NEWSLETTER

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EDITORIAL

As we approach Holy Week and Easter, Christians throughout the world are invited once again to pause, reflect, and renew their hope in the light of the Resurrection. Holy Week leads us through the profound mysteries at the heart of our faith: the Last Supper on Holy Thursday, the sacrifice of Christ on Good Friday, and finally the joy of Easter Sunday, when life triumphs over death.

In a world that often seems troubled and uncertain, the Easter message reminds us that hope is never lost. The Resurrection tells us that darkness does not have the final word. It is precisely this hope that inspires the work of Family Solidarity and so many other organisations committed to supporting family life and defending human dignity.

Recently, members and friends gathered for a Shrove Tuesday fundraising evening, raising funds to support children preparing for First Confession and First Holy Communion in an inner-city school. Looking ahead, we are also pleased to be involved in organising a Catholic “date night” for couples in April in Armagh.

At the same time, we continue to respond to the call of the Church to pray for peace. In a world marked by conflict and uncertainty, prayer remains a powerful expression of hope and solidarity. By uniting our prayers with those of the wider Church, we ask God to guide leaders, protect the innocent, and bring reconciliation where division persists.

Holy Week itself invites us into a deeper spirit of prayer. It is a time to accompany Christ through the events of His Passion and to rediscover the meaning of sacrifice, mercy, and hope. For families especially, it can be an opportunity

to pray together, attend the liturgies of the Triduum, and reflect on the love revealed in Christ's sacrifice.

As we celebrate Easter, we extend our warmest greetings to all our members, friends, and supporters. We are deeply grateful for your prayers, encouragement, and generosity throughout the year. Your support makes it possible for Family Solidarity to continue its mission of defending family life and human dignity.

May the joy of the Risen Christ bring peace, hope, and renewed strength to you and your families.
A blessed Easter to you all.

Angelo Bottone

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PRAYER FOR PEACE GATHERING IN DUBLIN



On Saturday, 3 January 2026, around 300 people gathered at Saint Bernadette's Church on Clogher Road in Crumlin, Dublin, for a special Prayer for Peace event organised by a number of Catholic groups in response to the recent call of Pope Leo XIV to pray for peace in the world.

The evening brought together members of different Catholic movements and organisations, as well as many families and individuals who wished to unite in prayer at a

time when many regions of the world are experiencing conflict and uncertainty.

The atmosphere was both prayerful and hopeful, as those present asked God to grant peace to nations, comfort those suffering because of war, and guide political leaders in the pursuit of justice and reconciliation.

The gathering was led by Bishop Donal Roche, Auxiliary Bishop of Dublin, who celebrated the liturgy and offered a homily reflecting on the Christian vocation to be peacemakers. In his remarks, Bishop Roche reminded those present that praying for peace must be accompanied by a commitment to live peacefully with one another and to build bridges within our own communities. The Apostolic Nuncio to Ireland, Archbishop Luis Mariano Montemayor, was also present for the occasion, a sign of the wider Church's unity in prayer for peace.

Participants greatly appreciated the opportunity to come together in prayer and solidarity. The event also served as a reminder that, even in the face of global tensions, Christians are called to respond not with despair but with faith, hope, and concrete acts of charity. Family Solidarity was pleased to take part in this initiative and to stand alongside other Catholic groups in responding to the Holy

Father's invitation to pray for peace. It was a moving and encouraging moment of unity for all who attended.

A JOYFUL SHROVE TUESDAY GATHERING

Family Solidarity enjoyed a wonderful evening of fellowship and generosity on Shrove Tuesday, when more than thirty people gathered for a fundraising event organised by Eoghan Gannon. The evening brought together friends and supporters for music, conversation, and a shared commitment to helping families in need.

The event was held in support of an inner-city primary school, with the aim of assisting children who are preparing for their First Confession and First Holy Communion. Thanks to the generosity of those who attended and of friends who contributed afterwards, the evening raised approximately €550, after covering the cost of the musicians who helped make the gathering so lively and enjoyable. Further donations are still expected in the coming days.

During the event, Family Solidarity newsletters and leaflets were distributed, giving attendees an opportunity to learn more about the organisation's work and mission. The evening also provided a valuable opportunity to

strengthen friendships and build new connections within the community.

