

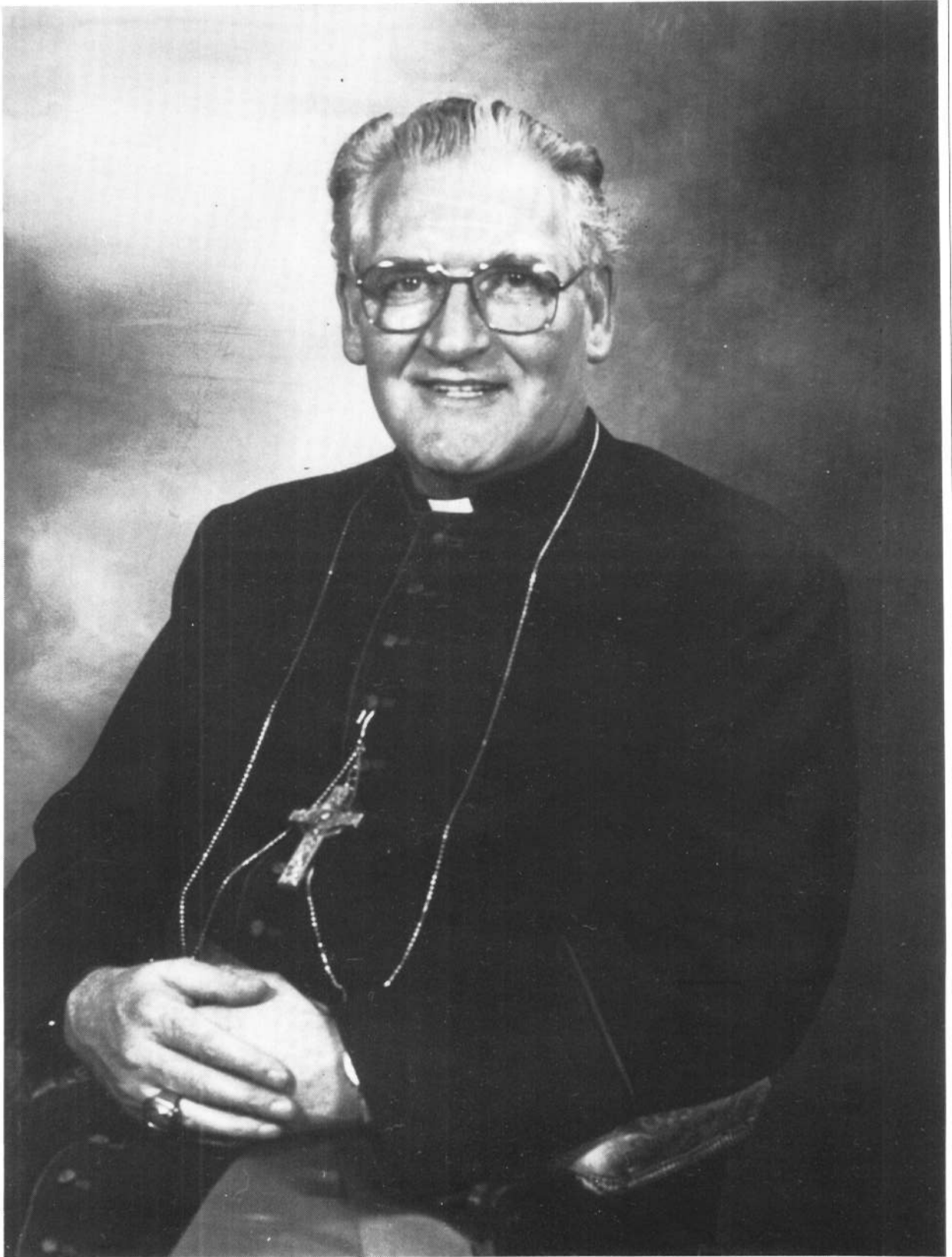
THE ST. KIERAN'S COLLEGE

RECORD



1992

THE ST. KIERAN'S COLLEGE RECORD



*Most Rev. Kevin Rafferty
Titular Bishop of Ausuaga and Auxiliary Bishop
in the Archdiocese of St. Andrews and Edinburgh*

*St. Kieran's College 1951-57 Ordained Priest 2 June 1957
Ordained Bishop 15 August 1990*

THE ST. KIERAN'S COLLEGE

RECORD

A COLLEGE AND DIOCESAN REVIEW

Edited by Fr. Michael Ryan

VOLUME 14 209th ACADÆMIC YEAR

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

FOREWORD

I am pleased and privileged as Bishop and Patron to write this foreword to the St. Kieran's College Record.

The Record certainly lives up to its name in that it records the life of St. Kieran's. That might seem a simple task until you realise that what we know as St. Kieran's, every year becomes a more complex matter.

This year probably 800 people are involved in its everyday life. There are 29 young men in the seminary and over 700 pupils in the secondary school, of whom 136 are boarders. In addition, there are the various staffs: teaching, administrative, house and maintenance. In the period covered by this Record, a new element was introduced into the secondary school with the setting up of a Board of Management. It is a tribute to the President and to all of those 800 people that the college has continued to serve the Church and the community at large in these times of change, both in seminary training and in secondary education.

As the Record shows, the life of St. Kieran's College is not confined to the present students. Past St. Kieran's students also play a significant role and St. Kieran's men everywhere will, I am certain, be glad to read of the re-establishment of the College Union for all past pupils of the secondary school and of the revival of the American Reunion for those priests who were ordained in St. Kieran's and now serve in the United States. It is remarkable that in the organising of unions and reunions, those involved had to allow for the changes that are so evident in our society in the 1990s.

Since the last Record we have had the inevitable departures of familiar faces from the college. May I record my appreciation of, and thanks to, Monsignor Martin Campion who, during his term as President from 1983 to 1990 steered the college with a steady hand and a kindly manner through challenging and eventful times. Having served the college for 24 years in all, he is now the very active Parish Priest of Danesfort — and very happy with the success of his beloved Tipperary!

I welcome his successor, Father Michael Ryan, who likewise has a lengthy record of service to the college and to everything and

everybody connected with St. Kieran's. We wish him well in his office.

The secondary school staff lost, through retirement, Mr. Peadar Barrett, Vice-Principal. Mr. Barrett made a valuable contribution to the life of St. Kieran's and I am sure we will continue to benefit by his wisdom and support as both a trustee of the secondary school and a member of its Board of Management.

A departure that was as sad as it was unexpected was that occasioned by the sudden death of Mr. Alfie Sheehy. He was a good Christian man with a keen interest in his pupils and in their welfare. He was a loyal friend of the college and of the diocese. Our sympathy and our prayers go to his wife Kay and family.

The Record catalogues the changes of the past five years. Some people may be amazed by the developments. However, I would venture that Records over the next decade or so will catalogue even more significant changes in St. Kieran's.

As we come to the end of 1991, we know that the Holy See is about to issue an Apostolic Exhortation arising out of the Synod of Bishops, held in Rome in 1990, which dealt with the formation of priests in the circumstances of the present day. We are also promised a Government Green Paper on Education in Ireland.

If St. Kieran's College is to continue the tasks that it has been performing in the Diocese of Ossory for over 200 years of preparing young men for the priesthood of Christ and of preparing good Christian citizens for our society, we must, with the help of the Holy Spirit, do our utmost to discern God's will for all of us as we reflect, plan and act for a Christian future for our society.

Those involved in whatever capacity in formation or education in St. Kieran's College face difficult, challenging times. They have much to be proud of, but they know that they can never become complacent. As a diocese, we must ask God to support and guide them in their great enterprise.

Laurence Forristal
Bishop of Ossory

EDITORIAL

It is always a very pleasant task to write the editorial for a new issue of the St. Kieran's College Record and through it to greet the alumni of the college at home and abroad.

Once again, it is fitting that we begin by recording the interest and support of the College Patron, Bishop Forristal, who has continued to provide wise counsel and leadership in every area with which the college is concerned.

The current Record follows the pattern of previous issues. Among the articles of general interest is a noteworthy account of the workings of Dail Eireann by a former member of the Oireachtas staff, and a 'sentimental voyage' that links St. Kieran with the tragic death of a young Ossory priest in a boating accident in 1918.

The special theme of the issue is '1990-2000: The Decade of Evangelisation'. We are fortunate to be able to carry both original articles and reprints of articles from other journals on this theme — all by current or former staff members or students of the seminary.

In this and the College Review section, we publish articles with a more specific interest for past pupils — reminiscences and portraits of students and teachers from both nineteenth and twentieth centuries.

The Seminary Review will be of particular interest to the priests ordained there. Fr James Cassin chronicles some of the results of a major review of the seminary programme as its recommendations are implemented; day-to-day life is covered in diary form.

With each succeeding Record the section devoted to the secondary school has increased. This is to be expected given the fact that it now has over 700 pupils and more than 40 teachers; offers 29 subjects for public examination purposes; and provides facilities for numerous non-examination subjects and over 30 extra-curricular pursuits.

Our recording of the life of the secondary school is dominated by these positive developments, and by the sporting achievement of students not alone in the established sports (where the college achieved a three-in-a-row success in the All-Ireland Hurling Championship) but also in other areas such as athletics, basketball and equestrian sports.

But it also contains a note of sadness, since we must record the passing of a beloved teacher, Alfie Sheehy, and the retirement of two others

who have long been associated with the college — Peadar Barrett and Art Anglin.

In From the Dioceses we carry news of the ministry, and more often the passing, of priests who received their seminary education at St. Kieran's. Once again, Bernard Canning, now a Canon of the Diocese of Paisley, has put his remarkable archival and writing skills at our disposal in his Scottish Miscellany. Fittingly, his account includes a report on the episcopal ordination of one St. Kieran's man, Bishop Kevin Rafferty, and the retirement of another, Bishop James Monaghan, as auxiliaries in the Archbishopric of St. Andrews and Edinburgh; Fr. Canning's first by-lined Scottish Log reported Bishop Monaghan's appointment in the 1970 Record.

The Unions and Reunions section has been expanded to cover the welcome revival of the St. Kieran's College Union in Ireland.

It is often said that our In the News section is too brief and that we are too modest when it comes to publicising the achievements of our past pupils. We are justifiably proud of the many notable achievements of our alumni. In the opening pages of this Record we greet a senior alumnus, Auxiliary Bishop of St. Andrews and Edinburgh, Most Reverend Kevin Rafferty, who was ordained in St. Kieran's in 1957; news of achievers in the secular sphere will also be found in other pages.

I am deeply indebted to each and every contributor. In particular may I express particular thanks to my colleagues on the staff for their help with almost every section of the Record. A special word of thanks to Denis Bergin who has made available his invaluable professional skills in the production of College Records over the years. My sincere thanks also to the many friends who have contributed generously towards the cost of publication.

And finally, to each reader goes the kindest wish that you may have moments of happy reading and reminiscing as you turn the pages that follow. May this St. Kieran's College Record 1992 be a further bond between all who have gone through the halls of St. Kieran's and the staff, seminarians, and students of today.

Michael Ryan.

CONTENTS

A Seat in the Dáil: Random Recollections of the 1950s	Michael Kilroy	8
Sentimental Voyage: St. Kieran, Cape Clear and Father O'Halloran	Domhnall O'Céadagáin	13
The Sins of Our Fathers (Poem)	Michael Shortall	16

1990-2000: THE DECADE OF EVANGELISATION

Evangelising a Post-Christian People	Patrick Lynch	18
Church Structures and the Sacraments: Hindrance or Help?	John Lally	19
Priestless Parishes: The Challenge Ahead	William Dalton	23
The 1990s: A Time of Thanksgiving for Unity, not Uniformity	Gareth Jones	26
An Evangelist at Work: A Literary Approach to Luke/Acts (Book Review)	James Brennan	28
A Look Back in Appreciation	Patrick Hunt	30
Two Distinguished Past Pupils of the Nineteenth Century	Margaret M. Phelan Eileen G. Berrigan	32

COLLEGE REVIEW

Thanks for the Memories	Peadar Bairead	36
A102 and A124: Making the Euro Connection for Computers in Education	Art Anglin	39

COLLEGE REPORT		41
----------------	--	----

LAYSIDE REPORT

Secondary School Review	Nicholas A. P. Flavin	43
Retirements, Obituaries, Achievements		46
A Hurling Winter Well and Truly Past	Enda McEvoy	53
Equestrian Sports	Willie Hennessy	59
Class Photographs		61

SEMINARY REPORT

A Different World: Motivation and Training in Review	James Cassin	71
Ordinations and Class Photographs		74
Seminary Diary		76
Classpieces: 1953 and 1955		79

FROM THE DIOCESES

Ossory		82
Scottish Miscellany	Bernard Canning	89
England		96
United States		99
Australia and South Africa		102

UNIONS AND REUNIONS		104
---------------------	--	-----

BROTHERS AT COLLEGE		111
---------------------	--	-----

IN THE NEWS		115
-------------	--	-----

The President, Staff and Students of St. Kieran's College gratefully acknowledge the financial assistance of the following in the production of this issue:

*Agricultural Credit Corporation, Kilkenny
Allied Irish Bank Ltd., Callan, Co. Kilkenny
Avonmore Co-operative Society Ltd., Kilkenny
Bank of Ireland, The Parade, Kilkenny
Canada Life Assurance Co., Kilkenny
P. J. Crotty & Sons Ltd., High St., Kilkenny
First National Building Society, Kilkenny
Kellistown Chickens Ltd., Carlow
Masser Hammond, Walkinstown, Dublin 12
M. & N. McCormack, High St., Kilkenny
Mahon McPhillips CEM, Kilkenny
Murco Sales & Services, Waterford*

*D. Smithwick & Co., Kilkenny
Trustee Savings Bank, Kilkenny
Ulster Bank Ltd., Kilkenny
Veritas Communications & Publications, Dublin*

*Produced by Line by Line, Newpark, Kilkenny
Denis Bergin, Managing Editor
Conor Mac Liam, Production Manager
Fiona Holohan, Production Assistant*

*Professional Photography by Tom Brett
Printed by Modern Printers, Kilkenny*

A Seat in the Dáil: Random Recollections of the 1950s

MICHAEL KILROY

I joined the staff of the Houses of the Oireachtas in January 1951. The following months saw the exciting events that lead to the demise of the Costello-led Coalition Government which had been formed in 1948. However, my more immediate interest at the time lay in grappling with the intricate subtleties of parliamentary procedure in order to accomplish my task of preparing the *Journal of Dáil Éireann*.

This document purports to be a legal record of the decisions taken, or assumed to have been taken, by the House. It is produced for each day's sitting in Irish and English and the staff invariably referred to it by its Irish title, the *Imeachta*. It employed a formalised language all its own, invariably beginning in the English version as follows:

1. The Ceann Comhairle took the Chair at 3 p.m.
2. Prayer.
3. Documents Presented.

The following documents were presented:

(There followed here a lengthy list of titles subdivided between statutory and non-statutory presentations. There were of course no documents whatsoever presented at the sitting. The documents were left in the library by the government departments and others where they were ignored by the great majority of deputies).

4. Business of the Dáil.

Ordered: That Government business be not interrupted today at the time fixed for taking the business of Private Members (An Taoiseach).

There are in Leinster House journals of proceedings of Irish parliaments going back to Norman times, all of which appear to share with their modern counterparts the one feature of failing absolutely to give any flavour of the actual proceedings they purport to record.

I suspect that many members of the Dáil complete lengthy parliamentary careers in blissful ignorance of the existence of the *Imeachta*, on which I exercised a fair amount of ingenuity in compiling during my first years in Leinster House. In my time one member did disclose an acquaintance with the *Imeachta* but I suspect that in the event he wished he had not.

The story is as follows. The great depression of the 1930s produced in many people a deep

suspicion of banks. Clann na Poblachta, when it appeared on the Irish political scene, made a big deal of how the Irish banking system was retarding development in the country. Sean MacBride was still pursuing this theme after the 1951 general election, when his party was already virtually destroyed. He was deeply dissatisfied with the amount of information which the Central Bank disclosed in its annual report.

Noting with a lawyer's eye that the Central Bank was statutorily obliged to make a report of its 'proceedings' he berated the Minister for Finance, Sean McEntee, for accepting a document which came nowhere near that requirement. Brandishing a copy of the *Imeachta*, he pointed out that the House itself produced a report of its proceeding. Why, he indignantly demanded, could the Central Bank not do likewise? McEntee typically did not miss his opportunity. Deputy MacBride, he complained to the House, was trying to compel the Central Bank to produce a report like this -

1. The Chairman took the Chair at 3 p.m.
2. Prayer.
3. Documents Presented.

The following documents were presented, et cetera.

4. Business of the Bank.

Ordered: That the bank's business be not interrupted at the time fixed for the taking of other business (The Chairman).

And, as Mr. McEntee put it, other trivia of that kind. But by that time Mr. McBride's point, if he had one, had dissolved in the laughter of the House. I do not recall the *Imeachta* being referred to in debate again.

McEntee did not spare his political opponents in debate but I do not think that he was personally disliked by them. I recall John A. Costello welcoming him publicly on his return to the House after an illness and expressing the hope that he was restored to his full vituperative vigour. He had, I think, some kind of speech impediment which required him at times to repeat phrases. This detracted from his effectiveness as a speaker, but he had a genuine wit.

I recall him on his feet trying to inject some life into a debate when Fianna Fáil were in

opposition during the 1954-57 Dáil. To prevent an increase in the price of tea, the Minister for Industry and Commerce, William Norton, had allowed Tea Importers, the State company then responsible for tea imports, to increase its bank overdraft. At the same time, the Minister for Agriculture, James Dillon, had reduced the price payable to Irish wheat growers. Deputy McEntee was trying to arouse the House to an appropriate level of indignation at this outrageous behaviour but without any apparent success. The only member of the Government present was the genial Joe Blowick, Minister for Lands, all twenty-odd stone of him, a broad grin on his rubicund countenance. Was it, wondered Mr. McEntee, the intriguing vision of the Minister for Lands in a hula-hula skirt that beguiled the Government into playing 'sugar daddy' to the Ceylonese planters while begging Irish farmers?

McEntee would have relished participating in the Mother and Child controversy but Fianna Fáil maintained a strategic silence in the Dáil, allowing the Clann na Poblachta party to tear itself to pieces. Winding up for the Government, the Taoiseach, John A. Costello, offered more time for continuing the debate. The offer was declined by the leader of the Opposition, De Valera, who drily remarked that they had heard enough. Although a truncated party, Clann na Poblachta limped on for some years, but the Mother and Child affair had finished it as a political force.

A REALISTIC ALTERNATIVE

Yet but a few years earlier it was seen by some people as offering a realistic alternative to Fianna Fáil. In the early 1940s the position of Fianna Fáil seemed impregnable. It seemed to have consolidated its claim to be the only truly patriotic party. Fine Gael appeared to be in mortal decline with most of its traditional seats in the West of Ireland having been captured by a new regional party, Clann na Talmhan. Fianna Fáil's position should have been strengthened by De Valera's greatest practical achievement, the maintenance of Irish independence and neutrality during the 1939-45 War.

But there were indications that many people were not enthralled by the prospect of perpetual Fianna Fáil government. There was a great deal of talk, as I remember it, of the need for a new party. De Valera appeared to exact more credit from the people for answering a post-war attack by Winston Churchill on Irish neutrality than he had for the skill and ingenuity he had displayed in making that policy a reality.

Clann na Poblachta enjoyed a remarkable early measure of success by presenting itself as more Irish and republican than Fianna Fáil itself. Astonishingly, it succeeded in winning two by-elections in 1947. De Valera responded

by calling a general election before the new party could consolidate its position. Intoxicated by the delusion that it was about to be the next Government, Clann na Poblachta put up a shoal of candidates, most of them totally lacking in any political experience. It won a mere ten seats and in the immediate aftermath of the 1948 election, most people expected a minority Fianna Fáil Government. However, Clann na Poblachta combined with the other four anti-Fianna Fáil parties and a number of Independents to form a coalition Government in which the party was represented by Sean MacBride and Noel Browne.

MOTHER AND CHILD

The Health Act, 1947 contained provisions for a 'mother and child' scheme, the implementation of which had been deferred, following objections by the Catholic Hierarchy. The public controversy did not take off until Noel Browne resigned in 1951 from his post as Minister for Health when the Costello Government dropped the scheme following on renewed objections from the Hierarchy, the text of which Browne released to the Press.

The bishops' letter to the Government was signed by Dr. James Staunton, Bishop of Ferns, who had been the President of St. Kieran's when I became a student there in 1935. The letter listed a large number of detailed objections, one of which stuck in my mind because at the time I had just made the acquaintance of Lord Hewart's *The New Despotism*. It was that the scheme would be regulated by ministerial rules and orders over which the Houses of the Oireachtas would exercise no control. I still find it amusing that the Catholic bishops, and Dr. Staunton in particular, should have had to make common cause with English Whiggery in defence of Catholic moral principles.

It is a fair reflection of the atmosphere in Ireland at the time that Browne and his supporters tended to begin the defence of their position by proclaiming their acceptance as Catholics of Catholic doctrine and then proceeding to argue that what was at issue was a matter of social policy on which other Catholic churchmen took a view at variance with that of the Irish bishops. To sustain this argument it was necessary to quote extensively from Church authorities and, as these were rather scarce on the ground at home, there had perforce to be recourse to those of the foreign variety, mostly Italian and Spanish, as I recall. For those on the other side of the argument there was plenty of home-produced material. This device of argument became known at the time as the use of 'ecclesiastical hatchet men'.

Browne's resignation from the Government was followed by several resignations from Clann na Poblachta but the affair was not the immediate cause of the Government's demise. That

came about shortly afterwards when some Independents threatened to withdraw their support in dissatisfaction at the Government's policy on the price of milk for farmers. *Plus ça change ...*

My recollection of the end of that Dáil is of formidable filibuster by Oliver J. Flanagan to prevent a vote being taken on the estimate for the Department of Agriculture. I had known Oliver Flanagan even before I joined the Leinster House staff. He began his political career in a Fianna Fáil Cumann, a fact of which Sean MacEntee was wont to remind him from time to time. He was first elected to the Dáil in 1944 as an eccentric monetary reformer when he secured the last of the five seats in the Laois-Offaly constituency.

THE LOCKE DISTILLERY

He acquired national prominence at the time of the Locke Distillery affair. Whiskey was still a scarce commodity in Ireland after the war and the news that one of Ireland's oldest distilleries was being acquired by foreign interests would have aroused public concern even if it had not been put out that the foreigners involved were a shady bunch whose dubious methods were being aided and abetted by Government supporters.

The rumours circulating were taken aboard with vigour and abandon by Opposition deputies. For months, charges verging on the incredible were hurled at the Government in the Dáil and Oliver was responsible for more than his fair share of them. To quell the tide of accusation, the Government eventually set up a judicial tribunal of inquiry. Its report might well have finished Oliver's political career with a more sophisticated electorate. Instead he topped the poll with a huge vote in the February 1948 election and promptly sent a telegram to De Valera representing the result as the people's answer to the tribunal's findings.

Oliver's saving grace for me was his sense of humour. He was by no means unconscious of the ludicrous aspects of his outrageous political ploys. In the latter part of his career he was for several years a delegate to the Consultative Assembly of the Council of Europe in Strasbourg, a body for which I worked annually for a few weeks for some years up to 1982.

I had always known that Oliver had a phenomenal memory for names in Ireland. In Strasbourg, I found that ethnic intonations did not impair his capacity. In an assembly drawn from more than twenty countries there must have been few members with whom Oliver J. was not on first name terms. He was particularly friendly with titled personages drawn from the back benches of the Lords and Commons who were always to be found on the British delegation and whom he flattered outrageously. It was astonishing to observe how knights and

peers of Her Britannic Majesty's realm would glow with pleasure on being hailed in a broad Midlands accent as distinguished international statesmen for whom Oliver J. had the profoundest admiration.

He did not confine his attention to British nobility, though in his encounters with those from republican jurisdictions the scope for the exuberance of his style was necessarily restricted. I recall one incident that was not atypical. I happened to be chatting with him at some reception or other in Strasbourg when a diminutive elderly lady dressed predominantly in black passed us by. Oliver J. bounded after her and grabbed her by the hand. How delighted he was to see her and how wonderful she looked. Introducing her, he assured me that she was a very great lady and one of his dearest friends. Then, lowering his voice to a deferential whisper, he enquired of her 'How is himself? I was terrible sorry to hear of it. Will you tell him — will you be sure and tell him that I was asking for him?' I cannot recall the lady's mumbled responses but when she had left us, Oliver J. told me that she was the Israeli observer at the Assembly and that 'himself' was Menachem Begin, the Israeli Prime Minister, who had recently suffered a heart attack.

A BUSTED FLUSH

Oliver J. was of course one of the Independent deputies returned at the 1951 general election but not one of those who played the vital role in deciding who formed the Government. Notwithstanding the Mother and Child debacle, Fianna Fáil failed to secure an overall majority and, even after the results were known, many people believed that John A. Costello would be able to form a new coalition government. However, five Independent deputies supported Fianna Fáil and Mr. De Valera became Taoiseach. Four of these, including Noel Browne, were thought to have been elected by anti-Fianna Fáil votes and were immediately derided by James Dillon as 'four Woolworth diamonds in a busted flush'.

If extravagant rhetoric were the recipe for political success, James Dillon would have been unrivalled leader of the Irish nation. No doubt he would have seen himself as well fitted for the position, for he believed himself to be a man of exceptional breadth of vision. Nothing pleased him more than the opportunity to lecture his colleagues on the wider issues of international affairs. He would wax eloquent on the perils facing democracy, interposing such homely phrases as 'that's daft' or 'that's all cod' in his more purple passages to indicate that he was not losing touch with the common herd.

A North Atlantic alliance of Britain with the U.S.A. was for him the only guarantee of continued freedom and Ireland should seize the op-

portunity of playing its own humble part in it. He was warning a sceptical House of the dangers of inflation long before Mrs. Thatcher was heard of. He poured scorn on the economic theories of the late Lord Keynes though his views appear to have been based more on distaste for Keyne's character and his one-time association with the Bloomsbury set than on profound economic convictions.

A poseur outside as inside the House, he could be seen in the corridors, a cigarette held in an unusually lengthy cigarette-holder protruding from his mouth, greeting acquaintances with elaborate ostentation and well-rounded phrase. For him the English language was for display more than for communication. I recall one young lady official coming to me one night in a state of bewildered embarrassment. Mr. Dillon had come to her asking if he could have a copy of such-and-such a report. On being told that it was not available he enquired whether, if he 'did bespeak' it, it could be supplied. What, the poor girl asked, did Mr. Dillon mean? What indeed!

Whatever about his breadth of vision in foreign affairs, James Dillon's vision of the prospects for his own country was a narrow one. Such prosperity as the country enjoyed rested on the achievements of the Land League and the merits of the dual-purpose cow. Ireland's fate was to be a provider of food for the British and he himself would drown them in eggs. He poured scorn on any efforts of Fianna Fáil to order things otherwise. A humble effort by a De Valera Government to establish a fund for national development was characterised as setting up a slush fund to fuel corruption on a scale not seen since Eusebius, the eunuch who put up the praetorian guardships for public auction in the Roman Forum. The attempt to set up Shannon as an international airport was unbridled folly and he would live to see rabbits running over the deserted runways. Indeed, Dillon was much inclined to prophecy and he could even sometimes be proved correct. He was the first person whom I heard forecasting that Sean Lemass would resign as Taoiseach in 1966 and would be replaced by Jack Lynch.

A MOONSTRUCK DEMOSTHENES

James Dillon could be truly witty. I recall hearing of an intervention of his in a war-time debate on price control. He was lounging in the front bench, his lips parted in a sardonic grin while he peered over the top of his glasses at the Mayo deputy who was on his feet bewailing the inadequacies of the Government's price control. The Deputy had just returned from Grafton Street where he had witnessed the most blatant profiteering. Men's suits were openly on sale for £3 and more. Those suits, he assured the House, could in no way match the quality of the suit he himself was then wearing which had been pro-

duced by his local tailor, Johnny Mac, for less than thirty bob. Perhaps, James Dillon suggested, the Deputy was deceived by the brilliance of the peg on which the raiment was hanging.

The Dillon oratory did not meet with universal acclamation. Sean MacEntee unkindly characterised it as the outpouring of a moonstruck Demosthenes. However, De Valera was reputed to be a fan: at least he was known to slip into the House on occasions when James Dillon was on his feet. Perhaps, the attraction lay in the fact that nothing could be more remote from the Dillon style than his own. The De Valera style might have been modelled on the script forced on bit player with the part of Moses in a Hollywood movie, operating on the proposition that nonsense, if expressed in basic terms, would be seen as necessarily possessing some hidden significance. De Valera was quite capable of uttering such profundities as 'Day say dat we do dees dings but we do not do dees dat day say dat we do' without producing a ripple of a smile in his audience. Only when he was angry did the mask slip. Then the forelock would slip on to his forehead, his eyes would begin to flash and those who had annoyed him would receive the true lash of his tongue.

The De Valera Government which took office in 1951 proved to very unpopular, particularly after they introduced a tough Budget in 1952. However, they skilfully avoided the embarrassment over the Mother and Child Scheme which the Opposition had eagerly anticipated, largely because Jim Ryan was Minister for Health. In the Dáil, Ryan tended to present a picture of bumbling incompetence which was quite deceptive. He was capable, in face of a vigorous Opposition onslaught, of calmly turning round to his own backbenches and informing them with a broad grin 'You know they never change. They were the same below in Wexford in 1922'. He would then sit back while the point at issue was blown away by the ensuing storm of jeers and counter-jeers.

Many years later, I saw Harold Wilson in the House of Commons employ the same technique to the embarrassment of the recently-elected leader of the Conservative opposition, Margaret Thatcher. Prime Minister's Question Time in the House of Commons is taken when questions to the Secretary of State, whose 'day' it is to answer questions, are completed. For procedural reasons, the questions of which the Prime Minister has received notice appear to be completely innocuous, such as when the Prime Minister intends to visit Scarborough or Leeds, to which the invariable reply is that he has no immediate plans. The purpose of this nonsense is to give the opportunity to ask the Prime Minister and embarrassing and irrelevant supplementary question.

On this particular day, the Secretary of State answering questions was the Employ-

ment Secretary, Michael Foot, who had received rough treatment from the Conservative opposition for the Labour Government's failure to deal with a level of unemployment that was modest in the extreme compared to the levels subsequently attained by Thatcher governments. When he had finished his ordeal there was a pause in the proceedings because Mrs. Thatcher and colleagues were late arriving. On their arrival Wilson answered the first question in the usual fashion. Mrs. Thatcher rose to ask a lengthy, convoluted, supplementary question which was obviously prepared, the gist of which was why, in view of the ever increasing level of unemployment and the failure to increase the numbers of those at work, did the Government need a Secretary of State for Employment. Glee-fully, Wilson turned to his backbenchers. Now, he told them, we know why they were late.

Adroit a performer though Wilson was there was nothing that he could have taught Dr. Jim Ryan. When Fianna Fáil proposals for new health legislation came before the Dáil in 1953 the Opposition appeared to be in a strong position. They could compel Fianna Fáil to support Noel Browne, now supporting the Government, in his anti-hierarchy stand or if not, embarrass Browne into withdrawing his support for the Government. Dr. Ryan introduced the legislative proposals in a low-key speech while Browne sat nearby surrounded by documents which he apparently was to use in debate. The principal Opposition spokesmen waited for Browne's intervention in the debate before offering to speak. They waited and waited but Browne remained in his seat and never spoke. Dr. Ryan was given an opportunity to get in which he promptly took to wind up a debate which had fallen as flat as a pancake. On the later stages of the Bill, the Opposition made frantic efforts to regain the initiative but their chance had gone and during the remaining lifetime of that Dáil health matters were the least of the Government's worries. They had, however, plenty of others and lost office after the 1954 general election.

FIDUS ACHATES

The Coalition Government of 1954 started life with a sound majority provided by Fine Gael, Labour and the small Clann na Talmhan party. It was more soundly based than the ramshackle arrangement of 1948. MacBride, though apparently offered a ministerial post, did not join the Government. His support in the Dáil had by now dwindled to a single deputy, John Tully of Cavan, dubbed Fidus Achates by the *Irish Times* of the day (the appropriateness of the appellation would not have been lost on any ex-Kieran's student of the '40s). The Government ran into serious economic trouble after the Suez crisis in 1956 with which it proved quite incapable of coping. It had set up the IDA

and introduced tax reliefs to stimulate exports, economic instruments of which Sean Lemass was to make good use in the 1960s but in which the Coalition itself appeared to have little faith.

Nevertheless, I found it astonishing at the time that John A. Costello should have dissolved the Dáil when he did in 1957. The economy was in such a bad state that it could only get better (as indeed it did) and there was clearly nothing facing his party and its allies but resounding defeat at the polls. Ostensibly the reason for the dissolution was the tabling by MacBride of a motion of no confidence but had Costello fought out the issue in the House even MacBride would surely have realised that to vote against the Government was the signing of his own political death warrant. A few months before the election I had been told by Bettie Behan, the secretary to the Fianna Fáil whip, that John A. Costello was personally fed up with office and was waiting for any chance to get out. At the time I put this down to Fianna Fáil wishful thinking but in light of later events perhaps there was something in what she said.

The performance of the second Costello Government in office and the manner of its departure so discredited the idea of an anti-Fianna Fáil coalition that it was to be sixteen years before another could be formed. John A. Costello did no apparently suffer any loss of status in his party for his contribution to this development and continued to enjoy a high reputation to the end of his political career. MacBride lost his seat in 1957 and left the Irish political scene to build up a formidable reputation for himself in the international arena. His old antagonist, Noel Browne, was to continue on a political career of unremitting idealism. James Dillon was to become leader of Fine Gael but never succeeded in offering a realistic alternative to Fianna Fáil. That party had sixteen years in office before it, and, strengthened by the arrival of able new young politicians like Charles Haughey, Donough O'Malley and Brian Lenihan, was to provide the most successful government, at least as far as the economy was concerned, since the foundation of the State, under the leadership of Sean Lemass

Michael Kilroy, B.L., is a native of Callan, Co. Kilkenny, and received his secondary education at St. Kieran's (Leaving Cert 1940). He joined the Civil Service and later the staff of the Oireachtas and is an acknowledged expert on the procedures of both the Dáil and the Seanad.

Sentimental Voyage: St. Kieran, Cape Clear and Fr. O'Halloran

DOMHNALL Ó CÉADAGÁIN

*St. Kieran's claim to lasting fame rests not on
deeds of might:
As sons our aim shall be the same — to carry on
the light
With him we teach that love can reach the end we
would attain
The Faith to spread, to learning wed, and Heaven
thus to gain.*

I heard those lines for the first time at the Chateau Impney Hotel, Droitwich on May 7th, 1991. They were quoted in the homily by Father Noel Breslin at the Annual St. Kieran's Reunion Mass. Unlike me, many alumni will recognise them as coming from the college anthem, the *Rosc Coláiste Ciaráin*, composed by our beloved Father Patsy Farrell, God be good to him. They sent my mind scurrying in all directions: back to the College and all it means to me as my Alma Mater; to Cape Clear Island, Co. Cork, which has such stirring connections with Ossory, and where I was brought up; and to my parish here at Euxton, Lancashire, which was founded a hundred years ago by a remarkable priest, Thomas Worthy, a native of Newfoundland, who might well have received the Faith through the first missionaries from St. Kieran's who sailed from Waterford in fishing boats, away back in 1811.

Earlier this year I was netted as a contributor to the current St. Kieran's *Record*. I suppose the inference was obvious. Father Michael Ryan, Editor and President, thought this alumnus from Oileán Cléire might possibly have something useful to contribute. It's for you to judge, if you can stick it out to the end of this article that owes a little to history, a lot to tradition, and the rest to navigation!

'Sé Pádraig a bheannaig Éire acht níor tháinig se thar Léim anoir.' Like every bi-lingual youngster in Cape Clear sixty years ago, I accepted that statement as *de fide*. We were not all that concerned as to the whereabouts of this 'Léim' or Leap, the important thing was that our man Ciarán of Cléire evangelised the Cape and possibly the kingdoms of Corca Laoi and Ossory before St. Patrick planted the cross at Saul on Strangford Lough in 432 A.D.

I'm not into ancient manuscripts like the *Féileire Aengus* and the *Annals of Innisfail* but I know there is enough evidence to establish that Kieran was not the only pre-Patrician bishop on these shores. Also on the scene were

Eilbe of Emly, Declan of Ardmore, and Ibar of Beg Eire in Co. Wexford. But that's another story. Let's get back to our man Ciarán or Kieran and the Cape Clear-Ossory connections.

Possibly you're no sailor, but let me send you on a sentimental voyage to whet your appetite! The first thing is to get yourself to Baltimore, Co. Cork, and board the Cape Clear mailboat. You will recognise her by her name, *Naomh Ciaran II*, a sturdy, sea-worthy vessel registered to carry 20 tons and 100 passengers in all weathers. Make your way to the bridge and hail the skipper. He will be either a Cadogan or an O'Driscoll. Mention my name and ask him to go to the 'Caol', or narrow passage, to Cape. Your ship will cast off and as her twin engines build up to full power, you will experience a surge of excitement as the course is set on a voyage into what Winston Churchill once derisively called the 'South West Approaches.'

NORTHERN PASSAGE

Cape Clear (*Insula Sancta Clara* according to MSS), is the largest and most seaward of Carbery's Hundred Isles. It lies six miles offshore and is marked on every decent map of Europe. Three miles further out in the ocean is the Fastnet Rock Lighthouse mentioned in shipping forecasts and between Cape and Baltimore is Sherkin Island which must be passed to the North or the South. The northern passage is the Caol which takes you past the mouth of the Ilen River, Roaring Water Bay, Reengaroga and a host of little ruins of the Franciscan Abbey despoiled by Algerian pirates in the 'Sack of Baltimore', in 1547. Thomas Davis immortalised that infamous event in his poem which begins:

*The summer's sun is falling soft on Carbery's
Hundred Isles*

*The summer's sun is gleaming still on
Gabriel's rough defiles*

*Old Innissherkin's crumbled fane looks like a
moulting bird*

*And in a calm and sleepy swell the ocean tide
is heard.*

Twenty minutes into the voyage the *Naomh Ciaran II* will veer 45° to port and there dead ahead, a sight to cheer the heart: The Atlantic Ocean in all its might and majesty; on the

horizon, the Fastnet Rock; and your first sight of Cape Clear. The vessel is now in clear water, and if the skipper offers you command of his ship, accept, and join an illustrious band, among them the late Cardinal Tomas O Fiaich, who took the wheel on his memorable visit to Cape Clear on Friday July 25th, 1986.

Soon Traíg Ciaráin, the elegant little island harbour, will open up on the port side, the engines will be cut back, and the N.C. II will glide into her berth. You step ashore and St. Kieran (Ciaran) seems to be everywhere. At the end of the pier is Tobar Ciaráin, Gullán Ciaráin, and, close by, Cill Ciaráin, the graveyard which contains the ruins of a Norman church said to be built on the site of an earlier chapel in which the first Mass in Ireland was said.

St. Kieran's Day, as we know, is March 5th. On Cape Clear it is observed as a holyday of obligation, and people still gather at An Tobar (The Holy Well) and the Gullán (the pillar) in the early morning to 'do the rounds' before going on to Mass. These devotions in honour of the Saint are observed nowhere else, except at Seir Kieran, the 'island' Ossory parish in the Diocese of Killaloe.

CAPE TO SEIR

It's all of 200 miles from Cape to Seir, a long way in the fifth century, so what's the connection? The answer is on page 193 in Volume 1 of the Breviary: St. Kieran of Ossory was born and reared on this ocean fastness. How that came to be calls for a brief biography.

'*Beatissimus Episcopus Cyranus, Sanctorum Hiberniae Primogenitus*' is how Kieran is presented by Cormac Mac Cladagh in his biography written in 840 A.D. Cormac was a bishop and one of Kieran's successors as Abbot of Saighir. The Four Masters refer to him as 'Scribe of Saighir'. He tells us that Kieran's father, Lughaidh, was ninth in descent from Aengus, first King of Ossory, and that his mother Liadán was a native and princess of Corca Laoi in West Cork. She in turn was descended from Lughaidh Mac Con, 'monarch of Ireland' circa 250 A.D. Apparently Kieran's mother was a native of Cape Clear and that's how the saint was born 'in Cléire in the house by the White Strand'.

'In the fullest enjoyment of bodily health,' the young prince joined one of those expeditions to the coasts of Britain and Gaul in search of booty and adventure for which our ancestors were famous at that time. Like so many others, Kieran encountered the Christian Faith. He embraced it and went on to the Island of Lerins where he studied for many years, was ordained priest and bishop, and then set out for home. Like the holy man he was, he went first to his mother's people, converted them to the Faith

and then proceeded to Ossory to claim his ancestral rights, and exercise his ministry with spectacular success. The fame of his sanctity attracted many disciples and Kieran founded a monastery at Saighir which flourished for about six hundred years.

So there you have it, a cameo of the man's life, but more important for our purposes, an indication of the strange traditional connection between Cape Clear Island and Ossory. As in Patrick's case, there are other Kierans, many of them, but there is a weight of tradition here that points to something more than fable. I cannot speak for the people of Seir Kieran and the Diocese of Ossory, but I can assure you that no Caper has any doubt but that St. Kieran was not only the *Primogenitus Sanctorum Hiberniae* but also the *Primus Legatus a Latere* to the shores of Erin.

There is another and more recent Cape Clear-Ossory connection that we must not forget. It is commemorated on a marble wall plaque in the present island church.

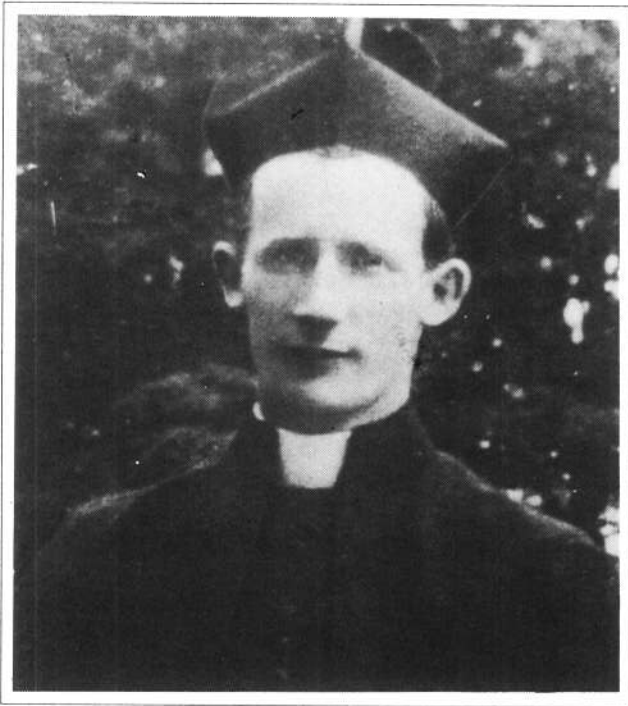
The Irish inscription reads in translation:

'In memory of Rev. Richard O'Halloran, C.C., an Ossorian child of St. Kieran, erected by the people of Cape Clear as a token of their love for him and esteem for his priestly virtues. He died on January 10th. 1918, aged 26 years.

Aetas senectutis vita immaculata — A spotless life is old age'. (Wisdom 4:9).

On Saturday, January 26th. 1918, the *Kilkenny People* carried a long and moving obituary. The following is an extract:

'The Island of Cape Clear was a scene of mourning on the evening of January 10th., when the death was announced of their beloved priest the Rev. Richard O'Halloran, C.C. Father O'Halloran was a native of Mooncoin, Co. Kilkenny, and was educated at St. Kieran's College, Kilkenny, where he was ordained in June 1916. He was subsequently lent to the Diocese of Ross by the Most Rev. Dr. Brownrigg. He was a splendid specimen of Irish manhood who had gained the hearts of the Islanders by his gentle bearing and kindly disposition. His saintly life drew the people the more to him, and whenever the call of duty came he was always ready. The respect and love of the people of Cape Clear was clearly in evidence on Sunday, January 13th. The sight which was witnessed when the remains were borne to the mainland was one never to be forgotten. A fleet of boats left the North Harbour in Cape Clear and stretched from there to Baltimore. All the boats had flags flying at half mast, and the decks were crowded with mourners. When the boats reached Baltimore crowds of people crushed in to get one look at the coffin of him they believed to be a saint. The



Fr. Richard O'Halloran, the story of whose tragic death is recounted here.

remains were borne on the shoulders of the stalwart men of the Cape to the parish church at Rath, four miles away, followed by a huge crowd. Next morning after Solemn Requiem Mass and Office, the remains were entrained at Creagh for Mooncoin, where they awaited burial until the following day.'

Father O'Halloran's death was all the more poignant by reason of its cause. He was returning to Cape on a stormy December evening after some parochial function. The mailboat at the time was an open yawl and the priest was in the stern beside the helmsman. He either fell or was washed overboard by a big sea. The crew immediately picked him up but the damage was done. He developed double pneumonia and the best efforts of Doctors Burke and Shipsey and a group of dedicated Islanders including my own mother, Katie Leonard as she was then, failed to save him. As far as is known he was the first and only priest to die on the Island, and the people desperately wanted to retain his remains in Cill Ciaráin but the wishes of the O'Halloran family prevailed. My childhood memories go back to 1926 and the Island was still mourning then for its *Sagart Aroon*.

There are one or two additional facts I would like to record regarding the removal of his remains on January 13/14th. There were about 40 vessels in the cortege and the flagship bearing the coffin was the *Lucky Star* owned by my grandfather, 'Big Pad' Leonard, whose son Donal was one of the eight stalwart pall bearers who went all the way to Kilcraggan, Mooncoin and laid *an tAthair Ristéard* to rest. *Táid go léir marbh anois. I liontaibh Dé go rabhthar.*



The marble slab to the memory of Fr. O'Halloran in the church at Cape Clear.

With that kind of background small wonder that I went to St. Kieran's to study for the priesthood. I can still remember my first sight of the College from the Callan Gate. I already knew the *Hiems Transiit* bit, and had I known it then, I would probably have added *Et hic habito*. Anyway, there I did stay for six very happy years. On the day after Ordination I went home to Cape Clear and received the Father O'Halloran treatment in reverse. The fleet was smaller now, and the island population depleted, but they were all there in *Tráig Ciaráin*, on June 10th, 1946. It was midnight when we landed, and the mist was heavy, but they knelt on the wet pier and awaited their individual first blessing.

Like most of our offshore islands, the present day Cape Clear is but a pale shadow of its past. Much has been updated but a great deal has gone with the tide. There are Capers like myself all over the world. Some have 'made it' as they say, and like St. Kieran's College and its Spirit, they are, in the main, 'to God and Ireland true', *buideachas mór le Dia*. Long may it so remain, and should you ever cross the *Gaisgeanáin*, between Sherkin and Cape Clear, and find yourself in Cill Ciaráin, then please *Memento mei*.

Beir buadh agus beannacht.

Fr. Domhnall Ó Céadagán studied for the priesthood at St. Kieran's and was ordained for the Archdiocese of Liverpool in 1946. He is parish priest of St. Mary's, Euxton, Lancashire.

The Sins of Our Fathers

MICHAEL SHORTALL

*There are essentially
Only two states of being:
Living a lie
And living in the truth.¹*

(1)

Still alive — made no noise, shed no blood
A thunder rolling from the sunless skies.
A hundred hours of questioning —
The willing kill, the unwilling die
It all means nothing to me.
After all, all the generations forgotten
A rock-painting to survive
On a bitter earth, of her own black blood:
Sins of our fathers.

(2)

Jesus Christ —
Allah —
Anyone
Where the hell are you?
 I don't want feeble excuses
 I want answers —
 What use is freedom, is choice
 If brutality becomes the basis of life.
 Life — such a small word
That means everything
 but oil or honour or power or land or history or now.

(3)

This is not meant to be a hippy love song
And so you may ask, what do I know?
I know too much, that's what's wrong.
 I know of the Iraqi conscript
 of the American on twelve hour call
 of the Palestinian
 who longs for a homeland
 of the Jew who defends his motherland.
I know too much.
 I know of the ignorance greed
 of oil — black crude oil —
 worth fighting for? must be!
Blame — who? why not God or Allah or anyone
 but me or you, what did we do?
 could have done?

4)

We want you to know the truth
About these who have died
So that you will not be sad,
As those who have no hope.²
 No hope, like me.
 If it's hope you're looking for
 find some hippy love song.

Ideals are for the heart;
Once released, they become corrupt.
 Ideology dies from exposure
 from communications passion.
Ideology — worth dying for? has to be!

* * * * *

One hundred hours	
of triumph	
of annihilation	of death
	of humiliation
of power	
of uncertainty	of disarray
	of loss
of nothing	of nothing

One hundred hours that could have changed the world
 That seem to have only changed the few — the maimed.
I know I said that I would never write about politics
 but damn it this is about life
 that small word
that means everything
 but wealth of privilege or religion or boundaries or them.

(5)

If it's a moral you're looking for — damn you!
 You will forget
 As you have forgotten before and before.
But I will inscribe
Some hippy words of love
Of your God and your neighbour
On a stone to last the centuries
And maybe, maybe someone will understand
 (for I don't)
That fatal moment
 when friend became foe.

NOTES: ¹Vaclav Havel ²Thessalonians 1 4:13

First prize winner in the Gerard Manley Hopkins International Summer School Poetry Competition 1991. The author, a native of Castlecomer, is a recent past pupil of St. Kieran's and is a student of Politics and Philosophy in U.C.D.

1990-2000: THE DECADE OF EVANGELISATION

Pope John Paul has declared the ten years from 1990 to 2000 to be the 'Decade of Evangelisation'. If this decade had begun in 1970, or even in 1980, we would have taken it for granted that the emphasis should be on spreading the Word of God in the developing world. Today we cannot be so sure.

In the articles which follow the emphasis is not on communicating with those who have never been Christians, or who have lapsed in their profession of Christianity — it is on communicating with professed Christians; with often enthusiastic, even if misguided, Christians whose

faith has become calcified and inert; and with young people coming to the true meaning of faith for the first time through instruction and contact with the sacraments.

Frs. Pat Lynch and John Lally chart an enlightened course for the future of evangelism in the Church and outside it; Fr. William Dalton states the challenge of priestless parishes; and Gareth Jones examines the prospects for the Church in Ireland in the 1990s.

The section ends with a review of a recently-published study by Fr. Fearghus O'Fearghail of the work of one of the most famous evangelists whose work endures to this day.

The need for Evangelisation

PATRICK LYNCH

New beginnings always fill us with excitement, joy and expectations. Christianity stands at the end of the second millenium. This last 'Decade of Evangelisation' helps us to refocus again on the responsibility we have to share the 'good news' with the whole of humanity. Pope John Paul is calling us to put evangelisation at the centre of the Church as we approach the year 2000

During the latter part of the nineteenth and early twentieth centuries many missionary orders were inaugurated, most of them to deal with the so called 'missionary lands'. Our objective was to baptize as many people as possible and make them Christians.

We poured in money, resources and personnel to keep the mission fields going, not realising that the Church in the Third World has had greater scope to grow in maturity than we in the Western Church.

In many parts of the world there are people who are 'not Christians yet', but here in the West we have people who are 'no longer Christians'. In parishes, towns and cities — particularly in Britain, Ireland and the USA — I have been confronted with the same story. People leaving the Church — sometimes to join other denominations or sects. The young are disillusioned. It is often difficult to get people to attend anything other than Mass.

Having lost a sense of God, the Western World has also lost a sense of sin. Yet a conflict-aware society is very favourable ground in which to evangelise. Why?

Because the Church exists to proclaim the gospel for the sake of the world. It is her duty to know where and how and why this is in darkness and to provide the redemptive message. To do this she must understand with compassion the needs of the day and speak into those needs, not into a vacuum. It is not the Church's duty to compile a dossier on the evils of the world and then add her voice to the prophets of doom.

Hope is brought to the world when the message of 'good news' is proclaimed.

Yet I realise, without exaggeration, that the 'Christian West' has become a most difficult mission area. Evangelising a 'post-Christian' people who don't think they need it is hard ground to plough. To do it we need a new focus, new courage, new zeal, new inspiration and above all a new vision.

We must be all in this together. The very reason why the Church exists is to give herself away. Evangelisation does not consist of making the right noises or, worse still, of committees who meet to talk about it. Evangelisation will only happen when we make a conscious effort to give away what we have. We must energize in order to possess our evangelical mission — namely, giving Jesus to the World.

If we are going to evangelise we do indeed need to start from the vantage point of God still desiring His people. If we can employ the Holy Spirit to touch the lives of people where they are, then true conversion can occur. We need to bring the message of love and mercy in evangelisation to broken people.

Divinely speaking there is a new hope. Humanly speaking this decade offers us the challenge.

One hopes that every day we are conscious of our privilege and duty to announce Jesus Christ to all people, by what we say, by what we do, by the lives we lead and even the kind of people we are.

Fr. Pat Lynch is a native of Co. Donegal, and studied for the priesthood at St. Kieran's College. He was ordained in 1975 for the Diocese of Nottingham. His book 'Awakening the Giant: Evangelism and the Catholic Church' was published by Darton Longman and Todd in 1990. The above material has been taken from an article in the Catholic Herald.

Church Structures and the Sacraments: Hindrane or Help?

JOHN LALLY

Is there anyone among you who would hand his son a stone when he asked for bread? Or would hand him a snake when he asked for a fish?
(Mt 7:9)

The questions raised by Jesus as part of his teaching about prayer seem particularly appropriate to some of the questions I would like to raise here. In particular I would like to pose the question 'Is the decade of evangelisation a call to real repentance, *metanoia*, a change of heart? Or is it possible that it could be a smokescreen to hide some of the real problems facing our Church?'

While we keep doing new things and introducing new programmes, we can avoid some of the more searching questions like 'Are our present Church structures a help or a hindrance to the spread of the good news?' It is much easier to talk about religion than it is to ask what are the risks involved in really looking at the gospel and assessing the demands it may make of us in our daily lives.

Evangelisation is very much the 'in thing' in our Church at the present time. No doubt there are many good reasons for this and many highly motivated people behind this promotion. Scripturally it is well founded. We can see the inroads of secularism in the West and a steady decline in church attendances. We see the strident advances of the evangelistic Churches in our own society. We also note the growth of Islam. So there are many good reasons why evangelisation should come to centre stage at this time.

And yet deep down, I feel unease. It would be ungracious not to laud the many good things that are happening. But my contention is that we need to radically examine what we are about as disciples of Jesus Christ in the Britain of 1991.

THE PRICE OF RESPECTABILITY

In an extremely secular and harsh environment we are very reluctant to face the question 'What does evangelisation mean for the men and women, the young and the old, as they battle to find a meaning and purpose in life?' What do we have to offer them at a time when economics largely governs and controls all that matters in life, and people are constantly bombarded through the media and through adver-

tising to lust after the fruits of success — houses, cars, holidays, sexual or athletic prowess or whatever?

For Marx, religion was the 'opium' of the people, something to keep their minds away from earthly realities, and so it was perceived as the enemy of the people. For many of our present 'capitalist' leaders, religion is good for the people and to be encouraged so long as it is kept in church, but woe to the cleric who dares to suggest that religion has something to do with policies that affect the lives of people. By all means look after 'spiritual' man/woman but leave 'economic' man/woman to those who 'know about these things'.

And to further complicate matters, the Catholic Church in some parts of the world has only recently been accepted into the main stream of public life and still tends to behave like a minority group intent on protecting its own interests and reluctant to rock the boat on the broader front. Respectability brings with it its own particular price.

As we have seen in the propaganda surrounding the recent Gulf war, language can be used just as easily to hide reality as to reveal it. Hence it becomes very important to look carefully at the language we use in working out what the 'Good News' of Christ really means today. What is it we are offering? Are we talking about saving souls? Are we talking about spreading religion and propagating a movement? Or are we talking about what living the gospel demands in our modern world, and what implications this has for our own lives and the lives of those around us?

