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THIS IS WHAT GOD WANTS OF US – OUR HOLINESS

A Lenten Pastoral Letter from Bishop Leahy



This is what God wants of us – Our Holiness

Introduction

Lent is the season when the whole Church goes on a forty-day retreat. I would like to suggest that we take holiness as a theme for Lent this year. I do so because Pope Francis has recently written a wonderful letter on holiness reminding us of its importance. At a time when we are getting used to pastoral units and new pastoral arrangements in our Diocese, it is good to keep our eye on what ultimately matters – our holiness.

I would recommend you read Pope Francis' letter entitled, "Rejoice and Be Glad" (*Gaudete et Exsultate*). It's available on the internet or in religious book shops. I will draw on it for this Pastoral Letter. The Pope has felt prompted by the Holy Spirit to re-propose to all of us the call to holiness in a practical way for our time. The voice of the Holy Spirit speaking through the Pope is saying to each one of us: "be holy, for I am holy" (Lev 11: 44; cf 1 Pet 1:16).

An Example: Chiara Luce Badano

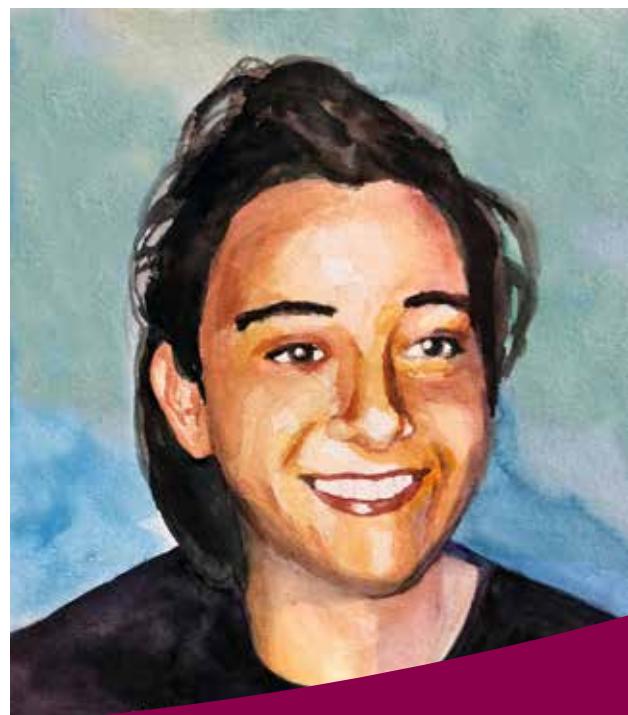
The main thing I want to say in this Letter is that holiness is possible. It is not unattainable. It is within the reach of all of us. We can think of the recently beatified young woman, Chiara Luce Badano. She died in 1990. So there are photographs of her dressed in jeans, tea-shirts and sneakers, speaking on a mobile phone, going on holidays in the sun. She was into U2. And yet, in the everyday simple things she grew in holiness. It would have to be added that in any account of her story, it is striking to see the significance of her parents, relations and friends along her journey.

There are many ordinary episodes of this young saint's life that speak to us of everyday examples of how we can live holiness. One day, for instance, when Chiara was a child, her mother suggested to her that she should give away some of the mountain of toys she had amassed, she replied: "no, Mom, they're mine". Her mother left it at that and continued what she was at in the kitchen. Then she heard the child's voice in the room next to the kitchen, "this one, yes, that one, no; this one yes, that one, no...". The mother went into the room and found the child dividing out her toys, putting the new ones into a box. Surprised and a little alarmed, her mother said to her, "but the toys you are giving away are your new toys". To which Chiara replied: "I can't give broken toys to the poor".

Diagnosed with cancer at 17 years of age, Chiara continued to focus on living the present moment. When a difficulty or suffering would arise, she would repeat, "if you want it, Jesus, I want it too."