Several members of Family Solidarity who attended expressed their appreciation for the success of the event and the positive atmosphere it created. It was a reminder that, even in small gatherings, solidarity and generosity can flourish when people come together with a shared purpose.

LOOKING AHEAD: CATHOLIC 'DATE NIGHT' IN ARMAGH

Family Solidarity is also pleased to be involved in organising a Catholic “Date Night” for couples, which will take place in April in Armagh.

This initiative is being organised in collaboration with Catholic Mothers Ireland, Teams of Our Lady, and Marriage Encounter. The evening will offer couples an opportunity to spend time together in a supportive and faith-filled environment, with reflection, conversation, and encouragement for married life.

Events like this aim to strengthen family life by helping couples rediscover the importance of dedicating time to their relationship amidst the pressures of daily life. In a culture where family stability is often under strain,

initiatives that support marriage and encourage deeper communication between spouses are more important than ever. Further details can be found at the back of this newsletter.

We warmly encourage couples who are interested to consider attending and to spread the word to friends who might benefit from an evening dedicated to strengthening their marriage.

A QUIET REVIVAL? ADULT BAPTISMS AND AN UNEXPECTED RELIGIOUS TREND



For many years the dominant narrative about religion in the West has been one of steady decline. Church attendance has fallen, fewer children are baptised, and in several countries the proportion of people describing themselves as religious has decreased sharply. In places

such as Ireland, France, Belgium and the Netherlands, the weakening of traditional religious culture has been widely documented. Yet alongside this well-known story, a quieter and less noticed development has begun to appear. In a growing number of Catholic dioceses across Europe, North America and beyond, more adults are asking to be baptised or received into the Church. The numbers remain modest in national terms, but the pattern has become visible enough to attract attention.

Some commentators have begun to speak of a “quiet revival.” The phrase is meant to capture a paradox. Conventional indicators of religious vitality, such as Mass attendance, infant baptisms, or religious identification, often continue to decline. Yet at the same time, a new form of religious engagement seems to be emerging: adults consciously choosing to enter the Church.

Recent reports illustrate how geographically widespread this phenomenon appears to be. France has attracted particular attention because of the scale of the increase. The country recorded more than 10,000 adult baptisms in 2025, the highest number ever observed. When adolescents are included, nearly 18,000 catechumens were baptised at Easter that year. Belgium has seen adult baptisms roughly triple over the past decade, while the Netherlands has reported steady increases despite being one of Europe’s most secular societies.

Ireland has also begun to see signs of the trend. In the Archdiocese of Dublin, for example, the number of adults preparing for baptism or reception into the Church has grown sharply in recent years. Only a few years ago the figures were in the teens; today they exceed one hundred. Although the numbers remain small relative to the population, the growth is large enough to be noticeable within parish life.

Similar developments are being reported elsewhere. In England several dioceses have recently celebrated the largest Rite of Election ceremonies in fifteen years or more. In the United States, a number of dioceses have reported striking increases in the number of catechumens and candidates preparing for Easter. In some places the numbers have risen by around 20 to 50 per cent compared with the previous year, while in others the growth since the early 2020s has been even more pronounced. Australia has seen comparable developments: in the Archdiocese of Brisbane, for instance, the number of participants in the Rite of Election has almost doubled in a single year. The pattern extends beyond the Western world. In Singapore, the Catholic Church expects roughly 1,250 new Catholics to be baptised or received at Easter, reflecting a steady rise in recent years. When a similar development appears

simultaneously in such different regions, it becomes difficult to attribute it simply to local circumstances.

One of the most intriguing aspects of the trend is the age profile of the converts. In France the largest group of adult catechumens is now between 18 and 25 years old. Many come from families with little or no religious practice. They are not returning to a faith they inherited; rather, they are discovering it for the first time.

This helps explain a paradox that has become increasingly visible in countries such as France. The decline of cultural Christianity and the weakening of religion as a social inheritance may actually create the conditions for more adult conversions. In earlier generations most people were baptised as infants, whether or not they would later practise the faith. Religion was embedded in the culture and transmitted automatically through family and community. Today that cultural framework has largely disappeared. As a result, a growing proportion of adults reach maturity without ever having been baptised at all.
This means that the potential pool of adult catechumens is much larger than it once was. When religion ceases to be something inherited, those who become believers must do so deliberately. The decline of cultural Christianity therefore produces an unexpected effect: fewer automatic baptisms, but potentially more

intentional conversions later in life. In this sense, the rise in adult baptisms may not contradict secularisation so much as represent a new stage within it.

