

Detailed Time Log, Bishops 2005

June 10, 2005, 3-5 pm; Bishop Edward Daly and Bishop Mehaffey; presentation at Minor Hall, Main Building, Magee College, University of Ulster, Derry.

0-1:00 IRB permission given

1:00-3:00 Milofsky introduction, what students are likely to hear in presentation. His observations partly based on what they have presented in earlier years so there is some analytic content here.

3:00 Bishop Daly begins personal introduction. 70 yrs. old, born in Fermana near Baleek. Came to study at St. Colum's College in Derry in 1946, then studied in Italy in Berugia and in Rome. Came back to work as a priest in Counsil? in 1957 then in 1962 came to work in the Cathedral in Derry until 1973 and was a curate in the area incorporating the Bogside. That was the time when the civil rights movement was active and developing. In 1973 he developed hepatitis and was generally exhausted; he applied for and was given a job as a television priest in Dublin. He enjoyed the job but only did it 7 mos before he was appointed as Bishop of Derry and had to come back. He served from 1974 to 1993, nineteen years. He got a stroke in 1993 and had to retire. Since then he's spent his time writing and working as the chaplain in the Hospice.

5:55 While he was Bishop and for 13 or 14 of those years Bishop James Mehaffey was also on duty as Anglican Bishop---in America you'd call him Episcopalian. They started as colleagues, collaborated on projects, and became very close friends. They worked together during times of very difficult civil conflict in Derry.

6:17 Daly says he thinks dealing with conflict in your own town is much more difficult than dealing with conflict abroad since families are divided and the conflicts you must relate to are very personal.

6:49 Begins talking about Inner City Trust and talks about the importance of leadership of Paddy Dougherty. The Inner City Trust was devised in 1980 when the center of the city was rubble. The town had an air of depression and there was very little for young people to do at the time. Paddy Dougherty was a remarkable person in terms of having creative ideas and he has the two Bishops to be two of the five directors of the project. The Trust rebuilt the inner part of the city at a time when entrepreneurs were unwilling to invest. They borrowed money to buy sites. Then young people working under supervision worked to rebuild the inner city.

8:01 This was the start of things turning around in Derry. The Troubles ended in Derry around 1989. "Young people saw it was more important to CONstruct things than to destroy things. People involved in constructing things would be loath to destroy things." At this point in time we have a portfolio of properties worth about 26-27 million sterling. The rents from those properties are being used to fund a scholarship fund to help deprived young people participate in third level education.

9:27 **Mehaffey begins his comments.** He was the Bishop of the Church of Ireland---the Anglican church in Ireland. He was born in Northern Ireland in County Armagh where he went to primary and second level school. He then went to college in Trinity College Dublin. He was there for six years and he did degrees in Philosophy and Theology.

Later on he studied at Queens University (Belfast) where he received his doctorate in Theology and History.

