

The Irish Times Articles

Non violence:

Pacifists pay a heavy price for resisting loyalty oaths

DENIS STAUNTON

Sat, May 10, 2008

WHEN WENDY Gonaver was appointed as a lecturer in American and women's studies at California State University, Fullerton last August, she was looking forward to teaching classes on constitutional rights and the era of McCarthyism. A few days before her first lecture, however, she was fired because of a state law passed in 1952 at the height of the anti-communist scare in the United States, writes Denis Staunton.

Like all US citizens who are public employees in California, Gonaver was asked to sign a loyalty oath, pledging to defend the federal and state constitutions.

"I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States and the Constitution of the State of California against all enemies, foreign and domestic; that I will bear true faith and allegiance to the Constitution of the United States and the Constitution of the State of California; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties upon which I am about to enter," the oath says.

As a Quaker and a pacifist, Gonaver feared that the oath could require her to take up arms and as a constitutional expert, she believed it breached her First Amendment right to freedom of speech.

"As I was sorting through all this, I was listening to reports about extraordinary renditions and eliminating habeas corpus and whether torture was a fine thing for us to engage in. I am opposed to war and have never seen one in my lifetime I could support," she said in an interview with The Progressive this week.

She especially resented the assertion in the oath that she was signing it freely and without any mental reservation.

"It's not enough that you're going to defend the Constitution, but you can't have an opinion about it that's negative. That's what sealed it for me - that I'd have to perjure myself to take the job," she said.

Gonaver asked if she could attach an addendum, making clear her commitment to non-violence and her conviction that the oath infringed on her constitutional rights, but she was told that such an addition would be illegal.

A few months earlier, Cal State had fired a mathematics instructor, also a Quaker, who had inserted the word "non-violently" into the oath before signing it. The maths teacher was reinstated after a media furore but other Quakers and Jehovah's Witnesses who have fallen foul of the law elsewhere in California have been less fortunate.

In 2001, Cal State, Dominguez Hills dismissed geography lecturer Alejandro Alonso after he refused to sign. He said at the time that he identified with the Jehovah's Witnesses and that swearing an oath to anyone but God violated his religious beliefs.

In 1995, Methodist minister Bud Tillinghast was teaching a course on comparative religion at Humboldt State University, when he was pulled out of class by campus police and fired because he had not signed the oath.

Some universities and school districts allow employees to add clarifying statements to the oath but the state's official position is that the oath must be signed without any additions or qualifications. People for the American Way, a liberal advocacy group that campaigns to defend the separation of church and state, has taken up Gonaver's case, calling on the university to reinstate her and to adopt a policy that respects religious freedom.

"She is willing to sign the oath as long as she can exercise her free-speech rights and note that her views as a Quaker would prevent her from taking up arms. We would like to avoid filing a lawsuit, but we are certainly prepared to do so if we need to," Kathryn Kolbert, the group's president, told the Los Angeles Times.

Gonaver has not worked since she was fired from Cal State but she says she has no interest in seeking damages from the university.

"Public universities are kind of strapped for cash," she said.

"I'm not interested in making money off of them by suing. I'm interested in getting my job back and an apology and an admission that what they did is wrong."

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Non-Violence: The History of a Dangerous Idea

Mark Kurlansky

Vintage £7.99

This is a brief history of nonviolent thought and action, from the Chinese sage Mozi (c. 400 BC) by way of the American Quakers and Gandhi to present-day conscientious objectors to the war in Iraq. Kurlansky's thesis is that nonviolence can work. Nonviolence isn't pacifism; Gandhi had contempt for pacifism: "rank cowardice and unmanly". Gandhi and Martin Luther King are here of course but Kurlansky introduces us to new heroes such as Bayard Rustin, a black Quaker who once travelled by bus from Louisville to Nashville, refusing to sit in the blacks-only section. Rustin, with echoes of Jesus, another Kurlansky hero, offers an assailant a second stick to beat him with. It's a slender, thought-provoking book, gentle but passionate and uncompromising, as non-violent heroes must be.

Tom Moriarty

<http://www.irishtimes.com/newspaper/weekend/2007/1124/1195682229679.html>

The questionable power of persuasion

Bill McSweeney

Sat, Jan 20, 2007

History: What was it about the Scandinavian countries that set them apart from their bellicose neighbours in the rest of the European continent - the French, Germans and others who slaughtered each other for breakfast and thought of it as a norm of their higher calling?

What was it about those European neighbours, in turn, who had a Pauline conversion half a century ago and transformed their practices into relations of co-operation? The two experiments surely owe something to the "dangerous idea" that is the subject of Mark Kurlansky's latest book.

Kurlansky, a bearded optimist blooded in the ideals of 1960s America, is the doyen of "humble" history. While others gave literary standing to the aspirin, or tractor, Kurlansky wrote about salt and published a bestseller on the life of the unassuming cod: *A Biography of the Fish That Changed the World*. No better man, then, to tackle an idea so retiring that it has no name: the absence of violence. It shuns definition. That's the trouble with "non-violence": it is hard to package and market for general consumption. In war, as Donald Rumsfeld memorably declared, stuff happens. We may fear it, deplore it, denounce it, but at least something happens. It's not boring, like "peace".

Kurlansky will have none of that. "Pacifism is passive," he accepts. But "non-violence, exactly like violence, is a means of persuasion, a technique for political activism, a recipe for prevailing".

In this grand sweep of history, Kurlansky guides us through early struggles of Christians to defend their pacifism against the threats and inducements of imperial Rome - only to fall at the greatest inducement of all: a seat at the high table of power. But other Christians arose to dispute the casuistry by which St Augustine had supplied a justification for war. Kurlansky tells an intriguing story - with some nuggets of fascinating trivia - about the Cathars of southern France, the Anabaptists, Mennonites, and Quakers, who kept alive the spirit of New Testament non-violence as they saw it against the clerical and secular powers.

In a pre-echo of western stories about German babies and Kuwaiti incubators, the church of the 12th century invented myths to demonise the Cathars and justify the slaughter by which they were eliminated. Cathars were said to eat the ashes of dead babies, engage in incest orgies, and lick the anus of cats - hence the name. Some Cathars renounced their vows when they were attacked and took up arms to defend themselves. They were wiped out by the crusade of 1209.

But what if all of them had resisted the urge to fight back in self-defence? Kurlansky hints that non-violence might just have prevailed; that the slaughter of unarmed Cathars might have shocked the medieval conscience. "The moment they engaged in the fight, thereby capitulating to the pope's values, the Cathars had lost."

The American war of independence - did you know that Pennsylvania was not named after the Quaker leader William Penn (page 60)? - was not the instrument of liberty that was claimed, Kurlansky writes. Nor was it the Civil War that freed the slaves; and the second World War did not save the Jews. "For every Crusade and Revolution and Civil War,

there have always been those who argued, with great clarity, that violence not only was immoral but that it was even a less effective means of achieving laudable goals."

If only it were so easy to draw such confident conclusions from the inescapably weak premises of counterfactual history. If only the Cathars had deployed non-violence! Kurlansky's delightful account of this dangerous idea ignores some of the evidence that could weaken his case and omits some that might strengthen it. It is surely beyond dispute that violence works in certain circumstances to force negotiations for peace. The British in India might have yielded to Gandhi's strategy of ahimsa, but in Ireland in the 1970s, as in Israel in 1946, there was no silver bullet.

What is omitted is discussion of the two least controvertible cases of non-violence in action. There is no reference to the enduring peace that followed the strategy of non-violent relations between the countries of the Nordic community, linking the Scandinavian countries in a web of pacific relations that predated the European Community. And the greatest experiment of all in constructing peace between erstwhile enemies is dismissed in a few bland remarks on the last page. For all its shortcomings, the European Union is the real success story in the history of non-violence, the conscious blending of high moral principle with self-interest to dramatic effect. The strategy was repeated in Northern Ireland. Clearly non-violence is not enough to inhibit violence.

Bill McSweeney teaches international politics at the Irish School of Ecumenics, Trinity College Dublin

Non-Violence: The History of a Dangerous Idea By Mark Kurlansky Jonathan Cape, 203pp. £12.99

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Quaker Call For Peace

Tue, May 11, 1999

Sir, - The use of violence in any form, be it traditional warfare as practised by NATO in Yugoslavia, or the impact of United Nations economic sanctions responsible for the death of thousands, as in Iraq, is unacceptable and must be halted.

The Ireland Yearly Meeting of the Religious Society of Friends, which assembled in Dublin from April 8th to 11th, expressed its deep concern consistent with the society's long-standing Peace Testimony (first formulated in 1661).

We support the Government position that Ireland should remain outside NATO and strongly recommend that no action be taken to include Ireland in the NATO Partnership for Peace, certainly not without full national discussion and a referendum.

We believe that Ireland should encourage the development of pro-active and preventive diplomacy for issues before they become problems, the consideration of problems before they become crises and the resolution of crises before they degenerate into conflict.

We call on the Government to ensure the cessation of all military activity in Yugoslavia and the lifting of economic sanctions in Iraq. We continue to endorse non-violence, believing that the violence in various parts of the world is not due to the failure of non-violence, but the failure to make non-violence work.

The Irish Government, together with the Government of the United Kingdom, has shown a capacity for a non-violent approach to peacemaking in Northern Ireland for which both must be congratulated.

