

**All Hallows
Jubilee Annual
1842-1992**



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The front cover shows the staff of All Hallows, together with five hundred pastmen and distinguished guests, gathered to greet Mrs Mary Robinson, President of Ireland, Thursday, 23 July 1992.

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Jubilee Mass, 23 July 1992

Foreword

REUNIONS CAN BE lamentable affairs, attempts to recapture the past which merely issue in the reignition of old antagonisms. Jubilees, by contrast, are much healthier occasions: at their best, they acknowledge the passage of time and look to the future as well as the past.

The celebration to mark the 150th anniversary of the foundation of Fr Hand's missionary college of All Hallows was a pearl of a jubilee. It was the college's first real jubilee: the 50th anniversary in 1892 occurred during the internecine strife which marked the end of the old college community and Herr Hitler ensured that the college's centenary celebrations in 1942 were a muted affair. Due thanks must go to all those who made the 1992 jubilee such a wonderful success, particularly the July week in which five hundred pastmen participated. The members of the jubilee committee: Bob Whiteside, Kevin Rafferty, John Delaney, Joe Walsh, Aidan Galvin, Dorrie Balfe, John Joe Spring, Geraldine McKenna and Jerry Browne deserve our special gratitude. Thanks, too, to all who participated on the organising sub-committees.

All jubilees are caught in a binary opposition between solemnity and celebration. There was another binary opposition at work at the deepest levels of this celebration, however, that between wake and wedding. As the then bishop Birmingham-in-Alabama reminded us: "The combination of greying and over-tonsure heads along with smaller ordination classes in recent years means that we will never see this sight again."

Perhaps the greatest grace of the jubilee was that many who had come ruefully to mark the end of the All Hallows they had known went away persuaded that All Hallows has a future. The person who evoked this new mood of hope most powerfully, in her remarks to the pastmen of the college, was Miss Fahy, who has known All Hallows for four decades, "You need have no fears about today's students. They are as committed as you are to All Hallows."

Many of the regular features of the *Annual*, such as the obituaries, have been held over to a later edition. This edition of the *All*

Hallows Annual is exclusively devoted to reproducing the speeches and homilies of the July jubilee week and of the celebration on 1 November 1992 to which bishops from Ireland and Britain were invited. Brief introductions to the occasions on which they were delivered have also been included as has a selection of responses to the jubilee week received from some of those who were there. The more solemn side of the jubilee may be our theme in the *Annual*. Rest assured that those who participated in that memorable week in July 1992 will be able to provide their own sub-texts of conviviality and friendships renewed.

In a sense this publication is also a wake and a wedding for the *Annual*, in its present form at least. In the future it will reflect the changed nature of the college, now the All Hallows Institute for Mission and Ministry, while hoping to remain faithful to those who have been faithful to the spirit of All Hallows over the years.



Alumni at the jubilee Mass, 23 July 1992.



The President of Ireland, Mrs Robinson, and the Rector Fr Rafferty.



Welcoming President Robinson.



President Robinson
plants the jubilee
tree.



The Launching of
*New Beginnings in
 Ministry:*
 K. Rafferty,
 J. H. Murphy,
 M. Curran,
 T. Lane,
 J. McCormack.



Jubilee Week marquee.

THE SPIRIT OF THE JUBILEE











New Dining Room.

The Jubilee Week: 19-25 July 1992

Sunday, 19 July

ON SUNDAY EVENING pastmen began to arrive in the college. They gathered in Junior House, now renamed Purcell House, where the Rector of All Hallows, Fr Kevin Rafferty made them welcome.

WELCOME TO THE JUBILEE

A WORD OF welcome to all the All Hallows pastmen who have joined us this evening. It is great that so many of you have been able to make it on this first evening.

I am not sure what your feelings were the first time you came up that avenue. A few years ago one of our pastmen was returning after an absence of twenty-five years, coming back to celebrate his Silver Jubilee. When he arrived he was assigned to exactly the same room he occupied here on his very first night in All Hallows. He lived through all his nightmares of that night, dreamt of the Dean of the time who came to him in many different guises. So the following morning he was a kind of nervous wreck. Well, tonight we welcome you back and we wish you very pleasant dreams.

When we were setting up this Jubilee Week we canvassed views on what we should do. One thing came through strongly and that was not to pack the week with too much or too many events. What many people said to me was that they would like to have time to 'walk the paths and look at the old stones . . .'. As you will see, Senior House is still standing and the possibility of new life lies ahead for it. We wish you plenty of memories. As you will see, the exhibition of photographs on the corridor will spark these off. It is so important to remember and to thank the Lord through this week for his blessings to each one of us.

Kevin Rafferty, C.M.

Tuesday, 21 July

THE HIGH POINT of Tuesday was a celebration of the Eucharist in thanksgiving for pastmen who were celebrating their 60th, 50th, 40th or 25th anniversaries of ordination.

The homilist was a silver jubilarian, Fr Eamon O'Gorman, of the diocese of Orange, California.

During the day the pastmen gathered for social meetings in their class groups.

HOMILY FOR JUBILARIANS

ON 11 OCTOBER 1962 at 10.00 a.m., the bells of Junior House responded to the opening of the Vatican Council. In the midst of all which was to follow, the unadorned table on the sanctuary floor stands as an unpretentious symbol of what the priesthood has come to mean: a mystery disconnected from the Gothic idealism. We stand as a barren island as strangely attractive as Lough Derg. Priesthood and that medieval island invite the same question: "Why would anyone want to go there?" The pilgrim's response testifies to that "lonely impulse of delight".

In spite of the many times our altar has been stripped through the relentless scrutiny of an age, there is still a youthful attraction. In the face of profound weakness, one would expect a high level of withdrawal, defensiveness or self-obsession, which is the true root of sin. This, however, has not been my experience. Instead, I have found among priests much human graciousness.

Richard Kearney, in his book: *Migration, The Irish at Home and Abroad* refers to the Fifth Province of Ireland. The letter which came to me from the American Embassy within months of my ordination stamped my soul as an alien, but there is no word in the Irish language to translate this. The word used is 'deorai' which means exile. To be an exile is to belong, to have a sacred and national tradition. I was transformed from alien into exile by the people I serve, a nation of people who have cultivated the art of receiving the exile. This Fifth Province for me rests somewhere in the middle of the Atlantic, a sacred place, neither here nor there.

St. Brendan, in his "Navigations", describes this in story form. Somewhere in the middle of the Atlantic, he and his companions



50th Ordination Jubilee Group



40th Ordination Jubilee Group



25th Ordination Jubilee Group

were looking for a place where they could celebrate the Easter Vigil. They came across a strange-looking island where they went ashore and spent the night in Vigil. In the morning they lit the Holy Fire. The island suddenly began to tremble and the monks rushed back to the boat. No sooner had they done this, than the island disappeared. The saint later explained to the brothers that the 'island' was a large fish, probably a whale, and that his name was Jasconius. This bare altar situated between two continents is Exile's Island, and is both at home and abroad.

Seamus Heaney paid tribute to the distinguishing mark of the Irish mind which refers not to this world as an either/or proposition, but is more inclined to see things as both/and. On this 150th Anniversary of All Hallows, we appreciate the college as both Irish and American, Irish and Australian, Irish and English, both Clergy and Lay, both Married and Celibate, and both Male and Female.

Eamon O'Gorman



Wednesday, 22 July

THE DAY BEGAN with a celebration of the Eucharist for deceased alumni and staff. Bishop Jeremiah Coffey was the presider and the homilist was Fr Thomas Fagan, C.M. a staff member of the college in the 1940s and 1950s and rector in the 1960s.

Later in the morning, Fr Thomas Lane, C.M., who was rector in the 1970s gave the keynote address, "One, Good, True and Beautiful." He was followed by Fr Jim McCormack, C.M., who launched the book, *New Beginnings in Ministry*. An extract from his address is reproduced here, under the title, "All Hallows and Mission Today."

In the afternoon pastmen took part in golf or tennis matches or enjoyed a polo match in the Pheonix Park. In the evening there was a concert with Phil Coulter in St Patrick's, Drumcondra.

HOMILY FOR THE DECEASED

WILLIAM PURCELL means little or nothing to some few here. He was a distinguished Rector of All Hallows in the fifties, a deeply spiritual man, a bit of a mystic and a lover of poetry, especially the psalms. More than once I heard him say he intended to write an article on the different moods of the College Chapel. Unfortunately, he never did. I wonder how he would describe the mood of the Chapel for this celebration.

We gather round the altar, for many the altar of ordination, to pray for those who have gone before us, staff and students from John Hand in 1846, from John O'Malley, who died in British Guinea in 1843, a month after his arrival, from fever, to Matt Marron (Los Angeles), Frank Fitzgerald (Geraldton, W.A.), and Jimmy Belton (Leeds) to Kevin Condon in 1990. This mood might be summed up in Vaughan's poem "Friends Departed". I quote the first verse:

*They are all gone into the world of light
And I alone sit lingering here
Their memory is fair and bright
And my sad thoughts doth clear -*

The mood is not one of grief, as it normally would be when we celebrate for the dead. I rather think it is one of thanksgiving:

summed up for us in words from the First Eucharistic Prayer. The words are "communicantes et memoriam venerantes". We venerate the memory of these men, who challenge us by their apostolic lives: and we communicate with them, and ask a share in their zeal and dedication "so that the life and death of each of us may have an influence on others".

I daresay that for most of us here our thoughts turn to the staff and students of our own days in All Hallows. For me in my time three members of the staff stand out — O'Donnell, Shanahan and Purcell. I often regret they did not live to see Vatican II. There is so much in its teaching they would endorse, so much they anticipated in priestly formation. Fr Purcell's ideas on "sacrament", anticipated Vatican II by twenty-five years. I recall too when asked by Archbishop McQuaid for suggestions for discussion at the forthcoming Council, he put forward two — greater emphasis on poverty among the clergy and more thorough spiritual formation of future priests. Few of us would disagree.

Among the students of my time were four class-mates, the first students of the newly founded Society of St. Patrick's, Kiltegan acquired by Mgr. Whitney: Joe Gilmartin, Joe Houlihan, Tom Fitzgerald and Kerry Creedon, and Tony Cleary of the year before, one of the most distinguished in every way in my time. In their different spheres these priests and students sum up for me the missionary spirit of All Hallows — total dedication to living and preparing for their life's work. They are a representative group.

I'll just take one pastman out of many as an example of zeal. He is Gibney, later Archbishop of Perth. On one of his many pastoral journeyings as a young priest, for weeks at a time, he found himself near the home of a non-Catholic settler married to a Catholic wife. They had several children — non-baptised. A number of priests had gone there before but without success. One day Gibney found he was near the house but confronted by a river roaring in spate, and knowing the danger and the probable fruitlessness of another visit he pulled up his horse and while pondering whether it was worth the risk, the horse made up his mind for him and plunging in, swam across. The husband was not at home but the wife was afraid to have the children baptised. However, she insisted he dry himself and his clothes at the fire. Soon the husband returned and after a few words outside, he came in. "Did you cross that river today to baptise these kids?". "I did", replied the priest. "Well you can do it then. It must mean something if you took that

risk". All were duly baptised. The life and death of each of us has its influence on others.

Is it any wonder that pastmen were so admired and are always made to feel welcome in their Alma Mater and that with time, admiration and affection grew between the newly, established Vins and Pastmen and their distinguished colleagues? Fr Condon, in his monumental history, says the change-over stresses the delicacy of the situation. The master-stroke by Fr Moore was to have the new members of the staff give a day in turn of the opening retreat. It may be of interest to add this practice continued until 1904. In that year the terrible earthquake in San Francisco took place. For the retreat-givers all took advantage of the event to point to obvious lessons. It became known as the "earthquake retreat", and like Elijah, the Lord was not in the earthquake.

All of which reminds us forcibly of the College Chapel and its moods, the first time, perhaps we listened to night prayer, retreats, recall class-mates, Sunday High Mass and vespers, not to mention the "hungry psalm", our first experience of Ordination Sunday, or maybe just a "flash-back" to the bell tolling for black Saturday, and the invitation on Friday reminding all that "tomorrow is an uncertain day"!

And in these days of lay ministry we can never forget the kindly and lovable self-sacrificing man who for forty years made such valiant efforts to teach us Gregorian Chant and in the process taught as much of the gentle and quiet ways so characteristic of him. So humble and retiring was he that one never suspected he was the discoverer, teacher and accompanist of John McCormack, and also Margaret Burke-Sheridan. He always said James Joyce had an equally glorious voice and he too was his pupil, but his obstinacy turned his career in a different direction. The motets *Terra Tremuit*, of Easter, *Ascendit Deus in Jubilatione* and *Iustorum Animae*, especially composed for the College Feast: ringing in our ears I'm sure is the music rendered so beautifully by Vincent O'Brien and the chanters trained by him as they sang "*Ubi Caritas et amor Deus ibi est*". It might be the theme song of this week.

In this Eucharist then we thank God for those who have gone before us and have inspired us by word and example with the love and zeal of the Master we try to serve.

Thomas Fagan, C.M.

ONE, GOOD, TRUE — AND BEAUTIFUL

ON THE WAY up the corridor, a pastman from the 1950's asked me would I be using notes for this talk. He has a good memory. I joined the staff here in All Hallows in 1953. During the first term, the social studies group invited me to give one of the Friday night talks. I accepted. In my efforts to impress the group, I decided not to use any notes. On the following Sunday, I was celebrant for the High Mass. In those days, whether you had any music in you or not, you had to sing many parts of the Mass. At the deacons' pantomime before Christmas, there was a profile of the new staff member. "He's quite an unusual man" said the reporter — "He spoke without a note on Friday night, and he sang without a note on Sunday morning". And now, I am here to give the "key-note" speech for the Jubilee celebrations. All I hope is that I won't be as much off-key as I was on that Sunday morning in 1953.

One of the occupational hazards for those involved in seminary work is that one keeps hearing complaints and laments about the inadequacies of priestly formation, past and present. Some years ago, I heard a delightful variation on the theme. A pastman had completed a longish period of post-ordination studies. He told me that he would be eternally grateful to All Hallows for its academic programme. As I preened myself to savour the full compliment, he continued: "I learned nothing in All Hallows, so I was able to start with a *tabula rasa*, a blank cheque; I didn't have to do any unlearning, any dumping!" Well, as Kevin Condon would say, it was a point of view!

More recently, in a group of jubilarians with a variety of seminary backgrounds, the discussion question was "what did we learn in philosophy anyway?" All remembered the one, the good, and the true, the transcendental properties of being. From psychology they all remembered "neither soul alone, nor body alone, but souled-body". They did well. Somehow the transcendentals stayed with them. The words for the mysterious mix of body-soul stayed with them, though much of the more subtle argumentation had evaporated. No wonder we revere the memory of men like Fr Purcell who was the kind of sacrament of the transcendent. No wonder we relish the memory of men like Fr J. K. Murphy who was such a wholesome, down-to-earth mix of body-soul. We may have forgotten

most of his philosophy, but we cannot forget his philosophy of life. In an oral examination, when I was a student myself, I gave him all the book answers about "the good". "Sonny", he said, fixing me with eye and lip, "is Satan good?" "*Secundum quid*" was my brilliant reply. "*Secundum what quid?*" he retorted. I was left wordless!

THE ONE In the study of theology, unity was seen as the first "note" of the one, true Church. We spoke of the Church as being one, in a kind of exclusive, triumphalistic way. Other Christian groups — we didn't call them Churches and ecclesial communities then — just did not have that oneness. The great shift since the Council is that we use the word "one" in a more inclusive way. We are encouraged to see the world as one great house, housing the one human family, with the Church as the one great sacrament of salvation, having living links with all the members of the family, to all of whom it has a mission of unifying. Our understanding of priesthood concentrates more and more on a service of transparency to the one priesthood of our one priest who has offered his one sacrifice, once-for-all. The ordained priest is seen as a sign of one-ness, a kind of sacrament of the "one Lord, one faith, one baptism" (Eph. 4.5); as a person who gives expression to the unity of priesthood, prophecy and kingship in Jesus Christ and in his body which is the Church.

THE GOOD The good had a prominent place in our moral theology, in the efforts, for example, to express what constitutes a good deed and an evil deed. Admittedly, this search was not always related to the conviction that every being is good. Since the Council, we have made great strides in seeing the goodness of all creation, of human sexuality, of marriage. Gnosticism, manichaeism, dualism, dichotomies all sorts, have taken a trouncing. But was the trouncing really effective? On second thoughts, it looks as if the questions raised by the Manichaeans never really went away and will never go away.

