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**The Official Newspaper to
the Diocese of Lancaster**

Issue 327 + March '21

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on Prayer – Part 2



+ RIP +

Bishop Emeritus Padraig O'Donoghue

Fifth Bishop of the Diocese of Lancaster



When addressing the Oxford University Newman Society address in 2009 Bishop Padraig concluded by saying:

*"Let's finish by listening to the Word of God, the source of our hope for a holier Church, a fairer society, a better world:
'Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.'
(John 20: 30-31).*

*May all of us be so changed by God's revelation, in word and deed, in Scripture and Tradition, that we daily have a deeper faith in Jesus the Messiah, the Son of God. And, so believing, may we enjoy an immeasurably rich life as Catholics living in His name.
Amen"*



Personal tributes can be found on Pages 2, 3, 8 and 9. A further tribute, from Cenacolo, will appear in the April edition.



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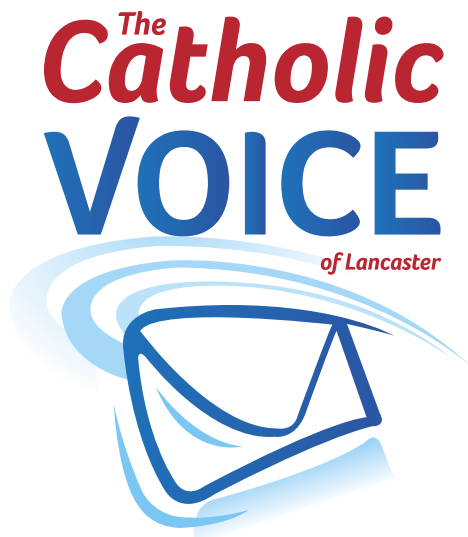
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EDITOR:

Edwina Gillett
01253 736630 / 07969 967268
edwinagillett@hotmail.co.uk
www.catholicvoiceoflancaster.co.uk

ADVERTISING:

Charlotte Rosbrooke / CathCom Ltd.
01440 730399 / 07932 248225
charlotter@cathcom.org
www.cathcom.org

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rob@hot-creative.co.uk
www.hot-creative.co.uk

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Articles to:

voicenews@hotmail.co.uk

Letters to:

voicelatters@hotmail.co.uk

POSTAL ADDRESS:

FAO Edwina Gillett
99 Commonsides, Ansdell,
Lytham St. Annes FY8 4DJ

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EDITORIAL

A personal statement from Bishop Paul Swarbrick on hearing of the death of Bishop Emeritus Padraig O'Donoghue.

Bishop Padraig O'Donoghue died peacefully in Nazareth House, Mallow, Co.Cork, Ireland, having retired there after his years as Bishop of Lancaster (2001 – 2009). May he rest in the Lord's peace. His Requiem Mass took place on Tuesday 26th January 2021 in the church of St. Michael the Archangel, Analeen, within his original home parish of Mourneabbey, Co. Cork. He had expressed this wish to be buried near his parents' graves. His wish was for simplicity and home, where he'd started from. Bishop William Crea of Cloyne Diocese presided.

I have spoken with members of Bishop Padraig's family, with Bishop Crea and with Donna McNamara the Director of nursing at Nazareth House, assuring them of our prayers in their grief and thanking them for the care they gave Padraig, especially over more recent months when his health began to deteriorate rapidly.

Under current restrictions it is difficult to plan a fitting Diocesan public Mass to thank God for the ministry of Bishop Padraig as our Bishop, but we should do something. We will consider what might be possible.

A Bishop reveals the heart of his ministry in his Episcopal motto and coat of arms. Bishop Padraig's coat of arms carries the shepherd's crook, the pelican feeding her young on her own flesh, the Lancashire rose, the image of Our Lady of Furness, the Book of the Gospels and three flames denoting the Most Holy Trinity and the fire of Pentecost. His motto simply states from the Beatitudes, 'Blessed are the poor'.



He came as a stranger to the north-west of England, but he was no stranger to Christ, to the poor in spirit, or to hard work. His love for Our Blessed Lord and the Church shone through his years with us. His love for his flock, especially those in most need, was obvious to all. During his years in Lancaster he took on what a Bishop of lesser calibre might be tempted to leave for his successor to tackle. He sold the vast old episcopal house on Cannon Hill, opting for much simpler rooms within the Cathedral complex. He brought to light and tackled the infamous financial 'black-hole' within the Diocese. He would not accept the Diocesan Caring Services compromising Catholic teaching and practice. He undertook a comprehensive Diocesan consultation for mission followed by starting its implementation. He sought and welcomed expatriate Religious and clergy into the Diocese. He did much more for the benefit of the Diocese and the care of the poor in spirit for whom he held a particular devotion.

I am aware of those within the Diocese who had the good fortune of working especially closely with Bishop Padraig. Yours will be a deeper grief through your knowledge and love of the man, but you will lighten your load by your affection and Faith.

More broadly, all who had the privilege of knowing him and enjoying his company, even for just a short time, could not fail to be touched and encouraged and inspired by him. He was a true blessing from God, from Westminster and from Ireland.

Only weeks before he died he was able to see the completion of his last great personal project, the publishing of a book based on his 'Life Stories' assisted by Paul O'Kelly-Lynch. Having spoken with his family, I hope to arrange for a good number of copies to be made available here in Lancaster. Towards the end of his work is the following quote:

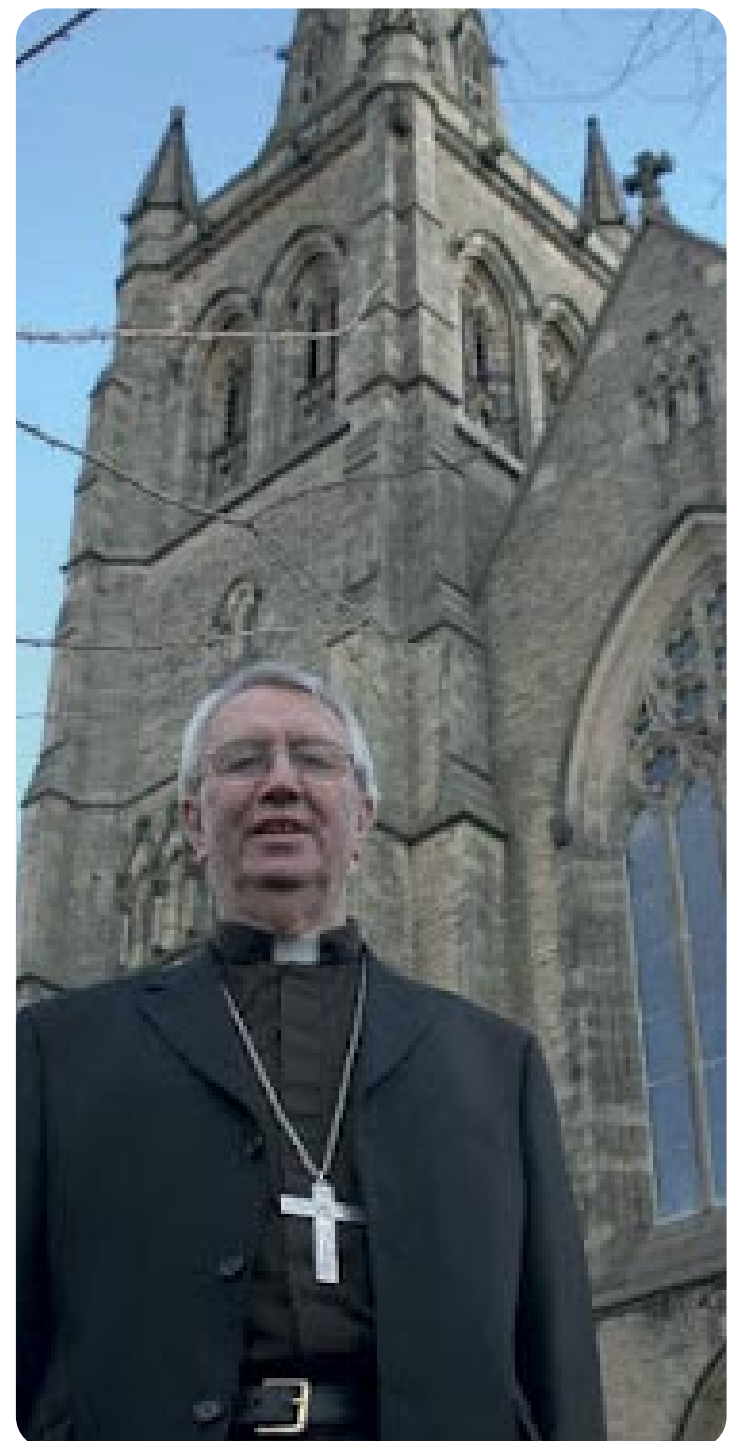
"If I were asked what I'd view as my greatest legacy in life, then I would have to say that it was my work in helping to establish 'The Passage' in Westminster. I would like to think that this action, in essence, sums up my work in the Church. I viewed myself as a simple priest who had a great desire to help my fellow man, to try to make a difference in people's lives." The Lord is good.