In accordance with its Peace Testimony, the Ireland Yearly Meeting of the Religious Society of Friends urges the Government to press for non-violent action and diplomacy in Yugoslavia and in Iraq, believing that such action is consistent with the expectations and moral values of the Irish people. - Yours, etc., Rachel M. Bewley Bateman,

Clerk of Ireland, Yearly Meeting of the Religious Society of Friends (Quakers), Morehampton Road, Dublin 4.

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A Christian foreign force fights for peace in war-torn Iraq

Fri, Jul 09, 2004

IRAQ: Unlike the men and women in military uniforms, the Christian Peacemaker Teams are welcome because they come to wage peace, writes Michael Jansen, in Baghdad.

Among the foreign forces deployed in Iraq are five Christian peace-makers from North America. Unlike the men and women in military uniforms, they are welcome because they come to wage peace not war.

Disciples of Mahatma Gandhi and his Muslim contemporary Badshah Khan, the Afghan "Frontier Gandhi", they do not seek to violently subdue Iraq, but to non-violently oppose injustice they encounter.

The peacekeepers' weapons are not guns and grenades but leaflets on the rights of civilians and notebooks for recording the names and stories of Iraqis who have been "disappeared" or abused.

Christian Peacemaker Teams, established in 1988 and based in Chicago and Toronto, are set up along military lines, Ms Maxine Nash, a Quaker from Iowa, told The Irish Times. "There are core members, who serve for three years in different capacities, and reservists." At present there are 30 core members and 120 reservists. Most are taking part in operations in Iraq, Palestine, Haiti, Colombia, Mexico and North America. Teams normally spend three months in the field and a month at home before resuming their mission.

Last summer, the Iraq team joined daily demonstrations of the Union of the Unemployed outside the main gate of the compound housing the occupation administration. "The Iraqis [normally a violent people] knew how to organise a non-violent protest," Ms Nash stated.

But after weeks of camping there in the heat and dust, the jobless men gave up and went home. Non-violence got them nowhere.

In January, well before the scandal broke over US abuse and torture in prisons, the team, which had conducted dozens of interviews of Iraqi detainees and their families, reported to the US occupation administration on 72 cases where the rights of prisoners had been violated.

The report revealed that harsh treatment of Iraqis was routine and not an aberration committed by a few "bad soldiers", as the Bush administration claims.

In addition to Iraqis abused by troops, there are hundreds of Iraqis who have simply "disappeared". Although lists of prisoners and release dates are produced every two weeks, many Iraqis are lost in the system, others are on a "blacklist".

Attempting to get information on the latter is like beating one's head against a "blank wall". Some Iraqis are being held "hostage", like a son who has a "bad father", Ms Nash said.

Although the Iraqi Ministry of Human Rights is supposed to have set up an office at Abu Ghraib, the Baghdad prison notorious for abuse, Ms Nash said team members could not locate it.

She observed that some of 11 General Information Centres established round the country to provide assistance to Iraqi families seeking detainees and compensation for killed and wounded members or destroyed property were helpful, others are not.

Members of the team hand out leaflets to US troops to tell them how Iraqi civilians should be treated. The headline at the top of the page warns: "If any Coalition soldier mistreats an Iraqi citizen, it endangers all Coalition soldiers."

Ms Nash said: "The leaflets are in English and Arabic, so Iraqis observing us know what we are doing." Ms Nash said that before the abuse story broke, soldiers would take the leaflets without comment.

But Ms Sheila Provencher, from Indiana, added: "Their reaction was negative after the scandal" hit the headlines.

Sister Anne Montgomery is a Catholic nun in her 70s, a member of the Society of the Sacred Heart, and a veteran peace campaigner. She has been in and out of Iraq since the 1991 war. She listed the accomplishments of the peace teams.

"We helped Iraqi teachers secure their pay, got Iraqis out of prison and traced detainees for their families.

"We conducted an opinion poll at markets, mosques, and petrol stations and learnt that Iraqis of all backgrounds want security, electricity, and communications.

"We joined demonstrations by women's groups and prayed with the bereaved at the sites of mass graves. My congregation [in New York] really likes what I am doing," she stated.

Mr Greg Rollins, a Mennonite from British Columbia, has taken part in the work of the Christian Peacemaker Teams in the West Bank city of Hebron where they try to interpose between Palestinians, on one hand, and Israeli settlers and soldiers, on the other.

"The situation here is similar to [that in] Palestine," he said. "There are house raids where Iraqis have their men seized and valuables stolen.

"People are arrested without reason, without being charged, and released without reason. There are collective punishments and targeted assassinations. The US has learnt a lot from Israel.

"But the situation there is different because of the Israeli land confiscations. The bottom line there is land." He dismissed the Bush administration's claim that it waged war on Iraq because the ousted regime constituted a threat to the US.

Ms Anita David is of Iraqi- Assyrian extraction and resides in Chicago but speaks no Arabic and only a few words of Assyrian learnt as a child. She flew out of Baghdad yesterday.

Back in the US she will speak to members of her Presbyterian congregation about her experiences in Iraq.

Waging the battle for hearts and minds on the home front is as important to peace teams as non-violent action on the Iraqi and Palestinian fronts.

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Justice and Peace:

HEAD TO HEAD

Mon, Sep 15, 2008

Does the EU threaten Christian values? Rónán Mullenargues yes, the secularist trend in a number of EU states is pushing it to inhibit freedom of conscience and limit subsidiarity, while Brigid Laffanargues no, the EU was founded by devout Catholics and its values of respect and tolerance are compatible with Christianity

YES:THE PHRASE "Christian values" refers here to a wide range of issues which are not just of interest to Christians. One such issue is respect for an individual's freedom of religious belief and social outlook. Another is the right of any EU member state to retain laws with a traditional "Christian Democratic" character where a majority of its citizens so desire, regardless of whether those citizens have religious, philosophical or sociological reasons for supporting such laws.

As a legal institution, the EU is neither inherently religious nor secularist. The values upon which it was founded and which inform its long-term policy goals are compatible with Christian faith. These include: (1) the importance of building European unity and solidarity, in opposition to authoritarian or xenophobic nationalism; (2) promotion of other forms of solidarity (economic, monetary, political etc) between peoples and nations; (3) in contrast with an old-fashioned socialism, respect for the right of economic initiative and the moral value of the market; (4) making

business accountable to the public authority - a goal not now achievable by individual states; (5) respect for the value of subsidiarity at all levels, so that no more decision-making power than is necessary is ceded to EU institutions.

So why do Cardinal Brady and other Christians have cause for concern at recent developments? Perhaps because the secularist trend in a number of EU member states is influencing the behaviour of the union so as to inhibit freedom of conscience and the exercise of subsidiarity in particular.

The ousting of Rocco Buttiglione from the European Commission line-up in 2004 essentially occurred because the Italian nominee dared to agree with traditional Catholic teaching on homosexuality and because he had opposed the real possibility that certain proposed provisions in the EU's Charter of Fundamental Rights could be used to further same-sex marriage, adoption or other agendas. A powerful gay rights lobby was outraged that such a man might receive the justice portfolio of the European Commission. But, in fact, Buttiglione was willing to implement whatever anti-discrimination laws the EU agreed. His ousting therefore represented an extremist form of EU politics that demanded both outward and internal conformity with a prevailing agenda. Such thought-policing militates against genuine pluralism in the EU.

This controlling approach looks set to inhibit Ireland's ability to take an independent line on sensitive social issues, particularly as successive Irish governments have failed to insist on a genuine subsidiarity up to now. Some of the challenges we face are still "in the post". But the European Commission's recent attempt to interfere with Irish legislation which allowed religious-run institutions to protect their ethos was a worrying portent. Here an EU-sponsored ideology of equality would frustrate a more authentic notion of equality that would respect parents' natural rights to educate their children according to their own values.

The fact that the Commission's proceedings were only dropped when the Irish Government pointed out that the Commission's action would hinder a Yes vote to Lisbon showed a troubling arbitrariness as regards how and when EU rules are likely to be enforced.

Although the EU has never formally been given any competence over family law matters, the EU-financed Fundamental Rights Agency has used its limited resources to issue a 164-page report arguing for the introduction of "same-sex marriage" throughout Europe.

Other examples of inappropriate European interference include the Seventh Framework programme, under which the EU spends common funds on research involving the destruction of human embryos (in violation of the ethical objections of some contributing member states) and the pro-abortion approach taken by the EU, whether in the disbursement of its overseas aid budget or in its stances in international fora such as the UN. These positions offend Christian values, certainly, but more than that there is a lack of subsidiarity and, indeed, pluralism when the majority view among member states is imposed on behalf of the whole of the union in matters that cry out for sensitivity.

The Irish Government would be foolish to underestimate the extent to which these concerns were a factor in many people's rejection of the Lisbon Treaty. It needs to show more interest than it has to date in finding a formula that would allow it to ratify EU treaties while guaranteeing the necessary subsidiarity for Ireland in sensitive social matters, so that - liberal or conservative - we can decide such issues for ourselves. Why, after all, should the EU Charter of Fundamental Rights supersede the Fundamental Rights articles of our own Constitution? But given the EU's huge potential for good in the world there is also an onus on those who voted No out of concern for social values to identify in what circumstances they would vote Yes.

- Senator Rónán Mullen represents the National University of Ireland graduate constituency in Seanad Éireann

NO:THE EU is emphatically not a threat to Christian values. In fact, the EU has had strong normative foundations from the beginning and its values have been made more explicit in successive treaties. Cardinal Seán Brady's address to the Humbert Summer School in August has triggered an animated debate on this topic, especially in the letters page of The Irish Times. Lurking behind this question is a deeper and much older question about the place of religious institutions in the modern state and modern politics. This question has animated politics in Europe for over two centuries.

