

COLLOQUE

Journal of the Irish Province of the
Congregation of the Mission

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Editorial

This is a longer editorial than is intended as the norm. With this edition of *Colloque* a new editorship begins and acknowledges its debt to the sterling work done by the previous editors, most especially the outgoing incumbent of the chair, Tom Davitt.

Tom has contributed so much to our understanding of our history and charism through his years as editor. As he is returning to the province and to his work as provincial archivist, I have asked him to continue on the editorial board and he kindly agreed.

In taking on the post of editor, it was my intention to work with an editorial board and to that end, Tom Davitt will be joined by Pat Collins and Judith Greville DC. Events here in Damascus House, however, have necessitated that this first be a solo attempt; all faults and errors are, therefore, entirely my responsibility.

As an editorial policy, it is our intention to publish articles which help us in our understanding of what it is to be a Vincentian today. It remains the journal of the Irish Province (however nettlesome that term) of the Congregation of the Mission but, in the light of our recent Provincial Assembly and in preparation for the coming General Assembly, perhaps we need broader definitions of 'vincentian'. It is important to remember that it is not a case of others sharing *our* spirit but of all of us partaking in the one spirit. The spirit of Vincent de Paul is not the sole possession of any one group. We see this very clearly in the growing membership of the Vincentian Partnership for Justice; in which the Holy Faith Sisters have recently joined the Daughters of Charity, the Society of St. Vincent de Paul and the Vincentians.

In the same way, we have begun to recognise that many other communities operate from a vincentian charism; in the Irish Province we have, for many years, had strong links with the Sisters of the Holy Faith. In this issue, we celebrate their history and the memory of John Gowan CM, one of their founders.

Yet, as the Provincial Assembly high-lighted, it is not a charism that is exercised only by those who have taken religious vows; it is a charism

lived out by many people in the Church. Two of those who attended the Assembly have contributed their reflections. It is intended to ask others to share their reflections on things vincentian in future issues.

Colloque will also seek out articles that explore a vincentian approach to issues today; justice, mercy, faith, service etc. In this edition, Pat Collins has kindly allowed us to publish an article on evangelisation which is soon to appear in *Doctrine and Life*. In the light of our commitments and plans for the future, this is a timely spur to reflection and action.

Our history is an important element in our understanding of our present; we are reminded of our heritage and reminded also that others, in their time, have had to work out for themselves what being a vincentian meant for them. Tom Davitt's article on Maurice Kavanagh is perhaps particularly pertinent when we consider it in the light of the efforts of the Province of Taiwan, and particularly of our own Joseph Loftus, in China today.

I want to end this editorial by encouraging confreres to consider submitting articles to *Colloque* – before that moment when the editor comes to hound you. It may be an article on something that holds your interest at the moment or on some aspect of your own life and ministry. In this edition, Scan Farrell reflects on his years with the Travelling People; a ministry that has been constantly evolving since our first involvement in it. In a time of great change, as houses and works develop in ways not originally foreseen, and as others close after years of service, it is important that we share our best thoughts and reflections in order to sustain and support one another.

Above all, this journal should be just that; the place in which we record, for ourselves and others, those things which are of import to us now; those reflections on who we are which, by their writing, enable us to clarify who we are called to be.

A Report on The Provincial Assembly of the Irish Province

Eugene Curran CM

Overview

In preparation for the Provincial Assembly, a preparatory commission was set up in January 1997. Having read the documents sent from the Curia and in view of the time-scale available, it was decided that the Provincial Assembly of the Irish Province and its response to the questionnaire sent by the Curia in preparation for the forthcoming General Assembly, would take place under three main headings;

- (a) the responses of the Domestic Assemblies to documents sent out by the Preparatory Commission
- (b) two days of assembly with other members of the Vincentian family, held June 12 and 13 in All Hallows College
- (c) an Assembly of the confreres of the Irish and British regions, with representatives from Nigeria, in All Hallows College on June 14th.

This report is concerned primarily with the second of the above elements, though that was informed by the first.

(A) Responses from The Domestic Assemblies,

In preparation for the meeting in All Hallows, the domestic assemblies were circulated with three resource packs for their meetings in March, April and May.

In line with the documentation from the General Curia and considering our own stated goals in Vincentian Mission 2000, it was decided to focus on three main areas;

- (i) New Areopagi
- (ii) the Vincentian Family
- (iii) Vincentians preparing for the Jubilee.

Each pack consisted of some suggested readings and questions for reflection. Some of the responses to the questionnaire from the General Curia were drawn from the responses from the local communities.

(B) Assembly Days J & 2 (June 12th & 13th)

As each local community had been asked in their April meeting to identify who, for them, constituted the members of the Vincentian Family and, in their May meeting, to meet with, and listen to, people representing the wider family, it was decided that the first two days of the assembly proper would mirror this. Thus the provincial leadership and local communities invited people to join with us as we reflected on the four areas of engagement highlighted in Vincentian Mission 2000 (a document in circulation about planning in this province over the next five years). The four areas for reflection are;

- (1) Emerging Poverities
- (2) Formation for Mission
- (3) Parish Missions and Renewal
- (4) Evangelization of Youth.

Following the outline of the three preparatory meetings of the local assemblies, these four areas would be looked at in terms of the new areopagi that arise there in collaboration with others members of the Vincentian family as we move into the new millennium.

The meeting was facilitated by Sr. Una Collins, herself a member of a congregation of Vincentian origin, the Sisters of the Holy Faith. She was assisted by Scan Farrell.

The morning of June 12 began with prayer led by Dan O'Connell. During this prayer the four ministry groups brought forward symbols of their ministry at the moment. The group on Emerging Poverities chose Edvard Munch's picture 'The Scream'. Those working on formation for mission chose a hearing aid while an owl was the symbol for Evangelisation of Youth. The symbol of the Irish Mission team, the Ember, was chosen as the symbol for Parish missions and Renewal.

The Visitor, Kevin Rafferty, opened the assembly with a keynote address incorporating the central themes of the assembly.

Emerging Poverities

The presentation on Emerging Poverities was made in mime and drama with the help of people from;

- (a) the Shanty; an education enterprise for the women of West Tallaght; a suburb of Dublin with high-unemployment and many social problems.
- (b) the DePaul Trust; for young people who have left formal schooling before achieving any state certification.
- (c) the Deaf.
- (d) the Travelling people.

Taking as their theme Munch's 'The Scream', they reflected the isolation and marginalisation of those whose voices are not heard in our society. After a very moving presentation, the assembly was asked to take some time for personal reflection on the questions;

- (1) Where do you find yourself identifying with any of the screams you have just heard?
- (2) The things that prevent me hearing the scream are...
- (3) The things that prevent me responding to the invitation "Come and See" are...

On returning to the large room, the assembly was divided into smaller discussion groups to reflect on;

- (1) share as much as you want of what you experienced in your personal reflection on the Scream.
- (2) could you as a group come up with a symbol or word that signifies or expresses what the morning has meant to you?

At the end of this time, each group showed their symbol to the others, with a few words of explanation if they desired, and these were later hung on the walls outside the assembly room. The presentation ended with prayer.

Formation for Mission

In the afternoon, the discussion and reflection was on Formation for Mission with its focus on the poor. It was animated by talks from Ann Hession, a primary school teacher and past student of St. Patrick's College, Drumcondra, and Enda Dwyer, a former student of the All Hallows' B.A. programme who is now working with the Catholic Youth Council in Dublin South-West. Both gave thought-provoking sharings on the need for proper and adequate formation and both gave good critiques of the current provision for such formation, drawing attention to their own Vincentian formation, looking at both its advantages and its limitations. Again the assembly was asked to reflect on their personal responses to these presentations before sharing in small groups and seeking a symbol for how they saw this ministry at this time. A short prayer brought this presentation and the work of Thursday to a close.

Parish Mission and Renewal

The presentation on Friday morning was from the group on Parish Mission and Renewal and they were helped in their presentation by some staff from All Hallows'; members of Ember, the Vincentian Mission team;

parishioners from St. Peter's, Phibsboro' and some Vincentian confreres. There was a dramatic and humorous presentation of a parish council called to organise that parish's mission. It highlighted the different viewpoints, theologies, perspectives and models of church that exist today. In the meantime, a TV played in the background, highlighting the all pervasive presence of the information/education media in today's world. Central to the presentation was the issue, and difficulties surrounding the practice, of collaboration. It is of note that the Ember team itself consists of Vincentians, a married woman and a Daughter of Charity who are occasionally assisted by other lay-people.

At the end of the drama, members of the assembly were invited to address the participants (who stayed in role throughout) with their questions and observations. The morning break allowed time for individual reflection and afterwards, in small groups, people had an opportunity to share the issues and questions which had arisen for them in the light of this presentation. The morning's work concluded with a brief prayer.

Evangelisation of Youth

On Friday afternoon the reflection on the ministry of Evangelisation of Youth began with a slide presentation and reflection on what we have done in our ministry to youth. This was put together by some confreres and pupils from our colleges in Castleknock and Raheny. This led into a very lively drama from members of the Youth Mission Team from Damascus House. They chose the kind of dramatic presentation which they use in their work with young people to reflect for us the issues that arise for them both as young people who are evangelised and as young people who evangelise. After the drama, and the Youth Teams, personal sharings, members of the Assembly were invited to go on an Emmaus Walk; going out in twos and sharing on what had struck them as a result of this presentation.

On returning to the assembly room, there was a plenary session which ended with each of the young people in the room addressing the large assembly. The Damascus House Youth Mission team then brought this section to a close with a prayerful reflection on their own mission statement.

This part of the Assembly, when the confreres joined with other people with whom we share a Vincentian spirit, was brought to a close by Sr. Una who allowed some time for reflection and sharing. After this, the whole assembly joined in a Eucharist in which we celebrated our common mission from baptism; the call to be priests, prophets and kings. Taking with us the dominating symbol of the assembly (the icon of Christ that is St. Vincent with the poor at the one table, by

Kurt Welther) each group also brought its original symbol and another which symbolised what they hoped the future would be. The group on Emerging Poverties carried a variation on the Scream with the words; 'Staying with the Questions'. Symbol of the importance of improvisation in collaborative ministry, the group on Formation for Mission chose a roll of sticking-tape while, as a symbol of the life and vitality that can spring from ashes and embers, a bunch of flowers was carried by the group on Parish Mission and Renewal. The group on evangelisation of youth chose a multi-coloured sari; token of the interweaving of diverse but congruent cultures.

At the end of the Eucharist, as a sign of our shared commitment to the mission to bring the good news to the poor, each person was given their own copy of the Welther icon.

Reflections on the Vincentian Family Assembly June 1997

REFLECTION I; Cathleen McDonagh

Fr. Frank Murphy C.M., my parish priest and friend, invited me to take part in the Vincentian Family Assembly. I have come to know and respect the ministry of the Vincentians so I was happy to be present at the assembly. I was part of a group representing some of the ministries the Vincentians are involved in. This group included the youth, the Deaf, the Shanty – a women’s group – and the Parish of the Travelling People. As a Traveller I live in what people call the edge of society “on the margins”. Sometimes I wonder who defines the edge. I believe the edge begins in the hearts of people, prisoners of their own making. At times I wonder will people ever really understand the reality of life and the fullness of its meaning. Deep down I have hope. This hope was confirmed over the two days I was present at the assembly when I caught glimpses of suffering liken to my own. I saw people searching to give expression to something deep within them trying to do justice to what it compels you to do.

The first day came and, in our larger group of the four, each was to present a message in the form of a drama. My own feelings were mixed; would they understand the message I bring, is our experience of life so different that we can’t share a common ground? Do people really want to understand or is there so much going on for themselves that they can’t hear or relate to anything but their own?

The time came for the dramas. The presentations went well. Now was the time to reflect. What will come will come. I find it hard to name or to say when, but gradually I began to feel, sense, a great sorrow, looked and began to feel so alone, isolated within a crowd. I thought, is it that what is known to me feels missing from what was going on around me? Was there real dialogue taking place at the time? I felt not. I know that my life experience of the rejection of my culture, my humanity, has left its mark on me but this seemed to go deeper. By the time the first day had finished I felt a part of me was empty. I went home confused. I needed to think. The day had been filled with activity that brought to light a sense of isolation. I was tempted not to return for the second day but that, I

knew, would not be right. I had to see through what had started. I had to return to see if I felt the same or was I just tired the day before.

The night came and went and still the unrest, emptiness, was within me. The sun was shining when I arrived at All Hallows. When I entered the assembly room I felt on the outside looking in there, but not a part of what was taking place. It was as if two realities existed side by side but had not connected. I felt no depth to what was going on around me as I watched a drama taking place of a parish team holding a meeting about a parish mission that was to take place within the parish. I thought; how far from my reality you are. So far that you don't expect or miss me at your table. I felt this is so superficial to my experience of life. So many questions going on inside me.

When the time came for the small groups I thought "God please guide me. Let me find something that will give me hope and help to still the deepening unrest within me". As I listened to people sharing I thought I will have to speak or I will find no peace. When my turn came "God" I thought, "I don't want to hurt these people". When I spoke I wondered how would it be received and to be honest at the time I was past caring. It was good to speak. As I looked into the eyes of the others what would I see reflected back? I looked into the eyes of shared humanity and compassion. The group said I should share my experience with the wider group and as I listened to the feedback of the others I felt like a real killjoy. When I stood up to speak there was so much going on inside me the words would not come. I asked the Holy Spirit to help. An eternity seemed to pass as I stood there. I thought "I am not going to be able to speak".

Then on my left I felt a touch, a gentle touch and a voice filled with kindness that told me to speak. I looked into eyes that freed something within me. I began to become aware that people were waiting for me to speak. I could pick out faces that I knew. Then, as I spoke and shared my experiences with the group I became conscious that people were listening, really listening. It was a strange experience for me; strange but beautiful. If the face of God can be described at that moment I was speaking but also seeing something very beautiful and blessed in the people around me. My talk took but a few minutes but for me it seemed to span time. The rest of the day passed and the time came to call a close to the assembly with a mass. My thoughts and feelings were still mixed as we walked from the building that held the assembly to the church. I had seen and heard many people sharing their work, ministry, hopes and vision for the way forward in the future. I thought "where, or do I, fit in to all this"?

We entered the church and I took my place. I looked around at the different faces and listened to the words being spoken. I closed my

eyes, still feeling a little lost, then something happened somewhere deep within me. It's hard to describe. It was as if I became aware of something so beautiful, so complete. I experienced such a sense of belonging that I have never experienced outside my family. This sense seems to take in that and more. Something within me was touched and confirmed. I experienced so deep a peace and sense of belonging that took me by surprise. I wonder was it there all the time but was blocked by my pain and anger. I felt a deep awareness of the people around me, of others on the same journey, men, women, different ages, different life experience. This I thought is the Body of Christ, this experience of human solidarity. As I looked around I felt a Tightness of future, a hope. No answers but a sense of others searching, seeking a way forward. Perhaps it was the search, I felt at home a lot more in the two days. I had come from experiencing isolation to a deep sense of belonging. A connectedness that took me by surprise but filled me with hope. I felt the road the Vincentians are choosing to travel is a way filled with the spirit of God. I say this from my own experience of something very special that touched beneath my pain, a love that told me "I am not alone". If I could at that time I would have joined you. The future has yet to unfold and in the unfolding the truth of God will be known.

Thus says the Lord, "stand at the crossroads and look and ask for the ancient paths where the good way lies, and walk in it and find rest for your souls". *Jeremiah 6:16*

Cathleen McDonagh 1997

REFLECTION II: Diana Klein

When Perry Gildea invited me to Dublin in June, my immediate reaction was to say *yes*. I sensed it was important to say *yes*. My second reaction, which was almost as immediate however, was to say *no* – for fear of what it might be like to be an '*outsider*' at a Vincentian Assembly. I need not have worried.