Four days before he died I phoned Drommahane and was able to have the briefest of conversations with him, assuring him of our love and prayers from Lancaster. I know I speak for Bishop emeritus Campbell too when I say that Bishop Padraig left an example that was an inspiration to follow. He has shown us the way to the Father, and encouraged us to be joyful even in these darkest of days.

He completed his life on earth on the Feast of St. Francis de Sales, an outstanding pastor of souls, and under the care of St. Joseph, to whom we look for the grace of a happy death.

Eternal rest grant unto him, O Lord, and let perpetual Light shine upon him. May he rest in peace, Amen.

+Paul Swarbrick.
Bishop of Lancaster.



Commending his soul to the merciful love of Christ the Good Shepherd ...



APOSTOLIC NUNCIATURE
N. 192/1/21

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28 January 2021

Dear Bishop Swarbrick,

At the request of the Secretariat of State this is to convey to you a Message from H. E. Cardinal Pietro Parolin, Secretary of State to H. H. Pope Francis, on the occasion of the death of H. E. Monsignor Patrick O'Donoghue, Bishop Emeritus of Lancaster.

*The Right Reverend Paul Swarbrick
Bishop of Lancaster*

His Holiness Pope Francis was saddened to learn of the death of Bishop Emeritus Patrick O'Donoghue and sends heartfelt condolences to you and to the clergy, religious and lay faithful of the Diocese. He joins you in giving thanks to God for Bishop O'Donoghue's years of priestly and episcopal ministry, and for his notable efforts to promote education and mission in service of the Gospel. Commending his soul to the merciful love of Christ the Good Shepherd, the Holy Father cordially imparts his Apostolic Blessing to all who mourn his passing in the sure hope of the resurrection.

Cardinal Pietro Parolin
Secretary of State

May I also take this opportunity to offer you and the whole diocesan community my own sympathy and the assurance of my prayers at this time.

With my prayerful good wishes and warm personal regards, I remain

Yours sincerely in Christ

+ [Signature]
Archbishop Claudio Gugerotti
Apostolic Nuncio

Rt Rev Paul Swarbrick
Bishop of Lancaster

... And who is our Brother?

'We were created for a fulfilment that can only be found in love,' so said our Holy Father in his encyclical last October. In Fratelli Tutti, Pope Francis invites us to meditate on the parable of the Good Samaritan. This love he speaks of transcends 'the barriers of geography and distance and declares blessed all those who love their brother.' And who is our brother? Well, that was how the parable started. Our brother, we recognise as Christ himself, in everyone 'of our excluded brothers and sisters.' Never has the love of brother been more needed. Our own personal need to protect ourselves from this horrendous pandemic has made us introspective. We need to move forward to be 'Good Samaritans who bear the pain of other people's troubles' and not to be 'indifferent bystanders.' During the pandemic, CAFOD continues as normal. The wars, the hunger, the destruction of the rain forests, the debts are not going away. This Lent, CAFOD is focusing on ending water poverty. Abdella lives in Ethiopia and walks ten hours a day in searing heat to fetch water. In a normal year, Cafod would ask you to walk alongside Abdella. We can still help Abdella, even if our churches are closed. Do look online for ideas at Cafod.org.uk/lent, text LENT5 to 70460 to give £5, or call 0303 303 3030 to donate. But whatever else you do, remember Abdella and all our excluded brothers and sisters in your prayers.

C. Oldroyd, CAFOD Fylde

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For me, the key word for everything that we are doing at Castlerigg right now might be 'adapt'. We are constantly thinking of ways to adapt to the current pandemic and trying to come up with new ways to minister to people who we can't safely go anywhere near. If you follow our Social Media channels (and you should) you'll have seen some of the videos we've made lately and some of the events we're currently offering. Here is a short summary:

CATHOLIC ONLINE STUDY DAYS

Salvation History (Fr Michael Docherty)

March 13th

ADULTS STUDY DAY MARCH 13th

Our first online study day for adults will be on Saturday March 13th. Father Michael Docherty will be talking about Salvation History and it's just £5 for a ticket (that's one household – you don't need to pay for each person!). 1pm to 5pm.

www.castleriggmanor.co.uk/study

RISE ONLINE



ONLINE YOUTH GROUP FOR YOUNG PEOPLE IN YEAR 7 TO 9
FORTNIGHTLY // 7PM TO 8PM // THURSDAYS // ZOOM
STARTING THIS MARCH
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RISE

Our online Youth Group for young people in Year 7, 8, or 9 (or that age if home-schooled) starts this month. It's free to sign up and a great chance to make friends from all over the diocese.

www.castleriggmanor.co.uk/riseonline

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www.castleriggmanor.co.uk/engage

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OVERFLOW

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+++



RIP

Monsignor James Hook

26 May 1927 – 26 December 2020

Monsignor Jimmy Hook died peacefully at his home on 26 December 2020. May he rest in the Lord's peace and light.

James Hook, son of Robert and Catherine Hook was born on 26 May 1927, the youngest of three children. He was educated at St. Anne's Primary School, and at St Alban's, Secondary Blackburn. He studied for the Priesthood at Upholland College.

