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Welcome to the latest edition of the IACI e-news.

Founded in 1962, the IACI is the leading Irish American cultural organization. The IACI is a federally recognized 501(c)(3) not-for-profit national organization devoted to promoting an intelligent appreciation of Ireland and the role and contributions of the Irish in America.

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Accidents, Automobility, and Americana: An Investigation of the History of Irish Car Culture from the Latest Issue of *Éire-Ireland*

By Leanne Blaney

There exists a perceived notion that mass motorization and the development of car culture within Ireland were only phenomena associated with the 1960s and the year after, a result of the implementation of the First Programme for Economic Expansion by Sean Lemass and T. K. Whitaker in 1958. The program has been considered the catalyst that brought economic prosperity and rising consumerism to postwar Ireland. Yet the motoring boom that developed in Ireland in the aftermath of World War II—explored in my recent essay in the fall/winter 2018 issue of *Éire-Ireland*—is testament to the argument that history is not necessarily always black and white. Indeed, in many ways the Irish motoring boom can be considered a glaring paradox. Heedless of the island's moderate economic restoration, Ireland's motoring recovery exceeded all other European postwar motorization rebounds. Consequently, by the mid-1950s Irish roads and Irish society experienced the onset of automobility and the development of contemporary car culture.

During the 1950s car culture meant different things to different people. However, in Ireland, the distinctions were more apparent owing to the relatively small population, the number of motorists, and the interest that the media and the public had in motoring. Rural Ireland in particular entertained a romanticized notion that cars could provide their owners and passengers with a form of escapism from the drudgery of daily life on farms and in small communities. Young people and women availed of the opportunities presented by cars to travel greater distances than previously possible and to enjoy the relative freedom that independent motorized transit offered—much to the chagrin of authorities in the Catholic church, who feared immorality would ensue. In urban areas such as Belfast and Dublin, where cars were more prevalent, the attitude toward automobiles was akin to those of their American and British counterparts. For the urban motorist, cars were simply an extension of one's daily life and provided a convenient means to travel in spite of the increasing problems caused by traffic congestion and parking regulations. For urban pedestrians, meanwhile, cars were a vehicle being imposed on their lives—and not necessarily for the better. Most could not afford to own such a vehicle, and few had the opportunity to travel frequently in them. Instead, pedestrians were forced onto the pavement and had to endure the noise, fumes, and dangers that these vehicles posed.

The increase and intensity of such dangers shaped Irish car culture as the 1950s progressed. Historically, motorists had generally been held solely accountable for any motor-traffic accident; however, as the 1950s unfolded attitudes began to change. Recognition of the “human factor” and the key contribution it could play in accidents meant that pedestrians frequently were now held accountable for their own actions by the authorities. Moreover, motorists involved in accidents—especially those that included human casualties—were no longer automatically vilified.

The only exception involved those convicted of drink driving. During the 1950s, Ireland's understanding and recognition of alcohol abuse was refined. However, while drink driving was unquestionably a common feature of nights out in Ireland, those that were caught in the act were dealt with harshly. Still, there was a general reluctance amongst both members of society and the relevant authorities to take proactive action in regulating and legislating against such crimes. Instead, the actions of the state authorities to motor legislation and road traffic safety can at best be described as “reactionary.” As a general unspoken acceptance seemed to exist among both the authorities and general society that the increase in motor accidents fatalities, the frequency of motor accidents, and the general noise and disruption caused by mass motorization was simply and inevitably part of twentieth-century modernization.

Arguably, they were keen to overlook the negatives owing to the appreciation of the positive aspects associated with Irish car culture. This included the evolving influence and impact of “Americana” that was helping to shape Irish car culture, reenergize the stagnant indigenous motor manufacturing industry, and boost the Irish tourist industry. “Americana” refers to the phenomenon which witnessed Irish consumers embrace and seek to emulate American trends and acquire American mass-cultural products. Largely attributed to the fact that television ownership was still limited to a small selection of the Irish middle class who resided on the east coast of Ireland, the vast majority of the population still flocked on a weekly basis to the cinema. There they were regaled and enticed by the glamour and excitement of American films with their myriad of consumer goods. It should be noted that this craze was not wholly limited to Irish youths; Irish president Sean T. O’Kelly almost caused a major economic and diplomatic incident as he sought to have a U.S.-built Chrysler imported to be used as the official presidential car.

Overall, despite the difficult national economic situation and the alarming increase in road traffic accidents and fatalities, by 1959 Irish life without the motorcar seemed inconceivable. IACI members are encouraged to read “Accidents, Americana, and Automobility: 1950s Irish Car Culture” in the latest issue of *Éire-Ireland* to understand these developments in greater detail.

The Rising Irish

by

Raymond D. Aumack

Christmas dinner turned out to be a festive event at the home of the Garvey parents. The major excitement early in the afternoon was that their son, Brian, brought a guest. June Gilliam was welcomed with open arms without any reaction to her being strikingly beautiful and Black. For no reason at all except for the fact that the Irish tended to hang out with each other, the Garvey's seldom had Black guests except for their Memorial Day and Labor Day parties. On the other hand, Dave Garvey worked for an ethnic balance among his attorneys and staff. What seemed to be the right thing to do in the first place, surprisingly resulted in being a good business decision.