By way of preparation for the meetings, one of the things Perry suggested was to reflect on Luke 4:16-19 – with the haunting verse "He sent me to give the good news to the poor". I say haunting because I seemed to be hearing it from so many directions – I had just taken a course on the gospel of Luke and had written an essay which I began with this very passage; we had just celebrated the 100th anniversary of St. Vincent's School and it was one of the readings chosen; it appears on the ambo in our parish here in Mill Hill; and now, here it was again.

In order to prepare for the Assembly, the Vincentians were asked to

think about two questions: the challenge facing the Church and the signs of hope in our time. They had been asked to identify who they include as part of the *Vincentian family*, to consider how to strengthen the family ties. The outsiders invited to the Assembly were some of the members of this family. Finally, they were asked to look forward in the light of the coming Millennium to see if they can discern how, what and where they should now put their energies.

The main format of the sessions at the Assembly included presentations by different ministry groups followed by time of reflection and discussion. Together with the Vincentian community, and as part of the family, we looked at emerging poverties – where we hear the cry of the poor today and how we prepare to minister to the needs of these poor. For example, the youth ministry team from Damascus House gave a dramatic and moving presentation of their work with the youth. Here we have a group of people from 18-23 years of age who evangelise people of their own age. They told us in a powerful way of the gap young people suffer in their lives – a gap often filled by drink, drugs, money and sex – a gap we know only Christ can fill.

In current Church teaching, lay people are not passive recipients of clerical ministry. They are called and gifted to be active partners with the clergy in bringing the good news into every aspect of life. In the *Vincentian family*, there is this kind of co-operation between the ministries of the clergy and the other people in this *extended family*. The youth ministry team is a good example of this. An image of ministry we looked at was that of a long rectangular table, where the parish priest sits at the top of the table; we talked about searching for round table ministry where everyone occupies an equal place at the table – rather like the image in Kurt Welther's icon of St. Vincent. Here we see Vincent sitting among the poor as one of them. He has no halo, he does not stand above them as a great helper. He is one of them, sharing his meal with them. We looked at who the poor are here. They are old people and children, there is someone who has just been released from prison, there are people from foreign countries and refugees. The face of Christ shines from the centre of the table reminding us that Christ is present in all the people.

At the Assembly, we were challenged by listening to people and sharing with them *what it is like* to be a young person, *what is like* to be profoundly deaf in a hearing world, *what it is like* to be a traveller, or to be a drop-out from school, *what it is like* to be a teacher today trying to share your faith in a culture which is so often without faith. We heard *what it is like* to be a priest wondering whether he is doing what he feels called to do. We heard *what it is like* to be a member of the *extended family* willing to help and not always knowing whether we know enough to do anything, not always knowing what we can do, not always having

the time or energy to do what we think we can do. We listened to these people and then we reflected and shared – priests and people together – on what we heard. I had *heard* this haunting verse sending me to “give the good news to the poor” without ever *hearing it or experiencing it* in this way before.

What was it like for me to be included in the Assembly? It was a bit like being in Kurt Welther’s picture. I felt I was one of those sitting at the round table – no less equal and no more equal than anyone else who was there – a unique experience I must say.

Jesus seemed to know *what is was like* for people who were suffering. He reached out to them; he listened to them; he was *there* for them. St. Vincent followed in his footsteps. Jesus struggled in his lifetime; it was not easy for him to get people to understand; St. Vincent struggled too.

In following them, we struggle. It is not always easy to listen to those around us, to find out *what it is like* for them in their lives. It takes time and energy and, if we are to do it the way we should, we have to be open to change all the time for this is how we can find out how we can serve them, how we can be there for them. This is how we can know how they are poor – for I believe that we are all poor – and we are all so much in need of hearing the *good news*, of being listened to, of being loved, of being helped to find out where we find God in our lives. How do we share together in this mission? We can start by bringing the kind of attitudes we experienced in Dublin into our everyday work – whether we are working as priests, religious or as lay people, and whether our work is in catechetics or facilitating missions or anything else.

Diana Klein

A Travellers' Parish

Sean Farrell CM

I joined the Traveller's Parish in 1988 and was made parish priest in 1989. I was only a year ordained so I'd not much experience in the ministry. I desperately wanted to stand back a bit and have a look at what was happening in the Parish and to see a way forward.

Soon after the Parish started in 1980 an AVEC course helped the first parish priest, Michael McCullagh, to formulate the initial policy for the Parish. So from the beginning there was something on file about AVEC. But sabbaticals and illness meant that there was discontinuity and a leadership crisis. What Michael had created was beginning to wane. The structures he'd built up had not been maintained. In fact the thing was beginning to collapse. So I came in at a point of transition. Changes had to be made. The idea we had was of relocating the Parish. Relocating became an important word for us. AVEC really helped me to think through what this meant and how to go about it. As a parish team we were in what I would now describe as a kind of surrogate relationship with a lay organisation called the Government Committee of Travelling People. And we were in their premises, Exchange House, in Dublin. We didn't move too far away because we wanted to be in the same locality and keep up our working relationship, but we wanted our own premises. We called it St. Lawrence House – after the principal saint of the Dublin Diocese. This name symbolised our Christian identity and that our ministry covered the whole of the diocese. It gave us a corporate Christian image. The move helped us to establish our autonomy and to do some thinking on our own rather than trying to do it all in an open committee. That was important. One of the things in moving out was that we wanted to set our own agenda. But we were nervous about it. I was only two years there. Some had been there longer and were embedded in the situation. They were a bit insecure about leaving the place. AVEC really helped me to think that one through.

There were changes in our approach and basic structures. It had become reactive rather than proactive. We were always responding to the Travellers in terms of an awful lot of tragedies, one crisis after another.

I remember in an AVEC work paper session on my situation saying, The Parish was like a big ship moving along the water. Suddenly there

was a man overboard. The whole ship was turning around in order to pick him up. Then the Parish ship got back on course again. Then someone else was overboard and the whole ship turned around again.' I got a new imagery through discussing that with the AVEC work paper group. It was, 'Let's keep the boat going and when somebody falls overboard let's lower a lifeboat to rescue them.' So it wasn't just about changing from one building to another. It was about changing the direction of the parish.

Another big change was in the Team. When I went to the Parish it was a very clerical group of three Vincentians, two priests and a sister, and two secretaries. When I left in 1993 there was a team of twenty eight. There were two priests, two sisters, four lay catechists, twenty Travellers and two secretaries. Some of the Travellers were full and some part-time members of the Team. They were funded by a government agency. We were all working together, with each other.

There were major stages in this enormous change. First we moved away from being a group of Vincentians running a parish to being a sponsoring group for the Parish Team. Then we changed from being a team of priests and religious to being a team of priests, religious and laity. Those changes caused all sorts of tension. We, the Vincentians, were no longer in control. We no longer set the agenda. A lay agenda came in. A whole can of worms was opened up. Then the agenda was all messed up when the Travellers came in. There was chaos in terms of relationships between Travellers and non-Travellers, between men and women, between ordained and non-ordained ministry.

Women came to have a real say in the Parish Team. I was very anxious for them to get involved in the National Women's Forum for Travellers. They did so. It was right. But the consequences were quite painful for us because it really opened us up to a whole area of feminism. I desperately needed help to work through all of this. I needed to get people to think about change. What I found AVEC good at was helping me to think about how to manage change and how to cope with the resistance we have to change, and how to think together in the team about what was happening and get people on board. Doing that was a big thing for me. It gave me the experience of managing very significant change in the life of the Parish.

Two of the big issues that came up were the crises of identity and of authority. The original focus of the Parish was a confident Christian Community. The more lay people and Travellers came in, the more we were not allowed to use religious language. People were guarding their own understanding so there was tension and polarisation. Belonging to Church was a big question. The Travellers were professing Christians but they wouldn't have had the narrow sense of Church that the priests

and religious had. That caused a lot of tension within the parish.

There was another thing. The priests became involved in a quite different role from that which is traditional for them in the Roman Catholic Church. That was a source of confusion and pain for priests and people. An important and exciting aspect of our work illustrates this. A group of us, Travellers and settled people, set up a project. It was about Traveller's faith and culture. So we found ourselves getting into the Traveller's culture and seeing their faith from that perspective. That is very different from preaching our faith to them. Slowly we realised that what we were doing was to affirm Travellers' culture. When we stopped to try and understand ourselves, we saw ourselves as a resource to the Travellers and their culture. We were helping to build a strong Christian community in their own culture. That was a radical shift from building the Travellers into the Parish. That led us into working at problems experienced by Travellers such as addiction, discrimination, prejudice, racism. We got involved in these issues with the Travellers in much more structured and personal ways. Initially we had said that we were available to every Traveller in the country.

Now we said "we are going to try and resource the Parish so that people are going to get the services they want and need".

We formed a partnership with people who were involved in promoting the culture of Travellers. These were really successful. We got into the notion of pilgrimage. 'Walking Pilgrimages' were organised which combined exploring the culture and faith of social justice issues. Our first one was in 1990. It was a 150 miles pilgrimage to a holy well in the west of Ireland. There were forty of us, twenty Travellers and twenty settled people. We camped at various places. What was really helpful about it was that it brought all the different organisations together – The Dublin Committee for Travelling People, the Finglas group, the Dublin Travellers Education and Development Group, the Parish of the Travelling People and four lay groups which up to now had been a little bit in competition; I suppose there had been some jealousy, envy, suspicion and hostility. All kinds of bonds were formed between all the different groups. A lot of good things happened. I found that there were a number of Travellers who were thinking about what it was to be a Traveller in Ireland today, what it means in terms of the Church and how the Church could respond. AVEC helped me to see that their thinking would help mine. I remember talking to one Traveller and saying, "Look, we have this cultural project coming on. We are trying to get a few people together. Would you be interested in coming?" And he said, "Oh I don't know. Maybe I'll give you half an hour or something." So he came along and he spent the whole day with us because we were talking about things that he was interested in. That's where AVEC helped. After

that we used to spend the whole day just having conversations about being a Traveller in Ireland today. Time boundaries weren't a great thing. What I tried to do was what I'd learnt from AVEC to structure and deepen the conversation by asking questions. I used to let the conversation go on. They would be going on and on and all over the place. Then, every now and again, I would ask questions, "Well why are we here?" After a while they began to appreciate that my job, my role, was to try and put structure into our thinking. It was difficult because the notions of structuring and laying boundaries were very foreign to Travellers. But they saw that it helped them to explore things.

Initially the meetings were in Dublin. We'd invite Travellers. The ones who were really thinking about what it means to be a Traveller in Ireland today would come. Other's didn't. So everybody just got in the cars and went down to the Travellers wherever they happened to be. That's where we had our meeting.

You know most of the thinking around community development was concerned with geographically stable communities. The Travellers' communities aren't based in one particular place. They are very mobile. You might be working in one particular place with a group of people and overnight they've gone somewhere else and formed a different community with other groups. So community development was about relationships between people and groups and about different places in which they could enjoy and develop them and relate well to settled communities.

From these small beginnings we organised a project and got funding for it. The project concept was helpful. It had limited objectives – it didn't just go on and on. Travellers could respond to that. And it had a product – a report or a book and that sharpened up everybody's mind. Also the Travellers said, "If they can have projects so can we". And they did and they got funding for them

The first part of this project was about gathering information from the Travellers about them and their oral tradition. From what we had already done, we identified various aspects of Travellers' culture that we wanted to look at. They included christenings, communion and confirmation, marriages, funerals, customs around their prayers and devotions and pilgrimages. By now there were five Travellers in the Team who were employed by the parish and funded by the state. We decided that for three months they would gather information. As it is an oral tradition they would go round to the sites just talking, listening, remembering and recording. A supermarket chain, Quinnsworth, bought us a high quality recorder.

But the Travellers who were going to gather the information were concerned. They said, "What am I going to do with these Travellers

from nine o'clock Monday to Friday?" This made us realise that if people were to do those kind of interviews they were going to need a bit of training in the skills of having these conversations and in assertiveness. So we built that into the programme. Tuesdays, Wednesday and Thursdays they would be out gathering information. Monday and Friday would be training sessions.

So the Travellers who were members of the team sat down and had conversations with other Travellers. "What was it like when you were getting married?" They had a conversation about that. Then they would ask, "What preparation did you have when you were getting married?" "What kind of preparation do people have today?" Then people would make comparisons. Then they would go on to other things, "How important are christenings to you?" "What are the customs around funerals?" They just had conversations, taped them and brought them back.

The next thing that we did was to listen through all the tapes and pick out the commonalities in what people were saying about their customs and wrote them down. And again this is where the skills-mix came in. There were some who were able to write and that's where they began to come into their own. They weren't always great at the art of conversation. We put all this into a book. This was important and useful. Everybody was getting a better sense and understanding of Travellers' culture and faith: the five Travellers who were gathering information, the Team who were studying the tapes and the parish.

The third phase of the project involved using the material to inform others about Travellers. We focused on other groups who could directly affect Travellers for good or ill. Now we were branching out. We had a week with teachers. We designed a training module for people who had Travellers' children in their classes. We went to a national Seminary in Ireland. We went to the institutions which were training lay ministers. All the sessions we had were based on the information we had gathered and written up. Travellers went with us to present the material and engage in the discussions. I remember a session with a group of deacons only a few months away from being ordained as priests. Some of the stuff they were coming out with was atrocious. One man was going on about Travellers' drinking habits. A Traveller turned to him and said, "Where are you getting all that information from? Where do you work?" He said, "Well, I work in a pub." The Traveller said, "Surely to God that's what you're seeing. You're only seeing people who are coming in for a drink. Why are you basing your view of all Travellers in a group of them who are coming in for a product that you are selling?"

The Travellers were very shocked at some of the deacons' comments and hurt. So then we arranged another meeting when we did a fish bowl exercise. I introduced a Traveller and said, "Now, Kathleen can

you tell us whether there were any times when you really hurt?" She talked about her experience of going to a dance where she was badly treated. Someone else talked of the previous meeting and the way the deacons had spoken to them. Suddenly the deacons found themselves moving away from talking about Travellers to listening to Travellers talking about their experiences of life. You could have heard a pin drop. I've never seen so many in a group change right in front of me. Their fantasies about Travellers were corrected through being confronted with the reality of Travellers' experiences. One of them was in tears saying how bad she felt because of the way she had been treated by somebody. Real development, real education, real learning of a very deep kind was taking place. AVEC gave me the tools to get a handle on it. Up till then all we were doing was responding to emergencies and those emergencies continued. But now we were slowly affecting fundamental changes in Travellers and settled people who dealt with them in Church and schools. Lots of publications emerged from this phase. This material is a resource on Travellers' culture and of enormous value.

All this took us very much away from the sacramental Church. Originally we would have been involved in the sacraments as well as the whole issue of social justice. That caused a crisis of identity for the priests: "What does it mean to be a priest today in a Catholic context when you are not saying mass every day and not baptising children and looking after the catechism preparation. One of the difficulties was that we didn't manage external boundaries very well. For instance, we didn't negotiate very clearly with the local priests and parishes who, as a consequence, were preparing Travellers for the sacraments.

The changes that have lasted are the partnerships with the Travellers and secular and government agencies working with and for Travellers. The Travellers were on contracts when I left and it is no longer an option whether or not to bring them in. They are permanently in the team. You can't get them out.