After ordination in Lancaster on 30 May 1953, he had the following appointments:

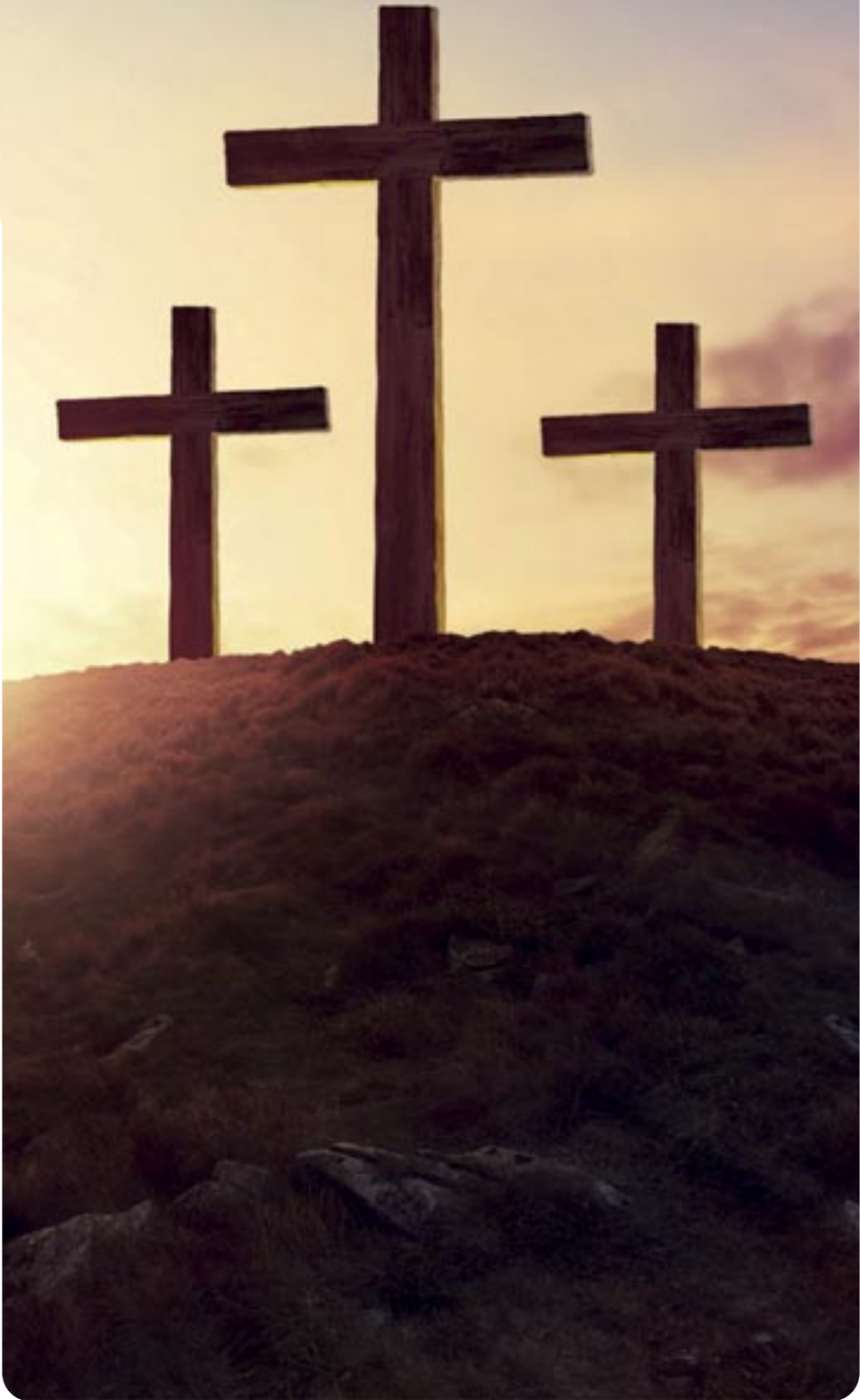
Assistant Priest to Our Lady, Carlisle (1953- 1956); St. John Vianney, Blackpool (1956-1957); St. Ignatius, Preston (1959-1966), St. Teresa, Cleveleys (1966-1968); St Joseph, Preston (1968-1970). Parish Priest in St. Edmund, Carlisle (1970-1975); English Martyrs, Poulton (1980-

1984); Blessed Sacrament, Preston (1988-1989); Holy Family, Morecambe (1989-1999).

He held positions at the Catholic Missionary Society (1957-1959); the Ecumenical Commission (1967-1975); the Diocesan Information Officer (1971-1975); the Catholic Information Office (1975-1980); the Catholic Media Office (1984-1988) and was Editor of the Catholic Voice for a period from 1994.

Mgr Hook's Requiem Mass was shared with his recently deceased housekeeper, Pat Colledge. It was held at the Willows, Kirkham on 21 January 2021. Bishop Paul presided. Fr Andrew Broster PP and Fr David Burns, Dean, concelebrated. Mgr Hook was later interred at the Willows.

Eternal rest grant unto them O Lord and let perpetual light shine upon them, may they rest in peace, Amen.




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A Family Tribute

+++

Monsignor James Hook was born in Blackburn to Catherine and Robert Hook.

He had an older brother Jack and a sister Eileen. He has eight nephews and nieces: Bob, Margaret, Derek, Barbara and Peter from his brother Jack and his wife Hazel; Judith, Jim and Christine from his sister Eileen and her husband Tom. His parents and family were so proud of Uncle Jim and

all his work in the Church especially when he became a Monsignor.

He regularly visited his brother and sister until their deaths and always delighted them with his stories about his work in the church and his travels to Italy and France, always bringing them gifts of good wines and new spirits which he highly recommended.



Mgr Hook following his ordination.


He was always keen to find out about us all and his great nephews and nieces and the lives they were leading. He was a very gentle man who was always pleased to meet people but always happiest when as little fuss and attention was given to himself. He will be remembered fondly by us all.

Rest in Peace Uncle Jim – From all the Hook and Parsons families

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Photo courtesy of Fr R Billing.

A Personal Tribute to Bishop Padraig O'Donoghue RIP

4 May 1934 – 24 January 2021

As a newly-ordained priest for the Archdiocese of Westminster, Father Patrick O'Donoghue worked in the parish of Our Lady of Willesden as a curate from 1967-70 and served as a local hospital chaplain. He was soon noticed by Cardinal John Carmel Heenan and was assigned to work on the Diocesan Pastoral Mission Team from 1970-73, where he gained experience in a total of 27 parishes across the entire Archdiocese. From 1973-77 Father O'Donoghue was appointed Pastoral Director at Allen Hall Seminary in Chelsea. Then, from 1977-78 he was

part of the team ministry at the parish of St Thomas of Canterbury, Fulham. His varied pastoral experience led to a belief that renewal at every level in the Church, was urgently called for, combined with his conviction to grapple with the major issues facing both society and the Church.

Father O'Donoghue was then appointed by Cardinal Basil Hume OSB, Archbishop of Westminster as Sub-Administrator of Westminster Cathedral from 1978-85. This appointment marked the beginning of a great respect and close friendship between himself and the Benedictine Cardinal who was a cherished mentor for Father Patrick over the years. After this, he was made Rector of Allen Hall Seminary from 1985-90 and by-now-Monsignor O'Donoghue was then sent back to Westminster Cathedral again – this time as Administrator from 1990-93.

The twenty years spent between the Seminary and the Cathedral further heightened Monsignor O'Donoghue's desire for play his part in the reform and renewal of the Church. But there were other challenges too, especially for those thrown to the peripheries by inner-city life with its extraordinary wealth and cut-throat 'rise to the top' mentality in the corporate business world. Here was Father Padraig's desire to help combat the poverty of London heightened as he worked away behind the scenes in projects to aid the lot of the homeless, addict and the dispossessed. For Monsignor O'Donoghue it was necessary for the Church to be right at the centre of work that championed the plight and rights of the poor, and to this

end he was a key player in the practical establishment of The Cardinal Hume and Passage Centres, which continue to flourish to this day in London. Moreover, in the 1990's he was Chair of the Trustees for the Passage Centre.