It is important to distinguish between the values underpinning religious institutions and the values that underpin political institutions, be they at the national or EU level. Religious and political institutions have fundamentally different purposes and roles. Political institutions, such as the state or the EU, owe their legitimacy, stability and unity to their capacity to defend the freedom and equality of all of their citizens, regardless of religious or political adherence. The liberal democratic state replaced religious absolutism and the divine rights of monarchy precisely because it was based on religious tolerance and the separation of church and state.

There is, however, a high degree of consonance between religious and political values in Europe and this consonance extends to the EU. The world's most successful effort at integrating strong-rooted nation states would not have been possible without the impetus provided by continental Christian Democracy. The founding fathers, Robert Schuman, Alcide de Gasperi and Konrad Adenauer, were devout Catholics. This fact moulded their political values, ideology and behaviour. Continental Christian Democratic parties emerged during the period of mass political mobilisation and social transformation that accompanied capitalism, industrialisation, and a secularising world. Confessional parties engaged in highly contested cultural and political conflict with communist, socialist, liberal and social democratic parties.

Emerging from the second World War, Christian Democratic parties assumed powerful positions in governments in western Europe and used this power to launch the process of European integration. The post-war imperatives of peace and forgiveness resonated powerfully with Christian values.

Successive treaties have made the values that underpin the EU much more explicit. The treaty that evolved from the European Convention and its successor, the Lisbon Treaty, outline in a very clear manner the values on which the EU is based. Article 2 says: "The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights . . . These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail." Article 3 goes on to say that the union's aim is to "promote peace, its values and the wellbeing of its peoples".Article 4 establishes respect for the equality of the member states, their national identities and their fundamental structures, both political and constitutional. These values form the basis not just of the union's internal action, but also its role in international politics, as is evident in documents about the union's external role.

Title 1 of the Lisbon Treaty (articles 1-8) offers a "values map" for the EU and its peoples, representing the best of Europe's rich heritage. If these values, outlined in Europe's treaties, are anti-Christian, it would be news to people all over Europe who have deep religious sentiments and who would regard the values outlined above as central to their normative frame.

How these values are translated into policies is the product of politics in the union. Pluralism and respect for diversity is fundamental to Europe. Politics and policies of the EU are moulded by all of Europe's political forces, not just

those of a confessional tradition. Moreover, European politics is rather evenly balanced between the left and right and between confessional and liberal-left-wing political forces. The European People's Party (EPP), made up predominantly Christian Democratic parties, has 288 seats in the European Parliament; the Socialist Group (PSE) has 215 seats; the Liberals have 101. Because of the pronounced bias in the EU towards consensus, it gravitates towards the political centre and agreements are based on a high level of consensus. A high level of agreement is essential in a union of 27 states with a combined population of some 497 million. Europe's deep diversity can only be managed on this basis.

Notwithstanding the real challenges facing Europe and the limits of the EU, the Union, underpinned by the Convention on Human Rights, has established a shared normative framework for Europeans that would have been unthinkable 60 years ago. Kant's "sweet dream" outlined in *Perpetual Peace: A Philosophical Sketch* (1795) has been at least partially achieved within the boundaries of the European Union.

- Prof Brigid Laffan is principal of the college of human sciences at UCD

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COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH

TO HIS HOLINESS POPE JOHN PAUL II MASTER OF SOCIAL DOCTRINE AND EVANGELICAL WITNESS TO JUSTICE AND PEACE

http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

Jesus: Social Revolutionary?

By Fr. Peter McVerry SJ

'This book may seriously damage what is not infrequently considered to be Christian faith, lead you to a new sense of freedom, an increasing interest and wonder at the world around you, reveal to you a personal wealth that surpasses your wildest dreams, a wealth that no one can take from you, from which everyone can benefit, and which increases in value the more it is shared.'

Gerard W. Hughes SJ

In the context of an Ireland that has become unbelievably rich, but where many feel uncomfortable at the levels of homelessness and poverty that continue to exist, *Jesus: Social Revolutionary?* is an attempt to open a debate about the meaning of our faith and the obligations that belonging to the Christian community imposes on us.

must work for Social Revolution', says Jesuit Priest in New Book

leading social justice campaigner, Fr Peter McVerry, has called on the Christian churches to look afresh at the social implications of the life and at the launch of his new book, *Jesus: Social Revolutionary?*, Fr McVerry said:

Christian churches to re-examine their priorities he said:

and work of Jesus should mean that a huge commitment to social justice should be at the heart of all the Christian churches preach and do. However, at the Churches' emphasis on personal conversion fails to go beyond the personal, to emphasise the radical economic, social and political consequences.

background to the book, Fr McVerry said:

I read this book because for me the gospels are extraordinarily radical. The Jesus I find there is an extremely attractive person but he is hard-hitting and scathing of the inequalities which existed in the society of his own time and was very critical of the way the weak and vulnerable were regarded in society. His vision for a society of equality and inclusiveness is hugely relevant for Irish society, and for societies of every time and place."

The book was launched jointly in Dublin this afternoon by Bishop Willie Walsh, and broadcaster and journalist, Vincent Browne. Speaking at the launch, Mr Browne gave an interesting account of Jesus and the Jesus Story."

The book is available for Faith and Justice, where Fr McVerry is based, has established a special website to allow readers of the book share their reactions with the author. The website also contains extracts from the book and interviews with Fr McVerry. See www.jcfj.ie/jesussocialrevolutionary/content/view/254/1/

socialrevolutionary? is published by [Veritas](#)

Different religions must work together - Pope

Christians, Jews and Muslims must work together to promote peace and teach respect for religions and their symbols, Pope Benedict said today.

In reference to a wave of violence over cartoons of the Prophet Muhammad, but also to attacks in recent months on churches, mosques and synagogues in several countries, the Pope said religious leaders had a responsibility to "work for reconciliation through genuine dialogue".

"Judaism, Christianity and Islam believe in the one God ... It follows, therefore, that all three monotheistic religions are called to cooperate with one another for the common good of humanity, serving the case of justice and peace in the world," he told a visiting delegation of the American Jewish Committee.

"This is especially important today when particular attention must be given to teaching respect for God, for religions and their symbols, and for holy sites and places of worship," he said.

The Pope has condemned the cartoons, whose publication first in a Danish newspaper and later in other European papers sparked worldwide protests by Muslims who believe it is blasphemous to depict the Prophet.

But he also said violent protests against the perceived offence were wrong.

In the wake of the unrest, Roman Catholic and Jewish leaders agreed earlier this month to widen their two-way dialogue to involve Muslims.

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Respect at the heart of inter-faith initiative

Thu, Jan 19, 2006

A visit to Ireland this week by four key Muslim leaders shows that Muslims and Christians can work together for justice and eace, writes Patrick Comerford

Mount Sinai is a holy mountain for the three great monotheistic faiths - Judaism, Christianity and Islam. It is here that all three faiths believe God appeared to Moses in the burning bush and that the prophet Elijah hid in a craggy crevice.

At the foot of Mount Sinai, St Catherine's is one of the most important monastic foundations in the Orthodox Church, dating back to the earliest days of Christianity.

In 635 AD, the monks of Mount Sinai sent a delegation to the Muslim prophet Muhammad, asking for his protection. A document preserved in the library at St Catherine's, with his handprint, promises that Muslims would protect the monks and respect the Christian character of the monastery. The mutual respect of Jews, Muslims and Christians for each other in Egypt is reflected in the veneration of the tomb of the prophet Daniel in a mosque in Alexandria, and the uninterrupted presence for the past 10 centuries of a mosque in the heart of the monastic complex on Mount Sinai.

The Christian presence in Egypt traces its roots to the very beginning of the Gospel stories. Christians make up 10 per cent of the Egyptian population and there are more Christians in Egypt today than in all other Middle East countries together. In recent years, the al-Azhar Institute in Cairo and the Anglican diocese of Egypt have been to the forefront in initiating Muslim-Christian dialogue.

Al-Azhar is both a mosque and a university. Dating back to 969 AD, it is one of the oldest universities in the world and the pre-eminent place to study the Koran and Islamic theology and jurisprudence. Its Grand Imam is Egypt's senior Islamic figure and holds one of the world's most respected positions in Sunni Islam. Statements by the faculty of al-Azhar, including fatwas or religious rulings, carry worldwide authority among Sunni Muslims.

On the other hand, the small Anglican church in Egypt is a minority within the Christian minority.

However, according to the Bishop of Egypt, Dr Mouneer Hanna Anis, one of the key goals of his church is "to be a bridging church with other denominations and faiths" - a bridge church between the churches in Egypt and a bridge between Christians and Muslims, facilitating dialogue. One of the most exciting new ventures in inter-faith dialogue has been the series of bilateral talks in Cairo, Alexandria, London and Doha organised by the faculty at al-Azhar and the Archbishop of Canterbury's staff at Lambeth Palace. Their talks have been wide-ranging, including scripture, justice, violence and the place of women in society.

Four years ago Archbishop George Carey and the Grand Imam of al-Azhar, Dr Mohamed Sayed Tantawy, signed an agreement acknowledging "our common faith in God" and a "responsibility to witness against indifference to religion on the one hand and religious fanaticism on the other".

