

LIVERPOOL ARCHDIOCESAN CENTRE FOR EVANGELISATION

From the Press Officer:

Peter Heneghan

Tel (0151) 522 1007

Mobile: 07980 821273

Fax (0151) 522 1008

Email: p.heneghan@rcaol.co.uk



Croxteth Drive

Sefton Park

Liverpool

L17 1AA

Introduction to Mass and Homily preached by the Most Reverend Patrick Kelly, Archbishop of Liverpool, at the Funeral Mass for Rev Daniel Cadogan. 11.00 am on Thursday 18 February at the Church of the Holy Family, Ince Blundell.

Introduction to Mass:

A chalice must shape our prayer today: we would fittingly pray the funeral Mass of Daniel of the Cadogan's of the chalice: the chalice of Timoleague Friary destroyed in 1642 and kept by the Cadogans until 1851: the chalice now kept in Timoleague Parish was used by Dan at his Golden Jubilee in 1996. A chalice must shape our prayer today because the word of God for this second day of Lent, offers us life only in the cross: in the cup the Lord drained for us on Calvary: there is one other reason why the chalice shapes our prayer today.

Homily:

A chalice: the cup the Lord had to drink: the sacrifice that is entrusted to priests but in such a way that in the words of Saint Thomas Aquinas: 'ut sumant et dent caeteris'; 'that they first receive and then give to others'.

I have sought each Lent to enable deeper appreciation of the loving wisdom, wisest love, generous love, manifest in the great events that give us new life in Christ, so often Dan would come along: eyes shining with encouragement, and gratitude, and wonder. I'm sure he will be smiling on me as this Lent's series begins at St. Aloysius, Huyton.

A chalice: the Timoleague chalice immersing us in all that is essential, sustaining in what is authentic tradition: rooting us right back in St Paul's proclamation, about who, where, what we are and do at every Mass. 'This is what I received from the Lord, and in turn handed on to you, that on the same night he was handed on, the Lord Jesus took some bread...In the same way he took the cup after supper and said, "This is the new covenant in my blood. Whenever you drink it, do this as a memorial of me."'

And I think that deep joy and delight in Dan's smiling eyes that so encouraged me included this, year by year, since teaching is the best way to learn: my Lenten course has tried to know more clearly, love more dearly and follow more nearly, Jesus as the Son of Man, who because of the must flowing from God's love for us, must 'suffer generously, be rejected, put to death, to be raised up on the third day'.

Dan would share the encouragement I have found in Pope Benedict's Lenten message this year: 'May this penitential season be for every Christian a time of authentic conversion and intense knowledge of the mystery of Christ'. 'Intense knowledge of the mystery of Christ': not giving up this or that: not a few extra prayers: but 'intense knowledge of the mystery of Christ'.

And since over and over again as my knowledge and teaching become more 'intense' and Dan gave a massive Amen to this, and since I have been moving towards what Pope Benedict shares in his message, I am confident this was the bed-rock of the priest of the Cadogans of the Chalice: the justice of Christ. Above all it is the justice that comes from grace, where it is not man who makes amends, heals himself and others. The fact that 'expiation' flows from the 'blood' of Christ signifies that it is not man's sacrifices that free him from the weight of his faults, but the loving act of God who opens Himself in the extreme, even to the point of bearing in Himself the 'curse' due to man so as to give in return the 'blessing' due to God (*cf Galatians 3:13-14*). But this raises an immediate objection: what kind of justice is this where the just man dies for the guilty and the guilty receives in return the blessing due to the just one? Would this not mean that each one receives the contrary of his 'due'? In reality, here we discover divine justice, which is so profoundly different from its human counterpart. God has paid for us the price of the exchange in His Son, a price that is truly exorbitant. Before the justice of the Cross, man may rebel for this reveals how man is not a self-sufficient being, but in need of Another in order to realise himself fully. Conversion to Christ, believing in the Gospel, ultimately means this: to exit the illusion of self-sufficiency in order to discover and accept one's own need: the need of others and God, the need of His forgiveness and His friendship.

The chalice, the cup of Gethsemane and Calvary forms our prayer today. I promised one other reason: 48 years and four hours ago Cardinal William Godfrey, once our Archbishop, with a Monsignor Derek Worlock as Master of Ceremonies making sure all was properly done, handed to me a chalice as I was ordained with the words 'Agnositur quod agitis: imitamani quod tractatis': be intensively aware of what you do: imitate the cup, the chalice, the mystery you handle.

Dan for 64 years servant of the chalice of the Lord with deep confidence we pray: Eternal rest...

Ends
18 February 2010