It is important, however, to keep the phenomenon in perspective. Even where adult baptisms are increasing rapidly, they remain small in comparison with national populations. They do not reverse the broader trend of declining religious affiliation. The rise in adult baptisms should not be interpreted as a dramatic religious revival.
Yet statistics alone do not capture the whole picture. At the level of parish life, even a modest group of catechumens can make a noticeable difference. Priests often remark that a handful of adults preparing for baptism can transform the atmosphere of a parish. New converts frequently bring enthusiasm, curiosity and a willingness to ask questions that long-time parishioners may take for granted. In communities where religious practice has weakened, such groups can be a source of encouragement. Another possible explanation for the timing of the surge has received surprisingly little attention: the Covid-19 pandemic. During the pandemic years churches across much of the world were closed or severely restricted. Catechetical programmes were interrupted, and many sacramental celebrations, including baptisms and confirmations, were postponed.

For adults preparing to enter the Church, the disruption could be significant. The catechumenate normally involves a process of formation that may last two or three years. When lockdowns interrupted parish life, many candidates were unable to complete that process at the expected time. Once normal church life resumed, several cohorts of catechumens may have finished their preparation simultaneously. From a statistical point of view, this would naturally produce a temporary surge in baptisms. There may also have been a second effect. The pandemic was a period of uncertainty, isolation and heightened awareness of mortality. For some people it prompted deeper reflection about meaning, faith and community. It is therefore plausible that a number of individuals began exploring religion during that time.

What is striking is that many commentators have largely ignored or underplayed the role of Covid in explaining the recent increase. Most articles focus instead on broader cultural or spiritual factors. Yet the pandemic explanation is both simple and compelling. It helps to explain why the rise in adult baptisms appears particularly pronounced in the years immediately following the reopening of churches.

If this interpretation is correct, part of the current surge may prove temporary. As the backlog of delayed

catechumens works its way through the system, the numbers could stabilise in the coming years. Nevertheless, the deeper pattern may persist: religion becoming less a matter of cultural inheritance and more a matter of conscious choice. For now, the rise in adult baptisms remains a phenomenon that deserves careful attention. Even if the numbers are modest, they reveal something important about the changing nature of religious belief in contemporary society. In an age often described as secular, the search for faith has not disappeared. Instead, it may simply be taking a quieter, more deliberate form.

THE DEVASTATING DECLINE OF MARRIAGE IN BRITAIN



Marriage is in very poor shape in Britain, a fact very starkly revealed in a new report from the Centre for Social

Justice (CSJ). The reports points to a long-term and historically unprecedented decline in marriage across the country. In England and Wales, the number of marriages has fallen from 400,000 in 1973 to 224,402 in 2023, despite the population rising from 56 to 67 million. Apart from the Covid years, this is the lowest annual total since records began in the 19th century. Ireland has experienced a comparable shift. The marriage rate has declined steadily over the past two decades and is now below the EU average and at its lowest level outside the pandemic years. In both countries, population growth has not translated into more marriages, suggesting a deep cultural change rather than a temporary fluctuation.

The retreat from marriage is especially evident among the young. In Britain, 62% of men had married by age 25 in 1970. By 2000 this had fallen to 11%, and today it is just 2%. More men are married for a second time by age 40 than have ever married by age 25. Ireland shows the same pattern of postponement. This shift is reflected in rising ages at first marriage. In England and Wales, the median age at marriage has reached 34.8 for men and 33.0 for women, compared with 25.8 and 23.2 respectively in 1980. Ireland is following a similar trajectory, with family formation taking place later in life.

These changes have clear demographic consequences. In the UK, if a woman has not had a child by age 30, there is roughly a 50% chance she will never become a mother, and fertility rates among ever-married women are markedly higher than among those who never marry, according to the report. The wider social context of relationships has also changed in Britain. The CSJ report notes that cohabiting relationships are more likely to end in separation and are associated with higher levels of domestic abuse and loneliness compared to marriage.