Speaking in al-Azhar recently, the Archbishop of Canterbury, Dr Rowan Williams, urged people of faith not to use the name of God to justify violence and injustice and said: "The greatest challenge today for our world is how to react to circumstances in a way that is faithful to God's will . . . Once we let go of justice, fairness and respect in our dealings with one another, we have dishonoured God as well as human beings. We may rightly want to defend

ourselves and one another - our people, our families, the weak and vulnerable among us. But we are not forced to act in revengeful ways, holding up a mirror to the terrible acts done to us."

As part of this process of Christian-Muslim dialogue, the Church Mission Society Ireland recently facilitated a visit to Egypt by two Irish bishops - Archbishop John Neill of Dublin and Bishop John McAreavy of Dromore.

This week Christian and Muslim leaders who have been at the heart of inter-faith dialogue in Egypt are paying a return visit to Ireland. Bishop Mouneer is travelling with three key leaders from al-Azhar: Shaykh Dr Ali Gomma Mohamed Abdel Wahab, the Grand Mufti of Egypt and rector of al-Azhar University, and Shaykh Fawzy el-Zefzaf and Dr Ali El Samman, president and vice-president of al-Azhar's Permanent Committee for Dialogue with Monotheistic Religions.

During their visit, they will meet President McAleese, Archbishop Eames of Armagh, Archbishop Neill of Dublin, and Christian and Muslim communities in Dublin and Northern Ireland.

On Saturday they will speak at a public forum in the chapel of Trinity College Dublin, and on Sunday, Bishop Mouneer will preach in Christ Church cathedral and at the "Discovery" service in St George's and St Thomas's.

For the large Muslim community in Ireland, the visit is an opportunity to show that Muslims and Christians can respect each other's core beliefs and values and work together for justice and peace. For Christians, the visit is an opportunity to show that dialogue is at the heart of the church's mission.

Rev Patrick Comerford is southern regional co-ordinator of the Church Mission Society Ireland. theology@ireland.com

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Reforms:

The importance of Christian memory

Mon, Nov 13, 2006

Rite and Reason: Europe's richest cultural achievements are due to the inspiration of Christianity or of revolt against it, writes Fr Vincent Twomey

In his address to the Pope on the final day of the Irish hierarchy's recent ad limina visit to Rome, the Catholic primate Archbishop Seán Brady spoke of the influence of secularism and of the recent dramatic changes in the social and economic life of Ireland. "This is particularly manifest," he said, "in the loss of Christian memory."

Recently, I took part in a debate at the college historical society in Trinity College Dublin that illustrated this. The topic was the old chestnut "That religion is a block to progress".

Apart from the crass vulgarity of some student speakers, what shocked me most was the apparent ignorance of many speakers about what constituted religion in general and Catholicism and Christianity in particular.

Few seemed to have any Christian memory, no awareness of the cultural force that has shaped our world, even down to their college's name: Trinity.

Cultural amnesia is a dangerous condition for any society.

People lose the critical sense that memory of times past cultivates. Society becomes the plaything of passing fashions, once the criteria of experience have been forgotten.

According to the Polish philosopher Leszek Kolakowski Europe's most distinguishing feature was its capacity for self-questioning. This is the legacy of the Christian faith that has shaped European society.

Christianity is rooted in the dual critical spirit of the Hebrew prophets and the Greek philosophers, whom the church embraced from the beginning as allies in her mission to liberate the world from the "powers and principalities" (Col 2:15) of this world, namely the false absolutes of the state and dominant public opinion.

Much that we take for granted is due to Christian inspiration.

Education, from primary to tertiary, has its origins in the monastic and cathedral schools of the Middle Ages. Hospitals as we know them today are a spin-off from the Crusades.

Health care as a profession was introduced by the religious orders. Science has its origins in the medieval "desire for knowledge and the love of God".

Also easily forgotten is the fact that modern democracy owes its origins to the Christian distinction summed up in the words of Jesus: "Give to Caesar what is Caesar's and to God what is God's."

The distinction between the secular and the sacred, though known to most religions, was radicalised in western Christianity with the result that two competing authorities emerged, emperor and pope, one representing the temporal, the other the eternal.

The important point here is that neither could claim total allegiance. As a result, the primacy of freedom emerged in western Christendom.

Even when it was obscured temporarily by the post-Reformation absolutist states that were confessional in nature, the primacy of liberty emerged again in the Enlightenment, albeit in a secular guise, together with the other two powerful Christian symbols of equality and fraternity.

The primacy of the individual - and so the basic equality of all - is a product of Christianity. Here the influence of St Augustine's philosophy was paramount.

The very notion of "person" is a concept that was formed in the context of the Trinitarian and Christological controversies of the fourth and fifth centuries.

Finally, the notion of progress itself is of Christian origin, more precisely in Judaeo-Christianity, which is rooted in the divine promises of a future salvation for all humanity.

Most religions, like Hinduism, seek to preserve the status quo.

Christianity, while upholding the value of tradition, refuses to see it as an absolute and encourages us to look to the future, to creating a better society.

Europe's richest cultural products are either due to the inspiration of Christianity or in revolt against it.

Without a Christian memory, past achievements in literature, music, and art, become inaccessible. James Joyce, for example, can only be understood on the basis of Catholic faith and ritual. Christian memory is passed on primarily through family, school, and church life. If we complain about its loss, then we in the church must first examine our own conscience.

I once brought a group of theology undergraduates to Durrow, Clonmacnoise, Clonfert, and Multyfarnam Abbey. Many had never heard of the places.

If this is what the greenwood is like, what about the deadwood?

D. Vincent Twomey, SVD, is professor emeritus of moral theology at St Patrick's College, Maynooth and editor of The Word magazine

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The keepers of the bells

Sat, Sep 20, 2003

In ancient Ireland bells were venerated as holy objects, but the Reformation meant that many were buried for safekeeping, writes Michael Collins

During an excavation last month at Drumadoon, near Ballycastle, archaeologist Brian Williams discovered a bell-shrine which was buried centuries ago. The bronze shrine dates from the late-12th century and, originally, it would have been made to house an even older bell.

The earliest records of bells date from ancient Babylon, China, India and Egypt. The Romans rang bronze bells to ward off thunder and avert storms. Bells were introduced to Ireland by St Patrick or his followers. A seventh-century "Life of Patrick" relates how the saint brought "fifty bells across the Shannon" among other ecclesiastical goods.

These first bells were made from rectangular sheets of iron that were folded in the middle and welded at the sides. The shape was slightly triangular and sometimes the bell was dipped in bronze. Later, a second type of bell was made of molten bronze, cast in specially-made clay moulds.

Originally, the bells were adopted for use in monasteries and were rung to call the monks to chapel for prayer. Since the early monasteries were agricultural, the monks travelled to nearby fields to work. The bell was rung to give them time to return to the church and also served to mark the time of day for local people.

By the ninth century, as the monastic territories expanded, wooden platforms were constructed from which to suspend the hand bells. These were usually between six and 12 inches tall and were quite heavy. Within a hundred years, monasteries began to build stone towers, called "cloc teach", or "bell house", that housed the bells.

The round towers are unique to Ireland, but were not always as resilient as the builders had hoped. In the ninth century we read that the towers acted as a hiding place during the Viking raids and in the 12th century, the Annals of the Four Masters relate how a storm destroyed the monastery of Armagh, "the bell-towers and all its bells". The bell came to be associated with the local abbot or bishop in a monastery. Along with the crosier, it was regarded as the symbol of office. In the Middle Ages, Irish Christians began to venerate the relics of the saints. Palladius, who may have first introduced Christianity into Ireland in the fifth century, brought relics of St Peter and St Paul from Rome, that were probably preserved in Kildare.

In time, the Irish saints also came to be venerated. Relics simply meant anything closely associated with the life of a holy person, and a seventh-century text from Armagh prohibits people insulting "the relics of Patrick", among which was the bell used by the saint. Between the eighth and 12th centuries, the monasteries composed "Lives of the Saints", usually those associated with the particular monastery to which the scribe belonged. Not biographies in today's sense, these compositions were designed to impress the listener by the power of their saint. They recounted events from the life of the founder of the monastery in question; we read of bells flying through the air, and landing where the wandering monk was to build his monastery, and sometimes an angel reaches down from heaven to donate a bell to a particularly worthy saint.

By the late Middle Ages, the bells were venerated as holy objects. Whereas the Vikings may have carried them off as curios, the Irish of the medieval period valued them almost as a talisman. It was not uncommon for people to ask for a blessing with these holy relics before going into battle, and one warrior even wore a saint's bell on his head. The bells had medicinal properties, and were used to cure ailments such as smallpox and deafness.

The bells, and other relics, were carried around to enforce law and levy taxes. The clergy of Armagh made regular forays south to collect taxes from the people, and on other occasions, the people sent for the monks to bring them the holy relics to ward off natural disasters, such as flooding, storms and plagues. The Welsh voyager, Gerald of Cambria, visited Ireland in the late-12th century. He reported with evident distaste the Irish obsession with superstitious objects such as crosiers, bells and other relics. William of Winchester says the High Kings of Ireland were baptised from the Bell of Fenagh, and as a mark of gratitude, the kings had to fill the bell three times with silver for the monks.

This was the heyday of Irish ecclesiastical art. The relics of the saints were encased in gold and silver and studded with gems as patrons vied with one another in their elaborate commissions. The shrine that encases the bell of St Patrick dates from this period and looks rather like a dalek in drag.

After St Malachy of Armagh reformed the Church in Ireland in the 12th century, the monasteries faded in importance. Malachy favoured the diocesan structure over the monastic, where a bishop ruled a cluster of parishes instead of an abbot. The arrival of the Franciscans, Dominicans and Augustinians shortly afterwards, weaned the

people from regular attendance at the monasteries. Instead, they began to frequent the foundations of the newly-arrived friars.

