The Influence of Issue Management upon Public Relationships in a Changing Environment:

How John Charles McQuaid, Roman Catholic Archbishop of Dublin (1940-72) managed the issue of the Second Vatican Council from 1959 to 1972, and the extent, if any, to which this influenced change in the public relationships between archbishop, diocesan priests and laity

by

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Volume II (447-616) of II
CONTENTS - VOLUME I

1. INTRODUCTION
   Title
   Context
   Aims and Objectives
   Boundaries
   Significance
   Validity
   Originality
   Researcher as Participant
   Chapter Outlines

2. LITERATURE REVIEW
   Public Relations
   Management, Strategy and Leadership
   Faith, Authority, Power and Obedience
   Issues
   Issue Management
   Publics
   How Publics Behave
   Publics' Influence on Development of Issues
   Relationships
   Relationship Management
   Antecedents and Expectations
3. METHODOLOGY

- Research Design and Description
- Interviews
- Archives
- Discussion on Methods
- Classification for Findings and Discussion

4. JOHN CHARLES McQUAID - MAN AND MANAGER

- A Holy Man
- Spiritual Certitude
- The Bishop’s Duty
- Insecurity
- Shy, Remote, Formal
- Wide Knowledge and Precision
- Gentle and Courteous, Cold and Austere
- His ‘Enemies’
- A Sense of Humour
| 5. | VATICAN I I – EMERGENCE, 1959-1962 | 127 |
|    | Pope John XXIII Announces the Council | 127 |
|    | Relational Antecedents and Expectations, 1959 | 129 |
|    | Preparing Dublin for the Council | 134 |
|    | Radharc Television Documentaries | 144 |
|    | The Four Sessions | 150 |
|    | McQuaid at the Council | 156 |
|    | Early Attitudes to the Council | 172 |
|    | Theology for the Laity | 176 |
|    | Early Council Documents | 177 |
|    | Dublin Diocesan Press Office | 184 |
|    | Media During the Council | 190 |
| 7. | VATICAN II – ESTABLISHMENT, 1965-1968 | 201 |
|    | "No Change" | 201 |
|    | Implementing Decisions of the Council | 205 |
|    | Public Image Committee | 215 |
|    | Collegiality | 218 |
|    | "The Empty Chair" | 223 |
|    | Ecumenism | 231 |
|    | Mater Dei Institute | 246 |
|    | Catechesis and Preaching | 247 |
8. VATICAN II – EROSION, 1968-1972
   *Humanae Vitae* 252
   Erosion of Council Enthusiasm 262
   Three Letters on Contraception 265
   Media after the Council 267
   Retiral and Death 273

9. RELATIONSHIP INDICATORS 287
   Archbishop and Priests 287
   Archbishop and Laity 298
   Priests and Laity 301

10. RELATIONAL CULTIVATION STRATEGIES 306
    Archbishop and Priests 306
    Archbishop and Laity 335
    Priests and Laity 361
    Communication as a Cultivation Strategy 364

11. RELATIONAL CHANGE 369
    Change in McQuaid 371
    Archbishop and Priests 374
    Archbishop and Laity 378
    Priests and Laity 385
12. DISCUSSION
   McQuaid – Man and Manager 392
   The Council Issue 395
   Stakeholder and Public Relationships 410

13. CONCLUSIONS AND RECOMMENDATIONS 431
   Theoretical Relevance and Validity 431
   McQuaid – Man and Manager 433
   How McQuaid Managed the Council Issue 435
   Relationship Change 438
   Influence of McQuaid’s Council Issue Management upon Public Relationships 441
   Final Reflections and Recommendations 442
   A Theoretical Diversion 445
CONTENTS – VOLUME II

REFERENCES – Archives 447
REFERENCES – Speech, Print, Broadcast, Internet 451
BIBLIOGRAPHY 469
APPENDICES
A: Context 526
B: Relationship Indicators from the Literature 541
C: Research Artefacts 552
D: Archbishop McQuaid at Vatican II 571
E: Theoretical Model (2003) 584
CONFERENCES AND PUBLICATIONS 605
INDEX OF NAMES 607
REFERENCES - ARCHIVES

NAI: National Archives of Ireland
DDA: Dublin Diocesan Archives
UCD: James Joyce Library, Belfield

Ar-1: NAI: 14/86/1 - 24/184, P.R. 17/60 – Holy See
Ar-2: NAI: S.24/184, Shelf 2/305/4 – Vatican Council, Second and Third Sessions, 1963-64
Ar-3: NAI: 14/86/1 - 24/184, Shelf 2/305/4 – Vatican Council, Second and Third Sessions, 1963-64
Ar-4: NAI: 98/2/06 – Holy See Private Papers, 1967-70
Ar-5: DDA: AB8/A/11 - Blackrock College, 1925-40 (Fahey letter not in file)
Ar-6: DDA: AB8/B/XV/a/1 – Irish Bishops, Box 1: A-F
Ar-7: DDA: AB8/B/XV/a/1 – Irish Bishops, Box 2: G-W
Ar-8: DDA: AB8/B/XV/a/3 – Other Churches
Ar-9: DDA: AB8/B/XV/b/04 – Hierarchy minutes, 1958-61
Ar-10: DDA: AB8/B/XV/b/05 – Hierarchy Minutes 1962-65
Ar-11: DDA: AB8/B/XV/b/06 – Hierarchy Minutes 1966-67
Ar-12: DDA: AB8/B/XV/b/07 – Hierarchy Minutes 1968-69
Ar-14: DDA: AB8/B/XV/b/10 – Hierarchy Correspondence
Ar-16: DDA: AB8/B/XV/c/5 – Foreign bishops: Central/South America and West Indies
Ar-17: DDA: AB8/B/XV/c/6 – Australasian Bishops
Ar-18: DDA: AB8/B/XVI/03 – Vatican
Ar-19: DDA: AB8/B/XVII/06 – Papal Nuncios, Levame
Ar-20: DDA: AB8/E/XVII/08 – Papal Nuncios, Riberi
Ar-21: DDA: AB8/B/XVII/09 – Papal Nuncios, Sensi
Ar-22: DDA: AB8/B/XVII/10 – Papal Nuncios, McGeough
Ar-23: DDA: AB8/B/XVII/11 – Papal Nuncios, Alibrandi
Ar-24: DDA: AB8/B/XX – Dublin Institute of Catholic Sociology
Ar-25: DDA: AB8/B/XXVI/a/3 – Communications, Television, RTE 1960-71

447
Ar-26: DDA: AB8/B/XXVI/a/4 – Communications: Television Training for Dublin Priests (Radharc)

Ar-27: DDA: AB8/B/XXVI/a/9 – Appointment of Priest Advisor to RTE, 1961-63

Ar-28: DDA: AB8/B/XXVI/a/10 – Hierarchy Television Committee, 1960-63

Ar-29: DDA: AB8/B/XXVI/a/11 – Hierarchy Television Committee, 1964-67

Ar-30: DDA: AB8/B/XXVI/a/12 – Communications, Media Receiver Group


Ar-33: DDA: AB8/B/XXVI/c/26 – Diocesan Press Office, June-July 1965

Ar-34: DDA: AB8/B/XXVI/c/27 – Diocesan Press Office, August-September 1965

Ar-35: DDA: AB8/B/XXVI/c/28 – Diocesan Press Office, October 1965


Ar-37: DDA: AB8/B/XXVI/c/30 – Diocesan Press Office 1965: Director’s addresses and correspondence


Ar-44: DDA: AB8/B/XXVI/c/43 – Diocesan Press Office, April-June, 1968


Ar-53: DDA: AB8/B/XXVI/d/59 – Communications, Print Media, The Irish Times
Ar-54: DDA: AB8/B/XXVI/d/60 – Communications, Print Media, Irish Press
Ar-56: DDA: AB8/B/XXVI/d/62 – Communications, Print Media, The Catholic Standard
Ar-57: DDA: AB8/B/XXVI/d/66 – Communications, Print Media, Studies
Ar-58: DDA: AB8/B/XXVI/d/68 – Communications: Print Media, Herder Correspondence
Ar-59: DDA: AB8/B/XXVI/d/73 – Communications, Print Media, Various Journals
Ar-60: DDA: AB8/B/XXVI/d/76 – Communications, Preparation for a Diploma in Journalism at UCD
Ar-61: DDA: AB8/B/XXVI/e/78 – Committee on the Public Image of the Church
Ar-62: DDA: AB8/B/XXVI/e/79 – Communications, Centre of Religious Studies and Information
Ar-63: DDA: AB8/B/XXXII/A/1-11 – UCD, President Michael Tierney, 1959-64; President J.J.Hogan 1964-72, UCD/TCD merger.
Ar-64: DDA: AB8/VC/XLV/1– Preparation for Council
Ar-65: DDA: AB8/VC/XLV/2 – Preparation for First Session
Ar-66: DDA: AB8/VC/XLV/3 – Correspondence during First Session
Ar-67 DDA: AB8/VC/XLV/5 – Archbishop’s House, First Session
Ar-68: DDA: AB8/VC/XLV/6 – Meetings with UK Hierarchies
Ar-69: DDA: AB8/VC/XLV/7 – Appointments First Session
Ar-70: DDA: AB8/VC/XLV/8 – Transport Correspondence
Ar-71: DDA: AB8/VC/XLV/9a – Archbishop’s speeches, First and Second Sessions
Ar-72: DDA: AB8/VC/XLV/9b – Archbishop’s speeches, Third and Fourth Sessions
Ar-73: DDA: AB8/VC/XLV/10 – Lecturers in Rome First Session
Ar-74: DDA: AB8/VC/XLV/12 – Lecturers for Second Session
Ar-75: DDA: AB8/VC/XLV/14a – General Correspondence at Second Session
Ar-76: DDA: AB8/VC/XLV/23 – General Correspondence during Third Session
Ar-77: DDA: AB8/VC/XLV/23a – Interventions etc Third and Fourth Sessions
Ar-78: DDA: AB8/VC/XLV/37 – Archbishop’s House, Fourth Session
Ar-79: DDA: P9 – Burke Savage papers

449
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467


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APPENDIX A: CONTEXT

- Ireland, 1959-72
- Catholic dioceses and bishops of Ireland
- Archdiocese of Dublin
- Archbishop McQuaid
- Ecumenical Councils
- Documents of Second Vatican Council

IRELAND, 1959-1972

T.K. Whittaker, Secretary, Department of Finance, completed a paper on Economic Development in May 1958, signalling “a shift from protection towards free trade, and from discouragement to encouragement of foreign investment in Ireland” (Lee 1989:344). It was the basis for the Government White Paper, 12 November 1958, Programme for Economic Expansion. Tobin (1984:front flap) suggests why the 1960s was ‘The Best of Decades’ in Ireland: “The 1960s was the decade in which Ireland entered the modern world. In a burst of creative energy, the country put behind it years of stagnation, poverty and high emigration. Quite suddenly the whole atmosphere of Irish life was transformed”. For Dermot Keogh (1994:243), the 1960s were to be “a time of both radical change and apparent radical change”. He holds that a decade that began with so much promise ended “for various international and domestic reasons, in economic and political disarray”. Tobin (1984:77) also tunes in to the mood of optimism in the
Catholic Church when the new Primate, Cardinal Conway spoke in 1963 of “a certain sense of spring in the air through the Church as a whole, and, if I mistake not, in Ireland also”.

1959

Eamon de Valera resigned as Taoiseach [Prime Minister] and was elected President on 18 June. Sean Lemass was elected Taoiseach unopposed. Shannon Free Airport Development Co (SFADCO) was established.

1960

A new Anglo-Irish Trade Agreement was signed on 13 April. The first Irish troops on United Nations peace duty went to the Congo and, on 8 November, nine of these troops were killed in the Niemba ambush. The Irish Film Finance Corporation was set up to provide finance for foreign film makers to work in Ireland.

1961

Ireland formally applied for membership of the EEC on 31 July. In the General Election on 4 October, Fianna Fáil were denied an overall majority by three seats; Lemass relied on independents to form a new government. The Government established the Committee on Industrial Organisation (CIO) to recommend “positive measures for adjustment and adaptation” of Irish industry (Lee 1989:353). On New Year’s Eve, 31 December, Irish television came on air and Lemass saw it as “opening out Ireland to the world”.

527
1962

The Second Vatican Council opened in Rome, 11 October.

1963

In January, the Irish application for EEC entry lapsed, with that of Britain, following de Gaulle’s veto. Patrick Hillery, Minister for Education, outlined, in May, reforms that were to be introduced including extension of educational opportunity, establishment of comprehensive schools and regional technical colleges, access by students of vocational schools to all public examinations and the promotion of higher technical education. President John F. Kennedy visited Ireland in June and was given a ‘royal’ reception. He was shot dead at Dallas on 22 November.

1964

The Government’s Second Programme for Economic Expansion was published to cover the years 1964 to 1970, but many of its projections depended on EEC entry which had been expected during the period.

1965

Lemass visited Belfast in January and met Northern Ireland Premier, Terence O’Neill at Stormont, the first ever such meeting between the two premiers. O’Neill made a return visit to Dublin in February. The new Anglo-Irish Free Trade Area Agreement gave Irish industry immediate tariff-free access to the British market. There was still no overall majority for Fianna
Fáil in the General Election but Lemass formed another new government relying upon one independent member.

1966

Commemorations marked the 50th anniversary of the Easter Rising and republicans blew up Nelson Pillar in Dublin in March. Eamon de Valera was re-elected President at the age of 84. The first three comprehensive schools were opened. Donogh O’Malley, Minister for Education, announced, in September, the introduction of free post-primary education. The National Farmers Association protest march started for Dublin on 13 October; they held a mass meeting in Merrion Square on 19 October. Sean Lemass retired as Taoiseach and was succeeded by Jack Lynch. St Patrick’s College Maynooth, the national seminary since 1795, opened its doors to lay students.

