

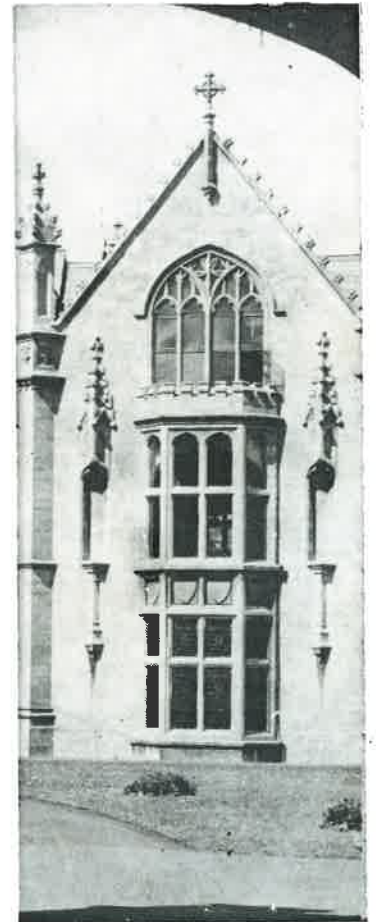
THE RECORD

BISHOP PETER BIRCH ON
AUSTRALIAN CONNECTIONS

HOMAGE TO TWO HURLING GREATS:
FATHER TOMMY MAHER AND EDDIE KEHER

THE 1976 EUCHARISTIC CONGRESS:
A SPECIAL REPORT

THE PITTSBURGH STEELERS:
A KILKENNY-STYLE MIRACLE?



A REVIEW OF PASTORAL AND EDUCATIONAL INTEREST
PUBLISHED BY SAINT KIERAN'S COLLEGE, KILKENNY

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CONTENTS

IN THE NEWS 3

Reports and photographs of news-making personalities and events with Saint Kieran's College or Ossory connections.

Delaney), career guidance (John Collins), curriculum development (James McAuley) and seminary (Dan Delaney/Eddie McGuinness) progress in the years 1966-76.

PHILADELPHIA '76: A
UNIVERSAL CALL TO FEED
THE HUNGRY OF THE
WORLD 16

Father Pat Comerford reports on the themes and talking-points of the 41st. Eucharistic Congress in Philadelphia.

AUSTRALIAN
CONNECTIONS 57

Most Rev. Peter Birch, Bishop of Ossory, reviews some of the milestones in the history of St. Kieran's and Ossory involvement with Australia, and reports on his own recent visit to that continent.

GOD SPEED YOU,
FRANCO HARRIS 20

A special correspondent tells how a Kilkenny priest's two-year study-visit to the U.S. changed the fortunes of a major-league American football team.

TWO ACTS OF HOMAGE TO
TWO HURLING GREATS 61

Paddy Downey and Elgy Gillespie of the Irish Times interview Father Tommy Maher and Eddie Keher, and reveal some interesting details of involvements with the Dublin minor hurling team and with cricket.

THE COLLEGE RECORD 29

A 28-page supplement containing reviews and reports on developments in facilities, staff and student activities in the post-primary and seminary sections of Saint Kieran's College, and including a special 'Transition' review of administration (Rev. Joseph

FROM THE DIOCESES 66

Reports from Australia, England, Ireland, Scotland and the United States on priests, their work, their achievements including extended coverage of local developments in the diocese of Ossory.

The Editors acknowledge the co-operation of the following in the obtaining and arrangement of material for this issue: Tom Brett (for photographs from his files); Joe Gordon and the Publicity Department at Three Rivers Stadium, Pittsburgh; Colm O'Coilain and Associates; The Australian Embassy, Dublin; Mr Paddy Downey and The Irish Times; Rev. Bernard Canning (for photographs of Scottish activities); Ned O'Brien, Durrow (for photograph of Commercial Hotel, from his collection); miscellaneous contributors of notes and photographs (including the relatives and friends of those featured in the 'In the News' and 'From the Dioceses' sections).

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Reflecting the global connection as a very special Bicentennial looms on the horizon

The major changes in the organisation and design of what was a familiar and time-honoured format have interrupted the regular two-yearly publication schedule of *The Record*, but given its virtues of economy and readability with which no editor can reasonably argue.

The Record continues, however, to reflect the global connection of the staff, students and alumni of St. Kieran's College, and particularly of its seminary department.

In this respect, the present issue has a strong Australian flavour: a Castlecomer-born past student was consecrated auxiliary bishop of Perth; the Bishop of Ossory, himself a past-student and former member of the staff of the College, attended the consecration and has written an account of his visit; a holidaying veteran of the Australian mission was persuaded to review his experiences there.

American coverage, if it lacks the detailed listing of names, places and dates that are the marks of an efficient chronicle of events, is none the less impressive; Rev. Patrick Comerford's account of the recent International Eucharistic Congress in Philadelphia could hardly have any more contrasting coverage than that of the unusual activities in neighboring Pittsburgh. And this Pennsylvanian emphasis is our own little US bicentennial gesture.

Our *Letter from Ogdensburg* continues to arrive faithfully, reminding us that American

pastoral assignments are not all sunshine, even if the bright and sun-tanned faces in our photographs from the New Orleans alumni re-union would seem to suggest so.

The *Scottish Log*, compiled with such meticulous care by Rev. Bernard Canning, a journalist *manque* if there was ever one, dominates coverage of events in the United Kingdom.

Within Ireland, coverage of affairs in the diocese of Ossory and of Down and Connor has opened up a new direction of journalistic endeavour; we hope to cover the activities of St. Kieran's priests in other Northern dioceses (Ardagh, Derry, Kilmore and Dromore are obvious candidates here), in the next issue.

Internal affairs—the year-to-year progress of the college itself, its staff, and its students—are covered in a section that also includes a number of articles which review some major developments in planning, administration and student service over the past decade.

Finally, the traditional *In the News* section has been expanded to reflect the diversity of involvements of the College's past pupils and staff.

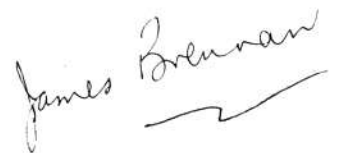
The revised arrangements for the production of this issue, which have involved the creation of the function of managing editor, have also meant that the final tasks of preparing copy, editing it, and preparing layouts have been combined with the business management of the

publication and taken out of the hands of the (relieved) editor.

The editor's task has been lightened by those who readily contributed reports and photographs, and by Miss Mary Meaney, the efficient and ever-obliging College secretary, who has done so much typing of material for this issue.

If we have preserved what is good from the past, and given promise of better in the future, perhaps we have achieved something that will stand as a sign that St. Kieran's College is preserving its traditions, while adapting itself to new demands in an era of change.

Such a sign will have an increasing importance as the college moves towards the celebration of its Bicentennial in 1982, preparations for which are now beginning, and towards the realisation of a major initiative in joint facility management with Kilkenny Vocational Education Committee.



James Brennan
Editor

Father Norris states education aims

"Unless we can meet the challenge of our times with a deepening perception of what we are trying to do in educating our young people, the embryonic Ireland of tomorrow, we are heading towards a blurring of our identity, the weakening of our culture, the eclipse of our Christian faith, and the disorientation of our people."

Education: What Direction? is the title of the article from which this stirring quotation is taken. Its author, Father Tom Norris, currently lectures in theology and philosophy at St. Kieran's College, on whose lay-side he received his secondary education from 1958 to 1963.

In his article in *Oideas*, the journal of the Department of Education, Father Norris sounds other warnings about the dangers of modern trends in education.

He quotes famous men on the faults of educational approaches which reflect "attachment to the very perfection of our educational means and methods, and failure to bend them towards the end"; or which do nothing to counter the "spiritual blindness (and) dull materialism" that lead towards disaster; or which bring the student to an understanding "of the intellectual tradition of which he is part only by accident; for its scattered and disjointed fragments are strewn from one end of the campus to the other."

Father Norris goes on to consider the touchstones on which a theory of Christian education should be based, beginning with man's view of his own purpose and existence in Greek, Hebrew and Christian cultures.

He mentions man's certainty about the sense and purpose of his existence; his unlimited capacity for truth, love and beauty; his weakness and unwillingness to be what he is; the possibility of reconciling Christian man and scientific man.

The teacher, Father Norris

continues, must be attentive to the many facets of the mystery of man—his potential for self-realisation, for transcendence, for liberation.

He lists nine major aims for education, beginning with the detection, cultivation and deepening of the pupil's sense of wonder, which is "the basic spring of human learning."

Next the teacher must "assist the student in the personal, creative discovery of truth." He must help the student to "understand and judge for himself." He must encourage a love for truth rather than a love of success.

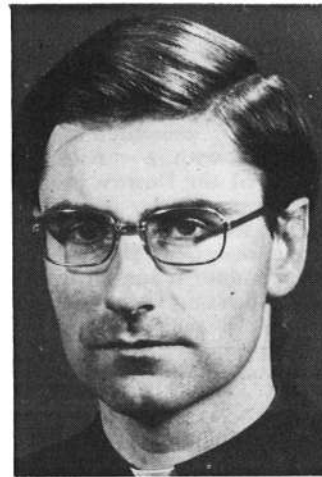
The student must then be shown how to achieve consistency between knowledge and activity, so that this consistency can change the criterion of one's decisions and choices from satisfactions to values, values being what are judged and understood as good and beautiful.

Then the responsibility of the student for his own life must be brought home to him, as must what is happening to him on the road towards self-development, and the conviction that "all authentic religion is being in love unconditionally with God, and that all authentic humanism is deeply religious."

The teacher should aim at working out with the student

a harmony of liberal, vocational and technological education that will serve to renovate society and above all to form "the trained intellect (which is) the best defence against the sophistries and shibboleths of all the powers that be."

Cardinal Newman's "vital, personal union of doctrine and life", based on his reading of the "more elegant and fruitful teaching" of the Father of the Church, is used by Father Norris to underline



Rev. Thomas Norris

his argument on the links between theology and spirituality in priestly formation in another recently-published article.

Father Norris, who was ordained in Rome in 1969, is a widely respected authority on the life and scholarship of Newman, and has contributed to a number of international seminars on the subject. His book, *Newman and his Theological Method: A Guide for the Modern Theologian*, will be published by the Dutch publishing house of Brill of Leiden in 1977.

Writing in the review *Doctrine and Life* Father Norris contends that "spiritual formation not based on doctrine lacks depth and substance, while doctrinal training without spiritual orientation is sterile and unhealthy."

The article traces the way in which doctrine and spirituality have grown apart throughout the history of the church, from the time when the ministry of the doctor and the pastor were united in the single person of the early fathers of the church; for them, "the apostolic power of the saint-doctor's ministry lay precisely in the fact that his life was a direct representation of his teaching."

The article calls for a return to this commitment on the part of the priest, through a re-integration of his theological and spiritual formation, so that, Father Norris concludes, quoting St. Paul, "Christ may live in his heart through faith, and then planted in love and built on love, he will have strength."

Familiar faces in this group of Lourdes pilgrims include those of Very Rev. John Kearns, P.P., Dunamaggin; Rev. Timothy O'Connor, Spiritual Director, St.

Kieran's College, and liturgical adviser, Ossory Pilgrimage Rev. Seamus McEvoy, Headmaster, St. Kieran's College, and co-director, Ossory Pilgrimage; Rev. John

Ryan, chaplain, St. Canice's Hospital, Kilkenny; Rev. Martin Campion, Seminary Director, St. Kieran's College, and co-director, Ossory Pilgrimage.



Dedicated readers of the *St. Kieran's Record* had little trouble in identifying the Russian-speaking Irish Army officer mentioned in first accounts of the arrest of a Russian trawler for fishing in Irish territorial waters.

And the subsequent trial of Captain Nicolai Shinkaruk, skipper of the *Belomorje*, was to bring further attention to Commandant Martin Bates, whose honours degree in Russian Language and Literature from London University gives him a unique prepared-

ness for the increased contact with Russia that will undoubtedly follow the exchange of visits between Irish and Russian Foreign Ministers.

The Irish Navy's precision in fixing the Russian trawler's position, and the exactness of Commandant Bates's translation in the crucial exchanges at the time of the arrest, held up well under cross examination, and after a nine-day hearing the fish and gear aboard the vessel were forfeited.

Historian remembered in Durrow

Canon William Carrigan, Member of the Royal Irish Academy, historian of the diocese of Ossory, and priest of Durrow from 1909 until his death in 1924 was honoured by the people of that town on September 14 1975, when a plaque was unveiled on his former residence, now occupied by Rev. J. Moran, C.C. at Castle Street.

The commemoration was organised by the Durrow branch of *Glor na nGael*, a national organisation devoted to the promotion of Irish in everyday life, which sponsors annual awards to communities where significant use of the language in business and cultural activities has been achieved.

The events of the day began with a special Mass in Irish concelebrated by Rev. J. Moran and P. Maher, O.M.I. (who was on holiday from Wales). Settings to music of the prayers of the Mass by Sean O' Riada were sung by the parish choir, augmented by the choir of St. Fintan's College and Primary School.

Following the Mass, the Rory O'Moore Pipe Band headed a parade to The Square, where Mr. Micheal O'Connor welcomed guests and public on behalf of *Glor na nGael*, and introduced the speakers, who included Dr. Liam O'Banain; Very Rev. T. Marnell, P.P.; Mrs. Margaret Phelan; Mr. Daithi Hogan (nephew of the late Canon Carrigan); and Rev. P. O'hEalain, secretary, Cumann na Sagart, representing Rev. Padraig O Fiannachta, Professor of Celtic Studies, St. Patrick's College, Maynooth, and Director of *Glor na nGael*.

Speaking on the work of the late Canon Carrigan, Mrs. Phelan, representing the Kilkenny Archaeological Society

said that he could best be described as a man of the people. During his life, he has devoted himself entirely to doing good for those less fortunate than himself.

Though humble in his way, she continued, he was also a man who had undertaken some excellent work under most difficult conditions so that the history of the diocese might be preserved for all time.

Later, at a function in the Castle Arms Hotel, Mrs. Mary O'Brien presented Fr. O'hEalain with a carving on behalf of the Durrow branch of *Glor na nGael*.

The work, a representation of an eagle hewn from native timber and mounted on a base limestone base quarried locally, is the work of Mr. Finbar O'Brien of Durrow, who donated it to the branch.

The inscription on the plaque, the work of Mr. Micheal O'Connor, a local monumental sculptor, reads (in translation) as follows: "Canon William Carrigan, P.P., M.R.I.A., Historian of Ossory, lived in this house, 1909-1924. A learned, loyal, diligent priest. *Glor na nGael* erected this plaque, 14.9.75."

The plaque erected at Durrow to Canon Carrigan, 'a learned, loyal, diligent priest'.



Social Services develop a network of rural centres

Over £150,000 worth of social services were delivered in Ossory in the fifteen months to the end of 1975, according to the annual report of Kilkenny Voluntary Social Services.

The director of the organisation is Rev. Paul Fitzgerald, and others associated with its work on a voluntary basis include Rev. Pat Duggan, who is chaplain to the Adoption Society; Rev. Jerry Joyce, who is training officer of the Ossory Federation of Youth Clubs; and Mr. Joseph Nolan, who is chairman of the Finance Committee.

Over half of the Services' staff give their full-time professional skills free of charge, and because of this, the organisation has to find £80,000 in cash, instead of twice that amount, to maintain the level and quality of its care.

The Services, established fourteen years ago in a pioneering effort to meet urgent social need, operate through a network consisting of a centre at Kilkenny, and eight sub-centres (at Ballyfoyle, Callan, Freshford, Johnstown, Moneenroe, Owing, Rathdowney and Tullaherin).

These sub-centres provide administrative facilities, meeting space, and where possible, recreation facilities, particularly in rural areas where no such facilities exist already. They are often operated in conjunction with local services committees at parish level, and it is intended to expand the number of sub-centres as buildings, personnel and local voluntary support become available.

Working from the main centre and in co-operation with the sub-centres, fully qualified social workers, including two specialists in

adoption work, deal with the needs of families in poverty, illness, unemployment and other crisis situations.

Trained nurses gave special care to the ill and the old in their own homes, often preventing the need for long-term hospitalisation. Experienced advisers help families to plan housekeeping budgets, buy food wisely, and know their consumer rights.

A qualified play therapist plans and leads playgroup activities for children, and a director of youth work co-ordinates the development and organisation of youth clubs and projects. Learning and hostel accommodation is provided for handicapped children, and the establishment of workshop and residential facilities for the adult handicapped supported. Education courses are organised to help people prepare for adolescence, employment, marriage and parenthood.

The aim of the service is to provide a resourceful, mobile, flexible, and professional team of social workers who can develop natural and trusting relationships, untangle family and personal problems, encourage reconciliation and responsibility, give moral support, and ensure awareness of rights.

It also aims to provide an independent alternative, equal in quality and resources to the statutory social services provided by health and local authorities. Towards the achievement of this aim, the Services will, according to their annual report, "continue to use the special training and dedication of religious, acknowledging their unique acceptance as confidants, advisers and arbitrators and their particular devotion to the handicapped, the terminally ill and the dying."

The sophisticated gossip still growing, and as they flowed into the Martello Room of Jury's, we talked to the Canon about Avonmore Creamery in his area. "We spoke of the vast importance of agriculture in the country, and Canon Malone gave us a blunt quotation—he told us to use it if we wished—to the effect that to the economy of this country, a cow's udder was worth an oil-well. That's the kind of blunt, honest talk we like to hear, and the good priest is right."

"Canon John Malone", wrote Tony Butler, in his Evening Herald column, "came up for the presentation of the prizes in the Old Dublin Society's essay competition. The Society has over 900 members and is

Sean White revisits Midland plain

'Coming home, twenty years after, is a funny sort of feeling. I can hardly recognise that this was my home.'

With these words, Sean White began a thirty-minute television tribute to his native Durrow in the RTE series *My Own Place*.

'Others stop in Durrow on the way to someplace,' he continued, 'I stop here because it is my home. It has changed.'

Sean, who shares a St. Kieran's secondary education with his brothers Monsignor Tom White of the Vatican Diplomatic Service and Liam, now a London photographer, remembered the shop and hotel that his parents ran in the building that now houses the Castle Arms Hotel.

'I remember the shop in those days: rows of drawers, a scales, flour bins, open chests of tea, half barrels of stout bottled once a week, caps, boots and shirts sold to workmen on Saturday night.'

A view of The Square, Durrow, the site of White's Hotel (now the Castle Arms Hotel), taken about 1904.



'Durrow is on the midland plain, the woods are in a circle around it. Three rivers wander across the plain. Lying inside its magic circle of woods, it is a little estate town.'

'My mother insisted that as a business town, Durrow was strangled by estates. There were no farmers to shop. Anyway, she preferred county council workers, who were paid every week, and paid her in turn. For farmers she would have to wait until the harvest.'

Then Sean went on to revisit a selection of buildings and locations that evoked for him not only the atmosphere and lifestyle of his own childhood times, but also of other eras.

He sat in the billiards room of the Castledurrow, the former home of the Flower family, Barons Castledurrow and Viscounts Ashbrook, and remembered his time there in the thirties

as a senior infant after the Presentation Sisters had taken over the house as a school.

He wandered through the ruined ornamental gardens at Heywood, near Ballinakill, the former home of the Poe family, and now used as a novitiate and secondary school by the Salesian Fathers.

He boated down the Erkina River, pausing to consider the fate of the mill that was Durrow's major employer in his younger days.

He shared memories of Durrow, and reports on its recent progress, with Dr. Liam O'Banain, the local doctor whose ministry has spanned almost 50 years of Durrow history, and whose work for the Irish language and for local history has given the area a special place among communities with an awareness of their own tradition.

He joined his long-time friend Micheál Dempsey, the local postman, in a rural delivery run, eyeing the landscape from the comfort of sheepskin-covered seats in Micheál's new Fiat 127, a sign of the times.

Overall, the programme was a sensitive portrayal of a community and its long-term influence on an individual. And it made local people aware, as one local reporter put it, 'of the beautiful town that many take for granted.'

Sean White was, up to

recently, head of publicity with C.I.E., after spending his early career as a journalist, magazine editor, and manager of public relations for Bord Fáilte in North America. He now intends to devote himself to writing on a full-time basis.

And Sean's brother, Liam, wasn't altogether out of the limelight recently either; a collection of his photographs was exhibited at the Merriman Summer School in Clare.

Arts thrive in Kilkenny

'To be gifted with a vivid and distinctive imagination, to find in everyday events the vagaries of the human heart, to love words passionately—if these are the credentials of a poet, then here is one.'

With these words, former St. Kieran's staff member Father Joe Delaney introduced a collection of poems and prose by Sean Kenny, a Kilkenny writer and artist who draws on local personalities, atmosphere and colour to give body to his art.

Lauded by fellow-Kilkennyman and fellow-author Donal Mac Amhlaigh as likely to 'make a name for himself far beyond the boundaries of his own town and county', Kenny is both part-cause and part-effect of the mini-renaissance that has been a feature of artistic life in Kilkenny in the last decade or so.

Father Joe Delaney, now curate in Tullogher, was associated with this movement as patron and organiser of a number of exhibitions that allowed local artists to show their work for the first time.

These early efforts may by now have been dwarfed by the phenomenal growth of Kilkenny Arts Week, and the increasing network of craft enterprises that have spread across the county in the wake of Kilkenny Design Workshops.

But historians of local culture will no doubt give credit where credit is due.

In the meantime, graphic and literary art will no doubt continue to develop in South Kilkenny, which apart from Father Delaney's presence, also benefits from the influence of Kilmoganny-based author Richard Condon and Piltown National school teacher John Ryan, who won the Hennessy/New Irish Writing award in 1975.

Need to re-define leisure emphasised

Teachers, parents and children are in danger of forgetting the true meaning of the word 'leisure' unless an immediate attempt is made to revive some of the classical meaning of the word, according to Stephen Dollard, writing on the subject of *Education and Leisure: Ancient and Modern in The Secondary Teacher*, the official quarterly journal of the Association of Teachers in Ireland.

Stephen, who received his secondary education at St. Kieran's, is on the staff of St. Fintan's College, Durrow.

His article sets out the classical interpretation of leisure, quoting Aristotle's view that leisure is 'happiness,' the highest achievement of a human being who turns away from bodily activity to attend to the cultivation of his mind.

The author notes, however, that Aristotle would

have excluded the possibility of manual workers enjoying true leisure, on the grounds that they did not have the necessary time nor the correct disposition (manual labour was considered debasing).

The article goes on to link the Aristotelian idea of leisure with more recent definitions of a 'liberal education', and pleads for more understanding by government planners, school managers, teachers and parents of the need to teach pupils to be free and to use their freedom rightly.

Quoting sources as diverse as Richard Hoggart, Bishop Peter Birch and Frederick Copleston, the article summarises the malign influences of the media and modern values on home life, on privacy and on the use of leisure.

And it concludes with

some general recommendations and constructive suggestions on the part that parents and teachers have to play in guiding children to an effective and natural use of leisure that will reflect some of the very sensible and often forgotten means and priorities attached to the concept by the ancient Greeks.

A new playground in Tullamore is one of the concrete (in every sense of the word) results of the activities of Junior Chamber there.

And President of the local branch of Junior Chamber when it launched the playground project was Michael Fennelly, who is area manager with the Royal Insurance Company there.

Michael, a native of Ballycallan, received his secondary education at St. Kieran's from 1958 to 1963.

Father Jackie Robinson emerges as flatdwellers' champion

'Flat life "desperate": priest lashes back at councillors'; 'Homes are just eating and TV houses'; 'Working mothers "curse of the country"', says priest'.

These headlines from both provincial and national newspapers span a fifteen month period that has made a national figure of a Kilkenny curate.

For Fr. Jackie Robinson, of St. Patrick's parish, the story begins with his involvement in the establishment and development of the Kilkenny Flat Dwellers' Association.

In February 1975, Fr. Robinson and Fr. Jim Forristal (chaplain to Mercy Convent, Callan, and a former assistant dean at St. Kieran's) issued a statement on behalf of the Association that appealed for "swift and effective action" to curtail what they called "a new form of exploitation . . . Private houses are being bought by wealthy businessmen—sometimes three or four houses by the one person—and these houses are being let out in flats at enormous rents to young married couples."

In addition, the statement criticised Kilkenny Corporation for deleting references to the need for security of tenure and a neutral rents tribunal in a motion to be presented to the Minister for Local Government.

The rights of the tenant must be respected, the statement continued, and landlords forced to improve substandard accommodation.

The Corporation didn't like the tone of this and other statements from the Flatdwellers and their spokesman.

Harsh words were spoken in council meetings, and the exchanges attracted the attention of the national media.

By October, the *Sunday Press* was summarising the state of play, noting the Corporation had accused Fr. Robinson of "showing a lamentable ignorance of the facts" and "being utterly irresponsible in his suggestion that young married couples in the city were having children just to increase their chances of getting a corporation or council house."

And publishable words could probably not be found to express the Corporation's reaction to Fr. Robinson's accusation that they were merely a "rubber stamp organisation" riddled with

"inaction and inefficiency".

By December of the same year, Fr. Robinson had become a television personality, appearing with Fr. Forristal in the Sunday evening news feature programme, *Newsround*.

During the programme, Fr. Robinson explained that his involvement was really not very different from the involvement of many other priests; their activities were perhaps carried on a little more quietly than his.

But then he was "that sort of man"; he believed that "you get nothing anymore by (just) saying 'please.'"

The programme showed Fr. Robinson going about his pastoral work, but paying special attention to the plight of one young couple who had been evicted from a flat.

And the programme took in the views of Mayor John Holohan, who began by labelling Fr. Robinson's initiatives as "misguided, misdirected, misinformed and immature," but ended by supporting the priest's involvement.

And the following week, support was to come from another quarter. In a Sunday sermon, Fr. Jerry Joyce, C.C. St. Canices, revealed some of the issues that had been discussed at a meeting of Kilkenny priests called in the wake of Fr. Robinson's television appearance.

"We were concerned that the Gospel teachings were so misunderstood that the organising of games and sports clubs seemed more acceptable as a function for the priest than highlighting

social injustice and motivating our Christian conscience to do something about it," Fr. Joyce said.

"We were also aware that a survey on sermons showed that only 3% of congregations wanted to hear sermons on social issues.

"We were therefore discussing whether or not we should use the news media more."

We felt the the news media might be the only effective way to proclaim that a priest's concern with social issues is primarily a priestly and not a political act.

"But we failed to agree that we should say so (publicly) in the media, on the grounds that the fundamental point might be lost in the details of the current controversy."

By May 1976, Fr. Robinson was again involved in controversy.

"Many parents in Kilkenny," he was quoted as saying, "seem to have allowed their homes to become little more than eating houses and TV houses as far as their children are concerned.

"There seems to be no communication between parents and their sons and daughters; nor do some parents want to communicate.

"They seem to feel that if they give their sons and daughters adequate pocket money at the week-ends, their responsibility towards them ends there."

This time, the St. Patrick's curate was speaking at the launching of a report on youth and leisure prepared

Father Jackie Robinson uses the opportunity of a meeting with Minister for Local Government, Mr. James Tully (at the official opening of a housing development in Kilkenny) to put forward some firmly-held views on housing policy.



by the Kilkenny branch of the Young Christian Workers, of which he is spiritual director. The report listed over 100 different leisure alternatives to the typical pastime of drinking.

And in October, he made local headlines again.

The *Kilkenny People* front-paged the contents of what they termed a "hard hitting lecture to the parents of pupils at Presentation Convent, Kilkenny."

"Fr. Robinson believes," the report went, "that the greatest mistake a government ever made was to allow wives and mothers back to work.

"He explained that the greatest job of all—the rearing of a human being—belonged to a mother, and if she was not there to care for a child or teenager coming home from school, the child was bound to feel it."

All in all, a turbulent year for Fr. Robinson. And an active one, too. Because apart from his headline-hugging activities, he has been involved in some less controversial, if equally noteworthy, pastoral initiatives.

One of these was the installation of an alarm system in the houses of old people who "live in dread of getting a heart attack or falling and breaking a leg and not being able to summon help," as he explained in a newspaper interview. "With our scheme, they will have renewed confidence and security."

Which, seemingly, is something that the irresponsible and the complacent in Kilkenny and beyond won't have as long as Fr. Jackie Robinson is around.

An appeal for vocations in a recent issue of a religious magazine calling on Irish youth to answer the challenge of life-long service as missionaries, had a particularly forceful backing in the life-story of the author.

For Ballyhale-born Neil O'Driscoll (1948-53) was an army officer, and had spent two years at the Curragh Officer Training School and a year in the artillery corps before entering the Jesuit novitiate at Emo. Ordained in 1964, he has been serving in Zambia for the past thirteen years.

Father O'Driscoll's article appeared in the publication of the Irish Missionary Union, which promotes support for Irish missionary activity.

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Education and scholarship lose two outstanding exponents to early death

Education and scholarship in Ireland, England and Germany lost two outstanding practitioners with the deaths of Cyril O'Loughlin and Padraig Costelloe at the ages, respectively, of 49 and 26.

Cyril O'Loughlin was born in the Pike of Rushall, Co. Laoise, in 1927, and entered St. Kieran's College in 1939.

He was awarded an Intermediate Scholarship (First Class) in 1943, and was first senior of the house and captain of the hurling team in his final year. He received a Leaving Certificate scholarship, and began studies towards a Bachelor of Arts at U.C.D. in 1945.

Graduating in 1948, he took his Higher Diploma in Education in the following year, and then began a career in education in England that was to result in his eventual appointment as Head of the English Department at Cardinal Wiseman High School, Walthamstow, in 1968.

In 1972, he joined the staff of St. Ignatius College, Enfield, Middlesex, and in 1974 became Deputy Headmaster at Archbishop Isley School in Birmingham.

A dynamic personality, a scholar and an enthusiastic sportsman from his time at St. Kieran's onwards, Cyril O'Loughlin had a special interest in extra-curricular education, and often led educational tours of Europe, as well as making his experience available to St. Kieran's College's careers guidance programme, particularly in relation to job opportunities and life styles in Britain.

Padraig Costelloe was the eldest son of Eamonn (Ned) Costelloe, who taught Irish at St. Kieran's until his death in 1973, and was born in 1950.

He entered St. Kieran's in 1961, and then went on to U.C.D., where he took a first class honours degree in Celtic Studies, continuing his university education at U.C.G., where he was awarded an M.A. in 1970, and where he lectured in his subject until a travelling scholarship took him to Germany, and to the Ruhr Universitat at Bochum.

Here he lectured in modern Irish while preparing his thesis on "The Syntax of the Sentence in Old Irish", for which he was awarded the degree of Doctor of Philosophy, *summa cum laude*, in July 1974.

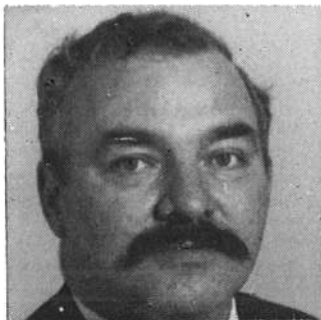
He then joined the staff of the Rheinische Friedrich Wilhelms Universitat at Bonn, where he lectured in Celtic languages and literature (Old and Modern Irish, Welsh, Breton), prepared his doctoral thesis for publication, and continued his editing of the Middle Irish text *Echtra Cormaic*, as well

as acting as a correspondent for the RTE Radio current affairs programme in Irish, *An Saol Mor*. His views of German third level education were published in the 1974 edition of *The St. Kieran's College Record*.

For all his splendid scholarship, Padraig Costelloe retained an easy, friendly, and unaffected manner, and never lost his feeling for the interests of his native county. Indeed his enthusiastic support for 'The Village' in their successful bid at Thurles to win the All-Ireland club hurling championship was the prelude to his accidental death in a car accident on his way to Dublin to return to Germany.

His untimely and tragic death was a severe personal loss to his family and to his colleagues, and a major blow to the development of research and education in a language for which he shared a deep love with his deceased father, and with the hundreds of students who had come in contact with both of them, and been impressed by their learning and dedication. *Ar Dheis De go raibh a n-anaim.*

The late Cyril O'Loughlin



The late Padraig Costelloe



'Victory was preached from the pulpit' ran one national newspaper headline — after Camross Senior hurling team had won the 1976 Leinster club championship title.

Camross's pulpit has been occupied for the last year by Father John Reidy (Father Larry Dunphy, another experienced coach, takes his turn there too), but in the excitement of beating the reputable Kilkenny city team of James Stephens, Camross's original priestly mentor was not forgotten.

"Father Sean Collier started to train us in 1957," said club chairman Michael Lalor, "and he took us to junior, intermediate, and senior titles in successive years. He really laid the foundation for our subsequent success in the county."

An Irish Times reporter found Father Reidy a mischievous and voluble conversationalist whose manner does not conceal the fact that he is in deadly earnest when approaching the game of hurling.

"He has had long and successful connections with Kilkenny hurling, both at inter-county level and with St. Kieran's, whom he steered to a first all-Ireland colleges' (Championship) success."

And the report goes on to quote Father Reidy on the background to the local team's rise to fame.

"Of all the great St. Kieran's teams I was associated with, at least five or six players were usually from Laois. I always knew that all a Laois team needed was a belief in themselves."

But the story has an unhappy ending — Camross were defeated in the All-Ireland final.

Jubilee class meets

'The course. . . involved two lectures a day from experts in biblical studies, theology, social work, psychology and pastoral work. These were followed by general discussions, often lasting well into the night'.

Not an unusual programme for a group of 47 priests taking three weeks away from their pastoral duties to catch up with modern developments in Church teaching and practice.

Not unusual even if the priests had all been ordained in Maynooth. And only slightly unusual because two

of the participants were bishops.

But very unusual if you consider what they had in common—they were all ordained on the same day twenty-five years ago.

And they had gathered at a small hotel in the Co. Meath village of Bettystown to celebrate their silver jubilee.

Among them were Father Tim O'Connor, of Saint Kieran's, and Father Percy Grant, a former bursar at the college, and now curate in Ballyraggett.

They were joined by 38

classmates from parishes and schools in every diocese in Ireland, from the staff of Maynooth College, and from other academic institutions.

Among the classmates were Bishop Eamon Casey, then of Kerry, but now of Galway, and Bishop Francis McKiernan of Kilmore.

And bishops were among the speakers at the conference too. Dr. Birch of Ossory spoke on *The Apostolate to the Disadvantaged*, and Dr. Dermot O'Mahony, auxiliary to the Archbishop of Dublin, spoke on *Pastoral Communication*.

And, according to Bishop Eamonn Casey, it transpired that 'only seven of the 54

priests ordained from the class are missing for the re-union. Two have died, two are not well enough to attend, and three are teaching and cannot get away for the full course because of exams.'

Ex-St. Kieran's students tuning in to Radio Chille Choimhich, the local radio experiment sponsored by Radio Telefis Eireann, during its week-long run in late 1975 might have noticed some familiar cadences coming over the air-waves. A check through the large glass panels of the mobile studio would have revealed a familiar face to go with the voice of the experiment's co-ordinator, Fr. Martin Campion.

ASTI President speaks out on major education issues during year of office

Parent-teacher relationships, the pupil-teacher ratio in secondary schools, remedial education, the developing role of the teacher—these were some of the issues tackled by St. Kieran's College staff member Alfie Sheehy during his year as President of the Association of Secondary Teachers of Ireland, a position he took over from Mountrath-born Liam Hogan, who is on the staff of the Christian Brothers' Secondary School, Carrick-on-Suir.

Addressing the Kilkenny branch of his organisation, Mr. Sheehy warned parents against giving up the task of controlling their children; they must not, he said, adopt the attitude of "Let the schools do it; let the schools teach them manners, self-control, morals — they have the trained teachers and the time."

The school does have a great influence in forming ultimate values, he admitted, but the greatest influence is that of the parents, and they must be made aware of this and made to see it not only as a responsibility but as a challenge.

In particular, parents needed to have their confidence restored in their ability to deal with their children, Mr. Sheehy continued.

"Teachers have a role to play in restoring parents' confidence. This aspect of the teacher's pastoral duties needs to be stressed, and allowance made for it in the teacher's timetabled work."

In a seminar on remedial education at Seville Lodge, Kilkenny, he went on to underline another area where the teacher's role and potential had not been fully realised.

A U.C.D. survey had shown, he said, that one out of every five schoolchildren experienced difficulty in reading.

There was additional evidence that 10% of all children are of below-average intelligence; that, in general terms, one out of every four schoolchildren needs special care and help; that one child out of every three left school without a certified level of achievement.

Yet there were only 150 teachers in the country's 830 post secondary schools in the school year 1973/74; and only 4,000 pupils there, out of a total of 200,000, were receiving remedial attention.

"We can spend several millions on eradicating a disease in cattle; let us as a nation spend a few millions on trying to eradicate illiteracy and innumeracy."

In his address to the annual conference of the ASTI, Mr. Sheehy touched on a number of major issues in the development of the Irish education system—urging a good basic education for workers to increase their adaptability for re-training; suggesting the linking of education and training courses; recommending that under-employed teachers, trained at considerable public expense, be used to meet the growing demand for non-classroom teacher-pupil contact; encouraging the introduction of an educational credit system that would allow the integration of adult education into the existing structure; underlining the need for a re-structuring of teacher training and in-service courses.

Speaking on the question of the pupil-teacher ratio, Mr. Sheehy said that no other single factor had had such a detrimental effect on Irish education.

"It has limited the range and level of subjects, limited schools' intake of pupils, put a stop to experiments and innovations in methods of teaching, and made it im-

possible for schools to cater for 'special' children.

"The requirements of schools are far more sophisticated than those revealed by the mere division in twenties of the number of schoolchildren present.

"In analysing a school's needs, its intake and range of children, its location, the aspirations of parents and pupils, and the ethos and traditions of the school itself, should all form part of the analysis."

Turning to the role of the teacher, Mr. Sheehy referred to change as a constant factor in modern education, and argued that teachers should educate for change, broadening their understanding of the stresses that change will impose on families and on careers in society.

"Teachers", he warned, "may, however, find it left to them to counter the blindness of a generation that has tried to rid itself of those conventions necessary for social stability. We must not lose sight of, nor hesitate to proclaim, the Christian philosophy of education and life."

Apart from proclaiming this constant value, the teacher must be prepared for continuing change in his technique and methods of communication.

"The teacher has a basic role, which is to educate man in his entirety, and auxiliary roles by which he can prepare man to live properly and to work in society in his time.

"But to the traditional role must also be added those of curriculum innovator and developer, assessor, remedial helper, pastor, vocational counsellor, and mechanic with some knowledge and expertise in the use of the electronic age.

"At present, the social

theorists are stating that teachers are the agents of social change.

"To them, the main function of the school is to turn out well-balanced members of a specific form of society.

"In his task of transmitting ideas, in encouraging certain (and approved) types of behaviour, can the teacher be politically neutral?"

"In this aspect of his work, he finds himself in a dilemma; he must aid young people to adapt to existing socio-economic structures, while developing their independence and their ability to challenge these same institutions, and to form constructive criticisms of their deficiencies."

The traditional past-pupil involvement with the world of banking has given St. Kieran's College a fine reputation as a training ground for future financiers. And it has helped many an ex-St. Kieran's man to finance a bigger tractor or a smaller car at a critical point in his personal economy.

But the influence of St. Kieran's is spreading beyond the confines of commercial banking into the exclusive preserves of the merchant bankers.

A Who's Who of banking published in the review Hibernia mentions Thomas P. Mulcahy (1953-58) as U.K. Manager of the Allied Irish Investment Bank, an operation he joined after fourteen years with the Bank of Ireland; and Patrick Joseph Flynn (1952-57) as Banking Manager of Trinity Bank Limited, a position he attained after thirteen years with the Bank of Ireland.

The review omitted the name of Patrick C. Kilroy, recently appointed a director of Banque Nationale de Paris (Ireland) Ltd., probably on the grounds that a full listing of his directorships would involve unacceptable demands on their newsprint stocks.

The Wellbrook Press

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We are happy to have been associated with this production of THE RECORD

Nicky Rackard: a man blessed with enviable happiness

Nicky Rackard was always extraordinary, being the most remarkable boy in our first-year crop in September 1936; even then he was powerfully built, his tall frame capped by a crew-cut crown of bristling fair hair, writes *Father Tommy Maher*.

Straight away, he became known as *The Boy from Killane*. Little did we (or he) realise then that Nicky Rackard would become as famous as the '98 hero who had been born in the same house as him there at the foot of Mount Leinster.

Nicky devoted himself straight away to the two-fold task of the student in those days—the attaining of academic proficiency and of hurling perfection. He succeeded in achieving both of these aims, but not without protracted efforts.

Academically, he was a good average student, who made the grade by taking the advice of the then president, Dr. Staunton, to "Work, work, work".

In one post-examination 'vis', Dr. Staunton paid tribute to *The Boy from Killane* for gaining sixth place in his class. Next time round, Nicky Rackard was top of the form. That was the beginning of the pair's mutual admiration for one another—a rare thing in those days.

It was climaxed on a platform in Wexford town, when, during an All-Ireland victory celebration, Bishop Staunton singled out his past pupil as being in a special way responsible for Wexford's win.

In past issues of this publication, mention of St. Kieran's past pupils in positions of importance in the world of industry and commerce has often been helpful to their fellow past pupils in search of advancement and opportunity.

We feel that it is totally in keeping with the times that are in it, therefore, to note that the Principal Officer (Unemployment Assistance and Benefits) in the Department of Social Welfare is Leo Holohan (St. Kieran's 1936-41).