This was to be the death-blow for a style of Celtic spirituality. The monks, with their stories of wonder-working saints, found it difficult to compete with the Gospel-quoting preachers. The Reformation in Ireland saw the wholesale destruction of the ancient Irish relics. In the 16th century, the Archbishop of Dublin burned the most revered of all the relics, the Bachall Iosa, the staff belonging to St Patrick. In the chattel lists for the monasteries closed by Henry's sheriffs, we read of bells being melted down for cannons and ammunition.

It seems that at this period a number of bells were buried for safe-keeping. Some were discovered in rivers, graveyards or ruins, and others were entrusted to families, who became known as "the keepers of the bell".

Families such as Mulholland and Geraghty preserved the bell in the family for generations. The wily guardians often made money from the transactions, hiring out the bells for the swearing of oaths.

In 1834, a farmer was robbed of £20. He applied to the keeper of the bell of St Senan, of Scatterry Island, so that the villagers might swear they had not taken the money. A contemporary witness recounts: "It was [to be] brought to his house after Mass, and the whole parish assemble to clear themselves from suspicion upon the bell. But on the Saturday night preceding the ordeal, he was woken with a great crash. On lighting a candle, he found to his great astonishment, that his twenty pounds, even in identical notes, tied with the same string, had been thrust through the broken pane and were on the floor." Antiquarians in the 19th century took a great interest in the bells. Many of the keepers disposed of them during the Famine, usually selling them to antiquarians, in order to buy their passage to America or Australia. The Royal Irish Academy received most of these in donation and have subsequently passed them to the National Museum.

The bell discovered in Ballycastle is the first to have been unearthed in recent times. The case is made of bronze, but the bell is missing. The front of the shrine is decorated with a crowned Christ with pale blue glass eyes and it is not known why or when it was buried.

Its discovery is a fascinating link with our past. There is no way of guessing how many more lie buried, waiting to be discovered by future generations.

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The crusading theology of philosophy

Mon, Jun 26, 2000

The crusades, which marked a dark period in the history of Christianity, dominated the church's external relations from the end of the 11th century until the middle of the 15th century. With their brutality, misdirection and violent conquests, and the lust for power and expansion that they engendered, the Crusades damaged the church's relations with the Jewish and Muslim worlds, if not irreparably then at least until the late 20th century. Their legacy also served to seal the rift between the Orthodox Church of the East and the Latin Church of the West.

Yet, despite this stain on the heritage of Christianity, internally the Latin Church of the West was lifting itself out of the Dark Ages. Once again, the joys of philosophy were being rediscovered, and expressed in the writings of great Christian thinkers such as Anselm, Bernard, Peter of Lombard, and, uniquely, Thomas Aquinas.

At the same time, the monastic orders were being challenged by the reforming zeal of the Cistercians, while new orders such as the Franciscans and Dominicans were challenging many of the weaknesses corrupting the church. And fresh stirrings and new ideas from Peter Abelard, the Waldensians and John Wycliffe were a hint at, or foretastes of, the great movement that would soon challenge the institutionalised Church through the Reformation.

At the time the first Crusade was being proclaimed, the Archbishop of Canterbury was the former Benedictine Abbot of Bec, Anselm (ca 1033-1109), who spent most of his reign in exile on the Continent. Anselm was the first truly great theologian of the mediaeval West, and is sometimes described as the founder of scholasticism. He followed Augustine's method of "faith seeking understanding" and allowed philosophy to play a significant, if limited, role in theology.

In his *Proslogion* Anselm presented his famous "ontological argument" for the existence of God. Today, it would be easy to accuse him of attempting to define God into existence, but despite their weaknesses Anselm's arguments are impressive for their day. He sought to show how reasonable faith is, rather than to offer a strict proof of it and he succeeded in bringing theology back to the level of debate it had lost since the days of Gregory the Great 500 years earlier.

Bernard of Clairvaux (1090-1153), who preached round Europe raising support for the second Crusade, had first entered the new Cistercian monastery of Clairvaux to flee the world, but became one of the most widely-travelled and active leaders of the Western Church in the 12th century. The last great representative of the early medieval tradition of monastic theology, Bernard has been called "the Last of the Fathers". He was a strong opponent of Peter Abelard and the Waldensians, and with equal vigour defended the claims of the Papacy.

But he also warned against the dangers of papal tyranny. "It seems to me you have been entrusted with stewardship over the world, not given possession of it", he told Pope Eugenius III. "There is no poison more dangerous for you, no sword more deadly than the passion to rule."

Bernard's contemporary, Peter Lombard (ca 1100-1160), who died as Bishop of Paris, was the author of the *Sentences*, which became the standard textbook of theology. Writing a commentary on his *Sentences* became a regular part of the preparation for a doctorate in theology, and it was generations before his work was superseded by the *Summa Theologica* of Thomas Aquinas.

Thomas Aquinas (1225-1274) spent most of his life teaching at Paris, where the burning issue was how theology should respond to the rediscovery of Aristotle. His contemporary, Bonaventure (1221-1274), kept to the traditional Platonist worldview, while Thomas tried to conduct a synthesis between reason and faith, philosophy and theology, Aristotle and Christianity.

His *Summa Theologica* was written in the last 10 years of his life, and it took some centuries for it to replace Peter Lombard's *Sentences* as the standard textbook for Western theology. Despite a decline in Thomas's influence in recent decades, his work remains the greatest achievement of scholastic theology, and his method of reasoning and approach to philosophy has influenced subsequent generations of philosophers, including Marx.

However, his spiritual greatness should not be forgotten either: near the end of his life, he had a vision while saying Mass that caused him to stop writing; he stated that compared with what had then been revealed to him, all that he had written seemed like straw.

Many of his contemporaries were equally humble, and denied they had contributed any original thoughts to the fields of theology or philosophy. These great men, in their humility, believed they were simply building on the works and writings of their predecessors, or, in the words of Bernard of Chartres: "We are like dwarves sitting on the shoulders of giants".

But apart from their writings, which influenced theology and philosophy for centuries after, Bonaventure, Thomas and Bernard also represented three new forms of monastic life which continue to shape the spirituality of the church: Bernard was instrumental in the spread of the Cistercians, who sought to reform the Benedictine tradition; Thomas was a member of the Order of Preachers, the Dominicans founded in 1216 by Dominic (1170-1221); while Bonaventure was Minister General of the Franciscans, founded by Francis of Assisi (1181-1266).

However, not all the great spiritual writers of the day were men. In recent years there has been a renewed interest in the writings of the English mystic and anchoress, Julian of Norwich (c 1342 after 1413).

Despite the cruelty of the Crusades, and the relentless pursuit of dissent in the shape of the Albigensians and the Waldensians, the spirituality of Julian and of Thomas a Kempis, the theology of Aquinas and the poverty of Dominic and Francis point to a Christianity that continued to develop new riches and thinking.

Although the integrity of the western church was weakened by the Crusades and its claims further weakened by the Avignon captivity of the Papacy (1309-1377), Western Christianity was alive intellectually and spiritually.

The questioning faith of Peter Abelard in France in the 12th century, the Waldensians in Italy and further afield in the 13th century, and of John Wycliffe and the Lollards in England in the 14th century were nurtured in a church that would soon find itself ripe for the challenges posed by both the Reformation and the Counter-Reformation.

Rev Patrick Comerford is a writer on church history and theology and an Irish Times journalist. Contact: theology@irish-times.ie loughlin/index.html

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Religious Practice:

The changing face of faith

PATSY MCGARRY

Sat, May 10, 2008

In the first of a five-part series exploring the role of the major religions in 21st-century Ireland, Patsy Mc Garry, Religious Affairs Correspondent, examines the quiet revolution taking place among the faiths

WE ARE LIVING through a peaceful revolution where religion is concerned in Ireland. Not since the Famine have we had more believers here. Not since then, either, have we had as many non-believers. Immigration and secularisation have been major factors in all of this.

The great majority of our immigrants are practising believers who have brought a new vitality to many Catholic and Protestant communities, while also introducing Orthodox Christians and Muslims in much larger numbers.

Muslims in the Republic are now the third-largest faith grouping, after Catholics and members of the Church of Ireland. Meanwhile, the number of non-believers in the Republic exceeds that of Muslims, making them the second-largest grouping overall, after Catholics.

The great monolith that was the Catholic Church in Ireland now seems more content to take its place as a partner among other Christian denominations and faiths, while Protestants feel more confident in the Republic than at any time since the foundation of the State.

This strong relationship is reflected at a leadership level. In November, there was an extraordinary turnout of church representatives at a ceremony in the chapel at Dublin airport to welcome home the Catholic primate Cardinal Seán Brady, after he had received a red hat in Rome. Then, on March 20th, the four main church leaders in Ireland took part, with the then first minister of Northern Ireland, Rev Ian Paisley and Queen Elizabeth, supreme governor of the Church of England, in a Maundy Thursday service at the Church of Ireland's St Patrick's Cathedral in Armagh. Representatives of the Muslim, Jewish and Hindu communities in Ireland also attended.

The relationships between Ireland's traditional faiths and those more recently introduced here will be explored in this series on Wednesday by Imam Hussein Halawa of the Islamic Cultural Centre in Dublin's Clonskeagh and Fr Godfrey O'Donnell of the Romanian Orthodox Church in Ireland.