1967

In April, Donogh O’Malley, Minister for Education, announced the proposed merger of Dublin’s two universities, University College, Dublin and Trinity College, Dublin. The Second Programme for Economic Expansion was dropped. An All-Party Committee on the Constitution recommended changes that “would have considerably modified the Catholic and irredentist ethos of de Valera’s document” (Lee 1989:368). It was not implemented.
1968

Donogh O’Malley, Minister for Education, died suddenly aged 46. *Humanae Vitae*, the papal encyclical on birth control, was issued in July. Students occupied University College Dublin for the ‘Gentle Revolution’, demanding better facilities and debate on reasons for the continuation of social inequality in second and third level education.

1969

Charles Haughey, Minister for Finance, freed painters, sculptors, writers and composers from income tax on all earnings from creative work judged to be of cultural merit. The General Election gave Fianna Fáil an overall majority. Civil rights marches in the North were accompanied by serious disturbances and in August more than 3,000 refugees came across the Border; the Provisional IRA was formed. *The Third Programme for Economic Expansion and Development* replaced the *Second Programme* to cover the years to 1972. The TCD/UCD merger was successfully resisted by the two universities.

1970

On 7 May, Jack Lynch sacked Charles Haughey and Neil Blaney from his Cabinet. Some days later they were arrested with others over an alleged plot to import arms illegally for use in Northern Ireland. The ‘Arms Trial’ of Haughey and others (not Blaney whose case had earlier been dropped) took place in the High Court. All of the accused were acquitted. Gerry Fitt and
John Hume were among the founders of the new Social Democratic and Labour Party (SDLP) in the North.

1971

Internment without trial was introduced in the North in August and there were many disturbances. Average net emigration dropped from 43,000 per annum between 1956 and 1961 to 16,000 between 1961 and 1966 and 11,000 between 1966 and 1971. Total population dropped from 2.96 to 2.82 million between 1951 and 1961 and then rose to 2.98 million by 1971. Numbers employed increased only marginally from 1.052 million in 1961 to 1.055 million by 1971. (Lee 1989:360, citing Statistical Abstracts). The Third Programme for Economic Expansion and Development was “quietly shelved” (Lee 1989:353). The Irish Women’s Liberation Movement, in protest against the law banning importation of contraceptives, brought supplies back on a train from Belfast.

1972

Thirteen unarmed civilians were shot dead by British soldiers in Derry on ‘Bloody Sunday’, 30 January, during a civil rights march. A referendum gave a five to one majority for EEC entry and Ireland formally joined EEC on 1 January 1973. Another constitutional amendment gave an 84% majority to remove reference to the ‘special position’ of the Catholic Church. Cardinal Conway had said in September 1969 that he personally “would not shed a tear” at this change.
CATHOLIC DIOCESES AND BISHOPS OF IRELAND

The Catholic Church in Ireland is divided into four provinces, each of which has an Archbishop:

Armagh (9 dioceses)
Dublin (4 dioceses)
Cashel (9 dioceses)
Tuam (6 dioceses)

Each diocese has a resident bishop with the exception of two – Ross which is served by the Bishop of Cork, and Kilfenora which is served by the Bishop of Galway. There are several auxiliary bishops, according to the size and needs of the diocese and, since 1967 when the retirement age of 75 was introduced, there have been a number of retired bishops. The provinces, dioceses and parishes into which they are divided, are not coincident with the civil provinces or parishes in which they are situated.

THE ARCHDIOCESE OF DUBLIN

The Archdiocese of Dublin, the largest in Ireland, covers the entire county of Dublin as well as most of county Wicklow and parts of Counties Kildare, Carlow, Wexford and Laois. As metropolitan, it has three suffragan dioceses – Ossory, Kildare & Leighlin and Ferns. Dublin is not the oldest diocese, but Armagh where St Patrick is believed to have been bishop in the 5th century. However, it was not until the 12th century that Ireland was divided into territorial dioceses. The first named bishop of Dublin was Gregory who was
consecrated as bishop in 1121 and first archbishop in 1152. He was succeeded by St Laurence O’Toole whose successors were all Norman or English until the 16th century Reformation period, since when there have been two archbishops, one Roman Catholic, recognised by Rome, and the other belonging to the Church of Ireland (Anglican Church). The Dublin archdiocese has always been the most influential because of its location in Dublin alongside the seat of political power. It also has a tradition of being aloof from the others.

Dunn (1994:35) writes:

There was a history of Dublin going its own way and in some ways it still continues. The building of the diocesan seminary at Holy Cross College, Clonliffe, is a good example from the past. Maynooth has been the training college for Dublin Diocesan priests since 1795. Paul Cardinal Cullen, Archbishop from 1852 to 1878, could afford a seminary under his own personal control and so he built one.

The relationship between Dublin and Armagh is still reflected in Dublin being Primate of Ireland and Armagh being Primate of All-Ireland. It has nothing to do with recent history and Irish partition but goes back to Norse and Norman times. Dublin clergy still see Dublin as senior to Armagh, not finding any instance of a Dublin archbishop being ‘promoted’ to Armagh, but the reverse in the case of Paul Cullen who was moved to Dublin in 1852 and then appointed the first Irish Cardinal. Cullen’s successor, McCabe
(1978-85), was also cardinal but Walsh (1885-1921) was not made a cardinal because his political views were perceived as too nationalist. The title moved to Armagh and did not return to Dublin until Connell was appointed cardinal in 2001. There are several precedents for Church of Ireland Archbishops of Dublin being moved to Armagh, the most recent being Simms in 1969.

Statistics


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<th>Dublin archdiocese</th>
<th>1959</th>
<th>1966</th>
<th>1972</th>
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<td>1</td>
</tr>
<tr>
<td>Auxiliary bishops</td>
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<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Retired archbishop</td>
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<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Parishes</td>
<td>98</td>
<td>107</td>
<td>113</td>
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<tr>
<td>Priests incardinated in the diocese</td>
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<td>560</td>
<td>578</td>
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<tr>
<td>Priests on loan to foreign dioceses</td>
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<td>6</td>
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<td>Regular priests (religious orders/cong'ns)</td>
<td>721</td>
<td>850</td>
<td>1902</td>
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<td>Parochial and other public churches</td>
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<td>184</td>
<td>191</td>
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<tr>
<td>Religious order houses (priests)</td>
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<td>53</td>
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<tr>
<td>Religious order houses (brothers)</td>
<td>43</td>
<td>48</td>
<td>53</td>
</tr>
<tr>
<td>Religious order houses (nuns)</td>
<td>158</td>
<td>169</td>
<td>184</td>
</tr>
<tr>
<td>Primary schools</td>
<td>491</td>
<td>500</td>
<td>518</td>
</tr>
<tr>
<td>Secondary schools</td>
<td>80</td>
<td>129</td>
<td>150</td>
</tr>
</tbody>
</table>
Technical (Vocational) Schools 27  34  47
Major seminaries 3  3  3
Catholic population 691,630  725,058  815,000 est
Non-Catholic population 75,904  66,321  71,500 est
Total population 767,534  791,379  886,500

Ordinations for the priesthood (for Dublin Archdiocese)

1958  1965  1971
at Maynooth College 6  5  1
at Pontifical Irish College, Rome 2  2  1
at Clonliffe College, Dublin 7  10  10
at Propaganda College and Beda, Rome 2  -  -
Total ordinations for Dublin 17  17  12

ARCHBISHOP McQUAID (1895-1973)

1895  Born Cootehill, Co. Cavan, 28 July
1905  Primary and secondary school at St Patrick’s College, Cavan
1910  Transfers to Blackrock College, Dublin
1911  Transfers to Clongowes Wood College, Co. Kildare
1913  Enters novitiate of Holy Ghost Congregation at Kimmage Manor, Dublin
1917  BA degree in Ancient Classics, First Class Honours, University College, Dublin
1918  MA degree, First Class Honours, for thesis on Seneca
1919  Higher Diploma in Education
1924  Ordained priest at St. Mary’s College, Rathmines, Dublin
1925  Doctorate in Theology at the Gregorian University, Rome, after studies in Oriental Languages
1925  Dean of Studies, Blackrock College
1930  President, Blackrock College
1932  Host to the Eucharistic Congress Garden party at Blackrock College
1930s  Chairman, Catholic Headmasters’ Association
1940  Archbishop of Dublin, consecrated by Cardinal McRory in the Pro-Cathedral, Dublin, 27 December
1941  Establishes Catholic Social Service Conference of Dublin Archdiocese
1942  Establishes Catholic Social Welfare Bureau to help emigrants
1943  Chairman, Government Commission on Youth Development; served for seven years
1943  Helps to launch the National Film Institute
1944  Founder, Our Lady’s Choral Society
1945  Founder, Catholic Stage Guild
1950  Founder, Dublin Institute of Catholic Sociology, later renamed Dublin Institute of Adult Education
1951  Involved in dispute with Government over the Mother and Child Scheme
1954  Founder, Repertorium Novum, historical journal to study ecclesiastical history, chiefly of Dublin archdiocese
1955  Establishes Annual Emigrant Congress at Clonliffe College
1955  Establishes Dublin Adult Education Committee

536
1959 Sends priests to Britain and USA for television training
1961 1500th anniversary of death of St Patrick
1961 Founder, Colleges Volunteer Corps, initially for work during Patrician Congress and retained as a corps of young social workers
1962 Attends Vatican II in Rome and subsequent sessions in 1963, 1964 and 1965
1964 Sets up Commission on Religious Instruction and Formation in Primary Schools
1964 Reconstitutes Diocesan Liturgical Commission to include religious order priests as well as diocesan clergy
1964 Establishes Sacred Music Commission and Sacred Art Commission, including lay experts
1965 First Irish bishop to open a Diocesan Press Office.
1965 Establishes annual Post-Ordination Pastoral Course for priests
1965 Celebrates Silver Jubilee of consecration as Archbishop
1966 Attends lecture on Ecumenism with Simms, Church of Ireland Archbishop of Dublin, in Mansion House, Dublin
1966 Founder, Mater Dei Institute, to provide training in theology and philosophy for religious and lay teachers
1966 Sets up first Dublin Diocesan Priests' Council
1968 Founder, Child and Youth Care Group (CYCG), an amalgam of various bodies working in the field
1972 Retires as Archbishop
1973 Dies, 7 April, Loughlinstown Hospital, Co. Dublin
ECUMENICAL COUNCILS

Old catechisms do not refer to ecumenical councils because many believed there would not be any need for them after Vatican I (1869-70), when Pope Pius IX defined the Pope to be infallible. Councils were a common feature in early Christianity, their purpose being to fix disputes on matters of faith or morals. Early councils were not necessarily summoned by the Pope but sometimes by the Emperor. Rahner & Vorgrimler (1965:103) define councils, or synods, as “meetings, chiefly of bishops, which deliberate upon Church affairs, make decisions and lay down regulations” and add that “a council at which the Church as a whole is represented in accordance with prevailing canon law (one which the Pope convokes, presides over, and ultimately confirms) is called an ecumenical council”. Touching upon finer and more theological points, Rahner & Vorgrimler add that “in Catholic doctrine the bishops, deliberating and reaching decisions under the leadership of the Pope and together with him in an ecumenical council, possess supreme authority in the Church and are infallible in matters of faith when the council pronounces a solemn definition”.

Twenty-one Ecumenical Councils (from Huebsch (1997:216-7)

<table>
<thead>
<tr>
<th>Council</th>
<th>Pope</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nicaea I</td>
<td>Sylvester I</td>
<td>May to June 325</td>
</tr>
<tr>
<td>2. Constantinople I</td>
<td>Damasus I</td>
<td>May to July 381</td>
</tr>
<tr>
<td>3. Ephesus</td>
<td>Celestine I</td>
<td>June to July 431</td>
</tr>
<tr>
<td>No.</td>
<td>Event</td>
<td>Pope/Leader</td>
</tr>
<tr>
<td>-----</td>
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<td>-------------------</td>
</tr>
<tr>
<td>4.</td>
<td>Chalcedon</td>
<td>Leo the Great</td>
</tr>
<tr>
<td>5.</td>
<td>Constantinople II</td>
<td>Vigilius</td>
</tr>
<tr>
<td>6.</td>
<td>Constantinople III</td>
<td>Agatho &amp; Leo II</td>
</tr>
<tr>
<td>7.</td>
<td>Nicaea II</td>
<td>Hadrian I</td>
</tr>
<tr>
<td>8.</td>
<td>Constantinople IV</td>
<td>Nicholas I &amp; Hadrian II</td>
</tr>
<tr>
<td>9.</td>
<td>Lateran I</td>
<td>Callistus II</td>
</tr>
<tr>
<td>10.</td>
<td>Lateran II</td>
<td>Innocent II</td>
</tr>
<tr>
<td>11.</td>
<td>Lateran III</td>
<td>Alexander III</td>
</tr>
<tr>
<td>12.</td>
<td>Lateran IV</td>
<td>Innocent III</td>
</tr>
<tr>
<td>13.</td>
<td>Lyons I</td>
<td>Innocent IV</td>
</tr>
<tr>
<td>14.</td>
<td>Lyons II</td>
<td>Gregory X</td>
</tr>
<tr>
<td>15.</td>
<td>Vienne</td>
<td>Clement V</td>
</tr>
<tr>
<td>16.</td>
<td>Constance</td>
<td>Martin V</td>
</tr>
<tr>
<td>17.</td>
<td>Florence</td>
<td>Eugene IV</td>
</tr>
<tr>
<td>18.</td>
<td>Lateran V</td>
<td>Julius II &amp; Leo X</td>
</tr>
<tr>
<td>19.</td>
<td>Trent</td>
<td>Paul III &amp; Pius IV</td>
</tr>
<tr>
<td>20.</td>
<td>Vatican I</td>
<td>Pius IX</td>
</tr>
</tbody>
</table>

**DOCUMENTS OF THE SECOND VATICAN COUNCIL**

Vatican II issued four Constitutions, nine Decrees and three Declarations.