- 10:20 He served in six different parishes before he came to Derry, five in Northern Ireland and one in London. He came to Derry in 1980 never having served in this Diocese. He came in June and was appointed Bishop in September. Bishop Daly had been on duty for some time so he reached out immediately to show him around. He thinks that when someone reaches out a hand and one develops rapport then it becomes possible to view your work as complementary rather than as in conflict. He was Bishop for 21 ½ years, having retired 3 years ago.
- 12:33 The Bishop of Derry is Bishop of two counties, Derry and Raphoe, County Donegal. This is an old arrangement and it worked very well except it's strange because Donegal is part of the Republic of Ireland so the Diocese cuts across two countries. But this works well because the members of the Church of Ireland are relatively few in number and because of this for a very long time (before Northern Ireland was created as a country) the Diocese of Raphoe was linked to the Diocese of Derry and it's been a very good marriage.
- 13:10 Starts making comments about liking to have Bucknell students in Derry because they think it's a great city that is complex, historical, and wonderfully artistic. He's interested to know that this presentation is happening at the end of the Bucknell visit. Halfway through a trip like this you may think you understand things but the longer you are in Northern Ireland the more confusing things may become.
- 14:00 Student questions begin. Can't quite hear. The questioner says something to the effect that since the conflict is tied to different religious traditions, she wonders what the churches do in terms of supporting integrated education.
- 14:25 Daly agrees that there is a general impression that the Catholic church favors Catholic education but he says he holds to the idea that it is the parent's right to choose the education they want for their children. At present we have Catholic Schools, Anglican Schools, state schools, integrated schools, and gaelic schools (that teach in Irish). The important thing is that in every school, tolerance of difference must be taught.
- 15:30 Daly continues, there's a great fallacy that if all children went to the one school, everything would be rosy and all differences would disappear. But in the United States you have Catholic schools and other places you have different religious tradition schools and you do not have conflict. If you use integrated education as a tool of social engineering but you do not address political issues, it does not do any good. Look what happened in Yugoslavia. They abolished all church schools in 1945 so everyone went to integrated schools and look what happened there. What happened makes what happened here pale in comparison. You cannot leave political issues smoldering but rather they must be addressed. Schools need to address them but schools ought to be a matter of parents' choice. State schools here have been integrated for years. Daly does not think it's fair to attack religious schools. He thinks that you have to address the basic political problems that lead to conflict. He defends the right of parents to choose the education they want. He thinks the church schools have done a good job of teaching about diversity. He also says the church schools were havens of tranquility in the midst of the troubles and children felt safe and at home in those schools. There is wonderful

- education in Derry and there is one school that has two living Nobel laureates. He would be opposed to forcing integrated education and thinks it would be a mistake to throw away a system that has done so much good.
- 18:30 Mehaffey responds. He says the Church of Ireland position would be very similar to the position Bishop Daly articulated, that schools should be the choice of the parent. He also notes that this question of integrated education is one people from around the world often raise—as though to say, “but they don’t really understand”. He says the question asker seemed to be referring to the integrated schools movement which he described as a comparatively recent phenomenon. He would endorse it because integrated schools are careful to have children from different sectarian backgrounds and they are careful to be sure there is no victimization of anyone.
- 19:13 Interprets and seeks to explain Bishop Daly’s comments. He says you do not achieve tolerance by reducing everybody to a common denominator. Instead you say to someone, “you have very strong views, politically, culturally, religiously. But at the same time you have to be big enough and broad enough in your vision to take on board other views that might appear contradictory.” It’s not a matter of dressing us all alike, so to speak. Rather it’s a matter of recognizing diversity for what it is. Bishop Daly and I are an example of this. He doesn’t become a half Church of Ireland member nor I half a Roman Catholic just because we work together and understand each other. It’s a matter of working together and finding increasing common ground and respect for diversity.
- 20:08 Bishop Daly responds. This is true for your own country and it’s one of the things I admire about the United States is the diversity of that culture. You take a city like New York, for example, you have every religion and every nationality and every color of skin in the world and you look at the richness that gives. Nobody is saying “I am better than you.” If you like Chinese cuisine or Vietnamese cuisine that’s fine...whatever! Think how much poorer the city would be if you only had American cuisine and MacDonald’s was the only restaurant in town.
- 20:45 Difference is not a bad thing, it adds spice to life. I don’t like a monoglot society where everything has to be integrated and identical. What we’ve tried to show is that two individuals with different religious, political, and cultural orientations can achieve a great deal by working together. We want to emphasize respect for difference and the right to be different and respect for difference.
- 21:45 One of the problems here (in N.I.) is that people tend not to have enough tolerance for and respect of difference. People feel threatened by difference rather than challenged by it or enriched by it.
- 22:11 New question from student. The question is whether the positions they have articulated would represent the institutional positions of the churches they are part of. Bishop Mehaffey says that the emphasis on parental choice certainly would represent his church’s position. He also points out that integrated schools are not easily available everywhere and you can’t expect families to travel long distances just to get their children into integrated schools.
- 23:35 Mehaffey said he thinks exposure to diversity is extremely important and in his own life spending 6 years in Dublin and attending Trinity University where $\frac{1}{3}$ of the students come from outside Ireland, $\frac{1}{3}$ come from the Republic, and $\frac{1}{3}$ come from the North