And she kept on loving one by one the people who surrounded her, offering words of encouragement, advice and inspiration. And that included her parents in practical everyday ways. She once advised her father: "dad, when you get up early in the morning, don't draw the blinds so that mom can continue sleeping!". She convinced her mother to make up after a row that had continued for some time with her sister in law.

It was in the ordinary circumstances of life that Chiara reached holiness and her example has since then touched many young people around the world. I am mindful of her as I write this Pastoral Letter. I am also mindful that it has also been announced recently that Blessed John Henry Newman who had many significant contacts with Limerick, will soon be canonised.



It's not an old-fashioned idea

To some, holiness might seem an old fashioned idea. Certainly, we spoke more about it in the past than we do today. I recall my mother going on pilgrimage to Lough Derg and bringing me back a present of a children's book on the lives of the saints. I greatly enjoyed looking at the pictures and reading the stories. And I would certainly recommend to parents to provide children with books on the lives of the saints.

But I know that certain ways of presenting holiness don't appeal today. Pictures of saints can sometimes depict people who are remote or not really in tune with our modern lives. To talk about holiness can attract bad press because it seems we are promoting becoming "holy Joes". At times the desire for holiness might even seem selfish because some describe it in terms simply of saving one's own soul or following an ethical code of behaviour that ensures you get a reward in heaven. To speak of holiness can even seem like proposing something that makes us less human.

With this Letter, I invite you to recognise that holiness is far from outdated. It is a much richer idea than we normally think. Rightly understood, it is a very modern calling. At a time when there is much searching for personal fulfilment, we need to rediscover the call to holiness. It is very much linked with wholeness, making us more alive, more human. Indeed, holiness makes us faithful to our deepest self, destined to flourish with others in this life and dwell forever with others in God.

What is Holiness?

When it comes to describing what holiness is, we can overcomplicate things. Put simply, however, holiness can be defined as love lived to the full, love of God and one's neighbour. Loving to the full means that we do our best to put love into our relationship with God and with all those we meet. And to do this, day by day, knowing and believing that God loves each one of us immensely.

There is no one-size-fits-all holiness. The Second Vatican Council said that while it is God's will for each of us to be holy, nevertheless, "each in his or her own way". Even if we think of the great saints who can be such an inspiration for us – from St. Patrick to St. Francis and St. Oscar Romero, and from St. Bridget to St. Mother Teresa of Calcutta and St. Edith Stein, Patroness of Europe –, it's never a question of copying, as if on tracing paper, the details of their lives. We have to let ourselves be inspired by them but then we've to become holy in our own unique way.

How each of us gives witness to God's love depends on the circumstances, events and opportunities that make up the fabric of our personal life story. The more we love, the more we let Christ live and love in us, in our personality and character. I read recently that one of the great philosophers, Heraclitus, said character is destiny. For Christians, character is not destiny but rather opportunity, our pathway to become holy.

It's in small, everyday gestures that we become holy. Pope Francis gives an example that is very real and speaks to us:

This holiness to which the Lord calls you will grow through small gestures. Here is an example: a woman goes shopping, she meets a neighbour and they begin to speak, and the gossip starts. But she says in her heart: "No, I will not speak badly of anyone". This is a step forward in holiness. Later, at home, one of her children wants to talk to her about his hopes and dreams, and even though she is



tired, she sits down and listens with patience and love. That is another sacrifice that brings holiness. Later she experiences some anxiety, but recalling the love of the Virgin Mary, she takes out her rosary and prays with faith. Yet another path of holiness. Later still, she goes out onto the street, encounters a poor person and stops to say a kind word to him. One more step. (*Rejoice and Be Glad*, n. 16)

Love of God and love of our neighbour are linked. Taking the image of a plant with a root and foliage, we can say that love for our neighbour is born from our love for God, and our love for God is nourished by our love for our neighbour.