Latin titles are drawn from the first words of the document.
Constitution on the Sacred Liturgy (Sacrosanctum Concilium) (4/12/1963)
Decree on the Instruments of Social Communication (Inter Mirifica)
(4/12/1963)
Dogmatic Constitution on the Church (Lumen Gentium) (4/12/1964)
Decree on Ecumenism (Unitatis Redintegratio) (4/12/1964)
Decree on Eastern Catholic Churches (Orientalium Ecclesiarum)
(4/12/1964)
Decree on the Bishops’ Pastoral Office in the Church (Christus Dominus)
(28/10/1965)
Decree on the Appropriate Renewal of the Religious Life (Perfectae Caritatis) (28/10/1965)
Decree on Priestly Formation (Optatum Totius) (28/10/1965)
Declaration on Christian Education (Gravissimum Educationis)
(28/10/1965)
Declaration on the Relationship of the Church to Non-Christian Religions (Nostra Aetate) (28/10/1965)
Dogmatic Constitution on Divine Revelation (Dei Verbum) (18/11/1965)
Decree on the Apostolate of the Laity (Apostolicam Actuositatem)
(18/11/1965)
Declaration on Religious Freedom (Dignitatis Humanae) (7/12/1965)
Decree on the Ministry and Life of Priests (Presbyterorum) (7/12/1965)
Decree on the Church’s Missionary Activity (Ad Gentes) (7/12/1965)
Pastoral Constitution on the Church in the Modern World (Gaudium et Spes) (7/12/1965)

540
APPENDIX B: RELATIONSHIP INDICATORS

- 106 relationship indicators from the Literature
- Definitions
- Reducing 106 indicators to nine

106 RELATIONSHIP INDICATORS FROM THE LITERATURE

There follow some common meanings for the 106 relationship indicators found in the literature, as drawn from Chambers (1983). They are not academically exact as they represent the compromise that all dictionaries have to make, but they synthesise from several disciplines through which they have emerged. Nor do they necessarily represent the meanings given to them in each discipline, but what the ordinary, intelligent person would mean by them.

One must take into account the tendency to use different words with the same meaning and give different meanings to the same word. One must also recognise that they are drawn from overlapping as well as merging disciplines. It would seem that several of the indicators, such as romantic interest, would be more properly ascribed to purely personal relationships. However, as the basis for all relationships can be argued to be personal, with public relationships also being essentially between individual people in both the organisation and the publics influenced by the issue at debate,
these purely personal indicators will overflow, even subconsciously or in a mutant form into public relationships.

Acceptance: Favourable reception; an agreeing to terms
Accessibility: Approachability
Accountability: Responsibility
Accuracy: Correctness; exactness
Adaptation: Adjustment
Affinity: Nearness; common origin; attraction
Agreement: Concord; conformity; harmony
Alliance: Union
Assurance: Confidence; feeling of certainty
Attachment: Bond of fidelity or affection
Attention: Steady application of the mind; heed
Benefit: Kindness; favour; advantage
Bonding: The forming of an attachment
Breadth: Extent; width; liberality of mind
Certainty: Something not to be doubted; fixed; inevitable; assured
Collaboration: Something done in association with another
Comfort with relational dialectics: Relief; encouragement; ease [with] mode of discussing or reasoning
Commitment: Act of giving in charge, or trusting; an obligation undertaken
Communal: Shared; owned in common
Communication: Act of sharing, imparting, revealing, transmitting information
Compatibility: Congruity; ability to coexist

Competence: Fitness; efficiency; capacity

Competition: The act of seeking or striving for something in opposition to others

Complexity: A whole that is composed of more than one, or many, parts; intricate; difficult

Composure: Calmness; self-possession; tranquillity

Confidentiality: The holding of secrets given in trust

Conflict: Struggle; contest

Consensus: Agreement; unanimity

Constraint recognition: Acknowledgement of irresistible force; compulsion; confinement

Control: Authority; command; regulation

Control mutuality: Control that is reciprocal, shared by two or more people

Cooperation: Act of working together; joint operation

Credibility: The quality of being worthy of belief or trust; the capacity for believing or trusting.

Dependability: The ability to be depended upon; relied upon.

Dependence: The state of being dependent; reliance; trust

Disclosure: A bringing to light, or revealing; that which is disclosed or revealed

Distance: Measure of interval between; remoteness; stand-offishness, aloofness in manner

Dominance: The state of being dominant; prevailing; overtopping

Dynamism: Operation of force; quality of restless energy
Economic exchange: The mutual giving and taking of material resources

Emotional arousal: Stimulation of feelings

Empathy: The power of entering into the feeling or spirit of something; imaginatively experiencing another's experiences

Enhancement: An increase in value; act of making more important

Exchange: The giving and taking of one thing for another

Exchange relationship: A relationship in which exchange takes place

Experience: Practical acquaintance with any matter gained by trial; wisdom derived from the changes and trial of life

Flexibility: Ability to be easily bent; pliant; docile

Formalisation: Having the power to make a thing what it is; to make it official; valid

Formality: The precise observance of forms or ceremonies; established order

Gratification: A pleasing or indulging; delight, feeling of satisfaction

Honesty: Integrity; candour; the state of being full of honour; fair-dealing; upright; truthful

Immediacy: The state of being with nothing in between; direct

Individualism: Independent action as opposed to co-operation; the theory that looks to the rights of individuals, not to the advantage of an abstraction such as the state

Influence: The power of producing an effect, especially unobtrusively

Integrity: Uprightness; honesty; purity

Intensity: Earnestness; deep emotion; concentration; density; extremity in degree

Interdependence: Dependence of parts one on another
Intimacy: The state of being closely acquainted, close familiarity
Investment: The act of laying out for profit; making a purchase
Involvement: Concern (often emotional)
Keeping of commitments: Honouring of an obligation; trust; promise
Knowledge: Assured belief; that which is known; information, instruction; enlightenment, learning; practical skill; acquaintance.
Leadership: Ability to lead; to show the way by going first; to direct; to guide; to conduct; to convey
Legitimacy: The state of being lawful; logically inferred; following by natural sequence
Level of alternatives: The equality of choice between a pair of, or more than two possibilities
Liking: Affection; inclination; taste; satisfaction
Mediation of solutions: The act of mediation (coming between) to solve a problem, to remove a doubt
Negotiation: Bargaining, conferring for the purpose of arranging a mutual agreement
Mutual goals: A common or joint winning post or similar marker
Need: A want of something that one cannot well do without; necessity
Network: A system of units constituting a widely spread organisation and having a common purpose
Openness: A state of being accessible; available; willing to receive or accept
Passion: Strong feeling or agitation of mind; an outburst of such feeling; an enthusiastic interest or direction of the mind
Personal chemistry: By analogy from science, a tendency of two people to combine with one another

Positive regard: Actual esteem; respect

Positivity: The state of being fully convinced; certain; confident

Power: The ability to do anything, physical, mental, spiritual, legal etc; capacity for producing an effect; strength; energy, faculty of the mind; right to command; authority; rule; influence; control

Predictability: Ability, proneness to act in a way that can be foreseen, predicted

Rapport: Emotional bond; sympathy; connection

Reciprocity: Concession of mutual privileges or advantages

Reinforcement: Additional force, assistance, strength

Reputation: Repute; estimation; fame; good name

Respect: Regard; consideration; partiality or favour towards; deferential esteem

Responsibility: The state of being answerable; accountable; a trust or charge for which one is responsible

Roles: Functions; parts played in life or in any event

Romantic interest: Extravagant, wild, fantastic claim to participate or be concerned in some way

Satisfaction: The state of being content; that which satisfies; gratification; comfort

Scope: Room for action; field or opportunity of activity

Self-interest: Private interest; advantage; benefit; regard to oneself

Shared interests: Advantages, benefits held in common
Shared values: Moral principles, standards held in common
Sharing: Having in common; participating in
Similarity: Resemblance
Social bonds: Link, connection, union; any constraining or cementing force relating to life or welfare in an organised community
Solidarity: Oneness of interests; aims
Standards: An exemplar or substance chosen to be or afford a unit; a basis of measurement; a criterion; an established or accepted model
Standardisation: The growing to a standard
Stimulation: The production of increased action in a living organism
Submission: An act of yielding, resigning, subordinating; agreement to refer to arbitration; surrender
Superiority: Quality or state of being superior; pre-eminent; advantage
Support: Maintenance; backing; upholding
Synergism: Increased effect of two substances, as drugs, obtained by using them together; synergy is combined or co-ordinated action
Time: A concept arising from change experienced and observed; a quantity measured by the angle through which the earth turns on its axis
Transparency: The quality of being able to be seen through; shining through; easily detected, understood, obvious, evident; ingenuous
Trust: Worthiness of being relied on; fidelity; confidence in the truth of anything; confident expectation; a resting on the integrity, friendship etc of another; faith; hope; that which is given or received in confidence; charge; responsibility
Understanding: The act of comprehending; the power to understand; intellect; an informal; an understood condition; sympathetic or amicable agreement of minds

DEFINITIONS FROM THE LITERATURE

These are the six indicators to which Hon & J.Grunig (1999) reduced all others:

Control Mutuality

“The degree to which parties agree on who has the rightful power to influence one another. Although some imbalance is natural, stable relationships require that organisations and publics each have some control over the other” (Hon & Grunig 1999:3);

“The degree to which partners agree about which of them should decide relational goals and behavioural routines” (Stafford & Canary 1991:224);

“In essence, control mutuality reflects the unavoidable nature of power asymmetry between an organisation and its publics” (Huang 2001b: 270);

“Research has revealed that attempts to control a relationship unilaterally lead to relational dissatisfaction and misunderstanding”. (Grunig & Huang 2000:44);

“Power may be understood not as a possession of an actor working mysteriously upon another actor, but rather as a normative relationship binding the two actors together, a relationship which structures one agent’s dependence on the other’s information, deference to the other’s supposed
authority, trust in the other’s intentions, and consideration of the other’s claim to attention” (Conrad 1992:203, citing Forester 1982:12).

Trust

“One party’s level of confidence in and willingness to open oneself to the other party. There are three dimensions to trust: integrity: the belief that an organisation is fair and just...dependability: the belief that an organisation will do what it says it will do ... and competence: the belief that an organisation has the ability to do what it says it will do” (Hon & Grunig 1999:3);

“... one’s confidence in and willingness to open oneself up to fair and aboveboard dealings with the other party...” (Huang 2001a:66);

“Trust in relationships is a loyalty bond that makes it more important for me to keep your secret than to gain others’ favour by disclosing it”. (Greenhalgh 2001:26);

“Two factors determine your respect for a relationship partner: evidence of a strong value system, and the will to live up to it ...Respect is rarely symmetrical” Greenhalgh (2001:32-3).

Satisfaction

“The extent to which each party feels favourably toward the other because positive expectations about the relationship are reinforced. A satisfying relationship is one in which the benefits outweigh the costs” (Hon & Grunig 1999:3)

549
Commitment

“The extent to which one party believes and feels that the relationship is worth spending energy to maintain and promote. Two dimensions of commitment are continuance commitment, which refers to a certain line of action, and affective commitment, which is an emotional orientation” (Hon & Grunig 1999:3);

“Commitment has its deepest roots in relationships. People need to experience a sense of inclusion and commonwealth if they are to become committed to a course of action. You can’t expect much commitment from them if they feel like cogs in a machine, or like ‘outsiders’ paid to carry out someone else’s directives” (Greenhalgh 2001:19);

“Having other viable choices available will reduce an individual’s acceptance of anything less than his or her expectation for satisfaction”. (Ledingham & Bruning 2001:530);

Exchange relationship

“In an exchange relationship, one party gives benefits to the other only because the other has provided benefits in the past or is expected to do so in the future” (Hon & Grunig 1999:3);

Greenhalgh takes the broader view and says “... the strongest relationships may have negative personal benefit”. He shows that in personal relationships, such as parents/children, the parents do not need positive benefits to gain satisfaction. They do not weigh the balance over a lifetime to judge who gave most (2001:38).
Communal relationship

"In a communal relationship, both parties provide benefits to the other because they are concerned for the welfare of the other – even when they get nothing in return. For most public relations activities, developing communal relationships with key constituencies is much more important to achieve than would be developing exchange relationships" (Hon & Grunig 1999:3).