Looking back it opened up a new avenue for me of creativity alongside the sacramental. It opened up the excitement of entering into the experience of others and what they think and feel. "What does it mean to be a Traveller today?" was a key question. It changed my approach to my ministry. I use variations of it with different people. So, for example, in my former position, I asked "What does it mean to be a seminarian today?" It really opened me up, it freed me. The word I use a lot in my work now is "conversation". When people come up I'm saying, "Let's have a conversation." So we come back from inter-congregational meetings, we have conversations which pick up what happened. The big thing that's been lasting with me is collaboration. Collaboration and reflection are very strong with me now.

I think one of the key theological issues around today is certainly collaboration. I've had experiences of collaboration which have been very enriching. I've seen how creative it can be. And I've experienced the pain of it. The pain of the confusion of not being sure where things are going and not having the answers to a lot of the questions that are being raised. But I have a sense that it's the way forward and there's a Tightness about it. That has been ingrained in me. Collaboration is, I believe, the way forward. It's about being in partnership with various people and struggling and coping with a world that is changing rapidly. It's not about trying to stop the world because it's caught us out. It is much more about making a creative response to the world's agenda.

But I'm not just a community worker in all this, I'm a priest working in community, I don't feel it compromises me being a priest. When I was with the Travellers I was experiencing a lot of pain and suffering which they were suffering. One of the big issues was first cousins getting married. This I had some difficulty with. I felt more and more that we had to have a conversation about that, what's it doing. There was a big dispute. Some said, "It's consummately okay." Others said, "It's not great for the health of future generations." The Church was struggling with the question, "How can we respond to the request from Travellers for dispensation for first cousins to marry?" I ran the gauntlet for a lot of people. I set up a forum where everyone could discuss the issues. It's not coming out with any great answers at the moment but I believe very strongly that you have to ask questions and work at them together. I see that to be a priestly function, not simply to pontificate. The bishops looked to us to see how we might approach the problem. What I'm saying is that it's a priestly role. We've got to have the courage to ask awkward questions. Authority figures need to listen. That restores their authority. The people grow. As a priest you've got to help to "manage" the disturbance. The Tavistock institute course helped me to do that. By managing I mean acknowledging what is happening including the confusion that is arising. I've got to manage my own experience. I've got to help people to get the skills to manage it for themselves. We've got to manage it together. I've moved away from the notion of team to some extent to that of "managers". Seeing the parish priest as a general manager and seeing various of his co-workers as managers in their own right and encouraging them to manage their own subsidiaries. You know, you've got to manage what's happening in your area and part of the general management. This is very different from management as telling people what to do. I'm not talking about it in that sense at all. What I'm talking about is participation in management, shared management if you like.

There are times when it is very tempting to go back to telling people what to do and say, to be an authority figure, especially when your

anxiety is high and you don't know where you're going. Deep down at the centre the authoritarian approach is not right. You have to stay with the pain of not knowing. I think this is very important for the Vincentians and for the Church to do just that. We've got to work in a collaborative way. We've got to get away from the individualism. We've got to see ourselves as a corporate body in our community. We've got to respond to the needs of the people. I suppose I'm going back very much to Pope John XXIII and his emphasis on working with all people of good will. That is the way forward to build a new Church and new communities.

The Travellers have changed. Their culture is much more important to them now that they've explored it and that some settled people value it. They're now challenging the way in which they are defined as a problem by other people. They're saying that they're not the problem. They now redefine the problem as: "How settled communities can accommodate their culture and how the two cultures can get on together". They're much more proactive. They're thinking things through for themselves and particularly what it means for them to be Travellers in Ireland today. What has happened has broadened their horizons. All kinds of people and organisations who have good will towards Travellers are working together with the Church and the Travellers.

Social issues are very much on their agenda. We worked hard at them. Not as many evictions are taking place. One of the ways in which we all became more proactive was by becoming much more involved in the media, particularly with the television. The Travellers and the parish are speaking out and putting their case forward. The Travellers are on the map now in terms of the media. The Travellers are beginning to say, "Well there's something happening." And the Travellers are outstripping the Team in terms of all this. They are speaking for themselves. That is a real mark of change and shows the effectiveness of the education and development programmes. They're ahead of us. Travellers are well able to speak for themselves. The Travellers of 1997 are very different from Travellers of 1916.

But there is a crisis of authority in the Travellers Parish that a lot of other parishes are going to have to experience ten years from now. Travellers and women are right in there, on the inside. They are beginning to make demands on the Church for change. And it is not easy because we don't have the answers.

The changes in the Parish were enormous and the rate of change was rapid. There were a lot of casualties on the way. The Team was growing bigger and bigger. The infrastructure needed isn't there yet. During the last stage of my time I was working at what was happening in the Team. What I wanted to do through the AVEC Diploma course was to look at the impact of all this change and what was taking place outside

of the Team, but the death of my father prevented me completing that. However it helped me to work on a bigger map.

What I got from AVEC helped me to promote those radical changes in the Parish and work through the problems connected with them. The first thing was the notion of working with rather than for people. I hadn't got that concept before. The AVEC approach gave us the language. The second thing was the idea of being proactive. We continued to respond to whatever demands Travellers were making on us. Usually they were quite dramatic. People dying in very tragic circumstances. That continued. But we used lifeboats rather than making the whole ship a lifeboat.

Also, AVEC helped me by giving me support and opportunities to get away from the Team to think things through. That was vital. That was one of the important things about AVEC consultations. They broke the chain of just responding. Working at things with people who hadn't got the same vested interest was very productive. They could ask key questions which if asked in a parish context would be explosive. Those questions opened up new possibilities. I remember one of the questions Catherine Widdicombe asked that was very insightful. She said, "Are you always like this, jumping from one idea to another at such a speed?" That must be very frustrating for people to work with." I hadn't seen it before. I realised immediately that it must have been extremely difficult for people I was working with. Since that I have become more conscious and careful about thinking things through with people at their pace.

Looking at things more generally I see that there's a whole field of consultancy work opening up. In the course I have done with the Tavistock Institute I looked at what's going on in the National Health Service and the Department of Health in England. I am interested to find that in some ways the church is in fact ahead in terms of working collaborations and examining what it means; in terms of accountability; in terms of working consultancy and group work. We've been at all this for more than twenty years longer than my colleagues in the council offices. AVEC prepared me for all this. The more I talk about my experience, the richer it becomes. It underlines for me just how important it is for us to learn to work collaboratively in the church and with all people of good will in contemporary Irish society. Many things underline its importance: the changing role of women in Church and community; the need to compensate for the growth of individualism; the need for people to work together on the social agenda.

The Vincentian Partnership for Justice

B. McMahon DC

The Vincentian Partnership for Justice
Its Office; A year in existence

From many perspectives, Ireland is a very good place in which to live. In the world of music, literature, film and sport, we are making our mark and are experiencing international success. Ireland is also performing well economically. Unlike some of our larger and more powerful European neighbours, it seems that we will meet the Maastricht criteria for monetary union. Tremendous effort is being put into increasing the number of people in employment. There is a general feel good factor permeating the country.

However, there is a darker side to Ireland today. More than 100,000 people are long-term unemployed. During the past 20 years, the number of people with incomes below the poverty line has increased. Dole payments, which themselves provide incomes below the poverty line, are paid on condition that recipients remain unemployed. Being obliged to live below the poverty line and being prevented from taking up work to supplement welfare income leads to frustration, alienation and marginalisation. People see themselves as cut off from main stream society and a quality of life which is being enjoyed by others. Many experience themselves as powerless and oppressed by a system, which makes it impossible to break out of the cycle of poverty.

As a country, Ireland needs to resolve the social contradictions which are having disastrous effects. Many Irish people are becoming increasingly prosperous while poverty, unemployment and exclusion remain a reality for a significant proportion of others. This situation is one of loss and danger – loss of being deprived of the gifts, talents and creativity of people who are excluded and the danger which is created by injustice, anger and alienation and which can be expressed in vandalism, substance abuse and violence.

It is in this context of the widening gap between those who have much and those who have little that the Vincentian Partnership for Justice and its office operates. The Society of Saint Vincent de Paul, the Vincentian Congregation and Daughters of Charity established the

Vincentian Partnership as a Vincentian initiative to work for change in the social and economic structures which cause and perpetuate poverty and injustice in Ireland today. The Partnership seeks to represent and to act on behalf of members of the three constitutive groups. While it will take time for the corporate character of the Partnership to develop among the members, beginnings of ownership have emerged during the past months through the interest, practical help and involvement of members of the Society, Vincentians and Daughters. Such support is needed as well as valued and has already shaped the work in progress. We hope that in the coming year members of constitutive groups will visit the office (it might be advisable to telephone in advance!), become familiar with the various projects, contribute suggestion and become involved at any level they wish (and there are many levels at which to contribute). With the support of the wisdom, experience and assistance of all its members the Vincentian Partnership could become a real agent for change on behalf of the people who are among the "least" of Jesus' brothers and sisters today.

While all the members of the three constitutive groups are members of the Partnership, a steering committee with the co-ordinator of the office manages the day to day work of the Partnership. The members of the steering committee are Mr. Noel Clear, National President of the Society of Saint Vincent de Paul, Mr. Larry Toomey, President of the Dublin Region of the Society, Mr. Gerry Mangan, of the Society, Fr Frank Murphy, C.M., Fr. Dan O'Connell, C.M., Sr. Catherine Prendergast D.C., Sr. Nuala Dolan, D. C., and Sr. Bernadette Mac Mahon, D. C., Co-ordinator.

In seeking to continue the mission of Frederic Ozanam, Vincent de Paul and Louise de Marillac the V.P.J. has developed a 9 point plan for strategic action:

1. Promote a gospel way of being, thinking and working.
2. Educate the members of the V.P.J. on the nature and causes of poverty.
3. Heighten awareness of the suffering and rights of people who are socially and economically excluded.
4. Provide leadership on specific justice issues which require urgent attention.
5. Support existing work within the three groups for a more just society.
6. Be alert to the political agenda, seeking to influence this positively in favour of people who are disadvantaged.

7. Act as a point of contact for individual members of the Partnership who wish to high-light specific justice issues.
8. Network with others who are pursuing a similar agenda.
9. Meet regularly with people who are experiencing a similar agenda.

During the first year of the office's existence a beginning was made in relation to each of these points. Resource material is being collected and made available, a brochure outlining the origins, mission, values and strategic plan of the Partnership was produced, meetings were held with members of the Society of St. Vincent de Paul, the Vincentians and the Daughters of Charity, networking is commencing with groups such as CORI, the Columban Justice and Development Office, The Jesuit Office for Faith and Justice and a Voter Education Programme was developed in preparation for the June General Election.

The Voter Education Programme became the major project of the first year. Without the generous help of a group of Daughters who piloted the programme, prepared the text for printing, assembled the material and helped with the training workshops the programme would never have been ready. It was used with approximately 140 groups of people who live in areas of low voter turn-out in different parts of Ireland. People who are disadvantaged by society generally experience elections as having little impact on their lives and many associate politicians with broken promises.

The programme was an attempt to address exclusion and disillusionment with the electoral process as well as low voter turn-out in areas of poverty. The experience of using the programme has to date been very positive. People who participated developed confidence in their ability to speak about social issues which were important to them and their families and to question politicians on their record and promises. They became more positive about their capacity to vote and to work for change. Some of the people who followed the programme spoke on the media to encourage others to use their vote. It was very affirming to hear that people who had believed that they could not follow political debates discovered their ability to understand the jargon and the "spins" as well as their capacity to argue their point. Some of the groups with which we worked have expressed their desire to continue participation in the political process. It was sad to meet a number of well-off people who still maintain that people in poorer districts cannot be trusted to vote for the right parties!

On 4th October there was a meeting of representatives of the three groups in order to review the work of the first year and to set goals for the year ahead. Our second year in existence begins with an expanded partnership. We will be joined by the Sisters of the Holy Faith who had a

Vincentian, Fr. Gowan, as their co-founder with Margaret Aylward. One of these Sisters, Sr. Margo Delaney, will work part-time in the office. Margaret Aylward, Fr. Gowan, Frederic Ozanam, Vincent de Paul and Louise de Marillac were people of the gospel. In their own way and in their own centuries they responded to the immediate needs of people who were suffering because of poverty or disadvantage, while with the insight of their times, they tried to address the larger issues of cause and effect.

The Vincentian Partnership for Justice is but a small effort to contribute to the creation of a more just society and is but one of such efforts. The challenge of doing this is great and the drive and incentive can only be the drive and incentive which motivated Jesus Christ. In his book, *Jesus Before Christianity*, Albert Nolan reminds us: Jesus set out to liberate people from every form of suffering and anguish... He saw a way to total liberation and fulfilment for humankind... There is an incentive and drive that can mobilize the world, enable the 'haves' to lower their standard of living and make us willing to redistribute the world's wealth. It is the drive and incentive which motivated Jesus Christ: compassion and faith.

Models of Faith and Evangelization

Pat Collins CM

The editor is grateful to Pat Collins for permission to print this article which is due to appear in a future edition of Doctrine and Life. Yet, in the light of much that is being discussed amongst us today, this may provide a useful starting point for discussion.

In a number of his recent writings, Pope John Paul II has asked for a 'New Evangelization,' which would, among other things, 'strengthen faith' (1). Our thinking about these related topics is often influenced by theological presuppositions. Of late, a growing number of people have become aware that their theological constructs are a combination of *professed theology* i.e. what they think and feel at a conscious level, and *operative theology* i.e. what they think and feel at an unconscious level. Because there is often a conflict between our professed and operative theologies, discussions at all kinds of Christian gatherings can be confusing and unfruitful. Although we use the same theological vocabulary e.g. words such as mission, evangelization, and inculturation, we often mean quite different things by them. In recent years some theologians have used models theory, i.e. mapping elements in the subject under consideration onto a model (2), in order to explicate what our theological constructs might be.

Models: their Nature and Purpose

The notion of models is borrowed from the world of science. They are ideal cases, organizing images which give a particular emphasis, enabling one to notice and interpret certain salient aspects of experience. Among theologians, Avery Dulles has shown in a number of his writings (3) how they can be used with helpful results. Speaking about such models, Dulles says:

In constructing types on the basis of the expressed views of individual theologians one is moving from the particular to the universal, from the concrete to the abstract, from the actual to the ideal. The type does not exactly correspond to the thought of the theologians whom it allegedly includes... As an ideal case, the type may be called a model. That is to say, it is a relatively simple, artificially constructed case which is found to be useful

and illuminating for dealing with realities that are more complex and differentiated (4).

Because theological models represent ideal types, an individual person or group would rarely conform exactly to any of them. However, they would belong predominantly to one or other, while incorporating characteristics of the other models in their outlook. It is also important to stress that models are descriptive rather than evaluative. All of them are valid, and have their own distinctive strengths and weaknesses. Ideally, models should be clear and precise.

Models of Faith

As Rm 10:17 suggests, evangelization intends to evoke and to strengthen faith. In an essay entitled "The Meaning of Faith Considered in Relationship to Justice" Avery Dulles describes three models of faith. They are based on the fact that faith can be seen as trust, assent and action. He describes them in these words:

Faith includes three elements: a firm conviction regarding what is supremely important, dedication or commitment to that which one believes in, and trustful reliance on the power and goodness of that to which one stands committed. The three components of faith are thus conviction, commitment and trust (5).

All three complementary elements form the basis of his three models of faith. He goes on to say that in the past faith as conviction and trust were emphasized, whereas in the 20th century faith as commitment has been highlighted

- * Intellectualist Faith has largely to do with the mind. It can take two forms.

