend to be seen as a finger-pointing and tut-tutting Church as opposed to being bearers of joy never mind freedom," he said. Acknowledging that the modern Irish Church has "to a large degree, stopped hectoring or haranguing people", he said "latent homophobia dressed up as religion" remains a problem and one that is rarely admitted.



Newly ordained priest Fr Robert Smyth stands with Archbishop Diarmuid Martin in their vestments. Fr Smyth was ordained in St Mary's Pro-Cathedral in Dublin on June 29.

## Lay people are 'the future of Irish Church'

» Continued from Page 1

public prayer," Fr Fitzgibbon said. "However, it is still not sufficiently common practice and this was highlighted recently by the misunderstanding that what happened in Dublin constituted someone from the congregation saying Mass," added the priest, who is director of the Institute of Pastoral Studies at Mary Immaculate College. He said that such confusion arises because the practice of lay people leading public prayer "is not yet something we are accustomed to" – however, it will no doubt become "increasingly common".

For analysis, see Page 11.

## Life of young priest celebrated

The life of Fr Patrick Burke was celebrated in a homily by Tuam's archbishop Michael Neary after the 38-year-old Westport-based priest died on June 25.

Speaking in St Mary's Church, Galway, where Fr Burke had his first Communion and was ordained as a priest, Archbishop Neary described the church as being Fr Burke's "spiritual home", and that he

was someone who had great love for people.

"This he did with great gentleness and sincerity, making allowances for human frailty and encouraging them to take up the broken pieces of life and put them together in a new way," said Archbishop Neary, adding that he challenged people to live up to their baptismal promises, and encouraged the

young on their search for God and supported the elderly in their "ageing and frailty".

Fr Patrick was born in Killarney in 1979 and was ordained in 2006. He served for four years in the Parish of Knock and the National Shrine of Our Lady of Knock before being appointed to Westport, Clare Island and Inisturk in 2016.

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## Nuala O'Loan

### The View



# Making law to save as many lives as possible

**A**lthough the battle to save the Eighth Amendment was lost, there is still work to do which could result in the saving of many babies' lives. As I write this article, the draft legislation which will decriminalise abortion in some circumstances has not yet been published.

When it is published, there will have to be consideration of whether the draft legislation is consistent with the Heads of Bill published by the Government in March. Those Heads of Bill were the basis on which the referendum was conducted. What the Heads of Bill actually said, and what the words actually meant, is vitally important.

Rarely do legislative drafters get things exactly right. Often draft legislation can be improved either by Government amendment, or by a vote in either the Dáil or the Seanad. That will be the case with this Bill. There will be opportunities for TDs and Senators to clarify the legislation, tabling amendments for consideration.

The way in which the referendum was conducted seems to have given rise to an expectation that it was the woman's choice, not just up to 12 weeks but thereafter. That is not what the Heads of Bill say.

### On demand

Under Head 7, abortion will be available on demand up to 12 weeks of pregnancy, with a 72-hours gap between the medical consultation and the abortion, a time during which a woman will be able to think and perhaps to access organisations which can help with accommodation and other necessities, for if she rushes into doing that which, given a little more time, she would not have done, that is almost inevitably going to create its own health problems.

It will be important that Government keeps this provision, which will give a vulnerable, possibly frightened woman time to consider her options.

Head 4 provides that there can be an abortion if two doctors certify that "there is a risk to the life of, or of serious harm to the health of, the pregnant woman, and the foetus has not reached viability, to avert that risk".

There are big questions here. What is viability? Babies survive regularly now after 22 weeks, some even survive after 21 weeks. Most countries use a time limit,

such as the UK's 24 weeks – which we now know to be too long. How will Ireland define when a baby is viable?

The second question is what is serious harm? What makes the possible harm serious? Surely there need to be thresholds for what is serious. Is it an objective or subjective test? A condition which might constitute serious harm to one person might be manageable inconvenience to another. How 'serious harm' is defined will determine whether babies, not yet conceived, live. In England the test is 'grave permanent injury'. That is a higher test than Ireland's 'serious harm.' So what does 'serious harm' mean?

The English statistics indicate that Head 4 would rarely be used if the law provided a robust definition of 'serious harm'. If drafted widely it could result, effectively, in abortion on demand up to viability.

**“Most problems should be picked up and managed before they become serious”**

In the UK, 98% of abortions (185,448 in 2017) are done on the grounds that continuance of the pregnancy would involve greater risk to the mental health of the woman than termination. There is no requirement that the injury be serious.

The result is that healthy babies are aborted on a terrible scale. This must not happen in Ireland. That test of serious harm must at least be a real test.

In the English legislation there is no requirement for the two certifying doctors to have met the patient. Surely Ireland will require the certifying doctors to meet the mother?

Head 5 provides for the emergency situation where a medical practitioner is of the reasonable opinion, formed in good faith, that there is an immediate risk to the life of, or of serious harm to the health of, the pregnant woman, and it is immediately necessary to carry out the termination of pregnancy in order to avert that risk.

In 2017 in the UK, just

eight of the 194,668 abortions were performed to save the life of the pregnant woman, or to prevent grave permanent injury to the physical or mental health of the pregnant woman. 'Serious harm' might indicate a lower threshold than the UK's 'grave permanent injury'.

Again the issue of how Ireland defines 'serious harm' will be vitally important. Abortions would be permissible under this provision up to birth. It is unlikely, given the very good state of Ireland's maternity services that there will be many cases in which a woman's life is at risk. Most problems should be picked up and managed before they become serious. The doctor who determines that there is a risk of serious harm must be the doctor who carries out the termination.

### Requirement

What will be important here is the requirement that the abortion must be immediately necessary. Will a threat that the mother will commit suicide if she does not get an abortion constitute a risk of serious harm? It may be argued that it will. However it may equally be argued that the test for an immediate termination will not be met. If abortion is not immediately necessary then they will back to the requirements of Head 4, and doctors will have a right of conscientious objection and will be able to refuse to carry out the abortion.

Head 6 provides for termination of pregnancy where two medical practitioners certify that, in their reasonable opinion, there is present a condition affecting the foetus that is likely to lead to the death of the foetus either before birth or shortly after birth.

How will this be dealt with? Will particular conditions be specified? How will the gravity of the condition be measured?

Minister Simon Harris [pictured] said after the launch of the Heads of Bill, that there will be an effective ban on late-term abortions – terminations that take place

after the foetus is viable. This will be a profoundly important safeguard against the horror of injecting potassium chloride into the unborn baby's heart to ensure that he or she dies before being aborted, so that there is no living baby to be 'dealt with' after the operation.

Throughout the debate on the Eighth Amendment, the Irish Government made absolutely clear that there would be a right for any medical practitioner, nurse or midwife not to have to carry out, or to assist in carrying out, a termination of pregnancy, other than in an emergency under Head 5, the scope of which is very unclear.

**“In 2017 in the UK, just eight of the 194,668 abortions were performed to save the life of the pregnant woman”**

Head 15 states "nothing in this Bill shall be construed as obliging any medical practitioner, nurse or midwife to carry out, or to assist in carrying out, a termination of pregnancy to which he or she has a conscientious objection".

The key words here are "carry out, or to assist in carrying out". What exactly do they mean? Particularly what does "assist in carrying out" mean?

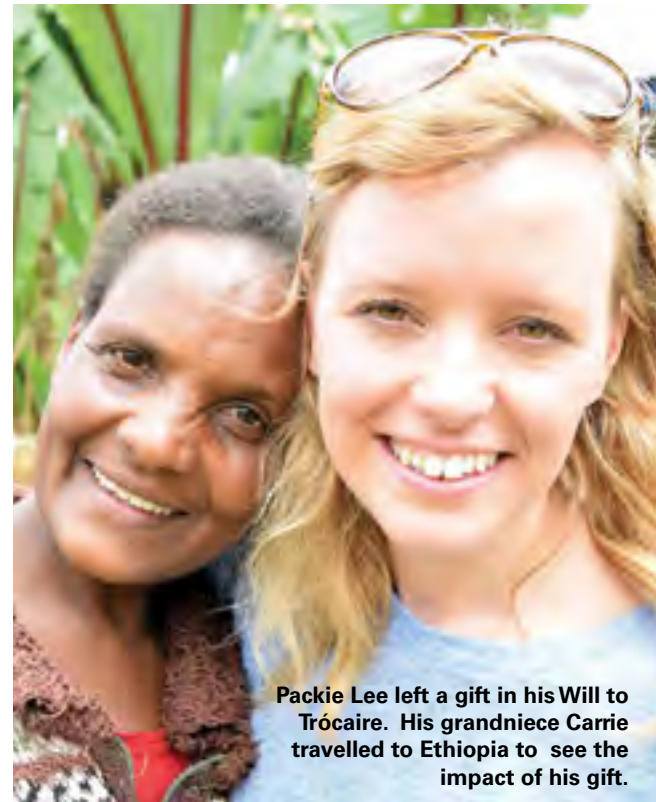
Does it mean presence at the operating table? Assisting in the administration of the medication which will induce a medical abortion? What about managing ward resources, supervising other staff?

The people of Ireland were assured that there would be a right of conscientious objection.

The Oireachtas must now legislate to make this a reality, so that doctors, nurses and midwives do not have to participate in abortion, as provided.

It is fundamentally important that they can continue to work in Ireland providing the current excellent care before and after birth, of which the people of Ireland can be so proud.

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#### Staff reporter

A huge crowd gathered on July 1 to celebrate Family and Mission Day at St Columban's, Navan, Co. Meath to mark 100 years of Columban mission.

This was the occasion for the Missionary Society of St Columban to welcome their many faithful friends, promoters, relatives of the priests and Sisters of St Columban, and their families. They began arriving in cars from mid-morning and were joined by groups travelling by

train from Cork, Kerry, Sligo and Galway who were met by buses at Heuston Station.

The celebration of the Eucharist was led by the Archbishop of Dublin and Primate of Ireland Most Rev. Diarmuid Martin.

#### Homily

In his homily Archbishop Martin spoke of the Missionary Society of St Columban as "...a world-wide spiritual and missionary movement embracing priests, religious Sisters and lay missionaries, inserted into a wider move-

ment of individuals and families who support and are enriched by the Columban tradition".

Later in the afternoon, there was a delightful multicultural concert including a group of musicians and singers from Latin America, a group of Filipino dancers, songs from Korean lay missionaries and a performance of young Korean drummers, songs and dances from a Navan Chinese group and a splendid session of traditional music from Antoin MacGabhann and friends.





# The real cost of discipleship



## An inauthentic Church peddles 'cheap grace', writes David Quinn

**I**n any given society and cultural moment, Christianity faces certain temptations. In part of Eastern Europe, for example, Christianity is coming to be identified again with national identity. This happened in the run-up to World War I and World War II, with disastrous consequences.

In Germany, a group of pastors set up something called 'The Confessing Church' to resist the Nazification of the Protestant Churches there.

In Ireland after independence, we wanted a Catholic State, and we got it. The Church should have resisted, but it didn't. It was glad to accept power and influence. That is understandable to some extent. Christianity has its own ideas about the just ordering of society and it would be irresponsible not to seek to shape society, but the form Catholic Ireland took was too authoritarian.

In parts of Africa, South America, North America and elsewhere, a form of Christianity is preached that is loosely called 'prosperity theology' which basically teaches that when you believe in God and follow him, all sorts of good things will come your way including material prosperity. But this school of thought (if can even be dignified with this term) leaves almost no place for suffering. God does not guarantee a life without suffering because spiritual growth is often impossible without it.

### Culture

In each of the above examples, and many more can be given, Christianity is seeking to accommodate itself to the surrounding culture and so make itself more popular, influential and acceptable. But the dangers should be obvious: you end up compromising the Gospel itself. By all means,



Christianity must seek to translate itself into an idiom that will be understood by the people of a particular time and place, but not at the cost of its identity.

In our present cultural moment here in Ireland, the huge temptation is to accommodate ourselves to the radical moral individualism and relativism that are characteristic of our time.

**“Authentic Christianity does not pretend we can be forgiven without first repenting, and we can't and won't repent unless we first believe we have sinned”**

The temptation is to offer an extremely undemanding, unchallenging form of Christianity that imposes few obligations on believers.

The German theologian, Dietrich Bonhoeffer (killed by the Nazis in 1945), said that this type of Christianity offers what he called “cheap grace”.

Cheap grace, he wrote, “is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession.



Dietrich Bonhoeffer.

Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.”

Unpack what that means. Authentic Christianity does not pretend we can be forgiven without first repenting, and we can't and won't repent unless we first believe we have sinned.

Baptism without church discipline applies strongly to our present situation. When we are baptised we become members of the Church, but membership of the Church brings certain obligations. We are not members on our own terms, but on God's terms and on the terms of the historical Christian community. If we insist on membership on our own terms that can and must mean the possibility of being cast outside of the Christian community until the person repents.

Communion without confession means we can partake in Communion anytime without the need to confess our sins. This practice is now absolutely commonplace in the Church. People detest being told they should be in a state of grace in order to receive Communion because they think they are in a permanent state of grace, and that is the very essence of cheap grace.

Absolution without personal confession is similar. We think we can be absolved of our sins without the need to personally confess them because, once again, we find such a notion offensive. This is why there was a lot of anger when Bishops Kevin Doran and Phonsie Cullinan said Catholics who knowingly and with full understanding voted for abortion must attend Confession before receiving Communion again.

Bonhoeffer then describes “cheap grace” as “grace without discipleship, grace without the Cross, grace without Jesus Christ, living and incarnate”.

For Bonhoeffer, a Lutheran, discipleship is costly and cannot be anything else. Being married is costly and being a parent is costly because both will involve personal sacrifice and a great deal of dying to self. Following Christ is even more demanding.

Bonhoeffer reminds us that Christ died for our sins.

That is why we have the Cross.

“Costly grace,” says Bonhoeffer, “is the treasure hidden in the field; for the sake of it a man will go and sell all that he has. It is the pearl of great price to buy [for] which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows him.”

The sort of Christianity that is now often preached in Ireland is deliberately inoffensive. Preachers are scared to offend their congregations or the wider culture. And so they preach a Gospel that essentially says to Christians that if they are doing their best, then that is good enough. Sin is mentioned in whispers. The inevitability of suffering is avoided. The Cross is veiled. There appears to be nothing you can do that casts

you outside the Christian community because you are there on your own terms.

Being there on your own terms means you decide what is moral for you, what is true to you, and this fits in well with a highly individualistic, relativistic age. It is a temper and a mood that the Church succumbs to unless it actively resists.

### Consumerism

What we see at work in Ireland is the ‘cheap grace’ that Dietrich Bonhoeffer warned us about decades ago, a grace that is being “sold on the market like cheapjacks’ wares”.

It is, ultimately, a consumerist version of Christianity.

Has the Church the courage to preach costly grace, or will it continue to sell cheap grace for the sake of a facile popularity which it will ultimately fail to achieve because it is so inauthentic and so shallow?

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## Is a Vatican commission set to oblige Pope Francis to restore the female diaconate, asks Greg Daly

**I**t seemed somehow appropriate that hardly had Minister Josepha Madigan sought to frame her impromptu leading of an *ad hoc* Communion service as a story about women being denied a role in the Church's ministry that the head of the Church's doctrinal watchdog declared that a Vatican study on women deacons would not be advising Pope Francis on whether he should re-establish the ministry.

"The Holy Father did not ask us to study if women could be deacons," Cardinal-designate Luis Ladaria, Prefect of the Congregation for the Doctrine of the Faith, told press on June 26, two days ahead of being created a cardinal by the Pope. "The Holy Father asked us to search to say in a clear way the issues...that were present in the early Church on this point of the women's diaconate."

Explaining that the Study Commission on the Women's Diaconate, founded by Pope Francis in August 2016, had been primarily tasked with considering what role female deacons had served in the first Christian centuries, Cardinal Ladaria said that it had not been the commission's role to advise on whether women could be ordained deacons today.

"This is not what the Holy Father asked and it is not our job," he said.

### Deacons

Describing the commission's work as being at "a good point", he said there were questions around whether female and male deacons had fulfilled the same role – indeed, whether they were the same sort of thing – and around whether this was a universal or localised phenomenon.

The latter point is, after all, one that bedevils the study of almost anything to do with the institutions of the Roman Empire and late

# Mapping out a lost ministry



Antiquity. If historians find evidence of something, does that mean it was a common phenomenon or simply an anomaly, a culturally distinct and conditioned one-off? At what point are there enough examples of things for historians to be able to say with confidence that they are not looking at anomalies and exceptions, and are looking at a clear and definite pattern pointing to a credible reality?