LAWS AND CUSTOMS

It seems so self-evident that Jesus was always struggling at the interface between the language used to express the Jewish faith and the expression of this faith in real terms to the struggling people he met on his various journeys. So often the language was hiding, rather than revealing, the reality and so among those who listened to Jesus, many retreated to take refuge in their 'laws and customs' rather than face the repentance or *metanoia* he was seeking to bring about. This *metanoia* is as necessary today as it was at the time of Jesus at both the structural and personal level.

In my experience one of the most common

areas of difficulty surrounds the Church's discipline on marriage. So often it turns out that a person enquiring about entering the Catholic Church has married more than once or is married to someone who has. What can we offer? A protracted journey into the legal process of seeking a decree of nullity when this is seen as a possibility. When it is not, then the road becomes a 'cul de sac'. I have found that people, Catholics and non-Catholics alike, simply cannot understand the intractability of the Church with regard to marriage laws. How can it be right that someone who sincerely wishes to become a follower of Christ and a member of his Church is barred from doing so, when one of the outstanding marks of Christ himself was to open doors that were previously closed? If Jesus was faced with this situation I suspect he might respond by telling a story something like this.

One day, just before lunch, Fr. Benignus was resting, while he read the *Guardian* and enjoyed a cup of coffee. Life has its little compensations, he thought. That is of course if someone hadn't invented the darned telephone. As its sound pierced the quiet he hoped it would be just a routine call.

After all, he felt he deserved a rest after a hard morning's work. A voice at the other end said simply 'Father can I see you?' The person was unknown but clearly in some distress and so Fr. Benignus agreed to see him that afternoon.

At the appointed time an elderly man came through the door. After introducing himself, Martin began to tell his story. He was clearly very troubled. Fr. Benignus had come across many similar stories but that did not take away any sense of sadness that seemed to envelop him as he listened to yet another. Why is it, he thought, that happiness is so elusive, and that the Church so often compounds the suffering when it is the place one might expect to find solace? The words of Jesus came to mind about the Scribes and the Pharisees preparing heavy loads to place on men's shoulders but not lifting a finger to help them.

THE CHURCH IS CRUEL

When Martin asked 'Father, don't you think that Church is cruel?' Fr. Benignus found himself having to nod assent. Yes, he thought, the Church is often cruel, as Martin pleaded 'Father, is there no end to my suffering?' In no possible way could Martin be described as anti-Church or radical. In fact he was clearly devout and sincere. He simply wanted to make his peace with God and the Church but seemed to find his way blocked at every turn.

Fr. Benignus reflected on this man born in one of our poorer Northern cities, and growing to adulthood in the context of the 1930s depres-

sion. There was little work and little hope and plenty of hunger. The young Martin found temporary comfort in a relationship with a local girl. As so often happens, she became pregnant. He knew he didn't really love her and felt it would be a mistake to marry. But pressured as he was by family and friends to do the right thing, he went ahead with the marriage. It was a disaster as they moved from bedsit to bedsit to accommodate the yearly arrival of yet another new child. There was little happiness. There was no work and hardly any money. In desperation he resorted to theft and was caught in the act. Although this behaviour was totally out of character, he still ended up in prison. After his release he found his wife had left him.

Martin moved away from the area to begin a new life. Many years later, and after service in the war, he settled down, found a job, and after some years married again. His wife had already remarried and had broken off all contact years before. Although because of his situation he ceased to practise his faith, he continued to pray and never lost the hankering for the Church. Finally, after a visit from a mission priest, he began to come to Mass. Although he didn't come to Communion, he was still extremely happy that he was welcomed to Mass.

As his new wife saw his happiness she too was attracted to the Catholic Faith and began to get involved in church life. It was then explained that he would need an annulment from his first marriage if his wife was to become a Catholic and he himself to return to Communion. Then began futile attempts to get an annulment. But it was all so long ago; the area where Martin grew up was no more, as the city had been largely rebuilt, and there was no way of contacting anyone from that time and place.

When some months later Fr. Benignus heard that Martin had passed away in his sleep he remembered the words he had spoken: 'Father, is there no end to my suffering?' He wondered what sort of conversation was taking place as Martin found his peace at last with Jesus Christ. The words of Jesus came to his mind: 'Who would hand his son a stone when he asked for bread or a snake when he asked for a fish?'

LAY IN COMPREHENSION

From my own theological ivory tower I have often explained to people the reasons for the Church's teaching, but I must also confess for many years I have remained unconvinced. I find myself much more in sympathy with the many lay people who find it incomprehensible that someone who desperately wants to return to the full practice of faith or wants to become a Catholic is prevented from doing so by Church law. All this alongside the strange dilemma that a person can be guilty of the most horrific

crimes and still be welcomed into the Church. It seems that it is only a person caught up in this particular 'marriage' situation who is permanently prevented from entering or returning to the Church. I remember one person saying to me 'Father, is my sin so awful that it merits so great a punishment?'

There is no doubt that marriage and family life are in a terrible mess today, and it is easy to understand that the Church may feel that any relaxation of laws could give a wrong signal. But I believe that our marriage laws have been singularly unsuccessful in addressing the problem. Divorce, marriage breakdown, single parent families etc. are just as common among Catholics as among the rest of the population. Surely we must look elsewhere for the answer. I would suggest a gospel-based pastoral approach. St. Paul, with his legal background, came to recognise a vital element of the teaching of Christ, that the law was powerless to save. In the case of marriage Paul did not seem to have any difficulty with providing a sensible solution to the problems facing the early Church and so we still have the 'Pauline Privilege'. And I feel the whole question of the sacramentality of marriage needs a fresh examination.

THE FAITH CONTEXT

A faith context is central to our teaching on sacraments. It seems patently clear that most of those who are getting married in our churches may only loosely be termed 'believers'. In no way can we see them in the same category as people whose lives have been consciously converted to Christ and who are entering marriage as a way of living out their faith in service to Christ, the Church and each other. Here marriage can clearly be seen and understood as a sacrament in the full sense. But such marriages are the exception rather than the rule.

It is in the pain of the many other relationships that there is indeed fertile ground for evangelisation. As I think of Martin and many other people in similar situations, I also think of the many children present in our schools and taking part in our programmes of preparation for the sacraments. We are encouraged today to involve the parents as much as possible in this preparation. In a typical inner city parish like the one in which I work, a large and growing percentage of children belong to single parent families or couples living together who are unmarried or in second marriages. In addition there is so much brokenness and so many unstable domestic situations with people trying desperately to hold on to what they have got. These people could certainly do with 'good news' and in my experience they are often open to the possibility of evangelisation. What can we offer? Sometimes very little! 'You may come to the

meal but you will not be able to join us at table.'

I have become aware too that in the materials we use for the preparation of our children for the sacraments, such as the 'Golden Book', the assumption seems to be that all children belong to ideal families with loving mums and dads and brothers and sisters. Is there a danger that this teaching may be treated by the children in the same way as fairy stories, as it bears little resemblance to their own experience of life? How are they to respond to the various exercises of answering questions about their mothers and fathers, when maybe they have only ever known one parent or where their experience of family life may be one of brokenness, hurt and shortage of money and the necessities of life?

And even among the 'ordinary' two parent families, the picture of two happily Catholic parents, bringing up their children in mythical bliss, is, I suggest, the exception rather than the rule. Pressure and stress are felt very deeply in family life for all sorts of reasons: work, money, consumerism, TV and so on. It seems, rightly or wrongly, that much of the glorification of family life is the product of those who do not have to live it, a celibate and male clergy.

Somehow we need to focus on what life is really about for many people as they struggle to make it in a world where Christian values are perhaps seen as nice ideals but of little help in paying the mortgage. The breakdown of 'traditional' family values has happened for better or worse, and we need more than nice pictures and stories of fairy-tale-type happiness to address the crisis. Otherwise in addition to the sense of failure that people experience, we are in danger of adding the burden of religious guilt. People involved in the treatment of mental stress and illness testify to this as a real problem for many.

A QUESTION OF BAPTISM

Baptism raises its own problems. Am I to refuse Baptism where parents are not practising their faith because I see little hope of the children being brought up as Catholics or when I suspect they are just bringing them along so they can get them into the Catholic school? Should we baptise the children? Should we have them in our schools? What should we do if their parents are living together in a fairly settled union but with no intention of marriage? These questions have to be faced on a very regular basis as the phone rings and yet another parent asks for Baptism for her/his child/children with ages anywhere between infancy and 10 years or older.

In my parish there is a group of 14 children aged 6 to 15 who have been meeting regularly to prepare for their Baptism at Easter. They come from varying family backgrounds. The common

feature is that their parents all came seeking baptism for their children. Rather than just arrange Baptism with a minimum of preparation we suggested to the parents a series of weekly meetings for both children and parents separately on Sunday mornings. It has been a good experience. But at the same time one is aware that if the exercise is to have lasting value then further support for the families will be needed to build on what has already been done.

THE NEED FOR EVANGELISATION

As I reflect on the preparation for the Sacraments my conviction is that it is not so much preparation that is needed as evangelisation. And more is needed than just a series of meetings. Somehow we need to discover ways and means of walking alongside these people on their journey of life. Many may not be ready for formal meetings or for commitment to the Church. What can we offer during their pre-catechumenate stage? We need much more flexibility and we should see our task as bringing God's love to these people rather than filling our churches. If they begin to get involved in church life then that can be seen as a bonus. But first let's try to love them exactly where they are.

In a previous parish where we had what could be described as a welcoming church and a pleasant liturgy, I remember once being struck by the presence of some Irish itinerants at Mass and thinking that somehow our parish structure had no way of making these people feel at

home in any permanent sort of way. I just felt they could never fit in to a middle class respectable English parish. Later I found that a local dedicated evangelical Christian had a special weekly gathering for these itinerants and had them studying the Bible and, yes, even the men raising their hands and their voices to God.

Why is it that we Catholics seem so trapped with the notion of bringing people into our churches, instead of going out to where people are and getting involved with them in their own environment? Is it because somehow our Mass has become so important that we have finished up with nothing else but the Mass, and our churches so priest-centred that we cannot understand our being a church apart from this context? When Jesus met the woman at the well in Samaria, he was moving into strange territory and breaking with religious taboos. When he gave the woman at the well a drink from 'the water of life', the results were wonderful. And after she had gone back with her message to the others in the town we are told that many came to believe in Jesus. When can we hope to be freed from our pre-occupation with structures and law so we can concentrate on going out to bring God's love and acceptance to a people who are desperately seeking the true bread of life?

Fr. John Lally was ordained in St. Kieran's in June 1967 for ministry in the Diocese of Nottingham. This article is reprinted from the June 1991 issue of the magazine Priests and People, with the kind permission of the Editor.

THE FIRE OF RENEWAL

In the churches too we see the average citizens, the little people, on the move. From the barrio to the highrise, we see the emergence of vast numbers of the baptised as they offer their gifts as ministers in the local churches and in the world. While this grassroots revolution is more gradual, it too represents a change of historic proportions in our way of being church. It shows that the spirit of Pentecost is energising the little people of God with a new outpouring of gifts. While cold winds seem to be blowing down from the top of the hierarchic pyramid, the fire of renewal kindled by Vatican II continues to spread in the pastoral trenches. The growing number of baptismal ministers kindle new tongues of fire in the local churches. This Christian people's movement has its own life and momentum. It is a sign of hope, a cause for joy and celebration.

WILLIAM J. RADEMACHER, *Lay Ministry* (St. Paul Publications)

Priestless Parishes: The Challenge Ahead

WILLIAM DALTON

The declining number of vocations to the priesthood over the past twenty years will have important implications for Church structures in the future. All the indications are that the present trend is not just temporary; the number entering seminaries is unlikely to show any significant upturn.

Meanwhile the median age of priests is increasing all the time. This is clearly evident when the clergy assemble for functions such as the Mass of Chrism on Holy Thursday or for a priest's funeral. While clerical presence might appear to be holding up number-wise and few 'gaps' are as yet appearing, the day is fast approaching when alternative structures will be needed.

Most parishes are already managing with one priest less than they would have had five or ten years ago. Over the past few years' many priests formerly occupied in full-time educational roles have moved into parish work. Several diocesan-run secondary schools which would have boasted ten or twelve priest staff-members a decade ago are now reduced to three or four, or perhaps even less. Moving priests out of such positions has offered a temporary respite, but what happens when this hidden source has been exhausted?

Several European countries as well as Canada and the United States have been grappling with similar dilemmas for a few decades now. Perhaps there is something in their experience that could be of value to us! Different options would seem to be emerging. Each has its own strengths and weaknesses.

1. RETAINING PRESENT STRUCTURES

Nobody wants to see parishes closing down, least of all the parishioners. There is nothing better to focus the mind and energies of a group than the spectre of extinction or amalgamation.

Some diocesan authorities, convinced that 'small is beautiful' and not wanting to incur the wrath of besieged community, have opted to leave things be, though in the absence of a priest. A deacon, religious sister or lay pastoral administrator is appointed to co-ordinate pastoral care within the parish. A parish priest from a neighbouring parish supplies the necessary sacramental ministry.

In Germany the one who takes charge of a priestless parish is often referred to as a 'pasto-

ral assistant'. Such a person would normally have a university qualification in theology and might be full or part-time teacher of religion in a school in order to supplement his or her income.

In the United States and Canada, pastoral administrators are usually paid from parish funds. Their pastoral ministry coincides with that of the ordained priest, except for presiding at the Eucharist, reconciling people through the Sacrament of Penance and anointing the sick with oil in the Sacrament of the Sick. Their liturgical ministry entails presiding and preaching at the following liturgies: weekday celebrations of the Liturgy of the Hours, Liturgy of the Word, or other communal prayer; Sunday celebrations of the Liturgy of the Word or Liturgy of the Word followed by Holy Communion; penitential services; visitation and communion of the sick; viaticum and prayers for the dying; assisting at baptisms, weddings and funerals.

In addition to their sacramental ministry, these pastoral administrators reach out to people in every kind of need as well as co-ordinating catechetical and pre-sacramental preparation of children and adults; in other words, they do everything a priest does apart from celebrating Mass and hearing confessions.

While the above option has much to recommend it in that it makes for a minimum disruption of what people have grown accustomed to, it gives rise to a number of theological and practical issues. Can one still speak of 'parish' in a theological sense if the celebration of the Sunday Eucharist cannot be guaranteed?

From the early centuries the celebration of the Sunday Eucharist under the presidency of a presbyter has been the hallmark of community and parish identity. It was the gathering of Christians for the breaking of bread that differentiated them from all other groups. Throughout history, the assumption that the Sunday Eucharist should be celebrated in every Catholic parish continued to gain momentum. Having to settle for less was always seen as a second best.

In its *Directory for Sunday Celebrations in the Absence of A Priest* of June 1988, the Congregation for Divine Worship goes to great pains to emphasise the exceptional nature of such celebrations. They should neither be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience and they should

never be held on a Sunday where Mass has already been celebrated on the Saturday evening. Every effort must be made to ensure that such assemblies are not seen by the faithful as a substitute for the Eucharistic celebration.

The Directory goes on to set out very specific guidelines for the order of such celebrations. The celebrant may not for instance occupy the president's chair nor use the texts of the prefaces or the Eucharistic prayers as thanksgiving prayers.

Indeed, the question might well be asked if in fact such services should necessarily include the distribution of Holy Communion? A community coming together to hear the word of God and reflect on it has in itself sacramental value. It does not depend upon the presence of the consecrated host to make it sacramental. The Second Vatican Council teaches that Christ is present in His people when they gather to pray and reflect on His Word. Hence, when daily Mass is impossible it might be preferable to celebrate a prayer service as such rather than a prayer service culminating in the reception of Holy Communion. There is after all a precedent for this dating back to the early Church. Is not this how the Liturgy of the Hours or the Divine Office originated?

On the other hand there is no historical precedent for Communion outside of Mass on Sunday except for the sick. Do we need to invent one? In the long run the value and purpose of the Eucharistic celebration might be better appreciated if the service that replaced it did not include Holy Communion. We need a 'Eucharistic fast' occasionally in order to better appreciate the Eucharist. Since the Second Vatican Council, the Mass has, if anything, been over-used. From the point of view of the priest, putting on a Mass is something he is comfortable with. It requires far less preparation or effort than some alternative prayer form. It is used as a kind of 'liturgical filler' for every conceivable occasion that does not have a readymade liturgy of its own.

At a pastoral and practical level this arrangement is not without its difficulties. Can one be a good sacramental minister without being simultaneously a pastoral minister? It is desirable or even possible to be nothing more than a sacramental minister to a community? Is it possible for a priest to preside at the liturgy while knowing little or nothing about those whom he is leading in worship? Is this not conducive to a separation of life and liturgy — the very thing we should be trying to avoid? It is one thing for a parish to avail of 'weekend help' from a visiting priest but it is another matter if his appearance for the occasional liturgies is the sum total of priestly presence in a community.

The strength of this option is that it preserves present structures more or less intact and it looks forward to the day when once again there will be a sufficient supply of priests to resume pastoral care in accordance with traditional practice.

2. CHANGING PARISH STRUCTURES

An alternative response to the personnel shortage which is already looming is to opt for an amalgamation of smaller parishes into larger ones. The diocesan bishop, after he has consulted with the Council of Priests, is empowered to do this. Some dioceses in the United States have already gone down this road. They feel pressured to do so due to a shortage of priests and falling numbers of Sunday worshippers. Smaller parishes are simply not seen to be economically viable given the level of expectation of the average parishioner.

In the Irish context, the demographic changes resulting from urbanisation and high levels of emigration may indeed be already calling out for a review of existing parish boundaries. The post-Conciliar vision of the parish places emphasis on people rather than on institutional elements. Parish boundaries were originally markers or identifiers of different communities rather than geographical areas. Today, unfortunately, they would seem to have become the latter.

Changes in demographic patterns coupled with greater mobility of people over the past few decades would suggest that such boundaries may well have outlived their usefulness. Changing them would obviously be a very sensitive issue given the alignment of some sporting organisations to parish structures. At the end of the day it would probably create more problems than it would solve. Redrawing parish boundaries is not in itself going to offset personnel shortages. One may well end up with a few parishes less, thereby resolving one's difficulties for the time being. But this smacks of crisis management or a 'stop-gap' solution. Something more radical is needed.

3. 'TEAM MINISTRY'

Canon Law offers a much more radical solution in its concept of 'team ministry' (c. 517). As a concept, its potential has not really been explored yet, and is not limited merely to an individual parish where all priests are jointly responsible for its pastoral mission. It applies equally well to a cluster of parishes affiliated to one another for the purposes of pastoral care.

Such a system has been operative in some German dioceses for several years now and would seem particularly suited to areas where parishes tend to be both small and rural. It

recognises natural communities of people and respects traditional loyalties while at the same time endeavouring to provide the best possible pastoral care for souls. Traditional parish boundaries remain intact. What changes is the manner in which pastoral care is organised and mediated. Parishes affiliated to this union do not have a pastor assigned to them as such but all the priests belonging to the team are jointly responsible for the entire group of communities entrusted to its care.

This system would seem to have a lot to recommend it. It would make for a greater evenness with regard to sharing the burden of pastoral care and should ultimately enhance the quality of ministry. Special pastoral initiatives (e. g. adult religious education, family ministry, liturgical ministries etc.) should be more feasible within the larger unit due to the larger number of people and resources available.

Provision could also be made for priests within the team who no longer feel capable of exercising full pastoral responsibility in a separate parish. A relatively recent phenomenon in our present system is that of priests retiring earlier because they cannot cope with the additional burdens imposed upon them.

Surely there is something anomalous about a structure which devotes much time and energy to vocation recruitment while at the same time having difficulty in relocating men in suitable pastoral situations when they have reached the mandatory age of retirement as parish priests? Merely reverting to the status of curate or associate pastor does not seem to be a very satisfactory solution. Some system or structure is urgently needed whereby the gifts and the charisms of priests who no longer feel capable of discharging full pastoral responsibility because of age or ill health can be utilized.

Being an associate member of a team that has joint pastoral responsibility for a cluster of parishes might just afford a suitable position for a man who feels that he is no longer capable of discharging the full duties of either a parish

priest or curate. He could for instance celebrate the Eucharist for one of the communities within the group and make the elderly and house-bound his special care. Other areas such as school management boards, youth and school ministry, pre-sacramental preparation, family ministry, adult religious education etc. could be left to the younger and more energetic members of the team.

An experiment with the system outlined above would certainly make for a better deployment of personnel and should improve the quality of pastoral care for all. It would allow more priests to assume full pastoral responsibility at a younger age as well as making provision for older men to continue to serve the Lord's people in whatever way they can. Ultimately it could only enhance the dignity and status of the priesthood in the eyes of all. In this day and age it should be possible to devise suitable structures whereby a priest need never retire from active ministry. After all it is constitutive of the very notion of priesthood to be at the service of people. Age or even ill-health should not necessarily change this.

The concept of team ministry presupposes of course a high-level partnership and collaboration among priests themselves and between priests and people. Conciliar ecclesiology strongly argues in favour of such structures. Canon Law mentions them explicitly and imposes very little limitations or restrictions of any sort. Should the Church not begin exploring such possibilities through some pilot programmes before the shortage of priests becomes acute? This may indeed be one of the things the Lord is saying to us as we approach the end of the second millennium of Christianity.

Rev. William Dalton, a member of the seminary staff since 1980, is Professor of Canon Law and Liturgy at St. Kieran's College.

The 1990s: A Time of Effort and Thanksgiving for Unity

GARETH A. JONES

Church Unity week came and went for me again this year, not because I was preoccupied with seminary studies or the Middle East, but because the Church of the 80's, in which I grew up, permitted me to tolerate the fact that Christians do not experience 'full unity.'

The reality of dis-unity hasn't entered my consciousness because unlike apartheid, AIDS and the environment, I am not challenged by the scandal of dis-unity. The 80's was the time for 'co-habitation' — marriage was out, while 'doing your own thing' was in. Similarly Christians are guilty of this; we have been happy for too long to live with, and even 'share rooms' with other Christians, but without committing ourselves to them long-term.

The 90's must be the time to recognise the gifts the other has, a time to believe that the best way forward is in recognising that we are intimately united on account of our common baptism. The result of living this belief must surely be that the Christian is led to a firmer, more vibrant relationship with Christ and his fellow Christian. It is, I believe, in this recognition of the 'unity of all the baptised', that Christians will experience and share in a 'vision which elicits hope and patient determination'.

When I as a Christian live in this knowledge and encounter the daily consequences of a common baptism I then begin to see the absolute necessity of a more visible unity, and experience in a real way the pain of dis-unity in my own consciousness.

The 80's has failed in this respect. The Church didn't see it as her role to take an 'option for ecumenism' in the same way as she saw the need to take an 'option for the poor'. This option for the poor definitively sets before the Christian the responsibility of living in a new way which is more conscious of the experience of poverty.

If Christians can pray, work, struggle and gather at table for the sake of the 'materially poor', then why can't we do the same for the sake of the 'dis-united'?

One of the tasks of the Church in the 90's must be to re-think the acceptable face of ecumenism. The 80's endangered ecumenism because it saw 'unity' in the well-organised and well thought-out gathering of Christians. But sentiment is not unity, and unity can only be served by prayer, hard work, honesty and the willingness to speak the truth in love.

The Irish Church in the 1990's will see a decline in large-scale regular practice amongst Christians. The sense of security which is enjoyed at present by the Church because of its size will give way to a more committed, less self-assured Church where unity is seen as a real issue, not one simply to be publicised in the weeks leading up to 'Church Unity Week'. The life of the Christian will no longer simply be taken for granted; active involvement will be as a result of genuine commitment to the Gospel, and not presumed by cultural tradition.

THE DECADE OF EVANGELISATION

The 1990's have been declared the 'Decade of Evangelisation' This comes at a time when Christian Churches everywhere are sensing the need to become more evangelical, perhaps illustrated recently by the appointment of Dr. George Carey as the new Archbishop of Canterbury. The Church is becoming uneasy at the moral and social impasse in which it has found itself. It is the first time that the question of re-evangelisation or re-Christianisation of Europe has been a genuine concern. The Church finds itself more and more in the position of having the 'good news', but not having the 'know-how' to spread it.

For many Christians the concept of evangelisation/evangelism is alien. They often fail to recognise the validity of its purpose and their essential place within its dynamic. The Church today has a unique opportunity to present to its members the call to evangelise, and evangelise as Christians sharing a common baptism. Christians have for too long lamented the past and sought each others' forgiveness in some long penitentiary. Now is the time to take up the 'good news' and proclaim it, hoping and praying that in the future we may all gather around the table of the Eucharist as we now gather to share the Table of the Word.

GOALS FOR THE 90'S

The 90's have already become the stage upon which many human dramas have been enacted. We have witnessed on our television screens and read in our papers of humanity's desire for freedom and liberation. Institutions once considered impregnable have been replaced by figures whose policies have captured the

imagination of whole peoples. The old certainties have lost their omnipotence in the face of a common experience of suffering. A desire for a 'new spring time' is in the consciousness of young and old.

The young desire radical change, not always conscious of the price it will exact; they rekindle the spirits of the old who have grown weary in regimes of conformity. The old who have the experience of years are able to channel the energies of the young. They are filled with a wisdom which brings a sense of permanence in an ever-changing world. They have lived, loved and experienced life. They are conscious of what freedom is, because they were part of the struggle which brought it about.

Perhaps for the 90's our goal might be to rekindle a sense of common baptism. The Gospel is after all the 'good news' of liberation from death and sin by Jesus Christ. What we must do is look beyond the conformity of certainties, and begin to seek the vibrance which such good news deserves. The energy of our young people, joined to the experience of our old, will present us with a new 'spring time', a new Pentecost, in which all will understand the one language, which is that of Christian. Were we not all baptised in the one Spirit; was it not one and the same Spirit that was poured into our hearts enabling us to call God our common Father (*Rom 5:5*)?

This revolution of heart will begin with the awakening of a new consciousness among Christians. The streets of many cities have been moistened with blood in the name of revolution. For the Christian the victory has already been gained. Christ shed his blood, and humanity is liberated. We have not to fight to gain ground, we have to learn to live in peace and in the knowledge that through our common experience of suffering we also share a common hope for unity.

The culmination of this common identity and purpose amongst Christians will prepare a fitting environment in which gifts and charisms can be reciprocated. This experience of living together, breaks down the barriers which so often sustain or prejudice. Living together and opting for unity will not only facilitate our sense of urgency, but will manifest a unity which hitherto has been commonly lacking.

The 90's will be a time for thanksgiving. It will be the decade in which Christians will experience the common bond which draws them not to uniformity but to unity. Unity will be understood as the culmination of a journey which has taken on board the vibrance which the Spirit gives to all the baptised. The opportunity to evangelise will have brought to the consciousness of all the faithful the unique importance of Jesus Christ to humanity, and the absolute necessity of Christians to gather in thanksgiving and share in the common life.

With the awakening of this 'new consciousness', the old fears and doubts which sustained them will be no longer relevant. The opportunity to manifest Christ to the world will dictate how matters of concern are approached.

The endless possibilities with which the Decade of Evangelisation presents us with is exciting. The logical culmination of this process of sharing the Word of God with the world is to gather around one table as a family. It is only our desire to remain in isolation which will perpetuate the scandal of dis-unity.

I believe that if we respond with courage and with vision to this new decade in which there are so many possibilities, we will be moved to share what we have. This sharing will not be the 'co-habitation' of the 80's, but the authentic mutual reciprocation of gifts in an environment which is the need of Christ. Uniformity and regimentation in the 90's will be recognised for what it is.

The 80's lacked the courage to step beyond it, with their acceptance of half-commitment. The 90's will be the time where risk is taken because faith demands we be open.

In being committed to the Church in the 90's, the Christian will be making a statement that the patient determination of many over the past 50 years was not futile, but has borne a rich harvest. The one hope which was witnessed to by such dedication will be manifested by Christians as they live in response to Christ's personal invitation to follow Him.

Gareth A. Jones is a fourth-year seminarian of the Archdiocese of Cardiff and has studied at St. Kieran's since 1988.

A Literary Study of Luke-Acts

JAMES BRENNAN

The most recent phase of biblical scholarship has concentrated on the method of literary criticism (or composition criticism), focussing especially on narrative techniques such as might apply to any non-biblical literature. It seeks to establish the over-all design, the structure, the total architecture, so as to say, of any given book of the Bible in order to determine its literary form, its meaning, and its message.

The new method has been employed with considerable effect in the study of the Gospels. Of the four Gospels, perhaps Luke's is the best suited to this kind of literary analysis. It has always been seen as a well-composed narrative with a style of its own and a very striking portrayal of Jesus as the merciful saviour of all mankind.

The modern method of literary or composition criticism goes deeper in its analysis of the way in which the Gospel material was organized by each evangelist so as to bring out his particular interpretation of the deeds and words of Jesus. It also draws on contemporary Greek and Latin models of composition, for the Gospels were not written in a vacuum, nor did they drop readymade from the heavens (as was said of the Koran). They were a product of their time and place, even though they are a unique literary form — not exactly history, not exactly biography, not readily definable, in fact, as anything but Gospels (the written forms of the original preached Gospel or 'good news' of salvation as brought by Jesus Christ).

But why four Gospels (rather than one, or three, or five, for instance)? And why do three of them so closely resemble each other in some respects, and yet differ in others (the so-called Synoptic Problem)? And of the three what is special about Luke's?

Literary criticism is now seen as the key to these questions, particularly in its analysis of the narrative structure of each Gospel. The structure is the writer's way of conveying his own interpretation of the life and ministry of Jesus: the Gospel according to each individual evangelist, as the ancient titles indicate.

So, then, how should we read Luke? What is his particular slant? How does he handle the basic Gospel tradition?

It is into this field of Gospel study, and with special reference to Luke, that Dr. Fearghus O'Fearghail* has entered, first with his doctoral thesis entitled *The Introduction to Luke -*

Acts: A Study of the Role of Luke 1.1 — 4.44 in the Composition of Luke's Two-Volume Work, and subsequently with the publication of this in book form under the imprint of the Biblical Institute in Rome, where his Doctorate in Sacred Scripture was conferred on February 24th. 1987, *summa cum laude*.

Taking the finished work as a whole, it may be more briefly entitled 'A Literary Study of Luke-Acts,' based on its significant finding that Gospel and Acts from a two-volume work, probably planned and written as such.

A rather simplistic examination of the make-up of Luke's Gospel would take it that its first two chapters (the 'Infancy Narrative') are to be read as the introduction to the narrative proper, which would then begin in the third chapter with the appearance of the adult Jesus on the scene of his public ministry.

Dr. O'Fearghail, however, takes a larger view of the introduction, which he sees as extending from the beginning of the first to the end of the fourth chapter (the Nazareth incident in which Jesus announces himself and is rejected by his own people). This is, in fact, the starting point of his thesis; he demonstrates by a detailed analysis of the Greek text how these chapters form a unit, serving as an introduction to, and an anticipation of, the main narrative which then begins in the fifth chapter. Here already the main theme of rejection or acceptance of Jesus and his message is brought into focus.

The 'Infancy Narrative', often described as a later addition to the Gospel, is now seen as a part of the introduction, though in a different style from what follows. It has its own marked parallel structure in which a comparison is set up between John and Jesus, a comparison

which is found again in the later part of the introduction (3.1 — 4.44). Another feature is the theme of universal salvation which runs right through Gospel and Acts. And a third is the emphasis on Jerusalem and its temple as the central point of a geographical framework,

*Dr. Fearghus O'Fearghail, a native of Johnstown, Co. Kilkenny, was educated at Johnstown N. S.; St. Kieran's College; St. Patrick's College Maynooth (M.Sc.); and the Gregorian University (S.T.L.) and Biblical Institute (L.S.S.) in Rome. Ordained in 1974, he has been Professor of Sacred Scripture in St. Kieran's College since 1982.

as it continues to be throughout the two-volume work.

But this unit has its own introduction in the first four verses of the Gospel, repeated in some what similar form at the beginning of Acts. This is the *proemium* (or Preface), which was a well-known convention in ancient writings. Dr. O'Fearghail examines it in minute detail, comparing Luke's handling of it with similar examples from classical historians of the time, and it is from this analysis that he draws his first conclusion, namely, that the purpose and main thrust of Luke's work is historical. From it also follows the connection between Gospel and Acts, which are to be read as a two-volume work planned as a continuous narrative by the author — hence the compressed title 'Luke-Acts' which is used throughout this study.

This conclusion is reinforced by the analysis of the narrative proper in both parts of the composite work. Both open with a *proemium*, both have an introductory section, and both have a narrative which follows a geographical pattern, with Jerusalem as its focal point. In the Gospel everything leads to Jerusalem and the Passion of Jesus; in Acts everything moves from Jerusalem outwards, 'even to the ends of the earth'. The journey of Jesus to Jerusalem to complete his work of salvation is paralleled by the journeys of the apostles in Acts as they carry the message of salvation to the world at large. All this gives a strong sense of continuity to the whole narrative and confirms its historical character.

Having examined the structure of both Gospel and Acts, Dr. O'Fearghail then proceeds to identify the literary form of the Gospel — an old and much-debated problem. Arguing from the *proemium* which sets out the author's purpose, and from the general organization of the Gospel as a whole, the form is identified as 'kerygmatic history,' that is, a historical narrative centering on the person of Jesus the Messiah, which serves as the vehicle for the *kerygma* or proclamation of his message of salvation (both by himself in the Gospel, and by

his apostles in the parallel narrative of Acts).

Interwoven in the narrative are the various subsidiary themes that are characteristic of Luke's Gospel: prayer, joy, repentance, forgiveness, discipleship; as also his sympathetic presentation of the women in the story, his feeling for the outcasts of society, his portrayal of Jesus as the compassionate saviour.

Such an outline of the main argument of Dr. Farrell's thesis does not do justice to the range of learning it displays. It is, of course, an academic work which is based not only on an intimate knowledge of the Greek text of Luke's two-fold work and its literary character, but on a wide acquaintance with the cognate literature of antiquity, particularly in the area of historical and biographical writing in Greek and Latin. It also draws on the immense material in several languages by modern scholars in this field of New Testament studies. The extensive bibliography is itself a tribute to the author's command of the literature, ancient and modern, which has gone into the making of his thesis

This is a work of scholarship, for scholars. It will stimulate further study of Luke's special contribution to the history of salvation, of his insight into the Christ-event and into Christian existence, of his message for our own time. It is also vindication of this latest method of literary criticism which the learned author of this work has employed so skilfully, and which might stir the ordinary reader to go back to Luke-Acts with renewed interest and a fresh insight — in a word, to appreciate it simply as story.

It only remains to congratulate Dr. O'Fearghail on achieving the prestigious degree of D.S.S., and on the publication of this monumental study which will now be available to the wider world of biblical scholarship.

Dr. James Brennan L.S.S. D.D. is parish priest of Dunamaggin. He was Professor of Sacred Scripture at St. Kieran's College from 1943 to 1975.

A Look Back in Appreciation

PATRICK HUNT

When I retired recently after spending the last twenty years of my working life as a secondary teacher in our wonderfully-advanced educational system dedicated to STUDENT-CENTERED activity, I found myself ruminating quite often on my experiences as a student in St. Kieran's nearly sixty years ago. Teachers then used a SUBJECT-CENTERED approach and I was startled to recall the lengths that men such as Fr. 'Pi' Lalor and Fr. 'Matty' Cullen would go to get students centered on the subject! Of course the notion that teachers should be aware of the fact that they are not teaching subjects ... they are teaching boys and girls ... was still in the womb of the future and 'Pi' and 'Matty' really thought they were in the class hall to teach Maths and Latin! It disturbed me at first but the thought persisted ... maybe they were right!?

Our modern Ontario student-centered curriculum implies the provision of an open-ended, non-judgemental, non-stressful, self-actualizing 'learning opportunity' that seeks to build in 'critical skills and habits' and provide knowledge of where to look for things one should know.

This last feature is a great advance on the practice of such teachers as the two mentioned above. They habitually insisted on the student 'knowing' rather than 'knowing where to look for' and they were quite judgemental about it! Their insistence resulted in considerable stress for the student. An example...

In Fr. Cullen's class I would sometimes choose to absent me from Latinity awhile, a choice of which he did not approve. He invariably on such occasions employed a tactic that was quite stressful to re-center me on the topic of the moment. He would pause briefly, allowing me a little time to return to the body before following up with a question cleverly designed to probe my knowledge of what was then going on in the class.

The painful procedure went more or less like this ... Statement: 'She was a regular traffic-stopper' ... pause ... then the question: 'Wasn't she, Hunt?'. Caught napping I would choose to agree, however diffidently ... 'Yes, Sir', and feel very relieved when he would nod his head thoughtfully in approval. But then he would choose to pursue the matter further and say: 'Tell us more about her, Hunt', and at this point would exhibit great patience, giving time for the build-up a head of excruciating stress.

Today a student-centred teacher would di-

rect me to the library and suggest that I would find Helen of Troy in the stacks. Also this teacher would very likely be using a stress-free version of Virgil in translation and I would have little or no Latinity from which to absent myself! But to avoid stress in 'Matty's' class one had to learn to keep a sharp eye centered on the 'traffic'.

Fr. Lalor's fixation on subject-centeredness was if anything more extreme than Fr. Cullen's. I very much enjoyed the readings of Wodehouse and Jacobs he provided occasionally in class when a little bit ahead of schedule with the Maths programme. I also appreciated the music he provided in the Big Study on wet half-days when he had four of us go to his room for a monstrous wind-up gramophone equipped, like an 18th Century sedan chair, with carrying poles. He himself would carry down a bundle of records and entertain us. His extra-curricular activities earned my unqualified respect.

Imagine my surprise when he swept into class one day early in my Inter-Cert year and called me up to the front. He briskly handed out what we called 'four of the best' and told me to sit down, saying: 'I don't care whether you respect me or not, Hunt, but I insist that you respect the subject I teach you'. This was a very clear statement of his priorities: SUBJECT before student AND/OR teacher! Six or more stress-filled months passed before good relations were restored and then only when I had earned a gold medal in Inter-Cert Maths. Now he was satisfied that I had got my priorities right!

Other teachers made similar demands with the result that when I left 'Kieran's', one could say that I was stress-proofed — or even that I was addicted to stress, having been habituated to high levels consistently administered in daily doses for three years.

When at the end of my first year at university there came a crisis (no money to meet my fees!), I was quite immune to panic. I was so inured to stress that I calmly entered for the cadetship exam and my three years of subject — centered preparation gained me entrance to the Irish Military College, where I was commissioned in 1939. I was the first from St. Kieran's to take this drastic step but was soon followed by another stress junkie, Larry Corr, who was commissioned in 1941. We easily survived whatever I.M.C. had to 'throw' at us. Even the legendary stress-master, the Military College Sergeant Major, 'Liver' Dunne, held no terrors

for us. We had learned to meet demands.

I often thought of the calm, measured, unhurried dignity of Professor Peter Byrne who was our main source of non-academic lore in St. Kieran's in the Thirties. He attributed his equanimity to the fact that he remained a bachelor. He said he had to be very determined to maintain his single state. On one occasion, in New York, he had a very narrow escape. He noticed a fine lady, whom he was prepared 'to admire from a judicious distance', approaching him with a dangerous gleam in her eye. You could not be too careful, he said. When we asked him how he escaped, he answered with a tremor in his voice and a harried glance over his right shoulder: 'I vacated the premises with all the speed, celerity and sobriety at my command'. He advised us to be very vigilant.

Fortunately for me, I did not profit from his advice. While still a cadet in 1939, I met May Comerford of Thomastown, a sister of Joe, who was a fellow student in 'Kieran's'. Shortly after I was commissioned, we were married and we have enjoyed a mutual source of stress of nigh on fifty years and now wear the crown promised in Proverbs — 'children's children', ten of them. All of them, being first generation Canadians, are exposed to the non-judgemental, non-stressful, student-centered 'learning opportu-

nity' that will give them knowledge of where to find knowledge! Sadly this wonderfully 'advanced' educational system, funded by an enormous amount of tax-dollars, is not working too well and currently has a drop-out rate of 30%! We as grandparents, together with the parents, do our part in motivating our crown jewels and have had good results. Now we find ourselves worrying about the generation to follow.

I was very gratified to hear, just before the Easter holidays, that a group of Ontario High School principals, fifty of them, were going to Ireland in an endeavour to find out what makes the Irish system work. Would that they could encounter the shades of Father Francis Lalor, Father Matt Cullen and their colleagues and learn from them! They might have their priorities sorted out!

Respect for my teachers has grown with the years and to respect I must add affection and gratitude. You see, I too could have been a drop-out, vintage '33.

Patrick Hunt (St. Kieran's 1933-36) served in the Irish Army until 1948, when he retired with the rank of Commandant. He emigrated to Canada, working as a business executive and (from 1967) as a teacher, a career from which he retired in 1987.

Mr. McElligott Joins the Staff: A Memoir of the 1940s

It was already late September 1940 when, after an interview with the president, I was appointed to St. Kieran's College, Kilkenny.

One of the first matters that anyone coming to live in a strange town has to attend to is the question of lodgings. I was recommended to a house in Vicar Street beneath the shadow of St. Canice's Cathedral. It proved to be an excellent choice and I can recall the laughter at the luncheon table in the college when the president, Father Ryan, asked me where I had found 'digs'. It so happened that my landlady had four extremely good-looking daughters, none of whom was married.

My stay in the college coincided with a period when there were some outstanding characters on the staff. Foremost among them I would put Peter Byrne. Peter wore broad-brimmed hats in the style of G.K. Chesterton, whom he resembled in bulk. A delightful raconteur, he was equally welcome at Kilkenny Castle and in the Workingmen's Club. He had joined the staff in the early 1900s and had left to take up a position as censor during the First World War before returning to St. Kieran's in 1919. He spoke half-a-dozen languages and informed me quite solemnly during our first meeting that, like a famous Roman emperor, he spoke French to his wife, Italian to his mistress and German to his horse. I was later to learn that none of these was among his possessions.

He was on the staff when in 1910 three inspectors,

Wright, Ensor and O'Neill, visited the college on 'General Inspection'. In their report they commented on the presence of the president of the college, the Dean of Studies, and the form teacher in the classroom during the inspection, 'a combination of terrors which would have made many of the older classes speechless with fright'.

*One of my duties was to take the 'Ecclesiastics' once a week and read the gospels in Irish with those who were in their final year before ordination. The grave demeanour of those students, most of whom were older than I was, who stood up on my entry and remained standing until I had reached the rostrum, did much for my amour propre. The same students gave a rollicking performance of Goldsmith's *She Stoops to Conquer* on St. Patrick's night, 1941, when I, in error, sat down in the chair reserved for His Lordship, The Most Reverend Patrick Collier, Bishop of Ossory.*

At that time the college had some two hundred lay students and over one hundred ecclesiastics. The religious on the teaching staff varied constantly as is the way in all diocesan colleges, and in that year, 1940-41, there were fourteen priests and five lay teachers.

T. J. McElligott, from an essay on the schools in which he had taught during an extended career in education, published in his collection *The Teaching Life*, Lilliput Press, 1986

TWO DISTINGUISHED PAST PUPILS OF THE NINETEENTH CENTURY

John Fitzgibbon (1847-1919): Patriot and Public Representative

MARGARET M. PHELAN

John Fitzgibbon, grandfather to this writer, was a pupil of St. Kieran's in the 1860s (we do not have the exact date). He was always proud of his school and paid tribute to its teaching and discipline.

His second eldest daughter, Henrietta, became wife of Richard Duggan in 1900, so unexpectedly Grandfather found himself back again in Kilkenny and then often talked of his earlier school days. He had only spent one year in the College but it stood him in good stead all his life.

Grandfather was a nationalist of the old regime with a passionate love for Ireland and a great willingness to serve his country. Throughout his public life he spoke clearly and decisively and his writings were equally able. His nationalism did not include violence but did include helping evicted tenants and resisting all forms of the many injustices dealt out to the people. A firm believer in Parnell (even after the divorce case) and in Home Rule for Ireland, John Fitzgibbon spent six sentences in jail. The reasons for jailing him are obscure, mostly I believe his outspoken criticism of the local police and his constant help and support for the poor evicted tenant farmers.

It has always surprised this writer that John Fitzgibbon supported Parnell in 1891. In practical terms it meant that his support lost him all his clerical customers (and they were many). He was denounced from the altar for his allegiance and had to remove his daughters from their convent school. Grandfather was a very convinced Catholic and remained so in spite of all he suffered. St. Kieran's should be as proud of him as he was of St. Kieran's.

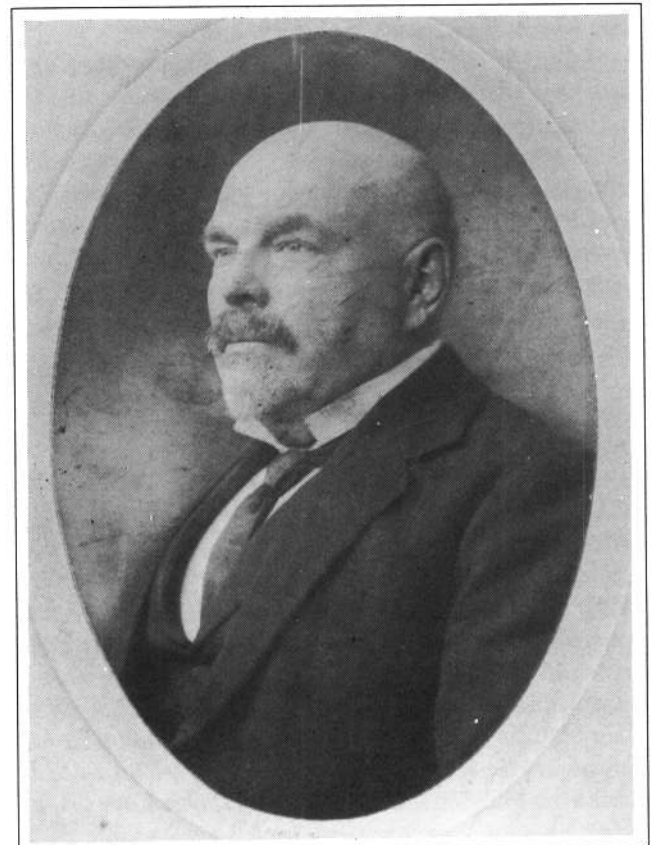
Under the Redmond leadership of The Irish Party, John Fitzgibbon became M.P. for East Mayo in 1908. He did not contest the seat in 1917 — his method of serving Ireland had become outdated and he was nearly 70. But when he died in 1919 after a short illness, his fellow citizens carried him on their shoulders from his place of business to the old cemetery in Castlerea, a distance of almost two miles. There he is laid to rest with his forebears.

All his life long, John Fitzgibbon fought against the evil of intemperance and spoke against it in season and out of season on many

a platform. He was supported ably in this cause by Father Andrew O'Keefe, Administrator of St. Mary's, Kilkenny (1912-1927), another St. Kieran's man. When Grandfather came to Kilkenny he would visit St. Canice's to meet his friend Monsignor James Doyle, and St. Mary's to see Fr. O'Keefe, or they would come to see him in 8, William St. where Henrietta Duggan (nee Fitzgibbon) lived.

Father O'Keefe was of course much younger than my grandfather but they were united in their immense dedication to temperance. Monsignor Doyle lived ten years longer than John Fitzgibbon though I think they were classmates and probably of the same age.

Grandfather was Chairman of Roscommon Co. Council (1899-1918) and also Chairman of the Congested District Board. In that latter capacity he was involved in building strong houses all over Connemara (and the outlying islands). Slated and staunch, some of these still



survive, and though very ugly and obtrusive, they were an enormous help and comfort to the very poor people of our western seaboard. Up to 30 years ago, John Fitzgibbon's name was still remembered with gratitude and pleasure in Co. Galway. This writer had the pleasure of hearing it both in Inisbofin and on the mainland.

His many trials and sorrows never seemed to have embittered him. He had to endure severe clerical disapproval, six terms of imprisonment, the overthrow of his beloved Home Rule Party and the death of two beloved sons on the battle fields of France. The second son, a Jesuit priest and chaplain, survived until Sep-

tember 1918, his death a sorrow never to be got over or forgotten. Another sister joined the sisters of St. Josephs of Cluny and died in Sierra Leone in 1873. One year after his priest son's death, in September 1919, John Fitzgibbon himself died.

Margaret M. Phelan is a noted authority on local history and antiquities, and an international ambassadress for Kilkenny and Ireland through her lecture tours and her work for Kilkenny Archaeological Society. Her late husband, Dr. William Phelan, was College Physician for many years.

James Haltigan (1848-1910?): The Kilkenny-born Apprentice who became a U.S. Newspaper Pioneer

EILEEN GILBERT BERRIGAN

It is certainly evident to all of us these days that Irish Americans are becoming more and more conscious of their roots and increasingly proud of their heritage. Most important in this exciting emphasis on past accomplishment and determination to preserve tradition, is an awareness and acknowledgement of the significant role played over the years by Irish American newspapermen.

They were and are a breed set apart — unique not only in their mastery of the skills of their trade and profession, but in their amazing versatility. It was not uncommon for an Irish editor or publisher to possess exceptionally fine literary talents while at the same time be versed in economics or politics, and also serve as a ceaseless worker in the cause of freedom and justice.

The story of one of these 'pioneer' Irish American newspaper men of the late 19th century — a man of unusual gifts, great courage and strong conviction — is worth telling.

James Haltigan was born in Kilkenny City in 1848, the son of an heroic Fenian, John Haltigan, who was the 'foreman' of the rebel journal, *The Irish People*. Young James was educated at St. Kieran's College in Kilkenny, and even while there it was clear to his teachers, family and friends that his ambition was to follow in his father's footsteps both as printer and revolutionary.

After leaving college, he immediately joined the staff of the *Kilkenny Journal*. When that paper was suppressed in 1865, James decided to emigrate to America. In the new land he once more chose the newspaper business as a livelihood and profession.

He lost no time in seeking admission to the Printers' Union in New York. Then in its infancy, Local No. 6 was the forerunner of today's

well-known union, usually referred to as 'The Big Six'.

James' father, who had been arrested for his Fenian activities, joined his son when he was released from a British prison in 1873. Once more, father and son were united in purpose and profession.

The records of the union disclose that James Haltigan worked first for the *New York Evening Globe*, and later for the *Daily News* of that day. It was his fervent hope, however to start his own Irish-American newspaper. He fulfilled that dream when, in the early 1870's he launched the weekly *Sunday Citizen*. James was editor and publisher of the newspaper; his father John was chief printer and advisor.

Following that came the establishment by James of *Celtic Monthly*, a magazine intended to attract Irish writers for the purpose of promoting Ireland's literary heritage in America and supporting the cause of Irish freedom. It beckoned to the exile and they answered its call. A fellow Kilkennyman, John Locke, had many of his lovely poems published in James Haltigan's *Celtic Monthly*.

Most interesting is the fact that although James Haltigan devoted much time and energy to his publications, he never neglected his union activities and his participation in Irish political movements. He even managed to produce his own *History of the Irish in the American Revolution*.

When the *Celtic Monthly* failed because of lack of funds, James Haltigan returned to work in the printing trades, joining the famous *New York World* in 1890. He stayed with the *World* for about 15 years.

When he died several years after his retirement, he was sorely missed and mourned greatly.

He had established a tradition; he had left a magnificent legacy. Others like him would come and follow his example.

He was survived by his wife, daughter, two sons, four brothers and a sister. Of the brothers, two—Tom and Andrew—were members of No. 6 Union; another, John formerly a member of the same union, was living in Dublin, and Patrick, also a printer, held a card in the Washington D.C. Union and was Reading Clerk in the House of Representatives’.

James Haltigan was a thorough union man and a credit to his race. The interest he took in the welfare of his native land in no way dampened the ardour of his devotion to the land of his adoption. Columbia, who mothered him and so many of his fellow country men, could well be

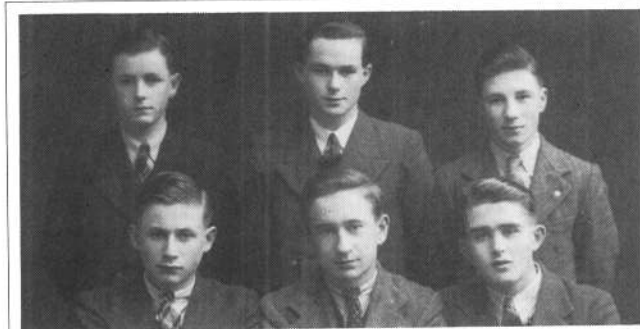
proud of so sterling a citizen.

James’ father, incidentally, had returned to Ireland in 1877, and died there in 1884. The inscription on his tombstone in the ‘Old Graveyard’ at Patrick Street, Kilkenny reads:

‘Erected to the memory of John Haltigan by the Nationalists of Kilkenny, who have known him to make a lifelong struggle for Irish freedom — May his unselfish patriotism be imitated until Ireland is once again a nation’.

Eileen Gilbert Berrigan is a member of the Gilbert family of Callan, Co. Kilkenny. The original version of this article first appeared in the Irish Echo, published in New York.

A COLLEGE SCRAPBOOK



Glimpses of college history in photographs: Top left: Peter Byrne, the great Classics teacher, strolling down High St. with Fr. Con Sherin in the 1930s. Top right: Bishop Collier visits the College on Sports Day in the late 1950s and is pictured with college staff and past pupils: (front, l. to. r.): Fr. James Brennan, Thomas G. Crotty, Canon Gabriel Loughry, President; Martin O’Carroll; (back): Tom Crotty, Paddy Reynolds, Jim Bourke, Joe Lambe, Frank Muldowney, Frank McEvoy. Centre right: Fr. Eddie Wall, Peter Byrne and Fr. Joe Clohosey at another sports day, in 1953. Centre left: Intermediate Certificate Scholarship winners, 1948: (back) Eamon O’Leary, Tom White (now Archbishop White, Papal Nuncio to New Zealand), Maurice Connolly; (front) James Phelan, Laurence Meagher, John O’Leary; Bottom left: Paddy Kilroy, Tom Healy, Michael Noonan, Frank Grace, on Sports Day 1945.

COLLEGE REVIEW

There are many in all sections of our community doing great things for God, but somehow or other, we don't seem to be aware of them. They are not mitred to form a strongly-jointed unit. They are not, it may well be, challenging enough in their calls to follow them. Perhaps their horizons are too narrow — most of them confine their attention to one aspect of living, whereas it is our whole lives, our attitudes, our ability to follow out to the bitter end that we yearn to be asked for. There are such people in the world, men and women, priests, sisters and laity, praying, speaking, writing, or just doing, with that far-away look in their eyes and Jesus in their hearts, who disturb us and call to us. We must seek these out and listen to them until one such emerges in our own land.

Bishop Peter Birch (1911-1981) writing on leadership in *The Furrow*, 1979

Thanks for the Memories: A Teacher Looks Back

PEADAR BAIRÉAD

Having retired from St. Kieran's College in June 1988, I find it a pleasant pastime to recall happenings, stories and incidents that illuminate the memories of my days in St. Kieran's Household, as I recall and embroider the past.

The patron saint of that illustrious College was an Ossoryman, who spent many years 'spreading the good news' in Oiléan Cléire, hence the title Ciarán Cléire. Later however, he returned to share the 'good news' with his own people, from his base at Saer Ciaráin, the cradle and inspiration of the Ossory Church down to the present day. One wonders what manner of man this pre-Partician Ciarán Cléire was, whose living memory stills stirs the heart and warms the very soul within us.

While the city got its name from St. Canice's monastic settlement, the patron saint and founder of *Pobal Osraí* was the great aforementioned Ciarán Cléire. Stories about the great Ciarán abound. His three friends from the animal kingdom remind us of St. Francis of Assisi. The friends in question were a cock, a mouse, and a fly. The cock roused him good and early to read his Matins. The mouse was on hand whenever the saint overslept or dropped off for forty winks during his long hours of work and prayer; a quick sharp bite on the ear lobe set the saint back on the straight and narrow in double-quick time.

