# THE ST. KIERAN'S COLLEGE RECORD



1998

# THE ST. KIERAN'S COLLEGE RECORD

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# THE ST. KIERAN'S COLLEGE RECORD VOLUME 15

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# **FOREWORDS**

# Bishop Laurence Forristal



I welcome the *St. Kieran's College Record*, which includes a comprehensive chronicle of the main events in the life of the college since 1992.

In 1992, St. Kieran's was a campus with a seminary, a secondary school (with a priest as principal) and a boarding school. Today the seminary is closed, the secondary school has a lay principal and the boarding school is in new lodgings, very conscious that it is one of a diminishing number in the country.

The closing – or suspending – of the seminary was the most important and saddest decision taken by the College Trustees in that period. It brought to an end over two hundred years of history, during which hundreds of young men were prepared for the priesthood in Ossory, in other Irish dioceses and in most parts of the English-speaking world.

One embarks on such a decision-making process only with great trepidation. However, after much prayerful discussion and reflection involving the seminary staff and priests in the College and in the diocese, and keeping as our top priority the task of providing the best possible formation for the priests of the next millenium, bishop and Trustees decided to suspend seminary formation as from the summer of 1994.

At that time it was predicted that the closure of the seminary would lead to a reduction in the number of priests living in the College – which inevitably happened.

It was also predicted that St. Kieran's would be 'merely' a big secondary school. This did not happen. The secondary school is still our main concern, but it is not our only concern.

It was predicted that the place would be deserted and that there would be lots of empty rooms. This did not happen either.

Finally, it was predicted that with the seminary closed, the hundreds of priests formed and ordained in St. Kieran's would have no *Alma Mater* – they would be orphans! Nothing could be further from the truth. The College is still there. Past pupils are welcome any time they are

in or near Kilkenny. Reunions still take place, and as long as there are past pupils there will be reunions (the annual College Reunion is always on the Tuesday after August 15th. and has continued to be so since the seminary closed).

Since 1994, three developments have guaranteed that despite the closure of the seminary, St. Kieran's retains a central role in the academic and faith life of the community and the diocese.

Firstly, CREIDIM, a diocesan Centre for Adult Religious Education and Faith Formation, was founded in 1994 and based in the College. Secondly, in 1997 the National University of Ireland, Maynooth (NUIM) chose St. Kieran's as its first Outreach Campus, where mature students prepare for degrees in Local and Community Studies.

Finally, the boarders gradually moved to the vacant seminary blocks, where they have better accommodation and greater opportunities for formation in accepting responsibility for their own lives.

The arrival of CREIDIM and the Maynooth campus has meant that there are now more adults than ever involved in the daily life of the College. It is encouraging to realise that, through their involvement in the various courses, they will be of immense benefit to their communities and to the Christian formation and life of their parishes.

Today there are adults studying in the College for whom the only possible contact with it in their younger days was to come there for the First Blessing of the newly-ordained priests. Lay participation and lay formation are essential in the Church of the present and the future.

Meanwhile the secondary school is flourishing – the largest secondary school for boys in the diocese and in the county. St. Kieran's has always striven for excellence and the appointment in 1994 of the first lay principal in over 200 years has only intensified that quest.

Six years is a long time in the life of a community such as St. Kieran's. During those six years

St. Kieran's has faced many serious challenges. On many occasions, one had to read the 'signs of the times' and to discern the will of God. I am of the opinion that what has happened since 1994 is God's way of telling us that we did make the correct decision at the time.

Thanks to the hard work, dedication, goodwill and support of the Presidents, Administrator, Principals, staff, students, parents, Parents Councils, Boards of Management, Trustees and all others involved, St. Kieran's is now well-placed to accept the challenges of the

world we live in as we approach a new millennium.

It will continue to form people, priests and laity – usually together – who will bring the liberating truth of the Christian message to a world seeking the light.

May we thank God for all that has happened in our College and humbly ask him to bless us and everything we do for those whom we are called to serve.

+Laurence Forristal
Bishop of Ossory



## Monsignor James Cassin, College President

On the occasion of the last edition of the *St. Kieran's College Record* in its present format, I wish to pay tribute to all who have contributed to the College *Records* down through the years. A special debt of gratitude is owed to the various editors, photographers and regular contributors. They have served us well.

The current edition is the work of Msgr. Michael Ryan, Denis Bergin and Fr. Richard Scriven. I thank them for the time and energy generously given. The excellence of the work is a fitting endorsement of their labours.