Religious marriage has declined sharply in Britain, falling from half of all weddings in 1992 to just 15% in 2023. Ireland still differs somewhat, with church ceremonies accounting for just 35% of marriages in 2024 compared with 95% in 1994. Despite all this, the desire for marriage, while much weaker, has not disappeared. Among those under 30 in Britain, 80% of unmarried men and 86% of unmarried women still say they hope to tight the knot one day. The real question, then, is why something so widely desired is happening less often and later in life.

As Dan Lilley, Programme Lead at the Centre for Social Justice, says: “This [the huge decline in marriage] is devastating news. Marriage is one of the most important foundations of society with clear benefits across our country. Better outcomes for children, less loneliness,

greater prosperity and birth rates. This is without mentioning the productivity and other economic benefits" "People want to get married. We need to be helping foster good relationships and an environment where marriage is much easier."

HOW TO REVERSE EUROPE'S FREE-FALLING BIRTH RATES

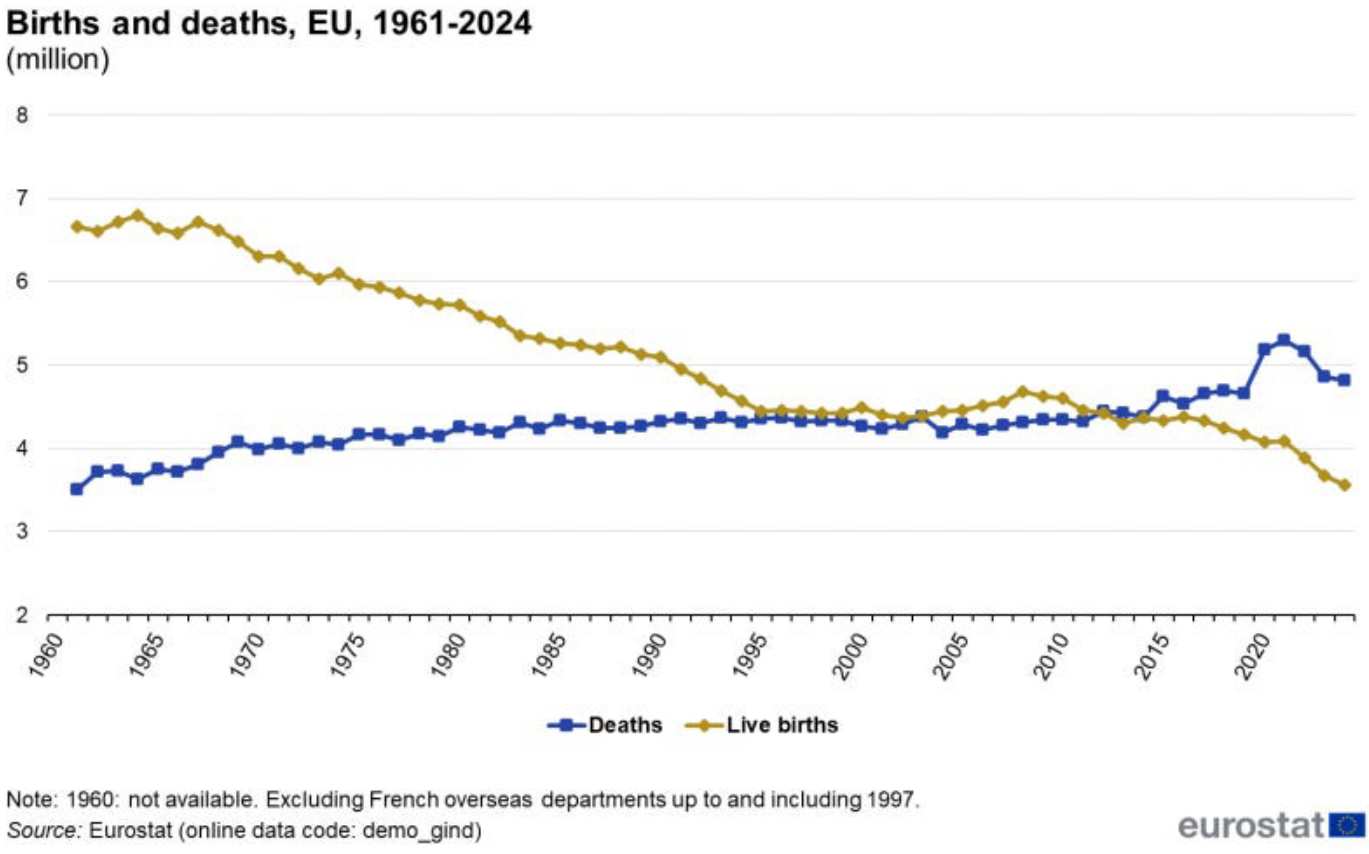


In 2023, there were 1.26 million more deaths than births in Europe. This downward trend is set to accelerate, despite immigration. A new paper by the Wilfried Martens Centre for European Studies wonders what we can do to arrest, or even simply slow down this devastating trend.

This year, the population of the EU is projected to peak at 453.3 million. From then on, however, numbers are

expected to decline steadily, falling back below 450 million by 2050. That might not seem like much of a decrease, but the population will be much, much older and there will be far fewer children about.

Unlike financial crashes or pandemics, demographic change unfolds slowly and does not produce dramatic moments that force immediate political action. Yet the trend is clear. The difficulty, the report notes, is not a lack of foresight, but a reluctance to act on what we already know.



A central driver of Europe's low fertility rates, the authors argue, is unplanned childlessness. Many people do not

consciously decide against having children. Instead, they keep delaying family formation, only to discover later that they have missed the biological window. The absence of a suitable partner at the right stage of life plays a major role.

Societies that normalise ever-later parenthood quietly increase the risk that many will end up childless not by choice, but by circumstance. In Ireland in the 1980s, the average couple were in their mid-to-late 20s getting married. Now they are in their mid-to-late 30s. That's if they ever marry at all. Ireland's marriage rate is now at its lowest ever level.