Monsignor O'Donoghue was a former Chair of the Archdiocese of Westminster Senate of Priests. Thus, he was always a great friend to many of his brother priests in the Archdiocese and in other dioceses beyond, particularly in the South of England. Eventually, few were to be surprised that he was to be named bishop by Pope John Paul II on 18 May 1993. He was duly ordained as Auxiliary Bishop for the Archdiocese of Westminster (and titular bishop of Tulana) by his great friend and mentor Cardinal Basil Hume on 29 June 1993, and soon after he was appointed Bishop to the West London Pastoral Area of the Archdiocese.

In the Archdiocese of Westminster, Bishop Patrick was well-known by priests and people in the parishes with his nickname from Cardinal Hume: 'Pod'. He served as Chairman of the Westminster Diocesan Pastoral Board from 1996 and even before that, on the national scene, as Chairman of the Bishops' Conference of England and Wales Committee for Migrants from 1993. His articles were constantly to the fore, not least in the national Catholic media. Here, he championed aloud the refugee, migrant and the asylum seeker at every turn.

Once he was appointed, by Pope John Paul II, a diocesan bishop in his own right on 5 June 2001 – as Fifth Bishop of Lancaster (from 4 July 2001 to 1 May 2009), Bishop Patrick took up an episcopal motto: 'Blessed are the Poor'. Few will have realised the human wrench involved in his leaving Westminster where he was well known and loved by so many for a total of forty years, to go 'up north' to Lancaster where he hardly knew a soul. At times, and although he never complained, I often felt at a human level he was quite lonely and perhaps filled this with a whole-hearted dedication to his ministry – in his new diocese – but also to his continuing brief for the Bishops' Conference Office for Refugee (and Migrant) Policy.

As Bishop of Lancaster, Bishop Patrick quickly exuded great energy and stamina in getting to know his new diocese. He arrived as a simple Pilgrim; eager to learn and to garner the ministry of his predecessors and the community of faithful priests and people who awaited him in Lancaster.

It took about two years for Bishop Patrick to survey the 'lie of the land', through a deanery-wide visitation programme throughout his new diocese, to take soundings and to find his voice. Once he had done so, he would mandate many new and bold initiatives to strengthen the life and mission of the Diocese of Lancaster including:

- He gave a personal example and emphasis of closeness to the priests and people of the diocese by setting up – staying several weeks at a time – a programme of visiting parishes and wider communities all across the diocese. He was a Shepherd who was often 'out and about' in the diocese; who knew well

'the smell of the sheep'. His personality of closeness and warmth with people allowed him to be a bridge across the aisle for every kind of person.

- In 2003, he left and sold the 16-room Victorian Mansion of Bishop's House at Cannon Hill in Lancaster and moved instead to a modest converted apartment in Cathedral House so as to model a simpler life-style, closer to that of his priests and to become a 'bishop on the move'. The Bishop was always interested in proximity to God's People.

- He increased the profile of the Diocesan Pilgrimage to Lourdes, especially its youth section, which increased four-fold in his time as bishop. Bishop Patrick's energy, personal engagement, interest and direct accompaniment of diocesan young people in Lourdes and World Youth Day is still remembered to this day. Even if it's true to say he always struggled to remember names – he never forgot a person!

- He boldly established a new Diocesan House of Formation at Cleator, Cumbria serving as a preparatory House for pre-seminary students (in 2003) within the diocese itself – so that men considering a priestly vocation could explore this possibility further and begin their formation within the context, community and support of their Local Church of bishop, priests and people. Other dioceses have since followed this local approach.

- He personally invited and founded a house of the Cenacolo Community at Dodding Green near Kendal (in 2004) within the diocese – the first and only such house in the United Kingdom to this day. Cenacolo is an international Catholic community of lay people with addictions centred upon Christ and living an intense life of prayer and manual work.

- He organised in 2004 for a chaplaincy for migrant Syro-Malabar Catholics (from Kerala, India) living in the UK for across all of the dioceses in the northwest of England – before other bishops became engaged. This work involved a deeply moving and important pastoral visit, for the Bishop, to India in 2008 which sealed a close relationship with the diocese and the Syro-Malabar Church. In fact, this chaplaincy laid the foundations, to be taken up by his successor in Lancaster, Bishop Michael G Campbell OSA to directly and practically assist in the erection, by the Vatican, of a Syro-Malabar Eparchy (diocese) for Great Britain with its cathedral set in Preston (a major city in the Diocese of Lancaster).

- He had immense sensitivity to the new religious congregations, new ecclesial movements and new initiatives in the Church. This wasn't always easy or successful but he always generally gave each a fair hearing and a chance to show what contribution they could make to the enlivening and strengthening of the mission of the Church which was, for him, always paramount in his discernment as well as protecting the unity of the diocese.

- He commissioned a Review of Diocesan Finance and Property Services (in 2005) and the implementation of its findings including major structural and



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operational reforms in the diocesan curia so that central diocesan finance and property services were adequately costed, budgeted for and were proportionate and responsive to a relatively small Mass attending Catholic community in the parishes. This action was a bold and transparent response to an acutely perilous situation in the diocesan finances which soon received the support and commendation of the Holy See in *(the Congregation for the Clergy)* even if not entirely understood or appreciated by all in the diocese itself.

- He commissioned an Education Review (2005) and the implementation of its findings – seeking to provide essential and responsive services to Catholic schools in the diocese but in a way that was affordable for a modestly-resourced diocese.

- He led a re-visioning of the diocesan newspaper, *'The Voice'* to ensure that it speaks positively in the name of the Church, and out of love of the Church for the sake of its mission *(in 2006)*. The name of the newspaper is now The Catholic Voice of Lancaster *(as of 2008)*.

- In February 2007, he initiated a time of prayer, review and consultation – Fit for Mission? – on the future life and mission of the diocese in all its aspects – Catholic Education, the shape and mission of Parishes, Marriage Preparation, The Permanent Diaconate etc. In fact this programme was to have an impact far beyond the diocese!

The Fit for Mission? – Schools (2007) and Fit for Mission? – Church (2008) teaching documents from Bishop O'Donoghue had a positive response across the Catholic world – including from departments of the Holy See. In the schools document, the Bishop tried to address the contemporary challenges facing Catholic education, and won many accolades from the Holy See, from other diocesan bishops and from Catholic priests and people from all over the world.

Bishop Patrick's Fit for Mission? – Marriage preparation series (2009) had been delayed and so had run-over into the time of his retirement. Still, the programme is now a well-respected resource for such vital preparation in parishes in the UK and elsewhere. It, too, received the commendation of the Holy See.

The Bishop initiated and commissioned the Fit for Mission? Permanent Diaconate review to ensure the robust selection, initial and ongoing formation of students for the diaconate so as to provide for a sound and solid future for the permanent diaconate in the diocese. The fruit of this work was secured by Bishop Campbell in his Directory on the Permanent Diaconate (2010). Again, the directory was lauded by the Vatican and other dioceses then requested to use the directory to assist in their own similar resources.

- His personal interest, care and pastoral kindness for his seminarians and priests was a major feature of Bishop Patrick's ministry in Lancaster and I'm sure before that in Westminster. No doubt his work in seminary formation had a certain influence in this area. Again, his

care for the individual person was not eclipsed by what he needed an individual priest or seminarian to do *(in terms of an appointment)* for sake of the Church. Dialogue and sensitivity take time and so the Bishop was never afraid to offer such time, as needed, in meetings with priests and seminarians.