There remain local instances of lesser co-operation between the churches, particularly in Northern Ireland, where sectarian lines, rarely crossed during The Troubles, remain intact. The Church of Ireland, with its Hard Gospel project, has been addressing sectarianism within for almost a decade with a commitment and honesty that deserves particular praise.

On April 22nd in Government Buildings, at a reception for the churches, faith and ethical communities, the then taoiseach Bertie Ahern said he was "greatly encouraged" that "relations between the different denominations and faith communities are so positive, despite the persistence of deep confessional differences". But he regretted "that this is not reflected in those parts of this island where sectarian division and community segregation are all too prevalent". He spoke of the "civic responsibility" of religious and faith communities "to foster good community relations and the

highest standards of respectful engagement with those of differing beliefs, and of none". It was a recognition of what remains to be done in an Ireland at peace.

On October 4th, as if announcing the revolution in religion in Ireland, President Mary McAleese said during a Newstalk interview: "We don't impose religion on anybody. We had our day with that. We know what it was like when we were forced into a conformity and a uniformity which was anti-human and certainly very clearly against the human and civil rights that we expect in today's democratic world that we have fought for."

In modern times, this imposition of religion on the Irish people took two primary forms. First, there was the established Anglican Church of Ireland, to which only approximately 10 per cent of the population of Ireland was affiliated, but which by law all had to support as the State church until it was disestablished in 1869. More recently, we had the de facto dominance of the Catholic Church, particularly in the new State. Neither church distinguished itself when it came to the treatment of other Christians.

NOW, HOWEVER, the Catholic Church is abandoning a triumphalist 19th-century model with alacrity, as it shifts emphasis from more recent despondency and nostalgia to a challenging future. Believers here remain Catholic by a large majority and continue to assert this in successive censuses, yet no religious institution is perceived to be in as much trouble.

However, these difficulties could be the symptoms of a painful transition to a newer form. This will be explored on Monday, when the Catholic Archbishop of Dublin, Dr Diarmuid Martin and the Catholic Archbishop of Tuam, Dr Michael Neary will give their views.

Since 2000, 10 times more Catholic priests have died than were ordained. In 1996, there were 46 people ordained. By 2006, that number was down to nine. The average age of the Irish Catholic priest today is estimated at 63. They retire at 75.

The Catholic Church in Ireland is becoming more like what it was in pre-Famine times. Then, too, the attitude of young people to it and to marriage was as informal as now, with many simply choosing to live together and to attend services irregularly. At that time, weekly Mass attendance in general, in far fewer churches with far fewer priests, was much lower than the 45 per cent of today (according to an Irish Examiner poll of March 20th).

Many members of the Catholic clergy, however, say that the numbers attending Mass are lower than this recent statistic would suggest.

One reason for increased confidence among Protestants has been the gradual softening by the Catholic Church in the implementation of its *Ne Temere* mixed marriages decree, first promulgated by Pope St Pius X a century ago in 1908, under which partners in a mixed marriage had to give a written undertaking that all children resulting would be raised Catholic.

In the Republic, this decree was responsible for what can only be described as "bloodless genocide" where the Protestant minorities were concerned. In conversation with this reporter in 1988, the late Church of Ireland Dean of Cashel, David Woodworth spoke of four large Church of Ireland families who had lived in the south-west of Ireland in the 1930s, each with 13 children. By then, not one of their descendants was a member of the Church of Ireland, thanks to *Ne Temere*.

Its relaxation, which will be addressed by the Church of Ireland Archbishop of Dublin, Dr John Neill on Tuesday, has had a positive effect where Anglicans and Protestants are concerned, as more children in mixed marriages tend to be raised in the non-Catholic partner's denomination. In many instances, the situation has reverted to what it was pre-Ne Temere, with boys being raised in their father's denominations and girls in their mother's.

Other good news for the Church of Ireland has been the increase in the number of its ordinations, with 20 in total in 2007, comprising 13 men and seven women. Nine of these are non-stipendiary (unpaid). To put that in context, Church of Ireland membership represents about one per cent of the Catholic population, while just nine Catholic priests were ordained last year.

Two major events in February 2007 could be said to have acted as midwife to an emerging Ireland, where religion is concerned.

The first took secularising forces by surprise. It had long been expected that the last great battle in the moral civil wars involving the Catholic Church and secularising forces in Ireland would be over education. Since the establishment of the primary schools system in 1831, the vast majority of schools have been controlled by Catholic boards of management. It was believed the church would fight tooth and claw to hold on to such control.

Then, on February 17th, 2007, Bishop Leo O'Reilly, chair of the Education Commission of the Irish (Catholic) Bishops' Conference, welcomed an announcement by then minister for education Mary Hanafin of a pilot model of primary-school patronage under the VEC at Diswellstown in Dublin. It represents the first direct State involvement in management at primary-school level since 1831.

ON OCTOBER 2nd, launching the church's policy document, Catholic Primary Schools - A Policy for Provision into the Future, Bishop O'Reilly said the church had no desire to be the sole provider of education in individual communities in Ireland. The document said that "in new centres of population it is incumbent upon the State to plan for the provision of school sites and to ensure . . . that there is a plurality of school provision reflecting the wishes of the parents in the area". The comments and the Church's policy document were met with surprise and enthusiasm - it was clear that the Catholic Church in Ireland now sees itself as a partner in the provision of education. It must also be said that no other church has been as generous in providing places in its schools for children of other denominations, other faiths and of other nationalities.

On February 26th, 2007, the then-taoiseach Bertie Ahern put relations between the State and its religions on a formal plane for the first time by establishing the Structured Dialogue for churches, faith and ethical communities, at a ceremony in Dublin Castle. Under its terms, each of these bodies will meet the Government annually, and thereafter as needs arise.

Originally part of the Constitutional Treaty on Europe, the Structured Dialogue is now part of the Lisbon Treaty. To date, this Structured Dialogue exists only in Ireland and, as Cardinal Brady has pointed out, it creates "legally binding grounds for the first time in the history of the EU to establish and maintain dialogue between the member states of the Union and church and faith communities".

In the past year, all churches and faiths in Ireland, as well as the Humanist Association of Ireland, have met members of the Government under the Structured Dialogue and have indicated satisfaction with it.

In general, a more level playing field is emerging where relations between churches, faith and ethical communities are concerned, and between those bodies and the State. This has to be welcome and indications are that this will continue.

Following his election as leader of Fianna Fáil on April 9th, Brian Cowen said, "The revolutionary concept that is part of the Good Friday agreement really . . . is about embarking on a common journey without insisting upon the ultimate destination". You might say that this is where our churches, faiths and ethical communities now find themselves in their relations with one another.

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A day that's alive with meaning

Mon, Aug 18, 2008

Road traffic laws are suspended, hundreds crowd the churches and communities come together during the vibrant tradition of Cemetery Sunday, with Rosita Boland

THROUGHOUT JULY AND August in parishes all over rural Ireland, large crowds gather at churches for the annual ritual that is known as Cemetery Sunday. This is the day of the year when long-scattered families come together with those who have remained in the area, and for one significant day, they briefly form a community again as they honour their dead relatives. A special Mass is followed by a blessing of the graves, which will have been cleaned and tidied in the preceding days.

It's August 10th, and it's Cemetery Sunday in Aughavas, Co Leitrim, a small townland a few miles from Mohill in which the one pub in the village also acts as its only shop, as well as the post office. Like most other Cemetery Sundays around the country, the one in Aughavas is held during the summer, when the maximum number of people are home on holidays. There's a school, a church and three cemeteries. Before the Famine, there was a population of 14,000 in this parish alone. Leitrim, like Mayo, was one of the counties most affected by emigration both in the aftermath of the Famine, and again in the 1950s and 1980s. Today there are 700 people living in the parish.

Fr Cathal Faughnan has been parish priest for Aughavas and Cloone for 13 years. He has decided - reluctantly, due to an appalling forecast - that this year's Mass will be held in the church, rather than outdoors in one of the parish's three cemeteries, as is traditional. The old cemetery is directly behind the church, St Joseph's, the "new" cemetery is near the top of the road, and Cavan cemetery, little-used now, is some two miles distant.

The Mass is due to start at 11.30am. In the relaxed Irish way, the church is virtually empty at 11.15am. Then within five minutes the adjoining car park is suddenly crammed with cars displaying registration plates from all over Ireland. Looking down the narrow road, vehicles are parked on either side of it in both directions: abandoned in verges, double parked, parked in front of gates. The normal etiquette of parking doesn't apply this morning.

"Cemetery Sunday brings the whole parish together in one day," says Bernie Earley, who still lives in Aughavas. "It's the one day of the year you see nearly all of them." Of the classmates that he went to school with, down the road from the church, Earley reckons that only 10 per cent of them stayed living in the area. "Maybe less than that, even."

IN THE DAYS preceding the designated Sunday, relatives visit the cemeteries to clean their family graves, weed the plots, tidy up, and plant flowers. Among those maintaining a family grave this week was Sean Faughnan, who now lives in London. "Sean brought the children with him to help clean his father's grave, their grandfather," Siobhan Faughnan explains, standing on the steps of the church with several extended family members.

"It's important for the children to understand something of their heritage," Siobhan stresses. "In England, we treat death and its ritual very differently. There, funerals are short and sweet, done and dusted. Here, there are still the old ways. People are waked at home. You don't hide from death. What always strikes me when we come back here is that someone is always going to a funeral. It seems to be very important here that people attend funerals, the wider community, not just family."