The question of whether women could be ordained deacons today is one the Vatican has been pondering since at least the 1970s, with a study commissioned by Blessed Paul VI having been suppressed, although in 1974 a member of that commission published an article concluding that women had indeed been ordained in the early Church, with such ordinations being regarded as sacramental.

The diaconate, it is worth remembering, was essentially 'invented' by the Church, with the Apostles, overstretched and needing to devote themselves to prayer and preaching, having called the first seven deacons to serve the early Church. These deacons were not 'transitional' deacons, as we would term them, men on the way to priesthood, but 'permanent' deacons, men with a distinct role and vocation.

This office flourished in the Church into the 5th Century, and then began to fade out, such that by the high Middle Ages it was almost defunct, not to be restored until the aftermath of the Second Vatican Council.

There are pointers even in Scripture to some deacons having been women, with Paul at Romans 16:1-2

describing one Phoebe as "a deacon of the Church in Cenchreae".

Although this might be generically a reference to her as a servant of the Church, it is harder to explain away the reference at 1 Timothy 3:11, in the midst of a discussion of deacons' duties, to how "in the same way, the women must be respectable, not gossips but sober and quite reliable".

**“The question of whether women could be ordained deacons today is one the Vatican has been pondering since at least the 1970s”**

References to female deacons or deaconesses appear throughout early Church records. The Roman governor Pliny the Younger wrote early in the 2nd Century, for example, of two women described by the Christians as *ministrae*, the probable Latin equivalent to the Greek *diakonoi*.

It would be more than another century before the terms *diacona* and *diaconissa* appeared in Latin, but by the 3rd Century onwards there is clear evidence of women called deaconesses having a specific ecclesial role, notable in Eastern Syria and Constantinople, with one document, the *Didascalia Apostolorum* stating that deacons were tasked with "many necessary things" while the deaconesses were "for the service of women".

It certainly seems that women's ordinations could be identical to those used

when ordaining men to the diaconate, with the ordination ritual of the Apostolic Constitutions for women deacons, codified by the Councils of Nicea and Chalcedon beginning "O bishop, you shall lay hands on her in the presence of the presbytery", and with the oldest known complete rite of ordination for women deacons, an 8th-Century Byzantine document, requiring that women deacons be ordained by bishops within the sanctuary.

Never prominent in the western Church, such deaconesses seem to have faded away earlier than deacons in Church history, with some of their roles becoming obsolete as the wider culture changed, while in other respects they were supplanted by nuns.

### Notion

There still remains the question of whether these deaconesses were sacramentally ordained, with early liturgies being carefully scrutinised. What was this ordination? Was it sacramental?

This indeed was a question Pope Francis himself acknowledged when first raising the notion of having the Vatican look into the possibility of whether the Church could have women deacons. Noting that as he understood it, the women described as deaconesses in the Bible were not "ordained like permanent deacons are", mainly assisting at the baptisms of other women, he then added: "I will ask the (Congregation for the) Doctrine of the Faith to tell me if there are studies on this."

The discussion is further hampered by confusion over the relationship between priests and deacons, largely due to the many centuries in which the diaconate was seen simply a stepping-stone to priesthood rather than the distinct order that it is.

There are, however, differences between ordinations to the diaconate and ordinations to priesthood and episcopacy. Priests and bishops are, unlike deacons, anointed at ordination, and are called to represent Christ to the Church – they are said to act in *persona Christi*, whereas deacons have been understood as acting in the name of Christ or as a representation of Christ as servant. Could such an ordination have always been off limits to women?

It may be that Cardinal Ladaria's commission is not tasked with advising Pope Francis, but if it finds that women once exercised a legitimate ministry in the Church that is currently denied them, it will be difficult for the Pope to do other than restore it.



# Lay people can't be laid back



## Colm Fitzpatrick examines if lay-led services are the future of Irish Catholicism

**I**n light of a prominent politician taking the lead at a Saturday night Eucharistic service after the parish priest failed to show up to offer Mass, questions have been raised as to what parishioners should do in such situations, and how they can be prepared for them.

These questions arise following the debacle with Minister for Culture, Heritage and the Gaeltacht Josepha Madigan who recently conducted an impromptu Eucharistic service with two other readers in St Thérèse's Church in Dublin's Mount Merrion.

The following day, speaking on RTÉ's *Today with Seán O'Rourke* about what happened, she said: "I wouldn't quite say 'saying the Mass', we obviously didn't do any of the Sacrament of Transubstantiation or anything like that," although it is important to note that many media outlets described her as having "said Mass".

Such a blatant error points to a general failure in today's Ireland to grasp what exactly Mass is, and invites the question as to whether it's about time dioceses began training people to lead services when there is no priest available

### Fallout

Fr Eamonn Fitzgibbon, director of the Institute of Pastoral Studies at Mary Immaculate College, is certainly in agreement with this idea, noting that he found the "fallout" of the Madigan incident "interesting".

"It was maybe a bit hyped, but it's interesting that if somebody takes the lead now in public prayer that that can be misinterpreted as the person saying the Mass. That reflects the fact that we're so unused to and unaccustomed to lay people taking on a leadership role around prayer and



Inset, Minister Josepha Madigan and Fr Eamonn Fitzgibbon.

liturgy whereas if that was more the norm that situation wouldn't be there," he told *The Irish Catholic*.

"Nobody would be going home thinking 'Oh well, we had Mass this morning. It was led by a layperson'," he added, noting this misunderstanding reflects the broader reality that the Irish Church haven't enabled all the gifts of lay people to be brought forward and used.

**“People are very open, very receptive. I suppose realistically that's the way we're going in terms of the future”**

One way these gifts are being realised in the diocese of Limerick is through lay-led liturgy services which take place, usually during the week, throughout the county in different parishes. Following a diocesan synod two years ago, there were strongly expressed wishes that the liturgy be connected and delivered by "ordinary folk", especially given the declining number of clergy in Ireland which in time will inevitably necessitate lay people leading prayer and liturgy in their own parish communities.

These desires were translated into concrete practices, and just over a year ago lay people throughout the diocese began being trained in such things as the centrality of Sunday Mass and how to lead services during the week.

A year on, the idea has taken hold and is used widely in the Limerick diocese.

"Different parishes have been using it at different times depending on if the priest is away – it's really during the week I suppose and more so than the weekends they would be lay-led," Fr Fitzgibbon said.

"Now we're looking at developing and offering some training around funeral services and funeral liturgies in terms of prayers in the funeral home, prayers in the home of the deceased..." he continued, adding that he is hoping to develop training on leading public prayer in the context of funerals.

The training is particularly useful in parishes that are "fairly stretched" in terms of priest availability, he stressed, with lay people being "open" to learning about the important role they can play in Church life.

"People are very open, very receptive. I suppose realistically that's the way we're going in terms of the future. We're just going to have to have far more lay involvement in leadership and public prayer but I think people are open are to it, they can see the need and recognise the times are changing. The people themselves who were doing the training were very positive about it and they enjoyed it," he said.

Indeed, a Church that is "far more lay-led" is going to be reflected in the future across the country, Fr Fitzgibbon said, adding that it would be a shame if parishioners didn't know what to do when

facing clerical absenteeism because they were being solely "priest dependent".

He notes that if such an occasion arises, parishioners can still pray together and should gain the confidence to lead the prayer.

"Well okay, let's pray the Rosary here together or let's just take the readings and somebody will read them. It's almost having the confidence to do that rather than, I think, not knowing what to do or not being able to do something. It's really a kind of confidence thing I feel because in a situation like that if people are gathered on a Sunday morning and the priest is unavailable, to my mind it would be a shame if everybody thought

there was nothing we can do together here, we'll just go home," he said.

Practices like these in the Church aren't novelties. Lay-led liturgy services are commonplace throughout Europe and afar, where they are not met with such confusion and unsureness as they are here.

Of course, this is partly due to an Irish propensity to be over-reliant on priests, as Fr Fitzgibbon pointed out, which is why little training on these types of services have been carried out.

Such services may take the form of the Liturgy of the Hours. This has been considered the daily liturgy for Christian people and even predates the Mass as a daily

liturgy. During the Middle Ages, clerics and religious were confined to using it but following the Vatican II reforms, the lay faithful were also encouraged to adopt it.

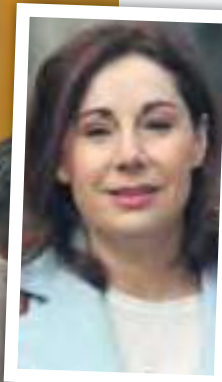
Likewise, the Liturgy of the Word, which takes place when Mass is not possible, celebrates the importance of the Scriptures and Christ's message for the world. If prepared correctly, it is even possible to have a Communion service in which people receive the Eucharist which has already been consecrated and reserved in the tabernacle. This was very popular in the early Church where persecuted Christians couldn't receive the Host because it wasn't possible for Mass to be held.

**“Lay-led liturgy services are commonplace throughout Europe and afar”**

Services like these certainly do take place in Ireland but need to become more well-known so that parishioners know exactly what to do in a situation where there is no priest.

In this way, we will have Faith communities that are more "confident" in leading a service, as Fr Fitzgibbon puts it, but lay people will also garner a greater understanding of the Mass.

"[We need to] provide the training and the support and I suppose also to work with people in parishes and communities so that they are accustomed to seeing this and recognising this...valid public prayer is something worthwhile and if we can't have Mass on a weekday or whenever, we can still pray together as a community."



**“A Church that is 'far more lay-led' is going to be reflected in the future across the country”**

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# Melodies and Mission at

Music is something that can involve us all at Church services, writes **Matthew Carlson**



Not everyone is called to lead worship at their local church, and unfortunately not all of us are blessed with great musical talent, but the Irish Church Music Association helps make sure that we all can enjoy music during worship. The 49th annual Irish Church Music Summer School kicked off last Wednesday and continued through to Saturday in Saint Patrick's College, Maynooth.

This collection of classes and workshops included parish singers and musical directors from all over Ireland as they looked to improve their musical abilities as well as engage with prayer through worship and liturgy.

This year, the summer school was leading up to the World Meeting of Families and the Pope's visit to Ireland as the Church prepares liturgy for the historical visit. Last year the theme for the summer school was 'Joy for the World'. This year they were following that with 'Faith, Hope and Love', which will reflect the events of each day of the World Meeting of Families happening August 21-26.

The Summer School began on Wednesday, June 27 and the Evening Prayer that day was based on the liturgy that was celebrated in each cathedral throughout the country which began this historic event. On Wednesday evening, in conjunction with St Patrick's College in Maynooth, there was an Organ Recital with Sebastian Heindl.

## New release

On Thursday night, Our Lady of Victories Gospel Choir (OLV), directed by Ciaran Coll, performed after just having celebrated their 10th year as a group. The group has been performing since 2007 and has recently released a CD. Friday night hosted a *Come and Sing along Messiah* – directed by Philip Stopford, this included a number of choruses from the *Messiah*.

Fr Turlough Baxter is the chairman of Irish Church Music Association and was very excited to be involved in the event and to see so many people engaging in liturgy

especially because of its relationship to the World Meeting of Families.

"This is the 49th summer school this year and next year we will be celebrating our 50th anniversary. Members of the association are people from different choirs around the country, different parish choirs throughout the country," he said.

Often people of talent such as this tend to be involved in performance-based singing and music, but Fr Turlough said that that couldn't be further from the goal of this week. "The reason for the summer school is to give people new music for their parishes for the year and focus on certain things so this year we're focused on the World Meeting of Families so our theme is Faith, Hope and Love so we're taking those three things."

**“Different workshops include organ training, choral singing and even a workshop that helps musicians develop composing skills”**

The people attending these workshops are not looking for a spotlight or recognition, but rather knowledge to bring back to their parish and a chance to worship with friends.

Another focus of the summer school is to bring attention to Irish composers who are writing church music for parishes. "We have a lot of good Irish composers – Fr Liam Lawton, Ephrem Feeley, Columba McCann, Bernard Sexton – a good few people that have been composing music that we try to promote," said Fr Turlough.

Different workshops include organ training, choral singing and even a workshop that helps musicians develop composing skills.

This year, the special guests welcomed at the school were Philip Stopford who is currently the Director of Music in



Christ Church, Bronxville, just outside of New York City and John Bell of the Iona Community. Philip began his career as a chorister at Westminster Abbey in London.

He has been playing organ and directing professionally since the early 2000s and currently works with the youth of Christ Church as well as offering other workshops and concert performances around the world.

Mr Bell was born and lives in Scotland where he is a Resource Worker with the Iona Community, which preaches, lectures and conducts seminars across differ-

ent denominations. He is a hymn writer, author and has a particular passion for congregational song and along with his colleagues has produced over 15 collections of songs and *octavos*, his work often taking him to Asia, Africa and even Australia.

His work mainly has a focus on tying in issues of social justice with spirituality and music. Together, these two along with other instructors led classes and workshops. The choirs performed a rendition of Philip's piece *Christ is Our Cornerstone* that was written for the rededication of St Mel's Cathedral in

Longford five years after a fire destroyed the cathedral in 2009.

## Travelling

Ian Callanan was one of the attendants of this year's event and said he was excited to perform and sing in a time that is filled with composing and travelling. "A lot of the work I do is writing music and going around the country and world and doing clinics so it is fun to have the music in hand and just be singing," said Ian.

He added that he has been working with liturgical music his entire life and has been composing music for over 25

years. He is an accomplished composer, arranger and score editor.

His work which has been used on TV and radio can be heard in several languages all across Europe. Ian will be conducting his own similar workshop this week focusing on youth. "We'll have people as young as 13 coming in, but it really varies in ages. Most of the people coming in will be about in their 30s."

Mr. Callanan's workshop will also focus on more contemporary liturgical music versus ones that might be more traditionally based, including pianos and guitars. According to Ian, there could be around 50-60 in attendance at his personal workshop, which is a bit less than the summer School programme which had approximately 80 members in one room singing together.

Aoife Daly and Rebecca O'Sullivan are both veterans of the summer school programme and say that they look forward to it each year. Aoife who is 24 years old says she heard about the programme from someone who had done it previously. She has been a regular attendant for a while and plans to keep coming back.

"This is my 10th year coming to this summer school. Of course, you always have new people coming in, but you also get a lot of the same peo-



# Maynooth Music School



here every year. We've been here in Maynooth for about 30 years coming to the summer schools, but a lot of the people have been people that have been coming over those years so they know each other and they've got a friendship between them.

"We also do different workshops in different parts of the country throughout the year."

Fr Turlough who is himself a graduate from the Center of National Liturgy in Maynooth said that music has always had a special place with him, predating his time as a priest which currently stands at 21 years.

**“The main focus of *Amoris Laetitia* is the domestic family”**

He added that after last Saturday, people will go back to their own parishes and churches with their new knowledge and continue to bless their congregations.

They will take back music and ideas that they can then use to help teach their own choirs as most of them have leadership roles or directorship in their parishes.

Fr Turlough is already preparing for next year as it is the 50th anniversary of the summer school.

This year holds significance due to the visit of Pope Francis in August. The official hymn of the World Meeting of Families is *A Joy For All The World* by Ephrem Feeley whose other work was sung at the summer school.

The piece draws inspiration from the document *Amoris Laetitia – The Joy of Love*, written in 2016 by Pope Francis following the Synods on the Family held over the preceding two years.

The fourth chapter of *Amoris Laetitia* is a reflection of the message in 1 Corinthians 13 about love. "To provide musical and textual symmetry, the introduction is repeated with these words as a *coda*, though with pared-back accompaniment to highlight their simplicity and

elegance. The main focus of *Amoris Laetitia* is the domestic family and there are also theological parallels between this and God's family in the Church," said Mr Feeley.

"The lyrical nature of the melody allows for this piece to be performed by smaller forces too, even a single voice

and accompaniment, making it suitable for weddings. The piece also is suitable for general use and could be used as a strong stately entrance or communion processional hymn."

Although the summer school itself is not preparing for any direct involvement in the World Meeting of Families, Fr Turlough said that the people who attend the workshops will bring new insights to celebrations that are likely to happen at their individual parishes in preparation for the Pope's coming to Ireland.

Above all though, the goal for the summer school is to help those who help lead worship engage with God and active prayer. "The reason that people come in here isn't to perform but to develop their skills and enhance the liturgy in their own parishes," said Fr Turlough.