In this context, the report highlights the importance of stable partnerships, and especially marriage. Across Europe, higher marriage rates, earlier partnership formation and more stable unions are strongly correlated with higher fertility. There is a simple reason for this: if you marry when you're younger, you will probably have more children. By contrast, societies marked by delayed or fragile relationships tend to have fewer children. The decline in births, therefore, is not simply a matter of money, childcare provision or housing policy, but also of how and when adults form lasting relationships. Despite this, the report argues that public policy and public

culture remain largely silent about marriage, despite its demographic relevance.

Governments readily discuss employment, housing and childcare, yet are reluctant to acknowledge the role of long-term relationships in sustaining birth rates. The authors suggest that marriage and stable family formation should be recognised as socially valuable, instead of being treated as purely private lifestyle choices with no wider consequences.

This diagnosis leads the authors to call for a cultural as well as a policy response. Parenthood and family life, they argue, should be presented in public dialogue in a more positive light, not merely as individual preferences, but as contributions to the common good. Public discourse, media and education should be more open about the consequences of persistently low fertility, from labour shortages and fragile pension systems to increased loneliness and weaker social networks. Families, the paper insists, provide a public good that deserves recognition. The policy recommendations flow from this perspective.

Beyond financial supports, the authors emphasise the importance of earlier family formation, more secure and predictable working conditions, and greater stability in housing, so that young adults can plan their lives with

confidence rather than uncertainty. They also stress the need for employment, education and housing systems that do not penalise people for having children sooner rather than later. Finally, the report proposes including topics such as family life, parenthood and fertility alongside financial literacy in secondary school curricula.

The Wilfried Martens Centre for European Studies is the political foundation associated with the European People's Party, the largest political bloc in Europe, consisting of Christian Democratic and once Christian Democratic parties (like Fine Gael). Its report is a reminder that Europe's demographic future is neither inevitable nor irreversible, but the time available to shape it is steadily running out.

EUTHANASIA NUMBERS IN CANADA CONTINUE TO SOAR



In Canada in 2024, an astonishing total of 16,499 people died by euthanasia, according to the latest official report. It means the number dying in this way has trebled in just five years.

Under Canada's very liberal 'assisted dying' law, a person does not have to be terminally ill to avail of euthanasia. Worryingly, half of those who asked to be euthanised said they felt they were a burden on their relations. What was once presented as an exceptional measure has rapidly become a routine feature of the 'healthcare' system in Canada. This is not the mark of a civilised country.