In the past, many of the great religious movements have had to grapple with questions about the nature of good and evil. St. Dominic had only moderate success against the Albigensians. Why? because they had an over-simplified and attractive, but ultimately unsatisfying, approach to the complexities of good and evil. Martin Luther battled with many variations on the questions "How good are we? How corrupt are we?" He didn't resolve them. Our genera-

tion has banished the devil from respectable discourse, but Satanism, in its many forms, is alive and well.

Since Auschwitz, the most nagging objection many people find against belief in a good God is a variation on St. Augustine's "if God cannot prevent evil, he is not all-powerful; if he will not, he is not all good". This good-evil question, what has been called the "biggest question on earth", is as much with us as ever. The shelves of bookstores at airports and railway stations do not show a bias in favour of religion. But there are two books with a religious theme that continue to feature on all the racks. Both concern the "biggest question". The first is actually called *When Bad Things Happen to Good People*. In the context of the sadness of his own family situation, the author, a Jewish rabbi, searched the whole of his religious tradition for an answer. His treatment of the Christian answer is brief but illuminating. In essence, it is that the experience of the bad can help us to discover a lot of unrecognised good. This is the answer that is worked out more elaborately by the author of the second book, *Blessings*, again in the context of a family sadness that turned into a multiple blessing. The answer provided by Karl Rahner in his essay "Why does God allow us to suffer?" is just a more learned variation on the same theme. "There is no blessed light to illumine the dark abyss of suffering", he writes, "other than God himself". The goodness of God can draw reserves of good and growth out of every being and every experience. Recently, the stories of hostages and of people in concentration camps have given us glimpses of this truth. But the mystery remains. A continual task of Christian ministry is to recognise the good in the most unlikely places and to help others recognise it.

THE TRUE Theology in my student days put a lot of emphasis on the true religion and the true Church. The opposite of "true" was "wrong"! "They're wrong and they know it", said Fr Billy Meehan, with some glee. At a summer theology orals, during one of my early years in All Hallows, Kevin Condon was showing signs of unease. Later in the day he confided to some of us: "St. Thomas was a great man", he said, "but the trouble with some theologians is that they think he wrote the Bible! All this talk of the squaring of intellect and reality!" "The God of the covenant", he went on, "is not that kind of God. His truth is his telling us who he is and who we are, his faithfulness, his trustworthiness, his loyalty". I began to wonder whether the author of "I'll take you home again, Kathleen"

might have got it more right than Hervé: "I know you love me, Kathleen dear; your heart is ever kind and true".

Love, heart, kindness, truth! Theology has caught up on Kevin Condon and on Kathleen! Much recent theological writing has been trying to reclaim the covenant language. To take one example. Recent writing on the character of the sacrament of ordination is emphasising the covenant qualities of God, especially his "truth" and fidelity. The God who by ordination calls us, has hands laid on us, has us anointed, will never treat us as disposable containers and used dispensers of his grace. He will remain "true" to what he has done. He calls for the same "truth" in us. The faith of the people, the needs of the people, and their continual right to suitable ministers is grounded in the same truth of God. The character of ordination exists in order to sustain that faith, those needs, that right. It is a life's programme modelled on the covenant qualities of God. This is partly what Pope Paul VI meant when he said that people today are less impressed by concepts than by people who embody the concepts. This, I think, is what the aged Graham Greene meant when he said that faith is ultimately grounded in mystery "which nothing can destroy — not even the Church!". Nothing can destroy it — it's indelible!

ENTER THE BEAUTIFUL So much for unity, goodness and truth. Then there was the "poor relation", beauty. In the older courses in philosophy, we bowed to it as the splendour of the true, "that which when seen, pleases". We didn't go much farther than that. In theology, too, beauty was peripheral, almost non-existent, if the truth was told. But, in fairness, it must be said that, in All Hallows, beauty did "break out" every so often! It certainly did in the days of chevalier Thomas McGreevy and Fr P. J. Dunning. Fr Paddy tried hard to educate students' tastes. The picture framing department was kept busy framing Renaissance prints. (Tom Dunning didn't approve. "Paddy should have concentrated on the medieval masterpieces", he said. Paddy did try a medieval print, once: Giotto's representation of St. Martin coming off the ass, to share his cloak with a poor man. But I'm not sure that it did all that much to educate student tastes!)

The beautiful had a very special place in the thought of Fr Purcell. It was, I understand, prominent in his pastoral sessions with the deacons. One of the favourite pieces which his "disciple", Christopher Casson, presented in his speech sessions was one by that strange Irish poet, mystic and social reformer, George Russell

(A.E.). The poem manages to give a panoramic vision of the world in terms of beauty. It's a commentary on the fact that "cosmos" means both the universe and the beautiful. It looks on the declining day as a great blue flower, with its petals fading away, surrounded by the ether glowing like a diamond. All is some way in contact with the breath of beauty through the ages, in movement that will continue till beauty breathes her last. It is a salutary reminder that all the transcendentals are so many glimpses of the One who is fully transcendent! This is the poem:

*Its edges foamed with amethyst and rose,
Withers once more the old blue flower of day.
There, where the ether like a diamond glows,
Its petals fade away.*

*A shadowy tumult stirs the dusky air;
Sparkle the delicate dews, the distant snows.
The great deep thrills for through it everywhere
The breath of beauty blows.*

*I saw how all receding ages past,
Moulded to her by deep and deeper breath,
Moves to the hour when beauty breathes her last
And knows herself in death.*

The fact that beauty was the poor relation was not a problem for the seminaries only. Philosophers throughout history never quite agreed as to how beauty related to the good and the true. In recent centuries, many of them have closed an eye to the beautiful. The Greeks certainly had got it right with their *kalokagathia*, that vision of how the beautiful fuses with the good, the good with the beautiful. For Plato, the beautiful and the good are inseparable; beauty suggests proportion, measure. For Aristotle, things are beautiful if they are in the condition in which they ought to be. Plotinus stressed radiance, light, the luminous. Some of the Greek vision was carried over into Christian thinking. Augustine saw the source of all beauty in the beauty "so ancient and so new". For Bonaventure, beauty was a transcendental in its own right and in its relationship to the four causes. Because order is a sign of beauty, he saw holy orders as an on-going expression of the beauty of God and of the Church. Albert located beauty in the measuring up to each other of the good and the true. For Aquinas, who took beauty seriously, and may have regarded it as a transcendental in its own right, the key word is proportion.

For him, truth is a kind of goodness, goodness a kind of truth; the due proportion coming from both truth and goodness delights even the senses, especially the sight, when it recognises the "colourful"; beauty implies integrity, right proportion and radiance. Aquinas, like Bonaventure, situated holy orders in the context of divine order; God established order in the Church so that his own beauty might not be lacking in it.

The beautiful may have been the poor relation. But she has come of age. It is time for her to get adult status in the family. As we wonder about what is the most urgent need of the Church, there is a good case for saying that it has to do with the re-discovery of the beautiful, at the very time when there is much confusion about what actually constitutes the beautiful. Earlier this century, G.K. Chesterton wrote that there are two gates into the Church, the gate of truth and the gate of beauty. Most, he said, entered by the gate of beauty. As examples of the draw of the Church's beauty he gave the magic of the medieval cathedral and the continuing attraction of the Church's classic way of worshipping. These were examples from a past culture, but he also instanced contemporary examples of the truth continually dawning in the beautiful eyes and face of the Church. In my own excitement about the beautiful gate, I rushed to Fr John Shanahan's Latin concordance (I couldn't lay my hands on his Greek one — he must have taken it with him to check whether it was right on the beatific vision!). I looked up "*pulcher*" and "*pulchritudo*". To my disappointment, there was very little on either, and not even one text on beauty from the New Testament! I got some help from looking up words like *decorus* and *speciosus*. Then I tumbled to it. I should have first looked up *gloria*. For that there were any number of texts — in Old Testament and new. The glory of God manifests the beauty of God. Both his glory and his beauty are disclosed when we glimpse his majesty, his power, his holiness, his lofty deeds, the great theophanies. They are disclosed in what his hands have made and in the best of what human hands have made. They are fully disclosed in the man Christ Jesus: "We saw his glory" (John 1: 14), "full of grace and truth" "What we have heard, what we have seen, what our hands have touched" (1 John, 1). It is the Christian conviction that the same glory is intended to be revealed fully in our own bodies, and in a restored and renewed creation. This message was picked up accurately by St. Irenaeus when he told us that the glory of God is a human being fully alive, and that to be fully alive is to see God, and by Ignatius of Loyola,

who so much furthered the ideal of a life lived for the greater, indeed the greatest, glory of God.

But how can one speak of the re-discovery of the beautiful in terms of being the most urgent need of the Church? In recent times, the splendour of the face of the Church has become somewhat overcast. It would appear that some of the major issues for which Christians, and especially Catholic Christians, are known to stand have detached themselves from the one, the good, the true, the beautiful. Who, for example, would ever think that some of our laudable and valiant efforts to promote human life are sourced in the wish of the one who came that we "may have life and have it more abundantly"? (John 10:10). Our best intentioned efforts in the cause of human life sometimes comes across more like an exercise in the peripheral and the eccentric than a revealing of the glory of God. Who would guess that the Catholic Church has such a beautiful ideal of celibacy as a "stimulus to the expression of pastoral charity"? Even our laudable efforts towards justice and peace, human liberation, and the preferential option for the poor, have to be continually and urgently re-sourced in the one, the good, the true — and the beautiful. The examples could be multiplied.

The re-discovery of the beautiful had a central place in the life work of the late Hans Urs von Balthasar. His avowed aim in all his writing was to articulate the full Christian message "in its unsurpassable greatness" — to lead people to contemplate the beauty and the splendour of the Christian faith, in all its uniqueness and originality. He became totally absorbed by the realisation that being as a whole possesses the transcendental properties of unity, goodness, truth, beauty. The basis of his theological vision became the one, the good, the true, the beautiful — all interpenetrating. This vision is unified by his perception of the beautiful. In Christ, the beauty of the divine plan is uniquely made visible, and not least in Christ's self-emptying, disfigurement, and dying. In these we have to learn to perceive God's glory. The glory of God is manifested in the Incarnate Word, radiated to the world by the Church, and celebrated in the Eucharist by Christians.

Von Balthasar was convinced that the aesthetic perspective, properly presented, will always "attract our gaze, stimulate our imagination, and invite contemplation", and even call us to conversion. Jesus, for him, was the definitive, historical expression of God, knowing the true, loving the good, enjoying the beautiful. Here we have what really pleases, what is really radiant. We are invited to

share in this knowing, loving and enjoying as we enter into the total paschal mystery of the beloved Son of God, the beautiful one. And von Balthasar pointed out that joy differs from pleasure; animals can have pleasure, but joy includes the appreciation of values.

How can we express the beauty, the glory, of the Church, in today's society? A few pointers may be in order:

The various historical approaches to beauty can be an outline of a programme of continual renewal: proportion; good measure; the condition in which things ought to be; radiance; light; the luminous; the shining forth of one, the good, the true; what is both ancient and new; engaging mind and senses; in proportion; pleasing when seen; in a word, a continual reflection of what is happening between Father, Son and Spirit, and promotion of what is inspirational and imaginative.

The beauty of the Church must be seen in things and in buildings, in the work of artists, craftsmen, and musicians, on whom we often pray an outpouring of the Spirit; above all, it must be seen in people. The current expression "a beautiful person" contains a lot of theology and wisdom. It is significant that the biography of our most successful ambassador of the Christian faith today was entitled "Something Beautiful for God" — shades of the times when beauty was associated with moral excellence, and holiness with the gifts and fruits of the Holy Spirit that beautify a human life.

The "souled body" of our psychology days comes into its own in the living body of the one who said, on coming into the world, "You do not want sacrifice and offering of animals, but you have prepared a body for me" (Hebr. 10: 5). Out of the earthly body of Christ there rose up a daily perfect and beautiful sacrifice to the Father. No wonder St. Paul saw his own priestly ministry as one of enabling the gentiles to do the same with their bodies and to make "an offering acceptable to God, sanctified by the Holy Spirit" (Rom. 15: 16).

One hopes that the first fruit of the new emphasis on evangelisation will be that preachers and teachers of the Gospel will themselves discover anew the beauty of the Word of God. One hopes that they will keep discovering the beauty of the souled-body and the many ways in which it can become a continual sacrifice of praise to God.

The beauty of the body of Christ in human bodies must be revealed most characteristically in the celebration of the Eucharist. Some Church designers claim that the only colour in the space

where the Eucharist is celebrated should be provided by the people. This is open to debate, but it touches on a profound truth. Maybe St. Thomas's "bright colour" which he saw as an important aspect of beauty, could be a good starting point for describing Christians at worship. Christians are called to be, in many senses, a "colourful" people. In the same context, maybe the statement that every Eucharist should be a "new appearance of the Risen Lord" is more than a nice figure of speech. And is there a more lovely description of ministerial priesthood than the "ministry of transparency" that theologians have talked about and that the recent synod on priestly formation made its own?

Vocation and vocations must be seen as a call to a life that is beautiful. For the Greeks, the beautiful was *to kalon*, a word which comes from *kaleo*, to call, to beckon. Pursuing the Christian vocation in any of its forms means fascination with the good and the beautiful as they call and beckon to us. The only authentic "vocation programmes" are the ones that engender a fascination with our one, good, true, and only teacher, who keeps disclosing the glory and the beauty of the Father.

When the wife of Phinehas gave birth to a son, she named him Ichabod, because the glory had departed (1 Sam. 4: 21). Ichabod can never be a satisfactory name for a Christian. The Lord of glory is with us always to the close of the age (Matt. 28: 29). Christians are people anointed into Christ, the anointed one. In biblical times, one of the purposes of anointing was to beautify. We have been anointed into the glory and beauty of Christ. When he returns, he will change our lowly bodies to be like his own glorious body, his beautiful body (cf Phil. 3: 21). In the meantime, much anointing remains to be done.

Thomas Lane, C.M.

ALL HALLOWS AND MISSION TODAY

DURING THE PAST year I have been on sabbatical and as some of you know I have been wandering abroad, travelling variously in the USA, Australia and the Far East; and if there was one theme linking my odyssey, I like to think it was mission. I met and listened to a great number of missionaries currently working in Latin America, Africa, Asia and the Pacific. I visited many that spoke to me powerfully of Christian mission in the past: places such as Molokai where Damian the Leper ministered so memorably; also Macao which was the nerve centre of the famous Jesuit Missions to the Orient in the 16th and 17th Centuries; Nagasaki in Japan where Christians emerged from hiding after more than two centuries, keeping the faith alive without priest or bishop: Peking, a very evocative place for an Irish Vincentian — a place where I visited the tomb of Mateo Ricci; the Philippines where I found the Irish Columbans engaged in some very fascinating mission enterprises including training lay ministries from the Philippines to go to Brazil and Pakistan and lay people from Chile and other countries to minister and mission in the Philippines.

I think I have rarely seen such fervour as I saw at a Marian Shrine near Shanghai in China, a Shrine dedicated to Our Lady Help of Christians. On 1 May there the Basilica and its environs were packed to overflowing with hundreds and hundreds of Catholics and pilgrims who had come in from the countryside, some from very distant provinces, for the May Devotions. Among them were 130 seminarians and 40 or 50 young novice Sisters. The Solemn High Mass in Shanghai was celebrated and sung exactly as it would have been here in All Hallows in the 30's, 40's and 50's. It is a cut-off Church desperately in need of contact with the universal Church as the Bishop of Shanghai assured me. It is extraordinarily fervent, despite or maybe because of savage persecution, and a great tribute to Irish missionaries among others. Let me add in passing that if anyone here would like to spend a year in China as a discreet Christian witness, I would be very happy to help with the facilitation of that; a knowledge of the Chinese language is not required and I can tell you that Chinese Catholics would be very thrilled to see you.