The Illuminist form: It aspires to contemplative union with God. It is evident in the writings of St Augustine. For example one of his most wonderful experiences occurred when he and his mother Monica shared a mystical experience at Ostia (6). In the Medieval period St Thomas was a great exponent of this kind of faith. "He speaks frequently," says Dulles, "of faith as being essentially constituted by an inner light of the soul, intermediate between the light of natural reason and the light of glory, of which it is a participation and an earnest." He also stresses such things as the gifts of wisdom and knowledge, and connatural, or instinctive knowing of God, i.e. of his nature and purposes. In our own day transcendental Thomists such as Rahner and Lonergan describe faith either as a supernatural elevation of the transcendental capacity of the human spirit thanks to God's self communication, or as knowledge born of religious love.

Assent to Doctrine, i.e. a firm assent to that which the Church authoritatively teaches in the name of God, whether it is understood or not. Unlike the illuminist school of thought, it equates faith with belief. This was the main kind of faith that was advocated in the Catholic Church in the Counter-Reformation Period and Vatican 1. The Council Fathers described faith in these words, “We believe the things that God has revealed to be true, not because of their intrinsic truth perceived by the natural light of reason, but because of the authority of the recalling God himself, who can neither deceive or be deceived”

* *Fiducial faith* has largely to do with the heart. It gives access not so much to wisdom as to a Person, One on whom he or she can totally rely thereby giving rise to a wholehearted trust, confidence and hope. In the Old Testament and the synoptic gospels faith is practically equivalent to trust. Praise is given to those who rely on Jesus to forgive sins, heal hurts, deliver from evil etc. This form of faith is common in the reformed tradition. It was championed by Luther, John Wesley and Carl Earth etc. Nowadays, this kind of faith is common in Evangelical circles and in the Pentecostal Churches and the Charismatic Movement.

* *Performative Faith* has largely to do with the hands. Liberation theology describes this kind of faith as a transforming acceptance of the word, which comes as a free gift of God, breaking into human existence through the poor and oppressed, with whom Christ is seen to identify himself. Only in commitment to the liberation of the oppressed and thus only in liberating praxis, can we give the word the “warm welcome” that constitutes faith. As the scriptures say, “whoever does the truth comes into the light” Jn 3:2. The champions of this model of faith are writers such as Galilea, Gutierrez and Boff. They are critical of the traditional models. They believe that the intellectualist one is contaminated with Platonic mysticism which splits the spirit from the body, and that the fiducial model is marred by a separation of faith from criticism of unjust and un-Christian aspects of the political status quo (7) Dulles thinks that there are no historical precedents for this model which rejects the notion that faith is either trust or assent. That said, many holy men and women, e.g. Vincent de Paul and Mother Teresa of Calcutta, emphasize the importance of performing works of charity, while failing to critique or reform the unjust structures of society.

Evangelization

As followers of Christ the evangelizer of the poor, we are committed to the compassionate task of bringing the Good News to the materially and spiritually needy people of our day. Not surprisingly we often discuss the nature of such evangelization, together with the motives and means we have of carrying it out. However, our discussions are, frequently, frustrating and inconclusive because we do not seem to be clear about the term evangelization itself. The problem is a semantic and theological one. I'm convinced that we have failed to appreciate the fact that there are different types and models of evangelization operative amongst us. If they could be described, each one of us could identify which one we primarily espouse while appreciating the fact that other people primarily adhere to different types and models. This mutual recognition could bring greater clarity, tolerance and purpose to our discussions.

As far as I'm aware no one has written about models of evangelization. What I propose to do is to make a tentative and provisional effort to describe three such models. They will be consistent with the three kinds of faith already described above. Before doing that a number of points need to be made.

The words evangelization, which is used mainly by Catholics, and evangelism, which is used mainly by Protestants, are both derived from the Greek term *evangelion*, which means "good-news". An old English form of the word was *godspell*, from which we get the modern word "gospel".

* The word evangelism is used by Protestants primarily in reference to verbal proclamation, i.e. preaching and teaching, which intend to win the world for Christ and to hasten his second coming. It aims to bring sinful people to commit their lives to Jesus Christ as their personal Lord and Saviour. For example, Billy Graham expresses this when he says: "If you have never accepted Christ into your life, I invite you to do it right now before another minute passes. Simply tell God that you know you are a sinner, and you are sorry for your sins. Tell him that you believe that Jesus Christ died for you, and that you want to give him your life right now, to follow him as Lord the rest of your life. 'For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish, but have eternal life' Jn 3:16".

* Catholics have a wider notion of evangelization. Pope Paul VI expressed its aim in *Evangelii Nuntiandi* (8) "if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeks to convert, solely

through the Divine Power of the Message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and the concrete milieux which are theirs.” Whereas the Protestant notion of evangelization has a clear personal aim, the Catholic notion is wider in scope, and therefore harder to pin-down.

Interrelated Types of Evangelization

It is commonplace in Catholic writing on evangelization to distinguish between,

- * *Pre-evangelization* i.e. preparing the ground, usually by means of such things as Christian witness, social analysis and learning the language with a view to the explicit proclamation of the gospel. However these initial activities are already an intimation of real evangelization and inseparable from it.
- * *Primary evangelization* i.e. the early stages of evangelization by means of proclamation and witness which aim to get the Church properly established. Arguably there are four sequential steps involved in this process.
 - *Proclamation* of the Kingdom, i.e. God’s reign, through the outpouring of his unconditional and unrestricted mercy and love especially upon those who are materially or spiritually poor.
 - *Demonstration* of the coming of the Kingdom, either through deeds of merciful love and/or deeds of power such as healing and exorcism.
 - *Repentance*, i.e. in the light of the proclamation/demonstration of the Kingdom, to turn away from sin in order to accept the Kingdom in faith.
 - *Discipleship*, i.e. willingly accepting to carry the yoke of the Christian ethic as the expression of heartfelt faith in Christ.
- * *New/re/secondary-evangelization* i.e. helping sacramentalized Christians who have received the sacraments of initiation to commit, or re-commit themselves, to the Good News in nominally Christian communities/societies. Speaking about the distinction between pre- and secondary evangelization Redemptoris Missio (37) says: “it seems wrong to make no distinction between a people that has never known Christ and a people that has known

him and rejected him, but continues to live in a culture permeated to a large extent by Gospel principles. As far as the Faith is concerned these two situations are quite different.” Arguably it is easier to convert a person who is a non-Christian in Africa than a post-Christian person in Europe (9).

- * *Catechesis* i.e. literally the echoing the Christian teaching, building on the basics by means of planned systematic teaching, in order to bring about “a living, explicit and active faith enlightened by instruction.” (10).
- * *Witness* “The first means of evangelization is the witness of an authentically Christian life... in short the witness of sanctity” (11). There are a number of ways of expressing our faith in Christ. We have to be for others what Christ has been for us e.g. merciful, compassionate, loving, gentle, understanding, humble etc. As St Peter said to Christian wives who were married to pagan husbands: “if any of them do not believe the word, they may be won over *without words* by the behaviour of their wives,” specifically by the purity and reverence of their lives and ‘the unfading beauty of a gentle and quiet spirit” 1 Pt 3:1;2;4. As Cardinal Suhard once said: “The great mark of a Christian is what no other characteristic can replace – namely the example of a life which can only be explained in terms of God.”
- * *Testimony* This term is used by Pentecostals, Charismatics and Evangelicals in two senses. Firstly, it can refer to the reply given by a Christian who is asked about his or her faith or values. As 1 Pet 3:15 says: “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.” Secondly, when a person tells his or her Christian story, e.g. about their conversion to Christ, or their baptism in the Spirit, it is known as giving a testimony.
- * *Action for Justice* Pope Paul VI said in *Evangelii Nuntiandi* (11) that evangelization consists among other things of “liberation from everything that oppresses us but ... is above all liberation from sin and the Evil One.” As a result Christians have to alleviate poverty and injustice and also identify and remove their causes in the sinful and oppressive structures of society.
- * *Deeds of Power* Pentecostals and Charismatics say that not only should Christians proclaim the Good News in different ways, they should demonstrate its truth by the witness of the way in which they live, they should also perform deeds of power such as healings

and miracles, which are the Good News in action. They point to the fact that groups who ignore this aspect of evangelization not only neglect a vital element in the process of New Testament evangelization, they fail to gain new members while losing many of the members they already have. On the other hand, groups that do believe in deeds of power, such as the Pentecostals and Charismatics are growing fast e.g. in 1905 there were none, ninety years later there are 400,000,000 of them (12). It is also estimated that by the year 2,000 there will be millions of Protestant and 109 million Catholic Charismatics and post-Charismatics (13).

- * *Inculturation* This relatively modern notion refers to the fact that gospel truths and values have to be adapted, without compromise, to individual cultures so that they begin to permeate and transform their traditions, customs, laws, arts, philosophies etc. 'the host cultures, for their part, begin to express their Christian identities in distinctive ways e.g. in local forms of worship and organization. To enable this reciprocal interaction to take place, is to evangelize. Alone and together these interrelated activities are legitimate forms of evangelization.

Models of Evangelization

Arguably there are three models of evangelization implicit in Dulles' models of faith. They will be briefly and tentatively described in this section. Hopefully they will prompt the type of discussion that will lead to the development of more accurate models in the future.

Didactic/sacramental Evangelization We have already noted how traditional spirituality is informed by faith as assent to truth i.e. firm conviction about doctrine and its practical ethical implications, as taught by the Church. Adherents of this model presuppose that Catholics are evangelized in the primary sense described above, as a result of receiving the sacraments of initiation and living in the Christian community. Consequently, they see evangelization in mainly didactic or catechetical terms. The role of pastors, teachers and those who conduct parish missions is to build upon the foundations already laid in a sacramental way. This is done directly by preaching and teaching the doctrinal and moral truths of faith, in order to ensure orthodoxy (right belief) and orthopraxis (right action). This kind of instruction is usually objective and lacking in an experiential or personal dimension. For example, preachers and teachers who espouse this model rarely witness in a personal way as to how these truths of faith have impinged upon their own lives. To do so would be considered a form of subjectivism and

self-promotion. Of course faith as trust is included in this form of evangelization by means of traditional form of popular piety such as devotion to the Sacred Heart and The Divine Mercy, both of which stress the importance of trusting in Jesus. Faith as committed performance is also accommodated e.g. by groups such as the Vincent de Paul Society and The Legion of Mary.

Vincent de Paul's approach to evangelization was typical of the didactic approach. He firmly believed that people could not be saved unless they were taught the central truths of faith and were reconciled to God and one another by means of a good general confession and mutual reconciliation. For example, in 1620 he said: "Have a look at the cities. They are full of lazy priests and friars... While such priests are wasting their time the poor people down the country are being damned because of the state of *ignorance* in which they have been abandoned" (14). In 1631 he wrote to Francis du Coudray who was negotiating with the authorities in Rome on the Congregation's behalf. "You must make them understand that the poor people are being damned because they do not *know* those things necessary for salvation and because they are not going to confession" (15). In a conference given to missionaries he said: "The vocation of the Mission is a vocation of love, for its concern is the *doctrine and counsels* of Jesus Christ. It also commits itself to bringing the world to esteem his *doctrine* and to love our Saviour" (16). Although the didactic model predominates in Vincent's approach to evangelization, he also stresses the importance of the affective and effective dimensions of the missionary life. He often spoke about the importance of the attitude of trust. For example, he says: "We ought to have confidence in God that he will look after us since we know for certain that as long as we are grounded in that sort of love and trust we will always be under the protection of God in heaven" (17). He repeatedly said that love, whether affective or not, should find effective expression in concrete forms of action e.g. "If there were someone among you who thought of belonging to the Congregation of the Mission, just to evangelize the poor and not to help them, to provide for their spiritual needs but not their material ones, I answer to such a person that we have to help them and get help for them in every way... This is to evangelize them in word and *deed*" (18).

It is probably true to say that this model of evangelization still predominates in the Church of today. The present Pope puts a lot of emphasis on the need for instruction in objective truth. This is clear in the systematic and objective approach of the *Catechism of the Catholic Church* and the equally objective approach to moral truth in the encyclical *Veritatis Splendor*. The Pope obviously feels that the modern experiential approach to religion with its distinctive models of evangelization,

is in danger of devolving into relativism and subjectivism i.e. the so called *a la carte* approach to truth. Not surprisingly many preachers and teachers endorse the Pope's point of view in their own approach to evangelization.

This approach has obvious strengths.

- * It is traditional and has worked well in the past.
- * The fact that it stresses the importance of objective norms gives it a clear sense of focus and purpose.
- * It does not presuppose that people have a developed sense of self-awareness and conscience and is therefore suitable for people who might not have much education, or emotional security. Mary Douglas has warned in her *Natural Symbols* that subjective types of religion that no longer put much emphasis on objective norms, rituals and symbols, can end up catering for a fairly sophisticated middle class minority.

It also has clear weaknesses.

- * An approach that was developed in the classical era is not well suited to the needs of the contemporary era in which we live.
- * This approach tends to favour sociological Catholicism rather than deep personal commitment to Christ.
- * Research has clearly shown that a growing number of people want a more experiential approach to religion.
- * The fact that people have been sacramentalized and instructed in Christian truth does not necessarily mean that they have been evangelized in a primary way. This is a point that is often made by Protestant observers.

Kerygmatic/Charismatic evangelization. This model of evangelization is informed by the belief that faith is primarily a matter of trust in God. Consequently, there is a strong appreciation of the need for primary evangelization where the aim is experiential rather than didactic. For example, Bishop Flores expressed this point of view in 1970 when he said that many of the Church's problems will not be solved by getting people to the sacraments but by a fundamental evangelization. He pointed out that many Catholics have never been effectively evangelized i.e. brought to trust in Jesus as Saviour and Lord, but rather have been sacramentalized (19).

As a result of often falsely presuming that Catholics are evangelized in the primary sense, there can be a crisis of trusting faith in the Church. Directly or indirectly, it effects head, heart and hands. The crisis of the

head is due to the fact that many Christians fail to appreciate that there is a hierarchy of truth and that some doctrines – such as those contained in the kerygma – are more important than others. The crisis of the heart refers to the fact that many practicing and nonpracticing Catholics have not had a personal experience either of salvation or the in-filling of the Spirit. The purpose of evangelization, therefore, according to Evangelicals, Pentecostals and Charismatics is to bring people into such a heartfelt awareness e.g. as a result of a conversion experience and/or “baptism in the Spirit” (20). The crisis of the hands refers to Christian action, i.e. living out the spiritual and ethical implications of the Good News in one’s personal and community life.

John Wesley’s conversion experience typifies what this model aims at. Following a moral fall, Wesley was disillusioned. In his diary he tells us that he met a Moravian pastor who said: “Do you know Jesus Christ?” I paused and said, ‘I know that he is the Saviour of the world’ True,’ replied he, ‘but do you know that he has saved you?’ I answered, ‘I hope he has died to save me.’ He only added, ‘Do you know yourself?’ I said, ‘I do,’ but I fear they were vain words.” Wesley says that sometime later he had a conversion experience when his heart was strangely warmed as a result of hearing Luther’s *Preface to Romans* being read at a meeting in Aldersgate Street, London. “I felt I did trust in Christ, Christ alone for my salvation. And an assurance was given me that he had taken away my sins, even mine and saved me from the law of sin and death.”

Evangelicals and Charismatics believe that the kerygma must be proclaimed and backed up with personal testimony i.e. how one has experienced its saving truth oneself. The “Life in the Spirit Seminars” devised by the Charismatic Movement are a good example of this model of evangelization. Evangelicals and Charismatics also believe that the truth of the kerygma should be demonstrated not only in the witness of a holy and joyful Christian life, but also by means of the charisms of healing, miracles etc. (21). As a result those who are evangelized in this way can come into the same experience as the evangelizers, as a result of a religious awakening. Afterwards it is expressed in a changed way of living. This model of evangelization maintains that after conversion/baptism in the Spirit, people need good teaching, which is inspirational as well as catechetical in nature, and geared to consolidate and deepen trusting faith.