- confronted him with a great deal of diversity and it became one of the important growing experiences in his life.
- 24:20 Bishop Daly comments that he and Bishop Mehaffey probably represent a relatively liberal position and certainly in his church there would be people who are vehemently opposed to integrated education. But no family could say that they were discriminated against because they sent their children to an integrated school---or for that matter to a Catholic school. If you do that, you undermine the very principle on which religious education is based---the freedom of choice of parents.
- 25:00 Student's question relates to "Catholic" and "Protestant" relating more to something like ethnicities or cultures than something specifically religious and she wonders whether the Bishops agree and what relationship the church has to the community conflict. Daly responds that he thinks most violent partisans never set foot in church and he says most church-attending, God-fearing people in Northern Ireland are just like those people in the United States. He says labels applied to the sectarian groups are a journalistic shorthand that unfortunately creates misunderstanding abroad. It would be more accurate to use terms like nationalist or republican or unionist or loyalist.
- 27:25 Mehaffey talks, agreeing with Daly. He says the dispute harks back to the old dispute about whether Ireland should be one country or two and that discussion could be elaborated for a long time. The conflict, however, never has been a religious one.
- 28:40 Student question: how are messages about difference treated in preaching in church.
- 29:20 Mehaffey responds that there was variation among the men who were priests in his diocese. Some argued strongly for moderation and reconciliation and they suffered personally for that. Other clergy were more conservative and supportive of traditional relationships. Mehaffey thinks that among those priests who argued for a moderate position, that they were attacked so constantly and vigorously that they sometimes pulled back out of exhaustion so that as they got older they became less inclined to promote a moderate perspective. Mehaffey says he was determined to stay a moderate until he died. He thinks his thinking was shaped by his family upbringing where his father ran a small business where they employed Catholics and had Catholic customers. Mehaffey also thinks that when he worked for 14 years in Belfast the community culture was more polarized but that when he came to Derry that the community culture is more moderate. He thinks that local contexts matter a lot.
- 33:00 Bishop Daly says it would be hard not to take the basic Christian message that tolerance for diversity is a primary Christian message. Daly thinks that one of the main orientations of the radio ministry he and Bishop James engaged in were aimed at people who did not go to church and who engaged in conflict. For many years he engaged in correspondence with people in prison and many of the discussions he had were arguments about the opposition of theology to violence. Over the years people have been changing.
- 35:20 What worries him is that people who have been through the conflict here, most of them would say we never, ever want to go through something like that again. They would be opposed to armed struggle, not so much ethically as experientially because of how horrible and awful it is.
- 35:45 Daly goes into descriptions of how horrible conflict is giving some graphic detail about

