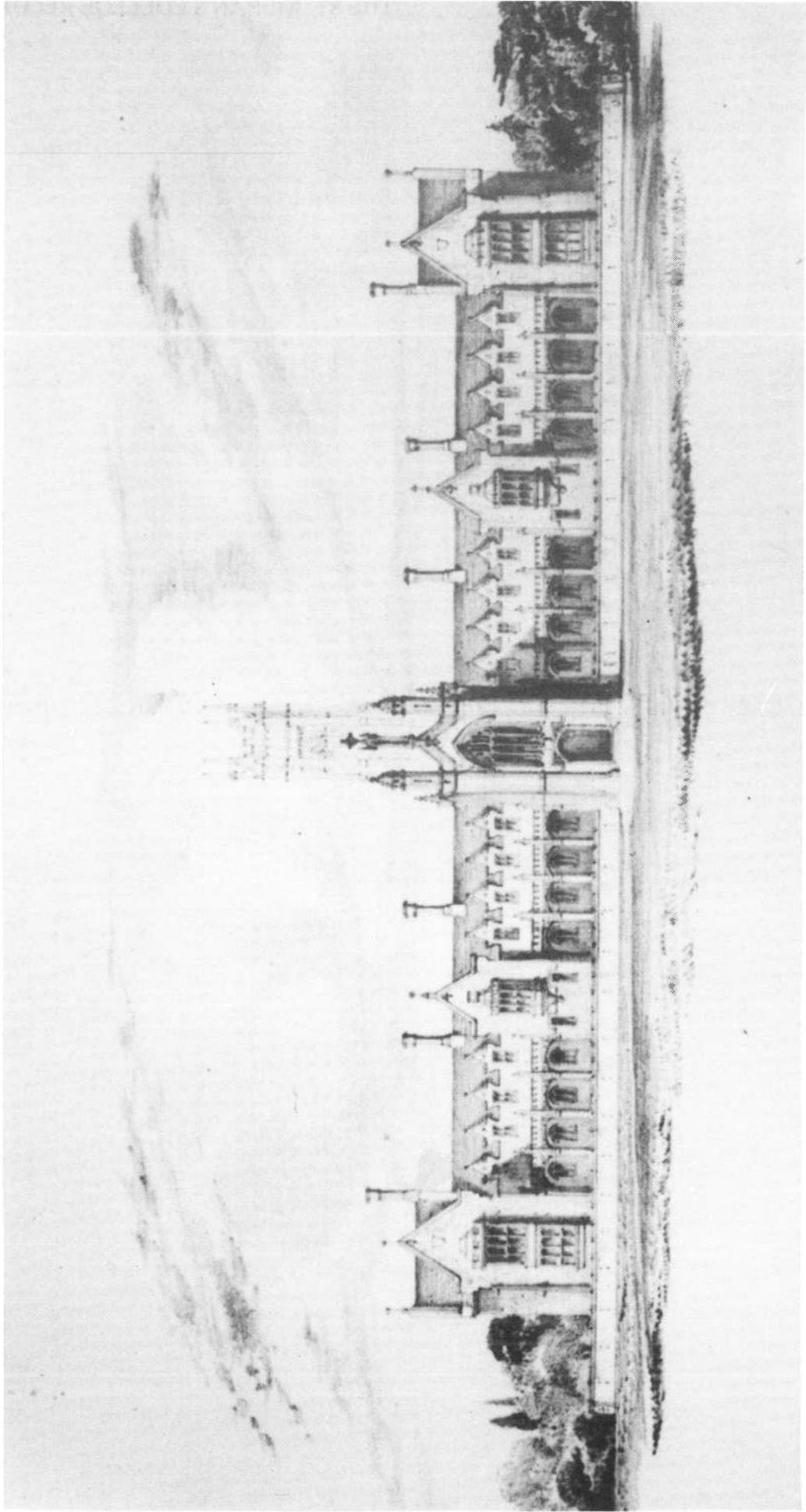


ST. KIERAN'S COLLEGE
RECORD



1987

THE ST. KIERAN'S COLLEGE RECORD



ST. KIERAN'S COLLEGE KILKENNY: 150 YEARS AT COLLEGE ROAD (1836-1986)

'On 24th. October 1836, the foundation stone of a new building to replace Burrell's Hall and Birchfield was laid by a former President of Burrell's Hall, Fr. Nicholas Shearman, then P.P. of St. Patrick's. After an eloquent address, the reverend gentleman deposited in the stone, hollowed out for the purpose, a bottle hermetically sealed containing the newspapers the 'Kilkenny Journal' and the 'Moderator', a shilling, a sixpence, a groat, a half-penny and a farthing of the present currency, with a slip of parchment containing a brief account of the previous Diocesan Catholic Seminary — the whole contents being covered by a metallic plate containing the names of the trustees and the date of the foundation.'

(From a note on the back of the original photograph reproduced here and based on an architect's elevation of the proposed building in a note to the outline.)

ST. KIERAN'S COLLEGE **RECORD**

A COLLEGE AND DIOCESAN REVIEW

Edited by Fr. Michael Ryan

VOLUME 13 204th. ACADAEMIC YEAR

PUBLISHED AT ST. KIERAN'S COLLEGE, KILKENNY, IRELAND

FOREWORD

Bishop Laurence Forristal

It is my privilege to write the foreword once more for the ST. KIERAN'S COLLEGE RECORD.

During the three years since the Bicentenary Edition of the RECORD, St. Kieran's has continued to give ample evidence of what Pope John Paul II in his Message of 1982 called 'its intense commitment to the ecclesial task of educating future priests and of preparing responsible Catholic laymen.' This RECORD contains much of this evidence.

It is self-evident that the work of a major seminary is an 'ecclesial task'. It is essential for the Church, if it is to survive, that it should provide priests who would serve it. For this purpose, seminaries such as St. Kieran's, strive daily to create the proper environment for priestly formation in to-day's world. We need a seminary, as one recent writer put it, 'the sort of isolation which allows room for study, prayer, the discipline and austerity of life which are so necessary and without which men cannot stand up to the hardships of priestly life. However, it is equally fundamental for the (seminarian) to engage in, and never forget, the more practical side of Christian ministry'. St. Kieran's is constantly searching for the ideal blend of spiritual and human, of theoretical and practical, which will make its priests men who will put God's concern before their own.

The presence of a major seminary in a relatively small diocese presents us with advantages and challenges. The main advantage in our case is the availability to our diocese of a body of priests who are expert in so many fields and yet who have a clear knowledge of the local circumstances. They have been chosen and trained for seminary teaching, yet they are so willing to engage in and enhance the work of the diocese. The main challenge – you will notice I did not call it a disadvantage – is to maintain a constant supply of adequately trained priests to staff the seminary. These must be priests who are sincerely committed to the task of priestly formation. In grappling with this challenge, a bishop is constantly torn between the increasing shortage of priests in the pastoral work of the diocese and the need of finding men to work in the seminary in the training of future priests.

When a diocese undertakes to maintain a secondary school with the aim 'of preparing responsible Catholic laymen', it is also committing itself to the task of giving another group of priests to the apostolate of education. Of course, in their task they are joined by many equally dedicated laymen and laywomen. For this we are grateful. We must, however, constantly examine ourselves, our methods and our results in to-day's world. As we approach the year 2000 A.D. there is evidence of a falling off in our Christian standards at a personal and family level, at a social and professional level, in business and industry. Many people decry in our Ireland of to-day and in our own diocese the lessening of respect for God and for our fellow human beings. Surely these are the areas open to the influence of our young men trained and formed in our Catholic schools. We seem to forget that Catholic schools are places where we learn Christian principles.

Before the end of this decade our secondary schools will be placed under boards of management, which will contain representatives of the patron or bishop and elected representatives of teachers and parents. I look forward with enthusiasm to life in St. Kieran's with such a board. It is only by effective co-operation of parents, pupils, staff and diocesan clergy that St. Kieran's College will prepare the present generation of young people for the real world that is already here.

Rath Dé ar an obair.

EDITORIAL

Father Michael Ryan

It is particularly appropriate that this issue of the St. Kieran's College Record should be produced in the wake of the 150th. anniversary (1836-1986) of the building of the 'new college' on the Callan Road. This issue also commemorates the thirtieth anniversary of the launching in 1956 of the Record itself. As with all previous issues, it is our earnest hope and objective that the current issue will be a welcome and valuable link between the present generation of seminarians and pupils and the many generations of alumni around the world.

'Aspects of Mission' is the theme we have chosen to cover the series of articles by past pupils (some, I am happy to note, from the recent past) who have written of their life and work. A quick glance at the titles will give the reader some indication of the important contributions they are making in so many walks of life and in the service of humanity generally – famine relief in Ethiopia, volunteer work in the Sudan, caring for drug addicts in Dublin, missionary work in Peru, community radio in Kilkenny and chaplaincy work in the Lebanon – to mention but a few.

Within the college itself two new magazines have been appearing regularly since the last issue of the Record – Leargas in the seminary and Focus in the secondary school. Long may they continue to flourish as forums in which students can practise the art of writing and test their literary skills. Here the Record wishes to acknowledge its indebtedness to their editors and contributors who have kindly allowed us to use material which first appeared in their pages.

A Record such as ours has the duty to chronicle the ordinary as well as the extraordinary events – today's reporting is tomorrow's history. The opening of the new Computer Centre in the Spring of 1984 and the visit of the Minister for Education, Mrs. Gemma Hussey, T.D., in the Autumn of that year for the official opening of the Joint Schools' Complex, were historic developments in the life of the college. Speaking on that occasion, the Minister said: 'Ultimately, all our efforts must be directed towards the young people. It is for them we want the best of facilities and for them that we plan the use of resources wisely. We want them to have access to up-to-date equipment and exposure to the most modern curriculum and breadth of subject choice.'

I am deeply indebted to each and every contributor to the Record – those who have written full length articles and the many teachers, seminarians and pupils who have prepared reviews and reports for the seminary and layside sections. I am happy also to thank the many priests who have written with news of what is happening in dioceses as far as Paisley and Maitland. Thanks and appreciation are also due to Denis Bergin, who as Managing Editor has brought his professional skills to bear on the finalisation of scripts, layout and production.

In conclusion a special word of thanks to our Patron, Most Rev. Laurence Forristal, for his continued interest in the Record and for his kindness in writing the Foreword. My sincere thanks too, to the President, the Bursar and the firms who have contributed towards the cost of publication.

To one and all, thank you, and to you the reader, I hope you will find this, the thirteenth issue of the St. Kieran's College Record enjoyable and interesting, and a valuable medium for maintaining contact with the college.

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THIRTY YEARS OF 'THE RECORD'

Thirty years is not a very long time in the life of a publication, particularly when it reflects the spirit and activities of an institution that is more than six times its age. Yet the 30th. anniversary of the establishment of the *St. Kieran's College Record* is a milestone worthy of note, if only to acknowledge the publication's survival well into the television age (in fact the present issue, with 176 pages of text, is the largest ever produced).

The origins of the *Record* are clear enough. In his foreword to the then Fr. Peter Birch's *St. Kieran's College* in 1951, Bishop Patrick Collier wrote: 'I now heartily express the wish that a college annual will emerge almost as a necessity from this brief history which calls for supplementing in so many ways. There is rich material for such an Annual; it should have many writers and would receive a cordial welcome.'

Five years later, the many writers had been assembled under the editorship of James Maher, and Bishop Collier was able to rejoice that his earlier wish was now a reality, 'and with shy but sprightly step the oldest Diocesan College in Ireland enters on the educational stage with her young compeers and announces her first appearance with the college bugle-call *Hiems Transiit*.'

'It may seem late to begin,' Bishop Collier continued, 'but not too late. The only thing that is too late is the worth-while thing that has never been attempted'. Mistakes might be made — 'we may not be on the right lines. or on the lines you want, but we hope to improve by the old method of trial and error, and you can help us in this.' Readers' opinions and news items would be welcome, and while they were at it, they might consider adding a few pounds to defray expenses — and help with the construction of the new wing at the college, then (in 1956) just begun, the Bishop added.

In the thirty years and the thirteen issues that have passed since then, the *Record* has been guided by the hands of six editors, evenly divided between clerical and lay. Although each brought to the task a particular background of interest and skill, the results have been surprisingly uniform, an indication that the formula applied in the early issues was 'along the lines' of what the reader wanted.

The first issue set a high standard of scholarship, as might be expected from its editor, a native of Callan who had grown up in Mullinahone and who had become a noted commentator on the history and literature of the Kilkenny-Tipperary border area (he had published works on Kickham, Humphrey O'Sullivan and John Locke). The poet-priest Jerome Kiely, the teacher-satirist A. P. Kearney (of *Dublin Opinion* fame), Maynooth's Fr. Donnacha O'Floinn, and the venerable Canon Sheehan were all represented in the pages of the 1956 *Record*, as was Thomas McDonagh, the poet-patriot, who had taught at St. Kieran's (1901-03).

EDITOR'S NOTE: Dates given in brackets refer to the year of publication of the Record issue in question.

McDonagh was to feature again in the issue of 1966, published in the 50th. anniversary year of the Rising of 1916. Another author with a St. Kieran's background who featured in the first issue is also featured in the present one, and has received honourable mention in between as well. He is Tom Kilroy, who contributed a Grecian travelogue to the 1956 *Record*; the success of his subsequent books and plays, and his appointment as Professor of English at U.C.G., have been proudly noted since (1970, 1974, 1987). A third author of national reputation who has graced the *Record's* pages is the late Pdraig Puirseál, raconteur and sports writer supreme. His review of St. Kieran's contribution to the G.A.A. (1956) and his irreverent look at the Statutes of Kilkenny (1966) are models of their type.

The Bicentenary issue of the *Record* contains a bibliography, prepared by Frank McEvoy and Fr. Fergus Farrell, of the works of authors with St. Kieran's connections. There is not much there of the work of men like Edward Lawlor, Noel Moran, Richard Furniss, Sean White, James Delehanty and Leo Holohan, who have conveyed their thoughts in ephemeral media. Journalists, most of them, raconteurs all, they have at least put on *Record* their memories of St. Kieran's in their time.

In the area of current affairs, the first issue of the *Record* carried articles on 'Agricultural Education and World Prices' by Denis Foley, and 'Discord in South Africa' by Patrick McManus. Little has appeared on international issues since then. Coverage of educational matters has been dominated by articles from American sources, most notably Bishop William McDonald, Rector of the Catholic University of America (1956, 1960), and the late Fr. Paddy Horgan, a student at C.U.A. (1964). Paddy Kilroy (1958) and the late Pdraig Costello (1972) did something to restore the balance with contributions on Irish and European university education respectively.

History has been a natural topic for a publication like the *Record*, and over the years readers have heard from Tom Lyng on John O'Donovan (1964) and the hedge school tradition (1974); Fr. John Brennan on Irish stamps (1964, 1966) and Edward Lawlor on the Civil War (1968). Religion, curiously, has not been a subject that has exercised the minds of contributors to the *Record*, with the exception of Fr. William Treacy's article on ecumenism in Seattle (1962) and Fr. Pat Comerford's account of the 1972 Eucharistic Congress in Philadelphia (1976).

Of sport there has always been a surfeit in the *Record's* pages, but the 1976 issue is notable for its transcription of articles recognising the national contribution of Monsignor Tommy Maher and Eddie Keher to the G.A.A. and the international contribution of Fr. John Duggan to the resurrection of the fortunes of the Pittsburgh Steelers football team.

the very first edition of the new publication, Peter Birch wrote, under the title 'Introducing Kieran's College', the following: 'One thing I have learned about it is that as a college, (St. Kieran's) is very modest about its achievements. Perhaps it is inclined to let deeds speak for themselves; but being the oldest Catholic educational institution in the country has responsibilities which may not always be fully met by this conservative policy. In the confusion of educational complaints and criticisms, plans and panaceas, of the present day, old experience could be of great assistance in directing what can be done and what should be aimed at. This St. Kieran's can afford.'

Over the thirty years that followed, the college has had to apply its 'old experience' in ways that even Dr. Birch may not have envisaged at the time. Its response to the challenges of changing demands and approaches in both seminary and secondary education was first presented in print in the pages of the *Record* during the late 1960s. The 1968 issue, for instance, carries details of building plans which show new seminary residential blocks under construction and plans for additional classroom and recreational facilities on the layside. Although even more ambitious plans were revealed in the 1970 issue, the 1974 issue sets down the final shape of things to come: a new gymnasium on the old college garden site, and a new classroom block on the site of the former 'Junior Pitch' under joint college/V.E.C. management (its official opening is covered in this issue).

Over the years, the availability of facilities such as the refurbished college theatre (1962), the side pavilion (1970), the gymnasium (1976) and a new classroom block (1980) has given the college a community dimension that is reflected in a constant stream of public events, from theatre performances to election counts (including the first national election to the European Parliament) and an annual congress of the G.A.A.

The challenges of change (and the veiled threat of a closure of the seminary in a national rationalisation exercise) are more firmly addressed in the 1974 issue, where an extended introduction

(over the initials T. M., J. B.) notes the changes in the curriculum and staffing (mainly in relation to the seminary) that have emerged in response to new trends in society and in education. A new spiritual direction has been developed; the library has been reorganised and a new refectory opened for the seminary. In the 1976 issue, two seminarists, Dan Delaney and Eddie McGuinness, expand on this brief account, and draw some constructive conclusions for further developments. Four articles in the current issue maintain this constructive trend by comparing seminary experiences in Britain, Italy and the U.S. with St. Kieran's, in itself an indication of the new horizons which seminary education has acquired in recent times.

The 1976 issue of the *Record* also contains a comprehensive review of the changes that have taken place in the administration and curriculum of the layside. Fr. Joe Delaney, the then headmaster, looks at how staffing, enrolment and subject choice has altered over the years; John Collins writes on career guidance and James McAuley reports on the pioneering work carried out by the college in developing a new curriculum in Classical Studies. These articles have been updated by reports on the use of the new classroom complex (1982), and the introduction of computer studies and the transition year in the present issue.

Although Fr. Fergus Farrell's official *St. Kieran's College 1782-1982* brought the story of the college very much up to date, it fell to the *Record* to carry the words and photographs from the four major events of the Bicentenary Celebrations. In this, as in other areas, the *Record* has performed its basic duty of recording with efficiency. But there is still work to be done in the area of college history, despite early contributions on the college's collections of altar plate and vestments by the late Fr. T. J. Clohesy (1958, 1960, 1966). Fr. Farrell has pointed out (1982) the large gaps still remaining in our knowledge of people, events and buildings relating to St. Kieran's, and a note in the current issue by Frank McEvoy suggests that there is need for a more comprehensive study of the works in the college library.



Some unpublished photographs of college life from the files of the *Record* (left) Bishop Collier and Canon Loughry welcome Mr. Jack Lynch T.D. to the college about 1958-9 (his colleague, Mr. John Wilson, had been on the college staff in the late 1940s; another ministerial colleague, Mr. Jim Gibbons, had been a pupil on the layside); and (right) Bishop Collier leads a group of lay staff members (including Mr. Joe Lambe and a very young Chris Comerford) in procession at the blessing and opening of the New Wing in 1958.

Sadly, the very first issue of the new College *Record* had to note the deaths in office of two well-loved staff members – Canon Dunphy, the only President of the college to die in office, and Fr. Noel Sandvoss, who died in a car accident on St. Kieran's Day 1956. Since then, two other staff members have died – Fr. Pat O'Farrell, who had retired from active service in 1949 but who remained in the college until his death in 1958, and Mr. William Roche, who died suddenly in 1982 at the age of 39. Another long-serving lay staff member, Mr. Ned Costello, died in 1974 shortly after he had retired due to ill-health.

Over the years, the retirement of priest members of the college staff, usually to pastoral appointments within the diocese of Ossory, have always been marked with a felicitous note. Three Presidents (Canons Loughry and Holohan and Monsignor Maher) have all been wished well, and their successors welcomed. Other well-remembered staff members to have their retirements noted include Fr. Ned Wall (1958); Fr. Joe Dunphy, Mr. Joseph Koss (1960); Fr. Joe Clohosey, Fr. Paddy Bergin and Mr. William Darcy (1962); Canon Loughry, Fr. Michael O'Carroll, Fr. Con Sherin and Fr. Tom Brennan (1966). The same courtesy was extended to lay staff – the efforts of Joseph Koss, Professor of Music for over 40 years, and Dr. William Phelan, college medical officer, have been noted, as has the loyal service of William Darcy and Padraig McSweeney. (Regrettably, subsequent issues of the *Record* have had to carry obituaries of Canon Loughry, Frs. Wall, Dunphy, Clohosey and Brennan, and of Messrs. Koss, Phelan, Darcy and McSweeney).

In more recent times, greater 'mobility' among both priest and lay staff members has

accorded less significance to career moves, and less fulsome tribute has been paid on the departure to pastures new of men like Frs. Paddy Gracé, Gerard O'Sullivan, Percy Grant, Tim O'Connor, John Duggan, Eamonn Rhatigan, Paddy Brennan, Seamus McEvoy, Joe Delaney, Seamus Henry, Donal Kelly, Liam Cassin and Jim Crotty. Perhaps the trend should have been spotted in the 1970 issue, when Fr. John Kennedy, whose obituary we sadly carry in this issue, was 'sent off' to the pastoral ministry with a touching piece from the hands of a student rather than a colleague. (He would not have wished it otherwise).

Memories of earlier staff members turn up in the extended reminiscences of former students like Walter McDonald (at St. Kieran's from 1898 to 1901); Michael Power (1899-1902); Martin Crotty (1900-04); William O'Keefe (1909-14); Daniel O'Donovan (1918-24); Patrick Cahill (1920-25); Noel Moran and James Delehanty (1923-28); Tom Lyng (1924-29); Leo Holohan (1936-41); Richard Furniss (1939-45); Frank Muldowney (1941-46); Brian Kenealy (1946-51); Denis Bergin (1958-63) and Enda McEvoy of the present generation in the present issue. Here the assiduous researcher will find copious reference to the ways of presidents and deans, loved and unloved; professors present and absent-minded (including men of national note such as Thomas McDonagh and Francis Sheehy Skeffington); fond memories of long walks to Dunmore Caves or Kells, of the college cap, of revolver-carrying students and of Dusty Flavin, the hard-hatted farm steward; and above all the steamy atmosphere of the Turkish baths on the quay presided over by George Barton, where students went each week for physical and spiritual cleansing.



Above: A presentation (c. 1955-6) by Canon Dunphy to Ned O'Keefe of the college's domestic staff, with (l. to r.) Frs. Joe Dunphy, Michael O'Carroll, James Brennan, John Kennedy, Patrick Bergin, Tom Brennan, Ned Wall, Tim O'Connor, Patrick Grace and Gabriel Loughry in attendance.

(Right): St. John of God Sisters who have served in St. Kieran's at their order's centenary celebrations in 1986 (l. to r.): Srs. Aquinas, Lelia, Joseph, Fabian, Carmelita, Gregory.



Peter Byrne, whose teaching career at St. Kieran's spanned half a century, deservedly receives special mention, firstly from Fr. Bill Meany in an article on the tradition of Classics teaching at St. Kieran's (1958) and later from Sean White (1982) on the same Bicentenary issue, the strands of reminiscence and achievement are masterfully drawn together by Fr. Tim O'Connor under the title 'Going back to the roots of tradition.'

The most enduring format for recording the views of the students themselves on the day-to-day happenings of college life has been the diary. After a hesitant start in the first issue under the title of 'The Passing Show', the seminary diary developed into an extensive and often witty commentary on times when student movement was restricted both by college rule and by dress. All the small dramas of the classroom and the playing fields are re-enacted in its pages, as are the growing intrusions of the outside world. We read of a viewing of Sputnik and the arrival of a new hi-fi unit (1958), the availability of daily papers (1962), the introduction of a farm van and fibre-glass huts, and of oil-fired central heating and traffic lights at the dean's door (1964), a viewing of Pope Paul VI's visit to the U.N. transmitted by satellite and the merits of self-drive cars for vacations (1966) Here also is news of visiting speakers (Fr. Eamonn Casey, Dennis Franks, Leon O'Broin, Frank Duff, Fr. Barnabas Ahern); of involvements in summer-time activities abroad (pastoral assignments in Britain, often with the Young Christian Workers' Movement; visits to Caldey Island, Spanish bull-fights or New York City), and new excitement on the home front with the introduction of golf lessons (1966) or of an inter-seminary soccer league (1970).

In the layside section of the *Record*, a notable feature has been the departure of these formidable lists of Intermediate and Leaving Certificate examination results, and the increase in the number of pages devoted to class photographs (we have progressed past the scrubbed look of the 1950s through the blazered uniformity of the 1960s to the sweated and loose-tie look of the 70s and 80s. Down through the years, we can chart the ebb and flow of out-of-class activities in the reports of the Patrician Circle, Cuallacht Chiarain, the Non-Smokers' Association, the Social Service Volunteers, the Student Representative Council and the Science Club, as well as in accounts of more conventional pursuits such as debating (in Irish and English) and drama (Joseph Moylan's seminal study in the 1962 issue of student dramatists is of special interest in this context).

In student writings, the subjects are often predictable ('The Rising of 1916', 'European Unity Year', 'National Anthems', 'My Native Parish') but sometimes unpredictable ('Digging up the Present', admittedly by a recent past pupil, is an essay on desk-carving). Sport dominates throughout, and this is one area where change has not been so evident; only the names have altered in the chronicles of St. Kieran's victories – and defeats – although football, athletics and horse-riding have now been added to the traditional obsession. The first issue of the *Record* kindly provided two fine essays, one by Padraig Puirseál, the other anonymous, that provide the background to the college's fine pursuit of excellence in Gaelic games, and the 1976 issue has a tribute to the major contributions of Monsignor Maher and Eddie Keher.

In his prologue to the first issue of the *Record*, the future Bishop Birch saw another



Summer trips from the 1950s and 1960s – (above) Fr. Tim O'Connor leads an attempt on Croagh Patrick in June 1961 with a group of assorted bank managers, college vice-presidents, school chaplains, curates, vets and agribusiness executives; and (left) a continental tour by a seminarian group that includes (l. to r. at back): D. Page, F. Bourke, J. Condon, H. Beegan, J. Burke, M. McHugh, E. Renahan; (front) – , N. Phelan, M. Bourke, G. Horgan, J. Bradley.

important role for the new publication – as not only providing information about the present-day activities of the college, but also as serving as a medium for the exchange of information about the progress of past pupils in many walks of life. ‘The example of predecessors, no matter what walk of life they have traversed, would provide useful stimulus to their successors of the present day. who stroll around the alley and chat, or day-dream, as they did in their day. What they found useful from their contact with life would serve as a directive for those who sit nightly in the study-halls preparing for that life, or who are planning for the future as they kneel in the College Chapel.’

Coincidentally, he was himself to become one of the first to provide the example and stimulus of which he spoke; in its 1962 issue, the *Record* covered his appointment and consecration as Co-adjutor Bishop of Ossory. He thereby joined that distinguished group of Ossory bishops, all with strong St. Kieran’s connections, who have featured in the pages of the *Record* over the years – Cardinal Moran of Sydney, a former Bishop of Ossory (1960, 1962); Bishops Collier of Ossory and Staunton of Ferns, both former Presidents of St. Kieran’s, whose obituaries appear beside one another in the 1964 issue; Archbishop Thomas White, whose work as Apostolic Nuncio in Ethiopia is described in his own article in this issue; and Bishop Laurence Forristal, whose appointment was recorded in the Bicentenary issue of the *Record* that also carried the obituary of Bishop Birch.

In effect as well as in purpose (early issues were sub-titled ‘A diocesan review’), the *Record* has acted as an Ossory compendium, dominated unfortunately by the obituaries of more than 75 priests who have gone to their eternal reward during the thirty years of its publication. These have included many with college connections, including (apart from Bishops Collier and Staunton) three former college Presidents – Canons McNamara (1958), Ryan (1966) and Loughry (1982), and (in addition to the late Bishop Birch) former staff members Frs. John Byrne (1958), Matthew Cullen and John O’Keeffe (1960), Michael Guilfoyle (1962), Joseph Dunphy (1966), Richard Lowry, Patrick Rowe, Thomas Brennan, Edward Wall (1968), Joseph Clohosey, Michael Doyle, Patrick Delaney (1970), John Reidy, Daniel Hughes (1982); William Dunne and John Kennedy (1987).

In the *Record*’s account of the pastoral work of St. Kieran’s priests abroad, once again the role of those who have received the full dignity of the priesthood is highlighted – from Bishop James White, the Kilkenny-born Bishop of Dunedin in New Zealand whose death is reported in the first issue, to Bishop Robert Healy, Auxiliary Bishop of Perth, Australia (1976). Also featured in the first issue, and also Auxiliary Bishop of Perth, Bishop John Rafferty was to have his obituary appear in the *Record* only six years later. Bishop William McDonald, Auxiliary of Washington D.C. (1968) and Bishop James Monaghan, Auxiliary of Edinburgh (1974) continue the episcopal tradition that also takes in earlier St. Kieran’s men featured in the *Record*’s pages, including Dr. McGrath, Bishop of Baker from 1919 to 1950 (1968). Other notable prelates to merit significant

mention are Monsignor James Dollard, a pioneer in the Canadian missions (1956) and Monsignor Nicholas Moore of New Zealand, whose obituary appears in this issue.

In its time, the *Record* has carried reports on appointments, distinctions and deaths of more than 100 priests in Australia, New Zealand, South Africa and the United States. To this can be added the less formal but informative accounts of visits to these areas by Fr. Bill Meany (1956, 1970), Canon Gabriel Loughry (1962), Dr. James Brennan (1972) and Bishop Peter Birch (1976). The work of the late Fr. Edward Dowling on pioneering St. Kieran’s priests in Australia (1960) and America (1962) is also noteworthy.

From nearer home, St. Kieran’s connections with English and Scottish dioceses have been well documented over the years, as have the activities of the British and Scottish Unions. Fr. Bernard Canning, has made the chronicling of St. Kieran’s – and Irish – priestly connections with Scotland an area particularly his own, and celebrates his 25th. year as the *Record*’s Scottish correspondent with his own appointment as parish priest.

From the beginning, the *Record* has also featured the work of St. Kieran’s priests in the mission fields – both those who joined missionary orders after leaving the layside, and the increasing number of diocesan priests who are on assignment in third world countries. A special section in the 1968 *Record* carried a list of those currently serving in missionary orders as well as reports of lay and clerical missionary work in Bolivia, Nigeria, Korea and Zambia. But earlier reports had appeared from Japan (1960), Kenya and Chile (1964), and Fr. Bill Meany took the opportunity of another trip to the Antipodes to report on the work of St. Kieran’s men in the Far East (1970). The present issue contains a substantial section that highlights the work of development (‘the new name for peace’) in a Christian community context in Ethiopia, Peru and the Sudan.

Other vocational callings within the priesthood have also been written about in the *Record* including that of army chaplain – it is interesting to note the contrasts between the accounts of Fr. Cyril Hourigan (1956) and Fr. John Crowley (in this issue) regarding ministry in the Middle East troubled then as now. The contemplative life has been distinguished by the abbacy of Dom Aengus Dunphy of Portglenone, and there are references down through the years to many who have laboured in Ireland and abroad in religious orders, including the Jesuits, the Oblates, the Redemptorists and (in this issue) the Franciscans.

Coverage of the achievements, distinctions and departures of past pupils of the lay-side has been confined to the ‘In the News’ section, and (in the 1950s and 1960s) to the reports of the affairs of the Past Pupils’ Union, now alas defunct. It is fitting that this issue has an unusually rich crop of appointments, promotions and contributions to the social, political, artistic and commercial life of the country to report.

All in all, an impressive achievement in recording. May the next 1500 pages be as interesting!

Denis Bergin

ASPECTS OF MISSION

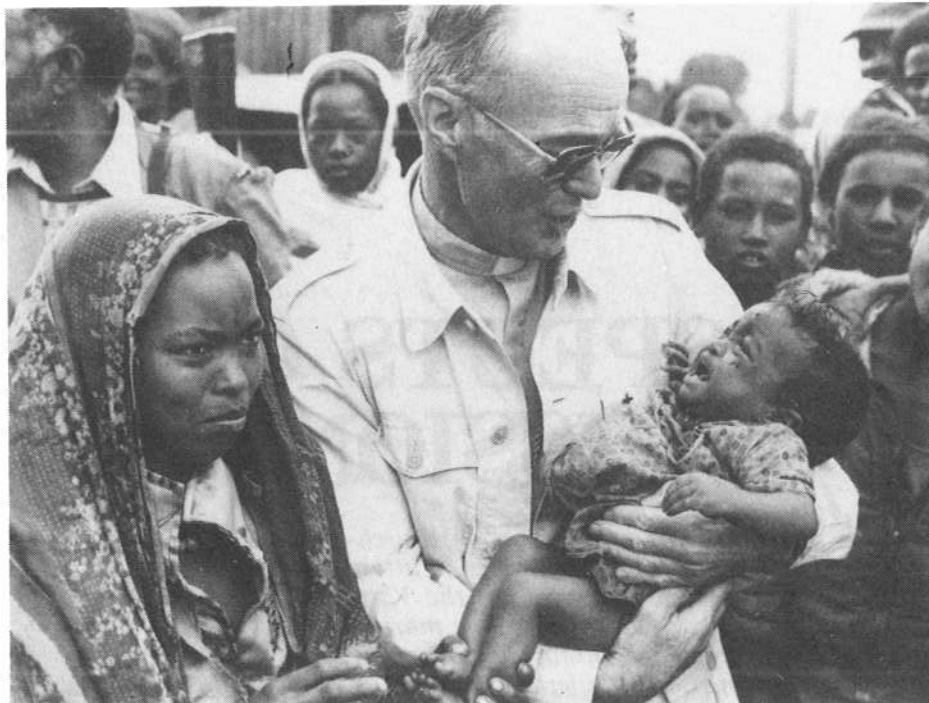
The concept of 'mission' in church and world has undergone a radical change in interpretation in the quarter of a century since the Vatican Council. In this issue of the Record we mark that 25th. anniversary by presenting the views and experiences of 20 contributors, clerical and lay, on areas of missionary endeavour in the developing world, the priestly life, and the lay life, with a final section of historical background. As the missionary context of all our lives becomes more apparent, we look to the next quarter century – and beyond – with hope and trust for the realisation of our Christianity.

ASPECTS OF MISSION **The Developing World**

The developing world has become the arena where the full missionary impact of Christianity is being realised in more ways than ever before in the efforts of priests, religious and lay people. In this section we look at three different areas of the world – Africa, South America, and the Middle East – and hear first hand reports from those who have been

involved in the work of development through diplomacy in Ethiopia and agricultural project management in the Sudan. From Peru and Lebanon we carry reports of observers who, though relatively limited in their time there, have much to tell of the social and religious influences that are being brought to bear on problems

Archbishop Thomas White



MISSION TO ETHIOPIA

At the beginning of 1983, after five years in Rwanda, I was posted by the Holy See as Apostolic Pro-Nuncio in Ethiopia. It seemed like a most interesting assignment to a country of ancient civilisation, with a proudly Christian tradition going back for sixteen centuries. Interesting, but also challenging, because the country was no longer ruled by Emperor Haile Selassie but by the Marxist government of Socialist Ethiopia led by Lieutenant Colonel Mengistu Haile Mariam.

Addis Ababa, the capital city, eight thousand feet above sea level, also promised to be interesting. It is the headquarters of the OAU, the Organization of African Unity, and having served in many African countries I knew it was a place of meeting where the nations of this continent tried valiantly, and sometimes in vain, to settle peacefully their points of difference before they could become a cause for conflict or even of war.

On my arrival, I quickly came to realize that Ethiopia was also among the poorest countries in the world, poorer even than Rwanda, and besides, was just becoming affected by one of the gravest crises of drought and famine in its history. It was many months however before the world became aware of it from the harrowing scenes of skeletal

children that haunted its TV screens during the evening news.

During that time I had already visited most of the hardest hit areas such as Makalle, the capital of the Administrative Region of Tigray, where I found a handful of Catholic missionaries, some of them from Ireland, trying to cope with a tidal wave of human misery. Without shelter of any kind, their clothes a few tattered rags of thin cotton, there were literally tens of thousands of those human skeletons scattered over a dust bowl that looked like some desolate lunar landscape. With their bony little hands or their huge haunting eyes the children begged for food. Their mothers still tried to suckle the youngest at breasts that no longer had any milk. In the absence of the young men who were involved on one side or other of an endless civil war, the grandparents had helped to carry the children and the infirm in the death-march of several days from their abandoned homes. Now they sat huddled in little groups against the penetrating winds of the highlands, too listless to care further about food though they sometimes asked for money to buy tea and tobacco.

I had witnessed famine situations in Turkana (Kenya) in the early 1960s. I had been the represent-

ative of the Holy See in Hongkong when the first waves of boat-people from Cambodia landed on its already teeming shores and were crowded into shelters that were little better than concentration camps. In Rwanda, I had watched a veritable invasion by 200,000 destitute refugees fleeing from persecution in post-Amin Uganda. But I had seen nothing to compare with the awful spectacle of starvation and suffering that was the whole of northern Ethiopia in the first months of 1984, and pray that I may never see anything like it again.

Over the following months I was to return to those scenes of desolation many many times. I went to accompany important people who had come to see for themselves and could be counted upon to catch the attention of the media and so alert the world to the tragedy that was taking place. Mother Teresa came from Calcutta and even she was shocked. Cardinal Basil Hume came from London, Cardinal do Nascimento, the Chairman of *Caritas Internationalis* from Angola, Cardinal D'Fiaich from Ireland and Cardinal O'Connor from New York. All of these Church dignitaries were moved to tears by what they saw.

Personally, after logging hundreds of hours in RAF Hercules transporters, Polish helicopters and light aircraft to improvised landing strips in all of the famine-affected areas, I did of course become more accustomed to the terrible spectre of starvation. But at the beginning one had to budget one's sleep because every day spent in the camps meant several sleepless nights of tossing and turning over the horror of so much suffering.

Good people all over the world began to send us donations, asking us to buy food for these people. In all honesty we had to tell them it was impossible to buy food and anyway private funding could not begin to meet the immensity of the need. Only the Governments of food growing countries, sitting on mountains of surplus grain and lairy produce, could cope with the enormity of the 20% short-fall in the Ethiopian harvest.

So the massive operation, perhaps the greatest humanitarian relief effort in history, began to move more than one million tons of food to the Red Sea ports to feed the seven million people who were starving in Ethiopia. But getting food to the ports was one thing. Mobilizing the transport to move that food over the rudimentary network of roads in the mountains of Eritrea, Tigray, Wollo and Northern Shoa, was quite another.

Again governments had to be persuaded, through pressure from their own people, of the need not just for food but for logistical assistance in trucks, tires, spare parts and money for fuel and other running costs.

The United Nations sent Mr. Kurt Jansson and later Mr. Michael Priestly) as specially-appointed Assistant Secretary General to coordinate the emergency relief effort. The diplomatic corps accredited in Addis Ababa set up an action group of heads of mission of bilateral donor countries. The Ambassador of the Holy See had a special role to play with both of these. Because he was in immediate contact with some five hundred missionary priests, sisters and brothers and an equal number of apostolic workers of the local Catholic church, and since he visited them regularly and sustained their efforts to relieve the plight of the

people, the Pro-Nuncio was presumed by his diplomatic colleagues to be the best informed among them on the actual famine situation in the provinces. In consequence, at the frequent meetings of the Bilateral Donor Group, or as each Head of Mission in turn received important delegations from his home government, I was asked to give briefings. My most lasting recollection of 1984 and 1985, apart from the initial shock of the shelters, is of endless briefing sessions – talking, talking, talking about the famine to try to get the message across; very tiring work, I assure you, but I felt it was the least I could do to help the victims of this terrible human tragedy.

Among the government delegations, Minister Jim O'Keeffe and later a group of parliamentarians interested in third-world development came from Ireland. In the absence of an Irish Ambassador and as the senior Irish citizen in Ethiopia, I was privileged to act as spokesman on these occasions for the many volunteers of Goal and Concern and the several fellow-Irishmen working in the international organizations as well as the very strong representation of Irish men and women among the missionaries. Contacts with this numerous Irish contingent in the field has made me aware and very proud of what our own small country, with its indelible folk-memory of famine, has done to help the poor people of Ethiopia in the present crisis.

After the first terrible images on television had galvanized the mass media of the western world, Ethiopia captured the news headlines and suddenly we were inundated with T.V. teams and journalists in search of further stories on the famine. We were glad of the help of these experts in spreading the word but their presence also brought problems. They too demanded briefing, endlessly, as well as security clearances and travel permits to visit the provinces, but the greatest headache was their professional penchant for the 'quotable quote.'

From the beginning I tried to keep out of the media limelight and was generally successful, though there were a few slips. Deirdre Purcell of Ireland's *Sunday Tribune*, in her excellent book 'Ethiopia – 'The Dark Hunger'', quotes me as inviting one Irish media team to be 'violent' with their journalistic instincts because relief agencies and Church diplomats must co-exist with the regime if they are to be any help to the people who are dying (basically correct, though I doubt if I put it so bluntly). I would supply background information but not for attribution because I felt I needed to retain the confidence of the Ethiopian Government which permitted me personally to travel very freely but was very sensitive on certain issues, such as the policies of resettling famine victims in the south-west of the country or concentrating the rural population in villages, at times on something less than a voluntary basis.

In spite of my low-profile policy with the media it did in time become known that I was on the spot in Ethiopia and good people around the world, many of them St. Kieran's men, were kind enough to choose me as a direct conduit for their own charitable contributions. Personal acknowledgements were not always possible and I am glad of the opportunity to write this article for the *Record* as a means of saying thank you to all of

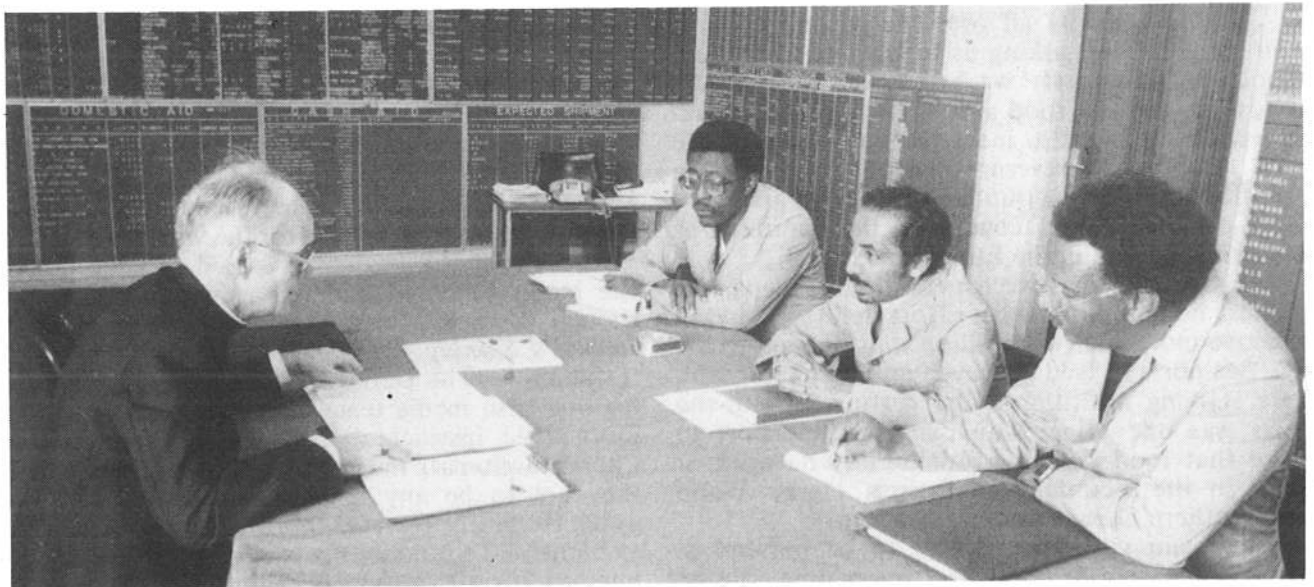
them. As mentioned earlier, financial donations from individuals did not go for food, except in a few places. Food was beyond us. It had to be supplied in hundreds of thousand of tons and millions of dollars worth by donor governments. For a long time there were not sufficient long-haul trucks to transport the food from the ports to the main inland storage depots. That too was beyond our means but, with a most generous donation from the U.S. Military Ordinariat, I was able to finance the purchase of a medium-sized truck or other four-wheel-drive vehicle for each of our nine Catholic dioceses. Even then there were problems in getting food to the hungry people in outlying villages and a major portion of your personal donations went to hiring mule-trains for this purpose. (Incidentally, the dearth of long-haul trucks was eventually filled by enormous financial contributions from the proceeds of the Live Aid-Band Aid concerts organized by Bob Geldof, another fellow-countryman of whom we have much reason to be proud).

At the request of the bishops I also undertook the recruitment of volunteer Sisters from abroad to work in our relief shelters, feeding centres and, after the worst was over, as nutrition supervisors and nurses in the clinics and dispensaries attached to the dry-ration distribution centres of Catholic Relief Services (USCC-CRS) and our own Ethiopian Catholic Secretariat. These Sisters came from Ireland, England, Singapore, Malaysia, Australia, the U.S.A., and Nigeria and their contribu-

tion to the relief effort was invaluable. This may be an occasion to thank them also for their wonderful work.

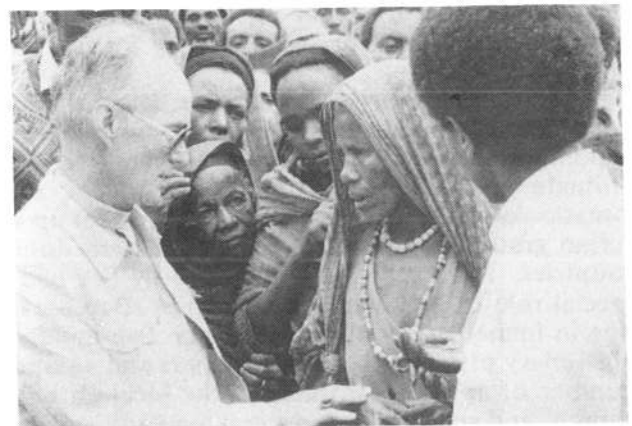
Finally my own modest efforts on behalf of the drought victims involved much correspondence and many hours of discussions with the non-governmental organizations, especially with the Church's own ECS, CRS, *Caritas*, and those agencies like *Trocaire* grouped in the consortium known as CRDA (Christian Relief and Development Association). These bodies, and particularly those that had good working relations with the local churches, accounted for as much as 65% of the final distribution of food-aid to the famine victims. The rest was distributed by the Relief and Rehabilitation Commission of the Ethiopian Government or, in areas of civil strife, by the International Committee of the Red Cross.

Now at last the situation has changed for the better, although there are still extensive pockets of famine and still some five and a half million people at risk of starvation. Most of the children I see at the distribution centres are chubby and smiling and regularly clock in at at 80 or 90% 'weight-for-length' in the nutritional surveys. Just occasionally I still see on the scales a three-year-old child with the weight of an infant and the wizened look of an old man of eighty. It is frightening to think that if we cannot deliver the food aid that has been pledged or is already in port all these children will once more become the little bundles of dried sticks that caused us nightmares a year ago. The field



THE NUNCIO AT WORK

Archbishop Thomas White in the 'endless round' of discussions and site visits that has marked his involvement as Apostolic Nuncio in the allocation and co-ordination of relief resources for the Ethiopian famine: (page 14) talking to the mother of a 'kwashiorkor' baby who has never been so close to a white man wearing black glasses; (above) taking part in a meeting with officials of the Ethiopian government's famine relief agency against a background of wall-charts that show the progress of the various aid programmes; and (right) talking to mothers who are seeking admission for their children to an aid programme operated by the Catholic relief services.



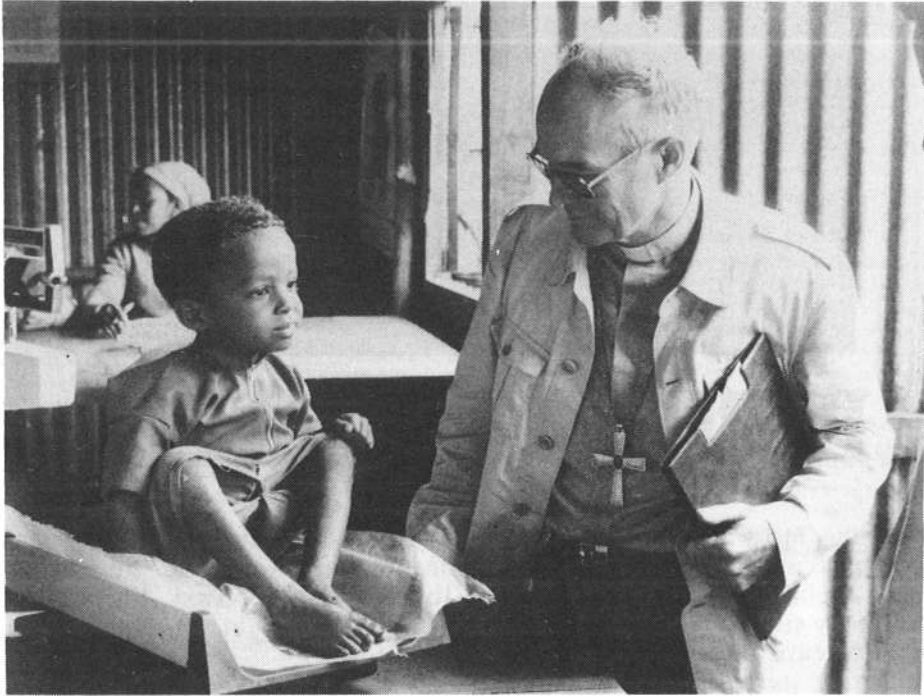
(Photographs by Liam White)

rkers believe that without regular rations it
ould happen in a matter of months.

Meanwhile the Catholic organizations, along
h other agencies, are actively engaged in the
mediate phase of 'famine recurrence prevent-
's, distributing seeds and hand tools and trying
bulid up the herds of plough oxen that have
n decimated by the drought. Ireland's *Concern*
active in the resettlement areas and CRS has
ny small-scale irrigation projects and some re-
estation. Larger-scale agricultural development
pressing need.

May I conclude by inviting my readers to
join me in praying that this beautiful noble and
long-suffering people of Ethiopia may be given the
possibility to work out their own development,
which is 'the new name for Peace.'

*Archbishop Thomas White, a native of Durrow, Laois, was
educated at St. Kieran's (1945-50) and in Rome. He has
served as a member of the Vatican Diplomatic Service in
Africa, South America and the Far East, and was consec-
rated Archbishop in 1980. He served as Apostolic Nuncio
to Rwanda before his present appointment.*



*The very acceptable face of development, the 'new word for peace': an Ethiopian
baby on a nutrition development programme weighs in at a smiling 90% of normal.*

A PICTURE OF WORLD DEVELOPMENT

When it comes to presenting a picture of his work for Third World devel-
opment, Archbishop Tom White can depend on the expertise of a very
experienced photographer in the area – his brother Liam. Although they
share a common link with St. Kieran's (as does their brother Sean, the
author and educator), Liam's destiny was originally governed by more
commercial considerations. But his career as businessman (involving an
apprenticeship at Lowry's, where his speciality was a complete removal
and domestic supply service for clerics moving from college to pastoral
assignments) was short, and he escaped to London to study photography.
After a very successful career as a commercial photographer, he turned
to photo-journalism, and apart from assignments in countries like Hon-
duras and Rwanda, where his diplomat brother has been stationed, he
covers Third World and European assignments for the leading Italian
Catholic magazine *Famiglia Christiana*, as well as working in Ireland and
Britain for other European publications. He has recently become invol-
ved in film-making, and his two films on Kerry, commissioned by Chan-
nel 4, have recently been shown on RTE.

Fr. Michael Ryan



PERUVIAN TRAVELS

Near the parish of the Most Precious Blood in Ceinguilla, some twenty miles south of Lima, is the tomb of the late Archdeacon Thomas Duggan, who surprised very many people when he decided as an elderly priest to leave the Diocese of Cork and, with the pioneering spirit of a man half his years, volunteer for ministry in Peru at a time when the Pope and Cardinal Cushing of Boston were highlighting the needs of the South American continent. The missionary zeal of people like Archdeacon Duggan caught the imagination of a young generation of priests and religious and since the 1960s scores of priests from Ireland, England, U.S.A. and Australia have been ministering in that vast continent which has never had sufficient native priests and religious.

The Parish of the Most Precious Blood is looked after by Fr. Gabriel Troy, a native of Kilkenny City who was ordained in 1966 for the work of the St. James' Society in South America. A more recent Kilkenny recruit to the work of the St. James' Society is Fr. James Crotty who left aside the account books and income-tax forms in the Bursar's Office at St. Kieran's and, armed with Spanish grammars and the writings of the great Peruvian theologian Gustavo Gutierrez, set out for Peru in search of what is now called the 'Third Church' — the church of the poor in three continents, Latin America, Africa and Asia.

In the view of many writers, the Church of the future, and the future of the Church, is to be found in these continents. It was this model of church that three Ossory priests set out to explore on a visit to South America. My companions all had strong St. Kieran's connections

— Fr. Joe Delaney, a former staff member and headmaster, now P.P. Slieverue; and Fr. Jerry Joyce, who received his secondary and seminary education at St. Kieran's and is now C.C., Freshford.

We arrived on time at 9.15 a.m. in Lima International Airport on Tuesday June 18th, 1985 after a sixteen-hour flight from Shannon on the Russian airline Aeroflot. (We had a two-hour re-fuelling stop at Havana, but found nothing much to do in the airport — it is very spartan and even the duty-free shop has a poor display of goods, apart from the cigar counters). At Lima, Jim Crotty, Gabriel Troy and Percy Walsh (a Columban priest who is a past pupil of the layside in St. Kieran's) were at the airport to meet us.

The parish where Jim ministers is in the district of Comas, conveniently on the same side of the city as the airport, so it took us only about thirty minutes to get there. It is one of the poorer districts but by no means the poorest as we were soon to discover in our travels around the shanty-towns of Lima. There are around 18,000 people in the parish which has a fine church, presbytery, convent and a plentiful number of parish rooms which are used for food distribution, the care of children while their mothers are at work, and a library-cum-study for senior pupils in the local secondary school. This complex was built by the first group of priests to come down from Boston 25 years ago, led by a nephew of Cardinal Cushing.

PHOTO ABOVE: Frs. Michael Ryan, Jim Crotty, Joe Delaney and Jerry Joyce at the cross erected to the memory of Sr. Joan Sawyer, who was shot while kidnapped in Peru.

This then was to be our base for the five eks. Jim made sure that we would feel absolutely home there. One of our first tasks was to take a v lessons in reading Mass in Spanish. Whatever tin we still remembered came to our aid and soon felt confident enough to con-celebrate Mass and low the readings in English.

The tourist literature on Peru gives the al information. It is the third largest country in th America; it is the dominated by the Andes untains which extend the length of the entire ntry; half the population of 18 million are lians, the other half consists of persons of mixed lian and white ancestry. After the Spanish Con-est some four hundred years ago inter-marriage ame common and Spanish became the official guage. Some two million Indians who live in the hland regions speak an Indian tongue, the most mon being Quechue.

There are, unfortunately, many other facts 1 figures not found in the tourist brochures; you told them by the priests and sisters who work ong the people and who rely on food and ney from abroad to keep their food kitchens and ical clinics operating in a country where 85% its population live below the poverty line and f the children die before the age of six. Three llion children suffer from malnutrition and T.B. ow the biggest killer of adults in Lima's poor tricts, the *barrios*. And yet in that miserable ation the government has been spending only % of its budget on health, education and welfare mpared with 25% on military personnel and naments. Thankfully that is changing now under e new President, Alan Garcia, who on taking ice last Autumn decided to lower his own salary 75% and promised to better the conditions of e poor and rid the country of corruption at all els, as well as to curb drug trafficking, estimated be worth 6 thousand million dollars per annum.

The vast majority of Peruvians are Catholics by tradition and attend church for the bigger feasts, local feasts and the occasion of the anniversaries of their relatives; only a small minority come to church on a regular basis. In fact regular church worship has never been part of their religious life-style. When they do decide to worship, they celebrate the liturgy in a joyful communal way with music, song and enormous floral decorations around the altar and their favourite statues. Faith comes easy to them. One still wonders if there are not still traces of the Incan worship of gods beneath some of their devotional practices. For instance, one morning a parishioner brought along a small statue of St. Martin and placed it on the altar before Mass began. Thinking that he intended to have it blessed, Fr. Jim brought the holy water out and ritual at the end of Mass to be told by the good man that it was blessed already and he had only 'brought him to hear Mass'. I think a European would need to live a long time among the people of Comas, whose roots are deep in the rural culture and religious traditions of the Indian peasants, before he would be able to understand the meaning of that little action for that believer.

Because the houses and dust roads are built into the foothills of the mountains, one is constantly looking at rocks and sand. Whatever greenery there is is a luxury – it has to be watered daily, an expensive practice for a people who have a lot of demands on their small income. Nowhere was the lack of greenery more evident than in the cemetery which was a mass of rocks. How graves are opened there I don't know, but each grave is marked off with painted stones and home-made crosses. Devotion to the dead is important for the people.

Another feature of the district is the assortment of 'taxis' which ferry people up and down the *puno* (untarred steep roadway) to the *pista* (highway). These cars, vans, and buses are a sight –



ft above: Fr. Percy Walsh, who acted as guide in the city of Lima, with Fr. Joyce and Fr. Delaney at the statue of St. ose of Lima on the site of her home. Top right: Fr. Raph Keyes outside the Oscar Romero Pastoral Centre in his parish. ottom right: Fr. Gay Troy discusses local matters with parishioners in a village church after Sunday Mass.

battered and worn, often without windows or doors. Nobody minds, people just climb into them or hang on to the sides and are just as happy and content as if they were travelling in luxury coaches.

The city of Lima has a population of six million people. The centre of the city is an architectural masterpiece, with magnificent public buildings and churches, and the Plaza De Armas is a real showpiece, dominated by the bronze statue of Pizarro, the Spanish adventurer who destroyed the Incan Empire and became Master of a Continent in the 1530s.

Our companion Fr. Percy Walsh has a great interest in the city, its architecture and history. He was kind enough to bring us on two guided tours of all the historic places and particularly the shrines in honour of the city's most famous citizens, St. Rose of Lima and St. Martin de Porres. Appropriately there is a vast rosebed in front of where Rose's home once stood. She lived a life of contemplation and penance and has the honour of being the first canonised saint of the Indies. The remains of both Rose and Martin are venerated in the Dominican convent nearby. Within walking distance of these shrines, we visited the Cathedral and the Churches of the Franciscans and Jesuits – all of them crowded with people in fervent prayer, so much so that you felt that you were intruding and a distraction.

The city streets are thronged with shoeshine boys, mobile food stalls and vendors of every conceivable product from ice cream to packets of envelopes. These people are called *ambulantes*, and it is estimated that they number 200,000. You can't but admire their resilience in the face of unemployment and inadequate social welfare – they are out on the streets from daybreak trying to get enough to keep body and soul together.

Hundreds of thousands of Peruvians live in crowded, unsanitary slums. Over a million have left the 'traditional' slums of cities like Lima and Cuzco and have started squatter communities outside the cities on public land or have just set up home on the sides of the mountains. These squatters build their homes of straw mats, old metal and card-

board. In time they scrape together enough to build a permanent one-storey concrete building (always with hope of adding a second floor). The local council officials then move in and put order on the scheme and provide dust roads, lighting and sanitary facilities. These areas are called the *puebla jovenas* (new towns).

During his visit to Peru in February 1985 the Pope went to a number of these, including Villa el Salvador, which is home for 300,000 newcomers to Lima. We were made very welcome when we visited there by Frs. Adrian Carbery, Joe McCarthy and Gene Kirk who are part of a pastoral team of priests, religious and laity. They have divided up the area into residential groups based on the same structure as *Comunidad Christiana* and within these groups religious and laity organise Bible study groups, preparation for the sacraments and catechetics for both young and old. An improvised public address system sends S.O.S. appeals when there is a particularly urgent need for funds – usually for people about to enter hospital, and it is vital for them to have money to cover the expense involved.

Everyone spoke highly of the Pope's visit. They said it had done much for the morale of the people and had made them more aware of their identity as part of the Universal Church. He was welcomed by the poor in the *puebla jovenas* with heartfelt description of their plight: 'Holy Father we are hungry, we live in misery, we have no work, we suffer ill health...' The Pope replied: 'I go away but I do not say goodbye. May your hunger for God grow. May your hunger for food be satisfied.'

No trip to Peru would be complete without a visit to the city of Cuzco in the valley of the Huantunay River. The city is 12,000 feet above sea level. Tourism is now a major industry in Peru and Cuzco is its capital, as it was once the capital of the Inca Empire. Today three cultures meet there. Traces of the Incan civilisation are still to be seen and near the sites of ancient Incan temples stand the great Cathedral Churches and public buildings – all in Spanish-style architecture. Quechua is still spoken by the Indians.



Painted stones and hand-made crosses in the rock-strewn cemetery at Comas, where Fr. Jim Crotty ministers.

The guide books say that Machupijchu, a city high in the Andes and accessible only by mule or on foot, was once one of the greatest cities of an empire which once extended well beyond the borders of Peru. The train journey from Cuzco is one of the most hazardous in the world, made all the more scary for us when we heard there had been an accident the previous day – thirteen people had been killed. With more faith in Providence than in the Peruvian rail system we were at the station at 6.30 a.m. for the four-and-a-half-hour journey from Cuzco to the ‘lost city’ – only a distance of twenty miles through mountains and deep valleys.

It was a pleasant warm day for such a trip, and we were lucky to have a first class guide to lead us through the well-preserved ruins of the city. With great pride he told us about economic and social life in the time of the Incan Empire. It seems the administrative genius of the Incas combined totalitarianism with a form of communism: peasants were given enough land for subsistence and also worked on the state land. No one it seems, went hungry or cold. Storehouses of food along the vast network of roads were kept full; wool from the state-owned herds of llama and vicuna was made into ponchos. Sadly this well-developed civilization which had flourished for three hundred years came to end with the Spanish Conquest but something of the genius of the Incan people can still be seen in Machupijchu. To our great joy another good friend of ours from seminary days, Fr. Ralph Keyes was at the airport to greet us when we arrived back in Lima. He had come especially to arrange for us to go down south to his parish in the town of Marcona.

Jerry and I travelled south with Ralph – a journey of seven hours (in Peru all journeys are measured that way). The town of Marcona has a population of 30,000 and grew up around the Marcona Iron Mining Company – a huge corporation which literally owned the town and provided houses, schools and hospitals for its workers appropriate to their position in the company – not the most ideal set up, particularly if one is trying

to build up a Christian community. This is something Ralph has been working at for almost twenty years. In the past he hasn’t been slow to take the side of workers in a public way when he was convinced of the justice of their cause. Recently he named the new parish centre ‘The Oscar Romero Pastoral Centre’ in memory of a Christian leader whose work and writings he greatly admires. Employment is better here than in other regions and one can see the difference it makes – people look more healthy and are better dressed. I got the impression there wasn’t the same obsession with security as in Lima where we were constantly being reminded to watch our money and watches, where householders live in fear of their lives and property, and high walls, iron gates, alarm systems and guard dogs protect the homes of the wealthy in the fashionable suburbs. (Nor indeed are Church builders spared the envious eyes of the vandal and thief).

After our visit, Ralph insisted on driving us back to Lima. We stopped for a break in the town of Nazca, which is famous for its tracings of figures and animals on the desert floor. These works of genius have been studied and photographed by experts from all over the world. Time did not permit us to take a flight to see them from the air; instead we ascended the viewing stand and had no trouble picking out the outlines of birds and animals. Our next stop was in the little fishing town of Pisco where Ralph called to visit Fr. Jose who had been a teacher in Marcona before studying for the priesthood and was now administering this parish from his modest bed-sitter at the back of the church. He was one of the few Peruvian priests we met and we were glad to hear his views on the life and ministry of a priest in modern day Peru. He took most of his seminary courses while based in a parish so as not to be removed from the people. He could have taken an appointment in a city centre parish but instead he has opted for this poor parish where he is very happy and content even though his income is low.

I have never seen so many Volkswagens as in Lima. They are there in their thousands – truly



A shrine in honour of the Saviour decorated in traditional Peruvian style with an abundance of flowers and candles.

the peoples car and the clergy's too. On Monday 1st July we set off at noon from Comas in Jim's well-run-in but ever-reliable Volkswagen to journey north to visit the Cork priests in the city of Trujilla. We joined the Pan-American Highway and travelled for hours in pleasant sunshine with the Pacific Ocean to our left and a vast sea of sand and desert stretching out before us on the right with the mountains coming down to meet them. At 7 p.m. we arrived in the town of Chimbote and made enquiries for the parish of St. Martin which is staffed by colleagues of Fr. Jim. It so happened that the priests were on retreat and the sisters were preparing a Bible Service for the people. We were glad to oblige with Mass. They gave us a warm welcome and made arrangements for us to stay in the presbytery.

We left early in the morning on the final leg of the journey to the city of Trujilla, one of the more important cities in Peru after Lima and Cuzco. For over twenty years the Diocese of Cork has had the care of 250,000 people in the shantytowns of Trujilla. Today there are 12 priests and as many nuns looking after the five parishes; all in all a magnificent example of missionary generosity on the part of the people of Cork. During our few days there, the priests and sisters couldn't have done more to make us welcome and gave us every opportunity to see their work at first hand. The sisters have opened a novitiate in the area to train the growing numbers of Peruvian girls who feel called to the religious life, a feature of missionary work which must be particularly gratifying for them.

Fr. Joe Delaney decided to stay on a few days extra with a classmate from his Maynooth days – Fr. Kevin O'Callaghan, who has volunteered time and again for work in Peru and whose parish is believed to be a model. Appropriately for Peru, 'Basic Christian Communities' are the centre of all his pastoral efforts. While we were so far North we tried to make contact with Fr. Benny O'Shea from Windgap who is on temporary mission work from the Diocese of Arundel and Brighton, but failed. To visit him would have meant another flight plus a mountain trek by mule – this gives some idea of distances in Peru and just how remote some mountainous regions are.

There is a great bond of Christian friendship between the missionary groups; the doors of the central houses of St. James' Society and Columbans are always open to priests and religious. We enjoyed the hospitality of both houses several times, in particular the 'open house' with the Columbans on Sunday evenings. This is a great chance for exiles to meet and chat and exchange news from home, have a sing-song or play a game of cards.

All too quickly our five week trip had come to an end and it was time to pack our bags – all the more difficult now because of the momentos, souvenirs and life-size llamas and vicunas. True to form, Percy Walsh came to Comas at 6.30 a.m. on the morning of our departure, so we piled everything into two volkswagens and made our way to the airport for our early-morning flight home.

It is very difficult to put in a few sentences one's feelings after such a varied and happy experience of a living Church in a culture in so

many ways so different from Ireland and in other ways quite like the rural scene in the Ireland of thirty years ago. We remember most of all the welcome and hospitality of the priests and sisters we met up and down the country. We were made welcome for weekends in Fr. Gay's parish, in Fr. Percy's and down South in Fr. Ralph's – the Cork priests treated us royally for the few days we spent with them and most of all our host, Fr. Jim Crotty couldn't have done more for us; he was constantly planning ahead in order that we would see as much and meet as many people as possible. Nor should I leave out his housekeeper Rosa, who was kindness itself, never showing any signs of illness, which made it all the sadder when we heard of her untimely death just three months later. She was typical of many Peruvian women who are left to care for a family without the support of a partner. She was carrying on bravely without any feelings of bitterness about her lot in life.

Peru is a country on the move. Under the new government the old society of privilege is crumbling fast in the face of a determined movement for social reform, a policy which has the support of the Church. Catechetical programmes, Bible-study groups and discussion groups organised mainly by committed lay people are the centre of life in every parish and are regarded by the priests as the great hope for the building of a truly authentic Church in Peru firmly based on the Gospel and the social teaching of Vatican II. No-one underestimates the challenge involved or ignores the strides being made by sects, Christian and non-Christian alike, in this region – the fastest-growing sect in South America, the 'Israelites of the New Alliance', practise both circumcision and baptism, and celebrate Old Testament sacrifice.

Every day the ordinary people in the poor regions struggle with unemployment, malnutrition and disease, and in spite of all this they are still a happy people with a great spirit of optimism. In the poorest of places one sees signs of that enduring hope as people try to better their lot and their homes, supported and encouraged by the missionaries who are neighbours to the poor, and are fearless defenders of those who are oppressed.

A great wooden cross stands in the middle of a highway near one of Lima's prisons in memory of Sr. Joan Sawyer who was taken hostage by a group of prisoners while on a pastoral visit to the prison. They tried to make their escape in an ambulance, only to be met by the might of the military down the road. She and eight prisoners were shot. Love and generosity brought her and all the other priests and religious who are devoting their lives to the service of God and His Kingdom in Peru, among a religiously minded people who look to their God as an anchor of hope in a world where survival is a daily struggle.

Fr. Michael Ryan is a former student of the layside and the seminary at St. Kieran's College, where he is currently School Chaplain. He was secretary to the Organising Committee for the College Bicentenary Celebrations and is Editor of the College Record.

PERU: A CHRISTMAS MEMORY

Fr. Jim Crotty

ring my first Christmas in Peru my colleague and fellow-Kilkenny City and St. Kieran's man) Fr. Gay Troy had asked me if I would be in a position to say Mass for him on Christmas Eve as he would like to have Mass in as many of his out-churches as possible for Christmas. (I only appreciated afterwards that if I was not to say Mass for them, the people of Manchau would not have had Mass at all during this special time). Hoping that my reading of the Spanish would be adequate on the occasion, I agreed and duly prepared myself.

I went out to Cieneguilla (the main parish centre) on Christmas Eve, and got my instructions.

Gay and myself would be saying Mass at 8 p.m. in the two out-churches and would return in time to concelebrate Mass at 12 p.m. in the main church.

I drove first to Fr. Gay's church and dropped him off there and then I proceeded with a 'co-pilot' in his jeep to 'my' church, which was in a different direction. Once I had decided which side of the road I was to drive on, I was on my way and we drove for thirty five to forty minutes over dusty rough terrain – I never left third gear. The 'co-pilot' told me where to take the left and right turns as there were no sign posts. He was obviously enjoying the drive and seemed to have more confidence in the local situation than I had.

After many miles I eventually drove into an opening, a large dusty square, and one could only see glimmers of dull lights from small houses and a knot of people in the middle of the square.

Fr. Gay had told me that I might witness some genuineness and true enough the people were holding fast to their tradition again this year. There was a key figure standing in the middle of the square with two figures dressed in long clothes, portraying Mary and Joseph. I proceeded to the nuns' house where I met the four sisters who hail from Majorca, in Spain, and work with the people here. Armed with flashlights, they led me down the unlit square to the church which was basically a large barn with a thatched roof. All the people were congregated there, ready and waiting for Mass. I met 'Mary' and 'Joseph' in the church, complete with child in arms. They looked very real, Mary in blue and Joseph in brown with beard and a staff; because they were so young, they must have looked very much like the original Mary and Joseph. They were both beaming, very proud of their position and their baby, and were the toast of the congregation.

I stood at the altar in front of them and they sang the entrance hymn, led by one of the sisters. As I was listening and waiting for them to finish their Spanish hymn I had an opportunity to take a look at the congregation. There were the older people with their look of resignation and their lined faces portraying like a picture postcard many years of toil and sunshine. The younger men were in their best clothes and the younger women were carrying their babies in their shawls, in the traditional way, on their backs. The most moving sight were the *niños*, the little ones, the children,

and they were a sight to warm any heart. There were about three benches of them. They were all sitting tightly together and they moved so much in unison that you would imagine that it was only one pair of big brown eyes that were looking at you. Their clothing was poor, many had no shoes of any kind and their feet, legs and faces had the dust of many weeks. They seemed to be totally unconcerned and one amusing and lovely thing was that in the middle of the front row was a little girl with a pet lamb on a string and it seemed the most natural thing in the world and not a bit out of place.

Our light was a big gas lamp on the altar and this was the scene for Mass of the Nativity. The entrance hymn sung, we proceeded with the Mass and two young people and the sisters looked after the readings and prayers of the faithful. Everyone joined in the Mass very well down to the little lamb with a few 'ma-as' now and again and the kiss of peace seemed to be a tremendous expression of togetherness. After Mass there was the traditional kissing of the infant in the crib.

Then everything was put away and the door of the church locked. We went out into the dark of the night and proceeded across the square to the sisters' place where they had organised a 'party' for the villagers. Our group was the last to arrive and when we opened the large door of what was a small hall there were all the people and children sitting on benches around the walls with plastic cups filled with hot chocolate, which is a traditional Peruvian Christmas treat. I was told 'Christmas would not be Christmas without hot chocolate'. The sisters and young ladies supervised and distributed the drinking chocolate and biscuits; I found the chocolate to be pleasant if a little sweet. However, the important thing was that everyone partook and the whole group was quiet and contented, enjoying the simple celebration. The little girl still with the lamb on a string was amongst the group enjoying the festivities. Those most happy were the sisters and young ladies, who wanted everyone to feel welcome and happy. For an outsider the utter simplicity and honesty of the celebration was very striking. All the group from the very old to the very young 'drank from the cup' and all were happy to be together. For this time at least one could say that there was peace and unity amongst them and one could see exemplified before one's eyes the purpose of the coming of the infant Jesus – to bring harmony between God and men and one another – and this was possible to such a high degree here, in circumstances, as we would think, less than helpful. That scene spoke the proverbial volumes.

After some time I decided it was time to leave but as I moved out of the little hall into the dark of the night I looked back into the light and what I saw was a 'Christmas picture' that could only be imprinted on one's mind's eye and not on paper, for it was an experience more than a picture. As I turned the car I could see in the sweep of the lights the little houses of the people, the simple

church and the donkey still tied to the tree outside it and a few people crossing the square in the dark. I drove out of the square with many thoughts running through my mind. As my 'co-pilot' directed my way home I played a cassette tape of 'Unto us a child is Born' and the 'Alleluia' chorus from Handel's Messiah and enjoyed every minute of the way. I was enjoying it as I was experiencing the same contentment of heart and freedom of spirit one feels when one comes in close contact with the Divine. It gave me more than an insight into how

the shepherds felt on their way home from Bethlehem, for I had the privilege of being able to share their experience – I know I too had visited Bethlehem that night.

Fr. Jim Crotty is a former student and staff member of St. Kieran's College, where he was Bursar from 1971 to 1981. His pastoral assignment in Peru has been undertaken in conjunction with the Society of St. James the Apostle, which is based in Boston.

A FOOTNOTE FROM THE FOOTHILLS OF PERU



Fr. Benny O'Shea, a former student of St. Kieran's (layside and seminary) who was ordained for the Diocese of Arundel and Brighton in England, is on mission assignment in Peru. His territory, in the northern area, is in mountainous terrain and can only be reached by mule. Here he is photographed leading a reluctant animal along a mountain path on his way to a mission out-station.

Fr. John Crowley C.F.



IN THE SERVICE OF PEACE

On taking up duty as an army chaplain in 1983, word came that I was to be second chaplain to the 5th Infantry Battalion of the Irish Army operating with UNIFIL (United Nations Interim Force in Lebanon), for a period of six months commencing at the end of April 1984.

Mention the word 'Lebanon' and people immediately think of senseless car bombs, mindless killings and gunmen firing machine guns wildly in the air. Nobody seems to understand what is going on, and why there is so much strife. Before I went here, my only real impression of Lebanon was of a country torn asunder by civil war and there appeared to be two distinct areas where conflict was in evidence – firstly in Beirut and its environs, and, secondly, in South Lebanon.

It is in South Lebanon that Irish troops are based. The army had been sending battalions of approximately seven hundred men to Lebanon since 1978 when the Irish Government acceded to a request from the UN for troops towards the establishment of UNIFIL, which was to comprise a multinational force of some 6,000 men. The mission of UNIFIL was to restore peace and security in South Lebanon and to assist the Lebanese Government in restoring its authority in this area – it was, in summary, to be a buffer group between Israel to the South and Lebanon to the North.

In spite of the UNIFIL presence, the PLO (Palestinian Liberation Organization) continued to launch rocket attacks on Northern Israel, causing considerable damage to lives and property. The 1982 Israeli invasion, code-named 'Peace for Galilee', was to eradicate once and for all this PLO

presence, and thus make Northern Israel secure and peaceful. In the Spring of 1984, the Israeli Army was still in occupation of South Lebanon, while the UNIFIL forces were also in occupation of the same area. Israel insisted on maintaining a 'security zone' north of the international border between Israel and Lebanon, in spite of UN votes to the contrary. Overall, however, the situation was calm.

In the month prior to the departure of the 55th. Infantry Battalion, Army personnel from many parts of the country assembled to begin the process of familiarization so that on arrival in Lebanon they could immediately commence duty. There were 30 others from Stephen's Barracks travelling, and the friendship of such a large Kilkenny group was to be a great support during our time away. At last the day of departure came and at 1.30 a.m. on the morning of May 1st. 1984, our Aer Lingus jet headed out for Tel Aviv with 150 aboard. We landed in Israel at 7.00 a.m. to be greeted by another 150 joyful and tanned Irish troops, who would be returning home on our plane. We boarded the white UN trucks and began the tortuous trip through Israel.

Initial reaction to Israel was that it was like any modern European country. Lebanon on the other hand was at first appearance like a country in the early 20th century. The roads were poor and the houses appeared to be dark and dismal. We were heading for Tibnin, which was in the mountains overlooking the present day city of Tyre in South Lebanon. A great welcome awaited us (you were always glad to see the people replacing you!!) when

we arrived in Camp Shamrock, the Irish Army HQ.

Lebanon is where you see an army unit fully at work. At Tibnin were based the Commanding Officer, senior officers, doctors, dentist, medics, engineers, cooks and those responsible for provisions and stores. The Camp itself comprised of sleeping facilities and offices, with messes where officers, non commissioned officers (corporals, sergeants) and men had their own facilities for relaxation. One chaplain was also based here.

There were four other companies of men distributed around the area. Each company numbered about 110 with a Commandant in charge, and was responsible for supervising an area, with specific tasks and responsibilities, including long shifts of duty at road checkpoints where all traffic is monitored and inspected, ensuring no arms are carried into the area where UNIFIL operates. Others are based at observation points where they monitor all movements in the vicinity around the clock. The military situation can change rapidly, so there is need for constant vigilance and flexibility. This is peace-keeping at work.

The responsibilities of the Irish Army chaplain overseas are many, and much is left to the initiative of the individual chaplain. Masses are celebrated each day at the various posts and observation points – a visitor was a welcome break from the daily routine of duty and sleep in the remoter locations, since he brought messages, post or supplies. It was a time to have a chat, to exchange news, give encouragement, and recount recent happenings. The chaplain was a friend and confidant.

Letters were very important during one's stay in Lebanon. The post came on Sunday and Wednesday nights. Those who received letters would be elated; those who did not would be disappointed. Letters did not always bring good news, and tidings from home were often a source of worry and anxiety for the troops. The chaplain was some one they could share and discuss this with. Death at home was the saddest occasion of all. To receive bad news when so far away from home is particularly painful. The death of a parent or a

family member killed in an accident or fire was especially tragic – such occurrences brought home to all of us that it could happen to any member of our families.

The death of a member of the Battalion on active service is a very sad and shattering time. During our trip Corporal Martin Murray (RIP) of the Military Police Unit, died in a shooting accident. The sadness of his death was felt by all, especially by those who worked closely with the deceased. Many have died in Lebanon in the service of peace. Most have died in accidents of one kind or another, while a small number have been killed in military or terrorist incidents. The chaplain is intimately involved in consoling and advising in the wake of all these situations.

Sports and welfare are other areas in which the chaplain is active. Inter-company soccer, basketball, and other sports provide a welcome diversion and allow the soldier to expend his energy during his free time. Darts, table tennis, ten-kilometre races, quizzes, 'Mastermind' – and even bingo – also serve to entertain personnel when not on duty. All these events boost the morale of the troops and thus ensure a more effective performance of their role in peace-keeping.

During our six-months trip, an oratory was built at Camp Shamrock. A small prefabricated building was converted into a suitable church – with few materials, the Corps of Engineers succeeded in making a dignified place of prayer and worship. An ammunition box was converted into a tabernacle, candlestands were made out of other military materials, a Howitzer shell was used in the manufacture of a Monstrance – there was no shortage of ideas!! We called it St. Patrick's Oratory, and it was the first chapel ever constructed by a Battalion in Lebanon.

Other nations supplying troops to UNIFIL, (Nepal, Finland, Norway, Fiji, France, Ghana) send large numbers of troops. Each Sunday a chaplain travelled to the headquarters of the troops from Ghana to celebrate Mass for about twenty in all. Frequently, some troops from the Fiji Battalion joined us in Camp Shamrock for Sunday Mass, and



Fr. John Crowley C.F. distributes Holy Communion during Mass for his battalion at the Irish Headquarters of UNIFIL.

their beautiful singing made it a special occasion. The only other Catholic chaplain in UNIFIL at that time was in the French contingent, but his English was as poor as our French, so communication was difficult.

All of the other battalion chaplains were either Protestant, Lutheran or Methodist, and the battalion from Ghana had an Imaam, an Islamic clergyman. All chaplains attached to UNIFIL met on one or two occasions to exchange views and ideas, and most were able to speak a little English, which was the official language of UNIFIL.