Another 4,017 people who requested 'Medical Assistance in Dying' (MAID) died before receiving it. If they had not, then the number euthanised would have exceeded 20,000. This suggests not only rising demand, but also a growing cultural expectation: euthanasia is increasingly seen as a normal pathway at the end of life.

The expansion of eligibility criteria is central to this shift. Under Canadian law, a person must have a "grievous and irremediable medical condition". However, since 2021 this includes individuals whose natural death is not reasonably foreseeable (so-called Track 2 cases). In 2024, there were 729 such cases and only 32.2% of these patients had access to palliative care, according to the official report. People are choosing death because adequate care and support are lacking. The nature of suffering reported by patients is equally revealing. The most common reason cited was loss of the ability to engage in meaningful activities (over 95% in both tracks). But beyond this,

deeply social and psychological factors loom large. Half of all patients reported feeling like a burden on family, friends, or caregivers, while 44% of non-terminal patients reported isolation or loneliness. These are not simply medical conditions; they are profoundly human experiences that, in many cases, could be addressed through better care, stronger community support, and more robust social services. The concept of "self-perceived burden" is well known in palliative care. It reflects a distressing sense of guilt and dependency that can fuel a desire for death. That such feelings are so widespread among MAID recipients should concern us deeply.

The percentage of disabled individuals among non-terminal euthanasia recipients was significantly higher. The data also show that 32.9% of respondents identified as having a disability, rising sharply to 61.5% among Track 2 (non-terminal) cases. This raises serious ethical concerns about whether some of society's most vulnerable individuals are being failed rather than protected. In every case in 2024, a lethal substance was administered by a medical practitioner. Although self-administration (assisted suicide) is legally permitted in most of Canada, it is very rarely chosen. The state-sanctioned ending of life is therefore overwhelmingly carried out by medical

professionals, which is a profound betrayal of the healing vocation of medicine.

The human cost of this system is illustrated by the case of Roger Foley, a Canadian man with a severe neurological condition. Foley repeatedly warned that he felt pressured towards euthanasia due to inadequate care options. He spoke openly about being offered euthanasia while struggling to secure the support needed to live with dignity. “I’m fighting to my last breath, but I’m up against a regime that is cruel, desensitised, and out for blood,” he said.

Taken together, these figures and stories point to a profound shift in how Canadian society understands care, suffering, and human dignity. When loneliness, disability, and the fear of being a burden become pathways to assisted death, we must ask whether the healthcare system is no longer alleviating suffering, but instead eliminating those who suffer. Is this what we want for Ireland?

SYNOD RELEASES REPORT ON MISSION IN THE DIGITAL ENVIRONMENT

A final report from Study Group 3 of the Synod of Bishops underscores the need for the Church to engage the digital environment as a vital space for evangelization, dialogue, and pastoral accompaniment.

By Fr. Mark Robin Destura, RCJ



"The Church's presence in the digital sphere can be a sign of communion and a witness of hope, capable of reflecting the merciful face of Christ." A study group of the Synod of Bishops has emphasized that the digital environment is becoming an essential space for the Church's mission in today's world.

The reflection is presented by Study Group 3: "The Mission in the Digital Environment," prepared as part of the synodal process of the 16th General Assembly of the Synod of Bishops on *"For a Synodal Church: Communion, Participation, Mission."*

The document notes that the digital environment is not simply a collection of technological tools but a cultural space with its own language, dynamics, and ways of forming relationships. For this reason, it represents a new missionary field where the Church is called to proclaim the Gospel.

Drawing on recent reflections of Pope Leo XIV, the report encourages Christians to renew their commitment to sharing Christian hope in social networks and online spaces.
The Pope has called for “missionary disciples who convey the gift of the Risen Lord to the world” and who are attentive to the needs of people they encounter online.
The digital environment, the report notes, is increasingly interconnected with everyday social life, particularly among young people, making it a crucial area for pastoral engagement and evangelization.

During the discussion, the group noted that “rather than seeing digital spaces as secondary or supplementary, the Church must recognize them as integral to its mission, particularly in a world where many people’s primary means of engagement is online”.
They recognized the cyberspace as place for spiritual encounter where people go to the digital environments

for all manner of things, including information about the Gospel and about finding God

Five essential themes

The final document presents the three guiding questions: What have we heard? What does it mean? and What do we recommend? With these three questions, they come up with the five essential themes.