REDUCING 106 INDICATORS TO NINE

The 106 dimensions from the literature can be grouped under nine, which, following the overarching and most important dimension of trust, are given in alphabetical order as they are all essential units in the understanding and evaluating of a relationship, whether private or public:

1. Trust
2. Commitment
3. Communal
4. Communication
5. Complexity
6. Control
7. Satisfaction
8. Shared values
9. Time
APPENDIX C: RESEARCH ARTEFACTS

- Examples from McQuaid’s stakeholder relationship network
- Sample request letter for interview
- Names and details of interviewees
- Sample request letter to use quotations in final text
- Interview protocols
- The cobweb exercise

EXAMPLES FROM McQUAID’S STAKEHOLDER RELATIONSHIP NETWORK

Special relationships

Family
Spiritual director/confessor
Friends
Advisers

Official

Pope
Holy See (Cardinals, bishops, Roman Curia)
Papal Nuncio and staff

Diocesan priests

Auxiliary bishops
Archbishop’s secretaries
Directors and staff of diocesan secretariats

552
Diocesan censors
Vicars general
Parish priests
Curates
Chaplains
Priests in University College, Dublin
Priests in Clonliffe College
Priests in Mater Dei Institute of Education
Priests on the Radharc television programmes
Students for the diocesan priesthood at Clonliffe College
Students for the diocesan priesthood in Maynooth, Rome etc
Theologians
Liturgists
Ecumenists
Retired priests
Sick priests
Laicised priests
Paedophile priests

Organisations with diocesan clergy involved:
Diocesan commissions
Diocesan committees
Diocesan Council of Priests
Diocesan Press Office
Dublin Institute of Catholic Sociology
Dublin Adult Education Committee
Catholic Social Service Conference
Catholic Social Welfare Bureau
Catholic Youth Care
Radharc
Catholic Communications Institute
Irish Theological Association

Diocesan laity

President of Ireland
Members of the Government
Lord Mayor of Dublin
Supreme Knight of St. Columbanus
Founder of the Legion of Mary
President of University College Dublin
Members of Catholic associations
Lay staff at Archbishop’s House
Politicians
Teachers, especially religion teachers
Doctors
Psychiatrists
Architects
Journalists
Broadcasters
Librarians
Primary school pupils
Secondary and vocational school pupils
University students
Members of parish councils and other parish bodies
Writers, artists and musicians
Lourdes pilgrims
Prisoners
The poor
The sick
Orphans
Prostitutes
Liturgical and church suppliers
Emigrants
Itinerants (travellers)

Organisations with laity
Knights of St. Columbanus
Legion of Mary
Opus Dei
Catholic Young Men's Society
Catholic Boy Scouts of Ireland
Catholic Stage Guild
National Film Institute
Book Censorship Board
Film Censorship Board
Radio Telefís Eireann
University College Dublin
Trinity College Dublin
Congress (Colleges) Volunteer Corps

Civil Service, especially Departments of Health, Social Welfare, Justice and Education

Dáil Eireann

Seanad Eireann

City and County Councils

Vocational education committees

Local authorities

Trade unions

Employer associations

Garda Síochána

Defence Forces

Newspapers and magazines

Voluntary Health Insurance Board

Hospitals

Schools

St. Vincent de Paul Society

Orphanages

Youth organisations

Reformatories

Prisons

Book publishers

Bookshops

Medical associations

Sporting bodies
Our Lady’s Choral Society

Non-diocesan clergy and other religious in the diocese:

**Individuals**

- Priest members of religious orders
- Brothers
- Nuns
- Editors of religious magazines

**Organisations (of special relevance)**

- Jesuits
- Holy Ghost Fathers
- Dominicans
- Carmelites
- Augustinians
- Marists
- Sisters of Charity
- Sisters of Mercy
- Dominican nuns
- Christian Brothers
- Blackrock College

**Bishops**

**Individuals:**

- The other Irish bishops
- Bishops in the rest of the world

**Groupings:**

- Irish episcopal commissions and committees
National hierarchies

Other religions

Church of Ireland, especially Archbishop and Mrs Simms
The Methodist Church
The Presbyterian Church
The Society of Friends (Quakers)
The Jewish Community

Other overseas

Politicians
Theologians
Ecumenists
Writers

SAMPLE REQUEST LETTER FOR INTERVIEW

5 November 2002

Dear Fr Stack,

I am preparing a thesis for a PhD degree in Public Relations at Dublin Institute of Technology. As you know, I am a slightly older student at 61 years of age and I recently retired from my full-time position as Course Director for the MA in Public Relations at DIT. You will possibly remember me from the early 1970s when I worked in the Catholic Communications Institute for Joe Dunn and Oliver Crilly.
I am examining the changes, if any, in the archbishop/clergy, archbishop/laiy and clergy/laiy relationships in the Dublin Archdiocese between 1959, the year Pope John XXIII announced the Vatican Council, and 1972, the year of Archbishop McQuaid’s retirement. I am trying to assess the impact, if any, that the management of the Council issue had upon these relationships and to make an analysis in the light of current management and public relations theory.

I would be most grateful if you could meet me and tell me your thoughts on the subject. I appreciate that, after more than 30 years, you might feel your recollections are patchy, but it is like a jigsaw. I am collecting my material with the kind help of numerous priests and laity who were involved in, or witnesses to, those exciting years for the Church in Dublin between 1959 and 1972. I am also examining all written materials. So, don’t feel I am expecting you to remember everything, just a few pieces of the jig-saw would be greatly valued.

I would be grateful if you could let me know by letter, phone, or e-mail if you will be able to meet me so that we can arrange a suitable time and place.

Yours sincerely
NAMES AND DETAILS OF INTERVIEWEES

Name, approximate age at time of interview, position in 1960s, position at time of interview, date and length of interview.

1. David Rice (68); Dominican priest/editor; Writer; 16/7/02 - 45 mins

2. John Brophy (56); Student, Clonliffe College; Journalist; 17/9/02 - 70 mins

3. Joe Power (70); Irish Independent Relig. Corr; Freelance (Deceased 2005):

   26/9/02-80 mins

4. Louis McRedmond (70); Irish Independent/Vatican II/Editor; Retired/

   Writer; 18/10/02 - 80 mins

5. Maeve McRedmond (65); Lay activist; Retired (joint with L.McR)

6. John Horgan (62); Irish Times Relig. Corr/Vatican II ;Professor of

   Journalism, DCU; 21/11/02 - 40 mins;

7. Fr. Tom Stack (68); Broadcaster, Radharc/Curate; Parish Priest;

   28/2/03 - 140 mins

8. Derek Scott (74); Businessman; Retired; 25/3/03 - 40 mins

9. Mgr. Stephen Greene (78); Curate/Administrator; Retired PP;

   29/3/03 ~ 105 mins

10. Mgr. John Moloney (86); Administrator, Pro-Cathedral; Pastor Emeritus;

    7/4/03 -104 mins

11. Michael Gill (63); Publisher; Publisher; 8/4/03 - 80 mins

12. Joe Fitz-Patrick (64); Public Relations Consultant; Manager;

    14/4/03 - 45 mins

13. Vincent B. Gallagher (82); Architect/Knight of St. Columbanus; Retired;

    14/4/03 - 70 mins

560
14. Father A. (63); Chaplain/Curate; Retired; 15/4/03 - 65 mins

15. Father B. (71); Professor, Clonliffe College; Parish Priest;
   15/4/03 - 70 mins

16. Bishop Donal Murray (62); Lecturer Mater Dei/Chaplain; Bishop of
   Limerick; 30/4/03 - 160 mins

17. Mgr. Tom Fehily (79); Director, DICS/Curate; Pastor Emeritus;
   3/5/03 - 150 mins

18. Mgr Jerome Curtin (84); Professor/Administrator; Pastor Emeritus;
   13/5/03 - phone

19. Joe Foyle (68); Commentator/Writer; Semi-retired; 14/5/03 - 210 mins

20. Fr. Dermot McCarthy (62); Broadcaster, Radharc/Curate; Religious
    Adviser, RTE; 16/5/03 - 180 mins

21. Seamus Grace (80); Legion of Mary Envoy/teacher; (Deceased 2003);
    16/5/03 – phone.

22. Fr. Thomas Butler (80); Headmaster, CUS and Chanel College; Retired;
    19/5/03 - 70 mins

23. Ann Lee (60); Secretary to late Mgr. Gerard Sheehy since 1965;
    Secretary/Admin; 21/5/03 - 40 mins

24. Father C. (74); Chaplain/Curate; Pastor Emeritus; 7/6/03 - 170 mins

25. Seán Mac Réamoinn (81); Broadcaster, RTE/at Vatican II; Retired;
    16/6/03 - 120 mins

26. Mgr Patrick Corish (82); President/Professor Maynooth; Retired/writer;
    20/6/03 - 90 mins
27. Ven. Archdeacon Patrick Leahy (88); Parish Priest; Retired;
   7/8/03 - phone
28. Patrick Masterson (67); Philosophy Lecturer, UCD; President UCD,
   Emeritus; 8/8/03 - 55 mins
29. Elizabeth Lovatt-Dolan (74); Lay activist, Retired; 12/8/03 - 105 mins
30. Mgr. Conor K. Ward (72); Lecturer/later Professor of Social Science,
    UCD; Assistant Priest/Semi-Retired; 14/8/03 - 120 mins
31. Fr. John P. Battelle (73); Administrator/Curate; Parish priest;
    1/9/03 - 90 mins
32. Gay Byrne (69); Broadcaster, Television/Radio RTE; Semi-retired;
    30/9/03 - phone
33. Fr. Aidan P. Lehane, CSSp (75); President/Dean, Rockwell College;
    Templeogue College; 3/10/03 - 180 mins
34. Mgr James Ardle MacMahon (79); Secretary to Archbishop of Dublin
    (1957-74); Retired parish priest; 7/10/03 -105 mins
35. Fr. Michael Hurley, SJ (80); Writer/lecturer/ecumenist; Semi-retired;
    7/10/03 - 60 mins
36. Fr. Eltin Griffin, O.Carm (79); Headmaster, Terenure College/Writer;
    Retreat master; 8/10/03 - 150 mins
37. Fr. J. Anthony Gaughan (71); Curate/Writer; Parish Priest;
    8/10/03 - 120 mins
38. Father D. (64); Student/teacher; Parish Priest; 9/10/03 - 60 mins
39. Fr. Sean Fagan, SM (78); Seminary Director/Writer; Retired/Writer;
    15/10/03 -90 mins
40. Fr. Austin Flannery, OP (78); Editor Doctrine & Life/Writer; Retired; 23/10/03 - 75 mins

41. Desmond Cardinal Connell (77); Lecturer/later Professor of Metaphysics, UCD; Archbishop of Dublin; 19/11/03 - 50 mins

There were second interviews with Mgr. Moloney (20/5/03) and Cardinal Connell (4/8/04) and follow-up telephone conversations with several others.

The following were approached but declined an interview:
Fr. Michael O’Carroll, CSSp. (now deceased)
Mgr. Richard Sherry
Fr., John Fitzpatrick
Bishop Dermot O’Mahony
Mrs. Jean Whyte
Fr. Ronan Drury
Mother Jordana, OP (now deceased)
Dermot O’Flynn
Mgr. Brendan Houlihan
Douglas Gageby (now deceased)
Mgr. John Greehy (now deceased)
Fr. Richard McCullen, CM
The following did not reply to request for interview:
Fr. Sean Farragher, CSSp (Archivist Blackrock College)
Fr. Liam Ryan
Peter Canning
John Bowman
Fr. Eamonn Clarke
Fr. Dermot Lane
Colum Kenny
Fr. Heber McMahon
Fr. Enda McDonagh
Fr. Gabriel Daly, OSA

SAMPLE REQUEST LETTER FOR APPROVAL TO USE QUOTATIONS IN FINAL TEXT

8 December 2005

re: PhD thesis

Dear,

Again, many thanks for assisting me in the research for my PhD thesis: The influence of issue management upon public relationships in a changing environment.

The sub-title is: A case study of how Archbishop John Charles McQuaid managed the issue of the Second Vatican Council over the period 1959 to

564
1972 and whether this affected the triangle of public relationships between archbishop, diocesan clergy and laity.

You will recall our interview of 1 September 2003 and the transcript which I sent to you on 2 January 2004. I am now in a position, as promised, to show you the actual quotes from the interview that I intend to include in the final draft of the thesis. I would be glad to have your confirmation that they are accurate and that you consent to them being used. If I do not hear from you, I shall presume you are happy, as you have already seen the full transcript.

The 41 interviews, combined with an extensive search of the Dublin Diocesan Archives, and relevant secondary sources, have given me a clear and, I hope, balanced picture of the themes and episodes relevant to my topic. This would have been impossible without your kind assistance.

Each interview was of immense value as a building block for the entire project, even if the quotes on their own, as enclosed, seem raw and disjointed and, in some cases, quite few. I have tried to give some context by including the titles of the six chapters of Findings. I have been constrained by length as my word-limit is 90,000 words, of which the Findings can be no more than 60,000, and, for this reason, I apologise for using surnames only and, in most cases, omitting titles and Christian names. They are all listed in an appendix, with positions you held then and now.

Again, sincere thanks and my best wishes for a happy Christmas.

**INTERVIEW PROTOCOLS**

**General**

- Your OWN relationship with JC
- OTHER PRIESTS' relationships with him

565
• JC and the COUNCIL
• JC as MANAGER
• JC as COMMUNICATOR
• Relationships between CLERGY AND LAITY
• JC and the LAITY

Interview protocol: Tom Stack 28/2/03

• How well did you know John Charles McQuaid?
• How would you describe your relationship with him in 1959?
• How would you describe it in 1972?
• If there was change over those years, what would you see as the reason for it?
• What was your perception of other priests’ relationships with him?
• Did you notice change over those years?
• If so, why?
• What did he do to cultivate and maintain relationships with his priests?
• Were there particular events/incidents over these years which may have influenced the archbishop/priest relationship?
• What was his attitude to the Vatican Council?
• How did he handle the issue of the Vatican Council?
• How would you comment on the manner in which he implemented the decisions of the Council?
• Was he happy with the Council and its impact, say from 1965 to his retirement and death?
• How did he compare with the other Irish bishops in this regard?
- What would John Charles have seen as the most important issues facing him and the archdiocese over the years 1959 to 1972?
- What were John Charles' strengths as a manager?
- What were his weaknesses?
- What would be your perceptions of his relationships with the laity?
- What did he do to maintain and cultivate those relationships?
- How would you typically describe those relationships in 1959?
- How would you describe them in 1972?
- Was there a change in them over those years?
- If there was a change, what were the reasons for it?
- Were there particular events/incidents over those years which affected the archbishop/laity relationship?
- Overall, how would you assess John Charles' skills as a communicator?
- How did he communicate?
- How would you describe the clergy/laity relationship in Dublin back in 1959?
- How would you describe it in 1972?
- Was there a change?
- What were the reasons for this change?
- Have your views of him changed since his death?
- Could you suggest other people, clergy and laity, especially women, whom I should interview?
Interview protocol: Desmond Cardinal Connell (19 November 2003)

Did relationships between Archbishop, clergy and laity change between 1959 and 1972 and, if so, to what extent was that change influenced by the way the Archbishop, clergy and laity handled the issue of the Vatican Council.

- Your own relationship with JC and how well you knew him
- His influence in the philosophy department in UCD
- His influence on UCD generally and the student body
- How would you assess him as the manager of the diocese?
- How would you assess him as a communicator?
- Your perception of other priests' relationships with him
- How would you describe his relationships with the laity?
- How JC handled the Council and his own attitude to it.
- Was JC in favour of change or was it forced upon him?
- Was Dublin ready for the Council?
- What diocesan initiatives to create awareness and understanding of the Council?
- Compared with other dioceses in Ireland, was Dublin slow to implement the liturgical changes?
- The role of the media in creating awareness and understanding of the Council
- Relationships between clergy and laity in the 60s
- What changed between 1959 and 1972 and to what extent was it influenced by the Council?
Would you identify any landmark episodes over those year - events, statements, incidents - that might have signalled change?