And it may be helpful to those who still have the few pounds coming in to note that the new accountant general of revenue in the Office of the Revenue Commissioners is another ex-St. Kieran's man, Durrow-born Edward Brophy.

In the hurling sphere, Nicky didn't need any encouragement to work. He always had the burning ambition to wear the Wexford jersey and to do honour to his native county; no effort was considered too much in achieving that goal.

His daily routine was an almost furtive visit to the chapel immediately after dinner, then into togs for a few pucks, a league match, or cup-team practice.

I'd venture to say that in these chapel visits, The Lord heard many a cry from the heart for favours which had no direct bearing on the spiritual, but which He saw fit to lavish on Nicky. When he matriculated in 1940 to study veterinary science, he had won all the college championship medals open to him.

The most vivid sporting recollection I have of him concerns an incident during a game between Leinster and Munster at Nowlan Park on St. Kieran's Day, 1940.

At half time, Munster led by twelve points. During the second half, Leinster pulled back that lead to three.

I can still see the big hand go high amid the clashing

hurleys at the stroke of time to palm the ball to the net and level the score. The hand was Rackard's; Leinster went on to win by fourteen points in extra time. Nicky always regarded that as his happiest memory.

Nicky had all the manly qualities, together with a very kind heart and a deep strong faith. The first medal he ever wore was the coveted Child of Mary medal. This he displayed as proudly as the many hurling and football interprovincial medals he was to win.

He had a great capacity for friendship and kindness to people. He was never guilty of a consciously unkind act to man or animal.

He was never a loser. I travelled once with him by pony and trap from Killane to Enniscorthy; he was playing for Rathnure in his first county final. He was beaten, but he came back later to win.

If he saw life from the pinnacle of prosperity, he also viewed it from the floor of the abyss. But like the great man he was, he scaled a labyrinth of obstacles, overcoming what seemed to be more hopeless odds than the

fifteen point Tipperary lead he relentlessly pegged back one windy Sunday.

He visited St. Kieran's shortly before going into hospital. I can truly say that on that occasion I met a man who was happiness personified.

I have many memories of him, both on the field and off, as man and boy, as teammate and opponent, but the greatest memory is that of his last visit here. I could never envy that man anything, but I must admit that I was tempted to envy him this peace and serenity which was surely heavenly.

He offered to come and communicate that living faith to the students here. Alas, there was no time. Already the struggle was on which he had to lose.

As I visited the peaceful cemetery in Bunclody where his big noble frame now rests, I could hear again, on that glorious August evening, the voice from boyhood days: 'Arrah, come on, Maher. Tog out, and we'll go out for a few pucks down Fennessy's'.

I went away not sad but glad that I had the privilege of being a friend of his.

Social issues dominate at conference on nationality question

The development of St. Kieran's as a conference centre means that national controversies can be stirred up from within its four walls on a scale that would have been inconceivable ten years ago.

A case in point involved the twenty-fourth annual Social Study Conference, a week-long event attended by 110 delegates, Catholic and Protestant, from both North and South, and held at the college from August 1 to 7, 1976.

The theme of the conference was *The People We Are*, and the speakers included Professor Denis McConalogue, U.C.D., whose topic was *An Exile Returns*; Bishop Cathal Daly of Ardagh and Clonmacnois, who spoke on *Violence*; and Mr. Seamus Mallon, the S.D.L.P. politician, who deputised for Mr. Austin Curry in speaking on *Authority and Power*.

The major controversy resulted from Bishop Daly's statement that members of the Provisional I.R.A. "are not psychopaths or criminal

types; they are sincere, they can show courage, endurance, and even nobility. Except in the interest of the Cause, they would never inflict injury or wrong on anyone. They do have a conscience. I do not doubt that it sometimes disturbs them. I would say to them that they are better men and better Irishmen in these moments when that conscience is subject to disquiet than when it is serene."

But he added a detailed analysis of the way in which the modern guerilla army works, pointing out its rigid discipline, the devaluation of its targets as less than human, the distancing of the guerillas themselves from the full impact and effect of their actions.

In taking up Dr. Daly's points, Mr. Mallon said "Life itself is noble. To have any act or part in its taking is a negation of that basic nobility."

"Bishop Daly," he continued, "has ignored the fact that the 'nobility of historic republicanism' is

itself based on the sub-culture of violence, and it is impossible to separate them." Republicans, he said, had a set of handed-down political dogmas based on an assumed purity of the Celtic tradition which had fostered an exclusiveness and political introversion that had expressed itself in the past in sterile abstentionism.

And, he added, the only hope for the future of Northern Ireland was a re-examination of what constituted the fundamentals of both political traditions. This re-examination was already under way.

Single-sex schools, clerical celibacy, sin-oriented theology, the rights of children, and mindless violence and vandalism in the home and the community were other topics to be given attention during the week-long conference. But, according to Professor McConalogue, there were signs of hope. There was, he said, "an increased openness to, and tolerance of new ideas" in the emerging Ireland.

The case of the expensive pillow

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Three noted doctors' deaths mark end of distinguished careers

The continuing contribution of Kilkennymen and past-pupils of St. Kieran's College to medicine in Ireland and abroad has been severely affected by the deaths of three outstanding doctors: Thomas Ryan, Thomas Maher and Patrick Cassin.

Dr. Thomas Ryan, M.D., F.R.C.P.I., died on August 10th 1974, at the age of fifty three.

Born in Co. Roscommon, he spent his childhood in New York after his family had moved there, but returned to Ireland for his secondary education, and entered St. Kieran's College in the early thirties.

After proving himself a brilliant student and a skilful and dedicated hurler during his five years there, he left the college for U.C.D. from where he graduated in medicine six years later, subsequently winning a gold medal at Jervis Street Hospital, where he pursued his clinical studies.

He was awarded the degree of M.D. and membership of the Royal College of Physicians of Ireland in 1947.

After further study in London, he became a visiting physician at Jervis Street Hospital in 1948 at the age of 27, a remarkable achievement by any standards.

He developed his involvement with the hospital subsequently, becoming staff physician and teacher, and showing a universal kindness to his patients, including some of his teachers and contemporaries at St. Kieran's.

In June 1974, his colleagues in medicine conferred on him Fellowship of the Royal College of Physicians.

The late Dr. Thomas Ryan



He was an exemplary Christian, a sympathetic consultant, and a professional physician of the first rank. He is sadly missed by his many former patients, his colleagues, and all those who came into personal or professional contact with him.

Dr. Thomas Maher died on March 23rd 1976 at the age of fifty five.

He was born in Lisdowney, Co. Kilkenny in 1921, studying at the local school (where his mother taught) before entering St. Kieran's in 1935.

He graduated in medicine at U.C.D. in 1946, and completed his internship at the Mater Hospital, Dublin in 1947.



The late Dr. Thomas Maher

From there, he went to Canada, completing studies for the qualification D.P.H. at McGill University, Toronto in 1950, and being appointed Medical Director of Civil Defence for the State of Massachusetts.

He was awarded the degree of M.D. at Johns Hopkins University by the American Board of Physical Medicine in 1952.

In 1968, he became Resident (Physical Medicine and Rehabilitation) at New York's Dean Rusk Institute, and in 1971 was given the Physician's Award of the American Medical Association and membership of the Massachusetts Medical Society.

In the same year, he returned to Ireland and an appointment as Senior Medical Officer to the National Rehabilitation Board.

He will be remembered in medical circles for his involve-

ment in the planning of an urban defence system against the effects of a hydrogen bomb explosion, for his heroic work in the aftermath of a 1954 tornado in the Great Brook Valley, Massachusetts, and for his advocacy of recognition of Irish medical qualifications in the United States.

He will also be remembered for his wide acquaintance with literature and scholarship, his fantastic memory, and his special interest in American history in general, and in the history of the Irish in America.

A deeply religious man, and a dedicated and accomplished physician, he left the world a better place for his work and his presence in it.

Dr. Patrick J. Cassin, who died in November 1976 at the age of 80, was born in Kilkenny city in 1896, and received his secondary education at St. Kieran's College before going on to study medicine; and, after appointments at Jervis Street Hospital and in Newcastle-upon-Tyne, he returned to Kilkenny as assistant resident medical superintendent in St. Canice's Hospital, Sion Road.

Appointed R.M.S. in 1933, he spent the next thirty years in the dedicated service of the sick; it was characteristic of his interest and his energy that even after his retirement in 1963, he worked for several more years, mainly at Dundrum Mental Hospital, and it may be truly said that he died, as he would have wished, in harness.

NOTED

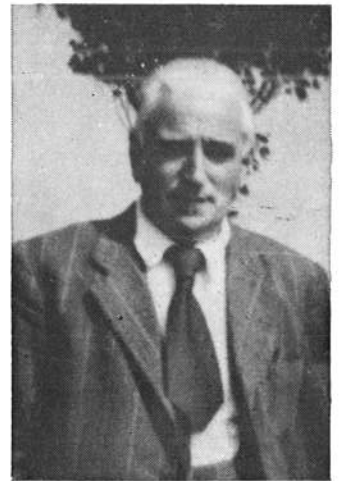
Owen Kealy, financial director of Waterford Glass and its associated companies, appointed to the board of *Foir Teoranta*, the state-sponsored industrial finance organisation;

P. C. Molloy, general manager and director of Irish Bakeries Limited, appointed to the board of Ranks (Ireland) Limited;

Pat Nolan, managing director of Kilkenny Airport Limited, and secretary of Kilkenny Flying Club, appointed director of the Sixth World Assembly of the International Council of Aircraft Owners and Pilots Association, held in Kilkenny in September 1976;

A member of a well-known Kilkenny family (his brother, the late Very Rev. James Cassin, was parish priest of Muckalee), he retained strong ties with St. Kieran's throughout his life; he was always a loyal past pupil, never missing a re-union function, and often enlivening the annual re-union dinner of those days with his witty speeches.

He had a lively interest in history, and was a founder-member of the Kilkenny Archaeological Society.



The late Dr. Patrick Cassin

Equally interested in the present, he was a man of wide-ranging charity who never failed to support the various welfare societies in Kilkenny, especially the Red Cross Society, in which he held an executive position for many years.

Dr. Paddy's brusque manner, his directness of speech, his no-nonsense approach, all concealed a kind heart and a deep interest in suffering humanity. We will miss the familiar figure, the brisk step, the twinkling eyes, the cheery greeting.

John Clifford (1962-67) appointed assistant manager Bank of Ireland;

Paul Nolan (1961-66) appointed to the staff of Power Technologies Inc., Schenectady, New York, following award of Ph.D in Electrical Engineering at McMaster University, Hamilton, Ontario, and further research at University of Toronto;

Chris Comerford, former student and staff member at St. Kieran's, appointed deputy chief executive of the Irish Sugar Company Limited after some years as member, and later head, of agricultural advisory staff.

Tom Carroll (1954-59) became partner in Carroll and Associates, auctioneers.

Noted Kilkenny families bereaved

A number of Kilkenny families with long-established St. Kieran's connections have been bereaved in the past two years.

Mr. Thomas J. Bourke, who died in July 1975 after a long illness, was a prominent and popular Kilkenny businessman, an expert tailor, and head of the firm of James Bourke & Sons Ltd.

Educated at St. Kieran's College, he had maintained his interest in the College through participation in the activities of the College Union.

He was a devoted and tireless member of the St. Vincent de Paul Society, of which he was President. In 1971, he received the Bene Merenti medal from Pope Paul IV. Kilkenny Corporation honoured him by making him a Freeman of the city.

Widely known for his charity, Mr. Bourke was a model Christian who showed particular kindness and example to his employees; it was a long standing practice of his to lead a group of his staff in the recitation of the Rosary after closing time.



The late Mr. Thomas Bourke

Two other families with strong St. Kieran's connections suffered bereavements in February of 1976 with the deaths of Mr. Francis Holohan of Knocktopher, and Mr. Thomas Kilroy, of Callan.

Francis Holohan was brother of former St. Kieran's president, Canon John Holohan (now parish priest of Rathdowney), and former St. Mary's Cathedral administrator, Fr. Richard Holohan, now a monk in an Italian monastery.

Over 80 priests attended his Requiem Mass and burial, and the mourners included his widow, his three daughters, his five sons, and representatives of the many agricultural, sporting and cultural organisations with whom he had been involved as a community leader and pioneering farmer.

With Mr. Holohan, Mr. Kilroy shared a connection with St. Kieran's College through his sons' education on the layside.

A former member of the Garda Síochána, Mr. Kilroy spent the last 24 of his 82 years in business in the community where he had spent 30 years as a Garda Sergeant. He was a native of Caltra, Co. Galway.

His sons include Mr. Patrick Kilroy, chairman of The Smith Group and director of Waterford Glass and other companies; Mr. Tom Kilroy the playwright, novelist and lecturer; Mr. Michael Kilroy, secretary to the Dail Committee on Common Market affairs; and Rev. Brendan Kilroy, who is on the staff of St. Patrick's College, Kiltegan.

His daughters include Sr. Kieran, of the Order of Maria Auxiliatrice, France, and Sisters Mercy and Perpetua of the staff of the Convent of Mercy, New Ross.

Another Callan and South Kilkenny link was severed with the death in March 1976 of Edward Aylward at the age of 80.

Educated at Callan C.B.S. and at St. Kieran's College, he began his career as a farmer on the family holding at Riversfield, Callan, and after notable political and military involvement in the Black-and-Tan and Civil War period, including election to the Dail in 1923, he emigrated to America in 1927, where he worked in the meat industry.

He returned to Ireland in 1935 to become general manager of Clover Meats Limited, a position he held until his retirement.

A sportsman of ability, he had played football in county and Leinster championships in his younger days, and applied the same stamina and dedication to his business career.



The late Mr. Edward Aylward

The tragic death in a road accident on Christmas Eve of Jimmy O'Brien at the age of 33 shocked not only those who had known him at St. Kieran's during the time that he pursued secondary and seminary studies there, but also those who had known his older brother Phil, and his younger brothers Noel and Gerry, as well as Patrick, Sean and Nicholas.



The late Jimmy O'Brien

A hurler of considerable talent, he won Leinster College medals at junior and senior level, and was a member of the outstanding team which won the All-Ireland Senior Colleges' final in 1961.

Later he studied at UCG and UCD, where he graduated with an honours degree in Forestry Science. At the time of his death, he was an inspector with the Department of Lands.

At his funeral Mass, his uncle, Rev. Gerard O'Brien, said: "Jimmy was everyone's friend, and was a friend of God too."

Jimmy O'Brien's placid, gentle, kind disposition and his good humour won him many friends at St. Kieran's and beyond; his cheeful outlook on life, even during illness, inspired many.

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67 & 68 JOHN STREET KILKENNY TELEPHONE 21317

Bishop Birch spurs thought and action on education, special care, social attitudes, conservation

The development of personal relationships between handicapped people, attitudes towards the unemployed, the sensible use of leisure, the place of Gaelic games in Irish society, and the architectural conservation of Kilkenny were among the topics on which Dr. Peter Birch spoke in recent times during a continuingly heavy schedule of formal and informal engagements as Bishop of Ossory, patron and committee member of Ossory Voluntary Social Services and its associated organisations, and member of the Council for Social Welfare, a committee of the Catholic Bishops' Conference.

Dr. Birch, who received his secondary education at St. Kieran's College, returned there as a member of the layside teaching staff from 1948 until his appointment as Professor of Education in Maynooth in 1953.

In his continuing involvement with the problems of mental handicap, Dr. Birch was associated in 1975 with the introduction of Jean Vanier to Ireland.

Vanier, a French Canadian and a former professor of philosophy, has dedicated his life to the treatment of the mentally handicapped through the establishment of communities on a world-wide basis.

Dr. Birch had met Vanier at L'Arche, the original community established at Trosly-Breuil, sixty miles from Paris. There, according to one commentator, Vanier "saw the different suffering and need of a few handicapped people, and he bought a house in which to live with them.

"In this setting of shared life, he grew in awareness of the depth of the emotional as well as the physical or genetic wounds of the retarded person. He grew in awareness of their loneliness, rejection and abandonment.

"In response to this growth, he inspired people to come and live with them, to bring dignity and self-esteem to their lives, and to share in the beauty of their simplicity and spontaneity.

"In this way, with the help of a growing team, he has been responsible for the formation of over fifty homes in a dozen countries, not including the workshops and support services built around them."

During a visit to Kilkenny in July 1975, Jean Vanier gave four talks at Seville Lodge, the former Holy Family Convent and Novitiate, now operated by the Seville Lodge Trust as a residential, employment and education centre.

Two of the talks were on spirituality (one for priests, one for religious), one was on the Christian attitude to suffering, and the final one, which was followed by a general discussion and the celebration of Mass, was for the handicapped themselves, together with their families and friends.

A conference on leisure, also held at Seville Lodge, and attended by 70 youth and community leaders, was the setting for Dr. Birch's statement on the use of leisure. Even in his leisure time, the bishop said, the Christian must be acting upon society, "like the blue granules in the washing powder advertisements, gobbling up the dirt, cleaning up the fabric of society, making it whiter than white."

In his social life, Dr. Birch continued, the Christian must not discriminate against the disadvantaged. Often, he said, "we won't let people into our company because we claim that they will cause damage; perhaps we should be honest and admit that the real reason why we don't tolerate them is because they are poor."

The bishop's audience on this occasion had already been involved in a series of workshops aimed at providing practical and theoretical instruction in leisure activities suitable for introduction to youth and community clubs, in order to make a broader range of pastimes, hobbies and activities available at local level.

The conference itself was one of many such at Seville Lodge, where Kilkenny Vocational Education Committee's adult education officer is currently based, and where residential courses for school-leavers have been organised for some time past.

The diocesan cathetical advisory service is also based there, as is a recently-established school for emotionally disturbed children.

In the grounds of Seville Lodge are a sheltered workshop carrying out light

assembly, and manufacturing work, a hostel for children attending Mother of Fair Love Special School in James's Street, and accommodation for those Holy Family Sisters who run the hostel.

The main building at Seville Lodge also includes residential accommodation, backed by full catering facilities, for up to 80 people.

Shortly after the conference for youth and community leaders, another conference in Kilkenny was addressed by Dr. Birch.

At the Newpark Hotel, over 500 delegates from all parts of Ireland had gathered for the annual general meeting of the National Association for the Mentally Handicapped.

His own knowledge of mental handicap came from personal experience, Dr. Birch told his audience. He had grown up with a mentally handicapped brother, and it was from family associations with him that his interest in mental handicap, and, he hoped, some of his own intuitions on the subject, had developed.

He regarded his brother as an educated man in many ways, despite the fact that he could not read or write.

"He knew far more about things than I did," the bishop continued, "he appreciated music, wildlife and plantlife; he had an extraordinary affection for, and power over, animals. If most of us had a lot of these characteristics at our disposal, we would be much better people, even if we did not read or write."



Most Rev. Peter Birch

Mentally handicapped people are capable of forming a deep lasting relationship with members of the opposite sex, Dr. Birch told his audience; they have the same need for the affection and care of a member of the opposite sex as anyone else has; they have the same instincts, the same longings, the same need to be accepted.

But while efforts to help the mentally handicapped live as normal a life as possible must be redoubled, the best cure for the problem lay in prevention.

Some authorities had claimed that up to 50% of cases of mental handicap could have been prevented; others insist that it is only a matter of time until mental handicap becomes almost totally preventable. In the meantime, emphasis on nutrition in the pre-natal education of mothers could have a major practical influence on prevention.

But, Dr. Birch warned, we should also be careful to prevent another, more subtle form of mental handicap.

People born with the full use of all their faculties, he said, were being subjected to a social system in which they did not work and were not required to do any more than put out their hands to receive.

"Are we developing a class of people," Dr. Birch asked, "whose minds and intellects, emotions and whole way of thought are restricted and allowed to atrophy? Are we developing a separate class of pauper, with a pauper mentality, and expecting them to survive in a country whose basic tenet is the ability to compete with and outwit everyone else?"

Dr. Birch returned to this theme in a speech to the annual meeting of St. Vincent de Paul conference presidents in Dublin later in the year, in which he said that the planned measures to discourage abuse of the dole system might have the effect of making every unemployed person appear as a potential criminal.

This would increase the existing pressure on such people, whose unemployment often caused them to suffer from depression, shame and the fear of saying what they would like to say.

And there is the added danger, the bishop warned, that the man who wants

work, yet who has been unemployed for a long time, may arrive at a stage where he does not any longer experience these sufferings. Then he merely accepts something for nothing, and takes this as normal behaviour.

"In days not long past," Dr. Birch concluded, "you found this attitude frequently among people who were totally dependent on the big house or the religious community. They were not fully alive, alert or proud. We may not be too far from this situation now, and we may be unintentionally fostering it."

Invitations to speak at local functions gave Dr. Birch the opportunity to comment on some controversial issues.

Opening the Kilkenny Group Art Exhibition at St. Kieran's College, he took up the subject of the proposed ring road for the city, and said "I hope that the old city will be left as it is; if we must have trucks, can they not be sent around Kilkenny, instead of having them shaking the buildings of the city."

Seeing the work of these local artists made him proud to share a Kilkenny background with them, he added, but he wondered how long the old streets and buildings

of the city would be left to inspire them.

One addition to the places of interest in the city is a plaque to honour Kilkenny hurlers, past and present. At the unveiling, in the presence of the donor, a Kilkenny-born and English-based businessman, Dr. Birch sketched the history of his involvement with the Gaelic Athletic Association.

"I saw my first All-Ireland in 1932; I missed two since then, one in Killarney and one in the year in which I was made bishop.

"It is a great turn of events that any of us should be standing in these grounds to have a plaque erected honouring our hurlers past and present, but this is the way things go. It is also a great turn of events to watch the development of the G.A.A. in my lifetime from the time when they only had the loan of a field on which to play their games, and a hedge in which to change. This is very much in contrast to the playing pitches of the present time and to the dressing room facilities, which are now fitting places befitting the young men who play the games so manfully."

He hoped that young

people would continue to be inspired by the example of their hurling heroes, and he expressed himself more than pleased, as he always would

be, to see the part which priests of the diocese were playing in the development of Gaelic games in Ireland and in other countries.



A view of Seville Lodge, Kilkenny's developing adult education centre.

Those interested in American politics (pre-1974) may find some absorbing parallels and premonitions in a piece from the 'Kilkenny People' in 1892 which reports "a disgraceful scene at Watergate. . . in consequence of an old spleen which would seem to exist between members of a certain class of people who reside in these localities, two or three men stepped into the roadway and forthwith began

fighting. Female friends of the pugilists put in an appearance, and, rushing into the midst of the fighters—by entreaties, cajoling, threats, and, in some instances, an exhibition of science and strength - sought to get their acquaintances or relatives home. When the melee was 'at its height, a cry of 'police' was raised, and in the shortest possible space of time, the street was cleared."

THE MONSTER HOUSE KILKENNY

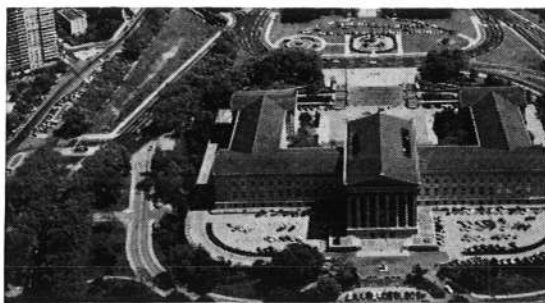
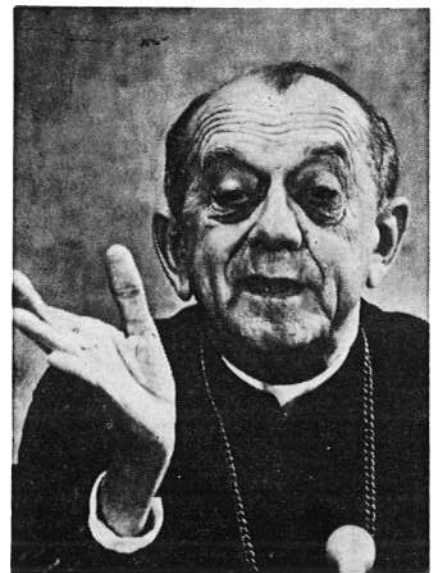
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Some of the diverse elements that made up the powerful impact of the Eucharistic Congress in Philadelphia in 1976: (at centre) the symbolic statue of Jesus, the giver of the bread of life; a view of central Philadelphia, with the Museum of Fine Art in the foreground; (on right) Dom Helder Camara, Archbishop of Recife, Brazil and (below) Cardinal Leo Joseph Suenens of Malines, Belgium; (on left) Mother Teresa of the Missionaries of Charity and (below) Ella Fitzgerald, the singer.



PHILADELPHIA 1976: A UNIVERSAL CALL TO FEED THE HUNGRY OF THE WORLD

The first Eucharistic Congress was held at Lille, France in 1881 at the instigation of a Frenchwoman who had seen the impact of secular congresses and conceived the idea of a congress to honour the Blessed Sacrament and study Eucharistic teaching.

From this humble beginning, a series of congresses developed at intervals of from one to five years; Ireland was host to the thirty-first in the series in 1932.

War caused a break in continuity from 1938 to 1952, but from 1960 onwards the congresses have been organised on a regular four-yearly schedule.

Philadelphia was the venue for the forty-first International Eucharistic Congress, and one and a half million pilgrims (including 40 cardinals, 500 bishops and 2500 priests) attended, united by a common spiritual bond of dedication to the Blessed Eucharist, and intent on fostering their devotion, deepening their understanding, and responding to the gift of the Eucharist through contemplation, discussion and action.

It was no mere coincidence that Philadelphia should have hosted this international gathering, for it was here, two hundred years ago, that liberty, freedom and equality were proclaimed for all

Americans.

This city of brotherly love, this "cradle of liberty," this centre-piece of America's Bicentennial celebrations, was to be the venue for a congress devoted to brotherly love.

Archbishop Fulton J. Sheen was the instigator and inspirator of the theme around which all the events of the congress were woven.

Asked at the planning stages about a theme for the event, he replied, "There are people starving in body for food, and people starving in soul for God."

The theme emerged as "The Eucharist and the Hungers of the Human Family." The congress motto, "Jesus, the Bread of Life," was simply and poignantly expressed in a symbol of two stylised hands embracing a Host, signifying the Body of Christ received by men as the Bread of Life.

A congress of such dimension took long and careful planning, and this was evident in the fluency with which two years of careful and prayerful preparation culminated in the unforgettable week of August 1-8, 1976.

Children, youth, families and parishes across the United States

were actively involved in the preparation. The children were involved through a national poster design contest based on the theme of the congress. The youth were involved through SIGN (Service In God's Name); during a special Youth Mass at the Congress, they dedicated 100,000,000 hours of accumulated service for others.

The families were urged to have a "poor man's supper" of soup one night each week and to donate what they saved to "Operation Rice Bowl." The result was a total of five million dollars to feed the poor of the Third World.

Special Eucharistic devotions with prayer and catechesis on both the Eucharist and the theme of the congress were carried out in parishes during the year before the event.

The preparation also included the composition of a special congress prayer, a congress hymn ("Gift of Finest Wheat"), and a music programme for the Eucharistic liturgies.

Two Masses were premiered and used during the congress - "Mass in Honour of the Eucharist" by Norman Dello Joio, and "Pilgrim Mass" by Sr. Theophane Hytreck. Both were for cantor, congregation and organ or orchestra;

the first was also scored for a thousand-voice choir made up of representatives from every diocese in America.

When announcing the congress in 1975, Pope Paul VI had hoped that it would lead to "a deeper appreciation of the centrality of the Eucharist in our lives."

The great mystery of the Eucharist is, humanly speaking, absolutely inexhaustible. Yet the congress enabled the pilgrims to appreciate at a profounder level the Eucharist as the summit and source of all Christian activity. It did this through the liturgies, night vigils, discussions, seminars, arts performances and exhibits; through the witness of participants, and through the silent contemplation of the Eucharist.

The congress was, as Pope Paul had predicted, "a special moment in the passage of the Lord among the people of this generation."

It aroused a new sensitivity and fresh concern for the urgent needs of humanity. It enabled people to see and understand that it is through the Eucharist that men will be able to satisfy the hungers of the human family.

During each day of the congress, the liturgy and the seminars focussed on one aspect of the hungers of the human family in the light of the Eucharist.

Interlaced into the overall theme were sub-themes which formed the basis for the daily liturgies, the manifestations and meditations. These sub-themes included "The Hunger for God"; "The Hunger for Bread"; "The Hunger for Freedom and Justice"; "The Hunger for Understanding"; "The Hunger for Peace"; "The Hunger for Jesus, the Bread of Life."

Many thousands of onlookers who watched on opening day as three hundred and fifty thousand pilgrims walked in candlelight Eucharistic procession through the evening shadows on Benjamin Franklin Parkway must have pondered the reality of the hunger for God — a hunger so encompassing that all other hungers are but masks of the hunger for Him.

The lives of those dedicated to Christ and His service are the

most eloquent sermons and heralds of the good news of the gospel to which many will never otherwise be exposed. That first evening in Philadelphia made that point clearly.

Day Two focussed on the Hunger for Bread. The seminar on this theme was graced and inspired by Mother Teresa of Calcutta, that great friend of "the poorest of the poor."

"If we do not give until it hurts," she said, "there is no meaning in the giving."

In a symbolic ceremony, she blessed bread, broke it, and shared it with an audience of twelve thousand.

This highlighted the challenge to us, fed at the table of the Lord and nourished by the fruits of Christ's sacrifice, to feed the hundred and sixty million people who go to bed hungry every night in a selfish world. Pilgrims at the congress ate a poor man's supper that evening to symbolise their willingness to respond to that challenge.

The modern world and to-day's theology place great emphasis on liberation from social, political and economic oppression.

The third day of the congress challenged the more fortunate to make the Hunger for Freedom and Peace a reality for all peoples by turning from the slavery of selfishness to help lift the yoke from the shoulders of all of God's human family.

On this day, we were caught up in the dynamic enthusiasm of seventy-six-year-old Archbishop Helder Camara of Olinda-Recife, Brazil, of whom a fellow-missionary has said: "Being with him, watching him, listening to him, one is less and less aware of him, and increasingly aware of the reality to which he points — a God who cares about the little people of the earth."

One of the most awesome memories of the congress was that of the Mass concelebrated by forty cardinals (led by the Papal Legate to the congress, James Cardinal Knox, a former archbishop of Melbourne, host city of the 40th congress in 1972), five hundred bishops, and two thousand priests. This Mass was the highlight of the day

devoted to The Hunger of the Spirit.

The main address, given by Leo Cardinal Suenens of Malines in Belgium, clearly indicated that love, joy and spiritual enthusiasm are contagious and generate similar qualities. The world needs lives that are joyous, and filled with spiritual vitality and enthusiasm, if man's profound needs are to be met. The theme of Hunger of the Spirit called, therefore, for a recommitment of one's vocation to Christianity, Catholicism and the religious life.

The consideration of The Hunger for Truth on the next day of the congress delved into the area of ecumenism.

World authorities such as Jan Cardinal Willebrands, Dr. Robert Marshall (Lutheran), Bishop John Muray Alan (Episcopalian) and Archbishop Iakovos (Greek Orthodox) shared insights and prayed together in ecumenical dialogue.

It was evident that the communication of Jesus, The Eternal Truth, is a mission shared by all denominations. This Eternal Truth also communicates the love for which all men search.

On Friday, special Masses for children and for youth were celebrated, and the sub-theme of The Hunger for Understanding was reflected in seminars and discussions that examined the ways in which we can try to understand the feelings, thoughts and motives of others.

The highlight of this day was the evening Marian liturgy, during which Archbishop Fulton Sheen gave the homily.

Saturday was given over to "Pilgrim Peoples' Day." With the overall emphasis on The Hunger for Peace, several ethnic liturgies and celebrations challenged pilgrims to work for brotherly love as recipients of the sacrament of Christ's love in the Eucharist.

An Irish liturgy at St. Charles Seminary attracted over forty thousand participants, including St. Kieran's priests from Camden (N.J.), Miami, Orlando, Richmond, San Antonio, Seattle, Washington D.C. and Wyoming in the United States, and Southwark in England.

All was now ready for the final day of the congress, whose theme was to be "Hunger for Jesus, The Bread of Life."

The "Statio Orbis" Mass in the spacious John F. Kennedy Football Stadium, was the sublime climax of the week's activities.

Two hundred thousand pilgrims heard heralds announce "The Church of Jesus Christ is assembled for worship" in many languages. Millions across the world watched live or recorded telecasts of the Mass. President Gerald Ford attended in person. Pope Paul VI spoke, via a satellite television transmission, from the Shrine of Santa Cristina at Bolsena, north of Rome, where the feast of Corpus Christi was established in the thirteenth century, according to tradition, after blood had dripped from the Sacred Host consecrated by a doubting priest whose faith was restored by the happening.

The unity of the church thus assembled in miniature for this final Mass was evident in the diversity of people present, and in the many languages used

during its celebration. As the Eucharist, the Bread of Life, transformed us into Him, one could not but recall the words that St. Augustine put on the lips of Christ, "You shall not change me into you, as happens with bodily food, but I will change you into me"; or of the words of Pope Pius XII, "If you have received worthily, you are what you receive"; or of the words of St. Paul, "It is no longer I, but it is Christ who lives in me."

The message of the congress is, simply, "Live what you receive."

The silent adoration and contemplation of the Eucharist for twelve hours every day inspired those who participated and those who witnessed it.

The royal endorsement of family life by Princess Grace and Prince Rainier of Monaco, speaking as parents, had to be experienced to be appreciated.

A life-sized bronze statue of Jesus breaking bread, symbolising so significantly the theme of the congress, aroused wonder and admiration.

The overall impression of the congress, then, was of reflection on, and contemplation of the Eucharist towards action and service to a needy and wounded humanity.

We receive Eucharist to be a Eucharist to others. We have life in us because of the gift of the Eucharist, the Bread of Eternal Life. We must bring that life to a world that hungers for Him who alone satisfies the hungers of the human family.

The congress hymn puts it thus: ". . . come give to us, O saving Lord, the bread of life to eat; come help us satisfy the hungers of the human family."

Rev. Patrick Comerford received his secondary and clerical education at St. Kieran's College, where he is now a member of the staff.

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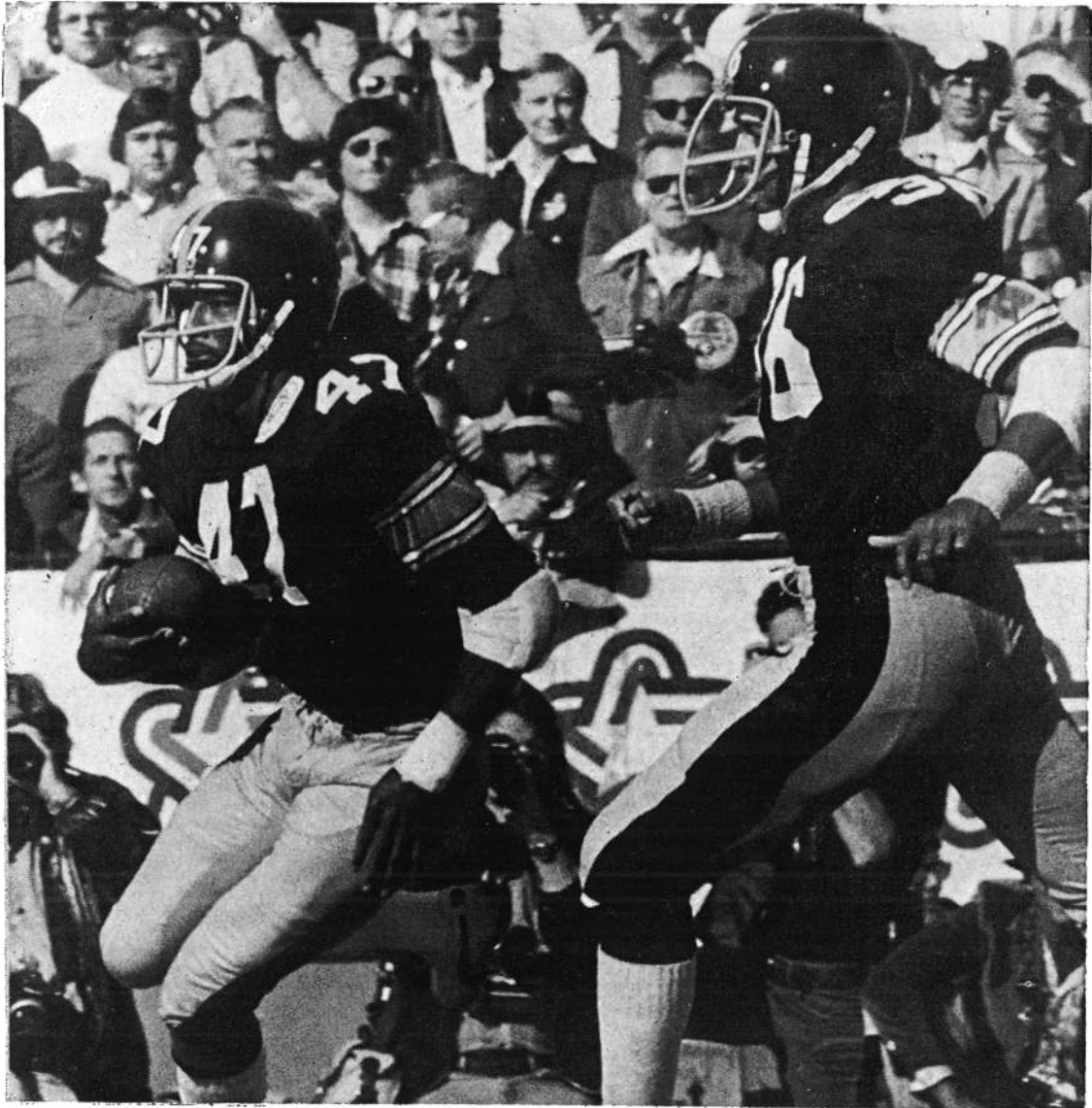


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GOD SPEED YOU FRANCO HARRIS



OR HOW AN ORDINARY IRISH CURATE SPENT TWO YEARS AS CHAPLAIN TO ONE OF THE TOUGHEST (AND UNLUCKIEST) PROFESSIONAL FOOTBALL TEAMS IN THE UNITED STATES. AND HOW, DURING THAT TWO YEARS, THE TEAM BECAME ONE OF THE TOUGHEST (AND LUCKIEST) CHAMPIONSHIP WINNERS IN THE HISTORY OF THE GAME. AND WHETHER THERE IS ANY CONNECTION BETWEEN THESE TWO DEVELOPMENTS.

In the twelfth floor headquarters of the National Football League of America at 410 Park Avenue, New York, two staff assistants clip an average of 200 articles a day from over 90 different newspapers.

The clipped articles are all about football. And about the people who play football. And about the people who go to football games. And about anything and everything remotely connected with football.

Each clipped article is filed away in a bank of cabinets that already contains over one million clippings, and that take up a great deal of the NFL's precious floorspace.

But the filing system is necessary if the NFL's information division is to be able to handle the thousands of press enquiries it gets every year from sports correspondents writing background and personality stories.

And the system is necessary too in order to give the NFL an idea of what the press and the people are thinking and saying about professional football in the United States.

Which is why, every day, the two staff assistants send a sample of about 85 of the more important articles to the desk of Mr. Pete Rozelle for his inspection.

Mr. Pete Rozelle is a very important man. He is not a football player, yet he is known to every football fan in America.

He is, in fact, Commissioner of the National Football League, with power to control and regulate the 26 professional teams that compete for the Super Bowl, the Sam Maguire Cup of American football.

Pete reads through these 85 clippings every day, and from them he gets a very good idea of what is happening in the sport. He reads what the top writers love and hate about the game, its players, and its managers. He discovers what they love and hate about Pete Rozelle. He peruses juicy insights into the private lives of players worth their weight in gold. He takes in details of behind-the-scenes activities in the locker rooms of the nation.

He pays special attention to clippings from *Newsweek* magazine, because Pete Axthelm writes for *Newsweek*, and Axthelm is known as a shrewd observer who looks quite through the deeds of men.

When, for instance, Pete Axthelm wrote about the background to the game between the Pittsburgh Steelers and the Minnesota Vikings for the 1974 Super Bowl at New Orleans, Rozelle paid very special attention indeed.

"Steeler owner Art Rooney topped Super Bowl week," wrote Axthelm, "with a classic walk-around personality. Rooney had a combination chaplain-lucky charm in Irish priest John Duggan. Father Duggan's only regret after the victory was that he would soon have to return to Ireland. But he accepted his fate in graceful football terms. He announced that he was praying out his option."

That particular paragraph may not have disturbed Pete Rozelle's composure at all as he read it, except perhaps to cause him to worry that if religion and football became too closely associated, the game would lose its competitive aggressiveness.

But then Pete Rozelle hadn't been taught Latin by a Father John Duggan, and would have no reason to link the Steelers' lucky-charm chaplain with Virgil, Homer and verbs conjugated like "capio."

But if you happened to read that particular issue of *Newsweek*, and if you did happen to have been taught Latin by a Father John Duggan, and if you happened at the time to be in the vicinity of the one million newspaper clippings on the twelfth floor of 410 Park Avenue, New York, you might be excused for rushing into the building, and asking permission to look through the files seeking definitive evidence linking the lucky-charm Father Duggan with the Latin-teaching Father Duggan.

You would begin by discovering that if any team ever needed a lucky-charm, it was the Pittsburgh Steelers.

During a week-end at the race track in 1933, a man called Art

Rooney had hauled away winnings in the region of four hundred thousand dollars. So he went out and bought himself a football team.