It is a truism that we live in times of accelerated change. The fortunes of all institutions are linked to their ability to manage change and cope successfully with its demands.

Throughout its long and distinguished history, St. Kieran's has assessed and reflected on the needs of its times and responded in appropriate and creative ways. It continues to do so.

Over the past number of years new and very significant changes have taken place within the college. Seminary formation was suspended in 1994 due to falling numbers. Since 1989, a Board of Management has administered the secondary school, with a lay principal appointed for the first time in 1994. The boarding school is now smaller and each of the 64 boarding students has his own private room and facilities.

In the CREIDIM Institute, where formerly young men prepared for priestly ministry, lay

people, together with priests, now receive formation to enable them to play a full and active part in the life of the Church.

The opening of the National University of Ireland Maynooth Centre at St. Kieran's is a new and exciting development which offers access to third-level degrees to the people of the area.

A feature of the present time is the call to participation and partnership in the various enterprises of life. 'Collaboration' is the 'buzz-word'. As attested by the changes taking place at our college, I believe that St. Kieran's is at the cutting edge of the educational and formation endeavours of our time.

Great tribute is due to the foresight of those who preceded us at St. Kieran's and to the current staff of the college their courage and tenacity in moving the college into a new era enthused with a vibrant sense of mission for our people.

The College *Record* has performed an inestimable service to St. Kieran's in recording the events that make up its history. We are only too well aware of the adage that 'those who are ignorant of their history are condemned to repeat it.'

The *Record* will not allow us to be condemned to repetition. Indeed it challenges us to be faithful to our history by carving out an exciting future for St. Kieran's as we approach a new millenium of Christianity in our world.

Iames Cassin

## **EDITORIAL**

### Monsignor Michael Ryan



In the first edition of the *St. Kieran's Record* in 1956, the then Bishop of Ossory wrote: 'It is our earnest hope and objective that our Record will be a valuable and welcome link between the *Alma Mater* and her scattered children and between the alumni themselves.'

Forty-two years later, in this final number of the *Record*, I think it can be said that the publication has at all times tried to live up to that objective – bringing news of the present St. Kieran's and its progress to interested past pupils at home and abroad, thereby helping to forge a bond between the generations of St. Kieran's-men, past and present.

I believe that future historians will find in the pages of the *Record* a rich source of information and social data about the impact of one educational institution on the life of church and nation.

A quick glance through past numbers of the *Record* reveals many fine articles on great names in Irish history – Patrick Moran, Australia's first Cardinal and former Bishop of Ossory; John O'Donovan, Kilkenny-born scholar and writer; Thomas McDonagh, the one-time teacher of English and French at St. Kieran's who went on to become one of the leaders of the Easter Rising.

In this and other ways the *Record* has made a contribution to the wider field of learning. That contribution is also evident in the wide-ranging content of the current number. This is a substantial volume and with good reason – there is much to report and record since the last issue in 1992.

I want to express my sincerest thanks to the College President, Monsignor James Cassin, for his help and encouragement. He has chronicled the final years of the seminary to the suspension of studies in 1994, and also the development of the adult education and university outreach activities that replaced them. He himself has played a pioneering role in both initiatives,

which, though still in their infancy, are already showing great signs of a long and bright future.

It is appropriate at this time to remember all those who have edited and contributed to the publication over the forty-two years of its existence, together with the successive bishops of Ossory who have encouraged it, and the college authorities who have facilitated and sponsored it. In particular, generous praise and thanks is due to Denis Bergin, whose loyalty to St. Kieran's has been steadfastly maintained for forty years, and who has been responsible for the editing and general production of the publication since 1975.

Fr. Richard Scriven of the college staff selected and edited a massive amount of material on the secondary school for this issue and deserves special appreciation of his thoroughness and skill.

We leave you with the hope that you have enjoyed reading the fruits of so many's labours – really a labour of love.

It is our wish that new ways of continuing the aspiration of Bishop Collier in the first issue will be found in the new century. In that way, the bonds of friendship formed in St. Kieran's, whether in secondary school, seminary, or while attending courses at the CREIDIM Centre or the Maynooth University Outreach Centre will draw all together with a great sense of loyalty to an educational institution that counts its age in centuries rather than years.

Michael Ryan June 1998

# For the Record: Forty years of chronicling college life and the wider world

When the first issue of the *St. Kieran's Record* appeared in 1956, it was laden with the hopes and good wishes of many.