In South Lebanon the predominant religion is Islam. It was an interesting experience to live in an Islamic environment. Early in the morning you could hear the chanting of prayers from the minaret, the tall tower-like building which dominates the skyline. Several times a day this chanting took place. The more modern clergymen had these prayers recorded on cassette tapes, thereby sparing their vocal cords. The feast of Ramadan was celebrated during our stay. This involves complete fasting from liquids and food from sunrise to sunset during an entire month, which is no easy task in the warm climate.

The local Islamic clergyman was also referred to as the Imaam. I spent one evening with the Imaam of Haris, the village where I was based. I was fortunate in that his son-in-law had studied in Dublin and was fluent in English. The Imaam was a kind person, yet very shrewd and knowledgeable. His standing in the community was that of the wise elder who arbitrated and advised. Most people seemed to take their Islamic faith seriously. There were a few Maronite Christians living in Tibnin, here there was a church. I had no contact with their priest, who I believe was based in the city of Tyre.

We found the countryside bleak and the terrain hilly, divided by deep valleys, or *wadi's*. The houses were square with windows and doors made of steel; most houses had flat roofs which had steel bars protruding up through the roof. The locals carried out some farming in the fields which dotted the landscape. Tobacco was a popular crop.

Compared to home, houses and villages appeared dirty and unkempt. Frequently, you might see dirty water being hurled out a window with no regard for who or what might be outside. Not all lived in these circumstances. There were numerous wealthy traders with large villas located within the area of our control.

The food of the locals varied. Lamb, in the form of kebabs, was a popular meat. Standards of hygiene, as evidenced in the local butcher shops, left much to be desired however. Many members of our Battalion visited local civic leaders for meals and spoke highly of their fare. Our own food with the Battalion was somewhat similar to that here at home in Ireland — most of it was imported from Cyprus!

In general the locals were a friendly people. Women were treated like chattels, yet one could not photograph any woman or young girl, as they felt you were robbing them of something. Often in the evening you would see people returning from work in the fields. The man would be perched on the donkey, with the woman walking behind, her face usually wizened and worn.

Many households had relatives working away from home — Beirut was inaccessible, due to the Israeli occupation. Some locals did manage to get goods and relatives through, but it involved endless procedures. Sierra Leone, on the west coast of Africa, was a popular place of employment for local people.

Living in the Middle East for six months gave me an insight into the complexities and intricacies of the problems there. It also provided me with the opportunity to travel in the area. Naturally, living so close to Israel meant an ideal opportunity to visit the Holy Land, since all members of the battalion were entitled to 17 days leave during their six-month stint overseas. (In 1984 it was not permissible to come home to Ireland on leave, but this has since been changed). A number of tours were arranged to some of the places synonymous with the life of Jesus Christ. Jerusalem was a popular destination. It has a special character, since it combines both the old famous historic city of biblical times, and the new more modern Jewish city. The more adventuresome travelled to Greece and Cyprus and a group of soldiers and myself went on a seven-day guided tour of Egypt, visiting Cairo, Aswan and Luxor.

Many people come to live in the area of UNIFIL presence in order to have some peace, security and stability. Apart from peace and security, UNIFIL also provided employment, and with soldiers eager to spend their UN allowances, UNIFIL provides much needed income for traders and others.

My tour of duty with the 55th Infantry Battalion was my first experience of overseas service and it was most enjoyable. It has been one of the highlights of my life as a priest, thus far. As an Army Chaplain, nothing at home compares to the experience of working for six months at close quarters with an active and operational Battalion. You really get to know people and make lasting friendships. My fondest memories of Lebanon are of the moments shared with troops: discussing, arguing, encouraging, praying and celebrating the Eucharist in various locations. We prayed that the Prince of Peace would be with us in our task of peace, and, that he would lead and guide us safely home to our families and friends.

And he did. In early November 1984, with tanned complexions and joyful hearts, we travelled through the night from South Lebanon to Tel Aviv. There we saw a sweet sight: a green and white Aer Lingus Jumbo jet. We were going home.

Fr. John Crowley is a former student of the layside and the seminary at St. Kieran's, and a former staff member of the college and of Ossory Community Social Services. He is now the first full-time chaplain to the Defence Forces to be appointed in Kilkenny, where he is based at James Stephens Barracks.

Padraig O'Carroll



VOLUNTEER IN THE SUDAN

I have been working in Sudan since September 1984. At that time not many of my friends knew the exact location of my destination. It never merited attention in our Geography class, having no major mineral wealth and an insignificant proportion of world trade. (Mind you our Geography teacher, who shall remain nameless, even had difficulty in coming to terms with the fact that Dublin is designated the capital of Ireland). On my return last Christmas that had all changed and I found my family and friends probably knew more about the situation in Sudan than I did.

I had gone to Sudan as a volunteer with V.S.O. (Voluntary Service Overseas), a British-based organisation which sends out over 1000 volunteers annually. They are primarily a sending agency and are not involved in setting up projects. When the Volunteer arrives overseas his appointment will be within some existing structure, governmental in the majority of cases.

I was to work in the Ministry of Agriculture and Natural Resources and be based in EI Obeid, capital of Kordofom Region (stated population 60,000 – in reality this figure has now doubled if not trebled). I had the grand title of Range Master but immediately had a slight predicament – where

was the Range? In desperation I sought it North, South, East and West. The first blades of grass were reputed to be 100 km south of the capital but no one was too sure as there were no cars or fuel for field trips.

This area is truly Nomad country, with the nomads heading North towards EI Obeid during the short rainy season (June-August), when they can sell their cattle and milk products in the large market towns.

I worked at this post for six months, in the F.A.O. project on range land monitoring, using remote sensing techniques. I also worked with the nomads doing a survey of their movements as there had been some clashes between cattle-owning and camel-owning nomads who were moving into the traditional grazing areas of the former because of the lack of forage in their own areas.

I am now working much further south near a town called Kadugh. The people here have more negroid features and are more African in their outlook. Sudan could be considered a microcosm of Africa with Arabs the dominant people in the north and African tribes further south. Even the vegetation follows the same pattern with desert type scrub bush and sand dunes in the north and

sh tropical vegetation in south (which has 11 months of rainfall). My post here in the Nula Mountains Rural Development project (E.E.C. sponsored) is as an agronomist. I spend a lot of my time in extension work as there is no equivalent government extension service. I am living in a village much the same in size as my native Lisdowney, with two or three shops, a mosque, a church (some Christians here) but, unfortunately, no watering hole! However, a local brew called *errissa* is a very important component of the additional diet. Like our own favourite stout it has a lot of eating as well as drinking in it! At harvest and other such peak labour demanding times neighbours will all co-operate on each other's farms, the owner supplying gallons of 'lubrication fluid'. The backbreaking work is over in a jiffy and the celebrations begin; no thought is given to the after-effects until the next day arrives.

Agriculture is still very labour-intensive and the women folk, as in most African societies, supply most of the labour. Our projects main concern is with the introduction of animal-drawn implements since most of the cultivation is still done by hand tools. We provide all the back-up services as well as applying seed, pesticide and veterinary facilities including vaccination against the many common diseases. As an incentive to smaller farmers to take advantage of these modern methods a credit scheme was introduced so that the farmer gets the implement on a down-payment of 10%. The remainder is paid back over 3 years through an installment payment plan coinciding with the harvest period. The credit scheme has also been extended to the purchase of draft animals with a 50% down payment and 10% insurance. The pro-

ject keeps a supply of trained animals which are distributed to farmers who may have lost a draft animal just prior to the crucial cultivation period – June, when the proper rains begin.

My job during the last year was to develop the extension side of the project. I set up a testing farm to evaluate new leguminous crops and run trials on various cultivation techniques and crop associations i.e. growing more than one crop in the same stand. To combine our research with practical extension I selected various farmers in separate villages throughout the project area and carried out trials on their fields. These simple trials using farm-yard manure and the benefit of ridging, yielded results which were far more relevant than those of a research station as the day-to-day management of the crop was left to the individual farmers themselves.

During the dry season (October-May) I have been busy on small-scale gardening projects, distributing vegetable seeds, providing pumps for irrigation, starting a nursery for improved fruit trees etc. There are endless opportunities for the workaholic volunteer!

So the work is hard, pay is bad but the sun tan is free and all in all it's preferable on reflection to those damp cold wintry days in the Glass Hall! If the truth be known, I wouldn't have missed it for the world.

Padraig O'Carroll is a native of Lisdowney and a former student of the layside at St. Kieran's. He graduated in Agricultural Science from University College, Dublin.

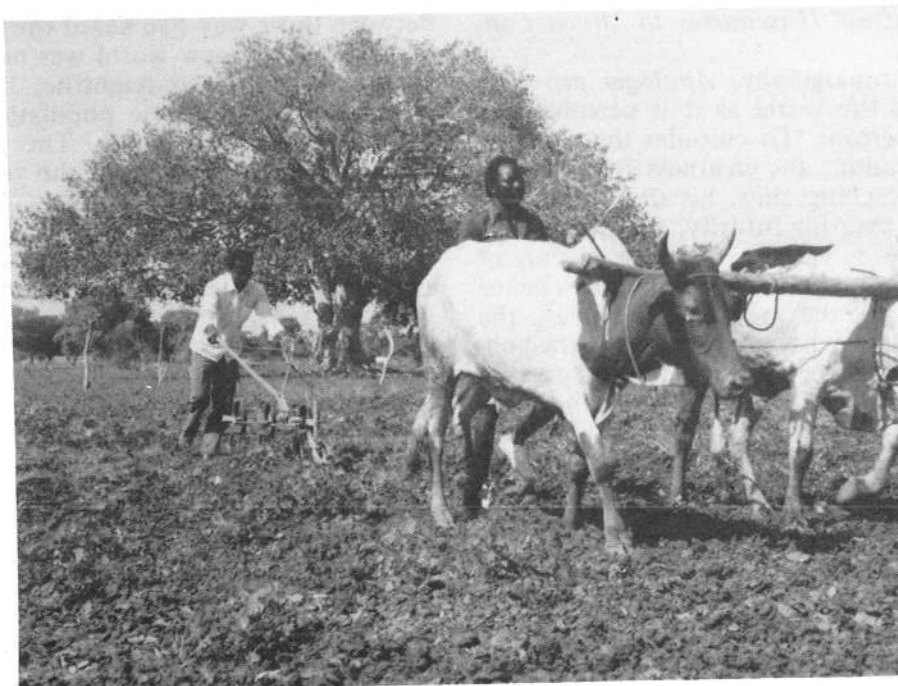


PHOTO OPPOSITE: Padraig O'Carroll conducting a survey of nomadic farmers in the Sudan; and (ABOVE) agricultural project workers come to grips with some of the country's 'modern' cultivation methods.

ASPECTS OF MISSION The Priest in the World

The mission of the priest in the world is always changing, yet always the same. In this section, Cardinal Newman's writings on the role of the priest are set out as a statement of the unchanging aspects of the priest's role. Six individual priests then give an account of particular expressions of their priesthood – from the enhancing of the sacrament of

Confirmation to counselling drug addicts, from acting as chaplain in a mental hospital to taking up the opportunity presented by community radio, from pastoral work in an English parish to facing the violence that is part of many priests lives in Northern Ireland. All of these expressions are powered by the same enduring sacramental source.

Fr. Tom Norris

THE WORLD TO WHICH THE PRIEST IS SENT

JOHN HENRY CARDINAL NEWMAN AND HIS VIEW
OF THE ROLE OF THE PRIEST IN A SECULAR WORLD

Cardinal Newman was never under any illusions as to the governing principles of the world in which we live. A peculiar sense of that arena in which each person and the whole of human society live, and which we call – for want of a better word – ‘the world’, pervades the prolific writings of ‘this new Father of the Church’. His view of the world seems realistic and not pessimistic, and he seems concerned at all stages of his busy pastoral life to bring people to a realisation of the inevitable conflict between the real good of the person and society on the one hand, and the apparent good that the world offers, on the other. Life in the world is a vast flood which ‘is carried on from age to age; myriads trifling with God’s love, tempting His justice and, like the herd of swine, falling headlong down the steep’ (*Discourses to Mixed Congregations*, p. 41).

In his autobiography, *Apologia pro Vita Sua*, he describes the world as it is perceived by any thoughtful person: ‘To consider the world in its length and breadth....the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, the disappointments of life, the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the prevailing idolatries, the corruptions, the dreary hopeless irreligion, the condition of the whole race, so fearfully yet exactly described in the Apostle’s words, ‘having no hope and without God in the world’ – all this inflicts on the mind the sense of a profound mystery, which is absolutely beyond human solution’ (pp. 334-5). God seems to be absent from His own creation and the shock strikes home as sharply as if one looked into a mirror and did not see one’s own face.

The human person for his part is both great and little. He is great in his aspirations and feels called to a higher life. He senses within an inalienable dignity, and longs for a better world. But his life is short and he often does the very opposite of that to which he aspires. He aims so high and falls so low in practice. The result is an acute suffering that sometimes verges on despair over the very meaning of our existence.

As if to add to the challenge of the modern world, Newman saw with increasing clarity the rising tide of a general movement against religion, faith and the Church. It is no exaggeration to say that the phenomenon of irreligion, what one might prefer to call today secularism, was the opponent he struggled with for seventy years between 1820 and 1890. He held that ‘unbelief is in some shape unavoidable in an age of intellect and in a world like this, considering that faith requires an act of will’ (*Idea of a University*, p. 382) but in the nineteenth century ‘the infidelity of the future’ began to rear its threatening head. Whereas until the nineteenth century the world accepted the idea of religion and the reality of the spiritual powers who govern it, so that there was common ground between those who had heard the Gospel and those who had not, a new world was now being born in which the educated scientific, literary, political, professional and artistic populations ‘do not even believe there is a God’. The result was that Christianity was having for the very first time the experience of a world without God – or at least a world claiming such autonomy. ‘I think that the trials which lie before us are such as would appal and make dizzy even such courageous hearts as St. Athanasius, St. Gregory I or St. Gregory VII.... Our day has a darkness different in kind from any that has been before it!’ (*Catholic Sermons*, p. 131). Nothing like this new world, in which priests would henceforth have to exercise their ministry, had ever before been experienced.

One might expect Newman to have been deeply discouraged by the new kind of world he saw emerging. The facts, however, belie that expectation. ‘I prefer to live’, he wrote in the 1880s, ‘in an age when the fight is in the day, not in the twilight’ (*Idea*, p. 389). And the basis of his confidence? ‘It needs no heroism in us to face such times as this, and to make light of it; for we are Catholics’ (*Discourses*, p. 244). It was in the name Catholic, and in the reality at the heart of the Church distinguished by that ancient term, that Newman had both hope for the future and the courage to plan ahead. What was peculiar to that

Church was that her founding history did not grow old, for the good reason that her Founder went with her through the ages. She was at home in all ages and in all places. All she needed was the freedom to move and to act so that her Lord, to whom all ages and all places belong, could move and act. Her Founder, present in her service of Word, Sacrament and Guidance 'brings a universal remedy for a universal disease'. And so her Minister, the Catholic Priest, 'always has a work to do, and a harvest to reap' (*Discourses*, p. 246). The priest is not only relevant but indispensable as 'the dispenser of invisible grace'. 'His vocation and ministry', 'so intimately connected with the divine scheme of mercy', both dispenses the graces of the Redeemer and His redeeming sacrifice, and responds to the deepest traumas of the human heart and conscience, such as the burden of sin, the pain of guilt, spiritual sorrow, the struggle in the human heart between good and evil, problems that will disappear from the human scene only when the sun ceases to shine and the earth to spin. The priest, in short, is a channel of grace, the grace of the Redeemer of Man for a broken world. Let the Church disappear, Newman once wrote, and the world itself would end at once! Christ set up the Church and the priesthood, and both will continue to do their work for the life of the world until the end of time. As long as there are people on this earth, the Catholic priesthood would be absolutely necessary simply because it has been appointed as the channel by which the peculiar Gospel blessings are conveyed to the human person, 'that being who is conceived in sin, and the child of wrath, is redeemed by the precious blood of the Son of God, is born again and sustained by the Spirit through the invisible strength of the Sacraments, and called through self-denial and sanctification of the inward man, to the eternal presence of the Father, Son and Holy Ghost' (*Parochial and Plain Sermons*, II, 81). The priest is this channel simply as the 'celebrant' of the sacraments which are the 'means and pledges of graces, keys which open the treasure-house of mercy' (*Parochial Sermons*, III, 291).

In 1873 Newman preached at the opening of St. Bernard's Seminary, Olton. The author of *The Idea of a University* always saw education, in the large sense of the word, as his 'line'. In his sermon he addresses himself to the purpose of a seminary. A seminary is a place where young men ought to learn to live in communion with God and their bishop. These two communions are the key principles of seminary formation because they constitute the bedrock of priestly ministry and life subsequently.

As to the principle of unity with one's bishop and fellow-priests, Newman insinuates that the idea is implied in the sacramental bond established by the Sacrament of Orders. Bishop and priests all share in one and the same Priesthood of Christ. Newman draws out the resultant duty of brotherhood between priests and bishop by a delightful use of a text from St. Ignatius of Antioch, the successor of St. Peter in the See of Antioch. The great martyr compares the unity between a bishop and his priests to that between the harp and its strings when the latter are perfectly tuned. 'It becomes you to be one with the mind of your

bishop, as indeed you are. For your respected body of clergy, worthy of God, is in exact harmony with your bishop, as the strings to the harp. The result is that in your unanimity and concordant charity you sing Jesus Christ' (*Ignatius of Antioch: Letter to the Ephesians*, 4). It is not only a question of smooth functioning and efficient running of the diocese, but also of an affective, as well as an effective, fraternity among priests, an attunement that will sing 'Jesus Christ'. This may be called the external principle of unity in the *presbyterium*.

The internal principle of union consists in the practice of the presence of God the Holy Trinity. 'We must gain the habit of feeling we are in God's presence, that he sees what we are doing; and a liking that he does so, a love of knowing it, a delight in the reflection 'Thou God seest me.' Here Newman picks up one of the outstanding themes of his Anglican days, namely, that Christianity is the presence of Persons. A recoverer of forgotten truths of the faith through his love for the Fathers of the Church, he tried to help his congregations and his friends to 'realise' the truth of the indwelling of the Blessed Trinity in the soul. 'We are assured of some real mystical fellowship with the Father, Son and Holy Spirit, in order to reach this; so that both by a real presence in the soul, and by the fruits of grace, God is one with every believer, as in a consecrated temple' (*Parochial Sermons*, II, 35). What he preached to his Anglican laity, however, is an imperative for the Catholic priest and 'the true weapon which he must use against the infidelity of the world' (*Catholic Sermons*, p. 133). It is this inner communion which will provide the true key for the unification of the many and varied facets of the diocesan priest's life. Vatican Two repeats this teaching in a central passage of its Decree on the Ministry and Life of Priests.



John Henry Cardinal Newman (1801-1875) whose writings form the basis for a philosophy of priesthood in a secular world that is as relevant to our times as it was to his.

The priests of the Gospel, however, are men not angels. 'It is your brothers whom Our Lord has appointed, and none else men, like you, exposed to temptations, to the same temptations, to the same warfare within and without, with the same three deadly enemies – the world, the flesh and the devil; with the same human heart, the same wayward heart, differing only as the power of God has changed and rules it' (*Discourses*, p. 45). The Redeemer's graces are transmitted through such poor channels. Priests 'are only the earthenware jars that hold this treasure' (2 Cor 4:7).

There is, however, a special significance in this fact, which is of great pastoral value. The priest of the New Covenant 'can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness' (Heb 5:1-2). The priest is able to come close to the weak, make himself one with the confused, make his own the burdens of his people, and sympathize with those of little faith because he is of the same flesh and blood as those around him. Just as the Saviour, who did not sin, took on our human nature and 'a man's heart that we might entrust our hearts to him', so too the priest knows his own fragility in a manner that ought to make him a compassionate ambassador for Christ.

A further consequence of this solidarity between the priest and the people of God concerns the priest himself: he needs the grace of Our Lord as much as the people. The priest must apply to himself the medicine which he brings to others. This means that he must not only work for Christ but in Christ and with Christ. He must resist the temptation to live out of his own resources and try

to live from those of the Lord, for 'unless the Lord builds the house, in vain do the labourers build' His secret is that God is with him, and that Christ has called him and has sent him forth in the power of His Holy Spirit. The law of his life is inexorably the law of living in the Vine to bear fruit in plenty. He must become aware of this in the lands of silence. And that is both the story of each priest and the task of a lifetime.



The grave of John Henry Cardinal Newman

Fr. Tom Norris is a Lecturer in Theology at St. Patrick's College Maynooth. He is a former student of the layside at St. Kieran's and was a staff member from 1974 to 1984. His doctoral thesis at the Gregorian University was entitled 'The Theological Method of John Henry Cardinal Newman.'

THE PRIESTLY FUNCTION: A MODERN VIEW

'Keeping this sense of being called to witness to Jesus and to Gospel values becomes even more important as increasingly we find ourselves in a culture that shares neither our beliefs nor our values. The mission of the disciples to serve as a company of witnesses to the Lord takes on greater meaning as we find ourselves occupying increasingly minority status in Western society. As one writer put it: 'Americans are now beginning to experience the eroding influence of the non-Christian atmosphere, and some other countries, which have travelled further along the route of de-Christianisation, experience it even more acutely.' In such a neo-pagan narcissistic environment, the demanding nature of Christ's call as well as the difficulty of the mission becomes all the more apparent.

It is within this context that I believe we will find the focus of our priestly ministry. We will not find it in simply being functionaries, in getting lost in activity, in being frenetically busy with many things. We will find it only if we maintain a clear vision of the witness to which we have been called give of Christ and his Church. As ordained leaders, we have been selected and commissioned on the basis of proven discipleship. We have been entrusted with the responsibility of caring for these communities of faith which have been called to be the company of witness. It is in this direction, I am convinced, that we best find the focus of our work as priests.'

ARCHBISHOP ROGER MAHONEY OF LOS ANGELES

Fr. Edmond Renahan

CONFIRMATION: AN EXPERIMENT IN CHRISTIAN INITIATION

The Second Vatican Council certainly opened the windows of the Church to the world — and a few doors too! To some it looked like the opening of 'Pandora's Box', to others an occasion 'to grow in love and grace before God and men.' Now some twenty years later, the real substance of the deliberations of that Council is being seen in the implementation of the decrees dealing with the sacramental life of the Church especially with regard to the Rite of Christian Initiation of Adults' (R.C.I.A.).

Not having the luxury of a parochial school in the parish in which I minister, the responsibility for religious education devolves on parents and volunteer catechists. These volunteers are accredited by the Archdiocese after two years of study and practice, and are then commissioned as ministers of the Eucharist as Eucharistic Ministers or Lectors. The whole religious education program from pre-school through Confirmation is co-ordinated by a qualified, married, lay director.

Some five years ago, having observed our seminarians departing to outer darkness and the most part failing to discover that adult faith which Confirmation pledged, it became obvious that a drastic change was called for. Those involved with the Confirmation group decided that a modified form of the R.C.I.A. might be of value.

The process is in four stages (1) Pre-catechumenate, or 'getting ready'; (2) Catechumenate, or 'the journey'; (3) Purification and Enlightenment, or the immediate preparation for the Sacrament; (4) Mystagogia, or period of continued growth.

At the practical level, the Confirmation preparation period would now be called a 'process' rather than a 'program'. The age would be raised from twelve to fifteen and the candidates would meet twice a month for two hours on Sunday afternoon rather than on weekday evenings. The sacrament would be conferred during the Easter season. [Because this was initially a one-year effort, the catechumenate was telescoped somewhat. With the change of diocesan administration in the Fall of 1985 we were able to expand the process to a two-year one.]

The Pre-catechumenate now commences in the late spring two years in advance of the proposed time of conferring and concludes on the First Sunday of Advent. During this time an invitation is extended to those of fourteen-years-of-age and older to be a part of the process. They and their parents are told what is involved and are interviewed by the catechists or priests to see what they expect and if they will make the two-year commitment. Sponsors are chosen and trained during this period also. It will be their duty to have a one-to-one relationship with their candidate on a weekly basis or the next two years. This is a lot to expect but both learn much together and grow in their Faith,

and it also becomes an opportunity for adult education. The Rite of Enrollment is held on the First Sunday of Advent as part of the Sunday liturgy.

The Catechumenate takes at least a year. It begins with an overnight retreat which promotes a sense of community among the group. Then follows a period of formation and catechesis. Emphasis is placed on knowledge of the person of Jesus, personal prayer and shared prayer, and study of the Sacraments, especially those of Eucharist and Reconciliation. Self-image (i.e. knowledge of self and others), moral development, a true sense of belonging to a faith-community, and of service to it and a knowledge of Church history are all part of the catechesis. A sense of the celebration of liturgy is attempted during this period. A Rite of Acceptance or a Rite of Passage at the beginning of the Advent Season concludes the Catechumenate.

The period of Enlightenment and Purification begins with a retreat again. The Rite of Confirmation is studied and scrutinies and presentation of the Creed and the 'Our Father' are followed as shown in the R.C.I.A. directives. A family evening of prayer and reflection with the sponsors is also held at this time. Having participated in the process up to this point, the candidates are asked if they wish to be confirmed. The sacrament is then celebrated during the Easter season with parents and sponsors in attendance. Afterwards they are invited to be part of the youth group and the continuing activities during the 'Mystagogia' period.

This process is vastly different from that based on the teacher-pupil relationship of the past. Many are involved in this faith-sharing and faith-growth process. The catechists or group leaders, as they are called, have no more than eight candidates in a group. A liturgy planner, retreat planner, service co-ordinator, sponsor leader, parent leader and helpers form the Confirmation team with the priests. The team has its own evenings of prayer and a retreat to build its faith and sense of ministry.

We have found that this process has awakened a greater sense of faith, of church and awareness of the Spirit in the candidates, their parents and sponsors. The numbers who present themselves for the Sacrament has dropped, of course, but hopefully those who have been confirmed will lead a more mature life of faith.

This model is very much in the developmental stage and will continue to be modified as necessary. Hopefully, some day we will be able to say of Confirmation what Cardinal Newman said of Christianity: 'It is not that Christianity has failed but that it has never been really tried.'

Fr. Edmond Renahan was ordained at St. Kieran's College for the Archdiocese of Los Angeles and is currently ministering in Canyon County, California.

Fr. Andrew Desmond

FORTY-TWO YEARS OF PRIESTHOOD: APPRECIATION AND ANTICIPATION

At any age when most professional men in England have retired, many of them compulsorily, I find that there is a whole bright spectrum of priestly work looming before me and, God willing, I'm ready for it. Thus this writing will not be an advance copy of my auto-obituary. It is rather a reflection and appreciation of the good years so far and an optimistic anticipation of whatever years are yet to come.

Looking back to Ordination Day in St. Mary's Cathedral, Kilkenny, forty-two years ago, I can recall that some twenty-four of us were, to use the phraseology of the time, 'raised' to the priesthood. On that great occasion one thing was quite certain — we had no problem about our identity. We knew as we emerged from the ceremony that we were priests, and that, as far as the priesthood was concerned, we were all of us equal in status to all Catholic priests in the world, whatever their age, nationality, environment or culture.

In those days priests in Ireland traditionally wore the same type of suit — the 'Chesterfield' — and to the best of my knowledge the jacket had a specified length (*'usque ad genua'*) although *'usque ad knuckle-tips'* seemed more acceptable in our time! Even sporting a trilby and an umbrella would not have looked out of place in a young priest!

I am sure that most of us were reasonably happy in the seminary and accepted the somewhat strict discipline which was linked to a type of monastic life. We had to work pretty hard at studies with written and oral examinations at the end of each academic year. The week's retreat at the end of the summer term was a welcome relaxation for soul, mind, and body and an excellent prelude to a long summer holiday with our families and friends.

In those days very many young people aspired to the priesthood and the religious life and hundreds volunteered to work in the Church overseas. Compared with the situation today, it seems incredible that there were some one hundred and fifty students in residence in St. Kieran's in our day. Admittedly a proportion were Irish refugee students who had been studying at Continental colleges when World War II broke out.

Apparently (by custom) bishops of English dioceses gave no financial support to their Irish students studying in Irish seminaries during the six years of training. I have often wondered if these bishops fully realised the tremendous sacrifices made by parents and families of these students. These bishops, in turn, accepted the priests as the 'finished product!' Personally I remember being called by my bishop to take up duties only two weeks after Ordination when I was settling down to have a restful holiday after the rigours of Fourth Divinity. Being in a sense master of the situation I did have my summer holiday — and with the bishop's blessing!

My first assignment was to a parish in Hove, a twin city with Brighton in Sussex. A very salubrious place in peace-time, it was now a city in a war situation, and in the front line. Thousands of men and women in the Services were stationed in the locality. To be an acting chaplain to these men and women in addition to parish work was a rewarding experience for a young priest. It did mean long hours of pastoral work, but moving in the company of young Catholics was very satisfying. As it was war-time, the clergy had some civilian duties and constant air-raid warnings kept us in close touch with our Creator!

From the 'madding crowds' and the excitement of a front-line parish I was moved to a parish in the peaceful countryside of mid-Sussex. This was a completely new experience for me for, although born in a small market town, I had never lived in the open countryside. As an assistant priest I was responsible for two small churches, each with a congregation of some eighty people, as well as for the pastoral care of five villages at the foot of the Sussex Downs. With a two-stroke motorcycle (essential in a large country parish) visiting parishioners could be most enjoyable, especially in Spring and Summer. Travelling in the winter was a different story. Dinner was at 9 p.m. on Saturdays; priests had to be fasting from midnight before Mass and Holy Communion (so had the laity). On the following day, the schedule was: Rise at 6.45 a.m.; travel four miles to Church A; Confessions 8 a.m.; Mass 8.30 a.m.; travel four miles to Church B; Confessions 10 a.m.; Mass 10.30 a.m.; tea in a parishioner's house; Sunday School in Church B 2 p.m.; Rosary, Talk, and Benediction 3 p.m.; tea with parishioners afterwards; travel to Church A; Sunday School 5 p.m.; Rosary, Talk, Benediction 6 p.m.; travel four miles home. The housekeeper was away on Sundays, so one had to cook some dinner and look forward to a well earned rest.

There wasn't much ecumenism in those days although there was a good religious spirit among village Christians and most villagers took part in social activities. As the 'local R.C. priest' I mingled as much as possible with people of the villages and in time was fairly well known in the neighbourhood. In conversations and in discussions religious matters very often came up and if a Catholic priest was present they were quite prepared to hear about the Faith and would ask a lot of questions. With this in view, and the help of a local Legion of Mary praesidium, I arranged a course of six talks on the Catholic Church. In those days we had to get permission from the bishop before such an undertaking and I duly made application, something I had never done before. The reply was: 'You may give these talks to other Christians but there must be no discussion and no questions from the floor!' We used the good bishop's advice as 'guide-

ies' and then used our own discretion! Four non-atholics and eight Legionaries attended the six weeks. Two of the four were sons of the local 'lord of the manor'; another, a lady, was first cousin of a Prime Minister. All three later embraced the faith.

It was a strange experience and it came as a bit of a shock to be whisked from the beautiful and varied countryside of Sussex to a large and populous London suburb where I stayed for ten years. I was quite delighted to have as my fellow-parishite a 'Kieran's man' of my own vintage. It was a great parish with some 4,000 people at Mass on Sundays, a very fine parish church and everything highly organised. There was a sizeable Irish population, in fact more than in my native parish in Cork!

In a parish of this kind we were involved in almost every aspect of pastoral ministry. There were two large psychiatric hospitals which took up a good deal of our duties and we took home visitation of parishioners very seriously. There were many parish organisations and finding members and leaders in those days seemed fairly easy – we were, in spite of being a city parish, a very closely-knit community. In addition to my parish duties, my bishop appointed me a part-time chaplain to overseas students in south London. Quite a lot of work was done for overseas students and today there is an 'overseas students' chaplaincy with a resident chaplain in the parish.

Eventually my time had come to be appointed a parish priest, but again to my surprise, I was sent as a full-time chaplain to overseas students and assistant to the National Chaplain. However, as the national chaplaincy was located in the Archdiocese of Westminster, it meant I had to move to another diocese for a period which lasted five years. Now freed from the responsibility of parish work, full-time pastoral work among students was to be an entirely new experience which I enjoyed very much. Within a year of my appointment I was sent to found and organise London's first large Catholic overseas hostel for 200 students. This involved me (working under a board of managers) in buying a hotel for conversion to a hostel. I remember well the first midnight Mass in the completed building with a congregation of students from some 40 nations. We usually had some 50 English and Irish students to keep a proper balance of numbers.

A student chaplain lives almost completely in the student world and is involved in almost every department of student life. Dealing with overseas students meant meeting with ecclesiastics from many countries (especially the missionary countries) and with politicians of all shades; being invited to embassies; attending functions of the many National Catholic Societies in London, and visiting university colleges in London and in the provinces. It was a full, rewarding and satisfying life, but difficult at times, sometimes resulting in overwork and apart from a few hours a day, being at the beck and call of students.

Being inducted as a parish priest for the first time is quite an exciting occasion. Having been in my case some twenty years preparing for this day I now had the opportunity of taking full responsibility for souls using my own initiative, and of

putting into practice ideas I had accumulated over the years. In the reign of John XXIII the traditional Church attitudes began to change and then came Vatican Council II. After the Council, the Church looked forward to the end of the twentieth century and the year 2000; the Universal Church was reforming herself as she had done many times in her long history.

In the history of the Church there have sometimes been disturbing factors in the aftermath of Councils and Vatican II was no exception. Many sad things have been happening but again the challenge of the future and the renewal and reforms in the Church have been for priests especially, even the older ones, an exciting experience.

One deplores the decline of religion in the English-speaking world as we knew it. Gone are the days of vast congregations. Permissiveness seems to flourish in the affluent society. The bond of marriage has weakened, children in their teens seem not to be as dependant on their parents as they were – there is plenty of excitement outside the home. There are new experiments in the teaching of religion in Catholic schools, some good, some not so good. There is a sharp decline in vocations to the priesthood and the religious life. One could go on and on – but the Church is God's Church and it will last to the end of time!

Other changes are an occasion for rejoicing. The liturgy in the vernacular was something that we dreamed about but could never foresee, yet it has actually come about. We are no longer restricted to devotional hymns but can use all the world's hymns for our worship. After four hundred years of estrangement from other Christian communions we are now encouraged to pray with them, to worship with them in certain conditions and to share with them the ministry of spreading the Good News and bringing people closer to Christ and His teaching.

It is wonderful to find the heads of the major churches involved in discussions even on the most sensitive issues. We have a Holy Father who has given us a new vision of the Papacy and, as the Supreme Pastor, has given an example of holiness and pastoral ministry to clergy and laity alike. Yes, the Holy Spirit has caused some commotion in the Church and to priests of my vintage it was sometimes confusing but we must be thankful to the good Lord who knows what is best for His Church and may we, in all humility, thank Him for giving us a glimpse of the Church 2000!

Fr. Andrew Desmond, a native of Cork, was ordained at St. Kieran's College for service in the Archdiocese of Southwark in 1942.

Fr. John Ryan

A PARISH WITH A DIFFERENCE

Back in 1965, I was about to celebrate 21 years as a priest of the diocese of Ossory. I had spent nine years in Scotland, then twelve years in Ballycallan, and felt I was 'due a change'. A letter from the bishop asked me to call to see him. I was speculating about my next appointment, never dreaming what the bishop had in mind for me. When I went to see him, he told me that he was appointing me as Chaplain to St. Canice's Psychiatric Hospital on a full-time basis — and residential too!

After my initial reservations about the task he asked me to give it a try for a few months. I remember my first walk up the drive to the hospital, knowing that my new parish would have only about 400 people, and thinking that I had been ordained for better things.

I was amazed at the warmth of the reception from everybody. They were delighted to have another member of a therapeutic team and saw my appointment as official recognition of the importance of their hospital, giving it the same status as general hospitals. As I walked around the wards, over and over again old men and women took me by the hand and spoke of how glad they were to have a 'priest of their own.' I really was a sign, a symbol that the Church was at last recognising them as a community, anxious for recognition. It was a new assurance to them of God's loving care.

Soon I began to feel so inadequate at my my work as I heard young nurses, male and female, talking about neurosis, psychosis, schizophrenia, mania, reactive depression, delusions, hallucinations — all terms that were mere words to me. I went back to my text books from Maynooth days, but these terms were not there either. From then on I decided I had so much to learn, so much to understand if I were to be a member of a caring team.

My first problem was to realise that I was living in a hospital and that realisation came slowly. In general hospitals the patients are all in bed, and when you visit you go from bed to bed. But here all my patients were walking around and seemed so healthy. Yet they were all in pain — not the kind of pain you find in medical or surgical wards but a suffering of spirit and mind that is not easily understood and sadly was often derided in the past. You think of other kinds of sickness and how often bodily pain brings out the best in a person, yet here there seemed to be nothing noble about acute depression, or a breakdown; outsiders sometimes still said it was evidence of weakness in character or spirit. Yet a sick mind is as much a reality as a sick stomach and mental pain is as much the ruin of a sound organism as any physical pain. The effect is often longer-lasting than many kinds of bodily pain. You cannot remove a mind or a feeling in the way you remove an appendix.

I was lucky that we had great medical staff. Initially I had no idea what to do or say, so the medical staff invited me to their staff meetings twice daily and I sat and listened and gained years of experience in that way. It was necessary so that I would not give advice that contradicted the advice

given by the psychiatrist himself. I know I have made mistakes but they became fewer when I realised it was the doctor's duty to cure the patient and not the chaplain's. The psychiatrist is concerned with disturbances of the mind and the priest with the person's relationship with God and people, even though both may sometimes overlap. So the priest is not a substitute for the psychiatrist or the psychiatrist for the priest and one trying to do the others work will only lead to tragedy for the patient.

The hospital is my parish now and the highlight of the day is the daily celebration of the Eucharist either in the Church or in the ward, then the administration of Holy Communion in the wards at a time most suitable to the nursing staff. But Mass and the celebration of the Sacraments are only part of a chaplain's life. The other important aspect is developing a friendship or a relationship with each individual, achieved best by the simple but demanding task of talking and listening. It is the most difficult aspect of the Chaplain's role; we are trained to talk and not to listen and people want us to listen. You cannot reason a person out of depression or out of any neurosis or help him by telling him it is all God's plan. You help him first by being secure in your own faith, by being kind, patient and tolerant. The patient talks and you must never show shock or resentment because while he is talking he will be watching you intensely; you must try to lead him by virtue rather than by eloquence. To listen is harder than to talk because you have to tune into someone else's wavelength for a 'programme' that may be of little interest and that you have probably heard before. It is often humiliating because you realise there is so little else you can do and then there is a temptation to feel superior. That part of my life I find difficult, because it is so tedious and at times depressing.

One thing more than anything else which makes life happy here in St. Canice's is the love and care the staff have for the patients. The long stay patients regard the hospital as their permanent home — some remember no other, some pine for the well-remembered real home — so the staff realise that there is nothing to be gained by making the hospital an unhappy place.

What was to be for a few months has lengthened now to twenty-one years — twenty-one satisfying years of ministry that I have tried to place in my life and in the life of the Church. The Church which seeks to follow Christ must be a Church that welcomes and rejoices in each one of its members. The Church is first and foremost a visible sign of God's love for all his people. As *Lumen Gentium* states: 'Each individual part of the Church contributes through its special gifts to the good of the other parts and of the whole Church'. Pope John Paul said in Southwark Cathedral in London: 'No sickness, no illness, no infirmity, can ever deprive you of your dignity as children of God, as brothers and sisters of Christ. Keeping both thoughts in my mind has convinced me that my life here has not been wasted.'

Fr. Stephen McBrearty

PREACHING INTO THE DARK

Although it was nearly February, the weather was mild. My decision to visit the Maternity Hospital in allymoney at teatime (six o'clock) was a strange one. Possibly the events of the day had prevented me from travelling the ten miles from Cloughmills through the wild expanse of Antrim peat bog to allymoney; but this new baby boy was a surprise gift to a mother who had waited a long time for its rival. The baby was well – the mother fine – and, as one usually finds in a maternity hospital, smiling fathers were proud to display their paternal role.

And so began the journey homeward. A fellow-traveller had sought a lift back to Sacred Heart Church in Cloughmills. The conversation was full of parish happenings. Who got married? Who got engaged? Who was drunk? Who was fighting? The usual idle chatter surrounding events in the life of a small rural community! Something – and to this day I still don't know what – made me change direction in the car. Instead of driving home to Cloughmills I announced to my passenger the need to enter the village of Dunloy. Dunloy is the main homestead of the Catholic population in this particular corner of the Reverend Ian's constituency. I really hadn't any reason for entering the village but I knew I just had to go! And there it was! Gunmen – three in number – dressed in jeans and sweaters pointing their lethal weapons into a potato field beside a small housing complex. I thought at first the IRA had decided to knee-cap some young fellow for offences they regarded as criminal or maybe they were about to 'open-up' on an unsuspecting army or police vehicle. My confusion and anxiety was heightened when one of the armed men shouted in no uncertain terms that my car lights had better be extinguished or else! How come this man had a strong English accent? Why were these men now numbering six so heavily armed – and why was their attention focussed on the potato field?

In circumstances such as this fear immediately grips you. I could see that death was visibly enclosing her mantle. Shots began to ring out, ricocheting off the walls. The screams of the residents of the housing estates could be heard. A battle in darkness ensued. There were people in the potato field behind the houses and the men with English accents wanted them – dead or alive! I was the priest – I had to try to do something. I abandoned my car, saw my passenger safely placed in a nearby house and I walked, waving a white ankerchief towards the field.

It's hard to place on paper the events in a few minutes of crazy activity. The result of that evening's ambush was three dead men: a lad of seventeen, a twenty-year-old man and a married man. The history leading up to the three deaths centred upon young IRA volunteers watching the SAS squad who in turn were watching them. It was the SAS who stopped my car. One of them died long with the two young volunteers – all three in the field died.

After the shootings, a normally quiet

country village turned upside down with police and army activity. It meant three days mourning and ever heightening tension as rage, fear and revenge built increasingly towards funeral day. The roads never cooled with political journalistic traffic. It was as if the world looked down on this small hamlet – and everyone had a say!

The tense requiem for our two dead parishioners saw thousands flock to the church; it saw canvassing for revenge of these two young volunteers; it saw a lot of people with hatred in their eyes. It seemed that Ireland – or at least her 'political representatives' – saw in the two volunteers a chance to capitalise on its loss. Would two dead gain two hundred new recruits? All the young wanted was to have revenge – to be mourned as heroes. I could only remember the fear in the dead faces lying cold in the field!

I couldn't stop myself from thinking 'All this for what?' The chant of the mourners as they passed by the army and police on their way to the graves told me that 'All this is for Ireland!' I felt sick for Ireland and I mourned the death of a small village in Antrim. When I looked in the eyes of the mothers whose sons they buried, only then did I recognise the real pain. They alone with their families wept not for volunteers, not for Ireland, but for the children they loved and had tried to guide – but something, someone else had taken their sons from them.

That evening I watched the reports of the funerals on television. I saw the thousands of mourners follow to the graveside; I also watched the burial of a young soldier being laid to rest in an English graveyard. The sadness of his wife and young child was the same sadness shared by the mothers whose sons I had just buried.

It is two years since these sad days and I feel the village has changed. Mothers and fathers worry about their children's movements; they want them to learn from history – they don't want them to repeat it. An uneasy tension dwells within. How can they be sure whether or not one of their sons or daughters is involved in this war of hate? We have had instances since of young volunteers making visits to our Sunday evening discos. Arriving with covered faces, carrying arms, they make proclamations and depart quickly. They are no more than twenty years old – they have now become local heroes!

The challenge to any priest in the North is the unbiased preaching of peace and justice – the shepherd continually trying to lead his flock to accept the way of peace, as the real way forward. Gone are the days of such men as Gandhi and Martin Luther King. We in Ulster feel the loss of our once prominent peace leaders – the women who held hands across the sectarian divide. But we will never lose heart. Out of death life will rise!

Fr. Stephen McBrearty studied for the priesthood at St. Kieran's and was ordained for the Diocese of Down & Connor in 1981.

Fr. Sean Cassin OFM

WRESTLING WITH ADDICTION

It's four o'clock as I take a coffee break and look out at the rain streaming down and the damp misting the windows of the buses that go up Lord Edward Street. I feel tired at the end of the day; there has been a constant stream of people since morning. One of the two now waiting has not been here before. I checked the records. He must be about 21. Strangely, he does not look 'stoned' so late in the day. If anything he looks sick, as if he is beginning withdrawals. His yellow pallor suggests he has got hepatitis.

I often use these precious moments by myself to predict the next person's motives for coming. Is he here to escape a prison sentence? There is an unfounded hope that a judge will be impressed by his attending a rehabilitation centre like Coolemine. Maybe so, but it is more likely from his appearance that he is 'burned out' from 'the street.' The stamina needed to rob and run, the waiting in alleyways to 'score', the poor-quality 'smack' make too many demands on his run-down system. He is probably sitting out there because the hospital in Jervis Street would not give him physeptone (a synthetic opiate used for withdrawal) unless he shows an interest in rehabilitation. An addict can recover from his physical addiction in ten days (mental, emotional and behavioural recovery takes months). Yes, a course of physeptone would have him back on the street in two weeks with his staminal revived. I am nearly sure that it is not family pressure that has him here. He looks as if he has been away from home for some time – perhaps is living in a hostel or a squat, or sleeping rough.

Tim comes in to me and I cannot take my eyes off his wet boots which are literally collapsed at the heel. I ask what I can do for him as he sits opposite me. 'Jervis Street sent me up' he replies. I hear this vague reply day in day out and know it means 'I'm looking for physeptone, I do not want to be here, I am coming because I was sent, I have to show my face to qualify for 'phy' in the hospital.' So I put on my squidged-up look of confusion and ask 'Is that the AnCO centre in Jervis St.?' As this mutual game-play continues, Tim becomes more confident – he suspects this guy is a bit of a walk-over. The game goes on until he reluctantly states that he has been a heroin addict for three years, this is his third detoxification (physeptone) programme and he is here because he is sick of it. There is a pause while we both look at the floor, at his wet and worn-out boots that say more than any of his words. 'So the problem is that you are a heroin addict,' I encourage him. He looks me straight in the eye and says: 'I know you think I am talking bull, that I am just looking for 'phy'. I know you're saying 'This is his fourth detox programme.' But I swear it's different this time – honestly. I'm just sick of it!'

Up to this I was gaining more confidence in my 'burn-out' theory. So I shifted gear from being a quiet 'push-over' to being direct. 'Listen,' I said angrily, 'you ask me to believe you! I'll tell you

what I believe. You started drinking and smoking hash at 13 or 14. You lied to your parents about where you were, you lied to teachers about missing days. You lied to get money. But most of all for five or six years you've been lying to yourself'. At this onslaught he sits back so I decide to go for broke. 'How many times have you said 'I can stop anytime' but never have. You sat in the hall and talked about where to get the best 'gear', that's how sick you are of drugs. When you came in here you lied about getting off drugs – you won't admit it's just another detox. Then you ask me to believe you when you know and I know you haven't told the truth in years'.

His eyes begin to fill and his bottom lip puckers. My tiredness comes back, my dislike for the constant wrangle that's involved at every step of recovery. I have envied many of my Franciscan brothers who can help people change through gentleness, kindness and understanding. In addiction, that approach is not only ineffective, it can be harmful. My fantasy of retiring to our Donegal friary by the sea to semi-contemplativeness surges up in me again.

Now that the first barrier is slipping with Tim I ask him to tell me honestly what is happening. It turns out I am only partly right in my guessing. He had come over on the boat that morning from London. He had a string of warrants there, no money, was in a hostel. He used his last 'fix' and his last shilling on the boat. His family in Dublin had thrown him out a year ago after he had robbed them and his mother had a breakdown. The beginnings of his withdrawal pains were setting in.

Then he asked the magic question 'What am I going to do?' So I explain that it's only the things he does that matter with Coolemine – we cannot go on what he says. 'I will begin to believe you if you are here in the morning at 9.30, not 'stoned' and able to talk normally. Then we will do some more things tomorrow until you do enough to get yourself off drugs. You do the work and we will support you.' His mood lifted a bit and he shook hands with me. 'I'll see you here at 9.30 then – who do I ask for' he queried at the door. 'Sean' I said. 'O.K. then, Sean, see ya!' I watched him go out the front door. He did not exchange a look with his mate in the hall or answer him. That looked hopeful, I thought.

Back at my desk I jot down the main facts about Tim, to remember them tomorrow. It is twenty to five. This last chap has been here before. His card says: married, 25, two children. He looks as if he is working. I wonder if he has a court case coming up and is scared of jail. But then again

EPILOGUE: At time of writing, Tim has almost completed his treatment at Coolemine, has been drug-free for 18 months and is working. He now wants to buy his own house.)

Fr. Sean Cassin is a former student of the layside and the seminary at St. Kieran's and was ordained as a member of the Franciscan Order in 1984.

Fr. Jerry Joyce

COMMUNITY RADIO: OPPORTUNITY AND CHALLENGE

he recent Extraordinary Synod of Bishops did not set out merely to be a solemn commemoration of the Second Vatican Council, which was destined to mark so deeply the life of the Church in this century; more importantly, it brought the Council's spirit to life again, remembered anew its teachings and decisions and re-launched it into the Church's life.'

Thus Pope John Paul begins his message to the Church on Communications Sunday 1986, urging all to 'consider in depth what contribution social communications can make to the Christian formulation of public opinion.' He reminds us of that Council's desire 'to strengthen more effectively the various forms of the Church's apostolate in the field of communications in **ALL THE DIOCESES OF THE WORLD.**'

Most priests and Catholic lay leaders can give 'notional' assent to the view expressed by the Holy Father that 'the great importance attributed to social communications by the Council is seen to have even greater relevance today with the ever growing influence of the communications media.'

When he endorses the words of Paul VI that we must not fail to avail of the media,' and goes on to say 'the Church would feel herself guilty before God if she did not avail of these powerful instruments' is he speaking to a listening and responding Church? I fear not.

While I agree with the view, expressed by two-thirds of the Irish people in a survey in 1984, that the Church 'is often wrongly criticised in the media', the evidence — the hard facts — supports Bishop Brendan Comiskey's views. He places greater blame for people's current image of the Church on the Church herself, her members and her Ministers or failure 'to make real much of the Church's rhetoric regarding the importance of the means of social communications. What practical steps have been taken to take up the challenge of the present opportunity to enter into discussion with those responsible for informing and entertaining, to train ourselves and to train others for the task as spokeswomen and spokesmen for the faith?' is his pertinent question.

'The Church must allow and encourage greater information about its own activities both among its own members as well as among those who express an interest. Such information can lead to a genuine commitment and responsible action.' Can it be done? Yes, it can. Community radio is a unique opportunity for all the churches in our lifetime. It offers **ACCESS** to community groups and development organisations — a diminishing aspect of our commercial media. It guarantees 'right of reply'. It provides the freedom to reflect on, and become involved in, an activity that is meaningful.

It frees us from dependence on our masters — the professional's 'interpretation', the licence of the bureaucrat, the authority of the institution, the pre-occupations of the 'boss'. Truth **EXPRESSED** is freedom.

To quote Bishop Comiskey again: *'In the event of the eventual passage of a Community Radio Broadcasting Bill, local Churches should be encouraged and supported in their efforts to play a part, along with other community groups, in establishing and maintaining local community radio, one of the great opportunities for all the Churches in our lifetime.'*

Community radio is *of* the people, it is *by* the people and it is *for* the people. It is mainly learning *by* and *from doing* — and together trying to understand the implications and significance of what is being done. It reflects life as and where it happens — and for everyone; not just the bits chosen to serve the ideology of the particular media. Churches too need to be sensitive to the difference between propaganda and evangelization!!

The interests, needs, wishes and decisions of people within a local community crave expression in the context in which they have been formulated. People hunger to express themselves as they perceive themselves to be and to have the means of **SELF-expression**. To be at the mercy of the priorities and prejudices of those who turn us on and off as it suits **THEIR** needs and views rather than ours is to be silenced and dehumanised. No one person or interest group can veto another in genuine community radio.

We have developed the co-operative structure to facilitate unbrokered access by people to a medium which puts the adjudication of value and co-ordination of content into the hands of the local community. We have ten Advisory Committees to inform this work. The Religious Committee is interdenominational and *while working charitably together, to accommodate diversity, builds unity. Action diminishes the immutability of academic or theoretical concepts!!!*

The *voluntary* aspect assists diversity and freedom, inspiration and variety. The professionals are resources to enable and facilitate, to create the conditions for communications; but they cannot edit, select, reject, as in the commercial and professional media. Participation, intimacy, confidence, self-expression, the ability to listen, are as important to community building as to personality development. The person and the community group are at its nucleus. The professionals will need to be able to assist them to 'be', as well as teaching skills in analysis, objectivity and a style of presentation and music content that will avoid 'switch off.'

Community radio is particularly suited to Ireland. In the Irish Christian context the concept of voluntary service is closely linked with com-

munity development. A free community must also have the right to be true to itself and to have its own voice. Development demands freedom. Community radio can teach us much too about being the 'Vatican II' Church, re-launched into daily living. A Church-under-siege is not 'good news' to a world waiting to hear and see a lived Gospel. Our schools and seminaries pay too little attention to the potential of community radio.

A last word from Bishop Comiskey, who has a special responsibility in the Irish Church in this area where 'human skill is constantly developing and perfecting.' He says: 'The catechetical and educational apostolate of the Church must concentrate on media education, helping people to become appreciative, critical and discriminating in their use of the media.' 'Nothing could be more important than the training of those who have access to the means of social communications in the task of articulating Christian and Gospel values. Especially in seminaries and houses of training, two things would seem to be called for: training in communication skills must become part of every year's programme; and secondly, *all subjects should be taught in the seminary with a view to their being communicated to people.*'

My years of experience in media work convince me that we live in a fools paradise if we believe that what we say is what others hear. I get angry letters criticising what I am supposed to have said. Nine times out of ten they are inaccurate and sometimes the meaning taken is almost opposite to the one intended to be conveyed. I feel that the well-being of the Church, the education system and democracy itself demands that we help people to listen, interpret, understand and know. Community Radio could be one of the most important 'schools' for our modern way of living. I'm saying that for 10 years. Is there anybody listening?

Fr. Jerry Joyce is a former student of the layside and the seminary at St. Kieran's and is currently C.C., Freshford, Co. Kilkenny. He has been deeply involved in the establishment of the Kilkenny Community Radio project and has campaigned nationally for the legalisation of community broadcasting.

A VIEW OF THE RADIO APOSTOLATE

'It has been shown that the vast majority of listeners to religious broadcasts are not attached to any church. A priest on the wireless therefore may reach with one sermon more people than he will normally reach with all the sermons of a lifetime, and most of these are people to whom he would never have the opportunity of speaking in the ordinary course of his ministry. Here surely is a field which demands the best efforts of the apostolate. It presents a challenge which the Church must accept in pursuance of her mission of preaching the gospel to every creature.

'There is nothing to stop the priest putting a microphone in the church and carrying on with the usual service. But this takes no account of wireless listeners. It means that they are being allowed to 'overhear' what is going on in the church. And what is going on? The Mass? The fact is that this central act of Christian worship is not good radio, and even on television it has a limited appeal. To the great bulk of listeners, it is a lot of 'mumbo-jumbo'. Therefore the broadcaster must adapt his service to suit the medium and accommodate himself to his unseen audience. In other words, he must construct a service that offers an appealing blend of music, talk and prayer.'

From 'The Radio Apostolate' by the late Fr. Charles Kelly in the Record 1958

ASPECTS OF MISSION Issues and Opportunities

he lay person has come to view his life more and more in oral terms, however much his day-to-day decisions may seem to indicate otherwise. In this section, we lead off with a powerful statement of the relevance of Christianity in business, and follow that with an unusually perceptive analysis of the value – and the price – of freedom in our

society. The pursuit of peace, and the special peace of contemplation in an atmosphere of Christian unity, is seen through the eyes of a young person who has experienced Taizé, and the opportunity for young people to grow with their parents to a new Christian maturity in the difficult years of adolescence is also reviewed.

Patrick Kilroy

THE CHRISTIAN BUSINESSMAN

Have you ever stopped to think why moralists have written so much on professional ethics, and so little on business ethics?

One reason may be the difficulty in determining what a businessman really is. The professional lawyer or doctor, in theory at least, is motivated by a social ideal that can transcend material interests – the pursuit of justice or the alleviation of suffering. The professional disciplines demand rigorous standards of academic and practical training over a period of years, and later set down codes of behaviour for practitioners, aimed at ensuring that the professional ideal will triumph when in conflict with material interests. The fact that many professional men behave as if these standards did not exist does not take from the fact that the social ideal is the bedrock of the profession.

Business cannot be described as a profession in these terms. You can become a businessman without any training, and you will have difficulty in finding a precise social ideal as a foundation for your activity. Indeed, despite the recent upsurge in management education, there is no widely accepted definition of knowledge and skill required in a business manager and even where such a definition is attempted, there is still no clear standard of performance which can be tested.

Basically, the businessman is concerned with the creation of wealth. His activity is grounded in the acquisitive nature of man, not unrelated to his need to survive, but embracing much more, giving rise to the concept of property and the right to control, on an exclusive basis, economic goods of all kinds. It is this central preoccupation of business with the creation of wealth which gives rise to varying attitudes to business, as well as to moral dilemmas for the Christian involved in it.

Most people look on the business executive as a pragmatic individual, operating to make profit in the world as he finds it, rarely questioning the standards by which he operates, or contemplating how things ought to be. He is involved in business primarily to earn profit, and it is the concentration on this objective that distinguishes him from the professional man, and from the civil servant. Indeed, many businessmen act as if they accept this view of themselves. Business conduct appears to be governed by a code of ethics, but only in so far as that code is enshrined in the law of the land or the regulations and conventions adopted by the

community in which the businessman operates. Provided he stays within the framework, he can accept standards of behaviour in business which he would not consider adequate to govern his personal relationship with his family or friends.

His very environment, indeed, is conducive to the acceptance of standards of good behaviour for the better regulation of that environment, which is, in the last analysis, in his own interest, and not because of any objective moral code. The logical conclusion from this approach is that if business practice is not illegal, it is thereby ethically acceptable and those who attempt to abide by additional, if ordinary, moral standards instead of the rules of the game, are bound to perish.

There is very little doubt that over the last century business in the western world has tended to operate in these terms. Most fundamental reforms, be they the abolition of child labour, or the introduction of antipollution controls, have come from outside business. They have resulted mainly from pressure by society as a whole which, though anxious to participate in and benefit from the fruits of business, tries continuously (if often belatedly) to guard itself from business excesses.

The convenient approach to business ethics can result in the following oft-quoted statement from Milton Friedman's book, *Capitalism and Social Responsibility* (1962), still being defended by some modern writers on management: 'Social responsibility is a fundamentally subversive doctrine. Few trends could so thoroughly undermine the foundations of our free society as the acceptance by corporate officials of social responsibility other than to make as much for their stockholders as possible. The business of business is profit.'

A growing number of people, particularly the young, who are shocked by this Adam Smith-like approach, question the whole ethos of business in the western world. They cannot accept profit as a motivation for business and in turn, they see all businesses being run for the exclusive benefit of owners or shareholders. This, they argue, perpetuates a situation whereby the greater portion of the wealth of the community is controlled by a small unconcerned, wealthy minority.

Such reaction, while understandable, is to some extent based on (a) a misunderstanding of the nature of profit and (b) a failure to distinguish between the creation and distribution of wealth.

Regrettably, many liberal minded Churchmen, in rightly condemning the abuses of business, fall into precisely the same traps. They throw out the baby with the bath water and give the impression that all business is in some way disreputable and bound to taint those engaged in it. In the process, they do little to help the Christian struggling to preserve his personal dignity and integrity within the business arena.

Profit is one of the least understood concepts today and businessmen on the whole have done little to rid the public of the confusion that surrounds it. To many it is inseparably linked with exploitation, and is seen as little more than an accounting term which indicates how much the proprietors are making at the expense of the employees, the customers and the public at large.

In recent years there has been a move to measure the wealth created by a business enterprise in terms of 'value added', rather than profit. The concept is relatively simple. In, say, a manufacturing business, raw materials are purchased and having been worked on, are converted into more valuable products. These are sold, and the amount by which the sales revenue obtained exceeds the original cost of the raw materials and the services purchased is the 'value added' which has been created by the collaboration of all concerned in the business. The greater the value added, the more wealth is available for distribution to all who have a stake in the business, those who provide capital, be they shareholders or bankers, and those who provide brains, skill and effort, be they workers or managers. Part of the value added will go to the community as a whole in the form of taxation, while part must be retained in the business to sustain further growth for the benefit of all participants, and this is classified as depreciation and retained earnings.

The measurement of wealth created in a business by the 'value added' standard immediately introduces the notion of a share of, or stake in, such wealth. It is more conducive to the development of a balanced relationship between labour and management than where all the emphasis is on measuring the wealth produced as profit – the amount left after all charges (including labour and interest costs) are deducted from sales revenue.

If the parties to a wage negotiation know what price the market will pay for the finished product, and the cost of the raw materials and services necessary to produce it, there is a reasonable chance that sensible agreement can be reached on the shareout of the difference, or 'value added'. An understanding of the process of wealth creation, by managers and trade unionists alike, is important for the improvement of our industrial relations generally. It is to be noted that in recent times a number of Irish companies have begun to include a statement of 'value added' in their annual reports, and this demonstration of the division of the new wealth created can do nothing but good.

Endless arguments can take place about the sharing of the value added among the participants in a business, but there can be no argument, whatever the political ideology of the country in which a business operates – capitalist, socialist or communist – about the importance of corporate 'value-

added' to all economic growth. Too little emphasis is placed on the need to create wealth as an essential weapon by which a civilized society can hope to tackle its social problems of unemployment, poverty and injustice.

Indeed, excessive preoccupation with the redistribution of the national product can create conditions which reduce the long-term possibility of achieving a just society, by actually retarding economic growth. Most businessmen acknowledge the right of the community to be heavily involved in the distribution of wealth they have helped to create. They will bear heavy taxation, albeit at times reluctantly, but when the tax system undermines an essential prerequisite for their operating as businessmen – for example, the opportunity to reinvest with reasonable certainty so as to create new wealth in the future – then they will protest vehemently.

Bishop Cathal Daly, speaking at Trinity College in late 1976, highlighted this problem when he said: 'The building of a just society is sometimes too narrowly conceived in Ireland in terms of redistributing wealth; but it also, and primarily, especially in our conditions, requires the creation of wealth and of work....The urgent problems of achieving justice and charity in Irish society cannot be solved alone by fiscal measures or by redistribution of the national product.' He went on to point out that such measures, and even sterner ones, are essential to bridge the widening gap between poor and rich, and to eliminate glaring inadequacies in our social care of many underprivileged groups, but they must be reinforced by combined efforts to increase the national product itself: 'It is our Christian duty to give our surplus to the under-privileged, it is a consequent duty to do all in our power to have a surplus to give.'

The kind of individual moral dilemmas that can arise for the Christian who is in business can be illustrated by consideration of the employment area as a whole, and the businessman's relationship with his employees in particular.

On the social side, clearly Ireland's major problem today is unemployment. With an exceptionally high number out of work, an expanding population, and in that population the highest proportion of young people in Europe, the social obligation on everyone to contribute to the solution of the problem is obvious. The businessman is clearly in a special position to respond to this challenge. In today's context, he would be irresponsible if he did not occasionally ask himself the question: 'How can I expand my business to provide more jobs?'

He knows, however, that to stay in business he must keep his unit costs of production down. He may find it very difficult to achieve this if he increases the number of workers, and he must never forget that his primary responsibility is to ensure the survival of the business enterprise itself within which the new wealth is created. To improve its efficiency he may move towards mass production but this will bring its own human problems, whether they be short term unemployment of particular workers, the redeployment of others or the alienation of those who cannot come to terms with prevailing methods of mass production. Nowwith-

anding these problems, he must still try to find a positive answer to his question, though he is entitled to expect that the other partners in the enterprise, the existing employees and the shareholders, will make their contribution by exercising restraint when it comes to looking for a share of the 'value added' created, so that more is available to generate growth from which the new jobs will come.

In his relationship with the employees of the business, as a Christian he must be prepared to face up to a number of questions, not because of trade union pressure or because the law demands, but because they spring from a growing awareness of the nature, dignity and value of the human person. Examples include:

– Does he strive to create conditions in which human relationships can be developed at all levels of his work force, so that a sense of purpose and achievement might be provided?

– Are the interests of the employees properly considered at all times at board level particularly when mergers and take-overs are mooted and is the information about such developments and their possible effects on employment and the futures of employees quickly and comprehensively communicated to the employees?

– Are the employment conditions, promotion and redundancy policies equitable, particularly if trade unions are weak or non-existent?

– To what extent is he concerned to prevent bribery of (or by) his employees, particularly in the buying and selling areas?

– To what extent does he provide for a creative and participative element at all levels for people in his employment?

He may not be able to answer all questions of this type, to the total satisfaction of his Christian conscience, but at least he must continuously strive to change the imperfect aspects of his environment.

The Irish bishops, in their pastoral on *The Work of Justice*, commented on the fact that in the modern world we have become more dependent on one another, and that one effect of such interdependence is that more and more decisions are taken for the individual by the group. This is commonplace in commercial life. Many executives find it difficult to accept and implement policies about which they have personal moral misgivings, merely because they are company decisions which have been made for them at board level. Similarly, many a director finds it possible to acquiesce in a board decision which falls far short of his personal standards, merely because it is a group decision.

Every businessman will have experienced the situation where the individual will have allowed the company 'to do the sinning for him.' All directors know that it is relatively simple to join in a decision to make men redundant, if the management team recommends it as the correct economic decision, even though the company can afford to try an alternative policy. In this case, remoteness from the people affected and non-involvement in the implementation of the decision will help the

director to placate his conscience. The bishops leave us in no doubt about our position: 'Selfish, sectional and unjust actions committed by my group are part of my responsibility too. It is not enough to examine my conscience about my personal behaviour. I need also to examine myself about actions of a group of which I am a member.' Even the business executive must, from time to time, stand up and be counted.

Today, a growing number of businessmen are searching for higher motivation in their lives than merely working for profit. While profit is an important pre-requisite for the growth of the business, it is not an end in itself. They see business as a service to community, a contributor to the common good with dynamic for social change. Business is an essentially human activity and, viewed in this light, the Christian may find it easier to grapple with the moral problems posed in it. The Christian social ethic invests the human person with dignity, and the new commandment 'love one another' is as applicable in business as in every other walk of life. It is precisely when the businessman fails to appreciate the dignity of the person that most of his problems in the moral area arise.

The Christian Association of Business Executives, after a detailed survey carried out among some 2,500 executives in the early seventies, found that the majority of executives would welcome a formal code of ethics, both for the company and for the individual manager. Subsequently, they produced a draft code for the conduct of business and the regulation of the businessman's behaviour towards his employees, customers, suppliers, shareholders and other suppliers of capital, towards society in general and towards local and national government.

The code depends on the recognition by those engaged in business of the following basic concepts, which are worth quoting in full:

(a) All business is essentially an expression of human relationships: not only those who work in the enterprise (the employees), but also those who provide its financial or capital resources (the shareholders), those who collaborate with it (the suppliers and sub-contractors), those who buy its products or services (the customers), and the wider public whose lives are affected by the business activity. The interests of all these members of society must be taken into account in formulating business policy. These interests, each in itself legitimate, will at times conflict. The most efficient solutions from a technical point of view may not always be the most human. Conflict and tension, moreover, can of themselves be constructive. Yet the Board of Directors' ultimate aim must always be to reconcile opposing interests in a balance of justice and mutual concern.

(b) The resources employed by a business enterprise are human, financial and technological. The human resources, however, have a unique quality, and to deploy them in a manner inconsistent with personal dignity is not only inherently wrong but cannot in the long run be efficient. Thus the employee's allotted task must be made as meaningful as possible. He must be enabled to feel that his

contribution to the success of the enterprise is properly rewarded, and that through it he has acted humanly and for the benefit of the community.

(c) It is a public responsibility to use all resources efficiently. Profit is one measure of efficiency, and, though not the ultimate aim of business, is necessary for the maintenance and growth of the enterprise, for providing employment and raising living standards, and for the contribution business should make to the wider needs of society.

(d) Business commitments must be seen as continuous and irrevocable unless varied by mutual agreement (such agreement not to be unreasonably withheld when justice and the greater good require a modification).

(e) Any right or authority enjoyed by or entrusted to anyone implies corresponding duties and responsibilities, and must be justified by performance.

(f) Competition and inventiveness are essential for the maintenance and continual improvement of the quality of goods and services, for growth and for technological progress. To guard against unfair forms of competition, however, a consistent standard of corporate behaviour wherever business is conducted must be established and protected.

There would be considerable merit in trying to work out a similar code here in Ireland based on a recognition of some such concepts. While most of us believe that our own personal code of behaviour is the most important influence upon us in decision-making, it would be useful to be able to check the strength of our personal values against an objective written code, particularly when the business pressure is such that we tend to waver in our ideals. It is probable that such a code, if backed by the main business organisations and grounded on a wide consensus in the business community, could be self enforced, i.e. by the management of each company. What would be important is not the enforcement but the wide acceptance of code which would give it its own standing and authority in the field of business activity; the basis of a moral consensus does exist, and a code based on such consensus, however imperfect, could only help us to preserve the Christian ideal in what is not the easiest of vocations.

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This article first appeared in The Furrow, and is reproduced by courtesy of the Editor.

ERRIS STRANDS

*A broad white strand
Dozing 'neath the sun
White-capped waves slide
O'er sleek smooth sand*

*An old cow paddles
A currach hunts for fish
Belts of weed, like leather
Mark the high-wrack line*

*A large sleek seal
Sunbathes on solid sand
The oyster-catcher waits
From high the gannet dives*

*On high a sleepy gull
Rides the balmy breeze
The world's intoxicated
With poteen-laced air*

*Back at home in Erris
I drink the golden sun
Alone in meditation
On sandy bed I lie*

*A translation by the author
of the poem *Cois Trá*
by Peadar Bairéad*

Fr. Paddy Bollard

PARENTS AND TEENAGERS

While the period of adolescence is renowned for its unsettling effect upon teenagers, it can be equally difficult time for many parents, calling forth all their resources of love, understanding and patience.

It is a period that parents, quite understandably worry about. Decisions about disco-going, smoking, hair-styles, clothes, studies, occupation, friends, etc. have to be faced. These are seldom easy, and no amount of resorting to 'how things were when I was your age' helps – the real challenge of adolescence for parents has to do with their son or daughter wanting, sometimes desperately, to be different, and going out of their way to be so – sometimes in externals, such as dress, choice of music etc., but usually in attitudes and ideas too.

Perhaps once upon a time it was true that the years spent in school were the best years of a person's life. This is less so today, not only because of the worry about the future that seems to loom so large in the mind of teenagers (what will I do with my life?), but also because life is less simple and straightforward. Disappearing are the certainties of religion, morality, public life, and with these certainties so too security, precisely at a time when security is most needed.

Nevertheless the transition from primary school to secondary school is one that most children look forward to. It is about being 'big' and growing up. But it also signals one of the greatest struggles that the adolescent faces: that of separation. Transition from a world of relative stability that comes from the security found in parents, where everything seems uncomplicated, to a world of dependence, where one is more on one's own, no longer a child, but not yet an adult, hurts. While some may postpone making the break, and others never make it, for most people it occurs somewhere around mid-adolescence.

To lessen the uncertainty and anxiety that accompanies it, they find security more and more through identifying with a group of companions. Parental influence is gradually replaced by that of the peer-group as they try to resolve two competitive forces: no longer is complete dependence on parents acceptable – freedom being the key-word, especially since the adolescent is no longer a child; but the massive insecurity of being independent for the first time is frightening. It is indeed a challenging time for parents. How do you cope with a teenager who not so long ago depended almost totally on you, and now seems to question much of what you stand for? For some it is not easy to adapt to a new kind of relationship, and they tend to overreact. It is easy to read the growing independence of the adolescent as a form of personal rejection, something it is rarely meant to be. Rather, it is an attempt to strive for a separate identity, to be an individual in his or her own right, to be different, though sometimes the attempt becomes exaggerated.

In this situation it is difficult for parents to

know what to do or how to react. To acquiesce might seem irresponsible and uncaring, especially if the behaviour or ideas run counter to those of the parents. On the other hand, to try to demand conformity and compliance could well bring about greater rejection still, and all that goes with it. Parents know only too well how adolescents, through a passive form of anger, can make family life very unpleasant if not impossible. You can sense the angry vibes, while if you mention it openly to the offender you meet with blank denial and protestations of wounded innocence. And sometimes the anger of the young 'rebel' can lead to doing things that parents don't like, as if out of spite.

In such instances attempts to 'explain' and appeals to understanding are sometimes effective, though sometimes not, because in its extreme form it is not essentially an intellectual problem, but rather an emotional one which does not easily lend itself to rational solutions. In some cases the teenager may conform, only for the independence to seek expression at a later date; in some extreme cases it can lead to opting out of society altogether. This latter development explains how the young, friendly, 'adjusted' teenager can change into the direct opposite. The variations are infinite, and depend not only on the teenager involved, but also on how parents react.

Is there a 'right' way of reacting? Sometimes people tend to think so, and look to experts to supply the answers. The problem in relying on the expert is that he tends (of necessity) to generalise, while the parent is dealing with a unique person who, because of his or her uniqueness, cannot be dealt with in a simplistic manner. The authoritarian solution, with its demand for conformity and compliance, does not work in the long term. The laissez-faire solution is sometimes tried (letting the teenager do whatever he or she wants to do) but is open to misinterpretation by the adolescent (i.e. 'they don't care'), and can have disastrous results. Far from being 'enlightened', it can lead to greater and more serious problems still.

Perhaps the solution resides somewhere between the authoritarian and laissez-faire extremes. I do not think there is 'a right way' of dealing with teenage sons and daughters. But if parents can understand what their son or daughter is going through in terms of the search for a separate identity, and if they can remember that their son or daughter is very insecure and still depends on them for emotional support as they try to resolve and come to terms with the current challenge in their lives, they are a long way towards a more balanced and less reactive solution. Certainly they will be less prone to panic at the upheaval caused by the necessary adjustments that must be made as family circumstances change. A proper perspective on what is occurring should prove an invaluable ally in assisting a teenage son or daughter to

greater emotional maturity.

The foregoing comments can perhaps also help shed some light on the religious struggle in adolescence. Adolescence is a time of questioning, and perhaps no aspect of life receives such critical appraisal as the Church, religious practice, etc. Teenagers are quick to spot the inconsistency between adults' proclaimed faith and the attempt to live out in day-to-day living. How often we are reminded of the questionable life-styles of many, both lay and religious, who are otherwise diligent in carrying out their religious duties! Hypocrites rate badly with teenagers, and tend to bring the whole business of religion into disrepute. Of course there is also the difficulty of trying to understand the why's and wherefore's of the Catholic faith, a momentous undertaking in its own right. Faced with so many questions, parents can understandably feel that their backs are to the wall and threatened by the challenge that is presented by their maturing children. Such criticism and questioning is often difficult to accept, especially if religion plays a major role in a parent's life. Parents may feel under pressure to explain all aspects of their religion; otherwise they too will be seen as hypocritical and shallow in their religious adherence. The temptation, as already noted, is to overreact and demand simple and unquestioning conformity as the only tenable solution in the circumstances. But what begins as genuine striving, an honest attempt to transcend an understanding more suited to a childish mind, can be so easily stifled, and frustrated striving can lead to rebellion and even greater rejection — what begins as a healthy search ends up as unhealthy stalemate.

But what is the parent to do? Some suggestions spring to mind, again offering perspective more than anything else. Firstly, it is good to appreciate that questioning is a healthy thing, part of the search for a more authentic and mature understanding of the ways of God interacting with His people. Do not be discouraged. To try to supply all the answers is a bit unrealistic; honesty is usually more appreciated. Could not the unanswered questions become the opportunity for a united search for a mature understanding for both parents and teenager? Remember also that faith in God and His presence in our everyday lives and concerns is one thing; its acknowledgement and expression through private and community celebrations is something else. To ignore the former and insist on the latter does not make much sense to the adolescent. Therefore it would be helpful to encourage and nourish what faith there is, by pray-

ing with them, praying for them in their hour of uncertainty, and praying for oneself for the wisdom to do the right thing and for the confidence in God to trust in His help at this particular time. Only if faith is nourished through prayer will its celebration through Mass and the other sacrament begin to make sense.

It has also been found that if teenagers see their parents taking God seriously, they too tend to take him seriously: it provides security and assurance for the teenager that it is worthwhile to persevere in the midst of confusion and doubt. It is particularly important for boys that they see their fathers as being interested in the affairs of God. If parents are seen to be happy in their faith, this has tremendous influence on their children; it is next to impossible to try to fool them in this regard. Unless religion plays a positive and prominent role in the lives of both parents, there is little chance that teenage sons or daughters will be convinced of its value. Adolescents tend to react to and go against parental expectations, in the attempt to find their separate identity; in the process they tend to reject much that their parents stand for, and religion is something that fits into that category. Force and command only serve to aggravate this situation. More fruitful is the attempt to understand what the young boy or girl is saying: patient listening, keeping open the doors of communication, is vital. Sympathetic encouragement is what is needed to most, along with an acceptance of one's own sense of helplessness in the situation.

The teenage years can be difficult and painful, experienced as such more in some families than in others. It is a time of transition not only for offspring, but for parents also. An adolescent is no longer a child, not to be related to as a child. As the adolescent boy or girl endeavours to struggle with his or her changing relationship to the world and to himself or herself, so too parents have to contend with the challenge of the new relationship that is called for. For both adult and 'quasi-adult' it can signal a struggle for supremacy, or alternatively it can be a time of smooth and relatively peaceful growth. And as everyone knows, no significant growth is achieved without some pain.

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Emmet Cooney

THE PRICE OF FREEDOM

What is meant by freedom? What is this word, this idea which has kindled hope in the hearts of mankind through centuries of subjugation and brutal oppression that has enabled the human spirit to survive evils such as poverty and injustice in an imperfect world? It is undoubtedly a matter for individual interpretation. There exists as yet no all-embracing or omniscient definition of the word. It means various things to different people.

Some may see it as having the wealth to buy whatever they desire whenever they choose. The more meditative types on the other hand are likely to see it as immunity from corrupt influences and philosophies. We often hear references to the freedom of wide open spaces and of people who seek to live out their lives untouched and unaffected by their fellow human beings. One thing is certain however; every individual defines freedom as a way of life in which he or she can attain the maximum level of personal liberty in whatever individual guise and in which full self-development can be achieved in a chosen direction.

The title 'The Price of Freedom' as it is used may at first appear to be ambiguous. There are two possible interpretations; the crucial word is 'price'. Does this refer to the penalty which must be paid for having adopted freedom or the price which is paid to obtain it? One price is paid before, the other after. The problem in understanding the title is that we do not in our own minds associate freedom with a penalty or a price. On the contrary, we argue that if everybody is free no one should suffer in any way.

It must be admitted that we are living in an imperfect world. Man has regrettably failed to devise a system in which individuals are totally free. There has been the tendency of mankind throughout his existence to strive for freedom in a given direction, his chosen direction. This practice has inevitably led him to neglect other areas which are less important to him. But are they less important? The example of the person who seeks freedom in wealth illustrates this point. When he reaches his objective, or 'freedom' as he sees it, he comes more often than not enslaved by greed and selfishness, lust and a cold indifference to the plight of those in stations lower than his own.

We can observe a marked contrast between the first man and the person who seeks liberty in spiritual development.

Freedom of the mind, whether attained intuitively or logically, is, to those who seek it, vastly superior to the surface freedom boasted of by the rich and powerful. This is so, they argue, because their version of freedom entails complete dependence on the inner self and confident independence from the erosive properties of the outside world. Such a person may look to a higher being, a God, for strength.

But in this case also, there is a price to be paid for freedom. A man who makes it public that he holds honourable or human political and social

opinions is unlikely ever to be afforded an opportunity to put them into practice. The world is too corrupt and cynical for upright people to have any effect in determining its course. In a so-called 'free' society he may be tolerated and allowed to live out his insignificant existence unhindered. In a totalitarian state, the powers-that-be will see to it that he is kept ignorant. If, despite their noble efforts on his behalf, he does reach a state of awareness or intellectual freedom, he would be well advised to keep it to himself — that is if he does not wish mental institutions or concentration camps to be an integral part of his life. That is not to put too fine a point on it; it is the price many millions of people have paid, and will pay in the future, for asserting their freedom.

What of those who opt out of life and lock themselves away as hermits? They too must pay the price for freedom in solitude. Anybody who severs totally relations between himself and the outside world forfeits automatically any say in the determination of its course. He also loses the benefit of good advice from friends and associates.

Having failed to discover the precise definition of freedom, we are therefore unsure of its limits. The crippling problem which afflicts us is our inability to ascertain the extent to which the individual can pursue freedom and happiness without having a negative effect on his fellow man or on society as a whole. There is little doubt that man, being an imperfect animal, requires a certain level of restraint and censure of his activities. Otherwise he may lose control of himself and become a menace to his fellow men. If every individual is allowed to interpret freedom in his own way without check, organisation will collapse and political systems will disintegrate; in short, we will be left with anarchy.