Well, what he actually did was to spend 2500 dollars on a franchise, an agreement with the American Football League that allowed him to form a football team and play it in official competitions.

The team then known as the Pittsburgh Pirates made an unpromising start; it got through three head coaches in its first three seasons.

During the Forties, the Pirates became the Steelers, then merged with the Philadelphia Eagles to form the Phil-Pitt Steagles. The merger was short-lived and was followed by another equally short-lived association with the Chicago Cardinals.

Eventually, the Steelers found their feet, with the aid of players and coaches of individual personality and unorthodox tactics — men like Johnny "Blood" McNally, Whizzer White (who went on to become a justice of the US Supreme Court, and deputy attorney general to Robert Kennedy), Dr. J. B. Sutherland, Bill Dudley.

And in 1946, 1947, 1952, 1954, 1958 and 1963 they were involved in great games that showed they were championship-winning material.

But they were dogged by misfortune, uncertainties, communication breakdowns, injuries or simple downright bad luck, and their constant promise could not be translated into a single championship victory.

The Steelers coaching system never really had the benefit of extended and consistent leadership. But in 1969, their fortune in this area began to change.

They hired a head coach named Chuck Noll. He stayed with them through their move to the elegant new Three Rivers Stadium in 1970. And he led them into the decade that was to prove the most traumatic and successful in the team's history.

In 1972, the Steelers won several pre-season games in a row.

Then, in August, they lost to the Baltimore Colts.

The sports press began their ritual predictions of another bad season for the Pittsburgh team. But in the *Pittsburgh Press*, writer Phil Music revealed a cheerful remark by Coach Noll that hinted at the existence of a secret Steeler weapon.

Noll deftly capsuled the evening after it had been suggested that Father John Duggan, a Catholic priest who occasionally accompanies the Steelers on road games, and previously owned a 4-0 record, had lost his touch.

"He's all right, (still) with the first team," Noll grinned.

Towards the end of the year, The Steelers were playing the Oakland Raiders, and were leading 6-0 until one minute and thirteen seconds from the end of the game. Then the Raiders scored a touchdown, thus gaining a one-point lead.

What happened next is variously known as "the miraculous reception" or "the immaculate reception" or, more simply, "the miracle."

The ball came out of nowhere to Franco Harris, who was twenty yards away from where he should have been at the time. There were exactly 22 seconds left in the game. He made it to the touchline. The Steelers won 13-7. They were into the League playoff, the final in their division. How did the Steelers and Franco Harris pull it off?

Philadelphia Sunday Bulletin writer Jim Barniak had looked for an answer in some unusual places. Now, he believed, he had found it.

Well, in an exclusive interview with Father John Duggan, we can tell you what really happened in that play. First of all, Father Duggan is a little leprachaun of a priest out of Dublin, Ireland, who has taken up with the Rooneys of Pittsburgh. Father Duggan is allowed free run of the organization because of the so-called intangibles he can bring to the ball game.

The Raiders were in deep trouble as early as Friday, when they spotted the good Father hanging around at their practice session. They kicked him out.

"I consulted their manager, a Mr. Madden (of all names), and told him that I would speak to my superiors about this," Father Duggan was saying yesterday, while unwrapping the tape from his praying hand.

Yesterday morning, the Father was doing his regular thing, psyching up his fellow Steelers. He went about through the pre-game tension reading the opening lines of the daily office — "stand firm, and the Lord will give you victory."

"Don't know why anyone wants to talk to me," said the talkative Steeler defensive tackler, Mean Joe Greene. "I ain't about to take the credit for this one. 'Bout time somebody else gets the headlines. I don't mean to knock victory, but we didn't win this one. Fate or luck did it. Or maybe it was the Man, you know, the Main Man."

"That's right," confirmed Franco Harris, "it's enough to make you believe in God if you already didn't. I've believed all along, but after to-day I believe in Santa Claus too."

There is no less credible explanation as to the Steelers' success yesterday.

Barniak's report quoted another Steelers player, L. C. Greenwood, on those painful seconds between the Raiders' touchdown and Franco Harris's "miraculous reception."

"I was talking to the Man upstairs, and didn't want any interruptions," he (Greenwood) said later. "Next thing I know, I see the guys jumping around, and there goes Franco. I say 'Lord, I hope he has the ball'."

When they got back to the locker room, there was a telegram waiting from Frank Sinatra. Well, that just takes care of everybody. Right, Father Duggan?

The Steelers had always been aware of the intangibles that affected their performance on the field.

Part of this awareness came from Art Rooney's legendary trust in clerics, part of it from the belief that only powerful gods could deal out the harsh fate that had befallen the team season after season.

In an interview with Ray Didinger, the author of the

official history of the Steelers in the NFL "Great Teams' Great Years" series, Art Rooney tells the story of an exchange he had with Bert Bell when Bell was with the Philadelphia Eagles, and before Rooney and Bell became co-owners of the Steelers.

It was right after his (Bell's) wedding. There on the Eagles' bench during the game, he had the priest who performed the ceremony. It was typical of Bell. He wouldn't give the priest a free ticket to sit in the stands, so he had him parked on the lumber, where it didn't cost anything. At any rate, the Eagles beat us on some fluke play. They didn't deserve to win, but they lucked out. The next week, the Eagles played the Giants, and I was there. Sure enough, Bert still had this priest sitting on his bench, and this was very unusual, because Bert was not Catholic. Well, the Eagles won again. . . on another lucky break right at the end of the game, and Bert was walking on air. After the game, I walked past the priest and I said "Father, if you hope to convert Bell to Catholicism, you better do it this week, because next week the Eagles play the Bears, and that's when your powers will run out." I didn't tell the priest who I was; I just kept on walking. The next day, Bert called me and said, "Were you the guy who talked to my priest after the game?" I said, "That's right. I told him that he could come to this week's game and bring the Pope himself and all his Cardinals too, and the Bears will run the whole lot of you out of the ball park."

In 1952, the Steelers were up against the New York Giants, and Art Rooney was a little worried about the outcome. Ray Didinger takes up the story again.

His secretary interrupted him.

"Mr. Rooney, there's a Jack Slee to see you."

"I don't know any Jack Slee."

"He's a priest, I believe," the girl explained.

Rooney's face brightened. A priest was always welcome in the Steelers' offices as long as Art Rooney was around. "Well," said Rooney, "send him in."

In a few seconds, a tall hand-

some young man with a clerical collar appeared in the doorway. He waited for Rooney to wave him inside.

"Well, what can I do for you, Father?" Rooney said, putting a fresh light on the end of his cigar.

"Mr. Rooney, I'm crazy about football, and I'm a real fan of the Steelers. I wonder if I could ask for a big favour?"

"Sure, Father. Name it."

"Well, Mr. Rooney, I've noticed that many other pro teams have chaplains, and you don't seem to have any. I wonder if you would consider me as a chaplain — or at least give me a try out. Maybe you could let me sit on the bench for the Giants' game."

Art Rooney was studying the young man, and there was something vaguely unfamiliar about his manner. "You a Roman Catholic?" he asked.

bench, and watching them beat the Steelers 28-14.

"From now on," Art Rooney is reported to have said, "I'll stick with Roman Catholics."

In 1963, the Steelers again faced the Giants, and the prospect of their very first divisional championship title. The game was in New York, and the winners would face the Chicago Bears for the World Championship.

Even though the Steelers had beaten the Giants in Pittsburgh earlier in the season, they were taking no chances.

Buddy Dial, the Steelers' wide receiver, had persuaded Art Rooney to fly in Rev. Bob Messenger, a pastor of Christ Methodist Church of Dallas, specially for the game. Ray Didingler takes up the story.

It was with this long-standing tradition of involvement with the "intangibles" of professional football that the Steelers approached their 1972 season playoff against the Miami Dolphins, after their sensational win against the Oakland Raiders.

The *Harrisburg Evening News* of December 27 carried an account of some tangible Steeler moves to maintain the intangible benefits that they had been enjoying up to then.

In their pre-game religious service, they used to adhere to the football practice of never asking the Almighty directly for victory.

"But now we're being honest with God," declared Steeler quarterback Terry Bradshaw, "we're praying flat out to win."



"No, Mr. Rooney, I'm not," the clergyman replied, his eyes quickly dropping into his lap. "I'm an Episcopalian. I know you're a Catholic, though. Does that rule me out as a candidate for the chaplain's job? Does that mean that I can't sit on the bench Sunday?"

"Of course not," Art Rooney said, springing out of his chair. "I'm as broadminded as the next fellow. I'll tell you what. You can sit on the bench for this week's game, and we'll see how it works out."

The game was a sensation — the Steelers beat the Giants 63-7.

But the following week, the Rev. Slee was transferred to Los Angeles. And the next time Art Rooney saw him, the former Steelers chaplain was the new Los Angeles Rams chaplain, sitting confidently on the Rams

Reverend Messenger had conducted religious services for the Pittsburgh team before the previous week's game against Dallas, and the Steelers had squeezed out a vital 24-19 victory. . . "I think Reverend Bob had a lot to do with us winning that game," Dial had told Rooney. "We had a heavenly ride for that one, and we might be able to use a little extra help in New York. Besides, he'll be our offset for Father Dudley (the Giants' chaplain)."

Naturally, Art Rooney, a bit of a spiritualist himself, felt it worth the airfare. So Reverend Bob was with the Steelers on this most important morning of their 30-year existence.

The Steelers lost. And the Reverend Bob Messenger doesn't appear again in the official history of the team.

The altered approach was brought about by a sermon given to the Steelers by a lay preacher in California prior to their game two weeks ago with the San Diego Chargers.

"He explained it like this," Bradshaw said, extending one hand forward and holding the other behind his back.

"In one hand we were asking God to keep us free from injuries and give us a safe journey home," the 24-year-old quarterback noted. "But we were holding back on what we really wanted deep in our hearts — to score twenty touchdowns and beat the heck out of the team we were playing.

"He told us that you can't deceive God. He knows what you really want, so why not be honest with him?"

Thus the Steelers prayed fervently for victory before going

out to clinch the first division title in Pittsburgh's 40-year history.

This Sunday, the Steelers will again seek Divine help before taking the field.

"We'll pray for victory over Miami," Bradshaw said. "But if we lose, we'll be able to accept it because we'll know we did our best and offered our prayers honestly."

The Steelers are usually led in their team prayers by Coach Chuck Noll, who like team owner Art Rooney and his family is a devout Catholic.

Recently, Noll joined several members of the Steeler organization at a mass of thanksgiving offered by the Rev. John Duggan, a priest from Ireland, and a personal friend of the Rooney's.

The mass was celebrated in a small chapel at the Rooney home, a short distance from Three Rivers Stadium on Pittsburgh's North Side.

Father Duggan has gone to 13 Steeler games this season. Pittsburgh has won all of them except one, a 26-24 loss in Cleveland.

"But I believe that defeat was necessary," the priest declared. "It provided the inspiration for the rest of the season."

In the event, the Steelers lost to Miami. But through the 1973 and 1974 season, the team maintained the form that had brought them into the top bracket of professional football.

In 1973, they could only manage second place in their division.

In 1974, they looked to be poised for greater things, and as the playoffs approached, United Press International paid the almost ritual press homage to the Steelers. But the UPI despatch went a little further than usual. It contributed almost indisputable evidence that the lucky-charm/chaplain and the former St. Kieran's College Latin teacher were indeed one and the same person.

Father John Duggan, the unofficial chaplain to the Pittsburgh Steelers, says he will use his "prayer plan" next Sunday when his team play the (Boston) Patriots.

The priest from Kilkenny,

Ireland, who is studying for his doctorate in counselling psychology at Boston College, is also friendly with the Patriots.

"I have a prayer plan for the season," the priest said. "I offer Mass every week-end during the season that no players be injured badly, and that in all games involving the Steelers, the better team will win."

"But I must tell you, I have an understanding with God that the Steelers are the better team always."

"Then I tell the Patriots that I always pray that Jim Plunkett, my close friend, will have a good game. That always pleases them."

The UPI report then goes on to give a capsule history of the Duggan / Rooney / Pittsburgh Steelers connection, but fluffs slightly the vital evidence of St. Kieran's College's claim to the man.

The ruddy-faced priest became interested in American football in 1972, when he became acquainted with Tim and Pat Rooney, sons of Steeler President Arthur J. Rooney, and Bernard Regan, who charts statistics for the Steelers. The Americans paid a visit to St. Kieran's Parish in Kilkenny.

When Father John came to America that fall to attend Boston College, the Rooneys persuaded him to attend their game.

"I saw four exhibition games, and Pittsburgh won them all," Father Duggan said. "I didn't know much about the game. It was confusing, especially the change from offense to defense, and the speciality games."

"While studying at Boston College, I offered Masses at St. Mary's Church out in Brookline, and became acquainted with Bill Rademacher, an end with the Patriots, and with quarterback Mike Talliaferro. They both explained the finer points of the game to me."

Father Duggan is a favorite of all the Steelers players. Frenchy Fuqua, a running back who is not a Catholic, volunteered as a reader while he offered Mass.

"That afternoon, Frenchy had one of the best games of his career," (Father Duggan) said. "Afterwards, he came to me and asked when he could do another reading."

The Steelers won the Super Bowl in 1974, beating the Minnesota Vikings in the playoffs and gathering a further bouquet of compliments for their chaplain and lucky charm.

Bruce Keidan weighed in with a hefty eighteen pre-game column inches headed "Secret Weapon on Steelers' Side" in the *Philadelphia Inquirer*, while Will McDonough's post-game story in the *Boston Globe* was headed "Father Duggan Plays Out His Option."

Between them, Keidan and McDonough filled in the gaps in the Latin-teacher-turned-lucky-charm saga. And they added a few interesting embellishments to the basic truth.

Keidan began his article with an evocation of devastation and disaster.

The Pittsburgh Steelers' secret weapon hit town Friday.

Father John Duggan says it was probably just a co-incidence that minutes after his arrival, rain began pouring down and high winds started to gust, disrupting the Oakland Raiders' final full-scale practice.

Father Duggan is the genuine item, an Irish Jesuit priest, straight from Kilkenny, the brogue still fresh in his speech.

Then Will McDonough's *Boston Globe* article takes up the running, but bearing traces of a slightly shamroguish outlook and throwing around phrases like "his beloved fields of Kilkenny," "twinkle of the old sod in his eyes" and "touch of blarney in his voice."

McDonough quotes Father Duggan:

"When I came to America a few years ago, I really didn't know much about football or the Pittsburgh Steelers. But I've had the good fortune to become friends with the Rooney family and all the fine young men who play for this team. I'll never forget them."

"They call me their chaplain and I appreciate it," says Father Duggan, "but I really don't have any official duties with the team. I guess they considered me more of a good luck charm than anything else."

The story continues with an account of how the Rooney sons first met Father Duggan in Kilkenny (“Their search for some of their ancestors brought them, by chance, into Father Duggan’s church”) and then gives the definitive version of the exchange that took place between them.

“They were looking for the birthplace of one of their grandparents, and they thought we might be able to help them out. When we got to talking, I asked them what kind of business they were in.

“They said ‘the investment business.’ But I didn’t hear them right. I thought they said ‘the vestment business.’ So I invited them to attend Mass with us the next morning so that I could show them the beautiful vestments we had from Paris.

“They came, and after the Mass

“The year before, the Steelers had a one in thirteen record. While I was there the following year, they won their first four games. Then I had to leave. After I left they lost four out of the next six games.”

In 1972 he went back to the United States to begin a full-time graduate course. Will McDonough continues the story, beginning with another quotation from the Steelers’ chaplain.

“When I came back, the Chief took me aside one morning and told me he wanted me to become the chaplain. He felt that the team had a good chance to win the division, and to that date I was undefeated. As it turned out, we did win the division that year.”

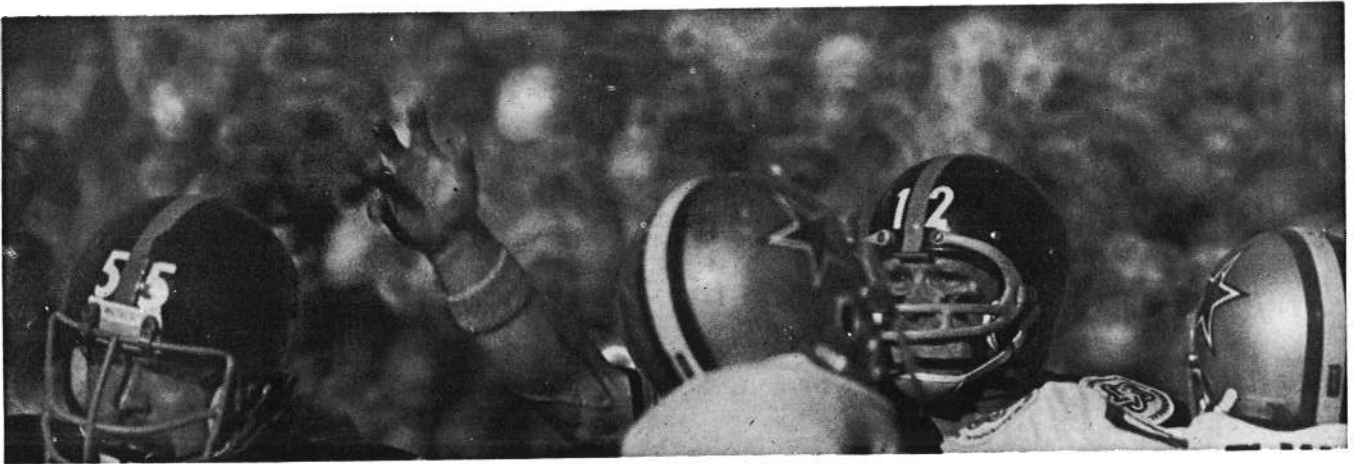
Over the past three years, Father Duggan has travelled to all the Steelers games, home and away, at the request of the Rooneys.

for the Steelers — what was it, 42 or something? — I felt I should say something about suffering,” Father Duggan continued. “They have had their share.

“But I feel the thing that reflects most on the type of people they are was when Dan Rooney come to me and told me last week to make preparations for a Mass of thanksgiving for 9 a.m. on the day after the match — win or lose.”

Bruce Keidan had delved deeper into what might loosely be called the Theology of Intangibility in Professional Football.

Father Duggan is not the only clergyman who acts as an unofficial chaplain to an NFL team. But he is perhaps more candid than the others. He admits, for instance, to praying for Steeler wins.



they told me ‘no, the investment business.’ We became friends during their stay, and they told me that if I ever came to America to get in touch with them and they’d take me to a football game. I thought they were just fans. I didn’t know their family actually owned a team.”

Then the story becomes familiar. In the summer of 1970, Father Duggan goes to Boston to begin a series of summer courses in counselling. He takes up the invitation of his visitors of the previous Spring, and goes to a ball game. Then he goes to three more ball games. Will McDonough quotes him on the results, which established him as someone with semi-mystical powers that might prove to be worth further investigation.

During the week-ends, he has become close to all the players, and often counselled them when they had problems. On the eve of every game, he offered a Mass, with different players, no matter what their religion, helping him with the readings.

“We had a beautiful Mass here Saturday night, before the Super Bowl,” said Father Duggan. “Rocky Bleir gave the first reading. Five of Mr. Rooney’s grandsons served the Mass.

“In the past, there were times that I have been accused of giving the pep-talk in my homily. But I do select what I feel would be appropriate readings for the occasion.”

Last Saturday night, the reading by Bleir pertained to courage and the Christian athlete. The second was on the body and its ability to withstand suffering.

“After all these years of losing

“Oh, I always pray for a Steeler win,” he says, green eyes twinkling. “I don’t fool around — maybe I’m praying, and maybe I’m not. I pray. I might say, ‘Spoil us on this occasion. I’m being selfish, but we need this game. So spoil us.’

“It isn’t any attempt to second-guess God. I’m not trying to twist His right arm. God already has His game plan, you see.”

But if the game-plan is pre-ordained, how will prayer help?

“That gets (us) into the nature of prayer,” Father Duggan says. “Think of it this way: People think of God as the Infallible Quarterback. He knows the game plan perfectly. He never makes a mistake.

“If you had a quarter back like that, would you still have to hold practice? Of course you would, so that the other members of the team could practice

working with him.

"You would have the workouts for the sake of the other players. That is what prayer is. It is for our sakes, so that we are better prepared to work with the Infallible Quarterback. The prayer is our workout. The function of the work-out isn't to change God's plan but to get us ready to accept it."

Art Rooney apparently isn't the only one who believes that Father Duggan's prayers are helping the Steelers along.

"When the Eagles played the Steelers this season, I travelled to Pittsburgh from Boston by way of Philadelphia," the priest recalls. "I wound up on the flight with some friends of the Eagles' owner (Len Tose).

"One of them recognised me. The fellow tried to bribe me. He offered me an electronic wrist-watch if I would pray for an Eagles' victory. But I wouldn't do it."

Apparently, Father Duggan is not only lucky, but incorruptible as well. Maybe somebody had better run and tell John Madden. The Oakland coach was last seen heading for the hotel where the Steelers and Father Duggan are staying. He was reportedly carrying an electronic watch."

In talking to both Keidan and McDonough, Father Duggan had placed a great deal of emphasis on his friendship with the Rooneys.

He told Keidan:

"I was just going to the games as a friend of the Rooneys, but I have an incurable habit of getting involved with people. I began to see the Steelers not as football players, but as men playing football."

And McDonough quotes him on the subject of Art Rooney, known to players, fans and friends as "The Chief":

"The Chief is one of the most wonderful people I've ever met. He's always thinking of making other people happy. For this game, he brought down everyone from Pittsburgh at his own expense - waterboys, the entire ground crew from the stadium, everybody up there that has been waiting so long for something like this."

Tucked away too on the filing

shelves at the National Football League's office is a copy of the official programme for a May 1975 dinner at the Waldorf Astoria Hotel, New York, in honor of Art Rooney "for his half century in American sports," and "for the benefit of medicine, education and the arts in Ireland."

The Royal College of Surgeons, The Glencree Centre for Reconciliation, St. Michael's House, and the Central Remedial Clinic shared the proceeds of this initiative, which has since evolved into the establishment of a permanent Irish Fund.

Father Duggan attended the dinner (which featured welcoming remarks from Tony O'Reilly and a presentation speech from Mrs. Ethel Kennedy) as friend and guest of a family who maintain close, generous and admiring contact with Ireland.

And it is to this aspect of his relationship with the Rooneys that Father Duggan draws attention when he is finally tracked down to the curate's house on the outskirts of Johnstown, a North Kilkenny village on the main Dublin-Cork road.

He admits, of course, to being a former teacher of Latin.

He protests that the sometimes colourful newspaper coverage of his activities is more a reflection of the hospitable attitude of the American press than of his own claims to any kind of fame.

He prefers to regard his spell with the Steelers as an extension of his involvement with the Rooney family, whom he still meets when they drop into Ireland on their occasional jaunts across the world.

And there is plenty of evidence of his non-footballing activities in the United States.

Alongside a full-colour photograph of the Steelers in his living-room wall are parchments bearing the marks of distinguished American institutions.

There is a testimonial to his participation as a Visiting Fellow in Harvard University's Department of Psychology and Social Relations.

There is a certificate of the admission of John J. Duggan, the first Irish native to be so honored, to Diplomate Membership of the American Association of Clinical Counsellors.

And there is his Doctorate in Philosophy from Boston College for his thesis on "Personality Dimensions of College-Bound Students."

But he concedes that he will find it difficult to live down his own reputation as a football "soul-doctor."

And the copy of Ray Didinger's official history of the Steelers on his bookshelf will do little to help.

Scrawled across its pages here and there are personal messages from Steeler team members and staff - "Thanks for your help in a tough situation"; "To Father Duggan, a real friend and an excellent person"; "You have been an inspiration to this football team and myself"; "Thanks so much for your kindness, confidence and motivation."

Once the people of Johnstown realise their priest's amazing record, they will undoubtedly lament the fact that he didn't come to them a little sooner. If he had, or if they had taken full advantage of his skills as soon as he did arrive, the local hurling team, The Fenians, might have beaten James Stephens in the semi-final of the Kilkenny county senior hurling championship.

But the story is that Father Duggan will be "unwrapping his praying hand" very early in the new season.

And that some of the Fenian's leading players will be dubbed Franco Harris, or Andy Russell, or Joe Greene, or Terry Bradshaw, or Frenchy Fuqua, so that the chaplain-cum-lucky-charm can cast his familiar spell.

It's possible, therefore, that Art Rooney or Dan Rooney may be stopped in their tracks through a North Kilkenny village some evening by a lusty roar of "God speed you, Frank O'Harris" as the Fenians build up to an attack.

Our Special Correspondent is as well known in Lodi, New York, as he is in Kilkenny.



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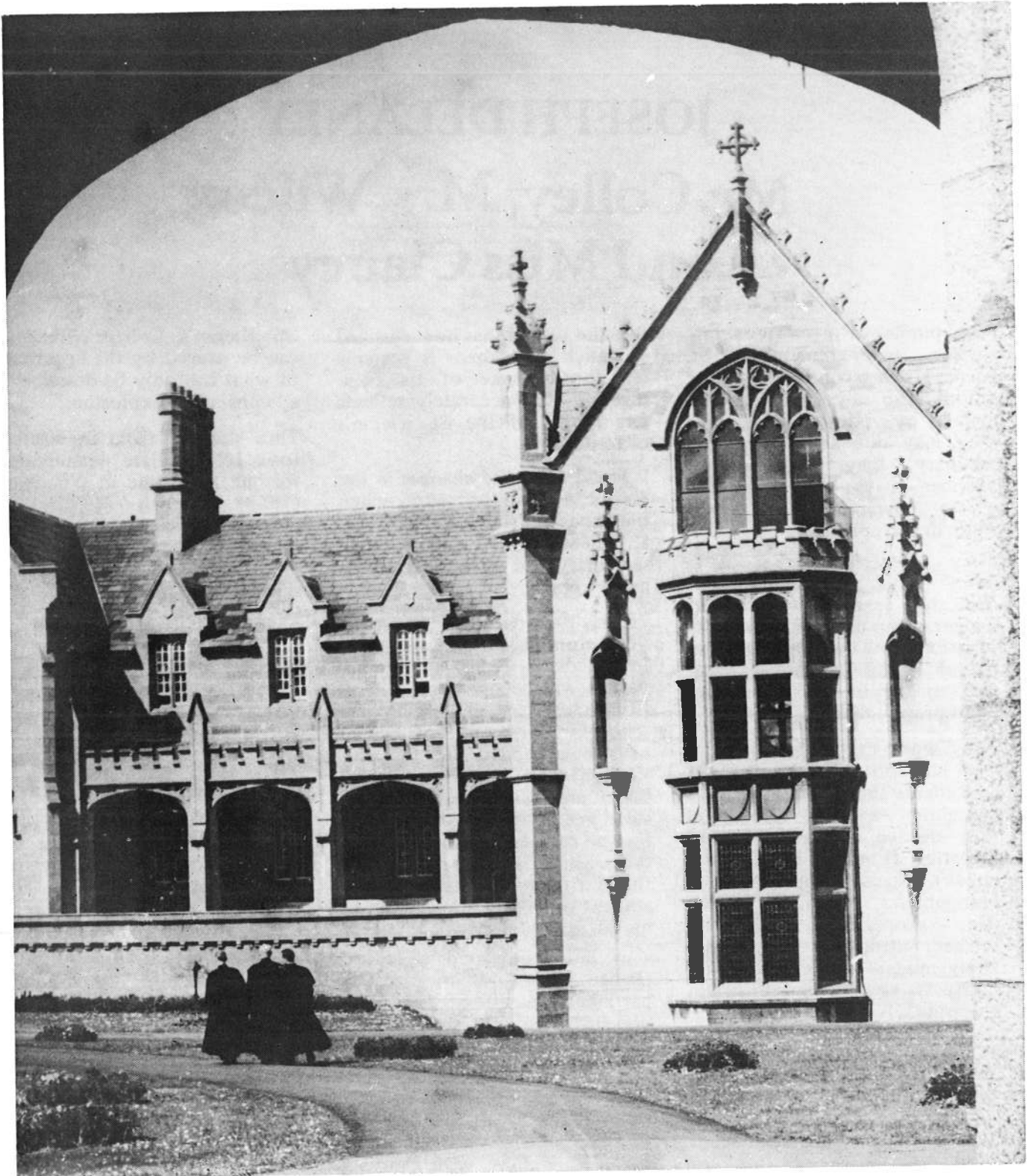
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COLLEGE REVIEW



TRANSITION 1966-1976

JOSEPH DELANEY Mr. Colley, Mrs. Wilcox and Miss Clancy

Past pupils of even moderate vintage will remember St. Kieran's as a secondary boarding school run by, and staffed mainly by, priests. And while they may not have called it a seminary, they will also remember it as an institution whose characteristic products were, in fact, priests.

They will remember it as in many ways a closed society, dedicated to study (four hours a night, seven nights a week) with occasional breaks for games and prayer – morning prayer, Mass, visit to the Blessed Sacrament, night prayer, rosary.

They will recall the curriculum, with hindsight, as narrow, even if as students they thought of it as containing all the knowledge they needed in languages and literature (English, Irish, Latin, Greek), the sciences (including mathematics, geography, "science" proper, and agricultural science, introduced in comparatively modern times as an alternative to Greek), and Christian Doctrine.

Without too much caricature, then, this was the picture of a school, that was, it should be added, typical of its time, and that was highly successful according to any reasonable test (religious, academic or sporting).

But the picture has now changed so much that there is scarcely one brush-stroke of its composition that accurately reflects any aspect of the St. Kieran's of to-day.

I would trace the changes in the picture to January 1966 when the then Minister for Education, Mr. George Colley, wrote to all secondary and vocational school managers.

"It has been decided," he wrote, "that from 1969 onwards, the Intermediate Certificate examination will be open to students from secondary and vocational schools in common. New courses have been added (to the curriculum) and the subject syllabuses are being revised. These steps are necessary preliminaries to (the carrying out of) our main task, which is the provision, to the best of our ability, for every student of an education suited to his talents and needs."

This letter indicated a radical change in attitude by the Department. In effect, the comprehensive education idea was being officially endorsed for the first time.

Irish schools, like those in most other countries, took to the idea of comprehensivisation as a national policy with varying degrees of enthusiasm.

St. Kieran's College's response can be gauged by the occurrence of what can only be described as a "curriculum explosion."

Thus students from St. Kieran's took Intermediate examinations for the first time in Woodwork (1969), French (1970), Art (1971), Mechanical Drawing and Metalwork (1972), Commerce (1973) and General Musician-ship (1974).

In the case of Leaving Certificate examinations, Accounting and Business Organisation were added in 1970, followed by Building Construction and French (1972), Chemistry (1973) and Technical Drawing and Engineering Workshop Practice (1974).

It should be remembered that the Department of Education had merely endorsed the comprehensive education idea; it had not imposed it. The response of St. Kieran's to the initiative, therefore, indicates a very welcoming attitude on the part of a school administration headed by Canon John Holohan as President and Fr. Gerry O'Sullivan as Headmaster to a course that was to change St. Kieran's from a boarding school to a comprehensive school.

Within the vastly expanded com-

prehensive curriculum, each pupil was given a wide freedom of choice, and while this brought its own problems, it also led to two natural and important developments.

The first such was the organisation of parent-teacher meetings aimed at briefing and consulting parents on the choice open to their sons. Such meetings were rare occurrences in Irish schools in the Sixties; the systematic programme begun at that time did not however develop fully until the academic year 1972-3, when teacher trade union action prevented further implementation.

The second aid to responsible choice of subjects by pupils was the development of a career guidance programme under John Collins, who writes about the initiative below.

Another interesting and logical side-effect of comprehensivisation was the demise of the entrance scholarship examination, useful for selecting entrants to a school with a limited academically-oriented curriculum, but now no longer relevant in a situation where the colleges offered places to students of every interest and level of ability.

Some striking aspects of the transformation could be pinpointed by asking the average pre-comprehensive and post-comprehensive students a few questions: "What class are you in?"; "Is it a pass or honours class?"; "Which classroom is yours?"; "Who are your classmates?"

The pre-comprehensive student had a clear answer to all of these questions.

The post-comprehensive student does not, especially if he is approaching Leaving Certificate. His answer must be "It depends," – on the time of day, on the subject, on the teacher, on his own choice.

The price of catering for the individual student, therefore, was that a cosy conformity gave way to an at times bewildering confusion. "Class consciousness" was discouraged, often at the risk of introducing identity crisis.

A new student's first IQ test was that of knowing where he should be and what he should be doing at any given time.

This qualitative change was accompanied by a quantitative one. The introduction of free post-primary education, and, perhaps more importantly, of free school transport was announced by the Minister for Education, Mr. Donagh O'Malley, in 1967. The effect on St. Kieran's enrolment was significant.

By September 1971, day students outnumbered boarders for the first time in the college history.

In the five years between 1965 and 1975, the college's total enrolment increased from 333 (70 day students, 263 boarders) to 519 (315 day students, 204 boarders). Between 1970 and 1975, the numbers taking the Leaving Certificate examinations almost doubled – from 56 to 104.

In 1963, the college had 16 registered secondary teachers on its staff. By 1973, the number had increased to 24.

But this increase in staff is more significant than the statistics suggest.

In 1963, 50% of the teachers were lay. In 1973, 85% (20 out of the 24) were lay. In 1976, 20% were female.

This latter statistic may not be as dramatic as it sounds; female staff were in fact introduced to the college in 1968-9, when Mrs. Augusta Collins taught temporarily there.

The "first lady" of the present staff is Mrs. Charlotte Wilcox, who was appointed in September 1974.

This increase in the proportion of lay personnel on the college staff paralleled a conscious policy of laicisation and democratisation that resulted in the gradual disentanglement of the secondary school function from what could be described as the "hostel" function of St. Kieran's.

One reason for this policy was the awareness that the small number of priests who were registered teachers could not lay permanent claim to the head-

mastership.

It was important, therefore, to define the office of headmaster in such a way that it could be held by a lay person without undue upset to the system.

Father Gerry O'Sullivan had been appointed first headmaster in 1964; I took over from him in June 1969, and Fr. Seamus McEvoy replaced me in 1975 when I was transferred to Tullaghan.

This process of transition was only just completed when an agreement was reached between the teachers' union, the managers' association, and the Department of Education which led to the appointment of a lay vice-principal, Mr. Peter Barrett, in December 1971. Several other lay teachers were appointed to posts of responsibility with specific responsibility for examinations, timetabling, etc.

In September 1966, Canon Holohan established a Council of Studies representing all sections of the staff. It was a real step towards staff participation in management, and it did much useful work in its few years of existence.

But it went into abeyance when the system of posts of responsibility was introduced. It has not been heard of since. I think it could have contributed much to maintaining continuity of college traditions throughout the process of laicisation. It would also have been a useful preliminary exercise in preparation for the establishment of a board of management – a development which is to take place in the near future in all schools.

The process of laicisation is, of course, not yet complete. However, even though the day of the lay headmaster has not yet arrived, the preponderance of lay staff is such that in seven out of every eight classes, the student is taught by a lay person. And it is the lay staff who effectively set the academic and disciplinary standards for the college, especially in relation to the day pupils – many of whom rush from the last class of the day to catch the bus home.

Alongside this restructuring of the secondary school function,

changes were effected in the more undefined areas of the college's traditional "ethos" and way of life.

The early signs of impending changes might have been noticed in 1970, when ecclesiastical students began what might be termed a "phased withdrawal" from layside involvement.

In that year, the religion classes previously taken in the after-lunch period by ecclesiastical students were re-organised and integrated with the general timetable; teaching duties were re-assigned among both priest and lay members of the secondary school staff.

In June 1974, the last ecclesiastical prefects left the layside. Many of their duties were taken up by lay students; in addition, an assistant dean, Father Jim Forristal, had been working with Father Tim O'Connor since 1969, thus spreading the supervisory workload.

Fr. Dan Collier's appointment as full-time teacher of religion presaged further rationalisation that has since developed into a situation where all religion classes are taught by priests, including two with qualifications in catechetics who teach the subject a full-time basis. Specialisation extends its tentacles.

These measures left St. Kieran's in an increasingly flexible position to take advantage of the benefits outlined in Mr. Colley's 1966 letter on co-operation between secondary and vocational schools.

In fact, by September 1966, St. Kieran's students were already on their way to the neighbouring technical school. This apparent haste belies the extent of the consideration given by the college administration to their fundamental decision on comprehensivisation.

They had before them a choice. They could continue to expand independently, reaching within a short period a stage where the school would be regarded by the Department of Education as big enough to justify a claim to the provision of comprehensive facilities within itself for its own pupils.

The college had already expanded to a three-stream cycle with the first-year class of 1962, and would expand to four streams by 1968, when the free education scheme was introduced.

But the administration took the other alternative open to them. They decided to "twin" with the city's Technical School, then venturing forth for the first time beyond the two-year programme of the group certificate.

The decision was made for two reasons.

In the first place, the college wished to play its part in helping the Technical School to achieve equal status and acceptability as a post-primary school with secondary schools offering well-established five-year programmes.

Secondly, the arrangement offered significant possibilities of avoiding, or sharing, building costs.

This policy has been followed consistently since, and has led to the development of an inter-school relationship which, as far as I know, has no parallel anywhere in the country, and represents, together with the whole process of comprehensivisation, the most radical change that has taken place in the entire history of St. Kieran's College in this century.

There have been a number of landmarks in this evolution.

In September 1969, St. Kieran's changed its times of beginning and ending classes to correspond with those of the Technical School.

In 1971, Willie Doheny of Johnstown and Liam Dowling of Gowran, both students of the Technical School, joined the honours mathematics class at St. Kieran's; while many St. Kieran's students had availed of technical subjects from the beginning, it had proved more difficult to interest Technical School students in subjects available at St. Kieran's.

In September 1972, the first of the Technical School's girl students to avail of St. Kieran's facilities arrived. She was Joan Clancy of Kells.

During 1972 too, an agreement was drawn up between the headmaster of both schools which had the effect of sharing out responsibility for the teaching of Leaving Certificate subjects between the two schools, thus making each of the subjects offered by either school available to students of both.

Since then, in effect, the schools have been operating a merged senior cycle. But in many other respects each school is jealous of its own identity; all suggestions of common enrolment, for instance, have been firmly rejected.

The agreement was conditional upon the approval of a joint building programme to provide the necessary facilities, and negotiations were begun with the Department on this matter. Progress in this area has been slow; this issue of the *Record* publicises the achievement of at least a finished design.

In the meantime, the only buildings which have been erected are those for which no State grants were available.

A sports pavilion was erected, a new playing field laid down, four handball alleys built, and a sports arena completed in the early seventies. And just before the State accepted responsibility for such costs, the college invested in eight pre-fabricated class rooms.

The changes that I have been describing are not of the kind to which students and past students are most likely to advert.

They are more likely to remember contrasts in personal style — between Fathers Dermot Healy and Father Tim O'Connor as deans, or between Canon John Holohan and Father Tommy Maher as presidents.

Or they will recall the introduction of the five-day week in 1973, a marked change from a time when students went to class on Sunday as well as on every weekday (the abolition of Sunday Christian Doctrine class was followed by the removal of compulsory Sunday evening study, and then by the introduction of a half day on Saturday).

They will not remember any

particular enthusiasm for student involvement in "democratisation." Numerous attempts were made to establish a students' representative council but students have shown an extraordinary lack of interest in cutting their teeth on even the simplest democratic institutions: Perhaps this indicates the absence of a sense of grievance, a usual source of provocation of the assertion of democratic rights.

To-day, the age of voluntariness is with us, and compulsion to attend religious exercises is at a minimum.

Admittedly, Father Tim O'Connor's recent appointment as resident spiritual director to both ecclesiastical and lay sides of the house restores some sense of community in a situation where up to this the lay and ecclesiastical students had no longer any religious exercise in

common (they even eat in different refectories — truly a divorce *a mensa et thoro*).

In the last decade, the number of students entering the seminary from the secondary school has fallen. What is, and what should be the connection between St. Kieran's, secondary school, and St. Kieran's, major seminary?

The answer may prove as important as any St. Kieran's has yet had to make.

JOHN COLLINS

The Guided Career

In the early 1960s, secondary schools in Ireland began to be aware of the need for career guidance for school leavers faced with an increasing range of employment choices in a developing industrial economy.

St. Kieran's College had already begun to venture into this field by availing of an offer from Paddy Kilroy, then a director (now chairman) of the Smith Group of motor distribution and construction companies, to visit the college annually and speak to final year students, especially those interested in attending university.

This was followed by annual visits from other past pupils, and, eventually, by the setting aside of a Sunday, usually in March, for a seminar addressed by past pupils and involving both the final year students and their parents as participants. This one-day seminar then became a week-end affair, with special sessions on general topics such as job applications and interviewing techniques.

Meanwhile, the developing need for a regular supply of information on careers was met by members of the college staff who wrote to various companies and organisations for booklets, leaflets and job specifications. As material arrived, it was placed on file for the students' reference.

At the same time, it was decided to engage the services of an educational psychologist to administer aptitude and interest tests, and give private specialist career guidance on a fee basis. Mr. Thomas McCarthy, then chief psychologist to Dublin City Vocational Education Committee, undertook this work until 1969, when St. Kieran's College became involved in the Department of Education's newly established Pupil Guidance Scheme for secondary and vocational schools.

Under this scheme, the Department finances and supervises the training of Guidance Teachers, usually chosen from the existing staff of the school, in the techniques of test administration and interpretation, individual and group counselling, and interviewing.