- His tremendous commitment to his work-ethic, stamina and energy for his ministry in and around the diocese was evident to all. I often recall how we might leave Lancaster early in the morning for engagements in far-flung parts of the diocese and so not arriving back in Lancaster until late in the evening. Even so, all correspondence he received was responded to promptly and in a way that spoke to the person and their circumstance. There was seldom a day off which sometimes wore him out and I know would take increasingly a toll on his health.

Many of these challenges would have frightened off a much younger man. Instead, Bishop O'Donoghue faced them *'head on'* with great courage and energy. Important reforms and initiatives were launched in his time as Bishop of Lancaster. Some of these would be built upon and see their culmination in the time of his successor. For example, Bishop Campbell would insist, in his time as diocesan bishop, on keeping the fiscal discipline set in place by Bishop O'Donoghue before him.

Another, was Bishop Patrick's desire and efforts at bringing fresh and young religious communities from overseas to the Diocese in order to bolster up indigenous Catholic communities. Bishop Campbell would continue to build upon this work.

At 75 years of age, Bishop O'Donoghue retired as Bishop of Lancaster on 1 May 2009 and left the UK to return to his native County Cork, Ireland on 29 May 2009. I remember the day of his departure from Lancaster and return to Cork very well in my memory. As well as a personal wrench for him – it was for me too. Our work together had come to its conclusion. The Gospel at Mass that day was from John 21:18:

"Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go."

After a brief stay with his family in his home place of Mourne Abbey, on 3 July 2009, the Bishop, in *'retirement'* was appointed, at his own request, by his good friend the then Bishop of Cork and Ross, Most Rev John Buckley, as assistant priest of the Parish of Bantry in West Cork. Here he ministered, very happily, as a priest with two other priests to two and a half thousand people at Mass and to nine schools and one hospital. He worked particularly hard in the hospital chaplaincy and became well-known and loved all over West Cork because of this. He was also able to assist Bishop Buckley with the administration of the Sacrament of Confirmation.

In August 2012, Bishop O'Donoghue moved from Bantry and was appointed for a brief time as assistant priest to

Ballincollig Parish in Cork City. However, in April 2013, with some health challenges, Bishop Padraig moved to be resident in the care of Nazareth House, Dromahane near Mallow so as to be much nearer to his family for whom he has always expressed his great affection, pride and loyalty.

Of course, just as there were many serious moments and decisions, diocesan-reforms made and documents written, there were lighter moments too! There was the story on the hottest night of the year, in his apartment in Lancaster, the Bishop met with a lady to explain some project or another. It was the end of a long day – little-by-little the Bishop felt himself fading lightly away. Sometime later, the Bishop awoke to find this same lady opposite looking straight at him. Composing himself rather quickly he went on to ask her: *"Have I been gone for long?"*

He was never afraid to appear vulnerable in front of his flock. Even as he didn't take himself too seriously. When we think of Bishop O'Donoghue – we can think of that *'irrepressible'* Bishop who famously loved to *'pop in'* on the priests on a Sunday afternoon, or by his famous vocabulary – the words *"hugely important"* or *"tremendous"* never far from his lips. We recall his rather polished Cork-cum-Kensington accent or that he wouldn't give it a second thought to offer a full medical diagnosis of a sick parishioner or priest – even on the telephone. We recall those scuffed shoes and the spilled fountain-pen ink all over his white simplex mitre. Or those calls of *'self-invitation'* to a presbytery or convent

at about 11.00am to say he would like to meet with Father or Sister X: *"It will be late morning [it was already] by the time I'll be with you."* *"Oh, great, I would love to stay for lunch!"*

Despite having many gifts, driving was probably not one of them. The parishioners of one Preston parish will surely remember the day when the Bishop, in his early years, confidently reversed his car out of their yard – only to demolish their wall in so doing. Just then, some passers-by from the local mosque came running and lifted his car off the remainder of the wall. The Bishop's response – *"Thanks a million!"* and the car sped off and *"no more about it!"*

Yes, Bishop Patrick knocked down some walls, he fed the sheep, taught the nations. He has championed the migrant and the asylum seeker, looked out for the poor – true to his motto. He poured out his life for the addict, the marginalised and the suffering. He struggled to keep our schools strong in their Catholic identity and to make our parishes hungry for mission, promoting priestly vocations and inspiring the youth. He proved to be a man with a heart strong enough to carry the pain of his brothers and sisters and yet free enough to welcome their joy. We thank God for the Bishop's endless enthusiasm, energy and stamina, his courage and faith, his deep humanity, friendship and good humour; all signs to us of the Lord's ever-assuring care for us in His Church through His bishops.

*Fr Robert Billing
(Bishops O'Donoghue's Private
Secretary in Lancaster)*

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1 ++++++

The First Sorrowful Mystery of the Holy Rosary - The Agony in the Garden, a reflection

The day is long, the night is yours
alone, you are sure you've had
enough, everybody hurts sometimes...
hang on... Isn't that how the song goes?
Well tonight is really long and I am
hurting everywhere and I've definitely
had enough of doing the right thing for
everybody else but me.

My best friends are lying a few feet away.
But who cares about social distancing
when you are already facing a death
sentence?

How did I get it so wrong? How did we get
it so wrong Dad? I was buzzed about this
whole mission, I was born for this,
I thought I'd smashed it with healings,
my stories, the whole social media
thing, I really wanted to make a
difference, not for my sake, but for
yours. I wanted a better place for future
generations, a world of fairness, of hope,
not despair, of faith, not fear, of health,
not sickness.

Yet, I lie here, trying to keep hope like so
many stuck in lockdown, feeling alone,
abandoned, afraid I've infected others.
"Hey Simon, wake up". I kick the feet of
my best friend. I need a friend right now.
He opens his eyes, glazed with tiredness,
then turns over and snores. Useless
lump, probably had too much to drink at
supper. No, I am being unfair, he's tired,
scared, I'm asking too much of him, of
all them really. They don't understand
what's at stake here; I'm not even sure
what's at stake!

Dad, are you listening? Can't someone
else do this? Isn't there an ex-contestant

from the Jungle who wants this 'crown'?
Someone who craves their 10 minutes
of fame, whatever the price, whatever
the humiliation? Then slips into media
obscurity until they die and then they
become the world's most talented star
in the obituary tributes. Is that going to
happen to me too?

I don't want to die yet. I certainly don't
want to die alone, in isolation, gasping
for my last breath, not even being able to
say goodbye to those I love. I prod John
this time, yep, he's asleep too, sleeps like
he has a clear conscience, unlike some. I
could wake him; he'd understand, but he
won't be sleeping well tomorrow night so
I'll leave him in peace for now.

I know what you are asking me Dad, to
let go of everything I've built up over the
past few years, to let go of real and virtual
relationships, Likes, family, fame.

For what? For you? We've built up
something good, concrete, something to
change this world forever. But I'm afraid.
Yet I need to face this, to have courage.
To stand with all those who face death;
the daughters who can't say goodbye
to parents in care homes, the medics
who watch dozens die on their shifts,
those who have lost their homes, their
livelihoods, their dignity and yet still
smile, still laugh, still watch the sunrise
on a new day, still hoping. I do this for all
those who agonise about the future but
haven't lost hope. I won't let someone
else take my burden, my cross.

