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Integral human development: Hurling into the soul

Glenn J. Morrison

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Climate Justice and
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Bill Cosgrave
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You Can Be: Part 2

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'Hurling' into the Soul

Gerald O'Collins, S.J.
In Praise of Four Editors

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Integral Human Development: “Hurling” into the Soul

Glenn Morrison

The article offers a reflection on the relation between integral human development and integral ecology to create a lens for an incarnational spirituality of the soul. Grounded in and through God’s word and questions “hurling” into the soul, we are invited into the “play” of the Spirit, offering opportunities for memory, grace and hope to resound through the “seasons” of life and death. Through boldness, endurance and devotion to “the gospel of Christ” (1 Cor 9: 12), the hurling depths of the soul arises to witness to “become all things to all people” (1 Cor 9: 22). The article concludes by examining the Irish sport of Hurling as a metaphor for a spiritual ecology of discipleship, a journey of atonement invoking the “divine power” (2 Cor 10:4) of the soul.

INTRODUCTION: SEARCHING FOR “HOLY GROUND”

The act of searching and “hurling” into spiritual development invokes seasons of encountering God’s stirring word. Ecclesiastes 3:8 speaks of “a time to kill, and a time to heal ... a time for war, and a time for peace”, and references “time” as a “season” (Eccles 3:1). We read in the book of Genesis that there was a “time” for Cain to murder his brother Abel. Responding to such a turbulent “season” of horror, evil and sin, the Lord God speaks to Cain, “Where is your brother Abel?’ ... What have you done? Listen; your brother’s blood is crying out to me from the ground! When you till the ground, it will no longer yield to you its strength; you will be a fugitive and a wanderer on the earth” (Gen 4: 9-12). We journey through many “seasons” in our lives, decades of “time” inviting weeping, mourning, embracing, seeking, keeping, tearing, love and silence as much as healing, building up, laughing, dancing,

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gathering and having a voice (Eccles 2:2-8). In these “seasons” of existence permeated by realities of life and death together, there are encounters that hurl from memories and traditions, the “play” of the Holy Spirit, that break-up the essence of time. Such encounters, animated by story, are rooted “in the beginning” (Gen 1:1): “In the day that the Lord God made the earth and the heavens” (Gen 3:4). The Creation stories therefore possess an immemorial character as much as to “holy ground” (Ex 3:5) of the “earth” as the “heavens”.

We discover that the Lord has a history of talking directly in the Bible evoking possibilities to walk upon “holy ground”. In the immemorial time of Creation, the first words of the Lord to Adam are again a question, “Where are you?” (Gen 3:9). To Eve, God inquires, “What is it that you have done?” (Gen 3:13). It is not surprising that in John’s Gospel, Jesus inherits such directness from God with his first words to John and Andrew (two of John the Baptists’ disciples), “What are you looking for?” (Jn 1:38) and, having risen from the dead, to Mary Magdalene, “For whom are you looking?” (Jn 20:15). The Lord’s (and Jesus’) questions remind us that we are like fragile earthen vessels (2 Cor 4:7) at play in the evocation and ground of being-in-the-world.

Once broken into potsherds, we may hear the beatitude: “Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matt 5:3). After all Gerard Manley Hopkins expressed in the last words of his poem, *That Nature is a Heraclitean Fire and of the comfort of the Resurrection*: “This Jack, joke, poor potsherd, patch, matchwood, immortal diamond, Is immortal diamond”.¹ Our life may feel “emprisoned”² such as through being looked down upon by others in their mockery and power, yet “the comfort of the Resurrection” reveals life anew. Out of the darkness of failure, absurdity and grief, there is hope and light to proclaim to God on “holy ground”, “Here I am!” (Ex 3:4).

The seasons of experience and encounters working through human existence and reality invoke almost a liturgical act of kneeling, going to the ground (Gen 3:19; Matt 26:39), to discover a vulnerable response towards the Lord’s questions of life and death. Perhaps, such earthiness is the response needed as we see with the Lord’s word to Moses: “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground” (Ex 3:5). We may wonder where is our “holy ground”? Can the “ground” of our being be reached beyond the absurdity and meaninglessness of the totality of self-interest? The Solomonic

1 Gerard Manley Hopkins, *Poems and Prose*, Selected with an Introduction and Notes by W. H. Gardner (Penguin Books: Ringwood Vic, 1988), 66.