June was the first girl that Brian had introduced to his parents and because of this, the presumption was that she was special. June was all into the Christmas festivities and brought Christmas cookies that she had baked and a large jug of eggnog that Brian had to carry. Theresa Malone was also a guest of Maeve's and had no idea that Maeve and her brother, Patrick, were engaged; nor did anyone who would be at the table know except the Garvey parents. Theresa was like a second daughter to the Garveys.

Michael arrived escorting Maeve's assistant, Susan McGraw. Susan had gone over the top. She carried a tray of Christmas cookies that she had baked and gave Maeve's father, Dave, a bottle of Bushmill's Green Label, listed at the price of \$125.00.

John was the only bachelor brother and he seemed to revel in his status. John was a serial dater and seemed to set a goal of dating every single girl in Philadelphia. Of course, Theresa, an old friend of John's, was the only other single person in the room. Only the immediate brunch group knew of the relationship of Theresa and Fr. Paul.

There was no staff available to help with the Christmas festivities. Brigid insisted on handling cooking and serving herself just as she did supervising the elegant Christmas decorations around the house. Maeve assisted with serving hors d'oeuvres and making sure everyone had enough to drink in their glasses. Dave served as the bartender. June's eggnog was a big hit. It turned out to be a recipe from her native Irish great-grandfather who was a Civil War hero rising to the battlefield rank of Colonel. Who knew?

When the turkeys were settled and sliced, Brigid and Maeve brought them to the dining room table. The table was extended to the limit to occupy everyone. John helped his mother and sister carrying in vegetables. Condiments had already been laid out beforehand.

When everyone was settled, Dave offered a lovely prayer of grace. Before he could say "Amen," Maeve said that she wanted to supplement the prayer of Thanksgiving. She had slipped the ring out of her pocket and on to her finger.

"We have something else to include in our gratitude to the Lord," she said. "The Christmas child brought Christmas magic into the season and God's love into our lives. Last night love came into our lives again. Patrick asked me to marry him and I enthusiastically and gratefully said I would."

Bedlam broke out at the table with cheers, hugs, and handshakes. Dave and Brigid smiled because they knew this from the day before when Patrick asked if he could stop by for a few minutes. Brigid appropriately interrupted the bedlam, so the food wouldn't get cold. They could celebrate more after dinner.

Theresa gleefully rapped Maeve in the ribs with her elbow. "You stinker! You never let on and Patrick is just as bad."

"I wanted it to be special for Patrick, as well as for you and my brothers. Patrick spoke with my parents yesterday."

After the dinner when everyone was fully satiated by the sumptuous meal and the wine generously served, they moved into the living room and the conversation was heavily focused on the engagement, marriage plans, honey moon plans, and a timetable. Patrick explained their plans for an extensive Pre-Cana. There were going to work with Father Keenan, a prominent Jesuit priest about whom Theresa has often said good things. We expect this process to last about six months. We'll be discussing all the important things about marriage, not with the priest but with each other. Fr. Keenan will be a guide. We'll be writing out our thoughts and feelings about the issues we will discuss in a letter and share those letters with each other and that will provide discussion material for each session.

"It seems like a lot of work just to get married," Susan remarked.

"Marriage is a big job and a lifetime commitment. We just want to start off right." replied Maeve. "The structure is also useful for dealing with issues we might encounter even years from now. I learned about the strategy from Katie O'Bierne. It was a plan devised by their parish priest and she and Shane felt it has been a major contribution to their marriage. They also grew closer to each other during the process because they were communicating on a different level."

"We would like to marry around Christmastime next year," said Maeve. Patrick will be on vacation for most of January and January is a slow month in my business."

"What would you like to see on your honey moon," asked June?

"Lots and lots of ceilings," laughed Maeve and caught Patrick's blush in her peripheral vision.

Brigid just smiled. Mother and daughter shared a mystical wave length.

Theresa led a Christmas Carol sing-along. Brigid sang an Irish Christmas carol, in Irish. She had a beautiful singing voice, something she did not pass down to her daughter, though that never stopped Maeve from singing.

After Brigid's song, John walked into the dining room carrying a tray birthday cake with a single candle, to celebrate the birth of Jesus. All retired to the living room for coffee and dessert. Dave offered all present a shot of his Bushmill's Green. Sippers who will not be likely to drink it again praised the "water of Life." Dave toasted the generosity of Susan who provided him with a wonderful gift followed by another toast for all present and the gifts they brought, the greatest present being their presence. He had kissed the Blarney Stone and was consequently gifted with eloquence.

Conversation lasted a couple of more hours before the dinner-party started to break up.

The following week was filled with parties with other young people. Maeve and Patrick attended two charity balls and enjoyed themselves immensely. Patrick was continually amazed that Maeve seemed to know everyone in Philadelphia, while he was having a hard time remembering names and connections. However, he did show his pleasant and outgoing personality, his good humor and affability. All seemed to approve that he had won the heart of the namesake of the legendary warrior queen of Irish ancient literature.