When it comes to love of our neighbour, we can do no better than follow the wise and balanced measure of love provided by St. Paul: love your neighbour “as” yourself. In other words, do unto others what you would like done to you. On the one hand, this reminds us that we need to love ourselves. Not in a selfish way, but recognising that each of us is a child of God, immensely loved and cared for. It is essential to love ourselves and let ourselves be loved. But, then, when we recognise how it is we want to be loved, we get an insight into how it is others want to and should be loved. St. Paul gives us a valuable key for holiness: love your neighbour “as” yourself.

Why is Holiness so important?

Holiness is important not just for us personally but also for those around us and for our world. Edith Stein, a great twentieth century saint, a university lecturer who was put to death under Nazism, once pointed out that the lives of people who are holy have a huge impact on the world’s history. Perhaps they don’t make newspaper headlines, but their everyday lives make a daily difference to those around them. She pointed out that we will only find out who really made a difference in our lives on the last day when all that is hidden will be revealed.

Of course, not every detail of our life might be perfect. However, the overall trend of our life and our effort to be holy matters. The point is that each one of us is a word that God wants to say to our world. Each one of us not only *has* a mission but *is* a mission. God wants some particular aspect of the Gospel to shine out in our lives. If we live our life living love to the full, that is, in holiness, God’s word gets pronounced, as it were, more clearly to the benefit of many.

Think of Francis of Assisi – his life cries out the word “poverty” loud and clear. In the case of the young saint, Chiara Luce Badano, her life proclaims a great attitude to life that can be applied in the face of all of life’s ups and downs: “if you want it, Lord, I want it too.” You might think of people you know who you consider holy and ask yourself what specific word does their life speak to you. Each of our lives is speaking a word to the world around us.

Holiness gives us the courage and “boldness” to evangelize and to leave a mark in the world. Speaking at the World Youth Day in Krakow which I attended along with a large group of young people from our own diocese, Pope Francis encouraged those present to make a difference, to believe they can leave a mark on the world.

Sometimes we feel we’re not up to it

There is a temptation we all have to overcome when it comes to striving for holiness – feeling we’re not up to it. Of course, it’s true that if we were to depend just on our own resources, we wouldn’t manage it. We might get blocked in a sense of mediocrity or lack of fervour. But that’s where the Holy Spirit comes in. We need to depend on God’s power working in us more than on ourselves.





Pope Francis suggests we need to ask the Holy Spirit every day to help us. We also need to look at Jesus on the Cross and say to him: "Lord, I am a poor sinner, but you can work the miracle of making me a little bit better".

To achieve holiness involves a "spiritual combat" – and Pope Francis is very clear that the Christian life is a constant battle against a worldly mentality and against our own human weaknesses. So often we find ourselves mired in busyness and noises, with a constant need to be "plugged" in or stimulated. There is a restlessness that invades our hearts. Pope Francis also reminds us of a constant struggle going on in our lives against the devil, the prince of evil who "poisons us with the venom of hatred, desolation, envy and vice" (*Rejoice and Be Glad*, n. 161).

We need weapons for our "spiritual combat" and these include: moments of silence and stillness, prayer (including our morning and night prayer and prayers before meals), meditation on the word of God, the celebration of the Mass, Eucharistic adoration, the sacrament of Reconciliation (Confession) and works of mercy. I am grateful that many throughout the Diocese pray the Rosary every day. Some families manage to pray at least a decade of the Rosary together. All of this helps greatly.

One of the most significant insights in our Christian spiritual tradition is the recognition that we should take each moment as a gift to be lived now. It is sometimes referred to as the “sacrament” of the present moment. There is what is called an “actual grace” to help us in each moment (the gift of the Holy Spirit who comes in each specific situation we can find ourselves in). The Vietnamese Cardinal, François-Xavier Nguyễn van Thuân shared about his over thirteen years of experience of imprisonment in Vietnam, much of it in solitary confinement.

He could have spent his time waiting for the day he would be set free. But he realised that would be a waste of time. Instead, he understood that what mattered was “to live the present moment, filling it to the brim with love”. He decided: “I will seize the occasions that present themselves every day; I will accomplish ordinary actions in an extraordinary way.”