2 Hans Urs von Balthasar, *The Glory of the Lord. A Theological Aesthetics. Volume III : Studies in Theological Style: Lay Styles*, translated by Andrew Louth et. al. (San Francisco CA: Ignatius Press, 1986), 361.

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wisdom of Ecclesiastes intuits, "... for all is vanity. All go to one place; all are from the dust, and all turn to dust again" (Eccles 3:19-20). Out of the vanity of the chaos and purpose of the world, out of the tragedy of death and life (*mors et vita duello*³), there are also Job's evoking words of faith, repentance and submission: "I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes" (Job 42:5-6). These biblical words speak like wounds, cracks in the human soul, to receive God's word in the earthy, "holy ground" of vulnerability, hospitality and hope; an ecology of prayerful existence and faith, as it were.

INTEGRAL HUMAN DEVELOPMENT: TO BE GROUNDED IN THE EARTH

The notion of integral human development finds its roots in European humanist philosophy and the growing social consciousness about social justice as witnessed in the late 19th century in Pope Leo XIII's 1891 encyclical, *Rerum novarum*. An important proponent of integral human development during the 1930's was the French thinker, Jacques Maritain (1882-1973). He testified to the coming horrors to befall Europe by deconstructing "the current logic of the events of history" as "racism" sprung up violently through people beholden to "shouting": "Death to intelligence".⁴ Later, Pope Paul VI spoke of the "harmonious integration of our human nature" in his 1967 encyclical, *Populorum progressio* [On the Development of Peoples]. He envisioned that "the rational creature should of his own accord direct his life to God, the first truth and the highest good".⁵ Such integral human development signifies ethical responsibility and the eternal progress of spiritual growth. In other words, integral human development is incarnational in character and mission: "United with the life-giving Christ, man's life is newly enhanced; it acquires a transcendent humanism which surpasses its nature and bestows new fullness of life. This is the highest goal of human self-fulfillment".⁶

On the occasion of the 20th Anniversary of *Populorum progressio*, Pope St. John-Paul's encyclical letter, *Sollicitudo rei socialis* [The Concern of the Church for the Social Order] reflected further that, "Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that

3 From the Easter Sunday Hymn, *Victimae Paschali Laudes*.

4 Jacques Maritain, "Integral Humanism and the Crisis of Modern Times", *The Review of Politics* Vol. 1, No. 1 (Jan 1939): 3-4.

5 Pope Paul VI, *Populorum progressio* [On the Development of Peoples], Encyclical Letter (March 26, 1967), no. 16, https://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html

6 Pope Paul VI, *Populorum progressio*, no. 16.

is, it has to promote the good of every man and of the whole man”.⁷ Integral human development is therefore assigned to invite the hope of human flourishing, of promoting the good truth of charity in the service of humanity and God. Hence development is not just “economic” but encompasses the soul and spiritual consciousness. It is not surprising that Pope Francis will assert in *Laudato si’* in the context of St. Francis’ acclamation of joy and praise on the beauty of creation: “Francis helps us to see that an integral ecology calls for openness to categories which transcend the language of mathematics and biology, and take us to the heart of what it is to be Human”.⁸

At the heart of being human, a spiritual ecology of humility, of being grounded in the earth, is the patience and endurance to repent in “dust and ashes”: to be with Christ at Gethsemane and “Stay awake and pray that you may not come into the time of trial” (Matt 26:41). Integral human development stirs in discovery of our wakefulness, being enthused by God, to grow in the strength of holiness as St. Paul explains, “But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knitted together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love” (Eph 4:15-16).