So, lots of impressions and memories from the past year but on this occasion I would just like to focus on one thing in particular that lodged rather deeply with me. It was a question asked by a pastman in Australia. I spent six or seven very pleasant weeks there, meeting alumni and being marvellously hosted at functions in different cities — and at the Sydney function which was splendidly conducted by Bishop David Cremin, I found myself seated beside a very charming old pastman of All Hallows, Fr Dermot O'Rourke, who unfortunately isn't able to be with us today. And Dermot asked me a question I wasn't expecting. I should say that everywhere I went I was asked a question I was expecting, namely, how many students are there in All Hallows. It was a question I had come to dread because I couldn't make my answer understood. I would say something like "well we've got about 140 full-time students and over 300 part-time students and half the full-time students are going for Ordination and half of those are resident in All Hallows and they are all getting degrees now and they are getting Graduate Diplomas in Pastoral and some of them are doing Masters and we have mothers of six studying Canon Law and Greek and we are allowed to offer Ph.Ds now — would you be interested yourself, Father? And at the mention of Ph.Ds their eyes would become more and more glazed — no doubt as they thought back, say to, Slim O'Callaghan's sacred eloquence class or something and they would say, "Yes, but how many real students do you have?" By a real student they meant a husky, school leaver from say Slievenamon, male, wielding a hurley stick and destined after Ordination for somewhere sensible like Toowoomba. A useful statistic I began to use as a basic forward defensive stroke was that in 1991, 24 students were ordained to priesthood who spent at least some of their time in preparation in All Hallows — usually their final year.

Anyway, to get back to Fr Dermot in Sydney and his question — instead of asking me how many students there were in All Hallows, he quietly enquired "Does All Hallows still have its missionary spirit?" And I said to myself, "Right, that's a good question" and it immediately connected with the alleged death bed words of John Hand to the effect that he would rather that All Hallows cease to exist than it would cease to be missionary. At the time I answered the question by listing the places our pastoral leadership graduates have gone, even in the past three or four years — in the Silence Corridor you will see a map of the World with the places indicated. Priests, sisters, brothers, laymen, laywomen, have gone variously to

Britain, the United States, France, Tunisia, Zambia, Ghana, South Africa, Pakistan, South Korea, Brazil, Argentina, Australia, and New Zealand — all gone as full time Ministers of the Gospel. And as I finished I saw Dermot smiling, acknowledging that at least *prima facie*, there was evidence that the missionary charism was still alive here. Yet I have to admit I wasn't entirely satisfied with my own answer and I think the question is worthy of deeper and continuing consideration among us. While the Pastoral leadership people number a good one-third of our full-time students, I am not sure that they are yet perceived or perceive themselves as being at the core of our missionary charism. But at all events, people are still going on mission from Ireland and from All Hallows.

Jim McCormack, C.M.





Christopher Casson



John Delaney, Miss Kitty Fahy and Bob Whiteside.

Thursday, 23 July

THURSDAY WAS the apex of the celebrations. At noon the college was honoured by a visit from the President of Ireland, Mrs Mary Robinson. She was welcomed by Fr Rafferty and then addressed the assembled pastmen, staff and visitors. Afterwards she planted a jubilee Irish oak and met some of those present.

In the evening the Jubilee Eucharist was presided over by Bishop David Cremin: Bishop Raymond Boland was the homilist.

Later that evening, after the jubilee banquet, Fr Rafferty made a speech and proposed a toast to the pastmen present. He was replied to by three pastmen, Monsignor Canon James Kelly of Clifden, Fr Thomas Curran of Wellington, Peru and Raphoe, and Canon Peter Maguire of Leeds, who ended with a toast to All Hallows.

Fr Bob Whiteside made presentations to members and former members of the staff: the matron, Miss Fahy; Dr Brian McKeever; Sean Hayes; Christopher Casson; and Michael Daly. Monsignor Tom Curry of Los Angeles then made a presentation of a silver salver, on behalf of the pastmen and students, to Fr Rafferty on the tenth anniversary of his rectorship. Finally Monsignor John Delaney



Bob Whiteside and Michael Daly

made a presentation to the Vincentian community on behalf of the pastmen and a presentation to Fr Bob Whiteside, chairman of the jubilee committee.

The evening ended with grace which was given by Roger Cardinal Mahoney Archbishop of Los Angeles.

WELCOME TO PRESIDENT ROBINSON

PRESIDENT ROBINSON, Your Excellency Mr Fitzgerald, American Ambassador to Ireland, Your Eminence Cardinal Mahony, Archbishops, Bishops, Brother Priests and guests who have come to the college today. On behalf of the staff, students and trustees of All Hallows and on behalf of the nearly 500 alumni priests of the college who have been together here for this past week, I want, on your behalf, to welcome President Mary Robinson to All Hallows today. You are very welcome in our midst.

In a very moving way in your inaugural speech as President of Ireland and in many speeches you have given since then, you have expressed your compassionate concern for all our Irish emigrants and this seminary in particular sympathises very much with all you have said about that.

In the 1840's All Hallows Seminary caught a high tide of emigration from Ireland and has continued to minister to people we know as the diaspora Irish and indeed many other ethnic groups ever since then — our latest mission is to 5,000 young Irish people living and working in the city of Munich.

All those priests who are gathered here this morning are volunteer emigrants, priests who have chosen to bring the light of faith to other people and to help Christian communities to grow and develop. On their behalf, I want to extend to you this morning, President Robinson, a very warm welcome to All Hallows and to thank you very much for coming to visit us. You are very welcome.

Kevin Rafferty, C.M.

ADDRESS BY PRESIDENT MARY ROBINSON

YOUR EMINENCE, YOUR Excellencies, Reverend Fathers, distinguished guests, ladies and gentlemen. I am delighted to have been invited to come here this morning to join with you in what I understand is three days of celebration of this very special anniversary — the 150th anniversary of this seminary. I am delighted to know that so many of you have been able to come back from where you are working and where you have been spending a number of years and are able to be back here on this very special occasion.

Since it was founded in 1842, the seminary here at All Hallows has sent, I understand, nearly 4,000 priests all over the English speaking world to pursue their vocation as missionaries and that is a very remarkable achievement. I must say that some of the most moving letters that I have received since taking office as President, have been letters from priests and nuns all around the world. I had a letter recently from a young Irish priest in Siberia. As far as he knows he is the only Irish person in that area, he hasn't come across any other Irish person. I have had letters, sometimes stimulated by hearing an interview that I gave on the World Service and it's the first Irish voice that they have heard and, as I say, some of these letters have been really very moving. They have been particularly moving because they have usually described the environment and described the work that the priest or nun who wrote is doing and I, as President of this country, feel very proud of what is being done by Irish priests and nuns around the world. This is a particular occasion I think to value it and to celebrate it.

And I know that you have another anniversary occasion because it is ten years since Fr Kevin Rafferty was appointed Rector of this College. I congratulate him on his success and what I understand has been also a great success in the organisation of this very special anniversary and this opportunity for you to get together. The outstanding contribution throughout the world of priests trained in All Hallows, in particular in countries such as the United States, in Canada, in Australia, in New Zealand, in Britain and in South Africa, reflects an Irish Missionary tradition which, of course as we know, dates back to the sixth century, but I think it is worth looking at where the modern manifestation of that missionary tradition is. It's very much, as I understand it, in the inner cities like Los

Angeles, London, Liverpool, Sydney, Melbourne and Johannesburg, dealing with those who are vulnerable and very much in need of help and support.

In recent years that great tradition has merged and mingled with a new flow of young Irish people going to developing countries to help the process of social and economic development. The people of Ireland have every reason to be proud of the work of these informal ambassadors and very real ambassadors and of the image of Ireland that they present to developing countries. In today's world missionaries and development workers labour side by side. Frequently, as you well know, both functions are combined in the same person — missionaries working in developing countries confronted with the poverty and dramatic physical needs of their flock recognise that they must try to solve economic and social problems as well as providing pastoral care. Many of the countries in which you work so diligently have very special ties with Ireland. Indeed you followed the Irish diaspora, you followed the flow of Irish people who left, particularly in the famine years of the last century, the 1840's and 1850's and they determined to a considerable extent where the graduates of All Hallows would go and would go in significant numbers. But the task of ministering to our emigrants is as necessary today as ever and I was very pleased to note that All Hallows has more recently become involved in Europe with the opening of St. Killian's Pastoral Centre in Munich in response to the growth of the Irish community there and that you are actively considering opening similar centres in other European countries. Again you are responding to the realities of where very many Irish people go and as well as that, the realities of where the need is throughout the world.

I was interested to look at some of the statistics in the recently published survey of personnel 1992 of the Irish Missionary Union and I had to take into account that this survey in fact doesn't cover some of the countries where the graduates from All Hallows are predominantly present: countries, for example, like Britain and North America and Western Europe and Australia. But the numbers are very striking and I think worth referring to. A total of 4,087 Irish Catholic missionaries under this survey are engaged in overseas work in 85 countries representing 90 congregations of religious sisters, 34 societies of priests, 10 congregations of religious brothers, 20 Irish dioceses, 2 lay missionary organisations as well as other lay missionaries working abroad with missionary congregations. And



Mrs Robinson, Fr John Joe Spring and Fr Kevin Rafferty.



Mrs Robinson addresses the staff and alumni of All Hallows.

the report also shows that in addition, there are 147 missionaries from other Christian Churches and 401 volunteers with the Irish development or relief organisations.

The sheer numbers involved and the variety of countries that they are working in and the variety of work that they are doing is something, which as President, I am deeply interested in and very proud of, and I wanted to have some way of showing, on behalf of the Irish people, how much we value this, and as you know the President doesn't have a big budget and doesn't have a role in policy issues but there are, I think, small ways, often quite modest ways in which it's possible to value what should be valued. I started last December, on 5 December which is International Development Day, a practice which I intend to continue during my term of office as president, that on 5 December each year, we would invite to Arus an Uachtarán, those who are working abroad, religious and lay, and who had returned during the year. So, on 5 December next, those who have returned during 1992, and obviously who are still in Ireland, will be invited to come and we hope to reach as many as possible and we have been using the various agencies and indeed All Hallows and other places so that we can bring together those who had been in different countries. It was a wonderful party on 5 December last because a number of people who had come back from Peru or Iran with the Kurds or Vietnam or Sub-Saharan Africa, hadn't seen each other since they had returned. They might have returned in mid-summer or earlier in the year and so there was a lot of joyful getting together and a lot of mixing, but most of all it was, as I say, a simple way of valuing on an annual basis those who returned.

The number who come on 5 December is a very small percentage, in fact, of those who would have returned during the particular year and will have returned during 1992 because, of course, those who return like so many of you will be gone again. But it is at least a symbolic way of not only recognising the importance of your commitment and your dedication and the work that you are doing but also the importance of trying to create linkages.

Many of the letters that I get refer to the light in the window and that light in the window at Arus an Uachtarán is intended to be that kind of imaginative connection and the annual reception on 5 December is intended to make it a bit more personal, to meet as many as possible of those of you who are working and dedicating your services to people around the world who need it.

Mary Robinson

JUBILEE EUCHARIST HOMILY

Readings: Isaiah 63: 7-9

1 Cor, 1: 3-9

Matthew 28: 16-20

WELCOME HOME, MY brothers! If home is where the nurturing takes place then for most of us in this chapel All Hallows is truly our home. Within these walls we absorbed something about Christ and Church and mission. Within this sanctuary we were priested. From this campus we were sent, perhaps with more docility than comprehension, to "the uttermost parts of the earth". And today we have returned, perhaps with a little more comprehension than docility, to this sacred place because there is that intangible quality which draws us back, that search for roots, that quest for meaning, that yearning to go home again even for only one last time. Such is the pull of All Hallows, the 150 years young Alma Mater, "the Mother Fair", the siren call of "the old lady of the Tolka", as Father Purcell frequently called her, perhaps to recapture anew the nostalgic other-worldliness of Belloc's lines -

*I will hold my home in the high wood
Within a walk of the sea
and the men that were boys when I was a boy
Shall sit and drink with me.*

And who owns this house "which is within a walk of the sea"? Let me quote Father Purcell once again. He was a mentor for many of us, a worthy representative of the Vincentians to whom we all owe so much and who along with Fathers O'Donnell, Fagan, Lane and Rafferty have faithfully passed on the vision of priestliness authenticated by St. Vincent de Paul. Speaking to an ordination class in the 50's, Father Purcell, in one of those rare moments when I think I understood his sometime mystical musings, was abundantly clear on the question. "All Hallows", he said, "does not belong to anybody. It does not belong to the Vincentians: they only administer it. It does not belong to a diocese. The real owners of this All Hallows which we see and feel around us here are the men who have graduated here. They are the only real All Hallows men, for it

is they who own its spirit." (Fr Purcell: address to the 1958 priests) Like Paul, in his letter to the Corinthian Christians, let us savour these days together and give thanks to God for the many ways in which he has enriched us. Look around you. The combination of greying and over-tonsured heads along with smaller ordination classes in recent times means that we will never see this sight again but, if God so wills, others will. We stand on the shoulders of some mighty men who have gone before us or as Yeats puts it so gracefully, "under every dancer a dead man in his grave".

There must be some intellectual discipline which traces the influence of a religious leader's personal qualities — or charisma, if you will — upon his or her spiritual descendants. The missionary Patrick was particularly successful in this regard especially when it came to imprinting an irresistible ducal which impelled generations of his disciples to go on a perpetual pilgrimage, a *peragrinatio pro Christo*; some even called it a "white martyrdom", the leaving of one's family and homeland for the sake of the gospel. And let's not forget the sacrifices and the prayers of these families who willingly prepared and gave their sons to the missionary priesthood. Daniel-Rops, the French scholar, called it the "Irish miracle" when, commenting on Patrick's missionary initiative, he described, "a country which had only just been baptized . . . already . . . dreaming of giving Christ back to the world." St. Columban in what we know today as his Fifth Letter affirms that, "All we Irish inhabitants of the world's edge are disciples of Saints Peter and Paul."

In Columban's era it was Iona, Lindisfarne, Perrone, St. Gall, Bobbio, Wurzburg and Lucca but for All Hallows' sons it has been the world — Melbourne, Miami, Middlesbrough, Munich and a couple of Manchesters. It has been Port Elizabeth, Pittsburgh, Perth and a couple of Portlands. It has been Sydney, Southwark, Savannah, Sacramento, Shrewsbury, Sale, Seattle and a couple of Springfields.

By human standards Father John Hand should never have succeeded. He was, to some, a sickly dreamer; he had a totally unrealistic budget and far less revenue than he expected; and the majority of the Irish bishops were openly skeptical about his competence. And yet with the benevolent consent of Archbishop Murray of Dublin and the practical support of the then Lord Mayor of the city, Daniel O'Connell, he secured Drumcondra House and the acreage around it. Above the main entrance, deeply embedded in the stone work are the words *EUNTES DOCETE OMNES GENTES*. This was

not the work of a timid man. This was no tentative temporary sign: despite all the difficulties, and there were many, this was the declaration of a man of faith, a man of persistence, a man of unshakeable vision. Fr Hand was dead within a few years but he bequeathed this gospel mission statement to his successors and to his students. To claim that the establishment of All Hallows was fortuitous because it came a few years before the worst annual onslaughts of the great famine is at best an understatement. The blood-letting of emigration had already begun long before the famine reached its greatest severity. "In the half-century before the famine (1845-49) almost a million (Irish) had gone to North America, while at least half that number had emigrated to England and Scotland." Indeed, the foundation of All Hallows was providential insofar as it became an indispensable component in a tragic drama of epic proportions in which a battered and beaten and hungry people, taking with them the language of their oppressors, took to the seas rather than die by the roadsides or in the Poor Houses, and in so doing successfully established English-speaking Catholicism across the globe. Take away the famine, take away Irish emigration, take away missionary seminaries in the mould of All Hallows and there would be extremely few English-speaking Catholics in the Roman Church. EUNTES DOCETE OMNES GENTES, from our gospel reading, is repeated by all four evangelists in one form or another. In his encyclical letter "Redemptoris Missio", John Paul II, more than any of his predecessors a truly missionary Pope, analyzes this mandate of the Risen Christ. He stresses the fact that all of us as missionaries must believe in the power of the gospel to transform both ourselves and those to whom we are sent. He emphasizes the continuing need for lifelong missionaries AD GENTES and while never slighting the role of the priest missionary he clearly encourages others to take up the challenge of the missionary apostolate, a factor which All Hallows is addressing more and more especially when this encyclical is paired with the clarion call of "Christifideles Laici".

There is a further development of missiology which is likely to come to the fore in the years ahead. Traditionally we have tended to think of the impact those who are sent have on the people and the culture to whom they are sent. All Hallows has done this, with justifiable pride, for 150 years. Yet this may be only half the story. In secular terms if I give something away I have less and the other has more. Theologically, there has to be a more enriching experience. If I give in faith as part of the redemptive process then the giver is

never depleted. Frequently, indeed, the giver is enriched as are those whom he serves. This happens in prayer and it is most clearly discerned in the Mass. Sharing Christ, sharing one's faith actually strengthens the faith of the giver. Some call this concept "reverse mission" and in large measure we have ignored its implications. Maybe, on this significant anniversary, the time has come to explore its potential so that both All Hallows and the Church in Ireland can reap the benefits of renewal and revitalization.