I wake up my friends, "It's time" I say.
Sr. Michaela Toulmin, Hyning Monastery

2 ++++++

The Second Sorrowful Mystery of the Holy Rosary - The Scourging at the Pillar, a reflection

All four evangelists tell us that Jesus
was scourged. Scourging was the
norm for anybody who was condemned
for crucifixion. It made death more
painful but also speeded it up. Two of
the gospels tell us that Pilate had Jesus
scourged even though he knew that he
was innocent. It comes across as a sop.
To save his own face before releasing
him. Alas, Pilate was too weak to stand
up to his our Lord's oppressors, and
Jesus suffered the full consequences.

There are many depictions of this savage
act and two remain in my mind. The
first is in the epic Jesus of Nazareth
when Robert Powell took the lead role. I
remember his face showing pain. I have
not watched the Passion of the Christ
but I have seen an excerpt on tv and this
showed the aftermath of the scourging.
My sleep that night were disturbed by
horrendous dreams.

What can we take from this Sorrowful
Mystery? I think it demonstrates just
how cruel we can be towards our fellow
human beings. The power that is invested
in people over others can become an
appalling instrument. We have seen the
recent reports about our Church and
other organisations' handling of abuse
against others. The abuse of power,
therefore, is nothing new. We know it is
going on now.

I don't mean that it manifests itself
only in physical harm but it also causes
mental and emotional hurt. We possess
one of the most vicious whips there is
and that is our tongue. It is so easy for us
to whip somebody by what we say about
them to others. Unfortunately we may
not realise we are doing it. The subject
of our conversation, or should that be
gossip, will not be aware of we have said
but will probably suffer the consequences
because of the influence we have
exercised against them. They may feel
shunned and ignored. Their dignity and
good name are ripped to pieces just like
our Lord's flesh was.

There is, of course, direct bullying. Social
media is a great tool when used properly
but it can have an effect that is as bad as
any high explosive.

This mystery also sheds light on this
world. A light that we should absorb. It is
the light of love.

Our Lord endured this episode in his
life because he loves his Father and
he loves us. His prayer to his Father
in Gethsemane was answered. His
determination to carry on, despite all the
things that will sap his physical strength,
will not wain.

The love that he has for us, the love that
we absorb, will, if we recognise it, stop
or help us to stop whipping others. It will
also help us to endure what others may
be doing to us.

Deacon Chris Barwise, Preston

3 ++++++

The Third Sorrowful Mystery of the Holy Rosary - The Crowning with Thorns, a reflection



Eighteen years ago in 2003, our country joined forces with the USA to wage war on Iraq, persuaded that Saddam Hussein and his regime were going to use weapons of mass destruction against us. I remember in the aftermath of that disastrous time, news emerging in 2004 of the deliberate abuse and torture of thousands of Iraqi prisoners by US and British troops, including women soldiers.

There were shocking photographs of the prisoners' degrading humiliation in the Abu Ghraib prison as if they were war trophies. I knew there were international rules of war, including those concerning the treatment of prisoners, and in my naiveté I believed they were adhered to. The exposure of these terrible war crimes brought home to me how human beings are capable of the most despicable and horrendous cruelty when they have power over others whom they see as "enemies". So now, when I come to pray this Third Sorrowful Mystery of the Rosary: The Crowning with Thorns, I realise how Jesus, too, was the victim, the 'plaything' of the occupying force, who were only too ready to humiliate one of

the people they were there to subjugate to Roman control.

Since the Rosary is a wonderful prayer that we can pray in a variety of ways, you might like to try this way for a change. You choose to focus on just one of the Mysteries. Take some time to enter more deeply into this Mystery of Jesus being crowned with thorns by first returning to the gospel account which you will find in either Matthew 27:27-31, or Mark 15: 16-20. Read it slowly and then try to imagine the scene. See what is happening through the eyes of the soldiers, detesting the people they have to police and enjoying the brutal mockery. Then, see the scene through the eyes of Jesus, who reads our hearts and keeps on praying: "Father forgive them, they know not what they are doing."

As you then pray that decade of the rosary, try to hold in your heart the men, women and children who are still being tortured and humiliated as Jesus was by occupying forces in places such as the Uighur people in China, Christians in Northern Nigeria, Central African Republic, India and Pakistan

Sr. Philomena Grimley, Blackpool



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The Fourth Sorrowful Mystery of the Holy Rosary - The Carrying of the Cross

Our familiarity with the crucifix as sacred art can soften the reality of the cross as a wickedly evil means of public execution. If you look at the back image of the Holy Shroud of Turin, you can see with your own eyes the horrific injuries the wood of the cross inflicted on Our Lord Jesus Christ. You can even make out the parallel lines the cross beam scored into his body. It looks like someone has taken a mechanical sander to the flesh of his back.

But if we stopped here, horrified by this instrument of inhuman torture, we would miss the truth about the wood of the cross. God has transformed this sign of human evil into the means by which divine love defeats the devil and liberates us from the captivity of sin and death.

Salvation History is the story of God

taking the evil that men and women do and turning it into the means of unexpected and immeasurable good. This is why The Exultet — sung by the deacon on Easter Saturday — celebrates the original sin committed by Adam and Eve, 'O happy fault that earned so great, so glorious a redeemer.'

And why Preface III for Sunday in Ordinary Time rejoices in this profound mystery: 'For we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord.'

When Jesus deliberately takes His cross and bears it to Golgotha, He is expressing the divine desire of the Most Holy Trinity

to transform all our sins, all our evils, all our pain, into the means of our salvation. All we have to do is accept His graces of contrition and repentance.

This is why we can say with confidence when looking back over the past year of the coronavirus, lockdowns, closure of churches, and separation from family and friends, 'We know that all things work together for good for those who love God'. (Romans 8:28).

Acknowledging this doesn't mean we downplay the deaths, the grief and suffering of the past twelve months. But it does mean that we know in our heart of hearts that God's power to bring good out of evil — expressed through the Cross of Our Lord Jesus Christ — is sovereign in this world, and infinitely greater than a microscopic virus.

Deacon Nick Donnelly, Barrow-in-Furness

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5 ++++++

✠

The Fifth Sorrowful Mystery of the Holy Rosary -
The Crucifixion and Death, a reflection

Dead! How can I even think that word, let alone say it? It can't be true of my son, my only son, my pride and joy, the light of my life. DEAD DEAD DEAD! NO! NO! NO!

But it is true. I know. I was there. I saw the whole vile brutality of it all. I heard it too, the nails being hammered into wood. Into wood, yes, but through FLESH; my son's flesh, that flesh given to the world. How could they do that? How could human beings be so cruel, so uncaring? How could they torture and kill another human being?

It was the Romans. People think that the Romans are noble and humane. Don't believe a word of it. They are men, and when men have power, they are always going to abuse it, unless they learn from my son, my son whom they murdered. He had power. He had power over disease and sickness: he even had power over evil spirits. YES and he had power over death. I know that. I saw it happen. But he never abused it. They wanted him to overthrow those Romans, but he wouldn't. He would only use power for good, never for violence. Why couldn't people learn from that?

But people don't want to learn. They stick with what they know, and so they killed him, viciously, barbarously, nailing him to a cross to die of exhaustion, and pain, and asphyxiation, hanging there in the burning sun for hours.

And it was the Romans who did it. But

who put them up to it? It was our own people, our own leaders, religious men. They made the Romans do it. Why? Because they were afraid, afraid of losing their own power, their own influence, afraid of looking more closely at their own religious beliefs, of letting those beliefs be refined and purified and renewed. What lengths won't we go to when we are afraid? And isn't it true that when religion, that holy thing, goes wrong, it goes more horribly wrong than anything else?