Carmel Charles, from Kilcormack, Co Offaly, is here today with her daughter Margaret. Her husband Christopher, who grew up in the parish, died 25 years ago and is buried in Aughavas, even though he spent his married life in Offaly. "He always wanted to be buried back home," Carmel explains. "We try and come back every year for this Sunday." Carmel, like many others present, is anxious to stress that today "is a happy day. It's like we're all united together again as a family when we stand by the grave."

"It's important to remember the dead," comments Mel Kelleher, whose father and grandparents are buried in the new cemetery. "That'll be us some day. Wouldn't we like to think that someone will remember us when we're gone?"

The Duignan siblings, Mary, Jim, Brendan and Gerry, originally from Aughavas, are now scattered to Meath, Westmeath, Waterford and London. Their father James died in 1986, their mother Rose in 1990, and both are buried in the new cemetery, close to the top of the Mohill road. "We come every year. It grows bigger every year. It's only ever kept building up in numbers over the last 20 years we've been coming," Mary says. Last night, despite the rain, they rigged up a canopy and had a barbecue and a sing-song at the old family home across the field from the church, which they still maintain.

By 11.30am, it becomes clear that there is a second reason, apart from its proximity to the graves, why Cemetery Sunday Mass is usually held outdoors - space. In the church, children are hauled onto parent's laps, two to a lap, people have to squeeze up along the pews, men stand at the back, and people stand in the entrance, along the side walls, in the organ gallery, and on the gallery steps. The church, which Fr Faughnan estimates has a capacity for 450, is completely jammed, as is the area outside the entrance.

"These cemeteries in Aughavas are the resting place of people dear to us," Father Faughnan says during his short sermon, to which the congregation listen with unusual attentiveness. "They are sacred places because of those who lie there. Bereavement and sorrow are the price of love."

The rain holds off for the blessing of the graves. It starts in the old cemetery behind the church: a beautiful, and beautifully-kept, serene and verdant place where swallows and swifts dart between the leaning headstones and the dark-green yew trees.

Many of the same surnames turn up over and over again. McCabe. Moran. Flood. Curran. Quinn. Charles. Kiernan. O'Rourke. McGovern.

People go to their own particular family plot and quietly stand beside it. Each of the cemeteries will be blessed in turn. Later, at the new cemetery, Fr Faughnan says when introducing the rosary: "The link of life might be broken, but the link of love cannot be broken."

Some people talk in low voices, but mostly they're silent, as they wait for Fr Faughnan to come over with his holy water and incantations. One woman lays her hand tenderly on top of a headstone, and strokes it, over and over again. A tired child sits down unselfconsciously right in the middle of the family grave itself, and starts playing with the tiny stones it's covered with. An elderly man in a suit cradles an infant closely as he holds her up to be photographed in front of his late wife's headstone. A couple stand arm in arm, flowers pinned on the woman's lapel - the same kind as the newly-planted flowers on the grave beneath them.

Everywhere you look, there is a simple but powerful tableaux of memento mori: repeated moments where the dead grandparents, parents, brothers, sisters, aunts, uncles, sons and daughters buried here are at least as vividly present as their still living relatives.

Here and in the other two cemeteries, Fr Faughnan does not only bless the graves that have been claimed by people. He also blesses those graves that have no representatives to stand beside them. For today at least, none of the dead in Aughavas is forgotten or unvisited.

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Summer faith event kicks off

LORNA SIGGINS, Western Correspondent

Fri, Jul 25, 2008

SOME CALL it a "Woodstock for young believers", while it bills itself as south Mayo's "Oxygen" (sic) for young Catholics.

"We may not have Oxegen's mud, and we may not have its numbers - but we have our faith to offer, and the Monsignor rocks!" Ann Lee, director of Knock's youth ministry, quipped yesterday, as her organising committee prepared to open this year's Knock Summer Youth Festival.

Charismatic music group Elation Ministries, songwriter and music producer Ronan Johnston and Jesuit theologian Fr Michael Paul Gallagher are among participants booked for this year's event, which is expected to attract between 500 and 1,000 young people from all over Ireland.

Archbishop Michael Neary of Tuam and Bishop Donal McKeown, auxiliary bishop of Down and Connor, are also contributing, and a new development this year is formal liaison with the Roman Catholic dioceses throughout the island.

Bearing sleeping bags and rucksacks, several dozen were already arriving into Knock shrine by bus and coach yesterday evening, where accommodation on mats in marquees was on offer.

Not that there would be much time for sleep - the first of three all-night adorations of the Blessed Sacrament was due to begin after the formal opening, Msgr Joseph Quinn of Knock shrine explained.

"This is our mini-Sydney," he said, referring to the pope's visit to Australia this month . "Young people over 18 don't come here for fun of course. They come to pray and to contemplate, and it is very enriching."

Mayo woman Helen Toner came for the first time last year and found it "absolutely brilliant", to the extent that she is now on the organising committee.

Ann Lee was a founder, having been inspired by a retreat she attended near Athenry, Co Galway, after her father's death.

Fr Michael Paul Gallagher, theologian at the Gregorian University in Rome, spoke last night of the "ambiguous power" of new culture on the imagination, and the response to Ireland's rapid transition from modernity to post-modernity.

"As WB Yeats said, the 'unity of culture fragments' in a society where there is a lack of anchoring. We can look at this whole new scene and react in an aggressive way, we can sulk, or, as Shakespeare's Hamlet said, "readiness is all" and we can respond with generosity and with our own disposition," he said.

Participating with Fr Gallagher last night and today is a Czech Jesuit student Petr Vacik, who was reared as an atheist and was baptised at the age of 18.

Guesthouse owner Elsie Tully of the Divine Mercy BB said the event was run by young people for young people and was "brilliant". She didn't tend to get booked out as most of those who arrived stayed in the hall or marquees.

"They like us to keep a bit of a distance, but I sneak down for the reconciliation and healing service on the Saturday night and the atmosphere is just extraordinary," Ms Tully said.

Several young people who had travelled from Dublin and were reluctant to give their names said that they intended to "climb the Reek" on Sunday, when the annual Croagh Patrick pilgrimage takes place - with Mass televised from the summit for the first time.

"I did it myself one year, barefoot, because Clare was playing in the Munster final," Ann Lee admitted. "And they won! But if you put that in the paper, I'll have the Clare manager at me to run up and down the Reek like a mountain goat."

The event runs until July 27th.

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A powerful and moving journey of faith to World Youth Day

Tue, Jul 22, 2008

RITE AND REASON:500 Irish pilgrims were among the 1.5 million faithful in Sydney for a rich spiritual experience, writes Aoife Connors.

FOR A young person with an interest in their faith World Youth Day in Sydney was a powerful and moving series of events.

More than 200 pilgrims from the Dublin diocese were there with Catholic Youth Care (CYC), the Dublin diocesan agency for youth. Fr Jim Caffrey, its director, travelled to Australia with 300 other young pilgrims from Mayo, Donegal, Waterford and Dublin.

They accompanied the Archbishop of Dublin, Most Rev Diarmuid Martin, the Auxiliary Bishop of Dublin, Most Rev Raymond Field, and Fr Kevin Doran, parish priest of Glendalough.

From the moment we left Dublin there was such enthusiasm on the part of each pilgrim to speak about faith and to challenge it, thereby strengthening belief through deeper understanding. World Youth Day has been about exploring faith with other young pilgrims and about challenging oneself by examining conscience, looking beyond the surface and celebrating all that you believe in.

From July 8th thousands of young people began gathering in Melbourne to begin World Youth Day with Days in the Diocese (DID08). CYC pilgrims were hosted by St Scholastica's parish in the eastern suburbs of Melbourne.

DID08 was a time to spend in a parish close to Sydney in order to prepare spiritually for World Youth Day. Time was spent in morning and evening prayer, Eucharistic adoration and lectures by church leaders.

Leaving Melbourne for Sydney on July 14th, CYC headed for our host parish, St Patrick's in Bondi. Here each pilgrim registered and received their pilgrim packs which included plenty of information on transport, psalms, liturgy and youth festivals.

World Youth Day took place in Sydney from July 15th to 20th with more than 1.5 million young people from all over the world. In Bondi CYC were host to English-speaking pilgrims from South America, Perth, Ferns, Tuam and Meath.

On Tuesday morning pilgrims attended morning prayer before beginning our journey towards Baranagaroo for the opening Mass. It was celebrated by Cardinal Pell, Archbishop of Sydney, and the bishops of the world.

Gathered together from all nations, different languages, different races, the thousands of pilgrims had one thing that bonded everyone together - faith in Jesus Christ. After Mass we were treated to a live concert by Guy Sebastian, composer of the event's theme song Receive the Power. We received catechesis from 9.30 each morning until noon.

On Wednesday Bishop Caggiano from Brooklyn spoke with such humour that on numerous occasions the church erupted with laughter. Archbishop Hickey from Perth spoke to us on Thursday morning in a different way about the Holy Spirit and Jesus in our lives.

Friday morning was the one catechesis session that all pilgrims spoke about.

Archbishop Martin spoke so passionately about realising God's presence in our lives and understanding how faith can change the way you live your everyday life.

Some great events took place in the afternoons with the papal arrival on Wednesday. Pope Benedict XVI arrived into Sydney harbour greeted by thousands of pilgrims chanting his name. It was a very moving experience to be so close to the Holy Father.

The Stations of the Cross took place on Friday afternoon, moving from different locations in the city including St Mary's Cathedral, Sydney Opera House and Darling Harbour. It involved a complete re-enactment of the events leading to our Lord's crucifixion.