While dancing, Maeve asked Pat if he was having a good time. Pat confessed that he was and that maybe they could run something like this, for this wealthy and fashionable crowd for the Jesuit Urban Ministry. Maeve,

who had been to a lot of small fundraisers for the Jesuit ministry, never thought of that and congratulated Patrick's genius idea. Maybe they could time it with Theresa's birthday in October. I could get dad's firm to be the lead sponsor and every company in Philadelphia would have to become involved as co-sponsors.

"It wouldn't interfere with our wedding plans?"

"Not at all. You would be surprised how easy these things are to run. It is all formula. The biggest job is promotion, followed by cocktails, dinner, dancing, and auction. Details are handled by the volunteer staffs at the various companies. I have been to some that raised over a million dollars. It is all run by volunteers who are anxious to have their name on the program. We can also assemble tables for the staff and volunteers for the ministry and absorb the cost."

"By the way, I'm trying to get Theresa to work at least part time for my firm. I'm working on an offer she can't refuse."

"That sounds threatening."

"Not at all. She deserves to make more money. At some point, she has to think of the future. I think I can set something up, so she can continue with at least some of her work at the Jesuit Center. I'm finalizing the plan and I'll speak with her about it over the next few weeks."

New Year's Eve was a special evening for the Garveys. Dave was the owner of the country club, or at least the major investor. John was the manager, and Dave invited all of his Christmas guests plus Desmond Dowd and Maria Soto to be his guests for dinner and the evening festivities. The great spirit of Christmas continued at this gathering. There was a live band, and everyone enjoyed hors d'oeuvres, dancing and talking with old friends. Pat remembered most of them from the garden party the Garvey's hosted on Labor Day. Maeve greeted them all, but this time introduced Patrick as her fiancé. Everyone took great pleasure in their engagement and congratulations were the order of the evening. John was able to join with his parents and friends for dinner. It was John's job to see that the evening was perfect. The club was still decorated for Christmas and the planning for the evening was perfectly implemented.

At the stroke of twelve, bedlam was generated. Fireworks exploded outside generating a festive scene on the golf course seen by everyone through the glassed wall that overlooked the first and tenth tees. The band played their loudest rendition of Auld Lange Sein, the noisemakers and hats that were distributed contributed to the celebratory noise. Everyone was kissing and hugging, first with their own family and friends and then with everyone else, exchanging greetings for the best of the New Year. It took about forty minutes for the pandemonium to settle, the signal for coffee and dessert to be served.

John was overseeing this when he felt a forceful tug on his arm.

Bruce Gorman, a member, obviously had too much to drink and his face was red with alcohol and anger.

"What the hell do you think you're doing to this club?"

"Gee," said John, "I thought everything was going well. What am I missing?"

"Those people at your table, one is a negro and the other is a spic. You are contributing to the ruination of our club."

"Gosh, Bruce, we have several Black members in our club. In fact, our club champion is Black. We have several Hispanic members in our club. Before you go on, you should know that the Black girl is my brother's date and has Irish heritage and is completing a Doctoral degree in Social Work. The Hispanic girl is Cuban, has

a Doctorate, speaks several languages, teaches in the Philadelphia School System, is a volunteer at the Jesuit Urban Mission, and is one of my sister's closest friends. She is the date of one of Philadelphia's best-known citizens and a dear friend of our family."

"You'll hear from my attorney. I didn't join this club to associate with those kinds of people."

John was ready with a vicious response that included throwing Gorman out the door. However, having been raised by his parents, he knew better than that.

"I'm sorry you feel that way. I am an attorney, manager, and paying member of this club that my father owns. I'll look for your papers. The matter should be resolved in the courtroom."

Gorman stormed out the door dragging his wife after him.

Dave Garvey observed this from the table. When John sat down for his coffee, his father leaned over and asked, "Is there trouble in paradise?"

"Nothing that can't be handled, Dad. It could get a little messy, but it won't go far. He is displeased that we have June and Maria at our table, both of whom are having a wonderful time on the dance floor. We should have a way to discriminate against drunken Irish bigots. If he only knew his history and the plight of the Irish in Philadelphia only a little more than a century ago. He wants to sue. It could be fun."

"I would like to take the case if he does sue."

"You have it if I can take second chair."

"Done."

Theresa was in deep conversation with Brigid. John gently took her hand and chivalrously asked her to dance with him.

Brigid and Dave sipped their coffee together.

"I saw that old drunk Gorman blathering with John. Is everything alright?"

"It is. He has objections about the non-discrimination policies of our club. He objects to the presence of June and Maria."

"Both of whom are among the most beautiful and nicest young people we have ever met," said Brigid.

"He is a drunken old fool", she said. "I can't imagine what that poor woman, his wife, goes through. He was always a little out of temper."

"Maybe we can help him a little, though he won't be happy about it. It will hurt him a bit, but he'll never forget the lesson."

"Now don't go dirtying the profession."

Sure, it is a noble profession and we can apply it to do a little good."

"God be with you, then."

About a week later a subpoena and suit papers were handed to John who called his father for an appointment.

"Dad, his lawyer could get disbarred for presenting a case like this."

"I know. That makes me think something else is going on. We'll go to court and I will ask for a conference with the attorney in the judge's chambers."

On the day of the trial, Dave asked for the conference with the prosecuting attorney in the Judge's chambers.