This approach has a number of strengths.

- * It stresses the primary importance of faith as trust.
- * It is a very biblical approach.

- * This approach to evangelization is personal, affective and therefore experiential. As such it is suited to the needs/expectations of the historical era in which we live. As Harvey Cox has written: “The post-modern pilgrims are more attuned to a faith that helps them find the way through life here and now. There is something quite pragmatic about their religious search. Truths are not accepted because someone says they are true, no matter what that leader’s religious authority may be, but because people find that they connect, they “click” with their own everyday existence” (22).
- * It stresses the importance of personal witness in two senses. Firstly, people must practice what they preach. Secondly, they need to share their own personal experience of faith by giving their testimony i.e. telling the story of their own faith journey. This approach inspires and encourages other people in personal rather than abstract terms. It fits in with the notion that faith is caught, not taught.
- * It provides a good and essential foundation for subsequent catechesis in faith and morals.
- * Whereas didactic/sacramental evangelization has produced disappointing results in the contemporary Church, this approach has been successful in renewing faith and commitment.

This approach has certain weaknesses

- * It can tend towards individualism, “my salvation... my experience” and thereby neglect the community dimension.
- * It can underestimate the importance of the sacraments as means of grace.
- * It can tend toward subjectivism, where people place more confidence in their own feelings, and experiences e.g. visions, prophecies etc. than in the official teaching of the Church, which can be ignored rather than rejected.
- * It is a narrow view of evangelization which is in danger of overlooking the importance of the socio-cultural aspects of evangelization such as action for justice, ecology etc.

Developmental/Political Evangelization. This model of evangelization shifts the emphasis away from faith as either assent or trust, and places it on faith as right action or orthopraxis i.e. gospel inspired activity that will help to liberate people and communities from all that oppress i.e.

the evil of personal and structural sin which are inextricably linked. For example, Nolan says in his *Jesus Before Christianity* that there is no doubt that Jesus had in mind: “a politically structured society of people on earth. A kingdom is a thoroughly political notion... Nothing that Jesus ever said would lead one to think that he might use this term in a non-political sense” (23). Sobrino has written in his *Christology at the Crossroads*: “Jesus does not advocate a love that is depoliticized, dehistoricized and destructuralized. He advocates a political love, a love that is situated in history and that has visible repercussions for human beings... Out of love for the poor, he took his stand with them; out of love for the rich he took his stand against them. In both cases, however he was interested in something more than retributive justice. He wanted renewal and re-creation” (24). This model of evangelization is pragmatic in orientation, relatively new and owes a good deal to the liberation theology which has been created in third world countries especially those in South America, afflicted, as they are, by socio-economic injustice. It has also been influenced by new insights in Catholic social teaching e.g. Pope Paul VI’s encyclical, *The Development of Peoples* (1967).

The notion of praxis is central. Committed solidarity with the poor helps one to understand the true meaning of the Good News. In this model, while the gospel is proclaimed by means of word/action, it is assumed that Christ is already with the poor, and that evangelization is helping people to recognize and affirm their dignity as children of God. It also helps to liberate them from the evils that would be alien to their Christian identity. This liberation can take different forms.

Firstly, it can be seen in structural terms, namely, that there are laws and institutional arrangements in society which are oppressive, evil, and alien to gospel values. These need to be identified by means of social analysis, challenged and changed. By showing compassion and love in these practical ways, not only do these evangelists witness to the Good News, they themselves are evangelized in the process. This is the indispensable hermeneutical key that enables them to unlock the spiritual riches of the scriptures.

Secondly, in Western countries where there are large middle classes, oppression is seen more in psycho-spiritual terms e.g. as inner hurts which may be due to physical, emotional or sexual abuse, by members of the family, or wider community. Arguably these problems are not unrelated to the breakdown in social solidarity caused by the injustices and false worldly values that inevitably lead to the split between the “haves” and “have nots” in society. Mother Teresa refers to people who suffer in this way as the “new poor.” Their psycho-spiritual problems need to be alleviated by means of practical and therapeutic action which is prompted by love. As a result, human development courses, counselling, and therapy

can also be seen as an aspect of the evangelization. For example, if one looks at the programmes that are offered by retreat and conference centres, it is striking that many of them are to do with such things as personality tests, the inner child, dreams, healing of memories, the shadow side of personality, self-esteem, stress, addictions, psychosynthesis etc. Subjects like these are animated by a search for meaning, inner freedom and self-fulfilment, within a Christian frame of reference. Clearly, this second understanding of developmental and largely apolitical evangelization would not be included in the perspective of liberation theology.

Thirdly, as Paul points out in Rm 8:19-22, the Good News is for all creation. But at the moment there is an ecological crisis as a result of the ruthless exploitation of the natural world and the consequent rise in levels of pollution and global warming. It could be argued that people who draw attention to these problems (25) and try to alleviate them e.g. devotees of Creation Spirituality and members of Greenpeace, are engaged in a form of evangelization which often complements the therapeutic kind already mentioned.

While these forms of evangelization have a trusting and didactic dimension, the main emphasis is on the Good News as liberating action. However, it must be admitted that therapeutic and ecological forms of liberation don't fit as readily into this model.

This approach has a number of strengths.

- * It is relevant to the needs of our time.
- * It is experiential and practical in orientation.
- * It is motivated by important biblical themes e.g. "blessed are the poor" Lk 6:20, and "as often as you do it to the least, you do it to me" Mt 25:40 etc.
- * Besides alleviating poverty, it also tackles its systemic causes.
- * It interprets the healing ministry of Christ in a contemporary and holistic way.

This approach also has a number of weaknesses.

- * It can neglect the importance of personal commitment to Christ.
- * It can end up being too humanistic, either politically or psychologically e.g. substituting self-fulfilment for self-transcendence. This form of evangelization is in danger of being Gnostic and syncretistic like New Age spirituality
- * It can be overly reliant on secular ways of thinking e.g. the Marxist critique, or the Psychologies of people like Jung, Rogers, Assagioli etc.
- * This model is new and hasn't been well tested.

Conclusion

Which of these models of evangelization is best suited to meet the needs of the times? We are living in a fast changing society where the centre of gravity is shifting from the experience of religious authority to the authority of religious experience. This shift has been confirmed by empirical research. For example, *The European Values Systems Reports* for Ireland in 1984 and 1994 have indicated that across the generations, regardless of class or education there has been a shift from firm, to less firm adherence to religious authority *per se* (26). A recent MBRI poll in the *Irish Times* (27) indicated that when Irish respondents were asked whether they followed the teachings of the Church or their own consciences when making serious moral decisions, 78% said they followed their consciences. As Karl Rahner accurately predicted many years ago: "The spirituality of the future will not be supported, or at any rate will be much less supported sociologically by the Christian homogeneity of its situation; it will have to live much more clearly than hitherto out of a solitary, immediate experience of God and his Spirit in the individual" (28). John Paul II seemed to endorse the fact, if not the trend, when he wrote: "people today put more trust in... experience than in doctrine" (29).

Because the didactic/sacramental model of evangelization is essentially in an existentialist culture, it is not well adapted to the needs of the time. However the kerygmatic/charismatic and the developmental/political models of evangelization are both pragmatic and experiential in orientation and *ipso facto* more attuned to the modern mind set. Which of them is to be favoured? It is arguable that there is a theological sequence in the types of faith and evangelization. Trust in God as a result of experiencing God's merciful love comes first. Secondly, comes faith as assent to the truths revealed by God. It should be the consequence of trust – as was the case in the New Testament Church – and not a substitute for it. Finally faith as trust and assent necessarily finds expression in action/praxis, which has a reciprocal effect on the way people trust God and give assent to his revealed truth. If this is so, the fiducial/kerygmatic model of evangelization would be the logical one to start with. Then it could be augmented with relevant aspects of the other two models. That said, approaches to evangelization are not necessarily determined on the basis of logic alone. The conscious and unconscious needs of individuals and groups in the post-modernist era are also very important.

Notes

1. *Tertio Millennia Adveniente*, par. 42.
2. See "Model" in *The Fontana Dictionary of Modern Thought*, Ed. Bullock & Stallybrass, (London: Fontana/Collins, 1977), 394-395.
3. *Models of the Church* (New York: Doubleday, 1974); *Models of Revelation* (Dublin: Gill & Macmillan, 1983); "The Meaning of Faith Considered in Relationship to Justice" *The Faith that Does Justice* Ed. J. C. Haughey, (New York: Paulist Press, 1977); *The Assurance of Things Hoped For; A Theology of Christian Faith* (New York, Oxford University Press, 1994).
4. *Models of Revelation*, 30.
5. *The Faith that Does Justice*, 13.
6. *Confessions* Bk. 9, chapt. 10.
7. In his book *Called to Conversion*, (London: Lion, 1986), Jim Wallis makes a devastating critique of the way in which many of his fellow Protestants fail to critique American cultural values.
8. "The Holy Spirit and Salvation" in *The Holy Spirit*, (London: Fount, 1980), 59-60.
9. On this see Aylward Shorter, "Secularism and the New Evangelization," *Evangelization and Culture* (London: Geolrey Chapman, 1994), 78-79.
10. *Christus Dominus*, (14).
11. *Evangelii Nuntiandi* par 42.
12. Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the 21st Century*, (London: Cassell, 1996), 14.
13. Ken Metz, "25 Years of Growth," *Goodnews*, (Jubilee edition, 1992), 56.
14. Quoted by Luigi Mezzadri C.M. *A Short Life of St. Vincent de Paul*, (Dublin: Columbia, 1992), 25.
15. *A Short Life of St. Vincent de Paul*, 3 1.
16. Quoted by Dodin, *Vincent de Paul and Charity*, eds. O'Donnell & Homstein, (New York: New City Press, 1993), 102.
17. *Common Rules 11, 1*.
18. *Collected Works MI*, 87.
19. Ralph Martin *Unless the Lord Build the House*, (Notre Dame: Ave Maria Press, 197 1), 11.
20. In their book *Christian Initiation and Baptism in the Spirit*, (Collegeville: Liturgical Press, 1990), 333, Montague and O Donnell have argued that the outpouring of the Spirit is normative for all baptized Christians.
21. See, John Wimber, "Power versus Programme" *Power Evangelism; Signs and Wonders Today*, (London: Hodder & Stoughton, 1985), 56-60.
22. *Fire from Heaven*, London: Cassell, 1996), 306.
23. (London: DLT, 1992), 59.
24. (London: SCM Press, 1978), 3 79.
25. Some feminists believe that there is a close link between the exploitation of women and mother earth.
26. (Dublin: Dominican Publications, 1984) and *Values and Social Change in Ireland*, (Dublin: Gill & Macmillan, 1994) and McGreil, "Religious

- Attitudes and Perceptions,” *Prejudice in Ireland Revisited* (Maynooth: St Patrick’s College, 1996), 218-223.
27. Mon. Dec. 16th 1996,5.
 28. “The Spirituality of the Future,” in *The Practice of Faith: A Handbook of Contemporary Spirituality*, (London: SCM Press, 1985), 2 1.
 29. *Redemptoris Missio*, par. 42.

Mission Within Mission

– The local superior in the Constitutions and Statutes of the CM –

This is the text of a talk originally given to the Superiors of the Irish, British and Scottish Regions – All Hallows: February 1997

Introduction

First let me say a word about the title of this reflection on the local superior in our Constitutions and Statutes. Mission within mission. The word mission, of course, was one of St. Vincent's favourite words. With the works of St. Vincent now on diskettes it should not be too difficult to tot up the number of times the word mission fell from his lips in his writings and reported speech. How central it was to his vision is clear that he embodied it in the official title of the community, and of that dimension in the ideals and the life of Congregation today Fr. Maloney spoke at length two weeks ago. (Spring In-Service for Confreres of the Province, All Hallows).

In our own time and in the thinking of Vatican II the word 'mission' has been much enhanced and enriched. Indeed I have noticed recently a tendency to find more frequent references in articles to the 'mission' of the superior than to the 'office' of superior. That it is a recognised juridical office is beyond question. For our reflection purposes it is perhaps more appealing to think of our appointments as local superiors as a mission within the overall mission of the Congregation.

The overall mission of our Congregation is that spelt out for us in the opening lines of our Constitutions, namely, to follow Christ evangelising the poor. We have come to speak of Christ the evangelizer of the poor. The word 'evangelizer' in the English language has not, I think, an appealing ring about it, however it may sound in other languages. The English translators of our Constitutions very happily and indeed faithfully followed the official Latin version by expressing the idea through the use of the present participle 'evangelising.' It clearly suggests that Jesus Christ is present in the world and is at work today, – and that we are his instruments in proclaiming the good news of the Kingdom for the saving of humanity and (for us) particularly the poor. These are ideals that were very dear to St. Vincent's heart. The role or mission of the local Superior is then to further that general end of the Congregation. A telling point in that context is explicitly made in our Constitutions when it des-

ignates the local community as the place where the Congregation forms itself. ... *the Congregation forms itself particularly in the individual local communities* – Const. 129. – # 1.

I said a few moments ago that the word ‘mission’ has been enriched greatly in recent years. You may be able to recall one of those passages which are taken from the documents of Vatican II and incorporated as a reading in our Divine Office book in which the entire history of salvation is thought out in terms of mission. *God sent his Son into the world.* Mission. The Son sent the apostles into the world. Mission. The college of the apostles has received a mission from Christ to the world. Indeed there is still reverberating in my mind a reply a confrere of our Province made to me when I proposed a change of work to him in the late Seventies. It went like this: *My theology is quite simple. I believe that God the Father sent his Son into the world that people might believe and have life. Our Lord commissioned and sent the apostles to proclaim the good news and make disciples of all nations. Our Congregation has received its approval from the head of the College of bishops. The election of the Superior-General is approved by the supreme authority in the Church. He in turn chooses or confirms in office the Visitor – and it is from the Visitor that each of us receives our mission. For me mission is everything and all-important. It is the official validating of my apostolate by the Body of Christ – which is the Church.*

1963

Let me take you back beyond the late Seventies to the year 1963. It was in that year that our Community held a General Assembly – which could be described as the last of the traditional General Assemblies that had been held at regular intervals in the Congregation from the first one which St. Vincent held in October 1642. The General Assembly of 1963 was a short assembly, as indeed most of our General Assemblies until this present era have been – about 10 days or a fortnight duration. Wisely the Superior-General and the delegates at that particular Assembly decided that there would be decisions taken during the Second Vatican Council that had just begun which would have a direct bearing on the lives and ministries of the confreres of the Congregation, and so no epoch-making decisions were made.

Our General Assembly took place in August 1963 and in Rome – the first General Assembly of our Congregation to be held outside Paris, if I am not mistaken. Pope Paul VI had been newly elected, and gave a brief address to the delegates. Fifteen months later he gave to the Church and to the world his first encyclical which was the theme of his opening address to the Fathers of the Council at their session in September 1964.

Ecclesiam Suam

The encyclical is known as *Ecclesiam Suam* – and had as its theme, as the title suggests, the Church. It was during the first session of the Council, when Pope Paul VI was still Cardinal Montini, that he exchanged with Cardinal Suenens of Belgium a series of letters in which he expressed a certain unease about the direction – or rather lack of direction – that the Council was taking during those opening few weeks of autumn 1962. Cardinal Montini's concern was this: that there was no overarching theme for the Council. It was true that the Council Fathers had been engaged in reflecting on the prayer life of the Church and were writing the document on the Liturgy. Tentatively Pope Paul was suggesting to Cardinal Suenens that perhaps the theme of the Church should form the central topic of the Second Vatican Council – from which all documents and declarations could radiate.