With the continued training of liturgist in Ireland and the investment in young liturgists in the Church, the future for liturgy in the Church of Ireland is bright.



ple every year and so you start to get to know people and get to see each other again every time it comes around, it's brilliant," said Aoife.

## Prayer

Aoife is the junior choir director at her parish as well as a member of the senior choir. One of her favourite things about the summer school is that she gets to communicate with God in a different way. "You know there's that saying that 'if you sing, you pray twice,' it's that feeling that you're praying in a different way."

Rebecca who is 19 and at the school for a fourth year also heard about the programme from someone who had participated in the past.

"My favourite thing about the summer school is probably the chance to get to do all the different workshops," said Rebecca. She continued that as a member of her choir, it is always a fun opportunity to sing more and to improve skills.

"They'll have workshops that work with youth so you get a chance to meet other young people that are singing in different parishes."

Fr Turlough said that although this isn't the only workshop that is done throughout the year, this one is a little special in that it brings people together time and time again. "It's a great setting here in the college of Maynooth, people come here quite often and have been

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# Hundreds flock to Mount



Members of the choir who sang at the event's closing ceremony.



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DAYS TO GO

### Chai Brady

There was no shortage of excitement during the Diocese of Waterford and Lismore's family fun day which was packed with entertainment for all.

Kicking off on Sunday, June 24, there was music, face painting, a bouncy castle, obstacle course, kite making, treasure hunts, arts and crafts, tours of the abbey, prayer services and much more.

Speaking at the event Bishop Phonsie Cullinan told all gathered that time is a "precious gift" that families use for God and each other.

"Make time for family activities. Start small. Little victories. Time to pray. A grace before meals," he said.

"Even the use of the phrases like 'thanks be to God', 'God bless you', 'God help us'. God wants to help us – always. God wants to help you. Each day. So think of your use of time with your family."

He echoed Pope Francis warning against the overuse of the internet and TV, and the effect that can have on family life.

Bishop Cullinan said: "What a danger that is to family life. The dad watching sport in one room. The mum watching something else in another and the children upstairs watch God knows what in the bedrooms. Family unity [can be] very difficult."

There was musicians galore including the Dungarvan Brass Band, Comeragh Comhaltas, St Mary's Choir of Clonmel, Cahir to Sing, Nire Valley Voices.

Holy Family Mission took on the storytelling and drama for the children and many walked the beautiful trails across the grounds at Mt Melleray.

During the day families also feasted on picnics or availed of the monastery's café.



The Battye family from Kilmacthomas.



Nire Valley Voices Choir.



The Reynolds family from Tipperary.





# Melleray for WMOF fun day



Cahir Choir



Members of Comeragh's CCE band playing at the event.





# Planning your trip to WMOF?

## Staff reporter

The Government has issued travel recommendations to the public attending the Pope's Mass on August 26, in order to make it as smooth a process as possible.

A huge amount of organisation has gone into preparing to accommodate the half a million people expected to

attend, with the World Meeting of Families staff saying they have spent "some of the most time" trying to streamline transport preparations.

Some of the points include:

- Decide how you will travel to the Phoenix Park well in advance. You are strongly advised to take public or group transport (coach) to this event.
- Public transport and coaches will be

given priority and will bring you closest to Phoenix Park.

- It will not be possible to drive up to or near to the Phoenix Park by car.

"Decide how you will travel to the Phoenix Park well in advance: bus, train, Luas, walking or coach. You will not be able to drive up to or park near the venue but Park & Ride or Park & Walk will be available around the city.

Information on all transport options is below."

People are reminded to enter and leave the same gate into the Phoenix Park that is assigned to them, this can be found on tickets.

The information will be regularly updated on <http://gov.ie/en/visit-of-pope-francis/> with people being asked to check back regularly.

## Dublin Pope tickets on public transport available

A special Papal Travel Ticket is available for the Pope's Mass on August 26 for travel within the Greater Dublin Area on all Dublin Bus, LUAS, DART and Commuter rail as far as Balbriggan, Maynooth, Sallins and Kilcoole.

Tickets can be purchased at: <https://pay.myeasypay.com/productlist>

There is an adult ticket which will cost €4, a child ticket costing €2 and a family ticket which will cost €10.

These will also be sold in newsagents throughout the country shortly. This ticket will allow unlimited travel on these services on August 26, assisting people getting to and from the event.

A full list of the terms and conditions for the Papal Travel Ticket can be found at <https://www.transportforireland.ie/wp-content/uploads/2018/06/Terms-and-Conditions-Papal-Transport-Ticket.pdf>

## Young people enjoy WMOF-themed Parish GIFT Celebration



The Parish GIFT volunteer team with Fr Conor McGrath and Fr Michael Sheehan.

Living Youth celebrated their Parish GIFT programme (Growing In Faith Together) with two celebration days.

One was held in Antrim parish for parishes in the north of the diocese and one in Drumboe and Carryduff

parish for parishes in the south of the diocese.

More than 120 children aged 11-14 and their leaders attended each of the days.

The theme was based on the upcoming World Meeting of Families this

August, together they watched the WMOF animations, learnt some new hymns and action songs, played parachute games, participated in a drumming circle, took part in team games and talked about

what makes a perfect family.

Everyone enjoyed a BBQ as they signed the banner in the beautiful sunny weather.

The day was finished with Mass and singing with the children leading the prayer.



Please contact World Meeting of Families correspondent Chai Brady with photos, news or articles relating to your parish or diocese's WMOF2018 preparations and events for inclusion in the weekly update:

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Bishop Crean with some of those who visited Ballyvourney.



Bishop William Crean celebrates Mass beside the statue of St Gobnait.

## Sun fun for St Gobnait's Day in Ballyvourney

On a beautiful June summer's day, like all summer days in West Cork, people from all over the Diocese of Cloyne gathered at the shrine of St Gobnait for a Mass celebrated by the Bishop of Cloyne, Bishop William Crean, as part of the preparations in the diocese for the World Meeting of Families.

The Mass was celebrated on Sunday, June 24 in the shadow of the statue of St Gobnait, the work of the famous Cork sculptor Seamus Murphy.

In his homily Bishop Crean said: "We celebrate the Eucharist at the shrine of St Gobnait where generations of people of Faith have gathered and on the day when we celebrate the Solemnity of the Nativity of St John the Baptist, we are reminded that in the time of Jesus the passing on of the Faith was entrusted to very ordinary people and so it is today that the privilege of passing on the Faith is entrusted to ordinary families."

lies."

The Homily was followed by the anointing of the sick, reminding us all that we are in need of healing, and the importance of our Faith as part of that healing.

### Feud

Many people from all over Munster and beyond have a great devotion to St Gobnait and a version of the Saint's life tells us that she lived during the 6th Century and was born in Co. Clare and due to a family feud, fled to the island of Inisheer where she founded a church which still stands on the north side of the island near the shore.

One day an angel appeared to her and told her to head inland and to find the place of her resurrection.

She was told she would know this spot as it would be marked by the presence of nine white deer.

When she reached Ballyvourney that she found the nine deer grazing on a rise

overlooking the River Sullane and looking towards the Derrynasaggart hills. This is where she settled, died and was buried "to await her resurrection".

Gobnait is said to have added beekeeping to her life's work, developing a life-long affinity with them. She started a religious order and dedicated her days to helping the sick. It has been speculated that she used honey as a healing aid. St Gobnait is known as the patron saint of beekeepers.

Our gratitude to Parish Priest Fr. Donal O'Brien and the people of Ballyvourney for the great west Cork welcome we received. We thank the Ballyvourney Parish Choir who sang mostly 'as gaeilge' reminding us that we were gathered in a West Cork Gaeltacht area, the local organising committee for the efficient way the day was organised, Fr. Damien Lynch MC and all the priest who concelebrated.



Eimer, Muireann, Mary, Pdraig and Ciaran McSweeney enjoying the sunshine in Ballyvourney.



Mairead, Ciara, Sean and Alisha Magnier came from Kilworth.



Bishop Crean anointing the sick at Ballyvourney. Right: Pat Minihaue brought his granddaughter Elle Twomey to the Mass.



## Prayer and play at West Belfast WMOF Family Fun Day

### Glen Phillips

The six parishes in the West Belfast Pastoral Area decided to come together and organise something for local families on June 24 in the run up to the World meeting of Families in August Dublin.

The day started with a prayer service and blessing of families in St Michael's Church.

### Welcome

All the parish priests and the chairs of the pastoral councils were on the altar to welcome people. One member of each family was asked

to come forward to the altar with a candle and get it blessed and lit, before returning to their seats.

After the prayers and hymns there was a buffet for all who had attended and an opportunity for people from the different local parishes to meet each other and spend time together.

Meanwhile at the adjoining school of St John the Baptist, the bouncy castles and amusements had started to open up for everyone. Dozens more families arrived to take advantage of the good weather, games, barbeque and ice cream.

Fr Aidan Brankin, from St Oliver

Plunkett Parish in Lenadoon, was delighted with the whole event, particularly the Blessing of Families which he described as the highlight of the day.

**i** Glen Phillips is the Parish Manager of St Oliver Plunkett Parish



# Out&About

## Festivities in full swing for Sruleen



**DUBLIN:** Parishioners gathered to celebrate the 30th anniversary of Sruleen Parish Church in Clondalkin.



► **WEXFORD:** Sixth class teacher Mr Damien Barron attends the end of year barbecue for departing sixth class pupils at the priest's house in Barntown. The annual event marks the departure of the Confirmation class from the school. Great weather made for a lively celebration again this year.

► **KERRY:** Fr Dan O'Riordan walks into the Church of Ss Stephen and John for his celebratory Mass behind Bishop Ray Browne and Bishop Bill Murphy. Fr Dan has served as a priest for over 50 years. He was ordained in St Brendan's College in Killarney on June 16 in 1968 and is now the parish priest in Castleisland.



**KERRY:** Deacon Thady O'Connor with young people processing into the Mass celebrating Fr Dan O'Riordan's 50 years of priesthood.



**WICKLOW:** Fr Bernard Kennedy, PP, hosted a special Sacramental Mass last Sunday for all the children in Enniskerry, Kilmacanogue and Curtlestown who celebrated their Confirmation, First Holy Communion and Baptism in the past year. The children took part in the liturgy and held balloons during the Mass, which they released afterwards in the gardens outside. From l-r: Fr Bernard Kennedy PP, Celia Flynn, Lenka, Julieanne, Olivia and Nathan Mulligan, Sarah and Éabha Conti, Elaine and Niamh Kelly. Special thanks were given to Phil Kenna of the St Mary's Liturgy Committee for organising the event which had music, face painting and more



Edited by Chai Brady  
chai@irishcatholic.ie



Events deadline is a week in advance of publication



▲ **KERRY:** The annual community Mass for residents of Ballybeggan, Tralee, was celebrated by Fr Seamus Linnane of St John's Church. He was helped by Dominican deacon Bro. Jesse Maingot, at the Mass at Poll an Aifrinn. Photo: John Cleary

◀ **OMAGH:** Fr Roland Colhoun from Newtownstewart, Co. Tyrone, celebrating his Silver Jubilee of priesthood – 25 years of service – in St Eugene's Church, Glenock, with other concelebrants.

▼ **CLARE:** Runners taking part in the Shannon Airport Runway Night Run 2018 pose in Shannon Airport. The run began at 11.59pm on Friday, June 22. The distance of this year's event was 5km. All proceeds from the event were split between two charities; Clare Crusaders and Share A Dream.



## IN SHORT

### Triumphant transplant team arrives home from European championships

It was a victorious week for Transplant Team Ireland (TTI) at the 10th European Transplant & Dialysis Championships in Cagliari, Italy, after they won a staggering 54 medals including 11 Gold, 20 silver and 23 bronze.

A large turnout of family friends and supporters met the team when they came through the Arrivals' Hall at Dublin airport's Terminal One on Sunday, June 24.

Twenty three members of TTI, including 10 women and 13 men, who range in age from 31 to 80,

competed in intense heat and against strong competition this week on the sun drenched picturesque Italian island of Sardinia.

The positive spirit of the Irish shone through among the 25 competing nations. At the Games, athletes acknowledged their gratitude to their donors. The games are a celebration of life and showcase the value of sport and regular physical activity for people on dialysis and transplant recipients.

TTI put in strong performances at several sporting events including mini marathon, swimming, golf, bowling, pétanque, darts, track, field and many more.

The Irish Golf Team of five swept the decks winning three gold and two silver medals. Eldest TTI member and eldest competitor overall at

this year's Championships, John Mc Aleer (from Jordanstown, Newtownabbey, Co. Antrim) was one of these successful golfers, taking the silver for his net score.

Following the games closing ceremony team manager Colin White reflected on the week saying: "I'm so proud of Team Ireland for all of their successes but most importantly I am tremendously proud of the team spirit that I have witnessed here.

"The bonds that have been made here will endure the years. I also would like to give special mention to team captain Harry Ward, he has played a blinder, and he is so well recognised by everyone and a friend to all."

## ANTRIM

First Saturday Devotions will take place in the Holy Family Church, Limestone Road and St Matthias' Church, Glen Road, on Saturday, July 7, 3pm Holy Hour, Confessions, Consecration to Our Lady and 4pm Mass.

## ARMAGH

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

## CLARE

Annual Killaloe Diocesan Pilgrimage to Knock Shrine will take place on Sunday July 29, led by Bishop Fintan Monahan. Ceremonies begin at 2.30pm. For bus transport please contact: Glynns Coaches at 065 6828234.

The World Meeting of Families Icon of the Holy Family will be in Ennis Cathedral from Thursday July 5-9.

## 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.

## DERRY

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

## DUBLIN

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

Agape Charismatic prayer meeting in the presence of the Blessed Sacrament, Tuesdays, 8pm (Mass last Tues of the month), Disciples of the Divine Master Oratory, Junction of Newtownpark Av/Stillorgan Rd. Bus: 46A/C/D or 58C. Tel: 087-6509465.

Our Lady of Knock prayer meetings take place on the last Thursday of every month in St Gabriel's Nursing Home, Glenayle Road, Raheny, D5, from 8pm-9pm.

## FERMANAGH

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

## GALWAY

First Saturday healing day at Emmanuel House of Providence, Clonfert, led by Eddie Stones and team on Saturday July 7 at 10.30am. Adoration, music, inspirational talks, Confessions and Mass. Please bring a packed lunch.

## KILKENNY

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

## 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 Munget Church on Wednesdays, from 10am to 12noon.

Night prayer with the Dominican Sisters every Tuesday at 5.30pm in St Saviour's Church on Dominic Street.

## LOUTH

A Centre Prayer Meeting is held at Mount Oliver (near Bal-lymascannon, Dundalk) every Wednesday evening at 7.30pm. Contact 00353 863623361 from NI or 086 3623361 from Rol.

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.

## MAYO

The next Latin Mass in the Extraordinary Form will take place in the Parish Church Knock on Sunday July 8 at 5.30pm.

## MEATH

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

As part of the Columban Missionaries centenary celebrations, former president of Ireland Dr Mary McAleese will discuss Faith, mission and her research on children's rights in the Church on Foundation Day, June 29 at St Columban's, Dalgan Park in Navan.

## ROSCOMMON

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

## WEXFORD

Camolin Homecoming Mass: Bishop Denis Brennan will celebrate a homecoming Mass in the Church of the Immaculate Conception, Camolin, to mark the year of the Family at 7pm on July 6.

Join Fr Patrick Duffy and parishioners from The Church of St Mary Magdalene, Kilmishall for a live Mass broadcast. Listen live on South East Radio on 95.6fm to 96.4fm on August 12, at 10am.

## WICKLOW

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

Baltinglass Parish Fun Day will take place on Sunday, July 22 from 2-5pm on St Joseph's Parish Centre grounds with entertainment, face painting, fun activities and more. Bring a picnic.

St Patrick's Prayer Meeting on Tuesday evenings at 8pm in the Scout Hall, South Quay, Wicklow.



# World Report

## IN BRIEF

### Fury after botched make-over of St George sculpture

● Outrage sparked in a town in northern Spain over the botched renovation of a 16th Century wooden sculpture of St George, which was repainted by a local arts and crafts teacher.

The Church of St Michael in the town of Estella allegedly hired a local workshop to restore the 500-year-old polychrome statue which was showing signs of age.

The workshop, called Karmacolor, specialises in arts and crafts for children and basic furniture repairs – not professional restoration, according to the town's mayor Koldo Leoz.

However, the parish priest said the Church only intended for the arts and crafts teacher to clean the sculpture and did not ask for a full renovation.