- what happens to people—being shot in the head by a high velocity bullet that has the same effect of hitting an egg with a hammer for example.
- 36:10 What worries him is that now there is a younger generation that has not been through that sort of violence and some of them are inclined to get involved with violence again. That worries him enormously.
- 36:40 Student Question. Asks if there has been a decline in religiosity in Northern Ireland, how this is related to rates of church attendance, and if such a decline is related to a change in influence by the churches in the conflict.
- 37:10 Daly acknowledges that there has been a decline and it affects all of the church denominations and Western Europe as a whole. When he came here (Derry) in 1962, virtually everybody went to church on Sunday—EVERYBODY, like 97-98%! During his six years in Italy he saw maybe 25% going to church on Sunday. There was tremendous social pressure on people to attend church at that time and people who didn't were looked on as rather odd.
- 38:10 But the situation has shifted in many ways, and I don't think that we should play the numbers game. We don't need for 100% of people to go to church. I want people to go because they have a faith and believe in it, first of all, and that they consider it important to themselves in their own lives, and they're at church because they WANT to be there. They should want to be part of a community, a PRAYING community. They accept the values that Christ taught. So I accept that there has been a drop in attendance but I think the quality of participation is much higher than it was before. I think now that there is a much greater commitment.
- 39:10 The Catholic Church in Ireland as in the United States has gone through the whole sex abuse thing which is a shameful thing and that has done huge damage to the church. It's a shameful thing and something no one can condone. It's been a humbling experience but a humbling experience for people who are followers of Christ is a good thing. We can pick ourselves up off the ground, look around, and find new things to live by. It's very good to have a true evaluation of oneself, what one is and what one does.
- 40:50 There has been a great move towards secularization throughout Europe, led by France and Italy, and that's maybe a good thing. But even if people are not churchgoers there still is a great interest in Northern Ireland in the spiritual. There are three groups of people. There are those committed to the church, those that are hostile, and those in the middle. Those people in the middle are the ones we have to work on.
- 41:11 Student question: Responding to the earlier question about integrated schools, you said parents should choose where to send their children and you said that you did not support mechanical ways of getting groups to be mixed. But schools are a place where people who are different interact as children and if schools are segregated then where are the spaces in Northern Ireland for kids to meet each other and to learn to live with people who are different. It's hard to teach an old dog new tricks, so what are the churches doing to encourage interaction between sectarian groups?
- 42:00 Bishop Mehaffey responds. Before we talked about FORMAL integrated education. I don't know if you have this in the United States. This is a comparatively new form of schooling. We have a primary and a secondary school in Derry where each are formally integrated and there has to be something like a 40-60 mix (40% Protestant, 60%

Catholic) otherwise you can't designate it an integrated school. Now that's the reality on paper but we're saying you have to get beyond the head count and as what's really going on in that school. What's the ethos or the culture of that school? They may be Catholic and Protestants, but how do they react to Iraqis? To Asians? To Indians? To people of the Muslim religion? Sikhs? Just creating an integrated school does not achieve the ends that all of us in this room are committed to. But these lessons can also be taught in Catholic Schools or State schools.

- 43:45 I'm Church of Ireland...I was born that way. I did not choose it. It just was the community I was born into. When I grew up I learned that there were other Christians who had grown up in other traditions and people who had no church. I found they all were my brothers and sisters. You need a global humanity view. If you come from a Christian point of view, you see any other human being as your brother. He may be a Muslim, but he's your brother. That's a big step for any of us to take because there's a lot of sectarianism in all of us. It's a big statement to say that and it's not easy to achieve.
- 44:45 An integrated school might help to develop that perspective but a church school can do that too.
- 44:50 Bishop Daly begins. We all have a responsibility to work towards ecumanism and to do projects that bring people together. I talked about the Inner City Trust, for example. Another thing I'm involved with Hospice for people who are dying and their families. All the churches work very closely together and it's supported by all the churches. I think more and more of that sort of thing is important to promote ecumanism and understanding.
- 45:35 More of these kinds of programs are needed to promote ecumanism among children. It's very difficult to do this with children because families all live in different areas and when they finish their school day they all go off in different areas so they are not brought together.
- 45:40 I was lucky because I grew up in a small village where my next door neighbors were Protestant people and I played with them when I was a child. I would look for more of that to happen. Many people in the North live in small towns and among these people the sort of relationships across sectarian lines I experienced growing up are common. It really is only in a few areas, in Derry...parts of Derry, Belfast...parts of Belfast...maybe a few other towns. Those are the only places where you had high levels of sectarian confrontation. In Derry there aren't that many people and they do get in conflict from time to time. I'd like to see more programs like those you describe but how to do it...it's not easy.
- 46:55 During the Troubles I remember you'd start an initiative and it would be going great and people would be coming together and the next thing you know someone would be shot...someone would be murdered...and you'd be back where you started again. That became quite discouraging. So we've tried as much as possible. Bishop James and I have offered services in each others' Cathedrals. Music is a great mixer...sport mixer bringing people together...cultural activities of various kinds. I think all of those things must be achieved.
- 47:30 What I'm saying is that integrated education is not THE way. Some people find it good