Clearly the idea matured in his mind during the first months of his Pontificate and hence it was the Church which became the subject of his first encyclical. The encyclical can only be described as seminal for the Church as we know it to day. for I think that all the major shifts that we have seen in every branch of (he life of (he Church today could he said in some way to trace their roots hack to that first encyclical of Pope Paul VI – *Ecclesiam Suam*.

It may seem to you that I have started very far back in my approach to the topic of the local superior in our Constitutions and Statutes – or lor that matter as we presently experience our mission as local superiors. I think that you will sec why I have chosen to take this particular route for ourselves when I mention the third of the major sections of *Ecclesiam Suam*. The first two sections treat of Awareness and Renewal, while the third and major section is entitled Dialogue.

Dialogue

I do not have to spell out how much that one word dialogue has coloured and transmuted all relationships both within the Church and in the Church's relationships with the other world religions. Think of the whole ecumenical movement throughout the Church. Think of all that you have heard about collaborative ministry, about involving the laity in decision-making. Think of diocesan councils, of religious communities – and of the approach to decision-making in our own community. Think of the whole consultation process, and the new structures that have been set up in religious communities and in dioceses to facilitate communication within the entity or group. They are rooted in the ideal of true dialogue, based largely on (he principle of all parties accepting dialogue.

No person who holds authority in the Church today will be allowed

to forget that decisions that are not preceded by some form of dialogue are likely to be received at the very best with little enthusiasm or at worst with bad grace and open to non-acceptance. No doubt there have been negative experiences of dialogue, due in large part if not entirely to a poor or narrow understanding of the ideal of dialogue on the part of the participants. Dialogue that is to be characterised by the qualities of ‘clarity, gentleness, trust and prudence.’ – to use Pope Paul’s expression – and is to be considered a recognised method of the apostolate and a way of making spiritual contact. – *Ecclesiam Suam*, n. 80.

That dialogue is an established principle for the exercise of authority in communities of the Consecrated Life has been emphasised most recently by Pope John Paul II in his latest Pastoral Exhortation – *The Consecrated Life*. I quote

The challenges of evangelization are such that they cannot be effectively faced without the co-operation, both in discernment and action, of all the Church’s members. It is difficult for individuals to provide a definitive answer; but such an answer can arise from encounter and dialogue. In particular, effective communion among those graced with different charisms will ensure both mutual enrichment and more fruitful results in the mission in hand. The experience of recent years widely confirms that ‘dialogue is the new name charity,’ especially charity within the Church. Dialogue helps us to see the true implications of problems and allows them to be addressed with greater hope of success. The consecrated life, by the very fact that it promotes the value to fraternal life, provides a privileged experience of dialogue. It can therefore contribute to creating a climate of mutual acceptance in which the Church’s various components, feeling that they are valued for what they are, come together in ecclesial communion in a more convinced manner, ready to undertake the great universal mission – par. 74.

The shift in Perspective

What a seismic change has taken place in the concept of the exercise of authority is perhaps only becoming clearer in the perspective of the three decades and more that have elapsed since Pope Paul wrote *Ecclesiam Suam*.

I invite you to cast your eye over what is stated in the opening paragraphs of the section on government in our Constitutions, – paragraphs 96 and 97. The change in the manner in which authority is to be exercised in the Congregation was considered so important that the General Assemblies that elaborated our definitive Constitutions felt it necessary

to set out two general principles that would guide all who would be entrusted with the mission of exercising of authority at any level in the Community.

Let me quote those general principles as they are set forth in our Constitutions.

96. – All members, since they have been called to labour for the continuation of the mission of Christ, have the right and responsibility, according to the norms of our own law, of working together for the good of the apostolic community and of participating in its government. Consequently, members should co-operate actively and responsibly in accepting assignments, undertaking apostolic projects, and carrying our commands.
- 97 – 1. Those in the Congregation who exercise authority, which comes from God, and those who have part in this exercise of authority in any way, even in assemblies and councils, should have before their eyes the example of the Good Shepherd, who came not to be ministered to but to minister. Hence conscious of their responsibility before God, they shall consider themselves servants of the community for furthering its own purpose according to the spirit of St. Vincent in a true communion of apostolate and life.
- 2. They should, therefore engage in dialogue with members, while retaining the authority (to decide and command what is to be done).

The immediate practical consequence of the two principles set out in Paragraph 96 and 97 # 1 is spelt out in the second paragraph of number 97. They should *therefore* engage in dialogue with members, while retaining the authority to decide and command what is to be done.

Contrast those principles with (the following few sentences taken at random from the works of St. Vincent.

When the Superior says “I order”, one cannot go against the order without going against God, and against what he asks of us since he (the Superior) has authority from God, because God is order. God and the order are the same thing.

– SV 11 :200 (Repetition of Prayer.)

However, even in an epoch when the exercise of authority in society and in the Church was more absolute than it is in our time, we can hardly be surprised that St. Vincent was one who tempered the exercise of authority with that gentleness and tolerant understanding of the fragility

of human nature that he so consistently recommended to all superiors in the community. This is abundantly clear from his correspondence with superiors. The following two sentences written to a superior – Etienne Blatiron – are rather typical of St. Vincent's approach.

If your men grow weary of the work or balk at obedience, you must bear with them. Get what you can gently from them. True, it is good to be firm in attaining your goal, but use appropriate and attractive and agreeable means.

– SV (Eng. ed.) 4: 80. Letter 1257.

However direct and uncompromising the obedience which St. Vincent would seem to demand when he writes on the subject in our Common Rules, there are, I think, indications that he was not absolutist in his approach. Interestingly he is careful to qualify in our rules the notion of blind obedience that was so well known in his time. He remarks *This obedience is to some extent, blind*. It could be said, too, that St. Vincent in his time made room for a measure of dialogue within the local community. In the fifth paragraph of the chapter on obedience in our Common Rules he states:

Each week there is to be a meeting, with the day, time and place agreed, at which all can hear the superior's arrangements for the running of the house and put to him an suggestions they may have.

The superior, hopefully, would be open enough to give due consideration to the suggestions made by the members of the community at the weekly meeting and if he was, then true dialogue was taking place.

In our Day

I think I have said sufficient to contrast the change that has taken place in the concept of the exercise of authority before the Second Vatican Council and what has been our experience over the past thirty years. However striking has been the change that has taken place, there remain some spiritual principles about the exercise of all authority in the Church and in our community which are perennial and unchanging and will remain so until the Body of Christ has reached in the end that degree of maturity when God will be all in all.

We are fortunate to have those guiding principles set forth in what must be among the finest pieces of spiritual wisdom that fell from St. Vincent lips in the course of his long life. When St. Vincent was 75 years

of age he appointed one of his young priests – Fr. Durand, then aged 27 – superior of a seminary. Fr. Durand had the prudence to go to St. Vincent and ask him for some advice as to how he should act as Superior. St. Vincent obliged – and Fr. Durand had the good sense to go to his room immediately afterwards and write down what he had heard from St. Vincent. Rather than read the few pages or even quote some extracts from them, I will leave copies of it for you to read and reflect on at your leisure. In the few pages are to be found a cluster of jewels sparkling with gospel wisdom and pragmatic, business-like expertise – as valid to-day as when St. Vincent spoke them in 1656.

Someone once said that all our problems in life are basically spiritual. I suppose that is so. If my spiritual vision – that springs from my degree of faith, which in turn is measured by the purity of my heart – is well-focused, and sharp, then – whatever the pain, or whatever the lack of success in our mission, there will remain a basic peace that will generate that hope in Christ which the author of Hebrews assures us, *is a sure and steadfast anchor of the soul.* – Heb. 6:19.

However strong a man's faith may be, and however sure his hope and all-embracing his charity, the reality of life is that the difficulties inherent in the mission which is ours as local superiors remain. So let me say a word about them.

Difficulties and Challenges

The core difficulty for a local superior today lies in the two-fold challenge of being a *centre of unity*, while *retaining the authority to decide and to command*. To be a centre of unity demands constant dialogue with each confrere and with the group. At the same time the Constitutions make it clear that the local superior retains *the authority to decide and command what is to be done*. To decide and to command are both rather forceful terms. Deciding and then commanding can quickly close lines of communication. And it can happen that those who do not agree with the decision and with the command, begin to feel alienated in their own minds. This in turn can unbalance that other pole of a local superior's mission, namely, that of being a centre and source for unity. The situation resembles somewhat that described by Yeats in one of his poems.

Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
– *The Second Coming*

As the task of animating the community falls principally on the superior, he will be the first to experience the difficulty of doing so – and

that can open the way for both Superior and community to the temptation – at least to some degree – of discouragement.

Animator of the Community

I have mentioned animation of the community. Much has been said and written about the superior as animator. It would be interesting to hear from each of us here what is his idea of being animator of the local community. There would, I imagine, be a very wide spectrum of opinion. I can recall a confrere on the Continent who felt that he had heard just a little too much about the duty of the superior to animate his community. He said jokingly that the best animator of the community was the better quality wine which the bursar invariably put on the community table on Sunday and feast days... 'You just listen to the increased decibels of sound in the refectory on those days...'

Leaving good quality wine aside, I think some superiors can feel daunted by the task of having to animate their communities. The source of such hesitancy can come from too narrow a view of animation. For some it can mean having a good voice to intone a hymn at morning or evening prayer – or to have imagination in varying the pattern of community prayer. That is a very limited view of what community animation is. At the risk of taking a too broad a view of the duty of animation I think it resides in two things: a sensitivity and fidelity to the principles of our Constitutions and Statutes. That of course demands a certain familiarity with the Constitutions themselves, on the part of the superior as well as of his community. Perhaps some consider our Constitutions largely juridical and canonical. What can escape us easily is that there are great seminal spiritual principles in them, particularly in the earlier sections – stated with an economy of language that will only yield up their richness through teasing them out in personal and prayerful community reflection. Good animation of a community will mean not only good administration of the community, but a gentle leading of the community to a greater knowledge and sensitivity to the ideals of St. Vincent as they have been formulated and authentically interpreted for us in the Constitutions and Statutes given to us in and for our time.

Secondly, good animation of a community will imply a recognition of the talents and gifts of confrères within the local community and along with the encouragement given by the superior to use them – particularly those gifts and talents which he himself may not or does not possess. That can call for a certain kenosis on the part of the superior. On that theme St. Vincent expounded at some length with the young Fr. Durand. A superior is somewhat like the conductor of an orchestra who becomes familiar not only with the musical score but also with the potentiality of every instrument and instrumentalist under his baton. With gesture,

facial expression and movement of his hand he can encouragingly call each instrumentalist in at the opportune moment. The point I have been making is, I think, alluded to in our Constitutions – number 129 #2 – which speaks of the concern the local superior is to have *for the personal development and activity of each confrere*.

The Spirit of the Age

It should not surprise us that in what I have called the seismic change that has taken place in the Church on the exercise of authority during the past 30 years, it hasn't been easy to achieve that balance of open and easy dialogue, while retaining the authority to decide and to command what is to be done.

The culture of the present time fears a totally blind obedience, where the subject is expected to obey like a corpse or to become completely dead clay in the hand of a potter-superior... Historical experience has shown that there have been some disastrous examples of what was done to individuals in the name of blind obedience wrongly imposed. Today the community itself, when it is a community of prayer, of faith, of apostolate, is thought of as an organ through which claims can be made in the name of obedience. Hence the appearance of new structures of government, – generally more participative, more democratic, more communicative of experiences. All this calls for new nuances in the exercise of government by a superior who along with his community is searching for the will of God.

Inevitably mistakes will be made. At times a too secularist approach can be taken to authority thus eliminating the dimension of faith. The recently deceased Dominican Cardinal Hamer of Belgium who, until his retirement some 5 years ago, was Prefect of the Congregation of the Consecrated Life in Rome, when addressing the Conference of Major Religious Superiors in France in 1988 spoke of the difficulty of finding superiors at the present time. Emphasising the fact that the mission of a superior is of a spiritual order, he went on to say that each community will have the superior it deserves. I quote the Cardinal:

If the link between the fraternal life in common and the apostolate is not sufficiently lived;

If religious have established themselves in an autonomous regime of finance or apostolate to the detriment of the spirit and the norms of poverty and of religious obedience:

then, one will have great difficulty in finding a superior. And if one is found, he will often be a man of good will, who tries to maintain

a certain order in the group of companions and who takes on himself the heavy responsibility of the common activities of which the others do not think. He is the anchor man of the community.

He administers well. He has a good character. He is, as they say, very understanding. And that suffices. But is he still the superior who builds in Christ a community where one searches for God ?

It is not easy to build a community where one seeks God. That supposes a personal ascesis of each of the members of the community. That is not always easy to obtain...

Perhaps the words of the Cardinal seem depressing. It has to be borne in mind that they were spoken in France seven years ago, and that the Cardinal was addressing a very large group of major superiors of different Orders and Congregations. The words are not applicable, I would like to think, in their entirety, to our communities. But there are none of us here who have not come upon some of those elements of which the Cardinal speaks and which constitute real hindrances to us who are trying to collaborate in the work of building a community through which and from which Christ can go forth to his task of evangelising the poor in today's world.

Lest I seem to be finishing on a down-beat note, let me quote St. Vincent to Fr. Durand. After all, it is St. Vincent to whom we must leave the last word, – and he rarely if ever ended a letter on any other note than one of encouragement and reassurance. And his little talk to Fr. Durand was no exception. Here are the final sentences of what St. Vincent said to Fr. Durand.

... If the Son of God tells us in the Gospel to take no care for the morrow, this should be interpreted as not to be too anxious or solicitous about temporal goods, while not absolutely neglecting the means of keeping alive and of clothing oneself, otherwise, men should not sow seed.

I shall now finish ; that is enough for today. I now repeat that you are to undertake a great work, 'grande opus'. I beg our Lord to bless your government and beseech Him, on your part and on mine, to forgive me for all the faults I have committed in the task on which I am engaged...

Truly mission within Mission.

Two Interviews with Maurice Kavanagh

Thomas Davitt CM

Introduction

A carbon-copy of a transcript of the first of these two interviews with Maurice Kavanagh (1) was found among the effects of the late William O'Hara (2).

There is no indication in the transcript as to by whom, or where, the interview was conducted. Certain inferences can, I think, be drawn from the text as we have it.

The interviewer was obviously an American as he refers to "Wexford County". Whoever typed the pages used the common American spelling of the surname (-augh) so perhaps the interviewer pronounced it that way. The interviewer was probably an American Vincentian, since he refers to the months he spent in St Joseph's, Peking, with Maurice Kavanagh in 1939. Some American confreres used to live in that house while attending language school in the city.

As regards where the interview took place, I think Hong Kong is the most likely. Fr Kavanagh on being released crossed the land frontier into Hong Kong. He left there by boat but in Kobe he had to leave the ship and go into hospital. He later continued on to San Francisco, New York and Dublin. As the interviewer refers to him as having arrived "from Peking", it seems most likely that the place was Hong Kong. I think it probable that at any other location he would have said "from China". He also says "he came to China"; in other places he would probably have said "he went to China". Finally, Hong Kong would have been the most likely place in which Fr O'Hara would have obtained a copy.

He was expelled from China on 6 September 1952, via Tientsin and Hong Kong. The interviewer at the very end indicates that the interview was on 7 January 1953. The intervening time was spent with the confreres in Hong Kong.

The interview is given below exactly as it is in the carbon-copy, with awkward, or non-existent, punctuation, in spite of some lack of clarity of meaning.