How well these hopes have been realised and good wishes rewarded in the forty years (plus) of the publication's existence is a matter of record (a review of its contents down through the years was produced for the thirtieth anniversary and appeared in the 1987 issue) and conjecture.

But as the last issue goes to press, it is appropriate remember in particular those who were responsible for its planning and production, and to note their achievement, since it has not always been adequately recognised or recorded.

For the inaugural issue, the first editor of the publication, James Maher, had assembled a contents list that featured such names as Jerome Kiely (the Cork priest-poet), Tom Kilroy (then at the beginning of his literary career), A. P. Kearney (of *Dublin Opinion* fame) and An tAthair Donnchadh Ó'Floinn (the famed Maynooth Professor of Irish).

Maher himself made a number of contributions – on former College President Fr. John Doody and his connection with the Colleges' G.A.A. movement, on Thomas McDonagh, and on Monsignor James B. Dollard, a south Kilkennyman who ministered in Canada until his death in 1946.

The editorship of the inaugural issue was to be Maher's only venture in celebrating his St. Kieran's connections, and these articles his only contributions to the publication that he had helped to launch. Regrettably, neither his further achievements nor his death were to be properly noted in the publication – and we now endeavour to right that wrong.

#### AN AUSPICIOUS BACKGROUND

James Maher was from a Callan (Co. Kilkenny) background, and was born there in 1904. In 1934 the Mahers moved across the Tipperary border to the village of Mullinahone where his family is still represented. He received his secondary education at St. Kieran's and came to his editorial task with the benefit of a degree in Arts from U.C.D. as well as a Higher Diploma in Education, His university education was obtained in conjunction with his studies for the priesthood at

Clonliffe College, Dublin – he left after the conferring of sub-diaconate.

When he was chosen by Bishop Collier to edit the first *Record*, he was already turned fifty and had established his reputation as an author, compiler and collector.

From the beginning he was associated with the literary and historical traditions of his native area. A small private income allowed him to pursue these interests independently. He also took on teaching assignments from, however, and at one time or another was on the staff of schools in Halifax, Limerick, Roscrea and Clonmel. In Clonmel he was a teacher at the High School, and was to spend much of his later life in the town.

An article written about him for the *Munster Tribune* under the heading 'Portrait of a Writer', and republished in the 1956 *Record*, supplies considerable information on his life and interests.

It mentions his involvement in editing the diaries of Humphrey O'Sullivan, the Callan scholar-shopkeeper of the 19th. century (the edition referred to is that by Rev. M. McGrath S.J. for the Irish Texts Society in 1936), and in promoting the work and heritage of Charles Kickham (1828-1882).

#### A LIFELONG INTEREST

Kickham proved to be a deep and life-long interest of Maher's, and he was associated with virtually every worthwhile local effort to honour and publicise the achievement of the Mullinahone-born author, who, like Maher himself, had not been able to pursue his first choice of avocation (in Kickham's case, medicine).

His work ranged far and wide on behalf of this fine author, whose *Knocknagow*, first published in 1879, was in its 32nd. edition and still selling a thousand copies a year in the mid-1950s, according to Maher. Anthologies of the great man's works, compilations of reviews, lectures, even a film produced when he was secretary of the Kickham Commemoration Committee in the 1930s – all were tackled with the same huge resources of nervous energy and committed scholarship that were Maher's trademarks.

The half-a-dozen books written or edited by James Maher are now out of print, with copies of some of them commanding prices of £100 or

more. His Kickham-related titles included *The Valley near Slievenamon* (1942), *Romantic Slievenamon* (which fortuitously appeared, with a preface by Sir Shane Leslie, just a few months before the first *Record*, thus allowing for a fulsome review in its pages) and *Sing a Song of Kickham* (1967).

His other local interests are reflected in *Dawn* on the Irish Coast (about John Locke, the Callan poet), published in 1952; Chief of the Comeraghs, his edition of the letters of the patriot John O'Mahony(1819-1857), published in 1957; and monographs on the works of C. J. Tobin (1965) and on Carrick-on-Suir's Ormonde Castle (1970).

#### LITERARY CONNECTIONS

The names of supporters and subscribers were often listed in his various publications and on one occasion included that of a certain Seán O'Casey, Devon. In a brief entry in Brian Cleeve's Dictionary of Irish Writers, Maher is referred to as Vice-President of the American-Irish Historical Society.