The Irish pilgrims completed their pilgrimage to Randwick Racecourse on Saturday last and celebrated an overnight vigil under the stars by candlelight.

We awoke on Sunday morning to dawn Mass with Pope Benedict before beginning the journey back to Ireland.

It has been a joyful experience and will remain in the memory of every pilgrim for the rest of our lives.

- Aoife Connors is a final year journalism student in DCU. Last week was her first time attending World Youth Day. She travelled with Catholic Youth Care from her parish at DCU.

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A different church

Wed, Jun 25, 2008

THERE IS a touch of the masterly where the Catholic Church is concerned about the announcement that the 50th International Eucharistic Congress will take place in Dublin, in 2012. It gives a battered, bruised and demoralised institution here in Ireland a positive focus for the immediate future, while also allowing it to redirect its gaze from horrors past. To some extent, the next four years will see the first concerted attempts at rebuilding Irish Catholicism on an island-wide basis as it enters a post-scandal era.

The effects of those scandals will continue to be felt for some time, however. Two major reports on clerical child abuse have yet to be presented and are expected to be published either later this year or in early 2009. Since 2000 the Commission to Inquire into Child Abuse has been investigating the treatment of children in institutions run by religious congregations, while the Dublin Archdiocese Commission of Investigation, set up in March 2006, has been hearing evidence about clerical child sex abuse which took place there between 1975 and May 2004, and of how it was handled by the archdiocesan authorities. Both reports are expected to have a major impact but may not be as shocking as the findings of the Ferns Report in 2005. People are already familiar with much of the evidence presented to the Commission to Inquire into Child Abuse and, where the Dublin Archdiocese Commission of Investigation is concerned, the archdiocese itself has already published figures concerning reports of clerical child sex abuse there going back 60 years – twice the length of time being investigated by that commission.

Where other critical matters for the Church are concerned – the decline in priest numbers; the fall-off in Mass attendance; the refusal of so many young people to engage – this 50th Eucharistic Congress will allow for a

determined, focused, and island-wide mobilisation of laity at parish level. That is clearly an intention of the bishops. It will be a lay event, predominantly, particularly appropriate for a Eucharistic Congress which will also mark the 50th anniversary of the opening of the Second Vatican Council.

But it is unlikely that numbers attending will be on a par with those which took part in the 1932 congress or which attended events during the visit to Ireland of Pope John Paul in 1979. Nor does that appear to be an ambition. As Cardinal Seán Brady and Archbishop Diarmuid Martin said in a joint statement last Sunday, "We live in different times now...".

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In a changing world are we losing the positive aspects of religion?

ÉAMON MAHER

Tue, May 20, 2008

RITE AND REASON: In today's Ireland to speak openly about God or spiritual convictions can elicit a bemused or even mocking response, writes Éamon Maher.

ONE OF the most remarkable developments of the past few decades has been the steady erosion of the majority Christian denomination in Ireland. Where once the Catholic Church played a vital (some might say unhealthy) role in the public and private lives of most of the population, we have now reached the stage where, for example, levels of practice in parts of Dublin are well below 10 per cent.

The dearth of vocations to the priesthood and the ageing profile of most clergy have led to serious difficulties in running certain parishes. In addition, the emergence of an aggressive brand of secularism that is intolerant of opinions that do not coincide with the "liberal agenda" has led to the marginalisation of those who hold on to deep religious beliefs.

To speak openly about God or one's spiritual convictions will quite often elicit a bemused or even mocking response. There is no longer any social capital to be gained from being perceived to be a "good Catholic".

Since the grossly inept (mis)handling of the revelations of child sexual abuse by a small number of priests in this country, the hierarchy seem demoralised and incapable of offering the type of prophetic witness that is needed to win back lost ground.

In his latest book, *Global Ireland: Same Difference*, Tom Inglis argues that the Irish have become the same as their western counterparts in their fascination with the material world, their pursuit of pleasure and their obsession with self: "They [the Irish] have moved from being quiet, poor Catholic Church mice, embodying a discourse and practice of piety and humility, to becoming busy, productive self-indulgent rats searching for the next stimulation."

The Irish have definitely changed, and not only in their attitude to religion. We are more self-confident (brash?), prosperous, cosmopolitan, liberal than we were a few decades ago. But in our blind pursuit of the pleasures of this world is there not a danger that we have lost sight of some of the positive aspects of religion?

Think of the wonderful work done in the past by the Catholic Church in the realms of education, health and the arts. The church is also one of the few interest groups to champion the social justice agenda.

Nobody in his or her right mind could argue that it is a perfect institution, but what has emerged to replace elements of the vital role it played?

The absence of any balanced debate about these issues is what prompted John Littleton and myself to edit a collection of essays that tease out in a critical and detached manner the state of contemporary Irish Catholicism.

Patsy McGarry (*Of Scribes and Pharisees*) supplies a moving and at times impassioned account of how certain female members of his family fell foul of the hypocritical and Pharisaic attitudes prevalent in the Ireland of the recent past.

Catherine Mignant (*The New Prophets: Voices from the Margins*) believes that genuine Christian witness and spiritual vibrancy in Ireland are most often situated among marginal figures such as Sr Stanislaus Kennedy and Fr Peter McVerry.

John F Deane (*The Jesus Body, The Jesus Bones*) provides a poetic interpretation of his personal experience of Catholicism while Colum Kenny (*Reporting Religion*) examines the proper business of writing or making programmes about religion.

John Littleton (*Being a Catholic in Ireland Today*) expresses an insider's view of the debasing of certain religious practices and sacraments in contemporary Ireland. Larry McCaffrey (*From Devotion to Dissent: Irish-American Catholicism, 1945-2006*) draws some extremely interesting parallels between the problems besetting Irish-American Catholicism and those visible on the other side of the pond.

There are also chapters on education, art and popular culture, church-state relations, as well as on literary figures such as Dermot Bolger, Eiléan Ní Chuilleanáin and the French priest-novelist Jean Sullivan, whose poignant memoir is compared to that of the late John McGahern.

...

Dr Éamon Maher is director of the National Centre for Franco-Irish Studies at IT Tallaght. He is co-editor with John Littleton of *Contemporary Catholicism in Ireland: A Critical Appraisal* (Columba Press; €16.99)

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The enduring appeal of sacred places

Tue, Sep 09, 2008

RITE AND REASON:What is holy opens up novel avenues of thinking and guides the mind to see things in a new light, writes IAN ELLIS

ONE OF the chief interests of tourists, either in Ireland or elsewhere, is to visit religious buildings, whether it be the great cathedrals, simple country churches or the striking buildings of other faith traditions.

Many of those who visit religious places of worship have little commitment, if any, to a particular religion. People may be spiritually aware but also religiously disinterested.

In a recent lecture, Archbishop of Canterbury Dr Rowan Williams maintains that society still needs traditional religion, not least because acknowledging spirituality alone, without it being given religious form, is not sufficient to challenge society.

For that reason, he says, religion is ". . . one of the most potent allies possible for genuine pluralism - that is, for a social and political culture that is consistently against coercion and institutionalised inequality and is committed to serious public debate about common good".

Organised religion is often caricatured as oppressive, intolerant and prejudiced. No doubt there is a lot of truth in many such criticisms, but religion also provides an impetus for tolerance, kindness and justice.

Indeed, if religion was not ultimately for the good of society, religious institutions could no longer enjoy their charitable status in law.

What is it that attracts people to holy places, even though they may not be particularly committed to any religion?

Religious buildings are holy places set aside for prayer and worship, places of peace and calm that make us stop and ponder the deepest things in our lives. By their very architecture and construction, they speak of the majesty of God and quicken our deep-seated, but often self-denied, love of the holy.

Enda McDonagh recently wrote: "A transcendent God allows only for sacramental or symbolic communication." It is a simple but very profound observation. The reason why both worship and religious buildings have their own beauty is that through these, the transcendent God is communicating with us.

So it is that holy places, holy actions, holy writing and, indeed, holy people are beautiful, even if sometimes we have to look or listen more carefully.

What energises people in "the holy" is the way the experience of holiness, be it in worship, place or person, engages us spiritually, mentally, emotionally and physically. The most difficult of these to define is the spiritual.

Perhaps it might be described as the totality of the various dimensions of our human experience, ourselves in our wholeness of mind, emotion and body. The sense of the holy touches us mentally and opens up novel avenues of

thinking, guiding the mind to see and understand things in a new light. This refreshing of our thought has its own beauty.

The sense of the holy touches us emotionally because it stirs a longing to be at one with ourselves, with one another and with God. In the heart, it evokes sorrow for sin and the desire for righteousness. The holy always welcomes the wrongdoer back, intimating that this is our true destiny, our real and unfailing home. This refreshing of the spirit within us has its own beauty.

The sense of the holy touches us physically because our bodies are fundamental to our identity as persons. For that reason, the doctrine of the resurrection of the body is a crucial Christian teaching.

Despite often negative perspectives of religion towards the physical, the experience of the holy can only lead to a deeper respect for our divinely created bodies. Holiness, as it inspires this affirmation of the dignity of our physical form, has its own beauty.

Holiness is surprisingly affirming, enabling individuals in all their weaknesses and failings to see themselves as truly of infinite worth to the loving, pure and holy God.

The encounter with the holy is, ultimately, an encounter with God, who is the "Holy One". It is therefore always a refreshing and life-changing experience.

- Canon Ian Ellis is rector of Newcastle, Co Down, and editor of the Church of Ireland Gazette.

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