John Charles was subject to severe criticism from 1964 on. Was it deserved, and what was the reason for it?

Has history, so far, been fair to John Charles?

What was the real John Charles, the mask or the man?

THE COBWEB EXERCISE

I made a judgement on the profile of each interviewee, as drawn from the transcript, the impressions that formed at the interview, writings by that person and other contacts that I had with them. Scores from 0 to 4 were given for each interviewee (a total of 39, as the short telephone conversations with Leahy and Grace did not engender sufficient reliable data) under these headings:

1. Knew McQuaid
2. Liked McQuaid
3. Supported change
4. Objectivity
5. Reliability
6. Strength of articulation
7. Strength of emotion
8. Strength of memory
Headings 1, 2, 3, and 7 would each produce an average score of 2 in a perfect selection where there was an exact balance. Under these three headings the scores and averages were:

<table>
<thead>
<tr>
<th>Headings</th>
<th>Score</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knew McQuaid</td>
<td>75</td>
<td>Av. 1.92</td>
</tr>
<tr>
<td>Liked McQuaid</td>
<td>93</td>
<td>Av. 2.38</td>
</tr>
<tr>
<td>Supported change</td>
<td>106</td>
<td>Av. 2.71</td>
</tr>
<tr>
<td>Strength of emotion</td>
<td>90</td>
<td>Av. 2.30</td>
</tr>
</tbody>
</table>

The other headings, 4, 5, 6 and 8 would ideally produce a score of 4, but given the unavoidable factor of age for surviving adult witnesses of the years 1959-1972, that could not be expected. The scores and averages were:

<table>
<thead>
<tr>
<th>Headings</th>
<th>Score</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objectivity</td>
<td>103</td>
<td>Av. 2.64</td>
</tr>
<tr>
<td>Reliability</td>
<td>119</td>
<td>Av. 3.05</td>
</tr>
<tr>
<td>Strength of articulation</td>
<td>118</td>
<td>Av. 3.02</td>
</tr>
<tr>
<td>Strength of memory</td>
<td>110</td>
<td>Av. 2.56</td>
</tr>
</tbody>
</table>
APPENDIX D: ARCHBISHOP McQUAID AT VATICAN II

1. ANTEPRAEPARATORIA

24 AUGUST 1959

(McQuaid’s response to Vatican questionnaire to all Bishops of the world asking for their views on topics that might be suitably raised at the forthcoming Council.)

Pergratum mihi perpaucas has quae sequuntur animadversiones, omni quo par est obsequio ad Commissionem Pontificiam Antepraeparatoriam, cui praeest Eminentia Vestra Reverendissima, brevi sermone redactas transmittere.

Quodsi ex iis aliquae propositiones iam satis tractare fuerint, nihilominus ausim opinari eas dignas esse quae magis formaliter in Concilio Oecumenico excutiantur.

Interea impensos animi sensus testificatus Eminentia Vestrae Reverendissime me profiteor in Christo addictissimum.

1. Doctrina capita
   • In re dogmatica

571
• Iterum affirmetur doctrina catholica de peccato originali eiusque effectibus quo efficacius corrigitur permulti errores moderni.

• Explicatur vera doctrina et formatis detur condemnatio errorum evolutionis, polygenismi, existentialismi, necnon socialismi et communismi.

• De vero sensu Corporis Christi Mystici: quinam pertinent ad Ecclesiam Christi?

• De fontibus Revelationis:
  a) quaenam sit relatio Sacram Scripturam inter et Traditionem?
  b) quomodo intelligi debeant diversi Sacrae Scripturae sensus, praesertim "sensus plenior"?

5. De Magisterio:
  a) obiectum secundarium magisterii infallibilis Ecclesiae.
  b) potestas et magisterium episcoporum residentialium.

6. Discussio hodierni erroris contra veram doctrinam de Verbi Dei exinanitione et de Dei simplicitate.

7. Excultiantur doctrina et definibilitas doctrinae de Beata Maria Virgine ut omnium gratiarum Mediatrice.

8. Exponatur vera ratio fidem supernaturalem inter et scientiam naturalem ut evitentur novi Gnosticismi pericula orta ex doctrinis de valetudine mentali.

9. Explicetur vera doctrina philosophica contra quam maxime vigent errores de analysis linguistica, de positivismo logicali, de symbolorum theoria.
• In re morali:


2. Formalis condemnatio errorum contra matrimonium christianum, eiusque usum.

3. Moralitas bellum gerendi cum armis nuclearibus, vel huiusmodi arma parandi.

4. Utram ratione habita huius aevi conditionum notio operum servilium modificari debeat?

5. Reductio magis uniformis festorum de praecепto.


II. Disciplina cleri et populi Christiani.

A) In re liturgica.

1. Ordinario detur licentia permittendi ut versiones Sacrae Scripturae ex lingua Hebraica vel Graeca in vernaculum redactae in cultu publico adhibeantur.

2. Hora Vigiliae Paschae accommodetur conditionibus uniuscuiusque territorii.

3. Optandum ut Codex S. Liturgiae redigatur.

B) In re canonica:

Codicis Iuris Canonici redactio nova in qua, salvo praescipto Motu Proprio Benedicti PP. XV "Cum iuris canonici" (15 Sept. 1917), III, per canones aut paragraphos aut clausulas aut verba inserenda vel omittenda, ratio sequentium praesertim habeatur:
1. Legislatio iam facta, sive per actus Summi Pontificis expeditos in forma Motu Proprio aut Constitutionis Apostolicae, sive per interpretationes authenticas Commissionis Pontificiae ad Codicis Canones interpretandos, sive per alia responsa et decreta et Instructiones Sanctae Sedis.

2. Simplicatio iuris Codicis in quantum optabilis vel necessaria iudicetur, e.g. quoad reservationem et absolutionem peccatorum et censurarum, vel quoad confessarii facultatem dispensandi in iure matrimoniali vi can. 1043-45.

3. Solutio dubiorum in canonibus qui in Codice pro Ecclesia Orientali nullo dubio laborant.

4. Reparatio lacunarum legis, maioris saltem momenti, necnon insertio normarum quae provideant;
   a) de doctrina iuridica vigenti quae normas in Codice mereri videtur, e.g. de potestate Summi Pontificis dissolvendi matrimonium in favore fidei ex privilegio Petrino, de Constitutione et operatione Apostolatus Laici in Actione Catholica;
   b) de quavis propositi Concilii Oecumenici legislatione quae normas in Codice merebitur. Ita forsitan novae desiderarentur normae, ad quaeestiones hic propositas quod attinet, si forte consideratio mergens in legislationem fiat de visitationem parociali, de opere servile, de ieiunio et abstinentia, de reductione festorum de praecesso, de ampliendo facultates ordinarior loci a iure concessas.
III Actuositas ecclesiae


2. Institutio pastoralis utriusque cleri necnon Religiosarum quo melius curam religiosam et socialem exercere valeant praeertim operariorum, agricolarum, et adolescentium.

3. Visitatio domuum pastoralis eo ut curam animarum habentes over suas cognoscere, et librum status animarum accurate conficere possint.

4. Talis fiat decentralizatio administrationis ecclesiasticae qualis loci Ordinario maiorem potestatem praesertim a iuri concessam committat.

5. Enixe optandum est ut citius expediantur causae matrimoniales necnon causae beatificationis et canonizationis et ut loci Ordinario permittatur ut instrueret processum super matrimonio rato non consummato.

6. Optandum etiam ut de actibus Sanctae Sedis Ordinariis locorum prius detur notitia quam mediis divulgandi saecularibus.

7. Acceptatio linguae Anglicae (quaes hodie universalis est lingua) ut unius ex linguis a Sancta Sede adhibendis in processibus super matrimonio.

IV. Negotia maioris momenti

1. Praeparetur via ad unionem fratres separatos inter et Catholicos, clarius exponendo, notionem Ecclesiae Christi genuinam cum speciali consideratione notarum unitatis et Catholicitatis.

2. Quibusnam mediis uto potest Ecclesia ad mundi pacem conservandum ratione habita progressus scientifici nuclearis et extra-spatialis.
2. McQUAID ADDRESSED THE COUNCIL, ON BEHALF OF THE IRISH HIERARCHY, ON 24 OCTOBER 1962, ON CHAPTER 1 OF THE DE SACRA LITURGICA SCHEMA.

Quo efficacius saluti consulatur immensae istius hominum turbae, qui antiquitatum liturgicarum non sunt, neque unquam futuri sunt, periti, quique tamen fidei et fideique opera servaverunt et servant, episcopi Hiberniae una voce velint proponere ut post par. 27, versus finem, haec quae sequuntur addantur verba:

"Quae ab hoc Sacrosancto Concilio dicuntur de actuosa christifidelium participatione, praeertim quod attinet sacrosanctum Missae sacrificium, ita intelligenda sunt, ut nullo modo excludatur vel parvi pendatur illa actuosa fidelium participatio, de qua scrisit in Litteris Encyclicis Mediator Dei Summi Pontifex Pius XII, felicis memoriae, nempe pia mysteriorum Christi meditatio vel religiosa exercitia vel aliae preces"

Typis Polyglottis Vaticanis MCMLXX (1970)

1. Quoad proemium cap. II, in paragrapho secunda, versus finem: omnes Hiberniae episcopi, quo par est obsequio, velint proponere ut post verba “Deus omnia in omnibus” haec quae sequuntur addantur: “Curent animarum pastorea ut christfideles sacrosanctum Missae sacrificium tamquam centrum suae vitae religiosae agnoscant, eidemque frequenter adsistant et, praeertim diebus dominicis et festis de praecpto, omnes et singuli qui tenentur Missam rite audiant”.

2. In par. 42, ad communionem sub utraque specie quod attinet. Cum fideles fere innumeris, hortationi S. Pii Papae X obsequentis, iam sanctam communionem saepe, etiam quotidie, recipient, omnes Hiberniae episcopi, pastorali experientia confisi, arbitrantur difficilimum fore, immo impossibile, ut, etiam in casibus bene determinatis, communio sub utraque specie distribui possit.

Quinimmo opinantur episcopi, etiam in casibus determinatis, periculum fidei vix posse evitari, quia generatim fideles necessario sibi persuasum habebunt se aliquo modo non Christum totum et integrum recipere, quando habitualiter sub una tantum specie recipiunt.

Quare, disciplina Tridentina sancte servata, no concedatur communio sub utraque species.
3. In par. 44, ad concelectionis extensionem quod attinet: opinantur omnes Hiberniae episcopi rationes ob quas optatur haec extensio raro verificari.

Certo certius, apud nos fidelium pietas magis fovetur, nec ulla oritur molestia, si occasionem habeant fideles assistendi pluribus Missis celebratis in diversis altaribus, potiusquam uni Missae a pluribus sacredotibus concelebratae.

Quare, propter rationes pastorales, existimant episcopi concelebrandi facultatem non esse extendendam.


4. McQUAID SURRENDERED HIS POSITION TO ADDRESS THE COUNCIL ON CHAPTER 4 OF THE DE ECCLESIA SCHEMA, BECAUSE OF THE NUMBER OF OTHER SPEAKERS WHO WISHED TO CONTRIBUTE. HE SUBMITTED HIS ADDRESS AS AN “ANIMADVERSIO SCRIPTA”.

578

1. Capitis titulus inscribitur: de vocacione ad sanctitatem in Ecclesia, i.e. in tota Ecclesia. Attamen, exacto cap. III, in quo, per quantum tempus, laicorum munera dotesque laudavimus, schema nostrum, mentione obiter facta, coniugum, parentum, christifelium, statim pergit quam luculentissime disserere de sanctitate eorum tantum qui status perfectionis amplexi sunt. Et legimus in par. 33, lin. 18, hoc pulchre enuntiatum: “consiliorum professio est in Ecclesia Spiritus Sancti fructus pretiosus, eiusque sanctitatis peculiare testimonium”.

Quid autem dicendum sit de illa praeceptorum Dei et Ecclesiae professione, quam exhibet multitudo christifelium innumerabilis, inter quos certe censendi sunt patres, matres, familium omnium nostrum hac in aula praesentium, populus Dei fidelissimum?

Nonne et haec fidelium sanctitas aeque est in Ecclesia “Spiritus Sancti fructus pretiosus eiusque sanctitatis peculiare testimonium”.

2. et ultimo. In ultima paragrapho, caput nostrum iterum dat aspectum fugitivum versus fideles ut ad sanctitatem prosequendum incipientur. At, nullibi in capite invenitur talis sanctitatis definitio qualis in multis Sancta Sedis documentis promitur.
Satis sit in memoriam revocare doctrinam dasissimam illius sancti Pontificis Benedicti XV, in decretis de heroicitate virtutum Servorum Dei, praesertim Ioannis B. de Burgundia et Ioannis Nepomuceni Neumann – ipse verba Summi Pontificis cito: “heroicitas – in una dumentat sita sit oportet fidi, ugi et constanti proprii status munerum et officiorum perfunzione”.

Nonne vehementer incitari possent simplices christifideles, ad sanctitatem consequendam, si clarius intelligerent seam solam iuxta mentem Apostolicae Sedis esse genuinam sanctitatem, quae est Dei voluntatis pro stato nostro munerisque circumstantiis adimplatio, quotidiana, constans, supernaturalis.

Quare, concludendo, humili animo proponere vellem, ut in capite quarto, hoc Sacrosanctum Concilium suam faceret hanc de fidelium genuina sanctitate authenticam Sanctae Sedis Romanae doctrinam.


Typis Polyglottis Vaticanis MCMXXII (1972).
5. McQUAID ADDRESSED THE COUNCIL ON
19 NOVEMBER 1963 ON THE DE OECUMENISMO SCHEMA.