Many events in history can be singled out as potent illustrations of the need for a limit to freedom, in so far as the needs of others must be considered. History has also shown us the price which must be paid in order to obtain freedom. Liberty and self-determination are never easily won and many of those who campaigned on behalf of the ideal of freedom have made some terrible blunders in its implementation. From the earliest phases of his existence however, man has struggled for the right to be master of his own destiny.

The historical perspective can be examined in two principal spheres; political i.e. the rise and subsequent decline and collapse of empires and various other systems; and secondly religious, concerning the influence of the different churches in the struggle for freedom. In fact the two spheres are interlocked to the extent that it is impossible to treat one without referring to the other.

One effective example of the need for some restriction on individual freedom was the Lutheran Reformation of the sixteenth century. The Lutheran Protestants were allowed to interpret the Bible for themselves. Needless to say, with 101 different

interpretations of the one passage of scripture, Luther's movement ran into trouble and was ultimately replaced by the more highly-organised Calvinists as the leading reformed tradition. This was the price they paid for unlimited freedom.

In the political arena it can be argued that the first triumph for freedom occurred in Athens in the early sixth century B.C. when the noble man Solon introduced a code of far-reaching reforms to narrow the rift between rich and poor and to ensure that all freemen were treated equally in law. My use of the word 'freemen' is not accidental, for Athens (advanced though it was in political theory in comparison with contemporary states) nevertheless accepted the practice of slavery, which is and always has been the most abhorrent human practice in the eyes of those who believe in freedom.

Few civilizations have enjoyed similar success to that of Athens in maintaining freedom (with the above-mentioned qualifications) within their confines for such a long period. The Roman Republic, which had similar aims at the outset, could only be described as a failed experiment. The Romans failed to realise that freedom entails responsibility and allowed themselves to fall prey to monumental greed and corruption, traits which led inevitably to the collapse of the republican system. The void created was filled by such unholy tyrants as Caligula and Nero; those who have studied their activities will doubtless agree that the Romans paid a heavy price for their abuse of freedom and subsequent civilizations did not profit from their mistakes.

When Europe descended into barbaric turmoil, the memory of a time when men enjoyed a certain measure of freedom dimmed in the minds of mankind. The continent awaited the advent of Greek and Italian scholars of the fourteenth and fifteenth centuries who sought the original and uncorrupted texts of works by Greek and Latin philosophers in that formidable revival known as the Renaissance. This new-found intellectual freedom was largely destroyed or curtailed by the Reformation and the triumph of Scholasticism at the Council of Trent.

Throughout the Middle Ages and early modern period (with the possible exception of Renaissance Italy), all divergence from official opinion and doctrine, be it secular or religious, was ruthlessly suppressed. In the religious sphere, the infamous Inquisition left oceans of blood in its wake. It was an age in which no European who valued his life dared to cultivate originality of mind. In short the price of freedom was death.

Revolutions, some peaceful, others violent, have always characterised man's struggle for freedom. Revolution as defined in the latter context refers to the overthrow by force of an oppressive regime. It usually occurs only when a population has been driven to the limit of its endurance, and the price of success is always heavy in terms of the extinction of life and the pillage of property. The desperateness of ordinary people's

plight is echoed by Marx's rallying slogan! 'Workers unite; you have nothing to lose but your chains'.

The examples of violent revolution which come to mind are undoubtedly the French and the Russian, and (to a lesser extent) the rise of National Socialism in Hitler's Germany. The causes and symptoms are always the same. The outlook of the oppressed masses is such that they can visualise no situation worse than their own. No price is too much to pay to free themselves from the yoke of tyranny. Of course a mob in this condition is fodder for manipulation by the Hitlers and Stalins of this world. The revolutionaries fall prey therefore to alternative and often worse tyrannies which present themselves in the deceptive guise of freedom. It is difficult to judge which price paid by the Russian peasantry was the heavier – was it the blood they shed to overthrow the Tsarists, or the blood which later paid Stalin's professional fee?

The most effective revolution in modern times was not the racist holocaust perpetrated by Hitler nor was it the exterminating reforms of Stalin. It was in fact Gandhi's campaign of civil disobedience in India, for it paved the way for a peaceful transfer of power from a foreign colonial state (Britain) to the Indians themselves. The citizens of that great sub-continent have as a result a greater degree of freedom than would be the case if a violent revolution had taken place there.

The examples which history provides on the theme of freedom are many and varied. Thankfully, although man's imperfection has thus far prevented him from attaining total freedom, there has nevertheless always been a sufficient number of brave men and women who were prepared to fight and die for the ideal. Long may that situation endure.

Those of us who believe in freedom must not lose heart though the tide of fortune be against us, for if hope dies, freedom and every noble ideal ever conceived in the mind of mankind will perish with it. It is essential that we should learn from the mistakes of our predecessors, a point which echoes the foreboding words inscribed on the gate of the former Nazi concentration camp at Dachau: 'Those who forget their past are in danger of repeating it'.

It is also advisable to be mindful of the words of Edmund Burke who said that 'the price of freedom is eternal vigilance.' Freedom is clearly bought and paid for by blood, toil, tears and sweat but history has shown how easy it can be sold away. If a sufficient number of people can grasp this basic principle, then the cause of freedom will never become extinct.

Emmet Cooney was a student at St. Kieran's College when this essay won first prize in a layside competition. He is currently an Arts student at Trinity College.

Nicholas Carrigan

THE TAIZE EXPERIENCE

August 1985, I spent one of the happiest – if not the happiest – week of my life in the remarkable French village of Taize with three good friends from St. Kieran's – Karl Bergin, Eamonn Keher and James Langton. We had heard about Taize from a friend who had attended a meeting about it in Dublin

March and was now very enthusiastic. I must confess I was all for going because it was a cheap holiday – and right in the middle of the harvest season too! Karl wanted to go, I presume, because, as we already knew at that stage, he was 'into' prayer a bit more than the rest of us. James and Eamonn couldn't imagine a whole week of prayer without a beach or an amusement arcade. They also had the excuse that we would be going to France on the week that we would be replying to our university offers – so we switched to a trip that was going a week later and everything was set!

We met our Tour Director, Fr. Joe McDermott, a priest of the Diocese of Kildare and Kesh, before boarding the boat. He is a man who, though he wasn't a priest, would (he says) be a hippy hitch-hiker touring the world. So we were assured of a good time from the start!

After a very uncomfortable sea trip, we travelled by rail to Chalon-sur-Saone arriving after midnight on Monday August 19th. (even though it was a long-distance train, it was amazingly punctual). We then had a short coach journey to Taize.

The first thing that struck me about the place was the sound of crickets or grasshoppers which chirped during the night, like in some scene from a Western. Also it was very cold there and I hibernated in my T-Shirt. We were led into a large tent where we waited to be welcomed by one of the brothers. He stressed the importance of keeping quiet and showed us to our temporary accommodation for the night. The over 26's (dubbed 'geriatrics') were escorted to chalets where they had bunks. We however were led to a large tent for about 20 people and told we would be sleeping there – the girls had a tent just across the foot-path. I was frozen that night in my flimsy Irish sleeping bag (The continental bags all had duck down filling). Every other night I slept in a jumper and jeans.

We were awakened at 7.45 a.m. that day for morning prayer. Having some ear for music my attention was particularly drawn towards the sound of the bells, which were the most out-of-tune I have ever heard. However, my musical appetite was more than satisfied by the morning prayer. The church was of an unusual design. First of all there were no seats – everybody sat on the ground. The interior was of a split-level design, with a sunken centre and a higher platform running around the sides with steps leading up to it. With increasing numbers of people coming to Taize the church's capacity has had to be increased by erecting a mar-

quee tent just outside the large doors. The front wall of the church is on hinges and can be opened upwards so that sitting in the tent is almost as good as being in the church.

Being Irish, we arrived at the last minute for the morning service, and hymns were already being sung – short simple hymns in many languages with beautiful melodies. They had a sort of hypnotic quality about them, usually with no more than two or three lines being sung over and over again, and there was a wonderful feeling of peace about the place. When the hymns stopped, a Gospel reading was read by different brothers in different languages (even in Irish on one or two occasions later). This reading was to be the central theme of the day and to be the subject matter for our discussion groups. Then we had meditation which lasted for about five minutes, even though for the first few times I was impatient for it to end. We received the Eucharist every morning too.

After the service, which lasted about an hour, we had breakfast. The first day there we headed out of the church and into the breakfast queue at the first possible moment and sure enough most of our group were there too, all ready for porridge, bacon and eggs. Imagine our surprise on being handed a bowl of cocoa, two sections of roll, one butter portion and a piece of cheese. Having been boarders in St. Kieran's, naturally we weren't taken aback as some other pampered souls, and I often ended up with two or three pieces of cheese.

After breakfast we had a wash and a shower (cold) if we felt brave enough – it still wasn't very warm at that stage of the day. At 10 a.m. we went down to a place marked *Accueil* (in English – 'Welcome'). Here we paid a very small fee for meals and accommodation for the week. Taize does not make profits except in the arts and crafts shop. It supports itself completely with the profits from this enterprise. In paying for accommodation the people from the richer countries had to pay more than us Irish who were counted as being somewhere in the middle. In that way the richer countries help pay for the upkeep of the poorer we probably just about paid for ourselves (it cost about IR£15 for the whole week).

We were in tent no. 57 along with an Italian, a Pole, an Austrian and four Germans. They were very friendly from the start and during the week we were never short of a few laughs. I might interrupt the story here to say that the essential difference between Taize and other 'pilgrimages' that I have been on was this sense of fun, but the fact that mostly young people were involved would account for this.

Having been forced to sit in the marquee outside the church that morning we went early to midday prayer which started at 12.20 p.m. The effect of the hymns was much more profound inside

the Church itself. Being unused to such humid intense heat as we experienced in Taize it was also an extra pleasure to sit in the cool half-light of the church. Midday prayer consisted of hymns, readings and more meditation. At 1 p.m. we all had lunch, which didn't surprise us after breakfast that morning. Nothing in Taize was ever fried. All the food was boiled and supplemented with biscuits, bread and cheese but even so they managed an interesting variety of meals and I found myself eating and enjoying such delights as boiled lentils and boiled frankfurters.

After dinner on the first day it was time to assemble in our groups for discussion. Since we hadn't been to the earlier meeting held during the morning, we divided up into different groups, each under an animator, who was the group leader, and the meeting consisted of just learning each others' names. We had a snack at 5 p.m. which consisted of two biscuits and a drink that ranged from black tea, to white tea with sugar and various other combinations in between. Meetings were scheduled for 6 p.m., but normally we didn't bother about these, just relaxing in our tent until it was time for evening prayer. As with all prayer times those terrible bells rang to call us to the church at 8.30 p.m. It was colder now and we all had our jumpers on. It was around this time of day that different peace campaigners and social reformers around the world were prayed for – Lech Walesa, Nelson Mandela, Mother Teresa and Andrei Sakharov, to name but a few – again all in different languages, and again Irish was to be heard every now and then. We were glad to hear this because among so many other nationalities we were sort of 'put in the same box' as the British – although the continentals were usually ridiculously over-apologetic when they discovered their mistake. I always made a conscious effort to say the Lord's Prayer in Irish during prayer.

After evening prayer we all went down to the cafe 'Dyak' where everything was sold at cost price, even the beer. Here it was possible to get 'ham' sandwiches and hot dogs. Not knowing of the French penchant for hot mustard, I bit before I looked into a hot dog and tears ran down from my eyes only to be stemmed by plural cups of cost-price Coke.

One of our group had a guitar and a sing-song began. Taize reverberated to the sound of 'Dacey Reilly' and 'Whiskey in the Jar' and finally

when the lights were extinguished on us we ended with 'Amhran na bhFiann'. Even then when we went back to the tent we still didn't go asleep and had to be told to shut-up by one of the helpers.

We followed much the same timetable for the whole week. The group meetings were particularly interesting, exchanging views with young people from other nationalities and continents. Very often the theme of our discussion was taken from the writings of Brother Roger, Founder of Taize. His words exude wisdom but like many other people who are before their time he will hardly live to see the fruits of his work. About the middle of the week we befriended a group of Irish girls and two trainee Christian Brothers, and this gave us a chance to discuss the Irish view of Taize.

By now we were getting into the swing of things after an uneasy start and went willingly early to the church. I wasn't in such a rush to leave the church after prayers now and I often remained on afterwards for a while listening to the hymns and savouring the atmosphere. I probably would have stayed longer but for a nagging pain in my back which was brought on by the squatting position in which we prayed in the church. By now also we had discovered that if you smiled and asked nicely the girl in charge of the pears gave you an extra one at dinner which for some people meant that their dinner was twice as big as normal. On one glorious Thursday, when the Irish contingent was in charge of the kitchen, it was discovered that twice as many pears as normal were consumed!

There was a change in the timetable on Friday night. For evening prayer the brothers brought a wooden cross into the church and left it at the altar. The cross was of an unusual design although simple in the way it was painted. It showed the crucified Jesus but also at the sides two figures were to be seen whom I presumed were Joseph and Mary, and an angel flew overhead. I heard someone used the word 'icon' to describe the cross. The church was lit only by candles during evening prayer that night and there was a wonderful aura of mystery about the place. We had hymns and readings as usual but during meditation I couldn't help looking around at the beautiful scene in the church.

The rear of the altar was of an unusual design. My first impression when I went into the church was of a pile of open-ended beer crates



LEFT: The denizens of Tent 57 at Taize – from left, Eamonn Keher, Karl Bergin, James Langton and Nicholas Carrigan.



RIGHT: Participants in the Taize 'experience' crowd around the movement's founder, Brother Roger, and offer gifts.

relessly thrown behind the altar until they formed an asymmetrical heap. Here in the candle light though, these 'crates' also had candles that gave off a 'orangey' colour, which looked very beautiful. After meditation came the main part of the Friday evening ceremonies. We were told to approach the cross, which by then had been laid on a platform about six inches high in the middle of the church, lay our heads on the wood of the cross and ask for forgiveness. Having chosen to sit near the wall because of my back, I was nearly last in the queue for the cross, but I took my time and observed all around me. The seriousness on everybody's face was very evident, some people were even crying. When I touched my head to the cross – this lasted about a minute or two – it was shaking because of people overcome with emotion. It was very moving and at the same time sort of 'scary'.

Saturday was a very special day for our group. In the evening we gathered in the crypt of the chapel for the celebration of Mass, which proved to be a deeply religious experience for all of us. Fr. Joe McDermott made us feel very welcome and the Mass took on a very informal though deeply respectful style. The Gospel was the high point of the Mass for me – it was acted out by a number of young people and the narrative was read by a lady. The Gospel chosen was the 'Road to Emmaus' event told in modern language – at one stage one of the disciples turned to the other and said 'We would have copped on' to be greeted by a laughter from us (which didn't take from the experience). After the homily came the liturgical dance which didn't appeal to my imagination, but it too got the message across. The Prayers of the Faithful were spontaneous and all the more sincere for that reason. At the Communion some of the party helped with the distribution including Karl who seemed to fit into the role quite quickly. What I remember most and what made the deepest impression was the atmosphere of joy peace and friendship generated among the group.

Later that night we had the Festival of Lights which is held every Saturday night. A jumble of wires and earphones greeted us on entering the church as Brother Roger was giving a simultaneously translated speech. We looked around for earphones marked 'English' (Brother Roger speaks only French) but we heard that English was to be broadcast on loudspeakers. Everybody received a taper on entering the church which was really packed to capacity that night. Brother Roger, propelling a rather scared looking little boy in front of him, came through the middle of the crowd with a lighting taper and I felt rather like the woman in the Bible trying to touch Jesus' cloak as I strained to

get a light from his taper. The lights were then switched off and the doors opened because of the intense heat of so many little flames. These little flames symbolised the light of Christ in us all and created a moving scene as the readers read the lessons by candlelight. A mention for the Irish by Brother Roger was greeted with a thunderous applause of the kind usually reserved for winning points in All-Ireland Finals. His talk was as long as it was profound and when he talks he certainly makes sense. The Irish were supposed to have an audience with the man himself after the ceremony but unfortunately a group of Portuguese were quicker off the mark. We did everything short of beating them up to recover our ground but an occasional Irish sortie managed to land a hug or a quick shake of hands.

Saturday was memorable for one other thing. It rained! We were lying out early in the afternoon, with the sun beaming down on us, reading books and generally lazing about when we heard the high-pitched screams of many terrified girls. We barely had time to look around and grin at one another when the rain came lashing down. The strange clay of Taize turned to sticky brown muck much of which came home with me still stuck to my clothes and shoes. We were homeless that night. Our tent, uninhabitable during the sweltering heat of the day, now proved to be leaky during a rain-storm. But we found a kindly soul who let us bunk down for the night on the cement floor of the storeroom. It was the first night that Karl didn't snore!

The bells woke us early next morning. After concelebrated Mass it was time to pack our bags and get ready for our departure which was timed for after lunch. We bade Taize a fond and for some a tearful farewell amid a feverish swapping of addresses and promises to keep in contact.

Looking back on it all, I can honestly say that I really enjoyed the trip and will definitely go back again. Many words are used to describe Taize – friendship, joy, peace. It is this last word which says most for me about the place. I can honestly say I have never experienced the kind of peace which I experienced there and in particular during the quiet prayer in the Chapel of Reconciliation.

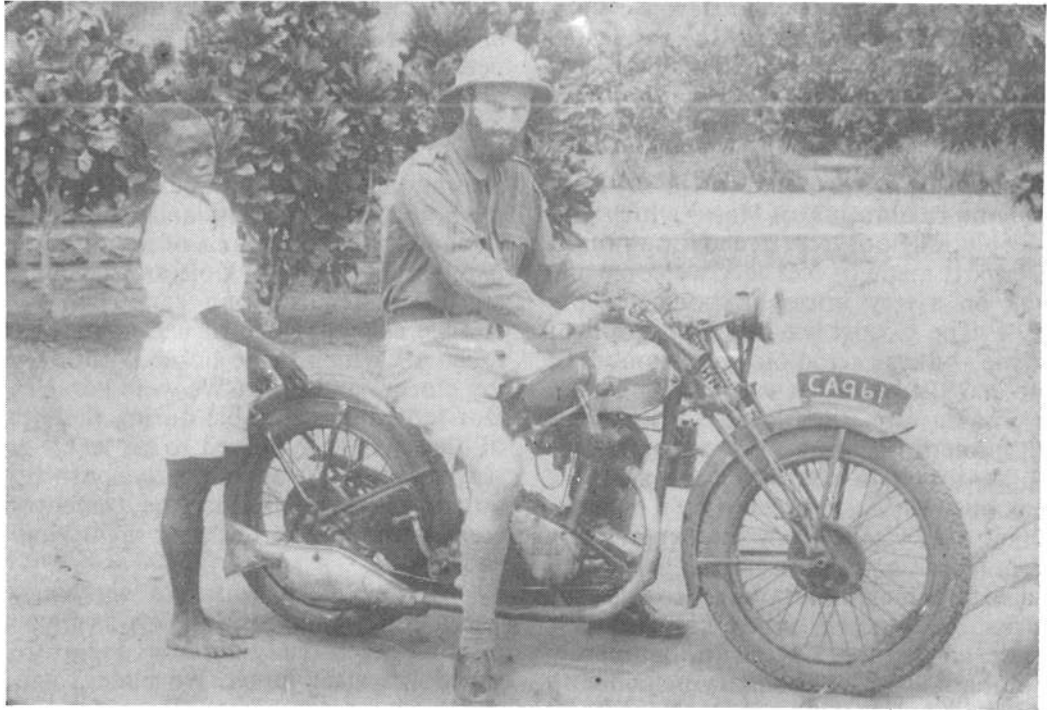
Nicholas Carrigan, a recent past-pupil of St. Kieran's College, is now a seminarian at St. Patrick's College, Maynooth.

ASPECTS OF MISSION The Historical Background

Although missionary activity has been revitalised and diversified by the new emphasis on development and cultural values, the work of Irishmen in missions both near and far is still worthy of study in setting the context for today's missionary efforts. In this section we present three reviews from Nigeria, Scotland and England, ranging

from a highly personal account of the emergence of an African church and the elevation of its first Cardinal to a study of the controversial episcopacy of another prelate in the Scottish mission, and ending with a valuable listing of almost forty St. Kieran's priests who have served in the English diocese of Leeds.

The late Canon John Kearns



A MISSIONARY REMEMBERS

From time to time people have asked about Africa in a vague and general way – ‘Tell us something about Africa’ – overlooking the fact that I worked only in Nigeria on the Guinea Coast of West Africa – the largest and most populous of the African states, but still only a small part of the vast African continent. There are so many facets of African life that it would be impossible to treat even one of them in any depth in these pages. So I’ll write only of a few of the memories, the personalities and the experiences that I cherish when I think of my time in Africa, and I am sure that you will pardon me if I begin – and end – with the story of one person – Dominic Cardinal Ekandem, the first West African to be made a Prince of the Church.

When I learned in late April 1976 of Archbishop Ekandem’s elevation to the Cardinalate, it was wonderful news. Indeed, something that in my dreams I had hoped might happen had come to pass and when I received a personal invitation to be present at the ceremonies in Rome, I felt very privileged. The event was the culmination of several years of missionary endeavour; it was a recognition of the maturity of the Nigerian Church and the Catholicity of the Universal Church. Small wonder

Catholicity of the Universal Church. Small wonder then that the drums and tom-toms rent the night air in the Cardinal’s home town of Ibiono!

Memories came flooding back through the years – memories especially of my missionary colleagues who sailed with me on the ‘William Wilberforce’ in 1935; of Larry Leavy, Tommy Leavy and P. J. McKenna. With us too on the voyage were Nurses Powell and D’Arcy, bound for St. Luke’s Hospital in Anua. Memories came especially of those who had died – who had made the supreme sacrifice in those early days – and particularly of another Ossory man, Fr. Fintan Phelan.

It was great news to learn in 1936 that Fr. Fintan was coming to Nigeria. He came from a family that had given much to the church – his uncle, also Fr. Fintan, died as parish priest of Callan, and his aunt, Mother Ignatius, was a pillar of the Presentation community in Kilkenny. Of his immediate family, his brother, Fr. Murt, died in

PHOTO ABOVE: Fr. John Kearns shown with his trusted motorbike and a young friend during his early days in Nigeria. The photograph appears on a postcard which he sent to Ireland with a typical cheerful greeting.

s forties after a long illness borne with great
rtitude. Another brother, Fr. Ignatius, who died
St. John's Parish, Kilkenny in November 1968,
ll be long remembered by all who had the pri-
lege of knowing him. (*Editor's note:* The last
iest member of the Phelan family, Fr. Garret,
ho was also referred to in this article, was P.P.
indgap at the time it was written. He died in
ovember 1986 and his obituary is carried in
is issue). Lil, the only girl of the Phelan family,
ntered the Holy Child Order and is still hale and
early after all her years on the west coast of
frica. She chose the name Fintan in religion and
the family tradition lives on.

On his arrival in Africa, the young Fr. Fintan
as posted to Essene to work with Fr. Rushe.
ssene was a large and difficult parish, very pagan
id notorious for the 'Leopard Murders'. These
opard murders' were really ritual killings – the
erpetrators, dressed in leopard skins, believed that
y removing a man's heart and entrails, they would
quire more power and manhood. I was based at
ron in the neighboring parish, about 60 miles
om the Essene Mission. Essene is a low-lying area
f creeks and mangrove swamps with its capital at
pobo; it was the centre of the notorious slave
ade and the Mecca of the 'Palm Oil Ruffians'.

It was the month of July, 1937, at the
eight of the 'rainy season', a predictable period
om May to August ushered in by violent tornados
hat often stripped every building in front of them.
he bush roads were usually water-logged during
his time and often impassable. A night call at this
ime was always hazardous, since there would be
o Africans on the roads after dark to help with a
reakdown, and the bush was treacherous.

At about 8 p.m. on the night of the 24th, a
essenger arrived at Essene Mission. The message
hat Fr. Fintan received was brief and urgent:
'Come now, headman die.' Night falls early in the
ropics with little or no twilight, and there is little
change all year round. Fr. Fintan set out immedi-
ately with the messenger for the village of the
lying man about twenty miles away. It would
be hard slogging over the water-logged bush roads
all the way. Unfortunately, Fr. Fintan's bike gave
out only a few miles from his destination. He
borrowed the messenger's bike and carried on
alone.

Off the bush road a short distance further
on was a vague, hardly identifiable bush path lead-
ing to the compound of the dying man. A further
mile ahead was the Essene River then in full flood,
the banks wide open to the bush road on both sides
and at night time entirely unprotected. In the day
time a guard was on duty at either side to ferry the
passengers attached by pulleys to a wire rope over-
head that spanned the river; the ferry was propelled
by the guards with their bamboo poles.

It was a few days later that a messenger
arrived to me with a note from Mgr. Moynagh
wondering whether perhaps I might have any news
of Fr. Fintan. I was on trek at the time in Ikot
Editon, quite close to the Essene River where, as it
later transpired, Fr. Fintan had been drowned. I set
out at once on my push bike for Anua Mission.
Monsignor Moynagh, Fr. McGettrick and Fr.
Corney Plunkett were already there. They had

put the presses together and they feared the worst
– that Fr. Fintan had missed the vague bush path
to the right, continued along the water-logged road
and had been swept away in the swollen river. We
set out at once for the Essene Mission and joined
Fr. Rushe and his colleagues in the search for his
body. The natives, with their instinctive knowledge
of the creeks, discovered the body that very night.
The pyx with the Blessed Sacrament was unharmed
in his soutane.

A frail coffin, unadorned and unmounted,
was quickly assembled and we buried him 'darkly
at the dead of night' in his priestly vestments. In
fact, it was about midnight that his mortal remains
were laid to rest and it is at Essene Mission, in the
shadow of Regina Coeli College, that he awaits the
last trumpet call.

Another Ossory man, Fr. Noel Sandvoss,
also gave much to the infant Kiltegan Missions dur-
ing two assignments on Nigeria (1938-40 and 1947-
50). In between he was on the staff of St. Kieran's,
where his father had taught before him. Like Fr.
Fintan, he was to die tragically – but in a road
accident in Ireland on St. Kieran's Day 1956.
In remembering both of these men, and thinking
of the parishes in which we served, I cannot help
reflecting on the way of life in what I have since
called 'The Cardinal's Country', since for all its
primitive ways, it was to provide the first West
African Prince of the Church.

The Cardinal's country was a man's world
in those days; the women were literally 'hewers of
wood and drawers of water', and they still are. How
adept these women were with their primitive farm-
ing implements. Their machetes resembled our old
bill-hooks – implements for all seasons, for clear-
ing the bush, for planting and stacking the yams,
for up-rooting the trees – and how gracefully they
climbed the steep slopes from their river valleys
with their water-gourds finely balanced on their
heads and maybe a 'piccan' (a small child) neatly
encased in a homespun shawl on their backs.

I can well recall the heroic work of these
valiant women in Essene parish – the parish where
Fr. Fintan was working at the time of his death.
The head chief had decided that his people should
have a secondary school and donated fifty acres of
land to the mission as a site for a school. *Donated*,
mind you – 'he that has ears to hear let him hear'
(how un-Christian we can be in this Christian
country about a site for a school or a home). The
fifty acres were riddled with palm trees – and palm
trees, with their tenacious mass of straggling roots,
take some shifting. I was the 'gaffer' on the job and
every morning before the crack of dawn two
hundred women would be lined up on the site, their
only implements their machetes and their naked
hands. Short work they made of that fifty acres,
and today Regina Coeli College proudly stands
on the site, a monument to the vision of Chief
Eutuen Ibok and the honest toil of those valiant
women.

In this area, the village structure was strictly
hierarchical – the head chief ruled the rest. The
families that constituted the village each had their
own head man to look after the family interest.
These head men formed a supreme council to rule
the village – subject of course to the head chief.

The village laws were always strict, the sanctions drastic. Any deviation from the village code, moral or otherwise, was drastically punished. For example, if a man was adjudged a thief, his hand was cut off.

The moral code was strictly polygamous and a measure of a man's prestige was the number of his wives. There was the dowry system through which a man engaged his wives. The usual pattern was a gift of sheep, goats or the currency of the locality; the dowry had to be paid before any business was done. A bride could be engaged in her infancy, but not until she came 'of age' could she be taken to the bridegroom's compound. There was an elaborate ritual at every stage. If a woman bore no children she became an outcast. What a trial it was for an early Christian whose wife had borne no children – he was despised and so was his wife, yet many of them, despite the opprobrium, remained faithful to end, heroic men who realised they had found the pearl of real price and no sacrifice was too great in preserving it.

Yes, paganism was harsh. The birth of twins was regarded as a disaster; the pagans believed it was due to the machinations of an evil spirit and very often the twins were killed and the mother isolated in a mud hut deep in the bush. There was a pagan ritual running through it all, a ritual begotten of a perverted religion. And it must always be borne in mind that these people had not yet got the gift of Divine Revelation, they knew nothing of the Redemption, had never heard of Christ's message of hope and love. Weren't we much the same ourselves before the coming of Saint Patrick – St. Patrick's Fire 'defiant blazes from the hill of Slane'.

Already in 1938 however there was a glimmer of light, the seeds of hope. In January 1937, a fragile lady, Miss Martin, who seemed ill-fitted for the rigours of the African climate, arrived from Ireland with two companions, Miss Moynagh (sister of the Prefect Apostolic) and Miss O'Rourke. Incidentally, Miss Martin had already visited the country in the twenties with Miss Ryan, later a pioneer of the 'Holy Rosary Foundation'. Miss Martin had been impressed by the needs of the people and had decided to devote her life to the alleviation of their lot. Very soon after her arrival she took seriously ill. She was removed to Anua Hospital and on the advice of Dr. Donleavy (himself

to die within a few weeks) was removed to the Government Hospital at Port Harcourt. There was little hope of her recovery.

It was at this juncture that Monsignor Moynagh, feeling perhaps that time was running out, took a historic decision. On 4th. April 1937, he canonically erected the Society of the Medical Missionaries of Mary. Sr. Joseph Moynagh and Sr. Magdalene O'Rourke were received into the new order on May 16th. by Fr. Cornelius Plunkett, one of the great pioneers of the Maynooth class of 1930. Miss Martin survived to become Sr. Mary Martin and to govern the new order wisely for almost 40 years. The grain of mustard seed was sown; in time it has grown into a mighty tree of many branches and all over the world countless souls find medical succour and spiritual solace beneath its branches

It was about this time too (1938, in fact) that the young Dominic Ekandem was doing his probationary stint in the bush and in the schools at Calabar before entering the Senior Seminary at Onitsha. He would become acquainted with the problems that, hopefully, he would have to tackle later on – another grain of mustard seed. His probationary period lasted from 1938 to 1941 and most of the time he spent in Sacred Heart College, Calabar, the forerunner of St. Patrick's College, that had given and continues to give so much to Nigeria.

The future Cardinal was born at Ibiono in 1917, a typical African village in Eastern Nigeria, similar to that of thousands of other villages in the area. The social and religious pattern was much the same all over the East, with the people mostly pagan but with a small percentage of Christians. Dominic Ekandem came from the ruling family of the five groups in his village. His father, Chief Ekandem, was the village head in his day and as such held the most prestigious position among his people. A man respected for his natural virtues, the Chief was a polygamist – he had thirty wives. The future Cardinal's mother was his second wife and, like the other women, she performed the household chores around the compound and farmed the palm plots with the primitive native implements. It is the Cardinal's great regret that his mother died when he was only two years old.

As head of the town and High Priest as well,



Dominic Ekandem as a young priest (left) photographed with his father, and visiting Ireland (right) as Cardinal (he is shown here with Bishop Dominic Conway of Elphin). The Cardinal will celebrate his 70th. birthday this year.

would be Chief Ekandem's function to preside at the sacrificial offerings for the planting season, the harvest and for all the great occasions of the pagan year. Young Dominic witnessed and took part in all the ceremonies. Let me quote his own words, 'Early in my life my father had associated me with pagan worship. I often carried the victims, the fowl or goat, the water or yams to be offered in sacrifice to the gods. My father invoked the gods to bless and protect us and help us to grow up as virtuous children and useful citizens. I often shared the remains of the food of the gods with my brothers and sisters'.

Perhaps it was these very ceremonies that made himself and his father so receptive to the first Christian message when the first missionaries arrived with their message of hope and love; of Christian sacrifice; of the Eucharistic feast; of God and His love for all men; of the saints and Our Blessed Mother, who would intercede for them with the good God, their 'God forever', their 'Abasi nsi nai', their 'God for all time'. The older Holy Ghost priests often told us of the first coming of the church to Calabar and we listened spell-bound to the wonderful story they had to tell.

Fr. Biechy, an Alsatian Father of the Holy Ghost Order, was the first to bring the Catholic faith to Ibiono about the year 1913. He got a very friendly welcome from Chief Ekandem, a very enlightened ruler who was always anxious to consider the best interests of his people. Yes, he would like a school where the children could 'learn to read and write'. He listened to Fr. Biechy with his gentle message of faith, hope and charity and of God coming down amongst us like ourselves and loving us so much that He died for us so that we could go home to Him when we died. It was a good message, but not for Chief Ekandem and the Elders – not yet at any rate. But it would be good for their children.

Chief Ekandem encouraged his children to go to school to better prepare them for a good life. He was anxious that they have good teachers and the young Dominic was sent to live with teachers of proven calibre in nearby villages. In 1924 he returned to his own village and went to school in the infant classes. His teachers were very impressed with his interest and dedication and, in 1928, Fr. Biechy arranged that he go to Anua School.

Before he left for Anua, where he was to be a boarder, Dominic had passed his Catechumenate examinations and was baptised by Fr. Biechy. His father, the chief, did not stand in his way. The Cardinal was to write later of the event: 'When my father sent us to school and we were introduced to the Christian religion, he encouraged us to embrace it, seeing the Christian faith as a religion of the educated. He further encouraged us to observe the

Christian rules of life, to refrain from what was forbidden. He took pains to procure for us, the church-goers, food and meat that had not been offered in sacrifice'.

In 1943 the young Dominic made the big decision to study for the priesthood at the Junior Seminary in Onitsha. He was really 'going abroad', going alone and he was the first ever of his people to take such a step. Onitsha, though a mere hundred miles away was another country, another tribe with its peculiarities, customs and dialect. His misgivings about his future, living among strangers of a different tribe, but his doubts and fears were soon resolved. We'll hear from himself 'As I was the only student from my tribe in the Junior Seminary at Onitsha where I started off my career there could have been a sad and unsuccessful end (to my plans to go on for the priesthood). But fortunately, I found myself among sincerely genuine friends and companions, devoted brothers and deeply religious seminarians. The thought of giving up and running home quickly deserted me. I noticed no discrimination, small and young as I was – nobody attempted to enslave or boss me. In fact, to my embarrassment and confusion, the very senior seminarians were serving me, washing my clothes, and teaching me manners with the gentleness of a parent. It was my first experience of the old and senior serving the young and junior. The Senior Seminary turned out to be such a happy home that I forgot my home in Ibiono country.' Those many happy days and the friends he made from outside his own tribe were later to profoundly influence his outlook on life generally, and his vision of the church in particular.

Dominic Ekandem's ordination, and the later ordinations of so many other young men from his tribe and from every other tribe were sure signs that our work was bearing fruit. It was the work of the Lord and he was blessing our poor efforts with an ever increasing band of native priests; what St. Paul said had come true before our very eyes:— 'I planted the seed, Apollos watered the plant but it was God who made the plant grow' (1 Cor 3, 6)

The late Fr. John Kearns was educated at St. Kieran's and at Maynooth, and served as curate in Ballyragget and Castlecomer in addition to his Nigerian assignments. He was parish priest of Dunamaggan and Castlecomer before his retirement to Aut Even Hospital, where he died in November 1985 (see page 140).

The above article has been condensed from material which originally appeared in the Castlecomer parish magazine Deenside, to which grateful acknowledgement is made

Fr. Bernard Canning

AN IRISH BISHOP IN SCOTLAND

THE CONTROVERSIAL SCOTTISH EPISCOPATE OF
BISHOP JAMES LYNCH C.M. 1866-1869

The appointment on May 30 1985 (1) of Very Rev. Keith Patrick Michael O'Brien as Archbishop of St. Andrews and Edinburgh represents the first naming of an Irishman to a Scottish see since the controversial split in the Scottish Catholic community of the 1860s. This followed the appointment as Coadjutor Bishop of the Western District of Most Rev. James Lynch C.M., former Rector of the Irish College in Paris. In this article, the social and ecclesiastical background to the appointment is examined, and an account given of the effects of Bishop Lynch's short episcopate in Scotland before the controversy was resolved by his appointment as Coadjutor Bishop of Kildare and Leighlin.

In the years immediately preceding and following the induced famine in Ireland the figures for emigration from the country are calculated to have been 1,194,866 for the decade 1841-1851 and 1,163,418 for 1851-1861.

Between 1841 and 1851, 115,000 Irish arrived in Scotland and in the following two decades, approximately 45,000 and 54,000 Irish respectively came to Scotland (2).

Each census for the period showed an increased number of Irish in Scotland. The census for 1841 listed the number of Irish as 162,321 in a total population of 2,620,184; in 1851, 207,367 in a total population of 2,888,742; and in 1861, 204,083 in a total population of 3,062,294 (3).

Although the majority of Irish coming to Scotland were Catholic, there were also many Protestants, particularly from Ulster and notably from Belfast, who brought with them their Orange traditions which survive in Scotland to this day. In the period 1900 to 1920, for instance, the total number of immigrants to Scotland was 20,982, and Ulster accounted for 17,327 of these compared with 3,655 for the other three provinces combined.

J. Elder Cumming in his *The Church in Scotland* (1871) said that the Irish influx made the Catholic Church in the 19th and 20th century by far the fastest-growing church in Scotland (4). The presence of Irish in such large numbers led to various outbursts from extreme Protestant groups. The Church of Scotland in 1923 had its caustic report on the Irish in Scotland titled *The Irish Menace* (5).

At the time, Scotland was regarded by the Catholic Church as a missionary territory whose affairs were governed by the Congregation of the Propagation of the Faith in Rome. It was divided into districts, of which the western was governed from Glasgow and the eastern from Edinburgh.

It was against this background that the matter of the appointment of a co-adjutor to Bishop Gray of the Western District became a controversial issue. In 1866, the *Glasgow Free Press* reported:

We understand that His Lordship the Right Rev. Dr. Strain of Edinburgh has taken a deep interest in this matter of the coadjutorship and we feel convinced that this intimation will afford the greatest satisfaction to the Irish Catholics of this City [Glasgow] and district (6).

In fact, Rev. Patrick Hanley (1818-1880) of St. John's, Port Glasgow, a native of Limerick, was proposed by Bishop Strain, but he was over-ruled by the other Vicars Apostolic (7). The most forceful intervention regarding the filling of the position, however, was to come from Ireland, and from the Archbishop of Dublin, Cardinal Paul Cullen. The Cardinal was indeed a force to be reckoned with in the relations of the Holy See and Catholicism in the English-speaking world. Mgr. David McRoberts (1912-1978), Keeper of the Catholic Archives of Scotland, asserted:

Cardinal Paul Cullen is not usually given the prominence in the nineteenth century story of the Irish in Scotland that he clearly deserves (8)

In his lifetime, Cullen had seen a great Irish diaspora, and although saddened by it, reflected that such a diaspora would help to spread the gospel. Events have proved this prediction to be true. He was convinced that:

The future of religion in England and Scotland, the United States, Australia and India depended on the well-being of Irish Catholicism (9)

There were those who did not share these sentiments of Cullen. The first official Catholic

rchivist in Scotland, Rev. Wm. James Anderson (1884-1972), himself a convert to Catholicism, is reputed to have said that if the Irish had not come to Scotland the Catholic church would be small but respectable!

Cullen was aware that Scots were thoroughly disliked by the people of Ireland as he states in his letter to Cardinal Newman in 1854:

The Scotch are looked upon, by the people at large, as their worst enemies and it is the policy of the gentry to introduce as many Scotch as possible in the country (10).

Cullen was very influential in Irish episcopal appointments and also had power over appointments in Australia and New Zealand where there was a large Irish presence of people and clergy. It was only a matter of time before he turned his attention to Scotland. In 1833 he had been prepared to act as Roman agent of the Scottish Mission but the Scots Vicars Apostolic declined his services, as is reflected in a letter of Bishop Andrew Scott-Abbe Paul McPherson, dated December 14th. 1833 (11). Some thirty-two years later, in December 1865, Cullen suggested that Rev. James Lynch, Rector of the Irish College in Paris, would make an excellent and acceptable co-adjutor bishop of the Western District of Scotland. *Propaganda Fide* accepted the nomination on August 23rd. 1866 (12) and Lynch was appointed by Pope Pius IX on August 31st. (13)

James Lynch was born in Dublin in 1807 (14) and ordained in 1833 (15) for service in his native archdiocese. He left that service to join the Congregation of the Mission (16), becoming a member of one of the first bands of Vincentian Fathers in Ireland. In 1858 he was made rector of the Irish College in Paris (17).

The first reaction to the new appointment came from the *Glasgow Free Press*, a controversial, Irish-Catholic-orientated paper owned by Cork-born Augustus Henry Keane who had originally been a student for the priesthood at Propaganda Fide College, Rome (18), where he had left at the minor orders stage. The *Glasgow Free Press* was the first Catholic paper in Scotland, although its origin was possibly secular and perhaps liberal before adopting its Catholic stance. Of Bishop Lynch's appointment, the *Press* said:

There is not a heart in the midst of the large Catholic community in this country that will not throb with joy and thankfulness at this fitting climax to the prayers and yearnings of the great Catholic body in Scotland (19).

The rest of the press of the day did not seem over-excited at this announcement. Dublin's *Catholic Telegraph* simply quoted (20) an already short note in the *Glasgow Evening Citizen*.

The *Tipperary Vindicator and Limerick Reporter*, however, was more outspoken:

Up to this time the mitre of the Western District has been exclusively worn by natives of Scotland whilst almost all the Catholics are either Irish or of Irish descent. It has been

deemed right by many to put an end to such an anomalous state of things. Its continuance could only be justified by the possession of great ability and personal influence among the canonical chiefs of the district. For the Catholics of Scotland, living as they do in the midst of a hostile people, will be attracted to an Irish bishop by warmer feelings and more personal ties than those of merely ecclesiastical subordination. While ties of country as well as religion unite the people to their pastor, no diversity of opinion will interfere with unity of action, no vanity of interest with identity of feelings, no controversy with the reverence which is due to the position and character of a bishop.

Viewing the matter in this light, the Irish priests and people of the Western District sent a dutiful memorial to the Holy See, praying for the appointment of an Irish Bishop for the District. But they requested at the same time that an entire stranger to the place should be appointed: the discussions and dissensions that recently took place there rendering the cause necessary. The Holy Father has been pleased to listen to their prayer and grant their request. Accordingly the Rt. Rev. James Lynch, one of the original founders of the Vincentian Missionary Fathers, is now Coadjutor Bishop for the District (21)

The same publication described the new Coadjutor as:

'Remarkable for prudence, piety and learning [and would] be instrumental in healing the wounds inflicted on religion during the last controversy and the promoting of union among the Catholics of the Western District (22).

Several factors contended against the broader acceptance of an Irish prelate in Scotland – reaction to influence of the *Glasgow Free Press*, the harsh opposition to the Irish in general on the part of the native-born Scots of the time; the choice of an academic and a stranger to Scotland rather than a 'local' and what is now called a 'pastoral priest'; and the appointment of a member of a religious order as distinct from a secular priest.

In *Modern Scottish Catholicism 1878-1978* there is much criticism by its editor, Mgr. David McRoberts, in his leading article 'The Restoration of the Scottish Catholic Hierarchy in 1878', of the appointment and episcopate of Bishop Lynch:

The appointment of Bishop Lynch was so utterly bad that only good could eventually come from it. Right from the start, the new Bishop showed that he was temperamentally unfit to act as peacemaker [between the two Catholic factions: Scots and Irish] and he simply adopted the role of leader and spokesman of the *Free Press* faction (23).

The episcopal ordination of James Lynch in the Irish College, Paris on November 4th. 1866 (24) was unusual. It seems to have been an entirely Irish effort – Bishop William Keane of Cloyne was

the consecrating prelate, with Bishop Michael O’Hea of Ross and Lynch’s fellow-Vincentian Bishop Laurence Gillooly of Elphin as co-consecrators. The renowned Irish Dominican preacher Father Tom Bourke attended the ceremony, but is not mentioned as having preached at it or as having spoken at the reception which followed.

The *Glasgow Free Press* reported that Napoleon III had sent:

Tapestries and ornamentation of the Tuileries to be forwarded as marks of royal favour for the day of consecration to adorn the College where the ceremonies took place. Irish Bishops and hundreds of Irish students were present at these ceremonies which were carried out on a scale of grandeur (26).

Bishop Lynch’s attachment to the college where he had ministered for eight years was understandable but the decision to hold his ordination there was lacking in wisdom. Glasgow would have afforded him not only an opportunity of meeting priests and people but of making an initial move towards uniting all factions. In fact, Bishop Gray had suggested that Lynch be ordained in Glasgow and introduced to the city at a public dinner there but this was rejected (27).

There were no official representatives of the Scottish Hierarchy at the ceremony much less any being involved as consecrators or co-consecrators (28). No invitation was ever extended, according to Bishop Gray. It seems strange that there was no official deputation present at the ceremony, even though it was billed as ‘a private ceremony’, and a bishop-elect is not obliged to be episcopally ordained in his cathedral church or within his future diocese.

There is no report or evidence of a formal liturgical reception on Bishop Lynch’s arrival in Glasgow. His first public appearance was not in the

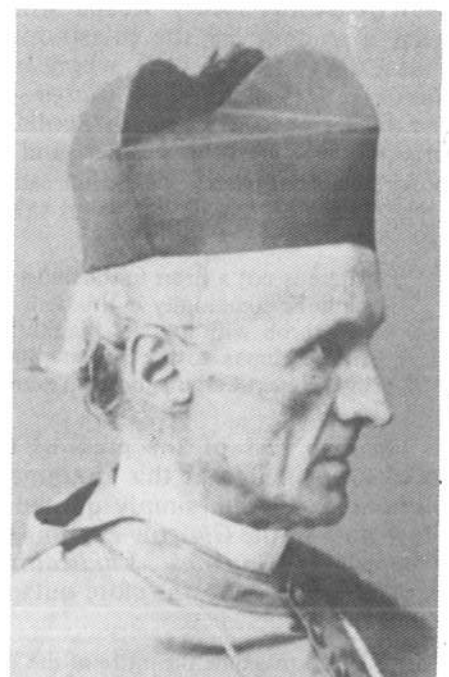
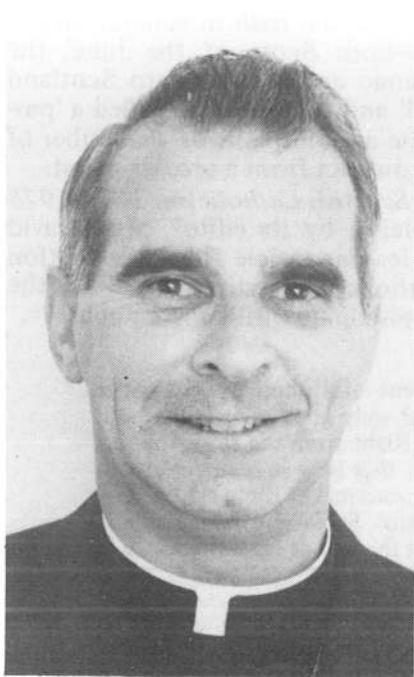
Cathedral Church of St. Andrew but in St. Patrick’s Church, Anderston, a parish with a large Irish Catholic population.

The Right Rev. Dr. Lynch made his first public appearance in St. Patrick’s, Anderston, on Sunday last [December 9, 1866]. His Lordship preached after last Mass and gave Confirmation to over 400 children in St. Mary’s, Calton, in the evening. On Wednesday 5th inst. at the Good Shepherd Convent in Dalbeth Dr. Lynch inaugurated a memorial window, the gift of His Lordship Dr. Gray in memory of the late Bishop Murdoch (29).

Bishop Lynch’s first public appearance in St. Andrew’s Cathedral was not until Christmas 1866 when he preached at midnight Mass. The Mass was celebrated by Bishop Gray and The *Glasgow Free Press* merely reports the fact that Bishop Lynch preached and that those assisting Bishop Gray were Rev. James Macintosh, Rev. Eugene Small, Rev. Father Vassal and others. The report gives the impression of a cold reception for the new Bishop; no words of welcome appear to have been spoken and the priests attending were from the ‘Highland clique’ with no Irish priest mentioned (30). Bishop Lynch’s sermon is unfortunately not recorded.

Bishop Lynch did ‘the rounds’ of churches preaching charity sermons. He was, for example in St. Alphonsus, Glasgow, in January 1867 and St. Mary’s, Hamilton, on February 1867. The *Glasgow Free Press* covered his appearances.

His Lordship is a very earnest preacher his whole heart and soul are in his subject no affectation, no studied ornament, no preaching of self. Yet in his choice language he is singularly felicitous and appropriate; his action graceful and his whole manner very engaging...



Archbishop Keith Patrick O’Brien (left), the first Scottish bishop of Irish extraction to be appointed since the Lynch controversy; Cardinal Paul Cullen, Archbishop of Dublin (centre), who played such a major role in Lynch’s appointment; and Cardinal Manning (right) who carried out the investigation that resulted in the resolution of the problem.

There are three things which he does affectively; he informs his hearers, he pleases them and moves their passions (31).

His first St. Patrick's Day in Glasgow was to be a test for the new Bishop. Two days prior to the actual feast he preached to a packed congregation in St. Patrick's, Anderston, which appears to have become his unofficial 'cathedral'. He is reported to have been seen walking in Anderston with a large sprig of shamrock on his hat (32). He was however, conspicuously absent at the St. Patrick's night gathering in Anderston in the 'Aberley Hotel although a large banner *Ecce sacerdos Magnus* indicated that the organisers were expecting him. Bishop Lynch was accused of excessive Irish nationalism. He did not use terms like 'fellow-countrymen', 'countrymen', 'we Irishmen', 'fellow-exiles' (33) but the charge of 'Irish nationalism' has always been easily laid in Scotland, even against clerics with moderate aspirations for their native land.

The new bishop also questioned the financial arrangements of the Scottish Bishops and refused to conform with what he considered irregular. He refused to sign certain legal documents. Later the Scottish Bishops were taken to a civil court on the proper administration of financial bequests for specified intentions of the church in Scotland; the bishops contended unsuccessfully that such bequests could be applied for general usage.

In other areas, Lynch was to clearly show that he was more of the academic fitted for administration of a college than of a diocese. He was obviously lacking in what is today called 'pastoral experience' and as a religious he may also have been wanting in 'pastoral involvement', although perhaps these are qualities that are somewhat amorised in church circles these days. He was not familiar with the Glasgow scene and knew very little about it — possibly it was his first visit to Scotland. But he was Irish, and the Irish supported their own.

Mgr. David McRoberts speaks of the ever-increasing discord in the Western Vicariate in 1867:

The Co-adjutor (Lynch) and his faction, in league with the *Free Press*, grew more and more truculent (34).

Bishop Gray's physical and mental health began to wack under the strain. There were signs of premature senility and attacks of amnesia.

Lynch had appealed to Rome against Gray on a number of occasions (35). Gray was invited by Propaganda to Rome mainly on Lynch's complaints and also on information by Cardinal Cullen. Letters were passing between the Scottish Vicars apostolic but by then only a handful of diehard Scots supported the senior bishop (36).

James Edmund Handley (Brother Clare of the Marist Brothers) in his monumental work *The Irish in Modern Scotland* says:

In October 1867 Archbishop Manning was appointed by the Holy See to inquire into the political and religious dissensions of the faithful in the Western District (37).

The visitation by Manning was kept rather private and virtually escaped any coverage in the press. The report itself was submitted to Sacred Congregation De Propaganda Fide and there was no copy of it in the Manning Papers; the sole copy was, and still is, in Propaganda Archives. Rev. James Walsh LSH, gives an excellent account of it and a translation from the eight page Italian document in *The Innes Review* of Spring 1967 (38).

Manning tries to be very objective, giving a brief history of the Church in Scotland, before 1800, after that date, and finally during the crisis. As an Englishman, he strives to be impartial, but spells out the defects and failings of all those concerned. He does, however, lean heavily on Lynch:

I cannot hide the conviction that the appointment of an Irish Coadjutor has done much to hinder integration, to increase the exclusiveness... and also to foster the notion of a kind of ecclesiastical supremacy... This lack of balance in authority was greatly aggravated by two other factors: The preponderating energy of the Coadjutor and the highly developed nationalist sentiment shown by the bulk of the Irish men (39).

He then enlarges on the problem:

The seriousness of this matter does not lie in the particular facts related above but in the critical and explosive situation of the Catholic Church in Glasgow, divided as it is into two national parties, of which the two prelates are the heads (40).

He does cite the Scots for:

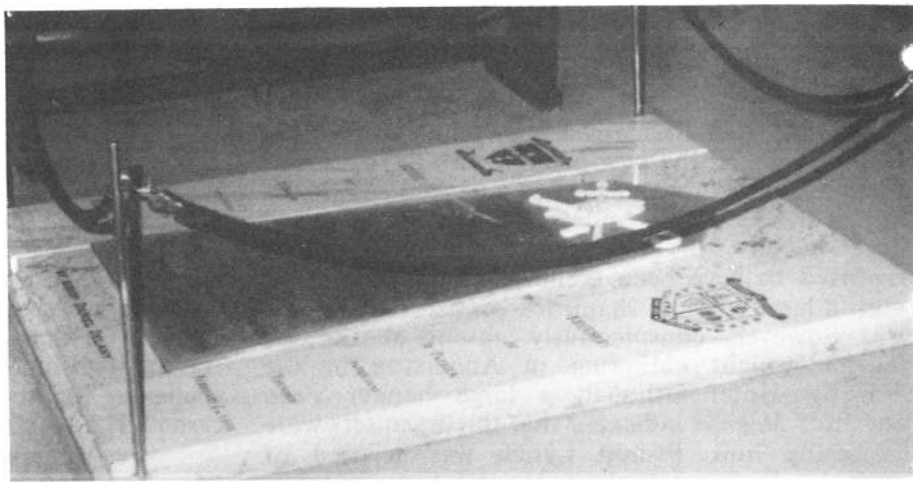
A certain national arrogance of the Scots and lack of fraternal charity. Perhaps in this matter they have some justification: but one must always keep in mind the sensitiveness of the Irish and the great difference between the two national temperaments (41).

Manning may not have fully understood that the difference between the Irish and the Scots is not so great when allowance is made for the Celtic temperament — the difference between the English and the Irish is much greater, and lacks the Celtic link. He goes on to say:

I must add that the unhappy discord between the Irish and the Scottish clergy is fostered by the national character and the behaviour of the Scots. The reserve of the Scots does not react sympathetically to the Irish temperament and the Clergy of Scotland, being in their home territory, have held themselves aloof as if affronted by the Irish invasion in the Famine years (42).

There was no hope for reconciliation, according to Manning, and he recommended the transfer of both prelates. He did add however that he:

was edified by the attitude of both the prelates, who declared themselves ready to give up their present charges (43).



Bishop James Lynch C.M. (left) and (right) his last resting place in Holy Rosary Church, Tullow, Co. Carlow; at his death in 1896, he had served for only eight years as Bishop of Kildare and Leighlin, having been Co-adjutor for 19 years before that.

He also mentioned that Lynch was in effect the victim of circumstances and would be:

set free from the embarrassments and tremmels of a situation, which was out of control before his arrival and into which he unexpectedly plunged and entangled, [and] could administer any Diocese in Ireland for the benefit of souls and of the Church (44).

Bishop John Gray resigned his charges *ob infirmam valetudinem* on March 4th. 1869 (45) and died less than three years later on January 14th. 1872 (46). Bishop James Lynch was translated on April 13th. 1869 (47) as Co-adjutor Bishop of Kildare and Leighlin (48). He succeeded to the see on March 5th. 1888 (49) at the

age of 81, and died on December 19th. 1896 (50). He is buried in the Church of the Most Holy Rosary, Tullow, Co. Carlow (51).

Most Rev. Charles Peter Eyre, a native of York, filled the vacant see of the Western District of Scotland and succeeded in uniting the Catholic community of Scots and Irish. Since then, the Scottish dioceses have been served by hundreds of Irish priests, whose contribution to the advancement of the spiritual and social well-being of their people is inestimable, although the basic facts of their pastoral ministry have been documented (52).

Fr. Bernard Canning was ordained for the diocese of Paisley, Scotland, in St. Kieran's in 1956. He has written widely on the history of Catholicism in Ireland and Scotland.

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Monsignor Patrick Hennessy

ST. KIERAN'S AND LEEDS

A SURVEY OF ST. KIERAN'S PRIESTS
WHO HAVE SERVED IN THE DIOCESE OF LEEDS

The Diocese of Leeds consists of the County of West Yorkshire and parts of North Yorkshire, along with small areas of Cumbria, Greater Manchester, Humberside and Lancashire. It is within the Ecclesiastical Province of Liverpool and was formed on 20th December 1878 by the division of the Diocese of Beverley into the Dioceses of Leeds and Middlesbrough. On 30th May 1980 fifty parishes from the southern part of the Leeds diocese were taken away to form the greater part of the new Diocese of Hallam. In 1982 the two parishes in the City of York, belonging to the Leeds diocese, were ceded to the Diocese of Middlesbrough, to unite the four parishes of that City under one Bishop.

My task is to give an account of the contribution made by St. Kieran's priest to the Diocese of Leeds. My main source for this study has been the records kept in the diocesan archives, along with directories contained in the diocesan directories over the years. This has presented certain problems. The diocesan archives do not give the place of birth of the priests in question; they simply mention where they studied, when they were ordained, the appointments they held in the diocese, and the date of death. The diocesan directories, however, sometimes giving fuller information, but normally

do not mention a priest's place or origin, beyond stating that he was from Ireland. In addition, some of the earlier priests from St. Kieran's who served in the Leeds Diocese died during the Second World War, and the diocesan directories during those years contained little or no death notices, due to a shortage of clerical manpower, since so many priests of the diocese were serving as chaplains in the Armed Forces, and to the rationing of paper and printing materials. As a result, the information on some priests is rather sketchy.

I would be grateful to hear from readers of this article who could provide any further information about the priests mentioned or indeed who could fill me in on the biographical details of any priests whom I may have missed, due to inadequate diocesan records.

As can be seen, the St. Kieran's involvement with the Leeds Diocese is one which stretches back to 1905 – and even beyond, to 1893, if one includes Father Cunningham. It is a small contribution when compared to that of All Hallows, Dublin which could account for most of the Irish priests who have worked in the diocese over the last hundred years. Nonetheless, we would like to think that ours was a significant contribution to the building up of the Church in this part of Yorkshire.

Fr. James Cunningham provides us with what I presume is the first Leeds link with St. Kieran's. The old Leeds Seminary Register lists Fr. Cunningham as being born 'on 17th June 1867 at Ballacolla, Queens County in the Diocese of Ossary.' It says that he was educated at the Juniorate of the Oblates of the Most Holy Mary Immaculate and at 'Kilkenny College' – I imagine this refers to St. Kieran's. He entered the Leeds Seminary on 26th September 1889 and was ordained a priest on 24th February 1893. The only further information provided is that he was subsequently appointed to Huddersfield.

Rev. Thomas McNiff is the first priest who completed his full seminary course at St. Kieran's and was ordained at Kilkenny on 25th June 1905. He served as a curate at Halifax, Leeds, Bradford, Goole and Hemsworth before becoming Parish Priest of Moorthorpe in 1912, where he remained until his death, after a long illness, on 30th December 1950. The Diocesan Directory gives no indication as to his place of birth and concludes: 'He was known as a man of decision, holding firmly to his principles, capable of winning loyal friends, and devoted to the parish to which he gave the greater part of his priestly life.'

Rev. John White is the second priest ordained at St. Kieran's for the Leeds Diocese. He was born 'in Ireland' on 28th May 1878, studied Philosophy and Theology at St. Kieran's, and was ordained in Kilkenny on 1st July 1906. He only served one curacy, at St. Joseph's, Leeds, 'where from ordination till the end of the Great War he worked hard for the salvation of souls, the alleviation of the poor and the consolation of the war-bereaved.' In 1918 he became Parish Priest of Hoyland, and three years later became Parish Priest of St. Catherine's, Sheffield, where he remained until his death, and where he built the fine Church of St. Catherine. He became a Vicar Forane in 1934 and in 1937 was appointed a Canon of the Chapter. He died on 23rd January 1958.

Rev. Patrick Kealy is also listed in the old Seminary Register as a St. Kieran's priest who was ordained in 1906. Father Kealy was born in 1880 at what looks like 'Goolderry' (Abbeyleyx) in the Diocese of Ossory. The Register says he was educated at St. Kieran's, Kilkenny for four years and at Maynooth for six years (presumably his stay at St. Kieran's was as a lay student). He was ordained priest at Leeds on

14th June 1906 and subsequently appointed to Dewsbury. An entry in the Diocesan Directory mentions a Rev. Patrick Kealy (whom I presume to be the same), Parish Priest of Spwerby Bridge, who died on 18th. April 1953.

Rev. Thomas Corcoran, who was 'born in Ireland' on 23rd January 1881, studied Philosophy and Theology at St. Kieran's, and was ordained at Maynooth on 3rd June 1907. He had curacies in Halifax and Pontefract before being appointed chaplain to an industrial school in 1913, 'where he was a father and guide to the boys for 18 years.' He became chaplain to The Little Sisters of the Poor in Sheffield in 1931 and, 'for six years he was the constant comfort and companion of the old people there.' In 1937 he was appointed Parish Priest of Scarthingwell. He retired in September 1952 and returned to Ireland. He died in Waterford on 31st August 1963.

Rev. Michael Kenny, from Durrow, Co. Laois, was born on 27th June 1880. He studied Philosophy at Lyons in France and Theology at St. Kieran's, where he was ordained on 14th June 1908. He held curacies in Leeds, Sheffield and Barnsley before being appointed Parish Priest of Hemsworth in 1925. In 1938 he became the Parish Priest of Carlton but retired through ill-health in 1940. He died on 17th. March 1948.

Rev. James Holohan, whose origin is not given but whom I personally know to be from Knocktopher, Co. Kilkenny, was born on 27th March 1886. He studied Philosophy and Theology at St. Kieran's, where he was ordained on 20th June 1909. He was brother of Father William Holohan, also a priest of the Leeds Diocese, and uncle of Monsignor John Holohan, former President of St. Kieran's College and now Parish Priest of Rathdowney and Archdeacon of the Diocese of Ossory. He held curacies in Bradford, Keighley and Huddersfield before being appointed Chaplain of the Tempest Family, an old recusant Yorkshire family residing at Broughton Hall, and Priest-in-Charge of Earby in 1925. In 1931 he became Parish Priest of Denaby Main, where he remained until his death on 9th January 1944.

Rev. Claude Bertram Warren was born on 12th May 1886. He studied Philosophy and Theology at St. Kieran's College and was ordained at St. Mary's Cathedral on 29th May 1910. Father Warren served as curate in Barnsley, Hemsworth and Bradford before seeing service as an Army Chaplain in Mesopotamia from 1916-1918. He was awarded the Order of the British Empire (Military Section) on 3rd June 1919. On leaving the Army he returned to the Diocese and was curate at Rotherham before being appointed Priest-in-Charge at Silsden from 1920 to 1931. He was subsequently Parish Priest at Rudding Park 1932-1937; Otley 1938-1944; and Skipton 1944-1950, when he retired due to ill-health. He had been appointed Rural Dean of Skipton in 1943. Father Warren returned to England, where he died on 21st January 1956.

Rev. William Holohan, brother of the above-mentioned James Holohan, had the following details of his background noted in a local newspaper on his death in 1934: Father Holohan, who was aged 46 became parish priest at Skipton in 1931. Previously he had been parish priest at St. Joseph's Brighouse, for four years.

'He comes of an old Catholic family, three of his sisters being nuns in the Order of the Sacred Heart of Mary. His mother who is 86, resides at Knocktopher, Co. Kilkenny; He was the younger brother of Father J. Holohan, who is the parish priest at Denaby Main. Another brother, Mr. Richard Holohan, is a member of the Irish Dail. Born at Kilkenny, Father Holohan was educated at St. Kieran's College and

was ordained at Carlow, Ireland, in June 1911. He was appointed curate at St. Patrick's, Leeds, where he worked for 16 years. For some time he was one of the religious inspectors of schools for the Diocese of Leeds. While at Skipton Father Holohan had interested himself in the movements on behalf of the unemployed, and was chairman of the Welfare Sub-committee of the local Social Services Committee, an organisation performing valuable work in the town.

Rev. Patrick Leonard, who was born on 21st July 1884, studied Philosophy at Navan and Theology at St. Kieran's. He was ordained at Carlow on 4th June 1911. He served only one curacy, at St. Patrick's, Leeds, from 1911 to 1929, when he became Parish Priest of the neighbouring parish of St. Augustine, where he remained until his death on 21st December 1942.

Rev. Bernard McAdam was born on 26th April 1887. He studied Philosophy and Theology at St. Kieran's, and was ordained in Kilkenny on 16th. June 1916. He was on loan in Hull (Middlesborough Diocese) for a year and returned to the Leeds Diocese as curate at St. Mary's, Bradford from 1913 to 1927, when he became Parish Priest of Thrybergh. In 1933 he became Parish Priest of St. Peter's Bradford, where he remained until his death on 9th March 1942.

Rev. James Reynolds, who was born on 18th October 1884, studied Philosophy and Theology at St. Kieran's and was ordained there on 13th June 1915. He served curacies in Huddersfield, Hemsworth, Bradford, Heckmondwike and Cudworth. He was Chaplain for one year at the Carmelite Monastery at Kirkedge near Sheffield, before being appointed Parish Priest of High Green in October 1930, where he remained until his death on 28th October 1955.

Rev. John Patrick Buggy was born on 26th March 1893, studied Philosophy and Theology at St. Kieran's and was ordained there on 2nd June 1916. He had two curacies; one in Bradford and one in Huddersfield, until 1922. This was followed by six years sick leave, after which he became curate in Halifax from 1928 to 1931. He became Parish Priest of Hebden Bridge in 1931 and Rural Dean of that area in 1953. He retired in 1959 and died in Ireland on 17th February 1959. The Archives add that he is buried in Kilkenny.

Rev. Michael Joseph McNamara was born on 21st December 1892. He studied Philosophy at Maynooth and Theology at St. Kieran's, where he was ordained on 10th July 1917. He never seems to have been a Parish Priest but had curacies in Bradford, Sheffield, Hebden Bridge and Barnsley – from which he retired in June 1973. He died in Leeds on 20th January 1974.

Rev. Charles Daly was born at Kildony, Co Donegal. He attended St. Eunan's Seminary, Letterkenny and, after completing his classical studies, entered St. Kieran's College, where he was ordained priest on 8th June 1924. He had curacies in Sheffield and Bradford before his appointment in 1935 as Parish Priest of Ovenden. He held similar appointments at Hemsworth (from 1937) and St. Peter's, Bradford (from 1940) where he remained until his sudden death on 19th November 1949. An obituary records: 'Father Daly had been at St. Peter's only a few months when a bomb made a direct hit on the church on the night of 1st September, causing serious damage and adding a further £3,000 to the already heavy debt. With rare energy and cheerfulness he set to work to remedy the damage, so that by Christmas Day all was repaired and the

rch re-opened, and within seven years the debt was ared. This remarkable progress is but an indication of it other, greater, work which cannot be measured in ms of bricks and mortar – his zeal for souls and the ngs of God, his great generosity and his limitless charity.’

Rev. John Vincent O’Shaughnessy was born on h March 1902 and studied Philosophy and Theology at kenny, where he was ordained in 1927. He had curacies Huddersfield and Bradford before being appointed Parish est of Ovenden in 1937. He remained there until January 44 when, presumably, he retired due to ill-health, as his ith is recorded as taking place in hospital at Rochdale on st October 1944.

Rev. William Butler, who died in 1985 as Parish est of Selby, was ordained in 1934 at Leeds, where he d studied Theology, having completed his studies in ilosophy at St. Kieran’s

Rev. Alphonsus Gerald O’Kane who was ordained 1935 and died in June 1968, also studied Philosophy at Kieran’s and Theology at Leeds.

Rev. Michael Finbarr O’Sullivan was born on 20th. y 1914. He studied Philosophy and Theology at St. rran’s where he was ordained on 12th June 1938. He ved curacies at Lupset and Sheffield before being ointed Parish Priest of Sacred Heart, Bingley in 1951. remained there until 1965 when he was made Dean of : St. Peter’s Deanery Area of Sheffield in 1971, and an orary Canon of the Leeds Diocese in 1978. Canon ullivan’s parish became part of the new Diocese of Hallam 1980.

Rev. John Cashman studied Philosophy and eology at Kilkenny and was ordained on 12th June 1938. served curacies in St. Patrick’s, Leeds; St. Theresa’s, ossgates; St. Marie’s, Sheffield; and Doncaster, In 1957 became Parish Priest at St. Joseph’s, Kendray, near rnsley, and in 1967 of St. Helen’s, Hoyland, near Shef- ld, where he remains. This parish is one of those which came part of the new Hallam Diocese.

Rev. Columba Mullan was born in New Zealand of Northern Ireland family in 1911, according to the ocesan Directory. He studied Philosophy and Theology at kenny and was ordained on 12th. June 1938. He had acies in Barnsley, Wakefield, Ripon and Bradford. He s Parish Priest at Cleckheaton (1952); Settle (1953); Belle , Leeds 1956; St. Charles, Sheffield 1963; and English rtyrs, Lupset 1966. ‘In addition to his parochial duties her Mullan worked for many years as a Judge on the ocesan Matrimonial Tribunal, where his pastoral concern l common sense approach were greatly valued. His lden death on 10th July 1971 came as a shock to his ishioners and fellow priests.’

Rev. Kieran Kehoe, who was born in 1914 at ckalee, Co. Kilkenny, studied Philosophy and Theology St. Kieran’s and was ordained on 12th June 1938. He l three curacies in Sheffield and was curate also at Moor- rpe, Huddersfield and Denaby Main before being ointed Parish Priest of Allerton Bywater, a newly-created ish, in 1954. In 1959 he became Parish Priest of ckheaton, where he remained until his retirement in gust 1976. Father Kehoe died in Kilkenny on 30th gust 1983.

Rev. John Joseph Kearns studied Philosophy and eology at St. Kieran’s and was ordained on 11th June

1939. He had curacies in Halifax and Sheffield before being appointed Parish Priest of Our Lady Queen of Heaven, Sheffield in 1953. In 1956 he became Parish Priest of Bede’s, Rotherham, where he remained until April 1970 when he became Parish Priest of St. William’s Bradford. He was Rural Dean of St. Alphonsus Deanery, Bradford until his retirement in October 1978. He now resides in his native Co. Kilkenny.

Rev. Francis Owen McNally took his Philosophy course at St. Kieran’s, but studied Theology at Leeds and at Carlow, where he was ordained in 1941. He had curacies in Wakefield, Bradford and Rotherham before being appointed Parish Priest of West Vale in 1955 until 1967. He died as Parish Priest of St. Edward’s, Clifford on 1st October 1976.

Rev. Patrick Sreenan, who was born on 21st July 1918, studied Philosophy and Theology at St. Kieran’s and was ordained on 6th June 1943. He had curacies at Bradford and Barnsley before being appointed Parish Priest of Bentham in 1960. He remained there until February 1962, when he became Parish Priest of Christ the King, Rossington, a post he held until his death on 4th June 1976.

Rev. Donal Anthony Kelly, born 5th May 1922, studied Philosophy and Theology at Kilkenny and was ordained at St. Mary’s Cathedral on 10 June 1945. Due to ill-health he did not take up an appointment in the Diocese until September 1946, when he was appointed curate at St. Mary’s, Selby. He remained there until 1948, when he went to South Africa. He was excardinated for the Archdiocese of Durban on 31st July 1953.

Rev. John Brendan Murphy, a native of Co. Kil- kenny, studied Philosophy at Mungret College and Theology at St. Kieran’s, where he was ordained on 6th June 1954. He had curacies in Sheffield, Leeds and York before being appointed Parish Priest of St. Mary’s, Carlton in September 1969. He became Parish Priest of St. Joseph’s, Goole in January 1974 where he remained until November 1982, when he became Parish Priest of St. Phillip, Leeds. Father Murphy was for many years the Leeds Diocesan Youth Officer.

Rev. Gerard Joseph Harney, a native of Co. Mayo, studied Philosophy at Mungret College and Theology at St. Kieran’s. He was ordained on 6th June 1965 at St. Mary’s Cathedral, Kilkenny. He had curacies in Doncaster, Bra- ford, Brighouse and Rotherham before being appointed Parish Priest of St. Joseph & The English Martyrs, Kendray in August 1978. He remained there until 1985, when he was appointed Parish Priest of St. Peter’s, Doncaster. Father Harney has been the main inspiration and guiding force behind the Hallam Lourdes Pilgrimage, and for his services to Lourdes he was appointed an Honorary Canon of the Diocese of Tarbes and Lourdes in 1984.

Rev. James Alphonsus Shryane studied Philosophy and Theology at St. Kieran’s and was ordained at St. Mary’s Cathedral on 6th June 1965. He has had curacies in Sheffield, Birstall, Leeds, Halifax, and since 1979 he has been at Deepcar in the Hallam Diocese.

Rev. Francis Carroll, a Mayo man, studied Phil- osophy at Mungret and Theology at St. Kieran’s, where he was ordained on 5th June 1966. He had curacies in Batley, Halifax, Leeds, York, Rotherham and Heckmondwike. He became Parish Priest of St. Thomas’, Goole in February 1981 where he remained until September 1985, when he was appointed Parish Priest of St. Alban’s, Halifax.

Rev. Maurice Francis Bartley studied Philosophy

and Theology at St. Kieran's and was ordained at St. Mary's Cathedral on 11th June 1967. He had curacies in Bradford, Bently and Rotherham before being appointed Parish Priest of Dronfield in the Hallam Diocese, in 1984. Prior to being appointed Parish Priest, he was renowned for his work with the mentally and physically handicapped.

Rev. Anthony Sylvester O'Donnell studied Philosophy at Mungret and Theology at St. Kieran's, where he was ordained on 8th June 1969. He had curacies at Handsworth, Sheffield, Wakefield and Harrogate before going to work in the Menevia Diocese.

Rev. James Leavy studied Philosophy and Theology at St. Kieran's and was ordained there on 6th June 1970. He was curate at St. Patrick's, Leeds and also in Bradford and Batley, before being appointed Parish Priest of The Holy Rosary Parish, Leeds in March 1986.

Rev. Patrick Hennessy (see Editor's note at end of article).

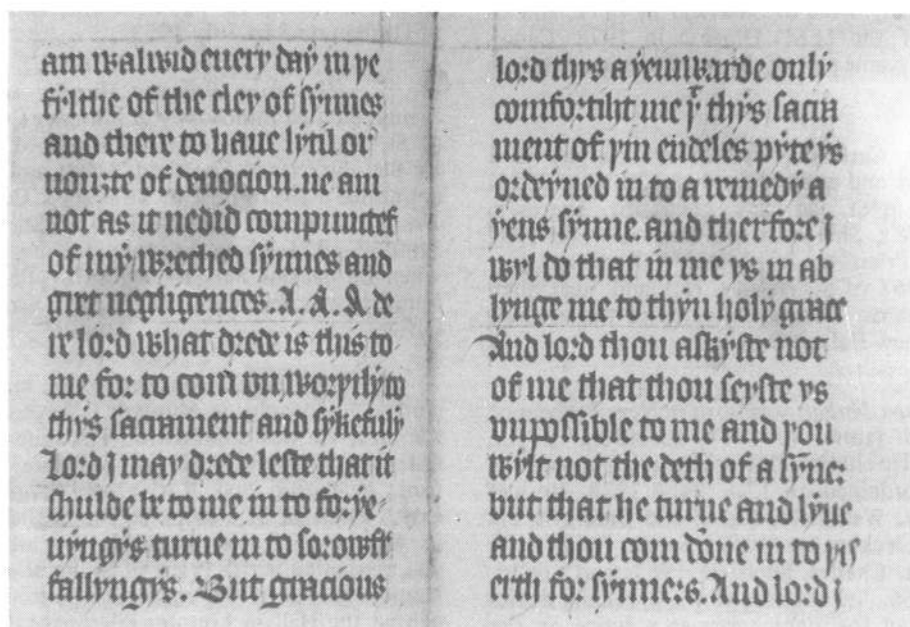
Rev. Peter McLaughlin studied Philosophy and Theology at St. Kieran's and was ordained on 11th June 1972. He had a curacy at Goldthorpe from 1972 to 1975 and returned to his home Diocese of Derry, into which he was incardinated in March 1981.

Rev. Patrick John Keohane studied Philosophy and Theology at St. Kieran's and was ordained on 9th June 1974 at St. Mary's Cathedral. He has had curacies at Handsworth near Sheffield, Leeds and Huddersfield before his present appointment as curate at St. Malachy's, Halifax, where he has been since July 1983.

Rev. Thomas Keating is the last St. Kieran's man to be ordained for the Leeds Diocese. Fr. Keating, who studied Philosophy and Theology at St. Kieran's was ordained on 16th June 1981 at the Church of the Assumption, Thomastown by the then Bishop of Leeds, Bishop Wheeler. He has held curacies at St. William's, Bradford and at St. Anne's Cathedral, until his appointment as curate at Holy Name, Leeds in March 1986.

EDITORS NOTE:

The author, Rev. Patrick Hennessy, a native of Kilkenny City, was ordained in St. Mary's Cathedral, 13th June 1971, for ministry in the Diocese of Leeds. His early appointments in the Diocese were to St. Joseph's, Bradford and St. Anne's, Feighley. In 1975 he went to Rome to study Canon Law. In 1978 he was awarded a Doctorate in Canon Law and has since then worked in the Diocesan Tribunal as well as Bishop's Secretary from 1982-1985. In October 1984 he was made a Prelate of Honour.



One of the finest examples of a 15th-century decorated prayer-book, preserved in the library of St. Kieran's College, is the subject of an extensive review in the 1986 edition of the Old Kilkenny Review published by the Kilkenny Archaeological Society. The article, by Dr. Rowan Watson, Assistant Keeper of Manuscripts at the Victoria and Albert Museum, London, notes that by contrast with other Books of Hours from the same period, which were often produced to a standard pattern, the St. Kieran's example was commissioned by a particular customer who wanted his own special devotions and prayers inserted. It is impossible to know who commissioned the prayer-book, which was compiled in England, probably in London or a provincial university town.

Among the features of the book are the beginning of each new section with an initial letter of burnished gold-leaf with a background in red or blue. Spaces at the end of lines are filled with blue or gold, and the rubrics are written in red throughout. One hundred years after it was made it was in the possession of one Jacob Hubbard. Other ownership inscriptions date from a much later period, one of them from 1832. A final inscription states 'Presented to the Museum of the Diocesan College this 12th. of April 1883 by _____' (the initials of another donor, P.F.M. were inserted; these undoubtedly refer to Patrick Francis Moran, Bishop of Ossory 1872-84). Frank McEvoy

LAYSIDE REVIEW

The first appeal I want to address to you, young men and women of today, is this: Do not be afraid! Do not be afraid of your own youth and of those deep desires you have for happiness, for truth, for beauty and for lasting love. Sometimes people say that society is afraid of those powerful desires of young people, and that you yourselves are afraid of them. Do not be afraid! When I look at you, the young people, I feel great gratitude and hope. The future far into the next century lies in your hands. The future of peace lies in your hearts. To construct history, as you can and must, you must free history from the false paths it is pursuing. To do this, you must be people with a deep trust in man and a deep trust in the grandeur of the human vocation — a vocation to be pursued with respect for truth and for the dignity and inviolable rights of the human person.

*POPE JOHN PAUL II: MESSAGE ON
INTERNATIONAL YEAR OF YOUTH 1985*



Most Rev. Laurence Forristal, Bishop of Ossory, speaking at the official opening of the Joint Schools Complex, with (left to right from centre) Mr. Thomas Crotty, Mayor of Kilkenny; Mrs. Gemma Hussey T.D., Minister for Education; Mr. John Holohan, Chairman, Kilkenny Vocational Education Committee, V. Rev. Martin Campion, President St. Kieran's College

Peadar Bairéad

MINISTERIAL BENEDICTION

A PERSONAL ACCOUNT OF THE OFFICIAL
OPENING IN 1984 OF THE JOINT SCHOOLS
COMPLEX BY THE MINISTER FOR EDUCATION

'The Minister for Education Mrs Gemma Hussey will officially open the Joint Schools' Complex on the 19th October 1984.' This message reached the office of the Chief Executive Officer of Kilkenny Vocational Education Committee on September 16th and within hours preparations for the mammoth occasion had begun. The Ministerial message was by way of reply to an invitation issued jointly in May 1984 by the V.E.C. and the Trustees of St. Kieran's College. So finally the Joint Schools' Complex, which opened for business in September 1978, would be declared officially open and receive the Ministerial benediction.

'I can recall dates of V.E.C. meetings as far back as 1966, when we were discussing at Committee level the good sense of having these two schools pool their resources and provide a broader range of curriculum for the students of both schools.' Thus spoke Councillor John Holohan, Chairman of Kilkenny Vocational Education Committee.