Sensing the dynamic that was happening, the Judge asked Gorman's attorney if he was serious about presenting such a frivolous case.

"You could come up before the Bar from presenting a case like this. What is going on? You are too smart to get wrapped up in this. We are off the record here and nothing we discuss will prejudice the case."

The attorney was clearly overwrought. Gorman was a major client but hadn't paid him anything in a year.

"He told me if we could win something with this case the entire settlement would go against his debt to me. I refused to take it and he carried on in a manner that was frightening. Your honor, I apologize."

"Mr. Garvey, have you anything to say?"

"With due respect your honor, I do. He has a problem with drinking and anger management. I know the court has no legal grounds to enforce, but he should be in therapy for both, for his own good and the good of the community."

"In that case, we'll have a hearing. Go back to your seats. I have to check on something."

Ten minutes later the judge appeared. "I have read the charges and I would like to call Mr. Gorman to the stand. Tell me the story of what happened at the golf club."

Gorman boldly told his story.

"Mr. Gorman, do you have anything to change or add?"

"No, your honor"

"Did your attorney suggest that you present this case?"

"No, your honor, but I insisted. I am offended, and I want justice."

"Do you realize that you are suing the golf club, its owners and managers, and its Board of Directors, and officers for obeying the law."

"Your honor it is an exclusive, private club and that is the reason I joined it."

"Sir, the rules of the club specifically ban discrimination of any kind. Discrimination of any kind is a violation of both Federal Statutes and the Laws of the State of Pennsylvania. I have checked the charter of the club and it is in total compliance. I also understand that those against whom you have lodged the complaint are not members of the club but were the guests of a member. Spectators who viewed the incident told me that you were intoxicated and belligerent."

"Mr. Garvey, as the manager of the club were you aware of the condition of the plaintiff?"

"Yes, your honor."

"Did you ask him to leave?"

"No, your honor. He left on his own initiative."

"Are you aware, Mr. Gorman, that there is a penalty for filing a frivolous lawsuit?"

"Are you refusing to answer?"

"Yes, your honor, my attorney told me?"

“Instead of time in jail for this offense, the penalty is six months for both alcohol rehabilitation and anger management. Your attorney will make the arrangements and monitor your progress at his usual fee, each month. Pending the doctor’s recommendation, both treatments can be concurrent. Failure to comply will result in a jail sentence. Is that clear Mr. Gorman?”

“Yes, your honor.”

“I also suggest that you resign from your golf club. An ouster by the Board of Directors could be ugly.”

“This case is dismissed because of a frivolous lawsuit.”

Later that afternoon, Dave called Judge Moore to thank him for his prudential judgement.

“I knew my friend Desmond Dowd was going to be there and one of the women in question turned out to be his date. That was the call I made when you left my chambers. He saw the whole episode. Mr. Garvey, your reputation for fairness precedes you. You could have eviscerated both the client and his attorney. You helped them both out and we did justice. I hope it works out for both of them, though I doubt the lawyer will ever be paid.”

“Well, maybe I can help him out along the way.

“You’re a good man. Thank you for this call.”

A few days later, Fr. Paul visited his spiritual director for his regular appointment. They started with the usual small talk. But Fr. DiNapoli was not going to mince any words.

“Paul, you’ve been seeing Theresa for about a year. There is no doubt that you have brought considerable joy and fulfillment into each other’s lives. I’m sure you have learned a lot about our human struggles with chastity. We agree that the relationship has been good for you and a support for your ministry. However, love means more than enjoying all the good things in life. “

“Well we have obviously talked about this and Theresa continues to support our plan.”

“We are not talking about chastity. We are talking about celibacy as a permanent commitment. Consider this. If you remain in the Roman Church, you are going to have to remain celibate. Remember, celibacy has everything to do with commitment. The way I see it, there are three options for ministry; remain in your commitment to the Roman Church. Resign from the ministry in the Roman Church, marry and find a new career. Or join one of our Episcopal churches and blend ministry and marriage. Some bishops are directing their priests to make that choice with their blessing. You will not have the blessing of our current Ordinary. “

“Whatever choice you make, you are still a priest. Apply for a dispensation and that is your permission to marry. The bishop will ask you to make a commitment to not pursue your sacramental ministry.”

“Why are we talking about this now.”

“We have danced around the inevitable for some time now. You have done well with the commitments you have made for this relationship. You are fortunate to share love with an understanding woman. My concern is for her. Part of your own discernment should be lengthy reflection and prayer over 1 Corinthians, 13, your namesake Paul’s panegyric on love. Focus on the selflessness required for love. Focus on this question. Can I selfishly allow the woman I genuinely love to sacrifice all the joys of a love relationship, physical, as well as emotional and spiritual? Is it fair to her? How long do you expect her to starve the sexual aspect of her womanhood? Is it her right? Is her commitment to you robbing her of the opportunity for a healthy and

fulfilling sexual and marriage relationship? The Church has asked you to be celibate. It hasn't made that requirement of her."

"Wow!" exclaimed Paul. "I guess the inevitable has arrived. I will face it with considerable fear and pain."