So they murdered him. Do I hate them for it? Of course I want to, but I know that I mustn't. If I give way to hatred, I am no better than them, and the cycle of hating and killing will go on. My son said "*Father, forgive them*" so I must do the same, and so must all of my son's followers all through the ages to come. And I must teach them how, because, before he died, my son told me to be a mother to all of them, just as I was a mother to him.

Shall I tell you another reason for not hating? It is because God has it in hand. My son knew that this was how it would be, and he accepted it, terrible though it was. And he knew something else: he knew that this ghastly death wasn't the end. He knew that he would conquer death, and sin, and evil, and rise victorious over them all. So although I am in pain, I am also full of joy, here at the foot of the cross, because my son has won, and you and I have no more evil to fear. *Fr. Anthony Keefe, retired*



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Image courtesy of Bishops Blog

“
The Lord never tires
of forgiving. It is we
who tire of asking
for forgiveness.

Pope Francis ”

Lent the Season of Repentance - The Mercy of our Saviour

Sorry!

We say it so many times. For many small matters, we say it instinctively. For bigger issues, we often find it difficult to say it. Have you ever paused to think about the immense impact of this word?

When we genuinely say sorry, we are acknowledging our mistake and our weakness. This humbles us. When another person accepts our apology and forgives us, we are relieved. Thus, we can see that both giving an apology and accepting an apology can bring peace to our hearts.

This is merely the case between human beings. We are flawed creatures prone to following our selfish instincts and desires. There is a much bigger forgiveness than this. That is found on the Cross.

A much bigger and more profound peace awaits us all, in the Sacrament of Reconciliation (*Confession*).

There we come before Jesus. He awaits us, not to condemn – but to forgive. No amount of apologising is enough for the multitude of sins we commit. That's just the harsh reality. Just imagine it from a human perspective – someone hurts us over and over again. We forgive but they hurt us again and keep doing it. Very few of us would put up with this.

This just highlights how wonderful God's mercy is. It is far beyond our

understanding and it is far beyond what we deserve.

When we get caught up in the concerns of this life, we may forget the need for forgiveness. It certainly isn't easy to admit all our faults. But this is essential if we want to obtain true peace.

We can get disheartened by our sins, sometimes it feels like we repeat the same mistakes over and over again. *“The Lord never tires of forgiving. It is we who tire of asking for forgiveness” – Pope Francis.* This quote reminds us that God is always willing to forgive.

In the confessional, the priest acts *‘in persona Christi’*.

This may puzzle our minds – how can a human being act as God? There are many mysteries in the faith that goes beyond human understanding. This is why we must look at them in a different way.

“Now faith is confidence in what we hope for and assurance about what we do not see.” Hebrews 11:1

Faith assures us about the things that our eyes cannot see. Another such phenomenon is the Holy Spirit. The Holy Spirit gives us conviction. This means that we feel repentance for our sins and it helps us to go to confession.

Sadly, a lot of us might not realise our sins or acknowledge the need for God's forgiveness. But every one of us, without

exception is in need of God's mercy and grace.

Sometimes, we can be put off by the logistics of confession. What exactly do I say? What particular words or prayers do I use? What will the priest think of me? These concerns are natural but Jesus does not look at these particulars and technicalities. He delights in forgiving us.

“Rejoice with me; I have found my lost sheep. I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.” Luke 15: 6-7

This parable emphasises how much care and concern Jesus has for those who are *‘lost’* in sin. When one of us repents, heaven rejoices! The saints and angels are constantly cheering us on and want us to join them.

Let me share some personal experiences of Confession. Even though I truly value and love this Sacrament, there have been times when I have felt reluctant or ashamed to approach it. Sometimes, I have had doubts about how the priest will respond to me. But the fact is, the priest has heard all manner of sins, yours aren't the first! These doubts and concerns arise from a lack of appreciating that Confession is a Holy Sacrament and not merely a human exercise.

Once in the confessional, there have been numerous times when the priest after

listening to my sins, tells me exactly what I need to hear. This is resolute proof that they are acting in persona Christi. Only Jesus would know what troubles my heart and what I need to hear and he makes sure I receive this through the priest he has chosen.

The freedom and peace felt after confession is incomparable. You feel that a burden has been taken off your shoulders and this is the case as our sins weigh us down. We are led not to be despondent about how sinful we are, instead we are faced with how merciful God is! Once we have received absolution, we must completely let go of our sins. They have been forgiven and so we must not dwell on them.

The mercy and forgiveness we receive reminds us of God's majesty but it also points us towards our own attitudes to others. We have been forgiven so much by God, over and over again. Are we extending the same forgiveness to others around us? Most of the time, we are not. We are holding onto grudges. We have no right to do this whatsoever when God has forgiven us so much more. I hope we can all put away any misconceptions about the Sacrament of Confession. Going to Confession again and again is not a failing of ours. On the contrary, it shows that we completely accept how imperfect we are and acknowledge the need for God's mercy. I pray that we may all be led by the Holy Spirit to the confessional this Lent, where Jesus lovingly awaits us.

Steffi Siby

Our Lord's Teaching on Prayer

PART 2: Learning how Jesus lived

It is not only through His teaching that we learn about prayer from Jesus. He modelled prayer to His disciples by His whole demeanour and way of speaking.

Solitude and Silence

Jesus 'went up the mountain by Himself to pray. When evening came, He was there alone' (Mt 14.23). From this we learn the need to go apart, to be alone, in order to connect with God. We also need a certain amount of interior solitude to pray – we need to leave behind people and projects that can crowd our imagination: 'Go into your inner room and shut the door' (Mt 6.6). Silence the inner chatter: 'Do not pile up many words' (Mt 6.8).

Humility

Jesus was 'meek and humble of heart' (Mt 11.29). He extols the humility of the publican, who beats his breast and dares not raise his eyes to heaven, simply praying: 'God be merciful to me a sinner' (Lk 18.13).

Gratitude

Jesus also praises gratitude: 'were not all ten cleansed? Where are the other nine?'

Has no one returned to give praise to God except this foreigner' (Lk 17.17). Jesus Himself often thanked His Father in His prayers: 'I thank You Father, Lord of heaven and earth...' (Lk 10.21). St Thérèse teaches that gratitude for every favour draws down more graces.

Faith

Let us not forget that Jesus is also the recipient of prayer in the Gospels. As God He heals people who come asking for His help. From this we can learn the kinds of disposition that simply melt his heart. Uppermost is faith. The faith of the haemorrhaging woman who touches the hem of His garment is something He seems powerless to resist (Lk 8:43-8). Offer Him this glance of faith. The faith as well as the boldness of the Canaanite woman makes Him override His initial protestation that He has been sent only to the lost children of the house of Israel. Faith unites us to God. According to St John of the Cross faith is the means by which the intellect comes to know God, in obscurity – without seeing Him.

Audacity and Trust

The boldness of the man who wakes his friend to ask for bread in the night,

and of the widow who perseveres in pestering the judge for justice are both commended by Jesus as attitudes that will get an answer: 'I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours' (Mk 11.24). St Teresa of Avila calls this 'determined determination'.

St Thérèse was a great exponent of boldness in prayer, and loving trust as the way to take Jesus by the heart: 'I imitate the conduct of Magdalene: her astonishing—or rather her loving audacity—that charms the Heart of Jesus, charms my own. Yes, I feel it, even if I had on my conscience all the sins that can be committed, I would go—my heart, broken in repentance—throw myself in the arms of Jesus because I know how much He cherishes the prodigal child who comes back to Him. It's not because the good God, in His prevenient mercy, has preserved my soul from mortal sin that I raise myself to Him through trust and love...' (Story of a Soul).