Since the Second Vatican Council both the seminary and the priesthood have had to renew themselves to face the pastoral demands of a restless society in which the only constant is change.

It has not been easy.

It is no secret that the rapidity of change and the secularization of our culture has frustrated expectations, confused our priorities and increased the tensions of pastoral leadership and ministry.

But these are the challenges that every priest, young and old, must expect to face in a dynamic Church. The priesthood belongs to Christ and we are privileged to actualize him to others despite our all too human frailties and limitations. Everything we do is mumbo-jumbo unless we allow him to work through us.

We can still surprise ourselves and others by stirring up the grace of ordination as John Hand did so eloquently and with such prophetic effectiveness a century and a half ago.

And what about the future? John Henry Cardinal Newman, no stranger to this College, influenced the future of the Church much more than we will ever comprehend. Nevertheless, his lines are often quoted:

"I do not see the distant shore: one step enough for me."

Neither do I see the distant shore but I can report that All Hallows is alive and well. It is not the same as it used to be but then neither are we. New apostolic challenges are opening up: new vistas "for foreign fields" are coming into focus and with God's grace All Hallows will be among the first to respond.

Our opening reading was a psalm from: the Book of Isaiah:

"Let us sing the praises of God's goodness and of his marvelous deeds — in return for what he has done for the great kindness he has shown us in his mercy and in his boundless goodness."

We must be conscious of the creativity of God's word.

The speaker here, in looking to the past, wants to quicken remembrance of God's deeds. This is much more than a recalling to mind of what is history. Within this hymn of gratitude there is an



Bishop Raymond J. Boland.

appeal to that gracious will, which once upon a time wrought these gifts, to perform them afresh. When John Hand went to Rome in the 1840s he asserted that there were in Ireland "some hundreds of young men . . . who would gladly offer themselves for the foreign missions." When that day comes again All Hallows will be here to lead them to the altar and Mary of the Assumption will be in the rose window over my shoulder to wave goodbye and to wish them well as they process down this aisle for those corners of the vineyard where the needs are greatest. EUNTES DOCETE OMNES GENTES.

AMEN

Raymond J. Boland

FR KEVIN RAFFERTY'S ADDRESS

ON BEHALF OF the All Hallows community, the trustees, staff and students, I want to welcome all of you, all our guests, all our visitors, all our students to All Hallows this evening. I want to welcome in a special way the 500 pastmen of the College who are here in our midst. Indeed, its for this reason we are meeting today to celebrate the fact that you are part of All Hallows. It's around your ministry and work that this celebration has taken root, taken place and been celebrated here for the last few days

When we began our celebrations twelve months ago, we never dreamed that there would be such a response, and speaking for all the students and staff here we have been overwhelmed by the response, the response of so many people who have come and joined us here for this week And from the elder statesmen who are here, Monsignor Jim Hourihan, Fr Frank Quinn, Fr Tom O'Malley of the 1931 class, to Fr John Cleary, ordained last year and who has now been in Johannesburg for one year, and all the 500 in between, we are delighted that you have been able to join us for this celebration.

I want to welcome too three relatives of Fr John Hand. We have here in our midst this evening three great grand-nieces of Fr John Hand and they remind us that Fr Hand's own faith and his own vocation to the priesthood were nurtured in his own family and in his old parish in Oldcastle. So a very special welcome to Sr Philippine McHale, Aileen McHale and Margaret McHale who have joined us this evening.

And also a very special word of welcome to the bishops who have joined us here in All Hallows. A special welcome to Cardinal Roger Mahony from Los Angeles, Archbishop Barry Hickey of Perth, Australia, Archbishop James MacDonald of St John's, Newfoundland, Archbishop Patrick Flores of San Antonio, Bishop Frank Quinn from Sacramento, Bishop Michael McAuliffe from Jefferson City, Bishop Anthony O'Connell from the diocese of Knoxville, Bishop Roger Schwietz from the diocese of Duluth, Bishop Eugene Gerber from the diocese of Wichita, Bishop Roger Kaffer from the diocese of Joliet, Bishop Ed Carmody from the diocese of Tyler in Texas. You are all very welcome in our midst this evening.

The Irish Bishops conference is also represented here — not as members of the conference but because the three bishops from Ireland who are here are associated with the college in one way or another. Bishop Michael Smith is one of our trustees and he is very welcome. I think he might be here under another count in that he comes from Oldcastle, the birthplace of Fr John Hand. Bishop Dominic Conway has joined us, a former member of our staff. Bishop Jim Moriarty has also joined us — he lives just across that wall there — he is our nearest episcopal neighbour and we are delighted that all three of you can be with us this evening. And finally, just to complete our guest list, just in case the All Hallows Bishops feel left out, Bishop David Cremin from Sydney is here who, as you know, presided at the Eucharist this evening, Bishop Myles McKeon from Bunbury, Bishop Kevin O'Brien from Middlesbrough, Bishop Jeremiah Coffey from Sale and Bishop Raymond Boland from Birmingham, Alabama, our homilist this evening. You are all very welcome too.

And now just a brief word — I'm going to try and give good example to the speakers who are going to follow me tonight by being very brief. When I came to All Hallows ten years ago I never realised that my time here would be such an enriching experience. I had been a visiting lecturer in the 1970s. Fr Tom Lane felt I couldn't do too much damage by inviting me in here to lecture. I gave a course on contemporary European philosophy. But it was only when I became a full-time member of the staff in 1982 that I gradually became aware of the strength and depth of the mission tradition of this Seminary. At the end of my first year I began a series of visits to All Hallows priests around the world. Year by year I travelled for three or four weeks and I was overwhelmed first of all by the welcome you gave me as a new man in All Hallows. I was overwhelmed too by your own care and concern for All Hallows and its future. I was deeply impressed by all that I saw, the work that you were doing and the positions of responsibility you held in the different dioceses you belonged to. And I was profoundly impressed by the tributes that archbishops and bishops paid to All Hallows priests, both living and dead. And I became aware that there was something sacred in the tradition here in All Hallows.

During my first few years here I used to go out to Howth and walk across the Hill and I got very used to seeing a quotation of W.B. Yeats on one of the houses out there, on the Hill facing out to Ireland's Eye. He lived there for four years and there is a little

inscription now on one of those houses which goes like this: "I have spread my dreams under your feet; Tread softly because you tread on my dreams". I always look on that when I pass that house and gradually I began to apply it to All Hallows. The All Hallows tradition — "I have spread my dreams under your feet; Tread softly because you tread on my dreams". I became aware that there was a tradition here that I should respect very much, and tread softly on. In the last few days, I think we could say that Fr Tommy Fagan touched on many facets of that tradition in the homily he gave two days ago, as did Fr Tom Lane in his address two or three days ago. They both touched on something about the tradition of All Hallows that all of us who work here learn to grow and respect. And perhaps there is no one more than Fr Kevin Condon who articulated better this tradition than in what he said at the reunion in Orlando on 5 January, 1990, the day before he died. This is what he said: "When you entered All Hallows you were drawn by an idealism, an aspiration to higher things, a sense of mission, an awareness of having something highly prized and valued which you wanted to share with others. In practice it was difficult to pin down the motives, there could be a multitude of heart pulls all under the caption of religion. You were drawn, perhaps, by the very paradoxes of religion". And then he quoted Newman. He said: "Calculation has never made heroes but visions have".

And whatever this tradition here in All Hallows is all about, I think it is about a vision, a vocation, a call, it is sacred ground and I suppose ultimately it is the mystery of vocation that we are talking about when we talk about this tradition — tread softly, do not tread on my dreams. The longer I have been here the more I have come to realise that when one reflects on and is part of this tradition, one needs to respect it, and be in touch with that tradition. There is one other aspect of this mission tradition that I want to refer to tonight and Fr Eamon O'Gorman touched on it at the Jubilarians' Mass on Tuesday morning. For all of you who have gone out from All Hallows, your mission has always been a mission in exile. For the sake of the gospel you have sacrificed your own families, your own friends, your own country and this aspect of the All Hallows mission tradition is encapsulated, I think, in the song we have sung repeatedly in the last few days "The Banner of the Lord". I think we will hear it again tonight and we will hear also another parting song that was sung here for many years called "Goodnight".

I want to quote for you another parting song that was composed here in 1895 and sung for a number of years. It goes like this:

*A long farewell, my own dear isle,
I'm sailing on the surging seas
No more for me the green vale
Smile no more I breathe thy breeze is free
Adieu fair land that gave me birth
Brave land for which my father died
Where ere I wander o'er the earth
I'll think of thee with love and pride*

Not Seamus Heaney, but perhaps this verse does encapsulate for all of you who have been part of this tradition what is involved in leaving your own country, parting with your loved ones and committing yourself to a mission, for most of you in a strange land. And certainly what has impressed me about the All Hallows men I have met is the spirit of faith in which you undertook that mission, in some cases fifty years ago, forty years ago, twenty years ago, and so on. Many of you have told me your own faith story when I have met you sometimes at airports or in your own rectories, and very often the pattern is very similar for many of you here. You went up to the dean's or president's office on a certain day, possibly when you had been here for a year or two, and you were asked: "Would you like to go to the diocese of Seattle or Capetown or Los Angeles or wherever?" — there are so many variations on this but the essential thing you were asked was to go to a certain place and in faith you responded and said "Yes".

And I remember about four years ago meeting a man from Kerry who is here tonight, in a diocese in South Africa. I asked him a little bit about this: how did he find himself in this particular place in this particular diocese? He went through the usual story of telling me about going to Fr Purcell and being asked to go to a diocese, the diocese of Port Elizabeth. And then I said to him: "How do you feel about this now?" to which he replied: "Well, when I came out here first I was desperately lonely. It took me a long time to settle down. But now this is where I think the Lord wants me to be". And that summed up for me what I think is the response of many All Hallows men I have met, a response in faith because I think this mission you engage in is a mission in faith. You are called by the Lord and you respond in faith to that call.

And a final word: Con Higgins of Sacramento sent me copies of conferences that Fr William Purcell gave here between the years



Perth Group: Fr Tom Linnane, Mgr Jim Nestor, Archbishop Barry Hickey, Fr Joe Walsh and Fr Barry Walsh.

1941 and 1943. It is only in the last few days that I have got around to looking at these and I checked the one that was given closest to the centenary celebration in 1942, given in fact on 26 October. In that talk many of the vintage themes of Fr Purcell are mentioned: All Hallows is a sacred place, that here one tries to discover and develop a sense of the presence of God and one feels awe in that presence. And then he went on to refer to the centenary coming up in a few days time: "Fr Hand had a vision when he started this college 100 years ago. He was driven by the spirit and that spirit he passed on to others. And what was that vision? It was a participation in the vision that Jesus Christ himself had the day he sat down on Jacob's Well. You say there are four months to the harvest, lift up your eyes and see that the country is already ripe for the harvest". Fr Purcell said this in 1942, at a time when war was raging throughout Europe.

And I think if Fr Purcell was speaking to you today he would say exactly the same thing: "Lift up your eyes, look around, the harvest is there all round about us, if we can only gather together our forces to commit ourselves in a new way to the mission we have all

been called to". And that, I think, is the one thing I would leave you with as we come near the end of this celebration. We have all committed ourselves to this mission, to responding to the call to go and make disciples of all the nations. It is fashionable today, and I think Tom Lane touched on this yesterday, to talk about all the negative things in the Church, all the things that are pulling us down and so on, and if we can only look out and look up and look all around about us, there are needs, new horizons that we can respond to. So that is my message to you this evening as we near the end of this celebration that perhaps we can take seriously in our own parishes, in our own dioceses, what Fr Purcell said here exactly 50 years ago today: "Lift up your eyes, the country around about is ripe for the harvest".

And now I would ask all our guests and the staff and visitors here in All Hallows this evening to stand as I propose a toast to the 500 All Hallows alumni who are here with us this evening.

Kevin Rafferty, C.M.

MONSIGNOR CANON JAMES KELLY'S ADDRESS

I SUPPOSE EVERY man thinks that the All Hallows of his time is the essential All Hallows. I believe the All Hallows of my time — the All Hallows of the thirties — was vintage All Hallows. It was the age of the immortals: Tom O'Donnell, Bill Purcell, John Shanahan, Dr Vincent O'Brien, to mention but a few.

I have a vivid recollection of my first solemn high Mass in All Hallows. I came from a small country town and my experience of liturgical music was the *O Salutaris* and the *Tantum Ergo* on an uncertain harmonium! The ordered splendour of the Tridentine High Mass, with its plain chant and with Dr Vincent O'Brien at the organ, was an overwhelming experience.

Sometimes Dr O'Brien's brother, Joseph, deputised for him. He also was a very fine organist. But he surprised me one day at Benediction when he played as a voluntary, 'When the moon comes over the mountain'. It was a tune I was very familiar with, for the man who looked after the furnace in Junior House regaled us with it, at 6 a.m. every morning for several weeks. It was many years afterwards that I discovered the same tune was from the slow movement of the Mendelssohn violin concerto!

In 1942 I called at the College, not having been back for three or four years. As I came up the drive, Father O'Donnell was sitting on the seat outside the Mansion House. Without a moments hesitation, he said, "You're welcome Father Kelly, come and sit beside me! How is Bath? How is Father Flannery?" He proceeded to go through my class, telling me where everyone was and how they were doing. I wondered then as I have often wondered since if there was some special charisma that went with his high office, so that, like Adam, he sat in the midst of his possessions and knew each by name, or like some old patriarch, remembering the fruit of his loins. Only what old patriarch, with all his wives and concubines, had progeny to compare with his?

I recalled an Ordination Sunday during my student days when Father O'Donnell came to me in the sacristy and pointing to an old priest, standing at the sacristy door looking out into the sanctuary, said, "Find out that man's name. I know him well, but I just can't recall his name." I think he felt that he would have failed the man, if he could not call him by his name. "Should a mother forget the child at her breast, yet will I not forget you." It was a thing of the heart, rather than the head; he remembered because he cared.



President Robinson meets Bishop David Cremin of Sydney.

In 1957 Father Purcell came to a reunion of All Hallows men at Strawberry Hill College in London. I would like to quote a few lines from his address on that occasion.

"What claim has All Hallows on you that you should come together in its name? Presupposing a number of very important things such as home, education, vocation — and they need only be mentioned to see how important they are — anyhow, presupposing these very important foundations, we can say that All Hallows went on to finish the job and make you priests. Of priests we can offer a charming variety: there is a good share of them in the world, a good number of men bearing that sacred character. Yet somehow we like to think that we could know our own among them. There is such a thing as a family likeness, and on an occasion such as this we might venture to claim a family likeness running through all the All Hallows generations."

In the euphoria of this week of celebration we might be in danger of coming away with too grand notions about ourselves. St. Paul's words to the Corinthians (occurring appropriately in the Office of Readings for Thursday, the day of our Banquet!) will act as

a timely corrective: "We, with our spiritual treasure, are like common clay pots." All the same, a clay pot can have a distinctive shape. Would it be presumptuous to suggest that there is an All Hallows edition of the clay pot?

What has produced this edition of the clay pot with its distinctive shape? For a hundred years the Vincentian Congregation was brought to the moulding of the raw material the care and concern and courtesy of St Vincent: men like Tom O'Donnell, Bill Purcell, Tom Fagin, Tom Lane and Kevin Rafferty: Kevin, the architect of this astonishing week and more importantly with a vision for All Hallows that ensures it a continuing place in the life of the Church. Like President Robinson, I am not sure how to address these men, should it be president or rector? Perhaps, leader of the band, for I am sure they would be the first to insist that All Hallows is not a one man band. They have had the dedicated and very able support of their confreres. These men have formed the mould and kept the fire going that fires the clay.

We All Hallows men acknowledge our debt, and this week has given us a new awareness of the extent of that debt, to the Vincentians. We acknowledge our debt with deep gratitude. To acknowledge my own debt I borrow a few lines of Belloc.

*All Hallows made me, All Hallows fed me,
Whatever I had she gave me again
And the best of All Hallows loved and led me.
God be with you All Hallows men.*

Hilaire Belloc once came to give us a lecture. Father O'Donnell introduced him. He came to the centre of the stage, paused, looking down at us through those heavy eyebrows, fixing us with his look and then said, "Two words from me, Hilaire Belloc" and then sat down. It was the most dramatic and effective introduction I have ever heard, with its subtle compliment to the great man: Here was a wine that needed no bush.