The newly-trained guidance teacher then returns to his school, and takes up his counselling duties as part of his normal workload, replacing some of his teaching hours with testing, interviewing and advising activities, often using specially arranged facilities that become, in fact, career information and counselling centres.

To help the guidance teacher in his work, the Department provides a back-up service of edu-

cational psychologists on a regional basis; when a school management deems it useful, and with the parents' permission, the regional psychologist can be called in to administer further tests to individual students.

Where necessary, the psychologist will recommend special help, and, in some cases, further specialist treatment.

The scope of the Department's scheme, now implemented in about half of the country's 1600 post-primary schools, is quite broad, and is not confined to school leavers alone.

It begins in fact, with the first year student, and its aim is to help him to make the best use of the opportunities offered to him throughout his secondary education, and to help him reach a stage of maturity where he will be able to make his own decisions not only on a choice of career, but on other matters as well.

On his entry to the school, each student is interviewed and assessed. Problems such as slow learning are identified, and assignment to special classes made where necessary and practical.

A confidential record is made of each student's progress, and attempts are made to see that

this progress accords with the potential shown in his original assessment. Parents are welcome to meet the guidance teacher in the school to discuss their son's progress and plans.

When students reach third year, they are introduced to group guidance classes, where they are encouraged to look at their special aptitudes and interests, and at their achievement levels in each subject.

At this stage, they become familiar with the use of tests to help them get a better picture of themselves, and they are encouraged to begin research into the different types of careers.

At the end of their third year, they are faced with certain decisions.

Should they leave school after the Intermediate examination and begin work? What kind of job is available to applicants with Intermediate Certificates? What kind of training is required or available? If they decide to continue their post-primary education, what subjects should they choose in their Leaving Certificate course? How can they best match their choice of subjects and of level (ordinary or higher) to the requirements for entry to a particular profession or further education centres?

By fifth year, career guidance activities are involving more of students' time and energy. They examine in detail the requirements for entry to the universities, the regional technical colleges, and the teacher training colleges and are encouraged to assess realistically their prospects of meeting these requirements.

At every stage, students are encouraged to carry out research into specific careers, matching their special abilities and interests against the demands of the career, and using the career guidance section of the library to add to their information.

This emphasis on personal research is underlined by the importance attached to developing the library's career guidance section by the addition of new material—books of a general nature; career leaflets in the Department of Labour's exten-

sive series (now totalling 350); pamphlets and booklets from individual companies, professional institutes and educational institutions; career cassettes. We hope that a range of short films on careers will soon be available.

A notice board is used to display information about grants and scholarships for further education. Closing dates for applications to universities and colleges and for entries to competition for bank and civil service are also displayed there (forms are usually received and returned in bulk, and help is given with their completion).

By Christmas of their final year, most students have had the opportunity of making a tentative decision on a career. At that stage, we invite to the college a number of speakers who have expressed their willingness to explain their own individual careers.

These speakers are supplemented by representatives of organisations such as the Department of Agriculture, the Farm Apprenticeship Board, AnCO (The Industrial Training Board), CERT (The Council for Recruitment, Education and Training in the Hotel Industry) and the National Manpower Service of the Department of Labour. These organisations operate their own training schemes and guidance services, and can offer interviews and enrolment registration to students interested in further specialised training as soon as they finish school.

On a chosen Saturday in March or April comes what is known as Interview Day, one of the most valuable exercises in the career guidance programme.

Every final-year student who wishes to take part in the exercise writes in advance a letter of application for the job of his choice.

These letters are passed on to a panel of twelve "interviewers" who visit the college on the appointed day and speak to the students on interview strategy and techniques.

Each student is then given a twenty minute mock interview by one of the visiting panel.

After the interview, his letter of application is appraised, and his interview performance criticised. It is not necessary to emphasise the importance of interviews at the present time; I have no doubt but that over the years scores of final year students have benefitted enormously from their experience during Interview Day.

And the debt of gratitude is owed to those who have been our staunchest supporters in this exercise — Paddy Kilroy, Commandant Martin Bates, Martin Drea, Paddy McGrath, Dan Galavan, Bob Wallace, John Walsh, Superintendent John Mitchell, Richard O'Farrell, Captain Denis Parsons, Sean Murray, Brian Daly, Kevin Smith and Sean Nolan.

In addition, organisations such as The Avonmore Group, Mahon and McPhillips (Water Treatment) Limited, Bank of Ireland and The Army have invited groups of students to visit their facilities and operations centres to investigate the day-to-day world of employment. Last year, groups of students visited the Avongate plant at Ballyragget, the computer room at Avonmore House (where a past-pupil of the college, Nicky Brennan, demonstrated the use of a computer), an engineering drawing office and laboratory, and James Stephens Military Barracks.

Throughout these exercises, members of the college's teaching staff make themselves available outside class hours for confidential discussions with individual students on their career plans. Each student can choose the teacher whom he wishes to consult.

At every stage of the career guidance programme too, parents of final-year students are welcome to visit the college to meet the guidance teacher or the student's staff adviser for an exchange of views on their son's career plans and prospects.

We must continue to look forward to the day when we will have full employment in this country, and our school leavers will have less difficulty in entering on the careers of their choice.

JAMES M'CAULEY

Reviving the Classics

Over the past decade, the study of Classics has rapidly declined in Irish secondary schools.

In the academic year 1975-6, only 365 of a total of 541 schools included Latin in their curriculum. By 1980, a further 200 schools are expected to have phased out the subject. Greek is offered in only nine schools; by 1978, this number will have dropped to six.

This trend can be glibly dismissed as a feature of the current metamorphosis in Irish education. But a closer scrutiny of the factors which have contributed to this decline proves saddening, if not frightening.

Latin is no longer the universal language of the Church, nor a requirement for university entrance; it has become lost in the frenetic scramble to educate youth for employment, and the rush to sacrifice all non-vocational subjects upon the altar of utilitarianism.

Thus the demise of Classics as a secondary school subject is not as frightening as the educational malady of which it is symptomatic.

The technological era in which we live demands the study of scientific and commercial subjects. Yet scientific and technical progress has only provided *homo sapiens* with more leisure (or continued unemployment) for which education has ill equipped him.

Against such a background, it is difficult for teachers of Classics to propose new methods of teaching, or devise new courses, without seeming to put up a last-ditch defence, or lay flowers on the grave of Classics.

It has been said that "Classics are Classics because they include some of the finest things said in the finest possible way."

But their impact is very feeble, or non-existent, on the pupil of low ability who must struggle for three years with the mechanics of the language and

then be denied the opportunity of becoming acquainted with the literature, art, architecture and history of the Greeks and Romans.

Not all students have an aptitude for the profitable study of a language. There are many more who do not feel that the study of a further language, in addition to Irish and a Continental language, will add greatly to their education; yet they may wish to move directly to the study of ancient civilisation without the barrier of language.

For students such as these, and for other students as well, the basic arguments for study of the classics in the original are equally applicable to the case for their study in translation.

The civilisation of Greece and Rome form some of the most important roots of Western civilisation; their study gives a better understanding of modern European civilisation, as well as of the ancient civilisations themselves, eminently worthy of attention in their own right.

An appreciation of the arts of the Classical period can provide material for imaginative, creative work, just as they have done for generations of writers and artists (Dante, Botticelli, Milton, Palladio, Handel, Joyce, Ayrton).

Classical Studies embrace a wide range of disciplines, allowing involvement with literature, history, archaeology, philosophy, art, architecture, and social studies. Interdisciplinary studies are therefore possible within the confines of a single subject area, and the student is encouraged to integrate rather than compartmentalise his studies.

Classical Studies present a student with a world that is refreshingly different, and perhaps even alien; yet not so different or alien to prevent sympathetic understanding. Furthermore, the student will learn to tolerate different cultures and points of view within his own society.

The source material for a study of the ancient world, though adequate, is much less extensive, and therefore more manageable, than that for more modern periods. Moreover, one can be more objective in looking at the remote past; judgements are less likely to be clouded by emotions.

Finally, the study of the ancient world is truly an international study. It introduces the pupil to a long tradition of international scholarship, and provides a balance to the local bias which may colour the study of regional or national issues and history.

In 1965, a remarkable growth in the sale of translations of the classics alerted the Joint Association of Classical Teachers in Britain to the advantages of using translations in education.

In particular, they noted that such use, while denying the student valuable acquaintance with the originals, would permit greater fluency and speed of reading, thus allowing more ground to be covered, and concentrating attention on content rather than on form.

They therefore set about devising courses in Classical Studies based on translations of the classics, and on the experience of their American counterparts in teaching such courses.

For some years prior to 1973 (when Latin ceased to be a compulsory subject for junior cycle students at St. Kieran's), Classics teachers at the college had felt that the teaching of Latin to pupils of low linguistic ability in the C and D streams was of little educational value.

After a study of the innovations introduced by the Joint Association of Classical Teachers in Britain, we suggested to the headmaster that C and D streams in the college should be taught the classics in translation.

At his request, we formulated a document in which the advantages of such a course were outlined and a draft three-year

syllabus put forward.

After consultation with experts in Ireland and England, the college's president accepted the suggestion and teaching of the new Classical Studies course to the C and D streams in junior cycle began in September 1973.

In deference to the predilection of parents for the familiar criteria of examination marks, and in an attempt to maintain the motivation of students, it was decided that the Ordinary level examination in Classical Studies set by London University would be taken by those completing the three-year course at St. Kieran's.

But the O Level syllabus presupposes four years of preparation, and is directed at a full range of student ability levels and types. It is difficult, therefore, to do justice to such a syllabus in three years with C and D streams.

The regulations of the Department of Education do not recognise Classical Studies as a curriculum subject unless it includes a language element. A modicum of the language must therefore be taught to the students following the O Level syllabus, and this can prove to be an impediment.

In 1973, in fact, the official blessing of the Department on the course was sought. An inspector who visited the school a short time afterwards was suitably impressed.

However, senior officials of the Department insisted that the devising and monitoring of such a course should be more scientifically based and implemented, and although the Classics faculty at UCD were willing to advise on, and monitor the course, they were not requested to do so by the Department.

Alongside this initiative in the use of the classics in translation at St. Kieran's, teachers of Classics at the college were also involved in another development, this time concerning methods of examination in Classics.

In October 1971, they convened a meeting of all of the teachers of Classics in the area to consider the implications of the expansion

in secondary education that had widened the ability range of pupils to an extent where established courses and traditional teaching methods were no longer suited to their needs.

In February 1972, the group was recognised as the Kilkenny branch of the Association of Classical Teachers (ACT).

The branch immediately applied itself to an appraisal of the Latin courses in the junior and senior post-primary cycles. A working party was set up to devise a new method of examining Latin at the Intermediate examination level.

Its approach was dictated by two main considerations. Firstly, the members of the party were aware that examining methods have a direct influence on the methods of teaching a course. Secondly, they felt that the format of a terminal examination should permit experimentation with various courses and teaching methods, at least for a specified period, during preparation for the examination.

At the 1972 ACT summer school, a member of the working party read a paper on new approaches to examining Latin.

In Spring 1973, the Central Council of the Association submitted to the Department of Education proposals for a new type of Intermediate examination in Classics based on the recommendations of the working party and after consideration of the opinions of the executive and membership.

These proposals were finally accepted, after much discussion and pruning, in July 1976. But so many of the original suggestions of the working party had been rejected or diluted in the face of strategic or financial expediency that the final acceptance revealed more obstacles to implementation of the course than it did encouragements to reform and development.

Meanwhile, another movement within the Association of Classical Teachers, demanding official approval of Classical Studies as a secondary school subject, was gaining impetus.

The respect in which Classical Studies is held in other countries,

and the existence of degree-level courses in the subject at Irish universities placed further emphasis on the need for such approval.

The 1973 annual general meeting of ACT directed its incoming executive committee to supervise the development of a course in Classical Studies for Intermediate examination. A sub-committee of the Association was set up to implement this directive; it abandoned the task, recommending only that "the existing Latin course be civilised" (sic).

The 1974 annual general meeting of the Association re-affirmed the directive, and discussions with the Department of Education, the Department of Classics at UCD, and the National Committee for Greek and Latin Studies of the Royal Irish Academy.

The 1975 annual general meeting of the Association took the matter a stage further. It established a working party to devise a course in Classical Studies to Intermediate examination level.

Church dignitaries, university professors, and other interested parties were approached for donations towards research and secretarial expenses. The response was most encouraging.

After twenty two meetings, this working party has completed the mammoth task of scrutinising all comparable Classical Studies courses and their examinations. In addition, it has gathered, examined, and organised all available resource materials used in the teaching and study of such courses.

A formal application has now been submitted to the Department of Education for approval of the inclusion of Classical Studies in the 1980 Intermediate examination; a proposed syllabus has been attached, together with a detailed list of available teaching materials. With the submission of these documents, the working party regards Phase I of its project as completed.

Phase II will involve the production of packs of resource material on various topics included in the syllabus. A teacher's handbook, with advice on course methodology, will also be produced.

Phase III will, it is hoped, involve co-operation between the working party and the Department in devising a method of examining the course in line with the recommendations of the government-appointed committee on the Intermediate Certificate, which produced its official report in 1974.

Despite the difficulty of introducing Classical Studies into the present secondary school curriculum, some other schools have

begun to follow the example of St. Kieran's.

Around us, every examination board in England and Scotland now examines Classical Studies at Ordinary and Advanced Level, and in the Common School Entrance Examination. In Northern Ireland, teachers of Classics have devised a course in Classical Studies which will be examined at Ordinary Level in 1978.

The emergence of new examin-

ations and new examining techniques, with the growth of the movement for curricular reform, provides a suitable context for the urgent re-appraisal of the fundamental contribution of the Classics to our civilisation.

Who knows! The next decade may see a revival of the Classics in a new garb. Towards the realisation of this hope St. Kieran's College, with its long tradition of learning in the Classics, must lead the way.

DAN DELANEY EDDIE M'GUINNESS

The tone-deaf mutes sing out

The modern buildings which now (almost) contain the seminary at St. Kieran's are hardly ten years old, yet they are already a definite part of college life.

Nevertheless, they contain many reminders and relics of the past. A present sixth-year may not be aware that he is living in the "Bull Field"; a third year will never have attended class in the Theology Hall or Philosophy Hall; yet in the attic he can see birettas, broken hurleys, black overcoats, discarded hats and outdated theology books that reflect another era. Much of this lode, however, has been now carried off to the Wards to await usage by some future generation in a play about "the good old days."

The new buildings themselves can be seen as expressions of the change and consequent renewal which has swept the Church since Vatican II.

In many areas of Church life, however, change and, unfortunately, renewal are beginning to cease. But this is not the case in St. Kieran's. It is true that the ebb and flow of students over the past few years has been marked by a sharp decline in numbers. But it has also been accompanied by an extraordinary transformation of the

seminary's staff list and teaching methods; class structures, timetables, prayers and games have all been affected by this as much as by the fact that the total number of students in the seminary has levelled off at about thirty over the last few years.

It is very difficult to assess these phenomena at close range, but it seems as if these two developments have resulted in a new outlook, a greater sense of mission, and a common awareness of work to be done.

In September 1974, a new seminary year began what was to prove to be a period of transition.

The large first-year class formed half of the total number of students, and thus its members had a greater say in the deliberations of the student body as a whole. There was also a comparatively large ordination class; since then, numbers for ordination have declined, and so, unfortunately, has their very necessary influence and example, particularly on those students encountering seminary life for the first time.

In 1976, for instance, there are only six students in the final three years. Seniority, and all that went with it, is a thing of the past.

But no one denies that all this is as it should be. The small group has meant less anonymity, more co-operation, more time for personal attention.

The changes in staff also began in the year 1974-5. Dr. James Brennan, the college's vice-president and rector of the seminary, was appointed as curate in Ballyouskill, and Father Martin Campion appointed to succeed him. Fr. Loman Mac Aodha, OFM, who had been Professor of Moral Technology, was transferred to his order's house in Rome.

Fr. Martin Drennan, who had been a visiting lecturer previously, was appointed dean of studies, and Professor of Sacred Scripture. Father Tom Norris was transferred from teaching duties at the secondary school to become Professor of Dogmatic Theology and Philosophy. Fr. Jim Cassin returned from pastoral work in Hexham and Newcastle to become Professor of Moral Theology and to take responsibility for Sacred Music.

Father Donal Kelly became curate in Thomastown, but continued to lecture in Canon Law on a visiting basis (as Dr. Brennan also did in English).

Father James Dollard continued

to be Professor of Ecclesiastical History, and added responsibility for Latin. Father Timothy O'Connor remained as Professor of Liturgy.

Everybody knew, therefore, that September 1975 would see the opening of a "brand new ball game", but no one was sure of the rules. The previous year's first-year students had by now lost much of the security that they had gained in coming to know the previous faculty. Many of the rest of the students feared that too many changes could only mean disaster.

In fact, almost the opposite proved the case. 1975-6 proved to be a very successful transition year, with a new spirit descending on a very sceptical St. Kieran's.

The new staff immediately based their plans on better all-round co-operation with the students. Without undermining their own authority, they mixed freely with the students, even participating in games with them.

Many of the staff were involved in something that was as new to them as it was to us; they were learning too. We all felt part of a group that was working together towards a common end. Any drawbacks which inexperienced might have caused were easily overcome by mutual assistance and encouragement.

This example, and the fact that the faculty were always ready to listen to proposals from the students, did much to create a new spirit of harmony. Few would disagree that by the end of that year, academic and spiritual standards had been greatly raised.

This had been achieved despite the effects of another significant change. In the summer of 1975, it was announced that Fr. Edward McDonagh, the Vincentian Father who had been Spiritual Director since 1964, was moving to Scotland to become head of his order's seminary there.

His great qualities of understanding and sympathy, and his example in prayer, ensure that for many his spiritual direction continues despite his departure,

and in ways of in which he himself may be totally unaware.

In 1975-6, spiritual direction was undertaken by two visiting priests, Fathers Benjamin O'Connell and Michael Duffy, OFM. But the need for a resident spiritual director was still felt, and in 1976 Father Timothy O'Connor had his spiritual direction duties on the lay side extended to include the seminary as well. He accepted his new and trying task, characteristically, as "an honour."

The past students of St. Kieran's would hardly recognise the strange document headed 'Academic Transcript' that is now the official passport of the modern student.

It lists the content of his course, specifies the number of credit hours required in each course (one credit hour represents one semester or term of study), and includes a grade for his performance in each subject.

The student must gather a total of eighteen credits in liturgy, devoting himself to a study of man's worship of God through word and rite; man's response to God's call; the prayer of the Church; the sacraments of the Church; and the concelebration of the Eucharist.

A total of fifteen credits are required in each of Dogmatic Theology, Moral Theology and Sacred Scripture.

Dogmatic Theology covers scripture and tradition as sources of the Church's faith; the history of salvation; Revelation; the Mystery of Christ; methods of doctrinal thought; and dialogue between the Church and the modern world.

The seminarian's Moral Theology course covers fundamental moral theology; right living; and selected problem areas and contemporary issues (including sexual behaviour).

The Sacred Scripture course includes a general introduction to the Bible; analysis of selected books of the Bible; aspects of Old and New Testament theology; and the use of Scripture in the Liturgy.

Group and public communi-

cation are covered in the Speech course, in which the student must also gather fifteen credits over his six years of study.

Twelve credits are required in Ecclesiastical History, which covers the periods of antiquity, the Middle Ages, the Renaissance, the Reformation and the modern era.

The methods and techniques of pastoral care are included in the nine-credit course on pastoral theology; six-credit courses in psychology (general and educational) and sociology (people relationships, group processes, child welfare, family law) are also required.

Six credit hours are also required in Canon Law and in Philosophy, which now covers philosophical psychology, co-ordination of philosophy and theology, the work of some outstanding contemporary thinkers, history of philosophy, phases of western thought, problems of modern life, and various anthropologies.

Courses in Logic (Aristotelian) and Ethics (sub-titled "A philosophical evaluation of human behaviour") each have a three-credit requirement.

Hermeneutics involves a discussion of modern approaches to the interpretation of the Bible, (literary criticism, form criticism, redaction criticism) and to the analysis of Inspiration, and requires three credits.

The principles and communication of Catechetics is a three-credit course, as is Latin (English requires six credits).

One of the most interesting developments has been in relation to the teaching of liturgical music.

In the summer of 1975, the seminary lost some of its best singers and musicians, and the responsibility for providing music for the Liturgy now fell on the community as a whole rather than on a few very talented people.

With a choir whose members range from very capable musicians to tone-deaf mutes, Father Jim Cassin has succeeded, with great patience and some muffled blasphemies, in extracting an acceptable and sometimes

en melodious sound from the ensemble". By Easter 1976, in fact, the group was sufficiently confident to provide the music and chant for the Paschal ceremonies at St. Mary's Cathedral.

Overall, then, the whole make-up of the seminary has undoubtedly changed. Emphasis has been shifted from examination success to the quality of performance at study and in spiritual and pastoral action.

The student council has been replaced by a system under which groups take special responsibility for games, liturgy, education, or maintenance.

The atmosphere is one of controlled freedom; the pace is seldom "killing", yet encourages determination and brings a fair share of hard work; where previously one was commanded to do, one is now given the responsibility of doing.

There is a heightened awareness of each individual's potential that is the result of a greater sense of community; this has also made possible achievements which otherwise might have been impossible for a small group.

The success of the seminary's music group in one such achievement. Another was the production of a dramatised version of Brian Moore's novel, "Catholics". This enterprise required the dedication of almost the entire student body; the production was such a success that it was given public performances, with the proceeds going to Dr. Birch for a worthy cause of his own choosing.

Total participation is also a feature of recreation; declining numbers have changed the shape of organised games, particularly "The Leagues", often remembered with nostalgia by past pupils for whom they seem to have been that part of seminary life that made the rest bearable. While the standards of play may not be as high as in former years, the games are just as enjoyable—but for everybody (including the professors).

One area where progress has not been noticeable, however, is in the forging of significant links between seminary and diocese.

The Vatican Council recommended that "all priests should regard the seminary as the very heart of the diocese and give it their willing support" (*Optatum Totius*, n.5).

But this recommendation is largely ignored by many priests, including those ordained there, who seem to forget the college's existence once they leave it.

Yet links between seminary and the diocese could have very worthwhile results.

There are students at St. Kieran's who live a long distance from the college, and have nowhere to go on a free Sunday. There are students who have never related on a personal level to a priest outside authority structures; a personal relationship with a priest in a pastoral situation is surely essential even at an early stage of seminary training if the student is to have a realistic understanding of the priesthood.

Priests prepared to come forward to fill this gap could provide the most valuable encouragement, support and advice to students.

To those priests who accept the need for such contact with seminarians, but claim they have no time, we would further stress the urgency of the situation.

Students today, particularly in smaller seminaries such as St. Kieran's, have not the same institutional backing of former years in the face of a situation where the veil of secrecy which surrounded and "protected" the seminary has been removed.

The empty rooms, the smaller classes, the deserted open spaces are continual reminders to the students of their minority status. Yet the seminary is now thrown open to the same standards of criticism, evaluation and judgement as secular institutions.

The attitude of modern society to the seminarian shows as much misunderstanding as exists in relation to the priesthood to-day.

Money, an easy life, outdated religious ideals, stupidity that makes them unfit for anything else—these are some of the motives attributed to seminarians. And there has been little attempt to correct these im-

pressions.

The mound of writing on the subject of the seminarian's role outside the seminary is almost negligible. The Vatican Council decree *Optatum Totius* is concerned almost totally with reforming the seminary "system" and the place of the seminarian within the seminary.

The amount of time that a student spends outside the seminary during holidays and free time has steadily increased, and while this gives greater opportunity for constructive involvement, it can also increase his insecurity and his sense of being in a "no man's land" (one former St. Kieran's professor refused to refer to his students as other than "pious laymen").

What we emphasise, therefore, is the need of the seminarian for contact with priests in the pastoral situation who can understand the nature of a true vocation to the priesthood, help the student to an understanding of the practical side of that vocation, and give him their willing support in responding to his calling.

The staff of the college have done a great deal to tackle this problem; many of them are recently ordained themselves, and have a greater sympathy with the position of the seminarian in the post-Vatican II Church.

But both students and staff realise that whatever has been achieved so far in the "new" St. Kieran's seminary is merely a beginning.

We can only hope for an even better future, and pray that St. Kieran's will, for a long time, continue its great tradition. And we pray too that, not just here, but everywhere, more young men will join groups such as ours in the search for Truth. Join our prayer.

Rev. Joseph Delaney, a former headmaster at St. Kieran's College, is curate in Tullogher; John Collins and James McAuley are on the post-primary teaching staff of the college; Daniel Delaney and Edward McGuinness are seminarians at the college.



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BUILDINGS

New classroom block construction project marks historic link-up with vocational sector

In May 1974, a press conference was held at Kilkenny Vocational School to announce approval by the Department of Education of proposals for a new education facility to be managed jointly by St. Kieran's College and Kilkenny Vocational Education Committee.

At the press conference, Department officials announced that St. Kieran's College would erect on its present grounds a block of general classrooms and certain ancillary facilities. The Department would provide the normal grants for these.

Kilkenny Vocational Education Committee would purchase an adjoining site from St. Kieran's College at an agreed price and would erect on it a building containing all special subject rooms required for both schools, together with general classroom and ancillary facilities.

A sub-committee would be set up, with two representatives of the VEC and one of St. Kieran's, to manage the new buildings.

Each school would take responsibility for teaching certain subjects, and pupils of both schools would have a choice of subjects from the joint curriculum.

The new complex would provide facilities for 1050 full-time secondary school students, and up to 200 part-time adult students.

Five years previously, St. Kieran's College had announced plans (published in *The St. Kieran's Record* at the time) for a new classroom block on a site between the existing dormitory/glass-hall wing and the new seminary recreation hall.

This block would have provided staff rooms and toilets on the ground floor, together with an office, a bookstore, a medical inspec-

tion room, a geography room, and a large study hall. Upstairs, two science rooms, an art room and a commerce room would have completed the facilities.

But the dramatic increase in student numbers, the growing emphasis on a comprehensive curriculum, and the obvious advantages of combining specialised experience in the teaching of academic and vocational subjects, together with the economic advantages of joint initiative, have physically altered the planning context in the meantime.

The result is the commissioning of nine general classrooms, a students' common room, and four special subject rooms in the St. Kieran's-owned section of the new joint-managed block, and the making available of access for St. Kieran's students to almost twenty other specialist subject rooms.

Designed by the Kilkenny-based firm of Colm O'Coilain and Associates, the new building is in fact made up of two interlocking L-shaped blocks, the first of a single-storey height, the second rising to two-storey level.

In the accompanying floor plan, St. Kieran's College will own the short arm of the two-storey block (marked ABCD).

The side of the building marked AB will face the portion of the college buildings between the arch and the old pavilion; the entire development will therefore occupy the site of the former 'junior pitch', with the elevation shown in the diagram facing onto Fennessy's.

Entering the building from the St. Kieran's side through the two sets of double swing doors on AB, a social room

(19) and a remedial room (18) face the entrance.

Turning right and walking down the corridor in the St. Kieran's-owned section, three general classrooms (14) are on the right, and on the left are a language room (17) and a geography room (16). A row of music cells (15) is located at the end of the corridor.

A principal's office (13) to the left of the entrance on AB completes the ground-floor part of the St. Kieran's owned block.

Continuing from this point in a clockwise direction and turning into the main corridor (39) along the side of the building facing north-west (marked JK on the floor-plan), the VEC-owned section includes a lecture theatre (12), which can be sub-divided by partitioning, and entered both from inside and outside the building.

On the left of the corridor, a teachers' room (11) adjoins toilet facilities (5, 6). Two science rooms (9) flank a central preparation room (10).

On the right, two interview rooms (20) are placed off a passage leading into a seminar room (21). A music and drama room (22) and a general purposes room (23) adjoin.

Further along the corridor, a social studies room (7) on the left faces a kitchen (24) and a kitchen store (25) on the right. A staff room (26) is situated alongside.

Students and staff toilets (3, 4, 5, 6) are grouped around the point where the corridor narrows towards the entrance along the north-east end (marked KO on the floor plan) of the building. A reception room (1) and vice-principal's office (2) are also located in this area.

Along the corridor running through the north-east side are located two woodwork

rooms (37), one on each side of a stores area (38) that can be entered also from outside the building.

Grouped around the entrance on the south-east face of the building are toilets (5, 6), a boiler room (36), a caretaker's room (34), a switch room (35) and a staff room (11).

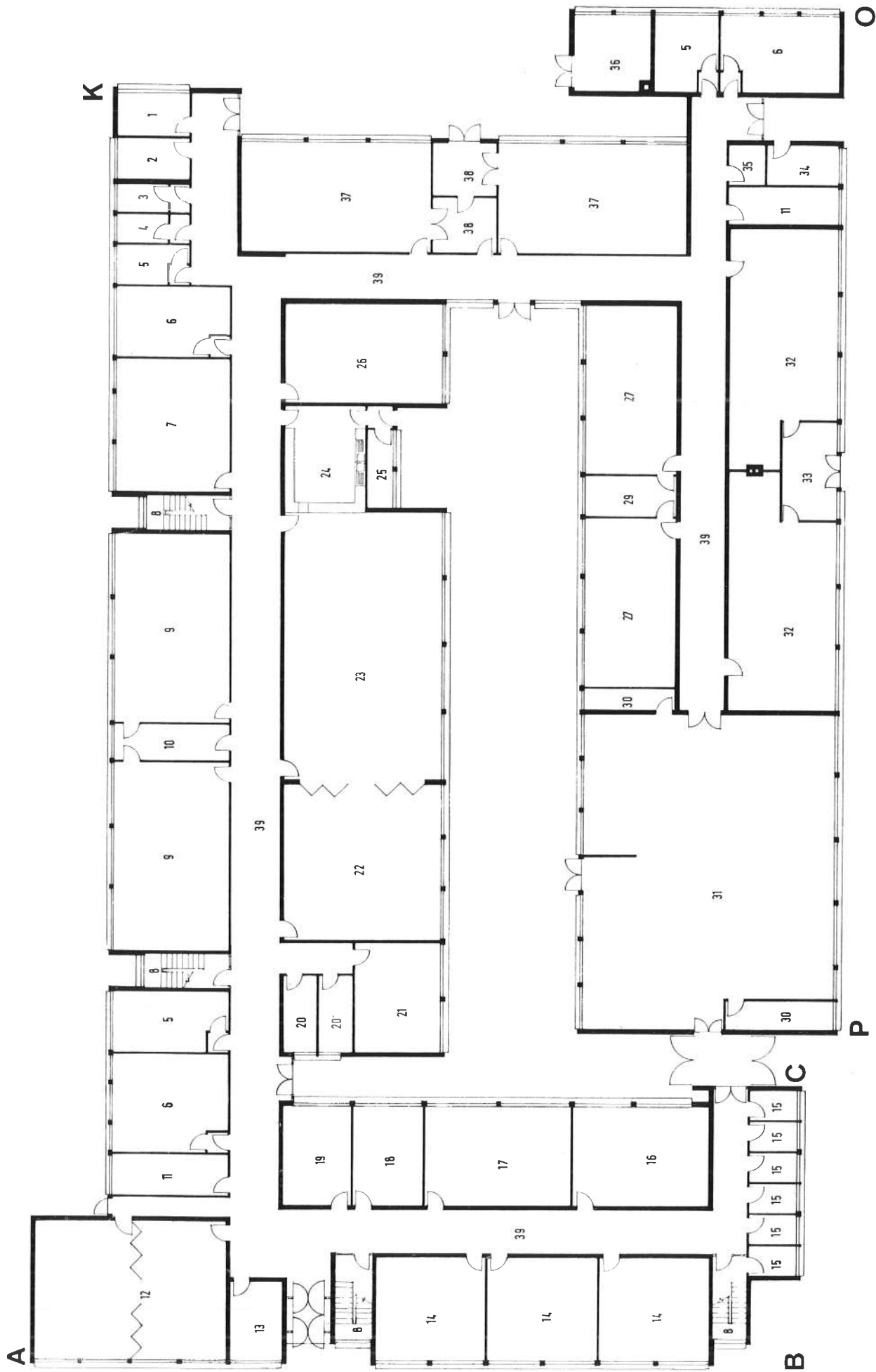
Two mechanical drawing rooms (27) are divided by a store (29) along the right side of the complex's single storey block. On the left, two metalwork rooms (32) also incorporate storage (33).

An arts, craft and pottery area (31), with adjoining storage space (30) is located at the end of the corridor.

Four stairways (8) along the main corridors give access to the upper storey of the building. Here the St. Kieran's-owned section (ABCD) contains six general classrooms (14). The VEC-owned section incorporates three science rooms (9), and a library (40) with stock room (41) and audiovisual store (42).

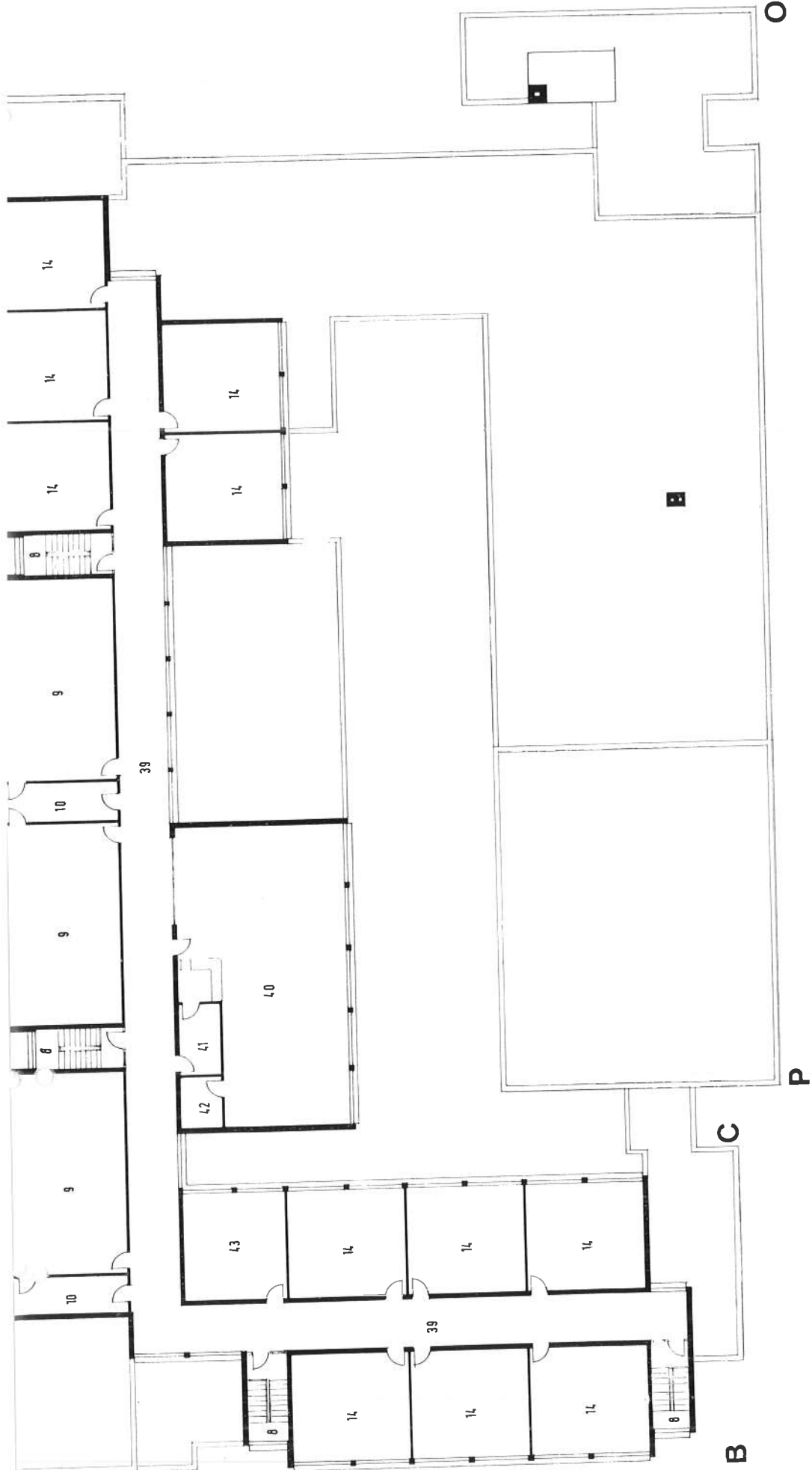
The complex, which is expected to cost in the region of £¼ million, has been designed in accordance with some constraining features of the proposed site, and with the Department of Education's guidelines on post-primary school building projects, particularly in relation to the flexible use of space.

The desirability of providing for continuous circulation under cover dictated the rectangular shape of the building, which will use traditional economical techniques in construction. The specification includes a decorated plaster finish on concrete block walls; reinforced concrete floors and roofs; and aluminium windows. (See diagrams and elevations on pages 42/3).

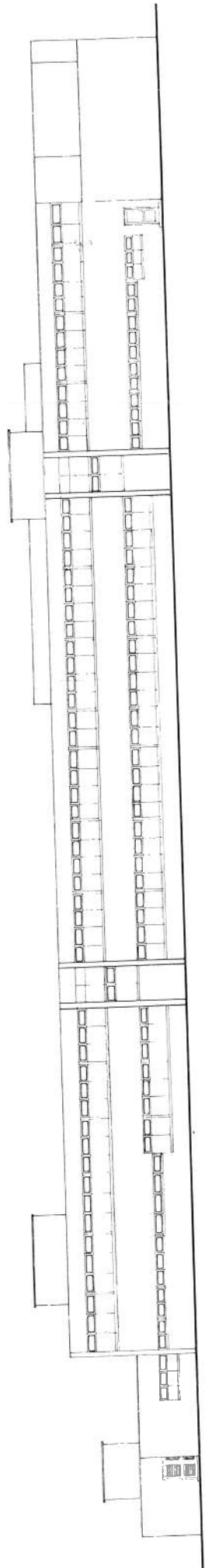


GROUND FLOOR PLAN

- | | | | |
|----------------------------|----------------------------|---------------------------------|----------------------------|
| 1 Reception area | 7 Social Studies classroom | 13 Principal's office | 19 Social room (students; |
| 2 Vice-principal's office | 8 Stairs | 14 General classroom | 20 Interview room |
| 3 Toilet (male staff) | 9 Science classroom | 15 Music cell | 21 Seminar room |
| 4 Toilet (female staff) | 10 Preparation area | 16 Geography classroom | 22 Music and Drama classro |
| 5 Toilet (female students) | 11 Workroom (staff) | 17 Languages classroom | 23 General purposes room |
| 6 Toilet (male students) | 12 Lecture hall | 18 Remedial Education classroom | 24 Kitchen |



FIRST FLOOR PLAN



ELEVATION

- | | | | | | |
|----|------------------------------|----|---------------------|----|-----------------------------|
| 25 | Store | 32 | Metalwork classroom | 38 | Store |
| 26 | Staffroom | 33 | Store | 39 | Corridor |
| 27 | Mechanical Drawing classroom | 34 | Caretaker's room | 40 | Library |
| 28 | Store | 35 | Switchroom | 41 | Stockroom |
| 30 | Store | 36 | Boiler room | 42 | Audiovisual equipment store |
| 31 | Arts/Crafts/Pottery area | 37 | Woodwork classroom | 43 | Students' common room |

College chapel undergoes major facelift

A major structural renovation of the college chapel is being carried out as part of a general maintenance programme that also involves roof and window repairs in other wings of the college.

The renovation of the chapel has been made necessary by the discovery of dry rot caused by leaks in the valley gutters, where rainwater had built up after

the gutters had become choked.

Under the supervision of local architects Colm O Cochláin and Associates, building contractors Patrick Cantwell & Sons Limited are re-leading the gutters, replacing the cornices, and placing metal 'shoes' on the ends of the roof trusses where these ends were damaged at wall plate height.

The Harry Clark stained glass windows are to have their luminosity improved by special treatment.

All the walls of the nave have been dry-lined, and the ends of some floor joists remedially treated.

The ceiling of the chapel, previously of an ornate design, has been replaced with a plainer finish.

The current renovation pro-

gramme also involves attention to roof and window areas in the Moran Wing; the roof to the former layside pavilion building has also been refurbished.

Other recent developments have included the modernisation of the layside refectory to provide a self-service arrangement, and the conversion of the former Theology Hall to a library.

STAFF

Seminary and layside staff expands as new curriculum and administration needs emerge

Three new members have joined the staff of the seminary division of St. Kieran's College, Kilkenny.

They are Rev. Martin Drennan BA, STL, LSS; Thomas Norris, BPh, DD, HDE; and James Cassin BPh, STL.

Rev. Martin Drennan is a native of Tobernabrone, Piltown, and was educated there and at St. Kieran's College, where he studied from 1956 to 1961.

He received his seminary education at Maynooth, where he was awarded a Bachelor of Arts degree in Celtic Studies in 1964, and Bachelor of Divinity in 1967; he was ordained in 1968.

He continued his theological studies at Maynooth until 1969, when he was awarded the degree of Licentiate in Sacred Theology.

Assigned to Rome for further study, he specialised

in Sacred Scripture, and received his Licentiate in 1971. He was subsequently Director of Studies at the Irish College there, and returned to Ireland in 1973 to take up a curacy in Ballycallan, where he remained until his appointment to the staff of St. Kieran's on a full-time basis.

Fr. Drennan is a brother of Rev. Michael Drennan, ordained at St. Kieran's in 1965 for the diocese of San Diego.

Rev. Thomas Norris is a native of Danesrath, Knocktopher, and received his secondary education at St. Kieran's from 1958 to 1963.