"I don't doubt that. If you end your relationship, there will be a mourning period for both of you. That is the relatively small price to pay for the joy of loving. Small, because the pain diminishes."

"Discuss it with her. Ask her to discuss it with her spiritual director if she hasn't already. Go over that Scripture passage with her."

"Remember, we are not talking about sin or any kind of judgement. We are talking about doing what is right and there are several options."

"If I choose to leave the ministry, what do you think my career options will be?"

"From where I stand, excluding the professions, you can transfer the skills that you use so well in ministry to just about any job title."

"Why not the professions?"

"You need the Ph.D. to teach at a university. You can do that, but it will take five to seven years at great expense. You can cut that cost by being a teaching assistant. Law school will require three years at great expense and without an income. You'll have to start over from scratch to become an engineer or an economist. Your friends at Notre Dame may be a big help to you. You can probably get a terminal degree in Theology or Scripture. You might be able to negotiate a scholarship in return for teaching after you get the degree or teach at a ridiculously low salary while you study for the degree. You have great experience as a successful fundraiser. You have been the de facto president of your own parish school for years. You can become president of one of the many private schools throughout the country. You have been the president and hands-on administrator of a multi-million-dollar enterprise. The skills and experience that you require are already in your quiver. You have an incredible network of friends. Think immediately of Dave Garvey and his daughter, Maeve. No one has their finger on the pulse of Philadelphia better than they do. Maeve's fiancé is publishing something almost every month. He may have contacts in the dynamically changing publishing industry. Nor will they judge you in any way."

"I guess I have been so insulated that I never thought of those possibilities."

"Ah, when or if you leave the dynamics of the church culture, you will be shocked at the dynamics of the world of enterprise and the speed at which they operate."

"What about my parishioners, will they be scandalized if I leave the ministry?"

"There is no scandal to leaving the ministry, if that is what you choose to do. Many will have expected your decision anyway. God will not be disappointed either. You have served him well. Remember, the skills and commitment to be the best very often results in falling in love. That is what makes celibacy terribly overrated."

"Remember, this is all part of discernment. I am still here to support you without judgment. Remember, Theresa is still the heart of the process. You have to be honest and fair with her. Take all the time you need. If you need a leave of absence from the Archdiocese, they will grant it. I am not setting any timetables. Follow your heart. It will tell you what to do and when to do it."

"If this is the route you choose to take, make sure you have a job to go to."

"If you choose to go the Episcopal Church, our archdiocese will not help. However, I have some contacts you can explore."

“Thank you, Bob. I’ve been ignoring reality and it has been a great adventure. I’ll go through this with Theresa first. You are right on every count. It is selfish of me and any decisions should be made together.

That same week, Theresa kept her regular appointment with Fr. Joe Novak, a Jesuit from the mission whom she completely trusted. After going through the usual warm up small talk, Fr. Joe asked her about her holiday experience.

She talked about the Christmas Mass, concelebrated by five priests and led by Paul as the pastor. The Mass was beautiful and the whole scene was filled with the Christmas spirit. Her friends, many of whom worked at the Center with her attended the Mass and afterwards she went to Maeve’s apartment for a post Mass repast. Paul was able to come and the whole experience was great. However, the next day she had Christmas dinner with the Garvey family together with all her friends. Her brother Patrick and Maeve announced their engagement. The Garveys are great people and I thank God for my friends because I felt so lonely. Everyone in the group knows of my relationship with Paul but Paul couldn’t be there. He was serving food at his soup kitchen and I felt that I should have been there with him. Also, I was the only unattached person at the table along with Maeve’s brother John. John has been a good friend for years and he couldn’t resist being such a terrible flirt. He is not aware of my relationship with Paul. Paul and I went out a couple of times during the week. I was jealous of Maeve because she went out to a couple of the big charity balls with Patrick. I would have loved to have been there with Paul.

“I don’t blame him for flirting. You are a very attractive and personable woman. You realize that, don’t you?”

“Thank you, kind sir, but what do my charms have to do with our discussion?”

“Everything,” responded Joe, “but continue with your story.”

“On New Year’s Eve, I was invited by the Garveys to their Country Club. It was a wonderful evening but again I felt the loneliness, even with all of my friends gathered with us. Paul couldn’t come because it would be inappropriate to parade our relationship before the Philadelphia gentry.”

“We haven’t spoken much about negative feelings, Theresa. I would like to focus on them. What does that experience tell you about yourself?”

“I missed being with Paul.”

“Let’s keep Paul out of the conversation for the time being. Focus on the subject of your sentence.”

“I?”

“Yes, the one and the same.”

“I longed for Paul”

“Why?”

“I needed him?”

“Why?”

“Because I love him.”

“What does that mean?”

“You’re setting me up for something, aren’t you?”

“It is your story. I am only a guide. Please try to answer my question.”

“I’m really trying hard to cooperate, but I don’t like where we are going.”

“Sometimes the roads aren’t smooth. What does loving him mean?”

“I don’t know if I can answer that question. It means everything.”

“Really?”

“He is my soulmate. He has opened my soul to the experience of love.”

“So, he has. What has it cost him?”

“He thinks he is a better man, a better priest. He has more compassion than he has ever experienced. His sermons are eloquent, and Spirit filled. If it costs anything, it is our freedom to be public.”