First, the digital environment is not merely a set of tools to be mastered; it is a culture.

Second, digital engagement enables listening to, accompanying, and raising the voices of those whose voices are not heard, and is an expression of the Church's social mission.

Third, this digital culture requires the same intentionality, formation, and missionary spirit that we bring to any cross-cultural ministry.

Fourth, at its best, digital engagement naturally fosters elements of synodality: listening, participation, and shared responsibility.

Fifth, at the same time, the digital environment poses immense challenges. It presents great risks, and is shaped through algorithms that can isolate us in echo chambers and manipulate us.

The challenge to understand this phenomenon continues to develop, particularly with the emergence of digital missionaries.

A mission still unfolding

The study group concludes with the proposals directed to the levels of the Holy See, Bishops' Conferences, and Dioceses, suggesting several steps in order to implement this Church's mission in the digital world. As a new missionary frontier, "the mission in the digital environment is a journey in progress."

As digital technologies continue to evolve, further theological, pastoral, and canonical reflection will be necessary to understand concepts such as digital mission, online synodality, and digital accompaniment.
Ultimately, the document suggests that the Church's presence in the digital environment can become a sign of communion and hope "reflecting the merciful face of Christ" in a rapidly changing cultural landscape.

PEDRIATRICIANS URGE FAMILIES TO WATCH FOR WARNING SIGNS OF EATING DISORDERS

By Sr. Christine Masivo, CPS

Ahead of National Purple Ribbon Day on March 15, Italian Federation of Pediatricians (FIMP) are inviting families and parents to pay close attention to the warning signs in younger children's health.
Changes with food and weight loss and gain that are inconsistent with growth are some of the signs that may indicate the onset of eating disorders.
Early eating disorders that were considered conditions primarily affecting adolescents are now emerging at a much earlier age.

Growing concern among younger children

Pediatric specialists warn that the onset of these disorders is steadily decreasing, with cases being identified in children as young as eight or nine years old.
Recent estimates indicate that more than three million people in Italy live with eating disorders, including anorexia nervosa, bulimia, and binge eating disorder.
The trend is alarming pediatricians, as 30% of those affected are children under the age of 14. It highlights the

urgent need for greater awareness among parents, caregivers, and educators.

Eating disorders are complex conditions that involve not only food and weight concerns but also emotional and psychological struggles.

When they appear during childhood, eating disorders can affect physical growth, emotional development, and overall well-being, thus requiring early detection and intervention.

Early warning signs

According to pediatricians, families play a crucial role in identifying early signs of eating disorders. Sudden changes in a child's relationship with food may be one of the first signals.

These include refusing certain foods, developing rigid eating habits, or feeling anxiety around eating times.

Unexpected weight changes that do not correspond with normal growth patterns or the tendency of withdrawal during meals should be noted.

Parents should not ignore warning signs or assume they are temporary phases, but instead they should consult their pediatricians as soon as possible.

This helps in timely care involving pediatricians and nutritionists.

As awareness grows around these disorders, initiatives such as the National Purple Ribbon Day serve as important reminders that prevention and early action can make a critical difference in protecting the health and future of young people.

Thank you for your generous donations. They are the lifeline of Family Solidarity, and our sole source of funding.

We have included a return envelope and subscription slip with every copy of the newsletter, as it is simpler than trying to identify those from whom we have not received a response.

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Please ensure that you include your name on your instruction to your bank so that we know whose subscription or donation it is.

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CATHOLIC COUPLES DATE NIGHT

CELEBRATE LOVE - DEEPEN FAITH - GROW TOGETHER

Join us for an evening designed to enrich your relationship & renew your commitment to the beautiful Sacrament of Marriage. Enjoy inspiring talks, meaningful conversations & time to reconnect as a couple.

Strengthen your bond, grow in faith & rediscover the joy of walking this journey together.



Speakers:
Mark & Anne O'Leary
Teams of Our Lady

When: 7pm, 18th April 2026

Where: Armagh City Hotel

- **Mark & Anne O'Leary speak on 'Knowing each other' & 'Deeper in Love'**
- **Mr & Mrs Quiz**
- **4-course meal**
- **Entertainment on the night**

"Love that leads to marriage is a gift from God & a great act of faith toward other human beings."

St. John Paul II

£55/€65 per person

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