At a time when mindfulness is very much in vogue, it would be good for us to rediscover the ancient Christian practice of focussing throughout the day on living the present moment well, bringing a prayerful presence to what we do.

The Beatitudes as an Identity Card

If holiness revolves around love, we need to remember love is not simply sentiment but action. Love is not random acts of courtesy and kindness but a life centred on the kind of love that Jesus teaches us about and which the Holy Spirit pours into our heart. It is sometimes called “agape love” (“agape” is the Greek word St John uses for the love that is poured into our hearts by the Holy Spirit that makes us go beyond the normal sentiments of goodness).

This kind of love has characteristics: be the first to love (don’t wait for others to love you), love others as yourself, love your enemies, see Jesus in others, love beyond your prejudices and barriers. All of this requires a certain “training” on our part. Christianity has to be exercised every day!

The Beatitudes teach us how to love. Jesus gave us the Beatitudes during his famous Sermon on the Mount. As Pope Francis puts it,

The Beatitudes are like a Christian’s identity card. So if anyone asks: “What must one do to be a good Christian?”, the answer is clear. We have to do, each in our own way, what Jesus told us in the Sermon on the Mount. In the Beatitudes, we find a portrait of the Master, which we are called to reflect in our daily lives. (*Rejoice and Be Glad*, n. 63).

Putting the Beatitudes into practice will mean we live a counter-cultural lifestyle. Jesus’ words run counter to the way things are usually done in the world. To take an example, Pope Francis quotes the Beatitude: “Blessed are the meek, for they will inherit the earth”. In a world of conflict and disputes, where we so easily pigeonhole people on the basis of their ideas, customs and ways of speaking, people often try in subtle or not so subtle ways to dominate each other. So often, when faced with inconveniences or difficulties, we can lash out at others. Jesus, however, shows us the way of meekness, an attitude to cultivate deep down in our heart so that we can live at our best even in the face of adversity.

Christ says: “Learn from me; for I am gentle and humble of heart, and you will find rest for your souls” (Mt 11:29). If we are constantly upset and impatient with others, we will end up drained and weary. But if we regard the faults and limitations of others with tenderness and meekness, without an air of superiority, we can actually help them and stop wasting our energy on useless complaining. Saint Thérèse of Lisieux tells us that “perfect charity consists in putting up with others’ mistakes, and not being scandalized by their faults” (*Rejoice and Be Glad*, n. 72).

The Pope invites us to reflect on each of the Beatitudes and see what impact they have in our lives. The great themes of the Gospel are found in them – the need for mercy, working for justice, protecting our heart from anything that might harm, weaken or endanger love, becoming peacebuilders. I recommend we take the Gospel texts of the Beatitudes for meditation this Lent.

The Daily Question

When it comes to holiness, there is one fundamental question that we need to ask every day: have I loved? Many of us will remember doing or are soon doing exams. We can think and pray for all who will be sitting the Leaving Cert and Junior Cert exams, as well as third level college exams in a few months. How much easier it would be if we could know the questions in advance! And yet, that is what Jesus has done for us in terms of the meaning of life. In Matthew's Gospel, chapter twenty-five, he gives us the questions that we'll be asked at the end of our lives, the questions that unlock the meaning of life which is to love. They will be questions around how we have loved our neighbour:

I was hungry and did you give me food? I was thirsty and did you give me drink? I was a stranger and did you welcome me? I was naked and did you clothe me? I was sick and did you take care of me? I was in prison and did you visit me...? Truly I tell you, just as you did it to one of the least of these, you did it to me.