So the seed was sown in 1966. As Mr. Holohan stated, both schools would benefit from the proposed exercise. St. Kieran's College

would have a new range of technical subjects to offer to its students, while the Vocational School students could benefit from the wide range of academic subjects available in St. Kieran's.

In the ensuing years, school population continued to grow, and a most undesirable side effect of this rapid growth was the introduction of pre-fabricated classrooms. These soon deteriorated into school 'slumlands', and so the school management began to think in terms of solid extensions. Initially both schools were thinking in terms of extending their own buildings, thereby duplicating expensive facilities.

By 1977 this idea had been abandoned, and faced with the cold reality of the market place, it was then decided to build some general classrooms for St. Kieran's and also to build new classrooms, workshops, a library and laboratories for the V.E.C. This new complex would make all its facilities available to the students of both schools. It was a Kilkenny solution to a Kilkenny problem — each school would retain its own identity, while sharing all the resources to be made available in the Joint Schools Complex.

This agreement was formalised in a document signed in that year of 1977 by the trustees of St. Kieran's College and by Kilkenny Vocational Education Committee. The agreement gradually took concrete form in the space between the two schools and by the year 1978 the building was completed and furnished to a point.

One would have expected the official opening to have taken place at that time – in fact I recall the occasion quite well and it could be said that all arrangements for the official opening were in place and almost finalised. However in those early days of September 1978 problems began to surface and as a result of these difficulties, it was felt that the time had not come for a formal official opening – many issues had still to be identified, verified, confirmed and solved.

Let it be said however, that the will to cooperate and settle all such questions was almost always close to the surface, and after five years, it was felt that all major problems were close enough to resolution to proceed to the official opening. So the word finally came through that Mrs Gemma Massey, would be available and willing to officially open the Joint Schools' Complex, everybody breathed a sigh of relief and said 'About time too!'

PATIENT WAIT

We had arrived. The long patient wait of the peace-makers was over, and at last we could make our agreement before the public and seek ministerial blessing on our union. Within days, an organising committee was called into existence, to see to it that we were not found wanting on the big occasion. The personnel of this committee gave us Mr. Brendan Conway C.E.O. of Kilkenny V.E.C., and Very Rev. Martin Campion, President of St. Kieran's College, as alternating chairmen. Add to these luminaries a Principal, a Vice-Principal and a Chaplain from each school and you had a Working Party capable of organising anything – or nothing. This Committee set to work with a will. It had to answer a number of questions.

When? It was easy to answer that one. One accepted the date suggested, or we would have to throw dice for another date, and hope that the Government would survive until then! It was much easier to say 'Yes Minister, the 19th of October will be ideal.' That was the final decision of our *Meitheal Oibre* or 'Task Party'.

There was another 'when' question to come before the organising committee. Again this was a set piece for our organisers and soon the hours and minutes were set.

Who? This question was not quite as easy as the first one. Who should be invited to be with us on the historic occasion? The matter was complicated by the fact that there were two occasions in question.

First there was the opening ceremony itself. It was decided to invite the students of both schools to attend the ceremony, as well as the dignitaries of church, state and community.

Secondly, there would be a more festive occasion later in the day, when the great occasion would be celebrated in a great gastronomic happening. It was envisaged that about two hundred bodies could be treated in this fashion. Yes, but which bodies? Well, this was pretty much a set piece for our experts on the *'Meitheal Oibre'*. The protocol was important, and if you invited one person, then that had a knock-on effect on the final outcome.

Protocol dictated the seating plan of the 'top table', – a Minister of Government, a Minister of State, the Mayor, two Chairmen, the Vicar General, the College President, the CEO, four T.D.'s, a Senator, two former College Presidents (and former VEC members and the Principals, Vice-Principals and Chaplains of both schools.

Our other guests would sparkle at the other tables. The list continued to grow. We had the staffs of St. Kieran's College and the City Vocational School; the design team; city bankers; and so it went. 'How about Mrs.?', of course – and then the knock-on protocol. It was a field day for our 'Who's Who' experts, and – if I may say so – I think that they did a pretty good job.



Photo left: The Minister is escorted into the Joint Schools Complex by Mr. Brendan Conway, Chief Executive Officer, Kilkenny V.E.C. and Fr. Martin Campion. Photo right: The Minister examines equipment in the school with Rev. Nicholas Flavin, Headmaster, St. Kieran's College, and Mr. Sean Dignan, Headmaster, Kilkenny Vocational School.



Students from St. Kieran's photographed during the ceremonies marking the official opening of the Joint Schools Complex

But there were other questions to be answered. *Where?* Two sites were required, one for the morning ceremony and another for the afternoon celebration. It was suggested first that the morning ceremony be held in the open air, and while there were many locations capable of containing such a crowd, wiser councils prevailed in the end and it was decided to hold the opening ceremony inside – in the gymnasium of St. Kieran's College. As regards the afternoon celebration, it was felt, after some thought, that the Rose Hill Hotel, being within easy walking distance of the complex, would be the ideal location.

STANDING DOWN

In this fashion all the questions were answered, all the arrangements made, all the organising done, all the locations prepared, all the guests invited, all the students rehearsed, all the choirs practised and all the grounds tidied. The Organising Committee had completed its brief well in advance of the big day and was stood down.

Finally Friday 19th October dawned. It was not one of those bright sunny days one is inclined to associate with big occasions. It was dull, drab and breezy. We arrived at school somewhat earlier than usual. There was a festive air about the old school, with a slight overlay of apprehension. Papers were picked, desks dragooned into neat ranks, gear stowed and uniforms unveiled. The morning bells brought things back to normal. Classes began on time.

Some hurried meetings and brief consultations followed. Everything was in readiness. The long count down to the Ministerial arrival was on. The Minister was due to arrive at 10.30 am. People began to take up positions well in advance of that deadline. Two members of the Garda Síochána in neat uniform surveyed the scene. Bishops, crozierless, mitreless, were in position. Headmasters and Vice-Principals surveyed the scene and synchronised plans of campaign. Uneasy conversations erased the still silence. 'What's the Irish for 'complex' ?'; 'How does one address the Minister ?'; 'Will the rain come down ?'

Then as the Tholsel clock told 11.15 there was a ripple of excitement. Somebody had spotted

the ministerial vehicle. We formed ourselves quickly into a welcoming party. It was no false alarm.

Gemma had arrived. My neighbour described her as 'rather small and well set'. I was inclined to agree, but I would have added 'handsome'. Mr. Hussey looked much better in the flesh than on television. Led by our dignitaries we entered the Complex by the New Street door. I felt sure the Minister was impressed by the care that had been taken to give the entrance that welcoming look. Flowers, decorations and pictures spoke their *Cead Mile Failte*.

We followed the leaders into a well appointed reception area, where coffee and biscuits were the order of the day. During our stay there I had a cosy chat with Gemma. I was impressed by her sincerity, her quick mind, her ability to adapt fully to her environment. I realised now why she had been appointed Minister for Education. (Yes, I would buy a second-hand car from Mrs Hussey!)

Coffee over, the Minister accompanied by the headmasters, set out on a tour of the two schools. They proceeded first to the City Vocational School. I returned to St. Kieran's to await them there. Eventually they arrived. By now however, tour time was running out, so the Headmaster led the party to the Computer Room. Having been duly impressed by our modernity, the Minister was escorted gym-wards. However, as I had spent much time and effort keeping the Glass Hall clean and paper-free all that morning, I now called on the Party to inspect our Glass Hall. The Minister noted with pleasure.

ON MANOEUVERS

The next part of our plan had now to be put into action. The 'Inspection Group' set out for the gymnasium. Our students followed, one class at a time. Teachers shepherded. Everything went like clockwork. Students from the City Vocational School were carrying out the same manoeuvre. Fifteen minutes later all students and guests were in position in the high gymnasium.

The dignitaries followed in procession, led by the Vice-Principals, acting as acolytes! Soon we had taken up our positions on the platform. Not a hitch in sight. The official opening of the Joint

hools Complex was about to happen.

The first part of the Liturgy Celebration took place in the packed gymnasium. Prayers, readings and hymns. Then the two bishops, Most Rev. Laurence Forristal and Rt. Rev. Noel Wilghby, exited, accompanied by the Headmasters, Vice-Principals and Chaplains. This small group entered the Complex courtyard, and from there passed the 'new' building and all who would sail therein.

This was a very impressive section of the ceremony. A stiff wind blew around us as the bishops pronounced their blessings. An empty cyto bag, having escaped the hordes of paper-tchers, danced a fandango on the neat flagstones of the Complex courtyard. Episcopal robes rose on the occasion, as they clapped and flapped their approval. I felt elevated by the sincerity of the prayers. 'God bless this building and all who teach and study within it.'

The Vice-Principals led the procession back to the Gymnasium platform, where the liturgy of celebration was completed. All in all, I found the ceremony impressive, moving, and worth waiting those years for.

THE CIVIL SECTION

A change in tempo now as we entered the civil section of the ceremony. Speeches, called 'addresses', fell fast and thick around our ears. Let me be said however, that they were all interesting, well-written, and well-delivered. During this ceremony of opening, we heard from the two

Bishops, the Mayor of Kilkenny, the Chairman of the V.E.C. the Minister for Education and from the President of St. Kieran's College.

I do not propose to give an account of all these addresses here. Go seek them in the Archives of history! However there was a certain message for the Minister to take away with her, a message, which was really a cry from the heart. It came from those who tried to make our 'Complex' work for the good of our community. The Minister was being asked, ever so politely, to let us have a few extra teachers to enable us to do the job properly, otherwise.....

The Chairman of Kilkenny V.E.C. Cllr. John Holohan put it as follows, 'It would be a shame if the spirit of innovation in education at school level were to be suppressed by an over-exacting or even unjust restriction in the matter of staff allocation. We are asking you, Minister, to lend your personal attention to a little problem in this area at your convenience.'

The President of St. Kieran's College, Very Rev. Fr. Martin Campion praised the efforts of those who worked to keep the Complex functioning: 'The fact that this Complex is still alive and working is due in no small measure to the people at ground level who nursed it along. To say that this has been a struggle would be an understatement. They have fought to make this joint venture work for both schools and it is working well. In fact, the co-operation at working level between the two schools regarding specialist facilities is a blueprint for the rest of the country.'



Former members of the staff of St. Kieran's College and representatives of local and regional authorities and national bodies at the official opening of the Joint Schools Complex. Included in the photograph are Very Rev. J. Delaney, P.P.ieverue and former headmaster, St. Kieran's; Mr. Ted Carroll, Secretary, Kilkenny G.A.A.; Mr. Tom Keenan, Chairman, Irish Vocational Education Association and Laois County Council; Mr. Tom Boyle, County Secretary; Mr. Dick Brennan, Chairman, Kilkenny County Council; Mr. Sam McClure, Headmaster, Kilkenny College; Mr. Pat Nolan, South Eastern Regional Tourism Organisation; Mr. Martin O'Grady (R.I.P.), Adult Education Organiser, Kilkenny V.E.C.; Mr. Paddy Magy, then President, G.A.A.; V. Rev. T. O'Connor, then P.P. Glenmore, former dean and staff member; Rt. Rev. Msgr. John Holohan, then P.P., Rathdowney, former President.

Fr. Campion then stated the problem, made an appeal and made a promise. 'But all is not rosy in the garden. There is a 'growing pain' that won't go away. It is uncertainty about the future. Now planning for the future is important as our present Government has shown in recent weeks; and outlining an educational policy for the future is important as our Minister has proved. We too need to plan for the future if we are to survive, and if we are to plan we need to banish that cloud of uncertainty. Our uncertainty, to put it simply, centres around the continuing staffing of the fine Complex.

'Up to now we have survived from year to year because the Minister and the Department of Education has facilitated the integration by allowing extra teachers to the V.E.C. And we are indeed very grateful for this. But we desperately need this arrangement to continue. I appeal to the Minister to give this matter her personal attention, and to confirm for all time our present staffing arrangements as a very minimum concession. And let me say in return, we in St. Kieran's will be then encouraged to continue to make our playing facilities — every square yard of green, practically, that you see inside these grounds with indoor facilities as well — we will make them available to the students of the Vocational School. They desperately need these facilities too. This marriage of our two schools needs encouragement in words and in deeds from the very top.'

SETTING THE TONE

The message was clearly delivered, and I am sure, fully understood. The Minister gave very little away, however, in her address, stating early on: 'This is an important day in the life of the community here and one which sees a scheme of sharing and co-operation taking place which can only be of benefit to the children directly concerned.'

That set the tone of the Ministerial offering. There was more of the same in her 1400-word address. Perhaps she was trying to tell us something in the following, 'You will not need me to remind you of the very great cost of providing educational services. Everyone of us who shares the responsibility for the management of such resources has an obligation to ensure that they are spent to greatest effect and in a manner which will give the best possible service to our young people. This requires at times a readiness to set aside sectional interests and to collaborate to the maximum for the common good.'

Another quote: 'I pay tribute to the members of the local community here who have worked to overcome the difficulties involved to achieve that collaborative result. I hope that others else-

where will follow your example.' I feel sure there is a message here for someone somewhere.

One more extract from the Ministerial address: 'So I congratulate you on what has been achieved. You have faced complex problems and have worked to overcome them. Now that the joint school facilities are in place, I am sure you will all work to use them to the greatest possible effect. Sure wasn't the girl doing her best! One might say that the Minister, in her reply, was cautious, suitably vague and generally approving. She closed no doors, nor did she open any.

Once again, the platform party exited, led by the Vice-Principals. We entered the Complex by the New Street door, and moved in procession through the long corridor, which was now lined on either side by students from both schools. At the sliding door, a white tape blocked our progress however, the Minister soon cut the the ceremonial ribbon, bringing the opening ceremony to an end.

MORE PROCEEDINGS

Relaxed now, the Minister chatted freely with the students. This was something that came across clearly again and again during the morning, that the Minister wished to meet and speak with as many students as possible. She did this in a relaxed and easy manner — a skill learned the hard way during her teaching days, no doubt.

By now we were all pretty tired. It had been a long morning. So while the main body of guests proceeded to the Rose Hill Hotel up the road, a small group entertained the Minister in St. Kieran's College. She circulated, completely at her ease.

To end this day of days, we now followed the others to the Rose Hill Hotel, where over two hundred souls (and, indeed, bodies) sat down to dine. It was a great social outing. I enjoyed the company. I enjoyed the food. I enjoyed the occasion. We moved happily and efficiently through the various courses, enjoying this and savouring that, but at the coffee stage, we had more speeches, lighter this time, and no shadow-boxing.

So it was over. The Joint Schools' Complex was finally and officially open. Long may it continue to serve and benefit our community. The Minister returned to her offices in the capital. The guests stayed around in groups chatting for some time. All were aware that they had been present at history in the making.

Slowly they began to drift towards their cars. The day ended, as all days end, in the silence of nightfall. However, I kept these impressions stored in my memory, where they will remain for many a year. *Ba la dar saol e.*

The author, Mr. Peadar Bairead, has been on the staff of St. Kieran's College since 1966 and is currently Vice-Principal of the Secondary School. He is a regular contributor in the Irish language to the Kilkenny People and to other publications.



Bishops Willoughby and Forristal perform a joint blessing of the Joint Schools Complex during the official opening.

ADDRESS BY BISHOP FORRISTAL

My Lord Bishop, Madam Minister, distinguished guests, my dear friends: As we have heard in the Gospel, Jesus said to his disciples; 'You are the salt of the earth; you are the light of the world'. Salt gives us strength and life; light gives direction and the ability to guide others. The disciples were to bring life, strength, direction and guidance to their world. Equally we as Christians to-day are to bring life, strength, direction and guidance into our world. In a special way our young people are to bring these gifts to their world, particularly to the world in which they will be the leaders in the closing years of this century and in the early part of the next – the 21st Century.

School plays a vital part in forming our young people for their leadership role. It is in school that they experience a living encounter with their cultural inheritance in a systematic and critical manner. It is here in school that, through personal contacts and commitments, they pursue knowledge and this lays the foundation of that wisdom, of which our first reading spoke. In school they acquire techniques and skills which will fit them for living in to-day's world. It is in school that they are presented with an array of values and are enabled to choose those that will stand to them for life.

In short, in school, they receive an education: they develop as human persons who will act responsibly and in accordance with a valid vision of life and reality. School must be directed towards the whole person who in life will know himself/herself and the world in which he/she exists and the reasons for both.

As I share the platform with Bishop Willoughby this morning, I am conscious of the fact that the churches in Kilkenny have a long and proud history of involvement in education. Kilkenny College was founded in 1538. St. Kieran's College, which recently celebrated its Bi-Centenary, first opened its doors in 1782. The Presentation Sisters are here since the year 1800 and both the Christian Brothers and the Loreto Sisters are here since the last century – the C.B.S. from 1859 and the Loreto from 1868. It is remarkable – and com-

forting – that all of these schools have within the past few years undertaken major building programmes. It is remarkable because we are living in times of recession and scarcity of funds. It is comforting because it proves the commitment to youth and the confidence in the future that these groups have. Of course, it is also a tribute to the Department of Education, which rarely gets the thanks it deserves.

As patron of St. Kieran's College, I am particularly pleased and blessed that my predecessor, Bishop Birch, and the former Presidents of St. Kieran's College, Mgr. Holohan and Mgr. Maher, should have had the foresight to be actively involved with the Kilkenny Vocational Education Committee in the developments which have led to to-day's opening. Need I say that, whatever about the foresight, the same co-operation will be forthcoming in the future from me and from Fr. Martin Campion, the present President. It merely emphasises once more the churches' anxiety to be close to our young people and to be ready to meet their educational needs wherever necessary in a practical way in each generation. It emphasises how important it is for all of us to learn to work with each other in genuinely fruitful co-operation.

School is about reality and life. For the Christian – for the believer – God is part of reality, part of life. He is the Creator of reality and of life. It is good for all of us that in the technological and consumer age in which we live we have time on an occasion like this to remember our God and to mark our recognition of His place in our reality and our lives – or should I say to mark *our* place in *His* reality and life – in *His* world? It is good for us that we do this *together*, Bishop Willoughby and myself: the staffs and pupils of St. Kieran's College; the staffs and pupils of the City Vocational School and the distinguished guests.

We are here to-day in a spirit of gratitude for the efforts of the past and also in petition for God's graces for the future. We are here above all praying to God because we are preparing our young people – and ourselves – to be the salt of the earth and the light of the world.

Fr. Nicholas Flavin

SHAPING OUR DEVELOPMENT

In this article I intend to focus on three main areas of change which have occurred, in the recent past, and are shaping the secondary school element of St. Kieran's College for the future. These are (1) population growth and the desire of parents that their children receive a second level education; (2) the changes and development in the curriculum from outside and within the school and (3) the development of computer facilities.

POPULATION GROWTH AND DEMAND FOR SECONDARY EDUCATION

Since St. Kieran's College is over 200 years old, the changes of the past 20 years which have led to the doubling of staff and pupil numbers in the secondary school are relatively new. The present enrolment of 584 pupils is a new record, but it may be surpassed in the next few years.

The ever-increasing desire of parents to send their boys to the college has in the recent past led to a more structured approach to enrolments. An application form for each prospective pupil must be completed, and as forms are returned prospective pupils' names are listed for the particular year they wish to enter college. The present demand for places is of the order of 40% greater than the places available. The college is diocesan and to maintain that dimension, enrolment is classified into three sectors: boarding, rural day, and city day pupils. Acceptance is on the basis of enrolment levels and subject to interview. Those who have been accepted are asked to sit for an assessment test and based on the results achieved in

it they are graded into four class groups. There are four house examinations in the college each year and pupils may be changed from one class group to another on the basis of results achieved in these examinations.

Since any major expansion in pupil numbers would demand further extensive building and a resulting school of a size which at present we would consider undesirable, the demand for places in St. Kieran's College is likely to exceed available places for the next decade.

CURRICULUM CHANGES

The changes in the curriculum which are occurring at the present time have been indicated from outside the school by the Department of Education through the Curriculum and Examinations Board and from within by thoughtful and reflective planning by the staff and school administration as to how best it can serve its pupils in preparing them to take their place in the world of today and tomorrow.

The Curriculum and Examinations Board has proposed, and the Government has accepted, that the number of years that a pupil spends in second level education will not exceed six years. This may be divided as follows: Junior Cycle of 3 years followed by (a) two years to Leaving Certificate; (b) a Transition Year and two years to Leaving Certificate; (c) two years to Leaving Certificate and a repeat Leaving Certificate year; (d) a Vocational Preparation and Training Programme for one or two years; or (e) a Transition Year only.



Students from St. Kieran's College, who were the first recipients of Department of Education Certificates in Computer Studies in the county, shown on the occasion of the presentation of the certificates by Mr. Donal Creed T.D., Minister of State at the Department, following the opening of the college's new Computer Studies Centre. In front are (left to right). V. Rev. Martin Campion, College President, Mr. Arthur Anglin (teacher in charge of computer studies); Bishop Laurence Forristal Mr. Donal Creed T.D.; Rev. Nicholas Flavin (Principal); Mr. Alfie Sheehy (teacher in computer studies)

The Department of Education requested schools who wished to offer Transition Years and/or P.T.P. programmes to their pupils to apply to the Department outlining their programme. The College applied and was one of about 100 schools in the country accepted by the Department as meeting the criteria for offering the Transition Year option to its pupils.

The staff, having carefully considered the needs of the pupils, were convinced that all pupils could benefit from an extra year in school but that the group which would benefit most from a transition year immediately after the Intermediate Certificate were the less academic pupils. There are 4 pupils in the current Transition Year Class and their curriculum includes the normal academic subjects and Computer Studies, Typing, Leatherwork, Practical Building, Practical Sciences and elements of work experience. The other options which the College offers to its pupils at Senior Cycle are a two-year Leaving Certificate course with the option of repeating the Leaving Certificate and the option to those who take the Transition Year to then follow a two year Leaving Certificate Cycle. In summary the College offers options (a), (b) and (c) as outlined above.

There are many other changes about to affect second-level schools and instead of seeing the structures of second-level education as fixed and static we must now adapt to seeing them as changing and evolving. This is an exciting time in education as more freedom is being given to schools to develop their strengths and to adapt to the needs of their pupils. Like all changes, they take time and effort and need resources, good will, leadership, a vision of where we are going and the leadership and determination to achieve our goals.

The proposed changes in the Junior Cycle are due to come into effect gradually and pupils who enroll next September will be following new courses in some subjects. The full change-over is expected to take a few years. If the changes are to have their full beneficial effect, then much-needed resources in retraining of staff and finance for equipment will be essential.

Within the school at present there is a review of the present resources, both of personnel and accommodation, so that the school will best adapt

itself to the needs of its future generations of pupils. This may result in further changes in the options now available to pupils.

COMPUTER DEVELOPMENT

The growth and development of the computer as an essential part of late 20th-century society is having an influence in education and in schools. The response by the Department of Education to this new development was to supply each school with an Apple Computer. This decision is commendable but much more equipment is essential if pupils are to be properly educated in the use of computers.

Over six years ago, and before the Department provided any computers, three members of the staff in St. Kieran's College saw the development which was around the corner and out of their own resources attended courses so as to be suitably qualified to meet this new development. Their efforts have not been in vain as the College authorities converted St. Aloysius' Dormitory into a new Computer Centre and Geography Room. The Centre was opened in March 1984 by the Minister of State at the Department of Education Mr. Donal Creed T.D.

Since its opening the centre has been made available to non-college students and adult education classes in Computer Programming, Word Processing, Use of Spreadsheets etc. have been offered twice yearly. Over 500 have attended computer courses in the college over the past three years.

Last year St. Kieran's College was selected by St. Patrick's College, Drumcondra as one of seven centres in Ireland to organise a Pilot Project in Computer Studies for selected primary school pupils. This project is expected to be continued again this year.

The competence of the St. Kieran's College staff in teaching computer studies is well recognised outside the College as two members of its staff were members of the nine-person Department of Education Syllabus Committee which drew up the computer syllabus for junior cycle post primary pupils. During the past year the centre has been visited by educationalists from other E.E.C. countries and in the recent past St. Kieran's College



VISIT TO ST. KIERAN'S BY
EEC EDUCATIONAL GROUP

St. Kieran's College was chosen as one of the schools to be visited by an EEC educational group who were on an official tour of Ireland in early 1986. Shown with students from the college's computer class are Mr. Con O'Caoinh, Inspector of Maths and Computer Studies, Department of Education; Signora Lucia Ciarrapico Manna (Italian Ministry of Education); Fr. Nicholas Flavin, Headmaster; Signora Ernesta de Michelles (School Principal, Bologna); and Mr. Arthur Anglin, Teacher of Computer Studies.

has been one of six Irish schools selected to take part in an E.E.C. educational project on the development of computer studies in schools.

Other members of St. Kieran's College staff, aware of the influence that computer developments will have in all subject areas in the future, are also attending evening classes in the centre.

Perhaps the most accurate indication of the expansion in the school's resources has been in the area of staffing over the past quarter century. In that time the number of staff has doubled and the ratio of priests to lay staff has changed 1:1 to 1:7 (from 8 priests and 8 lay teachers in 1963 to 4 priests and 28 lay teachers in 1986).

It seems to me that here in St. Kieran's we have a very dedicated staff, interested and conscientious parents and pupils who are generally well-mannered and committed to their tasks. All of these elements are part of what St. Kieran's College Secondary School is to-day. The Parents' Associa-

tion, which was formed two years ago, has given parents a structure within which they can help each other and their sons, and assist in the further development of Ireland's oldest Catholic second-level school to meet the changing demands of our time.

St. Kieran's College, the first Catholic school to be opened in Ireland after the Penal Laws, was at the time of its foundation 'a beacon of hope'. Through more than two centuries, St. Kieran's has continued to be at the forefront of educational development in Ireland. Now that it is in its third century, the College is responding to the changes and needs of the present age.

Fr. Nicholas Flavin joined the staff of St. Kieran's College in 1975 as teacher of Mathematics, Science and Religion. He was appointed Headmaster of the College in 1983.

COLLEGE STAFF 1986-87



Seated (left to right): Rev. D. Carroll (Dean); Mrs. C. Wilcox; Mr. J. Lambe; Rev. N. Flavin (Principal); Rev. M. Campion (President); Rev. P. Comerford (Dean of Seminary); Mr. P. Bairead (Vice-Principal); Miss M. Meany; Rev. M. Ryan (School Chaplain).

Second Row (l. to r.): Rev. P. Bollard; Rev. R. Scriven (Assistant Dean); Mr. T. Looby; Mr. B. Clarke; Mr. T. Lanigan; Mr. T. O'Murchu; Miss A. Wemyss; Rev. W. Dalton; Miss C. Kelly; Miss J. O'Reilly; Mr. S. McGurran; Miss J. Dowling; Rev. D. Bollard (Spiritual Director); Mr. A. Sheehy.

Third Row: (l. to r.) Mr. M. Darmody; Rev. A. Draper; Mr. J. McAuley; Mr. M. O'Dwyer; Mr. P. Cullen; Rev. W. Hennessy; Rev. M. Burris; Mr. J. Collins; Mr. R. McEvoy.

Back Row (l. to r.): Mr. D. Philpott; Mr. S. Knox; Mr. D. O'Connor; Mr. N. Connolly; Mr. A. Anglin; Mr. W. Bolster; Mr. J. Carew; Mr. N. Cashin.

ABSENT: Rev. N. Maher (Bursar); Rev. J. Cassin; Rev. F. Farrell.

OPENING OF COMPUTER CENTRE

In 1984, the (then) Minister of State at the Department of Education, Mr. Donal Creed T.D., officially opened the Computer Centre at St. Kieran's College.

The new facility, located in the former St. Cyprian's Dormitory, has nine micro-computers for use in computer education programmes in the secondary school and for adult education classes programming.

In his address at the official opening, Mr. Creed congratulated the college authorities for taking a bold step into the technological age and looking to the future with confidence.

The Minister complimented St. Kieran's on making these computers available to adults and parents 'who wish to try their hand at working this new technology of the future.

'To get the full benefit of technological advances, schools will need to look at an integrated approach to providing hardware', said Mr. Creed.

'This in turn suggests some form of networking or sharing of facilities. I am glad to see that by the purchase of these computers, St. Kieran's has already progressed to this stage.

'I am not going to forecast future develop-

ments in this computer area but it seems to me that the next step must be to provide some form of communications link between the computers such as these in St. Kieran's and other large main-frame computers located in other parts of the country.'

Mr. Creed compared the impact of computer education to that of the Industrial Revolution. St. Kieran's was following the proud tradition of keeping in the forefront of new ideas.

In his reply to the Minister's speech, St. Kieran's College headmaster Fr. Nicholas Flavin noted the establishment of the new Curriculum and Examinations Board but hoped that it would not be totally concerned with technological education.

He said the much broader education and human development of pupils must not be neglected. An education was needed which would enable the youth of to-day to be responsible citizens of tomorrow.' One suggestion would be the additional provision of remedial, career guidance and pastoral care services in schools through the appointment of ex-quota staff for any of these areas.



OFFICIAL OPENING OF NEW COMPUTER CENTRE AT ST. KIERAN'S COLLEGE BY MR. DONAL CREED T.D.

At the official opening of the new Computer Centre in St. Kieran's College, the (then) Minister of State at the Department of Education, Mr. Donal Creed T.D., tries out one of the computers watched by Bishop Forristal (centre standing), V. Rev. Martin Campion, President, St. Kieran's, Rev. Nicholas Flavin, Headmaster, do. (second from right) and Mr. Paddy Donnelly, City and County Manager (second from left), together with three T.D.s who are all past pupils of St. Kieran's: Mr. Liam Aylward (left), Mr. Kieran Crotty (third from left) and Mr. Dick Dowling (third from right).

Below: Students assembled in front of the main entrance during an address by Mr. Creed.



St. Kieran's Parent School Association

The inaugural meeting of the St. Kieran's College, Parent-School Association was held on 27th September 1984. The President, Fr. Martin Campion, opened the meeting and welcomed all present. He said he was delighted to see such a big attendance of parents, a sure sign of great interest in this new co-operative venture between school and home, all in the interests of the general education provided in the College. The Principal, Fr. Nicholas Flavin, spoke about the operation of similar associations in other schools.

The principal aims of the association are, according to the constitution:

1. To deepen the influence of the Christian message in the lives of parents, pupils and teachers;
2. To act in an advisory capacity in promoting the educational and general welfare of the pupils of the school;
3. To advise and assist the management and teachers in any situation where they require help in dealing with state, and semi-state bodies, local authorities and other such organisations
4. To encourage parent participation and interest in school activities and keep parents informed of school plans, policies, activities, and current educational developments.

The following officers were elected:

Chairman – Eamonn Daly
Vice Chairman – Joseph Keane
Treasurer – Martin Cody
Secretary – Jean Murphy
P.R.O. – Michael O'Neill

The Association has been very active during its first two years. Regular meetings have been held and a number of projects and activities have been initiated each year. All of these ventures have been singularly successful but not without the whole-hearted co-operation of the school management, teachers, parents and pupils.

THE PARENT-SCHOOL ASSOCIATION AT WORK

Members of the Committee of the St. Kieran's College Parent-School Association shown here at the final planning stages of the 1985 Careers Exhibition are (l. to r.): Mr. Michael O'Neill, PRO; Mrs. Jean Murphy, Secretary; Mr. Martin Cody, Treasurer; Fr. Martin Campion, College President; Mr. Eamonn Daly, Chairman; Fr. Nicholas Flavin, Headmaster, with Mr. John Collins, Career Guidance Teacher. In the background are entries for a poster competition held in conjunction with the exhibition on the theme of 'Vocations' (winning entry was by Finin O'Curraoin).

The Association became involved in the organisation of a careers exhibition in 1985, and the support of local firms, government and semi-state agencies and the professions for the two events held to date has been very gratifying. The success of the first year's venture prompted us to move the exhibition site from a college lecture hall to the Gymnasium in 1986, thus affording all vocational and secondary schools in the county the opportunity to visit the exhibition.

The Association is indebted to a number of people who addressed both parents and pupils on a variety of subjects:

To Fr. Campion who gave special classes on elocution, in order to help students at interviews when leaving the College.

To Fr. Flavin and John Collins for all their talks to both parents and students on matters ranging from choice of subjects, school discipline, study, sport and the Transition Year; and to John Collins for his help in all aspects of career guidance.

To Dr. J. Cuddihy and Garda E. Doyle for their enlightening talks on drugs and drink.

To Mr. John Heslin for his talk on the subject of religious cults.

To all the people who helped both years in conducting the 'mock' interviews for Leaving Certificate students.

The last committee meeting of 1986 was addressed by Mr. Ned Moran, Catholic Secondary School Parents Association, on the aims, ideals and activities of the Association.

In the two short years of the Association's existence it has been unfortunate in losing two of its most enthusiastic and dedicated committee members – Mr. Richard O'Carroll and Mr. Kieran Brennan, both of whom passed to their eternal reward. May they rest in peace.

Michael O'Neill
Public Relations Officer



SUBJECT OF CHOICE

We invited three past-pupils, all of fairly recent vintage, to write about the subject that they had chosen as the basis of their careers.

Brian Harrison contributed an account of his fortunes and misfortunes in pursuing a science course at university;

Joseph McGloin reviewed his pioneering choice of a career in teaching Religion; and Enda McEvoy, now a freelance journalist, presented us with a fine example of his professional skills applied to the subject of his time as a student in St. Kieran's.

Brian Harrison

GETTING THE CHEMISTRY RIGHT

I left St. Kieran's in 1980 having obtained a Leaving Certificate consisting of five Grade C honours and a pass in Honours English. My ambition at this stage was to go to university, preferably in Dublin (since I had relations there). From my secondary education I realised that my strong subjects were Mathematics, Physics, Chemistry and Accountancy. Initially, I wanted to study engineering, but since I did not get enough points, I was offered a place in Commerce (my second choice) in University College, Dublin.

I came to Dublin in October of that year and stayed in a double bedsitter (along with another Kilkennyman) in Ranelagh. When I first went to U.C.D., the sheer size of it amazed me. Roughly about 8000 students attend classes there and when staff are included, then the number 'on campus' is equivalent to the population of Kilkenny city.

The first few weeks in U.C.D. passed quickly since for the first week registration took place and I generally got to find my way around. The second week was (and still is) known as 'Freshers' Week'. During this week all the main corridors in the buildings are crammed with club and society stands as they try to recruit members.

After the first month in college I realised that I wasn't enjoying the lectures I attended in Commerce. I had not researched the course well enough and although I enjoyed Maths, Accountancy and Law some of the other subjects bored me.

I thought initially that I was just homesick, and since I didn't make any conscious efforts to find new friends, I thought that the feeling would go away with time. A couple of weeks passed and the situation hadn't changed; so, on the advice of a staff member, I obtained an interfaculty transfer and a few days later I was a Science student. I am glad to say that I have never regretted the move.

There I was, almost two months in college and starting off First Science. I got no special treatment either – I had to start all of the laboratory practicals from scratch. As for the lectures I missed – I was still taking them down in February of the next year. The subjects that I took in First Science were Maths, Experimental Physics, Chemistry and Biology. Biology was the only subject of the four that I had not studied before, so as well as all the catching-up I had to do for reasons given earlier, I had to look up and read simple Biology books to reach the level at which the course started in university. I was lucky in that there was only one subject that I had not done before – a lot of

students had to start more than one subject from scratch and certainly I would not like to have had to start a subject like Physics at university level. From this point of view it is very important for a Leaving Certificate student to pick his/her subjects carefully. Apart from Biology, the other subjects were just slightly more advanced than Leaving Certificate level. The main point of difference between Leaving Certificate and First Science Chemistry (for example) was that the lecturers made constant reference to the texts – in the sense that a lot of the statements made in these texts were over-simplified. The lecturers used to tell us to keep an open mind with respect to some phenomena. I studied quite hard for the rest of the year and so when it came to exam time my only real worry was Biology. In Biology there were practical and written exams whereas in Physics and Chemistry a mark for laboratory work was given based on the work done over the year. I managed to scrape a pass in Biology and pass the other subjects as well at the first attempt, thus leaving me with a free summer. In October of 1981 I came back into Second Science. The importance of this year for me was to try to qualify to do an honours degree. The general degree takes three years and in it three subjects are studied to a general standard (although this has changed nowadays due to the introduction of a new unit system). In Second Science I had to pick three subjects from thirteen so that there were many different combinations of subjects I could have taken. But since I didn't do all that well in Biology, I decided to exclude subjects related to it (e.g. Botany, Zoology etc.). In the end I picked the three subjects I was best at, i.e. Maths, Experimental Physics and Chemistry. Until about a month before the exams in second year, I was unsure whether I would like to do Chemistry or Physics as a major subject for the following year. Then I decided to study Chemistry so I concentrated a lot of my study time on Chemistry in order to get enough marks to do an honours degree, while still giving enough time to the other subjects in order to pass them.

During the summer after my second year in college I went to France with a few others and we worked out in the maize fields – topping maize. Having found out what day the exam results were due, all of us came into the local town (Soustons) to find out how we had fared. Gladly, we all got the results we wanted so that none of us had to cut our trip short. Having qualified to do an Honours Chemistry degree, I chose Maths as my minor sub-

ject because I knew I could accumulate quite a few marks in it which would help to get me a good degree.

There were just thirty three in Third Honours Chemistry so that I got to know everyone in the class. As it happened, the class atmosphere was very good and there were occasions when all the class went out socialising together. This was the year I most enjoyed in college since I had a good time and did well academically. At the end of the third year I took the Chemistry exam in the summer; I came joint first in the class and received a silver medal and a scholarship for my fourth year. The minor subject (Maths) I took in the autumn and I obtained quite good marks in it as well. I was especially pleased with these results since half of my final degree marks depended on how I did in third year.

Chemistry was the only subject I studied in fourth year. It can be split into three sections; physical, organic and inorganic.

Each student had to do two eight-week projects in fourth year – one from organic and the second from one of the two other sections mentioned. There was also sixteen hours of lectures a week in our final year. After Easter there were no lectures or laboratory sessions in order to have time to study for our final exams. On the first of June, after I had just finished the last exam, the feeling of relief was tremendous. One month after the written exams were over, I was back in college where I found out that I was not required to do an oral examination in which students with a 'border-line' grade are asked questions by an external examiner. Later that same day the results were made known and I was awarded a first class honour.

Because of the grade that I obtained, I qualified for a grant to do research (provided that I demonstrated to junior students). I spent the summer after my degree working with a building contractor in London. For me this was a welcome

break from study and Chemistry. I came back in October and started my doctorate.

One of the academic staff presented a project in which I became interested. The project was an industrially based project which dealt with making certain chemicals by new methods (preferably cheaper methods than before). These chemicals are intermediates in pharmaceutical drug preparation and they are also used in the cosmetic industry. This was the project I decided to work on and on which I am still working at present. At this stage I have completed one and a half years and hopefully am half way to getting a Ph.D. in Chemistry.

Basically I use the knowledge that I have gained from my degree (and that I am still (accumulating) to experiment and create reactions that I hope will give me the chemical that I want to make. At the moment I am enjoying the challenge of instigating ideas for reactions carrying them out and then actually seeing if they work.

On a couple of afternoons each week I supervise undergraduate laboratory sessions. This can be quite taxing, since I am also expected to act as safety officer (i.e. make sure that the undergraduates wear eye protection and that in general they don't do anything dangerous). Demonstrating also requires me to show the students how to do the experiments and also to answer any questions that are asked.

In the long term I think (and I hope) the degree and the research will help me get a job in a research laboratory in the chemical industry in the not too distant future.

Brian Harrison, from Clonard, Ballycallan, Co. Kilkenny was a student at St. Kieran's College from 1975 to 1980. He graduated from U.C.D. with a B.Sc. (Hons) in Chemistry in 1984. He is currently in the final year of studies for his Doctorate in Science at the same university.

Joseph McGloin

OPTING FOR RELIGION

Attending for interview can be a tedious business at the best of times, even more so when one has to jump through the same hoops and deliver the same over-rehearsed answers to the familiar line of interrogation. In my case, the key question is always: 'Why did you decide to become a Religion teacher.' With the benefit of five years hindsight, I can reflect on a momentary impulse that changed the course of my life. To describe it in terms of a vocation wouldn't be entirely honest; it wasn't one of those things I always wanted to do, or at least it didn't seem that way until I did it.

One warm afternoon in May 1981, approaching the end of my repeat Leaving Cert. year and not being in the mood for (further) study, I gravitated towards the Careers Room where I unearthed a small colour brochure which extolled the praises of the Mater Dei Institute. This college, situated in Drumcondra on Dublin's north side, has specialised for nearly two decades in providing a

four-year degree course for the training of R.E. teachers or catechists with the option of taking an elective subject – English, History or Music. Although run under the auspices of the Archdiocese of Dublin without any Government funding, the students are predominantly 'lay' and mostly female, something precipitated by the fall in vocations to the religious life. Indeed, the absence of religious vows from my chosen career was later to prove a source of some bemusement to my more raucous colleagues who had confidently earmarked me as one who would 'cross over to the other side.'

Almost nonchalantly, I filled in the application form and went for interview as requested in mid-August. I had to negotiate my way through a series of pointed questions designed to investigate a candidate's sincerity and suitability. At one point, I was called on to explain my somewhat unconventional response to a novel question which had asked for three jobs I would like to do if I couldn't

be a catechist. 'Pope President of the U.S.A. Editor of the London *Times*', I had replied. As if to justify my arrogance, I declared my modest assumption that I would fare better than the present holders of those offices. I think that's perhaps why I was content to do what I'm doing now – because I believe that the teaching of the faith is vitally important, as important as any of the three plum jobs to which I aspired or if the truth be known, more important than all of them put together.

Of course when I realised the plight of my own Religion teachers, I wondered at what I was setting myself in for and that kind of feeling keeps on coming back, especially on those days when you feel banging your head off the wall would be more productive. However, I find the idea of 'nominal' Religion totally repulsive, for if you belong to a particular faith, then it surely follows that your faith should be reasonably informed.

Having studied theology as a foundation and resource for teaching, great care has to be taken to avoid the occupational hazard of thinking that you know everything because you know all there is to know....you don't and you can't! Acknowledging human limits is necessary but should not become an excuse for doing nothing. The task of the catechist is as difficult as it is rewarding: to put before (young) people ways of coming to know and love Jesus Christ – through the study of Scripture, by examining the teachings and traditions of his Church, through the experience of prayer. I stand by Kris Kristofferson's line in the song *To beat the Devil* – 'I don't believe that no-one wants to know'

Joseph McGloin was a student at St. Kieran's College from 1976 to 1981 and is the first past pupil of the college to graduate from the Mater Dei Institute, Dublin.

Enda McEvoy

VIRGIL, SHAKESPEARE AND THE ODD LAUGH

Schooldays – they are 'the happiest days of your life', according to that great old English film of the fifties. And Bruce Springsteen called them 'Glory Days'.

Lord Byron, however, took a different view. All times when old are good,' he observed. Our English teacher in St. Kieran's used go even further: When you're older you'll often look back and imagine that those were great days. That's just not true; your schooldays are exactly the same as any other time in your life,' he often told us. Quite right, too. And when you look back on your schooldays with a view to writing an article, then naturally you're going to talk about the memorable moments, the funniest, the best, the worst. Nostalgic stuff. And of course no mention of the drudgery of secondary school at St. Kieran's. Forty boring minutes a class, eight tedious classes a day, five very long days in an even longer week – the way school life really was. On this understanding I proceed.

These days one occasionally bumps into former teachers around town, and it's usually possible to have quite a friendly conversation with them. Which makes a big change from the days when it wasn't always sweetness and light between the staff room people and the youths who came in the Callan Gate as First Years in September 1978. Over the years the leather, by then ostensibly banned, was flashed on a number of occasions. Students being thrown out of class was an everyday occurrence. Relations between the 'A' class and the authorities were strained, to say the least, on more than a number of occasions. And looking back on it all, who can blame the teachers if they didn't like us?

At the time we thought we were great lads, real comedians altogether. There was even a semi-official 'Messers' Club' in the class, which elite grouping must have very nearly driven one or two

poor men – and women – to the drink. In retrospect you can only feel sorry for the poor teachers. Trying to put manners on, never mind force-feed knowledge into, thirty adolescent brats every day of the week is hardly a job to be envied. I mean, how would you react if you threw two young pups out of your science lab only to see a few minutes later one of them grinning and waving in at his comrades and then suddenly being grasped from behind by the other in the guise of the descending hand of 'authority'?

Indeed one unfortunate teacher was one day driven into such a (quite understandable) frenzy that he dispatched the class senior to his room for a cane. Yes, his *cane*. No wonder the offender looked scared to death as sentence was pronounced on him and the deadly instrument sent for. He looked a sight more comfortable a few minutes later when the senior returned, suitably apologetic but he had mysteriously been 'unable' to find the cane....

It was our complacent boast that we must have been the rowdiest 'A' class ever to hit St. Kieran's and while that may or may not be true – and by this stage what the heck does it matter? – there is no denying that some degree of anarchy reigned in class for much of the time up to third year. The day-to-day realities of trigonometry and Caesar's Gallia were livened up by such things as the odd row down at the alleys, the overnight pollution of our room caused by a sudden craze to make paper planes and fly them across the class, and a H-Block march down the glass-hall one morning in May 1981 (not out of any great sympathy for the hunger-strikers but merely for devilment).

And who will forget the messing in the dark during slide shows in the visual-aids room or the shock-and-horror reaction of the authorities when four students committed the cardinal sin of getting caught cogging during exams at Christmas – all for

the sake of a few measly marks in a mere house exam that no doubt seemed important at the time.

By Fourth Year we must have matured (the term is relative!) somewhat. That was the year we encountered a new Religion teacher, a progressive young man who, much to our delight, didn't mind if we swore occasionally in class. His classes were great – nothing about the Bible or the number of angels that can dance on a pinhead, lots about drugs, under-age drinking and SEX. Unhappily we lost him after a year and in Fifth Year went back to our old wicked ways with a new female, doing our obstreperous best to make her cry in front of us (I'm ashamed to say we all but succeeded once or twice).

She coped, though. So too did the man who – for the purpose of this article and for the sake of my own health must remain nameless – one unforgettable day informed us that Mark Antony 'committed suicide by killing himself'.

Then there was the famous Patrick Kavanagh tale, which concerned the occasion of a lecture by the poet to a literary meeting in Kilkenny and what he said to a certain Protestant lady when all repaired to the Metropole for a jar afterwards. We were treated to this epic once a year when we came to do Kavanagh, the teacher always preceding it with 'Did I ever tell ye the one about Kavanagh when...?'. (In fifth year he introduced it saying 'I think I might have told ye this one before, but...!')

Much mirth was also provided by the literary cleric who, after bemoaning the poor standard of English in the Glass Hall notices, put up a message to the effect that he had mislaid his keys while practising 'the ancient and noble art of hurling' in Fennessy's. 'The undersigned member of this house, it went on to say, 'would deem it a great favour, and indeed would not be adverse to offering monetary recompense, in the event of....'. That was one to confuse the country boys!

Such incidents, however, only serve to highlight the general trudge that secondary school is. Tres boring, especially when you're slogging for the Leaving. Sprung rhythm and the wanderings of Pius Aeneas were not exactly a riot of fun – ask the boy who fell asleep in History class. He it was who came back late another afternoon looking set for the high jump, yet he managed to save himself with a brilliant excuse. He was returning from his lunch when he 'saw two boys fighting and stepped in to break it up'. He would, of course, have been in time only for performing this noble act. 'And where,' teacher asks, 'did you come across these boys? Who were they?' . 'Er, one of them was called Tom, I think' 'Sit down, fellow. That story is so good we'll have to believe you.!'

Sport naturally enough, was a very popular pastime with us. So too females, although we never got beyond discussing what we'd like to do if we ever did find any. Music was also a very popular leisure activity. Groups like Hades, Drab Scenery and Siegfried Sassoon (!) entered the annual Talent Contest, while Paradox generated such excitement during the Bi-centenary celebrations in 1982 that a table, groaning under the weight of many jiving youths, collapsed at the back of the theatre.

Best of all, though, were the hurling matches. For the noise, the colour, the bawdy songs,

even the excitement on the bus to the game, they were always a little special, and very fondly remembered.

The most memorable hour was probably the infamous 'battle' of Rathdowney which occurred when we were in Fourth Year. There was no shortage of eggs in pockets – whether purloined from mothers or, in one case, supplied by a chap with the compliments of his family business – and very soon they were being tossed back and forth at the Birr crowd. Nothing very serious, really, but the row started when one of the eggs accidentally hit a poor nun who, by an unfortunate coincidence, had taught one of our teachers when that lady had been in secondary school! The staff room was hopping the next morning, apparently, with horrifying (and totally untrue) eye-witness reports of 'bricks and stones and bottles.' Of course the most vociferous and outraged teachers were those who hadn't been at the game. In the end nothing very dire happened to the faithful, and the teachers – well, at least they had got something interesting to talk about that morning!

The following year St. Kieran's faced St. Peter's in the Leinster semi-final in Carlow. Kieran's had never even reached a Leinster final during our time as students, in contrast to the C.B.S. who – horror of horrors! – had won the All-Ireland in 1981. This, then, was our final day out. The black-and-white legions were in good voice in the Dr. Cullen Park stand that Sunday afternoon, and easily outroared the St. Peter's fans who were resplendent in their uniforms ('we love yeer uniforms'), which dubious sartorial innovation had been denied us.

Anyway, St. Kieran's hurled well against the wind in the first half of the big match, but were still five points down ten minutes from time. A couple of shrewd tactical moves were then made by the Kieran's tormentors. The last minutes were nail-biting. Two frees for Kieran's – just a goal in it with five minutes left. Then a solo run down the right, the cross is walloped home – GOAL! Pandemonium in the stand. Then another goal for Kieran's, with the final point for good measure. Kieran's lead by four points as the referees whistle blows. Absolute hysteria among the supporters followed by a tidal wave of bodies flooding down the stand and onto the pitch. Without a doubt, that was one of the most thrilling sporting moments any of us will ever experience. Unfortunately this story isn't one with a happy ending. Kieran's faced the C.B.S. in the Leinster final in Nowlan Park three weeks later, and the tactical errors that helped blow that game – and a probable All-Ireland – still rankle.

That, though, is in the past. Now the students in St. Kieran's wear uniforms. Even at the matches. (The New Right is certainly on the rise, and not just in the U.S.A.). And they don't sing – perhaps thankfully – 'Ye're all a pack of virgins' at Birr's female supporters like we used. What are young lads coming to these days at all at all?

Enda McEvoy was a student at St. Kieran's College from 1978 to 1983. He graduated in Journalism from the College of Commerce, Rathmines, Dublin in 1985 after a two-year course, and is currently a freelance journalist

STUDENTS ON THE MOVE

In recent years, St. Kieran's students have, more than ever before, taken to the roads and the high seas in search of the broadening of the mind which travel brings in its wake.

In this section, teachers and students chronicle some recent expeditions to destinations as diverse as Sherkin

Island Marine Station off the coast of Co. Cork; London; the French and Swiss Alps; and Northern Ireland, with which a Schools Exchange Programme is in operation as part of an initiative sponsored by the Co-operation North organisation.

Sharing Schools and Homes — Linking North and South

If you ask anyone in Kilkenny what they know about Northern Ireland, they will mention the 'Troubles', the 'Black North' etc; if you probe deeper, you will discover that most of the images come mainly from television. In fact, many people have never been there and if they have been, it was before 1969.

As a person born and educated in the North, I have always been conscious of the lack of real understanding about the North. It was with this in mind that St. Kieran's College took part in Co-operation North's 'School Link' project in 1985. Co-operation North is a non-denominational, non-political organisation set up to improve relations between the North and South of Ireland. It is funded by both the Irish and British governments, by the E.E.C. and by fund-raising groups in Britain and North America.

The purpose of 'School Link' is to encourage schools to visit each other and learn about each others' backgrounds. We found ourselves linked with St. Patrick's Boys Secondary School, Antrim Road, Belfast. This is a Catholic secondary school, and although situated in Northern Belfast, attracts pupils from the inner city areas.

Nine students from second-year were chosen to represent St. Kieran's. This year-group was chosen because my opposite member in the Belfast school, Mrs Patricia Wade, was a form-teacher of a second-year class. The St. Kieran's group consisted of Shay Bookle, Eamonn Byrne, Ivan Lawler, Michael Shiels, Kieran McEvoy, Colm Deasy, Canice Kenealy, Denis Dunphy and Kieran Drea. On March 19th., our party, led by Mr. O'Murchu and myself, arrived at Central Station, Belfast and the school mini-bus brought us to St. Patrick's where we met our hosts and had lunch.

Our students had exchanged letters with their Belfast hosts and after a quick exchange of names the two groups tucked into lunch. It was planned that a St. Patrick's boy would take a St. Kieran's boy home with him to stay. So when the bell rang for the end of school, our boys went off with their hosts.

Next day St. Kieran's pupils joined their hosts for the first class, which was Religious Education; the only comment I heard was that the teacher was a lady and she was 'in charge'. After this we all went to the Ulster Folk Park at Cultra on the banks of Belfast Lough.

Next morning we met the Belfast Lord Mayor, Councillor Alfie Ferguson, and had a tour of the City Hall.

We were also taken to St. Patrick's Church in the city centre which is run by the Redemptorists and is the parish church of many of our hosts. We were shown a relic of St. Patrick enclosed in a silver hand. During the rest of our short trip we made the best of the social and learning opportunities that were presented.

Looking back on our visit, we can say that for our pupils Belfast is a real place now. Although the divisions in the North are a constant problem, it was interesting to see how people who live there learn to cope with their difficult situations. Only after we returned to Kilkenny did we discover that our seminary had a past pupil from St. Patrick's — Eddie McCullough.

St. Patrick's boys visited us in May to return our visit to the North. They stayed with our pupils and some travelled home on the school buses.

We continued the School Link programme in 1986, when we were teamed with Coleraine Academical Institute. A new element was added with the undertaking of a joint computer project with their Computer Club.

The School Link programme has made a valuable contribution to the personal development of all those involved in terms of understanding the other traditions on this island. We hope that it will continue for many years to come.

Seamus McGurran



Mr. Tomas O'Murchu, one of the St. Kieran's teachers involved in the organising of School Link, bids farewell to Mrs. Patricia Wade of St. Patrick's School, Belfast, at the end of the Kilkenny 'leg' of the School Link programme.

Footloose in France

The 1985 St. Kieran's College School trip was one of the most adventurous ever attempted here. It involved visiting three countries – France, Italy and Switzerland – and some of the most impressive scenery in Western Europe.

Fifty three people, including six teachers, participated in the trip (many more wished to go but unfortunately places were limited).

After a late start due to weather conditions, there were no more major problems. During the night the winds abated and the rest of the voyage was fairly calm. The ship journey was most enjoyable; the disco, the cinema and the duty-free shop were all very popular.

We arrived in Le Havre late on Saturday night, then travelled overnight by coach and awoke on Sunday morning to breakfast at a restaurant outside Paris. From there we travelled along the Autoroute; as we travelled the land changed character and became less agricultural with more forest, smaller fields and quainter houses, and mountains rising from the lowlands. The road wound beneath a canopy of rock and forest; some parts seemed to us very precarious but we survived and reached Annecy.

Annecy is a town slightly bigger than, say Waterford, and situated on the shores of Lake Annecy. We arrived in a village called Dingy St. Clair, nearby which nestled beneath a table-topped mountain. On arrival we split into three groups. One stayed in the hotel there, another elsewhere in the village and the third group returned to a hotel in Annecy. We went on an evening tour of the area and arrived in St. Clair for the evening meal.

The next day we travelled to Chamonix. Chamonix is very popular among skiers; it is situated at the base of Mt. Blanc, which is the highest mountain in Western Europe. After lunch in Chamonix we travelled to St. Gervais, which was enjoying beautiful weather. St. Gervais is smaller than Chamonix and is not at the same altitude. We visited the town and then visited a cable-car station outside town. This took us up to the ski slopes

which were 5,000 feet higher. We spent an hour there and then returned to St. Clair for our evening meal.

On Tuesday we left early for Italy through the Mt. Blanc tunnel. Our destination was Aosta, a town situated at the foot of the Alps where we spent the afternoon sightseeing and shopping.

On Wednesday we said our good-byes to Annecy before travelling to Geneva in Switzerland. Here we met our guide who took us on a very enjoyable tour of the city. We were shown the United Nations buildings, the World Health Organisation headquarters, the Embassy of the USSR and various institutes dedicated to the advancement of academic and scientific knowledge; Geneva has been a seat of learning since the Protestant Reformation. In the afternoon we visited a small medical village called Y Voire a few miles on the French side of the border. We returned to Geneva for an evening meal and film. We then travelled overnight to Paris to arrive next morning for breakfast at the Moulin Rouge.

After breakfast we went for a quick trip to Montmartre; the view was spectacular. Back on the bus we travelled through Paris and saw the Royal Palais, the Louvre Museum, Notre Dame Cathedral, and travelled up the Champs Elysses to the Arc de Triomphe. We stopped on the square overlooking the Eiffel Tower and at the base of the Eiffel Tower itself. We then said goodbye to Paris and travelled to Rouen, a town along the river Seine. Here we had lunch and afterwards some time to explore the town, and then it was on to Le Havre. The sea voyage home was a dream. Waves were almost non-existent and the sea was like a pond.

The success of the trip was mainly due to the teachers who accompanied us – Mr. Carew, Mr. Cashin, Ms. McElroy, Mr. O'Connor, Mr. Philpott and Ms. Wemyss. I'd like to thank them on behalf of all who participated especially Mr. Carew who organised it. I feel it will be remembered by all.

Liam Phelan.



A five-day trip to London for a group of St. Kieran's students in June 1986 included most of that city's major attractions, including Harrod's, Madame Tussaud's, Westminster Abbey, the Tower of London and Trafalgar Square (where the group was photographed, as seen left, with teacher Mr. Seamus McGurran).

The highlight of the trip was a visit to the War Museum, which has exhibits from both World Wars. Other centres visited included the Science Museum, the Historic Ship Collection and an art gallery. Among the entertainment enjoyed by the group was 'Mutiny' at the Piccadilly Theatre, with David Essex in the starring role.

Sea-struck on Sherkin Island

Sherkin Island is situated one mile off the southwest coast of Cork. The island is 3 miles long and $\frac{3}{4}$ miles wide. Its population is only 60 people. Sherkin is the home of Ireland's only independent marine research station, which also has a field study centre and an outdoor pursuit centre. The station is privately funded and has field courses in Marine Ecology for Intermediate and Leaving Certificate students.

The station's biologists lead sampling trips and give instruction on the ecology of the sea shore. The identification of the different species discovered is carried out in the field and in the laboratory with the aid of microscopes. The facilities at the station include a library, aquarium, natural history museum, laboratories and also a all-size gymnasium.

On Friday 24th May a bus load of boys ranging from first years to fourth set off from St. Kieran's for Sherkin Island accompanied by Miss O'Leary, Miss Meany and Mr. Cashin. We stopped off at Cork for a rest and a bite to eat and we then continued our journey to Baltimore. There we got the ferry, which took us out to Sherkin in about ten minutes.

We had to walk when we got off the ferry a distance of about 2 miles from the harbour to the station. We had just got ourselves organized when it was tea time. After our meal we were informed that we would all be required to clean and wash up and set the tables in turns over the weekend.

That night we all went into the library for a slide show of all the common marine species of the coast of Ireland and afterwards a talk was given by

the man who set up the operation, Mr. Matt Murphy, on the station's work and a few rules for us. We were then given free time to use the gym and get to know the place.

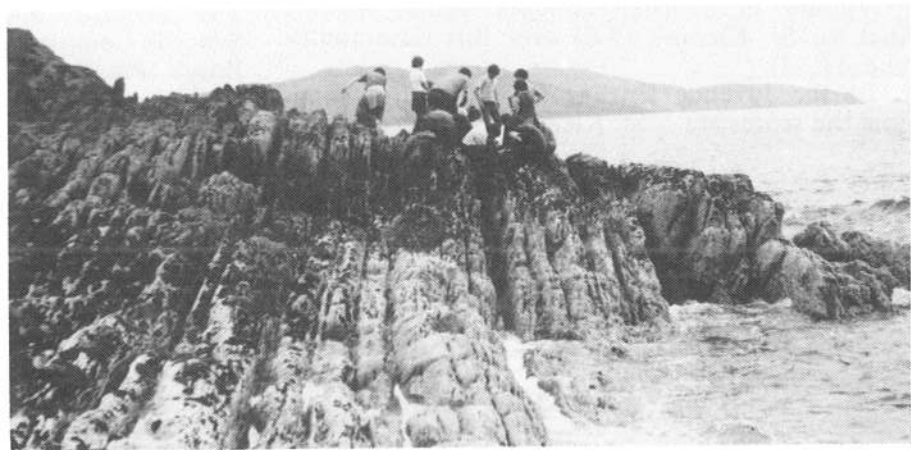
Next morning we were up at eight for breakfast. The weather had become wet and windy, and it was to stay that way for the rest of the week-end. After breakfast half of the boys went with one of the biologists to help in collecting species of small fish when the tide was out for an experiment she was doing. Some more went to look at marine life living on the shore line and rock pools. Those that stayed around the station did outdoor pursuits, horse riding, canoeing, and dinghy-sailing.

After lunch we had another slide show on plants, and afterwards were allowed to read up in the library. Later, Mr. Cashin organized basketball and volley ball tournaments in the gym.

The last morning of our visit to Sherkin was a Sunday so after breakfast we walked to the church for Mass. We then went down to a little inlet and tried our hand at two man canoeing. We came back to the station for a snack and headed down to get the ferry. Our bus was waiting at Baltimore to take us back to St. Kieran's.

The island has rugged beauty and the station has a lot to offer a visitor. Our weekend was quite enjoyable and would probably have been more so if the weather had not been so wet. But then who can rely on Irish weather?

Ian McDonald



The Aquarium (left) at Sherkin Island Marine Research Station and (right) students exploring the shore for sea-life forms.

LAYSIDE STAFF CHANGES 1983-86

Rev. Martin Cleere, who was appointed Junior Dean in 1983, was appointed Catechist in the Vocational School, Thomastown, in 1984.

Rev. Dan Carroll, formerly C.C. Kilmacow, was appointed Junior Dean, to succeed Fr. Cleere.

Rev. William Hennessy was appointed to the teaching staff to succeed Miriam McElroy, who resigned from the staff on marriage. Fr. Hennessy is a native of Clogh, Co. Kilkenny and was educated at Salesian College, Ballinakill and St. Patrick's College, Maynooth. He had spent some time

as Assistant Junior Dean before this appointment.

Rev. Richard Scriven was appointed Assistant Junior Dean. A native of Callan, he was ordained in St. Kieran's in 1984 and spent two years in the diocese of Hexham and Newcastle.

Jacqueline O'Reilly, a native of Dublin, joined the staff as teacher of Science, Geography and Maths in 1984.

Jean Dowling, from Kilkenny, has joined the staff on a part-time basis as teacher of English, Civics and Music (singing).

LAYSIDE DIARY

1983-84 ACADEMIC YEAR

NOVEMBER

Preparations for the Christmas Concert begin, under the direction of Rev. M. Burris and Mr. Don O'Connor. In the Junior Hurling Championship Final St. Kieran's beat Birr Community School.

DECEMBER

St. Kieran's Public Speaking Team – Diarmuid Curraoin, Ciaran Kelleher and Michael Quinn – win the competition organised by the Kilkenny Branch of Mental Health Association. The Christmas Concert is a great success.

FEBRUARY

Retreat for senior classes conducted by priests from the House of Missions, Enniscorthy.

MARCH

The *Feast of St. Kieran* becomes a free day with a difference as students celebrate within and without the College.

The Minister of State at the Department of Education, Mr. Donal Creed opens a New Computer Centre.

The Layside play is 'The Happiest Day of Your Life', produced by Rev. M. Burris.

St. Kieran's team takes part in the Newman Debating Competition (U.C.D.) and gets as far as the finals. Team members are Ciaran Kelleher, Michael Quinn and Diarmuid Curraoin.

APRIL

The College's new Geography Room is opened.

Victory in Leinster Colleges' Senior Hurling Final for St. Kieran's (3-6) over Birr Community School (2-4).

In the Juvenile Hurling Championship Semi-Final the scores are – St. Kieran's 7-8, Birr C.S. 1-2.

MAY

Sports Day is revived.

THE HAPPIEST DAYS OF YOUR LIFE

Layside Drama Production
March 1984

Shown right are the cast, with (seated in front) Michael Quinn (Godfrey Pond), Ger Delaney (Miss Whitechurch); (second row, left to right): James Byrne (Hopcroft); Francis O'Connor (Barbara Cahoun); Peter Birch (Miss Gossage); Bryan Walsh (Joyce Harper); (back row): David Fitzgerald (Edgar Sowter), Andrew Lynch (Rainbow); Pat O'Neill (Mrs. Sowter); Brian Deasy (Rev. Edward Peck); Alexis Downing (Mrs. Peck); Oliver Holohan (Rupert Billings); Aidan Kenny (Dick Tassell); Rev. Maurice Burris (Producer).



In the Juvenile Hurling Championship Final the result is St. Kieran's 5-4 Kilkenny C.B.S. 4-5.

St. Finbarr's, Farranferris, defeat St. Kieran's in the Colleges All-Ireland Final.

The College Soccer team win the Calnan Cup (St. Kieran's 2; Patrician College, Ballyfin 1).

END-OF-YEAR ASSEMBLY

Kilkenny All-Ireland hurler Mr. Nickey Brennan presents medals to winners in hurling and football. The President praises pupils who have brought honour to the College in sport, debating, chess and cultural activities.

Rev. N. Flavin is chief celebrant at Mass of Thanksgiving in St. Mary's Cathedral to mark the end of the school year.

1984-85 ACADEMIC YEAR

SEPTEMBER

St. Kieran's College opens its gates once again for another school year on September 3rd. Apart from the new first years the other new arrival to St. Kieran's life is the school uniform. For the first time we have a sense of uniformity even if it was not liked by all – one thing it achieved was to eliminate forever the question of acceptability of denims. We have two new deans – Fr. Carroll and Fr. Hennessy.

The traditional Mass for the new academic year is celebrated by the Patron of the College, Bishop Forristal in the Cathedral.

OCTOBER

Minister for Education Mrs. Gemma Hussey T.D. officially opens the by now well-used Joint Schools Complex. Later in the month Mr. Paddy Buggy, President of the G.A.A., gives an address to mark the Centenary of its foundation.

NOVEMBER

An attempt is made to liven up the glasshall with table tennis tables and photographs of the



**NO NAME CLUB AWARD
FOR COLLEGE TEAM**

A team from St. Kieran's College won the No-Name Club Inter-Schools Talent Competition in 1984.

Shown above receiving the trophy from Club chairman Mr. Eamonn Doyle, is Patrick Donnelly, with Mr. Barry Daish, adjudicator. Other members of the team were H. Sheehy, R. Wemyss, P. Birch, A. Kenny, W. Cullen, B. O'Dwyer, N. Carrigan, M. Quinn

ctorious Senior College teams since 1948. They 'oved interesting to some of the boys as they ere able to pick out their fathers and uncles.

ECEMBER

The first edition of the new school magazine 'ocus' goes on sale. This is the first attempt at a ew magazine since the 'Mirror' of some years eviously.

1NUARY

The Senior Soccer team defeat C.B.S. Malahide 2 but unfortunately are themselves defeated after atting on a brave show by Dun Laoghaire 4-2.

EBRUARY

A school retreat is conducted by the Bread of ife Community, Belcamp House, Dublin – a oup of lay people, some of whom led pretty wild res before joining the community. The video they

show is judged by many of us to be of the most honest on religious topics we have seen.

MARCH

A day of celebration for St. Kieran's Day. Numerous activities are arranged for the students and everyone takes part in something. The school play 'Brush with a Body' is a great success; it is obvious everyone had put a lot of work into it.

Chess League is held, and won by Finin Curraoin (5th. year). In the first round of the Championship the Senior Hurling team are beaten by Birr Community School. In the semi-final St. Kieran's beat C.B.S. Kilkenny.

A first year pupil, Anthony Feighery dies on March 29th. His funeral is attended by pupils and members of the staff.

APRIL

The Senior Hurling Final is held in Rathdowney,

COLLEGE STUDENTS INVESTIGATE THE POWERS THAT BE – IN THE CAUSE OF SCIENCE

n investigation by three St. Kieran's students of onditions and influences relating to extra-sensory eception was one of the entries in the Aer Lingus oung Scientists' Exhibition in Dublin in January 985.

David Ryan, Robert Cousins and Matthew earney, all from Kilkenny City, found that con- ntration was a key ingredient in extra-sensory eception. They also found that one's star sign, terests, likes and dislikes, energy levels and social elinations all contributed to this unusual capabi- y.

In a survey of ten people, the boys collected ickground information on each individual and en used a Zener card system to check their find- gs. A score of 25 was established as indicating everage powers of perception.

The group was divided into five boys and five rls, and the results of the experiments were eorded for different conditions – light distractive it-up atmosphere with distractions); light concen- ative (lit-up atmosphere with no distractions); ark distractive and dark concentrative.

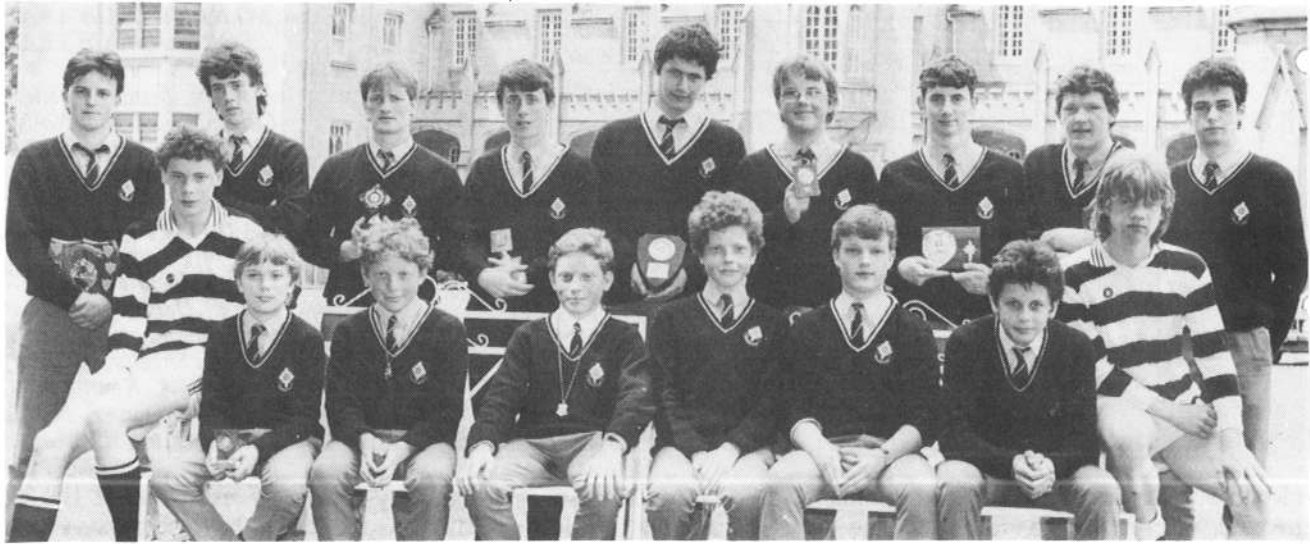
It was discovered that in a light concentrative 'mosphere the subjects tended to score best, so it as concluded that such an atmosphere was ideal r conducting the experiments. Most subjects eored around the average of 25 with the exception

of two who scored exceptionally highly at around 40. The experiment did not examine aspects of E.S.P. such as clairvoyance because this would have made for too many complications.

MATTHEW KEARNEY



The three St. Kieran's students who presented a project on Extra-Sensory Perception at the Aer Lingus Young Scientists' Exhibition in 1985. They are (l. to r.): David Ryan, Robert Cousins, Matthew Kearney (all Kilkenny City).



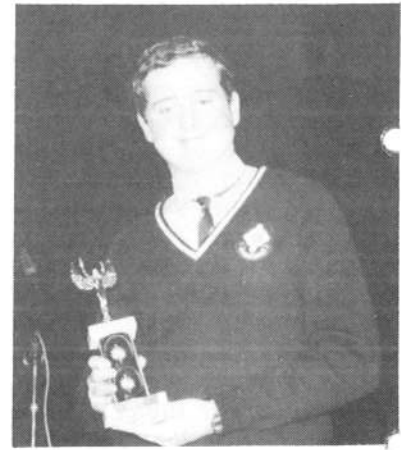
STUDENT AWARD WINNERS 1984-85

A Student Award Scheme was introduced in St. Kieran's during the academic year 1984-85, to encourage leadership among pupils and give public acknowledgement to those who had shown initiative. The first group of prizewinners, shown above, were (left to right, front row): Pat O'Neill (2nd. Year, Gaelic Football); Paul Lowry (Class Award); Frank and Peter Gowan (2nd. Year, Prizewinners in Under-14 Lifesaving Competition at Tallaght); Richard McEvoy (Class Award); Ian McDonald and Gary Roche ('Focus' magazine); Kevin Conroy (4th. Year, Tennis).

Back row (l. to r.): FininCurraoin (Bicentennial Shield); Brendan Cody (5th. Year, Soccer); Tony Byrne (5th. Year, Hurling); Oran Hennessy (2nd. Year, Track & Field); Thomas O'Neill (5th. Year, Student of the Year Award for his consistent high standard of work over his five years in the college); Emmet Cooney (Class Award); Barry Dunne (Endeavour Award on behalf of the editorial board of 'Focus' magazine); Mark Dreeling (3rd. Year, Class Senior of the Year); Brendan Carey.

DUAISEANNA NA GAEILGE
1984-85

Dob e Seán Ó Duinn a bhuaigh Corn na Gaeilge na bliana seo don scoláire ab fhearr sa teanga. Ar dheas na mic léinn go léir a bhuaigh duaiseanna; (suite, clé go deas): Dara Ó Ciardúbháin; Seán Ó Duinn; Séamus Ó Fógartaigh; (ar chul): Nicolás Ó Comartúin, Tomás Ó Braonáin, Alan Ó Buachalla, Damien Ó Dongháile



The winning team (left) in the Schools Quiz, December 1984, were (l. to r.): John Harte, Aidan Grogan, Jimmy Conroy, Derek Delaney and Eddie Cullen. The individual winner, Raymond Brophy, is photographed on right.



*BRUSH WITH A BODY
Layside Drama Production
March 1985*

Shown left are the cast, with (seated, l. to r.): James Byrne, Ger Fitzgerald, Keith Daly, Conor O'Neill, Brian Walsh; (standing, l. to r.): Fr. M. Burris (Director), Brian Deasy, Oliver Holohan, Francis O'Connor, Garret Cooney, David Fitzgerald.

Interval music consisted of individual recitals by Richard McEvoy (piano), Michael McCauley (concertina and accordion); Damien Walsh (guitar); Willie Cullen (accordion).

St. Kieran's, captained by Lorcan O'Neill, are unlucky to be beaten 3-5 to 2-7 by Birr Community school.

The first Aural French examination is held.

The second edition of 'Focus' is published.

During the Easter holidays, a group of pupils and teachers go on a trip to France.

APRIL

Miss Méany leads a group to Sherkin Island.

The College Sports Day is held at Loughboy — some are more successful than others, but it is all in the name of sport.

The Senior Tennis Championship is won by Willie Cullen (5th. Year).

The End-of-Year Mass is held at St. Mary's Cathedral, with the theme 'Setting Out in Hope.'

ACADEMIC YEAR 1985-86

SEPTEMBER

Mass for the opening of the school year in the cathedral, with Bishop Forristal as Chief Celebrant.

The Intermediate Certificate results are out — 'satisfactory' is the official college response.

A group of students attend an environmental exhibition in the Guinness Hop Store Gallery in Dublin; another group are in Dublin again shortly afterwards to sample some French drama.

OCTOBER

Teachers join in nationwide one-day public service strike against government pay policy — and students get a free day.

Sunday Mass is broadcast from the college by RTE Radio with layside choir, pupils and priests participating.

NOVEMBER

One-day retreat for fifth years in Seville Lodge conducted by diocesan priests.

Another free day as the teachers strike against pay policy.

St. Kieran's defeat Birr Community School to take Leinster Junior Hurling title.

Parent-teacher meetings resume at the college after a break of several years.

DECEMBER

Teachers' dispute with government continues and brings another free day.

Trip to Dublin for art classes organised by Mrs. Wilcox.

JANUARY 1986

Another trip to Dublin, this time for the choir, organised by Fr. Burris, choir leader.

FEBRUARY

The pajama-clad Kennys take first prize in the college talent show. A great evening's entertainment, even if the fifth-year sketch of staffroom antics was a little too close to real life!

MARCH

Careers exhibition held in gymnasium — and judged to be an improvement on previous years.

End of All-Ireland Championship hopes as senior hurling team is defeated by Birr Community School at Rathdowney.

Four-day break as teachers' pay dispute worsens.

APRIL

College students join others from city schools in street protests against disruption of education by teachers' pay dispute.



*TALENT SHOW
WINNERS*

Fintan and Robert Kenny (left), whose karate act won overall prize and best group award at the college's talent competition in 1986.

Damien Walsh won the prize for the best individual performance, and the 5th. Year Group won the Best Sketch award.

Leaving Certificate students have one-day retreat in college.

MAY

Easy win for St. Kieran's over Kilkenny CBS in Leinster Under-14 Hurling League.

Teachers' dispute is settled – to the relief of all concerned, including students!

STUDENT AWARDS 1985-86 ACADEMIC YEAR

Shown right are the students who received subject, sports and endeavour/achievement awards for the 1985-86 academic year. They are (seated, l. to r.): Daithi O Conaill (Gaeilge); Micheal O'Cofoigh (Gaeilge); John Dunne (Academic Achievement); Eanna Puirseal (Gaeilge); Padraig Byrne (Canon Kennedy Prize for Latin).

Standing: Conor O'Neill (Leadership); Pat O'Neill (Football); Tomas O'Mathuna (Gaeilge); Brendan O'Dwyer (Group Endeavour Award); Cormac Mac Aoidh (Gaeilge).

Absent: William Whelan (Senior of the Year), Kevin Conroy (Soccer).



ROCK CONCERT FOR CHARITY AT ST. KIERAN'S

A rock concert held in St. Kieran's College realised a substantial sum that was donated to the St. Vincent de Paul Society.

Shown presenting a cheque for the proceeds to Mr. D. O'Neill representing the Society is Robert Murphy, and also in the photograph are some of those who helped make the concert such a success:

(In front, left to right): E. Rhatigan, C. Flanagan, K. Conroy, A. Smith, B. Teehan.

Standing: Rev. M. Burris, J. Byrne, J. Ryan, J. Conway, R. Murphy, P. Hayes, B. O'Dwyer, Mr. O'Neill, E. Mulrooney, K. Bruce, J. Crosby, J. Phelan.



TREE PLANTING IN SPRING

Late in April 1986, Ms. Meany headed a team of about 20 volunteers who came to dig and plant some trees on the east side of Fennessy's pitch. Thirty-three young poplar trees – green and variegated – will soon be covering the plain seven-foot-high concrete wall. Each tree had to have a two-foot hole with manure and two inches of top soil at its base. Stakes were driven in the centre to support the trees which now vary from four to seven feet tall.

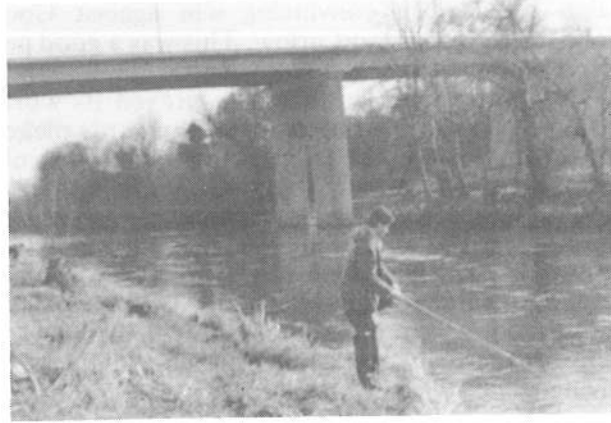
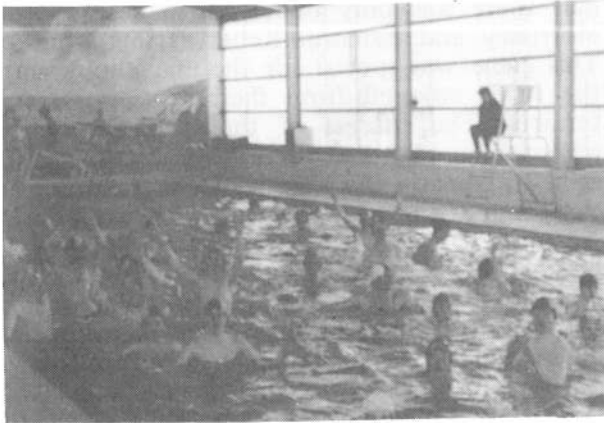
This all meant a lot of labour, done mainly during free time. Many of the staff came to look and some to work – including the President, who turned a sod or two. Older members of the staff, who remembered the lovely line of lime trees that were cut down when New Street was widened in 1978, were glad to see them being replaced. Hopefully these new trees will be the beginning of a bigger tree-planting programme in the College generally. Pat O'Neill



JUNE

Another year comes to an end in the usual ways – long holidays for some, exams for others – and then what? That is the question.