Into Christ’s flesh of truth, we are touchable to God’s word, vulnerable to direct questions and affectable by the surprises and shocks of the Spirit waiting for a response. Our “body’s growth” is a condition and possibility of integral human development, of entering into the common good of ethical sensibility: being-for-the-other, “hurling into the soul”, through a journey of atonement. Here, the idea of atonement as a journey can be seen through Chaim Potok evocation of Asher Lev, a gifted painter who traverses and trespasses beyond Judaism to incorporate the Crucifixion of Christ in his art. Asher Lev learns truth via empathy. He is haunted by his “mythic ancestor” who had helped a “despotic nobleman” gain riches.⁹ His ancestor was also to blame for the nobleman’s “drunken insanity” that led to death and destruction of people and villages.¹⁰ Asher Lev discovers that truth is not necessary a product

7 Pope John-Paul II, *Sollicitudo rei socialis* [The Concern of the Church for the Social Order], Encyclical Letter, (30 December 1987), no. 26, https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html

8 Pope Francis, *Laudato si’*, *On the Care for Our Common Home*, Encyclical Letter (18 June 2015), no. 11, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

9 Chaim Potok, *My Name Is Asher Lev* (New York: Anchor Books, 2000), 323.

10 Potok, *My Name Is Asher Lev*, 323.

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of knowledge first, but more the passivity and sensibility of hope and remembering (the hurling of the soul). Potok writes in a way portraying the soulfulness or melancholy of Asher Lev's discovery of "truth":

I remembered my father during my mother's illness. He had been as torn by her illness as by his inability to journey for the Rebbe. I had never been able to understand that torment. Now I wondered if journeying meant . . . more than a way of bringing God into the world. Was journeying an unknowing act of atonement? In the dim past, a village had burned to the ground and people had died. The Gemorra teaches us that a man who slays another man slays not only one individual but all the children and children's children that individual might have brought into life. Traditions are born by the power of an initial thrust that hurls acts and ideas across the centuries. Had the death by fire of those individuals been such a thrust? Was my ancestor's act of atonement to extend through all the generations of our family line? Had he unwittingly transmitted the need for such an act to his children; had they transmitted it to their children?
I did not know. But I sensed it as truth."¹¹

Integral human development wrestles with evil. History gives much evidence for the machinations of the horror of evil. Chaim Potok writes through Asher Lev's sensitive wanderings of conscience, "A balance had to be given the world; the demonic had to be reshaped into meaning".¹² The writings on integral human development have been "hurling" through recent decades. Pope Benedict takes up St. Paul's emphasis on the discovery of truth in love (Gal 4:15) by looking at "love in truth" in his 2009 encyclical, *Caritas in veritate*.¹³ Accordingly, Pope Benedict points out:

For this reason the Church searches for truth, proclaims it tirelessly and recognizes it wherever it is manifested. This mission of truth is something that the Church can never renounce. Her social doctrine is a particular dimension of this proclamation: it is a service to the truth which sets us free. Open to the truth, from whichever branch of knowledge it comes, the Church's social doctrine receives it, assembles into a unity the fragments in which it is often found, and mediates it within the

11 Potok, *My Name Is Asher Lev*, 324.

12 Potok, *My Name Is Asher Lev*, 323.

13 Pope Benedict XVI, *Caritas in veritate* [Charity in Truth] (7 July 2009), Encyclical Letter, https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

constantly changing life-patterns of the society of peoples and nations.¹⁴

With all such “hurling” of ideas associated with integral human development, one is challenged then to listen to God’s word in the face of “the poor, the crippled, the blind, and the lame” (Lk 14:21) who hunger and thirst to have a chance “to play” as it were, to hurl their concerns to taste just a few “fragments” (cf. Matt 15:27) of human flourishing and integral human development. To be grounded in the earth of “dust and ashes” speaks of the honesty of truth to know the implications of life and death together, of God’s word hurling into (and out of) the soul, cracking and breaking the brittle shell of human sin and self-interest. This means remembering and being able to play a part in life so that one can give meaning to a spiritual ecology of humane goodness “through Christ’s death and resurrection”.¹⁵