He was at the Irish College, Rome, from 1963 to 1973, attending the Pontifical Lateran University from 1963 to 1969, and receiving his BPh (1965), BD (1967) and STL (1969).

Ordained in 1969, he became Director of Studies at the Irish College in 1970

while attending the Pontifical Gregorian University, where he was awarded his Doctorate in Divinity in 1973.

The thesis on which his Doctorate was awarded forms the basis for his forthcoming book *Newman and his Theological Method: A Guide for the Modern Theologian*.

In 1973, he joined the staff of St. Munchin's College, Limerick, and began studies for the Higher Diploma in Education at the Limerick centre of University College, Cork's Department of Education. In 1974, he joined the staff of the layside at St. Kieran's College, and in 1975 was appointed to lecture in Philosophy and Dogmatic Theology at St. Kieran's Seminary.

Rev. James Cassin was educated at Chapelhill and Thomastown National Schools, and at St. Kieran's College, where he studied on the layside (1961-66).

He received his seminary education at the Irish College, Rome, from where he attended the Pontifical Lateran University (1966 to 1971) and the Pontifical Gregorian University (1971 to 1973).

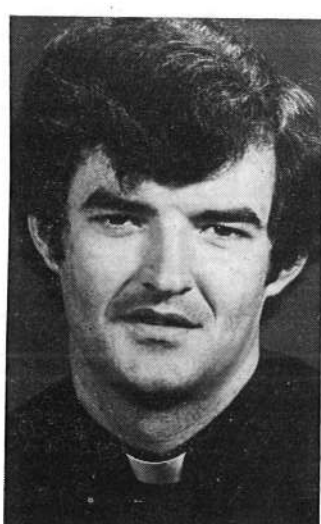
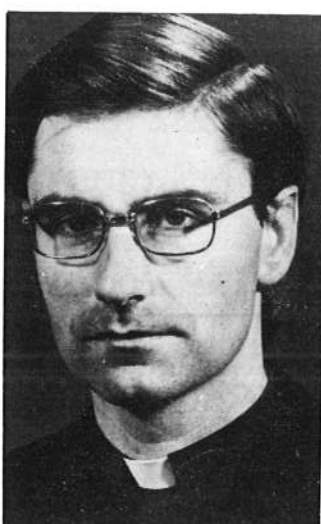
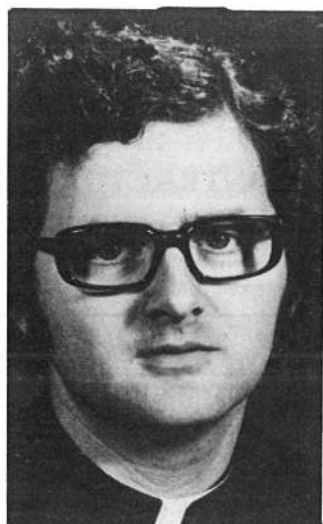
He was awarded the degrees of BPh (1968), BD (1971), and STL (1973).

In 1973, he was assigned to the diocese of Hexham and Newcastle on loan, and became curate at St. Joseph's, Hartlepool; he remained there until his appointment to St. Kieran's Seminary, where he lectures in philosophy, moral theology and music.

Fr. Nicholas Flavin joined the staff of the secondary school at St. Kieran's College, in 1976 with responsibility for teaching maths, science and religion.

Born in Rossinan, Mullinavat in 1950, he moved with his family to Kilmacow in 1957, and was educated at

New additions to the staff of the college include (from left to right): Rev. Martin Drennan, James Cassin, and Thomas Norris, who lecture in the seminary division, and Rev. Nicholas Flavin, who teaches in the post-primary division.



Kilmacow Boys National School and at St. Kieran's, where he pursued his secondary studies from 1963 to 1968.

He received his university and seminary education at St. Patrick's College, Maynooth, graduating as a Bachelor of Science in 1971 and Bachelor of Divinity in 1974. He was President of the Maynooth Students' Representative Council during this time.

Fr. Flavin was ordained in 1975, and spent the following year in post-graduate studies towards the Higher Diploma in Education.

Father Flavin joins a layside staff that (as Father Joe Delaney points out elsewhere in this issue) has expanded dramatically in recent years; this expansion has included in the last three years the addition of four female members.

In 1976, Grace Timlin, a teacher of music, art and geography, joined Mary Lyndon, Joan O'Grady, Mary O'Brien, Charlotte Wilcox and Maureen Meaney.

In 1976 too, a past pupil of the college, Thomas Lanigan, returned as a member of the teaching staff, joining new members Seamus McGurran, Nicholas Cashin, Aengus Cantwell and Bernard Bolster.

The college's continued expansion has meant the conversion of what was a music

room into an office. Miss Margaret Meaney was the first full-time secretarial assistant to be employed; she has since been replaced by Miss Mary Meaney.

Administrative and teaching staff of the seminary and post-primary school divisions of St. Kieran's College: (left to right, front row) Miss Mary Lyndon, Miss Joan O'Grady, Rev. Diarmuid Healy (Junior Dean), Rev. Seamus McEvoy (Headmaster), Rev. Thomas Maher (President), Mr. Peadar Barrett, Mrs. Charlotte Wilcox, Miss Mary O'Brien, Miss Maureen Meaney; (second row) Mr. Michael Roche, Mr. Bernard Clarke, Mr. Michael O'Dwyer, Rev. Timothy O'Connor (Spiritual Director), Mr. Seamus McGurran, Mr. Richard McEvoy, Rev. Michael Ryan; (third row) Mr. Patrick Cullen, Mr. Arthur Anglin, Mr. James Carew, Mr. John Collins, Rev. James Dollard; (fourth row) Mr. Thomas Looby, Mr. James McAuley, Mr. Nicholas Cashin, Mr. Denis Philpott, Mr. Aengus Cantwell, Rev. Martin Campion (Seminary Director); (back row) Mr. Michael Darmody, Rev. Seamus Henry, Rev. James Crotty (Bursar), Rev. Patrick Comerford, Rev. Martin Drennan.

MISSING Rev. Liam Cassin (Junior Dean), Rev. James Cassin, Rev. Nicholas Flavin, Rev. Thomas Norris, Mr. B. Bolster, Mr. Joseph Lambe, Mr. Tomás Ó Murchú.



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SEMINARY REPORT

ENROLMENT

Ossory leads dioceses list

Ossory, with twelve students leads the diocesan lists at St. Kieran's in the current year; it is followed by Raphoe, with seven; Derry (five); Down and Connor (four); Leeds (two) and Salford (one).

But Scotland, America, Australia and New Zealand are not represented in the list of destined dioceses of the present student body; over half of the numbers are, in fact, destined for service in three northern Irish dioceses, making St. Kieran's in effect a temporary regional seminary for that area.

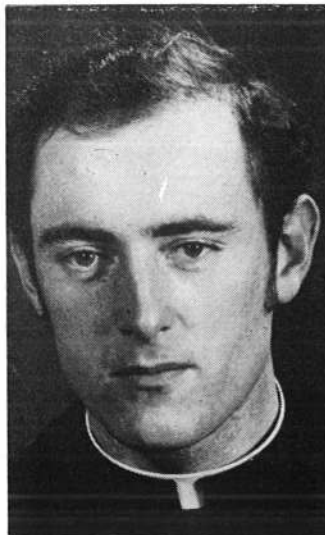
Dan Delaney, a native of Rathdowney, is the only deacon among his thirty colleagues; he is also the only sixth-year student, and the senior Ossory student.

Fifth-year students for Ossory include John Crowley from Kilkenny city and Francis Purcell from Piltown.

Third-year students are Daniel Carroll, a native of Castlecomer; Mountrath-born Patrick Guilfoyle; and Laurence O'Keefe, who comes from Callan.

There are four students from Kilkenny city among the second-year Ossory group of Martin Cleere, Eamonn O'Gorman, William Purcell, and Kieran Cantwell, formerly of Ballyragget, who was on the layside at St. Kieran's from 1956 to 1961.

Glenmore-born Matthew Aylward completes the second-year list.



Rev. Daniel Delaney, the only final-year student at St. Kieran's College Seminary, who will be ordained for Ossory in June 1977.

Lorcan Moran, also from Kilkenny city, is the single first-year student for Ossory.

Two fourth-year students head the list of Raphoe students; they are Letterkenny-born Seamus O'Donnell and Seamus Kennedy, from Carrick, Co. Donegal.

One third-year student (Noel McGrath, from Glenties) and one second-year student (Charles Byrne, a native of Kilcar) are joined by three first-year students (Brian Quinn from Donegal town, William Peoples from Milford, and Noel Breslin, from Ardara) to complete the Raphoe representation.

Three third-year students

(Gerard Convery from Maghera, Patrick Gallagher from Omagh and Edward McGuinness from Carnadonagh) and two second-year students (Michael Canny from Clonmany, and Peter Etherson from Maghera) make up the Derry contingent at St. Kieran's.

For Down and Connor, Sean Emerson from Cushendall is a third-year student, Stephen McBrearty from Belfast, a second-year, and Christopher Nelis and Joseph Glover, both also from Belfast, first-years.

Leeds students are Niall Sullivan, a fifth-year from Clonmel, and Thomas Duncan, from Kilmoganny, who is a second-year. Kille-naule-born Timothy Mullins, a fifth year, is the single Salford student.

CURRICULUM

Change in emphasis

The past two years have seen less emphasis on organised pastoral/social work in favour of greater attention to study and spiritual formation in the seminary programme at St. Kieran's College.

At the same time, there have been increased opportunities to take part in seminars and lectures of pastoral and theological interest organised by professional and voluntary organisations in the Kilkenny area.

In particular, medical ethics and the social services have come up for special study,



Ecclesiastical students at St. Kieran's Seminary in the 1975-76 academic year: TOP (left to right, first row): Patrick Guilfoyle, Sean Emerson, Gerry Convery, Gerry Molumby; (second row) Matthew Aylward, Larry O'Keefe, Willie Purcell, Dan Carroll, Noel McGrath, Patrick Gallagher; (third row) Martin Cleere, Kieran Cantwell, Thomas Duncan, Stephen McBrearty, Eddie McGuinness; (fourth row) Peter Etherson, Eamonn O'Gorman, Thomas Keating, Michael Canny, Charlie Byrne. BOTTOM (left to right, front row) Seamus Kennedy, Tadhg Mullins, Ed O'Donnell, Niall O'Sullivan; (second row) Seamus O'Donnell, Des Polke, Frank Cadam, Sean Cassin; (third row) Seamus McKeon, Niall Nolan, Dan Delaney, John Crowley, Frank Purcell.

and recently students have attended sessions on birth control by a consulting gynaecologist, on sexuality by a psychologist, and on various aspects of social needs by the staff of Kilkenny Voluntary Social Services.

While organised programmes such as hospital visitation and orphanage supervision duties have been curtailed, students from St. Kieran's still participate in voluntary social work in their own free time; one current involvement is in the Kilkenny Literacy Programme, operated from Seville Lodge. Senior students continue to be involved in house visitation with the Legion of Mary.

Deacons also have the opportunity to teach religion in the Technical School under the guidance of the full-time religion teacher there, Rev. Dan Bollard.

Rev. Dan Delaney, who is the only deacon in the seminary in the current academic year, also spent a week in London at a course organised by the Irish Emigrants' Chaplaincy Scheme and this was followed by a spell of pastoral duties at St. Joseph's, Hartlepool, where Canon Patrick Lacey is parish priest. In December 1975, two

deacons (Seamus McKeown and Eddie O'Donnell) took part in a catechetics course held at Clonliffe College.

Another interesting development was the involvement of

ORDINATIONS

Nine ordained in two-year period

Six students, four of them for Irish dioceses, were ordained in 1975 after completing their seminary studies at St. Kieran's College.

Rev. Michael Campion, a native of Rathdowney, was ordained for the diocese of Ossory; his first assignment was to Hexham on loan.

Students of St. Kieran's ordained in 1976 included (left to right): Revv. Seamus McKeown, Edward O'Donnell and Desmond Polke.

Father Michael Cleary, a curate in Ballyfermot parish in south-west Dublin, in the St. Kieran's seminarians' annual retreat. His view of the pastoral needs of a

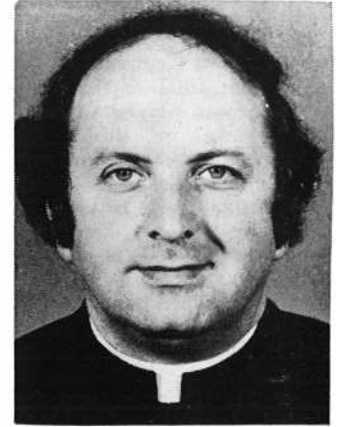
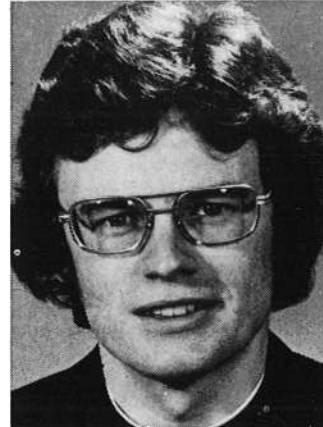
developing suburban working-class parish proved very interesting, as did his insight into the spiritual life of the priest ministering in such a parish.

Rev. Ray Fulton was ordained for the diocese of Down and Connor, Rev. Dan O'Donovan for Clonfert, and Rev. Terence Toner for Meath.

The remaining two students were ordained for English dioceses—Rev. Patrick Lynch for Nottingham, and Rev.

Patrick Egan for Shrewsbury.

In 1976 Rev. Desmond Polke was ordained at St. Mary's Cathedral, Kilkenny for the diocese of Derry, while Rev. Seamus McKeown was ordained in Longford for Ardagh, and Rev. Edward O'Donnell in Belfast for Down and Connor.



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SPORT

Near thing in soccer

In 1976, the St. Kieran's team came closest to winning the inter-seminary soccer league since their historic victory in 1972.

On February 3rd, 1976, three goals from Charles Byrne and one from Dan Delaney gave St. Kieran's a visitor's victory against St. John's, Waterford, who scored only a single goal.

Later in the same month, St. Kieran's were hosts to St. Peter's College, Wexford, who again could only manage one goal against the home team's five (four from Charles Byrne, a first-year Raphoe student from Kildare, and one from Seamus Kennedy).

The semi-final of the competition was played in early April, and in this game St. Kieran's met a team from the Columban Fathers Seminary, Dalgan Park, Navan.

After extra time, the score was still one goal each (the St. Kieran's goal came from Dan Delaney), and the game had to be decided on penalties in favour of the Columban team.

The St. Kieran's team included John Crowley, Dan Carroll, James O'Donnell, Paddy Gallagher, Niall O'Sullivan, Tom Keating, Eddie McGuinness (captain), Sean Emerson, Seamus Kennedy, Charles Byrne, Dan Delaney. Substitutes: Peter Etherson, Laurence O'Keeffe, S. Delaney.

In Athletics, the nearest that St. Kieran's came to

victory was in the 'B' section of the inter-seminary cross-country championship at Maynooth in November 1975.

A seven-man team (Seamus Kennedy, Niall O'Sullivan, D. Mullan, Dan Delaney, James O'Donnell, Laurence O'Keeffe, Gerry Molumby) came second to an All Hallows team in the group championships.

But there was one con-

MUSIC

Folk style dominates

In the past few years, Kilkenny has taken enthusiastically to new trends in liturgical music, and seminarians from St. Kieran's have played a significant part in this.

Michael Campion (ordained in 1975 for Ossory, but currently on loan to Hexham and Newcastle) was involved with the Folk Choir at St. Mary's Cathedral as director and arranger, and conducted the choir at a televised folk Mass from the RTE studios in November 1974. At this Mass, the accompaniment was provided by two other St. Kieran's seminarians—Ray Fulton (guitar) and Dan Delaney (tin whistle and mouth organ).

Since then, St. Kieran's seminarians have been involved with both the St. Mary's Folk Choir (which Willie Purcell, a third-year Ossory student, has directed

during 1976), and the St. John's Folk Choir, which Eamonn O'Gorman has accompanied on guitar.

In November 1976, a group of seminarians from St. Kieran's attended a weekend seminar for folk choirs at Gort Mhuire, the Carmelite house of studies in Dublin. The group, which included Dan Delaney, Martin Cleere, Willie Purcell, and Eamonn O'Gorman, took second prize in a hymn competition during the seminar, which was led by Kevin Mayhew. His group 'Flame' was later to perform at St. Kieran's College.

In December 1976, students from St. Kieran's joined St. Patrick's Folk Choir (under the direction of Father Jackie Robinson) to provide words and music for an ecumenical carol service which was held in St. Patrick's Church.

DRAMA

Play ends silence

In May 1976, the ecclesiastical students at Saint Kieran's broke a two-year dramatic silence with a stage adaptation of Brian Moore's novel 'Catholics'.

Adapted and produced by Sean Cassin, the play has a theme very relevant to a seminary context. It concerns the conflict between the community of an isolated monastery and the order's superiors in Rome. The major confrontation takes place when an emissary from Rome arrives at the monastery, located in a village called Muck, in an attempt to bring the community into the post-Conciliar era.

The community of the monastery was played by Patrick Guilfoyle, Stephen McBrearty, Tadhg Mullins, and Martin Cleere as brothers and Francis Cadam, John Crowley and Peter Etherson as priests, with Dan Delaney playing the part of the Abbot.

Kieran Cantwell played the Vicar General of the order in Rome, and his emissary, Father Kinsella, was played by Willie Purcell. Francis Purcell was stage manager, supported by a team of lighting technicians, set constructors, painters and costume assistants.

The play, which was open to the general public, was well attended and well received.

LAYSIDE REPORT

SPORT

Mixed All-Ireland fortunes as sports pattern changes

While on the surface there seems to have been little disturbance to the pattern of sporting activity in St. Kieran's in recent years (apart from an increase in the range of games in which the college has achieved success) a closer examination shows some significant changes.

In the first place, the amount of time available for organised practice, or even freelance "pucking around", has diminished, since boarders now go home for the week-end.

As well, the percentage of boarders among the total student population has declined from 75% to 39%. While the total number of students has increased from approximately 330 to well

over 500, thus making available a broader range of talent to team selectors, the increase has been largely of day-students, who, apart from their shorter hours at the college, are also confined in their upbringing and background to one particular region of Kilkenny, by contrast with the larger catchment area from which boarders are drawn.

In this context, therefore, and even with the growing attraction of other sports (including indoor sports, for which facilities are now available in the new gymnasium), a remarkable record of sporting achievement has been set over the past two years.

The college gained its

seventh All-Ireland senior championship title in 1975, when its hurlers defeated Colaiste Iognaid Ris by treble scores, bringing back the familiar trophy to grace the glass case in the front corridor of the college after an absence of four years.

St. Kieran's determination to win was obvious from the opening minutes of the game, when Jim Prendergast scored a goal from a penalty. A further goal and five points were added before half time, with the reply of only a single goal from their Cork opponents.

By the final whistle, Colaiste Iognaid Ris had only managed a further goal and two points, while St. Kieran's added four goals and as many

points to bring their total to 6-9, of which centre-forward and captain Kieran Brennan contributed 2-3, Paudie Brennan 2 goals, and Kevin O'Shea 1-1.

Jim Prendergast controlled centre field and the backs, led by Harry Ryan and Paddy Prendergast, gave tight cover behind to goalkeeper Richard Marnell.

But it was, overall, a team victory, with St. Kieran's playing an attacking game all through. Their speedy running and passing, their accurate free-taking, and their opportunism close-in registered scores at such a rate that their opponents could never get going—their second goal, for instance, came only in the dying moments.

The thirteen - a - side arrangement stretched the players that little bit more. Throughout the game, it was the St. Kieran's side that showed the greater stamina and fitness, thanks to their excellent training under Father Dermot Healy, who was, incidentally, also responsible for training the Kilkenny minor team which contained five of the winning St. Kieran's side and took All-Ireland championship honours in the same year.

In the 1975-76 senior colleges championship, St. Kieran's hopes were dashed on the familiar ground of Nowlan Park, and by



**LEINSTER JUNIOR
HURLING CHAMPIONS
1976**

*Front row (left to right):
D. Bolger, C. Moore, J. Phelan, P. Gannon (capt.),
S. Grace, B. Walton, P. Purcell.*

*Back row: L. Leahy, M. Prendergast, M. Manning, M. Broderick, J. J. Hennebry,
M. McGrath, P. Mulcahy,
M. Morrissey, J. Lennon.*

*Missing: P. Walsh, R. Woodcock,
N. Kelly, D. Connolly,
D. Reidy.*

**LEINSTER JUVENILE
HURLING CHAMPIONS
1976**

Seated (left to right: P. Purcell, R. McCarthy, H. Giles, G. Brennan.

*Front row: P. Bergin, P. Purcell, A. Prendergast, M. Byrne (captain), C. Hyland,
M. Power, P. Connolly.*

*Back row: J. Dalton, T. Kearns, S. McCarthy, P. Doheny, R. Teehan, D. Byrne,
M. Carey, J. O'Hanrahan.
Missing: D. Ryan.*



**ALL-IRELAND SENIOR
HURLING CHAMPIONS
1975**

*Front row (left to right):
Rev. Diarmuid Healy, Seamus Brennan, John Ryan, Kieran Brennan (captain), Martin Joyce, Harry Ryan, Lester Ryan.*

Middle row: Michael Cuddihy, James Prendergast, Kevin O'Shea, Declan Fitzpatrick, Patrick Prendergast, Toddy Farrell, Richard Marnell.

Back row: Michael Meagher, Patrick Gannon, Patrick Brennan, Richard Dalton, Gordon Ryan, James Lennon, Brendan Broderick.



equally familiar rivals, Kilkenny CBS.

St. Kieran's were introducing almost half of their team to senior championship hurling for the first time; the team retained Michael Meagher, Patrick Gannon, Patrick Brennan, Gordon Ryan, Brendan Broderick, Toddy Farrell and Lester Ryan of the 1975 champion All-Ireland team.

The game, played in atrocious conditions, produced a generally uneven standard of play, and few scores; St. Kieran's defeat was made that little bit more bitter by the referee's decision to allow a controversial CBS goal two minutes from the end, thus giving the winners a total of 2-8 against St. Kieran's 1-7.

In 1976-77, St. Kieran's mastered traditional rivals at Leinster final and semi-final stages to be faced with Munster champions St. Colmans (Fermoy) in the All-Ireland final at Thurles on May 1st, 1977.

Spectators and press alike dubbed the confrontation an epic one; four minutes from the end, only a point separated the teams, and the last score had come from St. Kieran's.

But two goals by St. Colman's in the last three minutes gave the Cork team a 2-13 to 1-9 victory in a second half that had seen the teams level on two occasions.

In a game of such quality, however, victory is often a matter of accident, and on this occasion St. Kieran's could not feel too badly in conceding victory in an all-Ireland championship to a team who had not savoured it for twenty-eight years.

There were mixed fortunes too at junior championship level over the last two years.

In 1975, St. Kieran's had defeated St. Peter's, Wexford on the way to Leinster final victory over Presentation Birr by a margin of 9-16 to 3-2, and with a team that contained nine of the All-Ireland senior colleges championship team.

In 1976, St. Kieran's became Leinster champions in a game (again with Presentation College, Birr) that brought a number of surprises including two mistakes in the Birr defence in the first half that yielded two of St. Kieran's goals, and an unexpected resurgence by the Birr side in the second half that added two goals and a point to their two point half-time score, while St. Kieran's were held to three points. But with Gannon, Hennebry, Leahy and Morrissey from the senior team leading the way, St. Kieran's were able to hang on to win by 3-8 to 2-3.

Traditional rivals St. Peter's again provided the opposition in the 1976-77 Leinster final, and this time the Wexford team emerged victors on a scoreline of 1-10 to 1-7.

In their 1975 season, the college's juvenile hurlers defeated Kilkenny CBS (8-6 to 1-0), Presentation College, Birr (8-2 to 2-5) and St. Aidan's, Whitehall (4-7 to 1-6) on their path to the Leinster championship.

In the 1976 season, they defeated St. Peter's, Wexford, (3-5 to 1-2) in the Leinster semi-final, and went on to beat Kilkenny CBS in a final that did not live up to ex-

pectations, and in which, according to one newspaper report, "loose marking at the back led to an abundance of goals".

The abundance was in fact to St. Kieran's benefit, since the final score was 7-3 to 3-6. And as if to emphasise the new talent to which St. Kieran's can turn, the winning team included Stephen McCarthy, an American-born student at the College, who, up to two years previously, had never played hurling in his life.

Fr. Liam Cassin's proteges turned out again for the 1976-77 season only to be beaten in the Leinster semi-final by Presentation College, Birr, after a replay.

And for those seeking some additional encouragement, a visit to Carlow's Dr. Cullen Park on November 13, 1976 would have suggested that St. Kieran's were on their way to another unexceptional victory over Knockbeg.

And they would have been almost right. The game, in fact, ended in a draw. But a closer examination of the scene would have revealed not a hurley anywhere. St. Kieran's College was beating the Carlow school at what had been always considered to their own game—Gaelic football.

At half-time in the game, the teams had five points each; in the second half, Knockbeg drew four points clear, but St. Kieran's picked two goals to give them a two point lead that was equalled by Knockbeg with two final points, the last one virtually from the last kick of the match.

St. Kieran's won the replay, but were defeated by St. Peter's in the Leinster quarter-final.

The impact of staff members Denis Philpott, Nicky Cashin and Tommy Lanigan on football team training has also meant some impressive achievement in the junior grade.

In the 1974-75 season, St. Kieran's reached the semi-final in the Leinster Colleges' football championships, and in the 1975-76 season were South Leinster area champions, going on to be defeated by a Dublin team, St. Kevin's, in the Leinster final.

Their progress included defeats of Ballyfin, a well-known football nursery, by 2-6 to 1-6, and of St. Peter's, by 3-5 to 1-4.

In the 1976-77 season, they conquered Ballyfin again (1-7 to 0-1) in a game that was noted for the number of opportunities missed by both sides.

But in tackling Knockbeg later in the season, St. Kieran's faded under the pressure of a more settled Carlow side, and could not achieve vital scores against a well-structured defence and a goalkeeper who saved three St. Kieran's penalties.

In under-15 football St. Kieran's has managed to field a team in the current season that took St. Peter's to a 1-7 to 1-5 scoreline, even when injuries dashed their chances of maintaining their half-time lead.

The Editors would like to acknowledge the co-operation of Revv. Thomas Maher and Diarmuid Healy in the compiling of this report.

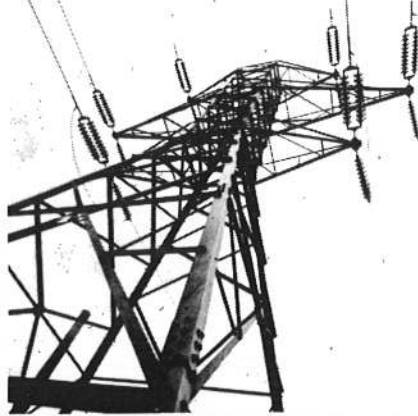
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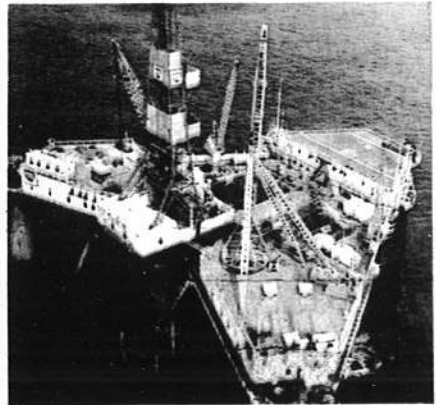
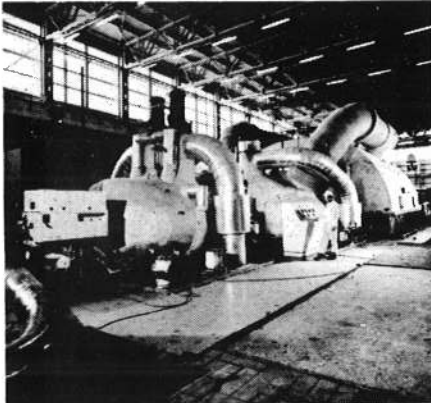
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STUDENTS

First-year students (top two photographs, page 54):

David Blanche, Francis Brennan, Gerard Brennan, John M. Brennan, John T. Brennan, Michael Brennan, Simon Brophy, John Byrne, Michael Byrne, John Burke, Henry Canning, Patrick Carrigan, William Casey, Ciaran Cleere, Seamus Costigan, Paul Counihan, Vincent Corrigan, John Dalton, John Daly, Michael Delahunty, John Dooley, Oliver Dooley, Michael Doheny, Finbarr Dowling, John Dowling, Thomas Doyle, Richard Dunne, Michael Dunphy, William Dwyer, John Fennell, Ralph Fiennes, Patrick Fitzgerald, Laurence Flannery, Denis Foley, Peter Foley, Edward Geoghegan, James Geoghegan, Patrick Gibbons, Henry Giles, Brian Harrison, William Hickey, Kieran Hoban, Paul Howe, James Hughes, Gerard Jacob, Brian Johnson, Desmond Kearney, Niall Kearney, Brendan Kirwan, John Kelly, John Kenny, William Keogh, Gerard Lanigan, William Lawlor, Patrick Lee, Shane Lowry, Niall Lynch, Paul Mackey, John Mallon, Patrick G. Manning, Patrick J. Manning, Gerard Martin, Richard McCarthy, Robert McCoy, Denis McDonald, Ian McDonald, Joseph McGloin, John McGrath, John Morrissey, Patrick Mullins, Michael Murphy, Sean Murphy, Edward Nolan, Niall Nolan, Edward O'Connor, Daniel O'Donnell, Gerard O'Keefe, Michael O'Shea, Anthony Prendergast, Patrick Purcell, John Reade, Brendan Reidy, Hubert Reynolds, Paul Rice, Brian Shiel, Patrick Somers, Thomas Tierney, Enda Twomey, Francis Wall, Laurence Walsh, Michael Walsh, Patrick E. Walsh, Patrick M. Walsh, Dermot Woodgate.



Second-year students (bottom two photographs, page 54):

James Bergin, Paschal Bergin, John Blackmore, Patrick Boyd, Robert Breen, John Brennan, Thomas Brennan, Raymond Brophy, John Butler, Vincent Butler, Declan Byrne, James Byrne, Matthew Byrne, John Carey, Michael Carey, Joseph Casey, Martin Cassidy, Eamonn Cleere, Patrick Cleere, Terence Cleere, Martin





Doyle, Patrick Farrell, Gerard Fitzgerald, Amby Galavan, Michael Galway, Michael Gibbons, Sean Gibbons, Brian Glynn, Francis Grogan, Donal Hall, Matthew Hayes, Patrick Hayes, Paul Hickey, Liam Howe, James Hutchinson, Canice Hyland, James Hynes, Seamus Keane, Thomas Kearns, Brian Kelly, Michael Kennedy, John Lalor, Martin Lalor, James Leigh, Michael Lynch, Brendan Maguire, Don Maher, James Mahon, Colm McCarthy, Stephen McCarthy, Mark McDermot, Gerard McDonald, Thomas McInerney, Canice McKee, Paul Mooney, John Moore, Keith Moore, Brian Mullan, Brendan Murphy, Thomas Murphy, Patrick Neary, Michael O'Carroll, Anthony O'Connor, Gerard O'Connor, George O'Connor, Michael O'Connor, Garry O'Doherty, Brendan O'Farrell, Kieran O'Grady, Patrick O'Grady, Joseph O'Hanrahan, Edmond Phelan, Matthew Phelan, Billy Power, George Power, Joseph Power, Michael Power, Patrick Purcell, John Reynolds, Pádraig Roberts, Thomas Ryan, Paul Sharry, David Shine, Mark Shortall, John Stafford, Patrick Teehan, Raymond Teehan, Philip Twomey, Terence Walsh, William Walsh.



Third-year students (top two photographs, page 55):

Thomas Bergin, Dominic Bolger, Francis Brady, Michael Broderick, Anthony Burke, Seamus Burns, Leo Byrne, Daniel Campion, Liam Cannon, Niall Cody, Raymond Cody, Redmond Cody, Patrick Collier, Neil Condon, Hugh Corrigan, Moling Cotterrell, Laurence Cuddihy, Andrew Daly, John Delahunty, William Delahunty, Joseph Delaney, James Dooley, John Dooley, John Dore, Sean Dunphy, James Dwyer, Patrick Farrell, Noel Finn, Patrick Fitzgerald, Patrick Fitzpatrick, William Fitzpatrick, Paul Foskin, Eoin Grogan, James Hayes, William Heffernan, Michael Hennessy, John Hickey, Paschal Hogan, Thomas Hogan, David Holden, Eamonn Holohan, John Hughes, Edmond Joyce, Liam Kearns, Liam Kelly, Patrick Kennedy, Michael Kenny, John Lalor, John Lennon, Liam Loughman, James Lyons, Patrick Maher, Patrick Martin, Philip McBride, Liam McCarthy, Raymond McDonald, Derek McGrath, Richard McGrath, Patrick McPhillips, Claude Meyler, Paul Moran, Martin Morrissey, Michael Morrissey, Fergal



Collins, James Connolly, Michael Cunningham, Charles Claude Delancy, Martin Paschal Connolly, Martin Daly, James Darmody, Jerry Delaney, Patrick Crotty, John Crowley, Darmody, Anthony Delaney, Peter Donovan, Michael Doheny, Patrick Moran, Martin Morrissey, Michael Morrissey, Fergal

Murphy, Francis Murphy, Brendan O'Connor, Patrick O'Connor, Noel O'Doherty, Barry O'Donovan, Thomas O'Donnell, George O'Hara, James O'Keeffe, William O'Mahony, William O'Neill, Thomas O'Sullivan, John Plant, George Power, Noel Power, Thomas Purcell, James Quirke, Matthew Reade, Patrick Reid, Dermot Reidy, Daniel Ryan, Gerard Ryan, John Ryan, Martin Ryan, Thomas Ryan, Andrew Shanahan, Joseph Slattery, Peter Stephenson, Raymond Townsend, John Treacy, Niall Troy, Barry Twomey, Sean Twomey, Martin Tynan, Ronan Tynan, Declan Walsh, Liam Walsh, Martin Walsh, Oliver Walsh, Patrick J. Walsh, Patrick M. Walsh, Paul Walsh, William Walton, Robert Woodcock, Fintan Whyte.



Fourth-year students (bottom two photographs, page 55):

Niall Barrett, Liam Bergin, Michael Brannigan, Michael Breen, Patrick Brennan, Simon Brennan, Dermot Buggy, Edward Burke, Richard Burke, Roger Burns, Tony Byrne, John Campion, William Carrigan, Martin Collier, Thomas Conroy, Kieran Conway, John Corrigan, Kevin Costello, Brendan Cummins, James Darcy, James Davis, Philip Delahunty, Sean Doherty, John Donovan, Edward Dowling, Eugene Dowling, John Dowling, Richard Downey, John Foley, Edward Furniss, Fintan Galway, Patrick Gannon, Raymond Geraghty, Paschal Gibbons, Joseph Glynn, Seamus Grace, James Greene, James G. Greene, Nicholas Harrison, William Hayes, J.J. Hennebry, Denis Hogan, Oliver Hutchinson, Brian Johnston, Thomas Keogh, Edward Kelly, Thomas Kennedy, Joseph Lalor, Niall Lambe, Liam Leahy, Gerard Lynch, Noel Lynch, Michael McGrath, Michael Mackey, Anthony Maher, Edward Mahon, Michael Manning, Mark Marnell, Anthony Martin, Liam Molloy, Cornelius Moore, Patrick Moore, Patrick Mulcahy, Gordon Mulchroon, Nicholas Mullins, Christopher Murphy, Denis Murphy, J.J. Murray,



Fiacra O'Brien, John O'Brien, Michael O'Carroll, Michael O'Donoghue, James O'Grady, Michael O'Keeffe, Eamonn O'Hanrahan, Michael Owens, Raymond Parle, Joseph Phelan, Liam Phelan, Seamus Phelan, John Prendergast, Martin Prendergast, Phillip Purcell, Joseph Rafter, Martin Reynolds, Gordon Ryan, Robert Ryan, Liam Ryan, Justin Sheehan, Richard Shortall, James Teehan, Thomas Teehan, Raymond Tennyson, Francis Tobin, Kieran Troy, Declan Twomey, Francis Tynan, Patrick Walsh, Patrick Whelan, Thomas White, Ian Wilkinson.

Fifth-year students (photographs, page 56):

Richard Ahearne, Mel Bates, Brian Bergin, Richard Bergin, John M. Brennan, John P. Brennan, Patrick Brennan, Brendan Broderick, Michael Byrne, Anthony Campion, Liam Campion, Seamus Cannon, Thomas Comerford, Dominic Connolly, James Connolly, Michael Corcoran, Brian Corrigan, Desmond Crowley, Michael Cullen, Richard Cullen, Marcus Delahunty, John Denieffe, John Dixon, Niall Doherty, Cornelius Dooley, Kevin Dooley, Richard Dore, James Dunne, Martin Farrell, Thomas Farrell, John Fennelly, Patrick Fitzgerald, James Fitzsimmons, Brendan Fleming, Thomas Foley, John Gaffney, Michael Gibbons, James Grace, Gearoid Grant, John Greene, Francis Grincell, Robert Hanrahan, James Healy, Dermot Hearne, David Hogan, Richard Hogan, Michael Holden, James Holahan, Eamon Holohan, Walter Holohan, Michael Kealy, Maurice Keane, Padraig Keane, Thomas Kearney, Neil Kenealy, John Kennedy, Patrick Killeen,

Brendan Lawless, Michael Lawlor, James Lynch, Johnson Lyons, Neil McCormick, Gerard McInerney, Edward McPhillips, Dominic Maher, Richard Marnell, Stephen Martin, Philip Mason, Michael Meagher, Richard Moffatt, Brian Moore, Richard Moore, Sean Moran, James Morrissey, Thomas Mullins, John Murphy, John J. Murphy, Thomas Murphy, Peter Murtagh, Sean Nee-Collins, Liam Nolan, Patrick O'Driscoll, Gerard O'Keeffe, Eamon O'Neill, Seamus O'Neill, Pdraig Rhatigan, Noel Phelan, John Poyntz, Terence Price, Gerard Purcell, Eamon Quigley, Patrick Quinlan, P.J. Quirke, Lester Ryan, Vincent Sheil, Patrick Shortall, Michael Somers, Eamon Teehan, Albert Tobin, John Tobin, Diarmuid Twomey, Eamon Twomey, James Walsh, Maurice Walsh, Noel Walsh, Richard Walsh, Michael Wemyss, Richard White.

ABOUT PHOTOGRAPHS

Because of the occasional nature of THE RECORD's publishing schedule, it is not always possible to ensure the accuracy of photographic coverage. In particular, photographs of students and staff, taken during the 1975-76 academic year, have been included in this issue, even though they may contain individuals who have since left the College. Caption references to a group as 'fifth-year' etc also refer to the 1975-76 academic year; first-year students in the 1976-77 academic year are not included at all, therefore.



BISHOP PETER BIRCH

AUSTRALIAN CONNECTIONS

SOME REFLECTIONS ON
A FLEETING VISIT

My earliest awareness of Australia came from hearing my family talk about a priest grand-uncle of mine in the Archdiocese of Sydney. Before he died, he set up an annuity fund from the proceeds of some property he owned that proved to have diamonds under it. Money was paid from this fund to his Irish relatives until quite recently, so I suppose that my first impression of Australia was of a rich, exotic country.

When I went to national school, the teacher there always referred to the south Pacific area as Australasia, and so did I; I remember well that when I was in 1A at St. Kieran's, my classmates laughed at me for what they regarded as my unusual (and incorrect) pronunciation of Australia.

As I grew up, I remember priests on holiday from Australia talking about their pioneering work there, and about the great indebtedness that Australia felt towards Ireland for sending priests to that country.

These were men like Mick Dempsey, who was noted for

his great pastoral contact, and Ned Griffiths, who was originally from Mayo, and who was generally known as "Jinx" Griffiths (the name had something to do with a Mayo T.D. who was regarded as having "jinxed" his party, although others held that it had something to do with a famous McCalmont racehorse of the time called "Mr. Jinx").

Men like that continued the great tradition of St. Kieran's involvement with Australia, and when I came to write the official history of Saint Kieran's College in the early 1950's, I began to appreciate more fully just how great that tradition was.

I found that the first Saint Kieran's priests to go to Australia in any numbers had gone around 1850. Earlier, in 1838, the first Vicar General of New South Wales had come to Ireland to seek priests. "It was Bishop Kinsella of Ossory who took me strongly in hand," he wrote, "he gave me the run of his seminary and I selected one priest and five students."

This development co-incided

with a decline in the demand for priests in Ireland, where the population had fallen due to death and emigration during the Famine period.

Shortly after this, in fact, Saint Kieran's itself went into decline as a seminary, mainly because students for the priesthood could get better financial assistance for their studies, through burses and scholarships, at Maynooth and at the Irish Colleges at Rome and Paris.

For about twenty years, then, ecclesiastical students seem to have been a rarity at Saint Kieran's. There are records of some courses in philosophy during that time, but they may not have been offered continuously, and the students who attended them seem to have moved on to other colleges to complete their studies. This was the case even with students for the diocese of Ossory itself—between 1864 and 1870, twelve students for Ossory entered St. Patrick's College, Carlów to do a large part of their ecclesiastical studies.