The Editor acknowledges the assistance of those who recorded college events for this diary, including Liam Phelan, Barry Dunne and John Guidera.



Four aspects of the modern celebration of St. Kieran's Day: students participate in the Eucharist; prepare to go out on a cycling trip; join in the fun at Kilkenny Swimming Pool; or do a spot of quiet fishing under the new Ossory Bridge.

St. Kieran's Day: the modern celebration

St. Kieran's Day has always been an important date in the College Calendar. For the past two hundred years, the 5th. of March has been the day on which everyone connected with the college reviewed its illustrious past and looked forward with hope to an even brighter future. This feast was traditionally celebrated in the college with a free-day, which although it was warmly appreciated, bore little significance to the spirit or meaning of the Feast.

In recent years an imaginative and meaningful innovation has taken place regarding the St. Kieran's Day celebration. Since 1982, the Bicentenary year of the college, the feast of its Patron saint has been celebrated within the context of a normal school-day. This, however, is a school-day with a difference! For the entire day, classes and books are abandoned in favour of a multitude of sporting and social activities to suit all tastes.

In the early morning as the lay-students file through the entrance arch the motto, 'Hiems transiit' or 'Winter is past', is more meaningful than ever and the faces of the students, especially the younger ones, radiate with excitement and enthusiasm. The older students take on the appearance of sages who have seen it all before, but each year adds an extra dimension to their pride in the establishment of which each one of them is an important part.

The day begins with a Concelebrated Mass in St. Mary's Cathedral, with the President of the college, Fr. Campion, as chief celebrant. Teachers, lay-students and seminarians participate in the

choir, readings and Offertory procession. The offertory is of special significance as students bring to the altar items which symbolize all the different aspects of the life of seminary and secondary school. In his sermon the President encourages all of us to take pride in our college — a college founded for the promotion of Catholic education and the training of priests for Ireland and abroad, under the Patronage of St. Kieran, first Bishop of Ossory.

On returning to the college, students participate in a wide range of activities which have been organised very efficiently by the staff. There are so many sports and pastimes available that the needs of every student are catered for — no easy task when one considers that the College has grown to over 550 pupils. Some of the activities — like hurling, soccer, tennis, racquet-ball, chess, music and art — take place in and around the College. Others — like fishing, swimming, snooker, cycling, town-walks and treasure hunts — take place at various venues around the city. For the day-boys the day ends at 4 p.m. The seminarians usually stage a play or concert in the evening for themselves and the boarders.

All in all the new arrangements are much better than formerly. It is good that both 'sides' of the college should come together at activities other than class and study. Should it not mean that we would see each other in a better light — even for one day?

John Cuddihy

LAYSIDE SPORTS

SENIOR HURLING

CHAMPIONSHIP GAMES 1983-84

1983-'84 proved an exciting year for St. Kieran's senior hurlers. After a series of trials in which over 60 players participated a panel of 25 was finally selected. Nine members of the panel had senior experience from previous year, which augured well for our chances. A number of challenges against Harty Cup teams from Munster showed the players in a promising light.

The first match of the Leinster campaign provided a convincing win against Good Counsel, New Ross, at Carlow. This was a good performance all round, even allowing for the weakness of the opposition. The backline proved its worth with Pat Carroll starring, and the forwards picked off some nice scores. The next match against old rivals St. Peters was entirely different, and in a close dour match St. Kieran's were slightly lucky to escape with a one-point win. Again the backline proved its worth making it very difficult for the Peter's forwards to score. Pat Foley (in goal), Willie Dwyer, Tony Byrne and Lorcan O'Neill did very well but the team as a whole learned a vital lesson, having relaxed on a comfortable lead with 15 minutes left in the game.

Preparations for the Leinster final in Borris-in-Ossory were interrupted somewhat by illness and injuries to key players such as Paul Thornton,

Walter Purcell and Willie Dwyer. But the sub proved very capable and with Tony Byrne and Tim Phelan starring in the half back line and Liam Egan doing tremendous work in the forwards, Birr were finally overcome in a tough sporting encounter. Scenes of great enthusiasm ensued after the match at the presentation of the Leinster trophy to captain Tomas McCluskey, and St. Kieran's were Leinster Champions for the first time since 1978.

In the All-Ireland semi-final against Gort in Birr, St. Kieran's were slow to get going in a tight first half. But when they got going in the second half there was only one team in it with Eamonn Morrissey and Eamonn Keher getting vital goals. This game was special for the marvellous support the team enjoyed from their supporters on the terraces. The success of the Kieran's team was reflected in the fact that seven College players gained places on the Leinster Colleges Interprovincial panel in the revived series, with Eamonn Morrissey as captain.

For the All-Ireland final in Croke Park against St. Finbarr's, Farrenferris (which was to be televised live) preparations were again disrupted by illness and injuries including an appendix operation on star centre-forward Paul Thornton and a serious ankle injury to Niall Brophy. To make matters worse, free-taker Eamonn Morrissey suffered an attack of shingles three days before the big game. On the day itself St. Finbarr's proved to be a bit



ST. KIERAN'S COLLEGE SENIOR HURLING TEAM: LEINSTER CHAMPIONS 1984

Back Row (left to right): Pat Carroll, Eamonn Morrissey, James Walton, Thomas O'Sullivan, Liam Egan, Tim Phelan, Willie Dwyer. Row 2: Mr. Nicholas Cashin (Trainer), Matthew O'Neill, Eamon Keher, Anthony Byrne, Michael Murphy, Walter Purcell, John Feehan, Niall Brophy, Shane O'Neill. Front Row: Diarmuid Purcell, Pat Foley, Lorcan O'Neill, Pat Thornton, Tomas McCluskey (Capt.), Thomas Ryan, Pat Kehoe, John Holohan, Rev. F. Farrell.

Absent: Liam Leydon, James Moore.

fter at taking their chances and finished up comfortable winners. Missed scoring chances in both halves proved costly for Kieran's but Liam Egan did everything one man could do to turn the tide. Her sterling performances were turned in by captain Tomas McCluskey, Tony Byrne and Pat Carroll. Gain full credit to supporters and staff alike for the marvellous support for the team on the big day.

This brought the curtain down on what was a long but enjoyable campaign and a big thank you must be extended to the Senior team for the great enjoyment they brought us during the year.

CHAMPIONSHIP GAMES 1984-85

This year saw the introduction of the league system to the Leinster Senior Hurling Championship. St. Kieran's found themselves in the same group as Presentation Convent, Castlecomer and Birr Community School, with two of the three teams to go forward to the semi-final.

St. Kieran's 3-16 Presentation Castlecomer 1-3

In the opening game of the campaign, played at Ballyragget in February 1985, St. Kieran's proved much too strong for Presentation and ran out easy winners by 3-16 to 0-3. At half-time it was obvious that the Castlecomer team winners of Division B in the previous year, were no match for their opponents when they trailed by 2-8 to 0-2. But while St. Kieran's had things their own way and enjoyed dominance in almost all sectors of the field, the game itself was of little value as preparation for the struggles that were to follow.

Scorers for St. Kieran's: L. Egan 0-1, R. O'Neill 0-1, J. Feehan 0-1, J. Millea 1-0, E. Keher 0-6, P. Murphy 1-2, J. Teehan 1-2.

St. Kieran's 3-6 Birr Community School 2-11

This second outing in the league, played in Rathdowney later in February, saw St. Kieran's in big trouble right from the start. Birr went into a 3-3 lead after 10 minutes, and took the game to a level that Kieran's team that seemed in a state of shock. Were it not for a two-goal burst by John Feehan mid-way through the half, St. Kieran's would have been out of contention completely in the first 30 minutes. But thanks to Feehan, the damage was not beyond repair as they trailed 1-7 to 2-0 at the break.

On the resumption Birr showed that they were as determined as ever and increased their lead to 10 points early in the half. It was only when the situation looked hopeless that St. Kieran's, inspired by centre-back Tony Byrne, began to show their resolve. His courage and inspiration gave new heart to the whole team which began a resurgence that provided a thrilling closing quarter to the game. However, try as they might, St. Kieran's could not close the gap entirely and Birr went home winners by two points.

Birr had beaten St. Kieran's for the first time in a number of years, and their delight was obvious. But there were still questions to be answered especially as it was possible that both teams could meet in the final. Could Birr do it again, seeing that they found it so hard to with-

stand St. Kieran's pressure in the second half of the previous game?

Birr duly accounted for Presentation Castlecomer, which gave both themselves and St. Kieran's places in the semi-finals.

Scorers for St. Kieran's: J. Feehan 2-1, E. Keher 1-3, R. O'Neill 0-1, P. Murphy 0-1.

St. Kieran's 1-5 C.B.S. Kilkenny 0-6

Due to the closure of Nowlan Park, St. Kieran's and C.B.S. had to travel to Callan in early March to renew their great rivalry. The game provided a tense struggle, too tense, as often happens, to allow for open and flowing hurling. Scores were hard to come by, and at half-time the teams were level at three points each. St. Kieran's could count themselves somewhat lucky to have contained C.B.S. in this opening half. That they did so was largely due to the brilliant goalkeeping of Pat Bergin who was called on a few occasions to make near-miraculous saves.

C.B.S. opened the scoring in the second half with a point, but could not pull away from their opponents. Neither team seemed to be able to assert themselves for another ten minutes, until Diarmuid Purcell from an almost impossible angle put a great goal past the helpless C.B.S. goalkeeper. He followed this with two points to put St. Kieran's four points in front. But while it might have been expected that St. Kieran's would pull away from their opponents at this stage, their inaccurate shooting let them down and they did not manage to score again in the game. The last ten minutes saw St. Kieran's having to defend for their lives, and in the end they only just succeeded in keeping C.B.S. from levelling.

Overall it was a game in which the backs of both teams dominated. For St. Kieran's it would be hard to single out any of the defenders for special mention, in that they all played up to the highest standard. And if the game itself did not give much room for confidence against Birr in the final, at least it was clear that they would have to work extra hard for scores.

Scorers for St. Kieran's: D. Purcell 1-2, C. Dwyer 0-1, E. Keher 0-1, C. Fitzgerald 0-1.

St. Kieran's 2-7 Birr Community School 3-5

Rathdowney was the venue for the Leinster Final in late March, and the game lived up to the high standards that one has come to expect from these two schools. St. Kieran's left behind them the mediocre form of previous outings and put in a great performance.

The game opened with an attack from Birr that gave them a goal inside 20 seconds, leaving the St. Kieran's supporters wondering what was to follow. But their team rose to the occasion and in a half in which the exchanges were fast and furious, the lead changed on a number of occasions. At half-time Birr, though playing with the wind, could have counted themselves fortunate to be a point ahead (2-3 to 2-2).

Immediately after the restart St. Kieran's went into a one-point lead and seemed to be in a position to win. O'Neill and forward Lorcan O'Neill playing their

with goalkeeper Pat Bergin, defenders Denis Carroll, Pat Carroll and Tony Byrne, midfielder Shane O'Neill and forward Lorcan O'Neill palying their best game of the year. However, mid-way through the second half the Birr captain got his marching orders, an event that was to prove decisive for the eventual outcome of the game in that it served to lead St. Kieran's into a false sense of security, while at the same time strengthening the Birr resolve.

Shortly after this Birr scored a goal, leaving it up to St. Kieran's to make up the two-point deficit. St. Kieran's did manage to draw level with four minutes remaining, and it looked as though they might win until a free in the closing minutes gave Birr a point's winning margin. Although beaten by this narrowest of margins, St. Kieran's supporters went home proud of their own team's courage, determination and sportsmanship.

Scorers for St. Kieran's: J. Feehan 1-1, E. Keher 0-5, D. Purcell 1-0, L. O'Neill 0-1.

Having played valiantly throughout the championship, it was disappointing that the Senior Team did not reap the reward by retaining the Leinster crown. However, they did bring back the Hamilton Cup after an absence of a year, when they defeated St. Flannan's College, Ennis, at Golden, Co Tipperary (15/1/85) by 3-8 to 1-10.

The trophy for Hurler of the Year was awarded to Tony Byrne for his generous contribution to hurling in St. Kieran's during the year. Both in training and in matches he proved an inspirational figure on the field.

CHAMPIONSHIP GAMES 1985-86

Senior hurling got off to a good start in January with a hard-earned victory (1-6 to 1-3) for St. Kieran's in the annual Hamilton Cup game over

St. Flannan's at Golden, when a relatively young St. Kieran's side won a victory that gave them confidence in facing the championship season.

St. Kieran's 6-7 Good Counsel 1-5

The draw for the championship gave St. Kieran's a bye into the semi-final against Good Counsel, New Ross (Thomastown, 2nd March). Leading by 3-6 and 2-1 at half-time, and with John Crosby, Ricky Cashin, Eddie Mulrooney, Nicky Carrigan and Brian Ryan particularly impressive, the second half failed as a contest, with St. Kieran's emerging easy winners by 6-7 to 1-5.

Scorers for St. Kieran's were Nicky Carrigan, Brian Ryan (2-0 each); Declan Forristal (1-2); Kevin Conroy (1-1); Pat O'Neill (1-3); John Teehan (0-1).

Birr Community School 5-6 St. Kieran's 0-6

In the final two weeks later in Rathdowney, pitted against a strong and robust Birr Community School team, St. Kieran's shed whatever ideas they may have had of taking the Leinster title. Playing with the wind in the first half, they could only manage 0-4 against 1-1 for Birr. The second half saw a tense struggle for 15 minutes before Birr scored 2 goals in the space of three minutes, and from then on the game began to ease away from St. Kieran's. The final score of 5-6 to 0-6 was hardly a fair reflection on the 60 minutes of play, but there was no doubting the superiority of the Birr team in most departments. Despite the stern efforts of Anthony Smith, Donal Carroll, David Phelan and John Teehan in defence, and Ricky Cashin in goal, Birr's strength in midfield and backline prevented the younger St. Kieran's forwards from showing their form, with scores limited to Adrian Ronan (0-4), Kevin Conroy and Eddie Mulrooney (0-1 each).



ST. KIERAN'S COLLEGE SENIOR HURLING TEAM: 1986 PANEL

Back Row (left to right): Rev. P. Bollard, D. O'Carroll, P. Fahy, D. Forristal, D. Bradley, B. Phelan, A. Smith, S. O'Neill, P. Ryan, J. Teehan, *Row 2:* N. Comerford, R. O'Neill, P. O'Neill, F. Whelan, P. O'Dwyer, D. Phelan, J. Crosby, R. Cashin, J. O'Carroll, E. Mulrooney. *Front Row:* M. Carrigan, A. Ronan, P. Larkin, B. Ryan, J. Gavin, N. Morrissey.

Absent: K. Conroy.

JUNIOR HURLING

The Junior hurlers opened their campaign of 1983-84 with a well-merited win over St. Peter's Wexford New Ross. With forwards Pat Heffernan (3-0), Michael Kehoe (2-0) and Pat Bergin (1-0) in scoring form they won by 6-3 to 0-6. The final against Birr Community School in Borris-in-Ossory was an open, fast entertaining game that was hotly contested to the end. With scores from Pat Heffernan (1-0), Pat Bergin (1-2), Michael Kehoe (1-0), Cathal Fitzgerald (0-2) and Shane O'Neill (0-2) St. Kieran's won by a flattering eight points margin, 4-6 to 2-4.

The first round of the 1984-85 campaign saw St. Kieran's account for Kilkenny C.B.S. in allan with a late flourish (7-9 to 4-8). In the semi-final, played in Thomastown, newcomers to the competition Wexford C.B.S. put up a determined fight until St. Kieran's pulled away in the second half to win by 4-9 to 2-3. Birr Community School provided the opposition in the final played in Borris-in-Ossory. With Anthony Smith and Donal Carroll rock-solid in the full-back line and with forwards Adrian Ronan (2-3), John Teehan (1-2) and John Fitzpatrick (1-1) repeatedly opening up the Birr backs, St. Kieran's won a hard-fought encounter impressively by 6-6 to 2-1.

The following year brought the fifth junior title in a row to the college. With skilful display, particularly from the forwards, St. Kieran's easily disposed of the challenge of Good Counsel, New Ross (8-12 to 2-1). In the final, played in refurbished O'Moore Park, Portlaoise, Birr provided the opposition once more and again it was a hard-fought encounter. It took a great goal by Adrian Ronan after 20 minutes and another before half time to swing the game in St. Kieran's favour. But with Dominic Bradley and Pat O'Neill getting on

top at midfield in the second half, the backs (particularly John Gavin, the captain, and Brian Ryan) playing soundly, and the forwards taking some fine scores, St. Kieran's ran out comfortable winners by 5-6 to 0-6 in one of their most impressive displays of recent years.

JUVENILE HURLING

In April 1984 St. Kieran's opened their defence of the juvenile title in Borris-in-Ossory with an impressive display against Birr Community School. With their forwards in top form, particularly Adrian Ronan (3-0), Charlie Carter (2-3) and D.J. Carey (1-4), St. Kieran's ran out easy winners (7-8 to 1-2). The final against the local C.B.S. was a real thriller with superb hurling from both sides delighting the large attendance. Having played with the wind in the first half, St. Kieran's turned over with a narrow lead, 3-3 to 2-2. The second half saw the C.B.S. take the lead with three 21-yard frees at a crucial stage. With a few minutes to go D.J. Carey zig-zagged through the C.B.S. defence for a superb goal that made St. Kieran's the winners by 5-4 to 4-5.

The following year St. Kieran's, led by Pat O'Neill, began with a sparkling display against Birr in Rathdowney to win by 5-6 to 2-2. Having overcome the tough opposition of Good Counsel, New Ross, in the semi-final (2-4 to 2-1), they faced Birr again in the final – a consequence of the newly-introduced league system. Down seven points with twenty minutes to go and playing against a strong wind, St. Kieran's staged a remarkable recovery sparked off by a Dick Dooley goal. In an amazing final ten minutes, two goals from Charlie Carter and one each from Ciaran Phelan and Billy Whelan ensured a fifth Juvenile title in a row for St. Kieran's on the unusual score of 6-2 to 2-6.



ST. KIERAN'S COLLEGE JUNIOR HURLING TEAM: LEINSTER CHAMPIONS 1984

Back Row (left to right): David Phelan, Richard O'Neill, Nicholas Comerford, Sean Cahill, Paschal O'Dwyer, Donal Carroll, James Holohan. Row 2: Rev. P. Bollard, Thomas Hayes, John Crosby, Pat Heffernan, Richard Cashin, Anthony Smith, John Teehan, Shane O'Neill, Rev. F. O'Farrell. Front Row: Philip Murphy, Cathal Fitzgerald, Michael Kehoe, Declan Morris, James Langton (Capt.), Pat Bergin, Paul Fahy, Kevin Conroy.



ST. KIERAN'S COLLEGE JUNIOR HURLING TEAM: LEINSTER CHAMPIONS 1985

Standing (left to right): Pat Kehoe, John Teehan, John Fitzpatrick, Fran Whelan, Jim O'Neill, Dominic Bradley, Eamon Waters, John Gavin, Padraic Larkin, Adrian Connick, Richard O'Neill, Mr. Nicholas Cashin. Seated: Paul Fahy, John O'Connell, Kevin Conroy, Jimmy Conroy, Donal O'Carroll, John Crosby, Adrian Ronan, D. J. Carey, Pat Dalton, Damien Rafter.-



ST. KIERAN'S COLLEGE JUNIOR HURLING TEAM: LEINSTER CHAMPIONS 1986

Back Row (left to right): Rev. F. Farrell (Trainer), A. Ronan, R. Dooley, P. O'Neill, F. Whelan, O. Meade, D. Bradley, E. Teehan, W. Whelan. Row 2: P. McCluskey, J. Conroy, B. Ryan, G. Gavin (Capt.), D. J. Carey, R. Cody, B. McEvoy, G. Holden. Front Row: J. Holohan, T. Shefflin, M. Slattery, C. Carter.

JUNIOR HURLING CHAMPIONSHIP 1986-87

St. Kieran's continued their domination of the colleges' hurling scene at junior level when they won the first All-Ireland Junior Championships by defeating Portumna College 7-15 to 1-5. See photograph p. 98.

Determined to make it a record six-in-a-row 1985-6, St. Kieran's, captained by Laois's Timmy Nolan and with a strong first year contingent, ended their campaign with a facile win over Good

Counsel, New Ross, in Thomastown (5-13 to 2-4). The final proved an anti-climax as local rivals Kilkenny C.B.S. provided little opposition. Aided by a hat-trick of goals from John Dooley and a beautiful Pat Leahy goal, St. Kieran's ran out easy winners on the score of 6-11 to 0-4.



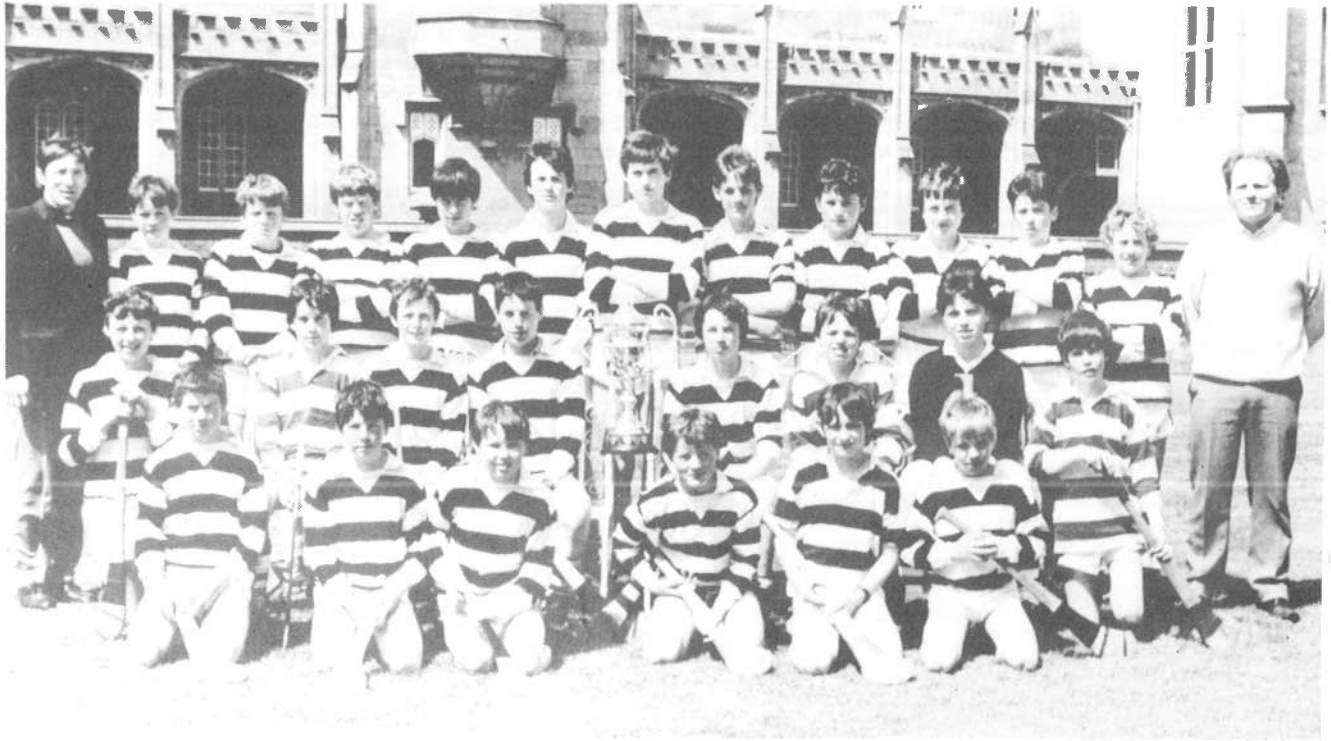
ST. KIERAN'S COLLEGE JUVENILE HURLING TEAM: LEINSTER CHAMPIONS 1984

Back Row (left to right): Padraic McCluskey, Adrian Ronan, Fran Whelan, Dominic Bradley, Mark O'Brien, Edward Sheehan, Ian Crosby. Row 2: Fr. P. Bollard, Tommy Shefflin, Pat Kehoe, Pat O'Neill, Owen Meade, Jimmy Conroy, Robert Doody, Brian Ryan, Fr. F. Farrell. Front Row: Charlie Carter, John Holohan, Greg Holden, John Gavin, Brendan McEvoy, Mick Dooley, D. J. Carey.



ST. KIERAN'S COLLEGE JUVENILE HURLING TEAM: LEINSTER CHAMPIONS 1985

Back Row (left to right): Fr. F. Farrell, Declan Dundon, Paul Brennan, Charlie Meagher, Tim Finlay, Tom Lalor, Billy Whelan, Sean Morrissey, Brian McGrath, Robert Dillon, Dick Dooley, Jim Cashin, John Carey, David Stapleton, Seamus Brennan. Front Row: Tadhg O'Donoghoe, Noel Brennan, Kieran Conroy, Pat O'Dowd, Pat O'Neill (Capt.) Tomas Nolan, Charlie Carter, Ciaran Phelan, Nigel Leydon, John O'Dowd.



ST. KIERAN'S COLLEGE JUVENILE HURLING TEAM: LEINSTER CHAMPIONS 1986

Back Row (left to right): Rev. F. Farrell, G. Power, J. Shefflin, L. Hennessy, J. Dooley, M. Holohan, P. Purcell, P. Carroll, B. Power, C. Brennan, S. Ryan, P. Leahy, Mr. S. Knox. Row 2: A. Comerford, P. Cody, P. Nolan, T. Finlay (Capt.), C. Manogue, P. O'Dowd, J. Dermody, P. Larkin. Front Row: N. Brennan, G. Farrell, L. Mahony, P. J. Delaney, N. Lahart, K. Carey.

JUVENILE FOOTBALL

The 1983-84 season saw the reappearance of St. Kieran's in the football arena with a team in Leinster Juvenile B football championship under the tutelage of Mr. Tommy Lanigan. They went from victory to victory, accounting for Salesian College, Ballinakill (6-11 to 0-2), De La Salle, Bagenalstown (5-13 to 0-1), the local C.B.S. (2-4 to 2-0) and Carlow Presentation (5-7 to 1-2) and had a resounding success against Naas C.B.S. in the South Leinster Final (5-8 to 1-3) helped by a marvellous midfield display by Dominic Bradley and the exceptional scoring ability of D. J. Carey (4-2).

The Leinster semi-final saw Kieran's triumph over Drimnagh Castle (2-6 to 1-3) with excellent displays by Adrian Ronan, Fran Whelan, Dominic Bradley and Steve Lawlor. In a tremendously exciting final played in Portlaoise against St. Mary's on April 12 the team came from behind, cutting a five-point deficit in the last ten minutes to win by the minimum with Jim Cashin scoring the crucial goal. The game was marked by great displays from Pat O'Neill, Fran Whelan, Steve Lawlor, Dominic Bradley and Tim Carpenter.

In the 1984-85 season, the juvenile footballers, under the guidance of Mr. Neil Connolly, and led by Pat O'Neill, again won the South Leinster championship impressively, beating Kilkenny C.B.S. (1-12 to 1-2), Salesian College, Ballinakill (7-14 to 1-1), Patrician College, Newbridge (3-6 to 1-7) and F.C.J. Bunclody (6-9 to 2-1). A four-month gap to the Leinster semi-final, however, left St. Kieran's short of match practice, and they were beaten by the eventual Leinster champions De La Salle, Skerries (3-5 to -4).

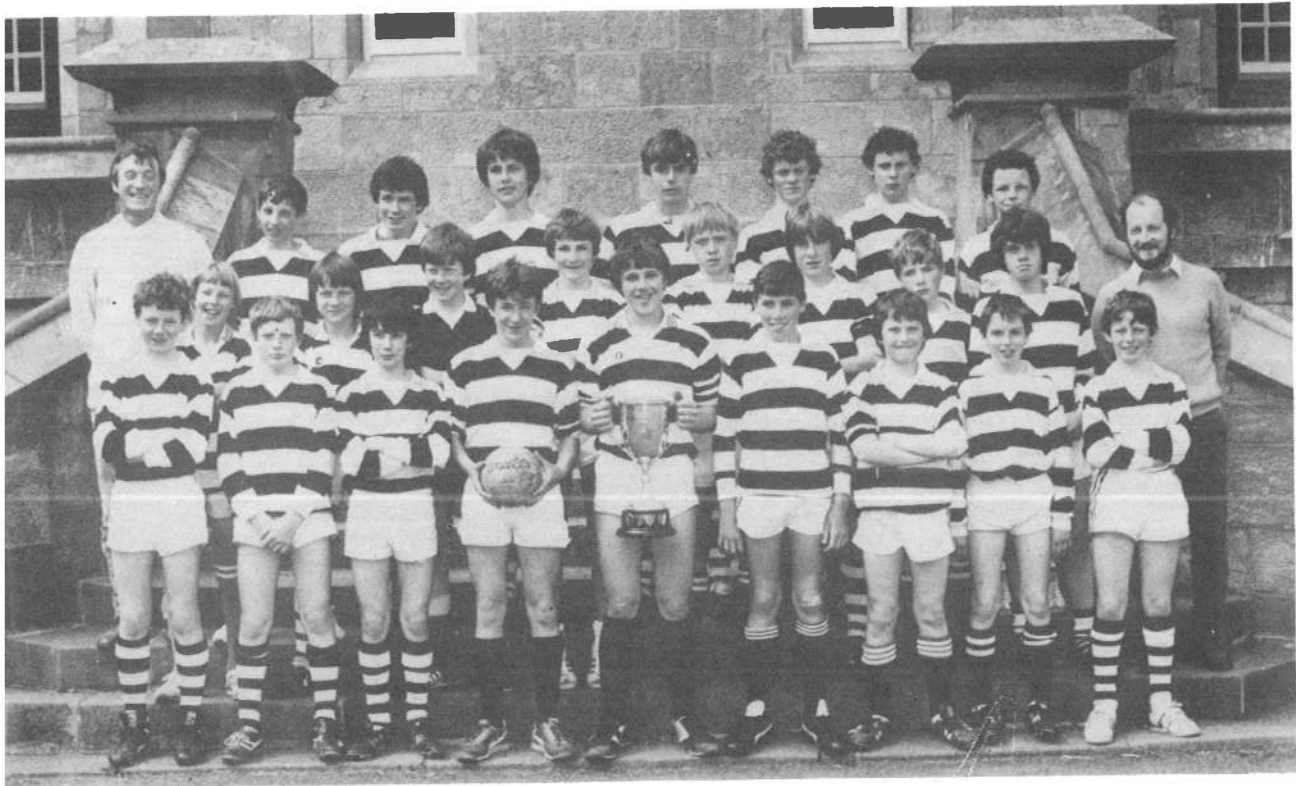
The 1985-86 championship saw Timmy Finlay lead the St. Kieran's team to beat Ballinakill, Kilkenny C.B.S. and Castledermot Community School easily before failing by a single point to Good Counsel, New Ross.

JUNIOR FOOTBALL

The season 1984-85 saw St. Kieran's enter the junior championship with many of the victorious juvenile team of the previous year. With Anthony Smith a tower of strength, and ably assisted by Pat O'Neill, Paul Fahy, Adrian Ronan and John Teehan in particular, St. Kieran's scored easy wins in the South Leinster League over De La Salle, Bagenalstown (7-14 to 1-2), Castledermot Community School (5-14 to 0-1) and Presentation School, Carlow (6-11 to 0-5). However, in a tough exciting South Leinster semi-final, poor finishing led to defeat at the hands of Gorey C.B.S. by a single point (1-5 to 1-4).

The 1985-86 season saw St. Kieran's, led by Brendan McEvoy, beat Ballinakill, Carlow C.B.S., Kildare and Enniscorthy C.B.S. before losing to Bridgetown V.S. in South Leinster final by seven points. In the Leinster championship proper they beat St. Vincents after an exciting replay by 4 points, only to be beaten in the Leinster semi-final by Bridgetown, this time only by the narrowest of margins.

EDITOR'S NOTE: Special thanks to the team managers and trainers who kept a record of their team's progress and prepared reports for this issue – and in particular to Fr. Paddy Bollard, Fr. Fergus Farrell and Mr. T. Lanigan.



ST. KIERAN'S COLLEGE JUVENILE FOOTBALL TEAM: LEINSTER CHAMPIONS 1984

Back Row (left to right): Mr. D. Philpott, Eddie Teehan, John Gavin, Mark O'Brien, Dom. Bradley, Fran Whelan, Pat O'Neill, Kieran Reynolds. Row 2: Declan Dundon, Kieran Conroy, Jimmy Carpenter, Padraig McCluskey, Pat Kehoe, Stephen Lawlor, Padraig Byrne, Jimmy Conroy, Mr. T. Lanigan. Front Row: Gregory Holden, Tommy Shefflin, John Tolohan, Adrian Ronan, Cathal Duffy (Capt.), Brendan McEvoy, Jim Cashin, D. J. Carey, John O'Dowd.

COLLEGES SOCCER



ST. KIERAN'S COLLEGE SOCCER TEAM:
COLLEGES CHAMPIONS 1984

Back Row (left to right): Eamon McPhillips, Jim Smith, Ronan Kelleher, Denis Lahart, Mark Duffy, Kevin Trayer, Michael Grogan, Robert Brickell, James Carew (Trainer). Front Row: Kieran Conway, Andrew Lynch, Austin Bergin, Ciaran Kelleher, John Corr (Capt.), Chris Rafter, Cian O'Sullivan, Colm Hayes.



ST. KIERAN'S COLLEGE JUNIOR HURLING TEAM: FIRST JUNIOR ALL-IRELAND CHAMPIONS 1986

Back Row (l. to r.): Mr. N. Cashin (Trainer), Robert Dillon, John Dowling, Pat O'Neill, Mark O'Brien, Tom Lawler, John Holohan, Stephen Lawlor, Mr. S. Knox (Coach). Row 2: Brendan McEvoy, Tom Nolan, Billy Whelan, Tommy Shefflin, Jim Cashin, Padraig McCuskey (Captain), Tadhg Donohoe, Paul Brennan, Declan Dundon, Jimmy Conroy, Sean Morrissey. Front Row (kneeling): Timmy Finlay, D. J. Carey, Dick Dooley, Charlie Carter. (See note at bottom of page 94).



LEFT: Shane O'Neill and D. J. Carey, winners of the Leinster Colleges Senior Doubles Handball Title (Roinn B), 1986.

RIGHT: The St. Kieran's team which won the Inter-schools Showjumping Competition in a jump-off with two other schools at Galway. Left to right are Tom Moloney, Warrington, holding the Lanesboro Perpetual Trophy, on Jet Flight Gregory White, Grange, Ballyragget (on Fassagini Hunter); and Peter O'Grady, Foulkstown (on Old Spice).

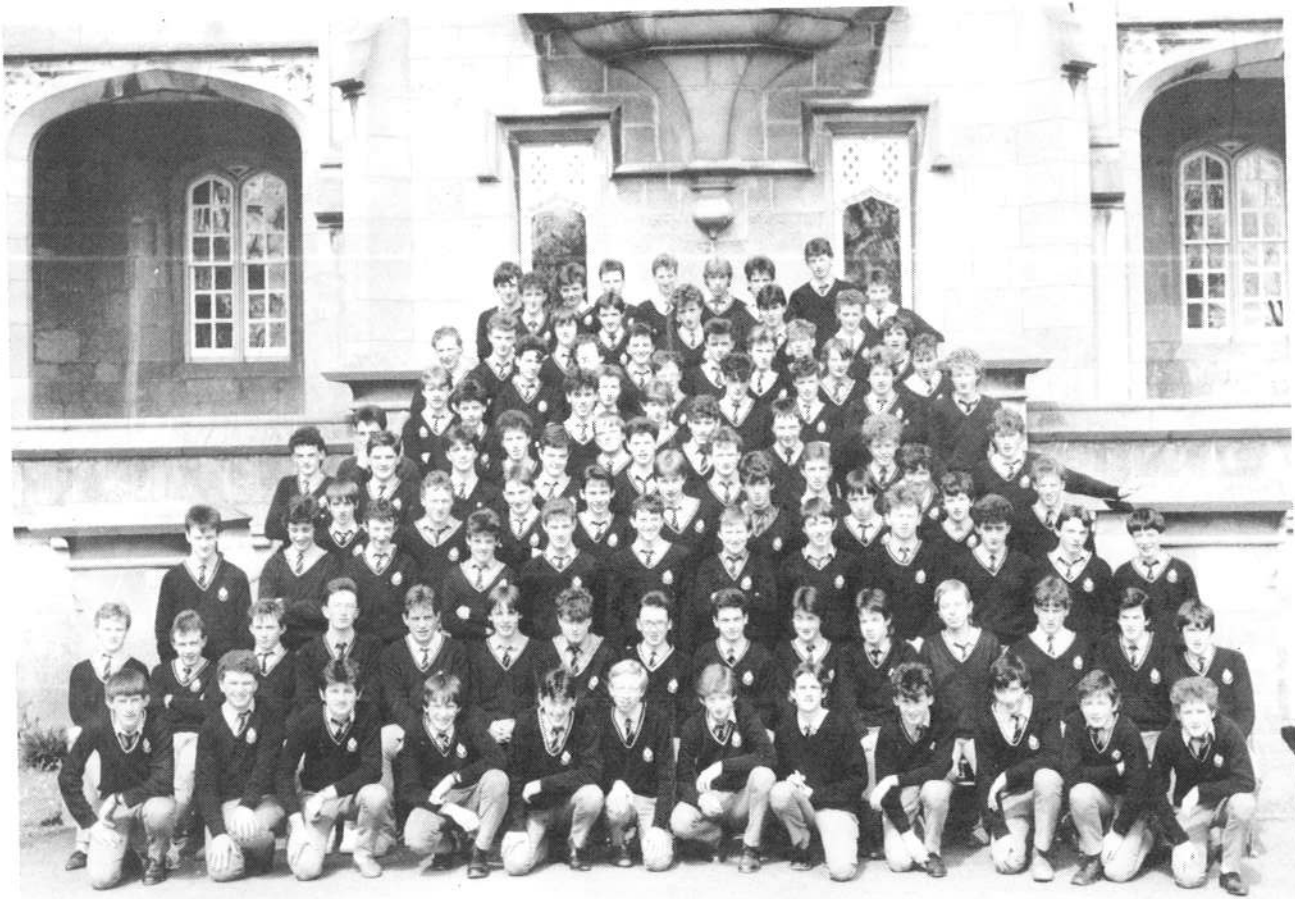


At the monthly Hotel Kilkenny/Kilkenny People Sports Awards presentation in December 1986, Monsignor Tommy Maher P.P. Mullinavat and a former President of St. Kieran's, received a special award for his contribution to Gaelic games in Kilkenny. A significant aspect of the event was that the monthly award was being made on the same occasion to the captain of the St. Kieran's team which won the first All-Ireland Junior Colleges Championship, Pat O'Neill. Pictured on right are (l. to r.): Richard Butler, Manager, Hotel Kilkenny; Monsignor Maher; Pat O'Neill; and Noel Skehan, famed Kilkenny goalkeeper and member of the awards selection committee.



CLASS PHOTOGRAPHS

Leaving Certificate Class 1986



Back Row: Michael Muldowney, Gerard Delahunty, Cathal Fitzgerald, David Dowling, John Teehan, Nicholas Doheny, James O'Brien, James Morrissey.

Row 8: Thomas Holden, John Cuddihy, Nicholas Carrigan, Brian Phelan, Francis McEvoy, Michael Hickey, Mark Dowling.

Row 7: Shane O'Neill, Hugh O'Carroll, Damian Butler, Finin Curraoin, Paul Byrne, Cory McHugh, Barrie Daish, Thomas Fogarty.

Row 6: Kevin Conroy, Garry Roche, Paul Whelan, Thomas Crotty, Alan Johnston, Alan Lawler, Derek Hickey, Denis Power, David O'Connor, Pascal O'Dwyer, Edward Butler, Joseph Sheridan.

Row 5: Brendan Delahunty, Philip O'Gorman, David Gorey, Michael Ragget, Michael Flannery, John Harte, Emmet Cooney, Donal O'Carroll, Michael Cowhig, David Fitzpatrick, Fred Malzard, Richard McEvoy, James Murphy, Kevin Blackmore.

Row 4: Richard Dooley, Eamon Phelan, Eamon Waters, Martin Butler, Phillip Holland, Joseph Walsh, Paul Gleeson, Brian Keogh, Patrick Hennessy, James Power.

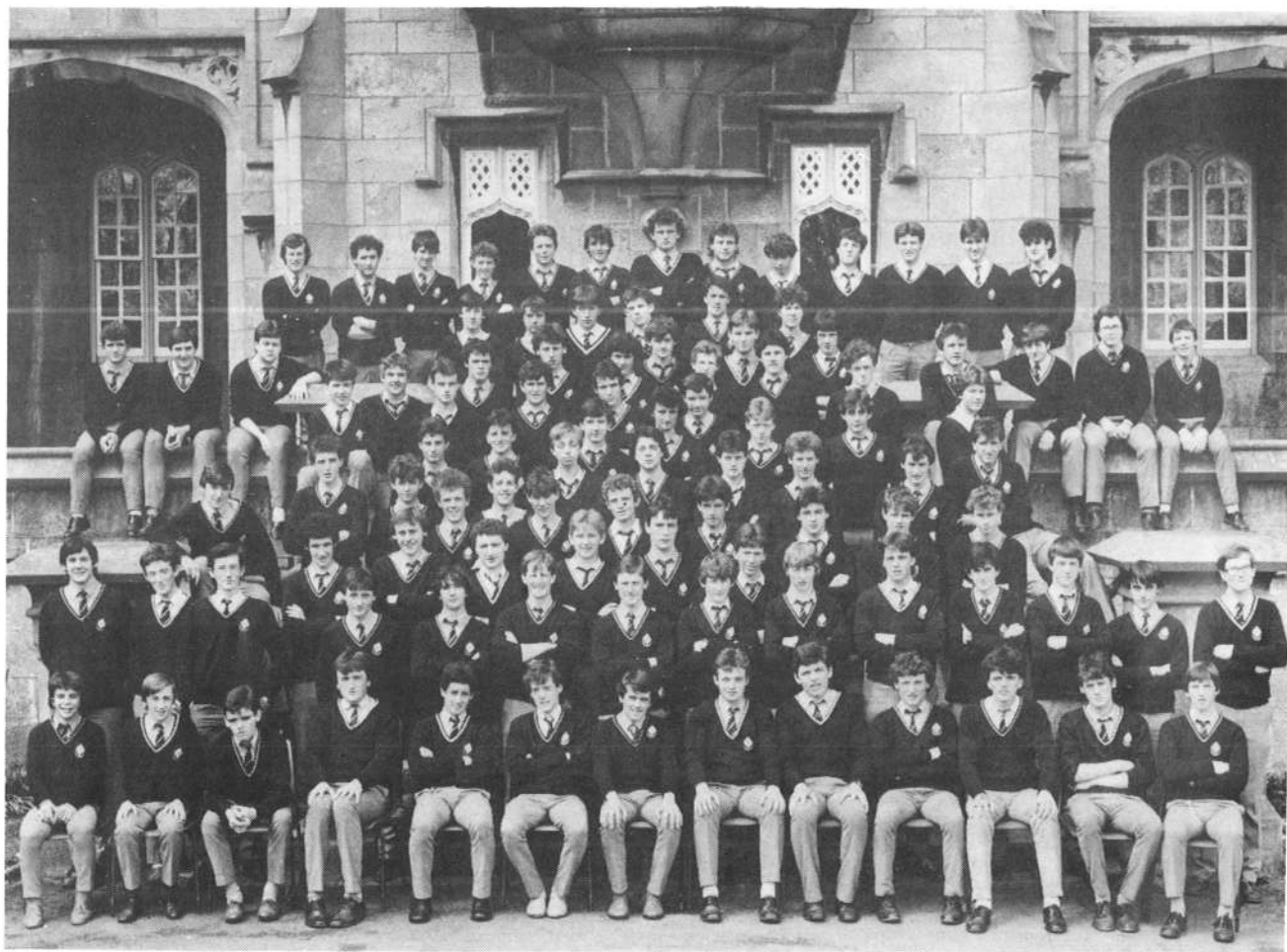
Row 3: Adrian McHugh, Patrick Lawlor, Carl Cody, Thomas Brennan, Nicholas Comerford, Barry Dunne, Sean O'Shea, Edward Butler, Martin Muldowney, Joseph Manning, William Lennon, Niall Teehan.

Row 2: Ian McDonald, Michael Kennedy, Paul Brickell, John Dalton, Anthony Smith, Edmond Mulrooney, Eamon Rhatigan, Conor O'Neill, Brendan Carey, Shaun O'Neill, Sean Hyland, Brian Phelan, John Murphy, Liam Phelan, Paul Durnan.

Front Row: Paul Ryan, John Brennan, David Phelan, John O'Carroll, Michael Burke, John Dunne, Dermot Kelly, Peter Dalton, David Rhatigan, Matthew Casey, Richard O'Connell, Nicholas Morrissey.

Absent: Ciaran Flood, Canice McCarthy, James Martin, Ronan Walsh.

Leaving Certificate Class 1985



Back Row: Joseph Carrigan, James Moore, Joseph Dooley, Robert McGarry, Philip Maher, John Millea, Michael Boyd, Michael Boyd, Michael Dwyer, Donagh O'Dwyer, Brian Phelan, Ronan Kelleher, Kieran Murphy, Robert Cousins.

Row 8: Francis Morrissey, Anthony Fitzpatrick, Michael Phelan, Pat Carroll, Eddie Cullen, Gerard Delaney.

Row 7: Michael Manning, Anthony McGuinness, Pat Hehir, Philip Murphy, Tom Whelan, Tom O'Neill, James Langton, John Faul, Brendan Moore, Liam Keys, Paul Dalton, Tom Lawlor, Diarmuid Purcell, Thomas McGuinness, Conor O'Connor, John Larkin.

Row 6: Michael Kinchella, Robert Mansfield, John Rowe, Tom Condon, Pat Bergin, Andrew O'Carroll, Nicholas Carrigan, Gerald Fitzgerald, James Smith, Seamus Lonergan.

Row 5: Owen Shine, Finin Curraoin, Brian Phelan, Richard Gorey, Richard Hyland, N. Rowe, Brian Egan, Patrick O'Connell, Liam Egan.

Row 4: Joseph Gannon, Gerard Delahunty, Samuel Johnston, Eamon Keher, Kieran Conway, Mark Duffy, Ronan Reynolds, Chris Rafter, Matt Kearney, Tom Hayes, Neil McLoughlin.

Row 3: Dermot O'Dwyer, David Sheehy, James Holohan, John Corr, Alan Brennan, Denis Carroll, Philip O'Brien, Michael O'Connell.

Row 2: Karl Bergin, Tommy Ryan, Tony Byrne, Christy Dwyer, Declan Blackmore, Edward Holland, Willie Fitzpatrick, Liam Phelan, John Cuddihy, John Bennett, Liam Rice.

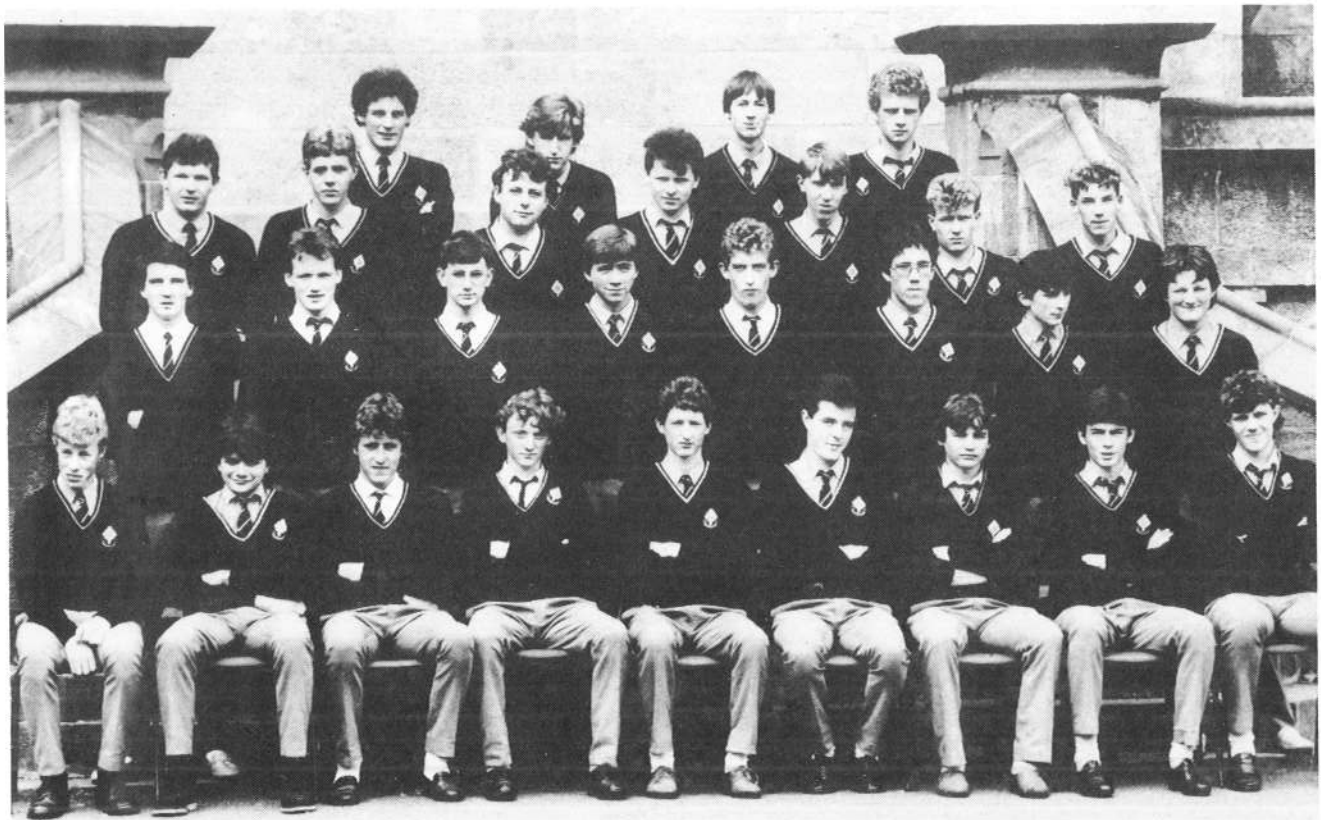
Front Row; Mark Roberts, Caelte Reid, Emmet McCarron, Oliver Holohan, Philip Kenny, Brendan Cody, Colm Hayes, John Hazel, William Wallace, Lorcan O'Neill, Mark Houston, Tom O'Sullivan, John Feehan.

Absent: Paul Brickell, James Dillon, Brendan Foley, Thomas Hughes, William Lennon, Patrick Mackey, Noel Morrissey, Martin Muldowney, David O'Brien, Michael Slattery, Cian O'Sullivan.



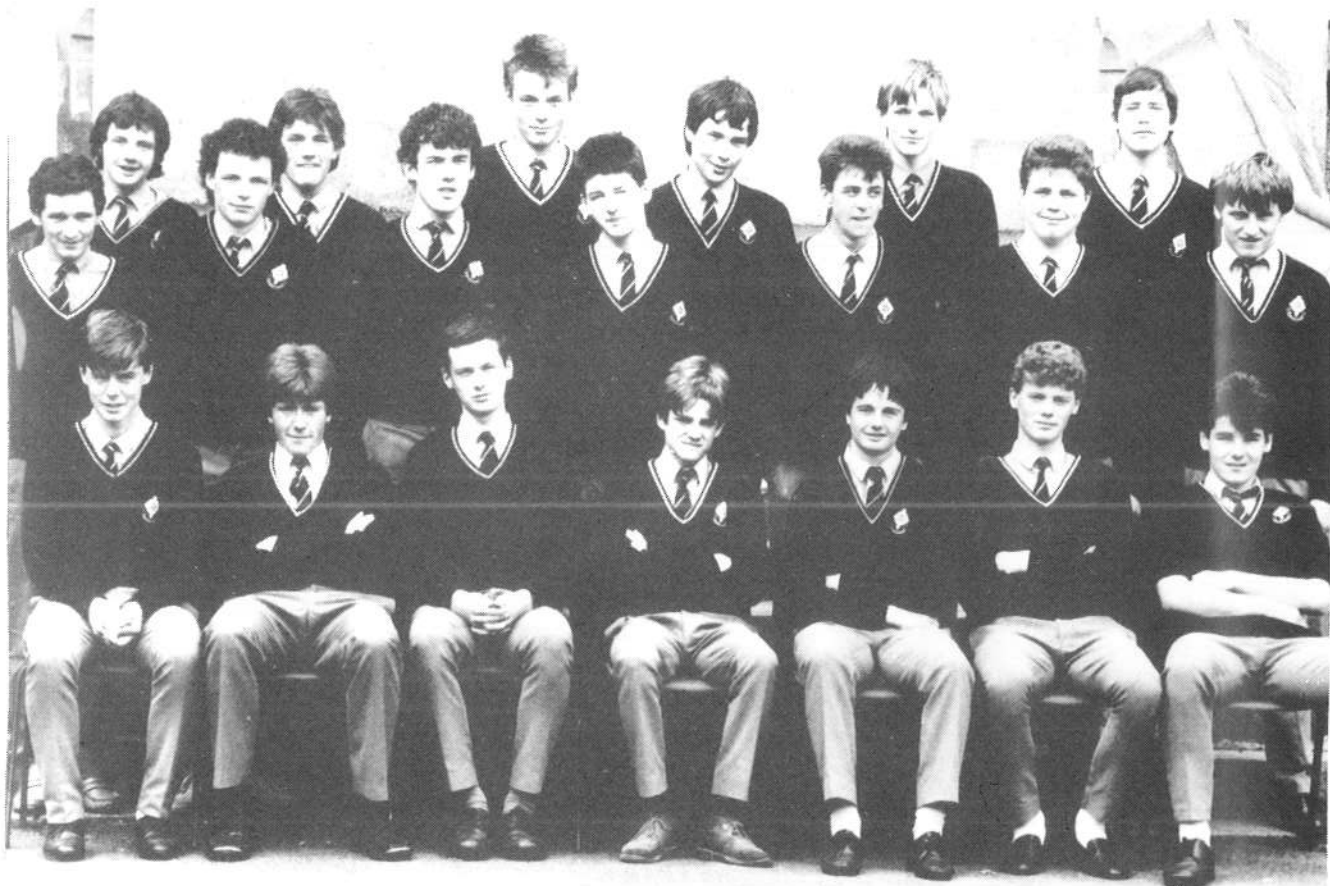
5th YEAR I

Back Row (left to right): D. Coughlan, G. Brennan, R. Conway, M. Burke, D. Butler, D. Cousins. Row 3: A. Casey, A. Boyle, P. Brett, O. Costello, A. Connick, M. Corr, C. Cody, K. Conroy, J. Crosby. Row 2: J. Brennan, P. Byrne, J. Butler, J. Beale, A. Brett, J. Cleere, K. Blackmore, M. Buckley. Front Row: W. Carroll, J. Comerford, P. Brennan, J. Cahill, P. Birch, R. Cashin, M. Cullen, R. Brophy, A. Canny.



5th. YEAR 2

Back Row (left to right): D. Furlong, B. Gleeson, K. Dillon, D. Forristal. Row 3: M. Dreeling, S. Greene, K. Hogan, P. Fahy, R. Daish, P. Hayes, B. Daish. Row 2: P. Dalton, D. Fitzgerald, B. Dunne, B. Hazel, C. Flanagan, A. Foxall, G. Drea, J. Guidera. Front Row: S. Griffin, S. Henderson, J. Hoban, J. Dowling, T. Gormley, J. Harte, M. Fitzpatrick, J. Gavin, C. Duffy.



5th. YEAR 3

Back Row (left to right): B. Ryan, E. O'Gorman, J. Phelan, J. O'Neill, P. Phelan, R. O'Dwyer. Row 2: B. Phelan, K. Reynolds, J. O'Neill, D. Wilkinson, J. Ryan, B. O'Dwyer, R. O'Neill. Front Row: J. Ryan, D. Rafter, P. O'Neill, C. O'Driscoll, B. Skehan, F. Whelan, E. Walsh.



5th. YEAR 4

Back Row (left to right): P. Lawlor, N. Morrissey, T. Mahon, W. Malone, F. McEvoy, F. McInerney. Row 3: P. Larkin, R. O'Brien, J. O'Connell, R. Kenny, C. Murphy, F. Manning, G. Holden, J. Kearney. Row 2: P. McGurran, B. Maher, G. Kearney, J. Murphy, D. Lenehan, M. Lawrence, C. Lambe, M. O'Cathain, M. Hurley. Front Row: A. Malzard, F. Kenny, O. Meade, D. O'Connell, J. Holohan, S. Hyland, R. Murphy, L. Mahon, S. Kenny.



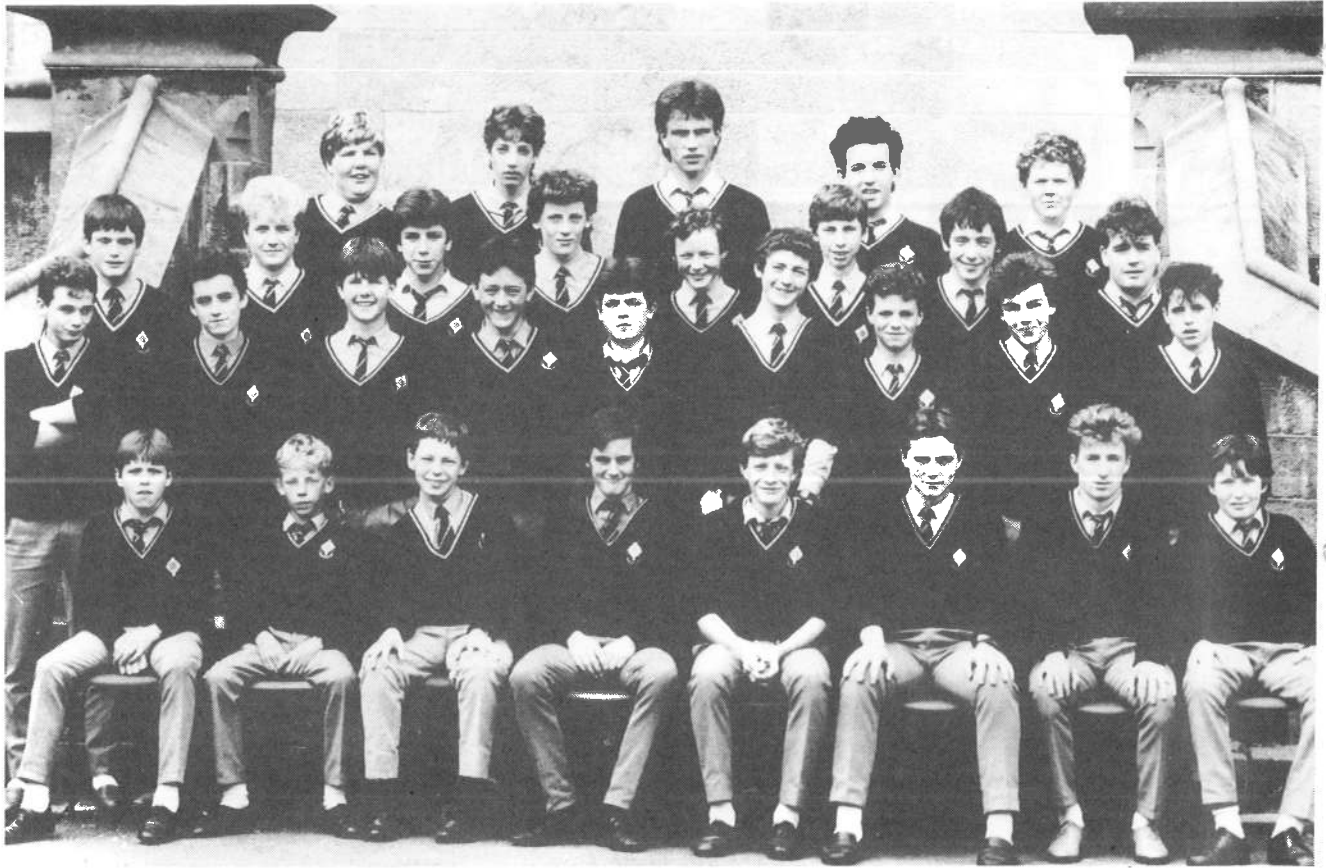
4th YEAR I

Back Row (left to right): E. Dooley, R. Cahill, B. Comerford, D. Donnelly, D. Bradley, J. Doyle. Row 3: D. Dundon, A. Buckley, S. Doyle, A. Alyward, R. Bowen, W. Cullen, R. Butler, S. Bookle. Row 2: R. Dillon, J. Conway, J. Conroy, R. Cody, C. Deasy, K. Conroy, C. Campion, K. Drea. Front Row: J. Comerford, R. Dooley, M. Brannigan, M. Brennan, J. Cashin, J. Byrne, K. Daly, B. Dunne.



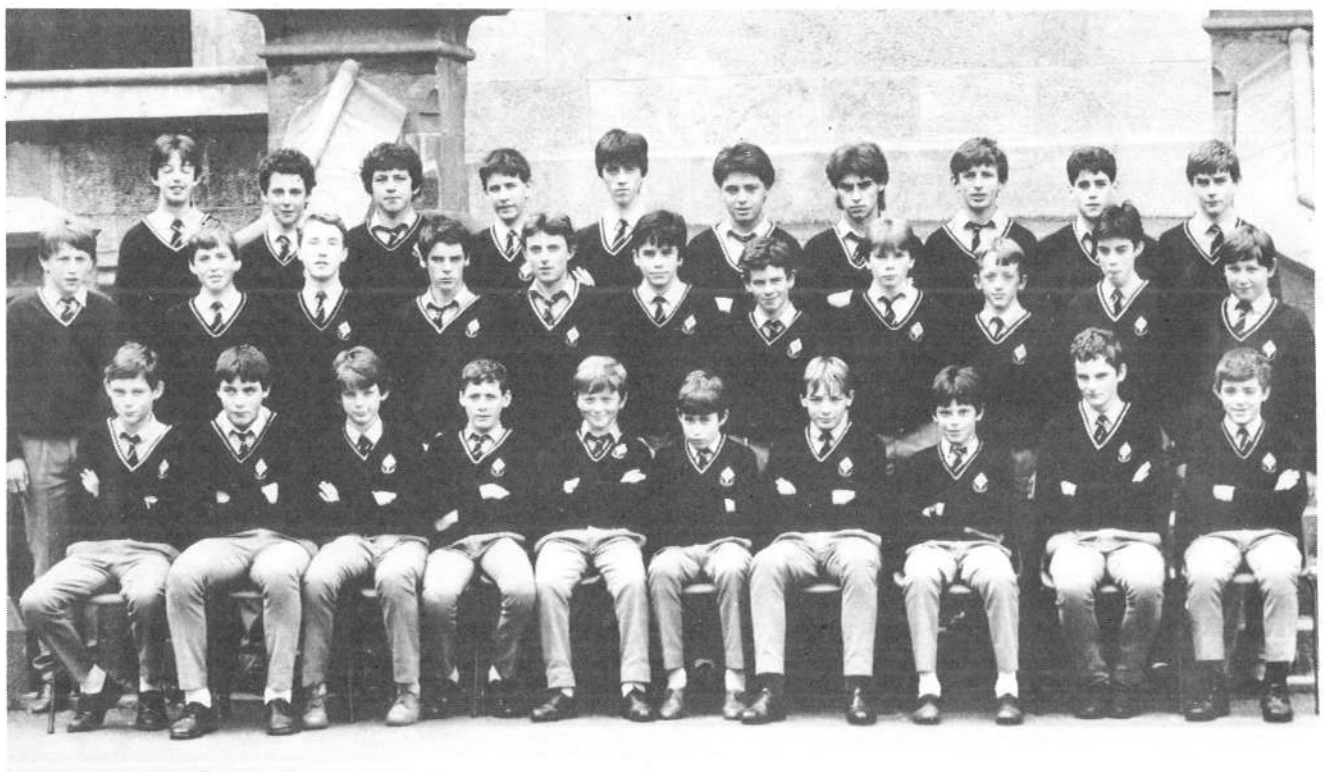
4th. YEAR 2

Back Row (left to right): P. Jordan, K. McEvoy, S. Lawlor, J. Gannon, I. Lawlor, I. Kennedy, F. Gowan, V. Fennelly, P. Healy, M. Grant, T. Kealy. Row 2: R. Healy, S. Morrissey, D. Moore, G. Moore, M. Millett, O. Hennessy, C. Kenealy, B. McEvoy. Front Row: M. Moloney, P. McCluskey, N. Leydon, A. Gleeson, E. Moore, P. Maher, D. Kirwan, T. Nolan.



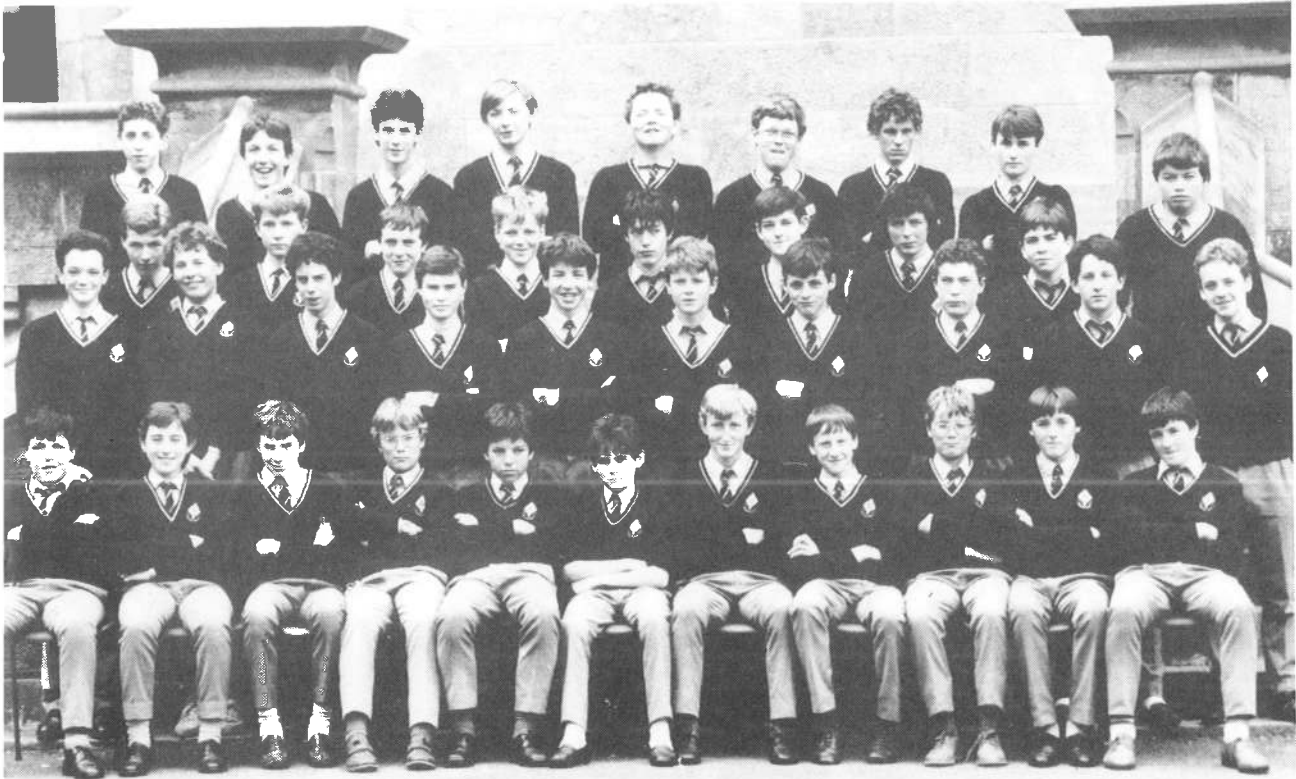
4th YEAR 3

Back Row (left to right): M. O'Dwyer, E. Teehan, M. O'Brien, D. Reynolds, S. O'Shea. Row 3: J. Rice, B. Walshe, B. Walsh, R. O'Donnell, J. Teehan, M. Slattery, B. O'Neill, S. O'Brien. Row 2: H. Shine, F. O'Connor, M. Shiel, D. Sherman, D. Stapleton, W. Whelan, E. Taylor, I. O'Reilly, S. O'Dwyer. Front Row: F. Ronan, J. J. Reddy, J. O'Dowd, J. Power, T. Shefflin, J. O'Brien, A. Ronan, P. O'Carroll.



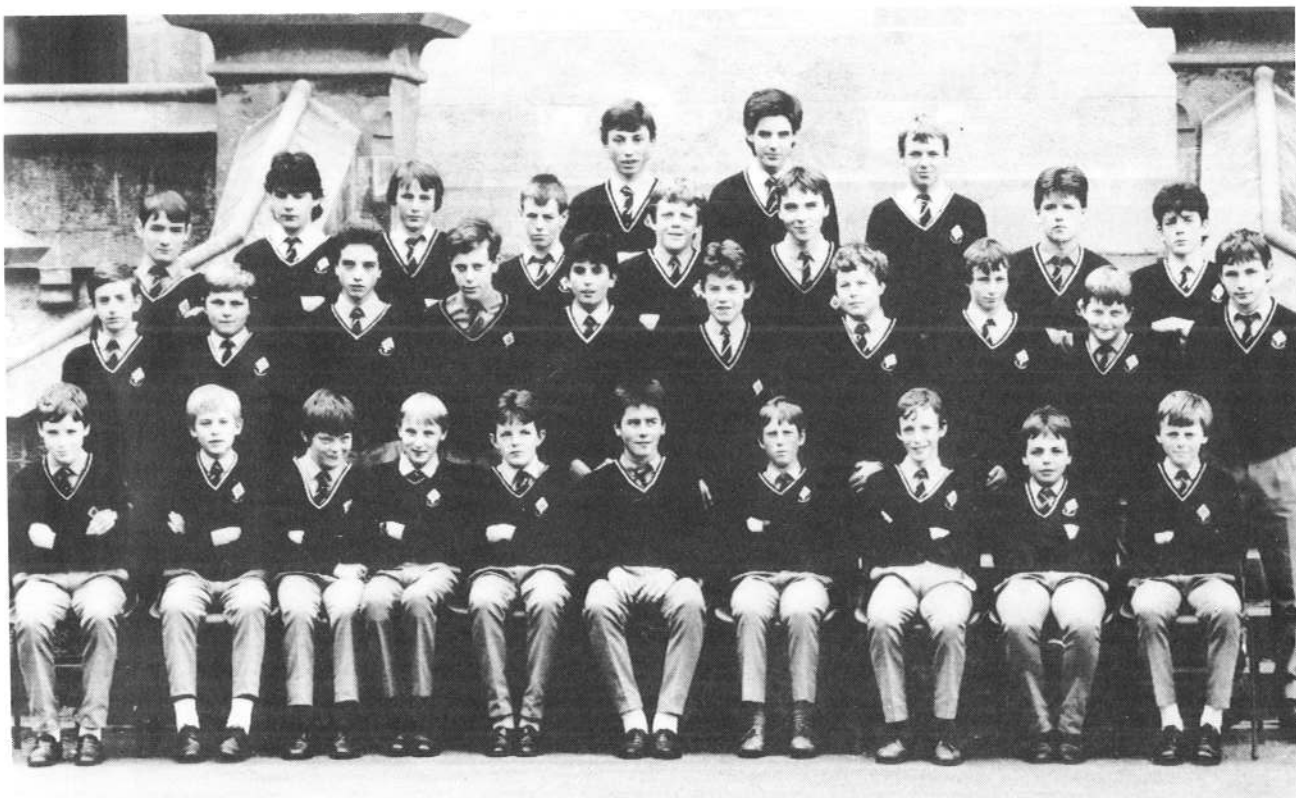
3rd YEAR 1

Back Row (left to right): C. Delahunty, M. Delahunty, M. Costello, S. Daly, J. Campbell, J. Dermody, S. Dooley, W. Duggan, T. Donohoe, B. Delaney. Row 2: B. Cuddihy, R. Butler, S. Butler, S. Brennan, L. Dowling, P. Cody, N. Brennan, J. Carey, G. Comerford, A. Durcan, J. Gannon. Front Row: M. Allen, P. Brett, A. Canny, A. Byrne, J. Dowling, N. Durnan, J. Canning, K. Cashin, J. Byrne, J. Griffin.



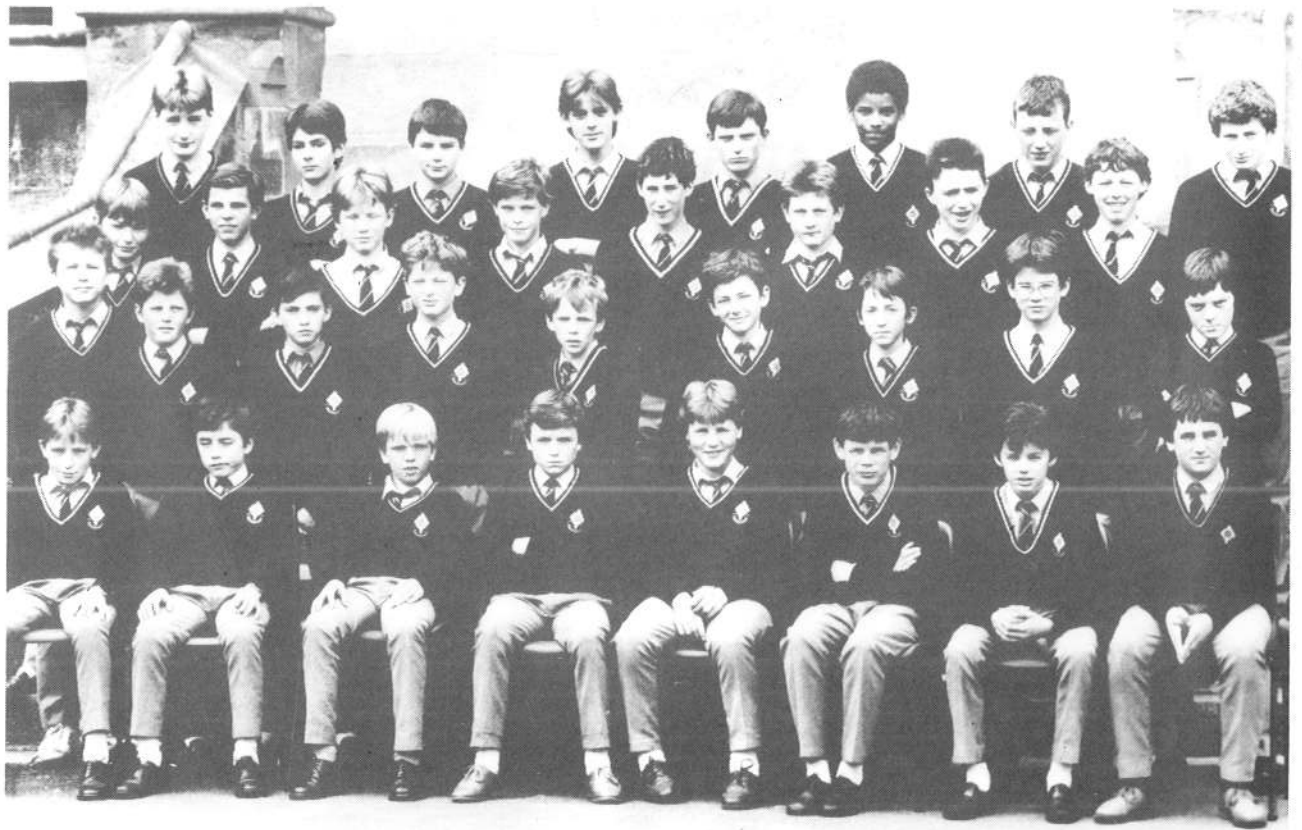
3rd. YEAR 2

Back Row (left to right): P. McAlinney, A. Grogan, M. Holohan, M. Lawlor, T. Healy, S. Holden, T. Murphy, D. Moore.
 Row 3: C. McGrath, M. Hazel, C. Brennan, B. Muldowney, T. Finlay, A. Moylan, D. Manogue, P. Murphy, O. McDonough.
 Row 2: P. Harte, M. Egan, D. Butler, C. Armstrong, J. McGrath, M. Coffey, E. Lawlor, R. Langton, M. McAuley, M. Mulcair.
 Front Row: J. Murphy, F. Lawler, J. McEvoy, P. Lowry, S. Hennessy, P. Butler, E. Doyle, J. Lanigan, D. Lowry, P. Larkin, E. Dowling.



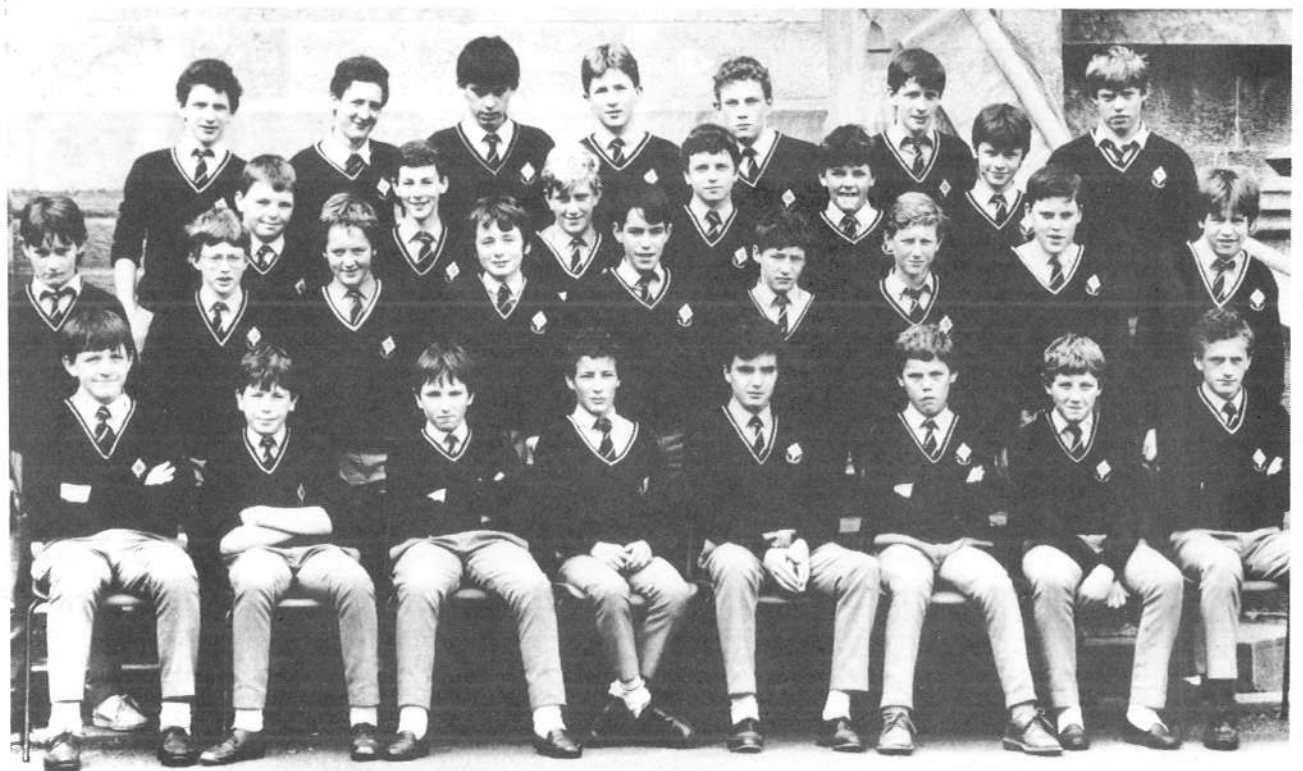
3rd. YEAR 3

Back Row (left to right): B. Scott, G. Rowe, E. Tynan, J. Treacy, T. Lawler, J. Shefflin, P. Neill L. Roche, B. O'Brien, D. O'Callaghan, S. Ryan.
 Row 2: S. Redmond, J. O'Gorman, J. Ryan, M. O'Neill, M. O'Connell, E. O'Keeffe, M. Noonan, D. Smithwick, D. Roche, D. Purcell.
 Front Row: S. Treacy, B. Reddy, N. O'Connell, E. Purcell, P. Meagher, R. Walsh, P. Nolan, P. O'Dowd, W. Tallis.