“What has it cost you?”

“I don’t think it has cost me anything. I am experiencing happiness like never before.”

“I’m sure you are but consider what it is costing you to be this happy.”

“I didn’t know happiness had a cost.”

“Every experience has a cost. How long do you think you can maintain celibacy?”

“I don’t have a celibacy commitment.”

“So, you and Paul will marry.”

“Whoa, how did we get here?”

“You’re leading me.”

“We’ve never talked on this level before.”

“No, but it is about time we did. Theresa, you are not in this alone. We can bring Paul back into your story now. You have your life. He has his. You have to figure out how you are going to blend that. Either way, you are going to have to deal with pain. Celibacy is Paul’s commitment. It is not yours. I didn’t point out your charms for chauvinistic purposes. We are all called to be chaste. That means to properly manage our sexuality. With all due respect, you haven’t made any vows to be either chaste or celibate. I am picturing your life five years from now. You have both done well for each other and kept the commitments you made. You know the Ignatian way is to go through a process of prayerful, discernment before a major decision. I will guide you. I suggest that you start with 1 Cor. 13 and reflect line by line on Paul’s panegyric on love. We’ll talk about this next time.”

“Meanwhile, you should also be talking with Paul about these issues. He should be raising them with his spiritual director if he hasn’t already.”

“Good talk Theresa.”

“I think I am going to cry. My fantasy world with the best man I have ever known is starting to show cracks.”

“Love is everything and always costs something.”

Maeve was working in her home office when the phone rang.

“Hi sis.”

“John, I hope I’m the only one you call at midnight.”

“Well, you know better than that.”

“What can I do for you?”

“I am really smitten by your friend Theresa Malone.”

“Come on, John. She has been your friend for years.”

“I would like to date her, and I would like your advice on how to go about that.”

Maeve paused, “How do I handle this?”

“Why would you need my advice. You are the best-known lothario in Philadelphia.”

“I guess I am getting wiser with age.”

“Wow! There really is a God.”

“You are busting my chops.”

“No, I’m stalling to think. Can we meet together for a private and confidential talk about this?”

“Don’t tell me she is gay.”

“No, she is not gay.”

“Can you meet me for dinner tomorrow night at the club, 7:00 pm.”

“On your dime?”

“So that is how you got to be financially independent. OK, it’s a date.”



+ **Irish Declaration of Independence** + **21st January 1919**

21st January 2019 is the 100th anniversary of the **Irish Declaration of Independence**, issued by *An Chéad Dáil Éireann* (the First Dáil Éireann) in Dublin in 1919. This was the government of an independent Irish Republic, proclaimed in arms during Easter Week 1916, and ratified by the democratic will of the people of Ireland in the 14th December 1918 general election -- a virtual national self-determination plebiscite. It is worthy of commemoration.

For proper historical context, given that there would never have been an Irish Declaration of Independence, were it not for the blood sacrifice of the men and women of **Easter Week, 1916**, which inspired the Sinn Féin abstentionist republican victory in the 1918 general election, the link between the **Proclamation of the Irish Republic**, and the **Declaration of Independence**, must be appreciated.

The **Irish Declaration of Independence** was first published, and read out in the Mansion House, in *An Chéad Dáil Éireann, as Gaedhilge, en français* and in English, on **21st January 1919**.

Historian, lecturer, Conradh na Gaeilge president and Radio Free Éireann commentator, the late **Nollaig Ó Gadhra**, often pointed out that the big change in **Sinn Féin** came in the Árd Fheis of 1917, when the Irish Republican Brotherhood (IRB) under the guidance of Michael Collins and the Irish Volunteers under Cathal Brugha, caused Sinn Féin to change its policy from monarchist to **republican abstention**. Veterans of the Rising, had become involved with Sinn Féin. Éamonn deValera, campaigning in an Irish Volunteer uniform, was elected for East Clare in June 1917. At the Árd Fheis of Sinn Féin in October 1917, Arthur Griffith graciously stepped down from President to Vice President of Sinn Féin, to allow the election of deValera, who, after the death on hunger strike of Thomas Ashe, was the senior surviving Commandant from 1916. Sinn Féin adopted an election manifesto for all elections, insisting upon the **Irish Republic Proclaimed on Easter Monday, 1916**.

This was the Sinn Féin which contested the **general election of 14 December 1918**, promising to NOT represent their constituents or their country in the mighty Westminster Parliament in London, but rather, citing Ireland's ancient nationhood, to set up, without foreign let or hindrance, a republican assembly which would form **an Irish government for all Ireland**.

Sinn Féin won the popular vote in all Ireland, and 73 of 105 seats, in what can only be described as a plebiscite for independence. The delegates who assembled in the Mansion House in Dublin formed *An Chéad Dáil Éireann*, the First Dáil Éireann, and, under the (acting) Presidency of Cathal Brugha, issued the **Irish Declaration of Independence on 21st January 1919** (legally the equivalent of the American Declaration of Independence by the Second Continental Congress, promulgated on the 4th of July 1776).