It is good for us at the end of each day to review how the day went in terms of how I have loved Jesus in my neighbour during the day. The Gospel makes demands on us that can change our lives if we strive to put it into practice. In a strong statement Pope Francis puts it up to us:

If I encounter a person sleeping outdoors on a cold night, I can view him or her as an annoyance, an idler, an obstacle in my path, a troubling sight, a problem for politicians to sort out, or even a piece of refuse cluttering a public space. Or I can respond with faith and charity, and see in this person a



human being with a dignity identical to my own, a creature infinitely loved by the Father, an image of God, a brother or sister redeemed by Jesus Christ. That is what it is to be a Christian! Can holiness somehow be understood apart from this lively recognition of the dignity of each human being? (*Rejoice and Be Glad*, n. 98).

We need to remember, of course, that Christians aren't simply do-gooders, or merely members of a philanthropic organisation. Our Christian love is an expression of the Gospel and of our life of faith and hope. It is rooted in Jesus Christ and the Holy Spirit. We see in the example of someone like Mother Teresa of Calcutta how holiness strengthens our capacity to love. The love of God in her heart poured out onto others. In this way she reached out to the poorest of the poor. Here is what Pope Francis says of her:

Saint Teresa of Calcutta clearly realized this: "Yes, I have many human faults and failures... But God bends down and uses us, you and me, to be his love and his compassion in the world; he bears our sins, our troubles and our faults. He depends on us to love the world and to show how much he loves it. If we are too concerned with ourselves, we will have no time left for others". (*Rejoice and Be Glad*, n. 107).

Always Start Again

The love that makes us grow in holiness requires perseverance. We often fail, but we can always start again. This is the great consolation of Christians. We have to be patient and merciful also with ourselves because God is patient and merciful towards us. This is the key to achieving holiness.

When I think of my own faults and limitations, I find this simple idea a great help. I can cast my failures onto God's mercy and not waste time lamenting my limitations but rather, "start again". We can always start again to love, to be the first to love, to see Jesus in others, to love everyone. It's the daily exercise to put into practice the words of St. John of the Cross: "put love where there is no love, and there you will find love".

Of course, the sacrament of Reconciliation (Confession) becomes the wonderful opportunity to formally encounter Christ and hear his merciful words of forgiveness, setting us free to start again in our Christian journey of holiness. It is no surprise that going to Confession is considered a special grace during Lent and Easter.

We can't Become Holy on our Own

As we've already mentioned, God has provided us with resources to help us grow in holiness. But the greatest resource of all is community life. We don't go to God on our own. Whether it be in a parish or religious community or a movement or youth group, community life is important for our growth in holiness. As well as supporting us and fostering our faith, community life can challenge us and helps us grow. Living faith in isolation means we have nothing to check our faith and love against, and we risk living our own self-absorbed version of faith.

The early Christians always emphasised the importance of community life, especially when exposed to difficulties and temptations to go against the Christian life. It is the Risen Jesus present in the community that strengthens us. Quoting Saint Pope John Paul, Pope Francis tells us that 'Each community is called to create a "God-enlightened space in which to experience the hidden presence of the risen Lord".' (*Rejoice and Be Glad*, n. 142).

We are in an era of Christianity when the importance of travelling together, and being co-responsible for one another's holiness, is underlined. We held a Synod in our Diocese three years ago. It was a great event where we learned by doing: listening to one another, respectfully sharing our experiences and perspectives and discerning together what God wanted of us. Pope Francis underlines how it is important not just to think of a Synod as a one-off event. Synod (= journeying together) has to become the lifestyle of Christians.

When we gather in the name of Jesus, that is, when we gather with love for one another, he is among us. His presence among us can be a loudspeaker of the voice of God. That is why the Church has always called its members to prayer in community each Sunday. The weekly Eucharist is the great community moment that strengthens us, prepares us for the week ahead and helps us grow in holiness.

Apart from Sunday mass, however, many find being part of communities of faith that meet outside the Mass context a big help. In the past we had a variety of novenas and devotions. Today, people (individuals and families) find encouragement in belonging to communities of faith where they can meet to share their experiences of life in the light of the Gospel. I can certainly witness that in my own personal faith experience, having contact with various faith communities, groups and movements has been very important for me. I know some priests are part of fraternity groups. Many lay people take part in *lectio divina* (Scripture sharing) groups. All of this is to be encouraged.