During all of this period, how-

ever, the lay side at St. Kieran's continued to develop, and ambitious link-ups with London University and Cardinal Newman's Catholic University were planned. Courses in adult education were also launched.

In 1871, a co-adjutor bishop was appointed to assist Dr. Walsh, who had been Bishop of Ossory for 25 years.

The co-adjutor was Leighlin-bridge-born Patrick Francis Moran, Professor of Hebrew and Sacred Scripture at Clonliffe College, and private secretary to Cardinal Cullen of Dublin.

In November 1872, Dr. Moran became Bishop of Ossory, and two years later had arranged his priorities sufficiently to issue a pastoral appeal for subscriptions to a fund for the erection of new buildings at the diocesan college.

"His pastoral is really a statement of College policy," I noted in the official history. "He dealt first with the need for better facilities for the training of priests, who were badly needed in the American and Australian dioceses. This is actually the first public official statement of a foreign mission policy in the college."

At about the same time, full ecclesiastical studies were resumed, and a conscious re-organisation of the ecclesiastical department as both a foreign missionary college and a diocesan major seminary began. The student began with a course of Logic, Metaphysics and Ethics, Higher Mathematics, Astronomy, Natural Philosophy, Chemistry. This was followed by a four-year course in Sacred Scripture, Ecclesiastical History and Theology.

"After this time," I noted, "no essential change in the policy of that department of the College took place, and Dr. Moran may be said therefore to have finally decided and fixed its policy and aims."

In a prize-day speech in 1875, a Father Hayden, then vicar-general of the diocese of Ossory, repeated the college's new terms of reference. "The College and premises," he declared, "are held in trust for the Catholic community; for our friends in America and Australia; and our

children's children in the future. . . The College was now before the world, not only before the people of their county, but before the people of Ireland, England, America and Australia."

To accommodate the students who answered this call, a new wing was added to St. Kieran's in 1875.

About the same time, Adelaide and Bathurst are mentioned as dioceses for whose students burses were made available at St. Kieran's by their bishops.

In 1884, Dr. Moran became Archbishop of Sydney, thus cementing solidly the connection between St. Kieran's, Ossory and Australia. He began by making arrangements for payment of the fees of 22 students at the college. And he also took with him to Australia some of the best priests in his former diocese. An interesting sidelight on history is that none of these priests were officially transferred to their new diocese — the new bishop of Ossory, Dr. Brownrigg, refused to excardinate them. But most of them spent the rest of their lives as priests of the Archdiocese of Sydney.

Archbishop Moran's elevation to Cardinal and his period as leader of the Australian church has been well documented elsewhere — but it is interesting to note that when he came to plan his own diocesan seminary in Sydney (Manley College), he copied the architecture of the original part of St. Kieran's. Another interesting footnote is that he established a burse for a priest for the diocese of Ossory at St. Kieran's; the burse has not been used now for some years.

Under Cardinal Moran, the Australian church increased its indebtedness to Irish priests, and by the turn of the century, dioceses such as Bathurst, Brisbane, Sydney, Adelaide, and Port Augusta were appearing regularly in the St. Kieran's ordination lists.

It was not until Pope Pius XI's famous statement on the use of native clergy that this situation was radically altered.

It is perhaps a little difficult for us to imagine the effects of Papal statements even as late as the period before the second world

war, but the fact is that Pius XI's simple encouragement of the use of native clergy was interpreted as a tight policy statement and implemented in that light (another statement by Pius XI on single-sex schools had the effect of harmfully impeding the introduction of co-education in American Catholic schools at about the same time).

The native clergy policy had an adverse effect on the Church in Australia. In the first place, it stemmed the intake of Irish priests, causing an interruption in the natural relationship between Australia, Ireland and Irish seminaries. In the second place, it caused a shortage of priests that left the Australian church unprepared for the huge immigration, particularly from Italy, in the late forties and fifties.

I remember that during the Second Vatican Council, some Australian bishops joined a group of Irish bishops, including myself, at the Irish College one evening. The discussion turned to the famous "native clergy" statement. The late Archbishop of Dublin, Dr. McQuaid, turned at one point to the Australian bishops and said very simply and quietly: "My lords, Irish vocations were turned away then that had been seven generations in the making."

Of course, some Australian dioceses, particularly those with Irish-born bishops, continued to encourage Irish priests to come to Australia. Dr. Mannix in Melbourne was one of them, as well as Dr. O'Connell, and Dr. White, who was, incidentally, born in Kilkenny — on Patrick Street

But I only realised fully the seriousness of the situation when I discovered that the "native clergy" policy had influenced Irish-Australian missionary activities right down to the Sixties. Of the 25 priests who sat down to dinner with me in Perth during my recent visit there, all had been at St. Kieran's on the lay side during my time as a professor there — and I left in 1953.

And in Adelaide, the six St. Kieran's priests I met there were all my own age or older.

Perth had always been open to Irish priests in general, and to St. Kieran's priests in particular. This was partly the result of the affection and respect of Archbishop Prendiville for the college.

The Archbishop had been ordained at St. Kieran's although he had received most of his ecclesiastical education at All Hallows and St. Peter's, Wexford (he had a strong, colourful personality that seemed to get him into difficulties with seminary authorities). I last saw him at the Vatican Council, but his health had not been good for some time before that, and he looked a pale shadow of his former self.

He and his successor, Dr. Goodie, shared as auxiliary bishop another St. Kieran's man, Clare-born Dr. John Joe Rafferty. When Dr. Rafferty died, he was succeeded as auxiliary by Dr. McKeown, who in 1975 was appointed bishop of Bunbury, a new diocese created from a developing area of the existing archdiocese.

And so it was with an awareness of the long and impressive historical background to the event that I attended in December 1975 the most recent forging of a link between St. Kieran's, Ossory and Australia — the consecration of Bishop Bob Healy, of Coon and St. Kieran's, as auxiliary bishop of Perth.

I arrived in Perth on December 8th, 1975, after 22 hours in the air. After a couple of hours sleep, I joined an estimated 10,000 people at an outdoor Mass to celebrate the end of a special Marian Novena. The music of the Mass had been specially commissioned, and an orchestra had been hired to perform it. The floodlit scene was very impressive.

After the consecration of Bishop Healy, and the social events that followed, I was inundated with telephone calls at Father Jimmy Dowling's presbytery, where I was staying. The calls came from Irish people, and Kilkenny people in particular, asking me for news of home, or pleading for an opportunity to meet me just to see a face from Ireland and talk about home for a few minutes.

So my visit to Perth was largely

taken up with quick visits to Irish homes, and during these visits, and in all of my contacts with the Irish in Australia, I discovered the complete nostalgia that they have for their native country.

They are very conscious of their distance from home, and very conscious too of the impossibility of their going back, even for a visit. Most of them have used well the opportunities that Australia offers, and are very well off. But those who have married Australians have special commitment to the country, and those who have even medium-size families cannot undertake the financial commitment that a family trip to Ireland would involve.

Perhaps it is just as well that many of them do not come back, because, like most exiles, they have a very unrealistic image of Ireland, and they might be terribly disillusioned if they did return.

During my stay in Perth, I took the opportunity of visiting the large hospital there run by the Sisters of St. John of God.

The Sisters have made an immense contribution to Australia, and many of the nuns there have fond memories of Kilkenny, since they spent some time during their training at Aut Even before leaving for the missions. In fact, the Sisters of St. John of God established an Irish novitiate to cater for their Australian missions and located it in Mayo, the titular diocese of the new Kilkenny-born auxiliary of Perth.

The Sisters have done excellent work for the aborigine population of Australia, establishing mission stations in the northern region of the continent, and their efforts are held in very high respect to-day.

From Perth, I went to Adelaide, where I spent two days as guest of Archbishop Jim Gleeson before flying on to Los Angeles for a brief stopover and then home. Dr. Gleeson's ancestors come from Tipperary, and the Vicar General of his Archdiocese is Father Harry Skehan, a St. Kieran's man.

Another contact in Adelaide was Carmel Clancy, a social worker involved in pre-marriage and

post-marriage counselling, and who had visited Kilkenny some years ago. She had been in Rome at a Conference of the Lay Apostolate, and took some time off on her way back to visit Ireland, and to check on our progress here in the areas of her professional interest.

When she got to Dublin, someone told her that she might find Kilkenny a good place to begin her researches.

So when she got to Kilkenny, she went to a hotel looking for accommodation and for further information on whatever social services existed here. The hotel told her to go straight to Sion House, and that they wouldn't expect her back. They guessed, I suppose, that we would be too busy picking her brains to allow her to stay anywhere else but on the premises.

Carmel had kept me in touch with developments in the social service there, but even with the advance notice, the sophistication of the services astounded me.

In particular, I was impressed by the work they do for immigrants, both at state and the diocesan level. These immigrants are mainly Italians, but with a good deal of British, and a fair trickle of Irish, many of whom have arrived after a year or two in Britain, and with the benefit of an assisted passage, although this gives the immigration authorities a certain control over their eventual destination within Australia.

I was impressed too by the care of the mentally handicapped, and I feel that the services for the handicapped that I examined are more sophisticated than anything I have seen in the U.S., England or France.

They are also very advanced in the provision of marriage advisory and family planning services, and are putting a lot of money and expertise into methods of communication.

One development that I would have liked to investigate was their catechetical broadcasting programme.

I suppose that I went to Australia with the impression that the Australian church was being guided by a group of

tough and conservative bishops.

But I found that bishops and priests alike were very up-to-date in their thinking, and anxious to get on with the liturgical and administrative innovations that have been recommended since the Vatican Council. They were very eager for contact with people from other Church backgrounds, and very grateful for shared ex-

perience and encouragement of their work.

Above all, they were terrific workers, travelling long distances in very tough conditions, building up out-stations in mission areas, instructing catechists, and being highly respected by federal and state authorities for their initiatives in the social service of urban and rural communities.

I was so impressed, in fact, that

I arranged for a young Ossory priest, Father Dan Cavanagh, to spend two years in combined pastoral and marriage advisory work in Adelaide. I am sure that he too will be inspired by the pioneering Christian spirit that I found there.

A view of the seafront at Perth (below) complements the more urban overview (page 57) of Adelaide.



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TWO ACTS OF HOMAGE TO TWO HURLING GREATS

The reflected glory of their 1975 victory should light the path of the Kilkenny Senior Hurling Team past the disappointments of 1976 and well into the dawn of the 1980's—if one is to judge from the press coverage of the event, in any case.

It was a victory that had important implications for St. Kieran's College too.

It cemented the claim of an ex-Kieran's man to consideration as the best player in the history of the game.

And it furthered the reputation of the college's President as one of that elite group of successful teachers of the arts and skills of hurling.

In the media, therefore, there was frequent and honourable mention of the college as "the hurling nursery of Ireland," or "that ancient and august institution."

There are some who would say that such favourable comment and reference is inevitable if the G.A.A. correspondent of one of the national daily news-

papers happens to be a past-pupil of St. Kieran's himself.

Or if the G.A.A. correspondent of another does not deny relationship with a branch of the Conahy Downey's (except on those occasions when Kilkenny play Cork).

Or if the sports staff of yet a third national newspaper group happen to be peppered with Kenneally's or Carroll's, all of them journalists of proven integrity, but with the occasional tendency to allow ancestral urges to interfere with their finely-honed sense of editorial balance.

That may very well be; but when somebody called Elgy Gillespie writes of Eddie Keher that "his long face is reserved, almost devotional, his nose is thin and arched, and his large beautiful eyes have the spirituality of a man who contemplates," then press coverage of Kilkenny, and of St. Kieran's, has reached a sublime level of objectivity that even Ms. Gillespie's association, as pupil and colleague, with Paddy Downey cannot tarnish.

For Ms. Gillespie has no known connection with the college, the city, or the county (other than that of being a sympathetic visitor to all of them). She is not subject to the authority of a past-pupil of the college. She has no intimate knowledge or experience of hurling, and may very well have lived in the belief that Nowlan Park is a new housing estate in Kilkenny named after Liam Nolan.

In short, the woman has nothing at all to gain by being nice to Kilkenny, to St. Kieran's, or to Eddie Keher, whose virtue is, in any case, beyond question.

In order, however, to respect the sensibilities of those readers who do not see any point in being objective about a team, a trainer and a college as obviously supernatural as Kilkenny, Fr. Maher, and St. Kieran's, we include in this anthology of epic journalism an interview with Fr. Maher which, we feel, strikes the right note of muted veneration and respect on the part of the interviewer.

1. FATHER MAHER

Father Tommy Maher, coach to the Kilkenny hurling team, is not a man who would willingly wear the label 'boss' as it applies to the managers of professional sport. Nor would he tolerate it, I think, in his role as president of the ancient and august St. Kieran's College.

Yet, his slightly autocratic manner might just merit the appellation if one didn't suspect that its use in the huge headlines of some newspapers is expedient

for sub-editors who thankfully grasp any four-letter word which makes sense.

"Boss" he may be (in the multiple role of coach, advisor, strategist, guide, friend and, indeed, disciplinarian) to the champion hurling team of Ireland but, behind the rather severe manner, as his players know well, there is a gentle vein of humour and a quiet, philosophical mind.

Tommy Maher thinks deeply

about hurling and applies his thinking to the scientific development of the game.

The might of the Kilkenny team which meets Galway at Croke Park on Sunday is largely his creation in the moulding of skills and teamwork, as it has been in the winning of three All-Ireland titles out of five final appearances since 1969.

But his remarkable record of success goes much further back than that.

In 1957 Kilkenny had been ten years trying, unavailingly, to regain the All-Ireland trophy, their longest run of defeats since the decade between 1922 and 1932. A state of emergency was virtually declared in the county's hurling circles and Fr. Maher, who had played as a forward for Kilkenny's losing side against Tipperary in the All-Ireland final of 1945, was called in to coach the team. They won the 1957 title and were champions again in 1963 and 1967, a prelude to their latest period of eminence on the hurling field, the most successful period the county has had since the thirties.

In his office in St. Kieran's College a few days ago I talked with Fr. Maher about Kilkenny hurling, the coaching of the game and his own prominent role in that development, and, of course, about the coming All-Ireland final.

How do you rate the Galway team that Kilkenny will face on Sunday next?

I rate Galway very highly. They've come into the All-Ireland final with credentials at least as good as any team within my memory. They have beaten Cork, Kilkenny, Tipperary and Cork again. Can you ask for any more?

For instance, if it was Wexford who had set up that record you would say they were a great team and I don't think the credit should be taken away from Galway; if Kilkenny had that record this season we'd be pretty hot favourites.

Galway have strength all round. I was very impressed with their display against Cork in the semi-final. And I'd say that it was the backs who won it for them. The forwards got good scores certainly but the backs were tremendously solid. I admired the way they took the ball off the line umpteen times.

They have some beautiful hurlers and I'm looking forward, for instance, to the duel between Niall McNerney and Eddie Keher, two accomplished and polished players, neither of whom plays the man in any way. It should be worth going to the

All-Ireland to see that duel alone.

I believe that Galway will not get early goals in this game. They'll get very few goals (two, perhaps) and we won't see them in the first few minutes. I don't think they would have got any of their early semi-final goals against our goalkeeper.

A few of the players are over 30 but that will be no handicap. On the contrary. I believe you will come back next year and ask: How did the old fellows do it?

The older hurler has the experience which counts an awful lot in a final. He is able to save himself while the younger, inexperienced player goes dashing around charging into everything, uselessly expending his energy. The older player conserves his energy and uses it wisely.

As a team, I suppose Galway are faster than us. If we went out with them for sprints they would probably beat us. And there is a possibility of breakaway scores—that they will break through our defence for a couple of shots which may, luckily, go in the net. Otherwise, I can't see them beating us.

This Kilkenny team have won a lot but still have something very important to play for. They're a great team, yet they've never won the title twice in succession, something which the county hasn't achieved since 1932-33. This team has now got to show that they are as good, if not better, than the teams of the thirties.

Apart from your own coaching, what is it that makes Kilkenny the great team they are?

They seem to have the right blend of strength and skill. They also have tremendous dedication.

Take Eddie Keher and Pat Henderson. They are more enthusiastic for this final than for any they have played in the past, even though one might expect that the edge would have worn off their enthusiasm.

The team as a whole have developed all the skills; they have benefitted from their long years together. There's practically no coaching to be done with them,

because they know exactly what they are to do.

They are also a very fine bunch of fellows. There is never any kind of discordant note. They are men of exceptionally fine character and I think that this has also helped to create a great team.

How would you compare this Kilkenny team (which, of course, is largely the team of the past 6-7 years) with the great sides you've seen in your time, from Kilkenny and elsewhere?

It's very difficult to compare one team with another. I suppose you can compare individuals. But if I'm pressed to make comparisons I will say that this Kilkenny team is the finest I have seen.

In the past we have had great teams of individuals, but let's not overlook this fact: there was little or no effort at co-ordination in those days. Nowadays combination teamwork is almost perfected; there is no point going out without it.

Is it true that hurling skill is based on natural talent? In other words, are hurlers born and not made?

While it is not quite true to say that hurlers are born, they are certainly bred.

And if boys do not begin early enough—I'd say at five years of age—they will not develop sufficiently to become really skilled players.

This is the advantage of what we call tradition. Boys born in non-hurling areas will seldom become top-class players because they have nobody of stature in their districts to imitate and therefore will not practise sufficiently.

But coaching has now become essential also. In the past, I suppose, great players like Christy Ring got certain things wrong hundreds of times. Then they did it right once and they knew it was right. They had discovered the correct methods by trial and error.

Few will do that nowadays. They must be taught and they must

acquire the skills pretty quickly and effectively or they will not carry on at the game. That's why coaching is absolutely necessary.

I remember when I was laughed at for practising the handpass. When I began coaching the Kilkenny team, nobody hand-passed the ball, it just wasn't done. Nowadays you're lost if you don't use the hand-pass. It has speeded up the game and made it more attractive.

Some people would like to abolish it and go back to hip-to-hip and shoulder-to-shoulder belting on the ball, but I don't agree with that at all. Yet, it's not easy to do it and players will not practise it automatically. They've got to be coached and trained to do it. As a skill it has developed the game a great deal.

Can you define Kilkenny's style, which is unique, really, and universally admired, even by their rivals?

Kilkenny's style is based on their method of sweetly striking the ball.

Other counties don't strike in the same way. It is a combination of wristwork and beautiful timing which gets the stroke dead on every time. There is no style in running, as you know, and there is no real style in blocking. It is that swift, flint, wristy stroke which is indigenous to Kilkenny.

And, of course, it is by imitation of the senior players, their idols of the day, that Kilkenny youngsters acquire this style and thus perpetuate it.

Are you saying that the game would not survive in these times without coaching?

No, it would not survive at the level of skill we have come to know and expect from our top teams.

Take the Galway team of today. It was obvious in all their games this year that they were tremendously well coached. Any follower of hurling can tell the team which is coached and the team which is not.

Training and coaching are frequently confused. Training is

for physical fitness; coaching is needed to bring out and develop the skills of the game.

Hurling would not survive at the level of performance we want, just as no other game would survive, without the coaching and development of skills and the introduction of new methods of ball-play and scoring.

From what you say, it follows that you believe the best teams of recent years would beat the best teams of the past?

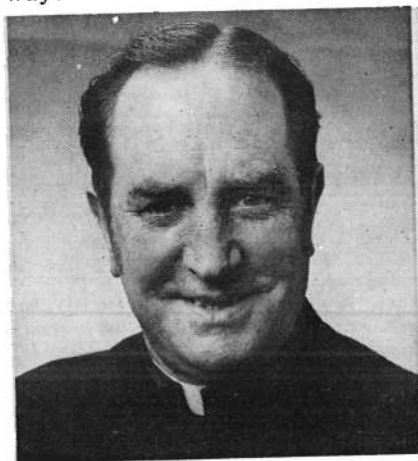
I have no doubt about it. The teams of the past wouldn't know what was happening against a top-class team of the present time. But they would catch on pretty quickly, because they were comprised, after all, of great individual players, and within six months they would have developed the methods and co-ordination in practise now. All being equal in those respects, I can't say who would win.

Teams preparing for games in the past just pucked the ball around and I never saw anybody making an effort to co-ordinate the efforts of the players on the field.

What is your system of coaching?

First of all you go through the basic skills and you then try to see that every player is performing them in the best manner possible.

You take, for instance, a player who is not good at lifting the ball and fails to lift it fairly frequently. You don't say to him, "Lift the ball the right way." You get down to it



Very Rev. Thomas Maher

yourself and you say, "This is the right way." You bend your back and place your hurl almost parallel to the ground and you hit the grass about two inches at your side of the ball. Then you slide your hurl in under the ball and in that way you will never fail to lift it.

You may, say, have a man going into a tackle and getting hit. You get in with him and show that if he is right beside his opponent he cannot be hit, the opponent's hurl goes away out beside him. Then you show him how to block down the ball and you give him confidence.

Then there is free-taking. Eddie Keher is a perfect free-taker but you remind even him, before the match, that the only essential thing in taking a free puck is that you lift the ball. Most free-takers never think of lifting the ball; they think of sticking it in the back of the net or over the bar, and they are looking that way.

But the one thing that matters, the ball, they will look at for only a couple of seconds; and they will look at the post for 20 seconds, which counts for nil, provided they've taken up the right stance.

To do it the correct way, you stand over the ball and say, "I'm going to get you off the ground, I'm going to get you up anyway." And when the ball comes up you automatically hit it. You can't miss it.

How and why did you begin coaching?

I played the game as a student but when I was ordained I made up my mind that Croke Park was one place priests should not be.

I don't mean in the stand or on Hill 16, but on the field. I made up my mind that priests should have nothing to do with games at all, except perhaps back in their own parishes.

I went as a spectator to Croke Park for 12 months, I went to Lansdowne Road and to Dalymount Park. I simply wanted to enjoy watching games.

I was a curate in Crumlin at the time and there was so much potential there for the pro-

motion of hurling that I broke my resolution and said I would help them out. Then I trained a Dublin minor team which beat Kilkenny.

The first official coaching that was ever done took place in Croke Park in 1953. I was invited to take charge of a group of about 30.

In 1957 I was asked to coach the Kilkenny team. I accepted reluctantly and, reluctantly, I have continued to the present day. I wanted to give it up recently, but the players, and Paddy Grace, asked me to stay on.

I can't say that I haven't enjoyed it, because I have had a modicum of success. But there are times when I say to myself, you're the biggest idiot that ever was; instead of training a team on a summer's evening you could be relaxing at the seaside.

But I have enjoyed it, yes, and I suppose I've brought a certain amount of pleasure to the players.

But if I were starting again and knew what was in front of me, I don't think I'd do it. But that's true of everything in life, isn't it?

Finally, will you name the greatest hurler you've seen?

At this stage I must say Eddie Keher. The second greatest was Christy Ring. Up until last year perhaps, I would have reversed that order. But I have no doubt at all now, because Keher has done so much for the game, has played it so brilliantly, scored so brilliantly and at all times has been a thorough gentleman, a credit to the game.

Paddy Downey is a journalist and Gaelic games correspondent with The Irish Times

2. EDDIE KEHER

Bank clerks were never favourites in the old days of the G.A.A. But exactly why they weren't nobody seem to be quite sure.

One veteran "If-you-can't-get-the-ball-get-the-man" style hurling fan told me it was because they had the reputation of being too careful to risk an injury. "Oh he won't go for that one, sure he's in the bank. That kind of a way."

Another hot G.A.A. man said banks were upper-crusty, priding themselves on having rugby players and golfers on their staff.

Eddie Keher thinks it's because people worried about bank officials knowing their fiscal secrets. But he also says this was a long, long time ago and not something that he ever met.

I did hear somebody on Rose Inn Street in Kilkenny saying that they thought Galway had a chance, but if anyone there's got a bet on that, it will be one of the fiscal secrets they keep out of the Parliament Street branch of the Allied Irish Bank, where Eddie is Assistant Manager, and where they pronounce his name "Kerr."

And he is now pretty well generally accepted as number one in hurling, surpassing even Christy Ring, he of the eight senior medals record.

My hurling coach, Paddy Downey, told me this was very much a result of Eddie's new style of playing and that he has

benefitted from the change in style and regulation.

This Sunday, added my coach, we may see him lining out for a sixth All-Ireland medal against Galway, and perhaps touching the record score he himself made in 1971, when he took a phenomenal two goals and 11 points, though they lost the game to Tipperary.

But to look at Eddie asking for a glass of cidona in the bar you would not guess it for an instant. Even if, like me, you are so bereft of knowledge about the game that you can't even muster up enough knowhow to be dangerous, you might expect a sort of... sort of...

Well, not beefiness. My coach tells me a recent survey proved that hurlers weigh less than footballers. But vigour, at any rate. My coach also told me that Kilkenny players were well known for their leanness and their grace, accentuated by the vertical amber and black stripes that look like a sideways wasp. He added something about the fondness for 'good over-head playing' and the 'less physical style.'

And I could see what he meant when Eddie Keher arrived with his cidona. Not only is he elegant in build, but he has an ascetic look that you can imagine melting into the bank atmosphere.

His long face is reserved, almost devotional; his nose is thin and arched and his large, beautiful

eyes have the spirituality of the man who contemplates—but not, come to mention it, the man who contemplates the red digits upon bank statements. Almost Plantagenet. Or else a senior brother in a closed order. Or a behind-the-scenes, policy bank man.

When we asked him about politics his face looked reserved again; he said something polite and sensible about liking conservatism with a strong socialist opposition.

But he lights up when you talk about something nearer him, like his wrist. His wrist is a thin one, and let him down badly when he broke it a few seasons ago.

Ring has a massive wrist. You can only speculate, says my coach, about whether Keher would have made it into all those All-Irelands if he had been born 50 years ago.

He was born in the postcard-pretty village of Inistioge where his parents kept a small shop. One of the ways he developed what his coach, Father Tommy Maher, calls his 'swift, fluent, wristy stroke' was by hitting an old soft ball into the concrete above between two windows beside the shop, after he'd been left to mind it a couple of hours.

Saint Kieran's College, he acknowledges, was one of the main reasons why he found himself with hurley in hand at an early age. It is a hurling school, and the Kilkenny coach

Father Maher has raised a crop of players who still profit from his critical eye. Does the style go with the artistic bent of the city in general, or with the prosperity of the county I wonder?

If hurling has different styles, my coach replied, that of Kilkenny is of sweetly striking the ball with rifleshot accuracy and velocity. You only see it in Kilkenny and it looks like a whole lot different (I am assured) from the soaring lobs of Wexford or the grounders of, say, Cork.

Eddie says that many a time after a few hours' practise in his boyhood he would take the hurley, point it downwards, and improvise a game of cricket for relaxation. Now, that's versatility.

But in Inistioge, he adds, "cricket was played quite a lot, probably because of Woodstock, a big house down the road."

Brother Canny's history of the game talks about this, and mentions as well the interest landlords took and the money they spent upon hurling in the mid-Eighteenth Century. It was a professional game in those days with paid players, and very much alive as a challenge sport, before the Act of Union scotched the old set-up.

The infant Keher always played in a forward position, clashing his tiny ash upon the school team and meanwhile going out to watch the 'stylists' like Jim Langton and Sean Clohessy, they of the 'distinctive lifting approach.'

He was in his impressionable teens by the time he got up to Croke Park, already knowing Nowlan Park inside and outside. In 1959 he began at the bank and from his point of view he has nothing but praise for the way they accommodated his career and gave him special leave to go on promotional trips to America.

"I got my break in the 1959 Minor All-Ireland," said Eddie, with all the flaring egotism and pride of a Jane Austen heroine. "The senior team drew with Waterford and I was taken on for the replay. Was it my moment of glory? I suppose you might say it was. We lost the match, though."

Less collision, less shoulder-to-shoulder pulling and bangs make for less injuries. He's had a broken collar bone but was back on the field after six weeks. But the wrist was a different matter; this was the '67 All-Ireland final.

For a while he just couldn't believe it had happened. "When my arm was out of the cast it was thin as my finger. Luckily it was the quiet months of November, December and January so I got back in form in time." For a Kilkenny player to break his wrist is like a pianist smashing his fingers.

Eddie doesn't wax passionate about G.A.A. politics, beyond the fact that he feels the G.A.A. to be a worthwhile thing for the country. But he could not be described as having a strength-through-joy philosophy of sport. "I can see there was a reason for having the ban, but shortly after the ban came in there was no longer a reason, if you see what I mean. I was deeply relieved when it was lifted. It was a source of embarrassment to me. I find increased goodwill in the country as a result."

Eddie thinks Gaelic games are on the up-and-up, and not just because of the spurious fans who follow Heffo and yell 'offside' in the same breath as 'no way!'

For relaxation he watches Gaelic football and English soccer (Irish soccer bores him) and he used to like Manchester United before they contracted a nastier class of fan.

Training has changed a lot too. "It is an advantage to be with

the team and part of the unified front. It makes for involvement," he says, and in the old days this used to be achieved by hiring a cottage miles from anywhere for three weeks.

Now it means driving to Nowlan Park several nights a week. When he can, he gets his old friend Tommy Murphy to watch him practice solo quiet shots.

At times before he moved down south he got home at midnight after an evening's training—fresh for the bank at nine next morning, and this three times a week, for something he merely gets travelling expenses for.

Yet he knows fellows on the team like Frank Cummins, Dublin garda, who do this night after night. All this, and the wrist he bust despite his careful approach to the game. ("He doesn't need to be reckless," says Paddy, "he's an intellectual: he reads games for openings.") What makes him do it, for God's sake?

"Do I get more satisfaction as a member of a winning team or as a high-scoring player? Well, my prime objective is for the team to win. But I am doubly pleased if I do well myself."

We almost had to drag the last bit out of him, as if he were trying to fight any insinuation that he took pleasure in it. Surely even the G.A.A. can never have had a more bashful champion?

Elgy Gillespie is a journalist on the staff of The Irish Times.



FROM THE DIOCESES

AUSTRALIA



A group of Perth-based colleagues and fellow-St. Kieran's alumni from other dioceses in Australia gathered together to honour the consecration to the episcopate of Most Rev. Robert Healy (second from left, front row); Most Rev. Peter Birch, Bishop of Ossory (fourth from left, front row) shared the position of honour at the function.

PERTH

Bishop's consecration cements long-established links between St. Kieran's, Perth and Kilkenny

On December 9th 1975, Archbishop Goody of Perth ordained Rt. Rev. Robert Healy as his auxiliary bishop and Titular Bishop of Mayo, Ireland.

Bishop Peter Birch of Ossory, who had flown to Australia specially for the ceremony, assisted at the consecration as a representative of the new bishop's native diocese, and of the college where he received his secondary and clerical education.

Robert Healy was born in Cruttenclough, Castlecomer, where his mother and other members of his family still live, and entered St. Kieran's College in 1938. He began his seminary studies there in 1943, and was ordained for the Archdiocese of Perth in 1949.

An exceptional student during his time at the college, he bore out this promise through a ministry that took him to South Perth, Maylands, and Claremont, and then to the goldfield areas of Boulder and Kalgoorlie for ten years before his return to Perth and his appointment in 1965 as first parish priest of Willagee, where he built the

area's first church (Our Lady Queen of Peace).

Appointed a diocesan consultant in 1969, he was made parish priest of Cottesloe in 1971, and episcopal vicar for clergy in 1973.

In the following year, he joined seven of his thirteen classmates in a concelebrated mass at St. Mary's Cathedral, Kilkenny to commemorate their ordination there twenty-five years before.

The concelebrants included his colleague in Perth, Rev. James Dowling, a native of Tullaroan; Kerry-born Rev. Michael Hussey (Hexham and Newcastle) and Rev. Sean O'Shea (RAF Chaplain, ordained for Motherwell); Clareman Rev. Thomas Lane (Cheltenham); Rev. John Rhatigan (San Diego), a native of Cullough; Rev. Patrick Hynes (Phillipine Islands) and also from Tullaroan.

The news of Fr. Healy's appointment to succeed Dr. McKeown on the latter's transferral to the newly-created diocese of Bunbury was received with joy and pride by the people of his native area, by his former classmates and fellow-

students across the world, by his former college, and, above all, by his colleagues on the Australian mission.

Twenty-three St. Kieran's priests joined Bishops Birch and Healy at a special dinner in Perth to honour the occasion (see photo), and to reflect on the history of involvement in the church of Perth of men like Archbishop Prendiville and his auxiliary, Bishop Rafferty, both Irishmen, and both ordained at St. Kieran's. Dr. Healy's consecration means that in a

period of a little more than ten years, three St. Kieran's men have shared the episcopal leadership of the diocese.

In an interview following his consecration, Dr. Healy commented on the new, freer and better relationships between younger and older clergy in Australia.

"The benefit of this trend," he said, "is more for the clergy themselves, although the laity also comment on how well the young priests are treated and accepted, compared with

A presentation to Bishop Robert Healy on behalf of his colleagues in Perth and Bunbury dioceses.



older times. The new style of life, when the priesthood is less formally structured, puts a greater strain on the priest; he has to adjust himself to a greater sense of responsibility and initiative."

He saw future vocations as coming from among older men, who have spent some years working in the ordinary world; meanwhile, he welcomes new ministries, such as that of acolyte, which brings out the new role of the laity in the church. "But," he added, "we have to convince the laity of their need for further education and formation, because there is everywhere an expression of deeper and more personal faith that needs to be catered for in programmes of adult education and spiritual formation."

Bishop Healy went on to say that the adult laity had grown up in an age when all their ideas of faith had been categorised. They were now finding that they had to rethink their attitudes.

"It is a significant thing," he continued, "that there is to-day a Bible in the vast majority of our homes, and a growing realisation that we must depend a great deal more on the family to transmit faith to their children by their attention both to the word of God and to the truths taught by the Church."

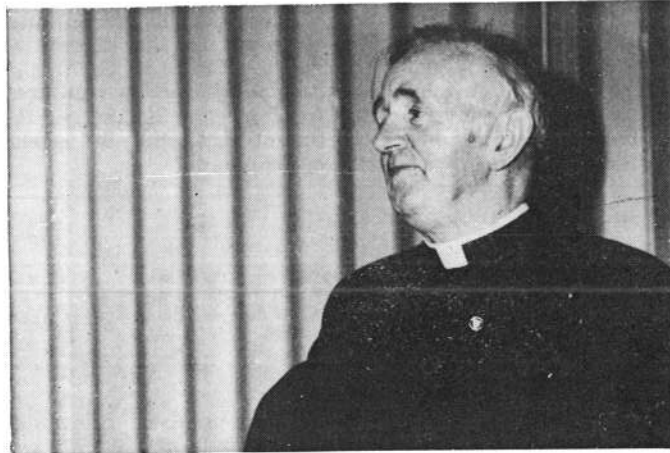
These words echo the new bishop's consistent advocacy of the importance of Sacred Scripture in personal spirituality and in the life of the Church; his fellow-students will find in them the bearing

Most Rev. Robert Healy, Titular Bishop of Mayo, and Auxiliary to the Archbishop of Perth, who was consecrated on December 9, 1975.



out of their early observation of Robert Healy as an outstanding and devoted exponent of Scripture, an obser-

The Bishop of Ossory, Most Rev. Peter Birch, speaking at the function organised by St. Kieran's priests to mark the consecration of Most Rev. Robert Healy as auxiliary to the Archbishop of Perth.



vation they underlined by referring to him familiarly (and, one now feels, prophetically) as "The High Priest".

ADELAIDE

Monsignor dies at 63

Monsignor Brendan O'Sullivan died in Adelaide in April 1975 after a long illness that overshadowed the last of his almost forty years in Australia.

Born in Tralee, Co. Kerry, in 1912, he studied for the priesthood at St. Kieran's College, and was ordained in Kilkenny on June 14th 1936 for the diocese of Adelaide.

After serving as assistant priest at Kingswood, the Cathedral and Glenelg he became secretary to Archbishop Beovich in 1945.

Three years later, he returned to Glenelg as ad-

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18th August 1976

At the request of Dr. James Brennan, I am pleased and honoured to put on paper a few thoughts for the St. Kieran's Record which will be published again later this year. It gives me an opportunity to greet alumni of the College, clerical and lay, and it also gives me the opportunity to thank those who wrote to me on the occasion of my appointment as Auxiliary Bishop.

The occasion of my Ordination was marked by the renewal of our links with St. Kieran's. The Bishop of Ossory, Dr. Birch was the one who did more than anyone else to bring about this renewal by his coming to Perth. St. Kieran's Priests came together not only from Perth but also from Bunbury, Sydney and Lismore, and Maitland dioceses. Possibly it was the greatest gathering of St. Kieran's priests there has been in Australia for some time. Because of the distances involved, one wonders if so many will be able to gather again at one place at the one time.

It was a happy occasion for all of us and while we appreciated the camaraderie, our thoughts were of the College itself and the many past students, both priests and lay people, scattered around the world. In the name of those of us who came to Australia and New Zealand, I send fraternal greetings to the St. Kieran's of today and to the students of yesterday.

May God bless you all.

+ Robert Healy
Auxiliary Bishop

ministrator, a position he was to occupy for eighteen years, and one which he was to combine with chairmanship of the Catholic Hour Committee, and later of the Catholic Radio and Television Committee, as well as membership of the Diocesan Matrimonial Tribunal. He was a Diocesan Consultor during this period too, and in 1960 was appointed a Domestic Prelate by Pope John XXIII.

In 1966, he became parish priest of Semaphore, where he worked under the handi-

cap of a serious and progressive illness, until his enforced retirement in 1970.

In a tribute to Monsignor O'Sullivan at his funeral his Archbishop said: "From the time of his arrival in Adelaide in November 1936, Brendan O'Sullivan was noted for his courtesy, his priestly dedication and his complete commitment to the people he served. His devoted loyalty to Archbishops Beovich and Killian and to myself was matched only by his solidarity with his brother priests

and his great appreciation of the lives, work and friendship of religious and laity."

A loyal past pupil of St. Kieran's, Monsignor O'Sullivan often returned to the College on the holidays that he shared with his lifelong friend, Monsignor Harry Skehan. His brother, Rev. Vincent O'Sullivan, continues to work in the diocese of Perth; to him, to the rest of his family, to his confreres, to Monsignor Skehan and the rest of his friends, we extend our sympathy.

There are also two public schools in the parish, and about half of the pupils attending these are Catholic; Father Purcell holds religion classes for these children once a week.

In the primary schools, a religion programme based on the life of Our Lord, the major teachings of the Church, and a basic understanding of the sacraments is used with episcopal approval. In secondary schools, the Australian Catechism continues to be used.

The Marist Brothers operate a secondary school for boys in the diocese of Maitland, while the Sisters of Mercy and the Josephite nuns have schools for girls. The Australian Government pays a per capita grant that goes towards the cost of teachers' salaries and equipment; the annual cost to the diocese and to Catholic parents of the school system is in the region of thirty-five thousand Australian dollars.

Father Purcell insists that regular confession for children is essential if they are to avoid the neglect of confession that affects some children at this stage, and seems to be the result as much of sheer lack of practice as of anything else. Children's confessions are held every month for the Catholic school pupils.

Vocations to the priesthood and the religious life are few and late, with vocations to the sisterhood in the diocese amounting to only one or two in recent years.

Spiritual poverty is all too prevalent in Australia, Father Purcell feels. It is a very materialistic, pleasure-loving, sport-mad society, where the cult of the body is more favoured than the cult of the spirit.

Drinking is a big problem, as is gambling. Television is eroding Christian values. Divorce, available if a relationship is regarded as irreparable after two months separation, is undermining the concept of marriage and the family. Religious indifference is widespread, particularly among non-Catholics.

Father Purcell feels that the Catholic Church is the only bulwark against the spread of this way of life; the priest has an important role as witness.

In this situation, priests' retirement is not encouraged (although provision has been made for half a dozen retired priests at St. Joseph's, Sandgate).

MAITLAND

Father Phil Purcell looks back on thirty years of Australian mission

In 1975, Father Phil Purcell celebrated his thirtieth year on the Australian mission. The occasion prompted some interesting observations on the life and work of a priest over that time-span in the vast continent's history.

A student of St. Kieran's College, first on the lay side and then on the ecclesiastical side, he was ordained in 1943 for the diocese of Maitland.

The Second World War prevented him from going to Australia immediately, and so he served in Ossory until his departure from Liverpool on February 10, 1945 on a six weeks sea-trip to his new diocese.

His first appointment in Maitland was to Bishop's House, where he remained until June 1946.

Then he was appointed assistant priest at Cessnock, followed in 1955 by a trans-

fer to Charleston and in 1958 to Scone.

He found his diocese to be partly rural and partly industrial, particularly around Newcastle, so aptly named after its English counterpart, on the east coast. The rural area has a certain amount of bush, some outback, and a national park, as well as regions of dairy farming and vine growing, especially in Hunter Valley.

Scone, where he spent three years, is one of the largest parishes. A sick call could mean a journey of 60 odd miles in one direction, or 20 odd miles in another. The parish is thinly populated with holdings of between 6,000 and 8,000 acres, and stations here and there. The population includes some aboriginals, who are housed under a government scheme; none are Catholic.

In 1960, Father Purcell

became parish priest of Murrawanda, and in 1972 was transferred to Brankston.

Brankston, by contrast with Scone, is a small, compact parish, measuring about nine miles in each direction. It is rural in character, though most of its men are engaged in coal-mining or working in mills.

Father Purcell lives in a town of about 1,000 inhabitants, and serves this and another Mass centre three miles away (in Scone, the distance between Mass centres was thirty-five miles). He has Mass on Saturday at 7 p.m. and, since it is a closed day in Australia, people are free and permitted to go to Mass to fulfill their Sunday obligation on this day.