That **Easter Monday, 1916** is regarded as such a significant date is a consequence both of the promise of the Sinn Féin candidates to establish the Irish Republic proclaimed during Easter Week 1916, and of the pre-existing Army Council of the Irish Republican Army – Óglaigh na hÉireann (the IRA) insisting upon the First Dáil Éireann recognizing that Irish Republic, proclaimed in arms in 1916, as a condition for the IRA coming under the authority of the government formed by the First Dáil Éireann.

[See also Dorothy Macardle, The Irish Republic (New York, 1965).]

The democratic voice of the Irish people had spoken (*vox populi, vox Dei*), and their elected representatives sought the recognition of their **national self-determination** as promised by American President Woodrow Wilson's Fourteen Points, on which basis the Armistice ending the Great War on 11 November 1918, had been accepted by the Central Powers.

Ireland was denied recognition and a seat at the Versailles peace conference. The ensuing conflict between the forces of the Imperial Government in London and the Irish Republic, the **Irish War for Independence**, has also become known to history as the “Black and Tan War” (1919-1921). But, the military lessons of Dublin 1916 having been studied in the internment camp of Frongoch, and elsewhere, by the IRA, the forces of the Irish Republic waged an asymmetrical conflict against the alien forces of occupation. Modern guerilla warfare entered onto the twentieth century. England, though still in control of many strong points, could no longer coerce Ireland into remaining peacefully within her empire.

[A Second (Republican) Dáil Éireann was elected and came together in August 1921 (124 Sinn Féin and 4 Unionist members).] **Nollaig Ó Gadhra**, author of *Civil War in Connacht* (Cork & Dublin: Mercier Press, 1999), like Brian O’Higgins, TDÉ in his *Wolfe Tone Annual*, pointed out that the Sinn Féin Dáil delegates regarded their mandate to be as **Teachta Dála Éireann (TDÉ)**, that is, deputies to the assembly of **all Ireland** (not just 26 counties, as presumed by the British Government of Ireland Act, 23 December 1920 – for which no Irishman “Green” or “Orange” voted).

For those who might want a more personal look at the Troubles, it is captured dramatically well in “*The Wind that Shakes the Barley*”, winner of the 2006 Cannes Film Festival, and by Morgan Llywelyn in *1916* (New York: Forge, 17 March 1998 / PB 8 December 2010).

Commemoration, by “Ireland's exiled children in America,” of the anniversary of the **Irish Declaration of Independence** is, in itself, of historic significance. It can only help to underscore the continuity of the Cause of Irish Freedom, along with the recognition of the democratic mandate for an Irish republic -- as Proclaimed in arms on Easter Monday, 1916, as manifested in the 1918 “Khaki” general election and Declared in the **21st January 1919**,

Irish Declaration of Independence. *Go saoradh Dia Éire!*

IRISH DECLARATION OF INDEPENDENCE **FIRST DÁIL ÉIREANN**

Enacted by the Parliament of the Republic of Ireland 21st January 1919

Whereas the Irish People is by right a free people

And whereas for seven hundred years the Irish People has never ceased to repudiate and has repeatedly protested in arms against foreign usurpation.

And whereas English rule in this country is, and always has been, based upon force and fraud and maintained by military occupation against the declared will of the people.

And whereas the Irish Republic was proclaimed in Dublin on Easter Monday, 1916, by the Irish Republican Army, acting on behalf of the Irish People.

And whereas the Irish People is resolved to secure and maintain its complete independence in order to promote the common weal, to re-establish justice, to provide for future defence, to ensure peace at home and good will with all nations, and to constitute a national policy based upon the people's will with equal right and equal opportunity for every citizen.

And whereas at the threshold of a new era in history the Irish electorate has in the General Election of December, 1918, seized the first occasion to declare by an overwhelming majority its firm allegiance to the Irish Republic.

Now, therefore, we, the elected Representatives of the ancient Irish People in National Parliament assembled, do, in the name of the Irish Nation, ratify the establishment of the Irish Republic and pledge ourselves and our people to make this declaration effective by every means at our command.

We ordain that the elected Representatives of the Irish People alone have power to make laws binding on the people of Ireland, and that the Irish Parliament is the only Parliament to which that people will give its allegiance.

We solemnly declare foreign government in Ireland to be an invasion of our national right which we will never tolerate, and we demand the evacuation of our country by the English Garrison.

We claim for our national independence the recognition and support of every free nation in the world, and we proclaim that independence to be a condition precedent to international peace hereafter.

In the name of the Irish People we humbly commit our destiny to Almighty God Who gave our fathers the courage and determination to persevere through long centuries of a ruthless tyranny, and strong in the justice of the cause which they have handed down to us, we ask His Divine blessing on this the last stage of the struggle we have pledged ourselves to carry through to freedom.

(Dail Eireann: Minutes of the Proceedings of the First Parliament of the Republic of Ireland, 21st January 1919.)