In his later years, and particularly following the death in the 1960s of his mother, to whom he was attached, James Maher suffered from persistent ill-health and was hospitalised from time to time in Waterford and Clonmel, where he ultimately went to live in a small flat in the town.

He died in hospital in Clonmel in 1977, aged 73. His grave in Mullinahone, like that of his great mentor Kickham, has a plaque in the shape of a book and an inscription noting his immense contribution to the scholarship of the area.

#### A COURSE CHARTED

Retailing at six shillings, and printed letterpress on an art paper by the Leinster Leader in Naas, the first Record's 144 pages (plus thirty pages of





James Maher (left), as he appeared in a photograph in the first issue of the Record; Fr. Dan Collier (right) who edited the second and third issues.

advertisements) had set a standard that would be difficult to follow.

When the second edition appeared in 1958 – as the *St. Kieran's College Record*, the new editor was Fr. Daniel Collier. He was a Cullohill man who had attended St. Kieran's from 1930 to 1936 before undertaking his seminary studies in Rome; due to war-time conditions, he returned to St. Kieran's for ordination in 1942. He was Diocesan Inspector of Religious Instruction in Primary Schools between 1952 and 1969 and also confessor and spiritual director to generations of Kieranites. He died unexpectedly as P.P. Mullinavat in 1983.

This edition also bore, on a page to itself, the credit: Photography by Rev. Gerard O'Sullivan. Fr. O'Sullivan's photographs of college scenes, events and class groups for both layside and seminary were to be an important feature of the publication for most of the next two decades.

Born in Newmarket, Co. Kilkenny(where both his parents were teachers) in 1915, he studied at St. Kieran's and Maynooth, where he was ordained in 1941. A musician, sportsman and outstanding scholar, he obtained his B.Sc. and H.Dip. Ed. with distinctions and spent thirty years on the staff of St. Kieran's teaching Mathematics and Physics before becoming administrator in St. John's and later parish priest in Ferrybank, where he died in July 1991.

His well-composed photographs, lighted and developed with a deep understanding of the laws of physics and the processes of chemistry, have given the college a magnificent resource for history and reminiscence.

#### THE TORCH PASSED ON

By the 1962 edition, the editorial torch had been passed on again. This time the recipient was Frank McEvoy, who had graduated from St. Kieran's in 1944 and began a career in local government administration which was to endure until his retirement in 1987 as Administrative Officer to Kilkenny County Committee of Agriculture.

Frank McEvoy would edit and produce six issues of the *Record* over the next decade, in itself a record for an individual editor. He remembers being introduced to James Maher on one occasion when the latter asked 'Are you another practitioner of the black arts?', referring to the pursuit of literary interests in the relatively dark ages in provincial Ireland.

Although his father came of old Kilkenny stock, having moved from Dunmore into the city to farm on the Hebron Road, Frank spent part of his youth in Meath, where his mother's family originated. He returned to Kilkenny for the final years of his education at St. Kieran's.

#### LITERARY ENDEAVOURS

Like James Maher, Frank McEvoy had already established a reputation for scholarship and creativity by the time he undertook the editing of the *Record*.

He worked with another St. Kieran's alumnus, James Delehanty, in establishing *The Kilkenny Magazine*, a courageous, initially successful and ultimately doomed attempt to provide a national review of literature from a provincial source. He published a number of short stories and book reviews in this medium, and also had a book review published in the famous literary magazine *The Bell*.

After that he confined himself mainly to talks and articles on more local themes, taking a special interest in the work of Teresa Deevy, a Waterfordborn writer (1903-1963) whose plays he came in contact with through Florence Hackett. Another special interest was the Mountgarrett branch of the Butler family, part of whose history he preserved in dramatic form in his play *The Mountgarrett Peerage Case*.

Most of his recent writing has appeared in the *Old Kilkenny Review*, and he organised the special literary programme that was part of the Bicentenary celebrations at St. Kieran's.

On retirement he was involved commercially in his lifelong interest in book collecting, and he continues to participate in the cultural life of Kilkenny particularly through the Kilkenny Archaeological Society, of which he is a past Chairman.

Extracts from a diary kept by him in the 1960s to record events of local and literary interest have been recently featured in Melosina Lenox-Conyngham's *Irish Diaries*, published in 1998. He is a brother of Dan McEvoy, who studied briefly at St. Kieran's and who has recently been involved in the production of a history of schools in St. John's Parish, Kilkenny, and uncle of Enda McEvoy, the hurling correspondent of the *Sunday Tribune* and author of the history of Gaelic Games in St. Kieran's, noted elsewhere in this issue.