Schema de Oecumenismo in genere placet, quatenus ad sanam doctrinam
quod attinet, multa perpulchre exprimuntum.

Velim, tamen qua par est reverentia, hoc tantum adiungere.

Teste experientia, permulti catholicci, etiam exculti, hodierno tempore signa
quaedam ex parte acatholicorum benevolentiae sinceriae erga Ecclesiam
saepius confundunt cum animo et voluntate bene fundatis accipiendi
integram Ecclesiae doctrinam.

Nos autem episcopi, qui inter acatholicos per tot annos versati, iam diu
neoconversos, forte non libros scribendo, sed labore personali, instruimus,
compertum habemus, acatholicos neo conversos, qui fidei catholicae se
subiciant, in ultima analysis, nihil aliud velle, nihil aliud quaerere, nisi
documentam certam, terminus non nebulosis sed praecisis propositam,
documentam, non a theologis mere privatis, sed a Sancta Sede Romana, modo
sereno et pastorali, praepositam.

Source: Acta Synodalia Sacrosancti Concilii Oecumenici Vaticano II,
Volumen II: Periodus Secundus, Pars V, Congregationes Generales LXV –
LXIII (p. 566).

6. LIST OF McQUAID’S CONTRIBUTIONS

Mgr. Ardle MacMahon compiled a list of McQuaid’s contributions to the first three sessions (as at 1 February 1965).

Interventions at the Council:

October 1962:
• De Sacra Liturgica I
• De Sacra Liturgica II
• De Ecclesia IV

November 1963
• De Oecumenismo

Written observations and modi:
• De Vocatione ad Sanctitatem
• De Apostolate Laicorum
• De Statibus Perfectionis Acquirendis
• De Oecumenismo
• De B.M.V. Mater Ecclesiae
• De Cura Animarum
• De Scholi Catholicis
• De Clericis
• De Sacrorum Alumnis Formandis
• Schema Ecclesiae in Mundo Huius Temporis (Nov 1964)
• De Matrimonio (Nov 1964)
• De Pastorali Episcoporum Munere in Ecclesia N. 33,4 (Nov 1964)
MacMahon enclosed also "a copy of the Commissioni Conciliari, which includes much else besides".

Source: Dublin Diocesan Archives: AB8/VC/XLV/9a – Archbishop’s speeches, First and Second Sessions.
APPENDIX E: THEORETICAL MODEL (2003)

INTERACTION BETWEEN ISSUE MANAGEMENT AND RELATIONSHIP MANAGEMENT AND INFLUENCE UPON PUBLIC RELATIONSHIPS - AN INDIVIDUAL PERSPECTIVE

Towards a theoretical model to explain the interaction between issue management and relationship management and whether it can influence public relationships

by

Francis Xavier Carty ©
Dublin Institute of Technology
[6 April 2003, 17 April 2003, 2 June 2003]
fxcarty@indigo.ie

Abstract:

This paper has emerged from analysis of the existing literature on issues, publics and relationships. It attempts to develop further and strengthen the link between these three topics.

It has been prepared within the context of an ongoing PhD study which examines how Dr John Charles McQuaid, the Roman Catholic Archbishop of Dublin (1940-72) managed the issue of the Second Vatican Council during the period 1959 to 1972 and to what extent, if any, his management of the issue influenced his public relationships with the laity and clergy of his diocese.
The proposed theoretical model would suggest that the literature and research to date underestimate the importance of the individual perspective in managing relationships between organisations and publics. It would also suggest that managing issues and relationships does not allow for easy solutions and that versions of chaos and complexity theory have to be taken into account.

This leads to a proposed hypothesis that:

the more dominant an issue and the more significant it is for the partners in a public relationship, the more possible it is to identify some, but never all, of its influence and impact upon the relationship.

Current theories on issues, publics and relationships have been developed, to a large extent, within an industrial and corporate context in the USA. They do not seem to have been tested in a religious context where dimensions such as faith, obedience and power play a major role in the relationships. They have certainly not been tested in a religious context in Ireland.

The conservative Dr McQuaid is, to an extent, a deviant choice in that common perceptions would not expect him to have managed issues and relationships as the theorists would advise.
1. THEORETICAL MODEL

An issue and its life cycle. An issue (Chase 1984; Crable & Vibbert, 1985:5) can be depicted as having a life cycle, going through stages, not necessarily of equal duration, of emergence, dissemination, establishment and erosion (Femers et al 2000:255). I would propose a fifth stage, of re-emergence, to stress that it is really a "cycle".

Linear or circular depiction. Most of the recent writers have depicted the issue life cycle in linear form (Regester & Larkin 1997:99; Femers et al 2000:255) but the circular depiction would seem to be a clearer demonstration of its ongoing cyclical nature and Ewing (1987) seems to recognise this cyclical element, while the Irish philosopher, O'Donohue (1997), sees the entire life cycle concept as circular and based, for example, upon the ancient Celts' love of the circle. In some instances there can be defined moments when the cycle of an issue moves from one stage to the next, but in others these moments might be less defined and more transitional.

A complex reality. The reality is complex. An organisation and its publics (Dewey 1927) do not necessarily progress through the stages of the issue life cycle at the same pace. The life cycle is not just one turn of the circle; there is constant movement at varying paces through the four stages and back again.
The cycle only moves clockwise and what is done is done, although there can be glancebacks

The public(s) and the issue. A public’s experience of an issue cycle can be likened to a coil. This coil starts from the centre and spirals out in ever-widening loops as this public goes through successive ‘stages’. The longer the issue remains an issue, the stronger the experience for the public and the wider the loop. Eventually the public may withdraw and the issue ceases to be an issue for them; the tip of the coil shoots off into the distance away from the ‘gravity’ that had been imposed by the issue.

However, it is only on that issue that the coil shoots off. The organisation and that public could still have a relationship on other issues. It is now a non-public on the old issue, but may a latent public on other issues (Dewey 1927; Blumer 1946, J. Grunig & Hunt 1984). It would be difficult to conclude that an organisation’s relationship with a public is broken off forever. Even if the organisation closes down, or the public (if a group) dissolves, the individuals in the organisation or in that public may meet again within the context of the issue.

The organisation and the issue. The organisation’s experience of the issue is also likened to a coil which combines with the public’s coil. These two coils are not necessarily on the same axes, nor do they necessarily share the same centre.
Organisational/public interaction. When the two coils accidentally come into contact, this may cause interaction which may or may not be perceived. The contact may also be deliberate on the part of the organisation or public or both, resulting from a previous interaction. The behaviour of both the organisation and the public creates ongoing contact and responses which are further contacts.

No public is a single mass, although J. Grunig holds that a “public is always a collectivity” [in open discussion, Bled, 2002]; they are composed of individuals, each with their own individuality, experiences and responses. Likewise the organisation is made up of individuals. While it is possible but unlikely, it cannot be assumed that these individuals are ever at the same point of an issue life cycle at the same time.

Combining contacts and responses. The generalised experiences of the organisation and of a public have been likened here, in simple terms, to two coils but the combined, and often independent, contacts and responses now have to be considered. There are really an indefinite number of coils One might be a generalised public; another might be a generalised organisation. But, simultaneously, and springing off varying spatial axes, and contacting and interacting, are individual coils for each member of the public affected by the issue and individual coils for each member of the organisation affected by the issue.
Any of these coils (whether general organisational, general public, or individuals within either of these groups) can initiate contact (proactive) or respond to contact (reactive). The contact can also be unintended. All of these contacts can create further consequences for any of the other coils.

**Interaction is not in isolation.** However, neither the organisation, public, nor individuals are interacting in isolation. There are outside players – other organisations, publics, individuals who have a relevance to the management of the issue and at the same time create additional issues. They create episodes, impacting upon the system like meteorites. They may make contact, or just pass through the interlocking systems without any perceived consequence.

**Predicting publics’ behaviour.** The situational theory of publics, as originally developed by Grunig & Hunt (1984:Ch. 7), attempted, with limited success – as they admitted, to predict how particular publics will respond and behave, but that cannot be a prediction of what any single individual will do - and it is the individual that the organisation has to deal with, and likewise members of the publics have to deal with individuals within the organisation. There are many maverick coils within this system, both on the organisation’s and the publics’ sides and they can upset the most careful predictions.

**Coils at different phases of life cycle.** The coils must be imagined spatially. The contacts between them are important. Whether they originate within the
organisation or the publics, or from an outside episode, the contacts have varying impact as all coils are at different phases of the issue life cycle. When, and if, contact is made, one coil may be at emergence, another at dissemination, another at establishment, another at erosion, another at re-emergence.

**Involuntary and accidental contact.** Some contacts will not have a perceived impact upon any coil, others on only one or a few; others can affect several coils or all. There will be a lot of involuntary as well as accidental contact which, even if it is not perceived at the time, can, through its consequences, have as much impact as the deliberate contact.

**Impact of all contacts.** The contacts are multiple and some of them propel coils more rapidly through the life cycle and back again. Others can have the effect of propelling coils off orbit and out of the issue's influence and even temporarily out of the relationship. The more coils upon which an episode has impact, the more major it becomes, but the response from the individual coils cannot be uniform because they are all at different phases of the life cycle.

The contacts can be likened to wires touching — sometimes there is no reaction, sometimes a spark, sometimes an explosion. Sometimes the wires are live, at other times they are switched off. There are often many contacts, many episodes leading to an explosion, and this is where the public relations manager, the boundary and the environment scanner, has to be
constantly on the lookout (Grunig, Grunig & Dozier 2002:383). However, one single contact with one coil can have major impact.

**Organisational and public(s) strategies.** Each coil is an individual, never entirely predictable, and organisations and publics have to be aware of this. Both organisations and publics are dealing with individuals. Organisations, through management of issues, do not literally create publics, the publics are already there and they bring their package of experiences and referent criteria, or, as otherwise described, their cognitive schemata, to their response and further action (J. Grunig 1997:11). An organisation or a public cannot have just one strategy to manage an issue.

Aiming for a common denominator creates idealised organisational and public responses and behaviour. In reality, Rowley (1997:890) is probably accurate in saying: “Firms do not respond to each stakeholder individually, they respond, rather, to the interaction of multiple influences from the entire stakeholder set”.

**Predicting individuals’ behaviour.** Behaviour of a group might sometimes be predicted in a very general way, but that is not a guarantee of how the individuals within that group will behave. One maverick, one individual weblogger who does not conform to the imagined composite, can change the entire picture. Each of these individuals is experiencing not just the issue under examination, but many other issues at the same time, all of which can affect behavioural response to the issue under examination.
The interaction between the organisation and publics through an issue life cycle creates not just one simple system but as an entire cluster of systems, the components of which are somehow linked but unpredictable in their behaviour towards each other.

**Chaos, complication and complexity.** This cluster is part of a whirlpool into which just one issue may plunge an organisation and its publics. Throw all issues and all publics into this large whirlpool and one can understand why present-day management writers, and those in other disciplines as well, have developed the likes of chaos and complexity theories.

There is a lot happening at the same time and some writers try to interpret it all through an entirely new vocabulary. The old days of management by directing and controlling seem to be gone. There are a lot of details that can be observed, there are possible patterns in all that is happening, but, as when one looks at the stars by night, one is only looking at a tiny bit of a great system and those details and those patterns may be deceptive. McMaster, cited in Battram (1998:19) and not using the meanings that are common to all other writers on the subject, says:

- **Chaotic** refers to a state where patterns cannot be made or details understood;
- **Complicated** refers to a state where patterns cannot be made but details, parts and sub-systems can be understood;
Complex refers to a state where the details cannot be understood but the whole (or general result) can be understood by the ability to make patterns.

The reality here could probably be described as complicated. An organisation's management of issues and its dealings with its publics is not impossible, it is just different and the old elements of control are probably no longer possible. It is probably at the 'edge of chaos', the area between chaos and complexity, the area where, according to Batttram (1998:138) and others, learning and creativity take place and change is facilitated, especially in turbulent environments.

**Relationship management.** At the same time as the issue interaction continues within the organisation's and publics' cluster of systems, there is also the process within which a relationship develops, from antecedents and expectations, to identification of dimensions, to cultivation strategies and to outcomes which can be recognised through the adjustments that occur in each of the dimensions (Broom, Casey & Ritchey 1997,2000; Ledingham & Bruning 1998, 2000; Heath 2001).

This also is a process which repeats itself as the relationship goes through successive cycles. Again each partner in the relationship, either singly as in a totally private relationship, or in mutually multiple form as in a relationship between an organisation and a public, can be in a different phase of the
relationship. Again, it is a cyclical process, again there develops a series of coils as in the analysis of the issue cycle.

**Further clusters; further episodes.** The final result is another cluster of systems. For the interaction between issue and relationship management, the two clusters of systems are thrown into each other, the issue under investigation being just one episode which may recur, and which builds or weakens the relationship. At the same time there are the other episodes, whether related only to the issue, or also to the relationship, or only to the relationship, some of which are once-off while others are recurring, cycling and recycling issues involving their own combination of coils.

**Identifying influence and impact of issue/relationship interaction.** Can the influence and impact of a single issue’s interaction within a relationship be identified over a period of time? Can its influence and impact be distinguished from the influence and impact of other issue interactions? From the foregoing development of this theoretical model it seems that a partial answer to these two questions may be attempted. They may be answered in the form of a hypothesis that

the more dominant an issue and the more significant it is for the partners in a public relationship, the more possible it is to identify some, but never all, of its influence and impact upon the relationship.
2. IMPLICATIONS OF THEORETICAL MODEL

Individual perspective on publics. The theoretical model, that has been outlined here, could be tentatively described as developing an individual perspective on publics. It attempts to advance the previous studies that looked at publics from the mass, situational, agenda-building, homo narrans (Vasquez & Taylor 2001:40), cultural (Leichty & Warner 2001:71) and communitarian (Wilson 1996:69) perspectives.

It suggests that the individual, as a person, has been insufficiently represented in many of the academic studies on publics. It supports the view that every public must be looked at primarily from the individual perspective and that private, interpersonal relationships are the root of public relationships. One level of relationship is drawn from the other. It starts with the private and then becomes public.