SPORT AND THE INTEGRAL ECOLOGY OF FAITH: “HURLING” INTO THE SOUL

The New Testament is not without sporting metaphors. St. Paul put into service sporting metaphors like “crown” (1 Thess 2:19), “running” (Gal 5:7) and “Stadium” (1 Cor 9:24).¹⁶ He knew about the Olympic Games and also the Isthmian Games not so far away from Corinth.¹⁷ With all the momentum of traditions hurling through decades and centuries, the Irish game, Hurling, attests to its fast-paced character demanding fervour, perfection, obsession, loyalty, strength, talent and skill. The game can seem even ferocious as the desire to win hurls into the soul a hope for the elation of victory. Testifying to its popularity, the sport has “resonated down through the centuries of Irish life. The thrill of a leather ball smacking ash and that feeling entering your ‘soul.’”¹⁸ Accordingly, hurling is a rich metaphor for the theological and spiritual imagination of faith.

An article introducing the 2019 documentary, “The Game: The Story of Hurling” points out: “Hurling’s a game for the gods, and gods played,” croons Micheál Ó Muircheartaigh, 87 years young, as Waterford’s sideline cut turns each blade of grass into shrapnel”.¹⁹

14 Pope Benedict XVI, *Caritas in veritate*, no. 9.

15 Pope Benedict XVI, *Caritas in veritate*, no. 1.

16 Nicholas King SJ, “St. Paul and the Olympic Games”, *Thinking Faith* (24th July 2012), para’s 2-6, https://www.thinkingfaith.org/articles/20120724_1.htm

17 King, “St. Paul and the Olympic Games”, para. 2.

18 Gavin Cummiskey, “Unique glory of hurling shown in ‘The Game’”, *The Irish Times* (June 20 2018) <https://www.irishtimes.com/sport/gaelic-games/hurling/unique-glory-of-hurling-shown-in-the-game-1.3570498>

19 Cummiskey, “Unique glory of hurling shown in ‘The Game’”.

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There is much passion and fervour in the 87 year old supporter that suggests how the human spirit, oriented by passion, remains ever young. A note on the documentary introducing Hurling to the world points out:

Sport is one of the most important cultural sinews of a nation and hurling forms a vital part of life across Ireland. In this landmark series, legendary players, expert commentators, passionate fans, captivating archive and thrilling visuals bring hurling's remarkable story to life. Through 1000s of years of bitter rivalries, triumphs and upsets, The Game reveals the unique warmth, colour and camaraderie that hurling fosters both within and across communities throughout the island.²⁰

Theologically, one would speak of “camaraderie” as fraternity, a relationality of love transcending the self towards the other. Pope Francis relates:

In the depths of every heart, love creates bonds and expands existence, for it draws people out of themselves and towards others. Since we were made for love, in each one of us “a law of ekstasis” seems to operate: “the lover ‘goes outside’ the self to find a fuller existence in another”. For this reason, “man always has to take up the challenge of moving beyond himself”.²¹

One wonders how fraternity oriented by “the law of ekstasis” [to move beyond oneself] is the necessary transcendence or condition of possibility for community and otherness to come together, to hurl the grace of friendship into the soul. A game like Hurling is grounded on the soil of the soul, an earthy ecology of fraternity forging people together. “The Game” also is not too far from faith in its demands. St. Paul speaks of the following qualities and experiences of “ministry”: “as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God” (2 Cor 6: 3-7).

Potok had pointed out, “Traditions are born by the power of an
20 “The Game: The Story of Hurling”, https://www.imdb.com/title/tt9016120/plotsummary/?ref_=tt_stry_pl

21 Pope Francis, *Fratelli tutti, On Fraternity and Social Friendship*, encyclical (3rd October 2020), no. 88, https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_encyclica-fratelli-tutti.html