Let Him Look at You

Not only do we see the attitudes in the pray-er that Jesus appreciates, we see in Him God's response. When the rich young man comes to Him asking 'what must I do...?' Jesus 'looked at him and loved him' (Mk 10.21). Let Him look at you... and, as St Elizabeth of the Trinity taught, 'Let Yourself be Loved'.

Virtue helps prayer

Most of Jesus' teaching is not about prayer per se, even though He was a man of prayer, and expected His disciples to pray. Most of His teaching is about loving and forgiving one another, humility, detachment, mercy and generosity to the poor, peace and reconciling with enemies. From this we can infer, as St Teresa of Avila did, that these virtues must help the life of prayer and ultimate union with God, and that, conversely, anger, unforgiveness, attachments, lust and greed block this relationship.

Prayer is completed in sacrifice

When the disciples are stymied by a case of demon possession that is beyond them, Jesus responds: 'This kind cannot come out except by prayer and fasting' (Mt 17.21). Here Jesus teaches that prayer has to be backed up by sacrifice. Prayer for Jesus culminates in the total gift of His life. On the Cross, we hear Jesus cry, 'I thirst' (Jn 19.28). He is thirsty for souls. We hear Him abandon Himself into the Father's hands, 'Into Your hands I commend my spirit' (Lk 23.46). We hear Him intercede and forgive: 'Forgive them Father, they know not what they are doing' (Lk 23.34). Here are words of prayer, still. Yet in this moment, Christ's appointed hour, He prays less by words and more by deeds, by His offering of His life in sacrifice. 'Greater love has no man than to lay down His life for His friends' (Jn 15:13).

We will see in the series of pen-portraits on Carmelite saints on prayer that will follow, that to pray is to love, and therefore to love is to pray. Love ultimately is to lay down your life for others: 'Greater love has no man than he who lays down his life for his friends' (Jn 15:13). On the Cross, Jesus not only is praying, He has become prayer. Our Carmelite saints, by entering into the prayer of Jesus, enter into His very being, and His experience is repeated in them. The way leading there is sacrifice, and the end of the road is sacrifice – for Edith Stein most dramatically in a life poured out as holocaust in the concentration camp of Auschwitz.

God's will is always love, and prayer opens our hearts to follow that will. And so, sacrifice when required of us, ultimately leads to joy – the joy of following the Lord's own way more closely, of assisting Him in His grand project of Love, and of slaking His thirst for His poor creatures' love in return for Love.

by Dolgellau Carmel, Wales
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Quiet Corner

Prayers for Lent

*I love you, Jesus, my love above all things,
I repent with my whole heart of having offended you.
Never permit me to separate myself from you again,
Grant that I may love you always,
and then do with me what you will.*

Lord help us to see
in your Crucifixion
and resurrection
an example of
how to endure.

– St Teresa of Calcutta

Jesus remember me
when you come
into your kingdom

*Lord, we pray that this season of Lent will be a time of
greater prayer and fervent devotion for us and for all the
Church.*

Lord, in your mercy

Hear our prayer

*Lord, we pray that these days of Lent will be marked by
earnest efforts at peacemaking throughout the world.*

Lord, in your mercy

Hear our prayer

*Lord, we pray that we will be generous in our almsgiving
this Lent, and attentive to the poor*

Lord, in your mercy

Hear our prayer

*Lord, we ask you to repair all the broken relationships in
our life and make us merciful, gentle and forgiving.*

Lord, in your mercy

Hear our prayer

*Lord, we pray that this Lent we will be faithful to fasting
and to all the ways in which you sanctify us.*

Lord, in your mercy

Hear our prayer

*Lord, rescue all those who live at a distance from you
because of self-absorption or sin.*

Lord, in your mercy

Hear our prayer

*Loving Father, bless our Lent so that we will live as your
holy children. We ask this through Christ our Lord, Amen.*



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BOOK REVIEW

The Cockpit of Conscience
Society, Politics, and Religion
in Stuart Lancashire
1603-1714

J. A. Hilton

The Cockpit of Conscience

Society, Politics, and Religion in Stuart Lancashire 1603-1714

The creator, and still the emeritus editor, of the esteemed journal, *North West Catholic History (NWCH)* J. A. ('Tony') Hilton has been the fountainhead and inspiration of modern research into the history of the post-Reformation Catholic community in its Lancashire heartland. His magisterial contribution has been fully acknowledged both in academia, and also by the Holy See in his appointment as a Knight of St Gregory, an apt recognition of his outstanding services to Catholic scholarship.

J. A. Hilton's vivacious and learned Catholic Lancashire From Reformation to Renewal, 1559-1991 which provides a classic overview of the scene, has been flanked by a vast number of articles, including those which radiate his love of literature, poetry and the arts, above all that of ecclesiastical architecture.

Dr Hilton's latest book builds on the authority that he has acquired from teaching, research, editorial work, lecturing and writing over the decades. For the book's chronology, he has chosen the classic 'Stuart Century', running from 1603 to 1714. That epoch is so critical in the consciousness of this historian that in his seminal Catholic Lancashire he devoted about 50 of its 130 pages to those decades which saw

'The Consolidation of the (Lancashire) Catholic Community'. The present work is doubly important since it shows how the evolution of Lancashire Catholicism took place within a magma of competing Christianities - a 'cockpit of conscience', as a contemporary called it. Depending on where one stands, whether in puritan Manchester and Bolton or the Catholic Fylde and West Derby, Lancashire was both England's most Catholic county, containing highly numerous and for that reason, highly assertive, recusants, and also one of its most ardently Protestant. This situation involved an intense competition for inter-sectarian supremacy, for which the political civil wars of 1642 to 1651 provided a coda.

In this book the author takes on a 'long' Stuart century, closing only with the advent of the Hanoverians in 1714. As far as Lancashire was concerned, however, a 'short' 17th century might work more convincingly. Throughout the decades, Catholic elites had contested power with their Protestant rivals in this largely self-governing shire (*Lancashire was a 'county palatine' that did not come within the jurisdiction of the autocratic Council of the North.*) As Tony Hilton showed in 'The Catholic Ascendancy in the North, 1685-88' (*NWCH*, vol. 5 (1978), pp. 1-13, during his brief reign, from 1685 to 1688, the Catholic king James II gave the recusant

landed class (and their Nonconformist allies), their best ever shot at real power.

The fall of King James and the coming of the Protestant monarchs William and Mary in 1689 brought to a close the 'short' Stuart century, the decades, especially those of the 1640s and 80s, in which the county's Catholic lay leadership had aspired to the upper hand in the cockpit of conscience. Thereafter, the recusant upper class, retreating inexorably from a romantic, chivalric and hopeless loyalty to King James and his heirs, led their middle and working-class co-religionists into acceptance of a by no means impossible social situation within the religiously pluralist society of Georgian Lancashire - a scene, surely, to be the next episode in Tony Hilton's majestic scholarly, vivid and eminently readable re-creation of our region's sectarian past.

Michael Mullett, University of Lancaster

J. A. Hilton, *The Cockpit of Conscience Society, Politics, and Religion in Stuart Lancashire* (Carlisle: Bookcase, 2020; ISBN 978-1-912181-40-7) £15; available from the publisher: www.bookcasecarlisle.co.uk and from the author, at 282 Whelley, Wigan, Lancashire, WN2 1DA, for £15, plus £3 post and packing.

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