### 'Sad day' as Spanish govt consider euthanasia

Spain's lower house of parliament has agreed to consider a bill that would legalise euthanasia in the country. Members of the Congress of Deputies voted 208-133 to consider the bill, which was introduced by the Socialist Party (PSOE).

Adriana Lastra, a spokeswoman for PSOE, said the bill was modelled after legislation in Belgium, the Netherlands, and Luxemburg. If passed, adults with a serious, chronic disability or terminal illness could request assisted suicide funded by the health system.

The main opposition to the bill is the Popular Party (PP). Spokesperson Pilar Cortés said it was "a sad day".

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## Australian senior cleric sentenced for concealing child abuse

The Archbishop of Adelaide was sentenced to a 12-month sentence on Tuesday after being convicted in May of failing to report allegations of child sexual abuse disclosed to him in the 1970s.

Archbishop Philip Wilson is likely to serve his sentence under house arrest, and be fitted with an electronic monitoring bracelet, according to media reports.

A judge must confirm that arrangement at an August 14 hearing before it can be finalised.

Wilson (67) has not resigned from his position as Archbishop of Adelaide.

Pope Francis appointed on June 3 Bishop Greg O'Kelly SJ, bishop of Australia's Diocese of Port Pirie, to serve as apostolic administrator of the archdiocese, entrusting him with day-to-day leadership responsibilities.

Bishop O'Kelly (76) is not expected to succeed Wilson, as he has passed the age at which bishops customarily submit a resignation letter to the Pope.

At Wilson's sentencing hearing on July 3, Magistrate Robert Stone said Wilson had



Archbishop Philip Wilson of Adelaide.

shown "no remorse or contrition".

Wilson was convicted of concealing child sexual abuse committed by a fellow parish priest in New South Wales in the 1970s. At the time, Wilson had been ordained a priest for only one year.

### Victims

The victims of the scandal, Peter Creigh and another former altar boy who is

unnamed for legal reasons, said they both had told Wilson of their abusive experience with Fr James Fletcher.

During the trial, Mr Creigh said that he told Wilson in graphic detail of the abuse in 1976, five years after it had occurred. However, Wilson said the conversation never took place, noting in a court hearing April 11: "I don't think I would have forgotten that."

The second victim said he

had told Wilson of the abuse in the confessional in 1976, but that Wilson had dismissed the boy with a penance, saying that he was lying.

Wilson said he would never tell someone in the confessional that they were untruthful, and that he did not remember having seen the boy at all in 1976.

Fletcher was convicted of nine counts of sexual abuse and was jailed in 2006. He died of a stroke within the year. Wilson said he had no previous suspicions about the integrity of Fletcher's character.

Wilson also told the court that if he had been notified of the scandal, he would have offered pastoral care to the victims and their families, and reported the event to his superiors.

Wilson's legal team argued during the trial that child sexual abuse was not understood in the 1970s to be a crime that was required to be reported to authorities.

Stone, however, said that protecting the Church was Wilson's "primary motive" for failing to report the abuse allegations.

## Florist celebrates court ruling in same-sex wedding case

Religious liberty advocates were pleased with the US Supreme Court's order to send Arlene's Flowers vs State of Washington and Arlene's Flowers vs Ingersoll back to the lower court for review.

Barronelle Stutzman, the owner of Arlene's Flowers in Richland, Washington, declined a customer's request to make custom floral arrangements for a same-sex wedding. She cited her belief against such marriages as a Southern Baptist.

The Washington Supreme Court ruled that she could be forced to make the floral arrangements, but

the Supreme Court's order removed the judgment against her and told the Washington Supreme Court to review the case in light of Masterpiece Cakeshop vs Colorado Civil Rights Commission.

"We are pleased that the high court has reaffirmed the importance of governmental respect for the religious freedom of Barronelle Stutzman, consistent with its recent decision in favour of Jack Phillips," said Joan Mannix, special counsel for the Thomas More Society, a national non-profit law firm dedicated to causes related to life, the family and religious liberty.

Phillips, owner of Masterpiece Cakeshop in Colorado, is the baker who refused to make a custom cake for the wedding reception of a same-sex couple. He said his religious beliefs would not allow him to create a cake honouring their marriage. The case put anti-discrimination laws up against freedom of speech and freedom of religious expression.

"The high court has always supported the idea that an artist's self-expression is protected," Mannix added in her statement about Arlene's Flowers.

## Nicaragua pastoral centre stormed by gang

The pastoral centre of the Diocese of Matagalpa in central Nicaragua, whose bishop was in Rome to inform the Pope of the situation in his country, has been attacked by men armed with machetes.

The attack occurred last week after two months of protests against Nicaraguan president Daniel Ortega

which have resulted in violence and more than 200 deaths.

The priests of the Matagalpa diocese stated that at about noon on June 26 "our Charterhouse Diocesan Pastoral Centre was raided by a group of masked men armed with machetes".

The priests indicated

that the assailants "stormed into the centre" took away valuables, and damaged the furniture and the infrastructure. They also threatened the guard.

The priests expressed their sadness "for this desecration of a sacred place dedicated to evangelisation and spirituality". They also condemned the lack of

respect for members of the Church and its goods.

"This shameful act is an affront to the person of our pastor Bishop Rolando Álvarez who is on his consultative trip to Rome, and to our parishioners," the priests said, asking the authorities to find those responsible.





Edited by Chai Brady  
chai@irishcatholic.ie

## Here's hoping...



A woman votes in Mexico's presidential election in Oaxaca on July 1. Photo: CNS

## Duterte called to meet bishops in person as Church-state talks imminent

Philippine President Rodrigo Duterte should talk with the country's religious leaders in person and not use representatives, according to a senior Church official.

Fr Jerome Secillano, executive secretary of the public affairs committee of the Catholic bishops' conference, said "actual dialogue" with the president would be better.

Early this week, Duterte named a four-man team to talk with Church leaders to end a spat following recent tirades he made against God, Christianity, and clergy.

The priest said the meeting should be between Archbishop Romulo Valles of Davao, president of the bishops' conference, and Duterte.

The president who hails from the

southern Philippine city of Davao has claimed that the prelate is his friend and even baptised Duterte's grandson.

"That's very doable. Who knows maybe they are already talking," said Fr Secillano.

He said a meeting with the president would be better because if a representative says something, [Duterte] can easily change the meaning.

"But if it is the president who says something...he can be held accountable," said the priest.

On June 28, Fr Secillano met Pastor Boy Saycon, an emissary appointed by the president to talk with the Catholic bishops.

The priest said the meeting was "not yet the dialogue that we speak of."

"I was just tasked to hold preliminary

talks to give our feedback," said Fr Secillano, adding that it would be the bishops who will decide who will take part in an actual meeting.

He said he expects a decision to be made before the bishops' conference starts its plenary assembly on July 7.

Saycon, meanwhile, said the dialogue aims to seek "understanding from the Church" and "tolerance" of Duterte's pronouncements. "[The president] is rough with his words," said Saycon.

"Because the Church is a forgiving Church, and God is a forgiving God, these are the things that we will discuss," he said.

Saycon said Duterte might attend the dialogue. "The chances of him attending are very high," he told reporters after meeting with Fr Secillano.

## Prayers offered across US after newspaper shooting

The Archdiocese of Baltimore offered their prayers for the victims and first responders of a shooting at a US newspaper which killed five people.

An active shooter, who was taken into custody, was reported at the *Capital Gazette* newspaper in Annapolis, Maryland at about 2.30pm Eastern time.

At least five people were

killed in what was described as a targeted attack on June 28. Multiple others received serious injuries.

"We offer our prayers for the victims of today's shooting at the offices of the *Capital Gazette* newspaper in Annapolis and for the first responders on the scene," the Archdiocese of Baltimore said on Twitter.

Bishops from nearby dioceses also offered their prayers.

"May we be united in our prayers for those killed and injured in today's shooting in Annapolis," said Bishop Michael Burbidge of Arlington, Virginia. "We also pray for their families, the entire community and the end of all violence in our world."

"I join people of all faiths across our community in praying for the people wounded in the attack at the @capitalgazette in Annapolis," said Cardinal Donald Wuerl of Washington, DC.

"The Church calls us to prayer, particularly in moments of crisis. It is what we do best because it is what the Lord asks us to do."

## Vatican roundup

### Do not fear the Cross, Pope tells Christians during homily

For Jesus, suffering and glory go hand in hand, Pope Francis said, urging Christians not to fall into the temptation of running from the Cross, but to imitate Christ in bending down to embrace the weak and vulnerable.

In his homily for the June 29 Solemnity of Ss Peter and Paul, the official patrons of Rome, the Pope said that in Jesus "glory and the Cross go together; they are inseparable".

"Once we turn our back on the Cross, even though we may attain the heights of glory, we will be fooling ourselves, since it will not be God's glory, but the snare of the enemy."

He pointed to the day's Gospel reading from Matthew, in which Peter declares that Jesus is "the Christ, the Son of the living God". Though Jesus applauds Peter for this recognition, telling him he is the rock on which he will build the Church, a few lines later Jesus chastises Peter for swearing that he will not allow the crucifixion to happen.

In contemplating Peter's life and his confession of Faith in the day's Gospel, Catholics are also invited to reflect on the daily temptations that every disciple faces, the Pope said.

### Appointments point to heightened Vatican transparency

Pope Francis appointed Bishop Nunzio Galantino (69) as president of the Administration of the Patrimony of the Holy See, which handles the Vatican's investment portfolio and real estate holdings, and serves as the Vatican employment office and procurement agency.

The bishop, who had been serving as secretary-general of the Italian bishops' conference, replaces Cardinal Domenico Calcagno, who submitted his resignation when he turned 75, as required by canon law. The Vatican made the announcement last week.

Pope Francis said in an earlier interview he was going to make significant changes with the administrative office, known by its Italian acronym, APSA, starting with appointing a new president who had "an attitude of renewal".

While reforms initiated by Pope Benedict XVI and stepped up by Pope Francis have sought to bring more accountability and transparency to the Vatican bank and Vatican offices, Pope Francis said he was still concerned "there is no transparency" in the Vatican's real estate holdings.

### Swimming strengthens 'body and character' says Pope to athletes

Pope Francis praised some 300 Italian and international swimmers who participated in the 55th international Settecolli Trophy in Rome from June 29 to July 1 last week. Addressing the delegation before the event the Pontiff said: "Like any sporting activity, if practiced with loyalty, swimming becomes an opportunity for formation in human and social values, to strengthen the body together with character and willpower and to learn how to know and accept each other as companions."

He noted that apart from achieving technical results, swimmers also offer a testimony of discipline, healthy competition and teamwork. "All of this," the Pope said, "is a lesson in life especially for your peers."

Describing synchronised swimming as "truly the exaltation of teamwork" the Pope said it is "all harmony in which excellence is achieved" with swimmers moving in a way to form a single movement.

It's really fascinating, and for us ordinary spectators it seems almost impossible, but, the Pope said, the secret lies in mutual help in addition to individual skill.



# Letter from Rome



New Cardinal Joseph Coutts of Karachi, Pakistan, greets fellow cardinals during a consistory at which Pope Francis created 14 new cardinals in St Peter's Basilica at the Vatican on June 28. Photo: CNS

atmosphere, the kind of society we're living in. These extremists, they don't hesitate, not only to kill, but also to be killed. They don't hesitate," Coutts said, by way of explaining why discretion is sometimes the better part of valour.

Coutts said he's not primarily thinking about his personal safety, but also the fallout for the people he serves.

"What I say will not only affect me. When you're in a certain position, what you say affects who you represent. And we've seen enough of that," he said.

**“The whole area could be attacked by a mob, and they wouldn't go knocking on the door asking ‘which is the house?’”**

"Take these blasphemy cases, the so-called 'little cases'. It's the whole area where you live...that whole area could be attacked by a mob, and they wouldn't go knocking on the door asking 'which is the house?' They would just go attacking everywhere the Christians are living," he said.

"You are endangering others as well. It's not a question of just being bold, it's a question of being discreet," he said.

None of this is to suggest that Coutts is in denial about the existential threat facing his country.

"[There's] this new form of militant Islam, and they want to see Pakistan as a purely Islamic state," he said. "Much of Pakistan is moderate, we are a democracy, but these kind of people don't believe in democracy, they say it openly," he said.

"They say democracy is the will of man, you're choosing your leader, [but] they are doing the will of Allah. So they don't believe in separation between Church and state. They say Islam is a total way of life, so they want the Islamic system," he said.

So if Coutts exercises restraint from time to time, it's not because he's blind to what minorities and Christians are up against in one of the world's largest Islamic states, and one of its nuclear powers.

Instead, it's because he's trying not to make a bad situation worse – something that Westerners trying to reach judgments about Pakistan and its Christian community might do well to remember.

**i** John L. Allen Jr is Editor of Cruxnow.com

## Climate in Islamic nation requires restraint, says Pakistan's new cardinal

For all those concerned with a rising tide of anti-Christian persecution around the world, certain things about the nation of Pakistan may seem blindingly obvious: that Shahbaz Bhatti, for instance, should be declared a martyr and saint, and that a death sentence for Asia Bibi should elicit outrage and condemnation.

For anyone who thinks such things are simple matters of black and white, a conversation with Pakistan's new cardinal is a refreshing reminder of the complexities of the real world.

Cardinal Joseph Coutts, who was elevated by Pope Francis along with 13 other bishops and archbishops from 11 different nations to the College of Cardinals on June 28, voiced caution on both Bhatti and Bibi in a conversation with me last Tuesday – not really because he has any doubts about the merits of either case, but because he has to live with the consequences of whatever he says or does, and those offering confident commentary from the outside don't.

Bhatti, the lone Christian



John L. Allen Jr

minister in Pakistan's national government, was assassinated in 2011 for his passionate advocacy of minority rights and his opposition to the country's 'blasphemy laws', which establish criminal penalties, including death, for either insulting the prophet Muhammad or desecrating the Qur'an.

Bibi, an illiterate Catholic mother and farm worker from the Punjab, was sentenced to death by hanging in 2010 for allegedly insulting Muhammad and has been on the country's death row ever since, as various hearings and appeals have worked their way through the Pakistani legal system.

"He was Catholic, a practicing

Catholic, and he wanted to move parliament to do something about the blasphemy law; if not abolish it, then modify it," said Coutts, the Archbishop of Karachi.

"He started receiving threats, and some friends started telling Shahbaz, you better take these seriously, because these guys don't hesitate to kill," Coutts said. "He said, 'Why? I'm not doing anything wrong? I'm speaking for the truth, why should I run away? Why should I leave the country?' So he didn't and he paid for it with his life. He stood for the truth."

### Martyr

Despite that ringing praise, Coutts stopped short of declaring Bhatti a martyr or saint-in-waiting.

"I'm not saying he's a martyr or that he's been canonised, I'm just trying to explain what it was," Coutts said. "He was killed for that, for standing up for what is right."

"You've got to examine the life of the person, so the whole purpose of the process is this," he said. "So it's not so easy for me to say yes he is a martyr, or no he's not."

On the prospect of eventual sainthood, all Coutts would say is:

"It needs to be seriously looked into."

The same restraint ran through his discussion of the Bibi case.

Referring to outsiders who wonder why the bishops or the Catholic establishment in Pakistan hasn't done more to press for Bibi's release, Coutts suggested those are lazy judgments born of not having to live with the consequences.

"Especially you in the West, you don't know what the atmosphere is like. Shahbaz was killed as a parliamentarian just because he said he wanted to put it up to parliament, he was killed for it," he said.

"There have been judges, at least one that I know of, who was killed because he acquitted a 12-year-old boy who was accused of blasphemy," Coutts said. "He was accused of having written something blasphemous on the wall of the mosque, and then it was proved that the boy couldn't have written those words because he was nearly illiterate. So, the good judge said: 'Case dismissed.'"

A few months later he was shot dead in his office."

"You've got to understand the



# Pope backs bishops demanding democracy in Nicaragua



**Inés San Martín**

**I**f ever there's doubt about where the Church stands on an issue, having the Pope and the majority of a local Catholic hierarchy speaking in unison pretty much resolves it.

This is presently the case for Nicaragua, where, once again, Church-backed anti-government protests have ended in bloodshed.

"Renewing my prayer for the beloved people of Nicaragua, I wish to unite myself to the efforts of so many bishops and so many people of good will, in their role of mediation and witness for the process of national dialogue on the road to democracy," Pope Francis said on Sunday, at the end of his weekly Angelus prayer.

Francis's prayer came a day after he met two bishops of Nicaragua in the Vatican, including Cardinal Leopoldo José Brenes of Managua, the country's capital.