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initial thrust that hurls acts and ideas across the centuries”.²² Hurling, an action of the “thrust” of tradition, must also speak about the integral “ecology” and life of the soul, its memories, hopes, patience, endurance and gifts. Perhaps then the Church needs such a sporting metaphor as “Hurling” for the “play” of integral human development, an earthy game that “thrusts” its players to the ground of humility, “thrusts” their energies to “stay awake” (Matt 26:38) to learn that the “day of salvation” is today (2 Cor 6:2). The baptised Christian is thus called to become a player in the world, to walk together with the fervour, devotion and joy of “camaraderie” (friendship) towards a present and future world of mercy, compassion, justice, boldness and newness. One could almost imagine that hurling towards humanity is “The Word” made “flesh” (Jn 1:14). This suggests an incarnational spirituality that “forms a vital part of life” into “love in truth”; a way of inviting the “play” of the Holy Spirit to animate the pursuit of “development goals that possess a more humane and humanizing value”.²³

CONCLUSION: TOWARDS A SPIRITUAL ECOLOGY OF THE SOUL AND DISCIPLESHIP

“The Game”, Hurling, “the clash of the ash”,²⁴ like many other sports is grounded on the earth, a playing field, a “holy ground” (Ex 3:5) for the depths of God to awake in the soul. Hurling “is the most common expression of our hunger for poetry, the truest expression of Ireland’s wild beauty”.²⁵ Reflecting on the “Ecology of Daily Life,” Pope Francis writes:

Authentic development includes efforts to bring about an integral improvement in the quality of human life, and this entails considering the setting in which people live their lives. These settings influence the way we think, feel and act. In our rooms, our homes, our workplaces and neighbourhoods, we use our environment as a way of expressing our identity. ... At times a commendable human ecology is practised by the poor despite numerous hardships. The feeling of asphyxiation brought on by densely populated residential areas is countered if close and warm relationships develop, if communities are created, if the limitations of the environment are compensated for in

22 Potok, *My Name Is Asher Lev*, 324.

23 Pope Benedict XVI, *Caritas in veritate*, no. 9.

24 Tom Humphries writes, “The hurley, the implement of magic, is a personality on its own. Each one hewn from the root of an ash tree and made into something to be loved or loathed”. See Tom Humphries, “The Clash of the Ash,” *World of Hibernia* Vol. 6, no. 3 (2000): 160.

25 Humphries, “The Clash of the Ash,” 160.

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the interior of each person who feels held within a network of solidarity and belonging. In this way, any place can turn from being a hell on earth into the setting for a dignified life.²⁶

The field of play hurls people together to become a living community, bonded by the “rhythm”²⁷ and spirit of loyalty, devotion and hope. The field of play, the sportsground, may not be too far away from a Church building. This is not insignificant as it is symbolic that the idea of Church (and the sacred) overflows even into sportsgrounds where “communities are created”. In the current of our lives, whether further in “our rooms, our homes, our workplaces and neighbourhoods”, we may hear a voice hurling through moments of discovery, disappointment and boldness asking, “Where are you?” (Gen 3:9), “What is it that you have done?” (Gen 3:13), “What are you looking for?” (Jn 1:38) or “For whom are you looking?” (Jn 20:15). These questions speak of our fragility as much as our ground-in-God to be wakeful and enthused to seek a path of atonement for loss, grief, guilt or shame emerging from the soul.

Integral human development develops as a spiritual ecology wherein the practice of journeying to God in “dust and ashes” (Job 42:6), in atonement, hurls to consciousness from within the soul. The playing field, so to speak, is the life of relationships and encounters formed through habits of “self-control” (1 Cor 9:25), prayer and humility. A game comes into being, a play of memories and hopes, to learn to digest and understand the encounter of life and death together. Here we find God’s Son hurling to mind as Jesus our humane brother. This means finding the patience (formation) for gentleness and boldness, for skill and courage “take every thought captive to obey Christ” (2 Cor 10:5). Capturing a sense of atonement through the analogy of athletics, St. Paul writes:

Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. Athletes exercise self-control in all things; they do it to receive a perishable garland, but we an imperishable one. So I do not run aimlessly, nor do I box as though beating the air; but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified (1 Cor 9:24-27).

Teams of players in sport know the taste of winning as much as the desire for atonement for having lost. The grief of losing can be unbearable, inconsolable for some. This is where hope begins.

²⁶ Pope Francis, *Laudato si'*, no. 147-148.

²⁷ Humphries, “The Clash of the Ash,” 160.