On Sunday, there are three Masses, two in the morning and one in the evening, between the two centres. Attendance varies, but no great dropping off is apparent. Numbers at confession are dropping, even though the number of communicants has remained roughly the same.

The new liturgy has been well accepted in Australia, and while the average Australian Catholic is conservative, there has been no agitation for the retention of the Latin Mass. Singing at Mass is common, Holy Communion in the hand has been introduced, and Mass in Polish and Ukrainian is available once a month in communities where there is a sizeable influx of these nationalities.

Within Father Purcell's parish, there are two Catholic schools, one a kindergarten and first/second grade school at Greta, and the other a third to fifth grade school in Brankston itself.

Father Phil Purcell and a first communicant parishioner, whose attention to the photographer seems only momentary in the face of more powerful attractions.



Since his arrival in Australia, Father Purcell has seen a steady bettering in the attitude of non-Catholics to Catholics and vice versa; an improvement in relationships between Australian and Irish priests, formerly often at loggerheads; more social concern, expressed through voluntary organisations such as St. Vincent de Paul, but with heavy State aid; a greater dedication to the old, and increased provision of homes for the elderly; more ecumenical spirit (manifested by the fact that there have been common religious services on Anzac day since 1962, for instance, and shared attendance at baptisms, weddings and funerals has become more common).

But there have also been some constants in Fr. Purcell's life, among them the practice of parochial visitation, especially for the old, to whom he takes the

Blessed Sacrament once a month. He sees visitation as an important means of talking to people, showing interest in their lives, hearing their problems, keeping lines of communication open.

He believes that young priests need to have the patience to "await the harvest"; they should not expect instant or startling results. Perhaps, he feels, they are over-reliant on new techniques and professional skills; they spread themselves too thinly over too many courses, and too many books; they are prone to too much activity.

Father Purcell sees the priest's role as basically a sacramental one, giving spiritual help and consolation through his ministry and his personal approach.

On the personal level, his own interests include music, photography, electronics and travel.

He has travelled exten-

sively in Europe, the Middle East (including the Holy Land and Egypt) and America. But he considers the sense of welcome and the friendliness of the Irish people to be unique and visits Ireland as often as he can. He believes that living standards in Ireland have improved out of all recognition, particularly as evidenced in the comfortable, well-equipped homes of country people.

He also notes improved facilities at St. Kieran's, particularly the refurbished library (he feels that an ability for, and an interest in study and reading are particularly valuable acquisitions to the student) and the provision of individual rooms for students, with the opportunity for private study that they offer.

He maintains that the training he received in St. Kieran's, combined with

sound spiritual guidance, gives a good educational foundation and encourages vocations and priestly dedication; he regrets, however, that he did not study modern languages more extensively at the time, but there was in any case little allowance made for them in the general scheme of studies.

After almost 35 years of priesthood and missionary activity, Father Purcell prizes his parish, his native land, and his Alma Mater with a special involvement and respect. Ad Multos Annos.

The Editor welcomes accounts of the experiences and views of priests working at home and abroad for publication in the Saint Kieran's Record.

Because written accounts are often difficult to produce, tapes, or interviews with priests home on holidays, are very acceptable.

ENGLAND

HEXHAM & NEWCASTLE

Fifty priests share strong St. Kieran's links

Fifty or so priests across the counties of Northumberland, Durham and Cleveland, constitute the St. Kieran's contingent in Hexham and Newcastle.

The senior members of the group include Very Rev. Philip Smyth (1927), parish priest of St. Hilda's, Sunderland, and Canon Patrick Lacey (1930), appointed to the diocesan chapter in 1974, and President of the English Union.

The latest additions include Rev. John Clohessy (1973), who is assistant to another St. Kieran's priest, Rev. Dermot O'Connor (1954), in Newcastle; John Meagher (1974), based in Morpeth, and making a name for himself as a member of the diocesan golf team which won the 1975 Aer Lingus trophy; and Michael Campion (1975), who continued the tradition of the temporary assignment of Ossory priests to the diocese by replacing Rev. Jim Cassin (now professor of Moral Theology at St. Kieran's) as curate in Canon Lacey's Hartlepool parish.

And, apart from his activities as President of the English Union (see page 79), Canon Lacey has been in the news for other reasons too.

In the first place, he completed twenty five years in Hartlepool, an event celebrated by a concert given by the children of all the Catholic schools in the town.

Secondly, he saw the completion of a new presbytery at St. Joseph's, thus adding another project to his previous construction tally of two churches, two presbyteries, and two schools since his arrival in the diocese forty five years ago.

Thirdly, his church was chosen as the location for a concelebrated Mass which was televised live to an estimated audience of one million by the British independent television network in September 1975.

But inevitably, any account of the activities of fifty priests with the common bond of education at the same seminary over a period of fifty years, cannot be confined to the living alone.

The death of two priests, ordained within two years of one another at St. Kieran's, has thinned the ranks of Hexham and Newcastle's pastors in the last few years.

Rev. Thomas Scriven, who died in November 1973, was born in 1904, and ordained in Kilkenny on June 10, 1928.

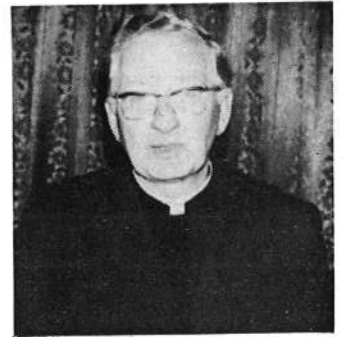
He served in St. Mary's, Sunderland, and in Willington Quay before his appointment in 1946 as parish priest of St. Mary's, South Moor, where he maintained his pastoral involvement despite the onset of an illness that brought him much pain and inconvenience.

He was loved and admired by all who knew him as friend and pastor and by all who experienced his devotion, his charity, his love of children, his welcome for all who called on him. May he rest in peace.

Rev. John Aherne, who died in 1975, was ordained in St. Kieran's in 1930, and came to Hexham and Newcastle with Canon Lacey, Rev. Tom Cahill (now working in Jarrow), and the late Rev. James Phelan.

He was one of the most popular members of the St. Kieran's contingent in the diocese, and his colleagues and his parishioners will always remember his kindness and his perfect gentlemanliness.

Rev. James Cassin, Very Rev. Patrick Lacey, Most Rev. Dr. Lindsay and Rev. Michael Campion after the televised Mass at Fr. Lacey's parish church.



Canon Patrick McKenna, whose appointment to the diocesan chapter of Hexham and Newcastle was announced recently.



IRELAND

OSSORY

Callan parish churches extensively refurbished

Reconstruction work costing a total of almost £85,000 has been carried out on two chapels-of-ease in Callan parish in the past two years.

The churches involved are at Newtown, near Kells, and Coolagh, half way between Callan and Windgap, and neither had been radically altered since its original construction.

The Church of All Saints at Newtown, is, in fact, one of the oldest in the diocese of Ossory. It was first built in 1808, when Very Rev. G. Forrestal was parish priest there.

The reconstruction, for which the consulting architects were Guy Moloney and Associates, retained the Gothic entrance doors of the church, together with the internal doors from the sanctuary to the sacristy, and the original marble altar, donated by the Drennan family of Conway Hall, which was repositioned to allow the celebrant to face the people.

New stained glass windows were installed in new frames to the same dimensions as the old. A new hardwood entrance porch was added, and an existing gallery removed.

A new floor, carpeted in Nairn Flair tiles (with the sanctuary area covered in Wilton Glenwil carpet) replaced the existing one.

The renovation of the church's structure involved the re-lathing and re-slating of the roof, while preserving

the pitch pine ceiling beams, and the re-plastering of both the interior and exterior.

The existing Stations of the Cross were cleaned, polished and re-hung, and a modern copper and brass crucifix, executed by Mr. Stephen Quigley, was added to the sanctuary furnishings.

The re-construction also involved the installation of a central heating system.

At Coolagh, the existing church, completed in 1896, had replaced a previous church, dating from Penal times, which had fallen into disrepair during the notorious dispute at the end of the last century that was responsible for the serious division of opinion in the parish.

The area served by the reconstructed church contains forty three Catholic families, and in order to reduce the burden of financial support for the project, various innovative fundraising ventures were launched, including an antiques auction.

The major elements of the re-construction involved the re-roofing of the building (the pitch-pine roof timbers being retained and preserved), the replacing of a decayed timber floor with an insulated and carpeted concrete floor, (again using Nairn Flair carpet tiles), the cleaning of the random cut stone on the exterior of the front wall and of the hand-carved limestone window frames in nave and sanctuary, and the re-

leading of the stained glass windows, together with the re-plastering of the exterior and interior, and the painting of the interior.

New central heating, electrical wiring and sound amplification systems were also installed.

The consulting architects were Guy Moloney and Associates, in association with the diocesan clerk of works, Mr. John Turner.

The main contractors for both Newtown and Coolagh were Quality Construction Limited, a Kilkenny-based firm established by Mr. Seamus O'Brien to service the expanding institutional construction market.

The firm, which is also involved in the installation of a new sanctuary at St. Mary's Cathedral, and the reconstruction of a church at Crosspatrick, has been responsible for renovations of churches at Tullaherin and Clodiagh (Inistioge) and were main contractors for the new presbytery at St. Mary's Cathedral.

While Quality Construction Limited has been responsible for housing construction and buildings such as the hostel for handicapped children at Seville Lodge, the detailed work involved in church renovation suits a company whose working methods are based on keeping the client, the architect and the surveyor constantly aware of the financial implications of construction planning and progress.

And, as Seamus O'Brien remarked after the official opening of Coolagh church, were it not for the fact that the 1896 building was erected by voluntary labour, an

O'Brien might have been responsible for its construction too; his family have been in "the trade" for almost three centuries now.

Other contractors involved at Newtown and Coolagh included Mr. Leo O'Dwyer, electrical contractor, Kells, and Messrs. Myles Kearney, stained glass specialists, Waterford.

Heating contractors were Mr. John Doherty, Kilkenny (Newtown) and Mr. Matthew Peters, Kilkenny (Coolagh). Painting was carried out by Mr. Stephen Quigley, Callan (Newtown) and Mr. Michael Tyrell, Kilkenny (Coolagh).

The parish priest of Callan is Rev. John Kennedy, a former teacher of Classics at Saint Kieran's College.

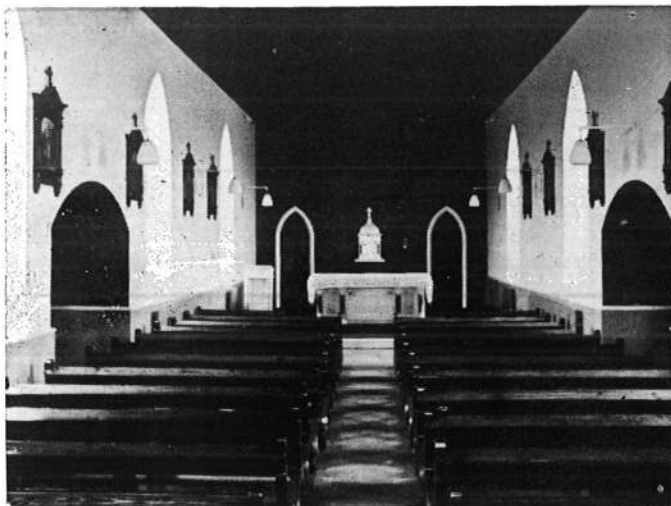
1833 church renovated

A church at Crosspatrick, built in 1833 as part of a four-year church building programme by a parish priest of the time (the other churches involved were those at Johnstown and Galmoy), is undergoing a major reconstruction.

Already, a heavy slate roof, whose weight had distorted parts of its supporting walls, has been replaced with a lighter and more weather-proof structure, and work is progressing on the interior renovation of the building.

The back wall of the sanctuary area is to be reconstructed, preserving the existing arch and pillar decoration; the floor is to be remedially treated and a new central heating system installed.

The interiors of Newtown (left) and Coolagh (right), showing the retention of the basic architectural features of the buildings, but with changes in the location of the main altar and tabernacle, and the addition of an ambo.



The main contractor is Quality Construction Ltd., Kilkenny, and the consulting architects are Philip Shaffrey and Associates, Dublin.

A local committee is supervising the financial arrangements in association with Very Rev. Patrick Greene, P.P., Johnstown.

New sanctuary for St. Mary's Cathedral

St. Mary's Cathedral, Kilkenny, where, since its completion in 1857, many St. Kieran's alumni have been ordained, is to have a new permanent sanctuary area.

Erected on the same site as the present temporary sanctuary, the new sanctuary will be located in front of the choir stalls and the high altar, both of which will be retained.

A raised base of in-situ concrete will extend across the width of the cathedral nave and will be approached by three steps cast into its forward edge and located slightly behind the former site of the pulpit.

On this platform, a new altar, episcopal chair, lectern and tabernacle will be placed.

Mr. Edward Delaney, the sculptor responsible for (among other works) the Wolfe Tone and Thomas Davis memorials in Dublin's St. Stephen's and College Greens, has been commissioned to design and execute the stonework, using black granite supplied by McKeon's Stone Works, Stradbally, Co. Laoise.

Mr. Oisín Kelly has been commissioned to execute the

metalwork, and co-ordination of the graphics for the project has been undertaken by Kilkenny Design Workshops.

A number of minor changes in the positioning of confessionals are also being carried out, and the baptistry is to be converted into a confessional room.

A new porch area, framed in a special bronze anodised aluminium with etched Spectrafloat glass, is to be installed.

The sanctuary project will complete a series of construction and renovation works that have already involved the building of a new presbytery to the rear of the existing presbytery building, which has been converted to provide administrative and meeting space.

Guy Moloney and Associates were consultant architects to the projects, and Austin Reddy and Company were the quantity surveyors. The main contractors were Quality Construction Limited.

Very Rev. Pat Duggan is administrator of St. Mary's Cathedral, and Rev. Eamonn Foley is curate there.

Pastoral Conference held

A six-week period of discussion, prayer and document-drafting at St. Kieran's College, Kilkenny in May and June 1977 has climaxed over eighteen months of planning and consultation in a unique exercise aimed at charting the spiritual and pastoral course of the diocese of Ossory over the next five years.

Preparations for Ireland's first diocesan Pastoral Renewal Conference had involved parish clergy in encouraging the laity to discuss personal and family attitudes to issues such as parental authority, prayer in the home, family harmony, religious and sex education, respect and love within marriage, and Christian social awareness and action.

Regional groupings of priests were then organised to consider the progress and findings of these formal and informal discussions among their parishioners, and to examine more specialised pastoral issues.

Meanwhile, other discussion groups—of religious, teachers, doctors, managers, nurses, employers—were all adding their contribution to the flow of information and opinion.

As the process of consultation and planning extended through 1977, facts and viewpoints were sifted and summarised in a series of position papers on topics such as poverty, justice, edu-

cation, worship, peace, personal morality, community awareness and service.

These position papers then formed the basis for presentations and seminars during the weeks of the actual conference itself, and for the final drafting of the documents which, when published and circulated, will form the blueprints for pastoral action by priests and people in the diocese until 1982, when an updating will take place.

The organisation of the conference was in the hands of a steering committee, made up of the elected secretaries of the regional groupings of priests, and operating in conjunction with Sr. Cathleen, a member of the order of The Ladies of Mary, who had been working on the project from the diocesan offices at Sion House since mid-1975. She has been responsible for maintaining liaison with parish clergy and discussion groups.

But now that the conference is over, the task of renewal is still only at the beginning. The conclusions and recommendations of the conference will have to be communicated to every family and individual in the diocese. In the face of this major challenge, and invoking the help of Saints Kieran, Canice, Fiacc and Fergal, a special programme of prayer has been organised.

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are pleased to have been associated as main contractors with the re-construction of churches at Newtown, Coolagh and Crosspatrick, and of the sanctuary area at St. Mary's Cathedral, Kilkenny.

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Diocese loses seven pastors combining 275 years of priestly service

The diocese of Ossory has lost seven of its priests since the last issue of the *Record* appeared, six of them pastors of long association with many parts of the diocese, and one, older than many of the rest, whose ministry was brief but memorable, since it began at an age when most others are ending.

On March 23rd, 1975, *Very Rev. Michael Brennan*, parish priest of Glenmore, died unexpectedly, although after a period of failing health.

Born in Mooncoin, he studied at St. Kieran's College, and St. Patrick's College, Maynooth, where he was ordained for Ossory in 1939.

He was successively curate in Sheffield (on loan), Cullohill (1942), Coon (1946) and Owing (1963) before his appointment to Glenmore in 1974.

A fine hurler on college teams and on the county team which won the All-Ireland junior title in 1935, he was an enthusiastic, even rabid, follower of the game, relishing argument about it almost as much as he relished the game itself.

A man of great integrity, utter sincerity, and scrupulous honesty, he was a devoted priest, especially in his care of the old, the poor and the sick. Never satisfied with less than the highest standards, he lived his priesthood as he played the game—uncompromising, hard and fair.

The Dean of Ossory, and parish priest of Gowran, *Monsignor Thomas Murphy*, died on July 25th 1975.

A native of Castlecomer, he was educated at St. Kieran's, and at Maynooth, where he was ordained for Ossory in 1928.



The late Monsignor Murphy

After curacies in Salford (on loan), Mooncoin and Ballyraggett, he became administrator at St. Mary's Cathedral, and, in 1959, Vicar Forane. He was appointed parish priest of Gowran in 1962, named Canon in 1968, and Dean in the following year.

A keen student of books and public affairs, Thomas Murphy was a strong-minded, blunt-spoken and capable pastor and administrator, whose interest in education was reflected in his chairmanship of Kilkenny Vocational Education Committee for many years.

His extensively and successfully renovated church at Gowran, and the memory of his ministry among his people there, are fitting monuments to him.

While on holidays at his home in Tullaroan in July 1975, *Very Rev. Francis Canon Teehan* died at the age of 69, and in his twelfth year as parish priest of Piltown.

Born in 1906, he received his secondary education at St. Kieran's, and studied for the priesthood at Maynooth, where he was ordained for Ossory in 1931.

After serving as curate in Liverpool (on loan), he was assigned to Rathdowney, Borris-in-Ossory and Cullohill before becoming administrator in Seir Kieran, from where he was appointed parish priest of Piltown in 1964, and Canon in 1975.

Gentlemanly, charitable, devotional, quiet and unassuming, Fr. Teehan left behind him a record of true priestly witness and service, not least in Piltown, where he had seen to the provision of new schools and the introduction of social services for the parish, and from where he had pursued his interest in games, including golf, and, as befits a Tullaroan native, hurling.

Five months after he had retired as parish priest of Camross, *Very Rev. James Canon Meany* died at the age of 77, on October 29th 1975.

A native of Carigeen, The Rower, he received his secondary and seminary education at St. Kieran's, and was ordained in 1922.

After ten years as curate in Liverpool, he was curate successively in Castlecomer, St. Patrick's (Kilkenny), and Owing before his appoint-

ment as administrator of Seir Kieran, and, in 1960, parish priest of Camross.

A large, muscular, healthy man who radiated energy and good nature, Canon Meany had as vigorous an interest in his pastoral duties as he had in games, especially hurling, which he organised and followed with a single-minded enthusiasm.

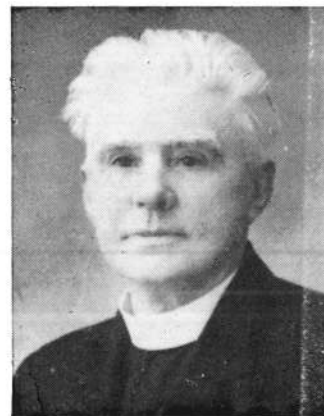


The late Canon Meany

A man of simple faith and words alike, his last major effort was the building of a new church in Camross, which he saw through to its conclusion and dedication before his retirement due to ill health.

Another retired parish priest of the diocese died ten days later. *Very Rev. William Canon Murphy* had been parish priest of Rosbercon until 1974, after which he continued to live in retirement in the parochial house while Rev. John Reidy, and later Rev. Joseph Delaney took responsibility for the Tullogher end of the parish, with Rev. Daniel Collier remaining as curate in Rosbercon.

A native of Newmarket, Co. Kilkenny, he studied at St. Kieran's College from 1908 to 1919, when he was



The late Canon Murphy

ordained for the diocese of Ossory in Edinburgh Cathedral. He remained in Edinburgh on loan until his appointment to Dunamaggin as curate, and subsequently to Castlecomer, Ferrybank, Kilmoganny and Rosbercon in the same capacity. He was appointed parish priest in Muckalee and then in Rosbercon, where he was made Canon in 1965, and where he celebrated the golden jubilee of his ordination to the priesthood in 1969.

A man of culture and of simple piety, he had contributed verse to previous issues of the *Record* and his deep interest in local history was reflected in his edition of short life of St. Moling, to whom he had a special devotion.

Father Willie, as he was popularly known, left behind him wherever he went an impression of fatherliness and kindness.

On December 17th 1976, *Very Rev. Michael McGrath* died suddenly at the parochial house in Ferrybank, Waterford.

He was aged 65, and had been parish priest since 1964, when he succeeded former college president, Canon James Ryan.

Born in Kilkenny city, he was the only son of the late Mr. and Mrs. Thomas McGrath of the Railway Hotel, John Street, and is survived by three sisters, one of whom is Sr. Francis McGrath, of the Brigidine Convent, Mountrath.

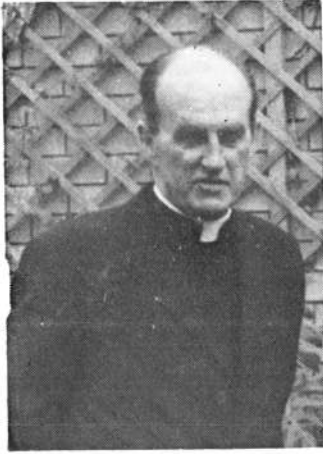
Fr. McGrath received his seminary education in St. Kieran's, and was ordained for the diocese of Ossory in 1936.

His first appointment was on loan abroad—to Armidale, Australia, a continent where he was to spend the next eleven years, part of the time as chaplain to the Australian Air Force.

Returning to Ireland in 1947, he was curate in Kildare (on loan) and St. Canice's, Kilkenny (1948) before being appointed as parish priest of Ferrybank.

The list of his achievements is impressive. It includes his involvements with Don Bosco Boys Club, St. Canice's Credit Union, the development of handball and basketball facilities at the Waterbarracks, and the production of plays with the Don Bosco Players, during his stay in Kilkenny.

During his Ferrybank ministry, he was associated with the provision of a new national school and community hall in the parish,



The late Father McGrath

the introduction of a parish council (hailed as the first functioning council of its type in Ireland), the appointment of a member of the

Sacred Heart order as a full-time social worker, the renovation of the Church of the Sacred Heart, and the establishment of a flourishing pitch and putt club.

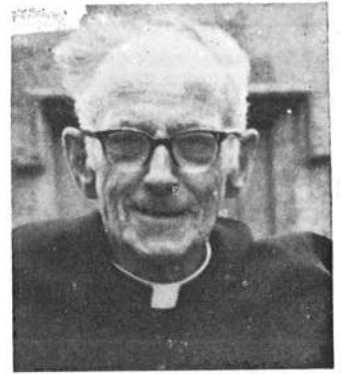
"There was always perfect rapport between him and his people," one tribute stated, "and those who observed his dedication to his priestly calling can readily appreciate that radiant faith which inspired his work for the people of the parish."

This past year saw the death too of a priest whose ordination in 1974 was attended by his son and grandson. Rev. Edward Bourke had created history as the oldest seminarian to enter St. Kieran's (he was in his late sixties at the time) and as the oldest priest to be ordained there. His sub-

sequent appointment as chaplain to the City Vocational School, short-lived though it was, continued this history-making sequence of events.

Edward Bourke, who spent most of his life as a Cork-based executive with a major oil company, brought a special distinction of maturity, gentleness and personal piety to St. Kieran's Seminary, displaying a dedication and a sense of values that proved a valuable example to his fellow-seminarians at a time of change and occasional turbulence in the affairs of the Church and of the seminary.

His ministry, though short, continued to be in the same vein of charity and exemplary spirituality, enriched by the wisdom and experience he had gathered in a lifetime.



The late Father Bourke

We regret to announce the death, as we go to press, of Very Rev. John Reidy, P.P., Camross, whose activities as hurling coach and after-dinner speaker are chronicled elsewhere in this issue. A full obituary will appear in our next issue.

DOWN & CONNOR

1971 assignment in Belfast reveals major involvement of Ossory priests in 19th. century Ulster

The diocese of Down and Connor, comprising counties Antrim and Down, and a large diocese by Irish standards, was to be my introduction to the priestly ministry after my ordination in St. Kieran's in June 1971, writes Father Eamonn Foley.

On August 7th. of that year, I began my term there on loan from the diocese of Ossory, and set off to take up my position in one of the Belfast city parishes that make up a large proportion of the total number of parishes in the diocese.

I had hardly introduced myself to my new colleagues in the presbytery of Holy Rosary Parish, situated on the Ormeau Road in south east Belfast, when the city exploded into a hive of activity.

Very early on the morning of Monday, August 9th., the British Army 'lifted' hundreds of young men from their homes. To be 'lifted' was a new concept to me, but it was soon explained as to be taken by Her Majesty's forces and brought to an interrogation centre for at least 48 hours.

On August 9th., barricades went up in all the well-known Republican strongholds in an attempt to prevent further 'lifting'. Fires blazed all over the city, bombs exploded, and gunfire was the order of the day and night.

Many organisations which

had been formed in the period of the civil rights marches sprung into action. These included the CCDC—the Central Citizens' Defence Committee—whose main functions were to try to locate those who had been detained, to advise relatives of the legal implications of the detention, and to provide temporary accommodation for people whose homes had been burned out in the sectarian recriminations that gripped the city. In the main, such temporary accommodation was provided in parish halls, or in the gymnasias of parish schools.

I had become familiar with other new words as well. 'Detainee' (a person held for questioning and interrogation for a period of 48 hours) was one of them. 'Internee' was another.

Internment, a form of imprisonment without trial, was the fate of many of those who had been 'lifted' on that fateful day August day. The place of internment was Long Kesh, a disused airfield near Lisburn, and about ten miles south west of Belfast.

It was here that we priests visited the "cages", compounds with as many as sixty men in each, on a rota basis each Sunday and Holyday to hear Confessions.

And apart from our normal work among over 8000 parishioners, we made ourselves available to drive

relations and friends of the internees to both Long Kesh and Magilligan, another internment camp near Derry.

Then there was the additional duty of calling on homes where a father or a brother or a son was interned, and of making enquiries on behalf of families on all sorts of matters.

In April 1973, I was appointed to St. John's Parish, Falls Road, which included Ballymurphy, a large West Belfast working-class area with a male unemployment rate touching on 40% of the available work force.

Here my colleagues in serving the needs of the parish's 19,000 Catholics were Canon Padraig Murphy, and Revv. Gerard McCall, Kevin Donnelly, Desmond Wilson, Frank Harper, and George O'Hanlon.

It was Father O'Hanlon, a well-known historian, who drew my attention to the fact that I was by no means the pioneer I thought I was in being an Ossory priest in Down and Connor.

He produced a list of priests who made up an inexplicable migration, via Maynooth, to that diocese, and who made such an impression on the people by their trojan work during an epidemic of influenza there, that some streets off the Shankill Road are named after them.

The migration co-incides with a period of decline in the fortunes of St. Kieran's

College, and during this period, many students spent only a short time there before going on to other seminaries to complete their studies.

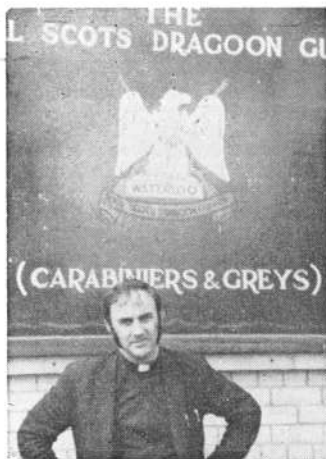
At the same time, the finding of "missions" for seminarians became more difficult, and Maynooth may have offered the prospect of greater contact with dioceses seeking priests.

It is not certain whether the priests listed had made arrangements to attach themselves to Down and Connor before they left Maynooth, nor is it clear what seminary studies they had pursued at St. Kieran's.

It is clear that the availability of increased grants to students at Maynooth at about the time made studies there a more attractive proposition to Irish dioceses and their student priests.

St. Kieran's was not the only college affected by the situation, and some of the priests listed in the records came from other colleges such as St. Peter's and St. Patrick's, Thurles.

Two Wexford-born priests head the list. Rev. John Dunn of Ballygarrett is listed as studying in Wexford and Kilkenny, and being ordained in Maynooth in 1847. He became curate in Castlewellan, Co. Down, and later parish priest of Armoy, and, in 1866, of Rathlin. Rev. James Keating, of Blackwater, entered St. Kieran's on September 1st, 1841, was



Rev. Eamonn Foley photographed in front of the battalion namesign at the entrance to Long Kesh during his ministry in Northern Ireland.

ordained in Maynooth in 1847, and after eight years as curate in Kilmore, Co. Down, became parish priest of Lower Mourne in October 1856.

But Kilkenny-born priests dominate the list of those who spent some time at St. Kieran's before trekking northwards, via Maynooth, where they seem to have received all of their theological education.

Rev. William Martin, for instance, was born about 1828 in Freshford, and is listed as 'studying at Kilkenny College' before entering first theology at Maynooth in January 1852. He was ordained three years later (in November 1854) at the Carmelite church in Clarendon Street, Dublin. After a curacy in Belfast, he became parish priest of Duneane, Co. Antrim in March 1871, and died on the 22nd February 1877, being buried "in front of Gargin church at Duneane".

Rev. John Landy, a native of Callan, entered Maynooth from St. Kieran's as a first theology student in January 1852 as well. He was ordained with Father Martin in 1854, and became curate of Kilmegan, Co. Down in the same year; this was followed by curacies in Co. Antrim at Lisburn (1864), and Drumaul (1867), and appointment as parish priest to Carnlough (1869) and Aghagallon (1878); he died there in 1881.

Queen's County, Ossory, is the only guide we have to the birthplace of a Rev. Joseph Delahunty, who, with a Rev. Patrick Phelan, of Kilkenny, was ordained in November 1854, probably at Maynooth,

although both are mentioned as having studied for part of the time at St. Kieran's.

Fr. Delahunty was curate in Upper Mourne (1854), Resherkin (1856), Ballymena (1859), Glenravel (1864) and Glenarm (1869); he died there, aged 55, fourteen years later.

Fr. Phelan was curate in Genary and Lisburn (1855 or 1857) before becoming curate (1860), administrator (1862) and then parish priest in Cushendun, from where he was transferred in 1871 to Saintfield, Co. Down. He died eight years later, "of the fever" in Belfast at the age of 49, and was buried in Milltown Cemetery alongside another Kilkenny-born priest, Fr. Patrick Power.

Rev. Geoffrey Brennan, of Ardaloo, Conahy, is listed as having studied at St. Kieran's and Maynooth (from 1858 on) and as being ordained three years later, when he was appointed curate in Carrickfergus.

After a brief spell as curate in Cushendun in 1862, he became curate and later parish priest (1866) of St. Malachy's, Belfast, being transferred in 1882 to become parish priest of Bright, Co. Down. No date is given for his death.

1837 is given as the date of birth of Rev. John Carroll, listed as a native of Co. Kilkenny, and as having studied at Kilkenny College (a usual way of referring to St. Kieran's), entering the logic class at Maynooth in January 1858.

He was ordained at All Hallows in 1861, and became curate in Derryaghy, Cushendun (1862) and St. Peter's, Belfast (1866) before being appointed parish priest, first of Armooy (1873) and then of Coleraine, Co. Derry (1877). No date of his death appears in the records.

Rev. Patrick Power was born in Ballyhale, Co. Kilkenny, and entered Maynooth in 1858 after studying at St. Kieran's. He was ordained in 1862 at All Hallows, and was curate in Aghagallon and Newtownards, before becoming Administrator of St. Mary's, Belfast, where he died in 1878 at the early age of 44.

Ballyhale was also, in or about 1838, the birthplace of Rev. Malachy Kelly, who entered Maynooth from St. Kieran's in 1857, and was ordained in 1862. He became curate in St. Patrick's and St. Peter's, Belfast, and then in Greencastle (1870) from where he left for France

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where he suffered a long illness; he died at the age of 36 in Carrickfergus in 1874.

Rev. Thomas Quin is listed as having been born at Mooncoin, Co. Kilkenny, in June 1846, and entered "Diocesan College, Kilkenny" in January 1861. He entered Maynooth four years later at

the age of 19, and was ordained there six years later in 1861. He became curate in Randalstown (1871), and in St. Peter's (1873) and St. Patrick's (1882) in Belfast, before being appointed parish priest of Rasharkin, in 1883; he died there in 1898 and was buried inside the church

building.

I was glad to be able to continue the tradition of service of those priests seventy three years later; my assignment there was a great challenge, something altogether new and worthwhile and something I will never forget.

I am grateful to all those who made my stay in Belfast a happy one, and grateful too for having been part of a team of priests who worked with such zeal in the interests of their people. I felt, as I departed to return to Ossory, that I was losing a great deal in life.

SCOTLAND

SCOTTISH CORRESPONDENT:
REV. BERNARD CANNING

GLASGOW

Golden jubilee of Canon draws many tributes

The Golden Jubilee of the ordination of a distinguished colleague, as well as news of the deaths of two others, were the major landmarks in the history of St. Kieran's priests in Glasgow in the past two years.

For Canon Patrick Gilmartin (1926), the occasion of his fiftieth year in the priesthood was marked by tributes from his Archbishop, his parish, his colleagues, the Irish community in Scotland, and his former classmates scattered across the world.

Speaking at a Mass of Thanksgiving to mark the jubilee, Archbishop Thomas Winning said: "Not the least wonder of this wonderful day is that a man from Ireland should come to another country and dedicate his life to Scotland," adding that another Patrick had made another journey in another direction in different times.

The Irish community newspaper in Scotland, *The Irish Weekly*, traced Canon Gilmartin's progress and popularity through assignments at Garntyne, Shettleston, Old Kilpatrick, St. Luke's, St. Bonaventure's, and as parish priest at Cardonald, his present location.

The newspaper tribute highlighted in particular his immense charity and his pride in his Irish background.

Rev. James Keenaghan represented the Scottish Union in congratulating Canon Gilmartin at a special luncheon to mark the jubilee. Greetings were also conveyed on behalf of the Canon's fellow-jubilarians in the United States, to whom he had earlier sent congratulations.

Among those who would have celebrated their Golden Jubilee on the same day as Canon Gilmartin was Canon Cornelius O'Leary, who died

on September 11, 1974, aged 80, and in the 48th year of his priesthood.

Canon O'Leary has been pastor in Bridgeton (Sacred Heart), Gorbals (St. John's), Yoker (St. Brendan's), which he founded in 1946, and Partick (St. Peter's), where he spent the last fifteen years of his life.

He became familiar early in his career with the strong Catholic faith of a warm-hearted people who maintained an uncompromising and affectionate loyalty to their priests.

He experienced at first hand the dreadful housing conditions endemic to parts of Glasgow and to the Gorbals in particular.

While he deplored the inhumanity of slum conditions, his was one of the few voices raised in protest against the soullessness of the post-war concrete jungles which masqueraded as housing schemes. Subsequent events were to support his view (he always maintained, whimsically, that he had never been wrong in his life, except on one occasion when he thought he had made a mistake, but discovered that he hadn't).

The Catholic community in Glasgow, striving to overcome poverty and to secure a peaceful existence in the face of discrimination, found in Canon O'Leary a fine leader and friend in those tumultuous years.

In the early 1940s, he was appointed chairman of the Catholic Youth Council, a body inaugurated by Rev. W. E. Brown, the distinguished convert and historian. In this position as the Church's official representative in youth affairs, he met bitter opposition with diplomacy and charm and made friends of many who would otherwise have been unapproachable.

His unswerving loyalty and determination prevented any compromise in defence of the interests of Christian youth in the city, and the favourable and influential position of the Catholic Youth Council in Glasgow to-day is due in no small way to his efforts.

Linked with Canon Gilmartin and the late Canon O'Leary in the service of the church in Glasgow, Very Rev. John O'Riordan died in his native Cork in April 1975, eight weeks after retiring as parish priest of St. Patrick's, Old Kilpatrick, a parish established by Canon Gilmartin.

Always the same unper- turbable, approachable person who shunned the lime- light and was concerned only with helping all those who crossed his path, Father

O'Riordan carried out his duties with meticulous care during assignments in Paisley (St. Charles'), Greenock (St. Mary's), Lambhill (St. Agnes'), Cardonald (Our Lady of Lourdes), Shettleston (St. Barnabas') and finally Old Kilpatrick, where he served as parish priest for over 24 years.

His mortal remains await the Resurrection in the peaceful churchyard of his native parish of Ballyvourney, after forty five years of faithful service to the Church in the land of his adoption.

APPOINTMENTS

GLASGOW Rev. Donal McMenamin as parish priest of St. Nicholas', Glasgow.

Rev. Michael O'Connell (1940) as parish priest of St. Laurence's, Glasgow.

MOTHERWELL

Blackwood loses pastor while on holiday

The sudden death, while in Ireland on holiday, of Rev. Thomas Gerard Sheehan at the age of 47 caused widespread shock and sorrow among his colleagues and parishioners in Motherwell, where he served since his ordination in Kilkenny in 1953.

Father Sheehan was born into a family whose ancestors included priests and religious, many of whom had served on the Scottish mission. He entered St. Kieran's in 1947, and on arrival in Motherwell following his ordination, was appointed to Airdrie (St. Andrew's).

He became chaplain to the Assumption House, a hospice for the dying established by the Irish Sisters of Charity at Airdrie during his early ministry there. As friend and helper as well as dedicated chaplain, he brought to every bed a cheery word; he had a smile and a word of consolation for those in the often distressing circumstances of terminal illness.

One who knew him well observed that after his death there were many of his friends from Assumption House waiting to welcome Father Sheehan into the heavenly mansions.

In 1967, he was appointed to Shieldmuir (St. Patrick's) where several St. Kieran's priests had preceded him in the parish's 125-year history. Five years later, he was named parish priest at Blackwood (Our Lady and St. John's), and it was while on holiday from there at his home in Moulagow, Drinagh, Co. Cork, that he died in the twenty-second year of his priesthood.

NEW CHURCHES

MOTHERWELL Church of St. Bride, Bothwell; Rev. Michael Houlihan (1943), parish priest.

Church of Christ the King, Holytown, Lanarkshire; Rev. John B. Healy (1954), parish priest.

PAISLEY

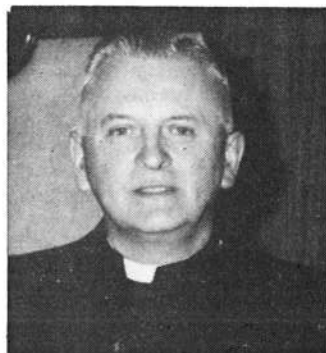
Canon Teehan retires

The retirement of Canon Michael Teehan (1928) to his native Kilkenny in 1976 (he has since become chaplain at Aut Even Hospital, Kilkenny) severed a link with the Barrhead parish of St. John's, where he had been pastor since 1956, that had been first established in 1841.

For it was in that year that another St. Kieran's-educated priest, Rev. James Purcell, also a Kilkennyman,



Canon Michael Teehan



Rev. Patrick Crean

is reputed to have built the first St. John's Church at Barrhead. Only the third church to be built in the county of Renfrewshire since the Reformation, Father Purcell's church survived for exactly one hundred years; it was destroyed by fire in 1941.

And it was to Canon Michael Teehan that the work of re-building the church fell when he was appointed to Barrhead in 1956 after assignments that had brought him to Hamilton (where Father Purcell had also served during the 19th century before his appointment to Barrhead and his eventual return to Ossory), Helensburgh, Paisley (St. Mirin's), and Linwood, where he was appointed parish priest in 1949.

In 1961, Bishop James Black of Paisley dedicated the new Church of St. John at Barrhead, and by the late 1960s, Canon Teehan, with the wholehearted support and generosity of parishioners, had completely cleared the parish debt.

APPOINTMENTS

PAISLEY Rev. Thomas Ryan (1950) as parish priest of Our Holy Redeemer, Elderslie, Renfrewshire.

Rev. Patrick Crean (1950) as first parish priest of St. John Bosco, Erskine New Town, Renfrewshire.

ST. ANDREWS & EDINBURGH

Diocese loses Provost

Less than a year after he had made history as Provost of the Archdiocese of St. Andrews and Edinburgh, Canon Joseph Byrne (1922) died suddenly in Kircaldy in May 1977.

His death came as more of a shock to his colleagues and parishioners because the last year had proved one of his most active in a long and distinguished lifespan.

Canon Byrne became the first St. Kieran's priest to hold the position of Provost, and, as far as is known, was also the first Irish-born priest to be so appointed since the chapter of the diocese was established in 1885.

For Canon Byrne, the past year was notable in other respects also. June 1976 saw the official opening and dedication, by Cardinal Gordon Joseph Gray of the Church of Our Lady of Perpetual Succour, Kircaldy, Fife. It is the third church to be

constructed under Canon Byrne's direction during his ministry in Scotland.

Church-building is also the concern of Monsignor Patrick Quille (1936), who is one of the driving forces behind the fund for the restoration of Edinburgh's St. Mary's Cathedral.