Speaking with the Spanish news agency EFE after the meeting, Brenes said that the Pontiff had expressed his "concern" over Nicaragua, and that he had urged the Church to move forward along the path of dialogue.

"He manifested closeness to us, and has requested to be kept informed," Brenes said. "He's worried, but he always makes his closeness known so that we move forward accompanying the suffering people."

## 'Worse than war'

In a second interview, this time with *Vatican News*, the cardinal said that what is happening in Nicaragua "is even worse than a war".

"We had seen this [violence] in the two wars that we've had, where more than 50,000 people died, but they were armed," he said. "An armed group faced another armed group. In this case, it's been people who were walking down the streets without weapons...so, this is much harder than a war."

The ongoing crisis in Nicaragua began in April, with a series of rallies against an attempt by the government to reform the country's social security system. Protests against President Daniel Ortega and his wife, Vice President Rosario Murillo, have grown to the point where people are asking for their resignations after 11 consecutive years in power.

The Nicaraguan bishops' conference has mediated in the release of some young people detained after the protests. The prelates, who are also observers



A statue of Mary is seen on a cobblestone barricade in Masaya and, right, Cardinal Leopoldo Brenes Solorzano and Archbishop Waldemar Sommertag, apostolic nuncio to Nicaragua, are seen in Masaya, Nicaragua, as clashes between anti-government protesters and police continue. Photos: CNS



in a slow dialogue process, have asked Ortega to move up general elections scheduled for March 29 of next year, without the possibility of the two leaders being re-elected.

## “It was their deaths that led to the latest protest on Saturday, called ‘The Rally of the Flowers’”

This is arguably the bloodiest crisis in Nicaragua since the 1980s, when Ortega also was president of this Central American country. An estimated 280 people have been killed amid clashes between protesters and government forces, but also guerrillas aligned with

Ortega.

According to humanitarian organisations on the ground, 24 of those killed were minors.

It was their deaths that led to the latest protest on Saturday, called 'The Rally of the Flowers'. Tens of thousands were in attendance, carrying Nicaraguan flags, crosses and flowers, but the peaceful demonstration once again ended in a bloodbath when a group of hooded men began shooting at the crowd.

At least one person was killed and nine wounded, one of whom remains in a delicate condition.

The rally to honour the children killed since the protests began on April 18 took place on the one-month anniversary of what has been called the 'Massacre of

Mothers' Day', since the holiday is marked locally on May 30. On that occasion, government forces fired on a demonstration in honour of the mothers of the victims of the repression that began in April.

Saturday was the first massive rally in a month in Managua. According to local papers, this was due to the fear many had of another bout of violence, which, in the end, materialised.

Pictures and videos of the rally, available on social media, show mothers protesting arm in arm with their children, youth and elders. Screams of, "they were only children, not delinquents!" is heard repeatedly.

Also present were the parents of minors who were killed by the violence unleashed in April. Among

them was the father of Álvaro Conrado, a 15-year old who died after being shot. His agonising final words, "it hurts to breathe", have become the slogan of the protests, with many people carrying signs or wearing t-shirts with the phrase.

## “His agonising final words, ‘it hurts to breathe’, have become the slogan of the protests”

The bishops' conference recently announced that the national dialogue will recommence on Tuesday, July 3, even if Ortega has not given a response to the bishops' call to move up the elections. Attempts to find a peaceful way out of the crisis have been suspended on various occasions due to repression by the government.

Another prelate who's been very outspoken since the crisis began is Managua's auxiliary Bishop Silvio Baez. In a Mass on Saturday, he said that "every drop of human blood spilled cries; it cries to God, cries for justice, and God hears it because it's the same cry of His son Jesus".

"Not one more [person] dead," he said, adding that it's valid to be outraged by the violence, but it's never valid to "use the weapons of the violent".

**i** Inés San Martín is the Vatican correspondent for Cruxnow.com



# Letters

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

## Letter of the week

### Parading disregard for Church teachings

**Dear Editor,** The national airwaves and dailies have been full of late with references to how, fresh from her victory in the abortion referendum, Minister Josepha Madigan led a Communion service for those gathered for Mass. One aspect of this we must surely grapple with honestly is whether people who flout Church teaching should be permitted to lead Church services.

This goes further than your analysis of how bishops and Popes have engaged with the question of whether politicians who advocate and work for access to abortion ought to be allowed receive Communion (IC 28/07/2018).

For some the line appears that

they ought to be denied abortion; for most, it seems, the line instead is that they ought to be discouraged from receiving but not actually stopped. In practice this seems a variation on what Pope Francis says in *Amoris Laetitia*: that the Church is called to form consciences, not replace them.

So far so good, even if in practice this respect for the maturity of ordinary Catholics means allowing us the freedom to damn ourselves. It is, however, one thing for an individual Catholic to risk his or her eternal soul by receiving Communion while defying Church teaching, but quite another for someone to risk leading whole congregations astray

by publicly presenting themselves as Church leaders while publicly defying Church teaching.

Of course, during the referendum campaign the ACP leadership, seemingly much to the dismay of many ordinary members, suggested that it was possible for Catholics to vote in good conscience to remove the right to life from unborn human beings. Ms Madigan, it would seem, is far from alone in her willingness to preside over Church gatherings while parading a disregard for the teachings of the Church.

*Yours etc.,  
Gabriel Kelly,  
Drogheda, Co. Louth.*

### We can all participate meaningfully in the Church

**Dear Editor,** Following the recent spat between Culture Minister Josepha Madigan and Archbishop Diarmuid Martin a few points are worth reflecting on.

The heat in this altercation, I believe, is more about the views expressed by Minister Madigan on female ordination and other issues of Church practice. Of course, God in his essence is neither male or female, neither essentially masculine or feminine. However, God, in his relation to his creation, does have a masculine aspect. This is clear in the way God has

revealed himself, and is fundamental to the Church's understanding of priesthood.

The priest represents God who reveals himself as 'Father' (Scripture never uses a female pronoun to refer to God). The priest acts in the person of Jesus Christ, God Incarnate, who became human as a man. The priest is made permanently into a living symbol of God. Thus, who he is matters.

While those who favour women priests often speak in terms of equality and fairness, we see, especially in the Catholic context, that those who agitate for

women's ordination often have further agenda items.

Very often proponents of female ordination discuss the issue not only in terms like equality, but also 'representation', in a political sense, that women need to be represented in 'decision-making'. Dig deeper, and you will find that they want women to become clergy in order to change other teachings. Female ordination advocates also routinely promote abortion, contraception, same-sex relationships, and any other of a number of the 'usual suspects' of dissent.

One irony jumps out. Proponents of female clergy often vociferously denounce clericalism, yet their position implies that the clergy are the 'real Christians', or the important ones, that one cannot participate meaningfully in the Church unless one is ordained. A cursory look at other religious denominations, who have gone down this path, will demonstrate the even quicker decline in their numbers than the Catholic Church.

*Yours etc.,  
Don Cahalane,  
Beaumont, Co. Cork.*

### Sisters' positive sides

**Dear Editor,** Mary Kenny's article 'How about a narrative of the good nuns?' (IC 21/06/2018) is timely and offers food for thought for all of us who have had the pleasure of knowing religious sisters and appreciating their lifelong commitment to ministry.

Unfortunately within the media, like in advertising if you say the same thing often enough, many non-critically-thinking people will believe it. It is time, as Mary Kenny suggests, for a book chronologically outlining the contribution nuns have made. But we can all play our part too; by engaging with the media about our own positive stories, and I hope that our sisters can have the confidence to realise that most of us still value and respect them.

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



### Not so much 'infant conscripts' as willing participants

**Dear Editor,** As a practising Catholic, and one who cherishes their Faith, I am perplexed at former president Mary McAleese's reference to babies baptised into the Catholic Church as "infant conscripts who are held to lifelong obligations of obedience".

Parents or guardians make decisions for their respective infants when the infant is not of an age to be able to do so him/herself. Receiving the Sacrament of Baptism to become a member of the Church is one such decision.

It is a Sacrament that all Christian denominations share in common, and one parents freely choose for their child should they intend to raise them in the Christian faith.

Contrary to what may be perceived, many parents still desire this sacrament for their infant children.

Perhaps as Ms McAleese states, "we have the right to freedom of conscience, freedom of belief, freedom of opinion and of religion", but there are many of us who are very content to have been

brought up in the Catholic faith. We are happy that our parents chose to baptise us as infants, and now as adults with 'fully formed consciences', would certainly not think back on ourselves as 'infant conscripts' at our induction to the Church. God commanded the importance of baptism for all His believers and that's good enough for me.

*Yours etc.,  
Aisling Bastible,  
Clontarf, Dublin 3.*

### Vetting system in dire need of overhaul

**Dear Editor,** When Pope John Paul II visited Ireland back in 1979, I volunteered to help with the stewarding in Galway; it was a wonderful experience. 39 years on and the country will host another papal visit and I thought I'd also volunteer my services during the event.

One of the criteria listed for volunteers on the World Meeting of Families website reads "must apply for Garda vetting as part of the application process". I didn't think that would be an issue as I was vetted in 2017 and given a National Bureau Vetting number for Children and Vulnerable Persons.

When I informed the WMOF organisers that I already had Garda clearance and I would gladly give them my N.V.B. reference number, they told me that I would have to be vetted again. Surely, the Garda vetting procedure either works or it doesn't work: if it works, then my records are in the Garda data base and can be readily accessed and verified. If it doesn't work (and I hear of teachers having to be vetted two and three times in the one year), then why do we proceed with a broken system?

It saddens me that having given my life in the service of children and vulnerable adults and having complied with the concomitant rules and regulations that go with such work that I am not considered worthy or safe enough to be allowed help out with some stewarding during the forthcoming papal visit. I'm all for safeguarding and security and the need for appropriate screening, but I draw a line when the sham of the current Garda vetting system requires one to jump through the same hoop again and again before one is deemed safe and clean.

*Yours etc.,  
Kevin McEvoy,  
Drumcondra, Dublin 9.*

### Acknowledgement would help

**Dear Editor,** Mary McAleese and Josepha Madigan, and those who agree with them, have quite a number of choices about which other Christian churches to join, but traditional Catholics have nowhere else to go. If we are let down by our bishops and priests, then we are abandoned entirely. At the risk of sounding like the Prodigal Son's brother, I have to say that it would make a nice change if the bishops acknowledged and affirmed the faithful Catholics who have stayed with the Church through thick and thin.

Church leaders were put to shame during the recent referendum campaign by the commitment of ordinary citizens who prayed and fasted, canvassed and wrote letters to the media, and contributed money in the pro-life cause.

On their behalf, is it too much to ask that our bishops now issue a joint statement, affirming the Church's teachings on abortion and marriage and priesthood, and insisting that Church ministries should be exercised only by those who accept Church teachings? Many ordinary Catholics showed courage during the referendum campaign (and to be fair, so did individual bishops and priests). The bishops in general should now do the same.

*Yours etc.,  
Jim Stack,  
Lismore, Co. Waterford.*

### 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



**NEPAL:** A man in Lalitpur kicks a soccer ball during an event commemorating the beginning of rice planting.



**USA:** People march in Homestead in Florida to protest the separation of families who are seeking asylum. Photos: CNS



**USA:** Worshippers pray before Mass at the Basilica of Our Lady of San Juan del Valle in San Juan, Texas. A delegation of US bishops concelebrated the Mass at the beginning of their fact-finding mission about Central American immigrant detention at the US-Mexican border.

**INDONESIA:** Mount Agung volcano erupts during the night as seen from Karangasem.



**VATICAN:** Chile's flag is seen as Pope Francis greets the crowd after celebrating Mass marking the feast of Ss Peter and Paul in St Peter's Square. At the conclusion of the Mass the Pope presented palliums in boxes to dozens of new archbishops from around the world.



**INDIA:** Catholic women in Banderdewa line up to welcome dignitaries at the tomb of Prem Bhai, a lay missionary, on the 10th anniversary of his death.



# Real MIRACLES



**Fr Rolheiser**

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

Ralph Waldo Emerson calls the stars in the night sky “envoys of beauty, lighting the universe with their astonishing smile” and submits that if they appeared for a single night only every thousand years, we’d be on our knees in worship and would cherish the memory for the rest of our lives. But since they come out every night, the miracle goes mostly unnoticed. We watch television instead.

But, their beauty notwithstanding, shining stars are not the most prominent miracle which goes unnoticed.

The greatest miracles have to do with gratuity, with love, with unfreezing a soul, with forgiveness. Our great poverty is that these go mostly unnoticed. There are much more astonishing things than the stars for which to be down on our knees in gratitude and there are more profound things to cherish in memory than a starlit night.

## Rejection

The Belgian spirituality writer Benoit Standaert suggests that the greatest miracle is “that the freely given exists, that there is love that makes whole and that embraces what has been lost, that chooses what had been rejected, that forgives what has been found guilty beyond appeal, that unites what had seemingly been torn apart forever”.

The greatest miracle is that there’s redemption for all that’s

wrong with us. There’s redemption from all we’ve failed to live up to because of our inadequacies.

There’s redemption from our wounds, from all that’s left us physically, emotionally, and spiritually limping and cold. There’s redemption from injustice, from the unfairness we suffer ourselves and from the hurt which we inflict knowingly or unknowingly on others.

There’s redemption from our mistakes, our moral failures, our infidelities, our sins. There’s redemption from relationships gone sour, from marriages, families, and friendships that have been torn apart by misunderstanding, hatred, selfishness and violence.

There’s redemption from suicide

and murder. Nothing falls outside the scope of God’s power to forgive, to resurrect and make new, fresh, innocent and joyful again.

Our lives, to a greater or lesser extent, all end up incomplete, broken, unfairly ripped away from us, and causing hurt to others because of our weaknesses, infidelities, sin and malice; and still, ultimately, it can all wash clean again. There’s redemption, new life after all the ways we’ve gone wrong in this world. And that redemption comes through forgiveness.

Forgiveness is the greatest miracle, the pan-ultimate miracle, which, along with everlasting life, is the real meaning of the resurrection of Jesus. There’s nothing more godlike, or miraculous, than

a moment of reconciliation, a moment of forgiveness.

It’s for this reason that when the Gospels write up the resurrection of Jesus their emphasis, again and again, is on forgiveness. Indeed, Luke’s Gospel does not distinguish the announcement of the Resurrection from the announcement of the forgiveness of sins. Forgiveness and resurrection are inextricably linked.

Likewise, in the Gospel of John, in Jesus’ first resurrection appearance to the assembled community (with them all hiding behind locked doors in fear) he gives them the power to forgive sins. The message of the resurrection is that a dead body can be raised again from its grave. But this isn’t just true for our physical bodies, which die, but it’s also true, especially, for hearts that are frozen and dead from disappointment, bitterness, anger, separation, and hatred.

## “Forgiveness is the greatest miracle, the pan-ultimate miracle”

The miracle of the Resurrection is as much about raising deadened souls to new life as it is about raising dead bodies to new life.

Despite being nearly overwhelmed by new inventions today, machines and gadgets that do everything including talking to us, in truth, we see very little that’s genuinely new, that’s not the norm. Sure, we see new innovations

every day coming at us so rapidly that we have trouble coping with the changes they are bringing about. But, in the end, these innovations don’t genuinely surprise us, at least not at a deep level, at the level of the soul, morally. They’re simply more of what we already have, extensions of ordinary life, nothing really surprising.

But when you see a woman forgive another person who has genuinely hurt her, you are seeing something that’s not normal, that’s surprising. You are seeing something that is not simply another instance of how things naturally unfold.

Likewise, when you see warmth and love break through to a man who has long been captive of a bitter and angry heart, you are seeing something that’s not just another instance of normal life, of ordinary unfolding. You’re seeing newness, redemption, resurrection, forgiveness. Forgiveness is the only thing that’s new on our planet, everything else is just more of the same.

And so, in the words of Benoit Standaert: “Whenever we strive to bring a little more peace through justice here on earth and, in whatever form, change sadness into happiness, heal broken hearts, or assist the sick and the weak, we arrive directly at God, the God of the Resurrection.”

Forgiveness is the most astonishing miracle we will ever see or experience this side of eternity. It, alone, makes for the possibility of heaven – and happiness.





# Family & Lifestyle

The Irish Catholic, July 5, 2018

## Personal Profile

Unshackled  
by the truth

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## Dialling it back



If you had said 40 years ago that someday children will be walking around with small portable electronic devices whereby they could communicate with their peers, create their own personal profiles, and find the answer to any question with just the tap of a button, you would have been denounced as some wacky, future optimist.