The 1962 issue was also notable for the emergence of a correspondent who was to become a steadfast source of information on the comings and goings of St. Kieran's priests in Scotland for many years – Fr. (now Canon) Bernard Canning, ordained at the college for Paisley in 1956, whose willingly-undertaken duty continues down to the present issue.

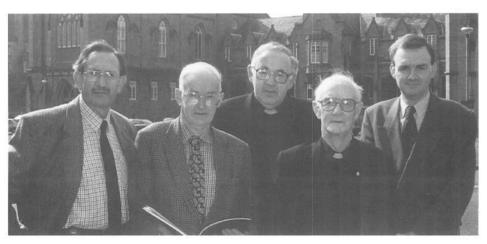
In 1964 the price was increased from the original 6/- to 7/6 (from 30p. to 37.5p. in today's money); to 8/6 in 1966 and to 10 shillings (with 50p. in brackets to indicate the arrival of decimalisation) in 1970.

The number of pages remained relatively consistent over the years at between 120 and 160, and advertising made up about 5% of this.

#### A 65-YEAR-PLUS ASSOCIATION

With the 1972 issue, Frank McEvoy ended his tenyear stint as editor. The new editor was Dr. James Brennan, one of the *Record*'s most faithful contributors (he has contributed to both the 1956 and the current issues) and a man who has had an association with the college since he first entered it in 1931 up to the present day, when he lives in retirement there.

A native of Urlingford, Dr. Brennan was educated at St. Kieran's and Maynooth, where he was ordained in 1943. He spent thirty years as



Five who have been involved in the editing and production of the St.
Kieran's College Record during the past 36 years (l. to r.): Tom
Brett, photographer; Frank McEvoy (Editor 1962-72), Fr. James
Brennan (Editor 1974-76),
Monsignor Michael Ryan (Editor 1982-98) and Denis Bergin (who has been involved since 1976 as
Production Editor). The photograph was taken by St. Kieran's past pupil Thomas Brett, a son of Tom.

Professor of Scripture at St. Kieran's and a further twenty years in pastoral ministry at Ballyouskill and Dunamaggin, where he was appointed parish priest in 1978. He retired in 1994.

He has always had a lively interest in diocesan and local history, particularly the lives and work of Saints Kieran and Fiacre. He has also contributed articles on his visits to Australia and the United States, as well as on many aspects of college life, including its sporting history.

During what he undertook as a temporary assignment, Dr. Brennan was responsible for producing issues of the *Record* in 1974 and 1976. While the 1974 issue followed the usual editorial prescription, in 1976 the mood changed with the production of a publication entitled *The Record: A Review of Pastoral and Educational Interest*, aimed at a broader market and with a radically revised layout and content. The price was £1.

This issue also represented a major change in production arrangements, with the text being set on an computerised system (as opposed to 'hot metal') and laid out by a publishing contractor before submission as 'camera-ready copy' to the printer. For the first time, the printing was carried out in Kilkenny, with Wellbrook Press, then located in Freshford, obtaining the contract.

The editorial formula, while interesting, was not repeated although the new production arrangements were maintained down to the present issue. In any case events had overtaken the publishing schedule, which, with major changes in both seminary and secondary school, now moved to a five-yearly one.

#### **EDITORIAL TEAM**

Over the past 20 years and four issues of this new arrangement the editorial team has remained remarkably consistent.

It is led by Monsignor Michael Ryan, a former College chaplain and President (1990-1995) and currently P.P. Castlecomer; and Denis Bergin, who attended St. Kieran's from 1958 to 1963, and has since worked as writer, editor and comunications consultant. Fr. Richard Scriven, a dean at the college, has joined the team for the last issue, co-ordinating coverage of the secondary school.

During this period, the principal photography carried in the *Record*'s pages has been produced by Tom Brett, who, although not a past pupil, is the father of two – Alan, now completing studies in Mathematics at Trinity College and Thomas, like his father a professional photographer.

Future historians will find much to interest them in the pages of the Record. Perhaps the most valuable material from a historical point of view are the obituaries, which provide a chronicle of the impact of Kilkenny-born and Kilkenny-educated priests and lay people across the world.

In more recent times, the modern history of the diocese of Ossory and the contribution of St. Kieran's-educated professionals and businessmen has also been well covered.