Hope is otherwise than a “lying optimism ... which starves workmen and burns the stacks of grain”.²⁸ Players and supporters of sports like Hurling, Gaelic Football, AFL (Australian Rules) or Rugby Union may appreciate St. Paul’s haunting words, “but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified”. An integral humane ecology is demanding and difficult because it invites humility, a liturgy or work of skill and “self-control” to discover and witness to what remains “imperishable” on “holy ground”. Humility comes from “time” of grace, the “place and temperament”²⁹ of Christ’ word hurling into the soul: “all who humble themselves will be exalted” (Matt 23:12). Such an earthy, incarnational and spiritual ecology of the soul invokes athletic qualities “to inherit the earth” (Matt 5:5), the stamina (“making every effort” (Eph 4:3)) to hurl a “sliotar”³⁰ of an “imperishable” and invincible little goodness towards the neighbour, the poor one and stranger.

One may take to heart the memory of the Cork Hurling legend Christy Ring (1920-1979), “the greatest hurler of all time” whose superhuman prowess with the hurley (camán) captured the imagination of a nation: “For a man whose greatest days were witnessed by tens of thousands and followed by millions”.³¹ Faith can play an important part in a sportsperson as it unlocks the energies and “divine power” (2 Cor 10:4) of the soul. St. Paul knew this well. It may not be too hard to imagine that “Ringy”³², “a devoutly religious man himself”³³ who, from “out of the depths” (Ps. 130:1) (*de profundis*) of the soul, sought a Pauline-like evocation of “divine power”. He took with him a whole nation to the ground, as it were, creating an integral human ecology of remembrance at his funeral. “Sports writer Raymond Smith painted the scene: ‘Christy Ring, the undisputed genius of three decades of competitive hurling, yesterday drew the crowds for the last time. But never did they turn out in such spontaneous tribute as they did for the final, sad procession as the nation’s super hurler went back to the soil of his native Cloyne’”.³⁴

28 Maritain, *Integral Humanism*, 4.

29 Humphries, “The Clash of the Ash,” 160.

30 The name of the ball used in Hurley.

31 Ger Siggins, “Flashback 1979: death of Cork hurling legend Christy Ring”, *Independent.ie* (28 Feb 2016), <https://www.independent.ie/life/flashback-1979-death-of-cork-hurling-legend-christy-ring/34481754.html>

32 Siggins, “Flashback 1979”, para. 2.

33 Dave Hannigan, “In life, Christy Ring was adored but in death, he is rightly exalted and venerated...”, *EchoLive.ie* (30 Oct 2020), para. 17, <https://www.echolive.ie/corksport/arid-40092509.html>

34 Siggins, “Flashback 1979”, para. 7.

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The death of heroes and saints, of loved ones and friends, reminds us how a balance can be given to the world. The balance of a life given for others through great skill, humility and the grace of providence offers a grounded presence (a “holy ground” of mercy and hope) for others (Rom 9:15; Eph 2:4). As God’s word hurls an incarnational horizon of remembrance and thanksgiving into the soul, the integral human(e) ecology of charity and humility at play in community service opens towards the boldness and gift of the Holy Spirit: to atone for a wounded world, to give thanks to God for creating “the heavens and the earth” (Gen 1:1) and to hear Christ’s words, “... you are truly my disciples, and you will know the truth, and the truth will make you free” (Jn 8:31).

The Myth of ‘Otherness’. A high point of the festival for me was sitting in St Anthony’s Parish Catholic Church in the Willowfield area of East Belfast listening to Bishop Alan Abergathy speak about his upbringing in this area (so beautifully recounted in the early chapters of this book). He spoke about how witnessing a violent crowd attack the church was a formative moment for him in understanding the futility of violence and the danger of the myth of ‘otherness’. It resonated deeply with my own upbringing and the conclusions I have reached about the oneness of all people, despite any difference of religion, politics or other belief systems or identities.

– ALAN ABERGATHY and JIM DEEDS, *Discovering Jesus in the Other*; Dublin: Veritas, 2024, p. 167.