The second interview was given to a United Press reporter in Hong Kong. A French version is given in the *Annales de la CM* Vol. 117

(1952), pp. 292-4, taken from *La Croix*, 29 January 1953. The translation below is by myself (3).

The First Interview

I present Father Maurice Kavanaugh, Irish Vincentian of Tomgarrow, Wexford County, Ireland, who has arrived from Peking.

He came to China in 1926. Prior to being expelled he was held in House Arrest for 14 and a half months and ten of these months he was restricted in movement as regards to his hands and feet. Let it not be understood that House Arrest is just a refusal of freedom of movement outside of one's residence. Mental torture is an added onus, physical torture more conveniently applied, since there are no damaging witnesses on hand.

Father Kavanaugh's breakdown at the end of his period of arrest, and the visible scars are both the mental and the physical torture, which are freely and inhumanly applied to those in House Arrest. Let us hear Father Kavanaugh's answers to questions which are of special interest to us.

You were in Peking, the city which set the example for all Communist China. Why did the Communists attack the Church?

The attack which the Communists started against the Church was based on the fact that the Church had great influence and authority over the people. That she had large numbers coming to the services. They realized that the Church had great influence in China. They felt the need of Her prestige and the control of the Church. They could do this by getting a certain number of the faithful to accept their theories by constant indoctrination. This done, they planned to use these people as leaders who would eventually lead the people away from their obedience to the Bishop and priests and break off from Rome. They would thus take complete control of the Catholic Church using it as a Communist tool for the Government. They would only require to make known their needs wanted to the leaders in Peking.

One more objective was to secure the spiritual weapons of the Church by which they could govern the individual's mental outlook on life and instill Communistic ideas. The Mass – for assembling the people, Sermons – for Communist indoctrination, Confession – for revealing the inner thoughts, Priesthood – the channel of Communist guidance. All spiritual motives to be replaced by worldly motives, such as temporal rewards and punishments. For example, a man who was a friend of the landlord makes a confession of this failing, he may become the head of the land reform in his own village.

In the beginning what primary action did they take in their attempt to overthrow the Church?

Their policy in the beginning was to belittle the Church. They required that permission be asked before any special ceremonies be undertaken, such as the Corpus Christi procession. This procession was always held within the Church grounds. Following instructions, to show our willingness to conform with such local safety regulations, I sought permission three weeks prior to the occasion. I was given to understand that there would not be any objection to holding the service. On the feast of Corpus Christi, at noon, I was called to the Police Station and I was told that we could not hold the procession because they had insufficient personnel to supervise the traffic. I asked for an order forbidding it, they refused. It was only when I threatened to go ahead that they said that religious ceremonies were forbidden. I informed my parishioners of the order. Needless to say, there was no procession that day. Another time, a Communist presented himself for confession. He stated he was a Communist, I told him that I could not hear his confession. He reported this to the Communist Party. The police came to the residence and rebuked me and said I was indeed an Anti Communist and that action would be taken if I would continue in this manner.

They then took to trying to ridicule me. This was done by demanding that I as a priest accuse my Bishop and other priests. They also demanded of the Christians that they do likewise and accuse me.

To what extent did they succeed thru this method of attack?

They soon realized the failure of their policy. It is known to the entire world that this policy was a complete failure. As I was saying, the incident of the Corpus Christi procession made my parishioners realize that their religious freedom was being attacked, because never a refusal was given for Communist processions. They responded to this persecution by being more faithful in their attendance at the daily services. It affected even those who had been away from the Church 15 to 18 years. I found myself straightening out their accounts with God, baptizing their children up to the age of 13. In regard to confession, the Christians themselves kept a close watch that the Confessional would not be approached by any Communist spy or trouble maker. Even those who had taken down the Holy Pictures in their houses on the arrival of the Communists were seen replacing them in a prominent section of their homes. The main accusations they sought were not obtained!

What was their second mode of procedure in the persecution of the Church?

Having failed in attaining their devilish end by belittling and ridiculing, they changed their tactics and began arresting priests and leaders

amongst the parishioners. Their arrests were made for the purpose of obtaining forced confessions which would vindicate their actions of taking over the Church and making it a Communist organ.

They hoped that these arrests would frighten the parishioners away from their religious duties. The day on which the arrests were made, the Church was filled in preparation for Mass. Seeing that the faithful would not return home they found themselves obliged to release one of my Chinese curates so that the expected Mass be said. It was indeed a day of great joy for me to see the staunchness of my parishioners. The Communists found it necessary to leave this Chinese priest free to attend to the demanded needs of the faithful.

I was arrested with others and held in Solitary Confinement in my house. My hands were handcuffed and my legs were shackled. Mental and physical torture was not denied!

Of all the numerous accusations which particular one would be of special interest to the Americans?

The particular accusation against me of interest to Americans was the accusation that I was working for the American Intelligence Department, that I used my contacts for their benefit.

First, I was accused of being in contact with language students who were sent to Peking by American Societies. These persons having finished their studies in Peking were sent to other parts of China. However, while they were in Peking they had been trained by the Secret Service at the American Embassy. The real reason why they went to the Embassy was to buy a pack of good cigarettes or play a game of baseball!

Also, a Father Hcaly, who was supposed to be sending the information to Senator Vanderbergh. The news I was sending him was taken from items of the local paper!

I was accused of having been in contact with General Wiedemeyer and giving him secret statistical reports on the Communist situation.

I was accused of having connections with, as the Communists described him, a middle sized, fairly stout individual, Colonel Barrett. Also that I had seen him off at the Station on the day of his departure. To this accusation they could not produce any proof for I never went to the station to bid farewell to anyone.

To Major Meisling I was accused of giving him reports also on the progress of the Communist armies in North China.

I was accused of working with Antonio Riva, who was executed by the Communists in 1951.

During the months I spent with you in 1939 I know how occupied you were with your parish work. But for the ears of others please let us hear how God's providence protected the Church by the fortunate unconcern you had in political activities.

If their charges were even half true it would require that I spend 6 to 7 hrs a day for the foreign powers. This would be impossible because I had the following parish duties to perform. In 1948 I supervised five primary schools with an enrollment of 1400 pupils, three high schools having an attendance of nine hundred students this meant I had 80 teachers and 8 sub-directors to contact continuously.

The daily services at the altar, the performance of baptism, marriages and spiritual direction the faithful require.

This certainly will not allow me any time to meddle in political affairs this in short, was God's providential care which saved me from tainting His Church's mission in China.

It would be interesting to know how God turns their devilish plans against the Church to their disadvantage.

Let me save you asking the concluding question. The devilish schemes, which were inactive in Peking, kept to recalling to Christ's historical establishment of the Church. The faithful in Peking fully realize that "Blessed are they that suffer persecution for justice sake for theirs is the Kingdom of Heaven".

Thank you Father for the brief clarification of the Church's struggle in China.

Father Kavanaugh is leaving for San Francisco tomorrow, Jan. 8, aboard the *Trafalgar*. May the passage through the States to Ireland be pleasant.

The Second Interview

In 1951 the communist government launched what was called "The Voluntary Movement for Church Reform". I opposed this campaign in St Joseph's parish, Peking, and the Chinese priests and faithful supported me. At midnight on 28 July that year the police arrested me. I was led away in just shirt and trousers, without shoes or socks,

and having only just the time to put on a pair of slippers. I was going to be kept in solitary confinement until my expulsion on 6 September 1952(4).

During that time I was watched by the guards day and night. My hands were handcuffed all the time. Apart from the final ten days before my expulsion I was not allowed either to pray or read. My rosary beads and crucifix were confiscated. All external religious acts were forbidden, such as kneeling down or making the sign of the cross.

On the day of my arrest I was invited to confess that I headed a spy ring. I refused to do so. The following day, the same invitation with the same refusal. I was forced to remain standing, handcuffed, for fourteen hours. Two days later I was again brought before the court. The judge heaped insults on me and hit me with his fan, while accusing me of hindering Catholics from joining the Communist Party, the Youth League and the Young Pioneers, as well as from reading Communist books and newspapers. If I confessed to this "crime" I was liable to the severest penalties. They were not long in coming.

For four days I had to stand up all day. From eleven at night till five in the morning I was allowed stretch out on the floor, but with my hands still handcuffed behind my back. Then another interrogation.

– "You are a spy".

– "No. I am a Catholic missionary".

This judge was a "hard" one. He stood in front of me and punched me in the chest, shouting:

– "You are a spy".

– "No. I am a Catholic missionary".

The handcuffs were so tight that they bit into my flesh. I had to remain seated on a hard chair for five days and nights. Eventually the blood no longer circulated. My legs and my feet were so swollen that I found it almost impossible to walk.

But I still refused to confess. The type of torture changed.

My hands were handcuffed in front and I was forced to squat for eight to twelve hours at a time. I told the judge that this type of action was impossible because of injuries to both knees. He burst out laughing and said my suffering was light. While I was in that position the guards used to kick me violently in the ribs, or lift me up by the hair or ears. They committed still other outrages against me which it is impossible for me to mention.

On two occasions one of them, who weighed more than 80 kilos, jumped on my back and flattened me to the ground. In the end, my feet went so numb that I could no longer crouch down except for very short periods. They then tied a thick cord around my ankles, between my legs and around my neck in such a way that I remained for three hours

crouched with the entire weight of my body carried on the outer joint of my big toes. These squatting sessions lasted eleven days.

A new interrogation took place. On one occasion I remained standing for thirty-two hours.

A guard pointed out that the pus seeping from my injuries was forming a pool under my bare feet. The officer, a woman on that occasion, replied:

– “Let him rot”.

My food, which I was given three or four times a day, consisted of a piece of bread, made from a yellow flour and some water. I was getting weaker day by day but I still held out. On 18 September the guards were ordered to be still harder on me.

I was forced to remain squatting for twenty-four hours on end. I used to fall over, get back into position, and fall over again. To rouse me the guards would beat me with batons and kick me, and once one of them stood on the calves of my legs while I was kneeling.

As I lost consciousness they called a doctor and the handcuffs were removed. Both my arms were affected with blood poisoning; my legs and knees were bloated and covered with wounds; my heart-beat was faint. Four weeks of rest; then the interrogations began again, interspersed with insults and mocking.

– “Where is your God? Why doesn’t he come to rescue you? You see what we can do, under Mao Tsé Toung.”

In the month of December I was given a blanket and overcoat.

In Easter week the interrogations began at nine at night and went on till eight in the morning. I was forbidden to lie down or sit during the day.

Then suddenly the tone changed. The judges no longer claimed I was the head of a spy ring, but simply a member of it.

In the end, completely worn out, I gave in, but decided I would not involve anyone else. Happy “to know of my anti-communist schemings before the fall of Peking and afterwards” the commissars released me.

Notes

1. For the benefit of readers outside the Irish Province here are the basic biographical details on Maurice Kavanagh. He was born in Newtownbarry, Co. Wexford, 14 March 1897. After doing his philosophy and most of his theology in St Peter’s, Wexford, he entered the Congregation in Blackrock in September 1922. He took his vows two years later. He completed his studies in the Institut Catholique Paris and was ordained in that city on 29 June 1925, and was appointed bursar in the Irish College, Paris. In 1926 he was appointed to the house of the Irish Province in Peking, and became

- superior there in 1930 and remained superior till his expulsion in 1952. On his return to Ireland he was appointed to St Joseph's, Blackrock, for chaplaincy ministry, and in 1961 was changed to St Kevin's, Glenart, Arklow, our theology house, as bursar. He died there on 12 February 1964.
2. William O'Hara was born in Salford, Manchester, on 16 October 1903. I met him in Hong Kong in 1974 and again in 1988. He told me his people were from Sligo. His mother's maiden name was Neville. He knew the Daughters of Charity in Manchester and this led him to seek admission into the Congregation. Because of the Anglo-Irish political situation in 1921 it seemed wiser for an Englishman not to go to Blackrock, so he entered in Paris in October of that year. He was ordained in Dax in 1927 and went to China the following year. He spent all his time in China in Ning-po, apart from a year in Kashing. He taught philosophy in St Paul's seminary in Ning-po where Denis Nugent was superior for many years. He left for Hong Kong in 1950 and when the confreres took the decision to leave Hong Kong in 1988 he went to California. He died in Los Angeles 12 December 1994. The transcript of the interview with Maurice Kavanagh was found among his effects by John Rybolt who passed it on to me for the archives of the Irish Province in March 1997.
 3. When I wanted to discover the exact date of MK's expulsion from China I consulted the *Annales*. To my surprise, I found this second interview.
 4. MK states clearly here that his period of imprisonment was from 28 July 1951 till 6 September 1952. Mary Purcell is therefore incorrect in her statement that he spent "over two years in prison" (*The Story of the Vincentians*, Dublin, 1973, p. 195).

Centenary of the death of Fr. John Gowan CM

*Homily given at the Mass on the occasion of
the Centenary of the Death of Fr. John Gowan CM
in St Peter's, Phibsboro' on 16th January*

Sr. Aileen Bradley

One hundred years ago today, a priest left St. Peter's Church, Phibsboro and walked to Glasnevin Convent to say the morning Mass for the Sisters. He was in his 80th year. After a light breakfast, he went outside to chop wood as was his wont, being always concerned for the welfare of the sisters. Not feeling well, he returned to the Convent to the room we (Sisters) know today as the Sacristy parlour. He collapsed into a chair and there in the presence of a doctor and the kneeling sisters, his face usually so austere in appearance lit up with a beautiful smile, his lips moved in prayer as he peacefully breathed his last sigh. That priest, my friends, is Father John Gowan, Vincentian.

Born April 9th 1817 in Skerries, Co. Dublin, he early felt a call to the priesthood. He studied in Maynooth and after ordination in 1840, he was appointed to Roundwood and the district of Glendalough, an assignment he loved. He loved Glendalough, its natural beauty, its history and traditions but especially he Moved the people of Co. Wicklow. He spent the first ten years of his priesthood here, the most part of which was given to trying to relieve the distress of his people, even to participating in their deprivations, during the famine. The horrendous experiences of the famine had a marked influence on his life and personality. Even to this day Fr. Gowan's memory is cherished in Glendalough.

In 1849 he entered the Vincentian Seminary in Paris. After taking vows he was assigned to the Missionary staff at St. Peter's, Phibsboro. With several other Vincentian priests, he travelled the length and breadth of Ireland giving missions in the many growing parishes and religious houses. Her saw at first hand the destitution of the poor, the terrible evictions and the inroads of proselytism.

Fr. Gowan also gave many retreats to Priests. His reputation for holiness even more than for his eloquence everywhere followed him. He seems to have had the gift of communicating to others his own supernat-

ural spirit – “heart speaking to heart” was how one retreatant described his conferences. In our archives in Glasnevin we are privileged to have a copy of one of his retreats sent to us courtesy of the Vincentian Archives, New South Wales, Australia. Appended to the notes was the tribute: “Fr. Gowan gave very many retreats to priests. He was a very holy Priest, a man of very great experience and a very impressive preacher”. (The note here made by Rev. L. Kinsella C.M., New South Wales.)

“The works of God have their moments...” (St. Vincent de Paul). Such a moment surely occurred in Gowan’s life when he met Margaret Aylward – here in this church where we are gathered tonight. She came in the hope of finding a Vincentian confessor to help her in her direction of the Ladies of Charity of which she was president. She enters the Church. All the priests are strangers to her. She kneels, hesitates, looks around. An old woman approaches. “Do you want to go to Confession, Ma’am?” The lady assents. “Go up to the gallery then,” says the other in an authoritative sort of way. “There’s a priest ‘hearing’ there and he’s the man for you”. It was Fr. Gowan and he was indeed the man for her. Margaret Aylward ever afterwards regarded that old woman as a messenger of the Holy Spirit. She never saw her again. Thus began a spiritual relationship not unlike that of Vincent and Louise, Francis and Clare, Jane Frances and Francis de Sales.