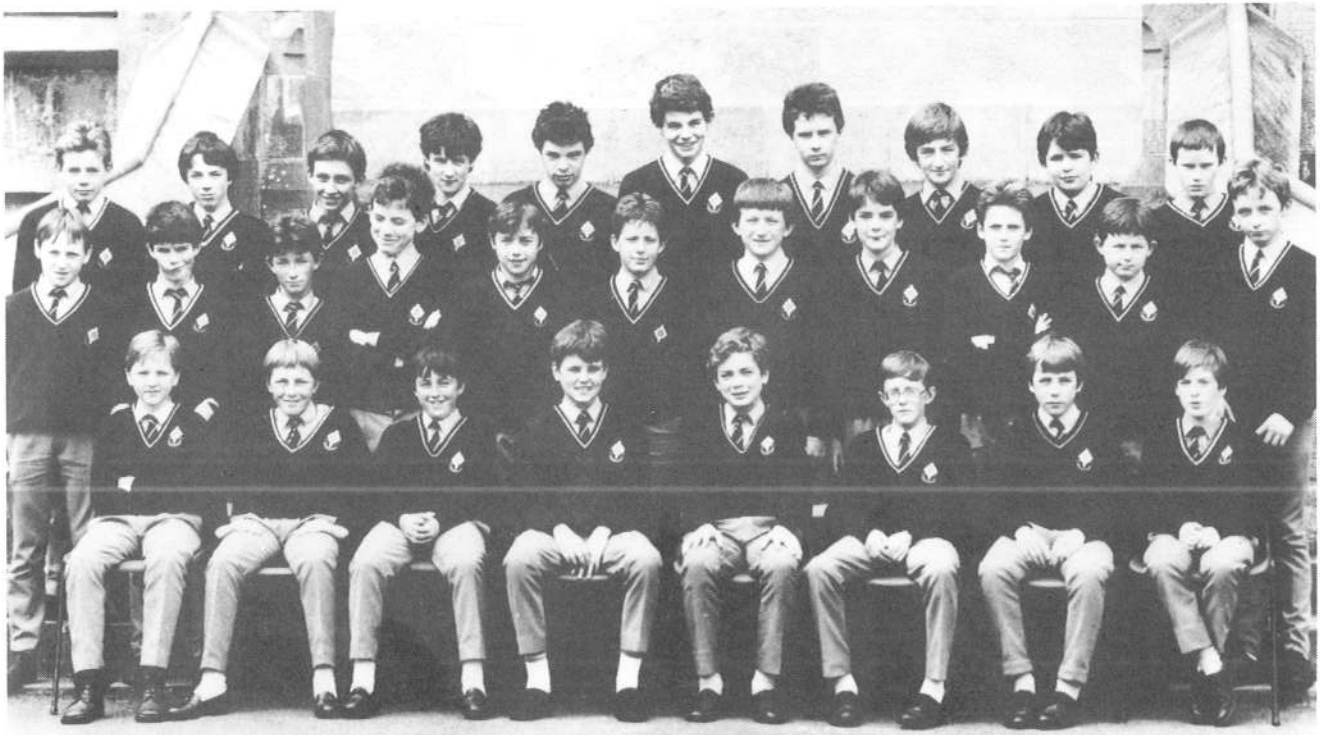
2nd YEAR 1

Back Row (left to right): P. Dawson, C. Comerford, K. Crowe, P. Carroll, P. Dowling, C. Brand, G. Carrigan, R. Connolly.
 Row 3: L. Brennan, K. Bartley, A. Barry, E. Carroll, N. Butler, A. Barry, J. Cahill, A. Comerford. Row 2: W. Dalton, D. Casey, D. Barry, A. Butler, D. Carey, D. Bolger, R. Deevy, P. Daly, R. Dunne. Front Row: R. Cody, R. Dalton, K. Carey, B. Canavan, P. J. Delaney, A. Brannigan, E. Brennan, R. Breen.



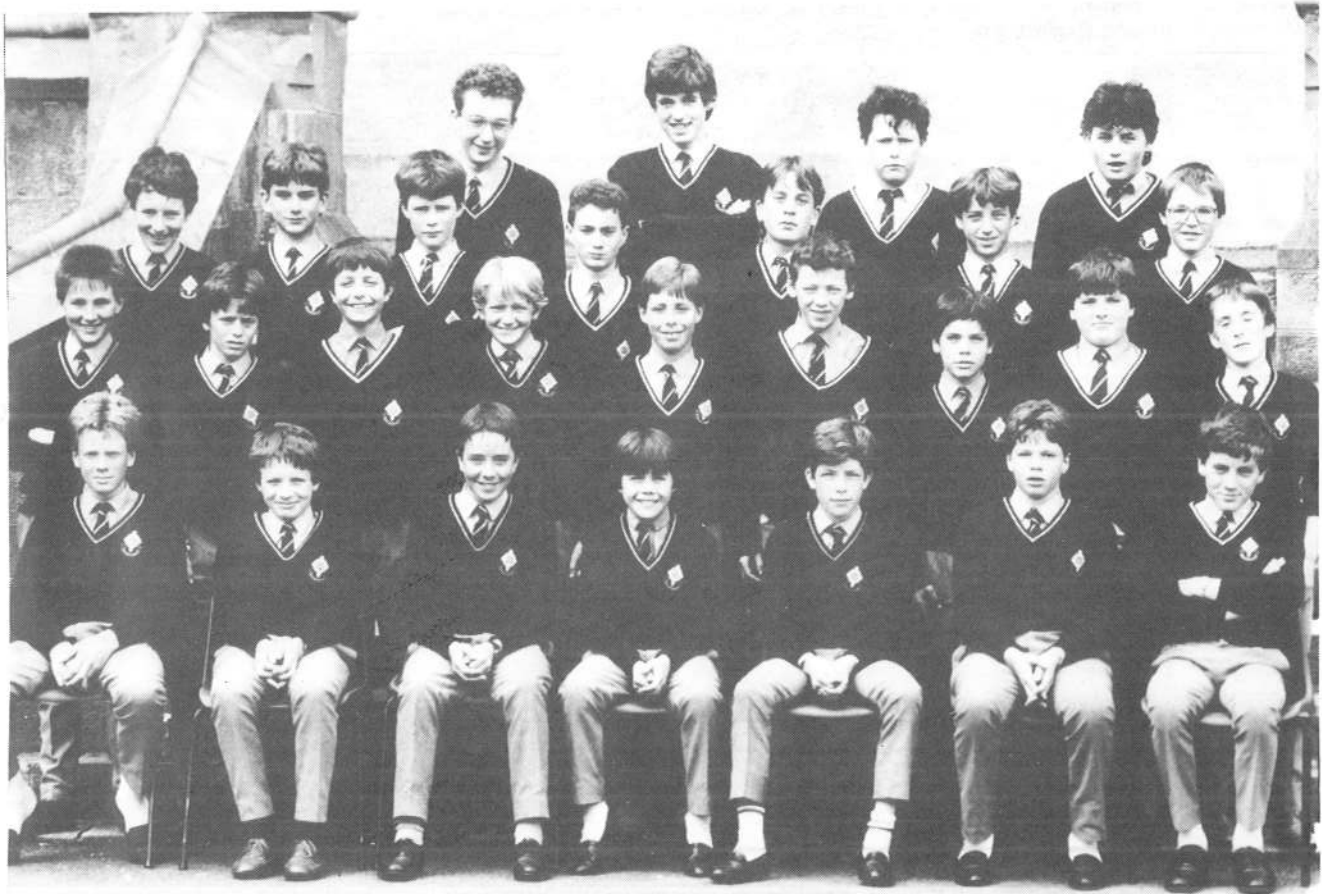
2nd. YEAR 2

Back Row (left to right): D. Gleeson, M. Gamble, J. Dooley, B. Kenny, J. J. Drennan, D. Gleeson. Row 3: D. Hogan, D. Dooley, P. Kealy, B. Lacey, K. Healy, R. Keogh, W. Hennessy. Row 2: N. Lahart, J. Hennessy, M. Kelly, L. Hurley, C. Kilkenny, D. Dreeling, E. Dwyer, L. Keys, P. Holland. Front Row: M. Langton, G. Farrell, J. Farrell, F. Hickey, T. Kelly, J. Drennan, J. Gleeson, W. Duggan.



2nd. YEAR 3

Back Row (left to right): N. Maher, C. Manogue, G. Neary, P. Lynch, K. McGurran, P. Manning, J. Larkin, P. Moore. Row 2: A. Lanigan, P. Larkin, W. Rohan, M. Moloney, D. Nolan, A. Long, M. Manning, D. Lawlor, A. Lennon, G. Mullins, J. Mulhall. Front Row: J. O'Brien, S. Larkin, B. Leahy, M. Leahy, R. McEvoy, P. O'Grady, M. McCarthy, P. O'Neill.



2nd YEAR 4

Back Row (left to right): M. Shortall P. Purcell, S. Quigley, B. Power. Row 3: M. Wallace, B. Walsh, G. Power, K. Shine, M. Stewart, D. Walsh, A. Weadick. Row 2: M. Sheehan, A. Phelan, D. Walsh, T. White, B. Smith, D. Phelan, C. Walsh, G. Wallace, M. Woodcock. Front Row: P. Ryan, P. Taylor, N. Skehan, N. Treacy, J. Shore, A. Smithwick, M. Ryan.



1st. YEAR 1

Back Row (left to right): Ian Cousins, P. Coffey, E. Daly, E. Byrne, P. Bowen, L. Carroll. Row 3: S. Carroll, W. Byrne, F. Byrne, K. Brennan, D. Daly, B. Daly, F. Cantwell, B. Bartley. Row 2: J. Byrne, C. Brown, J. Delaney, E. Colville, M. Carrigan, T. Brennan, W. Campion, S. Cleary, J. Dowling. Front Row: G. Byrne, C. D. Connery, F. Cody, A. Diruscio, P. Dormey, F. Butler, L. Brennan.



1st. YEAR 2

Back Row (left to right): M. Hoban, T. Feehan, S. Phelan, D. Holden, D. Forristal, P. Dunne, D. Grace, M. Hogan. Row 3: P. Holohan, L. Heffernan, M. Kennedy, R. Hennessy, P. Healy, J. Julian, P. Farrell, N. Kelly. Row 2: J. Hayes, M. Doyle, S. Foley, R. Gamble, M. Kavanagh, J. Hurley, E. Gleeson, D. Kavanagh. Front Row: J. Doyle, P. Forde, L. Hally, D. Kennedy, C. Dunne, J. Hobson-Shaw, B. Hanrahan.



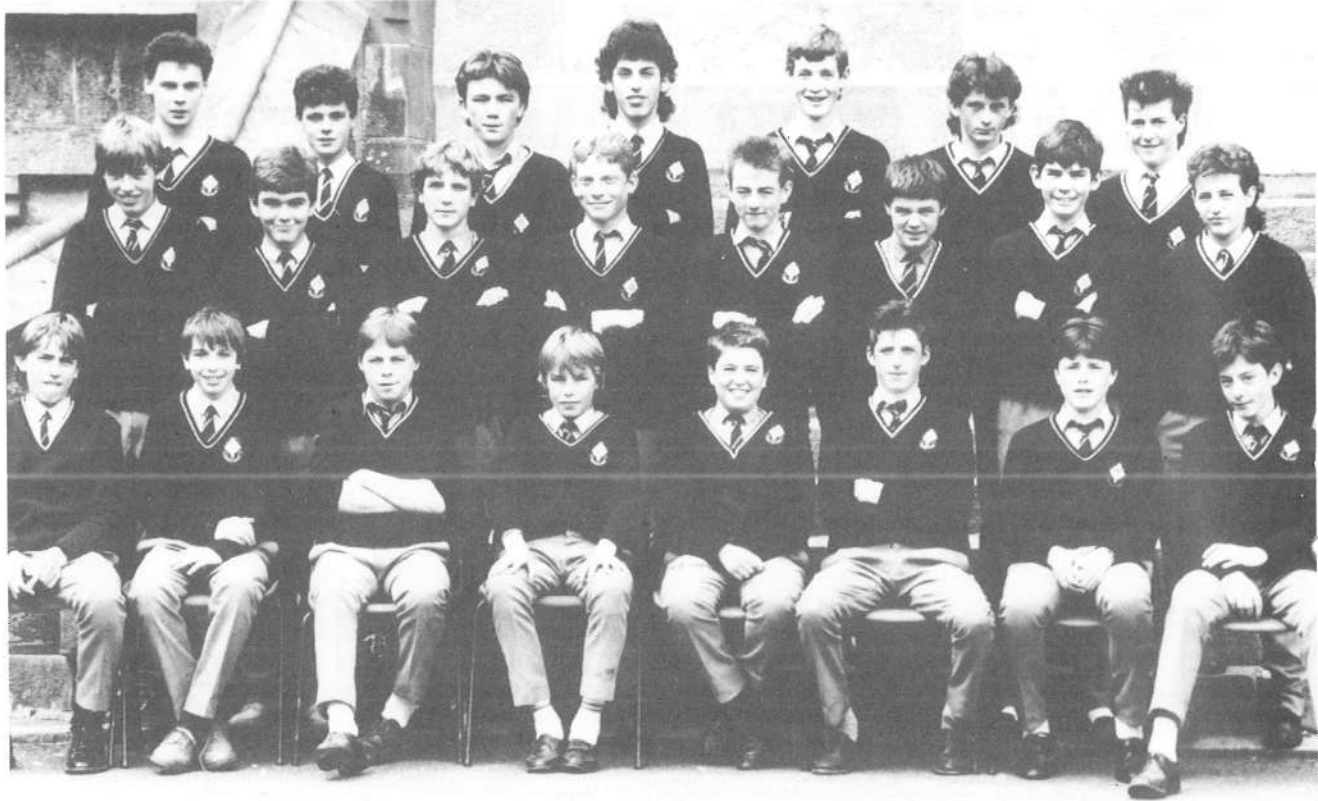
1st. YEAR 3

Back Row (left to right): E. Lawrence, C. Moore, M. Meagher, M. Lynch, C. Muldowney, M. Mulhall, P. Maloney, C. Kenny, T. Dermody, J. Meany. Row 2: J. Morrissey, M. Murphy, L. Kenny, E. Murphy, J. Leahy, T. Molloy, D. Morrissey, T. J. McIntyre, J. Knox, B. McEvoy, K. Murphy. Front Row: M. McDonald, D. Lawler, B. McGuire, F. Larkin, M. Mullins, R. McGrath, M. Murphy, M. Murray.



1st. YEAR 4

Back Row (left to right): G. White, R. Power, T. Sinnott, P. Rohan, D. Wall, P. Wall, M. Ryan, A. G. O'Keefe, T. Whelan. Row 2: D. Nolan, C. Widger, A. Power, D. O'Brien, T. Watts, R. Sheehan, R. Nolan, L. Ryan, P. Walsh, T. M. Walsh. Front Row: W. Vaughan, B. Phelan, D. Walshe, M. Phelan, A. O'Keefe, I. O'Brien, P. O'Callaghan, D. Walshe.



TRANSITION YEAR

Back Row (left to right): P. O'Neill, B. McGrath, D. Dalton, J. Phelan, W. Dawson, P. Young, D. Butler. Row 2: P. Fennelly, P. Brennan, S. Fogarty, P. Gowen, C. Phelan, D. Delaney, P. Galvin, B. Walsh. Front Row: S. Doyle, D. Carey, C. Carter, C. Meagher, R. Phelan, S. Byrne, B. Wall, S. Phelan.

WHAT EVERY PARENT SHOULD KNOW

What a parent should know firstly and foremost is his or her child. The child should grow through all the stages of life with the security of two parents, who, we hope, brought the child into this world out of love. A child who is neglected can be mentally affected for years afterwards. The repercussions of an inadequate childhood often manifests themselves later in adult life. Constant praise and love must be lavished on every child. Unbounded love can bring about unbounded wonder of all that is beautiful in a world which will be theirs to enrich and explore for the span of their lives.

Parents need and should be aware of all they can share with their children. Fathers can share a good interest in some hobby, not just football! Dad and son can go out and participate in a particular hobby or even go to the local for a pint. Mothers can involve themselves in their daughters new-found love or first date. But it is essential that both parents take an active interest in both their sons and daughters, otherwise a division occurs.

The unmanagability of turbulent teenage years can be avoided. Instead of sources of sorrow, teenagers can be fountains of joy. The parents who slot themselves in the 'over-the-hill' bracket are only creating a barrier between themselves and their children. The world of any child is created by the parents. From the moment this helpless human enters our environment two people are responsible for it. Nurturing therefore is the most important word in connection with any child. A wall of love and caring must be created to ensure that the child will come close to reaching his or her potential in life. To my mind each parent is a gardener and each child is a plant. If the gardener plants a seed in a pot its growth is limited to that container. It may happen that the container would even stunt the growth of the plant. But if the seed is planted in a field it will grow to its fullest capacity with two gardeners by its side it could do nothing else but that. Of course it all depends on the gardener if the seed will grow or not.

Philip O'Gorman

OBITUARY

It is with great regret that we record the deaths of two recent students of St. Kieran's College.

On 29th. March 1985, Anthony Feighery, a first-year pupil from Kilkenny City, died at the age of 15 years.

On 11th. July 1985, John Dowling, a former student (1978-83) from Tullaroan who was then studying at the Regional Technical College, Carlow, died after a brief illness.

May they both rest in peace.



SEMINARY REVIEW

*Tomorrow's priest will be
a man able to listen, to whom every individual matters
even though they be of no social or political
importance;
a man in whom you can confide;
a man who practises the holy folly of trying
to bear not only his own burden but also the next man's;
a man who, though he has the wherewithal and is
no weakling, does not join the desperate neurotic
pursuit of money, enjoyment and other painkillers
for the dreadful disappointment of existence;
But proves by his life that voluntary abnegation
out of love for the crucified is possible and liberating.*

KARL RAHNER S. J. (1904-1984)

AN INTERNATIONAL DIMENSION

Although St. Kieran's College Seminary has always had an international dimension because of the way in which its priests have gone forth to teach many nations, a new element in its contact with other countries is the combination of seminary training for Irish students at St. Kieran's and abroad, and the growing number of students from abroad combining training at other seminaries and St. Kierans. This

trend is chronicled in this section by four current or former St. Kieran's seminarians. Martin Delaney writes about an Irishman in Kilkenny and Rome; Troy Powers writes about an American in Kilkenny and Menlo Park, California; Joseph Boardman writes about an Englishman in Liverpool and Kilkenny and Marshall Gibbs writes about Welshmen in Kilkenny – and during pastoral training in Wales.

Martin Delaney

FROM THE NORE TO THE TIBER

Ut Christiani ita et Romani sitis ('As you are Christians may you also be Romans'). This is the inscription which greets you as you enter the main door of the Irish College here in Rome; it is in fact the college motto. Herein lies one of the best pieces of advice any student could be given as he begins his sojourn in the Eternal City. It is possible, I suppose, for a student to come out here from Ireland, spend a few years here, attend university lectures, complete the required spiritual and community programme and then return home to be ordained without having experienced anything of the cultural and historical treasures of Rome. After only two years here, it seems to me that for somebody to do just that would be bordering on the sinful. With the demands of seminary life, however, it can become a real task to actually get out to see and experience the places and things of interest in the city itself.

From my contact with students of other nationalities here, it strikes me that they are more eager to 'inculturate' themselves with their new environment than we Irish who often seem to be hanging on to our emerald apron strings! The highlight of our week can often be the arrival of Irish papers on a Sunday afternoon and generally we are much more attuned to what is happening at home than with what is topical here in Italy. This then is the unique tension for every Irish student here in Rome: on one hand, to try not to betray one's roots, while on the other to open one's self to the Roman experience with a view to being enriched and in turn to be a better priest for the people at home.

I first became aware of this tension when I returned home for the first time last Summer. Having spent five years in the oldest seminary in Ireland, my clerical roots were firmly established there as indeed were my allegiances. Then, without much advance warning I suddenly found myself in this totally new environment. The folk hymn, 'Bloom where you are planted' came alive for me and I set about making the changeover. This I felt I managed pretty well (having previously acquired a taste for Italian food was a great help!!) while at the same time not severing my links with St. Kieran's. To my surprise and disappointment, when I returned home last Summer, some of my former colleagues pointed out my 'Roman characteristics' which seemed to betray the values I had been taught in Kilkenny.

One of the more popular topics of conversation among Irish seminarians is that of comparing and contrasting the different 'systems' operating in their various institutions around the country. It was always a little difficult to understand why seminaries situated within only twenty or thirty miles of one another, all with the same purpose of training men for the Irish mission, could have such diverging emphases and outlooks. Pastoral experience seemed so important in one place while it was almost non-existent in another. Was this different emphasis intended in order to have greater variety of priest in Ireland or did it arise from a lack of communication about formation between the different seminaries? I don't know the answer.

The Irish College here in Rome, while it is an Irish seminary, is in a very different situation to all its counterparts at home. It is in the unique position of having among its student ranks people who have come from all the other seminaries in Ireland. At the same time I don't think it can be compared with any of the other Irish seminaries in the same way that, e.g., St. Kieran's can be compared with any of its south-eastern partners.

For the greater part, the academic side of life in the Irish College is exercised outside the college itself. Students attend lectures at either the Jesuit-run Gregorian University or the 'Angelicum', which is administered by the Dominican order. A few students still attend the Lateran University and its sister institutions around the city. Perhaps an interesting aside here is that until the early seventies all Irish College students attended the Lateran. Among the first Irishmen to make the break and go to the Gregorian were Ossorymen James Cassin and Fergus Farrell. Library facilities at these institutions provide the ideal ambience for study.

This practice of going outside for the academic side of formation has a tremendous effect on life in the college itself. It allows the student to leave this side of life behind him and to 'come home' to a house which does not include classrooms and professors. Also, with forty to fifty students attending many different courses in different places, it makes for much more interesting conversation and a broader attitude to life in general. In retrospect as I look back to my life in St. Kieran's I see that this was one great disadvantage. We all attended the same lectures in the same

alls within the college itself. Outside influences were minimal and this inevitably had the unfortunate effect of us turning in on ourselves and becoming more insular both as individuals and as a group. The pastoral outlets now operating in St. Kieran's should go a long way to reversing this situation.

Another element unique to the Irish College is that no matter how long any student or member of staff has been living in Rome, they still live in a strange city and the college is their 'oasis', it is their home. This reduces the need for a strict code of discipline and promotes a better relationship between students and staff. Vatican II, in its document on priestly training *Opatum totius*, sees the staff and students of a seminary as forming one family. This situation certainly exists at the Irish College. Students and staff are more interdependent and institutional terms like 'Them and Us' are to a large extent non-existent.

This homely atmosphere is promoted also by the fact that the students here undertake responsibility themselves for many of the important everyday aspects of their lives. Things like liturgy, music and many of the domestic chores are entirely the responsibility of the students. While this is surely a praiseworthy situation, a balance must always be kept between what students should take upon themselves and that which should be organised and directed by those in authority. There is a danger of moving into a system of 'DIY' formation in a seminary where students are given too much autonomy! It seems to me that the popular principle of graduality could apply a little more in student formation. By that, I mean that as one progresses through the six-or seven-year programme one should be allowed a greater deal of responsibility for one's life and formation.

Many people talk of the great advantages we Irish students have here in Rome of meeting and forming friendships with students from other cultures. This is certainly true and indeed it is an education in itself, but I feel myself that the greater advantage for me as an Irish secular student has been my contact with the students from the Irish religious orders — there are communities of Irish Franciscans, Augustinians, Rosminians, Dominicans, Carmelites, SMAs and Pallottines in Rome. These relationships are valuable, I believe, in the

light of our common future mission in the Irish Church.

This article has, so far, portrayed a very positive and happy picture of a seminarian's life in Rome; there are, however, a number of things which make life difficult at times and can make us impatient for that day in June when the big 'Green Bird' will come and take us home to the Emerald Isle. For most students there is the everpresent problem of language. Very few students here ever get to the stage where they feel comfortable communicating in Italian. Language is the key to entering any culture and for those of us who have to do most of our academic work through Italian it can be very difficult to actually get into the subject being taught. This situation can only be helped by the provision of some greater preparation for a new language situation for those candidates being considered for study in Rome. Another disadvantage of life in Rome is the lack of possible pastoral practice for seminarians. There is not much that can be done about this because it is questionable how valuable pastoral work among the people of Rome would be for future ministry in Ireland. This situation creates the risk of us becoming 'academic priests', a species not very welcome in Ireland today.

On a final note, I want to say that in coming to live and study in Rome I have experienced some of the greatest challenges of my life. In coping with those, St. Kieran's has given me more than I realise or even care to admit. It has helped me acquire a personal foundation that I know has been a terrific strength to me in living as a Christian. As I set out on the road of priesthood, I look to St. Kieran's as a source of strength and renewal. For what has gone before I am forever grateful. At a distance of almost 2,000 miles and a time lapse of almost two years I can look more objectively at St. Kieran's and say along with Kahil Gibran as he talks of his friend in 'The Prophet': '.....that which you love most in him may be clearer in his absence, as the mountain to the climber is clearer from the plain'.

The author, Rev. Martin Delaney, Camross, Co. Laois, is a past pupil of the Layside and Seminary. He has spent two years in Rome and after ordination in July 1986 he returned to Rome to complete his studies.

Troy Powers

ATLANTIC CROSSING

As I approach the transitory Diaconate in preparation for Ordination to the Priesthood in the coming year, my feeling is one of anticipation and yet awe at the hand of God in my life. For more than twenty years the inner dimension of my being has been centred around God and the Church, while simultaneously being shaped and influenced by participation in politics and government.

For two decades or more my journey in faith and my internship in the political world existed side by side, each tugging me to consider making the priestly ministry or government service

the focus of the my path to the priesthood.

Yet until five years ago that desire was equally accompanied by an intense interest in the pursuit of politics. Upon graduation from high school in 1974, I entered Sacramento City College and then in 1977 transferred to California State University, Sacramento, where I studied Political Science and Government.

My five years of study there gave me an excellent grounding in what it could mean to be a governmental assistant and candidate for elective office. But during this period I also became

more deeply involved in the Church as Lector, catechist, youth minister and Eucharistic Minister, at my home parish of St. Rose in South Sacramento.

Graduation from California State University (with a degree in Government and History) brought me to a genuine crossroads. As I look back now I can see the gentle hand of God as always not coercing me but lovingly beckoning me to earnestly and honestly choose the path I would follow. In the summer of 1980 I went to work fulltime in St. Rose's in order to get a genuine feel of ministry on a permanent basis.

What I experienced was more enjoyable and fulfilling than anything I could have ever wanted or imagined. Ministering and serving the needs of people of God in prayer and presence at the key moments in their lives: Baptism, Confirmation, Eucharist, weddings, funerals, and in the visitation of the sick or needy is the most rewarding and meaningful vocation I could ever respond to with my life.

As my discernment process toward a priestly vocation unfolded, my family, friends, pastors and even my political colleagues urged me to enter the seminary. From my childhood I had dreamt of going to Ireland, to follow in the footsteps of priests like Monsignor Edward J. Kavanagh and Father Jeremiah Boland, 'to build a bridge back to Ireland,' in appreciation and acknowledgement of their devotion to ministry in the Diocese of Sacramento.

On July 11, 1980, Father Martin Campion, the Rector, now President, of St. Kieran's College in Kilkenny Ireland, arrived in Sacramento on a month's holiday. During that period, we spent many hours discussing my potential vocation to the priesthood and he encouraged me to pursue seminary studies and invited me to consider attending St. Kieran's to begin my formation.

In August 1981 I travelled to Kilkenny for a two week visit to get a look at St. Kieran's. It was an enjoyable experience and I returned to California convinced of the merits of beginning my seminary formation in Ireland. St. Kieran's College was celebrating the Bicentenary of its foundation in 1982 and once Bishop Francis Quinn and the Diocese of Sacramento approved of my choice I was off to Kilkenny, becoming one of the twenty seminarians in the first year of St. Kieran's third century of priestly formation. The fall of 1982 proved to be a time of genuine transition in my life as I settled down to seminary life and living in Ireland. The intensity of the course of study was startling to me as we began with eight classes in Philosophy, Theology, Scripture, etc., on a six-day-week class and study schedule. The spiritual exercises brought a further sense of commitment and need for regularity in prayer. All of this was highly regimented and regulated but also successfully formational.

The social camaraderie of the lads of St. Kieran's rounded out life in the seminary in simple yet profound ways. Coming together over a cup of tea, a sing-song, a game of 'Risk', a hurling or soccer match or perhaps 'Dallas', 'Dynasty' or the 'Late, Late Show' made those spare moments memorably enjoyable.

When I received word in July 1983 that I

would be allowed to return to Saint Kieran's for a second year of seminary studies I was ecstatic to be able to build upon the scholastic, spiritual and social foundations of my first year experience. Second year was just as intense and disciplined and yet my familiarity with the college and the numerous growing friendships made it even more special.

Attending Father Paul Fitzpatrick's Ordination and First Mass in June 1984 held mixed feelings for me as I was very happy to be able to join my fellow seminarians in celebration of the priesthood for which we strive and yet sad to see my two-year experience of St. Kieran's come to a close. Paddy Dunne bade me farewell that night remarking, 'We are both going to be fierce lonesome next year.' I reminded him that I was returning home to California and that he would surely make many new friends at the Irish College in Rome.

So many memories abound that I will treasure forever – the challenging and exciting Philosophy and Theology classes with Fathers Paddy Bollard, Jim Cassin and Tom Norris; growth and development in Spiritual Direction with Father Dan Bollard; massive mailings to the U.S.A. at the Kilkenny Post Office; holidays in Urlingford with the Kavanaghs; long Sundays with Oliver Maher and his family in Freshford; my Easter tour up to Northern Ireland with Paul, John, Paddy, Liam, Fergus, Gerry, and Andrew; or even Bozo-ing around with Gerry Cleere, and of course how can I ever forget my starring role as a sincerely senile Ronald Reagan in 'Showtime '84!?' Thank God for the memories.

The final two years of my formation is taking place at St. Patrick's Seminary in Menlo Park, California, near San Francisco. There are many differences between here and Saint Kieran's, primarily because St. Patrick's is a graduate level theologate preparing over ninety men from sixteen dioceses and three religious orders for priesthood and the completion of a Master's Degree in Divinity or Theology. It is an inter-state and international experience with seminarians from California, Nevada, Arizona, Utah, Washington, Alaska, Guam, the Phillipines, Mexico, Vietnam and yes, even a deacon from All Hallows in Dublin, Eddie FitzHenry.

Although my semester class load has only six courses and a four-day week schedule the academics are quite demanding. Study is self-determined which is a real challenge considering the number of house activities and group meetings, plus the seven hours per week of pastoral work assigned in a parish. – and my involvement in learning Spanish as well as taking a class in Hispanic ministry.

The greatest difference between the two seminaries is that Menlo Park is much more individually-orientated with greater freedom but also more individual responsibility for all facets of priestly formation. The annual evaluation process is also much more involved with monthly meetings and the extensive year-end self- and house-evaluation. In 1984 the third-year students participated in a ten-week celibacy module in which we explored our commitment through case studies, presentations and group discussions. It was excellent.

Spiritual exercises are geared to complement the balance between communal and personal prayer with Morning Prayer on Monday – Friday at 8:10 a.m. in designated class chapels followed by Mass in the Main Chapel at 8:40 a.m. Evening Prayer is prayed in community in the Main Chapel on Monday, Tuesday and Thursday evenings at 5:00 p.m. At the weekend it is left up to each seminarian to arrange his own prayer time. There are also monthly days of Recollection in-house and at other locations, plus multi-offering annual retreats in January at different retreat centers. I took part in the 'Fully Alive' Holistic Retreat directed by three Sisters of Mercy and a priest, involving a rigorous blend of exercise, growth sessions, liturgy, spirituality and dieting for five fourteen-hour days.

At present I am awaiting my deacon assignment. Meanwhile in addition to completing my seminary formation I am also assisting with publicity for our seminary's second annual Freedom From Hunger Relay Run, a one-hundred-and-twenty-mile marathon, to help local soup kitchens alleviate the hunger of the poor and needy. Also I am serving as secretary of the Sacramento Coalition for Non-profit Bingo. YES, BINGO! Through this, I am helping twenty churches and other community organizations with my political and governmental skills, to combat the ravages of big business entrepreneurs who have turned Sacramento Bingo into a multimillion dollar business.

Believe it or not, I miss Saint Kieran's but correspondence and phone calls have helped in my transition away from 'Ye Faire Citie'. Establishing new friendships with classmates like David Mercer, Gerry Cleere with a beard! He's intrigued by Bozohip) Dan Donohoo, (a third year transfer from the University of Louvain), Edvino Silveira (Sac-

ramento's gain from the Azores) and Ed Marier (from Spokane and as friendly as any Irishman) was an important element in my settling into my new surroundings.

My two years in Kilkenny also solidified my relationship with the predominantly Irish clergy in the Diocese of Sacramento. I am now the junior Kieransman of nineteen* in the twenty counties of Northern California that comprise the Sacramento Diocese. Ranging from Father Jeremiah Boland, who was ordained with Canon Bollard in 1933, to Father Michael Downey, a 1972 classmate of Father Dan Bollard, their combined years of service to priestly ministry totals nearly five hundred years – and to think I'm only preparing to begin!

As my response to His call unfolds I have discerned my first priority to be ministry and service to the Church as a priest. But I also retain a vivid concern for politics and government which I pray will enhance my effectiveness as a productive minister of the Word and Sacraments. My thoughts and prayers remain with the lads, faculty, staff and alumni of St. Kieran's College.

* *Fathers Jeremiah Boland, Patrick O'Neill, Edward Kavanagh, Patrick Coffey, William Walsh, Nicholas Phelan, Patrick O'Rafferty, Charles Brady, Vincent Brady, Michael Dermody, Thomas Dermody, Tobias Vereker, Joseph Vereker, Thomas Carrigan, Matthias O'Callaghan, Nicholas Duggan, Daniel Madigan, Michael Downey and Thomas Delahunty.*

Troy Powers is currently in his final year of preparation in the United States for ministry in the diocese of Sacramento.

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Joseph Boardman

THE LEAVING OF LIVERPOOL

My first taste of seminary life was back in 1960, when at the tender age of 14 years I entered the junior seminary of the Mill Hill Missionary Fathers in Freshfield, near Liverpool, where I was to stay for four and a half years.

Between then and now are some twenty years or so spent in a totally different environment – that of banking and high finance. During that time we have seen – particularly in the fields of commerce and industry – giant leaps forward in technology, changes in the structures of society and the adoption of attitudes which would have seemed unthinkable in those far-off days of the sixties.

When I came to Kilkenny to study for the Archdiocese of Cardiff as a late vocation, I admit to being a little apprehensive. Twenty years ago, a seminarian was something of a contradiction. Neither cleric nor layman, he existed for most of his formation in a kind of ecclesiastical limbo, shielded from the world and its attractions as if in a cloistered cocoon, waiting to emerge one day, like a butterfly, to go out and evangelise the world.

What would I find when I arrived on the

doorstep of St. Kieran's College and how would it compare with the pre-Vatican II version of seminary life?

One of my earliest recollections of my days in Liverpool is that – for the most part – our lives were ruled by a bell. It told us when to get up in the morning, when to go to bed at night and practically everything else in between. I was relieved to find that no such instrument of torture was in use at St. Kieran's; that would have certainly brought a note of discord into my new lifestyle.

Silence was a big thing in the old days. There was silence after each 'bell', silence on the stairs, in the study hall, in the dormitories.....and of course there was the Great Silence, or 'Magnum Silencium' as it was called, which lasted from Night Prayer until after breakfast the following day. In observing all these silences, we were of course imitating in some small way the Rule of St. Benedict. However it occurred to me some time later how strange it was that this ascetical discipline applied only to us students and not to the priests themselves. Could it be that there was another side to the coin? (an unworthy assumption I am sure).

It certainly gave them a quieter life than they otherwise might have had – quite Machiavellian when you think about it.

How times change. To say that silence no longer features prominently in seminary life is an understatement; it has positively gone out of fashion. The Great Silence has gone, so too have the little silences; in fact no one is expected to be unnaturally quiet for any length of time these days. The word 'silence' has taken on a brand new meaning: it can merely refer to the situation that exists if the television set or the radio are not switched on. Another thing that seems to have disappeared altogether is the Latin language. In those pre-Vatican II days, your marks in the Latin exam were vital. Not to show an aptitude for the language could seriously damage your vocation. Everything seemed to have a Latin name. Even the outside toilets were referred to as 'Trans Viam', i.e. across the way. I remember especially lunchtimes in the refectory where the whole community would gather for the midday meal. Grace before meals was in Latin and was a mini-liturgy in itself, taking a good five minutes to complete. The reader-for-the-day would then mount the rostrum and begin to read to the assembly firstly a passage from the Gospel and afterwards the Roman Martyrology for the day in question. Both readings were entirely in Latin and pity help you if you misread the unfamiliar text. The Latin professor, listening attentively below, would howl, 'Begin again', and you would have to repeat the offending sentence until you read it correctly.

The rules that we observed sound positively Victorian now but they were not all that out of context in the early sixties. At the time it was all accepted in good spirit and on the whole they were happy days. One example will suffice: The college was situated about one mile from the Irish Sea. About half a mile in the opposite direction was the little town of Formby, which was affectionately known as 'the village'. During the winter months, the village and its shops were strictly out-of-bounds. We were allowed out for walks, but these were inevitably down to the beach and back. That is, however, until the weather became a little kinder, at which time we were likely to come across scantily-clad young ladies on the beach. At this point the village suddenly became available to us and the beach became strictly out-of-bounds.

When I came to Kilkenny therefore, I found the daily routine in some ways less rigorous than in the days of old.

The weather of course plays a big part in seminary life, and being from Manchester and having webbed feet, I thought that I was ready for anything that the Irish weather could throw at me. I drastically under-estimated that first Kilkenny winter; it would have tested anybody's vocation.

The food I found to be plentiful and well prepared – if somewhat predictable. At first it puzzled me that everyone seemed to eat their food that much quicker than I did. It was not until the

winter months set in and the temperature in the refectory plunged to something resembling outer Mongolia – in winter – that I realised why. In order for food to retain some heat, it has to be consumed in ten minutes – a technique I soon acquired.

On the sporting scene I have to admit that the national sports of Gaelic Football and Hurling, at first sight, appear to be somewhat physical to an outsider like myself, brought up on the delights of Manchester United. However, like a good pint of Guinness, one soon acquires the taste. On the other hand, what can one say about the Inter-Seminary Soccer League? Here is Christianity in the raw; sporting anarchy. Whatever happened to the Olympic Ideal?

Seminary life of course, just like any other way of life, can have its minor irritations, and St. Kieran's is no exception. For a start, studying can be an ordeal at times; take the dogs for example. There is a housing estate just over the wall at the back of my residence, and almost every night, just after study begins, one dog will begin to bark into the cold night air. No sooner done than it is joined by every other dog in the estate, voicing their complaint in complete unison and disharmony. And this canine cacophony can go on and on..... all part of the formation, I tell myself.

Then there is the ubiquitous ice cream van. Just as the dogs settle down for the night, in comes this mobile discotheque, making its nightly tour of every street on the estate, playing 'Molly Malone' ad nauseam.

Just for variety there is the phantom mowing machine in the summer months, which chugs away merrily every morning outside the theology hall during lectures and then follows us over to our rooms in the afternoon and chuggs away merrily outside our windows all through the evening study period.

I also remember the time when on Monday nights, the 'Bantile' was invaded by cub scouts. On the night before the Moral Theology exam in particular, when despair can descend on the student body, there they would be re-enacting Custer's last stand at the Battle of Little Big Horn outside your window (or perhaps something a little quieter like World War 3). All part of the formation, I tell myself.

Despite the routine and rigours, the curfews and restrictions, the exasperation and the pressures, there is laughter with the tears; the banter and the crack, the achievement and companionship. No, seminary life has not changed at all really – it always *was* and *is* testing ground; and it certainly lives up to that!

Joseph Boardman is currently in his third year of seminary formation at St. Kieran's College. He is destined for service in the Diocese of Menevia.

This article first appeared in the seminary magazine Leargas, to which acknowledgement is gratefully made.

Marshall Gibbs

THE WELSH CONNECTION

What is now an annual event all the Welsh students for the priesthood gather together in July or August to share worship, friendship and experience for three weeks at two different locations in the Principality. Summer (!) 1985 saw the second such venture and we 'St. Kieran's Welshmen' were privileged to be part of it.

The first location was Ross-on-Wye (which is technically in England, but is part of the Archdiocese of Cardiff), where the Mill Hill Fathers have a house. The setting is truly beautiful, with some breathtaking views of the River Wye winding its way through its deep, luxuriantly-wooded valley. We were made to feel very much at home by the fathers, and by the Sisters who run the house. In all, twenty two students, from both Welsh dioceses (Cardiff and Menevia), attended and we were at all times accompanied by either Bishop Mullins (Area Bishop of Swansea) or Archbishop Ward. As with all such gatherings, it took a day or two for everyone to relax in each other's company, but it was then that the real value of the exercise began to show. It is so easy in our situation in Wales, with no seminary of our own, to pursue our priestly formation in total isolation from other men with whom, God willing, we are likely to share the work of priesthood for the remainder of our lives. Courtfield (the name of the Mill Hill residence) was the ideal chance to correct this sad situation – the chance to establish and build up many friendships and to gain fresh insights and inspirations, to be at the Lord's disposal for His work.

A typical day would begin at 8.00 a.m. with Morning Prayer in the small church, followed by breakfast. From 9.00 a.m. until 11.45 a.m. we were occupied with, and usually enlightened and entertained by, informal seminars conducted by invited speakers, both lay and clerical. Subjects ranged from Marriage Tribunals to Marriage Encounter, from parish renewal to diocesan reorganisation. Mass was celebrated at 12.00, usually (and perhaps not surprisingly!) adorned by music at some point. Lunch was followed by a very relaxed afternoon, when we were free to pursue our own interests (visiting nearby historic towns, doing the laundry, walking or – for those to whom strenuous exercise might prove dangerous – horizontal meditation!). On one occasion a communal visit was arranged to nearby Belmont Abbey, where the Benedictine residents entertained us in grand fashion. Evening Prayer was at 5.45 p.m. when the Office Hymn was *always* sung, of course!, followed by tea/supper. Evenings (and to a Welshman that means *after* tea!) were free, with optional Night Prayer at 9.00 p.m. Some stayed at Courtfield for long talks aimed at solving all the world's problems (plus a few more which have not yet arisen!), while others...well, they did other things! To assist the latter a minibus, affectionately known as 'The Green Bus', and borrowed from one of our schools in Port Talbot, did an almost nightly tour of all the local 'places of interest.' On the other

hand, for those who wished to philosophise into the small hours, coffee and tea and....'other consumables'....were available in the common room for as long as conversation or consciousness could be maintained.

After two weeks of this rigorous schedule we were, not unnaturally, totally exhausted. However, we had been promised better things: a final week in North Wales (a six hours' journey) in a small seaside village where we might learn the odd smattering of our mother-tongue. Nantgwrtheyrn was our destination, on the Llyn Peninsula. (for those whose geography is less than Leaving Certificate standard, that's the sharp bit in the north of Wales which sticks out into the Irish (?) Sea.) The promise was fulfilled in some respects: it *was* a small village (what we did *not* know was that it was last occupied in 1961!); it *was* at the seaside (about 500 feet down a cliff!); and learning some Welsh *was* on the cards (in fact, not to have learned any in the week of our residence there would have required, as an absolute necessity, the mental age of a very backward donkey!). We had hardly arrived there (the writer had not even unpacked!) before a team of very enthusiastic Welsh tutors swept down upon us, like the Drug Squad following up a certain tip-off! The fact that we were pretty shattered after our 200 mile journey was not allowed to influence the situation one bit: at 6.30 p.m. we started our first two-hour Welsh session.

And what a start! English was not permitted (or at least, heavily discouraged) in conversation, and we were shamed into making *some* attempt at Welsh by a group of Bretons (from Brittany, France) who could speak our language better than we could! Each day comprised sessions from 9.00 a.m. to 12 noon and 7.30 to 9.30 p.m. As if that were not enough (we were supposed to be on holiday!), the tutors and more advanced students refused to speak English even in our free time! Add to that the difficulty of conversing with a Breton if you have little knowledge of French and even less of Breton, and perhaps some slight feeling of sympathy will stir within you?

However on a more serious note, two things need to be said. Firstly, the welcome we received from the local Catholic community (and others) was heart-warming. On two occasions we travelled 15 miles to the town of Pwllheli for Mass (in Welsh on the Sunday) and a get-together afterwards; and we were all invited to the farm of one of the congregation for tea one afternoon – a tea which resembled a wedding banquet, rather than a 'cup-in-the-hand' and a McVitie's Digestive! Secondly, our Assistant Bishop, Donal Mullins, deserves a special mention. Yes, you've guessed, he *is* Irish (Limerick), but he is also a notable Welsh language scholar and speaks it fluently. He lived with us and shared our experiences both at Courtfield and Nantgwrtheyrn, and at the latter he was very much 'one of the lads', being indistinguishable from us except for his collar, the ease and excellence of his

Welsh, and the fact that *everyone* called him 'Esgob' (Welsh for 'Bishop'). Each day, as well as celebrating the office with us, he presided at the Eucharist (in a small disused but renovated non-conformist chapel), and throughout was a considerate and helpful shepherd and friend. For those of us destined to work with him, that is certain to prove invaluable. We must also be grateful to the Bishop of Menevia, James Hannigan, for his visit to Nantgwrtheyrn. While he was naturally concerned with his own students, he was most friendly and approachable by all, and showed great interest in the progress of each and every one of us.

The group of students destined for service as priests in the Archdiocese of Cardiff and the Diocese of Menevia who have come from Wales to study at St. Kieran's, the first time that such a group has made use of St. Kieran's facilities for seminary education. Photographed right are (left to right): John Meredith, Marshall Gibbs, Bill Boxall, Barry English, Patrick J. Henry and Joseph Boardman.

A more light-hearted account of the impact of the Welsh students on St. Kieran's is printed below.



So, our final morning arrived. It had been hard work, but was it worth it? From the writer's point of view, the answer is a unequivocal 'Yes'! We arrived home that evening after a round trip of some 280 miles, absolutely exhausted, but feeling very, very fulfilled.

Marshall Gibbs is currently a Third Year seminarian at St. Kieran's College Seminary and is destined for service in the Archdiocese of Cardiff.

He is an editor of the seminary magazine Leargas, in which this article and the piece that follows first appeared; we gratefully acknowledge permission to reprint here.

SEVEN UP!

St. Kieran's, moulder of many saints,
you have your work cut out!
September nineteen eighty-four
threw down the gauntlet at your feet
and you took up the challenge of the Seven.

A motley crew we are,
spanning Ireland – north and south –
and Cymru – Land of Song? –
and Lancaster, known by some as England!

There's John the Beer
who resolutely turned his back
upon the 'Prince of Wales'
and other places of that ilk in Pyle.
No more the demon drink would he obey
but rather, in Kilkenny's temperate clime,
would give himself in heart and mind and soul
to right and proper things liturgical.

Then Mark, the baby of the class,
without whom Carrickfergus is bereft!
Still, Carrick's loss is Kieran's gain –
at least we try to see it so!
And yet, when all is said and done,
where would we be, this Class of Eighty-four,
without our Mole to keep us all informed
of goings-on in places higher up
where angels – and mere mortals – fear to tread!

And what of Joe, the strong and silent one?
He hails from where it always rains – or so they say.
(Perhaps the reason for his choice of Wales?)
His aptitude in Latin puts us all to shame
(and sometimes shames one who should know
better!), while Inner Silence is his goal.
Do not retreat, Joe, don't give up –
patience brings its own reward!
Another John, he of Freshford fame!
The Caterer of the Class
and Butler too!

From simple fare he can create
a noble spread,
fit for a President or – dare I say it? – Queen!
But early of a morning, tread with care:
his face tells all.

You have been warned.
Beware!

Then there is Clara's Late Vocation,
Roderick.

On entering Kieran's portals, did you know
that you would undergo the knife
and sacrifice much more than all the rest?
He's Ireland's answer to the Waltons,
whose 'Bless you!' and 'Goodnight'
float clear and gentle through the still night air
after the lights have dimmed at close of day.

Now, almost last, but certainly not least,
there's yet another John –
the Pride and Joy of Upper Kilmacow.
High spirits and deep thought
each mark you in a special way;
the Music-maker of the Seven,
whose joy and sadness find their voice in song;
a white tornado on the football field,
where blood would flow if words meant
what they said!

And finally, there's me,
the grandad of the Group.
I will not speak of me except to say:
I thank my Lord with all my heart
for calling me;
and, not content with only calling me,
He also gives me Friends
with whom to work and laugh and love
and serve.

Marshall Gibbs

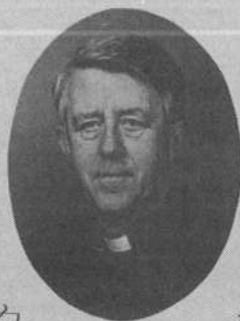
SEMINARY REPORT

St. Kieran's College, Kilkenny

Ordinations 1986



Rev. Patrick Comerford
Dean



Most Rev. Laurence Forristal
D.D.
Bishop of Ossory



Rev. Martin Campion
President



Rev. Martin Tobin
Ossory



Rev. Michael McGowan
Derry



Rev. Patrick Conroy
Clonfert



Rev. Seamus Dagens
Raphoe



Rev. James Sweeney
Raphoe



Rev. Martin Delaney
Ossory (Home)



Rev. James Caslin
Professor



Rev. William Dalton
Professor



Rev. Patrick Ballard
Professor



Rev. Anthony Deapy
Professor



Rev. Daniel Ballard
Special Director



Rev. Noel Maber
Eurasat



Rev. Seamus O'Searghoil
Professor

"As the Father sent me, so I am sending you"

St. 2001



ORDINATION CLASS 1985

Seated (left to right): Rev. Anthony O'Connor, Cuffesgrange, Co. Kilkenny (Diocese of Ossory); Rev. Aloysius McCourt, Dungannon, Co. Tyrone (Archdiocese of Armagh); Rev. Anthony Devlin, Belfast (Diocese of Down & Connor);

Standing: Rev. Gerard Cleere, Kilkenny (Diocese of Ossory); Rev. William O'Riordan, Lissarda, Co. Cork (Archdiocese of New Orleans); Rev. David O'Kane, Draperstown, Co. Derry (Diocese of Derry).



ORDINATION CLASS 1984

From left: Rev. Peter Muldowney (Ossory); Rev. Paul Fitzpatrick (Kildare & Leighlin), Rev. John Downey (Derry); Rev. Patrick Thornton (Armagh); Rev. Richard Scriven (Ossory).

Continuing a proud seminary tradition

t. Kieran's College continues its proud tradition of preparing men for the priesthood in the English-speaking world. Though the decline in vocations means that the majority of students are preparing for work in Ireland, thankfully the seminary has many studying for dioceses in Wales, England, Scotland and the United States.

In statistical terms, numbers increased by 12% in 1986 over the previous year. Sixty per cent of seminarians come directly from post-primary schools and 40% fit into the 'late vocation' category, as they have had work experience of a year or more.

A welcome innovation since the publication of the last *Record* has been the arrival of mature students from Wales and England who have chosen St. Kieran's as their place of priestly formation in preparation for service in their native dioceses. These new Welsh and Scottish links are a source of great joy and hope – the plurality of cultures, the wisdom of years and the enthusiasm of youth that are found in the present seminary population are enriching and beneficial to all.

The basic format of the seminary course remains the same – an introductory year; a four-year cycle of theology and philosophy; and a final year of catechetical and pastoral formation. In 1985, a carefully-planned graded programme of pastoral work was added to the curriculum to enable students to rethink the implications of theology and to test assumptions as they develop effective skills for the pastoral ministry.

Each class has a faculty member as pastoral director. He acts as co-ordinator, animator and

evaluator, thus helping the seminarian reflect on the pastoral experiences, relationships and decision-making encountered in field work. This balance of academic and pastoral formation is continued in final year, when Deacons engage in a variety of pastoral experiences and are given in-depth catechetical formation and practical experience under the guidance of a tutor. They are involved in parish, school, hospital, youth, counselling, marriage, prayer and retreat ministries which conscientise them to the vast challenges of priestly service. It is hoped that the skills learned will help these future priests become more effective in the service of the Church as the third millennium approaches.

The input of the resident faculty, where changes in personnel have been fortunately few in recent years) is augmented by part-time lecturers. With the President and Dean (Fr. Pat Comerford), the present faculty is made up of Revv. James Cassin (Moral Theology), Tony Draper (Dogmatic Theology and English), William Dalton (Canon Law), Fergus Farrell (Sacred Scripture), Paddy Bollard (Psychology), Dan Bollard (Spiritual Director) and (part-time) Revv. James Dollard (Church History), John Crowley (Sociology), John Delaney (Sacred Scripture), and Brian Johnston (Fundamental Moral Theology).

1985 saw the arrival of *Leargas* (Insight), a new annual student publication (the former magazine *Vinculum* had been defunct for many years). The new publication is a useful medium for communicating the life, times, ideas and insights of seminarians; it is hoped that it will grow and flourish.



FOURTH, FIFTH AND SIXTH YEAR SEMINARIANS

Back Row (left to right): Anthony O'Brien (Miami), Oliver Maher (Ossory), Denis Quinn (Raphoe), Patrick Baker (Derry), Liam Campbell (Derry), Paul McDaid (Raphoe), Gerard Dunne (Kildare & Leighlin), Tomas Canning (Derry), John Gilmore (Derry). Front Row: John Cairns (Nottingham), Sean O'Neill (Ossory), Patrick Ward (Raphoe), Edmund McCullough (Down & Connor), Joseph O'Donnell (Raphoe), Liam Maskey (Down & Connor).



SECOND AND THIRD YEAR SEMINARIANS

Back Row (left to right): Marshall Gibbs (Cardiff), Barry English (Cardiff), Mark Tierney (Galloway), John Kennedy (Ossory), John Butler (Ossory), Roderick Whearty (Ossory), Karl Bergin (Ossory), Bill Boxall (Cardiff), John Meredith (Cardiff). Front Row: Thomas Corcoran (Ossory), Thomas Coyle (Ossory), Jarlath Duggan (Ossory), Joseph Boardman (Cardiff), Patrick J. Henry (Menevia), Declan O'Brien (Galloway).



FIRST YEAR SEMINARIANS

Back Row (left to right): Adrian Walsh (Ossory), Patrick Carey (Ossory), Brian Foskin (Ossory), Vincent Nolan (Ossory). Front Row: Thomas Kinsella (Ossory), John Kelly (Galloway), James Power (Ossory).



The entire seminarian group from St. Kieran's College who visited Northern Ireland shown with (seated, from left): Rev. J. Cassin, St. Kieran's; Rev. F. O'Donnell, Secretary to Bishop Daly of Down & Connor; Mark Tierney, St. Kieran's; Rev. J. Glover, Ballymena, Most Rev. Patrick Walsh, Auxiliary Bishop of Down & Connor; Rev. C. Nelis, Antrim; Eddie McCullough, St. Kieran's Rev. P. Comerford, Dean, St. Kieran's. Frs. O'Donnell, Glover and Nelis are former St. Kieran's students.

SEMINARY STUDENTS UNDERTAKE PASTORAL VISIT TO NORTHERN IRELAND

In November 1985, the entire student body of St. Kieran's Seminary, accompanied by two priests from the staff (Fr. Pat Comerford, Dean, and Fr. James Cassin, Professor of Moral Theology) went on a pastoral visit to Belfast.

It was appropriate that Belfast was chosen for this venture, since it is in the native diocese of a number of the students (a diocese to which St. Kieran's has long sent priests) but also because, in the words of Bishop Cathal Daly of Down and Connor, 'we have in our diocese one of the largest concentrations of multiple deprivation to be found anywhere in these islands.'

In formation for the priesthood, cultivation of concern for the poor and the socially underprivileged is of fundamental importance. It is necessary also that students be given some introduction to the social and cultural conditions of their future mission. To achieve such objectives it is desirable to have first-hand experience of as wide a range and variety of contemporary living conditions as possible.

For the three days of the visit, the people of Belfast were happy to have us in their homes, and

young and old alike spoke to us freely of the ways in which they were coping with living in what is largely a strife-torn city.

There are many problems. While it may be easy to define ecumenism, for instance, it is difficult to live it in such a divided community. The number imprisoned in this society create pain and conflict for many people. High unemployment and poverty add particular stress in this already-tension-filled environment.

In spite of all these difficulties, one can sense many signs of hope. The people of Belfast do not seem to have lost heart.

Bishop Patrick Walsh and a number of priests, former students of St. Kieran's, concelebrated Mass with us and related the joys, difficulties and successes of priesthood as it is lived out in the diocese of Down and Connor. Credit must also go to Fr. Eddie O'Donnell, secretary to Bishop Daly and a former student of St. Kieran's, who was responsible for most of the organisation.

James Cassin

THE ALL-HALLOWS PASTORAL MINISTRY COURSE: A PERSONAL REACTION

In June 1985, my bishop, Bishop Hegarty of Raphoe, asked me to consider moving from St. Kieran's to All Hallows to take advantage of the Pastoral Ministry Course which operated there. It took a few weeks to settle in – I missed the company and the friendships which I had enjoyed in St. Kieran's over the previous five years. But the group on the Pastoral Ministry Course – twenty-six in all, both lay and clerical – helped me to adjust to my new situation quickly.

The course is aimed at preparing people to work in a pastoral situation in various parts of the world. One important aspect of the programme is that it helps you to get to know yourself as a person in order to enable you to accept yourself as you are and to relate to, and understand, those to whom you will minister in whatever situation you find yourself.

Each minister is placed in a parish for the period of the course. I was placed in the parish of

St. John the Baptist in Clontarf. My work included home and school visitation, preaching and proclaiming the Word of God, and administering the Sacrament of Baptism. I found this to be most rewarding and a welcome change to be able to put into practice what I had learned in the lecture halls during the previous five years.

Each participant is also required to undertake hospital visitation and a special assignment. I chose the problem of drugs, and the practical experience in Jervis St. Hospital's Drugs Unit gave me a new compassion for those caught up in this awful addiction.

I believe that this course is highly suitable for the cleric or lay person preparing for general pastoral work in the parish. The nuns on the course are generally leaving the teaching profession to become parish sisters. Of the two lay people on the course, one is planning to go into full-time lay ministry in a parish – surely a hopeful sign. *James Sweeney*

SEMINARY DIARY

ACADAEMIC YEAR 1983-84

SEPTEMBER

6th. — Seminary re-opens; during the summer holidays Fr. Comerford had been appointed Dean.

10th-11th. — Charismatic Renewal weekend held in school gymnasium; students attend the various activities.

12th. — Five first year students arrive and spend a few days in Peace in Christ retreat house.

18th-21st. — Seminarians have their first retreat, directed by Fr. Terence O.F.M. Cap., Carlow.

30th. — Seminarians and lay students attend Mass in St. Mary's Cathedral for the repose of the soul of William Roche, a teacher on the lay side, who died suddenly.

OCTOBER

2nd. — First of this year's radio Masses broadcast from the College Chapel, celebrant Fr. Dan Carroll, choir from the parish of Kilmacow.

9th. — Fr. Martin Campion is celebrant of second broadcast Mass.

NOVEMBER

4th. — Fr. Gerry Joyce C.C. Freshford directs Day of Recollection.

16th. — Fergus McMorrow scores only St. Kieran's goal for 1-0 victory over St. Patrick's, Thurles in inter-seminary soccer league match.

17th. — Four deacons receive their diplomas in theology at graduation ceremony in Maynooth — John Downey, Richard Scriven, Paul Fitzpatrick and Patrick Thornton.

27th. — New Code of Canon Law comes into effect and determines the age of those receiving diaconate and priesthood.

29th. — Bishop Forristal celebrates Mass for the seminarians and gives a homily on temperance on the invitation of the college's branch of the Pioneer Total Abstinence Association.

DECEMBER

8th. — New student's common room (Bishop Birch Community Room) in Birchfield officially opened.

9th. — Fr. Timothy O'Connor conducts Day of Recollection.

17th-21st. — Christmas examinations held over a four-day period.

21st. — Unlike previous years, when they attended St. Patrick's Church, this year the seminarians have their own carol service in the college. The annual Christmas party follows.

JANUARY

18th. — Students attend an ecumenical service in St. Canice's Cathedral; Fr. Martin Campion delivers the homily.

28th. — Brendan Dunphy scores six goals in the 10-2 victory over St. Peter's Wexford, in the second inter-seminary league soccer match.

31st. — Bishop Hegarty of Raphoe, on a visit to the college, celebrates evening Mass for all the students.

FEBRUARY

1st. — Fifth year students receive the Rite of Admission to the clerical state during Mass celebrated by Bishop Forristal at Peace in Christ retreat house.

4th. — Seminary soccer team captain Paul Fitzpatrick leads his team into semi-finals by virtue of a 4-2 victory over St. Patrick's Carlow.

5th-9th. — Fr. Benjamin O.F.M. Cap. directs retreat which coincides with Ossory diocesan priests' assembly in Killarney.

10th. — Dublin is the destination of this year's annual trip.

MARCH

4th. — Opening night for 'Showtime 84', the seminarians concert, directed by Richard Scriven and Gerry Cleere, which proves a great success on this and subsequent performances.

5th. — Invited audience attends a special performance of the student's concert for St. Kieran's Day.

7th-9th. — Fr. Robert Noonan gives a three-day course on the practical pastoral aspects of the Sacrament of Penance to Fifth- and Sixth-Year seminarians.

CARDINAL O'FIAICH VISITS COLLEGE

Cardinal O'Fiaich shown addressing students and invited guests at the Mass which he concelebrated during his visit to the college in March 1984. With him are Most Rev. Laurence Forristal, Bishop of Ossory and Rev. Martin Campion, College President. On left is Rev. Patrick Thornton, a student at St. Kieran's for the Archdiocese of Armagh.



15th. — Bishop Edward Daly of Derry celebrates morning Mass for the students as part of his one-day visit to the seminary.

27th. — Cardinal O'Fiach concelebrates Mass in the college chapel in the morning during visit to Kilkenny with leaders of the other Churches in Ireland.

29th. — Fifth- and Sixth Years sample their own culinary delights as they begin a cookery course at the Vocational School.

30th. — A number of young men attend a Vocations Weekend at the college.

APRIL

10th. — Diaconate retreat begins at De la Salle Retreat House, Castletown (Co. Laoise).

13th. — Six students ordained deacons by Bishop Forristal: Anthony O'Connor (Ossory), Gerard Cleere (Ossory), Anthony Devlin (Down and Connor), William O'Riordan (New Orleans), David O'Kane (Derry) and Aloysius McCourt (Armagh).

19th. — The first of the Easter ceremonies to be broadcast by RTE, the Mass and the Lord's Supper, celebrated in the College Chapel by Fr. Maurice Burris.

20th. — Good Friday service conducted for radio by Fr. Dan Bollard.

21st. — Broadcast Easter Vigil ceremonies celebrated by Fr. Michael Ryan.

22nd. — Mass for Easter Sunday celebrated for radio by Fr. Martin Campion.

MAY

9th. — The Seminary soccer team takes another step towards retaining the Cardinal O'Fiach trophy 3-1 victory over All Hallows, Dublin (Charley Thompson 2, Kieran Maguire 1).

15th. — A 2-1 win over S.M.A. Maynooth in the final means that the cup stays in St. Kieran's College for another year (Paul Fitzpatrick and Brendan Dunphy scored).

27th. — Ordination retreat begins for Richard Scriven (Ossory), John Downey (Derry), Paul Fitzpatrick (Kildare and Leighlin), Pat Thornton (Armagh) and Peter Muldowney (Ossory) whose ordinations will take place during the summer.

ACADEMIC YEAR 1984-85

SEPTEMBER

4th. — Return to seminary for another year. Fr. Norris has joined the staff of St. Patrick's College, Maynooth. Fr. Draper is our new Dogma professor.

10th. — We all greet our new students which include three Welsh men. To them we say *croeso/failte* and then despatch them to Peace in Christ retreat house.

14th. — Annual Charismatic Renewal Conference takes place. This year's theme is Reconciliation and Bishop Taylor of Galloway (Scotland) is the main speaker.

16th-20th. — The weekend conference only whetted our appetites and we seek even greater



ST. KIERAN'S COLLEGE SEMINARY SOCCER TEAM: SEMINARIES' CUP WINNERS 1984
Final Score: St. Kieran's 2: SMA Maynooth 1

Front row (left to right) Pat Dunne, Liam Campbell, Michael McGowan, Paul Fitzpatrick (Captain); David O'Kane, Gerry Dunne.

Back row (l. to r.): Charles Thompson, Patrick Baker, Sean O'Neill, Val Treacy, Brendan Dunphy, Liam Maskey, Kieran Maguire.

depths of personal spirituality in this our first retreat, directed by Fr. James Cantwell of Nottingham.

OCTOBER

19th. — Seminarians take time off to attend the official opening of the St. Kieran's College/Kilkenny V.E.C. classroom complex by Ms. Gemma Hussey T.D., Minister of Education.

20th. — Day of Recollection given by Fr. Liam Dunne.

21st. — A number of students represent the college in the inter-seminary cross country race, including Liam Campbell, Paddy Baker, John Cairns and the sprightly Aloysius McCourt.

27th. — Halloween break lasts one week.

NOVEMBER

9th. — Auction among ourselves for the relief of famine in Ethiopia raises £560.

11th. — All breathe a sigh of relief after a week fasting as part of famine appeal. Total raised £932.

21st. — Newcomer John Kennedy grabs the fastest goal in inter-seminary soccer to pave the way for a 4-1 defeat of Thurles. Charley Thompson (two) and Benny Dunphy are the other scorers. Is this the third year for the Cup?

28th. — The rout continues — we defeat Wexford 2-1 (John Cairns and Kieran Maguire score) despite a very heavy pitch and poor visibility.

DECEMBER

4th. — Jim Devlin dies — a faithful servant of the college and friend of all seminarians.

12th. — Bishop Forristal says Mass in the college chapel for students.

18th-21st. — Depressions and despair i.e. examinations in the seminary.

22nd. — End of term. Christmas holidays.

JANUARY

14th. — Return to college after Christmas break.

29th. — Fifth year students receive the order of Initiation to the Clerical State at Mass with the Bishop Forristal in Peace in Christ. Annual dinner with the bishop follows.

FEBRUARY

2nd. — First soccer defeat in over two years as we lose 4-1 to Carlow. Charley Thompson scored the consolation goal.

3rd-7th. — A diocesan bishop conducts our retreat — Bishop Anthony Farquhar of Down and Connor leads us in four days of prayer etc.

13th-18th. — Home again for a mid-term rest.

24th. — Road race in Maynooth. Despite unseasonal heat and a big turn-out our runners acquit themselves very well and are just shaded out of the medals list.

MARCH

1st. — St. David's Day — our Welsh students celebrate with leeks and daffodils. We wish them all the happiness of the feast.

5th-10th. — 'Showtime 85' takes to the stage. It's bigger, brighter and better than ever before — even if we say that ourselves.

10th. — Sister Breige McKenna the 'Healing

Sister' interrupts a very busy schedule to talk to us. We are delighted and honoured.

26th. — A first venture into the cut-throat world of printing and journalism by Eddie McCullough and Liam Maskey leads to the launching of 'Leargas' magazine. Editors and contributors are to be congratulated. Will they repeat it next year?

29th. — Another highlight of the seminary year. Diaconate is conferred on four students — Martin Tobin (Ossory), Seamus Dagens and James Sweeney (Raphoe) and Pat Conroy (Clonfert).

APRIL '84

3rd. — A new departure — we return home to take part in the Easter ceremonies in our own parishes.

16th. — Return after Easter.

24th. — We make a rather tame exit from the inter-seminary soccer competition after holding the trophy for two years. In Maynooth we lose 4-1 SMAs. What excuses can we use? The ref. was from Derry? We can't play at altitudes?

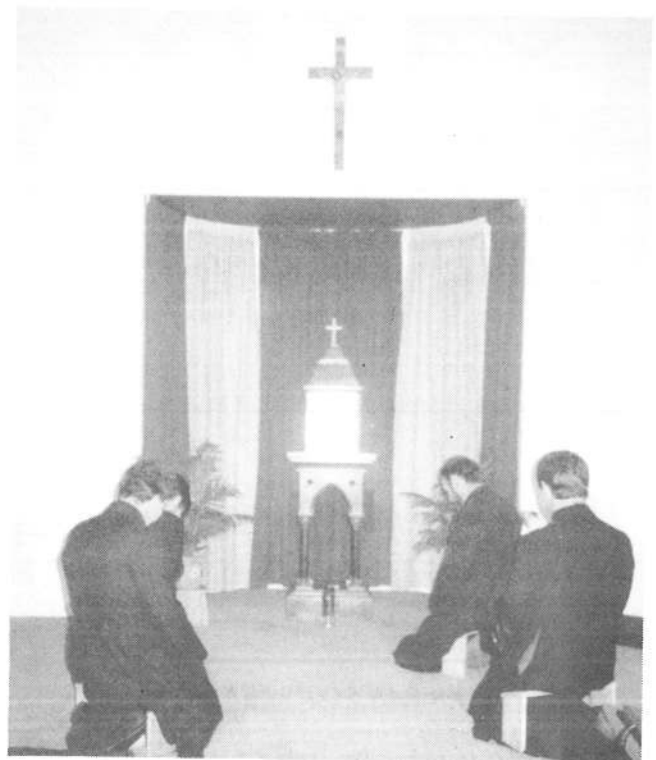
MAY

3rd. — Annual trip to Dublin — all return safe and sound except Martin Tobin who fell doing a Torvill and Dean impersonation at the ice rink.

8th. — All very saddened by the death of our good friend Fr. Pat Duggan, a retired priest who lived in the college.

10th. — Burial of Fr. Duggan in his native Hugginstown. He has been a marvellous example to us all of dedication to the priesthood.

18th-25th. — A full week of examinations. The weather remains cool but temperatures are high as we realise how little we know. Some hibernate for the week and are only seen at meals!



The former St. Joseph's Oratory has been renovated and is now a prayer room where students can drop in informally for contemplation.

26th. — End-of-year retreat conducted by Fr. Edward Crosby of Galway diocese. Those preparing for ordination are seen making long sombre walks across Tops.

30th. — Ministries of Lector and Acolyte are offered in the college chapel by Bishop Forristal. End of retreat.

31st. — Holidays. What's another year?

UNE

Six ordinations take place during the month: Anthony O'Conner and Gerard Cleere (Ossory); Anthony Devlin (Down and Connor); Billy O'Riordan (New Orleans); Aloysius McCourt (Armagh) and David O'Kane (Derry).

ACADAEMIC YEAR 1985-86

SEPTEMBER

The Call again went out 'Follow the plough and don't look back!' Yet on the fifteenth we retreated! But Fr. Martin Drennan led us well and after four days we advanced once more.

OCTOBER

Saw the start of Pastoral work under the watchful eyes of College staff who gave us diverse tasks within Kilkenny City's ancient walls.

At month's end came a week's respite in preparation for a hectic month.

NOVEMBER

Started with a weekend 'seminar' by Fr. Gerry Rice, who brought to life our Celtic Christian heritage compared with how the East absorbed the faith. Next day the College went on air when Mass was broadcast throughout the Emerald Isle, set to the music of our own Tom Canning.

The following week the seminary 'moved' and pitched its camp in Belfast for three days, to see at first hand what its like to live amid the strife and trouble of the North.

The busy month closed with a soccer match against St. Patrick's, Thurles — which we won!

DECEMBER

This month by comparison was quiet: a day of recollection on the seventh, exams, and then dispersal to our homes. 9

JANUARY 1986

The 20th began the new term; and five days later, victory once more, against the soccer team from Waterford.

FEBRUARY

Turned out to be another busy month. First Fr. Denis Faul shared with us all his role as priest amid the troubles in the North. Then Fr. Nivard, Prior of Roscrea, in silence leads us for four day's retreat.

At soccer, Carlow took the upper hand.

Then students from the College gave their help when Missions to Kilkenny came.

MARCH

Opened with a show of daffodils commemorating David, Saint of Wales. Alas, we lost the match against Waterford!

Then 'Charley's Aunt' was played upon the boards — result of much hard work, and great enjoyment, too.

A day of recollection led us soon to Ordination to Diaconate of Sean O'Neill. Then home for Easter for two weeks.

APRIL

Saw our return and ended with another recollected day.

MAY

Marked the birth of 'Leargas II' — a week before 'The Week of Reckoning' (otherwise known as end of term!)

The closing act of such a busy year was — fittingly — our last retreat (by Fr. Patsy Kelly, MSC.) And suddenly, another year was done! Now — forward to the next!

Special thanks to our diarists who have kept the record — and 'The Record' straight over the last three years.



CHARLEY'S AUNT
Seminary Drama Production
March 1986

The cast was (seated, l. to r.): Pius Gallagher, Roderick Whearty, Eddie McCullough, John Kennedy, Joe O'Donnell.

Standing: Rev. Maurice Burris (Director); Mark Tierney, Tony O'Brien, Michael McGowan, Martin Tobin, Declan O'Brien, Miss Jackie O'Reilly.

Your typical seminarian: a survey

What is your idea of the average student-priest (or seminarian as we like to call ourselves)? See if your image matches the picture that emerged from our recent survey among the forty students in St. Kieran's.

We found 27 between the ages of 18 and 24; 4 were in the 25 - 29 bracket; 6 were in their thirties; and 3 were over the magic age of 40. Twenty-two are studying for the dioceses of Derry, Raphoe, Armagh and Down & Connor, since there are no major seminaries in the northern part of the country; eleven are for the southern dioceses of Ossory, Clonfert and Kildare and Leighlin; two for the United States; and five for dioceses on the British mainland. When asked 'Who was the biggest influence on your decision to enter the seminary?', exactly half of the students mentioned a priest whom they knew, and a quarter were influenced by members of their own family. Other influences were teachers, friends and certain experiences in the student's life.

While 22 jumped from the frying pan of secondary school into the seminary fire, the others earned their shilling in jobs as varied as farming, office work, business management and petrol pump attendance! About 75% of the students are lucky in the scramble for employment during the summer vacation. Half of the jobs involve manual work, for example 'agricultural technician' (that's a high-falluting name for farm labourer!), and the rest of us usually work in shops, offices and restaurants.

By far the favourite subject in the college is Fr. Paddy Bollard's course on Philosophy/Psychology; it received 14 votes. Next came Moral Theology (7), Dogmatic Theology (6) and Scripture (5). One pessimistic student deleted the phrase 'favourite subject' and put 'least hated subject' in its place! Among the students' preferred authors were listed Leon Uris, C. S. Lewis, Charles Dickens, Wilbur Smith, John Steinbeck, Patrick Kavanagh, James Plunkett and (believe it or not) Enid Blyton. Carlo Caretto won a landslide victory in the election of favourite spiritual writer, polling a quarter of the votes. The only serious rival to the Italian mystic was Henri Nouwen with 6 votes.

St. Francis of Assisi romped home as favourite saint (12 votes), with St. Therese of Lisieux, St. Anthony of Padua, and the *Cure d'Arz*, St. John Vianney, tying for second place (4 votes each). The contenders for the title of 'favourite characters in history' tended to be men (feminists take note!) who have shown great leadership qualities, such as Alexander the Great, Pope John XXIII, Martin Luther King and Charles Stewart Parnell. The gentle Mahatma Gandhi (small in stature but a giant in character) emerged as a clear winner.

Of the thirty students who stated a preference with regard to political parties (organisations, not booze-ups!), 12 supported Fianna Fail; 8 favoured the SDLP; 4 plumped for Fine Gael; and 6 named other parties. The most admired individual politician was John Hume (9 votes), followed by Charlie Haughey (7), and two voted for Maggie Thatcher — no accounting for taste!

The most popular countries for a holiday were Ireland (7); France (7); and Italy (8), possibly because the Boss's office is there in Rome. There were few surprises in the answers to the question 'Which person would you most like to meet?' with the Pope (14) and Mother Teresa (11) topping the polls. Other answers included Princess Diana, Arthur Scargill and Rachel Ward of 'The Thornbirds'.

Staying with the trivial, Dustin Hoffman won the 'Favourite actor' category (6 votes), while Clint Eastwood fought off such macho rivals as Charles Bronson and Harrison Ford to get second place. The haunting Meryl Streep was the 'students' choice (geddit? — she starred in *Sophie's Choice* — alright, please yourselves!). Meryl got 8 votes in the favourite actress grouping, four times as many votes as rivals such as Jamie Lee Curtis, who figured prominently in *Trading Places*.

Thirty-four were nominated for the favourite film category, but the only ones to receive more than one vote were *Police Academy*, *Jesus of Nazareth*, *One Flew Over the Cuckoo's Nest*, *The Deerhunter*, and *The Jazz Singer* (not the Al Jolson version, I presume). Favourite telly programmes were Gay's *Late Late Show* and Miley's *Glenroe*, with *Dallas* tops among the soaps.

Among the favourite singers were Simon and Garfunkel, Elaine Paige, John Denver, Chicago, Abba, Neil Diamond, Bruce Springsteen and Kris Kristofferson (who?). However there was a wide variety of tastes, ranging from Freddie Mercury to Susan McCann, and from Rod Stewart to the evergreen Dickie Rock. (If you're reading this Dickie, it was me who voted for you, so how about a free copy of the 'Candy Store' for my collection of old 78's?).

If you ever wondered how the God Squad (as one young Kilkenny lady recently called us) spend the little free time available to them, then read on (don't leave me now!). The usual interests were music, reading and sport — and the most common sports mentioned were soccer, squash swimming, tennis, fishing and travel. One hobby worthy of special note was 'talking to strangers' — his mother had obviously never warned him against this when he was a child!

Finally we asked, 'What would you like to be, if you were not a student/priest?' The replies reveal that while the Church has gained forty priests, the world has lost teachers, guards, social workers, salesmen, politicians, explorers, naval officers, musicians, chefs, insurance brokers, husbands, fathers as opposed to Fathers, and 'a Nicaraguan correspondent with the London Times'.

The only conclusion to be drawn from this survey is the fact that there is no such thing as a typical seminarian. So if you are a Simon LeBon fan, studying for your Leaving Cert., or a balding swinger, who in the words of the song, rubs on Vick where you used to splash Brut, it is possible that the Lord may be calling you. After all, if he chose me, he is likely to call anybody!

Liam Maskey

FROM THE DIOCESES

'THE PARISH is for most Catholics the single most important part of the Church. This is where for them the mission of Christ continues. This is where they publicly express their faith, joining with others to give proof of their communion with God and with one another.'

COMMITTEE ON THE PARISH OF THE
U.S. NATIONAL BISHOPS' CONFERENCE

Pastoral milestones reflect College links

During the three years since the publication of the last edition of the *Record*, pastoral developments in the Diocese of Ossory have continued to reflect the contribution of St. Kieran's College to almost every aspect of diocesan life.

Regrettably, some of these developments involve the loss of senior pastors, and the obituary section which follows records the deaths of five members of the Diocesan Chapter (Canons Dunne, Kennedy, White, Kearns and Phelan) as well as a senior curate (Fr. Moran). All had received at least part of their education at St. Kieran's; two had served on its staff, one of them – the late Canon John Kennedy – for almost 30 years.

During the same period, four senior pastors of the diocese have celebrated the Golden Jubilees of their ordination to the priesthood:

Monsignor James Carey, Vicar General and P. P., Cuffesgrange, ordained in St. Kieran's, 1935;

V. Rev. Cornelius Sherin, ordained in Maynooth in 1934 and on the staff of St. Kieran's 1934-66 as Diocesan Director of Sacred Music; he was later P.P., Clara and Piltown, before retiring to Belmont Nursing Home, Ferrybank, Waterford;

V. Rev. Michael O'Carroll, P.P. Thomastown, ordained in Rome in 1935 and Professor of Theology and Canon Law at St. Kieran's from 1937 to 1965;

V. Rev. John Kenny, ordained in St. Kieran's in 1936, and a chaplain to the Irish Army during World War II; after serving as curate in Cullohill and Clontubrid, he became parish priest of Mooncoin in 1969 and retired in 1977 to live in Cullohill.

A number of priests with St. Kieran's connections have featured in pastoral appointments:

V. Rev. Timothy O'Connor has become P.P., Rathdowney, in succession to Monsignor John Holohan, who has resigned to take up residence as C.C. Errill. Fr. O'Connor taught English and Liturgy and was Junior Dean and Spiritual Director at St. Kieran's

over a total of 25 years between 1952 and 1978. He was P.P. Glenmore before his present appointment. Monsignor Holohan was Senior Dean (1956-64) and President (1964-73) of St. Kieran's before his appointment to Rathdowney. He became Archdeacon of the diocese in 1982.

V. Rev. Liam Cassin has become Administrator of St. John's, Kilkenny, in succession to V. Rev. Laurence Dunphy, who has been appointed P.P., Glenmore; Fr. Cassin was ordained in St. Kieran's in 1973 and served as Junior Dean from 1973 to 1978. He was curate in Callan before his appointment as curate in St. John's in 1985.

V. Rev. Peter Hoyne was appointed P.P. Conahy in 1985 in succession to V. Rev. John Brennan, who became P.P. Callan. Fr. Hoyne was ordained at St. Kieran's in 1961.

A number of past students and staff members have been involved in appointments and retirements outside the diocese:

Rev. Thomas Norris was appointed Lecturer in Theology at St. Patrick's College, Maynooth. Ordained for Ossory in Rome in 1969, Fr. Norris is a former student of the Layside (1958-63) and Professor of Dogmatic Theology in the seminary from 1972-1984.

Rev. Martin Drennan became Professor of Sacred Scripture at St. Patrick's College, Maynooth in 1986. He was ordained in Maynooth in 1968 for Ossory and was on the staff of St. Kieran's from 1975 to 1980 as Professor of Sacred Scripture. A former student of the Layside (1956-61) he also served as Spiritual Director of the Irish College, Rome, from 1980 to 1985.

Rev. William Meaney retired as Professor of Classics at St. Patrick's College, Maynooth. He was ordained at Maynooth for Ossory in 1944 and taught Classics on the Layside at St. Kieran's from 1947 to 1951.