Tom O'Donnell was certainly one of the great men of the Irish Church. His humanity and rich culture helped to civilize us.

Father Purcell was spiritual director in the College in my time. His weekly talk was never a collection of pious platitudes and they weren't always easy going. But we recognised that there was gold in them there hills and that it was our estranged faces that missed some of the many splendoured things. We recognised that Father Purcell was a holy man, with deep spirituality. His presence had a profound influence on All Hallows.

Father Shanahan operated in two worlds; the world of the physics class and the world of senior dogma. The physics class was

unbelievable chaos. My first reaction when I went into the class was disbelief and pity for the poor man who seemed a helpless victim. I'm afraid these worthy sentiments didn't last. Very soon I got sucked into the chaos and became an active contributor!

The dogma class was a world apart. Shanny, as he was affectionately known, was a chronic asthmatic and often spent the night coughing his lungs out. He would arrive down for class, not yet having said his Mass and of course fasting, as was required at that time. The dogma class was his meditation in preparation for his Mass.

He was a marvellous preacher. I can still remember a sermon he preached on avarice. He told about this priest in America who assessed a parish on its dollar yield — "not the number of souls, but the number of dollars." "He had a farm and he raised cattle. he sold his cattle and on his way home from the sale he died, died with his cheque for his cattle in his hand, not his rosary beads, his cheque for his cattle. Now my dear students, how could that man face the poor man of Nazareth, with his cheque for his cattle in his hand."

James Kelly

FR THOMAS CURRAN'S ADDRESS

I ARRIVED IN All Hallows in 1948 in a horse-drawn cab. I stepped up to the front door in the presence of Jim Doody of Newfoundland. And, in that, saw the internationalism of All Hallows.

In 1948 Fr Tom O'Donnell was still alive. Pompei still stood. Fr Purcell was, even then, showing signs of the presence he was to become. Fr Tom Fagan was a young, rosy-cheeked, undemanding bursar. Paddy the Butcher was still alive. Con Ahern was a gentle presence. There were no girls taking classes. Our philosophy professor was not as beguiling as Ann Power, or we might have learned a lot more philosophy. Nor was there a librarian as charming as Rachel O'Flanagan, or we might have used the library more than we did. The *Annual* that came out in 1948 was the first post-war annual. There was a quotation in it from the speech of the Archbishop of Dublin on the Feast of All Hallows in 1942: "The centenary of the foundation of All Hallow is an event that ought to have been celebrated throughout the world, for the sound of this college has gone forth to the ends of the earth. Today, in the circumstances of the war, the feast is reduced to a simple commemoration, only to be renewed, we trust, at a happier moment with the full honours of a due solemnity". It took fifty years, but today these words are being fulfilled in your hearing.

All Hallows' sons (and daughters) and friends have come together from the four corners of the earth to do honour to this college. The size of this gathering is eloquent tribute to the affection in which we hold All Hallows. Conscious of unseen presences who have now gone to grace the ranks of our patrons — all saints — for not even death breaks the bond. Fr Purcell — "Saints have trodden these flagstones!" Indeed they have, we have known them.

But All Hallows did its work in its own unique way. As I have tried to reflect on what its unique way was I was reminded of a rabbinical story of a 16th century Rabbi Meyer, famous for his codification of the Talmud. He came in one morning and his co-workers said: "You look very shaken". He said: "Yes, I dreamt I was in a wide-open space and a voice said to me, 'Meyer, why are you not Moses? Why have you not given laws to your people?' And I replied: 'But, Lord, I am not Moses; I am Meyer' and the voice said 'Meyer, why are you not Joshua? Why have you not led your peo-



President Robinson meets Bishop Kevin O'Brien of Middlesbrough.

ple to freedom? And I replied "But, Lord, I am not Joshua; I am Meyer' Then I woke up". They said "But you are still shaking". He replied "Yes. What if the voice had said, 'Meyer, why are you not Meyer? What would I have replied?" I think that was part of the uniqueness of All Hallows — it did not try to break or to mould personalities, but rather to develop them. It respected, indeed sought, individuality and it turned out pastors, pastors to the bone. I have been privileged to see this pastoral instinct at work in many of the traditional mission fields of All Hallows, as pastmen accompany their people in the joys and sorrows of their lives. I was present when one of the famous mothers of the Playa de Mayo (who took on the military dictatorship of Argentina seeking justice for their sons who had disappeared into the concentration camps and prisons of the Dirty War) told me that the one unfaltering voice raised in their support was the voice of the *Southern Cross* a newspaper founded by Fr Patrick Dillon, a priest ordained in this college in 1863. As Bishop Ray Boland told us, All Hallows was prophetic in its origin. It is no less so today in its recognition of the role of all the baptised, lay and cleric, in the work of evangelization.

It has taken on the challenge of training lay people and developing their talents for the ministry of evangelization in this new age: laity who have come from Ireland and Britain, from Europe and America.

Our Prayer tonight for All Hallows is: Long may it flourish

Thomas Curran

CANON PETER MAGUIRE'S ADDRESS

IT IS A SINGULAR privilege to be able to stand up here and address this august gathering, especially as there are so many more worthy and more eloquent people around. We all have our memories of All Hallows and what happened to us here and that of course depends on what vintage we belong to. I was ordained in 1963 and at the time of our Ordination we had no Pope. John XXIII had died, and his successor Paul VI had not yet been elected. We have Pope John's picture on the Ordination piece giving us the Papal Blessing but he had died before we were ordained. Whether the blessing was valid or not I don't know. Our Bishop at the time in Leeds was George Patrick Dwyer, and George Patrick said that John XXIII was a bit like a man that goes into a pub, orders a round of drinks for everybody in the place and drops down dead before he can pay the bill, leaving someone else of course to pick up the tab.

The pontificate of John XXIII and the Council which he convened obviously made a tremendous difference to the Church, and our time here more or less coincided with the pontificate of John XXIII. We couldn't have known and our mentors couldn't have known what difference it was going to make to the Church in which we were going to function. As an example of this we remember Fr Jimmy Murphy, Lord have mercy on him, being given a couple of months off in the early 60's to revise a book called *The Sacred Ceremonies of Low Mass*. Celebrating Mass in those days was a very exact science. You had to know how many crosses to make over the chalice and paten, where the right knee went in relation to the left knee when you genuflected and how far you parted your hands at the Dominus Vobiscum. Some priests developed their own particular style and adapted the rubrics to suit themselves once they had passed the Mass exam. Taking liberties with rubrics had its own problems of course. I remember very vividly one morning, Fr Michael O'Callaghan came into the Sacristy to get ready for Mass and was allocated an altar in what we used to call the catacombs. Then J.K. Murphy came in, he "edged" over and asked: "Where is Dr. O'Callaghan saying Mass"? "Down there, Father", was the reply. "Well I'm going out there" said J.K. pointing in the opposite direction to the side-altars in the main Chapel.



Frs. John Joe Spring, Aidan Galvin and Bob Whiteside.

Back to the *Sacred Ceremonies of Low Mass*: the ink was hardly dry on the page when everything changed. We had learned our trade in the Tridentine Rite and we had to adjust to the vernacular and of course the rubrics changed as well. That is just an example of the kind of change we had to face and adapt to very soon after coming out as priests from the seminary. It was impossible then for All Hallows to prepare us in detail for that but I would suggest nonetheless, that it did prepare us in other ways. It gave us a great appreciation of our faith, a great understanding of the Church and a great understanding of the priesthood.

I wouldn't go along with the critic Tom Lane referred to who said we learned nothing in All Hallows — if he didn't it was his own fault. I associate rather with the sentiments of the second reading of the Mass this evening where St. Paul says to the Corinthians "You have been blessed with your preachers and teachers". We are blessed with our mentors here. We learned a lot and to borrow a phrase from Bishop Boland this evening "we absorbed a lot" — probably forgot a lot as well, but most of it I think is still with us, and we remember with gratitude our time here. I think that we were well prepared for the task that faced us and still faces us. Come to think of it in our days anyway, most of us came in here from Leaving Cert. at 18 and spent six years here, ordained at 24.

There were some people with learning difficulties that took 7 years because they went to university, but the average student came in at 18 and went out at 24 and that meant we had spent a quarter of our lives here — a very significant quarter as well because this was the one that prepared us for the road ahead.

The College left a very powerful mark on us and it has kept a sort of invisible leash on us ever since. It is no wonder then that we remember the place with such affection and that it is such an emotional experience, if you like, to come back here for this reunion. We must of course congratulate all concerned on the way things were organised — Fr Curran referred to the celebrations for the centenary in 1942 which were rather muted, but I think we made up for it during this week. It was a marvellous range of activities and every 'i' dotted and every 't' crossed and we must compliment all the people concerned. Somebody said that the Requiem Mass yesterday for the past priests and staff was in a sense a Requiem Mass for All Hallows as we knew it. Well if that be the case, in every Requiem Mass there is the underlying theme of the resurrection and that theme is certainly here in the College. One thing we can be sure of is that the College will go on. It would be very interesting to look to the future and see what it will be like in another fifty years time, when it comes to celebrate its bi-centenary. We're not going to be here so we might as well send our apologies now to the organisers. But one thing we can be sure of is that the College will be here, it will be a missionary college and it will be flourishing.

My task then is to ask you all to rise and drink a toast to All Hallows.

Peter Maguire

MONSIGNOR TOM CURRY'S ADDRESS

WE HAVE BEEN regaled delightfully and charmingly about the giants of the past tonight and during the week but tonight it is my happy task to make a presentation to a man whom I think the ages and future times will list among those giants. It is to the current Rector, Fr Kevin Rafferty.

Throughout this week I have found two comments predominating about Kevin. The first is that he is a visionary, he is able to present and articulate a new vision of this college in very troubled and turbulent times. For those of us who have experienced the organisation of the past week we know that we are not dealing with a starry-eyed visionary but rather a man who is able to implement his vision and is able to do it by gathering a team around him and animating them with the vision and enabling them to propel the vision forward. It is these two qualities — his vision and his practicality that we are very grateful for.

We are delighted that such a man is in charge and is at the helm during this time of transition for a great college. So it is with great joy and with thankfulness and admiration and affection that I want to make this presentation to Kevin on behalf of this gathered assembly and on behalf of the All Hallows men throughout the world and on behalf of the men and women who are preparing for ministry here in the college and who will have such an impact on future times. It says: "Presented to Very Rev. Kevin Rafferty, C.M., the eleventh president — from the staff, students and alumni, July 23rd, 1992 — 150th anniversary of All Hallows College and the tenth anniversary of Kevin's rectorship."

Tom Curry

MONSIGNOR JOHN DELANEY'S ADDRESS

WHEN I WAS at All Hallows I didn't always do what the Rector told me to do or advised me to do and I know Fr Kevin Rafferty well enough now, having worked with him over the last few years, to know that there are things he hates and this is one of them, when he has to come up and accept something. He is that kind of man and I think it is indicative of the Vincentians since they took over the administration of All Hallows one hundred years ago that they should give of their talents, their time, their faith and their love to all of us expecting nothing in return. Up until very recently the Vincentian priests ran All Hallows, taught, worked, laboured here, accepting no stipend for their labours. And so it was suggested that on the occasion of this 150th Anniversary we might, quietly, among the alumni throughout the world, do something on this day to show our thanks and appreciation to the Vincentian priests, both those here present on the staff at the moment, and those who were on the staff and who may now be part of that diaspora of the Vincentians whether here or overseas. It is very difficult to keep anything from Kevin Rafferty. I had tried but I think we became a victim of the postal strike. One morning his secretary, Margaret, came to me and said "I think he has found out". A letter was returned to All Hallows, which included my letter to one of the alumni, as the forwarding address was incorrect, which he opened. To this moment he never told me that he knew what was in the letter but I am pretty sure that he didn't look at that letter without knowing what it was all about.

Anyway, I would like to call forward the oldest All Hallows priest here, Monsignor Jim Hourihan, from Los Angeles, who loves All Hallows, who loves the Vincentians, and who is going to make this presentation on behalf of the alumni all over the world. This is not the final tally but we will be adding to it. If Monsignor Jim would come forward, I would like you to give to Fr Rafferty this cheque from the alumni in the amount of IR15,000 to be used as they so wish. I think they can have a couple of drinks on us after this is all over. While I have the podium and before Bob continues let me just say that I have decided after this evening that I will put it in my Will that for the 200th Anniversary of All Hallows that the marquee will be air-conditioned for those who will be coming back.

During the past week I have heard nothing but compliments regarding the whole organisation. It was a great team effort and I witnessed this for many months, many hours of hard work, planning and dedication, and I would like to thank very sincerely all those who were involved in the planning and organisation and on behalf of Joe Walsh and myself I would say that we are indeed happy to have come back and give our own time and talents to All Hallows during this very special year. While this week has been the result of the combined efforts of all those on the committee and in particular

the wonderful volunteers, men and women who gave hours and hours of their time, not only this week, but during the many weeks leading up to it, I think the brains behind the whole celebration, and the man who kept it all together when many of us were ready to explode or go in different directions, was Bob Whiteside, the Chairman of the Organising Committee. I would now like to present to him, on behalf of the committee, a specially engraved silver letter opener with a very special logo on it that will be, hopefully, a remembrance for him of this week, and I hope that he and Fr Rafferty will use it to open letters that will no doubt come back to All Hallows in the next few weeks or months thanking All Hallows and him for a job well done.



Monsignor John Delaney.

John Delaney

ROGER CARDINAL MAHONEY'S ADDRESS

IT IS A SPECIAL joy for me to offer this prayer of thanksgiving on behalf of all of the local Churches throughout the world and of all of their bishops who have so benefited from the great ministry and service of you, the men of All Hallows.

Let us pray.

God Our Father, in your care and wisdom you continue to extend the kingdom of Christ, your Son, to embrace all peoples in every corner of the world. We pause during these anniversary days to praise you and to thank you for the wonderful role All Hallows College has played in your plan of salvation for the human family. In joy and in awe we note how you have chosen All Hallows College to serve your many designs by sending forth nearly 4,000 priests in the very mission of Christ. These All Hallows priests, sprung from Irish families who have known so deeply suffering, persecution and martyrdom, have been your singular instruments in continuing Christ's prayer, word, sacrifice, in salvific action in so many local Churches scattered across the continents. We lift up our prayers of gratitude for this legion of All Hallows priests who have been such generous servants of your Church. May the pastoral works of the Church, inspired by your Holy Spirit be given new energy and new impetus through your grace. God Our Father, through these bands of Irish priests you have sent the power of the Gospel into the world as a life-giving leaven, continue to fill with the Spirit of Christ these fine men whom you have called to live in the midst of the world and its concerns in the name of Jesus. As we journey forth from here to so many distant Churches may we take with us the sustaining and joyful graces of these days and a renewed commitment to serve you who are Father, Son and Holy Spirit.

Amen

Roger Cardinal Mahoney

Friday, 24 July

EFFECTIVELY, FRIDAY was the last day of the jubilee week and its high point was the National Council for Educational Awards graduation ceremony. This was the first occasion on which B.A. and M.A. degrees were awarded.

Addresses were given by Mr Padraig MacDiarmada, Director of the N.C.E.A., by All Hallows' long-serving Dean of Studies, Fr Robert Noonan, O.F.M. Cap., and by David Loftus, a B.A. graduate, who spoke on behalf of the graduates.

In the evening there was a celebration to which former students who had not been ordained were invited.



Roger Cardinal Mahoney of Los Angeles, Fr Rafferty and Archbishop Barry Hickey of Perth.

MR. PADRAIG MACDIARMADA'S ADDRESS

YOUR EMINENCE, YOUR GRACES, MY LORD BISHOPS, REVEREND FATHERS, LADIES AND GENTLEMEN.

It is my pleasant duty this morning to confer NCEA Awards on students of All Hallows College. We have conferred today 42 Graduate Diplomas, and for the first time in the college we have 12 Bachelor Degrees and one Master's. This conferring celebrates not only their success, but the hardwork of the staff as well. The support and encouragement of the students' families must also be lauded. To all, I offer my sincerest congratulations, and especially to the awardees themselves.

The Conferring ceremony has a great deal in common with the drama. Like a play, it has its script, and its actors, and, of course, the colourful costumes that the medieval universities borrowed from the trade guilds when education itself was the newest trade. Like a play, too, underlying the performance are narrative threads and stories that began long before the curtain rose and which have led to that focus on stage which is the action of the play.