Yet, in just one generation technological giants have managed to create such an invention: the mobile phone. And it's certainly caught on. According to Statista, a website the collates statistics and studies from more than 22,500 sources, the number of mobile phone users in the world is expected to pass the



### Colm Fitzpatrick asks whether phones should be banned in schools

five billion mark by 2019 – that's about 70% of the population.

Alongside this radical new consumption, serious concerns are being raised about how phones affect people, physically, emotionally and cognitively. Nowhere has his problem been raised more than in the context of schooling, where phones are said to distract children from learning and developing wholesome friendships. Indeed,

given the bad press phones have faced, French school students will be banned from using them on school grounds come September in the hope that the new law will act as a 'detox' for younger generations. 2010 legislation meant a prohibition from using phones in the classroom, but this new act expands to a ban for their use at break and lunch times.

Of course, the Catholic

tradition has often warned about an over-reliance on material goods, and more recently Pope Francis warned in his 2015 encyclical *Laudato Si'* that use of technological products are not neutral but rather, "they create a framework which ends up conditioning lifestyles and shaping social possibilities along the lines dictated by the interests of certain powerful groups," adding that technology should serve humanity in a positive way.

In other words, the information consumed on phones may be orientated in such way that doesn't actually allow for the flourishing of the consumer and may in reality have negative impacts. In fact, given that Irish users on average check their

phones about 57 times a day, it's no surprise that educators are worried about the distractions they can create. But is a phone ban in school really the correct recourse?

#### Model

According to Bro. Martin Bennett OFM, a teacher in Rochestown, Cork, their school policy which bans phones during classroom time and breaks, much alike the French model to implemented, is very effective.

However, he points out that children often get a bad reputation for wearing technology-tinted glasses, whereas many of them aren't interested in phones and are

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## Family News

### AND EVENTS

### Fun in the sun

It's festivals galore this summer and one that always stands out is the annual St Anne's Park Rose Festival which is taking place on July 14-15 from 10am-6pm each day.

It takes place on Dublin's northside where the public can enjoy woodland walks, recreational facilities and, of course, the beautiful Rose Garden. Some of the attractions on offer are horse and carriage rides, a living history exhibition, the Big Bear Planetarium, live music, and lots more. For those who want a day in the sun there will be a good assortment of trade stands and treats and of course the Farmers Market will be in full swing over the weekend also.

For all our gardening visitors, there will be plant sellers, nurseries, garden centres, florists, and our Biodiversity Hub will inform you and keep you updated on all environmental issues affecting the UNESCO Biosphere for which St Anne's plays an important role.

**LET THAT SIT WITH YOU:** It's widely documented in medical literature that sitting down too often can create back problems, and even heightens the risk of dementia and walking disability. Adding to this list, a new study carried out by researchers at the University of Queensland in Australia has shown that sitting increases frailty risk for women. Frailty means that you have fewer reserves to recover from illness or injury, and is linked to increased risk of hospitalisation, falls, and premature mortality.

The study which clinically followed the daily sitting time of 5,462 middle-aged women for 12 years, revealed that "women who had high levels of sitting – about ten hours a day – were more at risk of becoming frail". In contrast, however, those with consistently less sitting time had a lower risk of developing problems.

"Participants who decreased their sitting time by approximately two hours per day reduced their risk of vulnerability," said study co-author Paul Gardiner.



### The dream flight

The summer months are the busiest times for travelling, but with the sweltering heat, busy airports and crowded flights, sometimes a little gadget can make the difference between a good day and bad one.

The Trtl pillow certainly fits this bill, allowing you to sleep comfortably for the duration of the flight. Unlike other pillows, this one has strengthened ribs which provide scientifically proven head and neck support; super soft fleece and foam which is stretched to create a comforting hammock effect; and a design which fits any neck, jaw and shoulder shape.

Notably, the pillow isn't bulky but lightweight and packs really small for travelling. Whether you're on a long-haul business flight or are travelling the world one city at a time this is the perfect little addition to your packing itinerary. Sweet dreams!

On Wednesday June 20, in the Loyola Institute, Trinity College, Dublin, many representatives from ecological groups in Ireland attended a presentation to hear about the World Meeting of Families 2018 'Our Common Home' project.

This presentation, which I delivered with Dr Lorna Gold of Trócaire, offered an opportunity for those who campaign and work in this area to offer their insights and expertise. There was great excitement about our efforts to bring the Church's teaching on the environment to a global audience as part of the World Meeting of Families 2018 and the possibilities that this offers in creating awareness of the ecological challenges we now face as families here in Ireland and around the world.

As we continue with our planning and preparations for the WMOF2018 we are now inviting everyone into a conversation about how we can all care for 'Our Common Home'. This is in response to Pope Francis' call to each one of us to listen to the cry of the earth and the cry of the poor. In his Encyclical Letter *Laudato Si'*, on care for our common home, Pope Francis reminds us that it is the poor who suffer the most from environmental destruction. He urges each of us to think deeply about our relationship with nature, to live wisely and to love generously.

### Consumption

In the family too, we can rethink our habits of consumption and join in caring for the environment as our common home," he reminded us in *Amoris Laetitia*.

In response to this call from Pope Francis, WMOF2018 is endeavouring to be as sustainable as possible.

Individuals and families attending WMOF2018 in August will be able to visit 'Our Common Home' eco-spaces and join in discussion, prayer and action in caring for our beautiful planet. Pilgrims will be invited to discover more about how we can care for our beautiful world and live more sustainable lives through eco-workshops for all ages.

Families will also be invited to visit the Our Common Home *Laudato Si'* garden, the Eco Prayer Space and to meet some of our eco volunteers.

The 'Our Common Home' Project at WMOF2018 is being offered in partnership with the Global Catholic Climate Movement, Trócaire and *Laudato Si'* Ireland. These organisations are working to encourage all of us to speak out on environmental issues which pose a serious threat to our planet.

Pope Francis poses a serious question in *Laudato Si'*: "What kind of world do we want to leave to those who come after us, to children who are now



## Living sustainable lives in 'Our Common Home'

WMOF 2018

Jane Mellett



degradation challenges us to examine our lifestyles. It is time to enter a new and sustainable path.

**“We are inviting you to use social media to share what you and your family are doing to care for our common home”**

The world must act on issues such as climate change which poses an undeniable risk to our common home. Pope Francis has described the Earth, our home, as “beginning to look like more and more like an immense pile of filth”. Yet he also says that all is not lost; humanity is capable of rising above great challenges, choosing again what is good.

Every step, big or small, plays

a significant role in helping the environment.

### Challenge

In *Laudato Si'* Pope Francis said: “We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all...all of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.” (*Laudato Si'*, 14)

We are inviting you to use social media to share what you and your family are doing to care for our common home and to live more sustainable lives. Please use the hashtags #ourcommonhome and #wmoF2018.

**!** Jane Mellett is Project Co-ordinator of the Our Common Home Project, WMOF2018.

For more information on 'Our Common Home' project please contact Jane Mellett at the World Meeting of Families 2018: [jane.mellett@worldmeeting2018.ie](mailto:jane.mellett@worldmeeting2018.ie)





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acutely aware of the damage that dependence can have.

"I was running some projects during the year in the school on social media, and some of the projects were related to phone use. One of the classes were surveyed, and 20% of the class put their hand up and said 'I have no social media account whatsoever'.

"There is a change even within the group itself, I think they are recognising that this stuff can be damaging and this stuff can be addictive and there are some kids out there who are putting these things [safeguards] into place themselves," Bro. Bennett explains.

**“Children may actually enjoy the phone-free zone, which has become such an intricate part of their life outside of school”**

He adds that there is very little resistance towards the ban, and it would be rare for children to sneakily take them out during learning hours. Even at lunchtime, teachers supervise the 700-person student population, leading to little frequency of phone use. Although he notes that educators in other schools may be struggling with this issue, Bro. Bennett suspects that children may actually enjoy the phone-free zone, which has become such an intricate part of their life outside of school.

### Culture

"They just managed to create a culture that this is the way we do things...to be honest with you, I think they might even enjoy a break from it," he notes adding there have unfortunately been occasions of bullying in school with phones.

"Again, I can't vouch for other schools. I'm sure there are certainly problems in other schools and maybe across the board the norm is that their teachers are fighting against kids using their phones. It is there.

"We have had some incidences of bullying and messages being sent around because each class has its own WhatsApp group. The kids

communicate with each other on the WhatsApp group which is great for them in a way because they can share homework, and all those kind of things, but there's a downside to it as well," he explains.

Given the ease by which good or harm can be created using phones, Bro. Bennett also tries to teach students the role of "responsibility", and that ultimately there are consequences for incorrect use of powerful devices.

"But we try to teach them the responsible use of these things [phones] as well and that these things are good. This the Franciscan approach to education anyway, this stuff is good but when you have a right to use it, you also have a responsibility and the responsibility is to ensure that you use it well and you use it safely and you're not doing any harm to yourself and you're not doing any harm to



anybody else as part of using it."

He notes that teachers will also follow this rule in order to act as an example for the kids and they will usually ask for permission from the children to take their own phone out, reinforcing the notion that phone use shouldn't be a common occurrence during school hours. But says, Bro. Bennett, teaching about the importance of responsibility shouldn't just be a school initiative,

but should also be taught at home by parents.

"There's been a lot of this stuff recently that the responsibility going on the school to sort it out – it's up to the teachers to sort this out – but teachers can't do this on their own. Schools can only do so much," he says, stressing that parents need to get involved with their children on this issue early.

Although Bro. Bennett is open to the suggestion that older students could feasibly be given more liberal phone rights in school, this option should be closed to much younger students, as the learning space should be "ringfenced" for optimal use. Above all however, he gets the impression that parents are much more concerned about technology than the children using it.

"From talking to the kids, I think that, the way that they put to me anyways – the first and second years – is that parents and older people are more freaked out about this stuff than they are, and they don't seem to trust them but they seem to think they are trustworthy. It's a funny kind of thing.

**“Teachers can't do this on their own. Schools can only do so much...parents need to get involved”**

"...Parents are more freaked out about this and if you meet them at parent teacher meetings, they seem to think this is a big problem. You have to say to them, it's not a problem in school but is at home for them – that's the problem."

Realising that advances in modern technology will not be stopping any time soon, perhaps it's about time that parents accept that phones and alike will continue to play a more intricate role in the lives of the generations to come. Instead of treating phones as monstrous devices that must be destroyed, a better way of approaching the topic is not to "patronise" kids about them, as Bro. Bennett puts it, but listen to them and offer some knowledge, wisdom and guidance.

# Dad's Diary

Rory Fitzgerald



**T**he last days are the slowest. Nine months of pregnancy passes by with respectable speed, until the last few weeks, when the flow of time slows to a trickle. As soon as the 37-week mark is passed, and the baby is officially full term, labour could begin at any moment – and it would be welcome. Yet it stubbornly refuses to commence.

The warning signs of pre-labour include cramps, moodiness, backache, a show, and a sudden surge of energy, coupled with an urge to tidy and clean. If my wife seems over zealous at the washing up, I eye her suspiciously.

We will need to move fast as soon as labour is underway, having had very rapid labours in the past. One baby was born minutes after arrival in the emergency

Nesting takes many forms, and it does not only afflict women. That was my thought as I found myself on the train to London last week, going to collect a minibus I had just laid down a deposit on. My gardening the other day morphed into a campaign to widen the access to our side gate to enable better buggy access.

I find my thoughts moving to the near future more and more. It is hard to imagine a person you've never met, your own child. Yet she already seems familiar, and I feel her movements and kicks from the outside, as do the kids.

Three times, I have experienced the awesome moment of first seeing and holding a new child.

That moving experience never becomes less mind-blowing for the repeating of it. There is nothing like seeing this tiny, new human being for the first time.

Your heart soars and melts. You instantly know them, and you instantly love them.

**“There is nothing like seeing this tiny, new human being for the first time”**

There is a lot to look forward to, but there is a fearfulness too. Birth is a dramatic and uncertain process. Things can go wrong. I will worry about the baby and her mother until both are back home, safe and sound, post partum.

Birth is an everyday miracle, something incredible that happens routinely, all around the world. It has happened for the entirety of humanity's history, yet it never ceases to be miraculous – or painful, scary, joyful and messy. It is always a moment of high drama. That drama, that miracle, is scheduled for us sometime within the next two weeks.

God willing, the last few days of us as a family of five are upon us, and that era is ending happily, amid the blissful heat of summer.

God willing, the little universe of our family is about to expand, even as nature around us bursts and hums with new life.



room in the Rotunda, and another very nearly entered the work in the reception of Cork University Maternity Hospital. The midwife was rushing in the door and putting her gloves on as our first-born made his dramatic appearance.

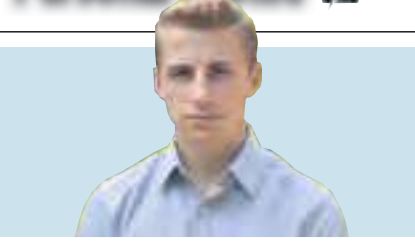
### Keen eye

For this reason, birth has been scheduled to be induced in hospital, however this baby has recently given us a few hints that she might want to surprise us by arriving early. Given the history, we are keeping a very keen eye out for the early signs, so that we can make the dash to the maternity unit. I make sure I always know where the car keys are.

Twelve hours before our first was born, I was awoken at 1am by the sound of the Hoover, as my wife's nesting instinct went into overdrive.



## Personal Profile



## Matthew Carlson speaks with a Holocaust survivor

**T**omi Reichental has lived quite a life, even by normal standards. He is an author, public speaker, world traveller and to top it off, is one of the last survivors of one of humanities darkest time, the Holocaust. Born in Slovakia in 1935, Tomi has pleasant memories of his small village of Merašice. His family had been there for generations, Tomi's research going as far back as the late 1700's.

In March of 1939 however, the Nazi regime occupied what was known as Czechoslovakia and established the dictatorship of Jozef Tiso (who also happened to be a Roman Catholic priest) which marked the beginning of propaganda against Jews in what is now Slovakia. Tomi explains that because there was no television or radio in the rural area, the church was the main source of information. "The propaganda was spread through the churches," says Tomi.

"And of course, because people in the rural area, simple people, they went to church and listened to what the priest said about the Jews, they began to believe it."

### Deportation

The deportation of Jews in Slovakia began in March 1942, but because his father was deemed useful to the economy, his family was given a document that spared them of deportation. However, that didn't stop the dictatorship from passing laws that oppressed the Jews.

"We had to wear a yellow star, we couldn't go to public places

# Unshackled by the truth



Tomi stands beside some Slovakian memorabilia at the entrance of his house and, right, reminiscing over a picture capturing the liberation of Bergen-Belsen.

like the cinema, we couldn't go to the national school. Suddenly we were ostracised from the Slovakian society," says Tomi. He recalls that even though his family had been there for generations and assimilated to society, he felt like a stranger in his own home.

An uprising against the government in August of 1944 sparked the deportation of the rest of the Jews, no document keeping them safe. Tomi recalls that his father was taken separately, Tomi not knowing if they would ever see him again. Tomi and 35 members of his family were caught on October 16 and on November 2, 1944 he along with his mother, brother, cousin, aunt and grandmother arrived at Bergen-

Belsen concentration camp.

Tomi and his family were kept in the women's half of the camp, separated from the men. "My recollection from the camp is that the only way to describe it is 'hell on earth'. The people that we saw when we arrived were just skeletons walking around," says Tomi.

**“Most times they didn't get up. They died where they fell”**

He told of how he often saw the women fall to the ground due to starvation or sickness. "They were weak and malnourished and cold and we would stop playing to wait and see if she got up. If she got up

we said 'great, she will live another day', but most times they didn't get up. They died where they fell," says Tomi. He said that these were the kinds of horrors that became a part of everyday life at Bergen-Belsen.

In January of 1945, prisoners from Auschwitz concentration camp were transferred to Bergen Belsen due to the German army retreating. This brought the population of Bergen-Belsen from 25,000 to just over 60,000. This congestion increased the spread of typhoid, killing approximately 500 people a day in the months of February and March.

"I remember that we used to have a kind of green area in the camp where the children would play and chase and play hide-and-seek, but we didn't hide behind

trees or walls, but behind piles of corpses," said Tomi. But the news of the German army retreating brought hope to the prisoners of the camp that freedom might be near.