Indeed, arising out of the Pastoral Plan of the Diocese, I would like to see us encouraging and promoting small group experiences of faith – whether it be *lectio divina* groups, basic Christian communities or other forms. Recently, I met some people from across the Diocese who are in such groups and it was very encouraging to witness their passion and enthusiasm for these “oasis” experiences of faith where they encourage and support one another. Apart from parish groups, there are other spiritual communities and movements and initiatives in the Diocese.¹ We can be grateful for the contribution of these charisms. They provide fresh opportunities for people to quench the thirst for holiness.

Holiness and Life's Difficulties

No life runs without a hitch. Suffering grazes each one of us. In our training in holiness, it is important to remember that the negative events and circumstances that hit us also fit into our journey in holiness. For instance, we might experience humiliations – an upset in our family life, a failure at work, setbacks in our career – but all of this can be used by God to carve out in us some aspect or virtue that makes us more like Jesus. Not that God wills these negative situations for us but he can draw good out of them. As St. Peter put it, “Christ suffered for you, leaving you an example, so that you might follow in his steps.”

It is in looking to the Crucified Christ that we can draw inspiration for living through life’s difficulties. The martyrs are the extreme example of laying down their lives in love and faith, but we are all called to do it every day, especially when adversities come our way. Pope Francis comments on this:

I am not saying that such humiliation is pleasant, for that would be masochism, but that it is a way of imitating Jesus and growing in union with him. This is incomprehensible on a purely natural level, and the world mocks any such notion. Instead, it is a grace to be sought in prayer: “Lord, when humiliations come, help me to know that I am following in your footsteps”. (*Rejoice and Be Glad*, n. 119 and 120).

The Church, Sinfulness and Holiness

One particular humiliation that has impacted on all of us in recent years is the scandals of abuse of all kinds in the Church itself. We are scandalised by the lack of holiness we see in the Church, particularly when it’s in those in positions of responsibility. The Church that is meant to be holy and meant to lead us to holiness has many defects and blemishes.

¹ Apart from the wonderful contribution given by the religious orders in the Diocese, we can think of more recent communities such as the Diocesan community Muintearas Íosa, the Dominican Sisters of St. Cecilia, the Franciscan Friars of Renewal, the Neo-Catechumenal Way, the Emmanuel Community, the Legion of Mary.

What can we say about all of this? It is important to recognise the Church is a mixed body of saints and sinners. On the one hand, the Church is holy. We can think here of Mary and the saints. And we can think too of the many holy things the Church offers us: the Word of God, the sacraments, especially the Mass, the example of the saints.

But the Church is always in need of purification. In the *Our Father* prayer we all pray “forgive us our trespasses”. Many of you will have seen the photograph of the Pope kneeling at a Confessional, himself going to confession. We are all in need of forgiveness.

Part of our journey in holiness is recognising our sinfulness and trusting in God’s mercy. It also involves atonement on our part for our sins and the sins of our sisters and brothers. It means we do all we can to correct any institutional sinfulness, criminality or wrong we see in the Church. It also means committing ourselves to walk alongside those who have been hurt.

All of this we do in a spirit of trust in God’s infinite mercy who knows how to draw good out of every wounded and painful situation. At every Mass we say “look not on our sins but on the faith of your Church”. When we say that, we recognise our sinfulness but we are asking Our Lord to look at the faith reflected in the holiness of Mary, Mother of the Church, and of the saints.

Prayer and Holiness

Prayer has already been mentioned briefly in this Letter but we need now to return to it as we conclude. Prayer is important in striving for holiness. It is a vital element of spirituality. While love is central, prayer nourishes our daily commitment to love.

Gandhi used to say that prayer is more necessary to the soul than food is to the body. The body in fact can fast, but the soul cannot. We need to pray. It’s an inner life-breath, the oxygen for our whole spiritual life, fuel for all our activities.