The original core of this fine establishment was Drumcondra House designed by Sir Edward Lovett Pearce, architect of the Irish Parliament House in College Green. The house was built in 1727 for Marmaduke Coghill whose sumptuous tomb in the local parish Church has him depicted in the robes of Chancellor of the Irish Exchequer. He totally outshines the humble tombstone in the same Churchyard that commemorates the architect James Gandon whose masterly Four Courts and Custom House are among the glories of our capital city. Fr John Hand of Oldcastle, a priest of the diocese of Meath, founded All Hallows in 1842. In 1892 the Vincentians took over the running of the college and its current staff is composed of Vincentians, diocesan clergy, order priests, sisters and lay people. Since its foundation, four thousand priests have been ordained here and have gone to work in English-speaking countries all over the world.

In 1842 when, with Fr Hand, the story of All Hallows began, Irish higher education consisted of the University of Dublin with its single college, Trinity, and St. Patrick's College Maynooth. It wasn't until 1846 that the Queen's Colleges were built at Belfast, Cork and Galway. Differences between Government and Hierarchy over this development led, in turn, to the separate development of the Catholic



Graduate Diploma Students at the N.C.E.A. Graduation.

University in Dublin under Cardinal Newman. These differences were resolved in the 1880s when the Catholic University and the Queens Colleges were merged to form the Royal University of Ireland. Then in 1908, the Belfast College became a University in its own right and the Dublin, Cork, and Galway Colleges, together with Maynooth as a recognised college became the National University of Ireland.

Apart from some initiatives taken by the VECs in Dublin, Cork and Limerick, this remained the situation until 1969 when the initiatives were taken that gave rise to the Regional Technical Colleges, the two National Institutes for Higher Education (both of them now independent universities) and the National Council for Educational Awards.

The Council was set up in 1972 and All Hallows College has been associated with it from the outset. NCEA values this long association for many reasons, but two in particular deserve mention. Firstly, one of the most pressing issues of our time, is the need to balance the great commercial and technological developments with the ethical and humanitarian principles that must underpin

human progress. The presence of institutions such as All Hallows College within the family of NCEA institutions is therefore of the utmost importance. Secondly, NCEA has been committed throughout its existence to the availability of alternative paths to qualifications, so that in addition to the school-leaver, the part-time, or adult or distance learner, or anyone hampered by social, geographical or economic factors would be facilitated in their aim of getting a higher education. All Hallows College has been shoulder to shoulder with the Council as it designed and implemented down the years the mechanisms to achieve this aim of opening up our National Awards to new types of learners young and old, far or near. The College is to be commended on opening up this old but fine institution to growing numbers of students, lay and clerical and extending the expertise of the college in Philosophy and Theology to a wider audience. The Council applauds the utilisation being made by the College of the Council's ACCS scheme.

We should all ponder on future directions for education in Ireland particularly those of us involved at the coal-face. There has been a very high level of investment in education in Ireland in the past twenty-five years. The education vote is the third largest spender in our annual budget. We must ask the question — are we getting the best return on this investment? Are we improving the levels of literacy, skills, comprehension and understanding? Above all to what extent is the education system inculcating, fostering and continuing our long fought for and hard-won cultural, philosophical, ethical and moral values?

In this the Vincentian centenary at the college, and the twentieth anniversary of my Council's existence and of its fruitful association with All Hallows, may I congratulate the President Fr Kevin Rafferty, and Fr Bob Noonan and, indeed, all concerned in the achievement of these standards of excellence which we celebrate here today.

Padraig MacDiarmada

FR ROBERT NOONAN'S ADDRESS

TODAY ANOTHER CHAPTER is being written in the history of A.H.C. We have our first Master's Degree in Pastoral Leadership, we have our first B.A. degrees, we have our Graduate Diploma students, and we have our growing list of ACCS students. It is a very special occasion. And in an Institute which is directed to Mission and Ministry it should also be remembered that all these students are being prepared for collaborative ministry. For no longer is ministry restricted to those who are specially ordained for that task. Ministry is now the right and duty of all those who share in the priesthood of Christ through their Baptism. So it is right and proper that those who have prepared together should celebrate together at this ceremony.

Rarely has there been a more challenging time to be entering into ministry — both world-wide and especially in our own country.

In the body politic today the image of the Church is not good. By some it is viewed as being omnipresent and unduly powerful. By others it is seen as being obscurantist and overly protective of its own power. Indeed there are those for whom religion is a force that symbolises ignorance and backwardness. Along with this negative image, there are the statistical figures on religious belief and observances. While they have some positive aspects they also reveal that a very serious situation is developing. The problem is that for many who admit and claim Church allegiance there is a serious divergence between their views and the official teaching of the Church. This is particularly true in the area of morality. Consequently there is a real tendency to make religion a personal and private matter with little or no influence in the social and political dimensions of life. This tendency is noted especially among the young, the urban dwellers and the more highly educated members of our community.

At the same time, we must recognise that as our country changes toward still greater urbanisation and a level of affluence unknown to previous generations, certain values are coming to the fore and are claimed to underpin what is called the liberal stance. These are the values of tolerance, freedom and compassion. Such values are also claimed by the new cultural realities of pluralism and feminism.

To this society then, you must come, carrying a truly Christian and human vision of life and the world. For as Bishop Murray puts it: "Only if the Church can be seen to present a vision which is more free, more tolerant, more compassionate, more human, will she be in a position to effectively criticise other visions of society."

But the task to be fulfilled as you begin your ministry is even still more complex than that of the Church's image or of any slip-page in allegiance to the Church. Prof. Liam Ryan puts it like this: "In Ireland values and beliefs are increasingly a matter of choice, less a matter of tradition". The result is that those in ministry at home — and also abroad — will find themselves faced by much less homogenous congregations. The temptation in this situation is, and will be to continue to offer the traditional menu for the many who still want it and quietly ignore the increasing minorities who have different and more difficult religious needs.

If this challenge then is to be met a new language of faith must be found. This language must be one which will evoke an explicit faith commitment — one that is less dependent on support structures. This is the most urgent task of ministry today according to Juan Luis Segundo. Only personal conviction will enable future Christians to stand confidently on their own two feet and to cope with the diversity of attitudes and lifestyles around them.

You, my dear graduates, are now prepared to do all this in the Christian community but you must also remember that your ministry extends outside of that community. Your task is to carry the good news of the gospel to those who have chosen a different way, to those who have rejected totally any form of Christian vision, and to those who have never known Christ. Many of these people are already deeply committed to creating a society which they hope will be truly tolerant, free and compassionate. For them you must be seen as upholders of these values as well. You must be those who can deepen, enlighten, and, where necessary, purify these values in the light of the gospel.

But allow me to become a little more specific. You are now ready to carry the message of Christ to society as a whole. But this society is one which is characterised by secularisation, consumerism, computerisation and mass unemployment. The younger generation constitute a very significant group in that society. But all the studies done so far, which examine the relationship between this younger generation and personal faith commitment, point to their deep sense of a lack of participation in, and identification with the community of faith. This then will constitute a tremendous chal-



1992 B.A. Graduates.

lenge for you as you begin your ministry — how to give the younger generation that sense of participation and identification that they do not experience. And the challenge is made all the greater because the faith community to which you draw them must not be separated from the institutional Church.

Again in our times there has been a dramatic increase in what the media calls 'women's issues'. It would be a grave miscalculation for anyone starting out in ministry to underestimate the degree to which women have become sensitive to male domination in all spheres of life. The Church is particularly vulnerable in this regard. The discriminatory language of many liturgical celebrations, the sight of all-male processions at the time of great concelebrations, and the exclusion of women from serving at the altar, while not of major import in themselves, nourish a sense among women that the Church is less sensitive than civil society in giving them their rightful place in the believing community. The truth that must be faced is that without the full and active participation of women the Church is and will continue to be an impoverished and less effective witness to the truth of the gospel. The insights and perspectives of women have much to add to the richness of the Church's theolo-

gy and its pastoral activity. Hence there is an immense challenge for you to develop a truly Christian contemporary feminism.

My dear graduates, you begin your ministry at a most historic time in the life of our nation. Ireland is once again taking its rightful place among the nations of Europe. Europe has always been dear to the heart of the Christian community in Ireland. When the lights of civilisation went out in Europe due to the dark ages, Irish missionaries set sail for Europe and helped rekindle its soul with gospel values. All Hallows has already made a significant start in the re-evangelisation process with the setting up of the Pastoral Centre in Munich. For those of you then that will minister on the mainland of Europe you will be faced with the challenge of contributing to the resolution of a tension which has characterised European culture for centuries. This tension arises from the confrontation between individual dignity and autonomy on the one hand and the authority of traditional values and institutions on the other. There is no simplistic solution to this tension because the interplay between individual freedom and inherited values constitutes, as Sean O'Faolain put it, "the soul of our societies" — for without freedom truth would be a tyranny, yet without truth freedom would be an illusion.

In this context it is most interesting to note that the European Values Study reveals that the Church ranks among the institutions that enjoy the confidence of people in Europe. So for those in ministry on the mainland of the continent you will be representatives of an institution that can contribute in a meaningful way to that centuries-old tension. The fact is that each generation is called, in its own time, to come to terms with this tension between the values of its traditions and the freedom and uniqueness of the individual. In this process the most liberating truth is to know that Christ is the focal point for the whole of history and of civilization.

Permit me to attempt a summary of the major challenges facing ministry during the closing years of this century.

Firstly, there is the challenge of communication — of finding imaginative and positive ways of presenting the Christian message today.

Secondly, the challenge of building a renewed and genuine Christian community in which all are given their rightful place. This of course will require a major change in the role of the laity in Church life.

Thirdly, the challenge of guiding a transition from a structure-reliant faith to one which is more alert, personal and critical within the real world of today.

Fourthly, the challenge of the development of spiritual depth. If the roots of this alert and critical faith are to go deep, then people must be helped to pray. This is of critical importance because nothing is more likely to cause disillusionment with Church life than neglect of people's hunger for — what is called — “an awareness of God's presence in the secularised world in which they live”.

Finally there is the challenge of joining our traditional faith with a new justice — conscience. For this is the litmus test of the gospel itself. When Jesus was asked if he was really the one who was promised, this answer was simple: “Look at the fruits of my ministry — people are being set free and the poor are finding the good news”.

For 150 years All Hallows has challenged its four thousand graduates to respond to the Master's words “Go teach all nations”. They answered that challenge. It is now your turn.

Robert Noonan O.F.M.Cap.

ON BEHALF OF THE GRADUATES

IN SEPTEMBER OF 1988 a group of students came together for the first time. What the instrument of this meeting was, I can not even guess, but without a common love of Christ it would not have amounted to much. Love of Christ is a phrase I hesitate to use, but I can think of no other way to express my belief that each and every graduate here today is responding to a call from within, and not simply from without.

Eric Voegelin would argue that the very essence of the human person is the tendency towards the transcendent. I can only concur with this philosophy. For myself, and I am sure, for all who graduate today, that which brought us to this great moment is, at its root, an interior struggle to strike the balances necessary in an attempt to answer the call to ministry. To answer that call is indeed to touch on part of our very essence. And on behalf of all graduates, I would like to express our very deep gratitude to the National Council for Educational Awards and to All Hallows for facilitating us in engaging and answering our inner calls.

Today, history is being made as All Hallows, through the N.C.E.A., awards its first master's degree in Pastoral Leadership as well as its first B.A. Degrees. But it is fitting to note that this is part of a history which has been one hundred and fifty years in the making. And it is from the current jubilee celebrations that I would like to offer a reflection, a word of encouragement.

Fr Noonan has already challenged us to be authentic and active ministers of the Gospel in a world which is marked by alienation, disillusionment, and dissatisfaction with the established Church. He reminds us of the text inscribed over the door of the Mansion House, *Euntes docete omnes gentes* — Go teach all nations. Some five hundred alumni present in the college this week have been living out this mission in the four corners of the globe. Today, we have been challenged to follow their lead.

How can we best do this? When we began our courses here in All Hallows we were groping in the darkness. Today I feel we are fumbling in the light. It is not enough for us to be graduates. Our education is far from complete. We have but concluded one stage of our journey. Our destiny waits to be fulfilled, and while we can not choose our own destiny, we may certainly put what we like into it.



Fr R. Noonan, D. Loftus, Fr K. Rafferty and P. MacDiarmada.

The first thing I would encourage, that I would urge, is that *friendship* be a building block for the future of today's graduates.

Friendship must carry us through the future as it brought us through the past. It must sustain us in the inevitable loneliness with which we will all meet. It must fan the flame in the belly which threatens to flicker out of existence. It must encourage us to respect our fears but not allow us to be overcome by them.

It has been said that "friends are chosen for us by some hidden law of sympathy and not by our conscious wills." That sympathy must cross the miles. These miles which will separate us must not overcome the times we have shared and the ministries which we will share, as servants of Christ.

Friendship must also support us as we now embark on our solitary journeys. For sadly we cannot forge new paths together. That is something we must do alone. Each of us, individually, must unite with whatever truth we pursue, and we will be asked to pay willingly the price of that union. And if any of us pursues many things, then we must find that point of identity where they are one.

If we do this, we may be rightly called *prophetic ministers*. But such a path is lonely. In this loneliness, remember one another.

Strive to illuminate the thoughts and minds of each other through the sharing of your experiences. Strengthen the power of vision in one another, and, if it is possible, encourage a further reaching out to a truth which is contemplated.

Remember, for every good work begun God will bring its completion.

Primarily, I beg of you, never allow yourselves to become instruments of alienation. Alienation is the result of humanity's inhumanity. It is the consequence of outrageous violence perpetrated by human beings on human beings. Combat it with friendship.

To the world, to the townships of South Africa, to the cities and countryside of Ireland, to the plains sentinelled by Kilimanjaro, to the distant shores of the Americas, bring with you, not an institution, but a home. Bring a vision of Church as a home — where *everyone* is welcomed as *friend*. And never become a tame Christian, for if you do, you will suck the very life from the bones of the Church.

Friends, walk through those doors. Go teach all nation by your lives' examples, and not just with words.

My wish for all of us today is that we keep our inner fires burning brightly, so that when next we come together, we may share their warmth.

Go walk with the Lord . . . find him where you will.

David Loftus

REACTION TO THE JUBILEE WEEK

THE ENTIRE WEEK was so memorable in very many ways, and it would be difficult to know where to start in order to recount the joys and the graces of those days. Surely certain aspects of the jubilee stand out vibrantly in my memory: the joy of having almost 500 priest alumni from all six continents return to their esteemed Alma Mater; the affirmation given to all of the priests by one another and by the assembled faculty, staff and students; the sense of evangelization and mission being renewed once again in each priest with so many bishops; the unity of the Church Universal so ably represented by the many priests from so many local Churches; the rekindling of the spirit of priestly commitment on the part of all the priests and a renewed fervour to carry the Gospel forward "to the ends of the earth".

Each of the liturgies touched me very deeply and I felt so much a part of the All Hallows tradition even though I did not attend there myself. Having some thirty-two Los Angeles All Hallows alumni present at the College was an extraordinary gift for the occasion and I felt a deep sense of pride in each one of them. It was wonderful meeting so many of their classmates, and having those bonds of priestly fraternity shared in so many ways throughout those wonderful days.

It was wonderful that so many bishops — both alumni and diocesan bishops — could be present for those days as well. It was obvious that we all deeply appreciate the All Hallows gift to the Universal Church and wanted to express out gratitude through our presence.

Roger Cardinal Mahoney, Los Angeles

There was firstly the great joy of old friendships rediscovered and in many instances, like bears awakening from hibernation, ready to throw off quickly the slumber and seek nourishment in the new spring.

Then it was a great experience of Church in Ireland, needed to balance the otherwise harsh attitude towards affairs ecclesiastical I found this summer. And sure what harm to indulge a little sundial nostalgia, remembering the hours of sunshine, especially as every-

one else in the country seemed bent on remembering only the darkness. I liked the unabashed demonstration of the "new All Hallows". Yes, it was good to celebrate the past but here too were "New Beginnings in Ministry" for a new Church in a new age. I enjoyed the inclusiveness also, ordained and non-ordained, active and inactive, lay and clerical, all without unnecessary distinction.

Jarlath Cunnane, Altadena, CA

If there is a theology of 'roots' or 'story' it could be found during that week. There were men (and women) from many parts of the world, but part of their story was so much in evidence during that week. Your own realisation of the value of the college's history proved to be the foundation of the success of today. We cannot deny our past in our personal lives. To have denied it in All Hallows would have been fatal. The souvenir of the stole will be cherished by all. It is a reminder of the past and a proud symbol of the present and future.