- and that's fine...it's no problem for me. But I don't think it's an absolute solution and I think the Yugoslavian example is a very powerful one.
- 47:55 I think to move forward we have to resolve the political disagreements and I think the Good Friday Agreement is a way ahead. It's the ultimate integration...and we must find ways to integrate our community as such. If you just create programs to put children together, well something happens when they are teen agers and that serves to divide people again. When there is the danger of conflict, that divides people again.
- 48:25 There are areas in this Diocese...Sion Mills is an example, Ballykelly is another example...where there always has been integrated education. Ballykelly is unique because in the schools you have all the Catholic kids, all the Protestant kids, and a huge number of military children from the British army barracks. But still, they have the same problems as they have anywhere else. Polarization and conflict can happen there as well as anywhere else. And in those areas you have a very high DUP vote (the extreme Protestant political party) as well as a high Republican vote. You see the extremes of politics and in those integrated areas it's no different from anywhere else.
- 49:10 Bishop Mehaffey talks. I think we're saying that families are key. If families are prejudiced, you will hear this from children when they are four or five and schools are not going to be the most important thing. I never heard a sectarian remark in my home growing up, and I saw it with my own daughter. They have twin girls who are 16 and they live in England not here but they have gone to school with people from many different backgrounds and they would not know anything about sectarianism. We need to thank God for our families and the influence on us has been incredible---on you too!
- 50:55 Student question: can't hear but something about how they dealt with hunger strikers as members of their church Parishes.
- 51:20 Daly responds. Five of the ten hunger strikers who died were parishioners of mine: Michael Divine, Patsy O'Hara, Thomas McElwee, Kevin Lynch, and Francis Hughes.
- 51:50 How long have you? I could speak about this for about two or three hours. 1980 and 1981 were two of the most difficult years in my life. I spent a lot of time visiting prisons. I visited the prison at Long Kesh during the black period during the Dirt Strike. I had the experience of visiting there many times during the Dirt Strike when cells were completely lined with excrement and it was just appalling work. Visiting them with their blankets and a hole cut for their heads like an astrakhan...it was just totally weird..awful. I fought against the Hunger Strikes completely. I think some allowances should have been made for the circumstances these young people who were caught in a conflict that engulfed the community that was not of their making originally. They were young people who never would have been in prison in normal circumstances. But some of them had done AWFUL things. Dreadful things. But I always believed that dialog is the only way and the best way. Excommunication doesn't work. I think you need to talk to people and try to reason with them as far as one could.
- 53:24 I was involved in the first hunger strike in 1980. I went to the prison on my own sometimes and sometimes with Cardinal Fiaich (Archbishop of Armagh Tomas O Fiaich). We'd visit with the prisoners and talk to their leaders. We had, I think, nine different meetings with the Secretary for Northern Ireland who at that time was Humphrey Atkins, a conservative appointed by Margaret Thatcher.

53:55 She was the wrong Prime Minister at the wrong time as far as we were concerned. She only knew one word and that word was NO! But we did manage to wring out some minor concessions in October of 1980 and subsequently the first hunger strike was called off. Some of them had already been in 40 or 50 days.