Prayer doesn’t have to be lengthy. People’s lives are busy. But we all need to find moments of silence to spend with God. St. Teresa of Avila famously defined prayer as nothing but a friendly conversation with him who we know loves us. It is good to spend time in conversation with Jesus Christ. He laid down his life for us. When we are in trouble or anxious, looking to him, especially to Jesus Crucified and Risen, can restore our humanity. Let’s listen to Pope Francis:

So let me ask you: Are there moments when you place yourself quietly in the Lord’s presence, when you calmly spend time with him, when you bask in his gaze? Do you let his fire inflame your heart?

Unless you let him warm you more and more with his love and tenderness, you will not catch fire. How will you then be able to set the hearts of others on fire by your words and witness? If, gazing on the face of Christ, you feel unable to let yourself be healed and transformed, then enter into the Lord’s heart, into his wounds, for that is the abode of divine mercy. (*Rejoice and Be Glad [Gaudete et Exsultate]*, n. 151).

We bring our lives into

prayer. Sometimes people refer to “distractions” in prayer. But often it is these “distractions” we need to bring into prayer. We need to bring even the smallest details of our life to God – the people we love and care for, the situation of our work or family, the news of illness, the news of neighbour disputes.... It is a real act of mercy to pray for people and their intentions.

We know from our own native Irish tradition that our ancestors found simple ways of prayer, sometimes known as “folk prayers”. During the day they would say short aspirations as they went about their everyday tasks. A simple “for you, Jesus” can be added to daily tasks such as tying laces, washing up, driving the car, preparing a meal.

Technology has greatly enriched us with online options to help us pray. There are meditation apps, pray as you go apps, and bible apps. We can follow the Pope and our own Diocese on Twitter and Facebook, and link to podcasts of the Rosary or of spiritual talks. Nourishing ourselves on good spiritual reading is an antidote to the thousands of messages that flood our lives every day.

Conclusion

In the words of the French novelist and poet, León Bloy, who Pope Francis quotes often, when all is said and done, “the only great tragedy in life is not to become a saint”. Not in the sense of being officially canonised but in the sense of achieving that fundamental calling that comes with baptism: holiness, love lived fully, love of God and love of neighbour.

As we have mentioned often in his letter, holiness is not something we can achieve on our own resources. It comes from the encounter between our weakness and the power of God’s grace. In Jesus’ so-called Farwell discourse the night before he died (we find it in John’s Gospel, chapters 13-17), Jesus five times promises the Holy Spirit. He knows we need the Holy Spirit. It’s not by chance that Lent and Easter culminate in Pentecost. The goal of Lent is to be more full of the Holy Spirit.

Perhaps we haven’t always cultivated our relationship with the Holy Spirit as much as we could or should. This Lent is an opportunity to do so. The Holy Spirit speaks within us like an interior friend guiding us. The Holy Spirit helps us be faithful to our proposal to strive for holiness.

But the Holy Spirit always works with Mary in shaping our holiness. So as well as entrusting our forty-day retreat to the Holy Spirit, let’s dedicate ourselves to Mary. At the Annunciation, she provided us with a word that can guide us: “Here am I, the servant of the Lord; let it be done unto me according to your word.” That can become our attitude as we set out on our Lenten journey.

Among the many wise counsels Pope Francis offers us about holiness, there is one that we can conclude with – the need for holiness to be joyful. He warns us against having a “dreary” face and recommends that whatever our way of holiness, it should always be imbued with a spirit of joy and a sense of humour. He quotes the Old Testament Book of Sirach “My child, treat yourself well... Do not deprive yourself of a happy day” (Sir 14:11.14).

As we set out on our Lenten journey, let’s remember one another in prayer,

+ Brendan Leahy, Bishop of Limerick

A handwritten signature in black ink, consisting of a stylized cross symbol followed by the name "Brendan Leahy".



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