The fly had a very special task to perform. Whenever the saint opened his Psalter, the fly immediately swung into action, taking up his position at the beginning of the first line of the psalm and then he moved along at the saint's reading speed. If the saint stopped for any reason, the fly would remain at his post until he returned to his Psalter, and then he got going again. What a literary and pious fly!

My reference a moment ago to Ciarán's mouse reminds me that about ten years ago, while teaching in a certain classroom in St. Kieran's, I found that whenever I set the students some task, and when silence had descended like a soothing dew on bridled youth, then from some mysterious source a little 'college mouse' would emerge to make his way slowly right up to the rostrum. He would stop and look, sniff the air, oblivious of the sixty eyes focussed on him. After a short visit, he would go as silently as he came.

St. Ciarán's Mouse? ... perhaps. Or one of his progeny? Certainly an educated and discerning

mouse, to choose such company. But to return to my St. Kieran's College, where I had the great good fortune to teach Irish for two and twenty years.

This is the oldest post-Penal-Laws Catholic secondary school in Ireland. The first relaxation of the Penal Laws in education came in 1782, when Catholics were permitted to found and manage second-level schools, on condition that they got permission to do so from the local Protestant bishop.

Well, before the ink was dry on that enactment, Bishop Troy, the Catholic Bishop of Ossory, had set about founding a school, in which young Catholic men would be prepared especially for the priesthood and would receive an education under the vigilant eye and care of the Bishop himself. This impetuous Bishop could not wait to build a school (although whether he could even have bought a site is doubtful), so he leased a hall, and was open for business before the end of that year of 1782.

The present building was begun on 24th. August 1836 and work continued on through the Famine years.

A FIRST VIEW

I had my first view of St. Kieran's in the Autumn of 1966. It was a beautiful season, as I recall. I had spent eight long years teaching in Dublin City, and had grown tired and weary of city life. I felt I needed a change of scene. I began to peruse again the 'Teachers Wanted' columns in the daily newspapers. I saw an advertisement from St. Kieran's College. I applied. I was called for interview. So it happened that on an Autumn Sunday afternoon in 1966, together with my wife and family, I journeyed from Clontarf, Dublin, to St. Kieran's, Kilkenny. The day was bright and warm, as the autumnal sun gave a golden glow to hill and dale, to leaf and flower, smoothing the soul and massaging the mind with a panorama of pleasing and soothing tones. A good omen, one felt, as the endless miles rolled by, each mile unrolling its own patterned display.

Finally, we arrived at the Callan Gate entrance to our well-known college. From the gateway, the view was breathtakingly beautiful. The dream dreamt by Dr. Troy almost two centuries earlier materialised in lacy Gothic limestone before my eyes. The gentle well-

trimmed lawn moved silently up to the balanced, well-proportioned facade, while a shapely willow wept for joy on the lawn before that vision in grey.

It was love at first sight, a love I have never regretted. I was directed by some helpful students to the headmaster's room.

Bhí múinteoir uathu. Bhí post uaimse.

Ba ghearr an mhoill orainn margadh a dhéanamh agus bhí múinteoir nua ar fhoireann Choláiste Chiaráin agus post nua agamsa.

I returned to Dublin, finalised my arrangements, and soon returned to begin work as an Irish Language teacher in Ireland's premier secondary school. After a lapse of a quarter of a century, my memories of those early days at St. Kieran's are still quite vivid. The students impressed. The teachers supported and the management encouraged. I had landed on my feet . . . my new job inspired, revitalised and renewed my soul.

There were surprises however. St. Kieran's College was no new arrival in the educational field. It carried in its haversack the accretion of close on two long, awful centuries of history. Discipline was strict, more strict perhaps than that enforced in younger institutions. Students survived, however, and learned to cope.

EXAMINATION RITUAL

I was intrigued by the examination ritual. Five times per year the students entered the lists. Frequent testing had proved its worth down the years, and why change a winning formula? (Let me add, in passing, that St. Kieran's still examines four times per school-year. Examinations there are much shorter than public examinations, each paper lasting for one hour, or at end of term, for one-and-half-hours).

Papers were marked carefully and then handed back to the students, so that they might learn how best to present their knowledge, and learn from their mistakes. The marks were then passed on to one of the deans, of which there were two, the Junior Dean for Intermediate classes, and the Senior Dean for Senior Cycle classes. The deans processed the marks and passed them on to the President, who in his turn studied them and compared them with previous showings.

The next link in the examination chain was the 'Visitation', or the 'Viz' as it was known and feared by the student body. The 'Visitation' raised the examination results profile in the student psyche.

In my time however, the 'Viz' was but a shadow of its former self, as the then President had modified the liturgy and made it student-friendly ! Memories of former days still lingered, however, and on Visitation day one could sense the atmosphere of foreboding in each

class-hall. Behaviour was impeccable. Gone the general banter. The students knew the drill. Suddenly the door opened and the President made an entrance, followed by the Dean. They were received with a calculated, stony silence, palpably lacking in enthusiasm.

The President took over. General comments were made on the results and the value of hard work. Then to the business in hand. Praise was administered in not too liberal doses. Blame was distributed, and spread over a greater number of students. In former days, those who were unfortunate enough to come in at the bottom of the list, and those who had dropped too many places since their last outing, were named, and spoken to by the President. If he felt that the drop in academic achievement was due to laziness, or some other such human frailty, the President ordered his dean to administer a certain number of the best.

Of course, all that took place a long time ago, when corporal punishment was regarded as a vital educational aid. I must say that I found what remained of the system extraordinary as I stood aside and recalled this ancient ritual that had grown up in St. Kieran's over a period of many years. However, within the space of a few years, the 'Visitation' ritual was consigned to the archives of history. I was glad to have witnessed that survival from former days, and I record it here, lest we who have known it forget.

SUPERVISORY MANPOWER

St. Kieran's was more highly organised than any of the secondary schools I had worked in. The ecclesiastical seminary close by provided a plentiful supply of supervisory manpower, who acted as dormitory prefects, as study prefects and as teachers of Religion. This extra, available and willing manpower was highly beneficial to the teaching staff of St. Kieran's, as it lightened the teaching load and took up any disciplinary slack that might occur. On the other hand, of course, it provided an ideal opportunity for the young clerics to practise their skills on a young and guileless fold. It seemed an ideal arrangement. However, what with diminishing vocations and changing times, one witnessed a gradual reduction in the availability of that home-grown in-house manpower. The commitment, though reduced, continued, and did not reach vanishing point until the end of school year 1990-91, when, I understand, the supply was finally turned off. I note and mourn the end of another skein in the glorious history of St. Kieran's College.

Another memory of my Ossory years stands out in sharp relief indeed, for who could forget the magnificence of the Bicentenary celebrations? Readers will know that the year 1982

marked the close of the College's second century of service to the young men of Ossory. Preparations for the event began many years earlier, so when the great year arrived, everything fell into place as if by accident — the visits by dignitaries of Church and State, the return to their Alma Mater of clerics and laymen from the four corners of the earth, as they left their fruitful ministries behind for a short time to refresh their souls once more in the Ossory 'Fountain of Youth'. It was a magnificent occasion, and an atmosphere of spiritual euphoria possessed the ancient academy.

The halls and corridors took on a new dignity, as the spirits of years past trod their floors again. We remembered two past teachers who featured in the Rising saga.

The heady days of rising and revolt
Now past, the flood recalled,
And so time's river flows
In calmer mood serene,
While trembling peace
On tiptoe treads its timorous way.
St. Kieran's, head high, recalls its own,
McDonagh and Skeffington, Stephens too,
And let the pipes of war
Lament their doom,
They strode our halls
And here their shades endure.
I quote a verse
From Ledwidge, to lament
The dead Mac Donnchu:
'He shall not hear the bittern call
In the wild sky, where he is lain;
Nor voices of the common birds
Above the wailing of the rain.'

Students and pupils could sense that spiritual buoyancy and rose to greet it. All were invited to take part in the celebrations and to contribute to their success.

For my part, I was asked to write a College Anthem. A daunting task, you will agree! However, in due time I did produce what I considered a suitable anthem, but I fear, not many of 'Kieran's Household' agreed, as the effort was received with a stony silence! Did this lack of enthusiasm dampen my ardour? By no means. My eye is set on the future. Perhaps when the Tercentenary comes round, they may consider it good enough to set to music! For them, then, and for your critical perusal, not to mention purposes of verbal upholstery, let me run this masterpiece once more around the Quadrangle!

Through life's many hazards,
Through life's busy days,
We, Kieran's household,
Will follow his ways.
Through work and through study,

Through play and through prayer,
We carry his message
Of love and of care.

Chorus:
We follow St. Kieran,
The wide world through,
Let's cheer for the Old School,
St. Kieran's, Abú.

The vision there fostered
By Noreside so fair,
We'll cherish forever,
Wherever we trail.
For God and St. Kieran,
We'll strive and we'll bend,
From Ossory's Homeland
To Earth's grassy end.

Chorus

So here's to the Old School,
Wherever you are,
To the College that shaped us
Let's follow its star,
The winter is past now,
Let's unite and sing,
Both clerics and laymen,
Let's till for the Spring.

Another memory of my St. Kieran's days till stirs the heart. I refer of course to the game of hurling. I was born in north-west Mayo, where this game never established a bridgehead. One might inquire, why? Perhaps the isolation. Perhaps the political and social distance from the sources of hurling; being a satellite of an Ulster power base kept it far removed from the hide-bound *sliotar*. Perhaps the absence of trees in the district may also have been a factor.

So, while I became acquainted with the game during my growing years, it never penetrated the marrow of my soul until I became a teacher in St. Kieran's, the cradle of Kilkenny hurling. Gradually, my interest in the game grew, as I watched the skills of the students mature before my very eyes. I attended their games and observed the level of their commitment. I cheered them in success, and almost wept with them in defeat, as I saw the spirit of the game inject some iron into the young Ossorymen.

Who could forget the weeks leading up to All-Irelands in which St. Kieran's participated? The hosting of students in the Glasshall. Senior students leading the cheers. The noise, the din, the magnificent soul-stirring commitment, the passing on of a chain of tradition that bound us with our past.

Then the big day. The excitement. The soul-stirring spirit. All souls bound up in that hide-bound *sliotar*, as we rose to a euphoric pitch of

excitement, or sank to the depths of despair, when fortune failed to favour.

Those were the days, my friend. Those were the days that stirred the soul within me, days that raised my heart in victory, or choked it in defeat. The memories linger, as they cheer and shout in the kitchen of my mind.

As well as receiving and modifying a vast mass of tradition, St. Kieran's also initiates new customs. While St. Kieran's feast-day (March 5th.) was always held in high regard, nothing very special happened to separate that day from all other days of the year and make it a red-letter day in the students' calendar. Some years ago the management and staff got together to see how best the feast-day might be celebrated so as to give the students a pleasant, enjoyable and exciting day and to store up some golden memories against life's wintry days.

The outcome was a real winner. The day now begins with Mass in St. Mary's Cathedral and then all return to the college to prepare for their special celebration. Some choose to take part in field games and for these the games of their choice are organised. Others opt for golf and this wish is also catered for. Still others select indoor games. Some rise to mountain climbing, some go cycling, others fishing, and so it goes, as students choose their sport or pastime.

At day's end, all return to base, exhausted but renewed and refreshed, realising that there is more to life than academic striving; pupils come to see that the teacher is almost human

while the teacher accepts that perhaps the student may eventually evolve into a rational being! Not a bad result from one day's effort!

To conclude, I would like to refer to another decision reached by staff and management in the recent past. The Department of Education had given the green light to the introduction of the Transition Year. Many schools felt that the group best suited to extract maximum benefit from that extra year's schooling was the 'A-stream', or high achievers. In St. Kieran's the feeling was that the students who derived least benefit from our school were the lower achievers, and so, to redress the balance in their favour, it was decided that these were the students who would be chosen for the Transition Year. The result of this decision has proved a tremendous success, and has helped to provide a happier work place for staff and students alike.

So, even though I retired from the teaching staff of St. Kieran's in 1988, I have not lost any of my interest in this great school. Perhaps the opposite is true, because as a trustee and member of the Board of Management, my involvement and commitment have not diminished in the interim.

What can one say to a school that has given me so many happy days except 'Thanks for the memories'. In conclusion let me wish St. Kieran's College a future as illustrious as its past. *Gura fada buan é i mbun a shaothair, ós é d'adhain an tine bheo.*

Peadar Bairéad

A102 and A124: Making the European Connection for Computers in Education

ART ANGLIN

While the use of computers in business was developing apace during the latter part of this century, similar development in the educational world was haphazard and, in most places, uncoordinated. However, in the early part of the last decade the European Community decided to fund a number of computer-based projects which they considered to have worthwhile educational value. I was more than a little honoured when invited to add my expertise and experience to some of these projects.

Project A102 was dedicated to finding suitable models for the transfer of culture-dependent educational software from one European Community country to another. The participants in the group came from Denmark, Germany, Scotland, Italy, Belgium, Portugal and Ireland. Conferences were held in most of these

countries, including Ireland.

The project illustrated how computer software could be transferred and modified to serve the national culture and curriculum, and identified three models for transferring software among the member states:

(a) an 'Import Model', where a member state acquires software which may have to be modified to meet its needs;

(b) a 'Cooperative Model', where two or more member states work together to produce materials which will satisfy their common needs;

(c) an Export Model, where a developer designs materials so that the product will be usable without substantial modification.

It was agreed that a standard interface, based on windows and pop-up or pull-down menus should be recommended to ease use of the package by non-technical users. My contribution to the project was the production of stand-alone content-free system which would run text-based programs written in any language.

Recognition of the computer expertise available in Ireland is highlighted when the European Community funds projects in which Ireland takes the leading role. Such a one was project A124, Prolog and Knowledge Bases in Schools. Spain, Portugal, Denmark, France, Germany, England and Ireland were represented in this project either at steering level or operations level.

The objectives of this project were;

(a) to explore the effectiveness of Prolog in constructing and using knowledge bases in schools;

(b) to explore the nature of the contribution that knowledge bases can make to educational interactions;

(c) to examine the role of a knowledge base as a teaching tool;

(d) to examine the role of a knowledge base as a learning tool.

Knowledge-based systems are likely to have a major part to play in future work in this area. Knowledge implies more than a simple database. It involves justification, construction and use of relations. Knowledge here includes knowledge of pedagogy, as well as knowledge of subject matter.

The pedagogical value and cultural portability of the courseware should be given priority over technical issues. Normal teaching strategies should be incorporated, based on

accepted student and teacher models. User interface should be friendly and therefore menu-driven, allowing of explanation and justification, and facilitating 'why' questions.

Three pieces of software, using Prolog and Micro-Prolog, were developed and copies of these programs were distributed to the member states. My contribution to the project was the designing of a Prolog shell that teachers might use for their own work. The shell can be used in any subject-area and in any language and was designed to make use of the flexibility, inferencing and descriptive power of Prolog.

Other areas in which I was involved at a European level included the setting-up of guidelines for the evaluation of educational software and the development of ITS — Intelligent Tutoring Systems — within the school environment.

The most recent week-long conferences I attended in this project — one in Le Mans, France, and the other in Aarhus, Denmark — highlighted the great divergence of thought that exists among the experts in this area. Some were firmly of the opinion that no such all-embracing system could ever be created while others thought that we should be devoting our attention to ILE — Intelligent Learning Environment — rather than ITS. The next conference in Barcelona should help to clarify the direction of future development in this area.

When I took my diploma in Computer Studies just ten years ago, little did I know just how much satisfaction and enjoyment I would realise, both at national and international level, during my adventure in the world of computers.

Art Anglin, a native of Belfast, joined the teaching staff in 1973 as teacher of Maths and later Computer Studies. He retired in 1991 and continues on the staff in a part-time capacity.

REMEMBERING FATHER PAT

I got to know Father Pat at an early age. Our house was very near the College Farm and Fr. Pat was bursar at the time. One Autumn day, when harvesting was in progress, I pleaded with the workmen to allow me to join them up on the combine harvester. It was a joy I have never forgotten.

At four in the afternoon, a priest arrived in the field with tea for the men. They stopped the harvester and joined Fr. Pat for the break. I got down as well and stayed at a safe distance. I noticed that the priest was looking straight at me. Feeling uncomfortable and in the wrong place, I decided to make a run for the gate. When I looked around, to my horror I found that the priest was running after me. I ran and ran, but he was gaining ground and I thought to escape him by running around a stook of corn. Alas he jumped the stook and caught me. I thought my heart would burst with the fear and terror. But Fr. Pat bent down to me and said "I'm afraid that I have only enough cups for the men, so you will have to go home for the tea!"

Little did I know that I would become his curate and work closely with him for seven years in the parish of Tullaherin. Friendship and loyalty grew and blossomed over the years. Integrity was his middle name. He loved the countryside and the rural way of life. He was a brilliant man who carried his learning very lightly. I will never forget his dedication to his priestly calling.

From an obituary of the late Fr. Patrick Bergin by Fr. James Murphy, C.C. Rathdowney in the Rathdowney Review

COLLEGE REPORT

Fr. Ryan succeeds Monsignor Campion as President

Fr. Michael Ryan, a native of Cellarstown, Kilkenny who has served on the college staff since 1973, became President of St. Kieran's College in succession to Monsignor Campion on the latter's appointment as Parish Priest of Danesfort in 1990.

Fr. Ryan received his secondary and seminary education at St. Kieran's between 1956 and 1967, when he was ordained in St. Mary's Cathedral by the late Bishop Birch.

After appointments as Chaplain to the City Vocational School and curacies in St. Patrick's and St. Mary's parishes in Kilkenny, he studied at the Mount Oliver Catechetical Institute in Dundalk. On graduation he was appointed to the staff of St. Kieran's as Catechist, and later as School Chaplain.

He was Secretary to the Organising Committee for the College Bicentenary Celebrations in 1982. He also served on the Editorial Board of the Bicentenary Edition of the *Saint*

Kieran's College Record and has been its editor for both the 1987 and current editions.

He has long served as liaison between St. Kieran's and its farflung constituencies; following his appointment as President in 1990, he was involved in reactivating the St. Kieran's College Union for layside past pupils.



Other appointments involving administrative staff of the college since the publication of the last issue of the *Record* include:

Fr. Pat Comerford, a former Dean of both layside and seminary and staff member since 1975, as Administrator of St. Canice's Parish, Kilkenny, in 1987 and Parish Priest there in 1990;

Fr. Noel Maher, Bursar since 1983, as C.C., St. Mary's Cathedral, in 1987 and Administrator there in 1990;

Fr. Charles Kelly, Bursar since 1987, as C.C., Ferrybank in 1989;

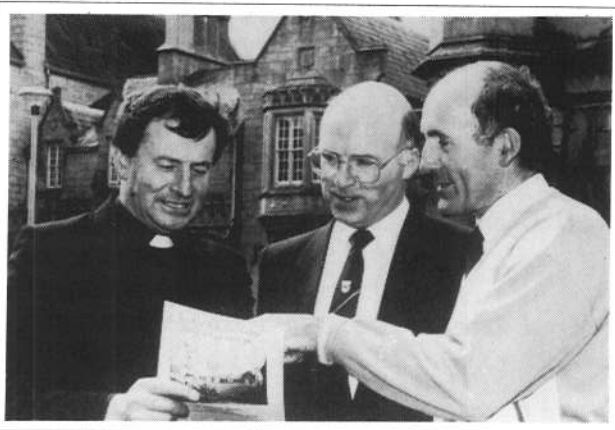
Fr. Kieron Kennedy, as Administrator of the college in 1989, a position incorporating the responsibilities formerly held by the Bursar; he continues as Director of Ossory Social Services.

Other appointments to layside and seminary teaching staffs are listed in their respective sections.

At the beginning of the 1991-1992 academic year, the college had a total of 52 teaching staff including part-time lecturers. Of these, 10 were in the seminary division and 42 on the layside.

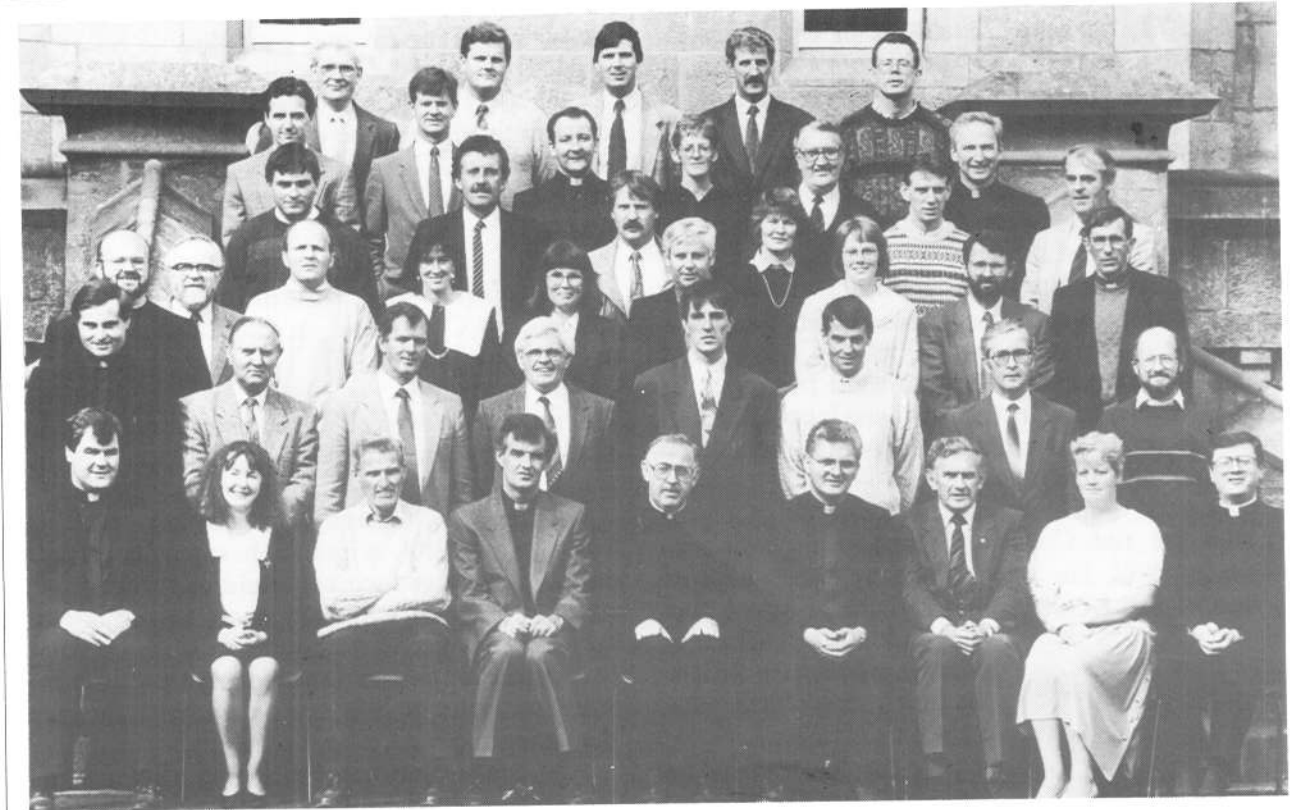
Four staff members held administrative positions that related to both sides of the house. With domestic and maintenance staff added, the college has therefore become a substantial employer in the city.

'Friends of St. Kieran's' club launched



In the academic year 1988-89, a special fund-raising project was launched to provide for the installation of fire safety equipment and fittings throughout the college to meet current building regulations and standards. Photographed at the announcement of the draw, which drew extensive support from past and present students and their families, were (above left) Monsignor Martin Campion, College President; Mr. Paddy Donnelly, Kilkenny City and County Manager, and Eddie Keher; (right) Peadar Bairéad, Vice-Principal; Bishop Forristal, College Patron; and Monsignor Campion.

College Staff 1991-92



Back Row (left to right): Mr. R. McEvoy, Mr. D. O'Connor, Mr. M. Forrest, Mr. J. Carew, Mr. M. Kelleher

Fifth Row: Mr. N. Connolly, Mr. N. Cashin, Rev. L. Bergin, Miss A. Wemyss, Mr. A. Anglin, Rev. P. Bollard

Fourth Row: Mr. P. Walsh, Mr. W. Bolster, Mr. J. Quane, Mrs. K. Daly, Mr. A. Finan, Mr. M. Dermody

Third Row: Rev. E. O'Gorman, Mr. T. P. O'Murchú, Mr. S. Knox, Miss J. Dowling, Miss J. O'Reilly, Rev. W. Dalton, Miss V. Murray, Mr. T. Looby, Rev. F. O'Fearghail

Second Row: Rev. W. Hennessy, Mr. M. O'Dwyer, Mr. B. Clarke, Mr. S. McGurran, Mr. P. Murphy, Mr. T. Hogan, Mr. J. McAuley, Mr. T. Lanigan

Front Row: Rev. D. Carroll (Dean), Miss A. Boylan, Mr. J. Lambe, Rev. N. Flavin (Principal), Rev. M. Ryan (President), Rev. J. Cassin (Director of Formation), Mr. J. Collins (Vice-Principal), Miss M. Meany, Rev. K. Kennedy (Administrator)

Absent: Mr. D. Philpott, Rev. R. Scriven (Dean), Miss C. Kelly

LAYSIDE REPORT

Secondary School Review

NICHOLAS A. P. FLAVIN, PRINCIPAL

The past five years have seen a significant change in the amount of space and time devoted to educational matters by the media in Ireland, England and the U.S.A. This has influenced political thinking, and the Programme for Economic and Social Progress, unlike The National Programme of 1987, includes a time scale for implementing positive changes in the Irish educational system. These include restoring the pupil:teacher ratio to the pre-1985 level, and providing extra resources for secretarial staff and caretakers; as yet no move has been made in increasing the annual capitation grant in real terms so as to ensure that second-level education would be free education not only in name but also in fact.

POPULATION TRENDS

The population trends of the past ensure that secondary schools will in the next few years have to cope with maximum pupil numbers, and then, in the latter half of this decade, with a significant decline. I present here the number of pupils in St. Kieran's College at the end of September for each of the past 10 years:

Year	No. of Pupils
1982	548
1983	564
1984	562
1985	563
1986	581
1987	614
1988	641
1989	661
1990	692
1991	703

The increase of over 150 pupils during this period has had a significant effect on the school. In 1990 the Trustees, very aware of the lack of space in the school, financed the construction of 5 new class rooms from their own resources. The Department of Education refused to sanction any money towards the cost of these urgently-required facilities. The positive development is that as a result of these new halls there is adequate room for pupils.

The hall which older past pupils will remember as the Junior Science or Chemistry

Laboratory, is now the location of the School Library, and the old Agricultural Science Hall is the new Business Studies Room. The old Hall 13, or 'Glory Hall' as it was known, is now no more; it is through this area that access to the new halls is obtained via the Glass Hall.

ADMINISTRATIVE CHANGES

The management of the secondary school at St. Kieran's was, until 1989, the responsibility of the President. Since then, the Trustees have entrusted the management of the school to a Board of Management. The members of the original board were: Mgr. Martin J. Campion, Chairperson; Mr. Peter Barrett; Mr. John Joe Kenny; Miss Maureen Meany; Mrs. Mary McAlinney; Mrs. Criona O'Neill; Mr. James Carew; and Rev. Kieron J. Kennedy.

A new board is appointed every three years. Four of its members are nominated by the Trustees, two by the teaching staff and two by parents; the Trustees then appoint the eight nominees to the Board of Management. The Principal is secretary of the Board.

This year, as a result of staff discussions and reflections it was decided to introduce a 'Year Heads' system to the school, with a teacher being given special responsibility for each year. This additional structure is essential to cope with the ever-increasing number of pupils.

The work of the chaplain is also divided between the three priests on the staff who are full-time teachers. This now ensures that a priest is available for chaplaincy work with each year in the school.

CURRICULUM DEVELOPMENT

There are many changes in progress in the curriculum at present and the pupils of third year will sit for the Junior Certificate Examination for the first time next June. This examination replaces the Old Group Certificate and Intermediate Certificate examinations.

In theory this new examination system will require many changes in methods of assessment, of teaching and of learning. Most of these changes will not apply in 1992 but hopefully will be introduced within a few years. The new teaching methods proposed will require in-service training of teachers and the provision of ad-

equate resources, involving great additional expenditure by the school from the Capitation Grant which has been increased only once in the last five years.

So as to cater adequately for the needs of our pupils, the following additional subjects have been added to the curriculum during the past ten years: Agricultural Science (reintroduced), Applied Maths, German, Spanish, Musicianship, Mechanical Drawing, Business Organisation, Economics and Technology. Thus the school now offers 29 different subjects for public examinations in addition to 10 other subjects which are taught on a non-examination basis. There is also a choice of over 30 sporting, leisure and cultural activities.

MUSICAL TALENT

Recent years have seen co-operation between the school and the Presentation Secondary School in the production of very successful musicals. The week-end of the 8th December is now the annual occasion for this joint production and great credit is due to Fr. Richard Scriven and his very hard-working team for their initiative.

The musical talent of the school is alive and well in other areas as well. This is witnessed to by the success of our team in the 'No Name Club' Schools Competition this year.

SPORTING LANDMARKS

I know that the St. Kierans' sporting record is reviewed elsewhere, but I must express particular gratitude to the pupils and staff who were responsible for bringing the historic 'three-in-a-row' All-Ireland Colleges Championship victories to St. Kieran's in 1988, 1989 and 1990, and to the Juveniles who remained undefeated during the past decade in Leinster Colleges Championships. Notable success has also been achieved during the past few years by our Gaelic footballers, soccer players, handballers and equestrian teams.

In conclusion I am optimistic that St. Kieran's College, which has led in educational and sporting developments among Irish secondary schools during the past centuries, will continue to do so in the years ahead. I base this optimism on the quality and spirit of the staff, parents and pupils who form the body that is St. Kieran's College.

Layside Staff Changes 1987-91

During the past five years, more than a dozen new appointments have been made to the layside teaching staff, bringing the total to over fifty.

The most senior appointment was that of John Collins, a staff member since 1956, most recently in charge of Career Guidance, who became Vice-Principal in 1988 on the retirement of Peadar Bairéad.

Among the other appointments were the following:

1988

John Quane (Career Guidance and Physical Education);

Valerie Murray (French, Irish, Spanish, Social and Health Education).

1989

Kathleen Daly (Maths, Accounting, Business Organisation, Business Studies);

Rev. Liam Bergin (Maths, Science, Religion);

Jean Dowling (permanent position in Musicianship and English, formerly part-time)

1990

Michael Forrest (Maths, Religion, English, History, Geography);

Rev. Eamonn O'Gorman (Religion, School Chaplain);

Adrian Finan (temporary: Irish, Economics, Physical Education, History, Geography).

1991

Thomas Hogan (Latin, Irish, History, Geography);

Patrick Murphy (Irish, English, Religion, Business Studies);

Philip Walsh (Science, Maths, Computer Studies);

Ann-Marie Boylan (temporary: Religion and English).

DEPARTURES

Among those who departed during the period 1987-92 were:

Peadar Bairéad, staff member since 1966, and Vice-Principal since 1971, who retired in 1988 (see report, page 46 and also 'Thanks for the Memories', page 36);

Melanie O'Sullivan, staff member from 1987 to 1989, teaching Religion and English; at present on staff of Mercy Secondary School Cappoquin Co. Waterford;

Maurice Burris, staff member from 1978 to 1980 and 1982 to 1987, who recently completed a Master's Degree in Computer Studies at Queen's University, Belfast and is currently on the teaching staff of Salesian College, Celbridge, Co. Kildare.

Art Anglin, staff member from 1973 to 1991 who continues on a part-time basis.



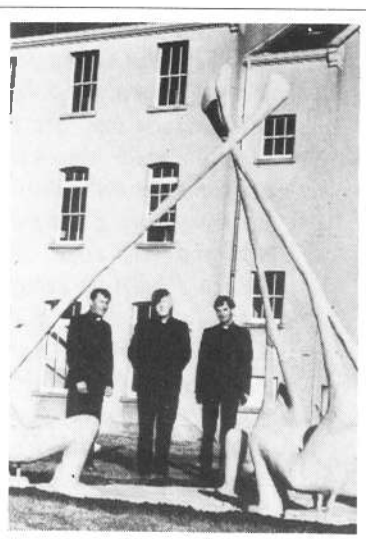
New classrooms opened

A new block of five classrooms, located behind the existing main classroom block and beside the pavilion, was completed in 1990 and blessed and opened by Bishop Forristal on 13th. February 1991.

Photographs show (downwards from top) an overview of the building; Bishop Forristal performing the blessing with Fr. Michael Ryan, President and Fr. Nicholas Flavin, Principal; and a group of student musicians (Nicholas Bennett, Liam Ryan, Charles Brand, Michael Hogan) who provided music for the occasion under Fr. Eamonn O'Gorman's direction.

A sculpture to mark the first two of St. Kierans' three-in-a-row victories in the All-Ireland College Senior Hurling Championship was completed in 1989 and erected near the site of the new classroom block. The 12-foot-high cement piece, shown above – and below left with Monsignor Campion, Bishop Forristal and Fr. Flavin – was designed by 4th-year student Deiric Martin and took four months to complete with the help of John Leahy, Owen McDonagh, Fergus Hickey and Paul Daly.

A tree-planting ceremony took place in November 1989 (below) and was attended by Miss M. Meany, Cyril Dunne, Rev. M. Ryan, Philip Holohan, Mr. Declan McCann (Manager, First National Building Society, who sponsored the event), Thomas Molloy, Fergal Byrne, Rev. F. O'Fearthail, Ivor O'Brien.



RETIREMENTS

Peadar Bairéad, Vice-Principal

Peadar Bairéad or 'Peadar Barrett' as he was commonly known, joined the teaching staff of St. Kieran's College in 1966. Prior to that he had taught in Dublin, and in his native Mayo. Having spent twenty years in the Irish faculty with Peadar, I regretted his leaving our staff, as he was an acknowledged Irish scholar whom one could readily consult. Peadar's turn of phrase in both Irish and English couldn't but impress one. We have vivid memories of his postprandials after so many fine dinners every year on St. Kieran's Day. Not many toastmasters could vie with Peadar on such occasions.

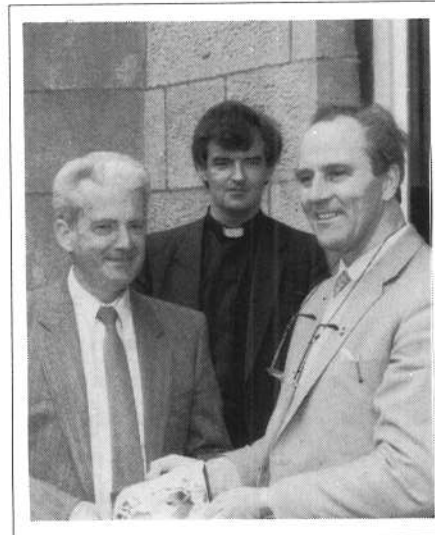
Peadar was Vice-Principal during most of his time in our college. In that role, absolute dedication to duty was his hallmark. His courtesy of manner won him the respect of all members of staff. In dealing with students he tempered firmness with the milk of human kindness. I can recall talking to a student who wasn't noted for his academic endeavour. He put it thus: 'Ah, sure Mr. Barrett is a real sound man'. Yes, Peadar would give everybody a fair

hearing, but having decided on the matter, he would stick resolutely to his decision. Procrastination found no place in his vocabulary.

Peadar hasn't cut his links entirely with St. Kieran's College. As a trustee of the secondary school and a member of the Board of Management, he is in a position to place his wealth of experience at the disposal of our historic institution. We wish him *Ad multos annos*.

Rugadh agus tógadh Peadar sa Ghaeltacht in Iorras i gContae Mhuigheo. Bhí seanchas na Gaelge timpeall air le linn a óige. Chuala se na hamhráin a chum a fhear gaoil Riocard Bairéad dhá chéad bliain ó shin. Mar sin, ní ón ngaoth a tháinig féith na scríbhneoireachta chuig Peadar. Is iomaí alt agus dán foilsithe aige in irisí Gaelge tríd na blianta. Nach bhfuil taithí againn le fada an lá ar an alt seachtainiúil 'I mBéal an Phobail' san *Kilkenny People*?

Díreach agus Peadar ag éirí as an múinteoireacht, tháinig a chéad leabhar filíochta ar an saol, 'Duilleoga Fómhair'. Bhí sé de



Photographed at the function to mark the retirement of Peadar Bairéad as Vice-Principal of the secondary school were (top left) his colleagues on the staff; and making presentations: (above): Monsignor Campion (President) and Mr. Denis Philpott (staff); (far left): Mr. John Kenny (Parents Association) with Fr. Flavin (Principal); (left): Jim Cashin and Padraig McCluskey (on behalf of pupils)

phríbhléid agam féin an leabhar sin a sheoladh le linn Dhaonscoil Osraí 1988.

I réamhrá an leabhair, deir Peadar go bhfuil sé faoi chomaoin ag dhá phobal:

‘Bhronn mo phobal anseo in Osraí gradam file orm blianta ó shin Ta pobal eile agam freisin, an pobal ar díobh mé, pobal mo dhúchais in Iorras’.

Oidhreacht Iorrais a d’fhoilsigh an cnuasach snasta filíochta seo. Anthony Canny, a bhí ina mhac léinn i gColáiste Chiaráin ag an am, a dhear an clúdach go healaíonta, ag léiriú giotáí filíochta á scaipeadh ag gaoth an fhómhair.

‘Duilleoga Fómhair buí
Mar ór anuas im líon,
Ar pháirc, ar ród, ar mhá,
feoite, seirgthe, críon’.

Bhí Peadar mórtasach as a ‘chlann dán’, ach san am céanna beagáinín cúthaileach iad a nochtadh don saol:

‘An bhfáilteofar roimh a ngeit
Roimh titim dóibh sa mhoirt?’

Deirimse leat, a Pheadair, gur fáiltíodh rompu. Ná bíodh aon inní ort ina dtaobh.

Lean díot, a Pheadair, ag fí na véarsaí,
Bí de shíor ag sníomh na ndán.
Tá do ghlór binn mar cheol na céirsí,
Ar bhfile saoihiúil, is fear amhrán.

Míchéal Ó Diarmada

Charlotte Wilcox

Charlotte Wilcox has touched and enriched the lives of so many people — pupils of St. Kieran’s, friends, family.

A charismatic and innovative Art teacher, she came to St. Kieran’s in 1970 and under her tutelage one of the most progressive Art departments in the country (if not the most progressive) blossomed and bore fruit.

Charlotte Wilcox was born Charlotte Kelly in Drumley, Gleanealy, Co. Donegal. Her family was long resident in the area.

Due to the harsh economic climate of the time, the family were forced to emigrate to England. Charlotte won a scholarship to Watford Grammar School, and then to Bath Academy of Art, where she continued to post-graduate studies.

After Art College came once again the harsh realities of earning a crust. Art doesn’t always boil the pot, except perhaps with a lukewarm result, so she began work with the Department of Scientific Research, developing ‘methods engineering’ — a forerunner of what we now call ‘time-and-motion study’. Her proudest achievement while working there was the doubling of a doughnut factory’s output!

By this time she was married and subsequently moved to Harrow where she taught Art. Her wish to return to Ireland was granted in 1970 when she was offered the opportunity to teach in St. Kieran’s. The family sold up, arrived in Kilkenny on a Friday — and she started in St. Kieran’s on the following Monday.

continued



Art Anglin

Art Anglin formally retired from the teaching staff in October 1991 after almost 20 years service but remains on in a part-time capacity.

A native of Belfast, he is a qualified primary and secondary teacher, and came from C.B.S. Fermoy to St. Kieran’s in 1973.

His involvement in a number of European programming projects for computer education is documented in his article in this issue (page 39).

At a presentation to mark his retirement were Fr. N. Flavin (Principal), Nicky Cashin (staff), Art Anglin, John Collins (Vice-Principal), Fr. M. Ryan (President).

Older past pupils will fondly remember the old Art Room which was the old Philosophy Hall situated between 'Heaven' and 'Hell' — The Chapel and the Boiler House.



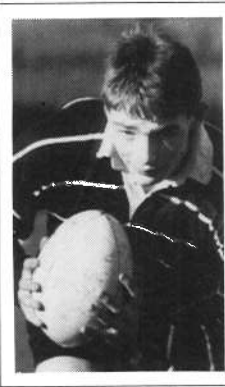
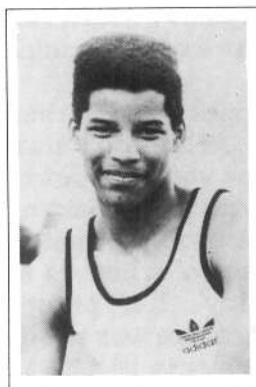
Charlotte Wilcox (third from right) in relaxed mood among friends at an exhibition of her paintings.

Charlotte saw Art in St. Kieran's grow from this small 'one-sinked' room to one of the first and best-equipped Art Rooms in the country with the completion of the new teaching block in 1979.

Charlotte retired in 1987 but is fondly remembered by staff, parents, past pupils and her large circle of friends.

Sadly her husband, Eric, did not live to enjoy her retirement but Charlotte has overcome many obstacles to lead a productive retirement, happy in the company of her children Matthew and Cheryl, her grandson Christopher, and her many and ever-increasing circle of friends.

Tom Marnell



Sporting achievements are chronicled elsewhere; we recognise here success at a national level in areas where St. Kieran's is a relative newcomer: (from left) Charles Brand, student 1985-91, national and colleges' champion in Athletics; Frank (capt.) and Peter Gowen and Brian Lacey, members of the winning team in the All-Ireland Under-16 Life-saving Championships, 1988; and Jim Canning, Captain, Leinster Under-18 Rugby team, 1990.

St. Kieran's College Parents' Association

The St. Kieran's College Parents' Association was formed in September 1984. It is made up of a committee of between forty and fifty parents.

The AGM is usually held in October and after this a form is sent out which parents complete if they wish to serve on the committee.

Fr. Nicholas Flavin (School Principal) and Fr. Michael Ryan (College President) also attend Association meetings.

The present executive members of the committee, who have been in office since 1989, are: James Kavanagh (Chairperson); Yvonne O'Dwyer (Vice-Chairperson); Jeremiah Tobin (Hon. Treasurer); Eileen Muldowney (Hon. Secretary); Patricia Daly (P.R.O.).

The committee organises various talks and events throughout the school year. Fr. Michael Cleary, well-known radio and T.V. personality, has come to speak to the Leaving Certificate students for the past few years. He spends the entire day with them, giving talks on various subjects. Discussion groups are held throughout the day and parents have helped out with these.

We have invited in guest speakers for talks on parenthood, underage drinking, drugs, etc. These talks are for parents and are held in the evenings.

For the past two years we have organised a very successful 'Careers Evening' for fourth and fifth years. We invited in up to 60 'professionals' to talk to students and parents on a one-to-one basis. This has proved to be a very worthwhile venture and is of enormous benefit to the student in making career decisions.

At the end of the school year we organise a book sale. Students can bring along books which are in good condition and sell them at a reduced price to benefit younger students.

Two delegates from our committee attend regional meetings of the C.S.S.P.A. (Catholic Secondary School Parents' Association). They then report back to our committee and this keeps us up to date on developments.

We also write to the Minister for Education and local T.D's, keeping pressure on them to provide adequate finance for our schools and so avoid the necessity for fund-raising by parents and teachers.

We hope for 1991/1992 to have many interesting talks for parents, and a good turn-out is always appreciated.

*Eileen Muldowney,
Hon. Secretary*

The death occurred suddenly on Saturday 20th. October 1990 of Alfie Sheehy, who took ill at his home and died shortly afterwards in St. Luke's Hospital.

Alfie Sheehy had adopted Kilkenny as his home 30 years before that, when he came to St. Kieran's as a young teacher. During his time here, he had played a very prominent role in the educational, social, cultural and political life of the city.

But it was as a teacher that his true gifts were revealed and his great passion for learning and communication displayed. Like his late colleague, Billy Roche, he had given of himself without fear or limitation and while thankful for his generous life, one could not but be saddened by the loss of the remaining years that should have been his to give.

Born in Clonakilty, Co. Cork, he was reared in Kinsale, and educated in Rochestown College. After secondary school, Alfie was a Capuchin novice for a number of years, during which time he obtained an honours degree in Classics at UCC, where he also obtained his H.Dip.Ed.

Coming to St. Kieran's in 1960, he taught Greek, Latin, English, and Maths. When Greek was removed from the curriculum, he taught Computer Science, having received an honours diploma in that subject at Maynooth College. In the late 1960s he was awarded a Schoolmaster's Fellowship to Trinity College, which enabled him to do further studies in the Classics.

Alfie Sheehy was a very active member of the Association of Secondary Teachers of Irelands (ASTI) and was National President in 1975-76. Locally, he held all branch offices over the years. He was a member of the Central Executive for a number of years and also served on the National Standing Committee.

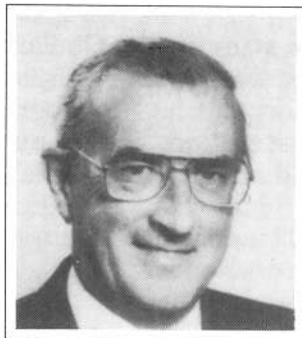
On his accession to the Presidency, he proposed that the history of the ASTI should be written. This later appeared as *The ASTI and Post Primary Education in Ireland 1909-1984*, by John Coolahan.

He represented the ASTI at several ICTU conferences and he also attended a number of international meetings on their behalf including a UNESCO gathering in Paris.

Alfie had a very keen interest in amateur dramatics. He was a founder member of the New Theatre Group 26 years ago and he appeared in several of their earlier productions.

He was also a member of the St. Mary's Choral Society, Fr. F. X. O'Reilly's stage review group, and the St. Patrick's Parish Tops of the Town team. He was a founder member of the

In Memoriam



Alfie Sheehy 1934-1990

Kilkenny Comhaltas Ceoltoiri branch.

He played Gaelic football in his youth and in 1951 helped Rochestown College to a Munster Senior Colleges Football Championship, breaking Kerry's stronghold on the title. In Kilkenny, he played for a short time with Graigue-Ballycallan.

Tennis was another of his favourite sports and he did much to encourage the game in St. Kieran's. However, sailing was his favourite outdoor activity and he was a skilled seaman. In 1974, with his brother Eddie, he won the National Flying Fifteen Championship at Kinsale.

On the community front, he was a founder member of the St. Patrick's Credit Union, which later amalgamated with St. Canice's Credit Union, and he was also a founder member and past president of the Waterford Road Residents' Association.

He is survived by his wife, Kay who is on the staff of Heywood Community School, Ballinakill; by two sons and a daughter; and by five brothers and two sisters. Among his brothers, the late Maurice was a former Managing Director of Irish Sugar and Morgan is currently head of the international Ore Arup engineering consultancy in Ireland.

The following tributes from colleagues were first published in the *Kilkenny People*:

The recent death of Alfie Sheehy came as a great shock to his teaching colleagues and numerous friends. We felt shattered not only at the suddenness of his death but also at the loss of a man of such stature in our profession.

Alfie's contribution to the world of education and to the community earned him the highest respect at national as well as at local level. During thirty years as a member to the staff of St. Kieran's College, he maintained the highest standards in the teaching of the Classics and of English.

Within the 'family' of the staffroom, he became a father-figure or elder statesman whose advice and guidance was often sought and freely given.

Having advanced through the structures of the A.S.T.I. from branch level to the Presidency, his knowledge of Departmental regulations and current educational developments was invaluable, not only to the staff but to the administration of the College too. 'Ask Alfie — he'll know' was the advice so often given to younger teachers.

He was a natural teacher whose commit-

ment and skill, equanimity and fairness will be remembered with gratitude by his many past and present pupils.

Personal integrity, thoroughness, attention to detail and the pursuit of excellence were the qualities he brought to his profession and he taught as much by example as by instruction.

His vision of education was broad and progressive. He was committed to the ideal of a liberal education in the best classical tradition. His interest in computer technology resulted in his acquiring a Diploma in Computers in Education at Maynooth College and he used his training to introduce his pupils to the intricacies of the computer. He also lectured at the adult computer courses in St. Kieran's.

His view of education as the development of the whole person was expressed in his involvement in many extra-curricular activities, especially in the areas of sport and drama.

As a father, Alfie had a great pride in his family and their achievements. Without doubt they owe much of their success to his guidance, his encouragement and his wisdom.

Each summer he went with his family to his second home in his beloved Kinsale where many a colleague was welcomed and entertained by himself and his wife, Kay. In Kinsale he indulged his passion for sailing and his competitive efforts in that field were rewarded with many successes.

All his colleagues regard it as a privilege to have known him and a pleasure to have worked with him. We shall always remember his kindness and consideration, his willingness to do a good turn — but especially his sense of humour.

Alfie Sheehy touched the lives of many people and enriched all of them — *nihil tetigit quod non ornavit*. He will not be forgotten. May he rest in peace'.

John Collins

B'fhada ó bhí slua chomh mór i láthair ag sochraid i Reilg Bhaile Fhuilc, ar imeall na cathrach, is a bhí bailithe ansin ar an Luan, an 23ú Deireadh Fómhair, nuair a dáileadh an chré leis an máistir aithnidiúil, Alfie Sheehy.

Bhí siad ann ó chian is ó chóngar, ó liath go leanbh, fir agus mná, uasal agus íseal. Léirigh an pobal ollmhór sin an meas thar cuimse a bhí acu ar an té a bhí ar lár.

B'iomáí duine a bhí sa láthair, a chaith blianta mar dhalta ag foghlaim uaidh, agus bí cinnte go raibh cuimhní na mblianta sin ag plódú go deorach isteach i gcistin na cuimhne chuchu, agus iad ina seasamh ansin cois na huaighe. Bhí ar an láthair freisin, tuismitheoirí ar mhúin Alfie a ngasúir, agus a chas leis go rialta ag cruinnithe múinteoirí agus tuismitheoirí le linn dá bpáistí bheith ag freastal ar Choláiste Chiaráin. D'fhill cuimhní na mblianta geala sin ar na tuismitheoirí úd, i

Reilg Bhaile Fhuilc an lá sin. Thart ar an uaigh fresin, bhí na múinteoirí a chaith laetha fada múinteoireachta taobh leis i hallaí ranga Choláiste Chiaráin. Siad na cuimhní a d'fhill orthusan, nó cuimhní an fhir ghroíúil, scafánta, dhíograisigh, oilte, a chasadh orthu go laethúil i seomra na múinteoirí, fear stuama, bríomhar. Bhí sa láthair ansin freisin, a bhean, a chlann, a mhuintir agus a chairde, agus a chuimhní fhéin ag crá agus ag ardú chroí chuile dhuine acu.

Bhí saol Alfie níos leithne ná an seomra ranga áfach, agus ghlac sé páirt i saol an phobail a bhí timpeall air.

Ach thar aon rud eile áfach, ba mhúinteoir den scoth é Alfie Sheehy, múinteoir a raibh meas air ag a dhaltaí, agus múinteoir a bhí mar réalt eolais ag a comhmuinteoirí. Bhí meas air mar mhúinteoir anseo cois Feoire, ach leath a cháil níos faide ó bhaile ná sin, agus dá chruthú sin, thogh meánmuinteoirí Éireann é ina Uachtarán ar a gceardchumann, ASTI, sa bhliain 1975, oifig a choimhlíon sé go sciliúil, stuama, samhlaíoch.

Thuig sé aigne agus meoin na nóige, agus cé go mba fear léanta eolgaiseach foirfe é, d'fhan an gasúr soineanta, sásta, síoch, beo sa chroí istigh ann chuile lá riamh agus b'in an ceangal nó an droichead a bhí idir é fhéin agus a dhaltaí. Bhí neart agus spreacadh agus fuinneamh ann, agus bhain sé sásamh agus spraoi as an saol. Ba Chríostaí gníomhach, díograiseach é — uair a labhair sé thugtai éisteacht dó, nó bhíodh tuairim mheáite, chiallmhar aige i gcónaí'.

CAOINEADH

Seacht sagart is fiche ar an altóir,
Is an séipéal ag pléascadh thar maoil,
Nuair a d'fhágamar slán lenar gcara,
Is muid gafa faoi chrá is faoi chian.

Ag Aifreann na Marbh is muid cráite,
Ag saighead géar gáifeach an bhróin
Tógadh ar gcroíthe is ar n-aigne
Ag iomainn, is ag canadh an chóir

Clann Chiaráin 'nois fágtha gan oide,
Gan chara, gan chosaint, gan saoi,
O dáileadh an chré lena máistir,
Sea fágadh a hallaí gan chroí.

Ár slán leat, a chara na páirte,
A mhúinteoir, a Chríostaí, a shaoi,
Ár slán leat 's tú ag imeacht ar saoire,
Go Dún Dé na nAingeal is na Naomh.

Peadar Bairéad

The Art of Basketball — a St. Kieran's' interpretation

An exhibition in the Butler Gallery of Kilkenny Castle in December 1988 was the culmination of a project which resulted from an Artist-in-Schools Scheme carried out by Helen Comerford and students from St. Kieran's College.

Having seen some of Helen's sculpture work previously, I thought her approach and techniques were interesting and adaptable for students to use and learn from. Arising from discussion, the idea of constructing a *papier maché* sculpture figure grouping was developed, as the first- and second-year students had been working on three-dimensional single figures in class.

We felt that developing this classwork would be a beneficial learning experience, as it would create group involvement and cooperation in a workshop situation outside the classroom, and develop a fuller understanding of three-dimensional

form whilst introducing the students to a 'real live' sculptor.

The group was made up of twenty-five very interested students from first- and second-year art classes.

The project began on February 29th. 1988 and although it has been nine months in gestation, the actual working time amounted to 160 hours approximately per student, which was carried on mostly in free time after the initial stages of artist-pupil involvement.

Interest waxed and waned throughout the duration of the project. Because of the nature of school life, holidays, exams, extra-curricular activities etc. encroached on the project, but interest revived following the summer when an exhibition was in prospect.

I feel that exposure to such a large-scale

project has been beneficial and enjoyable for the students involved, as the enthusiasm generated has spilled over into their classwork – and also because of the number of new skills gained in gathering information, measuring, constructing and painting. It has also resulted in a greater awareness and a higher profile for art within the school.

*Michael Kelleher,
Art Teacher*

The 'Art of Basketball' sculpture created by St. Kierans College Art students on display at the Butler Gallery in Kilkenny Castle.



NO NAME CLUB WINNERS

The St. Kieran's College team of musicians and debaters, winners of the No Name Club Schools Competition 1991, with Fr. Richard Scriven, who prepared them, and College President Fr. Michael Ryan.

Back Row (l. to r.): Pat Hennessy, Nicholas Bennett, Niall Purcell, James Langton, Tom Watts, Michael Hogan; **Middle Row:** Niall McGovern, Liam Ryan, Thomas Dowling; **Front Row:** David Holland, Michael Murray, Alan Murray, Charles Brand.

Young Scientist Award Winner

A project on the history of radio won third prize for a St. Kieran's student in the Individual category of the Chemistry/Physics/Mathematics section at the Aer Lingus Young Scientist competition in January 1991.

Derek Tobin is shown here with his teacher Miss Maureen Meany and celebrating class-mates (l. to r.): Brian Egan, Fergal Cantwell, Stephen Drennan, Brendan Dooley, and Rory O'Shea.

Derek, who is 15 and from Kilkenny City, traced the development of radio from the discovery of radio waves to the achievements of modern technology.



1991 Student Achievement Awards

The presentation of annual awards for achievement in the various areas of school activity and in individual subjects has become a feature of college life. Photographed here are the 1991 award winners: (back, l. to r.): Damien Hurley, Andrew Comerford, Alan Forde, Niall Purcell, Gregory White, Gerald Purcell; (front) Peter Barry, Wayne Dowling, Gregory Cody, T. J. Kelly, Mark Costigan, William Watson, Martin Phelan.