Monsignor Quille, a U.C.C. and Oxford graduate with an extensive involvement in education through membership of the Edinburgh Education Committee and the Scottish Advisory Council on Education, is co-ordinating the planning of the renovation, which will modernise a building first erected in 1890, and the scene since then of ministry of many St. Kieran's educated priests, including some on temporary loan from the diocese of Ossory.

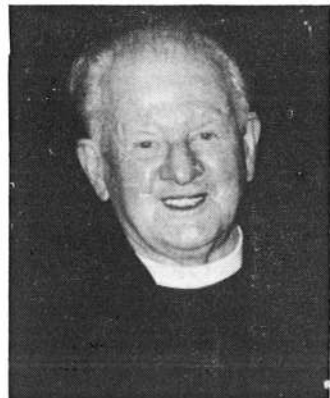
(EDITOR'S NOTE: The news of Canon Byrne's death was received as this publication went to press. A fuller account of his career will appear in Record Number 12).

APPOINTMENTS

ST. ANDREWS Rev. L. Healy (1956) as first parish priest of St. Columba's, Kirkton, Bathgate, West Lothian.

NEW CHURCHES

DUNKELD Church of St. Leonard, St. Mary's Woods, Dundee; Rev. John J. Connolly (1954), parish priest.



The late Canon Byrne

UNITED STATES

BOISE

Clogh-born pastor dies

On July 14th 1975, Very Rev. George P. Brennan died at the Mercy Convent, Nampa, after a long illness.

Born in 1916 in Clogh, Co. Kilkenny, he received his secondary and seminary education at St. Kieran's College, and was ordained in 1940.

The progress of the Second World War delayed his departure for the U.S. until 1942, when he enrolled at the Catholic University of America to pursue further studies before a series of assignments in five Idaho parishes.

During these assignments, he was especially concerned

with the welfare of Mexican immigrants, organising the first major immigrant programme of its kind in Idaho, and becoming a member of the board of the Idaho Farm Workers' Service.

Declining health, however, forced him into relinquishing these heavy commitments, and he was appointed chaplain at the convent where he died at the early age of 58, and where he is buried.

On July 21st 1975, Mass was celebrated in his memory at Clogh. It was attended by many of his former fellow students now among the clergy of Ossory.

BUFFALO

Death of Rev. J. O'Connor

Rev. Joseph O'Connor, ordained in Buffalo in 1921 for that diocese after receiving some of his seminary education at St. Kieran's, died in St. Petersburg, Florida in March 1976 at the age of 84.

Born in Asdee, Co. Kerry in March 1892, Joseph O'Connor received his secondary education at St. Brendan's, Killarney, and Mount Melleray College, Waterford.

He then studied at St. Patrick's Teacher Training College, Dublin, and afterwards at University College, Dublin, where he took his

Bachelor of Arts degree. During this time, and during the further year that he spent as a teacher, he was a noted Gaelic football player, and was a member of the Dublin championship side at one stage. Throughout his life, he retained an avid interest in Gaelic games.

In 1914-15, he entered St. Kieran's to study for the priesthood, and was later transferred to the Seminary of Our Lady of the Angels, Niagara, New York, where he was ordained in May 1921.

For almost fifty years (until his retirement in 1970) he was a pastor in Buffalo,

Ice and fire tighten winter's grip on Adirondack parish

It seems like just the other day that I sat down at the old typewriter (now discarded for a newer model) and yet it was November 1973 when I last penned a note to the Record, writes *Father Liam O'Doherty*.

Now here we are in the U.S.A.'s Bicentennial Year; this country was officially established and its constitution evolved two hundred years ago.

Much water has passed over the dam in those 200 years.

And, since last I wrote, much water has passed over the waterfalls in this locality (St. Regis Falls is named after the two waterfalls within its boundaries which are a permanent summer tourist attraction).

And we do appreciate summer after our frigid arctic winters! This year we had an ice-storm during Holy Week, a winter that was one of our coldest for many years. The thermometer never went above freezing point for a straight nine weeks at one stage. We had a total of forty-two sub-zero days—and zero, as you know, is thirty-two degrees below freezing point on the Fahrenheit scale.

Actually, we didn't get that much heavy snow this winter. Snowing is difficult in sub-zero temperatures.

Recently, the village of Saranac Lake close by, which houses an official thermometer of the Meteorological Association of the Continental, U.S.A. and Canada, recorded the lowest temperature in this entire vast country—seventy-five degrees below freezing.

Not that that may be called fabulous by any means. My parish mission station at Santa Clara, for instance, is in one of the cold pockets of the northern hemisphere. When I reached there at 7.30 a.m. one morning in March for the usual Mass, there were only two trucks outside the church instead of the usual dozen or more (most of the locals are mountaineering farmers and lumberjacks and so prefer trucks to motor cars). I soon found out why. The unofficial local thermometers registered just eighty-three degrees below freezing!!

My car had been garaged, but the engine blocks of any vehicle simply freeze solid in that temperature. The two trucks that were there had been plugged into an elec-

trical garage circuit to keep warm (a common practice here). But then they could not be kept out too long as the fuel lines would become frozen and the batteries deadened within minutes.

When you step out of a house or an automobile in this kind of cold, the hairs inside your nose become frozen together, and breathing becomes quite difficult.

And it never rains but it pours. Twice within three days in January, the Fire Department rushed its emergency vehicles to the presbytery here. After that, they came at a more sedate pace, and only once every three days—for almost three weeks. A fire? No, but a fire mightn't have been a bad idea.

It seems that something occurred which drained the town reservoir of all its water for two weeks. Now that didn't bother some people, because they could get water in local wells. The trouble at the presbytery was that the house is warmed by a central heating system which needs water to function. So, no water, no heat!! And since ours wasn't the only building involved, the fire brigade was kept busy for a few weeks, breaking the ice in the river and force-pumping water into furnace systems.

Of course my housekeeper and myself journeyed to a spring-water well a few miles away to get drinking water, and water for washing and cooking. Did you ever try to get water out of a spring in temperatures well below freezing? Even though I was well dressed for the task, my knees were knocking together uncontrollably as the intense cold bit through my garments

before I had finished loading the containers kindly supplied by parishioners.

Many week-ends in winter see less than half my parishioners at church simply because they cannot travel in the severe weather conditions. And even those that did get here this winter attended a much briefer Sacrifice of the Eucharist than usual—particularly since at times the church itself was rather cool, so that the pastor (to the joy of the congregation?) did not give the usual homily, but passed rather quickly from Gospel to Credo.

Unfortunately, worse was to follow locally.

One of the big troubles here in the north country is the perennial danger of fires. Every single year, a family gets burned out somewhere, and their entire property destroyed. A parishioner's house caught fire at 3.30 a.m. a short while ago in the village of Dickenson, just a few miles north of here (and one of my parochial missions).

The cause may have been the very old electrical wiring in the building. Or it may have been a new and recently installed Franklin wood-burning stove; many people go to bed with the stove still burning, and the flue closed. Then, hey presto, sparks! And a fire!

Fire is serious enough, but fire in Arctic climes present special problems. The four children of the household jumped out the upstairs window, one of them dressed only in underpants, the others in pyjamas. They could easily have been killed in jumping from such a height. Fortunately, none were. The banks of snow surrounding the house saved them.

The building itself was totally destroyed. Now all that remains is a frozen

skeleton of the edifice.

Just a little further west, in the town of Bangor, two children burned to death in similar circumstances two hours later.

Further into the Saga of the North. The water pressure was restored at 5.30 a.m. one Sunday morning. I entered my basement church hall at 7.00 a.m., and encountered a minor flood. Somebody had left a tap open.

Ever try to mop up a flood before Sunday Mass? Country parishes cannot afford to hire caretakers to do this kind of work, so the priest must do it himself. And my next task on that particular morning was to climb out on that part of the presbytery roof overlooking the porch, and to chip ice and dig snow to lessen the weight on the surface and prevent a cave-in!

I hope these random notes will balance the picture of the many-faceted life of the priesthood as it is lived "on the other side". Here in the States, we are sad to hear of the decline in the number of seminarians both in America and in Ireland. As I mentioned in my 1974 letter, there are only two other Irish priests in the diocese of Ogdensburg. Father Patrick O'Reilly, from Naul, Co. Dublin, was ordained in St. Kieran's; Monsignor Francis Maguire was educated on the layside in St. Kieran's but came to the U.S. in 1913 and was ordained in San Antonio in 1916. He celebrated the 60th anniversary of his ordination in May 25th 1976.

It is a coincidence that all three of us should have St. Kieran's connections. And we pray that St. Kieran's in particular will be blessed with many more young men, especially from the layside there, who will spread the word of God, going forth to "Teach All Nations"

SAN ANTONIO

Diocese mourns loss of Kilmacow-born prelate

"If a man must die unexpectedly at an early age, if a priest must take a near-cut home to God, it must be fortunate indeed for that man, that priest, to be Monsignor John J. McDonald."

With these moving words, a fellow-priest of San Antonio

paid a moving tribute to the life and work of the Kilkenny born pastor of St. Matthew's Parish, who died in his sleep on October 31, 1976 at the age of 54.

"A special word of hope and consolation to the good people of St. Matthew's



Father Liam O'Doherty

Parish," the tribute continued, "in this, your second great loss in the history of a comparatively young parish: two pastors, Monsignor Holden, and now Monsignor McDonald, both products of that corner of that land about which they both sang 'Where the thrush and the linnet their sweet notes entwine', have been taken from you. They were life-long friends. One continued the work the other began. Let the memory of these men live on, not in the memorial they have left in bricks and mortar, but in the faith they shared, the message they brought."

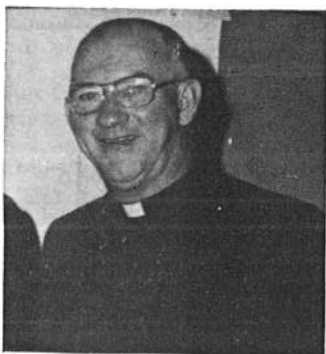
In referring to his native place, the tribute had touched on a theme dear to the heart of the parish's former pastor.

Born in Lower Kilmacow, Monsignor McDonald established a reputation as a football player, and won a county junior championship medal with the Kilmacow team in 1942 during his studies at St. Kieran's College, where he was ordained in 1947.

In San Antonio, his first appointments were to St. Cecilia's parish in the south-east of the city, and subsequently to Our Lady of Lourdes parish in Victoria.

In 1961 he was appointed pastor of Holy Name parish on the north side of San Antonio. He was named a Papal Chamberlain in 1963.

In 1969 he succeeded Monsignor Holden as pastor



The late Monsignor McDonald

of St. Matthew's Parish. He combined his pastoral duties with his functions as pro-synodal judge of the archdiocesan Metropolitan Tribunal and moderator of the Holy Rosary Guild.

"In this present loss," his panegyric continued during the concelebrated Requiem Mass on November 4, 1976, "Monsignor McDonald must live on in your commitment to carry on his work. If he has any message for St. Matthew's Parish, it could be very well expressed in the words of his song, 'Flow on, lovely river, flow gently along.' Here was a man of God-given talents—intelligent, personable, lovable, well-read and especially well educated. Nevertheless, his messages and life reflected more the simple, child-like, playful qualities we all admired.

"To priests, he was a very special friend. His door was always open, and his welcome always big and friendly. To those of us who lived and worked with him, he became the 'big brother'. To the archdiocese, he was a peacemaker and a loyal priest. His was not a special ministry, an ability to relate to a particular age group. He related to all. He was a man for all seasons. He echoed the Master's request, 'Suffer little children to come unto me'; to the teenager and the young adult, he was one of them as he joined them in song and in play. To the adult and senior citizen, he was especially endeared, always available, and always on fire with concern. His ministry and devotion to the sick was an example and inspiration to us all.

"As we gather to-day with this Christian community to join in a liturgical farewell to Monsignor McDonald, our hearts must find a prayer of thanks to God, thanks for this man, for the beauty of his life and the peace of his death. Thanks from the many of us who had our lives touched by his life."

SAN DIEGO

Two Monsignori named

New Monsignori in the diocese of San Diego include Rev. John Rhatigan (1949) and Rev. Toddy Prendergast (1956).

Monsignor Rhatigan, who has been prominent in St. Kieran's alumni affairs in the United States, was born at Cullohill, Laois, into a family that was to produce three priests—the other two are Rev. Eamonn Rhatigan, a former dean at St. Kieran's College, and now curate in Clogh, Co. Laoise, and Rev. Thomas Rhatigan (1947) of the Archdiocese of St. Andrews and Edinburgh.

Another brother, Mr. Seamus Rhatigan, now occupies the position long held by their father, Mr. Patrick Rhatigan—that of principal teacher at Cullohill

National School, where many St. Kieran's past pupils received their early education.

Monsignor Toddy Prendergast comes from a Thomastown family with notable connections with hurling; his brother, Peter Prendergast, is a former Kilkenny all-Ireland hurler, and two other brothers, John and Joe, are prominent in G.A.A. affairs in Kilkenny.

A regular visitor to his native area since his ordination in Kilkenny in 1956, Monsignor Prendergast was himself a notable hurler, winning All-Ireland honours with the St. Kieran's College senior hurling team in the colleges championship, and later playing for Thomastown at inter-club senior championship level.

SAN FRANCISCO

Kilkennymen honored among ten new prelates

Rev. Joseph A. Fitzpatrick and Rev. John Kenny were among ten priests of the Archdiocese of San Francisco invested as Monsignori in a special ceremony there on November 28th, 1976.

Monsignor Fitzpatrick was born in 1907 at Coolcashin House, Gathabawn, Lisdowney, Co. Kilkenny and received his secondary education at St. Kieran's College, Kilkenny from 1920 to 1925. He then entered St. Patrick's College, Thurles, to study for the priesthood, and was ordained there in 1931.

After a number of a appointments as assistant pastor and pastor, he was appointed pastor of St. Charles, San Carlos, beside the Bayshore Freeway, and between Burlingame and Redwood City.

A few miles further up the road towards San Fran-

cisco is Belmont, where Monsignor Kenny has been pastor for the past twenty-five years.

Born at Cussane, Carriegen, Mooncoin in 1905, Monsignor Kenny studied for the priesthood at St. Kieran's College, and was ordained at St. Mary's Cathedral on June 9th, 1929.

His fellow-native of Mooncoin and alumnus of St. Kieran's, Most Rev. William McDonald, Auxiliary to the Archbishop of San Francisco, was among the many of his colleagues, parishioners and community leaders who congratulated Monsignor Kenny on his appointment, and it was Bishop McDonald too who presided at a special ceremony at Monsignor Fitzpatrick's magnificent new Church of St. Charles in San Carlos to celebrate the Papal honouring of its pastor.

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ENGLAND

English Union plans golden jubilee celebrations for Kilkenny in August 1977

1977 is to be a special year in the history of St. Kieran's College priests in England—on Tuesday August 16, many of them will gather at the college to celebrate the golden jubilee of their annual re-union. The event continues to attract wide support, allowing a useful and enjoyable opportunity for swapping experiences and anecdotes of the ministry. It maintains links with St. Kieran's and Ossory through the presence of Dr. Birch, who has been a faithful attender at the re-union, and of the President of the College, or his representative.

Plans for the jubilee re-union were discussed at the 1976 re-union, held at Windermere in the Lake District, and attended by 62 priests, and by Dr. Birch and Fr. Maher.

The 1975 re-union, attended by 49 priests and held at Birmingham, was also attended by Dr. Birch, and on that occasion Dr. James Brennan represented the college.

Canon Patrick Lacey, who was made a member of the diocesan chapter in Hexham and Newcastle in 1974, continues as President of the Union, and presided over

the 1975 and 1976 gatherings.

The annual golf competition continues to be a popular feature of the re-union. In 1975 the college

trophy was awarded to Rev. Joseph Flynn (Liverpool); in 1976, the trophy made a short trip across the Mersey to the sideboard of Rev. C. Dwyer (Shrewsbury).

IRELAND

Golf contest maintains attraction

The fluctuating fortunes of organised St. Kieran's past-pupil activities in Ireland have always revolved around one event of constant popularity which brings former students of both layside and seminary together in an annual golfing exercise that also attracts a selection of distinguished visitors and colleagues of the participants.

In 1975, the Captain's Prize, played for in ideal conditions in June, brought 36 entries, and was won by Rev. J. Gallavan, with a score of 66 (off 18).

Mr. Liam Egan came second with 68 (off 10), and Mr. W. Renahan's 68 (off 14) gave him third place. The best gross was achieved

by Mr. Denis Carey, with a 77 (off 7).

Rev. Eamonn Foley won the Dr. Collier Cup, played for in excellent September weather, from 42 competitors with a score of 4 up (off 14); runner-up was Rev. E. McKenna, with 1 up.

A team of Messrs. J. Lowry, S. Reidy, G. de Loughry, and D. Kennedy represented the college past pupils in the 1975 Union of Irish Schools competition but without success.

In 1976, Very Rev. Gerard O'Sullivan presented the Captain's Prize, which was won from an entry of 44 by Mr. Paddy Kennedy with a 69 (off 13). Mr. Pat Drennan was runner-up with the same

score (off 18) and Rev. Frank Grace had the best gross (80, off 5) in the competition, which was played in warm, dry June conditions.

In September, the competition for the Dr. Collier Cup took place in excellent playing conditions at the end of the long hot dry summer. Again there were 44 entries, and Mr. Joseph Lambe's 4 up (off 12) gave him victory over Rev. Patrick Bergin (1 up, off 14).

After the competition, a Waterford Glass bowl was presented to Rev. James Brennan in recognition of his many years as secretary to the event, a position he resigned on his appointment as curate in Ballyoskill.

SCOTLAND

New format for Scottish Union event

The forty-fourth annual re-union of St. Kieran's priests in Scotland took place in Glasgow in March 1975.

Bishop James Monaghan of Cell Ausaille, auxiliary bishop of St. Andrew's and Edinburgh, a native of Scotland ordained at St. Kieran's in 1940, once again graced the proceedings.

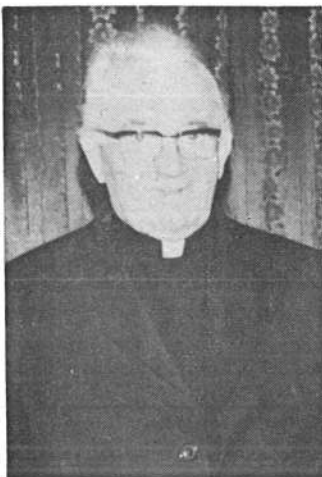
Congratulations were extended to members of the 1950 class who celebrated their silver jubilees in 1975; Rev. Kieran O'Farrell and Patrick Moss (Motherwell); Denis Reen, Patrick Crean and Thomas Ryan (Paisley).

The De Profundis was recited for the repose of the soul of Canon Cornelius O'Leary, who died on September 11, 1974 after spending almost 50 years in the service of the Archdiocese of Glasgow, and for Very Rev. Thomas Sheehan (Motherwell), who died suddenly at the age of 47 while on holiday in Ireland in January 1975.

A new format was suggested and agreed for the 1976 re-union. The event would be planned to take place in the parish of a member of the Union, and

the kind invitation of Rev. Peter McKeon (1935) to avail of his parish facilities at Fauldhouse (St. John the Baptist's) was accepted.

In April, members of the Scottish Union joined priests from St. Patrick's College, Carlow, in the annual Irish Colleges Clergy Golf Competition, which also attracted over thirty visitors, most of them regular participants by now in what has become one of the two major outings for all the golfing clergy of Scotland (the other is the Scottish Universe Competition).



Very Rev. Patrick Lacey, President of the English Union, who will preside at the special 1977 meeting of the Union at St. Kieran's College.



Members of the Scottish Union of St. Kieran's College alumni at their 1975 re-union in Glasgow; Bishop James Monaghan of Cell Ausaille, auxiliary to the Archbishop of St. Andrew's and Edinburgh, is third from the right (seated).

Fifty-four priests teed off at the Troon course, and at the end of the day, the Canon Downey Trophy for the best individual nett by a St. Kieran's priest went to Rev. Tom Murphy. His nett score of 68 also earned him the Canon Joseph Byrne prize (a voucher for £15) presented by the Union President himself. Father Murphy, who was ordained in 1948, ministers in Glasgow. Rev. Gerry Brennan, ordained in 1958 for Paisley, and currently based in Greenock, was runner-up with a nett of 69.

Rev. Pat Kelly (nett 63) and Eamon Flynn (nett 64) were winner and runner-up respectively in the competition for the Father James Nevin trophy, confined to priests ordained at St. Patrick's College.

Other prizewinners included Rev. Dan O'Leary (nett 70; Canon Harold Trophy, confined to visitors); Germain Fitzpatrick (gross 75; Allied Irish Banks Trophy for best gross); Pat Kelly and Jim Kirby (nett 63; Burns Laird Prize for best partnership).

The 1976 meeting of the Scottish Union, its forty-fifth, began with Votive Mass of the Eternal Priesthood of Christ at the Church of St. John the Baptist, Fauldhouse, West Lothian, on March 9th, 1976.

Bishop Monaghan led twenty concelebrants, and, in introducing the liturgy of the day, linked the past with the present by recalling the history of St. Kieran's priests in Scotland and then asking the congregation for prayers for vocations to the priesthood from among the youth of Fauldhouse, a parish noted for its long tradition of faith, piety and generosity.

Addressing the gathering later in his parish social club, re-union host Rev. Peter McKeon welcomed the

Scottish Union members to Fauldhouse, and spoke of the long association of St. Kieran's priests with the 110-year-old parish of St. John the Baptist.

Congratulations were offered to Canon Patrick Gilmartin (Our Lady of Lourdes, Cardonald) on the golden jubilee of his ordination;

Rev. Jeremiah Carroll (Holy Cross, Glasgow) on his silver jubilee;

Canon Joseph Byrne (St. Marie's, Kircaldy), President of the Scottish Union, the first St. Kieran's priest and (as far as is known) the first Irish-born priest to become Provost of the Edinburgh Cathedral Chapter since it was erected in 1885;

Rt. Rev. Robert Healy, the newly appointed Auxiliary Bishop of Perth, Australia, and a contemporary of several Scotland-based St. Kieran's priests ordained with him in 1949.

Greetings were received from Canon George Aylward, Golden, Co. Tipperary; Canon Patrick Conway, Virginia, Co. Cavan; Rev. Michael O'Carroll, Clonakilty, Co. Cork. All are former members of the Scottish Union living in retirement in Ireland.

A *De Profundis* was recited for deceased members, including Rev. John O'Riordan, who died in April 1975.

The event was universally acclaimed as being one of the most successful of its type in recent years, and the new format—a St. Kieran's priest inviting his fellow Kieranites to his parish—will, it is believed, give a needed shot in the arm to Union activities in the future.

Plans were made for the 1977 re-union, which is to be held at Our Lady of Fatima Parish, Glasgow, at the invitation of Rev. Joseph McElholm (1948). The

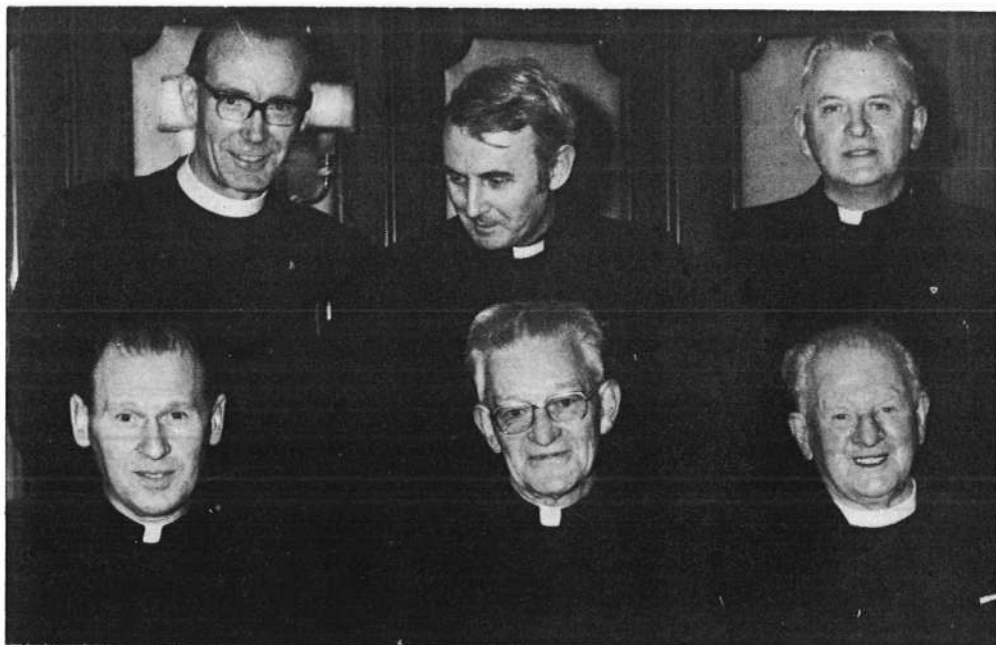
parish was established in 1950 by another St. Kieran's priest, Canon James Meehan (1929).

Sixty-four competitors took part in the St. Patrick's College/St. Kieran's College Clergy Golf Competition in May, again at Troon.

The twelve St. Kieran's priests who took part were: Rev. Patrick Gilmartin (1926); Nicholas Murphy, Richard Somers (1945); Thomas Murphy, Michael O'Keeffe, Patrick Tobin (1948); Patrick Crean, Kieran Farrell (1950); Felix McCarney (1954); Kevin Rafferty (1957); Gerard Brennan, William Sproul (1958).

22 individual prizes and 4 partnerships were awarded so that about half of the participants went home satisfied. The rest said that it would be their chance next year; they would, in any case, be loath to miss the banter and camaraderie of the event.

Silver jubilarians at the 1975 Scottish Re-union with Bishop Monaghan (centre, front) and Provost Joseph Byrne (right, front): Rev. Patrick Moss (left, front) and (back, left to right) Kieran O'Farrell, Denis Reen, Patrick Crean.





Members of the Scottish Union of St. Kieran's College alumni photographed at their 1976 re-union, held in Fauldhouse, West Lothian, at the invitation of Rev. Peter McKeon; Canon Joseph Byrne, President of the Union, and newly-appointed Provost of the Archdiocese of St. Andrew's and Edinburgh, is seated fourth from left.

The Canon Downey Trophy for the best nett went to Rev. Pat Tobin (nett 72 off 17); Rev. Gerard Brennan was runner-up with a nett 74 off 16; these awards were confined to St. Kieran's priests, and they were, in the event, the only major awards won by St. Kieran's priests, although Rev. Thomas Murphy featured in the runner-up position in the competition for the best partnership gross.

Other major awards went to Rev. G. Fitzpatrick (gross 77 off 5; Allied Irish Banks Trophy, replica and voucher for best individual gross); Rev. C. Centra (nett 73 off 10; Father James Nevin Trophy for best individual nett by a St. Patrick's College priest); Rev. G. Fitzpatrick

(nett 72; Canon James Harold Townsend European Ferries Trophy for best individual nett by a visitor); Rev. L. Keating (nett 72; voucher prize, as sharer of best individual nett score by a visitor); Rev. G. Fitzpatrick and J. Kirby (gross 72;

Townsend European Ferries prize for best partnership gross).

Rev. Felix McCarney and C. Fox represent the St. Kieran's and St. Patrick's interest respectively in the organisation of the com-

petition, much of whose success is largely due also to the generous support of Allied Irish Banks, who, apart from supplying a trophy and replicas, also provide vouchers for runner-up and spot prizes.



Silver jubilarian Rev. Jeremiah Carroll (second from left) with golden jubilarian Canon Patrick Gilmartin (centre), Rev. James Keenaghan, Bishop Monaghan and Provost Byrne at the 1976 Scottish Re-union.

UNITED STATES

New Orleans hosts 1975 gathering of alumni

The 1975 re-union of St. Kieran's College Priests in the United States, scheduled for January in New Orleans, began inauspiciously when the plane carrying the college president and Rev. John Reidy, who had been specially invited to the event, was diverted from New York to Montreal on its arrival from Ireland, because of bad weather.

A delay of an hour on the ground at Montreal played havoc with plans for onward connections, and the Irish "delegates" were forced to book into a motel near Kennedy Airport, and re-schedule their New Orleans flight.

But there was still the problem of advising the welcoming party in New Orleans, and with no information other than the home address and telephone number of re-union organiser Fr. Tom Sheridan, Fr. Maher put in a long-distance call to Cheyenne, Wyoming.

But his problems were only beginning. Fr. Sheridan had moved parishes, and the number in Fr. Maher's book was his old number. The new number was eventually obtained, but there was no satisfactory information available on the exact whereabouts of Fr. Sheridan, and the telephone operator did not seem willing to help with

some risky guesswork as to what hotel the St. Kieran's priests were occupying in New Orleans.

Then a supervisor cut in on the conversation, and after listening to the state of play, took over herself from the operator and began to check the major hotels of New Orleans.

In no time at all she was talking to reception in the exact hotel that Fr. Maher wanted to reach, and as he waited for connection to Fr. Sheridan, he thanked the telephone supervisor profusely.

"Ah sure it's nothing", he reports her as saying; "I'm from Danesfort myself".

After the official greetings

at New Orleans, Fr. Maher's next salutation was from the coloured maid on his hotel floor, who, having observed the cordial group of saintly faces in the lobby, was overwhelmed by the fact that the Catholic Church could still muster such optimistic strength.

"You all Catholic priests?" she asked the college president.

"Yes", he replied.

"My oh my", was her response, as she shook her head in wonderment.

The wonderment, Fr. Maher opines, may have been caused by the disappearance of a group of gaily clad golfing types into the hotel



Group at the 1975 Re-union of St. Kieran's College alumni in the United States includes (seated, left to right): Monsignor Thomas Keoghan (Junction City, Kansas); Rev. Mike Butler (Rock Springs, Wyoming and President of Alumni); Rev. John Reidy, P.P., Camross; Most Rev. Philip Hannan, Archbishop of New Orleans; Rev. Thomas Maher, President, St. Kieran's College; Rev. Thomas Palmer (San Antonio) and John Rhatigan (San Diego). (Standing, left to right): Rev. John Gallen (New Orleans), Monsignor John J. McDonald (San Antonio), Rev. Sean Garrett (San Antonio), Michael Downey (Sacramento), Dick Murphy* (Miami), Donal C. Sheehan (San Diego), Edward Norris (Seattle), Michael J. McGuinness (Mobile), Tom Prendergast (San Diego), Tom Sheridan (Cheyenne), William Bolger (San Diego), Mike Dermody (Sacramento), Mike Hourigan (Miami), Tom Healy* (San Diego), Dick Murphy (Washington DC), Pat Palmer (San Antonio), Jack Skehan (Miami), Pat Murphy (Mobile), Tom Dermody (Sacramento), Timothy Lynch (Miami), John V. Bowler (San Antonio); Liam Tuffy (Mobile), William Delaney (Rock Springs), Matt Lyng (Corpus Christi), Theodore Haas (Colorado Springs), Donal Gallagher (Natchez Jackson), Brendan Lawless (Jefferson), Pat Farrell (Miami).

*partly hidden

lifts and their corporate re-emergence some time later in more sober uniform.

Re-unions of this type need no more than the coming together, in hotel suites or golf courses, of men with a common background of county, country or seminary to be a success.

With distances and commitments differing from priest to priest, it was no mean achievement to gather over thirty St. Kieran's alumni in the one place in early January, particularly if the place happens to have the reputation for carefree living that New Orleans has; for every one priest who has the time and the freedom to take off for such an attractive city, there must be two who would find it difficult to explain to their colleagues why a parish should grapple with winter problems (see Liam O'Doherty's article on life in Ogdensburg) on a reduced staff.

For some alumni, of course, New Orleans has just the right kind of climate to cool off in after the rigours of a West Coast summer, and that may explain the heavy representation from San Diego and Sacramento.

The San Diego participants included John Rhatigan and Tom Prendergast (whose appointments as Monsignori were announced in 1976), William Bolger, Tom Healey and Donal C. Sheehan.

From Sacramento came Tom and Mike Dermody, and Michael Downey. Ned Norris came down from Seattle, in Washington state, and Wyoming sent the alumni group president, Fr. Mike Butler of Rock Springs, together with Fr. William

Delaney from the same location, and Cavan-born Fr. Tom Sheridan from Saratoga.

From Colorado Springs came Fr. Theodore Haas, and Texas was well represented by alumni working in San Antonio and Corpus Christi. The late Monsignor John McDonald led the San Antonio delegation, with Revv. Thomas and Pat Palmer, Sean Garrett, and John V. Bowler. Rev. Matt Lyng came from Corpus Christi.

Kansas, Mississippi and Missouri were represented by Monsignor Tom Keoghan of Junction City, Rev. Donal Gallagher of Natchez-Jackson and Rev. Brendan Lawless of Jefferson respectively.

For four St. Kieran's alumni in Florida, the trip from Miami was a short one; Dick Murphy, Mike Hourigan, Pat Farrell, Jack Skehan and Timothy Lynch were none the less welcome for that. Nor were those who trundled southwards from Alabama—Revv. Michael J. McGuinness, Pat Murphy and Liam Tuffy, all from the diocese of Mobile.

Rev. John Gallen represented the St. Kieran's presence in Louisiana, and heard his archbishop, Most Rev. Philip Hannan of New Orleans, welcome the convened alumni to the city and the diocese, adding a tribute to the work of Irish priests in general, and St. Kieran's priests in particular, on the American mission, particularly in the South.

Father Tommy Maher, still bathed somewhat in the glow of Kilkenny's All-Ireland victory in 1974, had little problem in holding the attention of the gathering during

his cheerful formal remarks; there were, of course, the inevitable faraway looks in the eyes of the few Kilkenny-born priests and prelates who hadn't been able to make it home for the big day. And of course it had to be ensured that priests making special advance arrangements for a trip home in September 1975 wouldn't be making the trip in vain. So there was close questioning of the college president on what would come out of Munster, or indeed Connacht, to challenge Kilkenny in the final.

Those who did not have faraway looks in their eyes managed looks of Christian forgiveness for Father John Reidy, who had been dean at the college during the formative years of some of his audience, as he took the rostrum to reminisce, admonish, praise, and entertain. His formal and informal

references to some of his experiences in New Orleans may not all be *Recordable*, but the story in San Diego is that Camross may soon have a French Quarter to lure tourists up into the foothills of the Slieve Blooms.

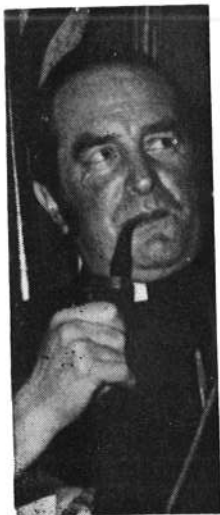
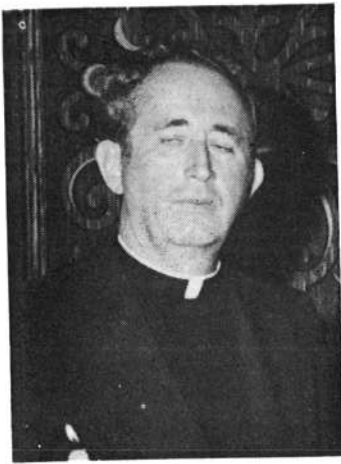
The rest of the Ballad of New Orleans (1975) is quickly recited. Mike Dermody won the golf competition. In presenting him with the trophy, Mike Butler and re-union secretary John Rhatigan (since created a Monsignor, although the appointment seems to have no connection with the New Orleans gathering) handled wittily and efficiently the formalities, as they had done throughout.

And so, batteries recharged, golf swings improved memories revived, and bags re-packed, the group broke up, divided by airline schedules and airport limousines, and speaking of 1977.

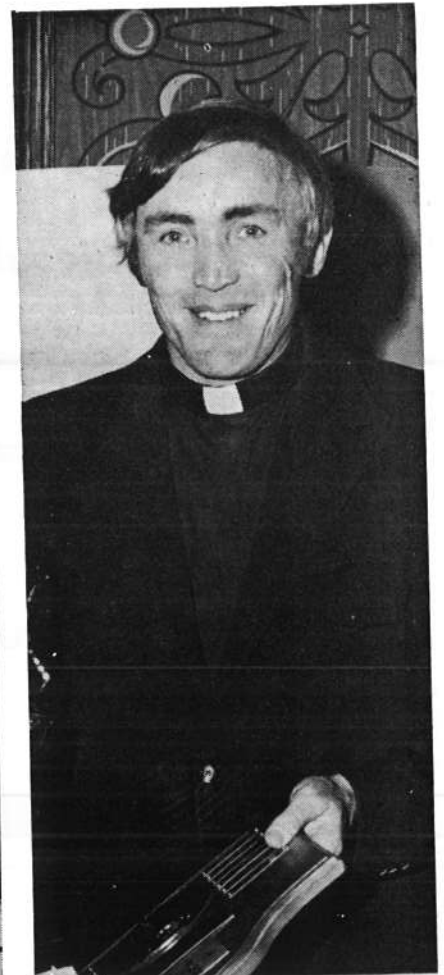
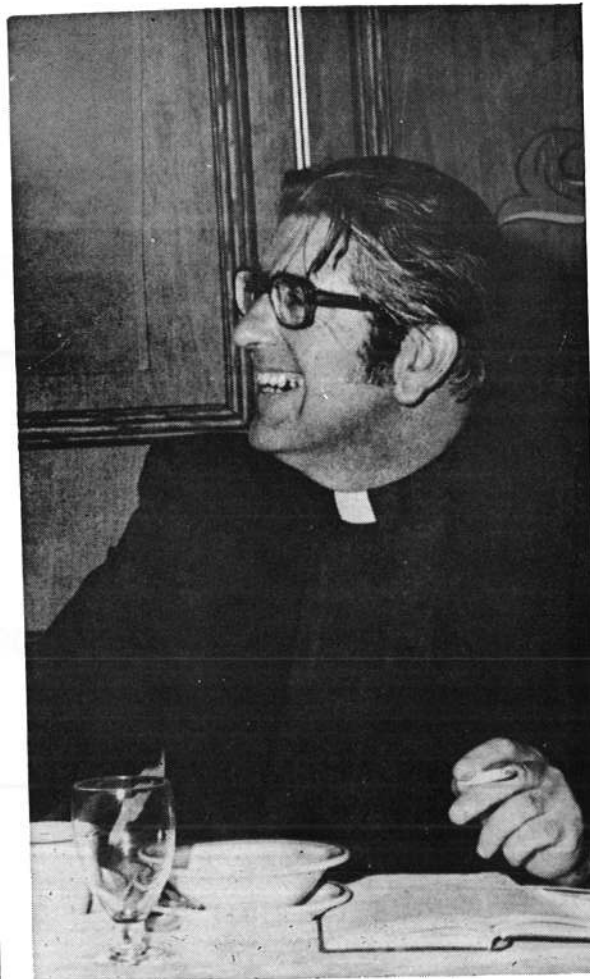


Main guests at the re-union—Very Revv. Thomas Maher and John Reidy, with Most Rev. Dr. Hannan, Archbishop of New Orleans.

We regret that our coverage of the 1975 Re-union had gone to press before the sudden death in early June 1977 of the guest speaker, Very Rev. John Reidy.



Some moods and memories from the 1975 re-union of St. Kieran's alumni in New Orleans (clockwise from top left): Fr. John Rhatigan showing the strain; Archbishop Hannan meditating; Fr. Mike Butler counting the cost; Fr. Mike Dermody taking the trophy; Fr. Mike Butler deciding it was all worth it anyway; Fr. Rhatigan on his second wind; Fr. Maher casting a bemused eye on the proceedings; and (centre) the late Fr. John Reidy recounting some of his adventures in getting to New Orleans in the first place.



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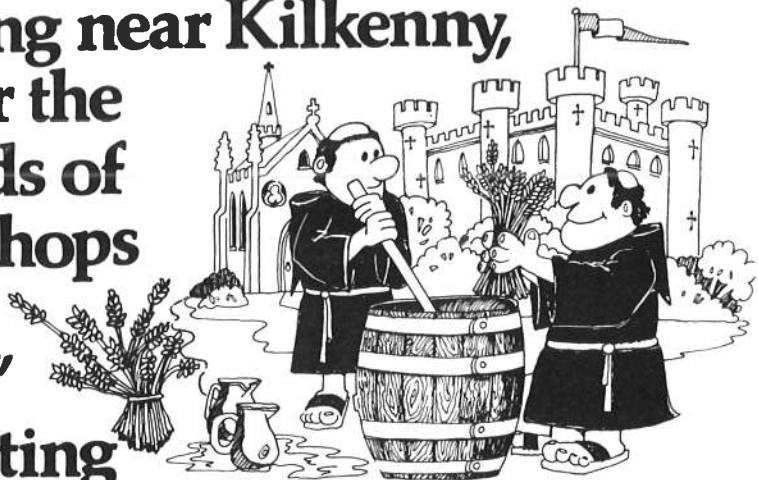
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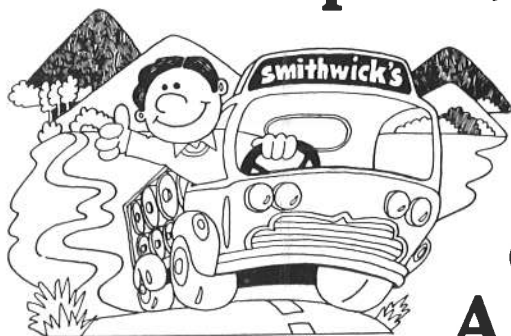


Illuminating manuscripts by day, they began to brew a beer after the day's toil.

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