An Chéad Dáil Éireann, Eanáir 1919

IRISH SPORTS TRIVIA

Walsh Park is the GAA stadium in which Irish city?	Waterford
Which Waterford born soccer player has played for Sunderland and signed for Celtic in 2010?	Daryl Murphy
John Treacy was a successful Irish sportsman of the Eighties in which sport?	Athletics
What is played for Northern Irish Gold medallists at the Commonwealth Games?	Danny Boy (The Derry Air)
In which sport has Wendy Houvenagel represented Northern Ireland?	Cycling
Which Irish cyclist won the 1987 Tour De France?	Stephen Roche
Which Irish jockey won the English Derby on Grundy, Golden Fleece and Quest for Fame?	Pat Eddery
Which Irish jockey rode Red Rum to his third Grand National win?	Tommy Stack
Waterford born Irish sportsman John James Kelly is better known as who?	Sean Kelly
Which 'Irish' sports team is based in Sunbury, Surrey?	London Irish rugby union squad
Which Irish player scored in the legendary 1973 Barbarians-All Blacks rugby match	Fergus Slattery
What famous Irish racecourse is a corruption of the Irish word for a racecourse?	The Curragh (Cuirreach)
Where does the Irish Grand National take place?	Fairyhouse
Which famous English racehorse won the 1990 Irish Grand National?	Desert Orchid
Who played for the Irish soccer team 57 times and also managed them?	Mick McCarthy
Who, infamously, did not play for Ireland in the 2002 World Cup?	Roy Keane
Dylan Thomas and Sir Harry Lewis both won what Irish sporting prize?	The Irish Derby. They are horses.

FEBRUARY IRISH HISTORY

1st

1943 - Central Bank of Ireland established.

1982 - Corporal punishment banned from schools in the Republic.

2nd

1880 - Charles Stewart Parnell addresses the United States Congress.

1972 - The British Embassy is burned in response to Bloody Sunday.

3rd

1881 - Michael Davitt is arrested.

1917 - The father of Easter Rising rebel Joseph Plunkett wins a seat at Roscommon North for Sinn Féin.

1919 - Éamon de Valera and two others escape from prison in England.

4th

1933 - De Valera's Fianna Fáil win their first overall majority in the Dáil Éireann.

1992 - On the day Mary Robinson becomes the first President of Ireland to visit Belfast, an off-duty RUC officer in Belfast kills three people in a Sinn Féin office before committing suicide.

5th 1992 - Loyalists kill five Catholics in a betting shop in Belfast.

7th 1991 - The IRA mortar bombs Downing Street.

8th 1929 - De Valera sentenced to one month in jail for illegally entering County Armagh.

9th

1983 - The IRA kidnap a racehorse, Shergar.

1996 - The IRA breaks its ceasefire by bombing Canary Wharf.

10th

1922 - Treaty Bill introduced in the British House of Commons, providing the dissolution of the 'Southern Ireland' parliament and the election of a new parliament for which the Provisional Government will be responsible.

1958 - Trade Unions vote to end a 15-year split, forming the Irish Congress of Trade Unions.

1972 - The IRA announce a ceasefire.

11th

1867 - Fenians try and fail to seize Chester Castle.

1925 - A resolution is passed making divorce and remarriage illegal.

1926 - The performance of The Plough and the Stars leads to violence in Dublin.

2000 - Devolution suspended in Northern Ireland.

12th

1939 - The Department of External Affairs recognises the government of General Franco in Spain.

1972 - Ulster Vanguard Movement is launched.

1989 - Belfast solicitor Pat Finucane is shot dead by Loyalists.

13th 1966 - The Bishop of Clonfert complains about the content of The Late Late Show.

14th 1981 - Forty-eight young people die in a fire at the Stardust Ballroom.

15th

1956 - Owen Sheehy-Skeffington calls for an end to the corporal punishment of girls.

1995 - English football hooligans riot at Lansdown Road.

17th

1960 - The Television Bill passes through its final stages in Seanad Éireann.

1978 - Twelve people die in the La Mon restaurant bombing.

18th 1948 - John A. Costello is elected the second Taoiseach of Ireland.

19th

1901 - Thomas O'Donnell is prevented from addressing the British House of Commons in Irish.

1987 - Charles Haughey returns as Taoiseach.

21st

1843 - Dublin Corporation debate on the Repeal of the Act of Union.

1910 - Sir Edward Carson becomes the leader of the Irish Unionists.

22nd

1933 - General Eoin O'Duffy is forced to resign from his post as Commissioner of the Garda Síochána.

1995 - Taoiseach John Bruton and British PM John Major launch a framework document for Northern Ireland.

23rd

1910 - St Patrick's College, Maynooth, becomes part of the National University of Ireland.

1943 - 35 children die in a fire at St. Joseph's orphanage, Cavan.

26th

1852 - The Birkenhead, which has sailed with insufficient lifeboats, founders. Recruits to the British Army who had boarded at Queenstown stand to attention while women and children are placed in the lifeboats.

1934 - Protest by boys at a school in Thurles over classmates wearing blue shirts (in support of the Blueshirt movement).

1992 - Ban lifted on a 14-year-old rape victim in the Republic going to England for an abortion.

27th

1903 - Mansion House meeting welcomes a move to establish St Patrick's Day as a national holiday.

1920 - Text of the Home Rule Bill published, providing for two parliaments in Ireland.

1997 - Law providing for divorce comes into effect in the Republic.

28th

1973 - The National Coalition of Fine Gael and Labour win an election in the Republic

1985 - IRA kill nine RUC officers at Newry.