Absent: Declan Dooley, Mark O'Connell



New sounds from the theatre

Drama has always featured in the life of St. Kieran's College. Previous *Records* have included mention of Shakespearian productions, Gilbert and Sullivan operettas, and in more recent years *Brush with a Body*, *Happiest Days of Your Life* and others. In years past two productions a year was commonplace — a lay-side production in December and a seminary production on St. Kieran's Day.

In 1988 a new chapter was opened when St. Kieran's and Kilkenny Presentation Secondary School joined together to present a musical. The production was *Smike* — a musical based on Charles Dickens' *Nicholas Nickleby*. 1989's production was *Joseph and his Amazing Technicolour Dreamcoat*. 1990 gave us Leonard Bernstein's *West Side Story* and this year, as we

go to print, the theatre area is resounding to the music of *Oliver* — rumour has it that the boarders in the refectory below have taken to singing 'Food Glorious Food'!!!

The production team is made up of staff members from both schools and the orchestra is a combination of students, staff and musicians from Kilkenny. From a time when 'gentle persuasion' was necessary to encourage participation, we now experience keen competition for a place in the cast. Each year over 100 students audition in each of the two schools. Interest from the public has also grown, to the extent last year that extra nights were a serious consideration for what has become a firm fixture in Kilkenny's December entertainment calendar.

Richard Scriven

A hurling winter well and truly past

Have we just witnessed a golden age of hurling in St. Kieran's? After all, during the period under review the wearers of the black and white appeared in five successive All-Ireland colleges' finals (a record) and won the middle three (a treble not achieved since the 1940s). Just as importantly, from a Kilkenny point of view, this period also provided a production line of brilliant youngsters for the county. D.J. Carey, Adrian Ronan, Pat O'Neill, P.J. Delaney and many others all made significant contributions to the Black and Amber's under-age successes of recent years. No, 'golden age' isn't too strong a term to use, even bearing in mind the past glories of Keher, Carroll, Cody, Fitzpatrick and the rest.

For thirteen years St. Kieran's could do practically nothing right in colleges' senior hurling, even though the victories came thick and fast at junior and juvenile level.

For twelve full years the Croke Cup was not to be seen anywhere near the trophy cabinet in the front hall.

And in all that time between the victories of 1975 and 1988, the school managed only three Leinster titles, going on to lose the All-Ireland final on each occasion.

1987 brought the change. Not because St.

Kieran's at last returned to the top of the tree — they took a bad beating in the decider, actually — but because eleven of the sixteen who saw service against St. Flannan's that day in Birr were going to be around the following year also. A case of a side which reached the big time twelve months too soon, a sort of hurling *'tiocfaidh ár la'*.

And come their day certainly did. A tale of triumph, indeed. And a tale which, with a little luck, could run and run...

Victory over reigning All-Ireland kingpins St. Brendan's of Birr in a pulsating provincial show-down set up that fateful meeting with a St. Flannan's team, who — bigger, stronger, and altogether more imposing — brushed aside the Kilkenny challenge by a commanding 4-11 to 1-7. D. J. Carey with a point was the only forward scorer for the losers.

The collective numbers of the Kieran's performance took some of the gloss off what had still been a considerable achievement — more than half the side, remember, were cogs in the machine which had cruised to victory in the All-Ireland junior championship the previous November. The glory days were just around the corner. It was to be four years before St. Kieran's lost another senior match.



ST. KIERAN'S COLLEGE SENIOR HURLING TEAM: ALL-IRELAND CHAMPIONS 1990

Back Row (left to right): Eddie Dwyer, Philip Larkin, J. J. Drennan, Clive Kenny, Ger Power, Pat Purcell, Philip Carroll, Sean Ryan, Joe Dermody. Row 2: Tommy Lanigan (Coach), Niall Skehan, Brian Hanrahan, P. J. Delaney, Noel Maher (Capt.), Barry Power (Vice-Capt.), Andy Comerford, Ted Carroll, Eugene Somers. Front Row: Michael Owens, Larry Mahony, Tobias White, Canice Brennan, David Walsh, Conor Manogue. Absent: John McNena, Martin Carey.



Enthusiastic supporters cheer St. Kierans to their first 3-in-a-row victory since the 1940s.

Roses, roses all the way — or so it really seemed. The 1988 triumph was particularly glorious. 'It's a matter of record that Kilkenny hurling teams are at their most lethal when faced with imminent defeat,' wrote Tom O'Riordan in the *Irish Independent* the morning after the college's 3-10 to 2-7 victory.

'Midleton CBS learned this to their cost when St. Kieran's hit a two-goal salvo in the closing minutes to win the All-Ireland Colleges Championship before 4,500 sun-drenched on-lookers in a first-class final at Walsh Park, Waterford yesterday.'

Adrian Ronan was the hero. Having en-

tered the game with a high profile, he left it as probably the best minor of his year. Not just for his personal tally of 1-3, more so for the way his energy, skill and constant prompting kept the winners going through the rocky patches, and then set up Paul Brennan and Eddie Teehan for the decisive late goals.

The following year it was D. J. Carey's turn. Padded like an American footballer (he had severe rib injuries), he hit 3-3 from the full-forward position as St. Flannan's were downed by 3-5 to 1-9 in Nenagh. With Pat O'Neill at centre-back and Dick Dooley at midfield also giving virtuoso performances, the champions could afford a staggering fifteen wides — at least four of which might have ended up in the net.

And in 1990 P. J. Delaney, son of the famous Pat, was the destruction-bringer, rattling in a goal in each half as a physically stronger St. Kieran's rampaged to a 2-10/0-7 win over the Ennis side at Mitchelstown.

Having never previously managed to put even two All-Irelands back to back, expecting four in a row was probably a bit much. So it turned out at Thurles in April 1991, when St Flannan's avenged the defeats of the previous pair of years by 1-13 to 1-7. The winners were big and strong, the losers — who finished with nine juniors on the field — not dissimilar to the young, year-before-its-time St. Kieran's of 1987.



ST. KIERAN'S COLLEGE SENIOR HURLING TEAM: ALL IRELAND CHAMPIONS 1989

Back Row (left to right): Barry Power, Robert Dillon, Timothy Finlay, Robert Cody, William Carrigan, Joseph Dermody, Thomas Lawler, Michael Holohan, Philip Carroll, John Carey, P. J. Delaney. Row 2: Noel Maher, Sean Ryan, D. J. Carey, Richard Dooley, Pat O'Neill (Captain), Conor Manogue, Canice Brennan, Andrew Comerford. Front Row: Ciaran Phelan, Tadgh Donoghue, Philip Larkin, Pat Leahy, Mr. Nicholas Cashin (Trainer)



ST. KIERAN'S COLLEGE SENIOR HURLING TEAM: ALL IRELAND CHAMPIONS 1988

Back Row (left to right): Barry Power, Robert Dillon, Robert Cody, Declan Forristal, Dominic Bradley, Stephen Lawlor, William Whelan, John Holohan, John Carey, Brendan McEvoy, Adrian Ronan. Row 2: Edward Teehan, Tadhg Donohue, James Conroy (Captain), Patrick O'Neill, Richard Dooley, Canice Brennan, Joseph Dermody. Front Row: Thomas Shefflin, Brian Ryan, Padraig McCluskey, Padraic Larkin, D. J. Carey, Noel Maher. Absent: Paul Brennan.

But the earliest memories remain. 1988 most of all, perhaps, a fabulous sunny May Sunday in Waterford, a fine game, doughty opponents in Midleton CBS, and — just when all seemed lost, and defeat snatched from the jaws of victory — Ronan producing the wonderstuff to ensure a richly-deserved and long-overdue win.

Eight of that team lined out with Kilkenny minors as Cork were crushed on the first Sunday of the following September. As many from the 1990 version were there or thereabouts as the Black and Amber demolished the young Rebels again two years later. And let's not forget the input of Martin Carey, Larry Mahony, Barry Power and matchwinner P. J. Delaney to the county's minor victory of the season just past.

So how did it all come about..? Thirteen years in the wilderness, then three All-Irelands and five Leinster titles in a row. Good fortune? Good habits and coaching? The cycle swinging around again?

The good habits and coaching part is not in doubt. St. Kieran's played a brand of clean, stylish, niggles-free hurling throughout the five years. 'Easy to do so when the talent is there', some people might sneer, but credit Nickey Cashin, Tom Lanigan and their various charges

with setting out to play the ancient and noble art as she should be played.

Pat O'Neill, Barry Power, Noel Maher, Andy Comerford — forceful, energetic, the sort of players every side needs. And Carey, Ronan, Delaney, Phil Larkin — stylists all.

All of the same generation, all in the same black and white hoops. Wonderful. Thanks to everyone concerned, for the memories.

Enda McEvoy

P.S. Can't finish without mention of a certain Dublin journalist whose expert knowledge of Colleges' GAA leads him to refer continually to a mysterious school named St. Kiernan's. As further proof of his abilities, he summed up his preview of the 1988 Leinster Final by proclaiming that as 'St. Kiernan's' hadn't looked worldbeaters in the earlier games, Enniscorthy CBS might well cause a shock'. The final score? Enniscorthy CBS 1-6, 'St. Kiernan's' 8-22!! He is still writing about his beloved 'St. Kiernan's' — obviously a super-team that comes out of secret training sessions in an extended window-box somewhere near Burgh Quay to beat the odds that he has laid. What about a St. Kieran's vs. St. Kiernan's All-Ireland?

EMcE



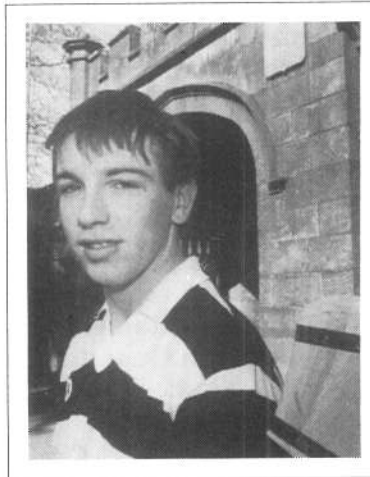
**ST. KIERAN'S COLLEGE SENIOR HURLING TEAM:
LEINSTER CHAMPIONS AND ALL-IRELAND FINALISTS, 1991.**

The Leinster Champions who were defeated by St. Flannan's College (1-13 to 1-7) in the 1991 Colleges All-Ireland Final. Standing (left to right): Pat Farrell, Andy Comerford (Captain), Declan Morrissey, Brian Kenny, Damien Hurley, Michael Owens, Barry Power, Liam Smith. Seated: Sean Foley, Peter Barry, Ciaran Connery, Barry Smith, P. J. Delaney, Shane Doyle, Martin Carey.



**GAELIC SPORTS
AWARDS AND
ACHIEVEMENTS**

(Top left) Vice-Principal John Collins presenting the Alfie Sheehy Memorial Trophy for Football to Alan Forde; (right) Mons. Martin Campion making a presentation to Senior Hurling team trainer Nicky Cashin; (below) D. J. Carey, who won the Hotel Kilkenny Sports Award for his 5 All-Ireland titles (4 handball, 1 hurling) in a single month (May 1988) and again (second from left) with (l. to r.) Frank Gowen, his Roinn A Handball Doubles Championship-winning partner; Fr. Willie Hennessy; Peter Gowen and Liam Roche, Roinn B Doubles winners.





LEINSTER COLLEGES JUNIOR HURLING CHAMPIONS 1991

The St. Kieran's College team which won the Leinster Colleges Junior (A) hurling championship in 1991: Standing (left to right): Fr. Fergus Farrell (Coach), Alan Forde, Ritchie Kelly, Damien Hurley, Robert Kearney, Conor Cleere, Joe Philpott, Oliver Blanchfield, Mr. Seamus Knox (Team Manager). Seated: Brian Cahill, Michael Fitzgerald, Peter Barry, Liam Smith, Shane Doyle, Brendan Dalton, Kyran Vaughan, Nicholas Lacey.



ST. KIERAN'S COLLEGE UNDER-14 LEINSTER FOOTBALL CHAMPIONS 1989

Back Row (left to right): Alan Forde, John Quirke, Pat Comerford, Wayne O'Driscoll, Paul Mulvin, Brian Wall, Michael Fitzgerald, Liam Smith, Vincent O'Brien, Mr. Neil Connolly (Trainer), Kieran Maher, Robert Kearney. Row 2: Donnie Hogan, Conor Hayes, Michael Coonan, James Young, Liam Phelan, Brendan Dalton, Derek Delaney. Front Row: Nicholas Teehan, Kyran Vaughan, Pat Kenny, Shane Doyle (Capt.), Brendan Rice, Peter Barry, Wayne Kelly.

St. Kieran's Leinster Colleges Juvenile Champions



St. Kieran's: Leinster Champions in three out of four years:

1988

Back Row (left to right): Michael Owens, Vincent O'Brien, Michael Meagher, Justin Hanrahan, Eugene Somers, Clive Kenny, Philip Holohan, James Dowling, Martin Carey, Philip Larkin, Garry Farrell, Mr. T. Lanigan (Trainer). Row 2: Tobias White, P.J. Delaney, Sean Foley, Eoin Murphy, Larry Mahony, Lorcan O'Carroll, Michael Doyle, Francis Cantwell, Ritchie McEvoy, Fintan Dermody. Front Row: Brian McEvoy, Shane Doyle, Brian Leahy, Peter Barry.



1989

Back Row (left to right): Brian Cahill, Fergal Moore, Brendan Rice, Shane Doyle, Mr. T. Lanigan (Trainer), Liam Smith, Wayne O'Driscoll, Vincent O'Brien, Thomas Dowling, Robert Kearney, Nicholas Lacey, Conor Cleere. Row 2: Alan Forde, Peter Barry, Conor Hayes, Michael Fitzgerald (Capt.), James Young, Liam Phelan, Joe Philpott, Oliver Blanchfield. Front Row: Eoin Farrell, Kyron Vaughan, Stephen Drennan, Rory Moore, Brendan Dalton, Thomas Brophy, Kenneth Hughes.



1991

Standing (left to right): Jimmy Comerford, Joseph Treacy, Thomas Healy, Paul Kehoe, Eoin Campbell, Martin Phelan, P. J. Hickey, Redmond Murray, Edmund Holohan, Michael Kennedy. Front Row: Mr. S. Knox (Trainer), Ted Clohosey, John Drea, Barry Donohoe, David Carroll (Capt.), Padraig Brennan, Paddy Doyle, Michael Leahy, Michael Connolly, Adrian Finlay.

EQUESTRIAN SPORTS

In recent years Equestrian Sports have become very popular in St. Kieran's College. Students and staff compete very successfully in local, national and international competitions.

To date one of the biggest events for the college was the hosting of the All-Ireland Inter-Schools Hunter Trials competition in 1990. The event took place at the North Kilkenny Hunter Trial course in Ballyring and was one of the most outstanding in the history of the competition.

One hundred and eight teams from secondary schools all over Ireland took part and the St. Kieran's team of Martin O'Brien, Kyran Vaughan and John Costello finished the course in a record time of four minutes and thirty-two seconds, almost half-a-minute ahead of their nearest rivals. This was particularly impressive in view of the fact that all these boys were under fifteen years of age. However the fact that they dislodged one pole cost them the title.

Very soon afterwards another magnificent display was put on by a St. Kieran's team. This time it was in show-jumping. The venue was Warrington Show, where the combination of Ronan Sheehan, John Costello, Kieran Hickey and Brian Sheehan won the Inter-Schools Show-jumping Competition. It was a most exciting final as it ended in a jump-off against another local school, Presentation Convent, Kilkenny.

The school year 1990-1991 was no less exciting as the St. Kieran's students came to the fore on many occasions.

In particular the St. Kieran's show-jumping students hit the spotlight at the Dublin Spring Show with their achievements in the All-Ireland Inter-Schools Show-jumping event. The compe-

tion attracted fifty-two schools, and ended in an exciting jump-off against the clock with St. Kieran's missing first place by fractions of a second.

Sunday, February 24th. 1991 was a most historic day in equestrian circles for St. Kieran's College pupils, as it was the first time their teams came first and second in the same event at the Killinick Harriers Hunter Trials.

The two teams of Brian Gannon, Martin O'Brien, Kyran Vaughan, John Julian, Fr. Willie Hennessy, Chef d'Equipe, John Costello and Gavin Julian also had good success in the pairs and singles at the same venue, with Fr. Willie Hennessy and Martin O'Brien coming second in the pairs. In the singles, Fr. Willie Hennessy was second and Martin O'Brien third. The winning streak continued at the Boro' Hill Equestrian Centre Hunter Trials with Fr. Willie winning the singles and Martin O'Brien and John Costello winning the pair.

On the international front, Ronan Sheehan, after his success at Millstreet and the Dublin Horse Show, was picked to compete in Switzerland for the Irish Show-jumping team where he won third place. Brian Sheehan was a member of the winning team at the International Horse Show at Hartwell, England. He was also picked for the Irish Show-jumping team to compete in the European Championships in Wierden, Holland, where he won the Individual Silver Medal. For this marvellous achievement he was chosen as Hotel Kilkenny/Kilkenny People 'Sportsperson of the Month.'

John Costello was picked for the Irish eventing team to compete at the International Evening Competition at Reading Show, England, and



ST. KIERAN'S' EQUESTRIAN SPORTS STARS

Pictured with their mounts and display of rosettes are the members of St. Kieran's winning teams in competition at home and abroad: (l. to r.) Kieran Hickey, Brian Sheehan, Ronan Sheehan (Captain), John Costello, Dermot Ryan, Brian Gannon, with Fr. Willie Hennessy (left), Chef d'Equipe and Owen Campion (right), groom.

won fourth place. He was also picked for the Irish team to compete in the European Three-Day Eventing Championships at Deipenheim, Holland, and took home the bronze medal.

Brian Gannon, Kieran Hickey and Dermot



Ryan have won top places in all the shows throughout the country. There are many other excellent horsemen in our school whom the college is most proud of and who in turn are proud to represent us in the black and white jersey. Without the great and much appreciated support of our parents, equestrian life and competition would be difficult we say a 'Big Thank You.'

W.H.

Pictured with their winning display of rosettes and whips are the teams who came first and second in the Killinick Harriers Hunter Trials in February 1990: (from left): Brian Gannon, Martin O'Brian, Kyran Vaughan, John Julian, Fr. Willie Hennessy (Chef d'Equipe), John Costello and Gavin Julian.



BASKETBALL SUCCESS

Basketball was to the fore in 1990 with St. Kieran's emerging as Leinster Champions in one grade – and as county champions in another.

LEINSTER SCHOOLS UNDER-13 BASKET- BALL CHAMPIONS

Back Row (l. to r.): Denis Drennan, Shane Daly, David Dunne, Edward Delahunty, John Carroll, Michael Slattery, Ray Cullen.

Front Row: Ciaran Cavan, Brian Roche, Loughlin Nolan, Ian Daly.



KILKENNY COUNTY UNDER-19 BASKET- BALL CHAMPIONS

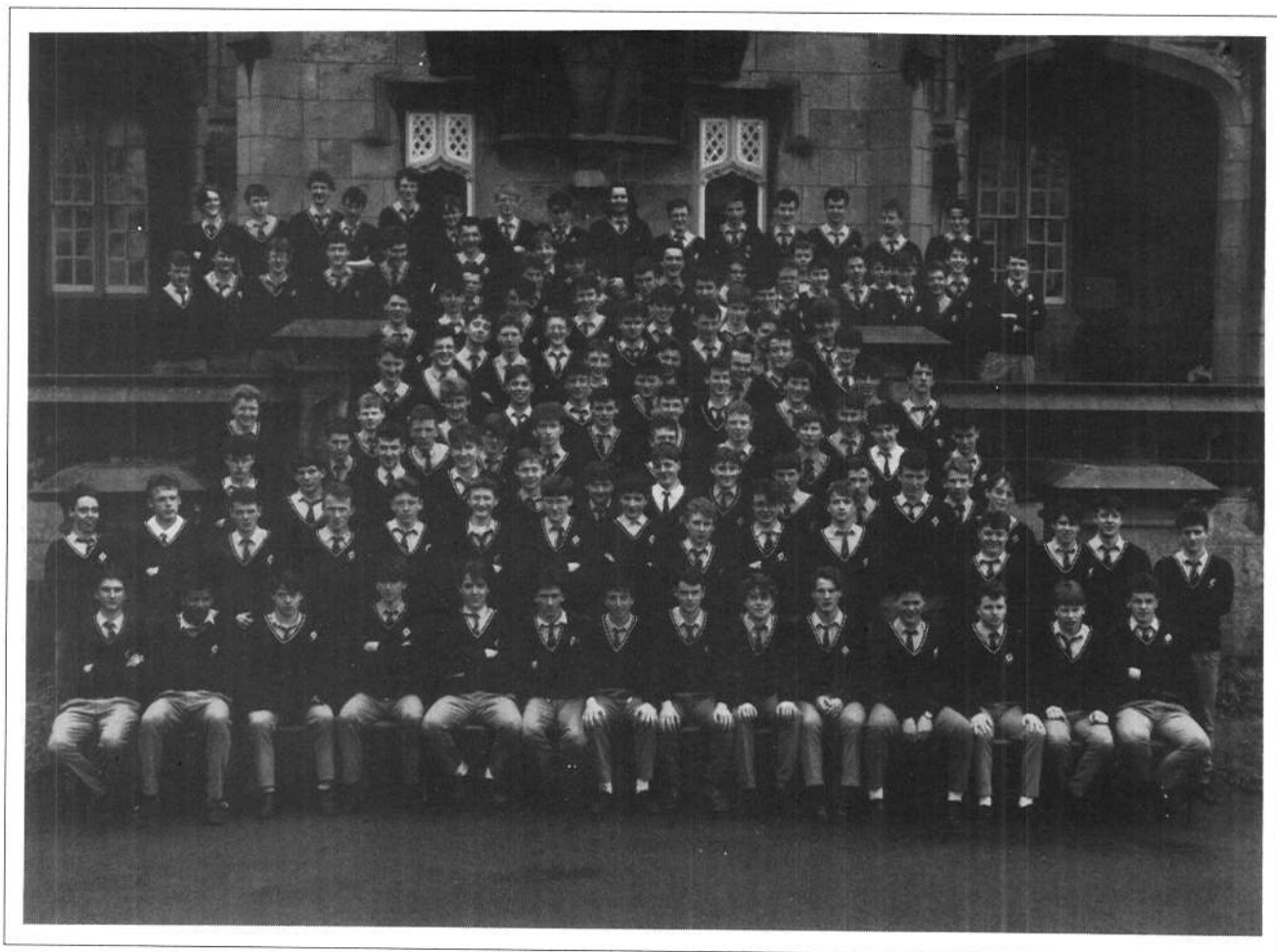
Back Row: Damien Casey, Philip Larkin, Eamon Daly, Clive Kenny, Kieran Mahon, David Butler.

Front Row: Brian Leahy, Michael McAllinney, Fergus Hickey.

These victories represent a welcome achievement for St. Kieran's students in one of Ireland's fastest-growing sports with great opportunity for competitive playing at both local and national level.

CLASS PHOTOGRAPHS

Leaving Certificate Class 1991



Back Row (left to right): T. J. McIntyre, Keith Delaney, Michael Phelan, Kevin Brennan, John Julian, Bryan Hanrahan, Patrick Healy, James Dowling, Shane Quigley, John Leahy, Garry Holmes, Mathew Wallace, Conor Begley, Ivor O'Brien, Leo Kenny.

Row 8: Brendan Canavan, Patrick Wall, Michael Ryan, Fintan Dermody, Diarmuid Grace, Shane Phelan, Patrick Dawson, Rory Power, Niall O'Halloran, Andrew Phelan, Denis Carey, Andrew O'Keeffe, Robert Deevy, Paul Bowen, Jason Hobson-Shaw, Ruardhi Hennessy, Cyril Young, Michael Lynch, John Dorgan.

Row 7: Declan Wall, Simon Carroll, Anthony Brannigan, Cormac Moore, Padraig Carroll, Paul Forde, Declan Walsh, John Knox, David O'Brien, Barry Daly, Fergal Byrne, Keith Murphy.

Row 6: David Forristal, Michael O'Brien, Michael Murray, Edward Byrne, Peter O'Grady, Richard Cody, Niall Leahy, David Hogan, Andrew Commerford, David Lalor, Ian Cousins, Ciaran Muldowney, Carl Widger.

Row 5: Robert Gamble, John O'Shea, William Byrne, Fergus Hickey, Eugene Lawlor, Barry Power, Michael Doyle, Declan Dooley, John Gleeson, Paul Donohoe, Philip Dunne.

Row 4: Michael Kavanagh, Declan Morrissey, Dermot Kennedy, Brian Kenny, Marc Bowe, Thomas Feehan, Eric Gleeson, Michael Hoban, Gregory White, Niall Skehan, Patrick Farrell, Philip Holohan.

Row 3: Liam Hally, Owen Dalton, Sean Foley, Thomas Murphy, Liam Ryan, Mitchel Walsh, Brian Phelan, Richard Nolan, Garry Byrne, David Daly, Michael Kennedy.

Row 2: Thomas Watts, Michael Hogan, John Hurley, John Dooley, Thomas Brennan, John Hayes, T.J. Kelly, Martin Carrigan, Paul Walsh, Adrian Murphy, Ronan Sheehan, Thomas Molloy, Aidan Power, Adrian Long, Ciaran Connery.

Front Row: Brian Walsh, Charles Brand, Dermot Nolan, David Bolger, Adriano Diruscio, Francis Coady, Brian Leahy, Brian McEvoy, Charles Browne, P.J. Delaney, Liam Heffernan, Brian Lacey, Peter Holland, Kevin Healy.

Absent: Bryan Bartley, John Cahill, Johnathan Doyle, Ramon Florez, Fergal Phelan, John O'Brien, Andrew O'Keeffe, Declan Walsh.

Leaving Certificate Class 1990



Back Row (left to right): Colin Kilkenny, David Walsh, Ger Neary, Ray Keogh, Gavin Wallace, Michael Ryan, Peter Holden, Eamon McEvoy, Michael Murphy, John McGrath, Ken Bartley, Nigel Sheehan, Peter O'Grady, Paul Ryan, John Millea, Nicholas O'Connell.

Row 10: Bernard Scott, Michael Moloney, Liam Hurley, Eamon Gibbons, Pat Dawson, Robert McHugh, Nevan Butler, Niall Cahill, Ted Carroll, Michael Langton, Pat Purcell, Conor Delahunty, James Byrne, John Ryan, John Larkin, Niall Leahy, Fergus Hickey, Liam Hennessy.

Row 9: Dominic Phelan, Dean Smithwick, Paul Cody, Seamus Daly, Alan Weadick, Patick Kealy, Roderick Breen, David Bolger, Michael Shortall, John Drennan, Jim Canning, Mark Stewart, Michael Sharkey, Shane Treacy, Denis Barry, Joe Farrell.

Row 8: Kieran Shine, Adrian Butler, Paul Daly, Andrew Comerford, Pat Manning, Michael Manning, Ger Carrigan, Aaron Lennon, Philip Carroll, Ciaran Keys.

Row 7: Sean Butler, Richard Cody, John Hennessy, Barry Power, Martin Gamble, Declan Walsh, Niall Dorgan, Aidan Canny, David Lawlor, Pat Nolan.

Row 6: Evan O'Keeffe, Edwin Tynan, Neil Lahart, Deiric O'Mhairtín, Liam Brennan, Mark Noonan, Jarleth Campbell, Michael McAuley.

Row 5: Barry Muldowney, John Murphy, J.J. McEvoy, Michael McCarthy, Colin Comerford, Larry Doyle, Ger Mullins, Tony Lanigan, Robert Deevy, John Drennan, Barry O'Driscoll.

Row 4: Keith Delaney, Patrick Butler, Eugene Lawlor, Bryan Hanrahan, Ger Power, Noel Maher, Kevin McGurran, Wayne Ronan

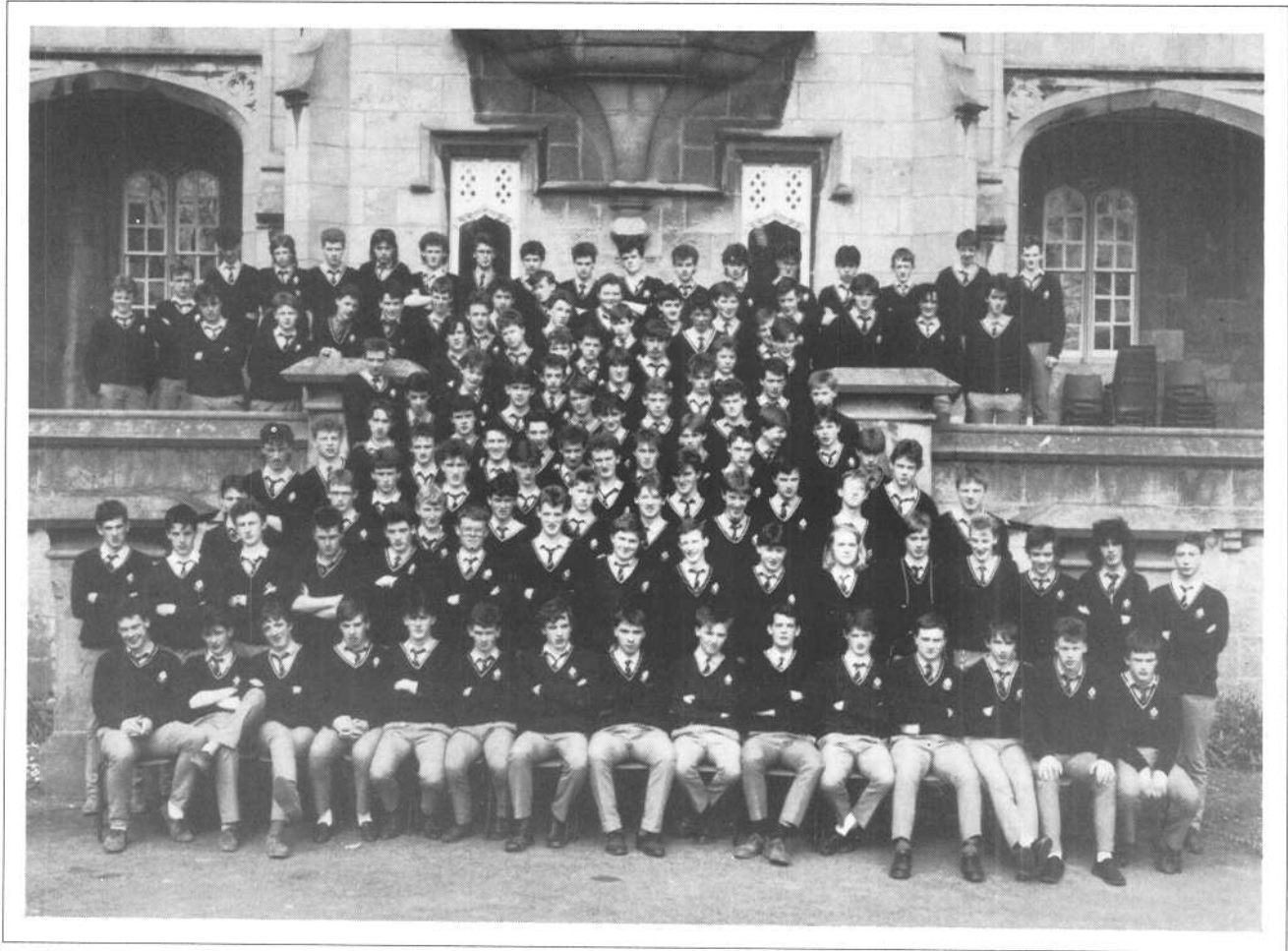
Row 3: David Hogan, Philip Murphy, David Butler, Tobias White, Brian Lacey, James Mulhall, Richie McEvoy, Denis Carey, Maurice Woodcock, Owen McDonagh, Conor Manogue.

Row 2: Charles Brand, Brian Leahy, Canice Brennan, Sean Holden, Sylvester Hennessy, Philip Larkin, Sean Ryan, Joseph Dermody, Ray Walsh, Eddie Dwyer.

Front Row: Adrian Long, Deromot Nolan, Padraic O'Neill, Brian Walsh, Larry Mahony, Andrew Phelan, Brian Kenny, P.J. Delaney, Niall Skehan, Liam Duggan, John Gleeson, Damien Casey, James Dowling.

Absent: John Cahill, Kevin Cashin, Tadhg Donohoe, Declan Dooley, Niall Durnan, Dermot Hennessy, John McNena, Damien Moore, Barry Smith, Walter Tallis, Robert Walsh.

Leaving Certificate Class 1989



Back Row (left to right): Martin Delahunty, Dean Smithwick, Chris McGrath, Paul Brett, Sean Morrissey, Richard Dooley, Nigel Leydon, David Stapleton, Ian O'Reilly, Eddie Taylor, Ivan Casey, Sylvester Hennessy, Ger Comerford, Conor Delahunty, James Byrne.

Row 9: Walter Tallis, Bryan O'Brien, Joseph Dermody, Michael Coffeey, Adrian Byrne, Paul Cody, John Treacy, Pat McAlinney, Donnagh Wyley, Thomas Healy, Alan Moylan, John Gannon, Michael O'Neill, Pat Neill, Peter Harte, Jarleth Campbell

Row 8: Morgan Mulcair, Aidan Grogan, Niall Durnan, Declan Manogue, Richard Butler.

Row 7: Michael McAuley, Mark Noonan, Paul Lowry, Brendan Hanley, Wm. Duggan, Daragh Lowry, Aidan Canny.

Row 6: Chris Phelan, Adrian Durcan, Evan O'Keeffe, Pat Galvin, Sean Redmond, Derek Delaney, Alan Brett, Peter Gowen, Colm Power, Pat Maher, Brian O'Neill, Stephen Lawlor.

Row 5: Francis Gowen, Fergal Lawler, Brian McGrath, Seamus Phelan, Conor Champion, Fintan Ronan, Declan Roche, Kevin Cashin.

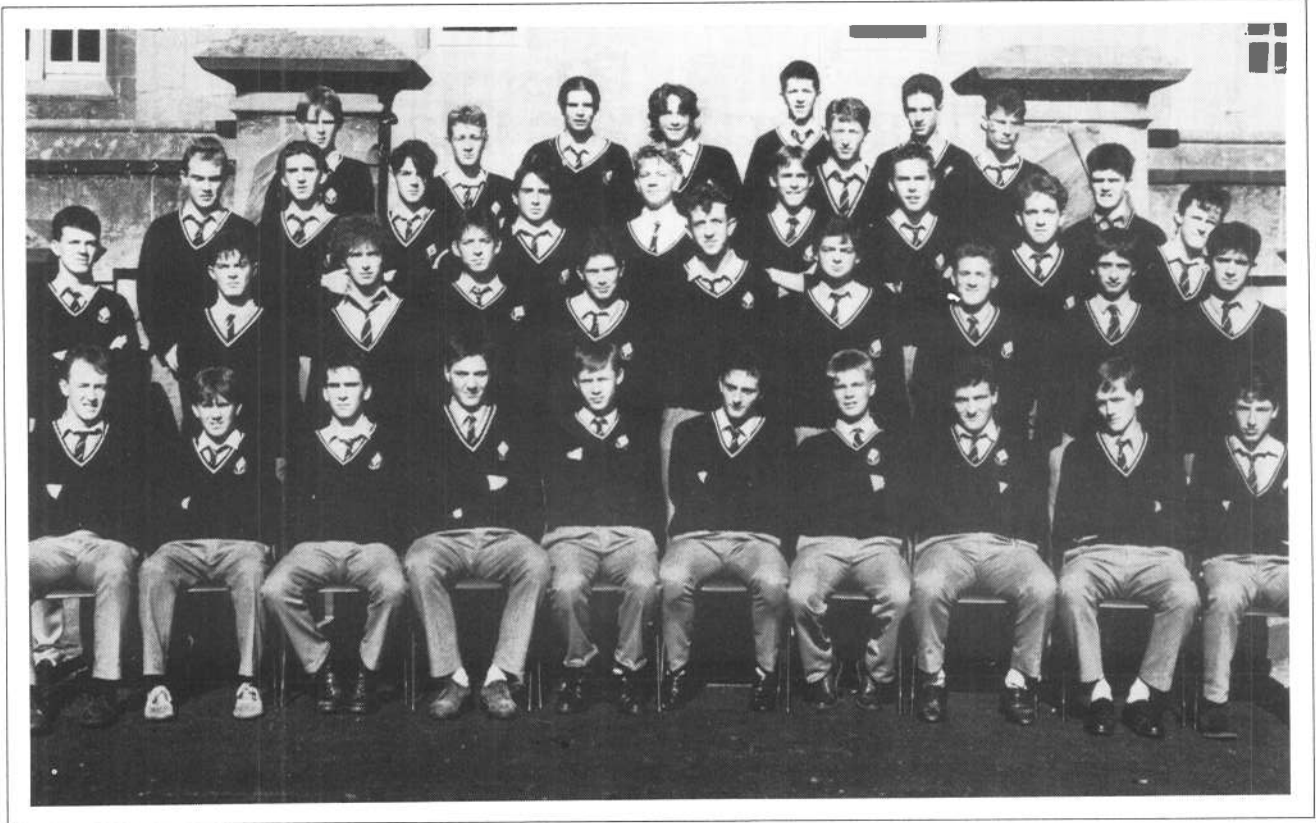
Row 4: Thomas Lawler, Oran Hennessy, Jason Moriarty, Richard O'Brien, Seamus Daly, James Doyle, Brian Walsh, Michael Cleary, Daragh Butler, Thomas O'Halloran, Owen Moore, Barry Delaney.

Row 3: Martin Foley, James Canning, Eddie Doyle, Eoin Dunphy, Rd. Dermody, Raymond Butler, Des Collins, Michael Brennan, Barry O'Driscoll, Mark Allen, Ian Kennedy.

Row 2: Thomas Murphy, Timmy Finlay, Dermot Hennessy, James Kenny, Sean Ryan, Sean Holden, Wm. Dawson, John O'Gorman, Pat Nolan, John Gannon, Bryan Walsh, Mark Grant, Enda Purcell, John Griffin, Joseph Phelan, Paul Jordan.

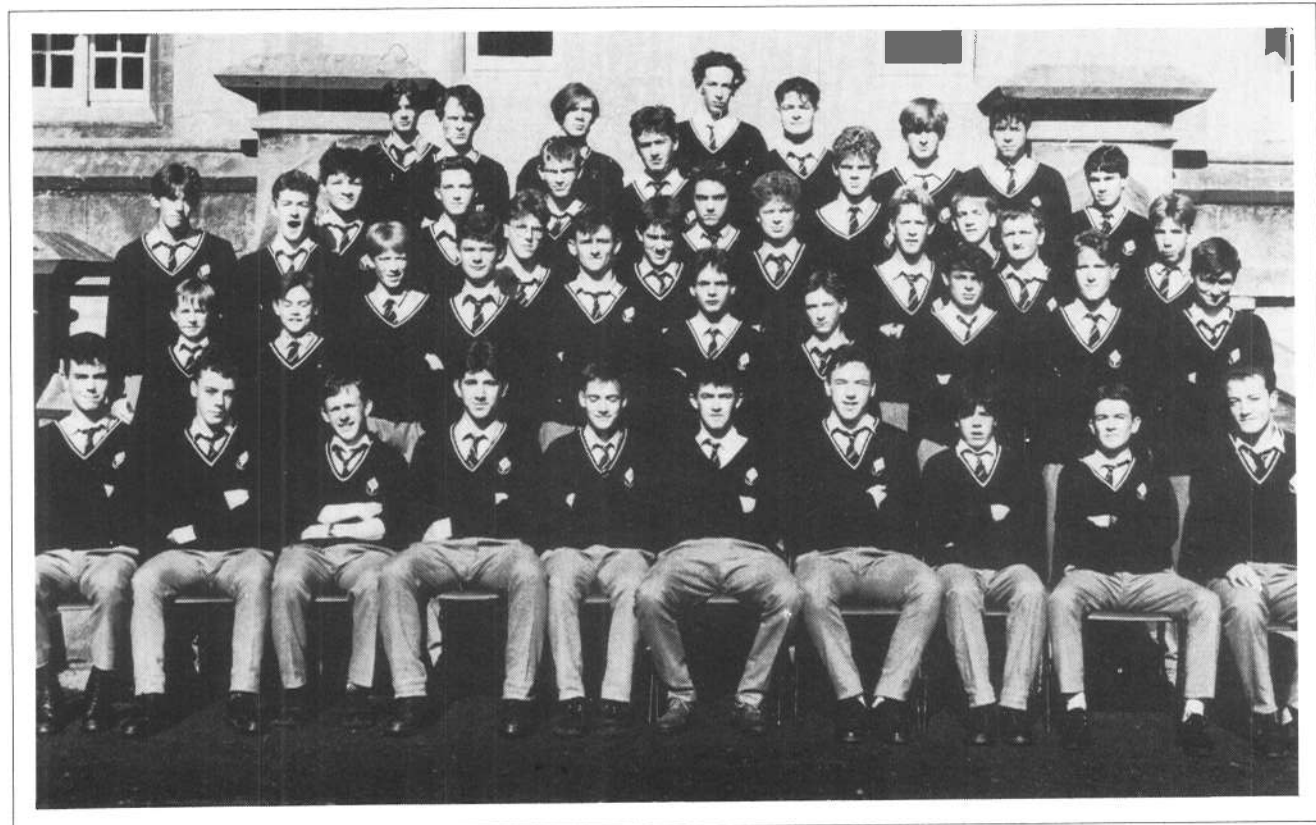
Front Row: Pat O'Neill, Ciaran Phelan, Wm. Brett, J.J. McEvoy, Michael Holohan, Noel Brennan, Wm. Carrigan, Wm. Roche, Philip Larkin, Marcus Hatt, Robert Dillon, Canice Brennan, D.J. Carey, Robert Cody, John Rice.

Absent: Paul Allen, Colm Armstrong, Dominic Bradley, Martin Champion, Brian Carroll, Seamus Fogarty, Mehaul Lawlor, Mark O'Dwyer, Bartley Reddy, J.J. Reddy, Michael Roberts, Adrian Ronan, Garrett Rowe, Brendan Wall, Wm. Whelan.



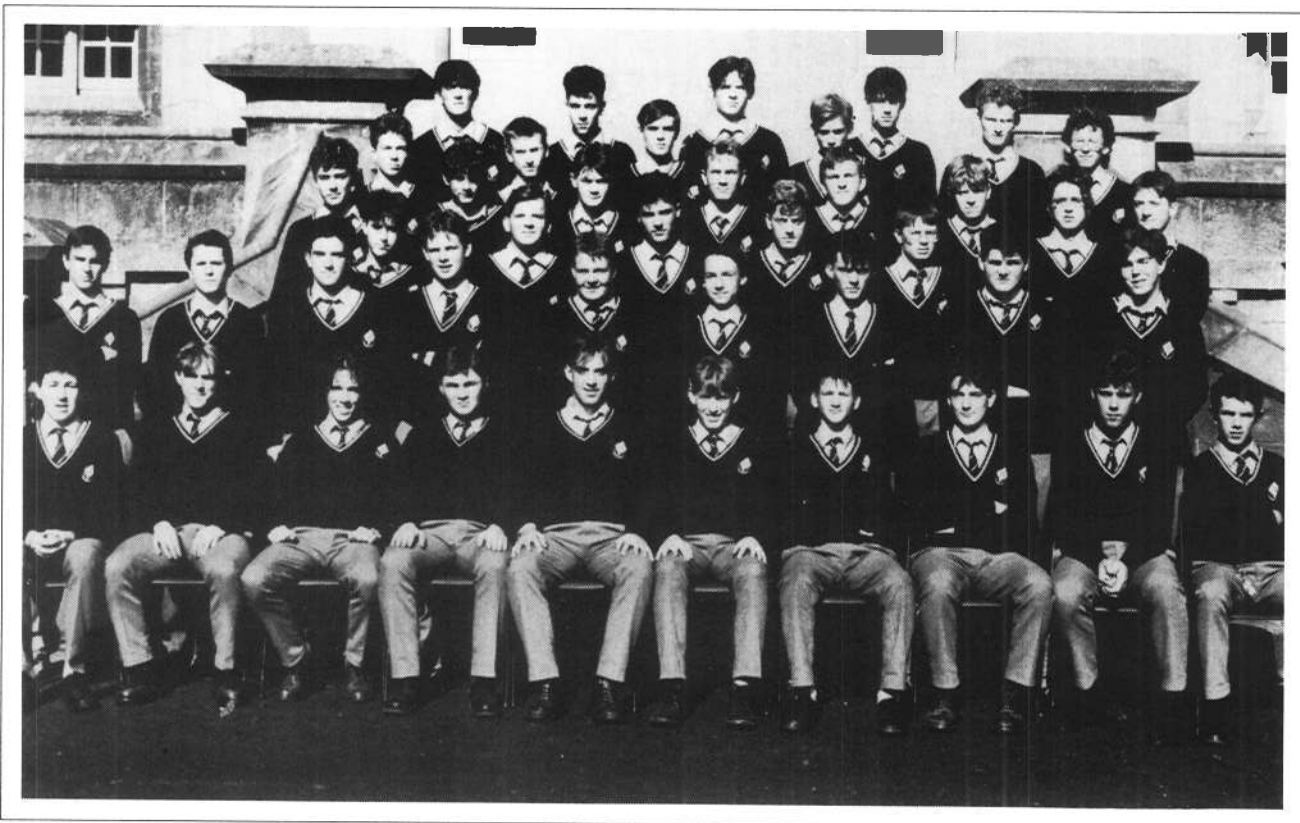
LEAVING CERTIFICATE GROUP 1

Back Row (left to right): E. Colville, S. Delaney, B. Bartley, P. Coffey, S. Casey, D. Fahey, P. Bowen, B. Anglin. Row 3: C. Foley, P. Gray, G. Dunne, V. Grace, R. Cooper, D. Carroll, A. Grant, O. Connick, P. Cullen, A. Forde. Row 2: J. Dorgan, P. Barry, T. Feehan, L. Carroll, M. Carey, M. Greene, B. Cahill, J. Egan, J. Gray, M. Brennan. Front Row: L. Brennan, E. Cahalane, F. Cody, A. Di Ruscio, S. Foley, C. Connery, F. Carey, M. Fitzgerald, D. Bergin, R. Cuddihy.



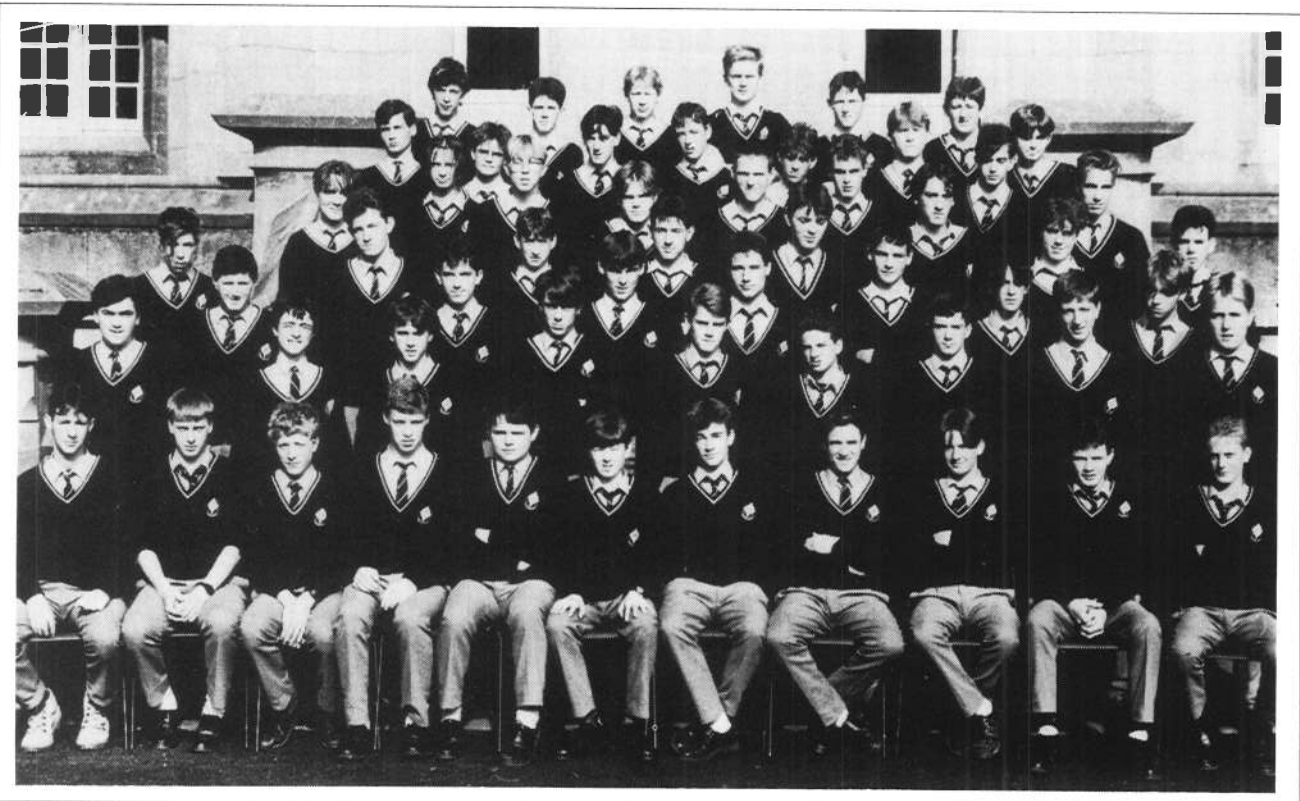
LEAVING CERTIFICATE GROUP 2

Back Row (left to right): C. Hayes, J. Julian, J. Mulhall, S. Liston, N. Kelly, K. Mahon, M. McAlinney. Row 4: M. McDonald, J. McCarthy, N. Lahart, N. Killian, P. Mulvin, C. Kehoe, B. Hackett, M. McDonald. Row 3: D. Healy, R. Kearney, J. Moloney, E. Lawrence, M. Hoban, R. Kelly, P.J. Kenny, A. Kenny. Row 2: D. Hogan, A. Murray, O. Mahon, S. Hennessy, D. Hurley, K. Maher, P. Mahon, J. Hobson-Shaw, N. McGovern, R. Hennessy. Front Row: L. Kenny, D. Muldowney, J. Langton, J. Hanrahan, P. Kenny, D. Morrissey, C. Kenny, R. McGrath, F. Larkin, C. Muldowney.



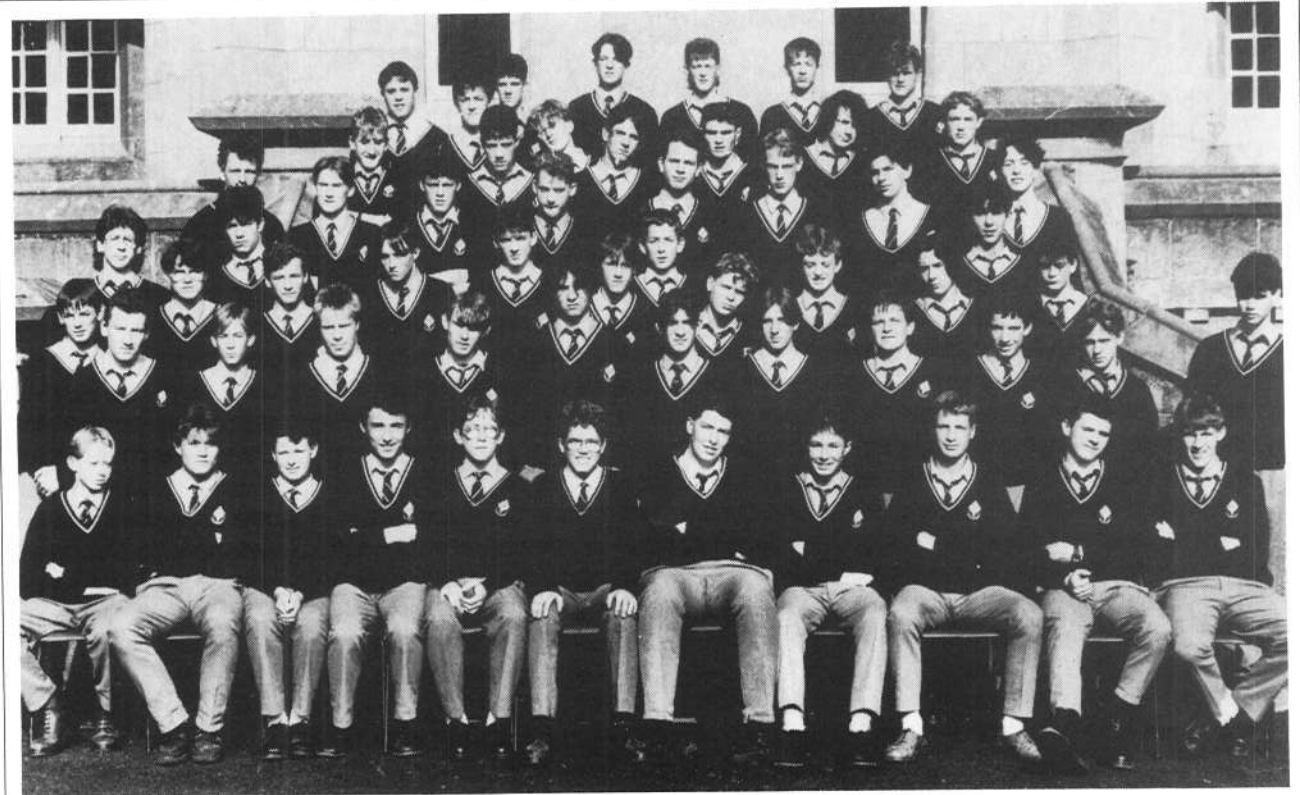
LEAVING CERTIFICATE GROUP 3

Back Row (left to right): R. Walsh, D. O'Carroll, E. Walsh, W. O'Driscoll. Row 5: D. Ryan, G. Sweeney, N. Purcell, D. O'Dwyer, R. Ryan, M. O'Neill. Row 4: J. O'Neill, D. O'Dwyer, J. Quirke, B. Rice, P. Walsh, S. Phelan. Row 3: P. O'Mahony, J. Nolan, B. Wall, A. Thompson, M. O'Brien. Row 2: V. O'Brien, D. Nolan, J. Webster, C. O'Dwyer, T. O'Shea, L. O'Brien, F. Phelan, R. Power, T. O'Connor. Front Row: A. O'Keefe, J. Philpott, R. Power, J. J. Power, L. Smith, J. Young, L. Phelan, T. Walsh, M. Owens, J. J. Vaughan.