Rev. Donal Kelly was appointed to the full-time

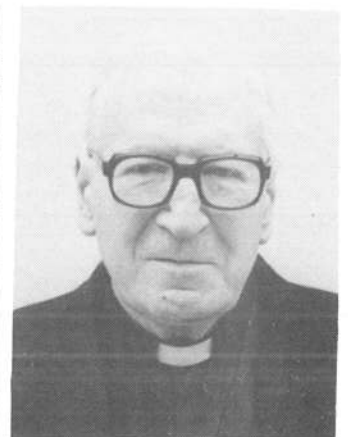


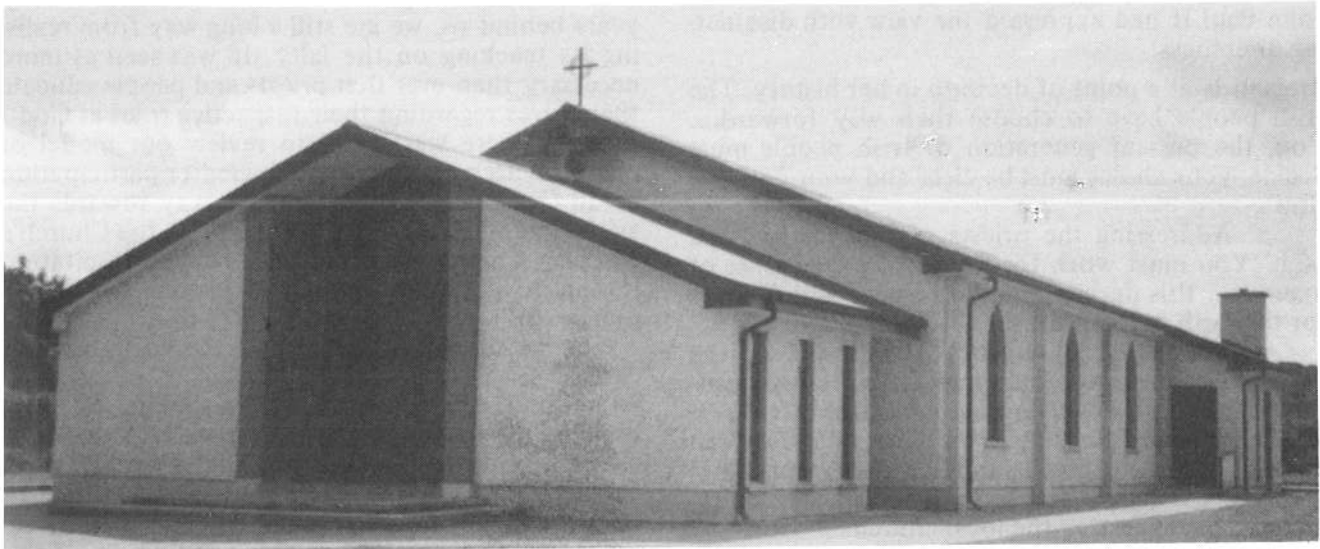
PHOTO LEFT: Canon Michael O'Carroll cuts the cake at his Golden Jubilee celebrations, with family members Sr. Theresa, Kieran, Laurence and Mary (Mrs. O'Shea). **CENTRE:** Professor O'Carroll in mid-lecture in a photograph taken at St. Kieran's in March 1946 (it is inscribed 'O Doctor Optime'). **PHOTO RIGHT:** Fr. Cornelius Sherin, also a Golden Jubilarian.

staff of the Regional Marriage Tribunal in Dublin. He was Professor of Canon Law in St. Kieran's from 1966 to 1975 and more recently was C.C., Moon and Rathdowney.

Rev. John Duggan was appointed Spiritual Director and Counsellor at Salve Regina College, Newport, Rhode Island, U.S.A. He is a former member of the dayside teaching staff (1956-72) at St. Kieran's. Ordained for Ossory at Maynooth in 1955, he has

also served in pastoral appointments at Johnstown and Ballyouskill.

Rev. Dan Delaney, ordained for Ossory at St. Kieran's in 1977 and most recently Spiritual Director at the City Technical School, has left for missionary work in South America, where former college staff member Fr. Jim Crotty is also on assignment.



ABOVE: The new Church of the Most Holy Trinity, Hugginstown (parish of Newmarket/Aghaviller), dedicated in May 1983.

LEFT: Three young priests ordained for Ossory following seminary studies at the Irish College, Rome: (l. to r.) Revv. Liam Bergin, Ballacolla (1985, now studying in Maynooth for H.D.E.); Martin Delaney, Camross (1986, now studying for L.Ph., Rome); Brian Johnson, Kilkenny (1984, now C.C., Rathdowney).



At a presentation to Bishop Forristal to mark his involvement as Bishop of Ossory in supporting the aims and activities of the G.A.A. were (l. to r.): Paddy Grace (R.I.P.), then secretary of Kilkenny County Board; Eddie Keher, former St. Kieran's and Kilkenny player; Michael O'Neill, County Board Chairman; Fr. Tom Murphy, also a former St. Kieran's and Kilkenny player; Mons. Tommy Maher, (then) President, St. Kieran's and Kilkenny team trainer; and Dr. Kieran Cuddihy.

First Ossory Diocesan Assembly of Priests

In May of 1981, the National Conference of Priests of Ireland proposed to the Irish Hierarchy that an assembly of priests should take place in each diocese. In a submission, the Conference referred to the serious challenge facing the Church in Ireland. It pointed out that this was not the view of a disgruntled minority; it was shared by many people at all levels.

Speaking to the lay people of Ireland, Pope John Paul II had expressed the view with disquieting directness:

'Ireland is at a point of decision in her history. The Irish people have to choose their way forward.... You, the present generation of Irish people must decide; your choice must be clear and your decision firm'.

Addressing the priests of Ireland the Pope said: 'You must work for the Lord with a sense of urgency... this decade could be crucial and decisive for the faith in Ireland'.

The 'sense of urgency' mentioned by the Pope calls for a profound renewal and re-organisation of pastoral work throughout Ireland. It was a necessary preliminary that the idea of a diocesan assembly was proposed (and accepted) and many Irish dioceses chose the assembly to initiate a programme of renewal in the local church.

In February 1984, the bishop and priests of Ossory spent six days together in assembly in the Great Southern Hotel, Killarney, praying and reflecting on the future of the diocese. The work of the assembly was facilitated by Fr. Sean Dunne.

For all it was a challenging adventure. Each day the concelebration of Mass and the communal recitation of the Office were a sign of fraternity and a stimulus to it. The late evenings were times for hospitality and relaxation.

The opening hours of the assembly were spent listening to the many experiences of priesthood in the diocese. While some criticisms were voiced, and some unease expressed about personal performance, the overall picture was healthy, hopeful and enthusiastic. Having opened our hearts to one another we set about highlighting areas of concern. A consensus was reached regarding topics to be worked on during the assembly — namely Priestly Life; Liturgy; Laity; Education; Marriage; Social Concern; Youth. The problems in each were looked at, an ideal was set down and then an attempt was made to set realistic goals for the future.

A priest is called to be a man in touch with God, an integrated human person and well versed in theology. He is called to work closely with others. He must know his people. By his life he will, with God's help, attract others to follow in his footsteps. Programmes were suggested to support priests in moving towards these ideals.

Diocesan structures are a vehicle for the exercise of Christian charity and responsibility in the administration of the diocese. Here there was a concern to achieve the most effective participation and consultation so as to assist the bishop in the administration of the diocese. It was suggested that the legislation of the new Code of Canon Law offered the most efficient means towards the

achievement of the above.

In all areas priority was given to the involvement of the laity, especially with regard to liturgy. It was agreed to begin a process whereby people would be encouraged and helped to pray, study Scripture, understand the rites and texts and participate as fully as possible in the liturgy itself.

Even though Vatican II is now over twenty years behind us, we are still a long way from realising its teaching on the laity. It was seen as more necessary than ever that priests and people educate themselves regarding their respective roles as God's people. There was a call to review our model of church with a view to a much greater participation of all God's people. An effective way towards the achievement of this was education in the Church's teaching on the role of the laity and consultation leading to the establishment of pastoral councils in every parish.

In discussing education the focus was on catechesis. Priests are not called to spread the gospel on their own. They will do so with the laity. Pope Paul VI stressed that the most effective catechesis is achieved by 'like unto like'. For the future of the Faith it is necessary that all the people of God, including priests, parents and the youth, are supported and involved in the handing on of the faith. Such a vision calls for a programme of education for priests and people together studying the Gospel and its implications. It demands many skills, especially in the area of communication.

As a leader in the Christian community the priest is called upon each day to support Christian marriage. This demands from him a profound understanding and experience of the riches of the sacrament of marriage. In a world increasingly inimical to family life there is need for a more intense preparation for married life and a solid support for Christian and family values. For the priest it is necessary also to learn how to accompany couples in their concerns, especially in the case of marriages in difficulty, irregular unions and unmarried parenthood.

The Church's teaching on social justice is far ahead of the practice in many areas of church life. To narrow the gap between theory and practice in our diocese we set ourselves a number of targets:

Firstly to set in motion a programme of education and instruction in key areas of justice, using as a resource the Irish Bishops' Pastoral on Justice and personnel from the Justice and Peace Commission;

Secondly to heighten the awareness of poverty in the diocese and to stimulate a response to the concrete needs of our community.

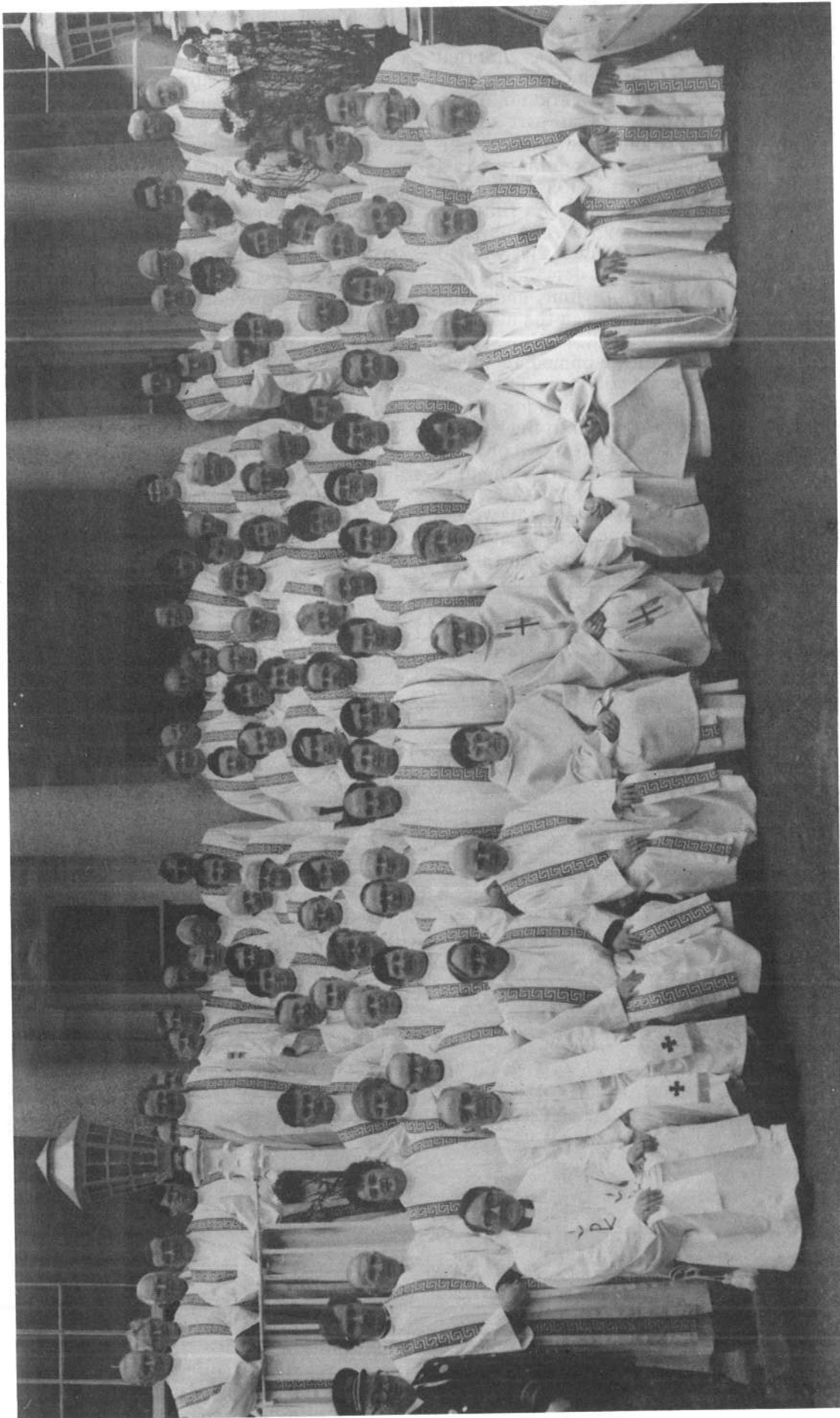
Thirdly to establish a diocesan policy on unemployment and a diocesan body to co-ordinate its implementation at diocesan and parish level.

Fourthly to take action to make people aware of drug abuse and addiction.

Finally to seek to make a diocesan commitment to world peace and justice.

The final area of discussion was youth. Ministry to youth is ministry to the future of the

First Ossory Diocesan Assembly of Priests



Priests of the diocese of Ossory shown after a concelebrated Mass with the (then) Bishop of Kerry, Most Rev. Kevin McNamara (now Archbishop of Dublin) and Most Rev. Laurence Forristal, Bishop of Ossory, during the First Ossory Diocesan Assembly of Priests at the Great Southern Hotel, Killarney in 1984.

Church and of society. A key element in the care of youth is to facilitate their participation in the community and in the Church. Special liturgical celebrations for youth were deemed to be necessary. Youth are at an impressionable age – it is vital that they be discerning in the abundance of material available to them. Accordingly formation in media evaluation needs to be provided as part of the education system. It was recommended that youth be encouraged to participate in community based projects. A plan to make Desart Hall available as a resource centre, under the direction of a full-time resource person, was proposed by the Assembly.

Leaving Killarney we realised that we had set ourselves a comprehensive and demanding programme. A steering committee of four, under the chairmanship of the bishop, was given the mandate to set the assembly plans in motion. Now, more than two years later, many of the immediate ideals have been achieved. Others are still in the process.

Mutual support and co-operation in priestly life and work was regarded as central to the success of the Assembly. This led to the setting up of local priests' meetings in groups of about ten for the purpose of supporting one another, praying together and exchanging views. To ensure that retreats would be more effective the bishop called together a group to select directors to plan retreats. In the

area of on-going formation a planning group has organised a series of lectures on a monthly basis throughout the year, and formation meetings for young priests have also been initiated.

To implement the legislation of the Code regarding diocesan administration, the bishop asked that Vicars Forane be elected to assist him in matters directly relating to the welfare of the clergy. This was duly carried out.

Further education for every member of the Church is a priority. The Adult Religious Education Course at diocesan and parish levels has been enthusiastically received. A diocesan youth service with full-time director has been established.

Progress towards the full participation of the laity is slow but sure. Some years ago, a lay person was appointed from the diocese to the Episcopal Commission on the Laity. More recently The Ossory Pastoral Group was formed to advise the representative to the Laity Commission and to seek to bring about more effective participation of the laity in the diocese.

It is too soon to assess the achievement of the Ossory Diocesan Assembly. One thing is clear – it is a step in the right direction.

James Cassin

OSSORY AT LOURDES



Bishop Laurence Forristal leads the Ossory contingent to the Grotto during the annual pilgrimage to Lourdes in what has become an important spiritual event in the life of the diocese both for those who travel and those who remain at home and who are encouraged to unite themselves with the pilgrims in prayer. Among the priests shown accompanying the pilgrimage are Frs. James Langton, Paschal Moore, John Ryan, Liam Cassin, Pat O'Farrell and Timothy O'Connor.

Eight new social/community centres opened

In the past two years, eight new social or community centres have been opened or extended in the diocese of Ossory. They include:

Desart Hall, renovated as a youth activity and administration centre, with Fr. Pat O'Farrell appointed as full-time director;

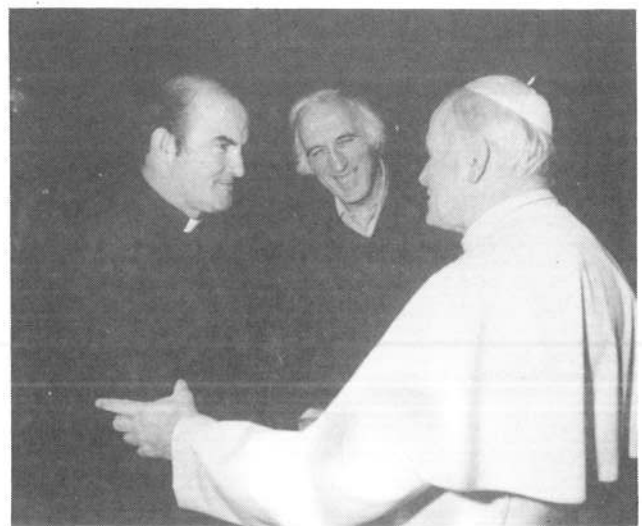
A new Cathetical Centre at St. Mary's which will act as a resource centre for teachers in the diocese, with books, films etc.

New homes for the elderly at Ballyragget, Callan and Kilmoganny with an extension of Prague House in Freshford;



ABOVE: St. Joseph's Community Home, Kilmoganny, serving the parishes of Dunamaggan, Windgap and Aghaviller, opened August 1985.

LEFT: Moorfield House, Kilmoganny, first location of the L'Arche Community in Ireland, and (below) Pope John Paul II greets Fr. Frank Maher (representing the L'Arche Community in Ireland) and Fr. Paul Fitzgerald (representing the Bishop of Ossory) at the International Conference of the L'Arche Movement in Rome in January 1985, watched by Jean Vanier, founder of the movement, which aims to integrate the handicapped into a family home environment in the community.



Plans at an advanced stage for a Sue Ryder Community Home at Owning;

A centre for the homeless run by the Brothers of the Good Shepherd in the former Loreto Convent

The drive behind these developments was pinpointed by President Hillery when he opened the Ballyragget O'Gorman Home in October 1985. 'It is the result,' he said, 'of a community spirit which has its roots deep in history; it is the result of generosity welded to vision, and of a determination to make a reality of dreams.'

It is a result such as can only be achieved when communities muster all their resources,

spiritual, human and material, and set out to change the face of that corner of the world which is in their own immediate locality. We do not have to go in search of problems in the wider world or in the country in which we live. They face us clearly in abundance. Nor is there any dearth of needs to be met. How we tackle the problems and confront the needs depends very much on our attitude of mind and on our faith in ourselves. That is our greatest challenge. This home is the heart-warming fruit of caring, concern and friendship for brothers and sisters. May all whom it shelters enjoy peace, security, contentment and friendship always.'



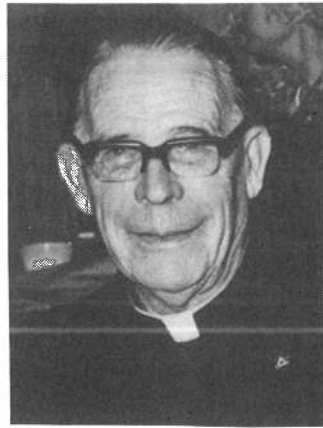
ABOVE: The O'Gorman Community Home at Ballyragget opened in October 1985 by President Hillery, shown (above right) being greeted on arrival by Bishop Forristal, and Frs. Percy Grant P.P. and Seamus Henry C.C.

RIGHT: The Organising Committee of the Sue Ryder Home at Owning, with (seated l. to r.): Eileen Durney, Mary Dunne, John Healy, Rev. Pat Dalton (Chairman), Rev. William Bowder, Charles McDonald (National Chairperson, Sue Ryder Foudation in Ireland); V. Rev. John Woods, P.P., Piltown. (Standing, l. to r.): Lennie Purcell, Irene Purcell, Mary Hearne, Helen Power, Lady Sue Ryder, Bernadette Noonan, Declan Duggan, Anastasia Delaney, Elizabeth Storey, Sally O'Hara.



BELOW: The Mount Carmel Home for the Aged at Prologue, Callan, opened in 1985.





The late Canon John Kennedy

It is no exaggeration to say that with the death on December 4th. 1984 of Canon John Kennedy, P.P. Callan, St. Kieran's College lost a great friend and a man who had been one of its most popular professors in his time there. For 29 years (1939-1968) he was a dedicated teacher of Classics at the college – missing only two days of 'duty' in that period, surely a record by any standards, and serving under four Presidents.

For 17 years, he was an equally dedicated pastor in Callan, where he gave himself completely to the parish and the people, taking the same interest in them as he had in his pupils at St. Kieran's.

It was here that he celebrated his last public mass in the parish church on November 25, the Feast of Christ the King, the last Sunday of the liturgical year.

During his homily he thanked all the parishioners for their assistance during the previous twelve months in the various projects he was concerned with in the community – the building of a new parochial house, the conversion of the old parochial house to a community centre, the refurbishment of the three churches in the parish, the reconstruction of the parochial hall, the provision of a new playing field, and the planned home for the elderly at Prologue, then at roof level.

Many of the congregation felt on listening to the Canon on that Sunday that his homily was somewhat in the form of a farewell message – that he had a premonition that he would not be returning to his fold.

He went to hospital late during that afternoon for what was considered to be a minor operation, but whilst he was convalescing a week later he suffered a stroke, followed a few days later by another which led to his untimely death. He was aged 73.

John Kennedy was born in Ballyouskill on the Laois-Kilkenny border in 1911 and was educated in St. Kieran's College where he showed early promise in the study of Classics, winning an

Intermediate Scholarship. In 1929 he was sent to Maynooth with two classmates who later, like himself, were to become brilliant teachers in St. Kieran's – Father T. J. Brennan and Father Joe Dunphy. Fathers Kennedy and Brennan obtained Honours B.A.s in Classics, while Father Dunphy graduated in Science. In 1932, the year of his graduation, the young John Kennedy published an article in the *Irish Independent* on the classical background to the modern Olympic Games, which in that year were held in Los Angeles. On 21 June 1936 he was one of a class of sixty-three ordained to the priesthood by Bishop John Neville of the Holy Ghost order. Among those ordained with him was the late Monsignor Moran of Knock; two others were Bishop Ahern of Cloyne and the late Bishop Murphy of Limerick.

After his ordination Father Kennedy served for a year in the diocese of Edinburgh, and in 1937 he was appointed curate of Ballycallan. In the following year he returned to Maynooth to study for the Higher Diploma in Education, returning to St. Kieran's in 1939 as teacher of Classics, and taking up duty (as he often recalled) on the day after World War II had been declared.

As a teacher, he brought to each class his own style, humour and a great sense of fair play. I never heard it said of him that he had favourites. His past pupils were always anxious to meet him – he took a great pride in being able to remember their names and some little anecdotes connected with their time in the College. He was proud too of the fact that so many of his pupils who first learned the alphabets of Latin and Greek from him, were in later life to excel in the Classics at universities in Ireland and abroad.

In addition to his obvious gifts of learning and communication, Father John also brought a talent for showmanship that showed itself in his famous 'Greek jokes', and, outside the classroom, in his involvement in causes such as the Non-Smokers Association, for whom he ran slide shows featuring vignettes of Ballyouskill life.

This was in some ways an augury for his later achievements in entertaining, motivating, cajoling, organising and directing in the cause of his many projects in Callan, where he went as parish priest in 1968, after a short 'apprenticeship' in Gowran.

A parishioner writes of him: 'In his early days in Callan he went out of his way to find new challenges. It is well known that for a couple of years he worked 18 hours a day, organising dances, bingo, card games, carnivals, antique furniture auctions, and cattle sales and he succeeded, he gathered all the money he needed.

He greatly disliked and always avoided bank overdrafts; he detested paying interest on loans as a complete waste of money.

'He was a most dedicated man to his sacred and parochial duties, always pleasant and approachable, in all occasions both sad and joyful, he always tried to make things easy for his people, he was very charitable, very quietly.

'Punctuality was one of his strong points and he was most particular in keeping appointments, no matter with whom. Since he came to Callan he could be depended on to be walking from the sacristy to the altar to celebrate mass during the striking of the clock in the sanctuary, on the hour or the halfhour.

'His Sunday sermons were well-prepared and interesting, and very often he threw in a bit of

local history of the town and parish over the past 150 years or so.

'John Canon Kennedy will always be cherished and remembered as one of the great Parish Priests of Callan'.

At his funeral, his standing among his fellow priests was reflected in the attendance of over 100 from Ossory and others from farther afield. 26 priests concelebrated with Bishop Forristal at the Funeral Mass. Many of those present had taken their first steps in the language of the Church and the language of the Bible under his tutelage. Others had known him as a friend and adviser unaffected by any differences of age and seniority, or by honours such as his appointment as Canon, which, with his appreciation of the dramatic, he told of as having been announced to him in the last letter written by Bishop Birch before his unexpected death in 1981.

John – or 'Jack' Kennedy, as he was familiarly known – was a man who never allowed his learning to cut him off from ordinary people. He was a simple man with modest tastes who never forgot his roots in Ballyouskill. It is to be regretted that he did not live to see the publication of the proposed History of Ballyouskill, to which he gave so much support, and for which he had written a foreword before his death.

His was a deep faith, traditional in the best sense of the term. The words of the Prophet Daniel



FROM A TEACHER'S ALBUM – THE CLASS OF 1952

A typical photograph from Fr. John Kennedy's albums of his years at St. Kieran's shows the Leaving Certificate Class of 1952 with their teacher. Front row, left to right: Richard O'Carroll, John Costelloe, Richard McGrath, Paschal Bergin, Desmond O'Carroll, William Delahunty, Matthew Lyng, John Mitchell. Second row: William Carrigan, Maurice O'Donnell, – , Joseph Coffey, Richard Brennan, John Holland, Toddy Comerford. Back row: Laurence O'Dwyer, Francis O'Sullivan, Patrick Carrigan, Patrick Murray, Nicholas Corcoran, Paschal O'Sullivan, Joseph Dermody.

are particularly apt to describe the life and ministry of Canon Kennedy: 'The learned will shine as brightly as the vault of heaven, and those who have instructed many in virtue as bright stars for all eternity' (D. 12, 3).

Rev. William Meaney, an Ossory priest who taught Classics on the layside for a number of years before being appointed Professor of Classics at Maynooth (a position from which he has recently retired) contributed the following memoir:

I first met John Kennedy in the Autumn of 1938, at the beginning of my second year as a seminarian. In those austere days, when clerical students were more or less immured during term time, especially in Maynooth, it was a godsend to have a priest from one's own diocese in the Dunboyne House (where the postgraduates lived), especially one like Father Kennedy. He visited the Ossory students frequently, giving us all the news and, on days when we had either a play or a film, bringing us chocolate, then forbidden, which we would munch ecstatically in the comparative safety of the Aula Maxima.

The big dramatic event of the year took place at Shrove, when serious plays were performed – always Shakespeare, until the future Cardinal D'Alton, then President, switched to T. S. Eliot's *Murder in the Cathedral*. Father Kennedy told us that he had a copy of the 1939 Shrove play. Eager to 'preview' the work, I asked him if he could lend it to me. He was unable to do so, since he had borrowed it himself, but he promised to write out a summary for me. This he did. I was amazed how he was able to find the time to make such a detailed summary for a junior student. But that was characteristic of the man.

I got to know him much better in St. Kieran's, where I was his colleague for four years. He was an excellent teacher, and his pupils, 'pass' as well as 'honours', consistently got very good

results in both the Intermediate and Leaving Certificate. As examination time approached he regularly took special classes with examinees outside normal teaching hours, with no thought of monetary gain. He possessed the two basic and indispensable requirements for a good teacher, a thorough knowledge of the subject and an enthusiasm for it.

I often sought his advice on aspects of teaching Latin and Greek. He was always most helpful. Indeed, he loved to help and encourage others. Many past students, I am sure, will bear me out in this. I still have in my possession the congratulatory letter which he wrote to me forty-six years ago on the occasion of my own graduation, urging me not to let my newly-begun theological studies make me abandon my interest in the Classics. When already some years in Callan, he gave a highly acclaimed lecture to the Association of Classical Teachers on how best to prepare pupils for unseen translation.

Though his teaching was confined to lay students at St. Kieran's, he knew many of the 'ecclesiastics'. To these he was always very kind, often inviting them to his room for a smoke and a chat. He was, above all, an understanding and sympathetic human being. No one was too small – or too big – for his sacerdotal solicitude.

During his years in Callan I don't think I ever went to Kilkenny without calling on him. I last saw him a few days before he was admitted to Aut Even hospital. He seemed to have a premonition that he would never again return to his beloved parish, except in his coffin.

The huge attendance at both the removal of the remains and the funeral silently proclaimed that a truly great and good priest had gone to God. The Church needs many more like him. *Placide quiescas, amice carissime.*

V. REV. WILLIAM CANON DUNNE

On 14th April 1984, Canon William Dunne passed away in the City Infirmary in Waterford at the age of 90.

Born in Kingsland near Kilkenny city in 1894, Canon Dunne was educated at St. Kieran's College and later at Maynooth where he was ordained in 1920. He served in the diocese of Hexham and Newcastle from 1920 to 1923, when he returned to Ireland and to the staff of St. Kieran's, where he became bursar for a short time.

Before being appointed parish priest of Kilmacow in 1957, he served as curate in Castletown and Gowran. He retired in 1972, and continued to show the courtesy and Christian demeanour that characterised his active ministry, remaining on in Kilmacow where he had exercised his pastoral care for the longest period.

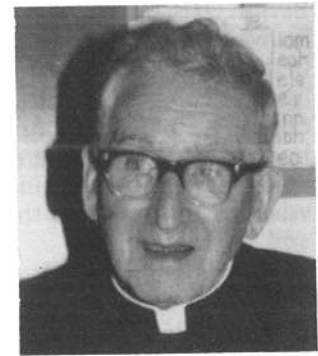
His Funeral Mass was celebrated by Bishop Laurence Forristal; among the concelebrants was his close friend, Fr. Paddy Bollard – retired parish priest of Lisdowney – and Mons. James Carey, P. P. Cuffesgrange. The lesson was read by the Canon's grand-nephew, Councillor Phil Hogan of Tullaroan.

May God rest his valiant spirit.

A.



The late Canon Dunne



The late Canon White

V. REV. JAMES CANON WHITE

James White was born in Lacken, Bonnetstown, Kilkenny on 14 October 1907, one of a family of fourteen. His was a family of long-standing service to the Church – we can recall Canon Martin White, P.P. Ballyragget, and (through his mother's family) his relationship with three bishops – Bishop Phelan of Pittsburgh, Bishop Staunton of Ferns and Bishop Birch of Ossory. His brother Fr. Kieran, a missionary with the Columban Fathers, spent almost 45 years on the island of Luzon in the Philippines, while his sisters entered the Loreto and Mercy congregations.

It was natural then that he should enter the layside and later the seminary at St. Kieran's College. He was ordained priest in St. Mary's Cathedral on 29th May 1932 in ceremonies held earlier in the year than usual to allow the newly-ordained to attend the International Eucharistic Congress in Dublin in June.

He arrived in the city of Edinburgh in October 1932 to take up his first priestly appointment in St. Patrick's parish. It was a hard assignment, for Edinburgh at that time was notorious for anti-Catholic bigotry and priests were frequently attacked. A group of parish 'vigilantes' were always on hand to accompany the priest during night calls in his district. His parish took in Edinburgh's famous 'Royal Mile' but behind the stately buildings of this historic street lurked the grimy tenements where most of his parishioners lived. He learned a great deal about the struggle for faith and for existence in that environment. Many years later I visited St. Patrick's Church in Edinburgh to recall his work there, and to bring him back news of a more tolerant era.

On his return to Ossory in 1935, he served first in Castletown. In September 1937 he went as curate to Coon, where he remained until 1942. Then began a new form of ministry for him — as chaplain to the Irish Army during the war years 1942-1945. Life in the camp in Bawnjames was hard and austere amid the short supplies and uncertainties of wartime. He endured it with fortitude, keeping up the Ossory presence in the army. On leaving the army, he became curate in Gowran in November 1945 and remained there, under the wise guidance of Canon Michael Hunt, until the 8th September 1954 when he was transferred to Ballyragget. Thus, he returned to the home parish of his ancestors and brought a White presence to Ballyragget again.

He was appointed Parish Priest of Ballycallan on 11th August 1960 in succession to Canon John Bergin. His family was well-known in the parish, so he was no stranger and fitted in from the start. He had a great feeling for country people, which gave him a deep insight into their problems. He was particularly fond of children and he was very much at home with them. The sick found him a helper and consoler. In celebrating the Liturgy his rich bass voice gave a great depth and sincerity to his prayers and proclamations.

His crowning achievement, for which he will always be remembered, was the building of the Church of Our Lady Queen of Peace, and the Central Primary School, both opened in January 1973. *Si monumentum quaeris, circumspice.*

In his later years, he suffered intensely from muscular atrophy, but he kept going gallantly until his Golden Jubilee, fittingly celebrated in the lovely surroundings he had provided, with his family and his grateful parishioners around him.

He had been appointed to the Diocesan Chapter in 1975, and retired in September 1982 to Aut Even Hospital after fifty years of loyal and faithful service to God and the Church. He died on 20th. October 1984, and now rests among his own people at Ballykeeffe, awaiting his day of Resurrection. May he rest in peace.

V. REV. JOHN CANON KEARNS

Canon John Kearns, former Parish Priest of Castlecomer and one of Ossory's best known priests, died on 15th. November 1985, in the Golden Jubilee year of his ordination to the priesthood.

A native of Mooncoin, he received his secondary education at St. Kieran's College before going on to the National Seminary, where his classmates included the late Canon Patrick Nugent (who died as P.P. Ballacolla) and V. Rev. Cornelius Sherin (retired P. P. of Piltown).

During his priestly life he spent two periods totalling 14 years as a missionary in Nigeria — 1935–1938 and 1945–1956.* Between these periods he was curate in Ballyragget, and on his return in 1956 was appointed to Castlecomer where he was to remain until his appointment as Parish Priest of Dunnamaggan in 1967. He will be best remembered there for building the new Church of St. Leonard. He was to return to Castlecomer in 1978 as its parish priest, and ministered there until 1982, the year of his retirement.

Canon Kearns could count among his friends the most diverse group of people of all nationalities — from the first African Cardinal (whose elevation he attended in Rome) to senior government officials in the British Colonial administration, and from members of the 'gentry' in the 'big houses' of Kilkenny to the simplest sport-loving parishioner with a couple of greyhounds in the backyard.

But at his funeral, it was the parishioners of Castlecomer (and of Dunnamaggan and Ballyragget) who predominated in the simple and moving farewell to a much-loved pastor. Here and there the touch of purple signified hierarchical respect and sense of loss, but when his life-long friend Most Rev. Joseph Whelan C.S.Sp., retired Bishop of Owerri, addressed the gathering he did so as one whom Canon Kearns had introduced to his parishioners as 'almost one of themselves'. Bishop Whelan's homily was a thoughtful and fitting tribute to his old friend:

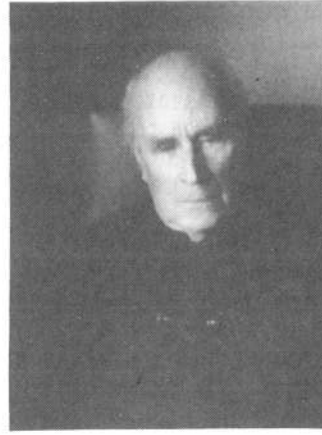
During the interregnum between the death of Bishop Birch and the appointment of Bishop Forristal, I was invited to do the confirmations in Ossory. I stayed with my old friend Fr. Johnny Kearns in Castlecomer. As I went into the hall of his house, my eyes fell on a hat-rack from which hung three hats: a bowler, a sun helmet and a biretta. These three hats summarize his life.

The bowler represents his early days as curate in Ballyouskill and Ballyragget. As children, the Kearns family were taught to ride. And Johnny confided to me: 'The one thing I always had was a good horse'. He rode with 'the gentry'. When the hunt was disbanded, Johnny took the hounds and distributed them among the local farmers. Then, said he, 'I put bowler hats on the farmer's sons and made gentlemen out of them'. That was the origin of the North Kilkenny Hunt'.

Life in an Irish parish was most agreeable for him. He loved the people. He had time to shoot pheasant and duck, in season and sometimes out of season. Johnny had never worried about man-made regulations, when there was a need and there were

T. O'C.

*His account of this time appears elsewhere in this issue



The late Fr. John Kearns shown (extreme left) with his classmates Cornelius Sherin and Patrick Nugent at Maynooth; (centre) on horseback before moving off with the hunt from the Square in Ballyragget; and (near left) in repose during his final years in retirement at Aut Even Hospital, Kilkenny, where he died in November 1985, having served for 35 years in the diocese of Ossory and for 15 years in Africa.

needy people in the area. He confided to me in later life: 'I'd never save me soul in that kind of life' — it was too pleasant.

The sun helmet was his answer. He went to Kiltegan and volunteered to work in the Mission of Calabar, Nigeria, where Bishop Shanahan was using the school as an instrument of evangelization, in the belief that you can't have an enlightened christianity or a local priesthood without education. So when I first met Johnny, he was teaching in St. Patrick's College, Calabar.

Here the bowler hat had a follow-through. Johnny knew that the landlord-tenant system prevailed in England for he had hunted there. Only the landlord could be a member of the hunt. So his notepaper carried the legend 'Rev. John Kearns M.F.H.', a title which the British in the Education Department would covet for themselves and respect in others (everyone in education had a B.A.!).

He served as principal of three secondary schools, one of which he founded. He was loved by his pupils, especially the Ibos, whose zest for education he admired. He gave himself the additional role of roving ambassador to maintain good relations with other dioceses. During holidays he would 'go up to see the Holy Ghost'. He would travel from mission, to mission and since the travelled light, he might come in wearing one suit and go out with a borrowed one.

He had not yet finished with the Missions. In December 1969, the Biafran War was grinding to an end. Johnny went to Bishop Birch and said: 'I'll go out and see Joe Whalen' and out he came via the Caritas airlift. He stayed with us till the end. We were one hundred missionaries between priests and nuns. The Nigerians entered at three different points; we were taken in three groups. Our group of twenty priests and ten sisters were arrested, tried and fined. Johnny and myself shared the same cell with two others, a cell intended for one white prisoner. Though the judge only fined us, the military insisted in keeping us in jail. That was on a Sunday morning. Sr. M. de Montfort M.M.M., who was legally in the area, sent us a Mass-kit. There in front of our cells, in the bright African sunshine, twenty priests con-celebrated Mass. Three days later, we were deported. That was the end of Johnny's missionary career.

The biretta became for him the emblem of the parish priest, before and after the Council, for he was conservative. He had arranged during our jail days that I would come to preach a mission

every year in his parish when he returned to Ireland. I stayed with him in Dunamaggan, while preaching a mission in the all-purposes hall. He built and paid for a church of excellent design and devotional interior. I preached for him in Castlecomer, where he completely renovated the interior of the church. There were two Masses daily, one in the church, the other in the convent or hospital. He took his turn with the curate. After breakfast he would lie down on a couch in the kitchen (the only heated room in the house) and then set out on visitation. After lunch and siesta, he would resume his visiting. How far would he go? His parish had no limits, when an act of mercy had to be done.

Johnny was more poor in spirit than any religious I have met. He was pure of heart. He was kind and merciful to all. He could not preach, but he was the good shepherd who knew all his flock by name and won his way into the hearts of all of them. He complained that he could not pray, but his life was a prayer. He lived the great Christian charter the Eight Beatitudes.

After the funeral the old lady came to me and said: 'We have our own saint now. I have begun to pray to him; if he could do us favours during his life, surely he can help us now.' She saw what many missed.

REV. JOHN (JACKIE) MORAN

The simple chronicle of Fr. Moran's life is easily set out. Born on April 15th, 1913, in Cuffesgrange, Co. Kilkenny, he was educated in De Le Salle N.S. in St. John's Parish, Kilkenny (where his family had come to live), in St. Kieran's College, and in St. Patrick's College, Maynooth, where he was ordained for the Diocese of Ossory on June 19th, 1938.

Like many of his companions at the time, he went abroad for his first mission, in his case to Australia, where he served in the diocese of Armidale from 1938 to 1946. On his return to Ireland he was on loan to the diocese of Kildare and Leighlin (in the parish of Daingean) for some time before coming back to Ossory. Thereafter he was curate successively in Ferrybank, Tullaroan, Galmoy, St. Mary's Cathedral, Urlingford, and Mooncoin, before being appointed to Durrow where he spent the longest spell of his ministry.

Plagued by ill-health for many years, he finally retired from Durrow in 1984, to go and live

in his beloved home in the west, in Newport, Co. Mayo, where he had spent all his holidays. His death came unexpectedly on May 14th, 1986, and he was laid to rest in the church grounds at Newport, beside his brother, Fr. Paddy, also a past student of St. Kieran's College. 'Here he lies where he longed to be,' as Robert Louis Stevenson wrote in his own *Requiem* in far-off Samoa.

So much for the facts. The character of the man, his life as a priest, is more elusive, for he was essentially a shy, unassuming person who preferred to remain in the background. His poor health, of course, would not have allowed him to follow a more active kind of ministry, even if he wanted to, but he achieved a great deal simply by his priestly presence, by his care of the sick, by his gentle manner, and above all by his love of children.

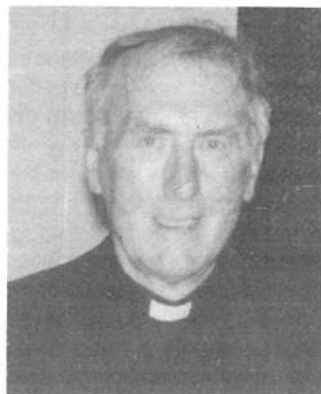
It was this last characteristic that will keep his memory fresh for the many young people he met in his ministry. He enjoyed meeting them in school; his house was always open to them; he put them into his films, especially his last one, 'The Little Acrobat', which was as much a celebration of the children of Durrow as it was the story of the young Don Bosco in Italy.

Of course, it was his genius as a film-maker which made him known on a wider field and earned him several awards, national and international, for his artistry with a camera. Amongst the better known of these films were 'The Wayfarer' (which was included in the library of the National Film Institute), 'I see His Blood upon the Rose' (which won a national award), 'All in an April Evening' (which appeared on TV), 'Hands', 'The Old Woman's Rosary', and 'The Little Acrobat' (for which he received an American prize shortly before his death). Mention should also be made of his two films on Gaelic games: 'The Skills of Football' which he made in Galmoy (using local boys whom he coached himself!), and a specially commissioned film for the G.A.A. of the first coaching course on hurling which was held in Gormanston in 1963. He used his camera effectively to record diocesan and college events.

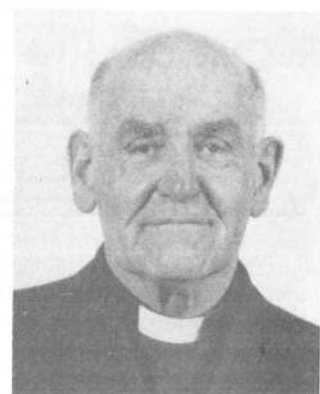
Despite his apparent simplicity Fr. Moran was a priest who thought very seriously about many things in the contemporary scene. One of its aspects which worried him was the unhealthy trends he saw in both cinema and television (prompting him to write to the papers on occasion) and the decline in moral values which he saw happening around him in Catholic Ireland. Part of this was due to his very priestly concern for these values, part of his own artistic make-up. As a film-maker himself, with his eye for the beauty of the world about him, his feeling for unspoiled nature, and his awareness of the power of visual image, he was anxious about the effect of these trends, especially on the young and impressionable.

Perhaps the most lasting impression of Fr. Jackie Moran, for those who knew him best, will be of a figure in soutane and biretta, surrounded by children, like a kind of clerical Pied Piper, or another Don Bosco, or even like his Divine Master, whose words could serve as Fr. Jackie's epitaph: 'Let the little children come to me and forbid them not, for such is the Kingdom of Heaven.'

J. B.



The late Fr. Moran



The late Canon Phelan

V. REV. GARRETT CANON PHELAN

Garrett Phelan was born in Marymount, Camross, in 1915, the fifth of a family of eight, six boys and two girls. Five of them entered the religious life: Fintan as a missionary in Nigeria, Murt to minister in Dublin Archdiocese, and Garrett and Ignatius to serve in the diocese of Ossory. Their sister Lis (Sr. Fintan), the sole surviving member of the family, joined the Order of the Holy Childhood and is a missionary in Nigeria.

After his ordination in Kieran's College on 11 June 1939, Fr. Garrett's first appointment was in the diocese of Menevia, Wales, where he remained until 1943. He returned home to serve as C.C. in Mooncoin (1943-54), Thomastown (1954-60) and Ballyragget (1960-69).

Appointed P.P. Windgap in 1969, he undertook his responsibilities with the enthusiasm of a man half his years. His assiduous care for all the people of his parish, young and old alike, and particularly the sick, was above and beyond the call of duty. Garrett was a big man in every way and could only be described in terms of superlatives. His generous heart, his boundless enthusiasm and his great courage were on a par with his physical strength and were only surpassed by his personal holiness and his untiring zeal for the pastoral care of his parishioners. Even with his busy schedule as P.P., he set out to transform the face of Windgap, always leading by example. The measure of his success can be seen not only in the concrete things that were achieved, but also in the commitment of the people to concluding the work initiated by him.

As a busy pastor he still found time for recreation and never overlooked his commitment to his Monday fourball. His loyalty to his friends was a reflection of his loyalty to his mission in life. How he would laugh at his opponents as he transferred an impossible lie into an unassailable advantage, pulling off a neat left-hander to the green.

At conference time there was no better man to alleviate the burden of heavy theological discussion by his perceptive interjections enriched with personal experience of pastoral problems, sending us home somehow believing in a second spring. Death came suddenly, as he would have wished, on the morning of Sunday 23 November 1986. May the sod of Bearn na Gaoithe rest lightly on his manly frame — *Go raibh sóláas na bhFlathais ar a anam.*

J. S. P.

SCOTTISH MISCELLANY

BY FR. BERNARD CANNING

GLASGOW

TWO MILESTONES FOR FR. JOHN FITZGIBBON AT ST. EUNAN'S, CLYDEBANK

A St. Kieran's priest ordained for the Archdiocese of Glasgow in 1945 celebrated the 40th. anniversary of his ordination in an unusual way with the opening of a new community hall in the Clydebank parish where he has ministered for less than five years.

Father John Fitzgibbon is a native of Newmarket, Co. Cork and was educated at St. Colman's College, Fermoy and St. Kieran's, from where he was ordained to the priesthood. His first appointment was to St. Peter's, Partick, followed by the Glasgow parishes of St. Nicholas (1957) and Blessed John Ogilvie (1961).

In 1969 he was appointed parish priest of Barmulloch, where he established the parish of All Saints and opened a new Church of All Saints in 1971. From there he moved to his present appoint-

ment at St. Eunan's, Clydebank, a parish established in 1948 by another St. Kieran's alumnus, Canon Patrick Sheridan, who was responsible for the building of St. Eunan's Church, dedicated in 1951 (the name reflects the strong Donegal connections of the area).

The concelebrated Mass on the occasion of the joint celebrations of Fr. Fitzgibbon's 40th. anniversary and the opening of the new community hall had Archbishop Winning of Glasgow as principal celebrant, together with Auxiliary Bishops John Mone and Charles Renfrew (the latter a former altar-boy of Fr. Fitzgibbon during his time at Partick), as well as a number of St. Kieran's priests, including three of Fr. Fitzgibbon's classmates — Monsignor James K. Brennan and Frs. Nicholas Murphy and Richard Dunne.



Photographed following the opening of St. Eunan's Community Hall, Clydebank, were (l. to r.): Fr. Fitzgibbon, Bishops John Mone and Charles Renfrew, Auxiliary Bishops of Glasgow, and Archbishop Thomas Winning of Glasgow.

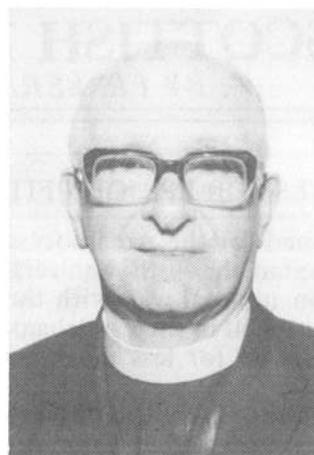


At the ceremonies to mark the 40th. anniversary of the ordination of Fr. John Fitzgibbon and the official opening of a community hall in his parish of St. Eunan's, Clydebank, were (l. to r.) Rev. Patrick Crean (ordained at St. Kieran's in 1950), Rev. Joseph Murphy, Rev. Patrick Tobin (1948), Monsignor James K. Brennan (1945), Bishop Charles Renfrew (Auxiliary Bishop of Glasgow), Fr. Fitzgibbon, Rev. Daniel Clancy, Rev. Michael O'Keeffe (1948), Rev. Richard Dunne (1945), and Rev. Nicholas Murphy (1945).

DIAMOND JUBILEE OF
CANON PATRICK GILMARTIN

Very Rev. Patrick Canon Gilmartin of Glasgow Archdiocese, now living in retirement in Ireland, marked his Diamond Jubilee as a priest on May 30, 1986. He is the only surviving St. Kieran's priest to have attended the first meeting of the Scottish St. Kieran's Union in 1931. All his Union fellow-members wish him well.

He was ordained priest in St. Mary's Cathedral, Kilkenny, by Bishop James Downey, Coadjutor Bishop of Ossory, in 1926 and spent the first twenty years of his priesthood at St. Mark's, Shettleston, Glasgow. In 1946 he became first parish priest of St. Patrick's, Old Kilpatrick – the reputed birthplace of St. Patrick – and built the first St. Patrick's Church there in his two-year stay. He was then transferred to St. Luke's, Glasgow (1948-1952); St. Bonaventure's, Glasgow (1952-1960) where he founded the parish, and then Our Lady of Lourdes, Cardonald (1960-1976). He was promoted to Glasgow Cathedral Chapter in 1967 and retired in 1976. He still gives valuable service as confessor at the Shrine of Our Lady of Knock.



Canon Gilmartin



Fr. McNulty

ST. ANDREWS & EDINBURGH

TWO SENIOR PASTORS CELEBRATE
GOLDEN JUBILEES IN RETIREMENT

Two senior pastors of the Archdiocese of St. Andrews and Edinburgh celebrated their Golden Jubilees in retirement in Ireland during the past 2 years.

Very Rev. Michael McNulty marked the Golden Jubilee of his ordination to the priesthood on June 14 1986. For many years President of the St. Kieran's Union in Scotland and Secretary of the British Union, his kindness and hospitality to his fellow-clerics will be long remembered in the land to which he gave over 40 years of priestly ministry.

He was ordained priest for St. Andrews and Edinburgh in 1936, and his first appointment was to St. Mary's Cathedral, Edinburgh. He then served at St. Patrick's, Loughelly (1937-40); St. Joseph's, Whitburn (1949-1952) and Our Lady of Lourdes, Blackburn, where he built the new church dedicated in 1961. He remained there until he retired, and he now resides in Bundoran, County Donegal as chaplain to the St. Louis Sisters.

On June 9th. 1985, Rev. John Joseph McHugh celebrated the Golden Jubilee of his ordination in Kilkenny in 1935. A native of Glenfarne, Co. Leitrim, his first appointment was to Kirkcaldy, followed by Falkirk, Burntisland and St. Patrick's, Glasgow, where he spent 12 years. After a short chaplaincy at Colinton, ill-health forced him to retire first to Musselburgh and eventually to Stillorgan, Dublin, where he now lives

OBITUARY

FR. MICHAEL HOULIHAN

Fr. Michael Houlihan, a priest of the Archdiocese of Glasgow and retired parish priest of St. Bride's, Bothwell, died suddenly in early October 1986. An obituary in the *Scottish Catholic Observer* reads:

Born in Annestown, Co. Waterford in 1919, Michael Houlihan studied at North Monastery and St. Finbarr's, Cork and St. Kieran's College, Kilkenny, where he was ordained to the priesthood for Glasgow in June 1943. His first appointment was assistant at St. Michael's, Parkhead. He served from 1944 to 1952 at St. Mary's, Hamilton, and at St. Bernadette's, Motherwell, from 1952 to 1954. After a year's sick leave, he served till 1959 at Corpus Christi, Calderbank.

Appointed parish priest of Our Lady and St. John's Blackwood, in 1959, he was given charge of St. Bride's, Bothwell, in 1968. He built the beautiful futuristic church and presbytery and brought the Poor Clare Colletines from their old convent in Blantyre to a purpose-built modern enclosure adjacent.

Despite ill health over many years, he endeared himself to people and priests alike with his humble attitude and determination to drive himself on in the service of the Church.

In May 1984, he offered his retirement to his Bishop and quietly, and without any fuss, set off to live in retirement at St. Joseph's. Blantyre.

At his funeral Mass, celebrated in his beloved St. Bride's Church, Bishop Joseph Devine of Motherwell was principal celebrant in a con-celebration with Fr. Michael's nephew from Ireland (Fr. Vincent) and almost 100 other priests. Local ministers were prominent in the congregation and a large number of parishioners gathered to pay tribute to Fr. Houlihan and pray for the repose of his gentlemanly soul.



Parishioners in Broxburn, West Lothian, make a presentation to V. Rev. Michael Canon O'Connor on behalf of priests and people to mark his Golden Jubilee in 1985.



**NEW CHURCH BLESSED
AT ARMADALE**

The new Church of the Sacred Heart and St. Anthony at Armadale, West Lothian was consecrated by the new Archbishop of St. Andrews and Edinburgh, Most Rev. Keith Patrick O'Brien, in June 1986.

The parish priest for whom this event represented the culmination of a major effort was Fr. Liam Healy, ordained from St. Kieran's College in 1956.

Also in attendance was the Auxiliary Bishop of the diocese, Bishop James Monaghan, himself a St. Kieran's man. Our photo shows the archbishop (right) with Bishop Monaghan (left) and Fr. Healy (centre) on the day of consecration.

OBITUARIES

MONSIGNOR PATRICK QUILLE

Monsignor Patrick Quille, retired administrator of St. Mary's Cathedral, Edinburgh, died in Limerick on 1st August 1984, in the 71st year of his age and the 49th of his priesthood. The principal celebrant at the Funeral Mass on 3rd August in St. Brigid's Church, Douagh, County Kerry, was Cardinal Gordon Joseph Gray, Archbishop of St. Andrews & Edinburgh, who also presided at a Requiem Mass for Monsignor Quille in the cathedral of which he had been administrator.

The following tribute to his memory is taken from the address of Cardinal Gray at the Requiem Mass in Edinburgh Cathedral:

'On Friday of last week in a tiny graveyard beside the little village parish church of St. Brigid at Douagh in County Kerry, and within a few yards of the font where he had been baptised almost seventy-one years ago, we laid to rest – awaiting the Resurrection – the mortal remains of Monsignor Patrick Francis Quille – a great priest whose memory will live on in the thoughts and prayers of legions of men, women and children to whom through the forty-eight years of his priesthood, he had been a true, loving and caring spiritual Father and guide.

'As a boy of twelve, he had attended St. Michael's College in Listowel and from there he proceeded to St. Kieran's College in Kilkenny to train for the priesthood. He was quickly discerned as a man with solid spiritual aspirations, with a brilliant intellect (he was to graduate as Master of Arts of the National University of Ireland) and with outstanding qualities of leadership. On 10th June, 1936, at the age of twenty-three, he was ordained priest.

'On his arrival in Scotland, he was appointed in turn as curate in Bonnybridge, Bathgate and Ravelston. His reputation and his superb mind were not overlooked and four years later he was sent to Campion Hall in Oxford to follow a course of studies leading to the award of a Diploma in

Social Studies and Economics. After a further period as assistant priest in Revelston and as a chaplain to the Good Shepherd Convent at Colinton, he was appointed priest at St. Peter's in Edinburgh. Despite his parish commitments – during his years as curate, chaplain and parish priest – his valuable talents were not allowed to remain unused. For many difficult years of educational development and inevitable controversy, he was one of my representatives on the Edinburgh Education Committee; he was chairman of our Social Service Committee and served as co-opted member of both a Home Office Commission and a post-war committee concerned with immigration to Australia; and in the war years he was a leading light in the youth movement.

'On the death of the late Monsignor Breen he was for me the obvious choice to succeed him as administrator of this our metropolitan cathedral and I need not remind you who are present here tonight of the administrative skills he brought and of the ambition he cherished to continue the great liturgical and parochial tradition of this cathedral parish. My one regret, is that, because of illness, Monsignor Quille was not able to be present at the most memorable of them all when on Monday the 31st May 1982, His Holiness Pope John Paul came here in person to be greeted by and to speak to the priest and religious of Scotland.

'For many months before his retirement in 1982, Monsignor Quille's health had been slowly but visibly deteriorating. Thanks to the Sisters of the Little Company of Mary who had nursed him in St. Raphael's, a place was found for him in another of their foundations – at Milford House in Limerick – and there he spent his last days, loved and tenderly cared for by the good Sisters. Three months ago I visited Monsignor Quille and had the joyful privilege of concelebrating Holy Mass with him.

'Paddy, dear friend, we pray for you tonight in the Mass you loved so much,' Cardinal Gray said as he concluded his address. 'Rest in peace – happy in Heaven as you were in life. Thank God we'll meet again.'



The late Mons. Quille



The late Fr. Kelly

V. REV. CHARLES J. KELLY

Fr. Charles Joseph Kelly, parish priest of the parish of the Sacred Heart and St. Anthony, Armadale, died in Ireland in late 1984. He had ministered in Scotland for over 40 years and was a very active member of the St. Kieran's Union during that time.

Charles Joseph Kelly was born in Kilkenny on St. Joseph's Day 1918 and entered St. Kieran's College in 1930 to prepare for the priesthood. After completing his studies there, he was ordained priest for the Archdiocese of St. Andrews & Edinburgh by Bishop Patrick Collier of Ossory in St. Mary's Cathedral, Kilkenny, on 8th June 1941.

His first appointment as assistant priest was to St. Columba's, Newington. After a year there, he went up to Oxford in 1942 to take a degree. He graduated B.A. with First Class Honours in Modern Greats in 1945 and returned to St. Columba's. In 1947 he went as chaplain to St. Teresa's, Aberdour, which was then a residential nursery in the care of the Good Shepherd Sisters. After two years there, he spent a year in residence at St. Peter's, Morning-side, during which time he gained his Diploma in Education and took his M.A.

In 1950, he was appointed parish priest at St. Marie's, Kirkcaldy, where he remained until, in 1956, he was appointed parish priest at Immaculate Conception, Jedburgh. His next charge, to which he was transferred in 1965, was as parish priest of St. Mark's, Oxfgangs. There he laboured for some twelve years until he was appointed parish priest in Armadale in 1977. While there, his health deteriorated. In 1984, knowing that he had but a short time to live, he went to his sister's home in Tramore, Co. Waterford, and died there on 8th. October in the same year.

The funeral Mass in St. John's Church, Kilkenny was concelebrated by Bishop James Monaghan, Auxiliary Bishop of St. Andrews and Edinburgh, by Father Kelly's two priest nephews and by a notable number of priests from Scotland and Ireland, including many from Ossory, led by Bishop Forristal.

V. REV. PETER CANON DONATI

Canon Peter Donati, retired parish priest of St. Joseph's, Peebles died at St. Raphael's Hospital, Edinburgh, on the 10th November 1983, in the

80th year of his age and the 54th of his priesthood. At the Funeral Mass in St. Mary's Cathedral, Edinburgh, the principal celebrant was Cardinal Gordon Joseph Gray, Archbishop of St. Andrews and Edinburgh, and the final commendation was carried out by the Right Reverend James Monaghan, Auxiliary Bishop of the Archdiocese. A fellow-pastor paid this tribute to his memory at the Mass:

Today we are gathered here to offer this Mass for the repose of the soul of a much loved priest, Canon Pietro Donati. He was born in 1904 the son of an Italian father and Irish mother. She was a saintly woman who loved her Rosary and gave great edification to all her acquaintances. Pietro Donati learned from her to love the faith and how pray. He entered Blair's College, where he soon became an institution – he was the student organist. When his time to leave Blair's came he was assigned to higher studies in Rome at the College of Propaganda Fide. The regime and the heat of Rome did not agree with Pietro and after a year there he changed to St. Kieran's where he was most happy.

After ordination he was appointed as curate to St. Francis Xavier's, Falkirk, and shortly before the war he changed to Linlithgow. He was so happy there that one could not visualise another change for him. Many of his colleagues were surprised therefore when he asked for permission to apply for a commission as an army chaplain. All his service was in Scotland until November 1942 when he was sent to Algeria as chaplain to a general hospital. Eventually, the African heat had a similar effect on him as had the heat of Rome when he was a student. He resigned his commission and returned home.

In due course he was appointed to Gorebridge and then to Peebles. Wherever he was he enjoyed his calling as a priest and he is well remembered by those whom he served faithfully.

At Peebles his health began to fail and he became almost blind; resignation from Chapter and parish became inevitable, so he retired to St. Anne's, Musselburgh.

We will all remember him as a happy and joyful priest and pray for the repose of his soul.



Parishioners of St. John Vianney's, Fauldhouse, honour their former pastor, Very Rev. Peter J. Canon MacKeon, on the occasion of his Golden Jubilee in 1985.

ENGLAND & WALES

CLIFTON

OBITUARY

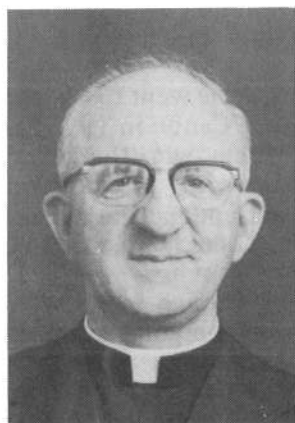
VERY REV. BARTHOLOMEW COLLINS

A St. Kieran's priest who had decided to retire in 1985 after 43 years of service in the diocese of Clifton, died suddenly on March 30th. of that year at the age of 69.

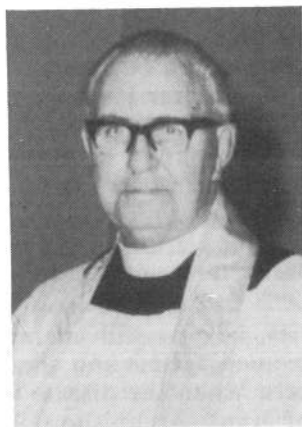
After his ordination in Kilkenny in 1942, Father Collins spent his first three years as a priest at St. Nicholas of Tolentino, Bristol, followed by four years at St. Joseph's, Fishponds. In 1949 he was appointed Priest-in-Charge in St. John Fisher's, Wellington where he remained for two years.

After eight years as Parish Priest of St. Dominic's, Dursley he moved back to St. Joseph's, Fishponds in August 1959, where he was to remain for 14 years. He returned there just before his death to join in the celebrations for the Diamond Jubilee of the parish.

Since July 1973 Father Collins had served St. Patrick's Parish, where his ministry was marked by the combination of compassion and dedication that had made him a beloved pastor in all of the communities he had served.



The late Fr. Collins



The late Fr. Cahill

HEXHAM & NEWCASTLE

OBITUARIES

VERY REV. THOMAS CAHILL

When Fr. Tom Cahill died on 30th September, 1985, a venerable and highly respected priest of the diocese of Hexham and Newcastle went to his eternal reward.

The story of Fr. Tom Cahill's life is simply told. Born in Co. Kilkenny in 1903, he was educated for the priesthood at St. Kieran's College, and ordained in St. Mary's Cathedral, Kilkenny on 8th June, 1930.

His first appointment as assistant priest at St. Mary's Cathedral, Newcastle lasted for almost twenty years. In 1949 he crossed the Tyne and established the new parish of the Holy Rosary, Gateshead. After ten years he moved down the river to St. Matthew's, Jarrow and he remained there until he retired in 1980. He had spent all his priestly life in Tyneside.

Fr. Cahill was a strong, forthright and honest man, dedicated to the traditional pastoral practices. His was a disciplined, ordered and prayerful life. He could speak the gruff and hard word and then surprise those who did not know him with his compassion and kindness to the individual in trouble and difficulty. The mantle of the 'sagart aroon' did not quite fit. In the homily at his Requiem Mass, Fr. George Dolan, a fellow-curate in cathedral days, said: 'Tom Cahill's vision was clear and absolute. Faith for him was truth without ambiguity and his preaching of it likewise uncompromising. As he spoke so he lived.' He was very much a man of his time, like so many of his contemporaries who came to the North East of England from St. Kieran's — hard-working, industrious, prayerful, low-profile priests in the best traditions of the Irish diaspora.

The company of his fellow priests was important to Fr. Tom. One of his former and favourite curates has treasured memories of the friendly and argumentative banter in St. Matthew's on Monday mornings with young Irish priests on their way to the golf course — a lot of laughter and fun. This might surprise those who did not know the parish priest of St. Matthew's, Jarrow, very well.

Fr. Cahill had a deep pride in his *Alma Mater*, and was always anxious to hear 'the news'. He was greatly thrilled by a visit from Bishop Laurence Forristal. As one who was present, I shall always remember the gracious welcome of the old priest and gentleman for the new Bishop of Ossory. The St. Kieran's Reunion meant a lot to Tom. During the Presidency of his friend Canon Pat Lacey, he acted as Treasurer. The finances were in safe and competent hands!

His final illness began with a relatively mild stroke in 1982. While diminished in physical ability, the habits formed over long years of daily Mass and Rosary remained with Fr. Cahill to the end. The faith was his great support and the will of God his touchstone. May he rest in peace.

P. J. McK.

V. REV. JAMES FITZGERALD

Fr. Jim Fitzgerald, who had retired in 1973 from his ministry in the diocese of Hexham and Newcastle to enjoy the tranquility of his native Freshford, died at Prague House there on July 29th. 1985.

Ordained from St. Kieran's College on 10th. June 1928, he ministered for 45 years in the diocese of Hexham and Newcastle, at Tudhoe, Fellington, Stockton and Blayden. In 1945 he became parish priest of Our Lady of Lourdes, Chopwell, and served there until his retirement almost 30 years later.

Fr. Jim was a man with a keen intellect and deep spirituality. Of his many admirable qualities, the one his parishioners and his neighbours and friends in Freshford will remember best was his great devotion to Mass and prayer before the Blessed Sacrament.

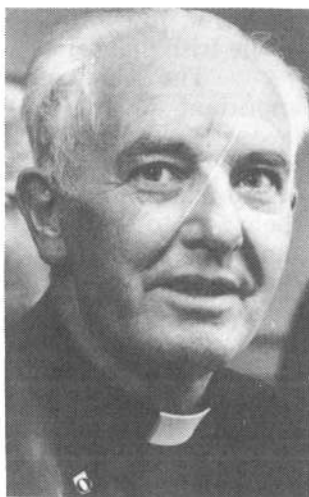
He was appreciative of the wonders of all God's creation, but he cherished in particular the beauty of the Derwent Valley in his 'adopted' country. Throughout his life he had a great love for learning and history. A willing conversationalist, he was ever ready to share his knowledge with those he met as he went about the parish, but never in an over-bearing way.

Fr. Con Horan who had served ten years with him in Chopwell was the chief celebrant of the Requiem Mass at which Most Rev. L. Forristal, Bishop of Ossory presided. A few days later there was a special con-celebrated Mass in the parish where he had ministered for 28 years. The big attendance of present and former parishioners was a fitting tribute to the memory of a good priest. May he rest in peace.

C.H.



The late Fr. Fitzgerald



The late Canon Bergin

LIVERPOOL

OBITUARY

V. REV. JOHN BERGIN

The death in February 1984 of Canon John Bergin occasioned a glowing and touching tribute from Archbishop Derek Worlock of Liverpool 'to a beloved pastor who had served the northern archdiocese so well during a ministry of 48 years. The Archbishop was speaking at the Mass of Christian Burial for Canon Bergin in Roscrea, Co. Tipperary, where the late pastor had been born in 1912.

After receiving his secondary education at Patrician College, Ballyfin, John Bergin came to St. Kieran's College and was ordained for Liverpool in June 1936.

His first appointment was at St. Patrick's, Wigan, where he served for 18 months before moving to St. Elizabeth's in Litherland. He was there until February 1943, when he moved across to Holy Name, Fazakerley; later that year he volunteered to serve as a chaplain to the Forces.

Of this period, Archbishop Worlock said: 'Jack Bergin always kept his cards close to his chest so that it was only accidentally in the course of self-deprecatory reminiscence that he might occasionally reveal himself. What can one say about these years as an Army chaplain? It was claimed by others that he made some 28 jumps as a parachute chaplain, a

record so I am told, though he always tried to offset, it by saying that he put his hand up when a volunteer was called for and only afterwards learned for what job he had offered his services. He would have hated any over-dramatisation of this period, but it was 1947 before he returned delightedly to his former curacy at Holy Name.'

Archbishop Worlock noted that at this time Liverpool had begun 'the self-inflicted evisceration' which carved out large sectors of the Irish area of Scotland Road and resulted in the over-spill estates of Speke and Huyton and Kirkby. 'Where the people went, their priests went, and after a few months at St. Agnes, Huyton, Father Bergin went in 1953 to St. Laurence's, Kirkby, from which the network of new parishes was to spread. A year later he was placed in charge of West Vale, Kirkby, and there established the parish of Holy Angels.' It was worth recording, the Archbishop said, that the three co-founders of the churches in Kirkby, Father Paddy Spain, Father Dinny Ryan and Father Jack Bergin, were all from the same part of Ireland.

In the 12 years Fr. Bergin spent in Kirkby, he built church, presbytery and four schools. 'He was one of a band of priests who did brave pioneering work in exceedingly difficult circumstances', said Archbishop Worlock. 'Father Bergin survived — perhaps due to his having Father Hitchen as his assistant — but his canny resilience was a match for the (city) planners and his zeal and easy way with children endeared him to the families who had been moved out there.'

After 12 years in Kirkby he went to Chorley (Sacred Heart): He was made a Canon in 1970 and in 1979 moved to Aughton where, with the help of a good car-park, he maintained his predecessor's astonishing record of a Mass-attendance larger than the population of the parish. There he restored the presbytery and decorated the Church.

'Eighteen months ago, though in his seventies, he was still champion on the golf-course. He seemed ageless and there was amazement and concern when the disease which killed him took hold of him,' Archbishop Worlock continued. 'Canon Bergin enjoyed his life, which is why, when his strength failed and he knew the doctor's verdict, he found it impossible to sit in his presbytery and survey the parish he could no longer visit. He insisted on his resignation lest the parish should suffer. With the help of his housekeeper he made arrangements to move back to Ireland, but near enough that his brethren could slip across to see him, to sit with him and pray with him.

'To pray with him — yes, that was the secret of this good priest who claimed that the only day he had failed with his Office and his Rosary was when he had an accident on his motor-bike while an army chaplain, and was unconscious. When I called to say good-bye to him as he was leaving Aughton and we prayed that we would meet again 'here or hereafter', Jack Bergin had his Rosary on the table beside him. It was well-worn. May Mary's prayers help him now as they surely did during his life amongst us. And may he, like his namesake the apostle John, see 'the new heaven and the new earth', where God is with his people and wipes away all tears from their eyes.'

A.

CANON JAMES WEEKES

James John Weekes was born in Kilkenny City in 1906. He was educated in the Presentation Convent and C.B.S. Kilkenny. After school he went to work in the Accountant's Department of the Great Southern Railway. At the age of twenty-six he entered St. Kieran's to begin his studies for the priesthood and was ordained in 1933 for the diocese of Plymouth.

Throughout his long priestly life he was always an example to his brother priests in his devotion to his sacred duties. In his early years he ministered in the Cathedral and in Weymouth. In 1938 he was appointed parish priest of Bovey Tracy in Devon, where he was to remain until 1952, when he was appointed to the parish of Our Lady and St. Michael, Dorchester.

Canon Weekes was particularly interested in the provision of schools. For him, the opening of the new primary school, St. Mary's in 1966 was of special importance. He was also instrumental in bringing the Sisters of the Order of the Daughters of the Cross to work in the school. In 1967 he was appointed Dean of Dorset and made a member of the Cathedral Chapter. Ill-health forced him to resign in 1971 but during his years of retirement he continued to live in the parish and was greatly loved by the people, so many of whom he had known from the time of their childhood.

The Canon was a man of simple tastes; for him his priestly duties were what mattered most. By way of relaxation he enjoyed the company of others and a good smoke from his favourite pipe. Even though he had been out of Kilkenny for almost six decades he never lost contact with his native city and never failed to visit it annually.

He died peacefully on 17th May 1986 in the fifty-third year of his priesthood a true and faithful priest. God grant him eternal rest.



The late Canon Weekes



The late Fr. Stuart

V. REV. THOMAS STUART

The Diocese of Portsmouth lost Father Thomas Edward Stuart early in 1985, as he approached the golden jubilee of his ordination to the priesthood, which he would have celebrated that year.

A native of Grimsby, Yorkshire, Fr. Stuart came to St. Kieran's College for his priestly education. After his ordination in 1936 he served at St. Boniface Parish, Southampton and St. Joseph's Parish Guernsey. He was appointed Parish Priest in Alderney in 1940 and nine years later was appointed P.P. at Sandown, where he was to serve almost a quarter of a century. In 1964 he was appointed chaplain at Nazareth House, Newbury. He retired in 1975 and died at St. John's Convent, Kiln Green, on January 17th. 1985. May he rest in peace.

J. F. O'S.

VERY REV. JEROME O'SULLIVAN

Father Jerome O'Sullivan, a priest of the Diocese of Salford who had spent the later years of his ministry in Australia, died in retirement in his native Dromahane, Mallow, Co. Cork in early 1984 at the age of 86.

Educated in Mallow and at Blackrock College, Dublin, he entered St. Kieran's College in 1923 and was ordained in St. Mary's Cathedral, Kilkenny on 9th June, 1929.

After his first appointment to St. John's Cathedral, he served as curate in Sacred Heart, Colne and St. Mary's, Blackburn (1932); St. Mary's Burnley (1936); St. James the Less, Rawtenstall (1940); St. Gabriel's, Castleton (1943); and St. Vincent's, Manchester (1944). His last appointment at St. Lawrence's, Old Trafford, ended in 1948, when ill-health forced him to take sick leave and in 1950 he left for the more hospitable climate of Australia, where he served the parish of St. Aloysius, Shenton, in the diocese of Perth.

Eleven years later he returned to his native Ireland, where he was to spend almost a quarter of a century in peaceful preparation for his meeting with his maker.

V. REV. LUKE E. FARRELLY

The news of Canon Luke Edward Farrelly's tragic death in a traffic accident in Dublin in April 1984 was greeted with great sadness in his native Carnaross, Co. Meath, and in the four parishes of the diocese of Salford, where he had served during a pastoral ministry of fifty-three years.

Born in 1899, he was educated locally and in St. Finian's College, Mullingar, and St. Kieran's College where he was ordained to the priesthood on 8th June, 1924.

He served as assistant priest at St. Joseph's, Darwen, from 1924 to 1935 and at St. Edmund's, Miles Platting, from 1935 to 1940. In February 1940, he began the new mission of St. John Bosco, Blackley, and while there was responsible for the building of new schools for infants and juniors. In 1958 he became parish priest of Our Lady of Perpetual Succour, Longshaw, Blackburn, where he celebrated the golden jubilee of his ordination in 1974, and was named an honorary Canon in the same year.

In 1977, a serious illness, from which he made a remarkable recovery, forced him into retire-

ment, and he returned to Carnaross to reside with his sisters.

There his whole life revolved around the local church, his garden and glasshouse, and visiting his neighbours. Imbued with a deep sense of piety, he endured the rigours of Lough Derg regularly, visiting it three times in the year before his death. He was always ready to help out with parish duties and we can do no more than wish him the wish expressed by his friend Fr. Casey, the parish priest of Carnaross, during his funeral Mass: 'May the Carnaross clay lie lightly on your noble breast.'



The late Canon Farrelly



The late Fr. Fitzsimons

SOUTHWARK

OBITUARY

VERY REV. PATRICK FITZSIMONS

The death in 1984 at the early age of 51 of Fr. Paddy Fitzsimons left a great sadness among the staunch group of St. Kieran's men who had pledged themselves to service in the Archdiocese of Southwark in the period from the mid 50s to the early 60s.

During his three decades in the archdiocese, he had worked in almost every part of it, beginning with his first assignment in the south on the coast at Eastbourne, where he spent six years before moving back to the south-eastern suburbs of London with his appointment as curate in Dartford in 1961.

Then it was eastwards to Chatham at the mouth of the Medway in 1963 and further south to Dover for two years from 1971. Two years later he was back in the London area, this time as administrator of St. Boniface's in Tooting, where he was made parish priest in 1974.

For the next 10 years, he served his flock diligently and well, and could not but have been well prepared to give a good account of his labours in the vineyard when the unexpected call came.

AUSTRALIA

Celebrating the Irish dimension in Australia

REV. TIMOTHY CORCORAN (PERTH)

The Australian community, in Perth at least, pays its respect to the Irish influence by joining in St. Patrick's Day celebrations each year. As the president of the Irish Club said: 'There are people of all nationalities here with us today who want to be Irish on this one day a year. How many other nationalities can say people from other countries want to share in their national day?'

The day's celebration always begin with a concelebrated Mass. For expatriates, the Mass is indeed a moving experience. This is obvious when the choir of voices joins in the final Hymn 'Hail Glorious Saint Patrick, Dear Saint of Our Isle' – never mind that 'our isle' is thousands of miles away. The congregation is a sea of green, with all dressed for the occasion in the national colours.

But the Irish in Australia are not only prominent on St. Patrick's Day. No one has ever underestimated the influence of the Irish in shaping the Australian political, cultural and religious scene. Academics, for example, have credited the Irish with a central role in the key chapters of national self-examination – on issues such as state aid for Catholic schools, religion and politics in the Labour split of the 1950s, the conscription referendums of 1916-17, and access to land for small farmers in the early 1800s.

Contemporary Irish influences are most apparent in Australian educational and religious institutions. Despite an increasing proportion of

lay teachers, the religious orders are still deeply involved in the establishment of new schools to cater for new parishes. And as always the Irish are the backbone of the orders that strive to serve the needs of an Australian community whose faith sometimes appears to be less than fervent.

It is not only the faith that is being kept alive by the Irish. The culture, too, has flourished through the efforts of the Irish community. For example, lessons in Gaelic are conducted for anyone wanting to keep alive the traditional tongue. And one of the local radio stations in Perth broadcasts a weekly one-hour show called 'It's the Irish in Me!'

Perth generally benefits from the visits of any Irish performers who happen to be in the country, and has seen many talented artists, among them *Ceoltoiri Maghlocha*, who brought back many memories for the expatriates. Ireland's humour, mythology and romance will not die while the Irish community in Perth is alive and well!

It is reported that there are now five million people in Australia with Irish ties – that is, one in three, a proportion which no doubt holds for the Western seaboard too. Certainly, Ireland's greatest export has been her people. In chains, they began arriving in 1788. Many of them were sentenced to transportation for political offences, but for most the deeds they were charged with suggest hunger rather than criminal intent.

More than half of the present Hawke Federal Government is of Irish stock, and three of the State Premiers have their roots in Ireland. The Western Australian Premier, Brian Burke, was among those who welcomed Irish President Patrick Hillery when he visited Perth in June 1985. Dr. Hillery was in Perth for the Feast of Corpus Christi and was welcomed at a Mass in St. Mary's Cathedral in Perth by Archbishop William Foley. The car that transported the Hillery family to the church displayed the Irish Tricolour. After the Mass, President Hillery was a guest of honour at the Irish Club. There was a distinct sense of occasion as Dr. Hillery did the rounds at the reception. According to Dr. Hillery, Australia was 'the most Irish country outside Ireland that he had been able to find.' Dr. Hillery was greeted in Gaelic when he arrived, and when he left he had a message for the Irish-Australians: *Tíoch-fáimid ar ais arís!* — for those who did not understand, it was translated as 'We'll be back again.'