How does it help the practice? When this model was presented publicly for the first time, [at the Institute of Public Relations Conference, Current Debates and Issues in Public Relations Research and Practice, Bournemouth University, 10 April 2003], Tim Traverse Healy asked how it could be of the assistance to the chief executive of a company employing 4,000 people.

I would distinguish between its short-term and long-term applications. In the short-term, the individual perspective means close environmental scanning and the accumulation of detailed information about the
individuals upon whom the issue has, or might have, impact and on their likely response. If the process stops at the collection and analysis of the information, or ‘intelligence’ as it might be called, the management of the issue is in danger of being in the style associated with dictatorships and other authoritarian rules. This management, in the short term, can be extremely efficient and can seem to be effective in the sense that the issue is firmly controlled.

However, such management is not likely to be effective in the long-term, unless the intelligence, so carefully gathered, is used as a base for consultation and negotiation of the public relationship.

This suggests a hypothesis that

issue management, following the individual perspective on publics, is likely to secure efficient administration and control of the issue in the short term, but it will not be effective in the long-term unless the knowledge of the publics is used as a base for consultation and negotiation of the public relationships.

This process applies equally to the management of the issue by the individual, or group, that forms a relevant public for the organisation.

Return to simplicity. The theoretical model, as outlined, depicts the interaction between an organisation and its publics as somewhat complex, or just complicated. In addition to attempting to satisfy the valid question
asked by Tim Traverse Healy, it is now necessary to unravel its implications and rediscover simplicity. Comte-Sponville (2002:151), in his best-selling treatise on the great virtues, holds that what “characterises simplicity [one of the virtues he covers] is its capacity to transcend [consciousness and thought], to free itself from them and be undeceived by them yet not repudiate them”. He says intelligence is the art of making complex things simpler, not the opposite.

Start with the individual. It is neither practical nor possible for issues and relationship managers to have separate organisational and publics responses to every individual member of the organisation and a public for every issue and every relationship. There have to be priorities. The management strategy, however, should start always with the individual and see relationships between organisations and publics as built upon individual, private relationships; members of publics and members of organisations relate to each other and know each other as individuals.

It can be argued, somewhat loosely but sufficient for the purpose of this discussion, that public relationships are based upon private, personal relationships and that all relationships are essentially personal. There was private relations before researchers spoke about public relations, and it might be considered whether relationships then were handled more efficiently (Olasky 1987:4). However, the spread of mass communications techniques from the mid-19th century meant that the mass media facilitated,
without ensuring, a wider and more rapid circulation of information. Thus, what might be narrowly perceived as public relations was born.

**Watch for the maverick.** Building upon individual relationships, the manager will observe common characteristics which will identify priorities in the formation of strategies. It would, however, be unwise to generalise too confidently and falsely to identify an individual with the emerging composite picture of the public or the organisation. Whatever the priorities that are seen to emerge through the management process, there always remains the need to scan, as well as span, the environment for the individual, the maverick, the single blogger.

The manager must be prepared to find, heed, listen and respond to that maverick no matter how it disrupts an apparently smooth and efficient planning process. The reason why complexity theories are so called is because they are complex, they do not allow reality to fit into easy and tidy representations and provide simple solutions to problems. But managers cannot stand still, priorities have to be selected, solutions have to be attempted, but at the bottom of it all the manager should remember that one person might be right and the other ninety-nine might be wrong. Pre-arranged solutions must always be provisional, ready to be thrown out in the face of new evidence and fresh insight into the reality of the situation.

Managers should be advised not to let generalisations and stereotypes get in the way; they must find the key people who matter and build with them in
the first instance and then with those who have influence upon them. They should think of the juggler with all those balls in the air. He does not attempt a strategy to catch all of them at the same time, but he catches each one individually and then the next – very rapidly but watching carefully and never taking his eye off the next one to come.

**Role of the environment scanner.** The environment scanner has to be constantly monitoring and remembering that the priorities do not necessarily focus on the largest public, nor the most obvious individuals; one seemingly insignificant individual can change it all. Behaviour of individuals who have been packaged as members of publics can be planned for to some extent but never entirely predicted; likewise, the further organisational response and subsequent responses and initiatives. External episodes also can sometimes be imagined or expected but never absolutely predicted.

**Understanding one another.** When organisations or activist groups are dealing with one another, do they think impersonally and say what they will do to ‘them’ or do they make themselves aware of who is whom on the other side of the public relationship, who represents one to the other, and what sort of relationships they are developing together? To what extent are they trying to understand one another? At what stage are they along the continuum from pure accommodation to pure advocacy?
The individual in society. While former British Prime Minister Margaret Thatcher's remark that "there is no such thing as society – there’s only individuals" can be interpreted in both a positive and a negative way, it has a resonance in this debate. The middle line which pulls back from the Thatcherite extreme is that it is true that there are only individuals and their individuality must be recognised and respected but they are all born into society, into a community, and their responsibilities to their immediate and wider community can never be denied.

The Irish poet, Patrick Kavanagh, in *Lough Derg*, published in 1978, eleven years after his death, writes:

A man's the centre of the world,
A man is not an anonymous
Member of the general public.
The Communion of Saints
Is a Communion of individuals.
God the Father is the Father
Of each one of us.

Stack (2002:179) comments on this passage that it reaffirms Kavanagh's "profound belief in the unique value of the individual in the Christian tradition" and that "the term 'communion of saints' is a familiar and cherished notion within the Catholic culture and the communitarian dimension of the church which it implies". Stack, a Dublin priest, says further that "Catholic social teaching has always balanced the role of the...
individual in society with the claims of the wider community” and that “the truth is that the individual and the community are held in creative tension in orthodox Catholic social teaching” (2002:180).

Mark Tully (2002) says “there is a tension in all of us between the desire for detachment and the need to make commitments to others and to society. If we are too concerned about our individuality we will, like Sartre, be condemned to freedom. And if we are too committed to society we will ... acquiesce in the mindless mores of our culture”. There always has to be a balance in people’s behaviour between their personal rights and their communal responsibilities.

**Weakness of earlier models.** The earlier models and perspectives on publics do not seem adequately to take into account the individual perspective which emphasises and tries to reconcile the individual who must always be the centre of attention – the relationship of individual to individual - and the complicated, or even complex and chaotic environment in which all live.

The management of relationships only makes sense when it starts with the individual. Individuals have relationships with other individuals, whether in private life or the workplace or in any other context. When they take place in the public sphere, they are generalised.

Neither the organisation nor the public, with which it is interacting as a consequence of the issue under study, would seem to be a homogeneous
mass, contrary to J. Grunig’s insistence that a public is a ‘collectivity’; it is comprised of individuals, each one of whom can have major impact upon the management of the issue, the management of the relationships, and the resulting influence upon public relationships.

**Reality is more complicated.** This analysis suggests that publics are not targets waiting for messages but comprised of individuals on their own and individuals within groups whose behaviour cannot always be predicted. The result is not an even picture that conforms to tidy formulae, but it is reality. The world is complicated and issues managers have to realise they can do so much and no more. Issue and relationship management, following this theoretical model, can never be precise processes.

Grunig could not adequately predict the behaviour of his situational publics and such prediction is even more difficult, if not impossible, when the complications of the context within which the attempt is made to manage issues and relationships, is further considered, as in this theoretical model. While attempts will be made, in theory, to be proactive and to plan the process, circumstances will dictate that, in practice, a lot of the management strategies will be reactive.

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603


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INDEX OF NAMES

Titles given for clergy are, in most cases, those by which they are now known or remembered. Titles have not been given for other references.

Abbott, Fr. Walter M: 30, 178
Agagianian, Gregory P. Cardinal: 143, 412
Aiken, Frank: 154
Akerson, Alan: 63
Aldridge, Mike: 50
Alexander the Great: 27-8
Alibrandi, Papal Nuncio, Gaetano: 188, 273-4, 276-7, 280-1, 346, 383, 408
Allen, John L, Jr: 301
Andrew, Agnellus, Fr, OFM: 144
Andrews, Eamon: 112, 197
Aquinas, St. Thomas: 101
Arnupe, Fr. Pedro, SJ: 351
Atkins, C.K: 48
Auhofer, Herbert: 121
Avila, St. Teresa of: 101, 235

B, Father: 83, 115, 138, 142, 149, 222, 246, 259-60, 293, 309-10, 325, 328, 348, 388, 393, 405, 407, 417-8, 420
Barrett, Mgr. Cecil: 119, 146-8, 186, 226, 268, 286
Barry, Michael: 112
Baskin, Otis, et al: 32, 34, 36, 38, 52, 408
Bastable, Fr. Patrick, MMC: 334
Battram, Arthur: 74, 400
Baum, Fr. Gregory, OSA: 200
Bea, Augustin Cardinal, SJ: 233-4, 407, 417
Behan, Brendan: 338
Benedict XVI, Pope (Ratzinger): 301
Benedict, St: 28
Benelli, Giovanni Cardinal of Florence: 274-5
Bentele, Günter: 17, 23, 42
Bergin, G.J: 210
Bernays, Edward: 47
Berger, Bruce K: 32
Bibb, Sally: 26, 28, 62-5, 393, 414
Biever, Fr. Bruce F, SJ: 303-5, 398, 424
Bitter, J: 38
Black, Marvin M: 45
Black, Sam: 45
Blood, R: 52
Blumer, Herbert: 41, 44, 46, 399
Bohan, Fr. Harry: 62
Boland, Fredrick H: 242
Boog, B: 94
Bose, Partha: 27
Bowen, Desmond: 13
Bowen, Shannon A: 45
Bowman, John: 87, 337

607
Boylan, Mgr. Patrick: 230, 331
Breen, Fr. Liam: 141-2
Bridges, Janet A: 68
Broom, Glen M: 14, 17, 23, 25, 35, 37, 43, 46, 52-5, 57-8, 60, 69-70, 73, 75, 410, 416, 429
Browne, Bishop Michael of Galway: 152, 219, 232, 244-5, 385
Browne, Noël: 9-10, 117
Browne, Vincent: 325
Bruning, Stephen D: 14-5, 17, 20, 23, 53-4, 56-8, 60, 69-70, 410-1, 413, 421, 432
Bryce, J: 44
Buchholz, Rogene A: 38
Buchanan, Archbishop Alan of Dublin (Church of Ireland): 240
Buckley, Bishop Pat: 325
Burton, Richard: 185
Butler, Abbot Christopher, OSB (later Aux. Bishop of Westminster): 164
Byrne, Gay: 115, 124-5, 175, 195-6, 308, 376, 386, 394, 417, 425
Byrne, Archbishop Edward of Dublin: 118, 182
Byrne, Bishop Joseph, CSSp: 107
Caird, Archbishop Donal of Dublin (Church of Ireland): 240
Cameron, J.M: 395
Carey, Fr. Liam: 212, 215, 230
Carey, Fr. Sean: 288
Carinci, Archbishop: 117
Carroll, Bishop Joseph, Aux. of Dublin: 212, 247, 280, 290, 310, 322, 352, 383
Carty, Francis Xavier: 45-6, 73, 124, 190, 250, 364, 426
Casey, Bishop Eamonn of Kerry (later Galway): 348
Casey, Shawna: 53-5, 57-8, 60, 69-70, 75, 410, 416
Castiglione-Masero, Signora: 117
Cearr, Peadar: 294
Center, Allan: 23, 32, 36, 43, 61, 69
Chambers, W & R Ltd: 28, 37
Cicognani, Amleto Cardinal: 102, 152, 184, 256
Cobb, R.W: 44
Coffey, Fr. Louis C, OP: 170
Coghan, Denis: 294
Cohalan, Bishop Daniel of Waterford & Lismore: 124
Commins, Thomas V: 154-5, 218, 231, 276, 364, 401, 428
Confalonieri, Carlo Cardinal: 277
Confucius: 65
Congar, Fr. Yves, OP: 138
Connolly, Fr: 184
Connolly, Fr. Brian: 328
Conway, William Cardinal of Armagh: 151, 206, 208-9, 220, 247, 256, 263, 349, 360
Coogan, Geraldine (Cherry): 353
Coogan, Tim Pat: 101, 155, 184, 214, 216, 293-4, 353-6, 440
Coveney, P: 75
Crean, Fr. Cyril P. (Paddy): 289, 317
Crowe, Fr. M.B. (Bertie): 281
Cryan, Sean: 190
Cullen, Paul Cardinal of Dublin: 13, 107, 356, 427
Cunnane, Archbishop Joseph of Tuam: 212
Cutlip, Scott M: 23, 27, 43, 52

D, Father: 83, 170, 205
D'Alton, John Cardinal of Armagh: 151, 159, 191, 242
Daly, Cahal Cardinal of Armagh: 153, 226, 248
Daly, Fr. Gabriel, OSA: 253
Daymon, Christine: 55, 58
Dempsey, Martin: 88
de Chardin, Fr. Pierre Teilhard, SJ: 336
de Gaulle, Charles: 106
de la Bedoyere, Michael: 132
de Lubac, Fr. Henri, SJ: 138
de Sales, St. Francis: 101-2, 326
de Valera, Eamon: 10, 154, 223-4, 308, 370
Dewar, Leslie: 376
Dewey, John: 42, 44, 46, 49, 91, 399
Dillon, James: 224
Dodd, Fr. Romuald, OP: 146, 198-200, 418
Dollard, Kit: 28
Dowdall, Abbot Joseph, OSB: 142
Dowling, Jack: 140
Dozier, David M: 25, 27, 42, 46, 48, 52, 71, 73, 429
Duff, Frank: 182-4, 320, 343-6, 383-4, 439
Dunne, Bishop Patrick, Aux. of Dublin: 117, 143, 259, 322

Eadie, D.C: 32
Ehliag, William P: 48
Elder, C.D: 44
Ewing, Raymond P: 17, 23, 26, 33-4, 36-9, 42, 394, 408, 445