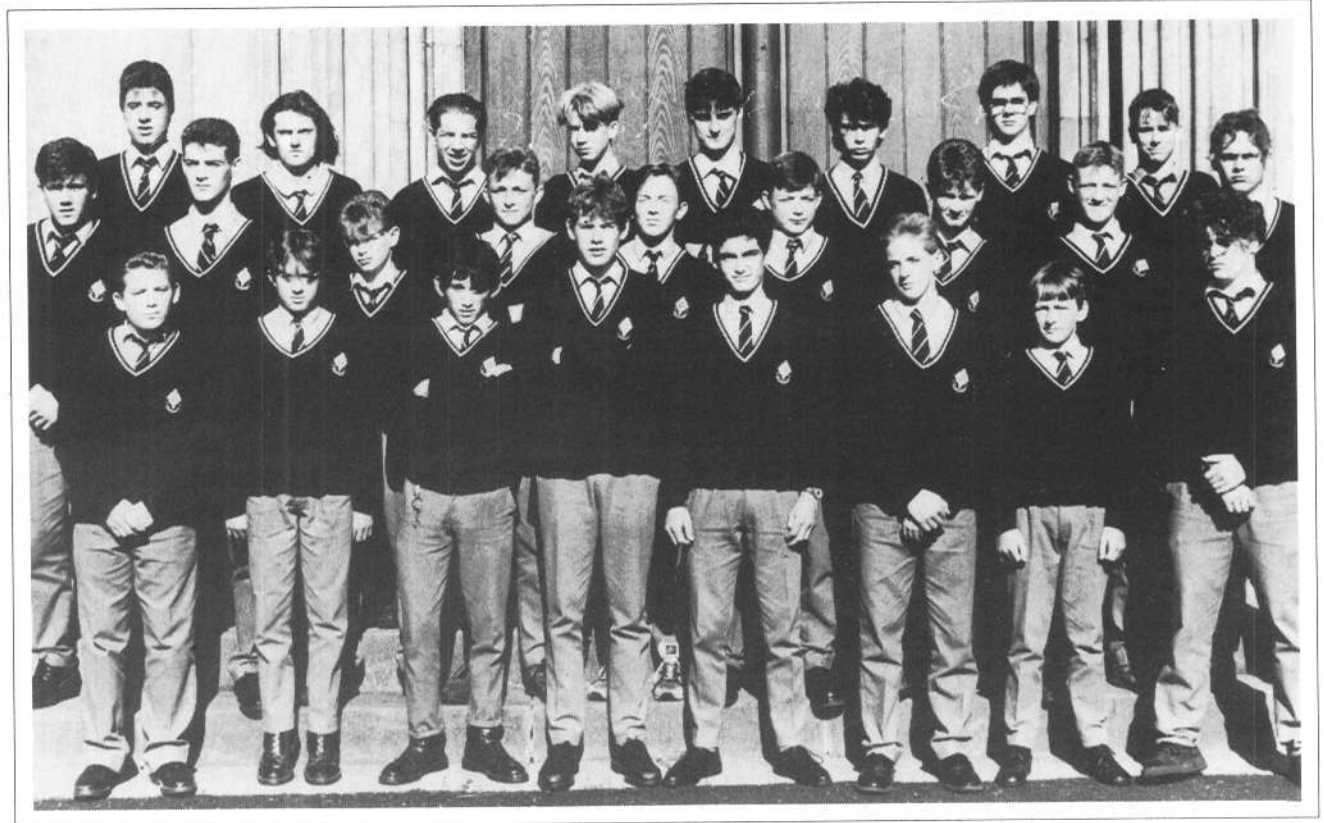
FOURTH YEAR 1

Back Row (left to right): A. Delahunty, M. Gannon, L. Holland, D. Drennan, O. Blanchfield, B. Conway. Row 6: L. Gray, E. Carey, M. Coonan, M. Hanlon, L. Hennessy, S. Drennan, O. Hayes. Row 5: S. Daly, A. Egan, J. Brown, D. Copeland, B. Drennan, T. Dillion, P. Hennessy, G. Carew. Row 4: P. Geraghty, L. Brennan, J. Gaine, T. Dowling, P. Comerford, R. Cullen, D. Finnane, K. Hughes. Row 3: M. Brett, B. Curtin, S. Bolland, O. Byrne, E. Farrell, J. Carroll, F. Cantwell. Row 2: C. Creevey, J. Eardly, J. Daly, L. Dunne, D. Delaney, D. Comerford, D. Fitzpatrick, E. Delahunty, A. Burke. Front Row: B. Dooley, K. Burke, B. Egan, D. Griffen, S. Brennan, M. Carroll, S. Currie, R. Glynn, A. Barry, T. Dermody, W. Flynn.



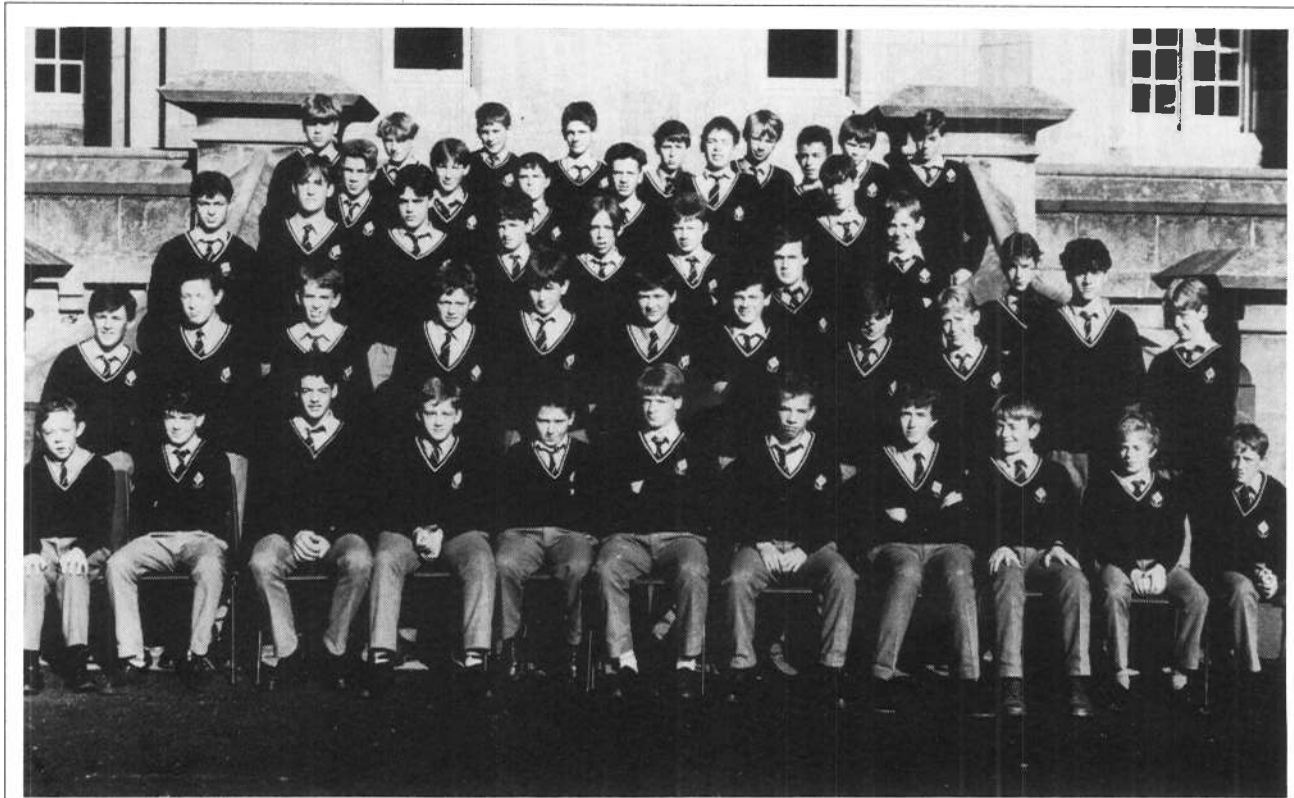
FOURTH YEAR 2

Back Row (left to right): S. O'Neill, E. Morris, J. Lawrence, M. Travers, F. Malone, F. Lawlor, K. Vaughan. Row 5: O. O'Connor, T. Lynch, W. Watson, B. Lawlor, S. Kelly, M. Larkin, R. Moore. Row 4: A. Ryan, B. Quinn, J. Kelly, E. O'Dowd, C. O'Reilly, S. O'Donnell, W. O'Brien, T. Shortall. Row 3: J. Monagle, J. Eardly, S. McGrath, N. O'Connell, R. Murphy, B. Kelly, O. Millea, D. Dwyer, P. Lawlor, L. Lynch, S. Kenny, G. Julian. Row 2: R. Norton, D. Kerwick, M. O'Driscoll, B. Ryan, B. Sheehan, E. Kelly, B. O'Donnell, A. Smith, B. Roche, M. Raftice, C. Saunders, J. Kealy, F. Moore. Front Row: G. Wyley, R. O'Shea, F. Murphy, J. Ryan, D. Tobin, G. Ryan, A. Kelly, C. O'Shaughnessy, B. Walsh, E. Larkin, D. Kelly.



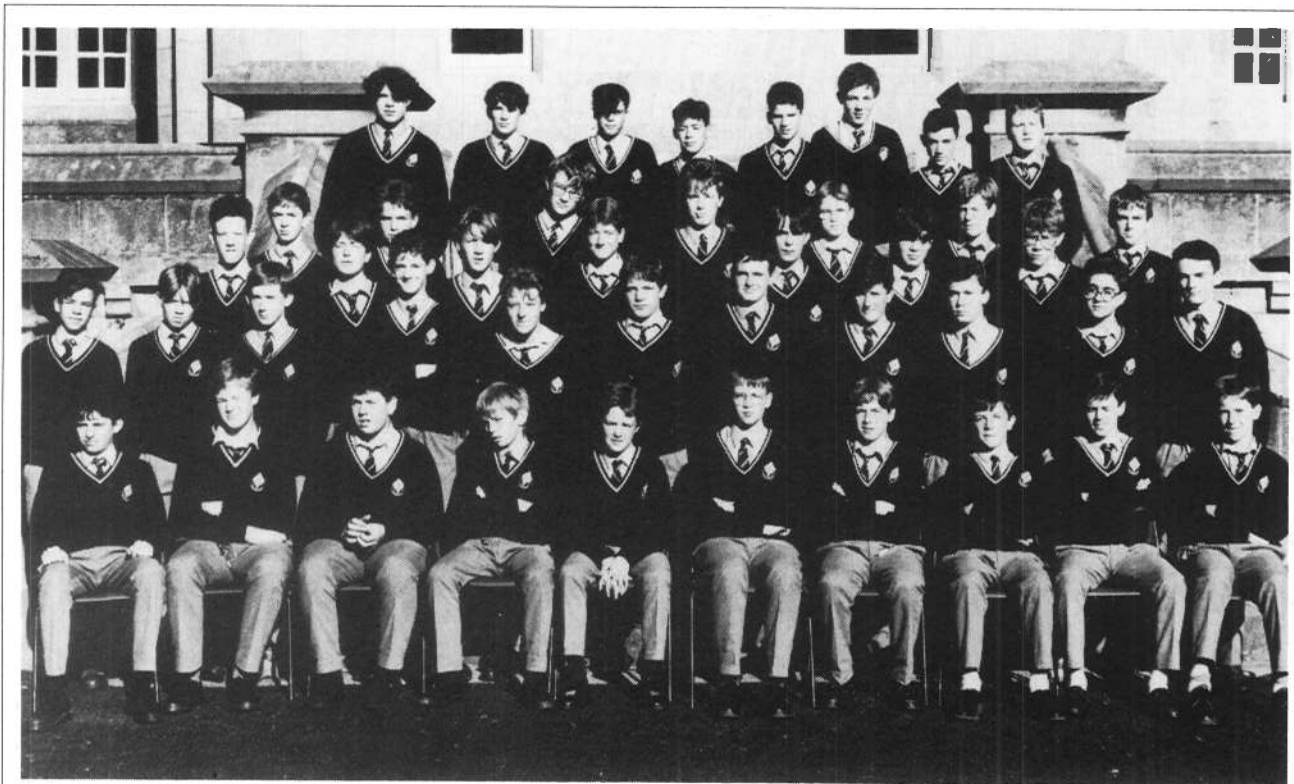
TRANSITION YEAR

Back row (left to right): B. Fennelly, M. Slattery, D. Dunne, A. Hughes, M. Dooley, T. Brophy, B. Cummins, B. Dalton. 2nd. Row: J. J. Byrne, A. Wall, L. Nolan, D. Butler, G. Downes, M. Dowling, E. Delahunty, R. Carroll, P. Watts. Front Row: O. Cullen, A. Murray, K. Hickey, A. O'Keeffe, K. Hennessy, G. Wall, P. Byrne, J. Feighery.



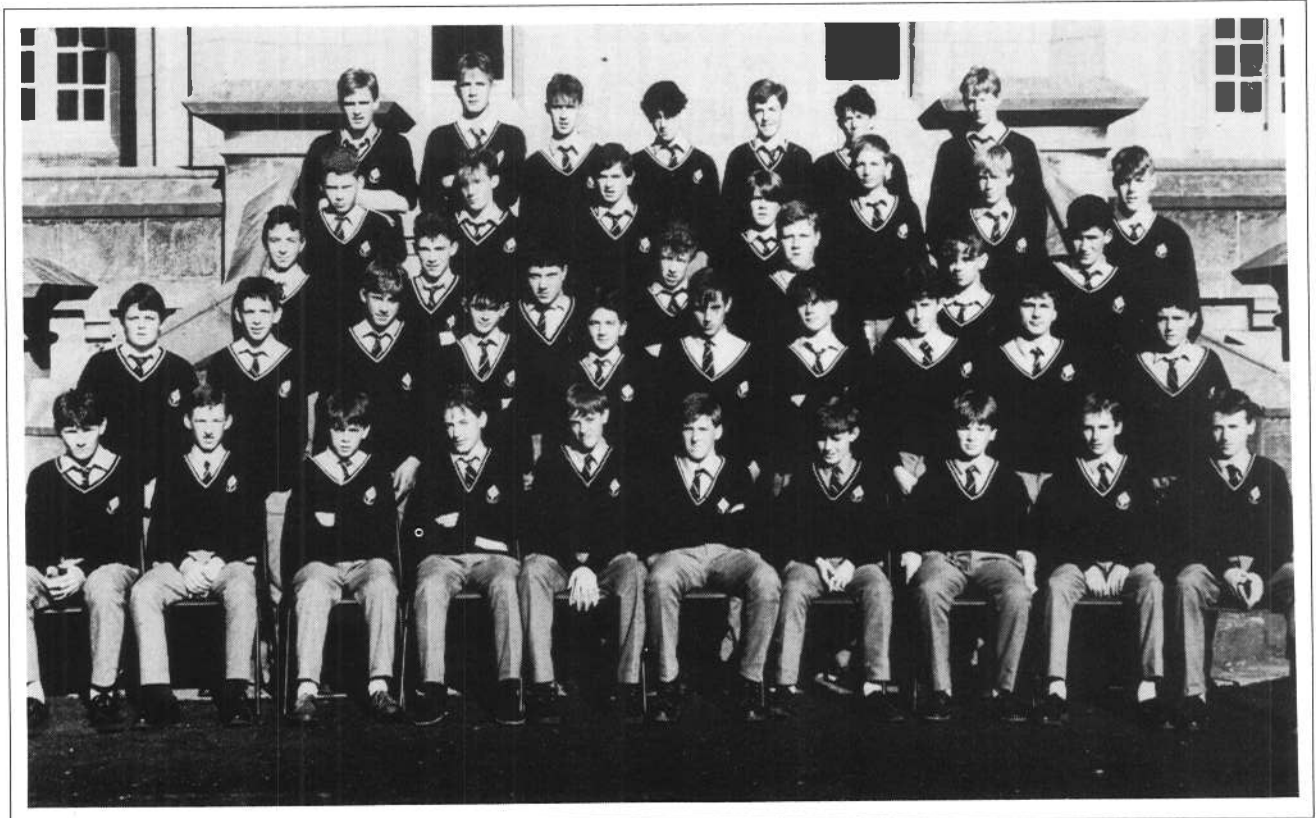
THIRD YEAR 1

Back Row (left to right): M. Dunning, J. Fennelly, D. Forristal, A. Gannon, G. Gaule, L. Gaule, J. Gleeson, P. Grace. Row 4: P. Dunne, P. Drennan, J. Drace, S. Doyle, P. Doyle, K. Doran. Row 3: J. Costelloe, E. Crosse, P. J. Crotty, P. Delahunty, M. Delaney, D. Deniffe, D. Dillon, M. Dowd, P. Dillon, A. Dooley. Row 2: A. Allen, L. Corcoran, S. Comerford, J. Comerford, F. Clohosey, T. Clifford, M. Cassin, C. Canavan, M. Campion, E. Campbell, P. Byrne. Front Row: K. Allen, D. Barnaville, N. Bennett, R. Bergin, T. Brennan, P. Brennan, P. Brien, K. Buckley, D. Butler, J. Butler, P. Butler.



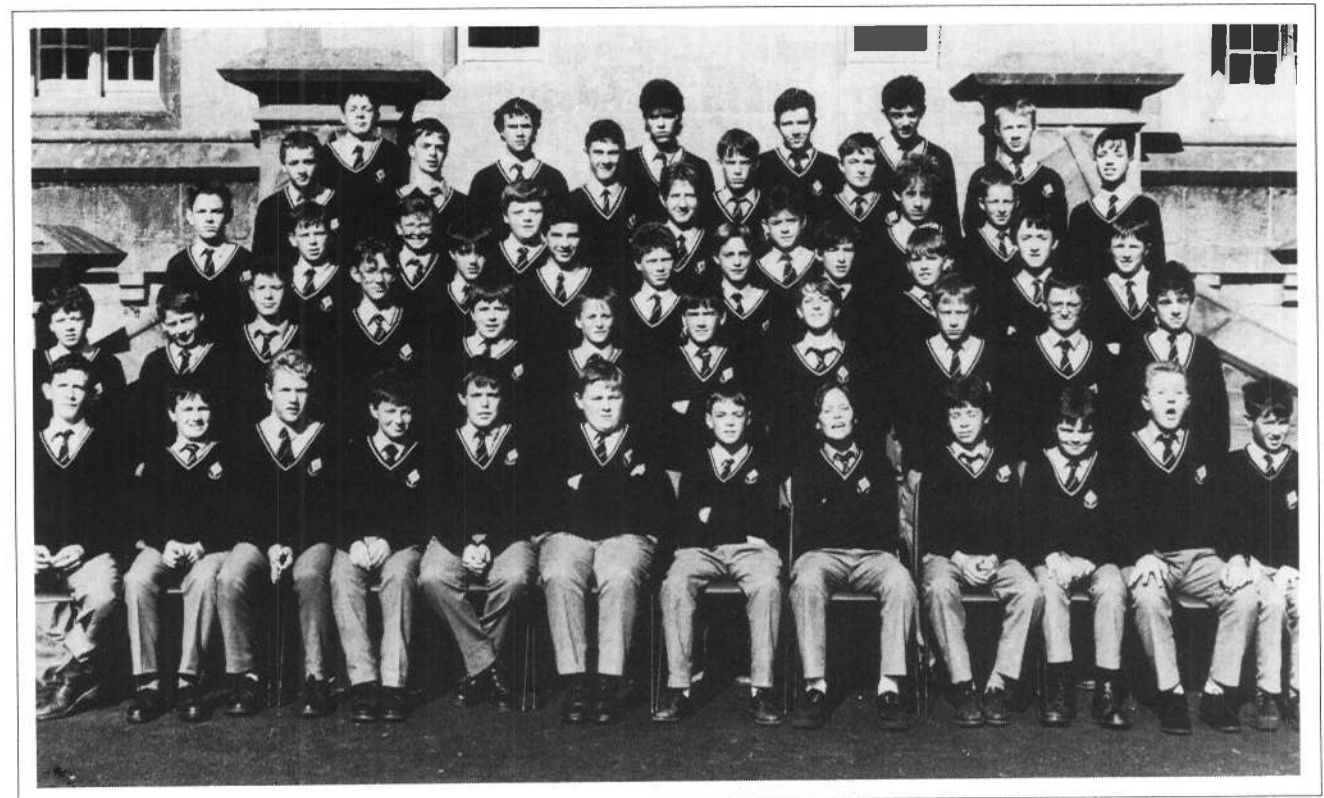
THIRD YEAR 2

Back Row (left to right): W. Moore, A. Lannigan, J. Langton, B. Mulhearn, P. Morrissey, W. Kavanagh, C. Mulhall, N. Maguire. Row 4: B. Kenny, R. Meagher, P. Hehir, K. Hanrahan, L. Maddock, C. Kavanagh, M. Leahy. Row 3: P. J. Kenny, G. Kenny, S. Hickey, P. J. Hickey, D. Kenneally, G. Kelly, A. Moore. Row 2: E. Lennon, E. Keating, D. McEvoy, L. Hutchinson, J. Kelly, J. Manogue, J. Lukeman, D. Lacey, D. Lennon, T. Moore, B. Melia. Front Row: T. Hennessy, M. Hayden, T. Healy, B. Hennessy, D. Holland, N. Kehoe, D. Millea, C. Hickey, R. McEvoy, J. Kavanagh.



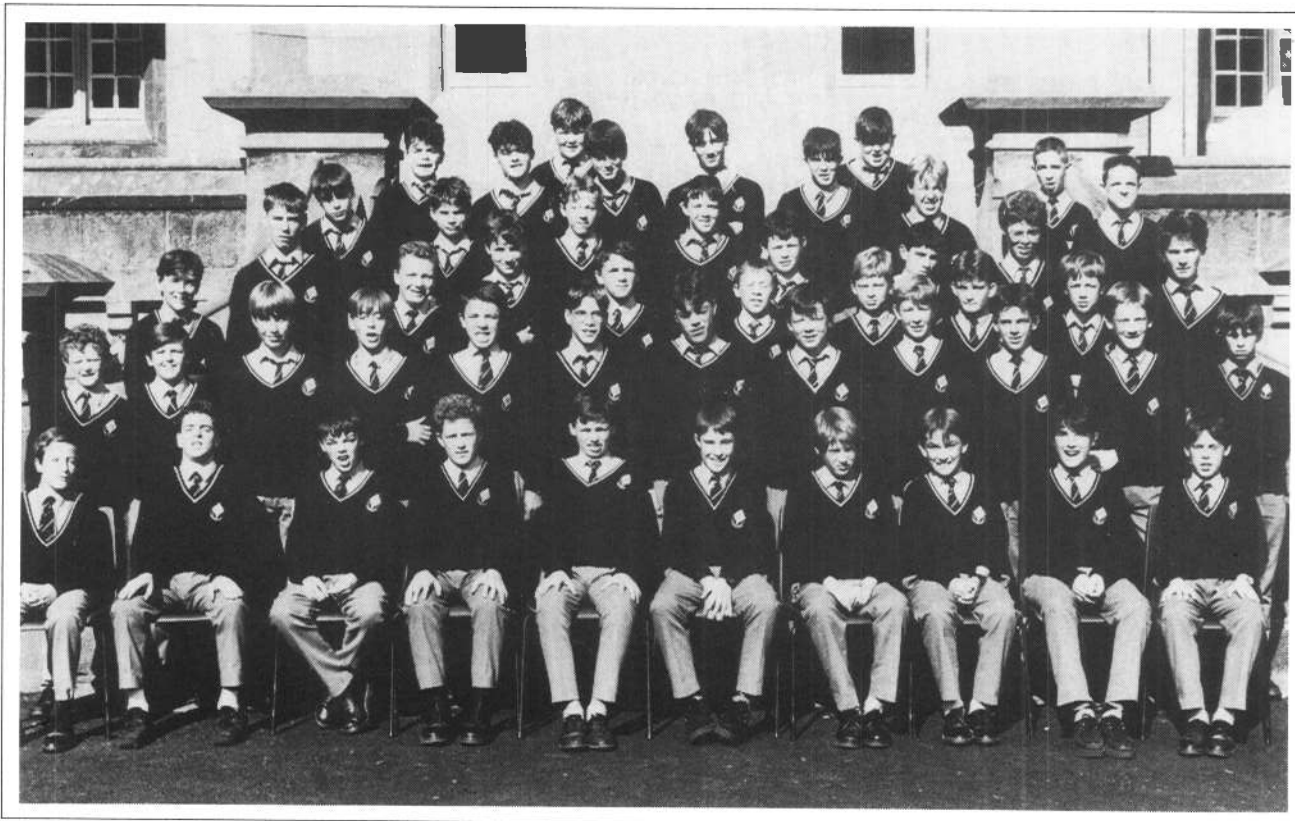
THIRD YEAR 3

Back Row (left to right): P. Ryan, P. Rice, J. Tobin, D. Walsh, T. Power, J. Phelan, M. Murphy. Row 4: B. Prout, J. Power, M. Smullen, J. Raggett, M. O'Connell, S. O'Keeffe, M. Phelan. Row 3: D. Murphy, D. Sheridan, M. Seymore, J. Thompson, P. Shortt, J. Scott. Row 2: D. O'Rourke, P. Slattery, P. Skehan, A. Raggett, R. Stewart, B. Sheehan, C. O'Reilly, S. Murray, T. Walsh, G. Woods. Front Row: V. O'Byrne, J. Nolan, R. Murray, J. Ryan, G. Purcell, D. Ryan, P. Power, D. Weadick, M. Walker, N. Tallis.



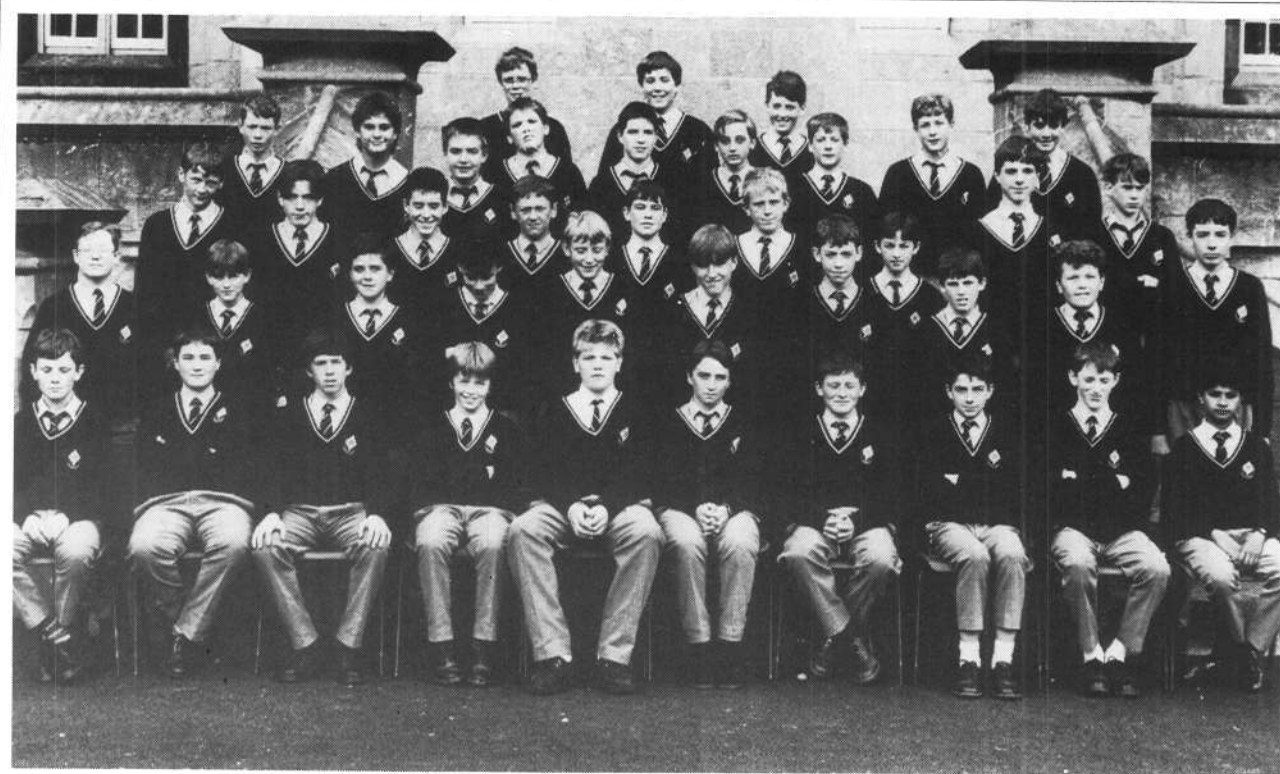
SECOND YEAR 1

Back Row (left to right): J. Comerford, A. Cahill, P. Drennan, J. Doran, M. Connolly, M. Cullen. Row 5: D. Cuddihy, J. Deegan, M. Downey, S. Dowling, A. Aylward, B. Cullen. Row 4: N. Corrigan, J. Butler, J. Burke, S. Brennan, M. Donohue, A. Cagney, W. Fitzgerald, V. Coonan. Row 3: C. Flynn, B. Bolger, B. Butler, L. Cahill, J. Coogan, C. Deevy, J. Cody, T. Fanning, M. Feehan, C. Brennan. Row 2: R. Cassin, E. Foley, G. Cody, W. Dowling, J. Dunphy, J. Dermody, M. Costigan, P. Conway, E. Doran. Front Row: D. Carroll, R. Costelloe, G. Fitzpatrick, M. Bowden, G. Bergin, B. Blanchfield, B. Donohue, P. Delaney, B. Comerford, P. Breen, P. Byrne, D. Dillon.



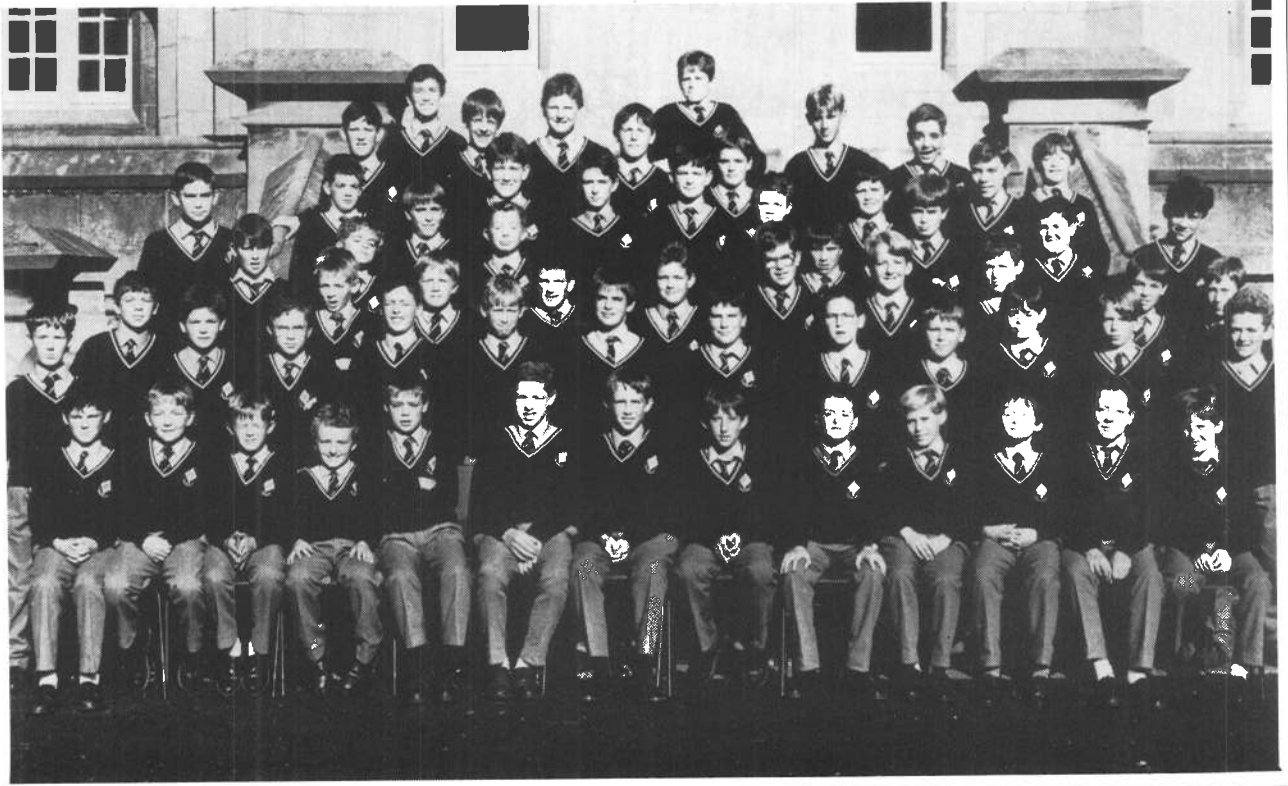
SECOND YEAR 2

Back Row (left to right): R. Grant, T. Larkin. Row 6: M. Hobson-Shaw, O. Kelly, R. Hayes, P. Kehoe, D. Harkin, P. Gleeson. Row 5: B. Maher, J. Murphy, E. McHugh, M. O'Sullivan, M. Morrow, J. Gamble. Row 4: M. Kennedy, A. McGrath, B. Holohan, P. McDonald, L. Griffin, A. Lyons. Row 3: D. Gray, W. Griffith, J. McEvoy, A. Hayden, P. Harte, G. Kennedy, B. Gaule. Row 2: M. Kenny, S. Knox, N. Kenny, D. McMahon, N. Guilfoyle, B. Leech, D. Gibbons, C. McDonald, P. McCormack, B. Gannon, E. Holohan, S. Geraghty. Front Row: P. Knox, D. Keogh, P. Larkin, P. Lawlor, L. McEvoy, R. Kennedy, B. Maher, D. Keating, T. Lawlor.



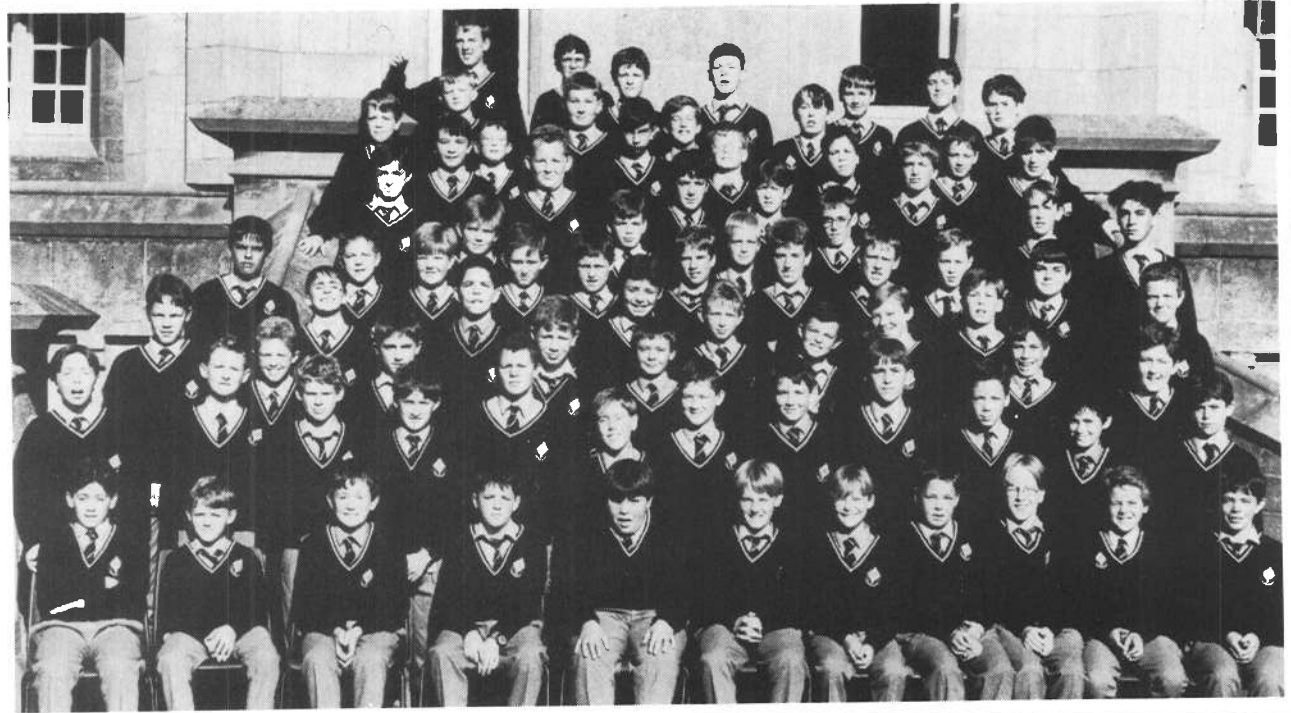
SECOND YEAR 3

Back Row (left to right): B. O'Dwyer, R. O'Dwyer, K. O'Sullivan. Row 4: R. Murray, J. Molloy, L. Morrison, E. Ryan, P. Parsons, D. Neary, R. Quirke, L. Treacy, J. O'Brien. Row 3: D. Seaver, P. Walsh, G. Walton, P. Ryan, N. Walsh, M. Power, J. Treacy, L. Vaughan. Row 2: L. O'Shea, P. Walsh, R. Raftice, G. Sommers, S. Thompson, D. Scott, T. O'Dowd, L. O'Hanlon, J. Young, P. Murphy, W. Murphy. Front Row: J. Purcell, G. Walsh, S. Trant, D. Power, M. Phelan, K. O'Sullivan, J. Purcell, E. Morrissey, S. Morrissey, A. Varghese.



FIRST YEAR 1

Back Row (left to right): M. Comerford, D. Brennan, M. Burke, J. Donohue, R. Fitzgerald, B. Aylward, P. J. Coady, M. Fogarty. Row 4: G. Bennett, S. Carew, J. Foster, D. Delahunty, E. Drea, T. Breen, S. Aylward, N. Brett, M. Brennan, R. Butler. Row 3: A. Dillon, M. Byrne, T. Gypps, J. Flynn, R. Britton, D. Brett, C. Barnaville, R. Breen, P. Delaney, B. Doyle. Row 2: L. Creane, M. Coogan, J. Coady, G. Connolly, A. Geoghan, G. Dalton, L. Carroll, D. Dempsey, J. Dooley, J. Crickley, N. Butler, T. Carroll, A. Butler. Front Row: A. Dooley, P. Coonan, G. Barry, J. Dooley, D. Delaney, M. Daly, E. Brennan, E. Gaine, N. Conway, D. Guinan, G. Collins, A. Cahill, M. Cassin.



FIRST YEAR 2

Back Row (left to right): N. Hickey, B. Vaughan, M. Ryan, W. Maher, K. Phelan, M. O'Carroll, B. Sheppard. Row 6: G. Ryan, C. McGree, E. Holohan, J. Ryan, B. Heverin, M. Teehan, S. Whelan. Row 5: R. Brennan, S. Quirke, F. Mulhall, T. Knox, T. Mulhall, P. Kealy, M. Lennon, M. Lynch, B. Mulvin, K. Freaney. Row 4: S. Moore, P. McLoughlin, D. Wall, J. Lacey, D. Parsons, D. Wyley, M. Kavanagh, N. Hogan, B. O'Shea, F. Walsh, D. Lyng, A. O'Neill, T. Prendergast, P. Moylan, E. Tallis, A. Horan. Row 3: B. O'Donnell, D. Murphy, F. Ryan, E. Larkin, M. Kavanagh, C. Vaughan, A. Harte, C. Kehoe, T. Murphy, J. Spratt. Row 2: P. O'Neill, M. Kavanagh, P. Walsh, S. Perry, D. Satelle, J. Lutterall, D. O'Sullivan, D. Power, P. McEvoy, J. Manning, S. Murray. Front Row: C. Parsons, R. Walsh, D. Whelan, D. Long, D. Molloy, K. Nicholson, N. Smith, T. Lanigan, T. Kilroy, G. O'Brien, L. Moloney.

1792-1992: Two Hundred Years of Ecclesiastical Studies

The year 1992 marks a most significant anniversary in the history of St. Kieran's College. Two hundred years ago, in the 'Old Academy' (later part of the former Loreto Convent building), two young Kilkenny priests initiated the first public course of ecclesiastical studies in Ireland since the introduction of the Penal Laws.

The pioneers were the twenty-nine-year-old Dominican Andrew Fitzgerald and the twenty-six-year-old Patrick Magrath. The two men had only recently returned from the Continent, the former from his teaching post in Lisbon, the latter from his studies in the Irish College in Paris.

The Relief Act of 1782 had enabled Catholics to establish schools within the law, and a school for young boys 'destined especially for sacred orders' was immediately founded in Burrell's Hall, on the site of the present St. Mary's Cathedral. But the act expressly prohibited the erection or endowment of any 'popish' university or college, so that ecclesiastical studies, properly speaking, were still not permitted in Ireland.

Ten years later, the situation on the Continent had changed dramatically in the aftermath of the French Revolution, and in Ireland a greater spirit of religious tolerance prevailed. This was particularly true of Kilkenny, where the Corporation declared itself in favour of 'unfettered education' in February 1792.

When Fr. Fitzgerald initiated his public course of Philosophy in the autumn of 1792, there were twelve Ossory students in the class, ranging in age from eighteen to at least forty. The numbers increased to thirty by Christmas, with students coming mainly from Cashel and Waterford. The course of studies was of five years' duration, with two years of study in Logic, Metaphysics and Natural Physics, and three years of Dogmatic and Moral Theology, particularly the latter. There were Scripture lectures on Sundays. Bishop Lanigan took an active part in the life of the seminary, examining students every month from the time they commenced theology.

When the Royal College of Maynooth was opened in 1795 two students from Kilkenny, Malachy Brennan and Thomas Kinshela, matriculated into theology and were ordained by Bishop Lanigan in 1797 (they were the first

students to be ordained, it appears, from the Royal College).

In Kilkenny, an early ordination was that of John Brown from Cashel diocese. He was ordained towards the end of 1795 or early in 1796. Charles Kavanagh, of Ballyphilip, Galmoy, one of the first student priests in the college, was ordained by Bishop Lanigan early in 1797.

The year 1797 also saw the first group being ordained from the college. It numbered at least ten. The practice of ordaining students before they began their studies, common in Continental colleges, was adopted by the new seminary and remained a feature of its life for many years.

Fr. Fitzgerald and Fr. Magrath ran the college together for the next eight years until Fr. Fitzgerald left for Carlow. When they made up their accounts before parting it is said that their net profit came to sixpence.

Fr. Fitzgerald was to make a major contribution in Carlow College, of which he became president in 1814. This well-beloved cleric died in 1843.

Fr. Magrath spent twenty seven years in the Old Academy before dedicating himself to the pastoral ministry. This was interrupted by a brief and stormy period as rector of his *alma mater* in Paris (1827-28). He died as P.P., Inistioge in 1840.

Bishop Lanigan, who had given much to the seminary, went to his reward in 1812.

Frs. Fitzgerald and Magrath and Bishop Lanigan have assured themselves of a significant place not only in the history of St. Kieran's but also in the history of ecclesiastical studies in Ireland.

Fearghus O Fearghail



"A characteristic and unmistakable portrait of the good, the generous, the noble-hearted Father Andrew, in the reception room of Carlow College," is how this representation of Dr. Andrew Fitzgerald was described by a commentator in 1875.

SEMINARY REPORT

A Different World: Motivation and Training in Review

JAMES CASSIN

St. Kieran's College has undergone considerable change in recent years. The most notable change has taken place in the composition of the student body. Background, origin and age have altered considerably over a period of ten years. This year 29 students are in formation — 6 for Ossory, 6 for Derry, 6 for Meath, 3 for Menevia, 2 for Armagh, 2 for Cardiff, 2 for Wrexham, 1 for Nottingham and 1 for Atlanta. The majority of the students are under 23 years of age.

Today's student comes from a very different world than his colleagues of yesteryear. As a consequence, he comes into a very different seminary. The need to form priests for today has raised challenging demands. When St. Kieran's first opened its doors to students for the priesthood in 1792, and for many years afterwards, it was relatively easy to identify what priestly formation entailed. In recent years, and particularly since Vatican Two, the seminary is ever more aware of the ongoing renewal that is a constant feature of the Church and of the world. And so the seminary must seek to renew itself in terms of the wider Church and society in an attempt to respond to the needs of the Church and the student.

If we look at St. Kieran's today we will see that many of the securities of the past have disappeared. First of all the student comes to the college with a new range of hopes, concerns, and expectations. Fewer of his contemporaries are likely to understand or support what he is doing. He may already have spent some time at work. He may not feel at home with the academic programme demanded of a seminarian. He may come from a family where the practice of the faith is not as firmly rooted as it was in the families of students in the past. Yet all students come to formation with a high idealism and a remarkable enthusiasm for the following of the Gospel. This is wonderful to see.

THE CONTEMPORARY SITUATION

The seminary has had to respond to the contemporary situation. As a result it is a different and new environment. Structures, rules, directives etc. still have their place, as in the past. However seminary life is not nearly as 'programmed' as it was. The emphasis now is on forming priests who are able to care for others

and take responsibility for leading the community in a changing world.

A major concern for any formation programme is to ensure that the student has a mature grasp of his self-worth in relation to God, to others, and to the Church, and that out of this knowledge he freely chooses priesthood. This calls for a great deal of maturity and accountability on the part of the student. It is not simply a matter of fitting in with a particular structure but rather of becoming the kind of person who can minister to the needs of the people of God out of his own convictions. In the end it calls for the formation of a person imbued with 'kingdom values' who has attained sufficient personal freedom to minister selflessly to others. This is no mean goal to be achieved by any seminary — or by any student.

RESPONDING TO CHALLENGES

In an attempt to respond to the challenges described above, a full review of our seminary programme was instituted in September 1987. A committee consisting of college staff, students, diocesan clergy, religious (male and female) and a number of lay people was formed. The committee met in plenary session on eight occasions.

Much of the plenary sessions was taken up with evaluating the work being carried out by sub-committees dealing with specific areas of seminary life: Pastoral Formation, Academics, Spirituality, Methodology, and Personal Growth. As in any process of this nature, the lion's share of the work fell to the smaller groups.

In May 1988 the review body was able to present recommendations for the forthcoming year. The entire proposals were discussed with Bishop Forristal and, with his approval, it was decided to implement them.

The main recommendations of the review body were that:

(1) the formation of pastors be the guiding principle in the restructuring of the formation programme;

(2) particular emphasis should be placed on the pastoral and personal formation of the student;

(3) the well-developed academic and spiritual programme already in place should remain.

This is in accordance with the basic plan for Priestly Formation of 1970 which stated: 'The pastoral aspect must receive special emphasis in all subjects which are taught the students must be trained to acquire the ability to involve themselves with true pastoral concern in the lives of the faithful,' a point reiterated in The Norms for Priestly and Training (Revised Edition 1986; Episcopal Conference of Ireland): 'Since the purpose of the seminary is to form pastors the entire training must have a pastoral emphasis'.

THE FORMATION PROGRAMME

As before the formation course for priesthood stretches over six years. In the first year, the student is introduced to Sacred Scripture, Theology and Philosophy. A special programme in spiritual and personal formation takes place during Advent and Lent. This helps towards a deeper and more mature choice of seminary life.

In the second year, the emphasis is on Philosophy and preparatory work for the degree and diploma courses.

Years three to six are devoted to the major courses in Sacred Scripture, Theology, Liturgy, History, and Canon Law, leading to a Diploma or Degree granted by Maynooth College.

Because of the importance of pastoral formation, pastoral programmes are in place for all students. First-year students, by way of introduction, have a three-hour weekly placement in one of the sheltered workshops in Kilkenny. Second-year students do chaplaincy work in the local hospitals.

Third- to sixth-year students follow a different programme each year. This year the focus is on marriage and family. The course and formation work in the four-year cycle will seek to address this area.

Personnel from the Clanwilliam Institute act as consultants to the students and staff in

directing the pastoral programme. All students doing practical pastoral work are supervised. A trained supervisor meets the students in groups each week to discuss and assess the effectiveness of their work and how it is contributing to their formation.

Hand-in-hand with pastoral formation goes personal formation. Each student is recommended to meet a counsellor for an assessment at an early stage and is offered an opportunity for one-to-one counselling throughout the six years of formation. In addition, each student takes part in a weekly personal development group under the direction of a counsellor.

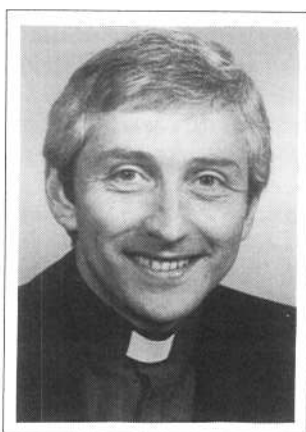
There is a danger that in the attempt to renew the seminary structure and make it a place for the formation of well-integrated pastors, we may neglect the spiritual life. Henri Nouwen points out that prayer is the source of everything and adds that 'prayer requires supervision and direction. If we do not hesitate to study how love and care reveal themselves in encounters between people, then why should we shy away from detailed attention to the relationship with Him who is the source and purpose of all human interactions?'

With this in mind each student is required to attend classes in spirituality and have a spiritual director with whom he meets regularly. Thus the spiritual life of the student is formed in a school of prayer by keeping him in touch with the life-giving spirit within.

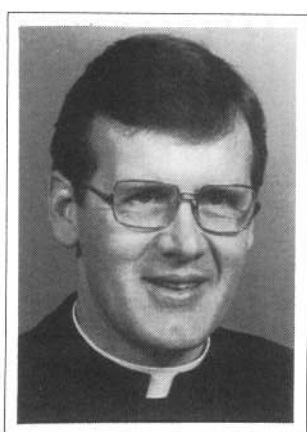
STAFF CHANGES

The seminary has had a number of changes of personnel in the last five years. Fr. Patrick Comerford who had been Dean since 1983, was appointed Administrator (1987) and Parish Priest (1990) of St. Canice's parish, Kilkenny. Fr. Dan Bollard, who was Spiritual Director for twelve years, is on a two-year sabbatical, with a missionary assignment in Nigeria and further study in the U.S. Fr. Anthony Draper, Professor of Dogma for five years, is now Professor of Systematic Theology at All Hallows College Dublin. Fr. James Dollard, Professor of Ecclesiastical History for twenty years, is curate in the parish of Piltown.

Among those to join the staff recently are Fr. Dan Cavanagh, Spiritual Director; Fr. Liam Bergin, Professor of Theology; Fr. Dan Carroll, Director of Pastoral Formation, with Frs. Michael Ryan, Laurence Wallace and John Coonan, Pastoral Supervisors; and the following lecturers: Fr. Brian Johnston (Ethics and Moral Theology); Fr. Richard Scriven (Music); Miss Anne Walsh (Catechetics); Mrs. Angela Quinn, (Ecclesiastical History); Fr. John Crowley (Sociology); Msgr. Martin Campion (Homiletics and Communications); Mrs Mary Dermody (English).

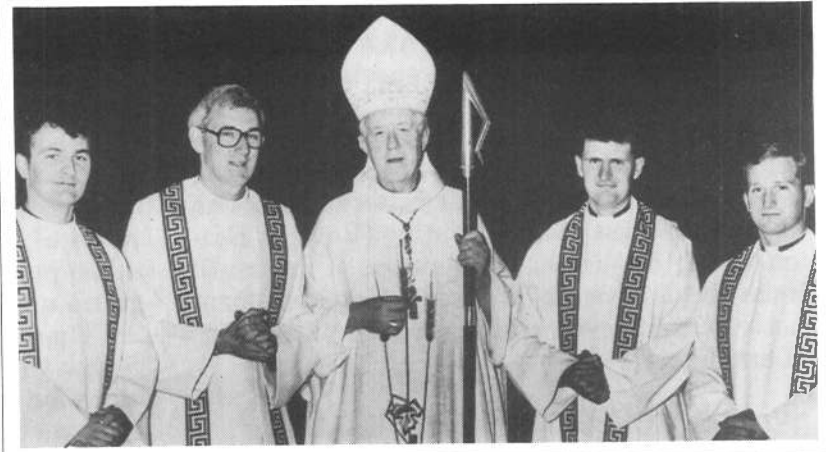


Fr. Bollard



Fr. Comerford

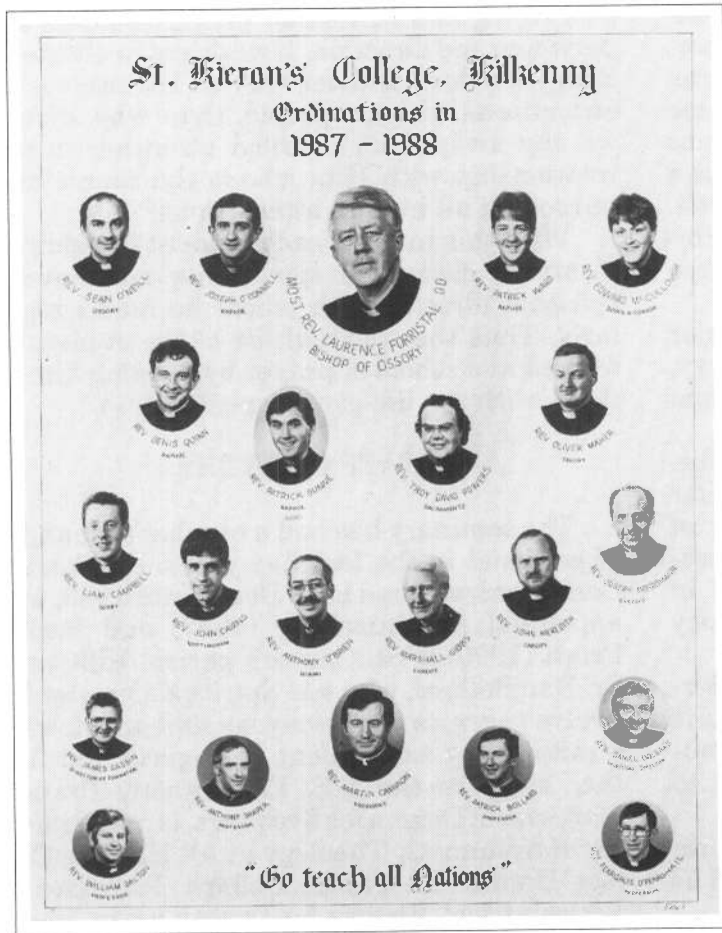
ORDINATIONS



ORDINATION CLASS 1991

(Top left, left to right): Rev. Frank Gerrard (Wrexham), Rev. Val Treacy (Ossory), Rev. Thomas Corcoran (Ossory).

Rev. Padraig O'Baoill, who was in St. Kieran's for one year, was ordained for the Diocese of Raphoe by Bishop Seamus Hegarty in July.



ORDINATIONS 1990

(Above, left to right): Rev. Roderick Whearty, Clara; Rev. Thomas Coyle, Kilkenny; Rev. John Butler, Freshford and Rev. John Kennedy, Kilmacow photographed with Most Rev. Laurence Forristal, Bishop of Ossory, for which all were ordained. The ordinations took place in the native parish of each over a period of two weeks from June 2nd. to June 16th. 1990.

ORDINATIONS 1988

The class of 1988 (classpiece left) numbered fourteen – two for Ossory, six for Northern dioceses, three for the Archdiocese of Cardiff, two for U.S. dioceses (including a native Sacramentan who had studied at St. Kieran's for two years) and one for a U.K. diocese.

Of the six for Northern dioceses, four were for Raphoe, one was for Down and Connor and one for Derry.

Among those ordained for Raphoe by Bishop Seamus Hegarty in Letterkenny on 3rd. July 1988, Frs. Pat Ward, Joseph O'Donnell, and Jim Quinn had spent five years in St. Kieran's and Fr. Paddy Dunne had spent two years there before going on to the Irish College in Rome. Shown left are (l. to r.): Frs. Ward, Coll (studied at Maynooth), O'Donnell, Dunne and Quinn with Bishop Hegarty.



SEMINARIANS 1991-2



THIRD, FOURTH, FIFTH AND SIXTH-YEAR SEMINARIANS

Back Row (left to right): Seamus Houlihan (Meath), Gareth Jones (Cardiff), Patrick Hughes (Armagh), Raymond Dempsey (Ossory), Oliver Devine (Meath). Row 2: Oliver Kearney (Derry), Brendan Ferris (Meath), James Bourke (Nottingham), Mark Rowles (Cardiff). Front Row: Paul Watson (Menevia), Barry Condron (Meath), Colin Parkhill (Derry), Denis Connolly (Menevia), Dominic Mallon (Armagh).



FIRST AND SECOND-YEAR SEMINARIANS

Back Row (left to right): Stephen Else (Wrexham), Gerard Johnson (Wrexham), Philip Harries (Menevia), Derek Dooley (Ossory). Row 2: Rory Lynch (Derry), Liam Taylor (Ossory), Kevin Dolan (Derry), Eugene Coyle (Derry), Kieran Troy (Ossory). Front Row: Adrian Cooke (Derry), John Murphy (Meath), Francis Curran (Atlanta), Leo Butler (Ossory), Richard Nolan (Ossory), Liam Malone (Meath).