54:30 In 1981 the hunger strike that Bobby Sands led was a different ballgame altogether because they'd learned from the first hunger strikes. They made their parents and their families promise to them that they would not let anyone visit them who would suggest to them that they should stop their hunger strike. This made it very difficult for a person like myself because my first objective in visiting them was to try to convince hunger strikers to come off of it and we would try to promote their case after that because governments do not react to that sort of public pressure. I certainly could not in conscience visit Bobby Sands and the other hunger strikers if I did not say that to them. So that created for me a very big dilemma in conscience. So I met the families regularly of the hunger strikers. I spoke against it, the idea of hunger strike. I do not completely go along with the theory that hunger strike in THOSE circumstances was suicide. First, I think for the act to be suicide someone must be fully aware and conscious of what they are doing and the morality involved. I think you must be aware that the people involved in the second hunger strike had lived in dreadful conditions---admittedly partly of their own making. I had met the individual hunger strikers and Bobby Sands (who was not involved in the first hunger strike) on two or three occasions. The prisoners had lived for three years prior to going on hunger strike. They'd lived wearing nothing but a blanket. They hadn't access to water to wash...some water to drink. They had lived in cells smeared with their own excrement for two years in which the smell was absolutely appalling. Several times I spent most of the day in it and I became totally sick on several occasions. These people were living there 24-hours a day, seven days a week, all the time in their cells. They had no stimulus. They had nothing to read. They had a blanket and a mattress on the floor covered in urine. They had no radios. Nothing. The only communication they had was tapping on radiator pipes to communicate with each other. I don't think people living in those circumstances were capable of making a conscious, rational decision and I don't think that they could be held accountable for the decisions that they made. That was my personal viewpoint of it. Visiting them and being in that environment over a long period of time was incredibly, incredibly difficult.

58:00 If you're interested in the hunger strike, there's a wonderful book written by David Beresford (TEN MEN DEAD: THE STORY OF THE 1981 IRISH HUNGER STRIKE. NY: Atlantic Monthly Press, 1987; paper on Amazon \$8.23).

(This tape ends at 58:15. There is a slight break in continuity between the end of the first tape and the beginning of the second but the theme related to the hunger strikes continues.)

TAPE TWO

0:00 (Bishop Daly has started talking about how the hunger strikes created a negative atmosphere in the community.) He relates a story about a woman who was doing the work of taking the census in the Bogside neighborhood and she had with her a young child. Joanne Mathers was her name and she was taking a census in the Waterside

area (the neighborhood is called Gobnascale) and a thug walked up with a Magnum (<http://www.bbc.co.uk/news/uk-northern-ireland-17698339>), put it against her head, and blew her head off, and that's the kind of mentality that the hunger strikes generated (look at Analytic Notes for more explanation). So I'm absolutely opposed to them and I took a stand against them for which I paid quite dearly in my own community. But I still would feel obliged to take the same sort of stand if it happened again in the future. What we did, we tried to get different people involved like the Committee of Justice and Peace in Ireland...they became involved. They were made up of lawyers and psychological counsellors and others who went in and tried to negotiate with leaders. But the big problem was once these people got up to 40 days (of hunger striking) there was no way to stop. Ultimately one very courageous woman by the name of McKeown from Armagh ordered the officers of the prison (mother of Laurence McKeown who intervened on 6 September requesting medical treatment ---

http://en.wikipedia.org/wiki/1981_Irish_hunger_strike#Other_participants_in_the_hunger_strike) to feed her son. We knew the key to it was to try to persuade families to intervene. But the families were broken hearted and devastated. The IRA, I think, were quite cynical in this. Again, I don't think Sinn Fein organized the hunger strike. I think it was organized within the prison. It wasn't a political ploy. Once Sinn Fein saw how successful it was and the way it was garnering political support outside they then jumped on the bandwagon.

2:05 It was a very difficult time but if anything positive came out of the hunger strikes it was this. It was the point at which Sinn Fein began to realize that there was a political battle also to be won as well as armed struggle. It was then that the ballot box loomed into their vision for the first time in the conflict. And Bobby Sands, as you know, was elected as MP in the middle of his hunger strike. By a freak coincidence the MP from Fermanagh and South Tyrone Frank Maguire died and they nominated him (Sands) and he won the election. But it was a very difficult and very divisive time.