Frank Harrington, Caterham, to Kevin Rafferty

I could see for the first time since I left the changed nature of the college. Your focus on ministry across the board and forming people for that is what is needed everywhere. Ordained ministry is searching for a new way of being in all of this and will be much the richer and effective in the end.

Martin Ashe, Clayton, Victoria, to Kevin Rafferty

Everyone knew we were not only celebrating the achievements of the last 150 years, but that we were also marking the passing of an era. It was the great achievement of the week that everyone faced that with equanimity. It was my impression that few, if any, wanted things to remain the same because you had convinced them of the great potential contained in your plans for the future.

Brian O'Higgins, Chelmsford, to Kevin Rafferty

Thursday was a marvellous climax to the week with our exposure to the charms of President Mary Robinson in the morning and the glorious jubilee banquet in the evening with its ingenious solution to the logistical problem of fitting 500 concelebrants into the chapel. I thought the presentation of stoles to the concelebrants was a lovely touch as well as an act of extraordinary generosity. They

will be a continual and very precious reminder of a wonderful occasion.

James J. Kelly, Bath

It brought home to all of us how truly unique All Hallows is and what an amazing spirit there exists within its walls and, further afield, among those whose lives it has touched, even to the smallest degree. It's a wholeness, a wholesomeness, even a holiness. It's a sense of belonging, being at home, a bonding with the past, a realization, as in the Mass for the deceased alumni, that we are part of a very vibrant union that stretches far beyond the grave. It's a brief encounter with the days of our youth and maybe even with past innocence. Prodigals or not, it's an assurance of a warm welcome, of an invitation to come in and rest a while, to walk again the halls where saints have walked, to cherish again the ghosts, the memories of times and friends now gone, to live again those precious, private moments when we were touched by God and when we too came to know Him "in the breaking of the bread".

Patrick C. Slevin, Fort Lauderdale, FL



Sunday, 1 November

THE JUBILEE CAME to a conclusion on All Hallows Day, 1992, a celebration to which bishops from Britain and Ireland were invited.

The presider and homilist at the Eucharist was Cahal B. Cardinal Daly, Archbishop of Armagh and Primate of All Ireland. Fr Rafferty spoke at the banquet, as did Bishop Patrick Kelly of Salford and Bishop Michael Smith of Meath.

CAHAL B. CARDINAL DALY'S HOMILY

ST. PAUL SAYS that we should "always and everywhere be giving thanks to God who is our Father in the name of our Lord Jesus Christ" (Ephesians 5: 20). We begin every Eucharistic Prayer with the words:

*Father, all-powerful and ever-living God,
we do well always and everywhere to give you thanks
through Jesus Christ our Lord.*

We then relate that universal cry of thanks to the particular season or feast or occasion which we are celebrating. How fitting it is today to relate our duty of constant and universal thanks-giving to today's occasion, when we celebrate 150 years of the history of this College.

There is so much for which to thank God on this day and in this place. Let us put first things first. Let us thank and praise God for His continuous living presence here during the past 150 years, His presence in the Holy Sacrament and Sacrifice of the Eucharist, first in the Mass and then in the adorable Sacrament, which someone has called "the Mass held and prolonged in meditation and in adoration"; His presence in the prayers and in the lives of so many thousands of seminarians and priests. We thank Him for being God for His people here; we give Him thanks for His great glory. As His people of old praised Him for being "enthroned on the praises of Israel", so we thank Him now for being enthroned in the hearts and on the praises of uncounted thousands across the continents and

across the decades, wherever All Hallows priests have gone to proclaim Him to those who were far off. We praise and thank God above all for Jesus Christ and for all that has been done in his name and by his power in this place and through this place by people for whom to live was Christ.

FATHER JOHN HAND

We think first of all of Father John Hand, the founder of this College. He was a man for whom to live was Christ. The first Mass ever celebrated here was offered by John Hand on the feast of St. Luke, 18 October, 1842. On the Solemnity of All Saints, 1842, he and two companions celebrated three Masses here. They were celebrated "on a small cabinet or sideboard in the drawing room and in borrowed vestments". So wrote Dr. Bartholomew Woodlock, one of that first small band of three. That cabinet is still lovingly treasured in the College. John Hand was born in the parish of Oldcastle, not far from Loughcrew, the birthplace of St. Oliver Plunkett. His Parish Priest detected early signs of a priestly vocation and ensured that he was sent to school in "Mr. Molloy's Classical School", and then in the seminary in Navan. Not being a boarder there, he was not judged eligible for being sent to Maynooth. But Dr. Cantwell, who later became Bishop of Meath, got him admitted to Maynooth by the pious subterfuge of getting him a job in the bursar's department and getting permission for him to study theology at the same time — thereby, as St. Teresa would say, finding God amid the pots and pans of the Maynooth kitchens. In a few months he was formally admitted into first Theology. This was not well received by his Meath classmates, who felt it, we are told, as "an indignity to the Diocese of Meath". The class is recorded as having shown its displeasure at his first appearance in class by the traditional "scraping of feet", a practice which survived and presumably still survives in Maynooth!

John felt drawn to community life and, as a deacon, joined a group of Dublin priests who were coming together at Castleknock and Phibsboro, in an informal association which was later to become the first community of Vincentians in Ireland. This early association of John Hand with the Vincentians takes on a new significance from the fact that, 50 years later, this College was to be entrusted to the care of the Vincentians. It was with three members of this group that John Hand was ordained priest for the diocese of Dublin in 1835. He had sought excommunication from Meath and incarceration into the diocese of Dublin while still a deacon.

MISSIONARY VOCATION

From the beginning, John's sense of priesthood had a strong missionary dimension. Pauline Jaricot's Association of the Propagation of the Faith was the inspiration for a new surge of missionary fervour in France, which in the 19th century led the world in terms of missionary outreach. A branch of the Association was founded in Dublin in 1838, and had great success from the beginning. John was fired with enthusiasm for mission to the nations, and turned to France for inspiration and help. At home he began to conceive of a missionary college to form priests for missionary service overseas. He did not envisage a missionary congregation or society as such, seeing his college rather as preparing priests for service as diocesan priests in overseas dioceses, whether these were in what were called mission lands or in dioceses and countries where Irish people were going as emigrants. The great hunger of the famine was only a few years away, and already, before it struck, Irish people were leaving the country for Scotland, England, North America, South Africa, Australia. This outflow of the Irish, mostly poor and often starving, became a mass migration during and after the famine years. John Hand saw the need for priests to follow them and make them the nucleus of new Churches across the world, and especially the English-speaking world. He saw Ireland as having a special place, in God's providence, for the spreading of the faith across the lands of the British Empire, where the Irish could evangelize without any trace of colonialist intent.

With extraordinary and perhaps naive confidence for a priest only two years ordained, John wrote to each bishop in Ireland, putting before them the concept of a missionary college, and announcing that a formal proposal to this effect would be laid before the bishops at their next national council. The bishops reputedly were amused rather than impressed. Father Hand persevered and asked leave to address the bishops personally at the meeting. He was allowed to do so. But the response was still negative. The general view of the bishops was recorded as being that the poor man was mentally disturbed and his judgment could not be trusted. However, his own Ordinary of Dublin, Archbishop Murray, was sympathetic, as was Bishop Cantwell.

Another priest whose name was to make history in 19th century Ireland reacted favourably to John Hand's concept of a missionary college, namely Dr. Paul Cullen, then Rector of the Irish College, Rome. He met John in Rome in 1841, in the course of a journey which John made across France and as far as Rome, with

the object of familiarising himself with various missionary foundations and institutes on the continent, and with the important object of securing support for his project in Rome. Dr. Cullen, although impressed by the concept, was less impressed by its proponent. He wrote to Archbishop Murray, telling him that he feared that Mr. Hand was "not energetic enough" to accomplish the task! Dr. Cullen was not alone in this view. Other contemporaries found Father Hand "a rash man, without skill", a "builder of castles in the air". He was felt to be a loner, a man who was not highly rated by his fellow-priests in general. Archbishop Murray took satisfaction from being able later to remind Dr. Cullen of how mistaken he had been in underestimating "the energy and perseverance of that man".

Dr. Cullen, however, did allow that God can "choose the weak things of this world to confound the strong" (cfr I Corinthians 1:27). It was not the first time and it would not be the last that men and women apparently without outstanding gifts or even manifestly exceptional virtues were chosen by God to launch great missionary enterprises.

John Hand stayed several months in Rome, hoping and praying for approval for his plan from the Congregation of Propaganda. He visited the offices of the Congregation time and again, but failed to see the Cardinal Prefect. Cardinal Acton visited the Irish College at Sant' Agatha dei Gotti for the feast of St. Agatha on 5 February 1841. Father Hand was there. Archbishop Polding of Sydney, formerly an English Benedictine, was celebrant. Father Hand spoke of the proposed college, about which indeed he never missed an opportunity of speaking. The Cardinal was interested. He said that he would speak about it to the Cardinal Prefect in a few days time. A meeting with Cardinal Frasoni was arranged, and took place a few days later. On 28 February, 1842, the rescript approving of the foundation of "a mission house in Dublin" was delivered. The rescript said:

"The Sacred Congregation not only approves of the plan you propose but also commends it in every way . . . The harvest is great but the labourers are few'. . . (This Sacred Congregation) gladly takes the house under its patronage and will leave nothing undone to promote its welfare. Finally . . . Our Holy Father, Pope Gregory XVI, whole-heartedly approves of the plan to found this house and bestows on it his apostolic blessing, so that the work may issue in an abundant and fruitful harvest".

DEATH OF FATHER HAND

The rest can here be only quickly told. A site for the new college was found in Drumcondra House, purchased on a lease obtained from Daniel O'Connell, when he was Lord Mayor of Dublin. It was placed under the patronage of All Saints and called All Hallows College. Father Hand trudged from door to door around the streets of Dublin and drove in a pony-and-trap to other parts of County Dublin and Counties Kildare and Meath to collect money to pay for it. Extensions soon became necessary and were provided and paid for by the same arduous labours. The times were harsh. Tuberculosis or "consumption" was almost endemic. Four members of the first formation staff of All Hallows died of tuberculosis in the first ten years. Father Hand himself was one of the four.

He spent most of the month of March 1846 on a strenuous collecting tour of County Meath, and returned to the College with a severe cold in Passion Week. The cold developed into what his companion, Dr. Woodlock, called "a most rapid consumption". On 20 May he died, on the eve of the Ascension of Our Lord. He was, wrote Dr. Woodlock, "In the 39th year of his age, of his priesthood the 12th, and when he had spent 3 years, 7 months and 2 days in All Hallows, which his zeal had called into existence". He died grasping the Crucifix, which he held tightly until death released his grip.

Truly

Consummatus in brevi explevit tempora multa;

Coming to perfection in so short a while he achieved long life. (Wisdom 4: 13)

I like the Vulgate phrase: "*Consummatus in brevi*". It reminds us of the Lord's own dying cry: "*Consummatum est*", "It is accomplished" (John 19: 30). In his High Priestly Prayer, Jesus prayed to His Father:

I have finished the work that You gave me to do. (John 17:4).

So had John Hand. His grave is in the College cemetery. His monument is all around us in this great College, close to which he rests in peace.

A NEW DEPARTURE

John Hand's achievement was an end, but also a beginning. He had established his missionary college. He had not yet achieved his long-cherished aim of developing community life for diocesan priests. Many of his earliest confreres in the College's administrative and formation staff shared his ideals in this respect. Among



1st November 1992: Archbishop Desmond Connell of Dublin and Cahal B. Cardinal Daly of Armagh.

these was Dr. Bartholomew Woodlock. As a former Bishop of Ardagh and Clonmacnois, I have a personal interest in his association with the College, as I also have in that of Dr. George Conroy, a later member of the staff; both of them subsequently became Bishops of Ardagh and Clonmacnois.

Internal tensions within the staff developed later and reached crisis point in 1890 and 1891. Father Kevin Condon, in his great *History of All Hallows College*, describes the crisis in two chapters, which he entitled: "Revolt: Episode 1" and "Revolt: Episode 2". The term "revolt" was stark, but not too strong. The differences and even animosities in the staff became irreconcilable. Appeal was made to Rome. In the eventual decision, in the words of Fr Condon, all those hitherto concerned with the College were losers.

All Hallows itself, however, was not a loser. The College was entrusted to the care of the Vincentian Fathers. And so, wrote Father Condon,

"after fifty years of a remarkable missionary build-up, followed by a storm and shipwreck, the bark of All Hallows

entered a new era in February 1892. The Vincentian administration has now been in charge for almost one hundred years."

PAST AND FUTURE

"The past is prelude", a poet has said. Memory, *Anamnesis*, in liturgy, is a recalling and re-living of God's action in the past in order to make that action present now, so as to gain renewed life and strength for a new future. The sesquicentenary of All Hallows is not nostalgia, not a recall of glories gone and greatness vanished. It is an occasion for what Pope Paul VI in *Evangelii Nuntiandi* called a "fresh new forward impulse" in missionary fervour. Father Kevin Condon summarised John Hand's life project in a single sentence, when he wrote:

To him salvation before God was paramount; everything else was subordinate.

I think we must honestly put that challenge before ourselves today. It is the same challenge as Pope John Paul put to us in *Redemptoris Missio*. The Pope asked us candidly to think through the contemporary questions: whether missionary work "has not been replaced by inter-religious dialogue", "whether human development (is not) an adequate goal of the Church's mission", "whether respect for conscience and freedom excludes all efforts at conversion", and "whether it (is not) possible to obtain salvation in any religion".

Pope John Paul recalls us to fundamentals of our faith: Christ is the unique Mediator and Saviour of all men and women; there is no other in whom salvation is to be found. Christ and His Church are offered by God to all mankind and womankind as His chosen means of universal salvation. We cannot but speak of Christ: woe is unto us if we do not proclaim his good news. The Pope says:

Mission is an issue of faith, an accurate indication of our faith in Christ and in his love for us.

The Pope asks, and we must not run away from the questions, whether or not a "gradual secularisation of salvation" has been happening. Have we been adopting "anthropocentric" rather than christocentric ideas of salvation and mission. Have we been letting ourselves be affected by an "ideology of purely earthly progress"?

I return to the phrase "our faith in Christ and in his love for us". Is not that what set the heart of Paul on fire and through his missionary journeys lit the flame of love for Christ across the cities

of Asia Minor and Greece and eventually Rome, the capital of the whole Mediterranean world? Paul said:

To me to live is Christ. (Philippians 1: 21)

There is only Christ, He is everything and is in everything. (Colossians 1: 24)

St. Paul never tired of speaking of the inexhaustible depths and riches which he found in the mystery of Christ:

I believe nothing can happen that will outweigh the supreme advantage of knowing Christ Jesus, my Lord.

For him, I have accepted the loss of everything, and I look on everything as so much rubbish if only I can have Christ and be given a place in him. (Philippians 3: 8)

The mystery of Christ is a mystery of amazing love — God's incredible love for us in Jesus Christ. It is a mystery of the heart of God, beating in the human heart of Jesus Christ. Have we sometimes turned the mystery into an intellectual problem? Have we become too cerebral, too verbalised, too jargonised? I do not say too intellectual; the Catholic Church has always rejected anti-intellectualism. Faith needs intellectual search, faith must captivate the intellect also in obedience to Christ (cfr 2 Cor. 10: 5 - 6); but equally it must captivate the heart and not merely the intellect, bringing the heart into ardent union with the heart of Christ. Getting theology from the head into the heart is a good prescription for prayer. But it is also a good prescription for authentic Christian theology. "Theology on its knees", Karl Rahner said, is what today's Church needs. "The heart too has its reasons, which the reason does not know", said Pascal; and without the heart, reason itself suffers from arrested development. *Cor ad cor loquitur*; but before one human heart can speak to another of Christ, it must first let itself be spoken to by Christ.

The mystery of Christ, God's Word of love and of salvation incarnate, challenges theology. It challenges the intellect. It enlarges the intellect; enlarges it in a twofold sense, the sense firstly of expanding it beyond its natural limits, and secondly of setting it free, as in older English one spoke of "enlarging the entangled stag". Mystery enlarges the intellect beyond the limits of philosophy or ideology, sets it free for wonder, admiration, thankfulness, joy and delight. People have wrongly thought that dogma sets out to explain mystery. It does not. It protects mystery from attempts to explain it rationally and thereby to explain it away. Dogmas have usually been solemnly defined in response to rationalistic-type the-

ories which would turn mystery into a philosophical system. Augustine said that dogma is like a wall built around a spring to protect the pure and living water from being contaminated by rationalistic systems. Somewhat similarly, Pope John Paul has said:

The Kingdom of God is not a concept, a doctrine or a programme subject to free interpretation, it is before all else a person with the face and name of Jesus of Nazareth, the image of the invisible God.