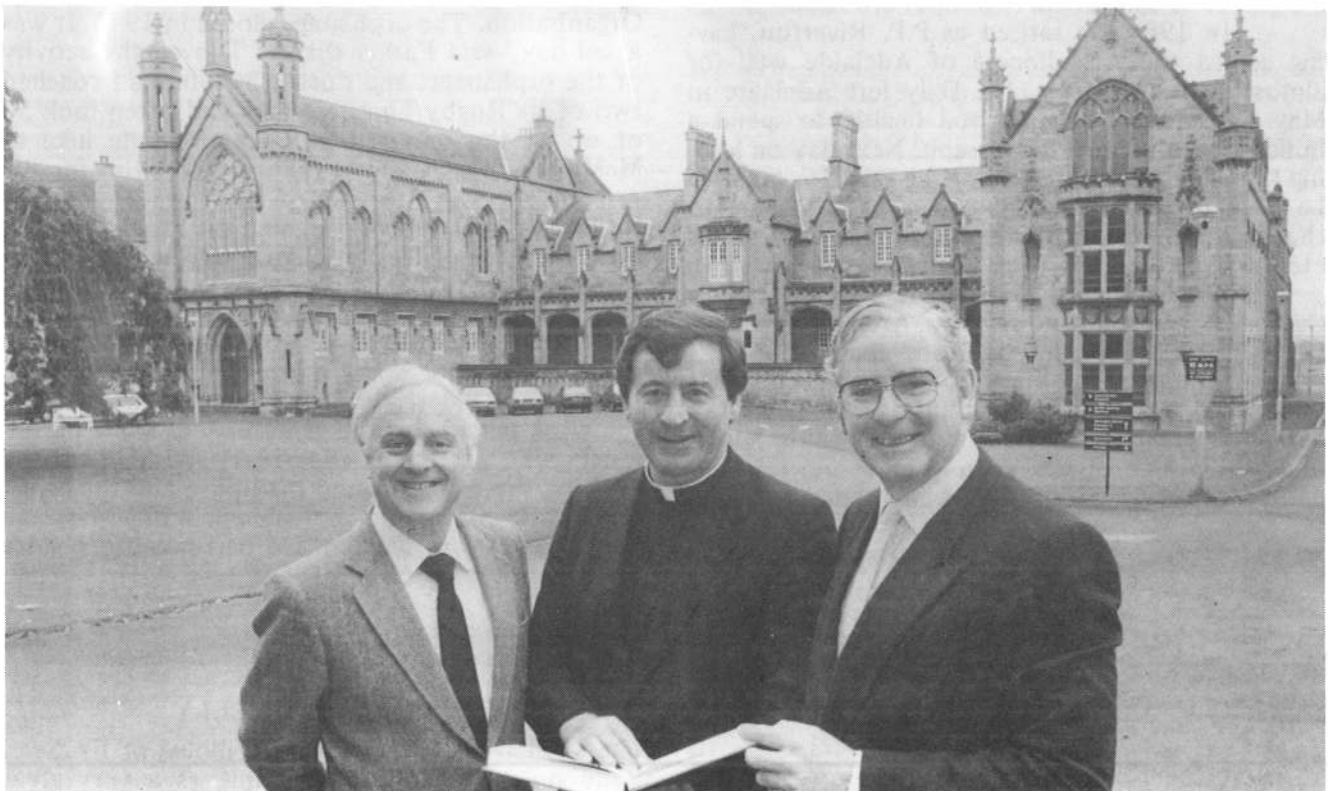
More than one wit has declared that there are only two kinds of people in the world — those who are Irish and those who would like to be. In Australia, especially in Perth, this truth is borne out by the number of people who will attend any function at the Irish Club. The Club's biggest contribution to Irish culture is the *fleadh*, which is held annually in March. It is a veritable feast of Irish culture, ranging from a ball to a sports day. An 'Ireland on Display' exhibition shows off the lace, crystal, linen and silver belonging to members

of the Irish community. Club members also produce a play each year, which runs for a short popular season.



President Hillery of Ireland is greeted by Archbishop William Foley of Perth outside the Cathedral after the President had attended Mass on the Feast of Corpus Christi during his official visit to Australia. Most. Rev. Robert Healy, a Kilkennyman and former St. Kieran's student, is Auxiliary Bishop of Perth.

ST. KIERAN'S TO BE LOCATION FOR 'IRISH ORIGINS' CONFERENCE



St. Kieran's College will be the principal location for a major conference on genealogical research aimed primarily at Australians who wish to trace their ancestry in anticipation of the Bicentennial celebrations planned for the country in 1988. Shown in front of the college are (l. to r.) Mr. Des Regan, travel consultant, Philomena Travel, Melbourne; V. Rev. Martin Campion, President, St. Kieran's; and Mr. Pat Nolan, Director, 'Irish Origins'. In the background on the right is the Moran Wing of the college, named after Patrick Francis Moran, a former Bishop of Ossory who became Archbishop of Sydney in 1884 and Australia's first Cardinal in 1885. Fr. Fergus Farrell of the college staff will present a talk on Cardinal Moran during the forthcoming conference, which is scheduled for May and is expected to attract more than 100 participants.

V. REV. THOMAS DALY

Fr. Tom Daly, who died on May 25th. 1985, was born on 26th April 1910 in Kilkenny and educated by the Christian Brothers and later at St. Kieran's College, Kilkenny, where he received his seminary education. He was ordained at St. Mary's Cathedral on June 10th. 1934 and arrived in Adelaide, South Australia, on November 14th. of the same year.

His first appointment was to a country parish, Hamley Bridge, some 10 miles north of the city of Adelaide. In February 1935 he was working in the city of Mount Gambier, 300 miles south. Fr. Tom was to spend almost ten years in the south-east of the state, for on June 7th. 1941 he was appointed parish priest of Borderton, located on the main highway from Adelaide to Melbourne. For the next two years he was in charge of St. Patrick's Church in the city of Adelaide. From 1946 to 1957 he was P.P. in the suburban parish of Croydon.

I first met Fr. Tom in St. Kieran's when he visited the College in 1957. On his return he sent me the Catholic Directory of Adelaide, wrapped in a Gateaux cake box!!! He was the first priest I met when the P & O liner 'Himalaya' docked at Port Adelaide the following year. It was nice to see a familiar face so far from home.

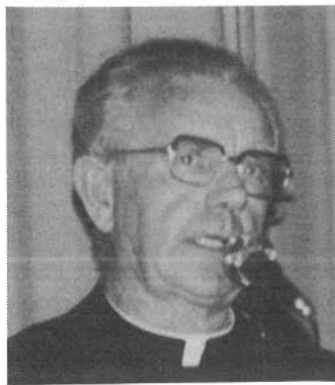
He was then P.P. in Gawler, a large town 50 miles north of Adelaide, close enough to the city for him to be a judge on the Marriage Tribunal, and a member of the Senate (Council) of Priests.

In 1981, he retired as P.P. Riverton, having served the Archdiocese of Adelaide well for almost half a century. Fr. Daly left Adelaide in May 1985 in apparently good health, to spend a holiday with his brother Joseph. Next day on leaving the plane at Dublin Airport he said 'It's great to be back in Ireland', collapsed and was brought to the Richmond Hospital. Fr. Tom had gone to his eternal reward.

At the special Mass for him in St. Francis Cathedral, Adelaide on June 5th., Archbishop James Gleeson expressed the opinions that Fr. Tom's fellow-priests had of him: 'A man of deep faith; one who was totally committed to being an authentic preacher and teacher of the faith; a man of faith; a man of prayer; a humble and talented man; a priest with a great zeal and concern for the



The late Fr. Daly



The late Fr. Kelly

pastoral care of his people; a priest with a great love for Mary the Mother of Jesus; a man with a dry sense of humour.

'Many of you have rich memories of Fr. Tom Daly, a man who has so generously given almost 51 years of priestly service to the Church.' Archbishop Gleeson said, 'and on your behalf, I offer our sympathy to his loved ones in Ireland. The Church here has been the richer because of him.'

S. McG.

SYDNEY

FR. PADDY CROKE MAINTAINS HIS ACTIVE MINISTRY AT 81

A native of Callan who was ordained in St. Kieran's in 1931, is the oldest priest still administering parish affairs in Australia, according to a report in an Australian newspaper. Eighty-one-year-old Father Paddy Croke is parish priest of South Kincumber, Central Coast, in the Archdiocese of Sydney.

He began his schooling at Ballyline National School and then went to the Christian Brothers at Callan. At the age of 14 he entered St. Kieran's College, Kilkenny, from where he was ordained. On his arrival in Australia, Fr. Croke was first appointed to Burwood Heights, where he remained until 1938. He was then transferred to Mosman, spending 4 years there before going to Elizabeth Bay in 1942. During these assignments, he also served for seven years on the broadcasting panel of priests at the direction of Archbishop Gilroy.

For many years he was associated with the Kincumber orphanage and the Catholic Youth Organisation. The orphanage closed in 1975 'It was a sad day,' said Father Croke. 'I loved the activity of the orphanage, and during 30 winters I coached two of its Rugby League teams and often took 50 or 60 of the senior boys on a five mile hike to McMasters Beach where they would swim for the rest of the day.' Some of his former youthful 'followers' still return to greet their old friend at Mass on week-ends, particularly during the holiday season.

Though he has slowed down a little of late with advancing years, Fr. Croke's parish workload would still daunt many a younger man. He visits the sick and elderly in their homes on four days of the week (thanks to the generosity of some parishioners who act as his chauffeur) and keeps fit by mowing the lawns around his house and the cemetery. More often than not he celebrates Mass and hears confessions at all three parish centres, since his is a one-man parish.

OBITUARY

V. REV. SEAN KELLY

The sudden death after a brief illness of Fr. Sean Kelly on 10th. July 1985 came as a very great shock to his family and his many friends in Ireland and Australia.

He was born in Mullinavat on January 4th, 1922 and educated at St. Kieran's College. Ordained at St. Mary's Cathedral, Kilkenny, on June 8th. 1947, he arrived in Australia on March 3rd. 1948, after which his first appointment was at Surry Hills

Appointments at Mascot, Concord, Lidcombe, Meadowbank, Camperdown and Enmore followed. In 1965 Fr. Sean was appointed administrator at Woy Woy and Padstow, and four years later parish priest of the new parish of Balkham Hills, where he provided new schools and a church which was blessed and opened in 1980.

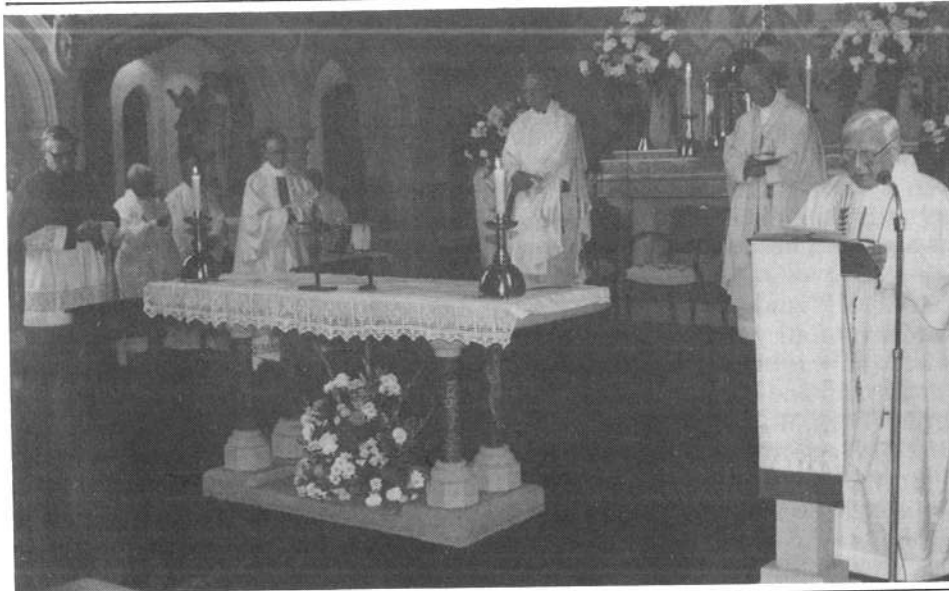
For many years he was President of the Sydney branch of Comhaltas Ceoltoiri Eireann and, being an accomplished violinist and singer, he gave many Australians their first taste of the subtle charms of Irish music and songs.

Speaking during the con-celebrated Funeral Mass, Bishop David Cremin paid tribute to his memory: 'I have spoken with many people recently

about Fr. John Kelly — parishioners, priests, co-workers and his own family. They told me that he was gifted with a good mind, had great common-sense, and was a financial wizard — but over and over again people said he was a man of deep sensitivity, a man really in touch with his people.

'So if, as the second reading of today's Mass says, 'the life and death of each of us has its influence on others', Fr. John deeply influenced all of us for good. We are better for having known him may his deep love of Mary, the Mother of the Lord he loved so much, now lead him to be forever beside them in Heaven. Amen.'

A.



Monsignor James F. Delaney, P.P. Rose Bay, Sydney, addressing the congregation during the con-celebrated Mass in June 1986 to mark the occasion of the Diamond Jubilee of his ordination.

Monsignor Delaney, who is the recipient of the O.B.E. award for community services, was ordained from St. Kieran's College in 1926, and is well known for his pastoral work over six decades. Included in the greeting received for his Diamond Jubilee was one from the Prime Minister of Australia, Mr. Bob Hawke, who said 'Your years of devoted service to your parishioners and to the community more generally have won respect, admiration and appreciation from all of us.'

OBITUARIES

REV. ROSS O'REILLY

Fr. Ross O'Reilly who died in Perth in 1985, was born in Co. Louth and received his secondary education in St. Macartan's, Monaghan.

He came to St. Kieran's in 1938, where he was noted as a student of great piety and hard work, and was ordained in June 1944. As the war was at its peak then he was unable to travel to Australia until 1945. He was one of the many Kieran's men to serve in Perth in the post-war years under the dynamic Archbishop Prendiville.

Fr. O'Reilly served in many parts of the Archdiocese and left behind a reputation of piety and hard work as in his College days. Due to declining health he was forced to give up parish work some years ago but not before building the beautiful Church of Our Lady of Grove in North Beach. He spent his last years as Chaplain at St. Anne's Hospital, Mount Lawley and was noted for his devotion to the sick and especially to their preparation for death. His own death came suddenly due to a heart attack, one of the many he had suffered. May the Master whom he served so well reward him with eternal happiness.

D. L.

REV. THOMAS PRENDIVILLE

Fr. Tom Prendiville who died in Perth in November 1985 was born in Castleisland, Co. Kerry. After his secondary education in St. Brendan's Seminary, Killarney, he went to Genoa for his ecclesiastical studies. These were cut short due to World War II when the College was closed and the students had to complete their courses elsewhere. Fr. Prendiville returned to Ireland and his uncle the Archbishop of Perth sent him to St. Kieran's in 1942 to do his final year there. He was ordained in June 1943 and left for Australia in early 1944. (A journey by boat to Australia in wartime would be an adventure worthy of a special article; having escaped the Germans at the outset one had to get through the Japanese at the other end).

His latter years were dogged by ill health but he persevered up to the end as pastor of the suburban parish of Gosnells and left behind him not only a beautiful church, school, hall and presbytery but also a reputation as a dedicated priest.

D. L.

We record here the passing of the following, for which obituaries were not to hand at time of publication: Rev. Patrick Cunningham (1927), Sydney; Rev. Patrick Grennan (1942), Brisbane; Rev. Michael Sheeran (1939), Rockhampton; and Rev. Hugh Twomey (1922), Townsville. May they rest in eternal peace.

or dwell on his triumphs – the opening of the new St. Joseph's College; the inspiring reflection of priesthood he shared with clergy gathered to celebrate his 70th, anniversary of ordination; or his reply to the toast of the past pupils of St. Kieran's College at that seminary's Bicentenary three years ago, and which made his name resound wherever Irish priests gathered.'

The Monsignor's memory would be most sacred among the people of Masterton, the Cardinal continued. 'You are the ones he talked with and laughed with and ministered to; comforted, absolved, counselled and guided. The full story is the possession, the heritage of those he consoled in times of sickness and of grief, those at whose marriages he assisted and whose children he baptised, those whom he insistently challenged to give God first place in their lives, those to whom he preached with a directness and moving sincerity.'

'Monsignor Moore would have seen his death as a completion, a perfection, a fulfilment, a seal upon all he had believed and lived out as a baptised member of Christ, as one who had died and arisen with His Lord, as one in the priesthood of Him who had suffered and died, and rose from the dead as a pledge and warrant of our own resurrection. In mourning him, we can look on his death in no other way.'

Monsignor Moore visited Ireland on three occasions – in 1924, 1962 and 1982. His former family home in Kilmoganny is now the location of the L'Arche Community, for which purpose it was willed to the diocesan authorities by the Monsignor's niece.

The Editor acknowledges the use of material first published in a series of articles by Lawrie Keegan on Monsignor Moore carried in the Wairarapa Times-Age just before his death.



Monsignor Moore (centre) among fellow St. Kieran's priests during the Bicentenary celebrations at the college in 1982.

SOUTH AFRICA

PORT ELIZABETH

OBITUARY

FATHER MATTHEW BERNARD McMANUS

Father Matthew McManus died in retirement in 1984 after spending the later years of his life in the service of the Diocese of Ossory (his most recent appointment was as C.C. Ballycallan).

A native of Kilkenny, and a member of the famous McManus family which produced a distinguished author (Francis) and the first Director of AnCO/The Industrial Training Authority. (Brian), Matthew McManus was educated at St. Kieran's, where he also studied Philosophy. He then studied Theology in Rome and was ordained there in St. John Lateran in March 1936.

He came to South Africa the same year and was very kindly received by the patriarchal Bishop Hugh McSherry, who had ruled the Vicariate of the Eastern Districts of the Cape of Good Hope for almost 40 years. His first appointment was as curate in one of the three parishes then existing in the growing city of Port Elizabeth, in which he was to play an important part.

He was given charge of a large area in the rapidly expanding African 'location' to the north of the city. Here he ministered to the poorest of the poor and while so doing strove to master the

Xhosa language. It was while he was stationed here that he achieved fame by finding himself confined to an isolation hospital during an outbreak of bubonic plague. While in quarantine he came into contact with city officials who were of great value afterwards when the allocation of sites for churches was being considered. Fr. McManus was able to get a site when none was available for any other denomination. It was at this time that the story originated of his African people building him a church on which they affixed a plaque with the inscription 'To McManus and God'. There was some foundation in fact for the story, but the inscription, I think, was his own!

When he left Port Elizabeth, it was to take charge of an isolated (in those days) mission in the Amatola mountains. His work there was interrupted by his term as chaplain to the South African Forces when they served in North Africa and Italy. Countless are the stories told about him as missionary and Army chaplain – all of which show him as a man among men with great charm, wit and generosity.

After the war he worked in a sprawling coloured area in Port Elizabeth, one of whose streets, 'McManus Crescent', is named after him. He still retained contact with men in municipal and state affairs, some of whom had served with him in the army. His friendship with the Chief Traffic Officer in Port Elizabeth, with whom he had

wandered around unharmed in a mine-field near Benghazi, was helpful when some of his colleagues collected tickets for speeding!

As he grew older, he served as Parish Priest in a number of parishes throughout the diocese – Somerset East, Addo, Konga. In all he left his mark. He championed the underdog, had a tender heart for the poor and dispossessed. His brand of religion was militant, and (like the Father O’Flynn of the song) he never hesitated to ‘Lift the lazy ones on wid’ a stick.’ Perhaps his greatest gift was his hospitality towards his fellow-priests. No trouble was too much, no inconvenience too great, when he welcomed you to his home. He helped many a priest who was in difficulties and a cry for help brought him flying (in some cases, literally, for he had a pilot’s licence).

Always he had longed for a little place in the Diocese of Ossory where he could spend his last years. The late Bishop Birch granted his request in 1975 and assigned him to Callan and later to Ballycallan. He was the last of the clerical ‘characters’. Already he has become a legend, and no-one would enjoy better than himself the many stories in which his reputation lingers. The diocese of Port Elizabeth is the poorer with his passing.

S. S.



The late Fr. McManus



Monsignor John Kenny

ANOTHER GOLDEN JUBILEE FOR MONSIGNOR

A St. Kieran’s priest, ministering in Port Elizabeth for more than 55 years and who celebrated the Golden Jubilee of his ordination in 1980, has been hailed by ‘Pioneer’ magazine for achieving another Golden Jubilee.

Monsignor John Kenny has been active in the promotion of the Pioneer movement in the diocese of Port Elizabeth, as well as being a prominent member of the organisation himself, for more than 50 years.

UNITED STATES

BOISE

OBITUARY

V. REV. THOMAS RYAN

To have known someone for half a century and through the years to have felt one’s admiration not merely maintained but growing is to be made acutely aware of a man’s essential quality. Father Thomas Ryan was a friend where interests are shared, causes espoused and service done.

His passing on November 27th, 1985 was sorely felt by his parishioners, his fellow priests and all who had come to know him as he unselfishly served his God, his Church and the people entrusted to his care for more than two score years.

Ordained in St. Kieran’s College in 1941 for service in the Diocese of Boise, he was unable to travel to America until the Fall of 1942. World War II was raging, German U-Boats were lurking in the Atlantic and it was with great difficulty and much trepidation that he and a number of other priests were able to disembark in Halifax, Canada. From there they travelled by rail to New York and after a journey of three thousand miles reached the diocese of their adoption.

Father Ryan’s first year in Idaho was spent recuperating from an illness which he brought with him from his native land. On regaining his health he spent the next forty two years serving his diocese as curate and pastor.

During his Pastorate of Holy Trinity Parish, Nez Perce, he built a new church in keeping with the updated liturgy following Vatican II, and a new rectory. His greatest work, and perhaps the work for which he will be longest remembered, was with the youth of Nez Perce, Keuterville and Cottonwood. As director of the 4 H Clubs in these

areas he had charge of Catholics and non-Catholics alike, teaching them the skills of animal husbandry. He was a judge of livestock at various County Fairs (Shows) throughout the State of Idaho.

His many friends will feel that he needs no garland or tributes since his work lives in people influenced by his life and priestly office.

May God grant him eternal rest and bring him to the reward promised to the good and faithful servant.

N. V. H.

DAVENPORT

OBITUARY

V. REV. PATRICK DUGGAN

When the news came on 8th May 1985 that Fr. Pat Duggan had died at 6 a.m. that morning (in retirement at St. Kieran’s College) and that his Funeral Mass would be in his native Hugginstown, a lonely feeling ensued. It was hard to realise that Pat had gone to his eternal reward, leaving a vacancy hard to fill. Many memories came back of the days since I first knew him at St. Kieran’s – the Sunday morning walks in the lower fields with Pat telling of the characters he knew; his ordination on 30th May 1931 at Sacred Heart Cathedral in Davenport, Iowa, when after the ceremony the other ordinandi had returned to the church to give blessings to their families, and Pat stood in the sacristy, tears in his eyes – ‘I have none of my family out there’. I remember too his Silver Jubilee celebrations in his parish of North English, the dedication of his new church at Grand Mount and his very witty speech at my own Golden Jubilee.

He was a parish priest for almost forty

years — the first twenty years he spent in district mission parishes, very often having to drive on gravel or merely clay roads to visit his people. His rectory was a motel where the welcome mat was always at the door. Like so many of the area priests he had no housekeeper but could put-up a fine dinner of bacon, cabbage and boiled spuds, with home-made bread that some parishioner had brought in. In spite of a busy day his thoughts were so often on home and events in Kilkenny. When the All-Ireland was on, he was as excited as anyone in Croke Park, especially if Kilkenny was playing. Such matches had no interest for Iowans, still one could phone Pat on the following Monday and through some special hot-line of his he could give the exact score.

He enjoyed the high respect of each of the three bishops under whom he served and was appointed Dean of his area by the present one, Bishop O'Keeffe.

I was happy to be one of the con-celebrants at his Funeral Mass in the new church in Hugginstown with so many priests from Ossory and hundreds of his neighbours and friends. The coffin was lowered beside the church as we sang the *Salve Regina* and said farewell to the light-hearted 'Boola' of seminary days and the hospitable, priestly Fr. Pat of fifty years in the diocese of Davenport. Watching the sadness of his relatives and friends one could truly say, echoing the convictions of all who knew him at home and in far distant Iowa — 'Thank God that he lived, thank God I knew him!' *Requiescat in pace.*

J. Q.

Fr. Jim Crotty, who was bursar at St. Kieran's when Fr. Pat Duggan came to live there, writes from Peru:

'For the short time I knew him I had nothing but the highest and best regard for Fr. Pat. Duggan. He was a gentleman. How one gets on and reacts in the house can tell you a lot about a person and in Pat's case it was a pleasure to have him. He fitted in like a hand into a glove and was very appreciative of everybody and everything. I think St. Kieran's suited him as he had his own independence and still had company — he appreciated that.

I was very glad he had his few years of retirement as he had a hard beginning in his priesthood, in those early days. I think the last few made up a lot. All those Sundays going off to the matches and hoping that the nephew would do well, and Kilkenny would do well, and Carrickshock. All that was balm to his heart and he enjoyed every minute of it. God rest him and give him peace. He will be missed in the college — and beyond it.



Father Patrick Duggan (left) formerly of the diocese of Davenport, who died in May 1985, was the first priest to retire to the residential facilities made available at St. Kieran's for retired priests. In his time there, he became a part of the place, being loved and respected by the college staff with whom he shared his life. May he rest in peace.

LOS ANGELES

OBITUARY

V. REV. PHILLIP McKIERNAN

Fr. Phillip McKiernan, who died in August 1985 in Santa Monica at the age of 82, was among a group of Irish priests who had made a notable contribution to the pastoral care of the growing Catholic population in the Archdiocese of Los Angeles over a period of almost half a century.

Born in 1903 in County Cavan, Father McKiernan was ordained in 1928 at St. Kieran's. In 1941 he was appointed pastor of St. Rose of Lima, Simi, and then pastor of St. Sebastian parish, Santa Paula.

He was founding pastor in 1944 of St. Cyprian parish, Long Beach and built the school, church (now auditorium), convent and rectory.

In 1958 he was named pastor of Holy Cross parish. He retired in 1973 and had been in residence at St. Luke's Parish, Temple City.

ORLANDO

A WRITING TALENT DISCOVERED

Fr. Eamonn Tobin, ordained from St. Kieran's in 1972, has developed an unusual skill in writing cogently on religious topics, and a series of pamphlets authored by him now includes titles such as 'The Mass Explained: Connecting Liturgy and Life'; 'The Sacrament of Penance'; 'How to Forgive Yourself — and Others'; and 'The Kiss of God: The Holy Spirit and His Work.'

Fr. Tobin, who has also been deeply involved in the Charismatic Renewal Movement in Orlando, was recently appointed pastor of the parish of Our Saviour, Cocoa Beach, Florida.

SAN DIEGO Five new Monsignori named in 1985 are alumni of St. Kieran's College. They are William Cuddihy (1956), St. Catherine Labouré Parish, San Diego; Timothy Hartnett (1956); Eamonn Lyng (1958), Good Shepherd Parish, San Diego; Thomas Healy (1959), St. Mark's Parish, San Marcos.

WICHITA

OBITUARY

MONSIGNOR EDWARD GUNNING

Monsignor Edward Gunning who died on July 18, 1985 at the age of 93 was the senior priest of the Wichita Diocese. Born in Kilbane, Co. Clare on April 10, 1892 he was ordained in St. Mary's Cathedral on June 13, 1920. His death marks the end of an era — he was the last priest in the diocese to have been born in the 19th. century.

During his 65 years in the priesthood he had the unique distinction of serving under seven bishops, including Bishop Gerber, who was the main celebrant and homilist at his funeral Mass in St. Patrick's Church, Parsons where he had begun his priestly ministry and was later to spend twenty-five years as pastor (1947-1972). Monsignor Gunning was made a domestic prelate by Pope Pius XII and served as Vicar Forane of the Parsons Deanery.

He will be remembered in particular for his work for the provision of Catholic education and the care of the poor. May he rest in peace.

REUNIONS



GOLDEN AND SILVER JUBILARIANS 1984

Back row (from left) Rev. John Lennon (Shrewsbury); Rev. Thomas Mullins (Salford); Rev. Michael Hanrahan (St. Augustine); Rev. James McGlinchey (Motherwell); Rev. Gerald Lovett (Seattle). Front row: Rev. Eamonn Dignan (Washington); Rev. Paddy O'Keeffe (San Diego); Most Rev. Laurence Forristal (Bishop of Ossory); Rev. John Dermody (San Jose), golden jubilarian; Rev. Martin Campion, College President; Rev. Tom Healy (San Diego).



GOLDEN AND SILVER JUBILARIANS 1985

Back row (left to right): Rev. Patrick Cooke (Wellington); Rev. Desmond McMahon (Seattle); Rev. Seamus McEvoy, P.P., Lisdowney; Rev. James Tubman (Salford); Rev. Joseph Gill (Southwark); Rev. Patrick Keane (Salford); Rev. Joseph Nolan (Orlando); Rev. Patrick Cleary (Adelaide); Rev. James Hally (Camden); Rev. John Fitzpatrick (Down and Connor); Rev. Francis Bourke (Camden); Rev. Thomas Carrigan (Sacramento); Rev. Brendan O'Callaghan (Nottingham); Rev. Donal J. Sheahan (Camden). Front row: Rev. Martin Campion (College President); Rev. John McHugh (Edinburgh); Most Rev. Laurence Forristal, Bishop of Ossory; Msgr. James Carey, P.P. Cuffesgrange; Canon Michael O'Carroll, P.P. Thomastown; Rev. Michael Conway (Paterson).



GOLDEN AND SILVER JUBILARIANS 1986

Back Row (left to right): Rev. Patrick O'Sullivan (Kilmore), Rev. Timothy O'Sullivan (Nottingham), Rev. Aidan Foynes (St. Petersburg); Rev. Patrick Farrell (Venice); Rev. Laurence Dunphy (Ossory); Rev. Peter Hoyne (Ossory). Front row: Rev. Martin Campion (College President); Rev. Thomas Foynes (Birmingham); Rev. Michael McNulty (Edinburgh); Most Rev. Laurence Forristal (Bishop of Ossory); Rev. John L. O'Sullivan (Brentwood); Rev. John Kenny (Ossory); Canon John Moore (Portsmouth).

St. Kieran's English Union meets at Droitwich

In recent years the St. Kieran's Re-Union in England and Wales has broken with the tradition of meeting in a different venue every year — for the past three years we have met at the Chateau Impney, Droitwich Spa, a French-chateau-style building now converted successfully to a four-star hotel. Set as it is in its own grounds in the heart of the Worcestershire countryside, sons of the soil feel at home there. Normally the rates would be beyond the reach of a clergyman's 'salary' but the owner is partial to our cause and charges us an extremely low rate. As this generosity is matched by his staff's warm welcome and high standard of service, we are likely to keep meeting there for some time to come.

Up to 1984 the number attending the re-union was declining annually. Since moving to Droitwich, however, we have arrested the decline and, better still, succeeded in adding to the number attending. This year, for example, we had a forty-per-cent increase on the 1985 figures. We are confident that this favourable trend will continue in the years ahead, especially since we have settled down and adopted a more favourable timetable.

Most priests arrived this year on the evening of Monday, 5th May. They were joined by Bishop Forristal and the President of the College, Fr. Martin Campion. St. Patrick's College, Carlow, and St. John's College, Waterford, were holding their re-unions at the same time so the hotel lobby and lounges were filled with clerical chatter well into the small hours of the following morning. Some had cause to groan in regret on the golf-course later in the day.

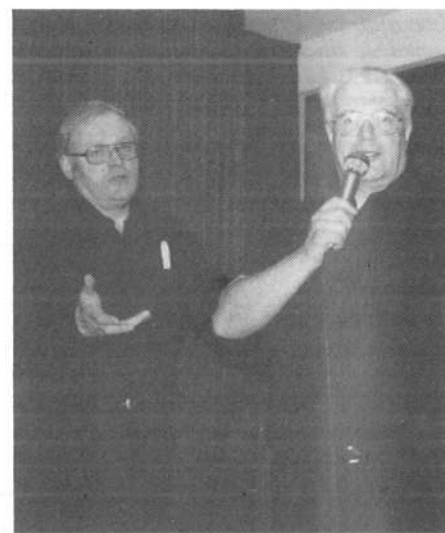
The annual golf competition was played on the nearby Droitwich course on Tuesday. Competitors chose their own playing partners, sharing the course with the other colleges and even choosing partners from them. Although it can be a demanding course, the Stableford format encouraged everyone to play to the finish. Fr. Paddy Keohane

(Leeds 1974) lasted best of all and was a worthy winner. Non-golfers chose to sample the delights of the famous Spa or to visit the architecturally-ornate local Catholic church.

Since Fr. Patsy Flanagan's death at the 1983 meeting, we celebrate Mass every year now with Bishop Forristal. We began in 1983 by offering Mass for our former President; now we remember all the members of our Union and pray for deceased members as well. It is a fitting way to celebrate our bond with each other and to renew our link with the office of the Bishop of Ossory. Although the hotel setting lacks the splendour of St. Mary's Cathedral it does evoke the 'Go forth to all nations' we heard there before setting foot on these shores.

Mass was followed by the usual business meeting which mostly looked forward to next year's re-union — we will be celebrating our 60th Anniversary in 1987. There was unanimous agreement that it should be held at the Chateau and that it should follow this year's very successful format.

Bishop Forristal and the President of the college gave their formal addresses later at the dinner. The Bishop kept us in touch with the latest issues affecting the Church in Ireland and the diocese of Ossory. Fr. Martin Campion gave a very informative account of the current developments in the seminary, raising a few eyebrows amongst those who remember the 'hard' years in the dormitories and the Bull Field. The dinner ended with the President of the Union, Fr. Dick Dunphy (Shrewsbury 1951), expressing the gratitude of the assembly to Bishop Forristal and Fr. Campion for their continued and wholehearted support of the Union. It is a feature of the St. Kieran's Re-Union in England and Wales that the Bishop of Ossory and the President of the College attend it every year. Their presence gives the gathering a dignity and a status it might not enjoy otherwise.



At the 1986 St. Kieran's English Union meeting at Droitwich Spa were (photo left, front row): Rev. Dominic Carey; Rev. Martin Campion, President, St. Kieran's College; Rev. Jim Leevy; Most Rev. Laurence Forristal, Bishop of Ossory; Rev. Pat O'Donnell; Rev. Kevin Brennan; (back row): Rev. Paddy Breen; Rev. Paddy O'Sullivan; Rev. Christy O'Dwyer; Rev. Paddy Keohane; Rev. Joseph Flynn; Rev. Martin Deegan. Photo right shows Fr. Tom Cass leading the community singing in fine voice with invaluable assistance from Fr. Paddy O'Connell (St. John's, Waterford).

After Bishop Forristal presented the many wolf prizes — organised by our former treasurer, Fr.addy O'Sullivan (Liverpool) — we were given strict instructions to get plenty of fresh air before the next event of the evening. For the second year running Fr. Tom Cass (Hexham & Newcastle) arranged a most successful sing-song with all the colleges participating. A Kerryman had us raising the roof with *An Puc ar Bhuille* while a Corkman tried to put us to sleep with 'De Banks.' Another Corkman gave us his infamous 'Turkey Song' just before a Kilkennyman tried to send us off to bed with the 'Rose of Mooncoin.' It was a rousing occasion, to say the least, and we were ready for the coffee and delectable sandwiches with which the staff tried to revive us at midnight. The night was young for many, however, especially those in the card-schools.

Renewed in spirit, but somewhat lacking in vigour, we departed on Wednesday morning after a hearty English breakfast. Parishes of all shapes and sizes awaited us. They may have been the poorer or the better for our absence; the better, we hope, for our spirited return!

The Diamond Jubilee Re-Union will begin on the evening of Monday, 4th May 1987 at the Chateau Impney, Droitwich Spa. It will end after breakfast on Wednesday 6th. May. Accommodation per night (including full breakfast) will be £15.50 approximately. Invitations will be sent to all St. Kieran's priests in England and Wales early in 1987. In the meantime, suggestions may be made to any of the following officers of the Union:

President	Fr. Dick Dunphy (Shrewsbury)
Vice-President	Fr. Tom Cass (Hexham & Newcastle); or
Secretary	Fr. Michael Campion (Hexham & Newcastle)

The Secretary should be most grateful if the priests who have not received invitations to the past two re-unions would send their names and addresses to him as soon as possible. We eagerly look forward to our 60th. Re-Union and hope that as many members as possible will be able to enjoy it.

Michael Campion

Scottish Union holds 53rd. and 54th. reunions

Twenty-five priests concelebrated Mass in St. Mary's Church, Stirling, in March 1983 at the 53rd. annual reunion of St. Kieran's priests in Scotland.

During the Mass, at which the principal celebrant was Bishop James Monaghan, Auxiliary of St. Andrews and Edinburgh, music was rendered by a choir of local school-children with Fr. Michael Purcell, assistant at St. Mary's, at the organ.

The parish priest of St. Mary's and Vice-President of the Scottish Union, Fr. Thomas Rhatigan welcomed members to the meeting which followed the Mass and remarked that the ruins of Cambuskenneth Abbey nearby had connections with St. Canice, patron saint of Kilkenny.

Union President Fr. Joseph McElholm conveyed congratulations to silver jubilarian Fr. James McGlinchey of St. Dominics, Craigend, and the

meeting concluded with a recitation of the *De Profundis* for the repose of the souls of Rev. Robert O'Kane of Glasgow and Canon Peter Donati of Edinburgh, who had died since the last meeting.

The 54th. meeting of the Scottish Union was held in Linwood at the invitation of V. Rev. Thomas Nolan, P.P., St. Convals, on St. Kieran's Day 1985.

Congratulations went to Canon Peter McKeon, Fauldhouse, Canon Michael O'Connor, Broxburn and Fr. John McHugh, Granton, on the golden jubilee of their ordinations, and to Fr. Jeremiah O'Riordan, Wishaw, on his silver jubilee.

Prayers were offered for the repose of the soul of Monsignor Patrick Quille and Fr. Charles Kelly, both of whom had died since the last meeting.

Bernard J. Canning

Ireland, Mother of Priests

*The fishwife sits by the side
Of her childing bed,
Her fire is deserted and sad,
Her beads are long said;
Her tears ebb and flow with the sea,
Her grief on the years,
But little she looks to the tide,
And little she hears:
For children in springtime play round
Her sorrowing heart,
To win them their feeding she loves
To hunger apart;
Her children in summer she counts
Awhile for her own;
But winter is ever the same,*

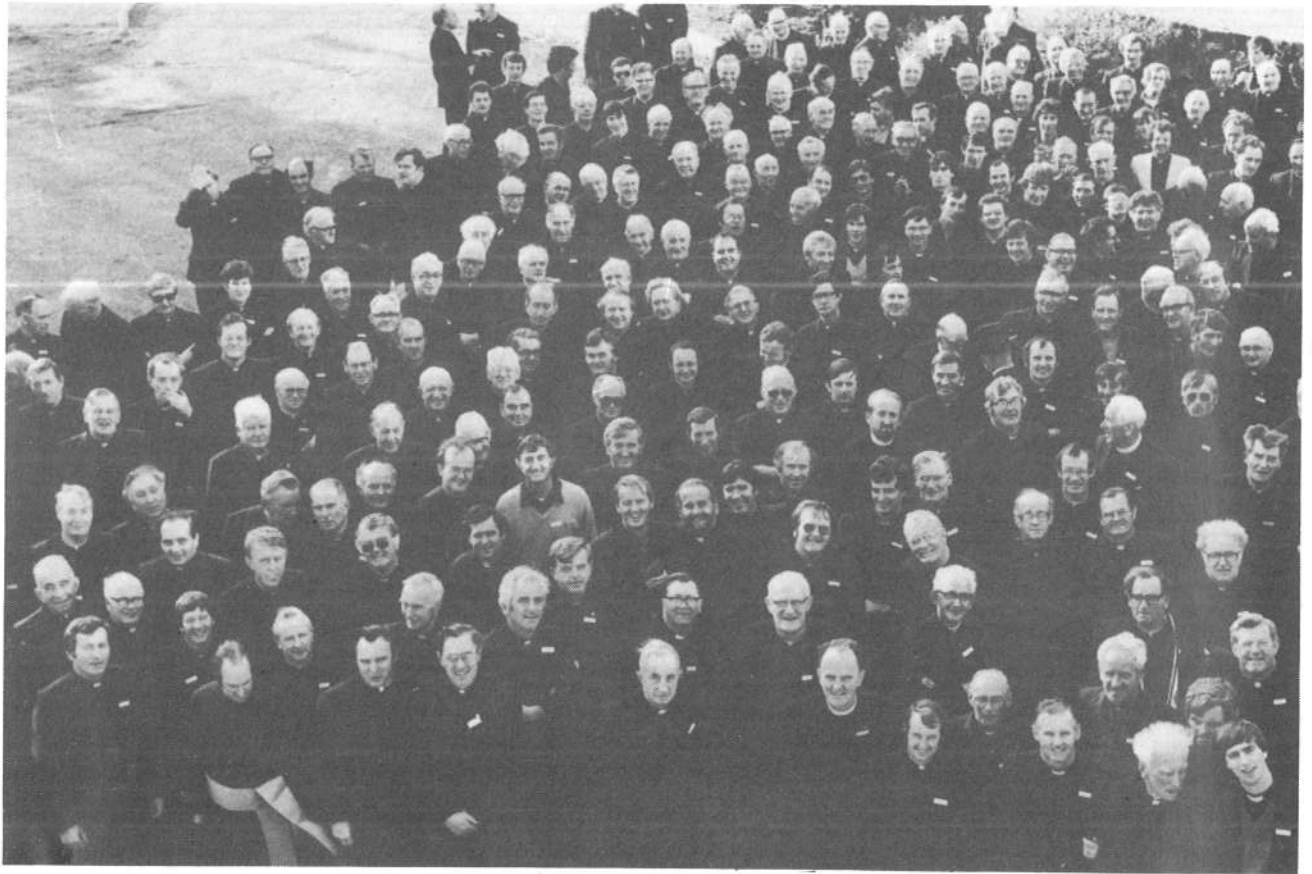
*The loved ones are flown.
Far over the sea they are gone,
Far out of her ken
They travel the furthest of seas
As fishers of men.
Yet never a word to her sons
To keep them at home,
And never a motherly cry
Goes over the foam;
She sits with her head in her hands,
Her eyes on the flame,
And thinks of the others that played,
Yet left her the same.
With vesture she wove on the loom
Four-coloured to be,*

*And lanterns she trimmed with her hair
To light them to sea.
Oh, far have the living ones gone,
And further the dead,
For spirits come never to watch
The fisherwife's bed;
And sonless she sits on the hearth,
And peers in the flame,
She knows that their fishing must come
As ever it came—
A fishing that never set home,
But seaways it led,
For God who has taken her sons
Has buried her dead.*

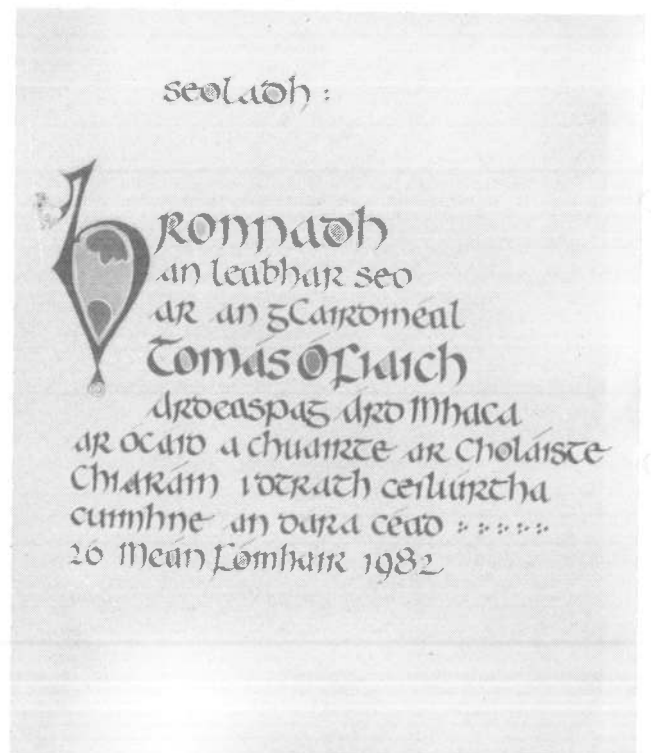
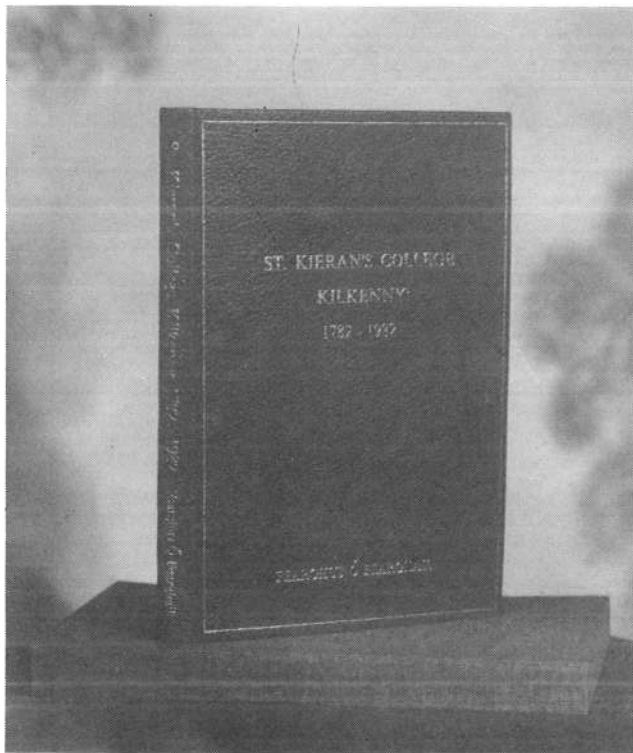
— A poem by Shane Leslie published in the first edition of the *St. Kieran's College Record*, 1956

BICENTENARY FOOTNOTES

We publish here a selection of photographs submitted from among those taken during the Bicentenary celebrations of St. Kieran's College in 1982, but which were not included for space or availability reasons in the Bicentenary Record.



Priests from five continents shown as they gathered outside the Hotel Kilkenny (Rose Hill) before dinner on World Reunion Day during the Bicentenary celebrations of St. Kieran's College in August 1982.



The special bound inscribed edition of Fr. Fergus Farrell's history of 'St. Kieran's College 1782-1982' presented by Bishop Forristal of Ossory to Cardinal Tomas O'Fiaich on the occasion of his visit to St. Kieran's in September 1982 for the Bicentenary celebrations. Fr. Farrell's book was also published in a paperback edition, and traces the college's history from its establishment, with particular emphasis on the 30 years since the publication of Bishop Birch's history in 1951.



CLASS OF 1967

Back row (left to right): Rev. M. Bartley (Hallam); Rev. V. Lockman (Washington); Rev. N. Hickie (Baker City); Rev. C. Kiely (Ecuador); Rev. T. Murphy (Ossory); Rev. J. Lally (Nottingham); Rev. P. Comerford (Dean, St. Kierans); Front row: Rev. S. Doyle (Hexham & Newcastle); Rev. V. Brady (Sacramento); Rev. P. Williams (Down and Connor); Rev. M. Ryan (Ossory and staff, St. Kieran's College); Rev. P. Dalton (Ossory).



CLASS OF 1970

Left to right: Rev. L. Barron (Ossory); Rev. J. Ryan (San Francisco); Rev. L. Tuffy (Boston); Rev. O. Mooney (Dromore); Rev. J. Coonan (Ossory); Rev. P. O'Farrell (Ossory); Rev. T. McGovern (Nottingham); Rev. J. Leavy (Leeds); Rev. M. Norton (Ossory); Rev. P. Moore (Ossory).



COLLEGE PRESIDENT WITH NORTHERN GROUP

Back row (left to right): Rev. B. McAteer (Dromore); Rev. F. Kearney (Dromore); Rev. G. Murphy (Biloxi); Rev. O. McStravick (Down and Connor); Rev. G. Conway, Edinburgh; Monsignor Thomas Maher, College President; Rev. S. Laverly (Seattle); Rev. O. Mooney (Dromore) Front row: Rev. S. McBrearty (Down and Connor); Rev. J. Kearney (Dromore); Rev. D. White (Down and Connor); Rev. P. McWilliams (Down and Connor).



WINNING ST. KIERAN'S COLLEGE PAST PUPILS' TEAM FROM BICENTENARY CHALLENGE

The St. Kieran's Past Pupils' team which defeated a Kilkenny selection 0-18 to 2-10 during the Bicentenary Celebrations in September 1982. Back row: (left to right): Paddy Prendergast, Kevin Heffernan, Frank Holohan, Billy Fitzpatrick, Pat Dunphy, Richie Reid, Mick Crotty.

Front row: Joe Doran, Ger Fennelly, Harry Ryan, Brian Cody (captain), Kieran Brennan, Billy Walton, Nicky Brennan.



25-YEAR REUNION OF ST. KIERAN'S COLLEGE LEAVING CERTIFICATE CLASS OF 1959

Back row (left to right): Tom Carroll, Eddie Keher, Martin Forristal, Rev. Pat Duggan, Andy McEaney, Michael Butler, Eddie Phelan, Michael Brannigan, Martin Walsh, John Kelly, Seamus Dowling, Rev. John Nyhan (Korea).

Front row: Paddy Holohan, Gay Murphy, John O'Donoghue, Michael Wall, Canon John Kennedy (R.I.P.), guest of honour; Martin Kehoe, Peadar Malone, Christy Leahy, Paddy Fitzmaurice.

THE BROTHER TRADITION

The tradition of brothers attending St. Kieran's College is a strong one, and over the years brothers have accounted for many hundreds of St. Kieran's students. In this feature we have made a photographic record of 11 families who between them have had 64 of their members attend St. Kieran's College over the past 25 years alone.



THE BRENNANS
Jenkinstown

From left: Kieran (army officer); Gearoid (army officer); Canice (student at St. Kieran's); Paudie (farmer); Nicholas (computer operations manager). Both Kieran and Nicholas are All-Ireland hurling medallists with Kilkenny).

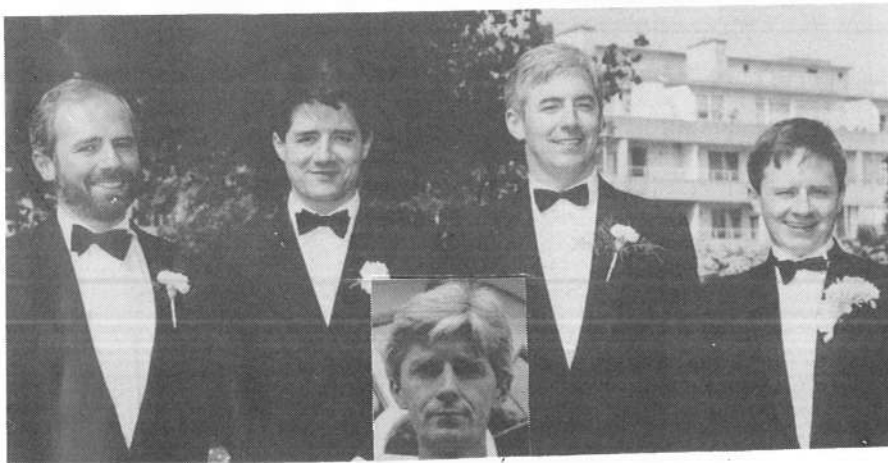


THE COSTELLOS
Kilkenny City

At back (from left): Sean (teacher, Dublin); Eamonn (teacher, Kilkenny); Seamus (jeweller, Kilkenny).

In front: Martin (food scientist, Kilkenny); Kevin (bank official, Cork); Colm (doctor, Cork).

(Their father, Eamonn Costello, was teacher of Irish at St. Kieran's from 1939 to 1974. Their brother Pdraig, also a St. Kieran's past pupil, was tragically killed in a road accident in 1976).



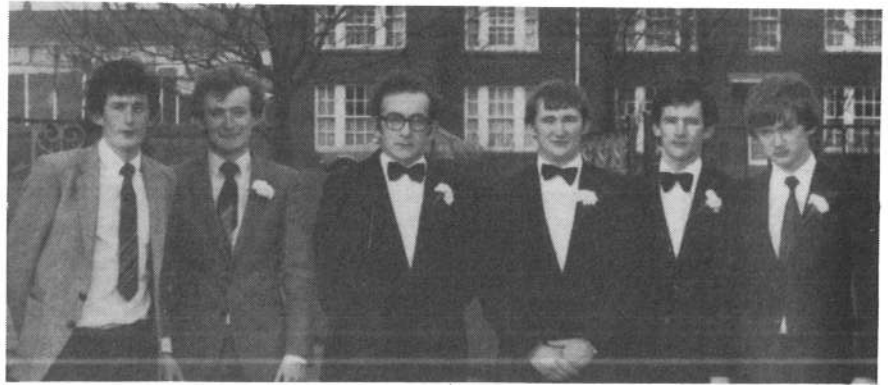
THE DIXONS
Kilkenny City

From left: David (transport company director, Dublin); Brendan (insurance consultant, London); Thomas (Detective Garda, Dublin); John (antique dealer, Edinburgh); INSET: Gregory (decorator, Dublin).

THE BROTHER TRADITION

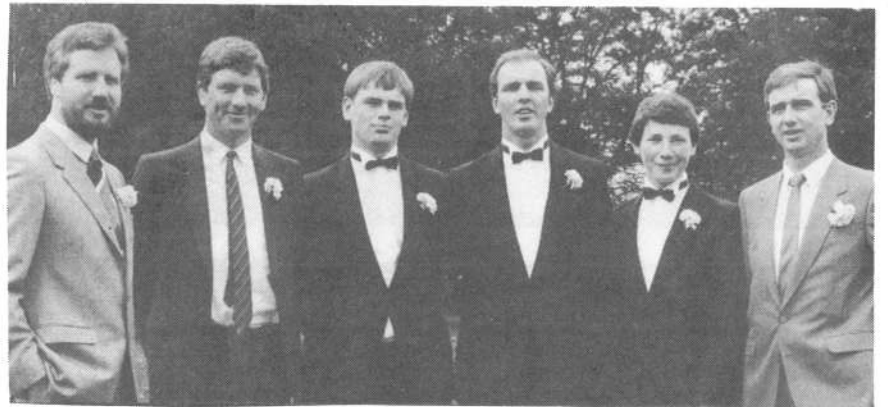
THE DOOLEYS Gowran

From left: Cornelius (Garda, Cork); Oliver (Garda, Kildare); Gerard (supermarket owner, Dublin); William (Garda Youghal); James (bank official, Tralee); Sean (retail store manager, Dublin).



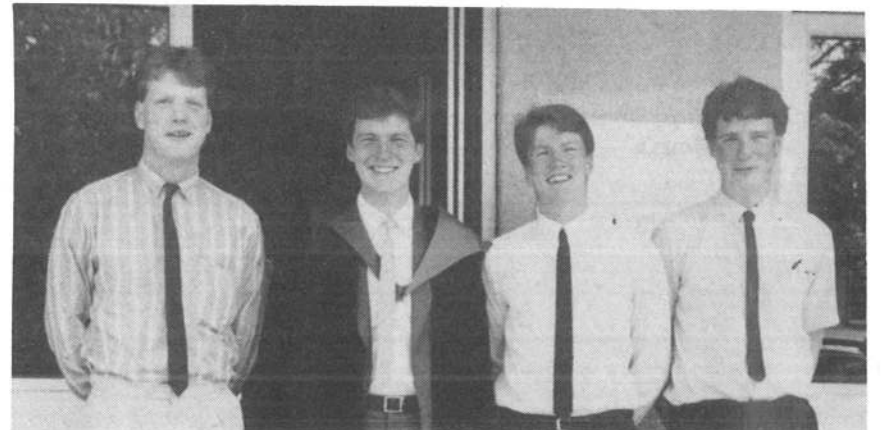
THE GANNONS Ballyragget

From left: Joseph (engineer, Kilkenny); Michael (bank official, Dublin); Martin (pharmaceutical technician); Patrick (farmer); John (student at St. Kieran's); James (farmer).



THE KELLEHERS Kilkenny City

From left: Gabriel (RTC student, Carlow); Padraic (electronics engineer, London); Ciaran (civil servant, Dublin); Ronan (architectural student, Dublin).



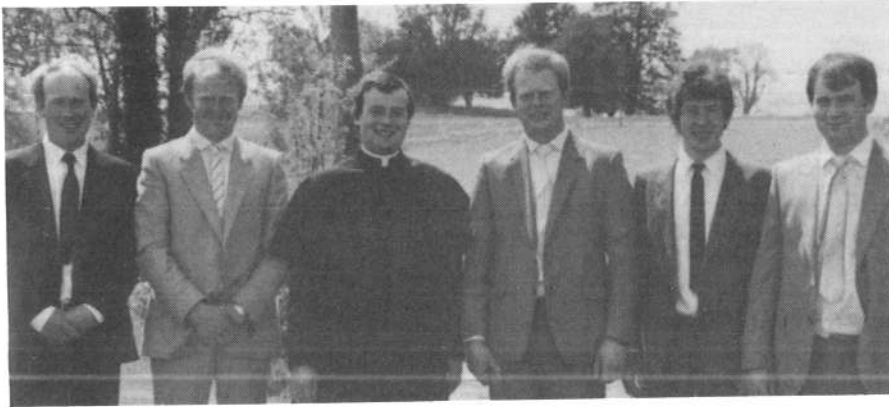
THE PRENDERGASTS Clara

Front row (from left): Peter (AnCO trainee, Kilkenny); James (bank official, Dublin); Martin (psychiatric nurse, Kilkenny); Francis (farmer) INSET: John (B.A., U.C.C., now in Belfast).

Back row (from left): Anthony (farmer); Patrick (farmer and All-Ireland championship hurling medallist with Kilkenny); David (army officer, Cork); Richard (teacher, Fethard); Michael (farmer, and the only one of the ten Prendergast sons not to attend St. Kieran's. Nine members from the same family must still Rank as an outstanding attendance at a secondary school).

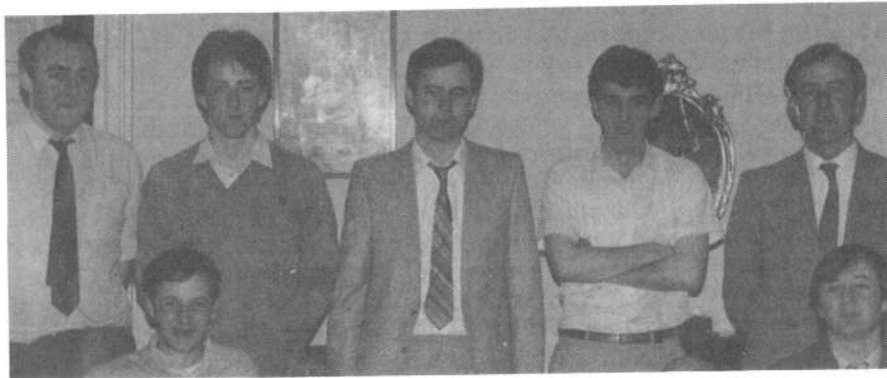


THE BROTHER TRADITION



THE TOBINS
Johnstown

From left: Liam (farm manager), Eugene (farmer), Fr. Martin (ordained in 1986); Bertie (farmer); Robert (student at agricultural college); Francis (accountant). The eldest brother in the family, Oliver, who died in 1974, was also a past pupil of St. Kieran's



THE LYNCHES
Kilkenny City

*In front (from left): Michael (archivist, UCD); Gerard (doctor, Sunderland)
At rear: Michael (company representative); Andrew (university student, Dublin); Patrick (bar manager); James (planning officer, Dublin); John (veterinary surgeon).*



THE TWOMEYS
Gowran

From left: Diarmuid (quality control officer, Dublin); Philip (electrician); Barry (company executive, Waterford); Sean (technician, Kilkenny); Eamonn (transport manager, Dublin).



THE McINERNEYS
Kilkenny City

From left: Thomas (trainee accountant, Kilkenny); Francis (student at St. Kieran's); Michael (graphic illustrator, Kilkenny); Gerard (engineer, Kilkenny)

IN THE NEWS

BUSINESS

Chris Comerford was appointed Chief Executive and a member of the board of Siuicre Eireann cpt./ The Irish Sugar Company in March 1985, having held a designate position from August 1984.

A former student and staff member (1957-59) of St. Kieran's College, he joined the staff of the Agricultural Institute in 1959 and moved to the Irish Sugar Co. in 1964 as an agricultural adviser. He became successively manager of the Sugar Beet Research Centre at Mallow (1965); Agricultural Development Officer for CSET and Erin Foods (1966); Assistant Manager (1967) and Manager (1973) of Group Agricultural Services; Deputy Chief Executive with special responsibility for sugar and food production (1976) and Group General Manager (1979).

A graduate of UCD, from which he holds an M.Sc. in Plant Pathology, Chris has been responsible for a number of significant developments in the areas of seed selection, capital investment management and industry adaptation to EEC conditions during his time with the company. He is a native of Windgap, Co. Kilkenny and is married to the former Miss Theresa Fitzmaurice, formerly of High Street; they have four children.



Chris Comerford



Brendan Cassidy

THE ARMY

Major General Brendan Cassidy was appointed Adjutant General of the Defence Forces in July 1984. Born in Kilkenny in 1925, he was at St. Kieran's from 1937 to 1942 and was commissioned an officer in the Irish Army in 1945. He served the early part of his career in Clonmel, Kilkenny and Army Headquarters before being appointed chief instructor in the Command and Staff School of the Military College in 1977.

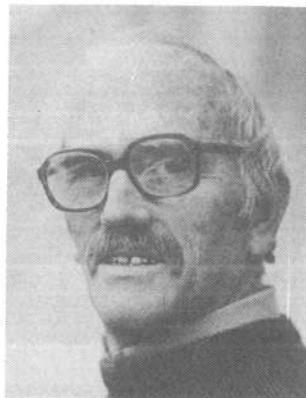
After other field assignments in Southern Command, and a period as Director of Research and Planning, he became Officer Commanding Southern Command in 1983, receiving his present promotion just over a year later.

THE ARTS

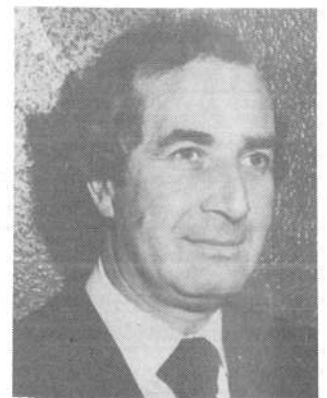
Tom Kilroy saw his new play 'Double Cross' open to critical acclaim at the Gate Theatre in Dublin in April 1986 following its premiere in Derry by the Field Day Company, and a national tour that included a performance in his native Callan.

The play is based on a radio play by Kilroy on Brendan Bracken, Minister for Information in Churchill's War Cabinet, produced on BBC's Third Network. 'Double Cross' is an imagined confrontation between Bracken, son of a Templemore stonecutter, and the Nazi propagandist William Joyce ('Lord Haw-Haw'), son of a Mayo publican.

Tom Kilroy is Professor of Modern English at University College, Galway, and has written a number of plays and novels, including 'The Big Chapel' based on a celebrated Callan episode of clerico-political agitation. He is currently at work on another novel 'Angela, Falling from Grace'. Interviewed in the *Sunday Tribune* on the occasion of his recent play's opening, he referred to his education in St. Kieran's at the hands of teachers like the late Bishop Birch and former cabinet minister John Wilson: 'Birch had friends like Benedict Kiely and our classes were informed by a sense of contemporary Irish writing. Both he and Wilson were enormously encouraging.'



Tom Kilroy



Jim Golden

Jim Golden retired as Chairman of Wexford Opera Festival in 1985. He was born in Kilkenny, where both his parents were teachers, and educated at Kilkenny C.B.S. and St. Kieran's from which he went on to qualify as a national teacher at St. Patrick's Training College, Drumcondra. He later studied for his B.A. and H.Dip. at U.C.D. and in 1961 joined the staff of St. Peter's College, Wexford, where he teaches Irish and Maths.

In 1965 he joined the ranks of voluntary workers with Wexford Opera Festival and was elected to the Festival Council in 1975. After three years as Vice-Chairman he was elected Chairman in 1979, and introduced a number of improvements in the facilities of the Theatre Royal

PUBLISHING

Tom Lyng published 'Castlecomer Connections', a local history with 700 photographs, most of them never published before. It provides (according to one review) 'a lively and sometimes controversial analysis of a key area of Ireland from pre-historic times to the present day and encompasses social, historic, political, topographical, environmental and industrial aspects.'

The author is a former pupil of the lay-side and has been a regular contributor to the *Record*. Now retired following a career in teaching in Castlecomer, his book represents the results of a lifetime of observation and research.



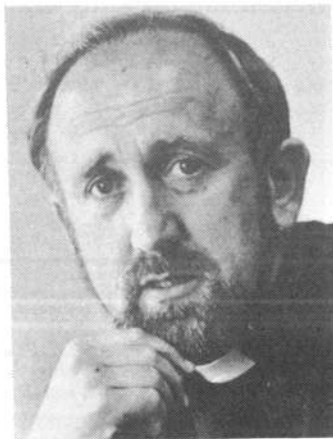
Bishop Collier officiates at the funeral of Canon McNamara, late P.P. Castlecomer, in 1956 (from Tom Lyng's book).

Fr. Bernard Canning published 'By Columba's Footsteps Trod – The Long Tower's Holy Dead 1784-1984' to mark the bicentenary of the celebration of the last Mass of Penal times under a hawthorn tree in the grounds of the Long Tower in Derry in 1784. The publication provides a record of the monuments and gravestones in the five burial grounds within the precincts of the present St. Columba's Church, and within the church itself, together with notes on Bishops of Derry and administrators of St. Columba's since 1890.

Fr. Canning, who was ordained at St. Kieran's for the diocese of Paisley in Scotland in 1956, has published a number of parish profiles and commemorative publications, mainly relating to Scotland. His authoritative major work 'Irish-born Secular Priests in Scotland 1829-1979' was published in 1981, and he has completed another major documentary work for which publication is expected in the coming year.



Fr. Bernard Canning



Fr. Val Farrell

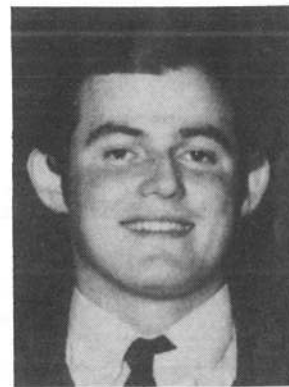
Fr. Val Farrell published 'Not So Much on the One Side', a history of his native Moynalty, Co. Meath, in 1984. Ordained for the Diocese of Lancaster, England, at St. Kieran's in 1965, Fr. Farrell is descended from a brewing family that once owned a town house in Dublin's fashionable Merrion Square, and was born on an estate that once had 4790 acres. Using this background and the diaries of another local landowning family from the early 19th. century, Fr. Farrell builds a picture of life in which, according to himself, 'one was particularly struck by the brutality of society in that time. The ordinary people committed crimes on each other – I think it was more or at least as violent as life today. Also quite savage sentences were meted out by the judiciary with no comeback. Men were charged on Monday and hanged on Tuesday for maybe just writing threatening letters.' The diaries 'give a picture of another world – collections for the widows of soldiers killed at Waterloo, post boys being robbed of their mail on the main road, Harvest Home festivals and hectic St. Patrick's Days. When one January the road from Kells became impassable because of snow, 500 labourers were drafted in to clear it.'

Frank McEvoy, a former editor of the *Record* and past pupil of St. Kieran's lay-side (1939-1944) author of many literary articles, reviews and dramatic presentations, has set up Hebron Books to deal in second-hand books with a particular emphasis on Irish history and literature. Frank, who retires from a senior administrative position with ACOT (the national agricultural education an advisory service) at the end of 1986, can be found at 9 High Street, Kilkenny, over Manning Travel.

Tom Ryall, of Kilmanagh, a past pupil of the lay-side in St. Kieran's, had his 'Kilkenny – the GAA Story 1884-1984' published in 1984. This definitive account of the history of the Association is the result of 10 years of research.



Tom Ryall



Ronan Tynan

SPORT

Ronan Tynan, of Donaghmore, Johnstown, Co. Kilkenny, won Best Overall Athlete Award from among 2800 competitors from 54 countries at the Special Olympics for the Disabled in New York in June 1984. He had won three gold medals (shot,

discus and long jump) and two silver medals (high jump and 100 metres) in competition at the games.

A student in St. Kieran's from 1976 to 1981, Ronan became the first amputee undergraduate in physical education in Britain or Ireland when he qualified in the subject at Thomond College of Physical Education in 1985. He has received national media recognition (including an appearance on the 'Late Late Show') for the way in which he has overcome his handicap and become involved in a wide range of leisure activities, including horse-riding, gymnastics, soccer, swimming, jogging and dancing. He is currently employed as a physical education teacher in London.

Ted Carroll was appointed secretary to Kilkenny County Board of the G.A.A. in August 1984 in

succession to Paddy Grace, who had held the post for almost 40 years until his death earlier in 1984. A former student of the layside, Ted captained the St. Kieran's senior hurling team in their All Ireland Colleges' final appearance in 1956 and was a member of the Kilkenny minor team in the same year.

The Lisdowney clubman also played with UCD during his time there (he is a graduate in Agricultural Science) he won Oireachtas medals in 1967 and 1969, when he also won a Caltex (later Texaco) award. He also holds a number of All-Ireland championship medals won with the Kilkenny senior team.

He is currently employed as a senior adviser with ACOT, the agricultural education and advisory service.

PUBLIC AFFAIRS

Seamus Pattison, a past pupil of St. Kieran's (1950 to 1955), a member of Dail Eireann since 1961, and a Minister of State in the 1983-87 government, was honoured in Kilkenny for his 25 years of national public service and the Tanaiste and leader of the Labour Party, Mr. Dick Spring T.D., made a presentation to him to mark the occasion. Seamus is a former Mayor of Kilkenny and Chairman of Kilkenny County Council, and continues as a member of both of these bodies.

Kilkenny City's other T.D., Mr. Kieran Crotty, (Fine Gael), also a past pupil of the layside,

met Pope John Paul II on the occasion of an audience with chairmen of national parties affiliated to the Christian Democrat Movement at their meeting in Rome in February 1983;

Tom Crotty, a member of one of Kilkenny's leading families with strong St. Kieran's connections, retired as County Registrar but will continue his involvement with the family legal practice. In his capacity as Returning Officer, he had responsibility for the counting of votes at St. Kieran's College for the first direct elections to the European Parliament (Leinster Constituency).



Seamus Pattison receives a presentation from Labour Party leader Dick Spring to mark his 25 years in the Dail (left); Tom Crotty reads out results at the European Parliament election count in St. Kieran's (top); and Kieran Crotty T.D. is received by Pope John Paul II during a Rome conference.

A fraternity in the steps of Charles de Foucauld

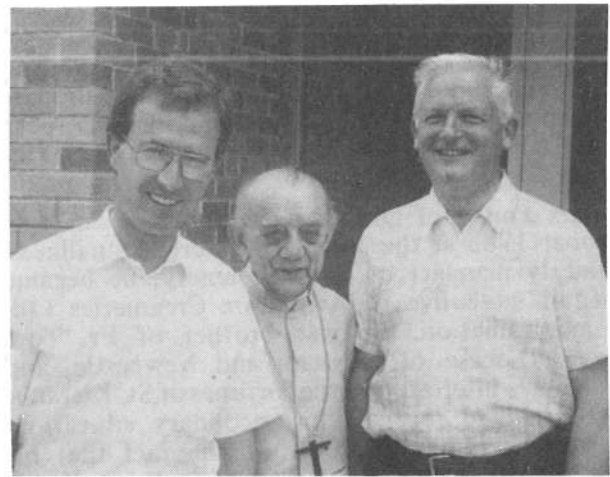
Father Jim Murphy, a member of the Ossory Diocesan Catechetics Team and C.C. Bennettsbridge, missed the 1982 Bicentenary Celebrations at St. Kieran's because he was attending another major gathering some thousands of miles away — in Algeria, where he represented the 350 Irish members of the Jesus-Caritas Fraternity of Priests. His presence in Algeria has resulted in an involvement in the affairs of the Fraternity that has since brought him to Brazil, the U.S., Nigeria, India, the Camerouns, France and Spain as a member of the General Council, the elected body which co-ordinates the affairs of the Fraternity around the world.

The Fraternity is an international movement which seeks to draw priests together in friendship with each other and deepen their spiritual lives. It is recommended that each priest spend a significant time each day in personal prayer, with groups of six or seven priests meeting once a month to pray together, share a passage from Scripture, share a meal, and discuss aspects of their spiritual lives.

The General Council of which Fr. Murphy is a member also includes Fr. Gunther Lenbradl, a German missionary working in Brazil and Fr. Michel Pinchon, a parish priest in Normandy, France. Fr. Paddy Fitzmaurice has replaced Fr. Murphy as representative of the Irish membership of the Fraternity at international level. The Fraternity takes its inspiration from Charles de

Foucauld, the French explorer who became a hermit and a priest and who lived his life in great simplicity among the people of the Sahara.

Archbishop Roger Mahoney of Los Angeles has expressed the spirit of the movement in his statement that 'We will not find the focus of our ministry in simply being functionaries, in getting lost in activities, in being frenetically busy with many things. We will find it only if we maintain a clear vision of the witness to which we have been called by Christ and his Church.'



Fr. Jim Murphy photographed with Dom Helder Camara, former Archbishop of Recife, Brazil, and Fr. Michel Pinchon, at a meeting in Chicago in 1984.

CHURCH AND MISSION

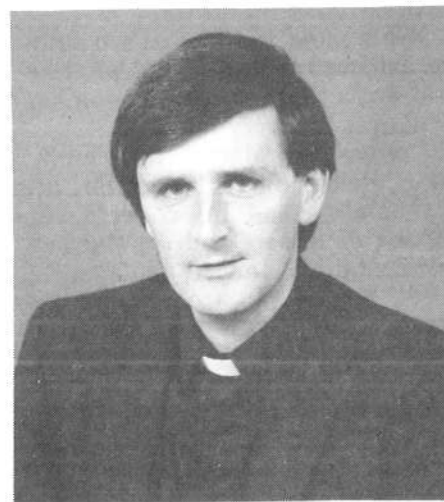
Fr. Sean Cassin, a past pupil of the layside who also spent a number of years in the seminary before joining the Franciscan order, completed his theological studies in Rome and was ordained to the priesthood in his native Hugginstown by Bishop Laurence Forristal in June 1984.

The ordination was the first to take place in the parish of Aghavillar. In his address, Bishop Forristal noted that Franciscans had served the diocese continually from 1230 to 1829, when a Father Phillip Forristal, P.P. Callan, had died. Coincidentally, his predecessor was a Fr. Cassin, born, like Fr. Sean, in Ballgerdra. Fr. Cassin is now on the staff of Coolemine Rehabilitation Centre, and writes about his work elsewhere in this issue.

Fr. Michael Mullins was appointed Vice-President of St. John's College, Waterford, on the promotion of Fr. Michael O'Connor to President. Fr. Mullins is a native of Carrick-on-Suir, Co. Tipperary and studied at St. Kieran's from 1958 to 1963. He went on to pursue seminary studies in Maynooth and Rome and was ordained for the diocese of Waterford and Lismore in 1970. He was awarded the Licentiate in Sacred Scripture following his studies in Rome, and has been on the staff of St. John's College since then. He is also Director of Vocations for the diocese.

Fr. Gerard Deegan, of Castlecomer Road, Kilkenny, a student of the layside from 1965 to 1970, was ordained in Clonliffe College in June 1986 for the Archdiocese of Dublin and is chaplain to Our Lady's Hospital for Sick Children, Crumlin.

Gerry Cleere, of Foulkstown, Kilkenny, a past pupil of the layside (1975-80) has been director of building projects with the Kiltegan Fathers in Zambia since 1984. He is a graduate of Waterford and Cork Regional Technical Colleges in Civil Engineering.



Fr. Gerard Deegan, who was ordained for the Archdiocese of Dublin in June 1986

OBITUARIES

Paddy Teehan of Callan died in hospital in December 1985. A student on the layaside from 1918 to 1920, he went on to become a leading businessman in Callan, a founder member of Fianna Fail, a Dail deputy (1960-61) and a member of Seanad Eireann on two occasions, and Chairman of Kilkenny County Council for over 20 years. He was uncle of Fr. Eamonn Foley, C.C. Ferrybank and of Fr. Billy Bennett, Diocese of Hexham and Newcastle.

Thomas Collier of Cullohill, Co. Laoise, died on November 2nd. 1986. He was brother of the late Fr. Dan Collier, P.P. Mullinavat, and his sons John, Tom, Dan, Martin and Pat are all past pupils of St. Kieran's, as their father was.

Seamus Power of Oldcastle, Kilmoganny, died in October 1983 at the age of 61 after a long illness. Formerly manager of Kells Creamery, he became a senior executive of Avonmore Creameries Ltd. on amalgamation. He was brother of Fr. Tom Power, Diocese of Hexham and Newcastle, and was always interested in the fortunes of St. Kieran's, where he had received his secondary education. He was particularly proud of the fact that his sons Michael and Seamus played on the college's senior hurling team during their time there.



The late Seamus Power



The late Martin Crotty

Martin Crotty of Kilkenny, a former student of St. Kieran's and one of the city's leading businessmen, died in June 1983. The following appreciation was contributed by a friend:

It is not until we lose a close friend that we fully realise what he has achieved in his life and what he meant to us. Martin was a friend to a great number of people and all will miss him very much.

Firstly we remember Martin the family man and his great contribution to home life, his kindness, his understanding and his concern for his wife, his sons, his daughters and (in the last few years) his grandchildren. Indeed on many a day one might meet him as he strolled proudly with his grandchildren in the Castle Park, in sharp contrast to the long strenuous walks he undertook most days of his life.

Martin worked hard, and he expected his fellow-workers to do the same. He led by example and was prepared to do any job that he would expect his workers to do. He was very proud of the

good relationship between management and workers in the bakery that was his family business.

He was interested in sport, particularly rugby, hurling, golf and swimming, and he had a profound knowledge of local history. But Martin was at his best when, at the end of the day's work, he sat with some friends having a pint. He was ready for any argument, be it on sport, politics or the state of the country. He was teased by his friends and he in turn did the teasing, but he was never hurtful. One very good friend would often be in a heated argument with him and a stranger listening would think they were mortal enemies. That would have been impossible – Martin had no enemies. He was always ready to listen to, and help, his fellow man in time of trouble. He was never, to use his own word, 'dashing'.

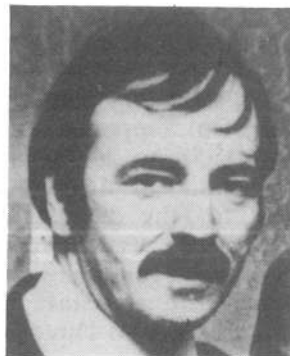
I'm sure that all who knew him, and they must be thousands, will join with me in offering to his wife Kitty and all his family, our sincere sympathy.

P. G. R.

Richard O'Carroll of Kilkenny, who died suddenly in December 1985, was a member of one of the city's most prominent business families but had chosen to pursue his own artistic interests to the point where he was devoting himself full-time to painting. Regrettably, that decision came only two years before his untimely death at the age of 53, and at a time when he was receiving national recognition for his talent.

Fourth son of the late Patrick and Bridget O'Carroll of High Street, he was educated at Kilkenny C.B.S. and at St. Kieran's, and studied architecture at U.C.D. for a number of years before returning to join his family's business interests in Kilkenny. As painting became an ever-increasing part of his life, his work was seen in the National Gallery of Ireland and he contributed to a number of Dublin exhibitions as well as receiving commissions from as far away as the United States.

Apart from painting, he was interested in sport, being an excellent tennis and rugby player in his younger days, and in music (he was an accomplished double bass player). His passing at a time of such artistic accomplishment and promise is deeply regretted.



The late Richard O'Carroll



The late Bob Wallace

Bob Wallace, a native of Stonecarthy, Kilkenny, died on March 17th, 1985 at the age of 46. A past pupil of the layside (1950-55), he became a respected businessman in the wholesale distribution sector and at the time of his death was a director of the Dublin firm of Egan's (Wholesale) Ltd. Despite the onset of illness, he conducted his business affairs with courage and resolve until his untimely death.

Bob Wallace was a regular visitor to St. Kieran's and was particularly involved in the development of career guidance seminars for its pupils. He helped to set up the first major initiative in this area during the presidency of Monsignor John Holohan. May his generous soul rest in peace.

Dermot Walshe died in St. Joseph's Hospice, London, on April 2nd, 1985 after a long illness. A native of Ferrybank, he was a St. Kieran's student on the layside (1954-59) and in the seminary, where he spent two years. In later years he worked in London as a tax officer, combining this with an apostolate in the streets of London's West End until his premature death at the age of 44.

The following tribute appeared in the parish bulletin of St. Patrick's, Soho: 'Dermot Walshe, who has held at various times between 1966 and 1982 the offices of Vice-President and Treasurer of the London Senatus of the Legion of Mary, came to London after trying his vocation for the priesthood and religious life, and joined the Legion soon after he had obtained employment with the Inland Revenue. He was an indefatigable worker in various branches of the Legion apostolate and particularly in work for the most wretched and dejected of people – the alcoholics, the drug addicts and the down-and-outs. In latter years, he had led the Legion apostolate in befriending those engaged in sexual vice in the Soho area with a view to their eventual conversion.

Despite ill-health and other difficulties, cheerfulness and good humour were his most note-

worthy characteristics and this endeared him to all whom he encountered. He had the capacity to uplift the spirit of those depressed by misfortune and life's vicissitudes. A man of faith, courage and devotion, he was endowed with such a love of humanity that he wished to share with all the love of Jesus Christ and the Blessed Virgin Mary and be a friend to everybody.'



The late Dermot Walshe



The late Joseph Brennan

Joseph Brennan died on 11th. September 1985 in Birmingham, where he had pursued a teaching career. A native of Tourtane, Clough, he was educated at St. Kieran's College from 1957 to 1962, where he was affectionately and universally known as 'Laz'. He entered St. Mary's Teacher Training College in Strawberry Hill, London, in 1964 and began his teaching career three years later at Guardian Angels Primary School, Shard End, Birmingham. He was to spend most of his career there (with a short break at another school in the area) and became Deputy Head in 1972 at the age of 26, and Headmaster in 1979.

A quiet unassuming student during his time at St. Kieran's, he had reserves of intellect and spirit that revealed themselves fully when he committed himself to his chosen profession away from his native heath. The communities (from many races and backgrounds) that he served in Birmingham are all the poorer for his untimely passing at the early age of 41.

Liam Mackey of Clonmore, Piltown, a pupil of St. Kieran's from 1967 to 1969, died in an accident in January 1986 at the young age of 34 years.