2:46 It was particularly difficult for the families of the hunger strikers because the families...naturally a mother or a son or a sister wanted their family member to live. They didn't want them to die when they were 24-25 years old. But they were put under enormous pressure politically to support their son and when they did they were made to take a pledge or make a promise not to let anyone visit them who would suggest otherwise (not to continue the hunger strike). So it was extraordinarily difficult and most...myself and Cardinal Fiaich were precluded from visiting and because I would not enter into any agreement not to try to dissuade them from taking food. Of course, food was placed in their cells each day and was left.

3:40 At the same time there was a kind of sneaking admiration for the tenacity of people who would do that. And certainly they are very much in the Pantheon of Republicanism here.

3:50 Bobby Sands was a remarkable individual. He was intensely cultured and very intelligent. He was a very stimulating guy to talk to. I remember speaking to him during the first hunger strike and he was a fascinating individual. And I think the impact of the hunger strikes internationally too is something that needs to be looked at because I remember going to Rome during this and seeing graffiti on the walls all over, Viva Bobby

Sands. Internationally it was a huge, huge story. It was a seminal moment in the whole situation here. But it was a horrendously difficult time for all of us who lived through it.

4:50 Bishop Mehaffey begins to speak, saying in our times we are very concerned about suicide bombers and they are a big reality. I think you're all in that situation. You know about it in your own country. How people will willingly strap a bomb to themselves and ignite it, and blow themselves apart and blow other people up. There's plenty of evidence for that. It goes on all of the time...in Iraq, in Palestine. The suicide bomber...I'm not saying it's on the same level but that disturbs me a great deal...I don't know about you. It disturbs me a great deal that a young man, mainly men, sometimes a woman, will go to his death and bring other people with him to die. Any society has to ask itself very serious questions if the culture, the religion, and the politics will lead people to do that. I'm very disturbed. I don't know what your news media reports but here we hear in Iraq that the suicide bomber is a common thing. You have to think about the depth of frustration that is going on.

6:28 Now I want to emphasize we're not talking about hunger strikes. We're talking about somebody, out of his own culture and religion and politics or whatever is so convinced that he's prepared to kill himself and kill others.

7:05 Bishop Daly responds. It goes back to what we were saying before. It's not so much WHAT people are doing as WHY they are doing it. The United States government...they often lambast what was done but they don't ask WHY people were doing those things. (This talk happened just at the U.S. began attacking Iraq and that intervention was intensely political in Northern Ireland. See Analytic Notes.)

7:42 Daly expands on this idea, saying that when people take actions, even extreme actions, there usually are political reasons. There may be injustice or at least perceived injustice. It's not too often that actions are simply irrational although that does happen. You can see leaders contrive to get people to do crazy things. But by and large you can find a rationale for why people do things.

8:30 I've often thought of this in terms of the hunger strikes and I've tried to get inside the minds of the people who did that. The young people who engaged in this action were mostly ordinary young people and there was nothing extraordinary about them. Why did they do that ultimate thing, despite their families, despite everybody else? It's a big, big question.

9:00 Student question. Was there any time when your personal morality was tested? When what your congregation or others wanted you to do was challenged by what the word of God was telling you? Would there be things that the church was telling you or that powerful forces from outside were telling you to do?

9:30 Mehaffey responds. I think the answer is, of course, yes! Because as a Bishop in Ireland, whether Catholic or Church of Ireland, you're very much part of a church family. You're not someone who sits behind a great desk in Chicago or New York and sends out emails. You're actually with the people. So if your people are acting in a particular sort of way or in a general way, it's bound to affect you. We've both had the experience of stepping out of line in the minds of quite a lot of people and they come down on you like a ton of bricks! They sure let you know that they're displeased. But you have to have, if you're going to be a Bishop and live in a small community and be

close to people, you can't be led BY them. You respect them and their views and you have to understand the views they hold but you're not meant to be a mouthpiece for all of their views, and certainly not for their more extreme views. You're not supposed to do that at all.