DECLINE OR NEW BEGINNING?

How shall we recapture that missionary vision and evangelising zeal in face of the immense problems and difficulties which confront the Church today? It is forty years now since Cardinal Suhard issued his famous pastoral letter, "*Essor ou declin de l'Eglise?*", "Decline or New Beginning for the Church?". We seem to be surrounded today by much graver signs of decline; decline in mass attendances, decline in religious vocations, decline in religious communities of women and men, decline in missionary vocations. Is the decline irreversible? Do we now need, as someone has said, a "theology of decline"? Perhaps we do; but only if we remember that the Cross was decline in terms of contemporary human and political messianic hopes, and in terms of the expectations of the disciples; but it was victory in God's design, the "victory which overcomes the world" (cfr 1 John 5:4). The Cross is decline leading to Resurrection and to new and indestructible life. So it was in Christ's life, so it is in the life of Christ's Church. Pope Leo the Great said that no power on earth could ever destroy a religion founded on the Cross of Jesus Christ. Christ has died, but Christ is risen. He lives and reigns with the Father for ever and ever, and His Kingdom will have no end. It has no end because it is always beginning, ever new. The disciples of the Kingdom constantly bring out of the storeroom "things both new and old". (cfr Matthew 13:52). The presence of religious and lay women and lay men on the staff of All Hallows and among the student body is one of the signs of new life and hope for the future of the College and of the Church.

So in this Mass we lift up our hearts to the Lord, *Sursum corda*, in thanksgiving and in a hope that can never be disappointed or deceived. The difficulties facing the Church at this time are indeed enormous; but they are, as St. Paul tells us, "the trials through which we triumph, by the power of Him who loved us." (Romans 8:37)

I believe we are living through a new springtime in the life of the Church. But as Newman said in his great sermon on "The Second Spring", the spring is an "English spring". I adapt Newman's words only slightly as I quote them:

Have we any right to think it strange, if in this Irish land the spring-time of the Catholic Church should turn out to be an Irish spring, an uncertain, anxious time of hope and fear, of joy and suffering, — of bright promise and budding hopes, yet withal of keen blasts, and cold showers and sudden storms?

With Newman in that same sermon we turn to Mary asking her to shine upon us with her bright countenance, "*O Stella Matutina*, O harbinger of peace"

O Mary our hope, O Mother undefiled, fulfil to us the promise of this Spring.

To conclude, let me cite another passage from Newman, which we can make our *Sursum Corda* today;

God alone knows the day or the hour (of His final triumph) . . . meanwhile, this much of comfort do we gain from what has been hitherto, — not to despond, not to be dismayed, not to be anxious at the troubles which encompass us. They have ever been; they ever shall be; they are our portion. "The floods are risen, the floods have lifted up their voice, the floods lift up their waves. The waves of the sea are mighty and they rage horribly; but the Lord, who dwells on high, is mightier than they. (cfr Psalm 92: 3-4)

Cahal B. Cardinal Daly

FR KEVIN RAFFERTY'S ADDRESS

YOUR EMINENCE, CARDINAL Daly, Your Excellency, Archbishop Gerada, Archbishops and Bishops from Australia, the United States, Canada, Scotland, England and Ireland, representatives of the Church of Ireland and the Presbyterian Church, Your Excellency, Dr. Martin Elsaesser, German Ambassador to Ireland, rectors of Irish seminaries and presidents of diocesan colleges, alumni of All Hallows, friends, benefactors and guests.

On behalf of the staff and students of All Hallows I would like to welcome all our guests to All Hallows this evening for this final celebration of our 150th jubilee year. We are deeply grateful to all of you for honouring us with your presence.

The first All Hallows Day celebration on November 1, 1842 was on a smaller scale, certainly smaller than this. Around a tiny table in one of the rooms in the Mansion House, in borrowed vestments, Fr John Hand, with Fr Bartholomew Woodlock and three students, celebrated the Eucharist. John Hand had taken possession of this property twelve days previously. Our celebration this evening is on a larger scale and I want to thank all of you for helping us to maintain this 150 year tradition, on this All Hallows Day, 1992.

We are deeply grateful to Cardinal Daly for coming to All Hallows to preside and preach at our Eucharist. We know that you have many other pressing engagements, your Eminence, and we appreciate that in the middle of your very busy schedule you have found the time to be with us this evening. We thank you very much indeed for your words of congratulations to All Hallows, to our staff and students, and we thank you for your inspiring homily.

I would like to welcome Archbishop Emmanuel Gerada, Papal Nuncio to Ireland. Your presence in our midst this evening is a reminder that the beginnings of All Hallows goes back to 16 April, 1842 when the youthful Fr John Hand (he was thirty-four years old at the time) was authorised by Cardinal Fransoni, Prefect of the Congregation for the Propagation of the Faith, to set up Ireland's first missionary seminary. All Hallows has been linked to Propaganda, or what we know today as the Congregation for the Evangelisation of Peoples, ever since. Archbishop Gerada, we are grateful to you for coming to All Hallows this evening as the representative of the Holy See.



Fr Robert Noonan, O.F.M. Cap., and Archbishop Emanuele Gerada, Papal Nuncio.

We are particularly happy to have a strong episcopal team joining us from England for this celebration. Playing centre field is Archbishop Michael Bowen from Southwark, backed up by Bishop Gerald Moverly from Hallam, Bishop James McGuinness from Nottingham, Bishop Joe Grey from Shrewsbury, Bishop Francis Walmsley, Bishop of the Forces, Bishop Chris Budd from Plymouth, Bishop Patrick Kelly from Salford. We also have representatives of other English dioceses with us this evening, and a number of our own alumni from these dioceses who want to make sure that their bishops experience the authentic All Hallows.

The first student ordained for an English diocese from All Hallows was Denis Byrne. He came from Bagnelstown, today called Muine Beag, in Co Carlow. Ordained in June 1849 by Bishop Cantwell of Meath, he became the founding pastor of St. Patrick's Bolton. (Fr Pat Mulcahy, ordained here in 1953, is the Pastor of St. Patrick's, Bolton at present, and it is good to have him here with us today). Since that date, 1849, nearly 900 priests have gone from All Hallows to dioceses in England and Wales. With bishops and repre-

sentatives from so many English dioceses here with us this evening it is perhaps a good time to acknowledge that Cardinal Acton had a part to play in the beginnings of All Hallows. In January and February 1842 Fr John Hand was doing his utmost in Rome to get an audience with Cardinal Fransoni and was not being very successful. There had been two failed attempts. (It may interest you to know that he filled in the time by going to lectures in the Roman College and the Roman Seminary for four or five hours each day). Anyway, the breakthrough came when he met Cardinal Acton at a soirée in the Irish College who promised him that he would open the door to Cardinal Fransoni for him. In fact he did just that and so we are grateful to Cardinal Acton and to all his fellow countrymen who have joined us this evening.

Up to about five weeks ago we were expecting five bishops from Scotland. We have heard that they have been "kept back in school" —in Rome, that is, at their *ad limina* visit. Their stay there was extended by a few days. However, it is very good to have one representative of the Scottish episcopacy with us this evening — Bishop Kevin Rafferty. There is a nice ring to that name, is there not? Bishop Kevin Rafferty, Auxiliary Bishop of the Archdiocese of St. Andrews and Edinburgh. We are delighted to have a St. Kieran's man linking us to the dioceses in Scotland this evening.

At our celebrations this summer we have had bishops from dioceses in the United States, Canada and Australia participating in our jubilee. We welcome this evening a number of bishops who could not join us earlier in the year: Archbishop John Bathersby from Brisbane, Australia and Bishop Keith Symons from the diocese of Palm Beach in Florida. And a very warm welcome too to Bishop Raymond Boland, one of our own, from the diocese of Birmingham, Alabama. You are very welcome, Raymond.

And to complete the list of our episcopal visitors, I would like to welcome the archbishops and bishops of Irish dioceses to All Hallows this evening - nearly every diocese is represented.

When someone saw the list earlier in the week he said that we could put together two Gaelic football teams. Be that as it may, let me say that it gives us great pleasure here in All Hallows to welcome so many of you to All Hallows on this occasion. It was in your parish communities, in the homes of your people, that our students grew to maturity in the faith and felt a call to priestly ministry. During the past year we have had many letters of thanks from people in many countries whom All Hallows priests have served over the years. I am conscious this evening that their words of thanks

should be passed on to their families, their parish communities, and to you, the bishops of the dioceses they have come from, and I would like to do just that this evening.

I thank too the presidents of diocesan colleges who are with us — the source of so many priestly vocations to All Hallows and other Irish seminaries. You may be interested to know that over the past 150 years St. Brendan's Killarney has sent the largest number of students to All Hallows, followed closely by St. Nathy's Ballaghadereen, St. Jarlath's Tuam and St. Mel's Longford. There are two other sources of priestly vocations to All Hallows and other Irish seminaries that I would like to mention briefly. Many students came to us from Mt. Melleray and Mungret in Limerick where they had studied philosophy for two years, no doubt with a Cistercian flavour on the one hand and a Jesuit flavour on the other! I know that many of our former students who studied there appreciated very much their philosophical and spiritual formation. We are delighted this evening to have Mt. Melleray represented by Dom Kevin Fogarty and Mungret by Fr John Guiney S.J.

At this point I would also like to acknowledge another debt All Hallows owes to Irish dioceses and in saying this I am repeating what I said on 3 February when Fr Richard McCullen was with us as our Superior General to celebrate 100 years of Vincentian administration in All Hallows. (It is good to have Fr McCullen back with us once again this evening - this time beginning a well-deserved sabbatical break at the end of his twelve-year term as superior general.) On 3 February I said that one of the success stories of the past 100 years is that 100 diocesan priests and 50 Vincentian priests have worked in harmony here in All Hallows, staffing this college. That collaboration and co-operation continues today and I would like to express my thanks to Bishop Tom Flynn of Achonry, Bishop Michael Smith of Meath, and Archbishop Cassidy of Tuam for releasing excellent priests to work on our staff. And if I could recross the Irish Sea for a moment I would like to thank three bishops in England for sharing three of their best priests with us too. We are grateful to Bishop Konstant of Leeds, Bishop McGuinness of Nottingham and Bishop Kelly of Salford. And in this context of collaboration and sharing of resources, I would like to thank too the provincials of orders of men and women: the Capuchins, the Blessed Sacrament Fathers, the Dominican Sisters and the Holy Child Sisters who have shared their personnel with us too. The development of All Hallows, in recent years, owes so much to the dedicated and talented members of staff who have joined us from dioceses and religious orders.

A special word of welcome too to our next door Church of Ireland neighbours, Rev. Kenneth and Mrs. Valerie Brookes. We welcome also the former Rector of Drumcondra Parish, and now Rector in Santry, Rev. Stanley Baird. And Rev. Alan Martin of the Presbyterian Church — a man well-known to many of our staff and students.

We also welcome the German Ambassador to Ireland, Dr. Martin Alsaesser and Frau Alsaesser. About six years ago three staff members of All Hallows, on the invitation of the Irish Bishops Commission for Emigrants, investigated the needs of young Irish men and women living and working in the city of Munich. A year or so later, with the support and backing of the archdiocese of Munich and Freising, St. Kilian's Pastoral Centre was opened by Cardinal O'Fiaich and this fledgling mission has grown from strength to strength ever since. With Dr and Frau Alsaesser present this evening, I would like to thank them both for the support All Hallows has received from German people in Munich. We are deeply grateful to them for their support and encouragement in setting up this mission.

A welcome too to the seminary rectors who are with us this evening. I believe all the Irish seminaries are represented. Many different kinds of co-operation and sharing of resources takes place between Irish seminaries. I would like to acknowledge that this evening and thank all of you and especially our nearest neighbour, Holy Cross College, Clonliffe, for all your support and encouragement at this time of great transition in all our seminaries.

Our benefactors, spiritual and temporal, present here this evening: Spiritual benefactors. I would like to thank Sr Briege McKenna who has been a friend of All Hallows now for many years. She has brought many blessings to All Hallows in the work she does with Fr Kevin Scallon and their team of priests during what we call the 'Intercession for Priests' which takes place here in All Hallows in the month of August. This year I believe nearly 700 priests came through our gates during that month. It is good to have you with us this evening, Sr. Briege, in between retreats and missions in the State of Arizona.

Temporal benefactors: I would like to thank the members of the Davy Family who have joined us this evening: Eugene and Geraldine Davy, Vincent Davy and Joe Davy Jnr. Your links with Fr Tom O'Donnell, your uncle and grand uncle, go back many years

and we appreciate very much your continued interest in All Hallows' wellbeing.

And, finally, a word of welcome to alumni of All Hallows who could not make it in the summer but who have joined us this evening. This jubilee year was to thank the Lord for all you have accomplished in your ministry over the past 150 years and we are delighted to have a representative group of our alumni with us this evening.

And now a final very brief word about this jubilee year which we are bringing to an end in All Hallows this evening. This jubilee year has been a year of looking back and it has been a year of looking forward. A year of looking back:

- back to our beginnings;
- back to our founder Fr John Hand and his efforts to respond in a new way to the needs of his time.

This year has also been a year of looking forward:

- looking forward to new horizons of mission, looking forward to new challenges;
- looking forward to new needs in the world all around us;
- looking forward to new beginnings.

It is a year in which we have become more aware of a theology of mission which no longer makes a sharp distinction between mission-sending and mission-receiving countries. Wherever the Church is, wherever it is alive, it is in a state of mission.

This year is a year in which we have become more aware of a new theology of ministry developing and evolving. A theology of ministry which takes seriously the call of lay men and lay women to play their full part in the life and mission of the Church.

This year is a year in which we have become more aware of a revitalised theology of priesthood which takes seriously all the different aspects of priestly formation: human and spiritual, academic and pastoral.

And I think that part of the excitement here in All Hallows this year has been the excitement of new beginnings; new beginnings in ministry, new beginnings in preparing people for ministry.

Ultimately I think it is the excitement of responding to the Lord's call as best we can in every generation to "go make disciples of all the nations".

I would like to thank all of you for coming to All Hallows this evening to join us for this final celebration of this jubilee year and sharing a little of this excitement with us. Thank you very much for coming.

Kevin Rafferty, CM

BISHOP PATRICK KELLY'S ADDRESS

EVENTS IN THE U.S.A., Australia, and so many other countries concern this College; it should make us all stop and think that this small island has sons and daughters all over the world. Yes, I know, 1492 has given rise to mixed reactions; but, in God's gracious plan, this island has been spared an empire or ambitions for empire. Therefore you have been so free to bring the light and life and joy which is Jesus Christ the Lord; All Hallows, All Saints, holiness has been for so many the simple, powerful, demanding motivation.

I've often wondered how life in Christ seized this country so powerfully: what is it in this country's spirit which was fertile soil for a vine whose tendrils have reached across the world? One of God's jokes is to make me chairman of a committee for International Justice and Peace: so I must again and again sit for hours with whitened knuckles at 30,000 feet on the way to Brazil, or Peru, or Kenya, or Singapore: and wherever I have been sooner or later an accent gives them away: another Irish bearer of life.

I used the words 'vine' and 'tendrils' on purpose: Israel the chosen people; Israel lived, they sang, rejoiced, grieved, mourned; no stiff upper lip, they loved the fruit of harvest and vine: so too the real problem of a visitor to this land is this: you expect us to eat all day and stay up all night to tell the tales of joy and grief, of laughter and tears.

So, it seems to me, the one who can give us life in abundance, could touch, deepen, enrich your spirit to live his life and to reach out to make disciples of all nations.

Oh, yes, we know: that chosen people, any blessed people can turn in on itself and die. But that's no cause to deny the choice, the blessings; inverted snobbery, phoney humility is useless.

It is a privilege to share in the joy of All Hallows; it is good to say thank you for mission, for generosity, for sharing; for being a source of so many blessings.

It is a cynical spirit which is suspicious of blessings, of election, of abundant gifts of the Spirit: perhaps we can with Belloc say, with a twinkle of humour:

How odd of God to choose the Jews
or tonight to say:

How curious of Jesus to elect the Celts
but he did.

May thanksgiving simply find a place in grateful hearts, never
proud heads, and bear fruit in mission, confident, generous, and
true.

Patrick Kelly