SEMINARY DIARY

SEPTEMBER 1989

Tuesday 12th: Seminary re-opens: 27 students begin the year.

Thursday 14th: Orientation course: Sister Bernadette Duffy from St. Patrick's talks to the staff and students about the life and work of a Christian in community.

Friday 22nd: Review Committee meet to discuss the forthcoming synod on formation

OCTOBER 1989

Tuesday 3rd: Seminarians' Retreat directed by Fr. Benjamin Connell, OFM Cap.

Sunday 8th: Bishop John d'Arcy from Fort Wayne-South Bend, USA, visits the college and celebrates the Sunday Eucharist with us.

Sunday 22nd: Mission Sunday: Declan O'Brien, Chairman of the Episcopal Commission for the Laity, gives a reflection at Mass on the role and mission of lay persons in the Church.

Wednesday 25th: Bishop Seamus Hegarty of Raphoe visits the college.

NOVEMBER 1989

Saturday 11th: Seminarians attend a Youth Ministry Course at the college.

Saturday 21st: Soccer Team loses the day against St. Patrick's, Thurles — in Thurles.

DECEMBER 1989

Monday 4th: Seven first-year seminarians begin a spiritual formation programme which takes place during Advent (and again in Lent) with an initiation ceremony and concelebrated Mass.

Thursday 21st: Day of Evaluation, conducted by Fr. Patrick Bollard.

In the evening, a Christmas party for friends of the seminary proves a very enjoyable occasion.

Friday 22nd: Christmas holidays begin.



The late Archbishop William Foley of Perth researching St. Kieran's' long connections with his archdiocese during a visit to the College in 1988, with (l. to r.): Frs. Martin Campion, Fearghus O'Fearghail and Michael Ryan.

JANUARY 1990

Monday 15th: Seminary re-opens.

Saturday 20th: Sr. Mary Jo Sheehy directs a seminar on Sexuality and Celibacy.

Ecumenical Service in College Chapel to mark Church Unity Week. Rev. Heuston Finlay of St. Canice's Cathedral preaches the homily.

Friday 26th: Bishop Noel Willoughby, Church of Ireland Bishop of Cashel and Ossory, spends the morning with the students reflecting on church unity and theological formation.

Tuesday 30th: Staff and students of the college begin a week of visitation to the senior students in the secondary schools of the diocese in preparation for the forthcoming vocations weekend.

Candidacy is conferred by Bishop Forristal; staff and seminarians are guests of the Bishop for dinner.

FEBRUARY 1990

Sunday 4th: Directed Retreat for Years 2-6 begins in Peace in Christ, the diocesan retreat house.

Friday 9th: A three-day visit of students from the Church of Ireland Theological College begins; it proves to be an enlightening and encouraging experience for all.

Monday 12th: Bishop Forristal, Bishop Willoughby, Church of Ireland clergy, Sam McClure (Headmaster of Kilkenny College) and 20 students from the Church of Ireland Theology College join us for Evening Prayer and supper afterwards.

Saturday 17th: Vocations weekend attended by seven young men interested in priesthood.

Wednesday 28th: Sixth-year Deacons go to parishes for the duration of Lent and Holy Week.

MARCH 1990

Tuesday 13th: Eleven Ossory priests are in the college for two days as part of a renewal course. It is encouraging for us to see them continuing their formation.



Bishop Michael Smith of Meath on a visit to St. Kierans, during which he celebrated Mass for all the students and met those students studying for service in his diocese (l. to r.): S. Houlihan, B. Ferris, O. Devine, B. Condron.

APRIL 1990

Friday 6th: Diaconate is conferred on two Ossory students (Tom Corcoran and Val Treacy) by Bishop Forristal.

Tuesday 10th: Seminarians attend AIDS workshop at All Hallows College, Dublin.

Wednesday 11th: Staffs of the South-eastern seminaries meet in St. Patrick's, Thurles.

Saturday 14th: Fr. Jim Cassin begins a ten-day visit to the U.S. with a view to convening a reunion of St. Kieran's' priests there sometime in 1991.

Thursday 26th: Pastoral placements this year have been arranged through Ossory Social Services; first in-service training session is on drug addiction.

Friday 27th: Fr. Colm Kilcoyne begins a retreat for seminarians. The retreat is also open to anyone from outside the college who wishes to attend.

MAY 1990

Friday 4th: Michael Drumm conducts a seminar on the contribution of Karl Rahner to theology.

Sunday 6th: Radio Mass broadcast from college.

Tuesday 8th: Vocations Team from Cardiff Archdiocese visits the college.

Friday 11th: The Ministries of Lector and Acolyte are conferred by Bishop Forristal.

JUNE 1990

Saturday 2nd: Ordination to priesthood of Roderick Whearty in Clara, Co. Kilkenny; other Ossory ordinations are at Freshford (John Butler, June 3rd.), Kilmacow (John Kennedy, June 9th.), and St. Mary's Cathedral (Tom Coyle, June 16th.)

Wednesday 20th: Ordination to Diaconate of Frank Gerrard in Llandidno for the Diocese of Wrexham.

Friday 22nd: Ordination to priesthood of Bill Boxhall in Chepstow for the Archdiocese of Cardiff.

SEPTEMBER 1990

Monday 10th: Students return after the summer break. Fr. Michael Ryan is our new President. Congratulations and best wishes go to him in the



Photographed during a visit to St. Kieran's by Anglican bishops attending an international congress in Kilkenny in April 1991 were (l. to r.): Fr. Michael Ryan, President; Bishop Forristal; Archbishop French Chang-Him of the Indian Ocean; Fr. Dan Carroll, Ossory Vicar for Ecumenism; Archbishop Michael Peers, Primate of the Anglican Church in Canada; and Bishop Noel Willoughby.

task of guiding the destiny of the college in the coming years.

Monsignor Martin Campion has been appointed Parish Priest of Danesfort. We offer congratulations, best wishes and thanks to our former President and teacher for so many years of dedicated service to St. Kieran's.

Fr. Dan Carroll is our new Pastoral Director.

Saturday 22nd: 'Come Follow Me': with these words we welcome ten new first-year seminarians, who joined us on Monday 17th. During the weekly Holy Hour we reflect upon the call of Jesus to enter into his service. Later there is a very enjoyable social evening.

Friday 28th: 'Death isn't the end, it is the snuffing out of the candle when the dawn comes'. These were the words of Fr. Noel Stanton, who was murdered in South Africa during the past week. A Requiem Mass is celebrated by Fr. Cassin in the presence of 16 concelebrating priests. It is a moving and prayerful occasion, at which 40 of the late priest's friends from the locality attend. The seminarians sing and serve at the Mass, and later host those present in their refectory.

Saturday 29th: 'Be still and know that I am God'. Requiem Mass in the college for Mr. James Dalton, the father of Fr. William Dalton, Professor of Canon Law, who leads the concelebration.

NOVEMBER 1990

Saturday 10th: St. Kierans play St. Patricks, Carlow in soccer series and draw two-all. It is a very enjoyable day, and the game is 'videoed' for later viewing.

DECEMBER 1990

Sunday 2nd: First Sunday of Advent: First-year spiritual/personal development programme begins.

JANUARY 1991

Saturday 19th: Fr. Terence OFM Cap., introduces a day of recollection as 'wasting time with God.'



Archbishop Derek Worlock of Liverpool during a visit to St. Kieran's when he discussed his archdiocese's many connections with Ossory (Liverpool's late Archbishop Downey, 1928-53, was a native of Kilkenny) and the college; photographed with him (centre) were Frs. Eamonn O'Gorman and Michael Ryan, Monsignor John Furnival (Archbishop's Secretary), and Fr. Jim Cassin.

Thursday 24th: Dr. Noel Willoughby, Church of Ireland Bishop of Cashel and Ossory, visits and speaks to the seminarians on the theme of Evangelisation.

Thursday 29th: Bishop Forristal confers Candidacy on Paddy Hughes, a student for the Archdiocese of Armagh, and David Caldwell, a student for the diocese of Wrexham. A very pleasant supper follows at the invitation of the Bishop at Peace in Christ.

FEBRUARY 1991

Sunday 17th: Students go on retreat at Peace in Christ. Third-years attend a programme of discernment in St. Anne's Convent, Portarlington.

MARCH 1991

Friday 1st: Today the college chapel rings with the *Cymraig*, as Welsh was chanted, sung and spoken on the feast of St. David. Fr. Cassin, with bilingual eloquence, speaks eruditely of St. David's contribution to the life of the Church.

Tuesday 5th: St. Kieran's Day. Staff, seminarians and lay students gather at the Cathedral for Mass with a moving mime of St. Mathew's account of seeing Jesus in the least of one's brothers.

Wednesday 6th: First-year students begin their Lenten programme to-day.

Friday 8th: Bishop Lagan, Auxiliary Bishop of Derry, visits the College. During Mass, he preaches eloquently on the primacy of love.

Thursday 14th: Rev. David Cooke, Warden of the Methodist Theological College, visits the college

with some of his students. They join the seminarians for evening prayer.

Friday 22nd: Paddy Hughes (Armagh) is ordained Deacon by Bishop Forristal.

APRIL 1991

Monday 1st-8th: Easter Holidays.

Saturday 27th: Retreat Begins.

MAY 1991

Friday 10th: Staff and seminarians go on a three-day house trip to Galway and Clare.

Monday 20th: The ministries of Lector and Acolyte are conferred on Second- and Third-year students by Bishop Smith of Meath.

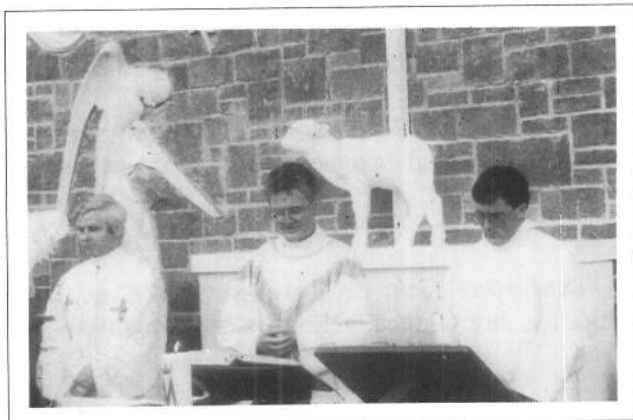
Monday 27th: Summer Examinations begin

Friday 31st: Summer holidays begin.

JUNE 1991

Ordinations take place in their native dioceses of Rev. Thomas Corcoran (Ossory), Rev. Valentine Treacy (Ossory); and Rev. Francis Gerrard (Wrexham); we wish them every blessing in their ministry.

(This material has been edited from accounts of seminary life that have appeared in various internal college publications and we thank the diarists for their faithful record. Ed.)



Left above: Fr. Jim Cassin (centre) concelebrates Mass at Knock Shrine during a visit by staff and seminarians with Fr. William Dalton (l.) and Rev. Val Treacy.

Above: Monsignor Martin Campion receives a going-away gift following his appointment as parish priest of Danesfort.



Left: The cast of 'Moll', the play by John B. Keane which was presented in the college theatre on March 22nd, 1990 by seminarians and friends: (standing, l. to r.): Dominic Mallon, Bill Boxall (producer), Oliver Devine, Seamus Houlihan, Val Treacy; (seated) Mary Martin, Paddy Hughes, Geraldine Butler.

ORDINATION CLASSPIECES: 1953 and 1955



Rev. Patrick O'Rafferty
Sacramento



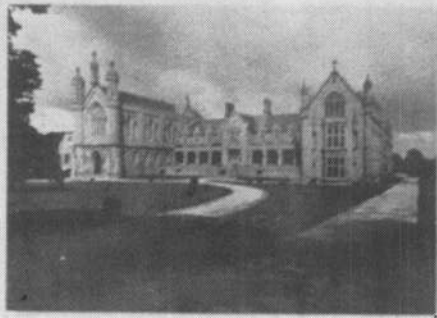
Very Rev. Patrick Canon Murphy
President



Rev. Patrick Brosnan
Motherwell



Rev. William Bolger
San Diego



Ordinations
St. Kieran's College Kilkenny
7th June 1953



Rev. John Lenthon
St. Augustine



Rev. Patrick Murphy
Mobile



Rev. Thomas Shahan
Washington



Rev. Thomas S. Shahan
Motherwell



Most Rev. Dr. Patrick Collier
Bishop of Ossory



Rev. Michael Butler
Cheyenne



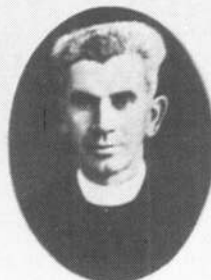
Rev. William Hickey
Kerry



Rev. Cornelius Horan
Hoxham and Newcastle



Rev. Thomas Daly
Seattle

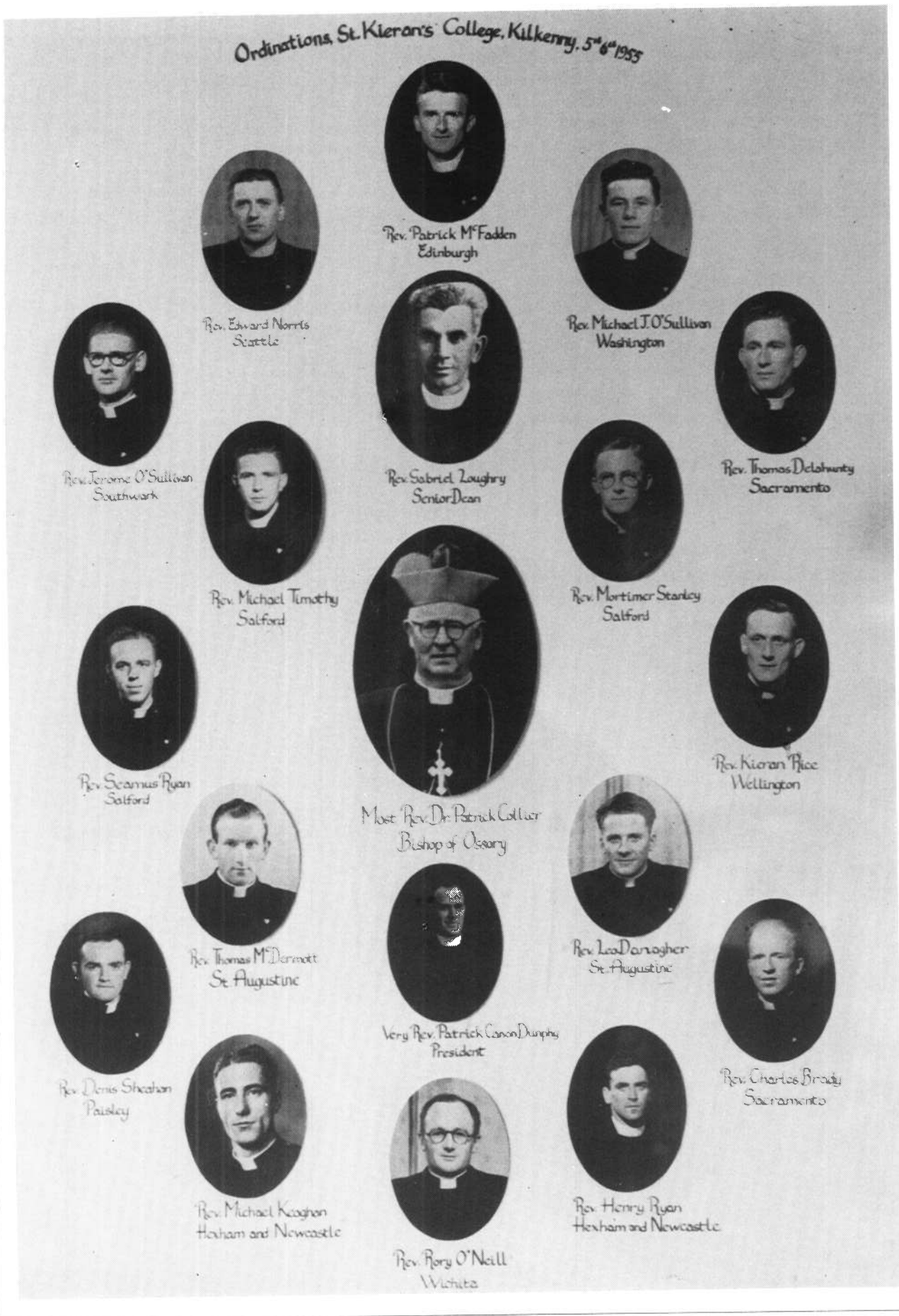


Rev. Sobriel Loughery
Senior Dean



Rev. Martin Power
St. Augustine

With the 1954 and 1956 classpieces published in the last issue and the 1953 and 1955 classpieces shown here, the series from 1930 to the present is complete. The script and design are by Fr. Martin Delaney, who is currently studying in Washington D.C.



FROM THE DIOCESES

*All the People of God,
clergy, religious or lay people,
work in the one vineyard of God;
each with particular gifts and ministries,
different yet complementary.*

*All are living members of Christ's body,
built up through the power of the Spirit.
Being a Christian does not arise
simply from the life
of grace and holiness:
it also arises from the state of life
that is specific to clergy,
to laity and to religious.*

The Vocation and Mission
of the Laity 55

New church at Loughboy is city's first in 80 years

By early 1992, Kilkenny City will have its first new church in more than three-quarters of a century — and for the first time ever, a city parish will have two churches within the urban area.

The new Church of St. Fiacre at Loughboy, off the Waterford Road, will serve the rapidly-growing south-western environs of St. Patrick's parish, and in particular the major housing estates of Loughboy and Ardmore. The exact location is on a site of almost two acres at Bohernatounish Road, beside the Loughboy Shopping Centre.

St. Fiacre's is the first church to be constructed in the city since St. John's (O'Loughlin Memorial) Church was completed in 1910.

During the past decade, all of the other city churches, and St. Patrick's itself, have undergone extensive renovations but expanding populations have generally been catered for by increasing the number of church services rather than by increasing space.

In the mid-1980s, the first acknowledgement of the importance of the Loughboy area came with the location of the new Presentation Sisters Secondary School there.

In 1987, St. Patrick's launched a parish development plan to cope with its status as the largest parish in the Diocese of Ossory. Its parish church was in need of repair and was on a restricted site; most of its 6000 people were concentrated in the new estates in the Loughboy/

Ardmore area, which housed over 1000 families.

As part of the development plan, the parish church was renovated, a new sportsfield opened for the Boy's School and St. John of God Convent School, and the cemetery at Foulkstown extended.

In 1989, St. Patrick's was chosen for a pastoral experiment with the appointment of a team of priests under a designated leader, rather than the traditional administrator/curates structure. At the same time, the other major city parishes (St. John's and St. Canice's) had their administrators designated as parish priests.

By 1990, the decision to provide a new church for St. Patrick's had been finalised. In 1991, construction began on a building to accommodate 400 people in a fan-shaped arrangement which will ensure close proximity to the altar for all and also promote a sense of prayerful participation in the liturgy.

A special feature is a glass-panelled tower which directs a mellow light into the sanctuary area. The cross on the tower rises to a height of 14 metres.

The overall aim of the building, which has been designed by Richard Barnwall & Quinn, Architects, Dublin, is to create a place of worship that not only meets the liturgical and spiritual needs of the parish, but that also adds to the sense of community in the area, fits in well with its surroundings, and constitutes a significant and appropriate landmark.

It will take its place among the select group of new churches that have been completed in the diocese in recent decades — Bigwood, Borris-in-Ossory, Camross, Dunamaggin, Graine, Hugginstown, Jenkinstown, Windgap.

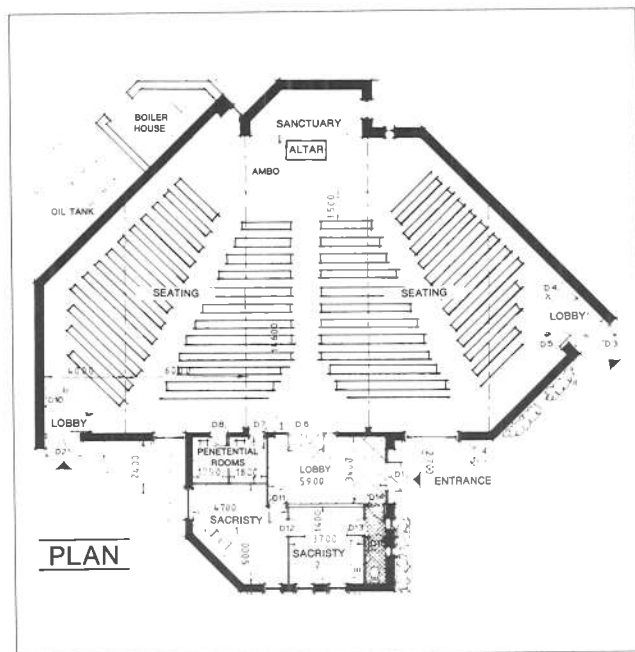
Meanwhile plans for a new church for the parish of Castlecomer are well under way. The original building dates from about 1784, with extensions built in the following two decades.

PASTORAL APPOINTMENTS

New Vicar General Appointed

In 1989 Fr. Paul Fitzgerald was appointed a Vicar General of the diocese in addition to Monsignor James Carey (now Pastor Emeritus, Danesfort) and became a Domestic Prelate.

Monsignor Fitzgerald received his secondary education at De La Salle College, Waterford, and studied for the priesthood at St. Kieran's College, from where he was ordained in June 1962.



The layout of the new Church of St. Fiacre at Loughboy with its seating pattern designed to allow a direct view of the altar.

He was curate in Mooncoin until 1964 when he went on study-leave to Swansea University. Following the award of a Diploma in Social Administration at Swansea, he returned to the diocese and was appointed Director of Ossory Social Services and Chaplain to Lourdes Hospital, Kilcreene.

In 1979 he went to St. Canice's Parish, Kilkenny, as curate. In 1982 he was appointed Administrator of St. Canice's and Episcopal Vicar for Family and Social Affairs.

He was Vicar Forane of the Middle Deanery from 1984 to 1987 when he was appointed Parish Priest of Thomastown.

Among other Ossory pastoral appointments of interest to past pupils of St. Kieran's:

Fr. Timothy O'Connor, longtime Dean and staff member on the lay side and in the seminary, became Parish Priest of Rathdowney in succession to Monsignor John Holohan, former College President, who became Pastor Emeritus and C.C., Errill; Fr. O'Connor, who had previously been P.P., Glenmore, suffered a serious illness recently but we are glad to report that he is now making a rapid recovery;

Fr. Seamus Henry, on the lay side teaching staff from 1963 to 1982, and formerly C.C., Ballyragget, became P.P. Freshford on the re-



ACCOMMODATION FOR THE ELDERLY

Progress continues in the provision of accommodation for the elderly with new housing developments in the city parishes of St. John's (above left) and St. Canice's (above right), the latter completing a network that began with St. Mary's and St. Patrick's (on the edge of the college grounds).

A similar development at Rathdowney (left) brings to seven the number of homes for the elderly serving groups of parishes in the rural areas of the diocese — the others are at Freshford, Kilmoganny, Ballyragget, Owing, Kilmacow and Callan.



Advances in provision of special accommodation facilities in recent years have included a £750,000 development of the Good Shepherd Hostel in the former Loreto Convent School building (view of dining hall, left), and new residential accommodation for the handicapped at The Sycamores (above), officially opened by President Robinson in 1991. The latter is part of an ambitious expansion programme undertaken by SOS, an employment organisation for the handicapped, of which Diarmuid Healy is director.

irement of Dean Martin Comerford, who became Pastor Emeritus;

Fr. Joe Delaney, Headmaster at St. Kieran's who joined the college staff in 1961 and was headmaster from 1969 to 1975, became P.P., Callan on the retirement of Canon John Brennan, P.E.; he was formerly P.P., Slieverue;

Fr. James Crotty, ordained in St. Kieran's in 1966, and bursar at the college from 1971 to 1983, became P.P., Ferrybank on the death of

Canon Gerard O'Sullivan, a college staff member from 1942 to 1972.

Other recent appointments as parish priest have included Revv. Jerry Joyce (Clogh), Laurence Dunphy (Glenmore), Pat Duggan (Bennettsbridge), Eamonn Foley (Seir Kieran), Richard Phelan (Kilmanagh), Brian Flynn (Kilmacow), Sean Doherty (Durrow), Tom Murphy (Slieverue), and John Coonan (Tullaroan).



**ECUMENICAL
GATHERING AT
PEACE IN CHRIST**

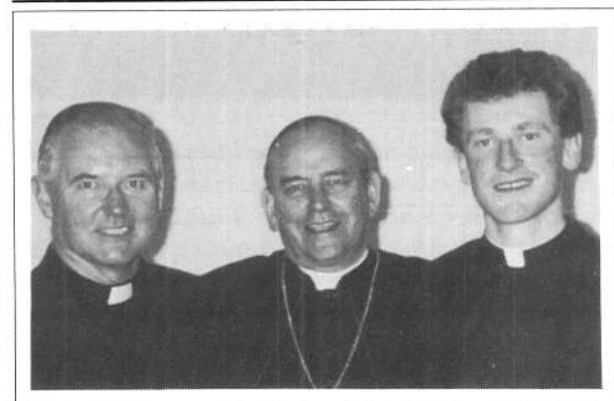
At an Ecumenical Gathering which took place at Peace in Christ, the Ossory diocesan retreat centre, in March 1989 were Archbishop George Simms (a former Archbishop of Armagh who died in November 1991); Rev. William Browne, Moderator of the Methodist Church; Bishop Laurence Forristal and Bishop Noel Willoughby.



Canon John O'Rourke, P.E., Castletown, who celebrated the Diamond Jubilee of his Ordination on 8 June 1990, photographed on a visit to Knock with Shrine Director Mons. Dominic Greal, P.P. A native of Durrow, Co. Laoise, Canon O'Rourke attended St. Kieran's (layside and seminary) and was ordained in 1930.



A group of Ossory priests attended a renewal course in St. Kieran's conducted by members of the college staff during 1990-91. Photographed after a concelebrated Mass during the course were (back, left to right): Revv. Jim Cassin (Director of Formation), Paddy Brennan, Jim Crotty, Jim Murphy, Tom Murphy, Frank Maher, Paddy Bollard (staff); (front, left to right) Frank Purcell, John Ryan, John Delaney, Paul Fitzgerald, Eamonn O'Gorman (staff).



The late Cardinal Tomas O'Fiaich with Fr. John Duggan at the ordination of Fr. Eugene Sweeney in June 1988. Fr. Sweeney is a nephew of the late Fr. Owen Sweeney, ordained at St. Kieran's in 1945 for the Archdiocese of Armagh, and whose obituary is carried in this issue.

Fr. John Duggan, a member of the college staff from 1957 to 1972, and a former curate in Johnstown and Ballyousskill, is priest counsellor for students and the college community at Salve Regina University, Newport, Rhode Island.

In 1989 he was elected to membership of the American Psychological Association, the world's largest professional and academic association of psychologists.

OBITUARIES

V. REV. CORNELIUS CANON CAMPION

My earliest memory of Cornelius Campion goes back to 1938 and to the College Chapel where he led the singing for Benediction on Sunday evenings. His clear, full tenor voice had that extra touch of quality about it.

After his ordination in 1930 he served in the Diocese of Shrewsbury before returning to Ossory to be chaplain at the County Hospital. His bright manner and 'style' marked him out as a young man out of the ordinary. Later on he served with distinction as curate in St. John's, St. Mary's, Castlecomer, and again in St. John's as Administrator.

For years he was the diocesan chanter par excellence. He became so familiar with the text and the music that the Office book was more a hindrance than a help. His Sunday talks were remarkable for their clarity and conciseness. He had a good memory and he always maintained that any worthwhile ideas he had came to him by listening to a fellow-curate speaking at an earlier Mass.

For his own spiritual life he trusted in his daily breviary and rosary. He was on friendly terms with all his parishioners, never missing out on an opportunity for a casual chat. In his spare time he loved a day's shooting or a coursing match. He was a competent golfer but he had not enough patience to persevere in acquiring all the skills of the game.

In 1982 he was appointed Parish Priest of Borris-in-Ossory and entrusted with the building of the new church there. Funds had to be put together. His chief source of income was his weekly bingo which became known as the 'singing bingo' for these occasions were particularly attractive by his own glorious rendering of 'Believe me if all those endearing young charms'

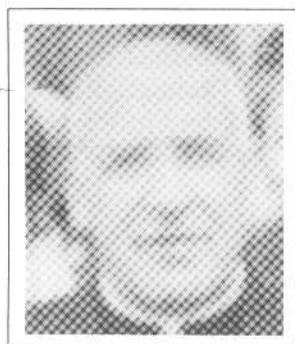
During the long illness which preceded his death on May 29th. 1988, he showed great patience and understanding of suffering.

His remains rest by his own church. Requiem aeternam dona eis, Domine.

J.J.H.



The late Canon Campion



The late Canon Bowden

V. REV. THOMAS CANON BOWDEN

Canon Thomas Bowden, Parish Priest of Clogh, died on January 16th. 1989.

Born in Urlingford, Co. Kilkenny and educated in the Cistercian College, Roscrea and at St. Kieran's College, Kilkenny, he was ordained in 1937. He ministered in the Cathedral Parish of the Archdiocese of Edinburgh for two years, and was then recalled to Ossory and appointed Curate at Durrow and later at Ballyragget (Ballyouskill) before taking pastoral charge of Clogh in 1969. He was elected to the Cathedral Chapter of the Diocese on St. Kieran's Day 1982.

His period in Clogh was marked by the many improvements he carried out, including the reconstruction of the parish church.

Endowed by nature with a personable appearance, Canon Bowden was a man of many qualities, cultured and charming. He had a most pleasing singing voice and an impeccable musical ear. He was absolutely meticulous about detail, always concerned about standards, and expected them to be reached. He never wasted time. His Mass, his prayers were said well and punctually. Though by nature serious, he could scarcely ever hide a smile of goodwill and friendship from parishioners whom he knew intimately. This, together with his sense of fair play, explains the esteem and affection in which he was held throughout the Northern Deanery where he served most of his priestly life. His death was lamented, and his life recalled with gratitude far beyond the confines of the parish of Clogh.

K.C.

V. REV. JOHN CANON LOUGHRY

Born in 1914 in The Mill in Kilmacow, John Loughry acquired early in life a knowledge of the joys of country living. He attended Kilmacow School under the headship of Mr. Lynch, who gave him the love of literature which was to remain with him forever.

Moving then to St. Kieran's College, he went from the lay to the clerical side and was ordained there in June 1939. The World War interfered with his original plan to go to Australia, so after a short term of supply work in Mullinavat, he was sent to the Diocese of Hexham and Newcastle, as curate in Hartlepool. Along with his clerical duties, his 'war duty' was 'fire-watching', as the North-East coast was a prime target for German bombers. During these years he made many good friends for life who travelled over for his funeral.

In 1943 he was recalled to Ireland to become curate in Coon where he renewed the country activities and skills he had acquired from his father, with dog, gun and fishing rod. His next move was to Moneenroe, close by, in 1946 and indeed he was to spend the whole of his ministry in the north of the diocese.

With a large mining population there were many industrial disputes to settle, but he loved the parish and it loved him. It was a great joy to him when his only sister married John Reidy of Massford and, with Mrs. Loughry, came to live close by.

After 19 years he was moved to Cullohill, another country setting, where he enjoyed keeping cattle.

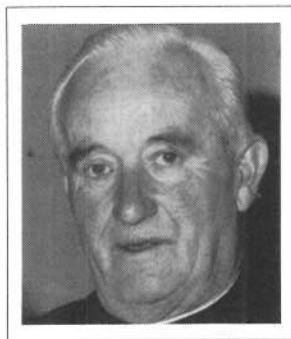
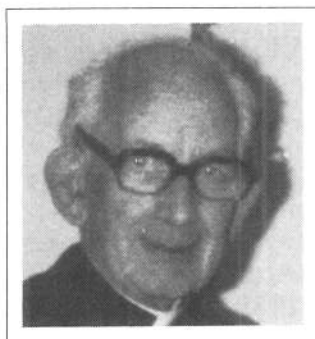
Finally in 1972, he came P.P. of Muckalee on the death of Fr. Holden and was back to familiar surroundings. His chief task here was to restore the church in a most tasteful and suitable manner. These years were saddened by the deaths of his mother and three brothers, Dick in Portlaw, Canon Gabriel in Inistioge, and Dan in Waterford.

In 1986 he was told he had an aneurism near the heart, but preferred to take his chance rather than risk the possibility of becoming an invalid after an operation. On February 21st. 1989, he had what seemed to be gastric pains, but these vanished overnight, and he was up and fully dressed next morning. After breakfast he completed the crossword and literally 'fell asleep' in his favourite armchair.

For the last 14 years of his life the writer was privileged to be close to him, and learned more of true Christianity from his example than could be learned from any book. He was thoughtful and considerate, gentle and patient, humorous and tolerant, and had time always for the most trivial problems brought to him.

I know he rests in peace.

G.A.M.



The late Canon Loughry The late Canon Collier

V. REV. SEAN CANON COLLIER

The sudden death of Very Rev. Sean Canon Collier, P.P. Seir Kieran, Birr, Co. Offaly on Sunday April 22nd. 1991 came as a great shock

to his parishioners and to his many former parishioners and friends in St. John's Parish where he had ministered for 23 years.

Canon Collier was born in Portlaoise in 1917. Educated at the local National School and St. Kieran's College, he was ordained to the priesthood on June 8th. 1941 by his uncle, the Bishop of Ossory, Dr. Patrick Collier. Initially he went on temporary mission to the Diocese of Hexham and Newcastle and returned to Ossory in 1945.

Following a temporary appointment in St. Patrick's, Kilkenny, he was appointed to St. John's in 1946 and became Administrator there in 1961.

During his many years of service in the city, he won the respect of the people for his devotion to every aspect of his priestly life, in particular the promotion of the Pioneer Movement and the Confraternity for the men of the parish.

Fr. Collier was in many ways a simple man, fond of classical music, sport and in particular, hurling. Many parishioners of St. John's will remember the long 'post-mortems' that used to take place outside St. John's Church on Sunday evenings after the Confraternity with Fr. Sean in the centre. An increase in traffic forced them to move from the centre of the road to the footpath.

In 1969 he was transferred to Seir Kieran as Administrator. In 1982 he was appointed Parish Priest and was made a Canon in 1989

Speaking during the funeral Mass, Bishop Forristal said that Canon Collier worked closely with the local community and was always conscious of the fact that Seir Kieran is part of the Diocese of Ossory. Canon Collier would be buried beside the church which for him was the centre of life in the parish. He never liked fuss and was afraid of the forthcoming Golden Jubilee celebrations which were being planned, but they were a genuine expression of love and respect for a parish priest who was loyal to them to the end, the bishop said.

Over the years he became part and parcel of the community and was involved in the social, sporting and educational life of the parish. He was President of Seir Kieran G.A.A. Club and was an avid follower of its teams, his proudest moment coming in 1988 when Seir-Kieran won the Offaly Senior Hurling Championship title for the first time.

Canon Collier took ill after celebrating Mass and died in the church, within a few months of the Golden Jubilee of his ordination.

M.R.

V. REV. JOHN KENNEDY

Fr. John Kennedy was a native of the parish of Borris-in-Ossory. Educated at the local National School and St. Kierans College, he was

ordained to the priesthood on June 7th. 1931. He spent his first few years of priestly life in Liverpool before returning to Ossory, where he was to minister in Urlingford, Rathdowney, Thomastown, Callan and finally as Parish Priest of Urlingford. Due to poor health, he was forced to retire in 1973. He died peacefully in Belmont Park Nursing Home on May 11th. 1989.

In the course of his homily at the funeral Mass, Bishop Forristal recalled how he first came to know him while he was a curate in his own native parish of Thomastown. Among the people, he was deeply respected for his two great characteristics — gentleness and approachability.

The Bishop thanked in particular the Brothers of St. John of God and the staff of the hospital who cared for him so generously during his years of retirement, in particular during his final illness.

God grant him the peace of Heaven, forever.

V. REV. PATRICK BERGIN.

Father Paddy Bergin, who died on August 20th 1990, was born in the parish of Freshford in 1920. He was educated in St. Kieran's College and subsequently in Maynooth where he was ordained in 1945. For his degree there he had taken the honours course in Philosophy, in itself an unusual choice for an Ossory student. He was a diligent worker with plenty of ability and an inquiring mind.

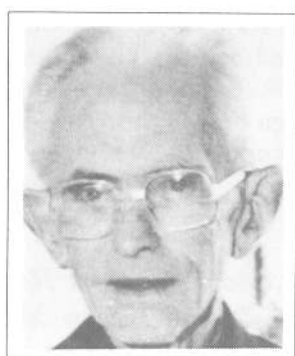
After ordination he was sent to teach in St. Kieran's, but was appointed Bursar when Fr. Pat Rowe retired. He was well equipped for his work as he was a most meticulous keeper of accounts. Amongst other things he was noted for his care of the domestic staff.

Having spent fourteen years in the college, he was appointed as curate to Danesfort in 1961 and went from there in 1970 to Urlingford, where he was responsible for the building of the new church in Graine. After a few years' ministry in Errill, he was appointed Parish Priest of Tullaherin in 1981.

In his forty-five years as a priest he accom-



The late Fr. Bergin



The late Canon O'Sullivan

plished a lot, quietly but with complete commitment. In every facet of his life he set himself high standards, spiritual, pastoral and recreational. Maybe that is why his opinions on any topic were well worth listening to.

Many of his confreres will remember his wonderful work as Secretary of the Clerical Fund Society during its transition period.

In between, he was a good companion, a good golfer and a good priest.

His last illness was long and painful, borne with faith and courage. It is a pity he did not live longer. May he rest in peace.

J.G.

V. REV. GERARD CANON O'SULLIVAN

Gerard O'Sullivan was born in 1915 in Newmarket, Co. Kilkenny, where his parents were teachers and where he himself received his primary education. His secondary education was in St. Kieran's College from 1929 to 1934, where he gained many distinctions in both Intermediate and Leaving Certificate examinations. From there he went to St. Patrick's College, Maynooth, to study for the priesthood. He took a B.Sc. with honours before going on to study theology, and was ordained on June 22nd. 1941. The following year he returned to Maynooth to gain his Higher Diploma in Education at the Dunboyne Institute.

He was then appointed to the staff of the secondary department in St. Kieran's College and taught Mathematics and Science there until 1972. He was Headmaster during his final years, and also Vice-President of the college during the presidency of Canon John Holohan. As well as being an exceptionally good teacher in his own area, he took a keen interest in college affairs, both in administration (in his later years), and especially in games.

He had himself been a skilful hurler as full-forward on the championship teams of his time, winning a Leinster Senior Colleges medal in 1932, and also an All-Ireland medal with Kilkenny Minors in the same year. He played the violin in the college orchestra when Gilbert and Sullivan operettas were performed in the theatre there.

A keen golfer, he was a member of Kilkenny Golf Club for many years during his time as a teacher in the college. Outside of all these activities he kept in contact with Maynooth through his membership of the Christus Rex organisation, which had been founded to promote the knowledge and practice of Catholic social teaching.

An expert photographer, he did all the photography for several issues of the College

Record, which he also helped to prepare for publication on more than one occasion, as this former editor gratefully remembers.

When he left the college in 1972, he was appointed as Administrator of St. John's in Kilkenny. He became a Canon of the Diocese of Ossory in 1973 and four years later went as parish Priest to Ferrybank, where he served till his death on July 19th. 1991.

During these years he was also Secretary to the Catholic Primary Schools Management Association in the diocese, where his background in education, his knowledge of procedure, and his orderly mind were notably employed.

He was an exemplary priest, gentlemanly, retiring in manner, easy to live and work with, slow to voice opinions, but always worth listening to when he did. He suffered much from ill-health for many years, but never allowed it to keep him from his duties, whether academic or pastoral.

We express our sympathy to his sisters in their loss, which we all share as priests and fellow-workers in the diocese. *Requiescat in pace.*

J.B.

V. REV. JOSEPH O'SHEA

The death took place in early November 1991 of Fr. Joseph O'Shea, who had retired as Parish Priest of Glenmore in 1979 because of ill-health.

Fr. O'Shea was born in Piltown in 1915 and received his secondary and seminary education at St. Kieran's College. He was ordained in 1940 and spent the first years of his ministry in England, returning to serve as chaplain at Kilkenny County Hospital and as curate in Castletown and Hugginstown before his appointment to Glenmore in 1975, where he succeeded the late Fr. Michael Brennan.

Although the onset of ill-health forced him to retire from this appointment after only four years, he achieved a great deal in a short time, being responsible for the building of a new parochial house and church car-park, and helping to secure new grounds for the local GAA Club.

In retirement he continued his pastoral ministry to the old and the sick, and took an active interest in the affairs of the parish and its organisations. He also maintained his hobby of woodworking, which he pursued to the benefit of the parish in the pieces of furniture he donated to the church.

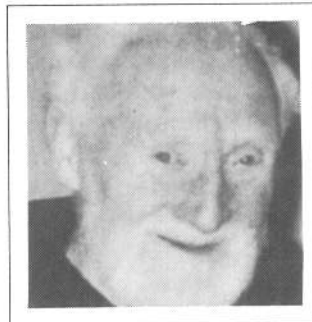
1991 was the 10th anniversary of the death of Most Rev. Peter Birch, Co-adjutor Bishop (1962-65) and Bishop (1965-81) of Ossory. May his soul, and the souls of all the faithful departed from among his pastors and flock, rest in peace.

FR. ANDREW OFM Cap.

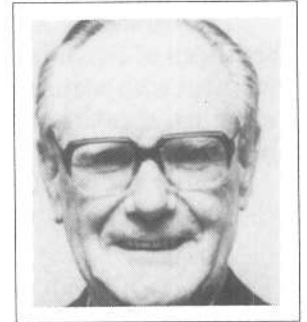
Although not a priest of the Diocese of Ossory, Fr. Andrew OFM Cap. became one of its most well-known teachers and pastors as a member of the staff of St. Kieran's, where he taught Moral Theology from 1965 to 1967, and as a member of the Capuchin community in Kilkenny for almost a quarter of a century.

Former students will recall his kindly manner and down-to-earth application of moral principles. The poor and the elderly of Kilkenny will remember him for his work among them.

This gentle and capable priest died in December 1987. May he rest in peace.



The late Fr. Andrew



The late Canon Sweeney

ARMAGH

OBITUARY

CANON OWEN SWEENEY

A native of Grange, Knockbridge, Canon Owen Sweeney was ordained to the priesthood in St. Kieran's College in 1945.

Following some years on loan to the Diocese of Down and Connor, he spent some time as Assistant Priest in Killeeshel, Co. Tyrone, Haggardstown, and St. Patrick's Dundalk. In 1971 he was appointed the first Administrator of Holy Redeemer Parish, Drogheda. In 1978 he was appointed Parish Priest of Cooley where his great love of people and his tremendous interest in Gaelic football combined to make him a most popular pastor.

Requiem Mass was concelebrated in St. James's Church, Grange by Mgr. Francis McLarnon, assisted by many priests of the archdiocese. Burial took place in the cemetery adjoining the church. In his homily, Mgr. McLarnon gave thanks to God for the gifts he gave to Canon Sweeney, which he had in turn so generously shared with all. He was a man recognised for his great integrity.

SCOTTISH MISCELLANY

VERY REV. BERNARD CANON CANNING

ST. ANDREWS & EDINBURGH

Monsignor Rafferty ordained Auxiliary Bishop

The Feast of the Assumption, August 15th, 1990, was a very special day for Scotland — and in particular for St. Kieran's' priests serving in Scotland, as it marked the day of the episcopal ordination of one of their number. Rt. Rev. Monsignor Kevin Rafferty, a native of Garvagh, Co. Derry, a former student of St. Kieran's College (1951-1957), and a Vicar General of the Archdiocese of St. Andrews and Edinburgh, was ordained Auxiliary Bishop of the same Archdiocese and of the Titular North African see of Ausuaga.

The packed congregation at St. Mary's Cathedral, Edinburgh included two coach loads of family and friends from Co. Derry. Two priest cousins were there — a third, a Columban missionary in Latin America, was unable to attend — and a niece (a nun) as well as ten members of his own immediate family.

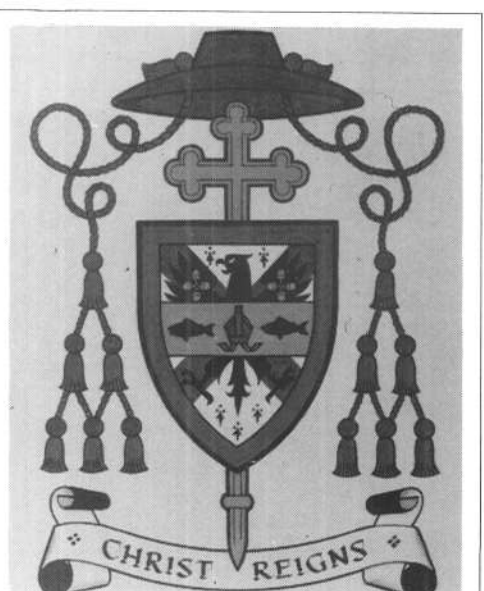
The ordaining prelate was Archbishop Keith Patrick O'Brien of St. Andrews & Edinburgh. The co-consecrators were Bishop James Monaghan, retired Auxiliary Bishop of St. Andrews & Edinburgh and also a former St. Kieran's student; and Bishop Edward Daly of Derry, a contemporary of the new Bishop in St. Columba's College, Derry. (Bishop Rafferty, incidentally, is a distant relative of Dr. Bernard O'Kane, Bishop of Derry 1926-1939).

St. Kieran's' priests from all over Scotland, England and Ireland including College Presi-

dent, Very Rev. Michael Ryan, were part of the vast congregation. Cardinal Gordon Gray, retired Archbishop of St. Andrews and Edinburgh, and the Apostolic Pro-Nuncio to Britain, Archbishop Luigi Barbarito, headed the body of bishops in the sanctuary. The homily was given by Bishop Maurice Taylor of Galloway who spoke on the role of a Bishop and the fullness of the priesthood.

Bishop Rafferty has chosen as his motto: 'Christ Reigns'. The details of his episcopal arms show: St. Andrew's Cross representing Scotland and also the Archdiocese of St. Andrews and Edinburgh; two sets of four acorns denoting St. Columba (an Irish saint with Scottish ties and also patron of Derry and of St. Columba's College, Derry); the eagle and two salmon from the Rafferty family arms — the eagle representing St. John the Evangelist and the two salmon apt for a fisher of souls which every bishop and priest is expected to be; and a mitre between the two salmon — a detail from the arms or crest of St. Kieran's College, from where Bishop Rafferty was ordained on June 2nd, 1957.

At a formal reception later, St. Kieran's priests in Scotland presented a testimonial address to Bishop Rafferty, and a decanter on which were inscribed his arms and those of the Archdiocese of St. Andrews and Edinburgh, of St. Columba's, Derry and of St. Kieran's.



Left: Bishop Rafferty with Archbishop O'Brien (right) and Bishop Edward Daly of Derry (left); and (right) the new bishop's coat of arms incorporating his motto and Irish / Scottish symbolism.



Bishop Rafferty receiving his episcopal crozier from Archbishop O'Brien.



Bishop Rafferty blesses the overflow congregation as he leaves the Cathedral following his ordination.

ST. KIERAN'S CELEBRATES A SIGNAL HONOUR



Bishop Rafferty with Archbishop O'Brien, Bishop Daly and some of the St. Kieran's' priests who attended his consecration (front, l. to r.): Mons. John Gillen, V.G., Motherwell; Canon Peter Lyons (RIP). (Back): Rev. William Rafferty (cousin); Rev. James McGlinchey (RIP); Rev. Michael Ryan, President, St. Kieran's; Rev. Thomas Rhatigan; Canon Bernard Canning; Rev. William Sproule; Rev. Thomas Mullan.

PRESENTATION



(Below): At a special gathering of St. Kieran's priests in Scotland to honour and make presentations to the new bishop were (seated, l. to r.): Rev. James McGlinchey (RIP); Mons. John Gillen (with inscribed decanter); Bishop James Monaghan (with cheque); Bishop Rafferty; Canon Bernard Canning (with testimonial address); Rev. Michael O'Connell; Rev. Richard Dunne; (standing): Revv. Liam Healy, Gerard McCabe, Denis Sheahan, Patrick Moss, Timothy Brosnan, Patrick J. Crean, Gerard Brennan, Felix McCarney, Thomas Nolan, John B. Healy, Patrick J. Brosnan, William Sproule, Michael O'Keefe.

Retirement of Bishop James Monaghan

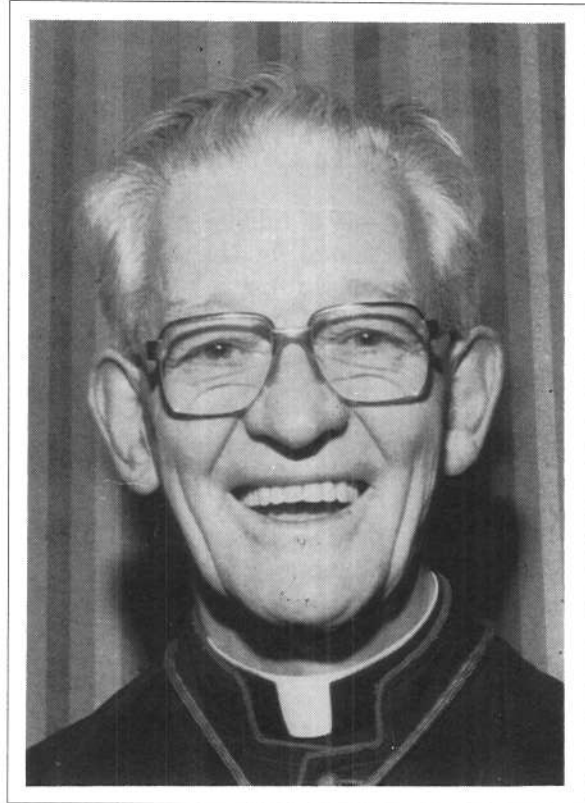
Bishop James Monaghan marked his retirement as Auxiliary Bishop of St. Andrews and Edinburgh and Titular Bishop of Cell Ausaille in November 1989 at a formal Mass of Thanksgiving at St. Mary's Cathedral, Edinburgh. A former student of St. Kieran's College, he was ordained priest on June 11th, 1940. At the Mass, Archbishop Keith Patrick O'Brien observed: 'Throughout the length and breadth of the Archdiocese for 50 years and particularly since his ordination as Bishop in 1970, Bishop Monaghan has brought the love of Jesus Christ to many.

'In season and out of season, the Bishop was available for each priest, religious and layperson in our diocese who needed support and counsel at any time of day or night.

'This Mass is one of the ways in which we can, as a diocese, thank the Bishop...'

Cardinal Gordon Joseph Gray paid his own tribute to Bishop Monaghan, whom he ordained to the episcopate on May 23rd, 1970, and to his work for the Archdiocese as secretary, Chancellor, Vicar General and his own Auxiliary for 15 years.

'During that time I had very much for which to thank God, because you have been



of such assistance to me, helping to carry my burden, advising me and ever-ready to step in when the need arose. No one owes gratitude to Bishop Monaghan more than I do. We thank God for you, and for your priestly lifetime of service', Cardinal Gray said.

OBITUARIES

V. REV. JOHN McGEOWN

Fr. John McGeown, retired parish priest of Sacred Heart, Grangemouth, died in Gortin, Co Tyrone, on July 12th, 1986, in the 49th year of his priesthood. He was buried in St Patrick's Churchyard, Gortin. Born at Drumlea, Co. Tyrone, he studied at St. Kieran's College and was ordained priest for the Archdiocese of St. Andrews and Edinburgh on June 12th, 1938. He was assistant at Rosewell (1938-1943), and Parish Priest in Aslamannan (1943-1947), Dunbar (1947-1958), Cowdenbeath (1958-1972) and Sacred Heart, Grangemouth (1972-1979).

May his noble soul rest in peace.

V. REV. GERARD LYNCH

'There must be great rejoicing in the way in which Our Lord called Fr. Gerard Lynch to himself. As he was preparing to leave for his retiral home, Fr. Gerry, at the beginning of Mass, asked forgiveness for all his wrong-doing, particularly if he had hurt or offended anyone

during his convalescence at Nunraw. During the Mass he dedicated himself and the congregation anew to the Immaculate Heart of Mary. He gave Communion to each of the congregation, returned to the altar to leave the ciborium down and then collapsed, dead.' (Archbishop Keith O' Brien in his homily at Fr. Lynch's funeral mass).

Fr. Gerry, who had been ill for some years, was born in Mullans, Roslea, Co. Fermanagh in September 1918. His older brother, John Joseph, entered the priesthood before him and influenced him to follow his path to Edinburgh.



The late Fr. Lynch

Following his ordination at Monaghan Cathedral on June 11th, 1944, Fr. Gerry held various appointments in the Archdiocese. Failing health forced him to retire as Parish Priest of

Duns in the mid-1970s. Subsequently, he assisted in a number of parishes before coming to St. Mary's Cathedral, Edinburgh in 1978.

May he rest in peace.

V. REV. PETER CANON LYONS

Canon Peter Lyons a native of Callan, Co. Kilkenny was ordained for the Archdiocese of St. Andrew's and Edinburgh in 1939 having completed his secondary education in St. Kieran's College and his seminary studies in St. Patrick's College, Maynooth.

In the course of a tribute to his memory during the funeral Mass in his native parish, Bishop Kevin Rafferty, Auxiliary Bishop of the Archdiocese said:

'Peter spent fifty-two years at this work, which he carried out with scrupulous care and devotion. We have brought his body home to be buried in 'the sure and certain hope of the Resurrection'.

'He was a shy and retiring man, who never sought the limelight. A man of few words, he didn't give his friendship lightly, but once reassured that the person was genuine, that friendship was enduring.

'It must have been difficult for him to carry out his duties as an active leader and pastor of a parish because of that personal shyness, but Peter was no recluse nor mere sacristy priest. He knew every man, woman and child by their Christian name in every parish in which he served and was meticulous in his visitation of the schools and hospitals and the people in their homes. The phrase that I have heard constantly on the lips of all who knew him is "He was a gentleman".

'While he had a great affection for the people in every parish in which he served, I believe that Banknock had a special place in his heart. The people there too may have had misgivings when he first arrived — a much older man replacing their former young parish priest. But it was not long however until they were in admiration at the attention and service he provided for them and they responded to his genuine sincerity and concern.

'He died peacefully on 15th. May 1991 after an illness of over nine months which he coped with in a most Christian way. He was loved and cared for by the people of the parish in his own home — a genuine sign of their deep respect and regard for a man of God, gentle and gentlemanly right to the end.'

DUNKELD



**KIRRIEMUIR'S
NEW CHURCH
IS FIRST
IN AREA
SINCE 16TH
CENTURY**



The Church of St. Anthony at Kirriemuir, dedicated by Bishop Logan of Dunkeld, is the first new church to be built in the area since the Reformation.

Fr. Eugene O'Sullivan, a native of Clara, Co. Kilkenny, who received his secondary and seminary education at St. Kieran's and was ordained in 1972, is the parish priest of St. Anthony's and is shown here welcoming Bishop Logan on the day of dedication.

Kirriemuir is located in the Strathmore region of Scotland near the major centres of Dundee, Forfar and Arbroath and the castle of Glamis made famous by Shakespeare.

Canon Meehan celebrates Diamond Jubilee

Canon James Meehan, a native of Ballybofey, Co. Donegal, marked the feast of St. Columba, June 9th. 1989, with a Mass of Thanksgiving for his sixty years as a priest of God, as part of the celebrations of the Diamond Jubilee of his ordination. He was raised to the priesthood in St. Mary's Cathedral, Kilkenny on June 9th. 1929 for the Archdiocese of Glasgow.