On the afternoon of April 15, 1945, Tomi remembers a rumbling sound. Rushing to the gate, squeezing to get a glimpse of what the noise was, he recalls hearing: "This is the British army, you are being liberated!" Two and a half months later, Tomi and his family were reunited with their father (who escaped and joined the resistance army) in Merašice.

Tomi's return to normality wasn't immediate however. He hadn't attended school for four years. "I was 10 years old, nearly 11, and I had to sit with six or seven-year-olds because I couldn't read or write or do mathematics, I had to start from the base," says Tomi. "It took me two years of lots of studying to get back to my age."

Tomi ended up attending university in Germany of all places and becoming a qualified diploma engineer. Tomi says that a long story short, his cousin got him a job starting a zip manufacturer factory in Ireland, met a Jewish girl and got married. "My wife passed away in 2003 and so I thought 'Why am I still working?' so I retired," says Tomi. That made him reflect that as one of the last survivors of this horrific thing, he should speak out about it.

For the first time in 55 years, Tomi began to speak about the time spent in Bergen-Belsen. "I never told anybody about it, not even my wife or children knew. Everybody was shocked," says Tomi. Since then, he has written a book about his time in the concentration camp as well as helped make three documentary films and continues to tell his story in schools and universities, fighting the racism, xenophobia and hatred that affected him so deeply.

It is clear though, that even in the midst of a great tragedy and great pain, Tomi has been able to impact the lives of thousands of people who have heard his story, which will be his legacy.



## Love Notes

Wendy Grace

## How to get a break from 'the third partner'

**The amount that our family uses their phones is getting worse. It's now affecting our relationships. How can we get back on track to having more phone-free time?**

Sadly this is not an uncommon issue in our interconnected world. Start off by having a phone-free rule that you implement at certain times. Get a shoebox and when everyone is home for the evening, all phones go in the box. It's all or nothing and it has to be something you do together. This will be difficult but you will be amazed how, after a few days when you are at the dinner table not being distracted by buzzing and beeping, you will actually talk to each other.

Buy an alarm clock so you don't need to keep using your phone to set alarms or check the time. Have a rule that there is no technology allowed in bedrooms – this goes for parents as well! There aren't many things that should be happening in your bed and being on your phone isn't one of them!

A lot of this is about creating new habits. For example, for most people the first thing they do in the morning is check their phone. Decide to start your day in a different way, with silence, or gratitude for being alive another day, or perhaps a simple prayer. Let yourself get ready for work in peace before the noise of your phone creeps in.



### Boredom

If you reach for your phone out of boredom when waiting for a bus or standing in a queue, stop, take a moment, look up, and smile. Replace the habit of mindless scrolling with something good and productive. Try calling a friend, or listen to reflective apps like Pray As You Go.

If you're really honest your phone can be like a third partner in your marriage – it takes your

attention, distracts you, consumes you and often makes you ignore the people right in front of you.

Look at your day and think about other times that should be phone free.

For example, you can set up your phone to go on silent/do not disturb mode at particular times of day, so if every day you collect your kids from school at 3pm, for example, next time you pick up your kids, you can actually talk to them, with the rules being the same for them as for you.

Next step is to have a phone-free family day. I like to try Sunday – use this as a springboard to plan great activities together after Mass. Plan a hike, play board games, go for a picnic!

Whether it's phone-free Sunday or phone-free evenings, tell people this is how your family does it: you will be amazed how after a while people get the message and they know the times you are out of contact.

Technology makes you always available until you decide to silence the noise and demands on your time and focus on what really matters.



# TVRadio

Brendan O'Regan



## Forget doctrine, just 'go as you please'

While the *à la carte* variety of Catholicism is thoroughly accepted and even lauded in mainstream media there are inherent inconsistencies.

If, say, a vile racist people trafficker was claiming to be a Catholic in good standing, would the usual suspects be as tolerant as they are when the Church's teachings on sexuality are dismissed? Is it *à la carte* when some traditional Catholics abandon charity in their attacks on those they perceive as having strayed from orthodoxy? Is there something inherently arrogant in the *à la carte* approach, as if to say "hey God, you got it wrong there, we know better!" #gardenofeden.

I wrote in last week's column about that *à la carte* approach and the breaking story relating to Minister Josepha Madigan and Mount Merrion parish – I wasn't expecting it to drag out for the rest of the week. On Wednesday, **Today With Seán O'Rourke** (RTÉ Radio 1) revisited the matter when the host spoke to Dr John Murray, theologian from DCU.

By this stage Archbishop Diarmuid Martin had issued what O'Rourke called his "vigorous attack" on the Minister, but Murray thought the statement was too short, and was concerned it didn't deal with the issue of her being in a leadership role in the par-



Archbishop Diarmuid Martin's criticism of Minister Josepha Madigan's action in Mount Merrion church featured on several broadcast media shows.

ish and yet so publicly association with the campaign to legalise abortion. He thought her position was "incoherent", that she was trying to have her cake and eat it.

The issue surfaced again that night's **Late Debate** (also RTÉ Radio 1) when there was a lot of joking about the 'bang of a crozier' after that sharp statement from the Archbishop. On this issue there wasn't much diversity on the assembled panel (there mostly to discuss other matters) and though I generally admire her work I thought Katie Hannon could have

done a lot more to be Devil's Advocate with her panel that was largely singing from the standard *à la carte* hymn sheet. Labour Councillor Lettie McCarthy was in favour of women priests, but didn't want the controversy to undermine the wonderful work of nuns, and was surprised the story had got out – "should that not remain in the church?"

### 'Opportunism'

Unsurprisingly, the issue featured on the **Saturday Sit-In** (Newstalk) last weekend. Presenter George Hook was very

critical of Minister Madigan, accusing her of "political opportunism" and "attention seeking" which was a bit harsh. Like the Archbishop's statement, he seemed more critical of her using media interviews to promote married and women priests, describing her original action in church as a "simple and sincere act".

His guest Fr Brendan Purcell, speaking from Australia, had no problem *per se* with the Minister leading prayers – lay or religious women sometimes do lead such ceremonies in his experience – but he rightly brought the controversy back to the issue of her high-profile involvement in the referendum campaign to make abortion more easily accessible, the issue which, curiously, did not figure in the statement from the Diocese.

He also had a challenge for her: if being Catholic is



Philip Boucher Hayes.

### PICK OF THE WEEK

#### BEAUTY OF FAITH, THE: SACRED ART IN THE NEW EVANGELISATION

EWTN, Saturday, July 7, 9pm

A documentary hosted by Jem Sullivan that explores the rich tradition and history of Catholic art.

#### POPE: THE MOST POWERFUL MAN IN HISTORY

RTÉ 1, Monday, July 9, 11.40pm

This series from CNN goes inside the Vatican to reveal the true power held by Popes throughout the ages.

#### FAITHKEEPERS

EWTN Monday (night), July 9, 2am

Survivors share stories of the persecution they faced as a religious minority in the Middle East.

so important to her, will she speak up against her own government's attempt to force Catholic hospitals to do abortions? Former President Mary McAleese is fast becoming informal leader of the modern '*à la cartes*', and Fr Purcell was not too enamoured of her recent attack on the Baptism of babies (even as she enthusiastically supported the repeal of the Eighth Amendment – considering the disastrous effects that will have on babies it suggests skewed priorities to say the least).

Beyond *à la carte*, out and out anti-Catholicism was displayed by those deliberately hogging tickets for the papal Mass in Phoenix Park with a view to not using them. On the same show Hook and his guests were at one – both Teresa Lowe and Lara Dungan, who normally differ on

such matters, had no time for this crass campaign, and Hook himself was equally dismissive of "these loonies".

That mean-spirited campaign is typical of the poisonous side of social media, but it got some mainstream media traction on **Liveline** (RTÉ Radio 1) on Tuesday of last week. The first caller, Richard, admitted brazenly that he had booked nearly 700 free tickets with the ultimate endgame of having an empty field in front of Pope Francis. Giving this ignorant behaviour, airtime was questionable but stand-in presenter Philip Boucher Hayes did seem disapproving, and most callers were severely critical of Richard's antics, thankfully.

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



Pat O'Kelly

# Music

## International concert season enjoys Würthwhile finale

The National Concert Hall ended its 2017/18 International Concert Season recently with the first visit to Ireland of the Würth Philharmonic Orchestra. Initially I mistakenly thought Würth to be a place but closer scrutiny revealed it to be the name of an individual – the businessman, philanthropist and art collector, Reinhold Würth.

Known in Germany as 'king of the screws', Reinhold Würth took over the operation of his father's firm, which made small pieces of joinery, in 1954 when he was nineteen.

Adolf Würth had set the company up in the immediate aftermath of WWII in Künzelsau in the state of Baden-



Reinhold Würth.

Württemberg in southwest Germany.

Now a multi-millionaire, Würth, with his wife Carmen, founded the Würth Philharmonic two years ago establishing it as the resident orchestra of the main concert hall within the Carmen Würth Forum – a newly-built

complex in Künzelsau housing an extensive cultural and conference centre.

While the Philharmonic's publicity indicated an ensemble of 50 musicians coming from some 25 countries among its ranks, over 70 named artists took to the stage at the NCH. While many of those listed suggested Eastern European origins, Aoife O'Connor, in the first violin section, was obviously not one of them.

The Philharmonic came to the NCH with Russian violinist Maxim Vengerov, always a welcome visitor, as both soloist and conductor. Vengerov's virtuosity was shown to scintillating effect in Saint-Saëns' *Introduction and Rondo*

*Capriccioso*, written in 1863 for the Spanish violin wizard Pablo de Sarasate.

But there was something deeper than showmanship in Vengerov's magical playing – his inherent musical feeling. This came to the fore in his interpretation of Max Bruch's ever-popular *G minor Violin Concerto*. Vengerov's perfectly centred intonation and his immaculate phrasing of Bruch's sensitive melodic lines showed the essence of the score in all its Romantic richness. Vengerov, by the way, used a magnificent Stradivarius instrument dating from 1727.

With considerable aplomb, the young Greek conductor Stamatia Karampini directed

the two violin works as well as Johann Strauss' sparkling *Die Fledermaus* overture. Ms Karampini's musicianship is gaining increasing respect through her engagements with a number of prestigious European orchestras.

Vengerov took to the conductor's rostrum for the principal work of the evening – Shostakovich's *10th Symphony*. The performance was passionate, dramatic and, at times, positively exhilarating.

The symphony was written between August and October 1953 following the death of Stalin earlier that year. The composer's *9th Symphony* had been banned in 1948 by 'special decree'. Known as the 'Zhdanov Doctrine' (after the

notorious Andrei Zhdanov, director of the USSR's cultural policy), this dictated that all forms of cultural expression had to adhere strictly to state control and reject all forms of Western influence or 'cosmopolitanism'. Some composers, Prokofiev included, complied but Shostakovich, who bore the brunt of the attack, did not and, withdrawing within himself, bided his time.

Vengerov, who seemed to have the symphony's music in his veins, drew a powerful response from the Würth musicians, especially their robust strings and pulsating percussion, and demonstrated Shostakovich's defiance in all its riveting intensity.



# BookReviews

Peter Costello



## Recent books in brief

### Smile of Joy: Mary of Nazareth

by Thomas Casey SJ  
(Messenger Publications, €7.95)

Fr Casey is currently Dean of Philosophy at St Patrick's College, Maynooth. But this book is a very personal and very human one. Using some of the familiar incidents in the Gospels that feature Mary of Nazareth he hopes he says to 'reintroduce' his readers to her and her role.

The secret is his emphasis on the image of a mother smiling on her child, and her child smiling back. "Mary's example teaches us that genuine joy comes from being united with the source of all true joy: God."

Her open smile reflects Mary's inner joy, and in his 12 chapters Fr Casey suggests how this joy can be shared by all. There are days when the world as a whole seems deprived of joy, denied a happy smile. This book is to be recommended for reminding us of some essential things: that there is happiness to be found through the figure of Mary.



### The Story of St Francis

by Bill Murphy & Barbara Croatto, illustrated by Barbara Croatto  
(Veritas, €4.99)

Since the Pope took (perhaps to the surprise of many) the name of Francis, there has been a reawakened interest in the saint himself. Not that Francis was ever forgotten, but this little book aimed at children perhaps between eight and 12, presents him to a generation who may be less familiar with his story simply due to the noise and bustle of modern life.

The theme of the book, brief as it is, is one of kindness to all living things, human and animal, from the poor of the city to wild wolf of Gubbio. The author notes that the book hopes to teach children "to follow Francis by carrying out small acts of kindness everyday to help our friends, our family and the natural world". This in a very small way epitomises what the Pope himself feels and thinks about his task.



### Preparing, Adjusting, and Loving the Empty Nest

by Michele Howe  
(Hendrickson Publishers £11.99)

This book is a companion volume to the author's previous book, *Empty nest: What's Next*, one for readers of the third age. This one is focused on practical suggestions for preparing children for their role in the world, for embracing the changes of life with faith and grace.

Of course, coming from North American author some of what she says does not apply to us here in Europe. But her general principles and advice certainly do.

Of course, one of the problems some families have is not an 'empty nest', but a two family nest, from grandparents down to grandchildren. In coping with everyday practical problems advice is always useful, for it gives some perspective to what is happening, when all too often the pressure of everyday activities leaves no room for us to think at all.

Michele Howe shows us all how to get the most out of life without wrecking ourselves with emotional and social stress.



# The lives of local parsons in the Ireland of Swift and Burke

## Life in the Church of Ireland 1600-1800

by Robert Wyse Jackson  
(Ballinakella Press, €17.50)

Robert Marshall

Published initially in 1941 under the title *Scenes from Irish Clerical Life in the 17th and 18th Centuries*, this book was written by a clergyman of the Church of Ireland who had read law at Trinity College Dublin and been called to the English bar at the Middle Temple, London before being ordained in 1934.

Wyse Jackson raises many questions about the role and practice of religion in a society long gone. His book will be of special interest to many readers outside the Church of Ireland as giving an inner view of what was, by and large, an era of change.

Following his return to Ireland, he was elected a member of the Royal Irish Academy (1942). Appointed Dean of Cashel (1946), he was consecrated for the Bishopric of Limerick, Ardfert and Aghadoe in 1961, where he served until 1970.

The author seeks to recover the identity of the people who made up the Church of Ireland in the 200 years before the Act of Union. It is not a systematic history of the Church and avoids the complications of political life.

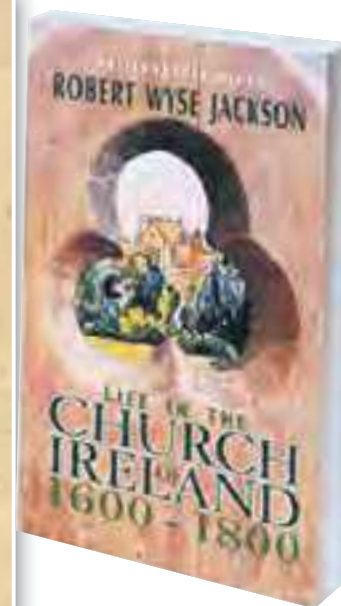
## Approach

Wyse Jackson sets out his approach to history in the opening lines: "The truest history is that which gives a genuine picture of the man in the street, his hopes and fears, likes and dislikes, his amusements and his spiritual life."

So inevitably a wide variety of people cross Wyse Jackson's stage. The notorious Miler McGrath, Archbishop of Cashel for 36 years until 1604, and whose family held the best part of 100 benefices, must be contrasted with the diligent Philip Skelton (1707-1787), incumbent of Pettigo who during the famine of 1756 went from cabin to cabin; tried and rejected the diet of boiled weeds, and, to



Drawing by Thomas Ryan.



cope with the demand, sold his library to buy oats.

There were, too, devout and generous bishops, such as Berkeley in Cloyne, Marsh in Dublin, Foy in Waterford, and Boulter the Primate in Armagh, who all make their appearance.

Wyse Jackson notes how every 30 years during the 17th Century achievements were broken down and rebuilding had to begin again.

Rebuilding was the task of Jeremy Taylor in Down and Connor. After the Cromwellian Interregnum Taylor dismissed 29 of his clergy who refused to conform to the new order of the Restoration. William King imprisoned in Dublin Castle in 1689, subsequently worked as bishop of Derry to revive a badly damaged church system. While archbishop of Dublin, King complained that the diocese of Ferns was served by only 13 beneficed clergy and nine £30 curates.

Subsequently, the peregrini-

nations of John Wesley in the mid-18th Century further disrupted the Church of Ireland: the fruitful Methodist legacy of those journeys remains to this day.