10:50 Mehaffey reflects on a time when he was on Radio Foyle with Bishop Daly. It was a time when there were paid informants, penetrating the IRA and resulting in arrests of activists. Bishop Daly said he was against it and Bishop Mehaffey knew the question was coming to him. When it was asked he said he was against it too and he was harshly attacked from within the Unionist community from people who said that informers were bringing IRA terrorists to justice. But then the first Unionist extremists were arrested and convicted based in paid informers and then the whole climate of opinion swung around against the practice. I'm glad I had the courage to take the view. I'm not pretending I'm a great guy; I'm just an ordinary person but I had the courage then and I have no regrets. You sometimes have to take a line that's unpopular and we've both done that.

12:40 But people around you suffer. I'll give you two examples. When I came to Derry and the Troubles were at their height my son worked at Short and Cairns, the aircraft factory in Belfast. Tough men would come up to Joseph and say, "I see your father is shooting off his mouth again!" He's a very calm guy so he'd say to them, "Why don't you take it up with him yourself? Why take it out on me? But taking it out on your son is not something I wanted to happen here. Another example is that when phone calls would come into our house my wife would take the phone and then these very brave men would not even ask if I was in, they just got going on her. She had to listen to evil abuse.... We're not martyrs but I'm trying to give you a feel that if you're trying to lead the flock, that's not following the flock. Sometimes you get hit, but it's worth it. You have to live with yourself.

14:55 Daly responds. I think one must follow one's conscience in situations like that when there is conflict and dilemmas. You need to perceive what seems to be proper Christian teaching and it may not be politically correct or popular but ultimately one has to answer to one's self and operate with conscience. Daly and Mehaffey continue to make comments about crank phone calls. Mehaffey makes appreciative comments about the courage of his wife. Mehaffey continues on with strong comments about the importance of having and acting on strong moral beliefs and sticking with them even if you are not clergy.

19:00 Student question. The student wants them to talk about possibilities for cross-denominational church programs as a way of working towards peace. Since both churches rely on the same Bible can't that be used to challenge the conflict?

19:50 Mehaffey responds. I think you've put your finger on something very important. In the Catholic Church and my church we both have relatively new liturgies. You know, we both have books we go by guiding worship. It's not a kind of free for all worship process. What has happened is that there's a new emphasis on the Bible and in a worship service there are three readings in both of our churches during the service. As he has moved along, he finds now that he usually preaches on the Gospel when he gives his talk and he finds that he is more focused on the Bible. You don't use the Bible

to win an argument but you reflect on it as the divine word and it addresses people across generations and in their own situation. An emphasis on the Bible and its wholeness would be a great unifying thing, and it is! When churches have made progress together it often is on the strength of Biblical theology, not just bright ideas about how the churches could come together.

21:37 The Bible is a wonderfully practical book. When Christians come together to read the Bible and pray they are doing something specific and practical and they often come up with things to do together, often reaching to people outside. The Bible does not end at the four walls of the room but it inspires people to do something practical and inspires them to get on with it.

22:20 Student question: what position do you take on mixed marriages between Catholics and Protestants?

22:40 Bishop Daly. That used to be a big issue but it isn't an issue any longer.

22:45 Mehaffey agrees but he says that in some families it would be a big problem. The atmosphere has really changed but older people might have problems. But now we do what we call inter-church marriages and it's pretty well worked out. It used to be that if there was a marriage everyone had to go one way but that's not true any longer.

24:30 Student question: What about the children. Are children required to be raised one way? We hear that they are supposed to be raised Catholic.

24:40 Daly: The Catholic party is asked to do what they can but ultimately it comes down to the parents and what they want.

25:00 End