He was assistant priest at St. Mary's, Longriggind, Lanarkshire; Our Holy Redeemer's, Clydebank; and St. John's, Glasgow. In 1950 he was named first Parish Priest of Our Lady of Fatima, Dalmarnock, where he founded the parish and built the Church of Our Lady of Fatima, dedicated in 1953. He later served at St. Flannan's, Kirkintilloch and, from 1966 until he retired, was Pastor of St. Joseph's, Helensburgh.

From his days at Clydebank (1930-1933) and at St. John's, Glasgow (1933-1950), he was prominently identified with the Apostleship of the Sea and was instrumental in its growth and development. He directed the opening of a Catholic Hostel for Seamen during World War II.

He was appointed a Canon of Glasgow Cathedral Chapter in 1972. He retired from active service in 1987 and resides at Nazareth House, Glasgow.

OBITUARIES

V. REV. JOSEPH McELHOLM

Born on July 3rd. 1924, at Trillick, Co Tyrone, Joe McElholm was educated at Christian Brothers Schools, Omagh and St. Kieran's College, Kilkenny. He was ordained priest for Glasgow on June 6th. 1948 with five others for the same Archdiocese in St. Mary's Cathedral, Kilkenny. He was assistant at St. Anthony's, Govan (1948-1973), and Parish Priest of Our Lady of Fatima, Glasgow (1973-1977), and Christ the King, King's Park (1977-87).



Canon James Meehan



The late Fr. McElholm

Joe was a very outgoing, warm-hearted and kindly person who loved people, and he loved them in the context of the love of God, which he had himself in such great abundance. He had a keen mind and a jovial disposition. His life as a priest was motivated by simple, strong faith with a great love of God and his Church and an abiding confidence in, and love of, the maternal role of Our Blessed Lady in the life of a priest. He had a special charisma in caring for the sick and the dying, probably cultivated in his years of devoted service to the sick in the Southern General Hospital. He died on June 24th. 1987 and was buried in his native parish.

Always an active member of the St. Kieran's College Scottish Union, the Father Joe McElholm Trust was established on his death to support education for the priesthood.

RT. REV. MONSIGNOR THOMAS CANON FEHILY

Born on November 16th. 1916 at Tulla, Co. Clare, Thomas Fehily was educated at Capuchin College, Rochestown, Cork and St. Kieran's College, Kilkenny. He was ordained priest for Glasgow Archdiocese on June 7th. 1942.

He was assistant at Our Lady & St. Margaret's, Kinning Park, Glasgow for six months and at Holy Family, Mossend, Lanarkshire from 1943 to 1953. He became a chaplain to the British Forces in 1953 and was appointed Vicar General (Army) and Prelate of Honour in 1974. He served as Parish Priest of Our Lady & St. John, Blackwood (1977-1987).

Thomas was by nature an archivist. He left many files of letters and correspondence from his life over the years, including his stay at St. Kieran's College.

He died on September 16th. 1987 at St. Patrick's Presbytery, New Stevenston, Lanarkshire and was buried in Co. Cork in the family grave. In his homily, Bishop Joseph Devine of Motherwell said: 'Tom Fehily was both a people's priest and a priest's kind of priest. He never sought the limelight but was always there for others. He was the kind of priest whom you could never imagine being anything else but a priest.'

V. REV. JOHN FITZGIBBON

Born on May 9th. 1921, Newmarket, Co. Cork, John Fitzgibbon received his secondary education at St. Colman's College, Fermoy, before

proceeding to St. Kieran's College, Kilkenny to study for the priesthood. He was ordained for Glasgow on June 10th. 1945.

He was assistant at St. Peter's, Partick (1945-1957); St. Nicholas', Glasgow (1957-1961); and St. John Ogilvie's, Glasgow (1961-1969). In 1969 he was appointed founder of the new Parish of All Saints, Barmulloch and built the Church of All Saints, dedicated in October 1971 for a Catholic population of 3,500.

In 1981 he was transferred to St Eunan's, Clydebank, founded in 1948 and with its church built in 1951 by former St. Kieran's priest, Canon Patrick A. Sheridan (1928). Fr. Fitzgibbon added a new parish hall at St. Eunan's before he retired in 1987.

His retirement was shortlived. He died on November 20th. 1988 at Letterkenny Hospital, Co. Donegal and was buried from the church he had built, All Saints, Barmulloch, in the Archdiocesan plot at St. Peter's Cemetery, Dalbeth, Glasgow.

In his days at St John's Ogilvie's, Glasgow, he was a major force in the cause of the then Blessed John Ogilvie, witnessing a long-sought miraculous cure of cancer at his intercession and attending the saint's canonisation in Rome by Pope Paul VI.

V. REV. DONAL BURKE

Born on April 25th. 1925 in Dunmanway, Co. Cork, Donal Burke attended St. Finbar's College, Cork and studied for the priesthood at St. Kieran's College, Kilkenny. He was ordained priest for Glasgow on June 6th. 1948.

He was assistant at St. Michael's, Dumbar-ton (1948-1967) and St. Patrick's, Anderston, Glasgow (1967-1973). In 1973 he was appointed founder of the new parish of St. Louise, Arden and in 1981 was transferred to St. Robert Bellarmine's. By 1987 ill-health was beginning to affect him and he sought a smaller parish. He was moved to Our Lady and St. Margaret's, Kinning Park. He continued his work as Archdiocesan Spiritual Director of the St. Vincent de Paul Society, and retired in 1990.

His last days were under the devoted atten-



The late Fr. Fitzgibbon



The late Fr. Burke

tion of the Irish Sisters of Charity at St. Margaret's Hospice, Clydebank. He died there on July 12th. 1990, and was buried in Kilwinning Cemetery, Ayrshire, in the same grave as his brother, Father Cornelius, who died in 1972.

V. REV. MATHEW CARNEY

The death took place on February 3rd. 1991 at Nazareth House, Cardonald, Glasgow, of Fr. Matthew Carney. Born on October 15th. 1915 at Crosskeys, Co. Cavan, he studied for the priesthood at St. Kieran's College, Kilkenny and was ordained priest on June 8th. 1941 for Blois, France with several other St. Kieran's students. Because of World War II he was unable to serve in France and sought temporary service in the Archdiocese of St Andrews and Edinburgh where he was appointed to St. Mary's Cathedral, Edinburgh (1942-1946).

Due to the uncertain conditions created by the war, he obtained an exeat from Blois and was subsequently incardinated into Glasgow. He was to spend the rest of his almost 50 years of priestly service to the vast archdiocese at St. Alphonsus', Glasgow (1946-1967) and as Parish Priest of St. Bernard's, South Nitshill from 1967 until he retired some time ago because of ill-health.

Chaplain made Domestic Prelate



Rev. Michael J. Conway B.A. M.Sc., Chaplain to Glasgow University, has been made a Domestic Prelate.

Ordained at St. Kieran's for Motherwell in 1963, Mgr. Conway has been a university chaplain since 1977 and succeeded Bishop Joseph Devine as Principal Chaplain on the latter's appointment to the diocese of Motherwell.

During his earlier pastoral ministry, Mgr. Conway studied for his undergraduate and graduate degrees. He is the first Irish priest to hold a chaplaincy post at the university.

He is photographed here with Bishop Joseph Devine of Motherwell and Bishop Charles Renfrew, Auxiliary Bishop of Glasgow.

MOTHERWELL



Pope John Paul II congratulates Monsignor John Gillen, V.G. Motherwell, on the occasion of the Golden Jubilee of his ordination to the priesthood, watched by Bishop Joseph Devine of Motherwell.

OBITUARY

V. REV. JAMES McGLINCHEY

Meentahalla, Bunrana, Co. Donegal was the birthplace, on August 15th. 1935, of James McGlinchey. He went to St. Columb's College, Derry and to St. Kieran's College, Kilkenny, from where he was ordained on May 31st. 1959.

He was successively assistant at St. Benedict's, Easterhouse (1959-65); St. Mary's, Larkhall (1965-66); St. Athanasius', Carluke (1966-72); and St. Ignatius', Wishaw (1972-84).

He was named Parish Priest of St. Dominic's, Craighend in 1984, and in 1989 was given the added responsibility of St. Mungo's, Garthamlock.

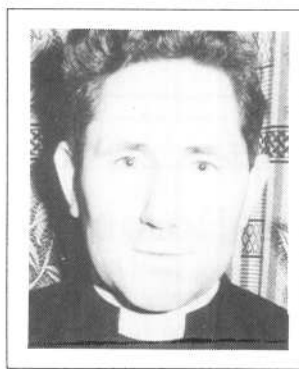
In January 1991 he suffered a severe accident when his car crashed into a road-block positioned by British troops about five miles outside Derry. He claimed that there were no lights on the road-block and took legal advice.

He was back in his native Bunrana about two weeks before his death, but was an unwell man and was a patient in Law Hospital where he had been chaplain for several years.

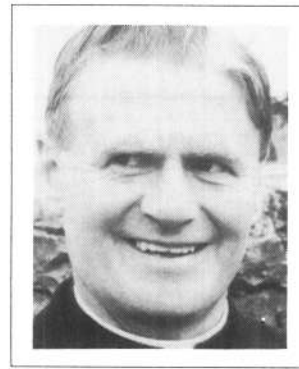
He died in the Western Infirmary, Glasgow, on June 26th. 1991 and, after Requiem Mass in St. Dominic's Church, his remains were flown to Ireland.

He was buried in the churchyard of St. Mary's, Cockhill, Bunrana, where he had been baptised some 55 years before. Bishop Kevin Rafferty was among the many St. Kieran's priests at the Mass and burial.

In his homily in Scotland, Bishop Joseph Devine of Motherwell spoke of Father McGlinchey's simple but deep faith, his devotion to the Mother of God (on the feast of whose Assumption he was born), his sense of duty and compliance with the Will of God, and his work in Law Hospital and in the various parishes in which he served.



The late Fr. McGlinchey



The late Fr. Keenaghan

PAISLEY

OBITUARY

V. REV. JAMES KEENAGHAN

James Keenaghan was born in Tenelick, Abbeyshrule, Co. Longford on December 12th. 1929. He went to St. Mel's College, Longford and St. Kieran's College, Kilkenny and was ordained priest for Paisley on June 6th. 1954.

On loan to Glasgow Archdiocese (1954-1961), he served at St. Andrew's Cathedral, Glasgow and Our Holy Redeemer's, Clydebank. On recall to Paisley, he was assistant at St. Mary's, Paisley (1961-1968); St. Mungo's, Ladyburn, Greenock (1968-1972); and St. Aiden's, Johnstone 1972-1978.

He received his first parish in 1978 at St. Fillan's, Houston and remained there until 1985. He was then transferred to St. Joseph's, Greenock. Ill-health forced him to retire in 1989; he died on March 10th. 1991 at Nazareth House, Cardonald, Glasgow and was buried in the priests' plot at St. Conval's Cemetery, Barrhead.

By nature Fr. Keenaghan was an excellent teacher and had a facility for expressing things easily. He was a classic scholar, an able Irish speaker and had a profound knowledge of writers. His knowledge of theology, Canon Law and Sacred Scripture was evident in his sermons and instructions.

In his homily Bishop John Mone of Paisley said: 'Like so many of his compatriots, he left what he treasured most behind — his home, his family, his native sod — and came to Scotland. To him and to all those other Irish priests who left home and country to come and walk among us, we owe a great debt of gratitude.

'You will each have your own description of a good priest who loved his own priesthood and not only respected it himself but expected others to do the same ... among his out-standing qualities was his sense of humour and his humility ... that was Father James — Man of God and Man of the People'.

ENGLAND

HEXHAM & NEWCASTLE

Freedom of Borough Honour for Fr. Tom Cass

Fr. Tom Cass, a native of Newtown, Kells, was awarded the Freedom of the Borough of Blyth Valley in the North of England in May 1990.

Fr. Cass studied for the priesthood in St. Kieran's College and was ordained in St. Mary's Cathedral on June 3rd. 1951. Since then he has ministered at Our Lady Star of the Sea, Horden; St. Joseph's, Gateshead; St. Paul's, Cramlington and his present parish — Sacred Heart, North Gosforth, Newcastle-upon-Tyne.

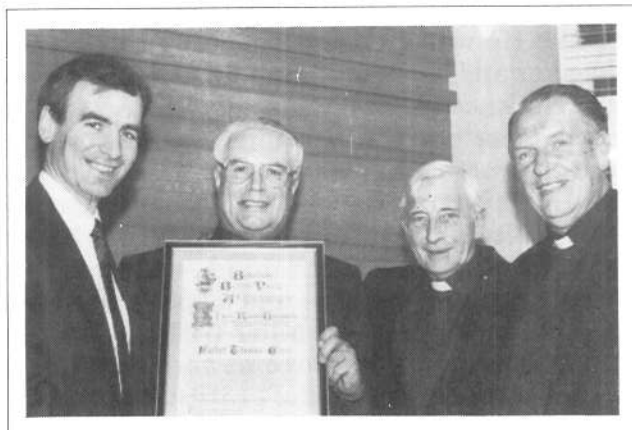
His brother John lives at Newtown while his sister Mrs Eileen Walsh lives at Ralugh, Knocktopher. His other brother, Fr. Richard, is Parish Priest of St. Edward's, Whitley Bay, which is in the same diocese.

The citation for the award, which was made by Mayor Edward Breden, notes that Fr. Cass sees 'goodness in everyone ... having an all-embracing love for all, rich or poor, young or old, irrespective of denomination.

'In conversation he has that rare quality of giving complete attention, essential for his work as the champion of young people, giving them great understanding and love'.

One of his former parishioners, Councillor Theresa Heslop proposed the motion that the Council confer the honour on Fr. Cass. She had taken great pride in researching his background and the special charisma Fr. Tom has for young people.

There were other tributes too to the personal and pastoral qualities that have earned



At the conferring of the Freedom of the Borough of Blyth Valley on Fr. Tom Cass, P.P., North Gosforth, were (l. to r.) Mr. John Meagher; Fr. Cass; Fr. Billy Bennett, a fellow Kilkennyman also in the service of the Diocese of Hexham and Newcastle, and Fr. Tom's brother, Fr. Richard, P.P., Whitley Bay in the same diocese.

Fr. Cass universal popularity and respect in this community on the northern edge of Newcastle-on-Tyne — and beyond.

OBITUARIES

V. REV. NOEL PHELAN

Noel Phelan was born in the parish of Ballyragget, Co. Kilkenny in December 1927. He went to the local school before going to St. Kieran's College in September 1941. He commenced his studies for the priesthood in 1946 and was ordained by the late Bishop Collier on June 8th. 1952.

The following August, he joined the ever-increasing flow of newly-ordained priests who went from St. Kieran's to Hexham and Newcastle (the then President of St. Kieran's, Canon Patrick Dunphy, when addressing the first year students of the seminary each year, would say: "...the best diocese is Hexham and Newcastle — in fact it's the best diocese in the world. I was there myself.").

His first appointment was as Assistant Priest in St. Bede's, Jarrow. In 1960 he went to St. William's at Darlington, where he spent four years, then to St. Hilda's, Sunderland, where he worked with the late Fr. Philip Smith, also a St. Kieran's man. In 1971, he went to St. Teresa's, Annfield Plain, Co. Durham as Parish Priest and remained there until his sudden death.

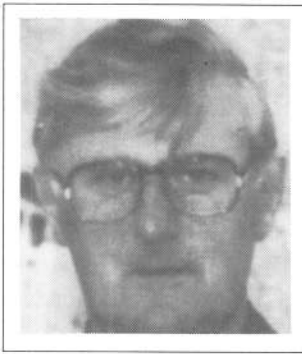
He was a committed priest who loved and was loved by people, a prayerful man with a great love for the Mass and Our Lady, never neglecting the Lord in whose work he was so immersed; his sincere faith touched many.

On Thursday evening, May 19th. 1988, he entered the mystery of death as Jesus did. May his loving soul, which always thirsted for the things of God, have His fullness for all eternity.

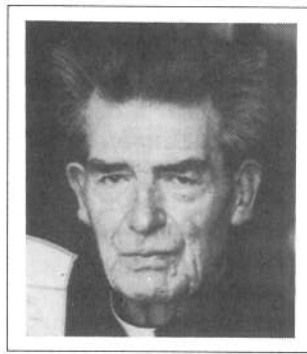
V. REV. PATRICK CANON McKENNA

Patrick McKenna was ordained at the Cathedral in Kilkenny on Ordination Sunday 1945, upon completion of studies at St. Kieran's College. He ministered in the Diocese of Hexham and Newcastle until his death in 1988 while on holiday in his native Monaghan

He was dedicated to the people entrusted to



The late Fr. Phelan



The late Fr. Walsh

his care, and was also very much a priests' priest. Fr. Phil O'Brien, during the homily at his funeral Mass, said: 'He was blessed with an instinctive, upstanding quality of character that spontaneously merited respect and recognition. His steadfastness, his very strict discretion, and his obvious sincerity made him a sought-after friend among his priest colleagues.' He became a member of the Diocesan Chapter, and later a member of the Diocesan College of Consultors and was a loyal member of the St. Kieran's' Priests' Union in England.

V. REV. JIM WALSH.

Fr. Jim Walsh was born on January 10th. 1904, at Hugginstown, Carrickshock, Co. Kilkenny.

Ordained to the priesthood on June 10th. 1928 in St. Mary's Cathedral, he served as curate in the parishes of Hexham and Dunstan. In 1946 he moved to Willington, first as Priest-in-Charge and later as Parish Priest (1952).

In 1955 he was appointed to St. Aloysius, Hebburn, in South Tyneside, a district where he was to spend 35 of his 62 years in the ministry.

The education and social needs of his people were one of his constant concerns. His outstanding efforts and achievements in these areas were acknowledged by the Borough of South Tyneside when they awarded him the Freedom of the Borough in 1989.

Though he had come to regard Hebburn at his home, he retained his great interest in his native land, returning annually on holiday.

His remains were received into St. Aloysius Church on September 4th. 1990 and burial took place the following day in Hebburn Cemetery after concelebrated Requiem Mass. Bishop Lindsay was the principal celebrant and Rev. Bart Carey was the homilist.

V. REV. JOHN CONDON.

The sudden death of Father John Condon at the relatively young age of 57 years on June 11th. 1991 caused a great sadness not merely among

the parishioners of St. Joseph's, Durham but throughout the Diocese of Hexham and Newcastle.

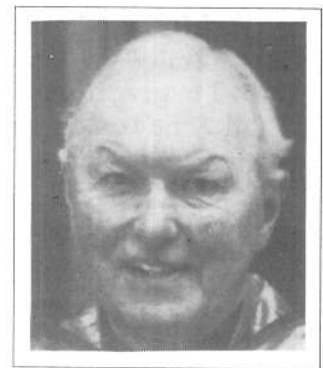
Fr. John, who was a native of Youghal, Co. Cork, was ordained in St. Kieran's in 1958 as was his brother, Fr. David, two years previously. His first appointment was as Assistant Priest in Willington Quay and later he served in English Martyrs Parish, Newcastle and Ryhope until 1978 when he was appointed to St. Joseph's. This was an expanding parish and he brought to it his own enthusiasm and commitment to the pastoral needs of the growing community.

Speaking at his funeral Mass, Fr. Patrick O'Connor described him as a priest of the Beatitudes, a man in whom many would be able to see the attributes highlighted by Jesus — 'a man of humour and a man of prayer'. At the request of his family, his remains were brought back to his native parish for burial, but his memory will live on among the people served.

May he rest in peace.



The late Fr. Condon



The late Fr. Sheehan

V. REV. VINCENT SHEEHAN

Father Thomas Vincent Sheehan, former Parish Priest of All Saints, Thropton in Northumberland, who had been living in retirement in Kenmare, Co. Kerry, since 1988, died there on June 25th. 1991.

He was ordained in St. Kieran's on June 14th. 1933 for ministry in the Diocese of Hexham and Newcastle, where he served for more than twenty-five years at Consett; St. Joseph's, Sunderland; and Esh Laude.

His first appointment as Parish Priest was to Sedgefield and in 1959 he moved to Thropton where he was to remain until 1988, a ministry of almost thirty years.

Fr. Sheehan took a particular interest in the care of the sick and his many appointments always involved hospital chaplaincy.

His fifty-eight years of priesthood, fifty-five of them in the service of his diocese, made him a senior and respected figure among the formidable group of St. Kieran's priests ordained for Hexham and Newcastle.

LEEDS

OBITUARY**V. REV. JOHN ANTHONY CASHMAN**

John Cashman was born in Co. Cork in 1914, and was ordained in 1938 for service in the Diocese of Leeds, having attended St. Kieran's College.

He first served as Assistant Priest in St. Patrick's in Leeds, and moved from there to St. Theresa's and St. Mary's in Sheffield, and St. Peter in Chains in Doncaster. He became Parish Priest of St. Thomas' Parish at Goole in 1953, and later served at St. Joseph's in Kendray and lastly at St. Helen's in Hoyland, where he died on August 26th. 1986.

Fr. John was a people's priest, easy to approach, a good listener and always sympathetic. Blessed with good health during most of his ministry, he lived life to the full, convincing those less energetic than himself that 'life is too short' to be taking things too easy. When his health failed during his last six years, he continued to give of his very best.

May he rest in peace.

LIVERPOOL

OBITUARY**V. REV. JOSEPH FLYNN**

While holidaying in Ireland, Fr. Joe Flynn died suddenly on August 17th. 1990.

Ordained priest in St. Kieran's College in 1949, he had worked for many of his latter years in the parish of St. Oswald's, Old Swan, Liverpool. A dedicated priest who gave everything to his work and ministry, he is fondly remembered by his people.

Following Requiem Mass, he was buried alongside his brother, Fr. John Flynn, in the cemetery of St. Agnes', Coralstown, Mullingar.

SALFORD

OBITUARY**V. REV. EDWARD DORRINGTON**

Eddie Dorrington was ordained in Kilkenny on Ordination Sunday 1958 for Salford.

He was a noted organist and pianist, and will be remembered as college organist by his contemporaries. He used his gift to the full as Assistant Priest and chief organist and choir master at St. John's Cathedral in Salford. There he formed a choir of school boys, known as the

Pueri Cantores. This choir was featured on Granada Television, and sang at concerts in Britain, Belgium, Germany, Switzerland and Ireland. His musical talent was not confined to church music, however. He had a deep love for the music of Mozart, and gave many piano and organ recitals at the Cathedral.

Eddie spent many years as Chaplain at Hope Hospital, where he ministered to the hospital population with great dedication. During this time he became National Chaplain of the Nurses Guild.

After some years as Parish Priest at the Holy Rosary Parish in Oldham, he became Parish Priest at St. Alban's in Blackburn in 1984, where he had served as assistant priest immediately after ordination. He died suddenly while preparing for Mass on October 5th. 1987.

SOUTHWARK

OBITUARY**V. REV. ANDREW DESMOND**

The death of Fr. Andy Desmond on October 7th. 1989 deprived St. Kieran's of one of its most loyal priests. Throughout his priestly life he made hospitality his special virtue, especially to his brother priests. Informal gatherings of St. Kieran's' men were a regular feature of his life and the newly-arrived were made particularly welcome.

A native of Cork, he was ordained in 1942 for the Archdiocese of Southwark. Arriving there in the middle of the war, he was appointed an army chaplain near Brighton and this was followed by a number of parochial assignments before he became involved with the Church's mission to overseas students on a full-time basis. He had the distinction of opening the first Catholic hostel for overseas students in London, catering for 200 young people from 40 nations. He loved working with the young, even though it was at times a most demanding task.

Fr. Andy will be remembered for his many qualities of kindness and hospitality and openness. Appointed a parish priest at a time when the new insights of the Vatican Council were set to change the outlook of both priest and people, he was particularly open to the renewal of the Church which he saw happening all around in the liturgy, ecumenism and in the role of the laity.

An essay he wrote in the 1987 *Record* was not, he said, intended to be an 'advance auto-obituary'. Rather it was 'a reflection and appreciation of good years so far and an optimistic anticipation of whatever years are to come'. These were not to be many before he was called to meet the Lord he had served so generously.

UNITED STATES

Death of Bishop William McDonald, Distinguished Kilkenny-born Scholar and Pastor

With the death of Most Rev. William McDonald, retired Auxiliary Bishop of San Francisco and former Rector of the Catholic University of America on January 8th. 1989, St. Kieran's lost one of its most distinguished priests and scholars in this century.

Bishop McDonald, a native of Mooncoin, Co. Kilkenny, was ordained in St. Kieran's on June 10th. 1928 for ministry in the Archdiocese of San Francisco.

He served as a parish priest, Newman Club chaplain and Associate Editor of *The Monitor* before embarking on a career in education. He received his Doctorate in Philosophy at Catholic University of America, Washington D.C., was appointed professor there in 1950, and became successively chairman of his department and then Rector in 1957.

In the course of his inaugural address as Rector, he pledged that 'the Catholic University of America will play its part not only in realising its own internal aims and fulfilling its assigned mission in relation to the Catholic school system and to the entire educational structure in the United States, but also in contributing vitally to the religious, moral, social and civic life of our beloved country'.

During his rectorship, Mgr. McDonald was President of the International Federation of Catholic Universities (1960-1963), Editor of the *New Catholic Encyclopedia* and author of several books and articles.

He was named Auxiliary Bishop of Washington, D.C. in 1964, serving there until his transfer to San Francisco in 1967.

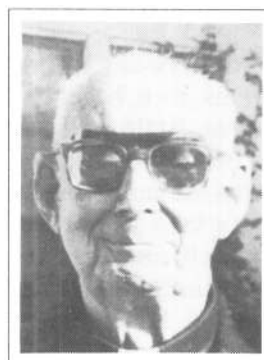
In San Francisco, Bishop McDonald was warmly regarded throughout the Archdiocese, and was respected as a distinguished scholar

and as a person with strong principles and fidelity to the Church. He was a deeply caring person for the people of St. Brigid's Parish, where he lived for many years. He spent his own retirement visiting and befriending retired priests.

The homily at his funeral Mass in St. Mary's Cathedral, San Jose, was preached by Bishop Pierre Du Maine. Recalling the long and faithful priestly life of the late Bishop, he said 'Bishop McDonald's career was what the world would call 'distinguished' but, I am sure he would not perceive it as such nothing else was more important to him than Priesthood and Church. That's what bound him to so many people. He accepted criticism with gentle-mannerliness and grace, not only because that was his nature, but also because he knew that he had been baptised into the death of Christ.'

THE LATE FR. DENIS MOONEY

Fr. Denis Mooney passed away at Lancaster Convalescent Hospital, Los Angeles, California, on January 30th. 1990.



Originally from the Rosconnell area of Ballyou skill, Co. Kilkenny, and ordained in St. Kieran's College in 1931, he will be remembered as a person who had compassionate understanding of others and who brought great joy to those he met. As a priest he worked with the prison community and the socially deprived in Sacred Heart Parish, Lancaster, California.

One only had to accompany him around the parish to appreciate the high esteem in which he was held by his parishioners. They will certainly miss him as will those who knew him here in Ireland. Ar dheis Dé go raibh a anam.

C.T.



The late Bishop William McDonald, born in Mooncoin, Co. Kilkenny, 1904; ordained priest 1928; ordained bishop 1964; died January 8th. 1989

OBITUARY**V. REV. FR. THOMAS C. HALPIN.**

Born in Durrow, Co. Waterford, Fr. Thomas C. Halpin was one of nine children. He pursued his studies for the priesthood at Mount Melleray Cistercian Monastery and St. Kieran's College before being ordained for the Diocese of Boise at St. Mary's Cathedral, Kilkenny on June 7th. 1942. During his forty-eight years of priesthood he ministered diligently in no fewer than seven parishes. He also served a term as Diocesan Consultor to the Bishop from 1967 to 1970.

An authority on horse breeding, Fr. Tom was appointed to the Idaho State Racing Commission in 1973 and is credited with the reformation of that state's horse-racing industry through the pioneering use of tattoo identification on horses.

Holy Spirit Church, Meridian, the erection and dedication of which he supervised in the late 1970s, was the fitting scene for the packed funeral Mass and rite of commendation at which Most Rev. Tod D. Brown, Bishop of Boise, was the principal concelebrant. Fr. William Dodgson,

a long time friend of Fr. Halpin's, delivered the homily.

'In spite of all his interests Father Tom was always a priest first,' Fr. Dodgson said. 'He was very dedicated to his parishes and the people he served. May he enjoy eternal rest.'

DAVENPORT

OBITUARY**V. REV. JAMES QUINLAN**

Fr. James Quinlan was ordained in St. Kieran's College in 1930 for ministry in the Diocese of Davenport, Iowa. He ministered there for several decades alongside his life-long friend, the late Fr. Pat Duggan, to whom he wrote a generous tribute in the last issue of the *Record*.

In recent years he returned home to his native Roscrea, Co. Tipperary, and continued his priestly work in Mount Carmel Nursing Home, where his care for the sick and elderly was much appreciated.

Fr. James was a true priest, faithful to the call which he answered in his youth. He died peacefully on November 23rd. 1990, the Diamond Jubilee year of his ordination. May he be safe with the Lord forever.

SACRAMENTO

Caring for a Capital's Half-a-Million Poor

He answers the door late at night to give groceries to a hungry man. He makes sure a homeless little girl has a place to sleep, and takes other homeless children and their families into his home because they have no money. He puts food in people's stomachs. He teaches them to think for themselves. And, every once in a while, he helps them to learn dignity.

Daniel Madigan arrived in Sacramento in 1964 after ordination in Ireland, as the new minister at Our Lady of Lourdes Catholic Church in Del Paso Heights. In 1976, he founded the Sacramento Food Bank, one small 'Band-Aid' bid to combat the hunger of homelessness. That first year, Fr. Dan and his volunteers fed 8,000 people. Last year, more than 400,000 needy people received food from five food lockers and ate at two soup kitchens. Every day, more than 1,000 people depend on food bought or distributed by the Food Bank. Nearly two-thirds of them are children.

A caring, tireless, humble over-achiever, Fr. Madigan compares his work to fighting fires. 'The goal is just to keep doing what we're doing,' he says, admitting that lately he's become more discouraged than ever about the problems of helping the down-and-out. 'Poverty we can handle, but drugs scare me.'

Now minister at Saint Joseph's Catholic Church in Clarksburg, Fr. Madigan says the most satisfying aspect of his time and effort in Sacramento has been the adult learning programme he set up a few years ago. 'We teach people whatever they need to know right now to make it out in the world,' he says. 'It may be how to read, or it may be something simple like how to dress neatly. Whatever it is, it's very satisfying to see someone start to feel dignity in themselves. That's what all of this work is about in the first place.'

As for the future, Madigan bids to stay upbeat as he struggles to compensate for the effects of drugs. 'I feel like I should be going to see what's going on in other cities,' he says, 'so I can be more knowledgeable about what we need to do here.'

'Sometimes, I feel like I have to re-invent the wheel here every day only to have drugs take more people away from us. And what happens if the wheel already exists someplace else?'

Maybe that someplace is here.

This piece on Fr. Dan Madigan, a native of Kerry ordained at St. Kieran's in 1964, first appeared in the magazine Sacramento.



Fr. Michael Downey, ordained in St. Kieran's in 1972, was appointed pastor of St. Dominic's, Orland, Sacramento in November 1990. He is shown here with a group of parishioners and Fr. Michael Ryan, President, St. Kieran's College.

OBITUARIES

V. REV. JEREMIAH BOLAND

Jeremiah Boland was born in 1909 in Broadford, Co. Clare. Upon completion of studies at St. Kieran's College, he was ordained priest in 1933 for ministry in Sacramento. At his death on January 9th. 1991, he was the senior St. Kieran's priest in the diocese.

During his lengthy ministry he worked in many areas of Sacramento. His last posting was to St. Rose's Parish, where he worked with another former St. Kieran's student, Mgr. Ned Kavanagh. Upon his retirement in 1985, he continued to reside there.

V. REV. PATRICK COFFEY

Fr. Patrick Coffey was born in Kenmare, Co. Kerry, on January 14th. 1925 and attended St. Brendan's College, Killarney before entering St. Kieran's College to study for the priesthood. He was ordained for the Diocese of Sacramento on June 4th. 1950.

During the ensuing sixteen years he worked in various parishes in the diocese before enlisting as a chaplain in the U.S. Army in October 1966. On his return from chaplaincy service he was appointed Pastor of St. Dominic's Church, Colfax in October 1970.

Because of his failing health, he resigned this position in February 1989 and returned to Ireland where he died at the Bon Secours Nursing Home, Tralee on December 5th. in the same year. He was buried in his native Direendaragh, Blackwater, Co. Kerry on the feast of the Immaculate Conception.

Three days later, Bishop Francis A. Quinn of Sacramento presided at a memorial Mass for

Fr. Coffey at his former parish of Colfax. Mgr. Edward Kavanagh preached the homily.

Fr. Coffey is survived by his sister, Sr. Sheila, Sante Rosa, California and his brother, Fr. Donald Coffey, Archdiocese of Liverpool.

May he rest in peace.

SAN ANTONIO

CERTIFICATE OF RETIREMENT

FROM THE ARMED FORCES OF THE UNITED STATES OF AMERICA

TO ALL WHO SHALL SEE THESE PRESENTS, GREETING:
THIS IS TO CERTIFY THAT

LIEUTENANT COLONEL EUGENE O. NEE

HAVING SERVED FAITHFULLY AND HONORABLY
WAS RETIRED FROM THE

UNITED STATES AIR FORCE

ON THE TWENTY-SEVENTH DAY OF FEBRUARY
ONE THOUSAND NINE HUNDRED AND EIGHTY-SEVEN

Fr. Eugene Nee, ordained in St. Kieran's for San Antonio in 1964, retired from the U.S. Army with the rank of Lt. Colonel in 1987, after twenty years in the chaplaincy ministry.

In recognition of his ecumenical work in Turkey, he was given the title of Canon by the Archbishop of Izmir-Smyrna. He is now engaged in pastoral duties in the city of Coventry, England.

SIoux CITY

OBITUARY

V. REV. WILLIAM HYLAND

Following a lengthy illness, Fr. William Hyland died on June 27th. 1989 at Trinity Regional Hospital, Fort Dodge.

Son of John and Margaret Hyland, he was born in Lisronagh, Clonmel, Co. Tipperary on January 28th. 1907. He was ordained a priest with his brother, John J. Hyland, by Bishop Patrick Collier on June 7th. 1931 for the Diocese of Sioux City.

As Assistant Priest he served at Cherokee, Ida Grove and Rock Valley, and was appointed Pastor at SS. Peter & Paul, Pochantos in 1938. He moved to Sacred Heart Parish, Ayrshire in 1945 and St. Joseph's, Schaller in 1950. After serving briefly as Pastor at Rock Valley and Administrator at Sacred Heart Parish, Ledyard, he retired to Jermez Springs due to ill health.

His Funeral Mass was held on June 30th. at Sacred Heart Church. Mgr. Roger J. Augustine, Vicar General, was the main celebrant, the homilist was Rev. Lawrence L. McCarthy and burial was in Corpus Christi Cemetery, Fort Dodge.

AUSTRALIA

ADELAIDE

OBITUARY

V. REV. PATRICK WALSH

Fr. Paddy Walsh was born at Springfield, Piltown, Co. Kilkenny on November 9th. 1907. He was educated at the Sisters of St. John of God School and Mount Melleray before beginning his studies for the priesthood in St. Kieran's. He was ordained for the Archdiocese of Adelaide on June 11th. 1933.

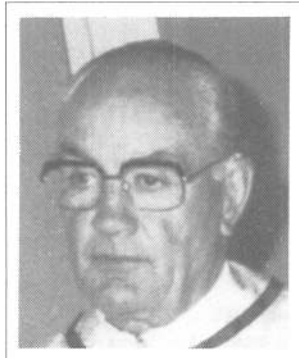
He was appointed first Parish Priest of Kilburn and during 24 years of ministry there was responsible for building the new Church of St. Brigid, a school and a presbytery. He was to do the same again in the parish of St. Peter's.

In his homily at the Funeral Mass, Archbishop Faulkner recalled Fr. Walsh's devotion to duty and his zeal for the spread of the Gospel. He was not merely a great builder of material structures – he was also a builder of Christian communities. The archdiocese would always be indebted to such generous priests who came to Australia as missionaries, filled with the same spirit as the great missionaries of an earlier age, the Archbishop said.

In recent years he had been living in retirement and he died on July 19th. 1991. Fittingly, his remains were interred beside the church of St. Brigid, which is just one of many monuments to his memory.



The late Fr. Walsh



The late Fr. Cass

BATHURST

OBITUARY

V. REV. JOHN CASS

John Cass gave some seventy-five years of service to God and more than fifty of those years in the priesthood. Born in Co. Kilkenny in 1912, John studied for the priesthood at St. Kieran's College, from where he was ordained on June

13th. 1937. Later that year he took up his first post in the diocese of Bathurst in Australia.

Regrettably, a serious heart condition forced early retirement on him but even so he was always willing to supply at local churches and always had his sermon prepared in the hope that the opportunity would arise.

Fr. John was not the man for the loud laugh or the uncharitable remark. At most he permitted himself a gentle smile at the foibles of men. He was as faithful to his Monday golf as he was to his Sunday Mass, but in all things moderation: a game, a chat, a meal, a rest.

May God grant him eternal rest and a continuation of the peace he enjoyed on earth.

BUNBURY

OBITUARY

FR. EDWARD KENNY

Originally from Ballykealy, Durrow, Co. Laois, Fr. Ned Kenny studied for the priesthood at St. Kieran's College from where he was ordained on June 8th. 1947. Following his ordination he responded to the Archbishop of Perth's appeal for Irish priests and arrived in West Australia in August 1948. After twelve months in his first appointment at Osborne Park he went to Bunbury, and on the establishment of the new diocese in 1954, became cathedral administrator.

Fr. Kenny was appointed Vicar General in 1979 under Bishop McKeown and again under Bishop Quinn in 1982.

Following his death on 13th October 1988 Bishop Quinn described Fr. Kenny as 'a loyal and ever-committed priest; a dedicated, zealous and caring pastor; an able and far-sighted planner and administrator; a subtle and introspective character who radiated a ready wit and friendship to all who crossed his path.'

May he rest in peace.

HOBART

OBITUARY

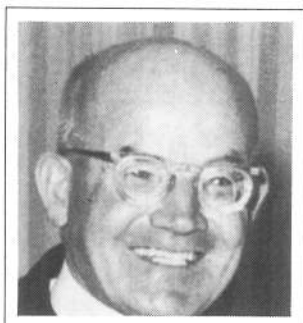
V. REV. TIMOTHY BYRNE

The death took place in Dublin on November 2nd. 1987 of Fr. Timothy Byrne, a native of Rathangan, Co. Kildare, where he is buried.

Ordained in St. Kieran's in 1950, Father Tim followed in the steps of many St. Kieran's priests in Tasmania but was the College's only remaining link with that distant land until he returned home to Ireland in poor health.



The late Fr. Kenny



The late Fr. Croke

SYDNEY

OBITUARIES

V. REV. PATRICK CROKE

Fr. Patrick Croke, a native of Callan, was born in 1905. Having completed his studies for the priesthood, he was ordained at St. Mary's Cathedral in 1931.

He served at Enfield (seven years), Mosman and Elizabeth Bay before being appointed to South Kincumber in 1942 as Chaplain to St. Joseph's Home. In 1947 he was appointed priest in charge of the new parochial district of Kincumber, also serving the churches of Saratoga and Pretty Beach.

For 45 years he gave dedicated service to the people in his charge. He retired due to failing health in 1987 and lived under the care of the Little Sisters of the Poor at St. John Vianney Home, where he died.

Some of his actions made Father Croke a legend in his own time, although he was certainly one of the most humble priests in Australia. Few knew that he gave his life-savings to the committee that was building the Pretty Beach Church. Most also do not know that he took the money that was raised to give him a trip home to Ireland for his Golden Jubilee and spent it instead on a new roof for the historic Holy Cross Church at Kincumber South (he was never to see his native land in more than 55 years of ministry).

RT. REV. MONSIGNOR JAMES DELANEY

Monsignor James F. Delaney OBE KM was born on November 27th. 1903 in Kilkenny City and educated at St. Kieran's College, where he was ordained to the priesthood in 1926.

Described by Cardinal Edward Clancy, Archbishop of Sydney, as a 'good, holy, loyal and faithful priest,' James Delaney was also a man of very deep but simple faith.

For many years he was chaplain to the Knights of Malta and was singularly honoured by that Order. Ministers and Members of Par-

liament often sought his advice and he regularly represented the Archbishop of Sydney at ambassadorial and consular functions. In 1966 he was created a Prelate of Honour by the Pope and in 1974 the Queen conferred on him the Order of the British Empire.

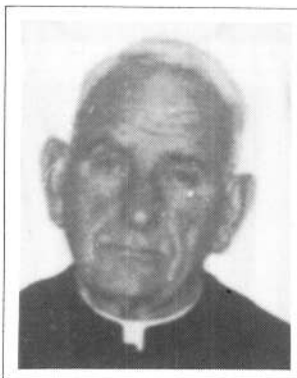
Monsignor Delaney died on June 20th. 1989 and was buried following a Mass in Thanksgiving for his life at St. Mary Magdalen's Church, Rose Bay attended by Cardinal Freeman, Archbishop Carroll, Bishops Murray and Cremin. May he enjoy eternal rest.

V. REV. RICHARD FUNCHEON

Richard Funcheon was born in Callan, Co. Kilkenny on May 18th. 1909 and educated by the Sisters of Mercy and the Christian Brothers before studying for the priesthood in St. Kieran's College. He was ordained to the priesthood in St. Mary's Cathedral on May 29th. 1932.

He served as curate in Darlinghurst, St. Mary's Cathedral, and Pymont and was priest-in-charge of Gosford. He was appointed Pastor of Sutherland in 1958 and Parish Priest of St. Francis Xavier Church, Ashbury in June 1972.

Noted for his kindness in the confessional and generosity to the poor, he was described by Bishop Daniel Cremin, celebrant and homilist at his Requiem Mass, as 'a good priest, a genuinely holy man, and an unselfish unworldly person. The Lord alone knows the extent of the investment of his life in God's service'.



The late Fr. Funcheon



The late Mons. Kenny

Monsignor John Kenny, who died on November 26th. 1989 in East London, South Africa was ordained in St. Kieran's in 1930 for the Diocese of Port Elizabeth.

A native of Windgap, Co. Kilkenny he was educated at the local National School, Mount Melleray Abbey and St. Kieran's. After almost 60 years of service in several parishes, he continued to minister in retirement as Chaplain to Mater Dei Hospital.

Fr. Seamus Sheeran, a fellow St. Kieran's' man, said in the homily at his Funeral Mass: 'I can say here was a priest who was utterly selfless, to whom others meant everything and who hid his love and concern under a veil of gaiety and banter. Such purity of heart and will leads most certainly to the vision of God'.

UNIONS & REUNIONS

St. Kieran's' Reunion in Sacramento

Priest-alumni of St. Kieran's College met in Sacramento for their 1991 reunion, which took place from from April 1st. to 5th.

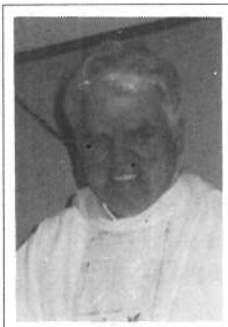
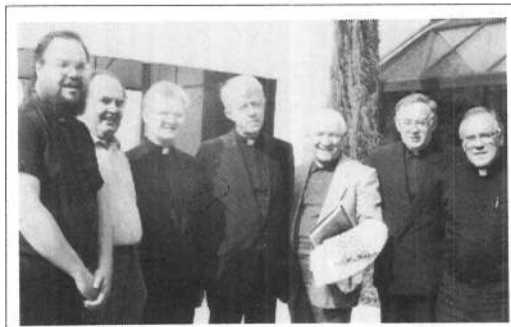
Thirty-eight priests from dioceses in California, Oregon, Arizona, Florida, New Jersey and Washington D.C., were joined by Bishop Laurence Forristal of Ossory; Fr. Michael Ryan, College President; Fr. James Cassin, Seminary Director of Formation; Fr. Tom Murphy, C.C., Callan (now P.P., Slieverue) and Fr. Kieran Cantwell, C. C., Urlingford.

The week's theme was 'Priest: Witness of Mystery, Servant of Communion.' The facilitators were Bishop John D'Arcy of Fort Wayne-South Bend (Indiana), and Father Colm Kilcoyne, journalist and director of communications for the Archdiocese of Tuam.

Events were conducted at St. John the Baptist Parish, Folsom (where Fr. Troy Powers, a native of the area who spent two years at St. Kieran's, is associate pastor) and at the Sacramento Hilton Hotel.

Bishop Francis A. Quinn concelebrated the closing Mass with Bishop Forristal and the participating priests.

St. Kieran's' alumni in Sacramento include Monsignors Patrick O'Neill and Edward Kavanagh and Fathers William Walsh, Nicholas Phelan, Patrick Rafferty, Charles Brady, Thomas Delahunty, Tobias Vereker, Thomas Carrigan, Matthias O'Callaghan, Thomas Dermody, Nicholas Duggan, Daniel Madigan, Vincent Brady, Francis Lawlor, and Michael Downey.



St. Kieran's alumni and guests photographed (above) at their April 1991 Reunion in Sacramento; (far left, l. to r.): Fr. Troy Powers; Fr. Pat Rafferty, Fr. Jim Cassin; Bishop Laurence Forristal; Mgr. Patrick O'Neill; Fr. Michael Ryan, College President, and Fr. Colm Kilcoyne, Facilitator; (left) Bishop John D'Arcy of Fort Wayne-South Bend, Indiana, who was also a facilitator for the reunion programme.

St. Kieran's' Reunion in England

The annual gathering of St. Kieran's' priests continues to take place each May in Droitwich. 'Chateau Impney' has become a favourite location not merely for us but for several other colleges as well. In fact at our next reunion in May 1992 it is hoped to have groups from all six seminaries holding their get-togethers at the same time.

Through the pages of the Record I would like to extend a special welcome to those who may not have been at a reunion in the past. Please get out your diary now and pencil in the dates: 4-6 May 1992. I promise you that you will not regret your decision to come and I can assure you that you will not get better value for your money anywhere else.

At our reunion in 1991, we were again honoured to have with us Bishop Forristal and the new president of St. Kieran's, Fr. Michael Ryan. Their presence at our gathering is much appreciated.

This year also marked the retirement of Fr. Dick Dunphy as President and he handed over to Fr. Tom Cass, another loyal St. Kieran's man who hardly ever misses a reunion.

I hope to be in contact with all of you with details for the 1992 reunion. In the meantime may I wish you every blessing in your work for the Lord and his people.

John Rowan, Secretary



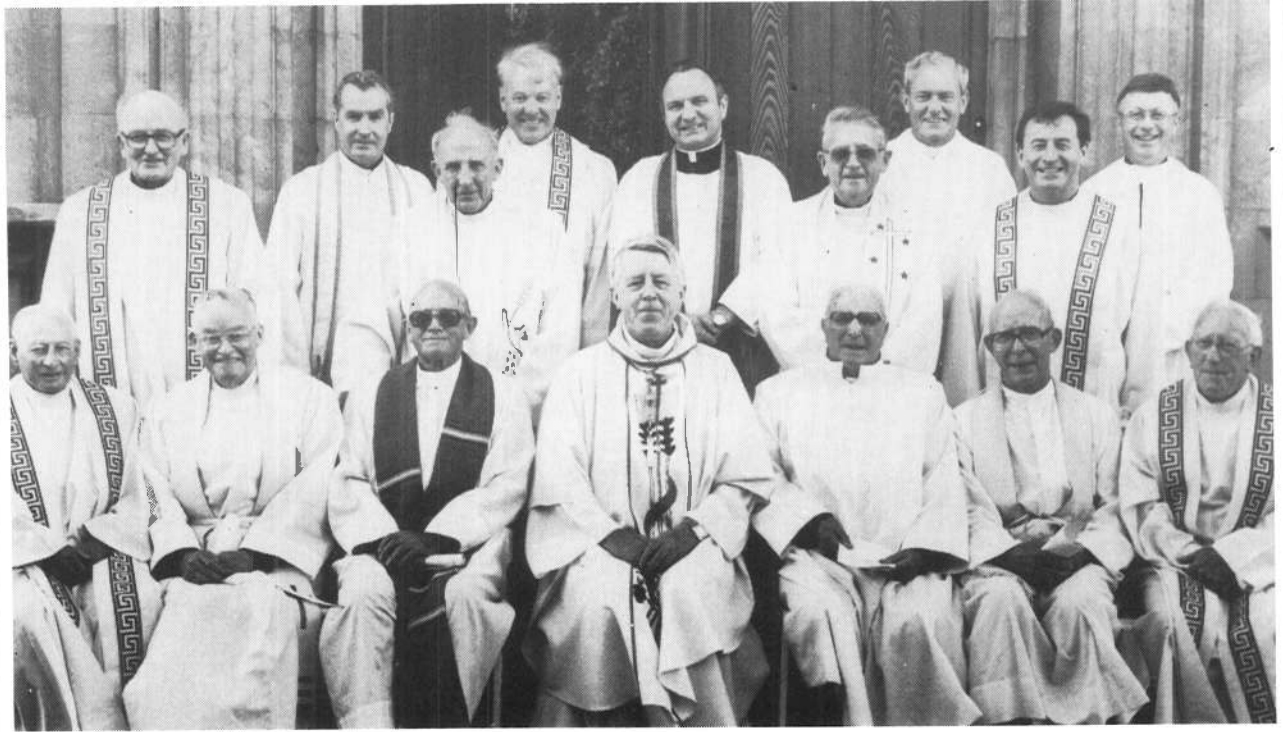
GOLDEN AND SILVER JUBILARIANS 1991

Back Row: (left to right): Rev. James Crotty (Ossory), Rev. George Murphy (Biloxi), Rev. John Ryan (Southwark), Rev. Michael Ryan (College President), Rev. Sean Maher (Providence), Msgr. Joseph Mallon (Principal Military Chaplain, England), Rev. Dermot Burke (Hexham and Newcastle), Rev. John Rowan (Salford), Rev. Michael Hourigan (Miami). Front Row: Canon John Carey (Ossory), Rev. Bill Costelloe (Bunbury), Msgr. Peter Caslin (Los Angeles), Most Rev. Laurence Forristal (Bishop of Ossory), Msgr. John Phelan (Baker, Oregon), Canon Dominic O'Hanlon (Ossory), Rev. Bernard Mullan (Osory), Fr. Francis Carroll (Leeds). Absent: Rev. Denis Purcell (Ossory).



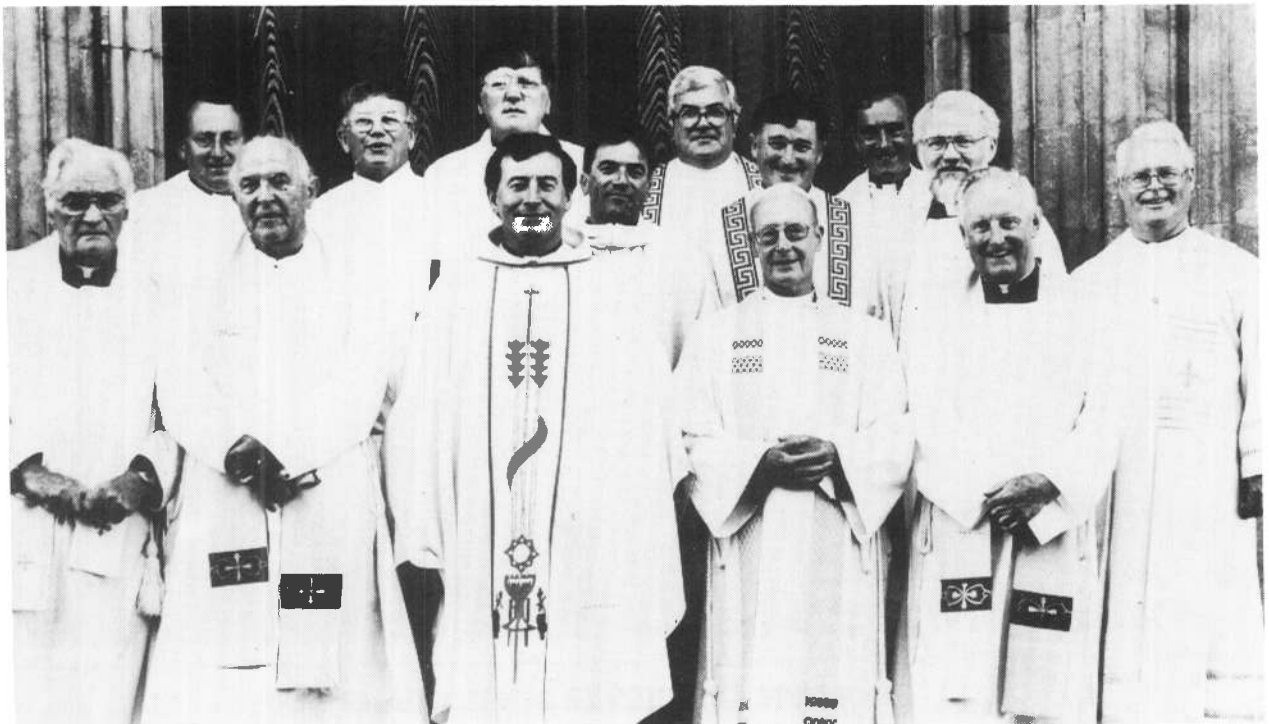
GOLDEN AND SILVER JUBILARIANS 1990

Back Row (left to right): Msgr. John Canon Holohan (Ossory), Canon Andrew O'Dwyer (Ossory), Rev. Michael O'Connell (Glasgow), Rev. Oliver McStravick (Down and Connor), Rev. Michael Drennan (S. J., Dublin), Rev. Val Farrell (Lancaster), Rev. Patrick O'Reilly (Ogdensburg), Rev. Patrick Duggan (Ossory). Row 2: Rev. Thomas Morgan (Providence), Rev. Willie J. O'Neill (Camden), Rev. Gerard Harney (Hallam), Rev. Donal Gallagher (Jackson). Front Row: Rev. Daniel Troy (Lismore), Canon John O'Rourke (Ossory — Diamond Jubilarian), Canon Philip Madigan (Ossory), Most Rev. Robert Healy (Auxiliary Bishop of Perth), Most Rev. Laurence Forristal (Bishop of Ossory), Rev. John Naughton (Southwark), Rev. Michael Ryan (College President).



GOLDEN AND SILVER JUBILIANS 1989

Back Row (left to right): Canon P. F. Greene (Ossory), Rev. Seamus McGivern (Hexham and Newcastle), Rev. Thomas Donohue (Kildare and Leighlin), Rev. Jerry Joyce (Ossory), Rev. Eugene Nee (San Antonio), Rev. Arthur Linehan (Auckland), Rev. Sean Garrett (San Antonio), Mgr. Martin Campion (College President), Rev. Liam Dunne (Ossory). Front Row: Canon Thomas Marnell (Ossory), Msgr. John Gillen (Motherwell), Rev. John Kearns (Leeds), Most Rev. Laurence Forristal, Rev. Canice Gormley (Auckland), Rev. Peter Lyons (Edinburgh), Canon John Brennan (Ossory).



GOLDEN AND SILVER JUBILIANS 1988

Back Row (left to right): Rev. James Corcoran (Perth), Rev. Maurice Dillane (San Antonio), Rev. Michael Conway (Edinburgh), Rev. Seamus Hester (Arundel and Brighton), Rev. Donal Kelly (Ossory), Rev. Brian Flynn (Ossory), Rev. Joseph Phelan (Nottingham), Rev. Henry McDaid (Mobile), Rev. Alphonsus Maloney (San Diego). Front Row: Rev. John Relihan (Lismore), Rev. Walter Costello (Plymouth), Rev. Martin Campion (President and Silver Jubilarian), Rev. Philip Dwyer (Cardiff), Rev. Michael F. O'Sullivan (Leeds).