Fr. Gowan saw in Margaret a woman of deep spirituality, great grasp of mind and an all-embracing love for the poor. In visiting the sick poor of Dublin she, too, had become aware of the activities of the proselytizers and was upset that so many children were in danger of loss of faith because there was little religious instruction available to them.

John and Margaret – they made a great team. Together in 1856 they set up St. Brigid’s Orphanage at 46 Eccles Street, Dublin. Here they received orphaned and homeless children, fed and clothed them, then placed them to be reared and cared for with Catholic families. They were the pioneers of the Boarded out system. Efforts were made by others to have these children institutionalised. Never would Fr. Gowan give in on this point. Margaret and himself both saw the value to children of living a normal family life with brothers and sisters and pets. He never regretted this decision.

In 1860 Margaret was sentenced for Contempt of Court to imprisonment in the criminal prison of Grangegorman. Six months later she was released and found that the voluntary help on which she and Fr. Gowan had relied for the maintenance of St. Brigid’s had dwindled away. Another moment of Divine Providence! Encouraged by Fr. Gowan and with his very active support and co-operation they set up and founded in 1861 the Congregation of the Sisters of the Holy Faith. Margaret had come to realise that the best way to help the poor was to educate

them. Poor schools were established all over Dublin's inner city. "Your vocation" said Fr. Gowan to the Sisters, "is not just to protect the faith but to inflame and enliven it in the hearts of the coming generation". The Vincentian Order finally appointed Fr. Gowan as spiritual Director and Formator of the new Sisterhood.

In addition to his involvement with St. Brigid's, the schools and the sisters, Fr. Gowan in 1874 was appointed to the chair of Sacred Eloquence in Maynooth. He was associated with Clonliffe Diocesan College from its beginnings in the early seventies. Among his directees there was a young man, Joseph Marmion, the future abbot of the Benedictine Abbey, Maredsous, Belgium. I refer to that great spiritual giant – Dom Columba Marmion OSB, whose cause for beatification is advancing rapidly. Fr. Gowan's influence on the young Joseph Marmion was a very real one. It was Fr. Gowan who inspired him with great esteem for the virtue of humility and with a fervent devotion to the passion of Jesus.

What kind of man was Fr. Gowan?

Looking at his photograph one might be initially put off- a long emaciated face, deeply lined by the austerities and illnesses of his life; a determined chin, black almost melancholy eyes still holding in their depths the horrors he had witnessed in the Famine years – made still more melancholy by the spectacles he wore! In his book, "Reminiscences of a Maynooth Professor", Dr. Walter McDonald writes:

Perhaps he (Fr. Gowan) never succeeded in winning the esteem of those among us who judged a man by his clothes and his accent – by his success in showing off which Fr. Gowan never attempted, but there were many of us whom he won over late or soon, and who came to look on that iron-grey, rough, plain man not only with esteem, but with admiration and reverence.

"Simplicity is my Gospel" (St. Vincent de Paul). John Gowan, his faithful disciple, possessed the virtue of simplicity in a remarkable degree. He hated all novelty and show. "What a man is in the sight of God, that he is and no more". (St. Francis). That sums up Fr. Gowan's attitude to his God and to his life.

Devotion to the Providence of God was another outstanding quality

of Fr. Gowan's life as it was of St. Vincent. I quote from Fr. McCullen's book, *Deep Down Things*:

St. Vincent had a profound devotion to the Providence of God. He believed that God in his goodness was leading us all the time. As St. Vincent saw things (and as Fr. Gowan saw them also!) it was important that we should allow God to lead us and not rush ahead of him. It is God who leads us, not we him. "The works of God have their moments", wrote St. Vincent, "his providence brings them about at one particular time, neither sooner nor later". (P.521)

And yet this gaunt-faced man had a very human side, a sense of humour and a tender loving heart. Margaret Aylward was a woman of great courage, ready to take risks for the sake of the Faith. But her inner child, as is the way of all of us, was often timid, fearful, over-sensitive, scrupulous and easily depressed. It was John Gowan who told her "to lighten up", "Don't be so fretful", "Laugh things off, "You have a great future for God and the Church, be calm!" "Be patient", "Be Cheerful!", "Don't take others so seriously". "When you are feeling sad, do a good turn for somebody and the gloom will disappear". "It is a great thing to make others happy even for an hour". "Wait for God and he will not fail to console you".

He had a genuine concern for the Sisters' health and happiness and was a firm believer in the healing power of nature. "Tell Sister A to walk or sit by the seashore, let her try to give her mind a rest. Let her watch the waves, the habits of the sea birds etc."

Fr. Gowan valued Woman and her contribution to humankind. He cherished his mother – a favourite quote of his was: "My mother used to say..." When a problem arose about the suitability of women teachers, his quick response was: "Why not women teachers?" "Who taught our limbs to walk ? A woman!" "Who infused the spirit of kindness, of compassion, of love for what is good?" "A woman". He recognised that the admission of 'ladies to the medical faculty' was 'a gain for humanity'. "For who can sympathise with the sick in their pain... like one of the gentler sex. Is it not a fact that doctors have increased their number of patients in proportion as they have assumed the manner of woman... the sympathetic painstaking kindness of woman... ah! Many a doctor has made a fortune by this more than by his therapeutic skill!" (Letter of Fr. Gowan).

Fr. Gowan's personal life was not easy. His work with the Sisters and St. Brigid's Orphanage caused difficulties with the Vincentian Community. He actually considered leaving the Community. Thankfully,

he had a change of heart. For the last 18 years of his life he suffered much from bronchitis. In 1878 he was sent to recuperate in Lisbon. There he felt dreadfully lonely and feared he would never see Ireland again. For he loved Ireland passionately and all things Irish. He was transferred to the Vincentian Community, Sunday's Well, Cork. This was a happy experience for him, causing him to write: "It is really a happy thing in this life to be a member of a Community". He added a humorous post-script, "They make the coffee here almost as good as in Portugal!". The death of Margaret Aylward in 1889 was a crushing blow. "Her death has left a void in my heart which nothing in this world will ever be able to fill" he remarked to a Holy Faith Sister.

Fr. Gowan shares this centenary year with St. Therese of Lisieux who lived during the last 24 years of his life. What do they have in common? An old man and a beautiful young girl? I find three things.

- (a) In neither of them is there a trace of Jansenism. Therese longed to receive Holy Communion more frequently. She even wanted to be a priest! Pope Pius X admitted her influence on him when he gifted the whole Church with frequent and daily Communion. "Oh! How I wish that you would go to Holy Communion, not by force but lovingly, with a light heart, with great confidence and most cheerfully" – writes Fr. Gowan to Margaret Aylward.
- (b) Therese tells us we can never have too much confidence in the good God. Fr. Gowan stresses that "our faith and confidence in God must be without conditions, without reason, without measure and without limit".
- (c) "Holiness" wrote Therese, "does not consist in this or that practice, but in loving much". And Fr. Gowan held that: "Perfection does not consist in saying certain prayers nor in practising great austerities but in *loving greatly*."

100 years ago today Fr. Gowan died. His remains were brought from Glasnevin Convent to the sanctuary of this Church, where solemn requiem Mass was celebrated. In the funeral cortege (the largest ever seen then in Dublin) were to be found rich and poor, young and old all paying tribute and respect to one who like Jesus, in today's gospel, brought the GOOD NEWS TO THE POOR. Fr. Gowan's remains were laid to rest in our little convent cemetery close to those of Margaret Aylward, both of them awaiting a glorious and blessed resurrection.

The prophet Micah spells out what God asks of all of us who seek a relationship with him:

This is what Yahweh asks of you, only this:
That you act justly
That you love tenderly
That you walk humbly with your God (Micah 6:8).

This beautiful passage sums up Fr. Gowan's life. For he not only preached the Gospel, he lived it with great humility, simplicity, faith and love.

OBITUARY

Father Laurence O’Dea CM

Homily given at the Funeral Mass in St. Mary’s, Lanark

My Lord, Reverend Fathers and Friends,

When selecting Readings for today’s Mass, my mind went back to Sunday August 2nd. That was the day when Fr. Laurence became critically ill, following a severe stroke. As was his custom, he would have studied these Readings and prepared his homily. He was due to celebrate Mass in St. Catherine’s at 9.00 a.m. As it turned out, God had other plans for him. Essentially these readings are concerned with God’s gift of Himself to us in the Eucharist. I am quite certain he would fully approve our choice. I can almost hear him say to me – “at my funeral talk to the people about the Eucharist”.

As you heard, the first Reading was taken from the Book of Exodus. It tells the story of God’s gift of Manna to the starving people of Israel in the desert. In doing so, his immediate purpose was to show His love for His people, by protecting them from destruction. However, God’s intervention had a deeper significance. It was prophetic. By that I mean, it was pointing to the future when God would feed His people again, but in a new way. This time, the Bread would be different. It’s purpose would be spiritual and life-giving.

About 1300 years were to pass before the spiritual meaning of the Manna became apparent. It was Christ Himself who made this clear. It happened by the Sea of Galilee when Jesus fed the great crowd with bread in a miraculous manner. We are familiar with the facts of what happened as told to us by St. John.

Some aspects of the Miracle are highly significant. I mention just four:

- (a) There is emphasis on the hunger of the people.
- (b) The spontaneous wish of Jesus to relieve that hunger.
- (c) The possibility of relieving the hunger is tested and found to be inadequate.
- (d) Up to now the people believed they knew all about Jesus – “don’t we know all about Him and His family”. Now they realised they didn’t.

The next day the crowds are back again – no doubt looking again for bread. Their hopes were soon disappointed. This time there was no bread on offer; instead, Jesus began telling them, not to be concerned about the type of bread they had eaten the day before. He told them to labour instead for “living bread” that leads to eternal life. “The Bread I will give is My Flesh for the life of the world”. “Whoever eats this Bread has eternal life”, and so on. What He promised would be a sharing in the Bread of eternal life – sharing in the very Life of Christ Himself.

As St. John tells us the story in the Gospel, we can sense the deepening disillusionment and even disgust of the people. He is not offering what they want. They have no interest in what He wants to give them. “How can He make such claims”, sums up their reactions. They find His language intolerable, so they begin to leave in droves because they simply could not understand. Jesus makes clear He wishes to be understood very literally by turning to His Apostles to find out their intentions. If they refuse to accept His Words literally, then sadly they must go their separate ways.

As always, it was Peter who made the Profession of Faith in the name of the twelve.

Lord to whom shall we go? You have the words of eternal life we have come to believe; we are convinced that You are God’s Holy One.

What Jesus was asking from the people – and this point is very important, was not understanding, but rather faith in Himself – a recognition that He was the sign of the Father’s presence in the world. Christ’s momentous promise was fulfilled at the Last Supper when He changed bread and wine into His Body and Blood – saying, “Do this in memory of Me” The Church has always been, and will continue to the end of time to be faithful to the command of Christ. For Fr. Laurence the daily celebration of the Eucharist throughout his fifty-three years as a Priest, was the central focus of his life.

Let me tell you a little about his life.

He was a native of Sheffield. He was one of a family of nine, three of whom became Priests. He was educated at De La Salle College. Later he enrolled in St. Mary’s College, Strawberry Hill. From there he graduated as a Bachelor of Science, obtaining third place in England. It was always his intention to become a Priest and in due course he applied to join the Vincentian Community and was accepted. Following Ordination in 1944, it was inevitable he would be asked to teach. He did so in three different institutes of education, including his ‘Alma Mater’, St. Mary’s Strawberry Hill. His main subjects were science and mathematics. He spent twenty-five years in this work. When his teaching career ended, he

worked for six years in St. Mary's Parish, Dunstable. Then in 1976, he was appointed to St. Mary's, Lanark – and as you know he spent the last twenty one years of his life here in Lanark. Those who knew him best always considered him a very talented man, intellectually, athletically and most important of all, spiritually.

When St. Paul was writing letters to the different Churches, there was one subject that claimed his attention time and time again, namely Christian life-style. He describes the standards of conduct and behaviour he expects from the newly Baptised. No longer acceptable is the life-style they lived formerly as pagans.

In our second Reading today, we hear an echo of the standard he expects:-

“I want you in the name of the Lord not to go on living the aimless kind of life that pagans live. This is hardly the way you have learnt from Christ. You must give up your old ways of life. You must put aside your old self. Your mind must be renewed by a Spiritual Revolution”.

How does Paul want this Spiritual Revolution to show itself in practice?

He tells us in his letter to the Galatians (Chapter 5).

“My point is that you should live in accord with the Spirit and you will not yield to the cravings of the flesh... The fruit of the Spirit is: love, joy, peace, patient endurance, kindness, generosity, faith, mildness and chastity. Since we live by the Spirit, let us follow the Spirit's lead”.

You all knew Fr. Laurence well. Each of you will have your own memories of how well he lived out these Christian values, as expressed by St. Paul. No explanation or elaboration is needed from me.

As a man you will remember him as a very open, warm-hearted, friendly self-giving person. He had no favourites, everyone was treated with equal respect. A keen sense of gratitude for any service done for him was a mark of his character.

The last remark he addressed to me in hospital was, “Thanks for coming”.

Knowing him as I did, I can imagine him saying to me to-day, “At my funeral Mass don't talk about me. Just express my thanks to all the people to whom I am *so* indebted in life – my parents, my brothers and sisters, my religious community and the legion of other people who helped me in life. Give my thanks to the devoted staff in Law Hospital, and my special thanks to the people of Lanark who gave me twenty one years of happy ministry.

Death is never easy – even in Fr. Laurence’s case, where recovery and rehabilitation were out of the question. What we can’t repeat too often or stress too strongly is that in this world we walk by faith, not by sight, not by experience. Only by passing through death can we enter the Promised Land. As long as we are in this world, we are searching for what the Letter to the Hebrews calls our “real homeland”. But we journey in hope. We are sustained by Faith in God’s Promises and nourished by the Manna from Heaven – the Eucharist.

In recent months you noticed Fr. Laurence getting a little frailer. Coming up the High Street was becoming a greater and greater struggle. We got the impression he was waiting – waiting very patiently for God’s final call, and it came as he was preparing to celebrate his Sunday Mass. By God’s Grace, his life was abundantly fruitful in doing good. In death, nothing of all he accomplished will be lost. Everything is stored away to make what Paul calls “the crown of righteousness” – the crown reserved for him by our Heavenly Father.

His remains will now rest in St. Mary’s Cemetery, close to those of his brother Fr. Vincent, to await the general Resurrection of the dead.

May they both, with all the faithful departed, Rest in Peace.

Francis McMorro, CM

LAURENCE O’DEA CM

Although recorded as Lawrence in the Catalogue and normally signing himself as Larry, Fr. O’Dea’s chosen spelling of his given name was Laurence.

Born: Sheffield, 16 May 1918
 Entered the CM: 7 September 1939
 Final vows: 8 September 1941
 Ordained priest: 25 March 1944 in Clonliffe College, Dublin by John Charles McQuaid, Archbishop of Dublin

APPOINTMENTS

1944-’58 St. Vincent’s, Castleknock
 1958-’64 St. Mary’s, Strawberry Hill
 1964-’69 St. Vincent’s, Coventry
 1969-’75 St. Mary’s, Dunstable
 1975-’ 76 Damascus House, Mill Hill
 1976 St. Leonard’s-on-Sea (a few weeks)
 1976-’97 St. Mary’s, Lanark
 Died 24 August 1997 in Lanark.