## Scripture

Wyse Jackson draws on the writings of Jeremy Taylor and Jonathan Swift as he examines the art of preaching. Taylor's advice was to avoid busy arguing about the hard places of Scripture, and to be positive rather than negative in preaching: above all not to draw men from the wisdom of God to the follies of men.

Swift's advice is for simplicity (without which no human performance can arrive at perfection). Just tell people what is their duty, and then convince them to do it.

Some scenes are described from the letters of Mrs Delany, a clerical wife: one scene her account of the hospitality of the bishop of Killala on the occasion of his wife's birthday, including a visit to the

bare-back horse racing on the strand.

Undoubtedly the dignitaries enjoyed great privilege, but to the extent that the sources permit, the lowly parson and the curate, the parish clerk and the church wardens make their appearance.

Though the parish clerk of that day (who gave the lead to the congregation at services) has gone. But the churchwarden still exists. The churchwardens did not hold a sinecure.

Elected annually their duties were on the interface between the established church as an instrument of local government and the people.

Their duties were not just the provision of stocks for those who disturbed worship, but the collection of the charges made on parishioners to pay for watchmen and the lighting of urban streets.

In 1941 this book was in advance of its time, for then history was more focused on institutions rather than on persons; nowadays history seeks to understand the daily lives of men and women.

Robert Marshall is a non-stipendiary minister of the Church of Ireland.

“Wyse Jackson draws on the writings of Jeremy Taylor and Jonathan Swift as he examines the art of preaching”



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.



## Dump Snapchat for the good of your soul

### Ten Arguments for Deleting Your Social Media Accounts Right Now

by Jaron Lanier  
(Bodley Head, £9.99)

**Peter Hegarty**

Author Lanier is a disenchanted idealist, a digital pioneer who once believed that technology would improve our lives.

He now associates social media with “nastiness”. People come together in a setting “in which the main – or often the only – reward that’s available is attention”. “Groupthink” or “tribalism” result as they align themselves with or against the attention-seekers, the studied controversialists.

### Experience

He laments the passing of the “old shareable world”. Waiting for a bus, for example, used to be an everyday social experience, but no longer is: these days people stare and jab at their phones, barely noticing those around them. We used to get our information from the same programmes and newspapers, but not any more: “I have no way of seeing your social feed, however. Therefore I have lessened [my] power to empathise with what you think and feel...we do need to be able to peek at what other people see.”

Tech companies are infringing on our privacy,

gathering data on us without our permission and selling the information to unidentified third parties. Google and Facebook are the main ‘data-scoopers’: “Algorithms gorge on data about you, every second. What kind of links do you click on? What videos do you watch all the way through?...what facial expressions do you make?”

Information about an individual only becomes useful when correlated with information about others: “If a lot of other people who like the foods you like were also more easily put off by pictures of a candidate portrayed in a pink border instead of a blue one, then you probably will be too.”

**“Lanier directs readers towards news websites, particularly those which employ investigative journalists...”**

As an election approaches strategists can use the information the algorithms have gathered to direct voters towards a particular party, or away from it, or indeed to abstain from voting: “You might be targeted before an election with weird posts that have been proven to bring out the inner cynic in people who

are similar to you, in order to reduce the chances that you’ll vote.”

The tech giants exploit workers. Google for instance hoovers up translations of words and phrases without acknowledging – much less remunerating – the people who produced them, effectively appropriating the work of others to improve its own translation service.

Silicon Valley should adopt a “less deleterious” business model, one which would involve us paying tech companies to use their services, them paying us to use our data. Lanier urges us to apply pressure on them by closing our social media and Gmail accounts. He directs readers towards news websites, particularly those which employ investigative journalists, and advises against reliance on newsfeeds.

Lanier writes with the authority of a man who has been in the business for decades. He compares social media with paint that contains lead: “When it became undeniable that lead was harmful, no one declared that houses should never be painted again. Instead, after pressure and legislation, lead-free paints became the new standard....smart people should delete their accounts until non-toxic varieties are available.”

## The World of Books

By the books editor

# Chesterton a good man... but no saint

**B**ack in 2013, the Bishop of Northampton Dr Peter Doyle appointed Canon John Udris to inquire into the suitability of Gilbert Keith Chesterton for canonisation. Canon Udris’s report will be given to the bishop later this month.

He has been quoted in the press as saying of Chesterton that “in these polarised political times, he was a great example of a Christian with a deep respect for his opponents”.

There is a great idealisation of Chesterton in the US and in South America. Pope Francis shares that enthusiasm. But much of the modern enthusiasm for Chesterton seems to be derived not from the man himself and his writings, but from an image of him his admirers, especially in the US, have crafted, by turning a life-long Tory-hating liberal into a conservative.

Discussing Chesterton with a member of the Chesterton Society in Ireland – a tiny group with perhaps a dozen members in my experience – he said that he did not think much of the Fr Brown stories: “They’re not even much good as detective stories.”

One has to admire such an audacious opinion that runs contrary to the general view – Chesterton was the first President of the Detection Club, whose members include Monsignor Knox and Dorothy L. Sayers?

But as those moral fables lie at the very heart of Chesterton achievement, to dismiss them suggests that some of his modern admirers are missing his point. Yet they too long for that medieval Christianity conceived of as “a London small and white and clean” – clearly free of muck, stinking sewers and disease.

**“It should also be kept firmly in mind that Chesterton only became a Catholic in 1922, 14 years before his death in 1936”**

Back in 2012, the Iona Institute brought over the editor of the *Chesterton Review* from the US. He spoke to a large audience in a Dublin hotel. As *The Irish Catholic* had just reissued on the occasion of the Eucharistic Congress a new edition of Chesterton’s *Christendom in Dublin*, an appreciation of the event back in 1932, we thought we might sell some copies at this venue.

But alas those attending were not interested in the book, or GKC’s views on Ireland.

They had come to hear a very different message from the editor, one filled with the conservative trends that have taken hold of the US (helping bring Trump to power).

But the lecture was not designed

for an Irish audience. In the course of it the speaker mentioned Chesterton’s loathing of the “beastly Hun” in the Great War – a symbol it seemed of the pagan enemies that surround us all.

But he forgot where he was – or rather did not really see any difference between England and Ireland. He forgot, or never knew, that the German Empire that Chesterton loathed was for patriotic Irish people Pearse’s “gallant allies in Europe” of the Irish Republic in 1916.

But to revert to the member of the Irish society. I mentioned the involvement of Chesterton and his



brother Cecil and Hilaire Belloc in the heated controversies over the “Marconi Scandals” which were driven by an anti-Semitic loathing focused on Sir Rufus Isaacs: the Marconi Scandal is not distinguished on Chesterton’s part by any “deep respect for his opponents”.

It should also be kept firmly in mind that Chesterton only became a Catholic in 1922, 14 years before his death in 1936; he was then 48. So most of his life and writings were as a Protestant. admirers quote *Orthodoxy* as if it were a Catholic text, when in fact it was published in 1908 as a work of general Christian apologetic, which sustains Christianity not Catholicism.

### The real man

GKC was a journalist, not a theologian. For 30 years from 1906 to 1936 Chesterton wrote the popular ‘Our Diary’ column in the weekly *Illustrated London News*. It constitutes the largest volume of his writing, but on a casual week by week basis, commenting widely on the world and its ways.

Though available on line from the *British Newspaper Archive*, few of his admirers read these pages. They prefer the Chesterton concocted by his biographers, rather than the real man.

It is hard to recognise in the Chesterton of his admirers the drinking denizen of Fleet Street’s pubs. Chesterton was a lovable man, and an admirable writer in part, but he was no saint.



# Classifieds

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# Leisure time

## Crossword Junior

Gordius 239



### ACROSS

- 1 '\_\_\_\_\_ of the Caribbean' (7)  
 6 Female relatives (5)  
 8 Curls you might see in someone's hair (8)  
 9 Insects that live in colonies (4)  
 10 Walking lamely (7)  
 13 Be in debt (3)  
 15 This creature was supposed to breathe fire (6)  
 18 Birds which quack (5)  
 19 Use it when you wash your hair (7)  
 21 Unhappy (3)  
 22 Members of a sports team (7)

### DOWN

- 1 Colour like mauve or lilac (6)  
 2 Sprinted (3)  
 3 Having a chat (7)  
 4 Took a seat (3)  
 5 One part of 7 down, such as California or Florida (5)  
 7 The initials of a country across the Atlantic (1.1.1.)  
 11 She has a fishy tail (7)  
 12 Special boat in Venice (7)  
 14 A reason to be let off (6)  
 16 They're left when something has been burned (5)  
 17 Puts a question (4)  
 20 Seed you will find in a fruit (3)

## LAST WEEK'S SOLUTIONS

### GORDIUS No.357

**Across** – 1 Tossing the caber 6 Pack 10 Wonga 11 Companion 12 Hen-coop 15 Rings 17 Ugli 18 Acre 21 Peacock 23 Dante 24 Axis 25 Lulu 26 Erato 28 Pontiff 33 Mussolini 34 Elite 35 Rink 36 Blue cheese

**Down** – 1 Town 2 Sanhedrin 3 Isaac 4 Gecko 5 Hump 7 Avian 8 King's Cross 9 Patrick 13 Ooze 14 Punch-up 16 Daydreamer 20 Box office 21 Peloton 22 Clan 27 Arson 29 Opine 30 Teeth 31 Bill 32 Cede

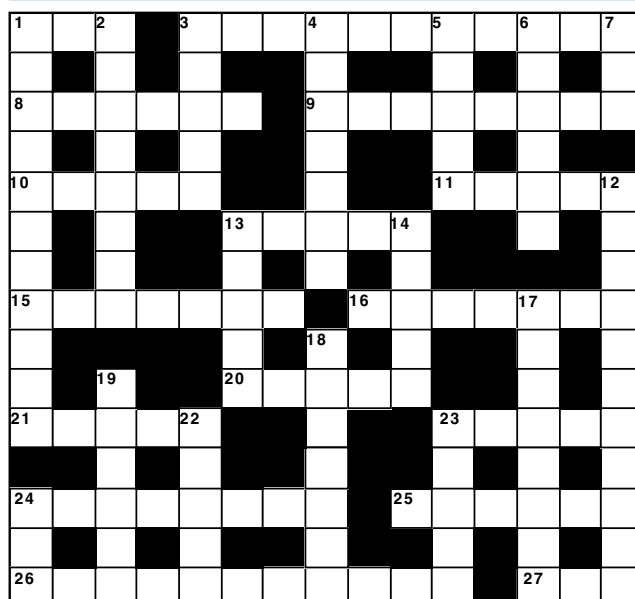
### CHILDREN'S No.238

**Across** – 1 Jungle 7 Noah 8 Adult 9 Sees 10 Saturday 14 Ironed 17 Pilot 18 Amaze 19 New Zealand

**Down** – 2 Urge 3 Grass 4 Erupt 5 Entered 6 Panda 9 Saucepan 11 Apostle 12 Yelled 13 Pillow 15 E-mail 16 Pain

## Crossword

Gordius 358



### ACROSS

- 1 Shade, colour (3)  
 3 One who picks things up littorally (literally)! (11)  
 8 As much as is required (6)  
 9 One can imagine how Eve gains like this (8)  
 10 & 6d Could Lochinvar be upset by what's offered in appeasement? (5,6)  
 11 Some publicity is legal (5)  
 13 Claude, father of Impressionism (5)  
 15 Immediate (7)  
 16 Undersea hazard wherein you can order beach cocktails? (4,3)  
 20 Personal journal (5)  
 21 Ancient American seen in La Paz Technical College (5)  
 23 School subject with numbers (5)  
 24 Have a harassing type removed, then start the hockey game (5,3)  
 25 French principality (6)  
 26 One is currently empowered by this! (11)  
 27 Picking up stitches initially is unhealthy, where cuts are concerned (3)

### DOWN

- 1 Oil him a heap to shift this

bloody disease! (11)

- 2 Strong feelings? Time soon for those, perhaps (8)  
 3 Trumpet (5)  
 4 & 19d Twentieth century British PM coming out of the cattle element (7,6)  
 5 Window broken in the Loire (5)  
 6 See 10 across  
 7 Fish eggs (3)  
 12 Did Hans Christian Andersen write it about papal footwear? (3,3,5)  
 13 Excavated (5)  
 14 Sycophant (5)  
 17 Where military training is given to footwear? (4,4)  
 18 The world's largest ocean (7)  
 19 See 4 down  
 22 Underground tomb (5)  
 23 Melancholic part of the Malmo odyssey (5)  
 24 Striped insect (3)

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## Sudoku Corner

239

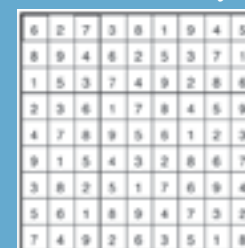
### Easy



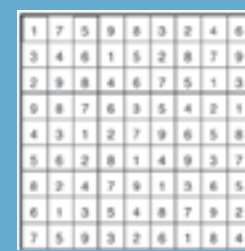
### Hard



## Last week's Easy 238



## Last week's Hard 238





# Karl's antidote to 'toxic masculinity': Faith in Christ

**"WHERE ARE ALL** the married saints?" It's a question we might find ourselves asking as we prepare for the upcoming World Meeting of Families.

Of course, countless unknown saints have been raised up by God in the heart of family life, but very few of them are officially canonised or beatified. Pope St John Paul II was keen to correct this deficit and beatified and canonised many married men and women, including Blessed Karl of Austria, whose relics will be venerated in Galway cathedral at the start of the WMOF.

Karl was hardly an 'ordinary' husband and father. He was born into the Habsburg family, the rulers of the Austro-Hungarian empire. His wife, Zita, was a princess in her own right. Karl found himself in power unexpectedly early when the first in line, Franz Ferdinand, was assassinated in 1914, an event that led to the outbreak of war.

When the ruling emperor died in 1916, Karl ascended to the throne, not yet 30, and short of political experience.

Karl ruled for two years only, at a time when his empire and Europe at large were being torn



Blessed Karl of Austria with his wife, Zita.

apart by various forms of nationalism. He worked tirelessly for an end to these conflicts, offering to decentralise the empire and to give up large territories for the sake of peace. In all of this, his wife was at his side, using her contacts to engage in secret negotiations.

## Ridicule

When he was beatified in 2004, some cynics in Austria suggested Blessed Karl be made the 'patron saint of losers', and it's true that his political efforts ultimately came to nothing. He was deposed in 1918, and his peace efforts were ridiculed and vilified. With his wife and children he led a fugitive existence for some years, before

dying in exile on the island of Madeira in 1922.

Every political career ends in failure, but what's extraordinary, and extraordinarily holy, about Blessed Karl is how he dealt with failure. He lost everything, including the crowns his ancestors had worn for centuries, but he didn't retreat into bitterness. In his years in exile the discredited emperor continued to devote himself cheerfully to honouring the only King whose kingdom endures.

He did this by attending daily Mass, often serving at the altar, and by praying daily with his family. He did it too by honouring his beloved wife Zita, whom he treated with unfailing affection. And he did it by lavishing

attention on his eight children, reading to them, playing with them, and bringing them fishing and hiking.

The pneumonia that eventually killed Karl began with a cold he caught when he was out buying toys for his son, Karl Ludwig. And this tender love of a holy father endured to the end: as he lay dying, he prayed by name for each of his little children.

## Tendency

We talk a lot today about 'toxic masculinity', the dangerous tendency of men to dishonour women and to use their power to take from them what they want. The best antidote to this poison, prescribed long ago, was well known to Blessed Karl and is still valid today: faith in Christ and imitation of his self-giving love. "Husbands, love your wives, just as Christ loved the church and gave himself up for her" (Ephesians 5:25).

(The relics of Blessed Karl of Austria will be venerated in Galway Cathedral at the diocesan launch of the World Meeting of Families on Tuesday, August 21 at 7pm. The assembly will be addressed by Imre de Habsbourg-Lorraine, Blessed Karl's great-grandson.)

● On the death of Blessed Karl, his wife, Zita began to wear mourning dress, and continued to do so until her own death some 67 years later. She continued to pour all her energy into the education and religious formation of her eight children who went on to play major roles in a developing Europe. Otto, the eldest, was a particularly vocal opponent of Nazism and communism, and one of the architects of the European Union.

Two generations later, at least five young Habsburgs are following the Lord in the religious life. Meanwhile, while the bodies of Karl and Zita are buried two thousand miles apart, their hearts are side by side in Muri Abbey: hearts given totally to each other, and given totally to the Lord who loved them first.



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