GOLDEN & SILVER JUBILARIANS 1987

Back Row (left to right): Rev. Thomas Dermody (Sacramento), Rev. Stephen Carey (Camden, N. J.), Mr. Norman Wilkinson (Dublin), Rev. Anthony Owens (Hexham and Newcastle), Rev. Paul Fitzgerald (Ossory). Row 2: Rev. Matthias J. O'Callaghan (Sacramento), Rev. James Nolan (Southwark), Rev. Seamus McGivern (Hexham and Newcastle), Rev. Daniel Cody (St. Augustine, Fla.), Rev. Anthony Brady (Maitland), Rev. John O'Donoghue (Southwark), Rev. Richard Phelan (Ossory), Rev. Nicholas Duggan (Sacramento), Rev. Mark Carroll (Hexham and Newcastle). Front Row: Rev. Martin Campion (College President), Rev. Michael Breslin (Southwark), Most Rev. Laurence Ryan (Kildare and Leighlin), Most Rev. Laurence Forristal (Ossory), Most Rev. Robert Healy (Perth), Rev. John Cass (Bathurst), Rev. Denis Ryan (Sydney; ordained in Thurles, 1937). Absent: V. Rev. Canon Thomas Bowden (Ossory).

First Reunion of St. Kieran's' Priests Ministering in Northern Ireland



The first reunion of St. Kieran's priests serving the Northern dioceses was held in Donegal in October 1988. Bishop Seamus Hegarty of Raphoe was principal celebrant at the closing Mass and Fr. Colm Kilcoyne from Knock was the facilitator for the occasion. Included in the photograph are (back row, l. to r.): Revv. J. O'Donnell, P. McWilliams, A. Dolan, J. Glover, D. White, D. Polke, S. McBrierty, B. Quinn, D. Quinn, P. Dunne, M. Canny, D. Boland, J. Forbes, S. Dagens, J. Forbes, J. Cassin (Director of Formation, St. Kieran's); (front): Revv. B. McAteer, F. Kearney, S. Emerson, E. O'Donnell, C. Kilcoyne (facilitator); Bishop Seamus Hegarty; Revv. M. Campion (President), J. Downey, L. Campbell, J. Sweeney, O. McStravick, J. Fitzpatrick.

Relaunch of St. Kieran's College Union

In the first twelve months following its relaunch in early 1991, the St. Kieran's College Union has made a very definite impact – a special St. Kieran's Day 'launch event', a soccer tournament, a golf outing, a 'Business Day' Seminar and an annual dinner were among the events organised.

The St. Kieran's College Union was founded in the year 1934. Between 1971 and 1991 the activities of the Union lapsed. In October 1990, a meeting was called by Fr. Michael Ryan, College President, to examine the possibility of reviving it as an active force. Invitations were extended to approximately 25 past pupils who had been active in the organisation of the Bicentenary celebrations in 1982 and in major fundraising efforts since then.

At a series of meetings during the autumn, extensive discussion took place regarding goals, structure, rules, membership and activities. Sub-Committees on Constitution and Programme met and agreed outline drafts in their respective areas with the revised Constitution being based on the original of 1934.

The consensus at these meetings was that the revived Union would have to take account of the fact that the majority of past pupils were from a younger age group and were mainly former day pupils; the younger generation should therefore be well represented in the structure and activities of the Union.

ANNUAL GENERAL MEETING

At the Annual General Meeting in February 1991, the College President, Fr. Michael Ryan, welcomed all those present. He conveyed the greetings, support and acceptance of Bishop Forristal, who had agreed to become the Union Patron.

It was a historic occasion, Fr. Ryan continued, in that people linked by a common bond of shared education, and for whom St. Kieran's College had become part of their lives 'on a

Tuesday in September, however long ago', were coming together in a spirit of remembrance, of celebration and of sharing among themselves and with the present generation of students.

The unions objectives as expressed in the original constitution were still valid, Fr. Ryan said, but needed to be made more relevant to more recent generations of past pupils, while still maintaining an appeal to those from earlier generations.

In the election of officers which followed, Nicky Purcell and Pat Dunphy were nominated and unanimously declared elected as President and Vice-President respectively.

The new Union President then received the chain of office from the College President and took the chair from the latter, who becomes Union Vice-President ex-officio.

STRONG AND FORCEFUL UNION

In a short speech of acknowledgement, Mr. Purcell thanked all those present for their unanimous approval. He had been a student at the College from 1938 to 1943, he said, and was in a good position to judge the progress that had been made in almost 50 years. It would be his goal to make the St. Kieran's Union as strong and forceful as other unions; they had a big name to uphold and some ground to make up. They could not be too adventurous at the beginning but certain things could be achieved and he appealed for the co-operation and goodwill of all in achieving them.

The following were elected to serve on the Board of the Union: Denis Bergin, Denis Carey, Kieran Conway, Willie Cowhig, James Delahunty, Eddie Keher, John Kilroy, Joe Lambe, Andrew Lynch, Luke Roche. At the first meeting of the Board, Willie Cowhig was elected Treasurer and Kieran Conway Secretary.

A special launch event, at which the Mayor of Kilkenny (Ald. Kieran Crotty T. D., a past pupil) and the President of the St. Peter's Col-



At the event held in St. Kieran's College on March 5th. 1991 to launch the revived Past Pupils' Union were (l. to r.): Mr. Kieran Crotty, Mayor of Kilkenny; Fr. Michael Ryan, College President; Mr. Nicky Purcell, Union President; Bishop Laurence Forristal, Union Patron; and Mr. Seamus Codd, President, St. Peter's Past Pupils' Union (guest speaker).

lege Past Pupils' Union, Wexford (Mr. Seamus Codd) were invited to speak, was arranged for St. Kieran's Day, March 5th

In his presentation, Seamus Codd outlined the history of the St. Peter's College Union, and noted the emphasis placed on carrying out projects for the benefit of the present generation of students. He advised caution and care in developing the Union, and spoke of the need to establish a strong membership base before embarking on any ambitious initiatives.

Heartened by this presentation, the Union



At the seven-a-side soccer tournament organised by St. Kieran's Past Pupils Union were (back, l. to r.): Michael and David Cowhig, Kieran Conway, Tom McInerney, Brendan O'Connor, Willie Cowhig, George Prizeman, Michael Kinchella, Eamonn Doyle, Fr. Michael Ryan (College President and Union Vice-President); front: Paul Glennon, Martin Coughlan, Ivan Shannon, Harry McGreary, Sean Brown, John Dunne.

set about organising a series of events for 1991, beginning with a seven-a-side soccer tournament held in the college gym in April.

This was followed by a Golf Competition held at Kilkenny Golf Club on August 29th. which attracted over 60 participants, lay and clerical. The prizewinners were Fr. Frank Grace, Fr. Tom Carrigan (Sacramento), Fr. P. Prendergast, Dick McEvoy, Pat Drennan, Seamus Burke, Fr. P. Grant, Fr. S. McEvoy and Declan Dooley (Junior Prize)

A reception and dinner was held at the college on October 11th. following a 'Business Day' seminar at which a panel of distinguished speakers, all of them past pupils of St. Kieran's, spoke (see report overleaf).

The dinner, which was held in the college refectory, featured a menu devised by college chef John Keegan, a source of much comment among those who had eaten there in chefless days!

Dancing followed in the College Theatre, where many who had observed silence after 'lights out' in the 'Moran Dor' overhead took sweet revenge on the floor below.

PLANS FOR 1992

The Board is currently at work on a programme for 1992 which includes the Annual General Meeting on February 17th., a golf competition on August 19th. (the day after the reunion of priests ordained at the college), and an informal social with buffet supper and dancing planned for the Newpark Hotel on October 31st. 1992.



LEAVING CERTIFICATE CLASS 1965 — REUNION 1990

Back Row (left to right): Tom Weadick, John Maher, Robert Hickey, Liam Maher, Richard Teehan, Con Nyham, Joe Wall, Martin Howley, Alan Cooper, Stephen Hawe, Tom Holohan. Row 2: Olive Murphy, Larry O'Reilly, Tommy Nolan, Humphrey Twomey, Michael Cody, Michael Walsh, Rev. Eamonn Tobin, Billy Tobin, Rd. Prendergast, Peter Long, Richard Landy, Ber Butler, Richard O'Keeffe, John Lacey, John Murphy, Thomas Downey, Justin Waldron. Front Row: Martin Cody, John Lacey, Frank Power, Denis O'Shea, V. Rev. Michael Ryan (President), Eddie Bolger, Larry Dowling, Martin O'Neill, Noel Deevy.

Union holds Business Day Seminar

Three distinguished speakers, each a nationally-recognised name in his sector and each a past-pupil of St. Kieran's, gave a fascinating insight into the motivations and opportunities that make for a successful business career at the St. Kieran's College Union 'Business Day' and Seminar, which was held at Butler House on October 11th.

Professor Frank Muldowney of University College Dublin, Tom Mulcahy of Allied Irish Banks and Donie Butler of the Football Association of Ireland spoke to the theme of 'Growing in Business — Achieving success in a world where changes in career direction have become the norm'.

Professor Muldowney has long been recognised as an international expert on renal problems and is Cardinal Cushing Research Professor of Medicine at UCD and Consultant at St. Vincent's Hospital. He has always been interested in the availability to the medical profession of information for accurate diagnosis of illness.

At the seminar he told of how he had harnessed his interest in computers and his extensive international contacts to develop a medical information system based on harsh practical experience of all types of diagnostic situations. His fascinating insights into these diagnostic problems, the ingenuity of his solution, and his witty presentation kept his audience spellbound.

Tom Mulcahy had an equally interesting tale to tell — of how he moved from a fairly predictable branch banking career into the rarified atmosphere of international banking and treasury operations — and a seat on the main board of AIB.

The milestones in this career included the acquisition of a Morris Minor from a Kerry schoolteacher, 'changing sides' from Bank of Ireland to AIB at a critical moment, and being

in the right place at the right time with the right experience when the boom in international banking began.

Excellent visual aids (even if some of the management structures and turnover figures they showed were a little awesome) and a relaxed delivery added to the impact of this fine contribution.

Donie Butler's experience in moving from voluntary administration of local soccer to a high-profile commercial management position with the national 'team' proved an absorbing tale too. He told of how a daring 'opener' of a promise to buy 144 cars from Arnold O'Byrne of Opel was never delivered on — Arnold ended up giving the FAI a small fleet for their own use!

But Donie had some thoughtful observations to make on the state of a game that often seems to have more players than onlookers and is dependent for its commercial success on the fortunes of a national team that isn't getting any younger. He left his audience in no doubt, however, that he is equal to the challenge — and in informal conversation, it became obvious that some of his negotiating strategies were first tried out on deans in St. Kieran's.

With animated discussion, and some reminiscence, taking place over the lunch table and during the coffee breaks, this experiment in heightening the profile of the St. Kieran's contribution to the world of business was adjudged a success.

A dedicated team of organisers, session chairmen and discussion leaders included Nicky Purcell, Pat Dunphy, John Kilroy, Richard Murphy, Joe Lambe, Oliver McEvoy, Frank Power, James Comerford and Nicky Brennan.

To all of them and to the distinguished speakers, much thanks.

Denis Bergin



Speakers at the 'Business Day' Seminar organised by the St. Kieran's College Union were (l. to r.): Professor Frank Muldowney; Nicky Purcell, Union President; Tom Mulcahy and Donie Butler.



Also at the Business Day Seminar were (l. to r.): Nicky Brennan; Pat Farrell (Manager, AIB, Dublin Rd., Kilkenny); John Kilroy; and Fr. Michael Ryan, College President.



THE REIDYS — Kilkenny City

Liam Reidy Snr., a past pupil of St. Kieran's himself, current President of the Golfing Union of Ireland, and brother of former Dean, the late Fr. John Reidy, with his eight sons, all of them past pupils of the college: l. to r.: Sean (international freight manager), Brendan (insurance broker), Dermot (solicitor), Gerard (restaurant proprietor), Liam (Senior Counsel), Brian (insurance company manager), Joe (insurance broker), Eamonn (welder) and some future pupils!

BROTHERS AT COLLEGE

We continue our record of 'brother-groups' of St. Kieran's past pupils with photographs of 16 families who between them have had 77 of their members attend the college in recent years.



THE BUTLERS
Kilkenny City

Dan Butler (centre, front row), himself a past pupil of St. Kieran's and now a member of the staff of Castlecomer Community School, with his five sons, all of them also past pupils of St. Kieran's: back row, left to right: Raymond (Arts student, Maynooth), Damien and Anthony (both studying for M.A. degrees at U.C.D.), Adrian (Arts student, U.C.D.); front row: Paul (lab technician, E.S.B.), Vincent (financial dealer, A.I.B., London).

THE BERGINS
Ballacolla, Co. Laoise

Left to right: Austin (accountancy), Fr. Liam (staff of St. Kieran's), Tom (financial controller), Karl (seminarian).



THE MORRISSEYS
Radestown, Kilkenny

Standing, l. to r.: Declan (student at St. Kieran's), Eamonn (quantity surveyor), Tony (ambulance driver), John (electronics engineer); seated: Frank (fitter fabricator)



THE McGRATHS
Kilkenny City

(L. to r.): Christy (student, RTC, Galway), Ricky (mechanical engineer, ESB), Nicky (sports retailer), Nicky (service engineer) Mark (professional classical guitarist).

THE CASEYS
Clara, Co. Kilkenny

(L. to r.): Willie (farming), Sean (student at St. Kieran's), Andrew, Matthew, Michael (all farming), Joseph (laboratory technician).



THE LEYDONS
Kilkenny City

Photographed with parents Pdraig and Betty Leydon and family friend Fr. John Duggan are (l. to r.) Pat ('Kilkenny People'), Nigel (barman), Liam (company representative)



THE SMITHS
Kilkenny City

L. to r.: Barry (student, R.T.C., Waterford), Anthony (hotel manager), Liam (student at St. Kieran's), James (stock controller).



THE MANNINGS
Ballyfoyle, Co. Kilkenny

L. to r.: Michael (secondary teacher), Pat (engineer), Seamus (farmer), Joseph (engineer).



THE GLEESONS, Kilkenny City
L. to r.: Eric (FAS trainee), Patrick (student at St. Kieran's), Paul (sales), Aidan (electrician).

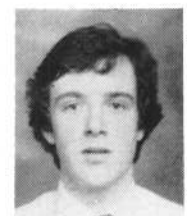


HOLOHAN'S, Dunmore, Co. Kilkenny
L. to r.: Philip (apprentice), James (farmer), Brian (student at St. Kieran's), Michael (electrician), John (student, R.T.C., Waterford).



THE GRIFFINS,
Kells,
Co. Kilkenny

Back: Laurence (student at St. Kieran's), John (student, R.T.C. Waterford), Seamus (farmer), Dermot (student at St. Kieran's)

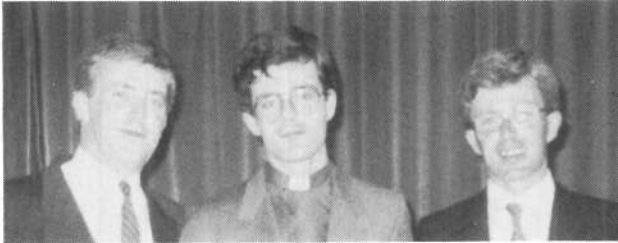


THE MURPHYS,
Johnswell,
Co. Kilkenny

Back: James, Pat; front: John, Nicholas - all engaged in farming. Above: Thomas (clerical officer).



THE FOLEYS, Callan, Co. Kilkenny
L. to r.: John (farmer), Denis (company representative), Patrick (transport contractor)

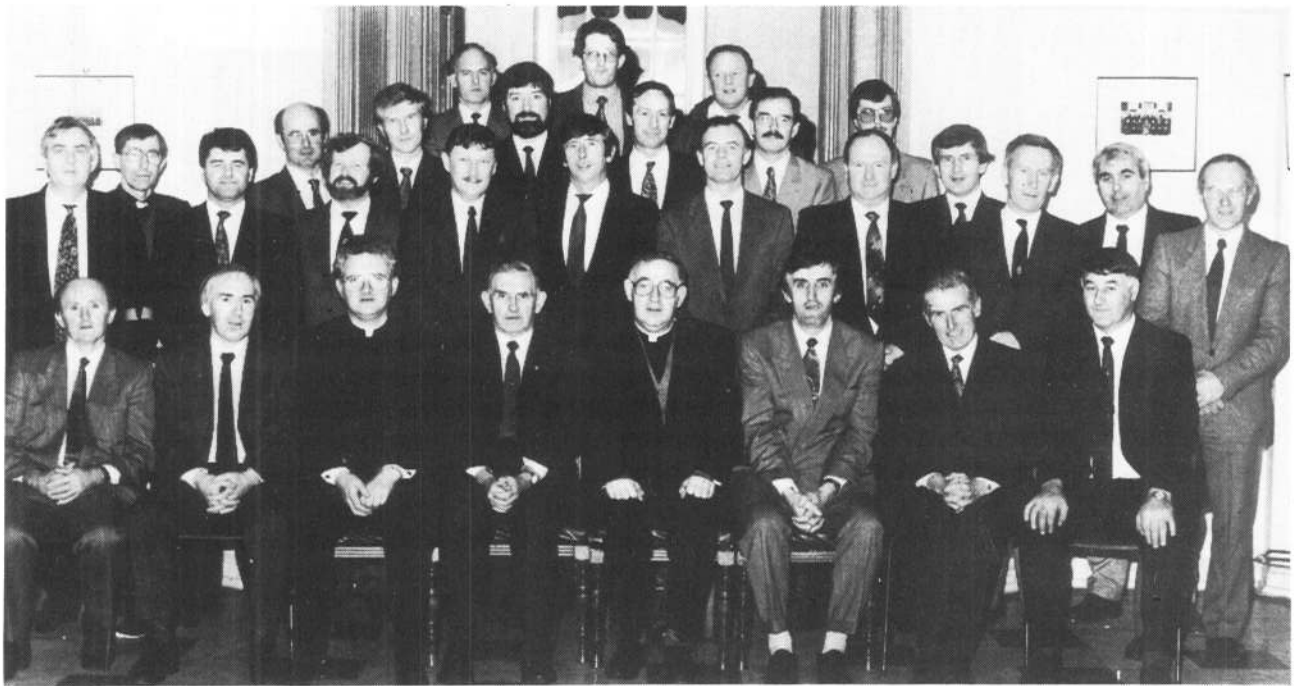


THE GREENS, Callan, Co. Kilkenny
L. to r.: Thomas (accountant), Fr. James (ordained in July 1988 as a member of the White Fathers, and now ministering in Malawi), John (farmer).



THE PHELANS, Radestown, Kilkenny
Back (l. to r.): Michael (electrical engineer), John (farmer), Eamonn (mechanical engineer); front: Brendan (accountancy), Dominic (carpentry).

CLASS REUNION 1966-1991



At the 25th. anniversary re-union of the St. Kieran's Class of 1966 were: (seated, left to right): Philip Walsh, Donie Walsh, Fr. Jim Cassin, John Collins (teacher), Fr. Michael Ryan (College President), Owen Conway, Joe Lambe (teacher), Davy Walsh. (Behind): Paul Nolan, Fr. Fergus Farrell, Dermot Healy, John Bolger, Pat Lonergan, Richard Holohan, John Bergin, Eddie Teehan, J. J. Doherty, John Dwyer, Pat O'Shea, John Joe Ryan, Paddy Brennan, Eddie Corr, Eddie O'Sullivan, John Meagher, Pat Dunphy, Tommy Dwane, Jim Neary, Tommy Brophy, Paddy Broderick.

IN THE NEWS

Top Electronics Award for Trinity Graduate

Canice Lambe, of Castlecomer Road, Kilkenny, a son of long-time St. Kieran's staff member Joe Lambe, was awarded the 1991 Hewlett Packard prize of £6000 plus computer equipment for the most innovative electronics project submitted by an Irish undergraduate.

Canice, who entered Trinity College in 1987 from St. Kieran's to study Computer Science, graduated in 1991 with a First Class Honours degree, together with the Gold Medal.

Currently involved in a two-year post-graduate research project to develop a computer model for the Europe-wide study of the problem of decay in historic buildings, Canice had also received the Victor Graham Prize in Mathematics and the Motorola Award in 1991.

The results of his award-winning research is currently being utilised by the Japanese Hitachi company as a graphical interface method for simulation and analysis in an engineering environment.

Other Academic Awards and Achievements

Among a number of St. Kieran's past pupils who have also achieved significant distinctions in the academic world since the publication of the last *Record* are:

David O'Connell, of James's St., Kilkenny, who also entered university in 1987, received a First Class Honours degree in Chemical Engineering at University College Dublin, and the Silver Medal (1st. place) award for project work. He is currently employed in pharmaceutical research with Merck Sharpe and Dohme.

Thomas McGrath, a native of Ballingarry, Co. Tipperary, who was at St. Kieran's from 1972 to 1974, was conferred with a Ph.D. degree by U.C.D. in 1987 for his work on 'Religious

Renewal and Reform in the Pastoral Ministry of James Doyle O.S.A., Bishop of Kildare and Leighlin, 1819-1834.'

He is currently cataloguing the manuscripts, letters and papers of Dr. Doyle as part of the preparation of a two-volume critical edition of the bishop's correspondence and monographs.

Thomas P. O'Sullivan, who studied at St. Kieran's from 1973 to 1978, was also conferred by U.C.D. with a Ph.D. in Science in 1987. He is now on the research staff of Sifa Chemicals in Shannon.

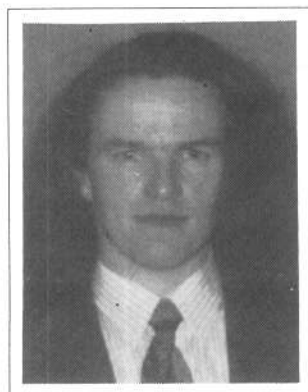
Design Award for Film-maker

The contribution of past pupils of St. Kieran's to the world of the arts was enhanced with the presentation to a young Kilkenny film-maker of the Society of Designers in Ireland Graduate Designer Award for 1988.

Matt Hayes was selected for the award on the overall merit of his work in the medium, but particularly of *Chaero*, his fifteen-minute feature about two teenage boys who endure blackmail, fear and prejudice, and about the effects of this experience on their friendship.

From Bennettsbridge, Matt studied at Waterford Regional Technical College, the Crawford School of Art and Design in Cork and the Dun Laoire School of Art and Design.

The SDI Award was presented by President Hillery at a ceremony attended by Martin Crotty, the Society's President, also a native of Kilkenny and a past pupil of St. Kieran's. It is the first major award for film-making ever made to a past-pupil of the college.



Canice Lambe

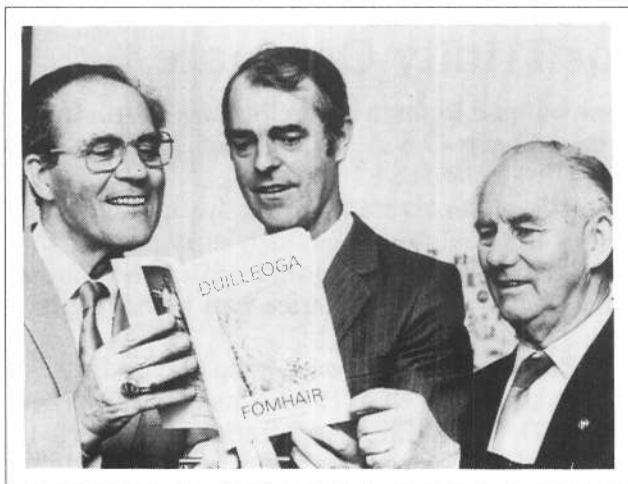


David O'Connell



Shown after the presentation of the 1988 SDI Graduate Designer Award are (l. to r.): Martin Crotty, President, SDI; Matt Hayes, the award winner; and Dr. Patrick Hillery, President of Ireland.

PAST PUPILS IN PRINT



Left: At the launching of *Duilleóga Fomhair* were (l. to r.): Peadar Bairéad, author; Micheál Ó'Diarmada, a colleague on the staff of St. Kieran's, who launched the book at Daonscoil Osraí, and Joseph Keane. Right: Michael O'Dwyer shown with his brother Liam at the launching of Michael's *A History of Emly*.



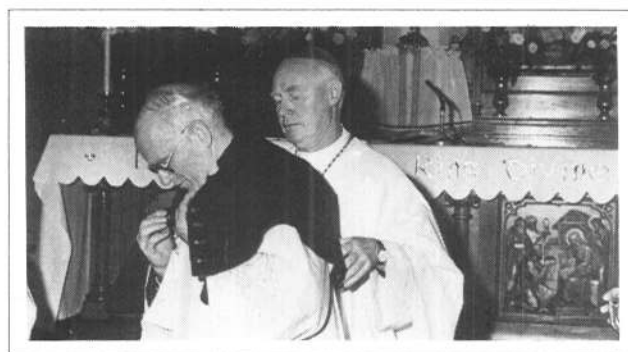
From poetry to local history, from international economics to Sacred Scripture — the range of subjects on which staff members and past pupils of St. Kieran's have published volumes in the past five years is impressive.

Peadar Bairéad, recently-retired layside staffmember and Vice-Principal of St. Kieran's, is an accomplished poet and essayist in both Irish and English; his book of poems in Irish, *Duilleóga Fomhair*, was launched in 1988;

Michael O'Dwyer, also a member of the layside staff, published *A History of Emly*, an account of the development of the parish and district centred on the Tipperary village of Emly in the Glen of Aherlow;

Canon Bernard Canning, a distinguished chronicler of the history of the Catholic Church in Scotland, added to his total of a dozen published works with the launch in 1988 of his *Bishops of Ireland 1870-1987*.

This work, which contains over 3000 indi-



Canon Bernard Canning is invested with his robes by *Bishop Mone of Paisley* following his appointment as an honorary member of the Cathedral Chapter in recognition of his work as diocesan archivist and designer of episcopal and diocesan coats of arms.

vidual references, authenticates and encapsulates the episcopates of 200 bishops.

Canon Canning, who was named a Fellow of the Society of Antiquaries of Scotland in 1989, has also recently published a booklet on 'St. Mary's, Paisley' in his series of jubilee publications on churches in the diocese where he ministers and of which he is archivist.

Rev. Fearghus O'Fearghail, Professor of Sacred Scripture at St. Kieran's, has had his work *The Introduction to Luke-Acts* published (October 1991) by the Pontifical Biblical Institute, Rome; it is reviewed in this issue.

Rev. William Dalton, whose article on 'Priestless Parishes: The Challenge Ahead' is carried in this issue, has completed *Parish Pastoral Councils*, a handbook on the structuring and operation of pastoral councils, to be published later in 1992 by the Columba Press.

Rev. Patrick Lynch, ordained in St. Kieran's in 1975 for service in the Diocese of Nottingham, had his book *Awakening the Giant: Evangelism and the Catholic Church* published by Darton, Longman and Todd in 1990; a brief exposé of his theme is carried in the section on Evangelisation in this *Record*.

Fr. Michael Mullins, Vice-President of St. John's College, Waterford, and a past-pupil of the Layside (1958-63) produced *Called to be Saints*, a study of Christian life in first-century Rome, published by Veritas in early 1992.

Raymond Crotty wrote an account of his successful constitutional challenge to the Single European Act in 1987, published as *A Radical's Response* (Poolbeg Press) in which he also sets out his view of Irish and world economics.

Business Appointments and Achievements

AGRIBUSINESS

Gerry Murphy was appointed Chief Executive of Greencore, the diversified public company developed from the former Irish Sugar Company. A native of Graignamanagh, Gerry was a member of the Intermediate Certificate class of 1970 at St. Kieran's and later qualified in Food Technology at UCC, taking both B.Sc and Ph.D. degrees. He joined Express Foods in 1978, and with the exception of two years with Bord Baine, worked for this international company since in its Irish, US and UK operations, where he had responsibility for brand development at the time of his new appointment.

BANKING

Tom Mulcahy, a native of Carrick-on-Suir, became Managing Director of Allied Irish Bank's Capital Markets Division and a main board director of AIB.

The Capital Markets Division, which is based at the new International Financial Services Centre in Dublin, is responsible for all of the bank's activities in the area of capital investment on a worldwide basis and has operating centres in London, New York and Singapore as well as in Dublin.

Tom, who began his banking career with Bank of Ireland, was in the Leaving Certificate class of 1958.

Paddy Flynn, a native of Kilkenny City (Leaving Certificate class of 1957) and one of three Flynn brothers to attend St. Kieran's, was appointed Associate Director of Ansbacher Bankers, the Dublin-based Irish subsidiary of the international banking group.

John Clifford, a native of Ballinakill, Co. Laoise (Leaving Certificate 1967), was appointed Head of Retail Banking (UK) with Bank of Ireland.

MANUFACTURING & DISTRIBUTION

Martin Walsh (Leaving Certificate 1959), has seen his Limerick-based company Fitzpatrick Packaging emerge as a leader in its field, with the award in 1990 of the IS/ISO 9002 quality standard. The first Irish manufacturer of corrugated packaging to achieve this standard, Fitzpatrick also trebled its capacity with a £1 million investment, established a computer software subsidiary in the UK, and expanded in the inner-carton manufacturing sector through Fitz-pack Carton of Ballyhaunis, Co. Mayo.

Flor Butler (Leaving Certificate 1960) is a director of the successful Dublin-based electronic components company Neltronics Ltd.

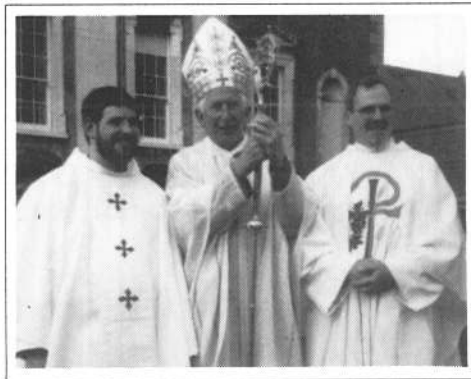
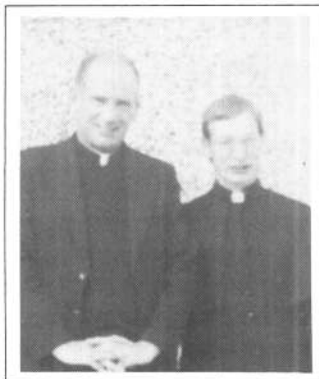
Also enjoying success in this sector is **Oliver McEvoy** (Leaving Certificate 1966), who now heads his own Dublin-based mobile communications company, Mercury.

Frank Power (Leaving Certificate 1965) has become Financial Controller of Braun Ireland Ltd., the Carlow-based subsidiary of the international electronics and electrical products group which employs over 1000 people.

Mark O'Reilly (Leaving Certificate 1968), a native of Ballyragget, is head of Mark O'Reilly & Associates, a Dublin-based firm of consulting engineers and project managers specialising in the design and construction of commercial and industrial developments.



Photographed left: Five members of the St. Kieran's Leaving Certificate class of 1985 who graduated with B.Comm. degrees from UCD in 1988 and have now qualified as chartered accountants (l. to r.): James Langton, Castlewarren; Eddie Cullen, Waterford Rd.; Eamonn Keher, Callan; John Rowe, Clough; (absent from picture: Pat Bergin, Galmoy). Right: Brendan McEvoy (Leaving Certificate 1988) was commissioned as an army officer at The Curragh in April 1990; he is shown here with Fr. Richard Scriven, John McEvoy and Padraig McCluskey, Kilmanagh.



(Left): Fr. James Walton, Cappagh, Callan (Layside 1976-81), ordained in 1988 for the Archdiocese of Cashel, with his uncle, Fr. Jim Crotty, P.P. Ferrybank; (Centre): Fr. Eddie Dowley, right (Leaving Certificate 1963 and College Farm Manager 1978-82), who was ordained with Fr. Bernardine Moran, left, in the Capuchin order by Cardinal Basil Hume, centre, at All Hallows College in June 1989; (Right) Fr. Paul Mackey, Gowran, also a past pupil of the layside, photographed with his parents and Bishop Michael Russell following his ordination for the Diocese of Waterford and Lismore in June 1991.

Death of two distinguished Cistercian past-pupils

REV. JAMES IGNATIUS BUTLER O.C.S.O.

James Butler was born, as seems fitting, in the Butler County – at Cotterstown, Knocktopher, Co. Kilkenny – on February 11th. 1888. While a pupil in St. Kieran's during the War of Independence, he was arrested, put in a lorry, blindfolded, and taken to Woodstock House where he was put in a cellar and questioned about the movements of his brother. Next day he was released and returned to the college that evening to a tumultuous welcome.

He returned home and worked on the family farm for a couple of years, until the call to the Cistercian life came and he sought admission to Mount Melleray. Though only in his late twenties at the time, he seems to have grown sufficient grey hairs to be known as the 'old novice'. This was rather convenient in the days of the sign language as finger vocabulary at times seem very inadequate, and it was difficult at times to find a sign that expressed properly the idea in the mind. But 'old' had already a well established sign, so there was no need to invent a fresh one for the new arrival from Kilkenny. And so Brother Ignatius was the 'old novice'.

It seemed to imply a rather shortened religious life until the Lord called him home to his reward. On the contrary however, the sequel showed that he who was once known as the 'old novice' would one day be among the oldest members of an Order noted for the longevity of its members, and would have the rare privilege for religious of celebrating the Diamond Jubilee of his profession.

Because of his manifest ability in dealing with practical affairs, he was appointed to take care of the monastery store after his temporary profession, a position which gave him opportunities for exercising his talents. And so having proved his worth in this office, he was sent in

1941 to the recently established off-shoot of Mount Melleray at Mellifont to take charge of the temporalities. This office in the Cistercian Order is designated 'Procurator' and so good Fr. Ignatius soon became referred to in the community as the 'Old Proc.'. He continued in this position for twenty-six years, and that at a particularly difficult time, during the years of World War II and its aftermath, when rationing of essential goods was so stringent.

And when the burden of office was laid aside, it was not to mean any slowing down of activity, or of sinking into the soft armchair for the rest of his years. His active nature and high sense of duty would not allow him to dream of such a course. Now freed from the worries of administration, he felt more at liberty to devote his whole energy to exercising his special skill in mechanics. No large farm to-day can do its work satisfactorily without a wide range of machinery, and the care and upkeep of this is of vital importance for successful business. It was here that Fr. Ignatius proved invaluable. Day in, day out saw him faithfully at the lathe, the drill, the electric welder. He could handle all of them with equal skill. No problem in mechanics proved too baffling for him. The 'Ignation Method' always worked.

When it came to the real essence of the Cistercian life, he was an inspiration to others. He rose at 3.45 a.m. for the Office of Readings, Meditation and Celebration of Mass and never missed the other hours of the Breviary during the day no matter how busy he was in his workshop. Fidelity to prayer came first always.

He died peacefully on March 24th. 1991 at the great age of 93 years, the oldest past pupil of St. Kieran's. May he rest in peace.

F.P., O. Cist.

REV. KIERAN HYNES, O.C.S.O.

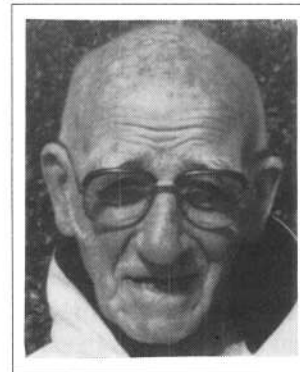
Father Kieran Hynes passed away suddenly and unexpectedly at Southern Star Abbey, New Zealand on March 15th. 1989, at the age of 63. He died as he was returning to the monastery after the morning work period during potato harvesting. Though he had been suffering from indifferent health for some time, he continued to follow the daily routine faithfully and showed no signs of the pain and discomfort which he must have been suffering. He had also continued his practice of rising long before the regular hour in order to spend more time in prayer. So his sudden and untimely death caused a profound sense of shock in the community and among his many friends.

Born at Tullaroan, Co. Kilkenny, John Hynes entered Mount Melleray Abbey from a career in the Civil Service in 1954. After profession he was sent to join the founding community of Southern Star Abbey in 1959, and was ordained priest in 1962. He was sent to Rome in 1964 for further studies and obtained licentiates in Theology and Scripture.

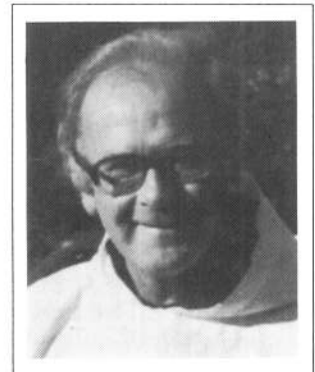
During his years in the monastery, Father Kieran held at various times the positions of prior, lecturer in Scripture, spiritual director, cellarer, mechanic, cook and carer of the Monastery's annual potato crop.

He was blessed by God with a special gift of prayer and also with a talent for sharing with others his knowledge and experience of prayer. He excelled as a spiritual director and lecturer. As such his influence reached well beyond the confines of the Monastery. He gave freely of himself and his time not only to his own community but also as a devoted guide and friend to many others who sought the wisdom of his help and counsel. His devotion to his community and his friends was one of his most endearing qualities.

At the right hand of God may his faithful soul be.



*The late Fr. James
Ignatius Butler O.C.S.O.*



*The late Fr. Kieran
Hynes O.C.S.O.*

REV. WILLIAM MULALLY.

Fr. William Mulally was born in Mullinahone, Co. Tipperary in 1916. He attended the local National School and came to St. Kieran's College for his secondary education. He joined St. Patrick's Missionary Society in its pioneering days and was ordained in 1940. He studied at U.C.C. and Queen's University, Belfast. His missionary vocation took him to Nigeria where he is best remembered for his work in the field of education. 'I have gained a lot of experience as a teacher and a teacher of teachers', he once wrote, and many teachers in Nigeria today will willingly vouch for the truth of this. He returned to Ireland in 1973 and was appointed to the staff of St. Patrick's, Douglas, Co. Cork. There he did not confine himself to the academic, spending his final years in general parish work in Cork. He died on September 27th. 1990.

May he rest in peace.

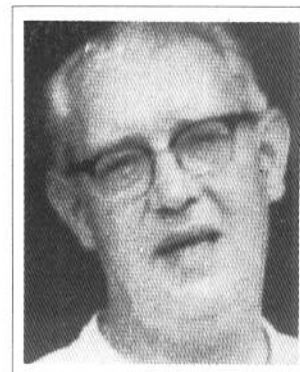
REV. PATRICK RONAN

Fr. Paddy Ronan, a pioneering missionary and member of the Society of St. Columban, died on March 10th. 1991 in the 47th. year of his priesthood.

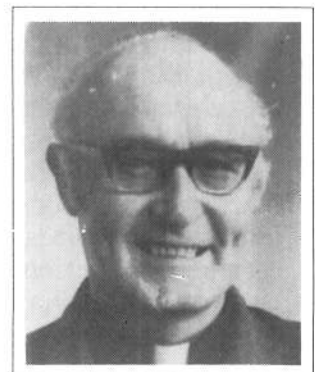
He was born in Kilmanagh, Co. Kilkenny and educated at St. Kieran's (1933-1938), after which he joined the Maynooth Mission to China and was ordained priest in 1944.

His initial assignment was to China, from which he was expelled after spending a year in jail – his prison experiences were chronicled in the book...*But Not Conquered*. Subsequently he worked in the Philippines mission, and was a university chaplain in Manila before returning to pastoral life in the parish of Morong.

Fr. Ronan was one of a distinguished band of missionaries of Ossory origin, most of them with St. Kieran's connections, working in that area. With his death, an important link to an earlier, more heroic era is broken.



The late Fr. Mullally



The late Fr. Ronan

THOMAS G. CROTTY

Tom Crotty was a big man in every respect, and made a significant contribution to life in Kilkenny and further afield for many years.

After attending St. Kieran's College, he qualified as a solicitor in 1940. He was Kilkenny County Registrar for thirty years from 1955 to 1985, when he returned to private practice in the family firm. He was regarded as an authority on the workings of the Circuit Court and the High Court. He was County Sheriff and Returning Officer in sixteen general elections, bye-elections, presidential elections and referenda and was Returning Officer for Leinster in the 1979 Euro-Elections.

With all that, Tom was also member and Chairman of the Arts Week Committee for a number of years, a member of the Co. Council Library Committee, a member of Kilkenny Archaeological Society, and a member of the Kilkenny Mental Health Association.

Tom was a gentleman in every situation, treating all he met with customary respect and good will. We were all enriched by his presence, and saddened by his passing from us. He died on June 28th. 1987. Our sympathy goes to his wife and family.



The late Tom Crotty



The late Ned Power

NED POWER

It is difficult to realise that Ned Power is already four years dead. In fact it is not easy to accept that he is dead at all, being so closely associated with the love and lore of his life – hurling. Many deserved tributes have been paid him in Wexford and St. Peter's College, because of the huge part he played in each place in bringing their teams to the ultimate of success and perfection.

It is fitting that his memory be recalled in St. Kieran's also as he began his extended education there, which ultimately led him to his career as secondary teacher in St. Peter's. He had a life long interest in and regard for

'Kieran's' even though his greatest achievement was guiding St. Peter's to defeat St. Kieran's for the first time. In 1968, under his direction St. Peter's won the All-Ireland Final; Wexford Seniors and Minors won All Irelands that year as well, also guided by him.

This established his reputation as a wonderful motivator and expert coach and trainer of hurling teams. In fact he became a hero in Wexford. This made no change in the admirable character of Ned Power from the Milepost. His eyes showed a little more sparkle in victory than in defeat but always he wore a friendly smile.

He was incapable of any mean or spiteful act, though on occasion he could readily be excused should he show any resentment. In judging people, and especially players, he was always fair, displaying very keen insight into talent and the use of that same talent. His opinion always merited full consideration. He was rarely mistaken in his evaluation of a person or event. If he ever tended to issue harsh words of rebuke to any of his care it would be reserved for those who had talent but were indifferent in the efforts they made to bring such talent to fruition.

Ned never achieved prestige on the playing field himself. He did however get great pleasure from the 'few pucks' with one or more companions. This was his constant pursuit while a student on the layside in St. Kieran's and continued during his years in Maynooth College. All devoted hurling enthusiasts will admit that the 'few pucks' at leisure, devoid of any opposition is the most exhilarating experience of all with the *camán* and *sliothar*. Ned experienced that exhilaration to the full. It is in that exercise that the genuine skills and thrills are enjoyed. It is, however, a rare sight nowadays, which does account to a great extent for the lack of rhythmic and fluent striking so regrettably absent in modern hurling.

Once when he was dining in The Ardree after a great display by their goalie had helped Waterford defeat Kilkenny in the 1959 All-Ireland, a jubilant Waterford supporter approached him and profusely congratulated him on his wonderful display. Ned was not amused – the Waterford goalie was Ned Power also!

It gives me great pleasure to have recorded his memory in this article, however inadequately I may have done so. He was always a great sportsman, a pleasant companion, a learned English scholar, a perfectionist producer of plays and opera, in hurling a fair and formidable opponent, a thorough gentleman and ever a genuine friend. There will never again be a Ned Power.

Monsignor Tommy Maher

SEAMUS MALONE

It was my privilege to know the late Séamus Malone. He was a most unusual man, having a beautiful, happy personality.

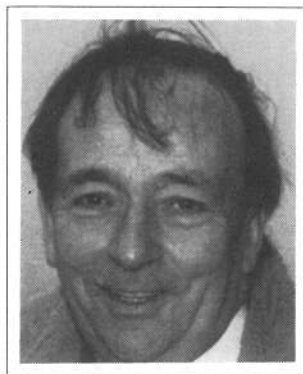
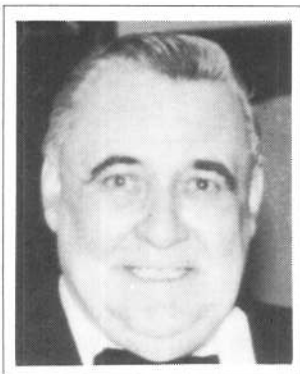
Séamus, originally from Maudlin Street and educated at St. Kieran's, went to live in Cork in the early 1970's, where he took up a position as Accountant with Turner's Cross Motors. He served as Honorary Secretary and subsequently as Chairman of the Society of the Irish Motor Industry some years ago. He was a very popular figure in the motor trade in Cork and always took an active interest in society affairs.

A keen sportsman, a lover of all sports, he was a member of Kilkenny Golf Club and from an early age a member of Talbot's Inch Handball Club. On going to Cork he was a founder member of the Capwell Handball Club attached to Coláiste Chríost Rí. He subsequently joined St. Finbar's Handball Club and it was with that club he took part in the World Handball Championships in Ireland.

Séamus was a generous man with his time and when called upon for help, either at his home in Douglas or at the office, he would produce a large sheet of paper and make notes. He made notes of everything and not one detail was forgotten.

Seamus died on 30th July 1989. He will not be forgotten by the hundreds who were honoured to be one of his friends. *Ar dheis Dé go raibh a anam dílis.*

Reprinted from the Kilkenny People



The late Seamus Malone The late Martin O'Carroll

MARTIN O'CARROLL

Martin O'Carroll, High Street, Kilkenny, who died suddenly on April 5th. 1990, devoted an enormous part of his life to the community in Kilkenny.

A former pupil of St. Kieran's, he was one of the best known people in the city – auctioneer, property developer, voluntary social worker and gifted amateur entertainer. Throughout his busy

life, he was involved in almost every facet of life in Kilkenny – a former President of the Lions Club, a founder member of 'Share If You Care', M.C. for the St. Patrick's Day Parade and a promoter of a local radio from its beginnings.

He was involved with the St. Kieran's Past Pupils' Union when it was revived in the 1950's. Martin gave generously of his time and many talents in the interests of others, particularly the less fortunate. It was while taking part in such a venture – the 'People In Need' Telethon – that he suffered a severe heart attack and died. May his generous soul rest in peace.

PATRICK O'CARROLL

Paddy O'Carroll, as he was familiarly known to many people in Kilkenny, died in October 1989. It is sad that in this issue of the *Record* we note the deaths of two members of the O'Carroll family, High Street, who had such long association with St. Kieran's College.

Paddy, who was the eldest member of the family, was involved with the family business until poor health forced him to retire two years prior to his death. In the course of a tribute to his memory, Mrs Margaret Phelan wrote in the *Kilkenny People*: 'Paddy O'Carroll was a good friend to Rothe House and the Kilkenny Archaeological Society. He was very interested in art, architecture and the history of the area. He joined the Society on its many trips out of the city and contributed much to the discussions arising among the group. He was very quiet and gentle but his views were always original and worth listening to, a citizen of Kilkenny who was always proud of his native city.'



The late Paddy O'Carroll The late Paddy Reynolds

PADDY REYNOLDS.

Paddy Reynolds, Parliament Street, Kilkenny died in August 1989. He had studied at Blackrock College and St. Kieran's, qualified as a dentist from U.C.D. and was in practice in Kilkenny for over 25 years. A former President of the Irish Dental Association, he was a highly

respected member of his profession.

Throughout his life, he was deeply involved in charity work in the city, particularly with the Lions Club.

He was a loyal past pupil of St. Kieran's, always interested in the fortunes of his Alma Mater.

MICHAEL GIBBONS

On November 21st. 1989, Michael Gibbons was laid to rest in St. Kieran's Cemetery in Kilkenny. He was fiercely proud of his native county and the earth will surely rest lightly on a distinguished son of St. Kieran's and Kilkenny.

His life and his work testified to the myriad nature of the man. For him there were no half measures. As a young man he served as a commissioned officer of the Irish Army throughout the period of the war. At such an early age he had his priorities right. The Nation called and he answered.

In talking to him in later years it was obvious that his years of Army service left in him deep feelings of pride and satisfaction. He formed life-time friendships and developed an orderly and well-organised approach which stood him well in life's later challenges.

True, his sword became his ploughshare at the end of the war. He built up a highly successful farming enterprise, ably supported by his wife and growing family over the years.

It is not surprising that he recognised at an early age the influence of Macra na Feirme and that he became involved in it, ultimately achieving the office of National Chairman.

When the N.F.A. was founded, he stood up and was counted at a crucial time when farmers had to assert their right to be consulted on their own affairs. He followed the path of duty and gained national respect in the process.

Involvement in the work of the co-operative marts in Kilkenny brought him inevitably into the affairs of the Irish Co-operative Organisation Society (I.C.O.S.) as Council and Administration Committee member, Vice-President and, from 1986, as highly-esteemed President.

In that office he visited co-operatives in all parts of the country and established a very strong bond with them. This was very obvious at his funeral which was so widely representative of the co-operative and the farming and rural organisations.

His involvement with I.C.O.S. brought him into contact with the European Co-operative Movement. Here again he worked tirelessly to promote a strong voice for agricultural co-operatives within the E.E.C.

Michael Gibbons was a well rounded man. In the midst of a very busy life he found time for sport and for music. He was interested in all

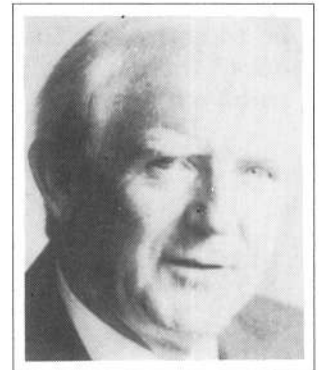
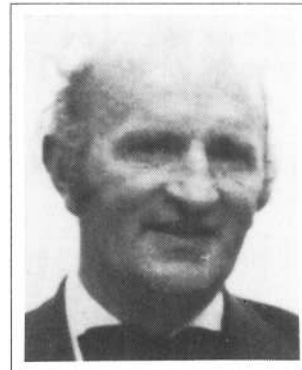
kinds of sport but deep down his first love was hurling, especially when played by his beloved Black and Amber team. In his case it was not a question of discussing a hurling match in which Kilkenny were involved but rather replaying every single puck of the match.

His taste in music was wide, but essentially his abiding interest and knowledge was of classical music. In that regard a cherished memory remains the awe and admiration which he showed on visiting the birth-place of Mozart in Germany.

In trying to sum up Michael Gibbons' character, the words 'integrity' and 'courage' come readily to mind. Kindness and consideration and understanding for others marked him out. But above all, he was a family man, a devoted husband and father. No matter what the circumstances, they always came first.

To Ann and to the family, to his brother and sister, we extend our deepest sympathy on their great loss. We know it will be some consolation to them that their sense of loss is shared by Michael's many friends and admirers at home and abroad. *Requiescat in pace.*

Reprinted from the Kilkenny People.



The late Michael Gibbons The late Jer Troy

JER TROY

Jer Troy died tragically in a motor accident on January 24th. 1990, and his remains were laid to rest in Malahide, Co. Dublin, where he and his wife Ann and two sons resided. He was formerly of New Street, Kilkenny.

After his time in St. Kieran's, Jer went to New York, and was conscripted into the U.S. Army. In 1969 the family returned to Ireland and Jer became involved in the computer business, where his colleagues and customers were impressed by of his integrity and commitment. That commitment was also to see him involved in many voluntary organisations, such as An Taisce, the Horticultural Society, Tidy Towns, and Boy Scouts.

Our sympathy goes to his family. Please

God, the many who benefitted from his dedication and hard work will seek to emulate it.

In November 1991, the first of 200 trees were planted in his memory by his colleagues from business and from St. Kieran's schooldays in the Castle Park in Kilkenny City as a permanent testimony to his achievement and his faith in the future.

DR. CHRISTOPHER CAREY.

Dr. Christopher Carey died on February 1st. 1991. A native of Ballyragget, he went on from St. Kieran's to qualify in medicine. He set up practice in Roscrea, where for more than thirty years he was Medical Officer to the Cistercian Monastery and College.

What follows is a tribute to his work and memory by the Abbot of Mount St. Joseph Abbey, Dom Colmcille O' Toole:

A familiar, almost daily scene, was that of him, bright and confident, making his way through the cloister on his healing mission to the infirmary. His presence brought comfort and confidence. As a doctor he combined a rare degree of medical skill with gentleness, devotedness and common sense.

Patients felt cared for and respected. Relatives knew the treatment that was necessary would be attended to. He was particularly good at diagnosing serious cases. He was kind and sympathetic to those who only thought or feared they might be serious.

Professionally, he exemplified what was best in the general practitioner with which Ireland has been blessed. As a man, he retained a loyalty and a pride in his family, in Ballyragget, in St. Kieran's College, in Kilkenny, and in hurling! He captained the St. Kieran's College team that won the Leinster Cup in 1938. The enthusiasm and commitment shown then he brought to his life's work. In the case of sport, his enthusiasm retained its boyish quality. He became a keen golfer and was interested in all kinds of sport, but hurling remained his first love.

A final image we retain is that of him kneeling discreetly in the back seat of the Monastery Church each morning as the community assembled for Tierce at nine o'clock. He came to the 8.30 Mass every morning and he was still at his thanksgiving. His faith meant a lot to him and prayer and the sacraments were central in his life. His spiritual sense was alive and healthy, and felt the need of all the nourishment that the traditional Church had to offer.

After the funeral Mass, burial was in the cemetery in Mount St. Joseph Abbey, in the shade of the Monastery and College that he loved and served so faithfully.

WILLIAM J. JULIAN

William J. Julian, of Kilkenny St., Freshford, died on May 3rd. 1991, aged 52. He was a past pupil of St. Kierans (1952-57) and a noted horseman and authority on horse-riding.

He had been involved with the North Kilkenny Hunt over many years, and his knowledge and skills were passed on to his family, two of whom – John and Gavin – are currently pupils at the college and have represented it with outstanding success in equestrian sports, as is reported elsewhere in this issue.

His passing is a great loss to the community and to horsemanship in Kilkenny.

A number of students and recent past-pupils of St. Kieran's have died tragically as a result of illness or accident in recent years. They include

Ciaran Flood, Derdimus, Tenny Park, Kilkenny, a Leaving Certificate pupil at St. Kieran's, who died aged 19 years on May 22nd. 1987, after a long illness;

Michael O'Connor, Ballyfacey, Glenmore, a pupil at St. Kieran's from 1974 to 1979, who died tragically on 18th. February 1988, aged 25; he was on the Glenmore team which won the Kilkenny County Senior Championship in 1987;

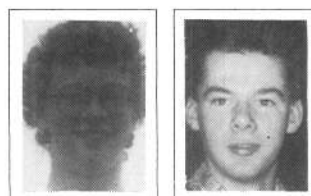
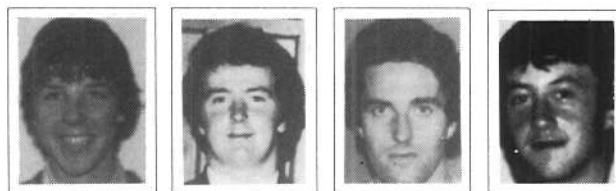
Thomas O'Leary, St. Fiacre's Place, Kilkenny, and Drimnagh, Dublin, who died after a long illness on March 10th. 1988, aged 33; during his years in St. Kieran's (1967-72), he represented the college in Athletics and Soccer at Intermediate and Senior levels;

Patrick McGrath, Ballyfoyle, Co. Kilkenny, a pupil at St. Kieran's from 1979 to 1984, who died suddenly on January 1st. 1990, aged 22;

John Hennessy, Castlecomer Road, Kilkenny (Leaving Certificate 1990), who died in a road accident in Cape Cod, U.S.A., on July 30th. 1991, aged 18;

William Malone (St. Kieran's 1982-87), Kingsland, Kilkenny, who died in an accident on September 23rd. 1991, aged 21.

Our deepest sympathy goes to the families of all the deceased past pupils mentioned here.



From top left: Ciaran Flood, Michael O'Connor, Thomas O'Leary, Patrick McGrath, John Hennessy, William Malone