Fahey, Dr. Denis, CSSp: 103-5, 393
Fallon, Brian: 301
Faulkner, Brian: 354
Feeney, John: 9, 13, 89, 101, 123-4, 144, 237, 271, 280, 300, 310, 323, 360, 374, 394, 423, 426
Fenners, Susanne, et al: 37, 40, 42, 97, 397, 404, 432
Fennell, Desmond: 177
Fennelly, Fr. John: 339
Ferguson, Mary Ann: 14, 53
Fisher, Desmond: 191, 193, 203, 308
Healy, John (Backbencher): 355, 357-8
Hearst, Keith M: 33
Heath, Robert L: 14-5, 17, 23, 25-6, 32, 34-6, 45, 51, 53-4, 56
Heenan, John C. Cardinal of Westminster: 125
Herrity, Bishop Donal of Ferns: 154, 189, 234, 281, 407
Herschen, Otto: 296
Heugens, PPMAR: 38, 404
Highfield, R: 75
Hoban, Fr. Brendan, PP: 370, 429
Hogan, Jeremiah: 87, 244, 333
Holladay, Sherry J: 59, 71, 412
Holloway, Bishop Richard of Edinburgh (Scottish Episcopal Church): 414
Hoo, Linda Childers: 14, 43, 60, 62, 66, 69, 75, 87, 413, 417
Horgan, Mgr. John D: 172, 322, 330-4, 418
Huang, Yi-Hui: 57, 60, 62, 67, 410, 413
Hughes, Anthony: 314
Hunt, Todd: 24-5, 43-6, 48, 50-1
Hurley, Mgr. Charles: 240, 372
Hutton, James G: 60, 413
Jackson, Patrick: 32, 36, 61, 69
James II, King: 238
Jefkins, Frank: 45
John of the Cross, St: 101
John Paul II, Pope (Wojtyla): 403
Johnson, J. Stafford: 278, 285-6, 381
Jones, Barrie: 38-9, 400, 432
Jordan, Mother, OP: 246, 294
Joyce, James: 338
Joyce, Bishop Edward of Christchurch, New Zealand: 159, 165-6, 397
Kaiser, Robert B: 9, 128, 253
Kavanagh, Bishop James, Aux. of Dublin: 215, 279-80, 307, 343-4, 382
Kelly, Canon: 222
Kelly, Christopher A: 296
Kelly, James: 9, 13
Kelly, John (Sunday Press): 285
Kenny, Justice: 226
Kent, Michael L: 24
Keogh, Daire: 9, 13
Keogh, Dermot: 13, 132, 259, 387, 411
Keune, Lou: 94
Keyton, Joann: 72, 425, 446
King, Martin Luther: 237-8, 422
Kirby, Peadar: 165, 324, 395, 402
Kissinger, Henry: 32
Kitchen, Philip, J: 32
Knapp, M.L: 60
Koudi, Jeremy: 26, 28, 62-5, 393, 414
Kovacs, R: 58, 69
Kruckeberg, Dean: 25, 56
Küng, Fr. Hans: 9, 128, 152, 395
Kuzel, A: 80
Lamertz, K: 38
Larkin, Judy: 35, 37-8, 432
Ledingham, John A: 14-5, 17, 20, 23, 53-8, 60, 69, 287, 410-1, 413, 421, 432
Lee, Ann: 101, 107, 113, 125, 319, 350
Lee, Fr. Con, PE: 215, 293
Lee, Joseph J: 13
Leeper, Roy V: 25
Legge, Hector: 244
Leichty, Greg B: 68, 417
Leitch, Shirley: 43, 67
Lemass, Fr. Peter: 280
Lemass, Sean: 10, 144, 198, 370
Lennon, Peter: 120
Lercaro, Giacomo Cardinal of Bologna: 206-7, 406
Lesly, Philip: 31, 396
L’Etang, Jackie: 17, 23
Levame, Papal Nuncio, Alberto: 336
Lippmann, Walter: 44, 51
Longhurst, Marv: 39
Lorenz, Edward: 75
Lovatt-Dolan, Elizabeth: 134, 139, 149, 175-6, 297, 301, 315, 341, 385, 402
Lucey, Bishop Cornelius of Cork: 261, 407
Lyons, F.S.Leland: 13

McAuley, Leo: 134
McCann, Hugh: 154, 218, 231, 276, 364
McCarty, Cathal Canon: 144-6, 196-8, 200, 311, 329, 345
McCarthy, Charles: 129, 411-2
McCarthy, Fr: 339
McCartney, Donal: 330, 333
McCourt, Kevin: 198-200, 418
MacCurtain, Margaret: 267
McDermott, P: 205
McDonagh, M: 339
McGarry, Fr. Cecil, SJ: 170, 226, 380
McGarry, J.G. Canon: 139, 142, 226
McGarry, Patsy: 296
McCoough, Papal Nuncio, Joseph: 172, 269
McIntyre, James F, Cardinal of Los Angeles: 143, 152
McKenzie, Fr. John L, SJ: 9, 30-1, 395
McKernan, Bertie Canon: 288
McKie, David: 74-5
McMahon, Deirdre: 9, 144
McMahon, Margaret: 113, 273
McNamara, Archbishop Kevin of Dublin: 128, 185, 254, 396
McNicholl, Fr. Ambrose, OP: 193
McQuaid, Agnes: 108
McQuaid, Jenny: 108

612
Mac Réamoìnín, Seán: 112, 133-4, 139, 149, 174-5, 185, 191-2, 194-5, 205, 237-9, 307, 359, 385, 396, 410, 415, 417, 422
McRedmond, Maeve: 202, 207, 214, 241, 262, 300, 373, 380, 420
Mageean, Bishop Daniel of Down & Connor: 125
Maguire, John: 333
Mai, Robert: 63
Mangan, Fr. Chris: 165, 323-4, 395, 402
Martens, M.J: 38
Martin, Archbishop Diarmuid of Dublin: 131, 143, 274-5, 325
Martin, Fr. Conor: 330-1
Martin, Fr. Liam: 144
Meng, M: 37
Mintzberg, H: 27
Misztal, Barbara A: 63
Moloney, Kevin: 80
Moore, Simon: 34, 36, 42-3
Morrissey, Fr. Thomas J, SJ: 13
Morris, Archbishop Thomas of Cashel & Emly: 143-5, 156, 189, 198, 204, 366
Moss, Daniel A: 17, 23, 27
Müller, Alois, 31, 395
Mulligan, Bishop Patrick of Clogher: 212
Murphy, Bishop Henry of Limerick: 263
Murphy, Priscilla: 37
Murray, Bishop Donal of Limerick: 112, 125-6, 134, 137, 149, 163, 172, 177-8, 203, 205, 222, 280-2, 288, 290, 293, 295, 311, 327-9, 365-6, 372, 375, 393, 421
Murtagh, Helen (née McQuaid): 324
Neilson, David: 43, 67
Nelson, Richard A: 32, 68
Noble, Paul: 59, 75
Nolan, Fr. John M: 141
Novak, Michael: 171
Nowell, Robert: 263
O’Boyle, Cardinal Patrick of Washington, DC: 259, 261, 407
O’Brien, Oliver: 314
O’Broin, Leon: 197
O’Callaghan, Bishop Eugene of Clogher: 136
O’Casey, Seán: 338
O’Carroll, Fr. Michael, CSSp: 182, 273, 286
O’Connell, Fr. Daniel: 276
O’Connell, Mgr. Michael: 156, 179, 232, 339, 360, 362
O’Connor, Andrew: 336
O’Connor, Fr. Fergal, OP: 170, 333
O’Connor, Fr. Michael, CSsR: 170-1
O’Connor, Seán: 379
O’Doherty, Fr. E.F. (Feachmín): 141, 330-1
O’Dowd, Margaret: 110
O’Flynn, Dermot J: 197, 338, 381
O’Grady, Fr. M.A, SJ: 152
O’Hara, Kieron: 63-4, 67, 417
O’Kelly, Kevin: 191, 194-5

613
Olden, Mgr. Michael: 140
O'Mahony, T.P: 351
O'Malley, Donogh: 126, 244
O'Neill, Fr. Michael, MMC: 215
O'Neill, Onora: 64-5
O’Nolan, Brian (also Myles na gCopaleen, Flann O'Brien, George Knowall): 117-9
O’Raifeartaigh, Torlach: 244-5
O’Regan, Mgr. John: 165, 290
O’Reilly, Fr: 339
Osborne-Brown, Steve: 39
Ottaviani, Alfredo Cardinal: 335
Oxley, Harold: 49, 398

Page, Arthur W: 52
Parente, Mgr. Pietro: 167, 219
Park, R.E: 44
Parsons, T: 54
Paul VI, Pope (Montini): 8, 12, 20, 29, 102, 123, 180, 184, 204-5, 221, 252-3, 255-7, 274-8, 281-2, 284, 307, 395, 408, 414
Pavlik, John V: 39
Péguy, Charles: 278
Petit, Philip: 333
Philbin, Bishop William of Down & Connor: 121, 155, 168, 239, 244
Pius XI, Pope (Ratti): 313
Pius XII, Pope (Pacelli): 107, 130, 135, 158
Plunkett, Jim: 197
Power, Fr. Brian, PC: 171, 310
Power, Fr. David, OMI: 170
Pratt, Cornelius B: 35
Price, V: 44, 52
Primeau, Bishop Ernest J, of Manchester, New Hampshire: 132
Purcell, Mary: 247

Quinlan, Fr. Leo, PP: 215

Rahner, Fr. Karl, SJ: 30, 138, 152
Ramsey, Archbishop Michael of Canterbury: 235-6, 351, 407
Rawlins, Brad L: 43
Regester, Michael: 35, 37-8, 432
Reichart, J: 34
Renfro, William L: 33
Repper, Fred C: 38, 44-5, 48
Riberi, Papal Nuncio, Antonio: 136-8, 334, 336
Rice, David: 83, 127, 253
Rice, R.E: 48
Richards, Shelah: 197
Ritchey, James: 53-5, 57-8, 60, 69-70, 75, 410, 416
Roberts, D.F: 52
Robinson, Mary: 266
Rooney, Michael: 359
Roth, Ed: 112
Rutsch, Daniela: 42
Ryan, Mgr. Arthur: 223, 226
Ryan, Archbishop Dermot of Dublin: 273, 278-81, 284, 286, 310, 445
Ryan, Archbishop Finbar of Port of Spain, Trinidad: 96, 108, 213, 277, 283, 296, 320, 327
Rynne, Xavier: 9, 132, 158-9

614
Salmon, Dean T.N.D.C (Church of Ireland): 240, 372
Schillebeecks, Fr. Edward, OP: 167, 193
Schwandt, Thomas A: 90
Scott, Derek: 106, 111, 125-6, 174-5, 298, 347, 349, 367
Seitel, Fraser P: 35, 38
Sensi, Papal Nuncio, Joseph: 114, 179, 205, 328, 335-6, 346, 419
Seymour, Mike: 34, 36, 42-3
Sheehy, David C: 86, 107, 109, 225, 318
Sheehy, Mgr. Gerard: 350
Sheehy, Maurice: 331
Shine, Liam: 190
Simms, Mercy: 229, 235-6, 239
Smyllie, R.M: 352-3
Springston, Jeffrey K: 72, 425, 446
Stacks, Don W: 80
Staffa, Mgr. Dino: 161, 219
Staunton, Bishop James of Ferns: 366
Stark, Kenneth: 25, 56
Storero, Archbishop Luciano (later Papal Nuncio): 327
Strauss, Anselm L: 89
Suenens, Leon-Joseph Cardinal of Malines-Brussels: 183
Sweeney, Mgr. Owen, CC: 215-6, 300
Sweetman, Bill: 352
Tabet, Fr. Paul: 281
Taylor, Elizabeth: 185
Taylor, Maureen: 24, 44
Thomlison, T. Dean: 54, 57-60, 410
Tierney, Michael: 87, 244, 331, 333-4
Tierney, Myles: 334
Tobin, Fergal: 144, 223
Toth, Elizabeth L: 54
Traverse-Healy, Kevin: 35
Traverse-Healy, Tim: 36, 42, 402
Troddyn, Fr. Peter, SJ: 380
Tucker, Kerry: 35
Turner, Denis: 333

Vallainc, Mgr. Fausto: 359
Vangelisti, A: 60
van Ruler, Betteke: 17, 23, 25, 55
Varey, Richard J: 36, 53-5, 70
Vasquez, Gabriel M: 44
Vercic, Dejan: 17, 23, 25, 32, 41, 44, 55, 63-4, 397, 409, 414
Victory, Gerard: 197
Vidal, John: 62
Villot, Jean Cardinal: 274-5, 277, 408
Vorgrimler, Herbert: 30

Waley, Arthur: 65
Wall, Fr. John, PP: 148
Wall, Michael: 191
Wallace, Mgr. Paddy: 328
Walsh, Archbishop Joseph of Tuam: 126

615
Walsh, Fr. Liam, OP: 208
Walsh, Archbishop William I. of Dublin: 356
Walsh, Bishop Willie of Killarney: 218
Warke, Bishop Roy A, of Cork, Cloyne & Ross (Church of Ireland): 269
Warnaby, Gary: 27
Warner, Ede: 68, 417
Wartik, S.L.: 38, 404
Watson, Tom: 38-9, 59, 75, 409
Watt, John: 120
Wenger, Fr. Antoine: 164, 205, 401
West, Trevor: 266
Whelan, Fr. Jack: 250
Whie, Jack (RTE): 197
White, Jon: 17, 23, 27, 32
Whyte, Fr. Jack, CSsR: 170
Whyte, John H: 10, 13, 114, 117, 121, 126, 235, 294, 320, 322, 331-3, 360, 384, 423
Wilson, Laurie J: 14, 17, 23, 44, 53-4, 62
Witte, Fr: 226
Wood, J.T: 62, 414
Wood, Kieron: 156, 204
Woolfe, Lorin: 27
Wright, Donald K: 61

Yadin, Daniel: 45
Yin, Robert K: 88, 93