Among contributors, the *Record*-borne writings of literary practitioners like Tom Kilroy, James Delahunty, Seán J. White and Frank McEvoy may merit a reference or two – as may the work of Edward Lawlor, Richard Furniss and Seán J. White, who built prominent careers in public relations on their St. Kieran's foundations; and of Noel Moran, Con Keneally and Pádraig Puirséal, journalists of stellar quality and special insight. To these the name Enda McEvoy may one day be added.

Among the living Dr. Bill Meany, Peadar Bairéad, Fr. Eamonn Horgan, Monsignor Pat O'Neill, Fr. Liam O'Doherty, Canon John Brennan, Patrick C. and Michael Kilroy, Fr. William Treacy, and Canon Timothy O'Connor should be mentioned as faithful and willing contributors.

Among the dead, Bishops Peter Birch and William McDonald, Tom Lyng, Canon Gabriel Loughry, Fr. Con Sherin and Fr. Joe Clohosey come to mind.

#### A COURSE WELL RUN

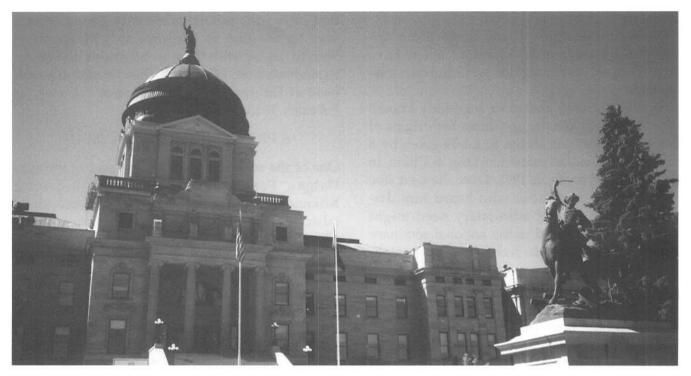
The *Record* has now run its course and time will tell what will replace it as an indispensable link between a historic institution and all those whose lives it has touched. In fifteen issues and almost 2500 pages, it has told a fascinating story of achievement by a college, its staff and its pupils, present and past.

The final issue has been prepared, as have the previous two, using desktop publishing systems with film output and printing by Modern Printers. The price has, inevitably, risen to more than ten times its original level

The successor to the *Record* may make its appearance on the Internet, and be the subject of intense scrutiny by Japanese micro-scholars. But there is a story that remains to be told, and to be enjoyed in the telling. We look forward to it, in whatever form it appears.

The Editors

# **REVIEW**



The state capitol in Helena, capital of the U.S. state of Montana, with in the foreground the statue erected to Irish patriot Thomas Meagher, a native of Waterford who became the state's first (acting) governor in 1885. Montana has had a pivotal role in the Irish diaspora in the American North-west, and also in the development of the Catholic Church: in the region (it has supplied the last two Archbishops of Seattle). Its role is explored in more detail in 'Cheyenne to Seattle: St. Kieran's and Kilkenny Connections in the Northwestern U.S.' in this review.

Mission
Ministry
Education and Careers
History and Literature

# I. MISSION

Bringing the good news to the ends of the earth

# The Columban Tradition and St. Kieran's

In the 80th. anniversary year of the order's founding, and following the 1400th. anniversary of the death of the great missionary saint, Columba, it is appropriate to note the contribution of St. Kieran's educated priests to St. Columban's Missionary Society.

During these eighty years, thirty-three students of the layside at St. Kieran's College have offered themselves for service on Columban mission fields.

Founded in 1918 and more popularly known as the Maynooth Mission to China, the origins of the Society have been traced to a talk given by a Fr. Fraser, a Canadian priest working in China, to a group in Maynooth in 1911. Over the next five years, a number of those who heard him discussed how an urgent missionary need might once again be answered in the national seminary (a Maynooth Mission to India had been established in the 1860s).

#### A FATEFUL SERMON

In the meantime however, a Fr. Edward Galvin, working on temporary mission from Ireland in Brooklyn, had heard Fr. Fraser speak in a local parish there and was motivated to take up the challenge immediately, arriving in China in 1912. Some others followed him, benefitting from the advice of a small number of Irish missionary pioneers who had arrived there in the 1880s.

Fr. Galvin was despatched back to Ireland in 1916 to make the case for a more formal arrange-

ment. At Maynooth, he met one of the professors, Fr. John Blowick, who had decided that his vocation was in the Far East missions.

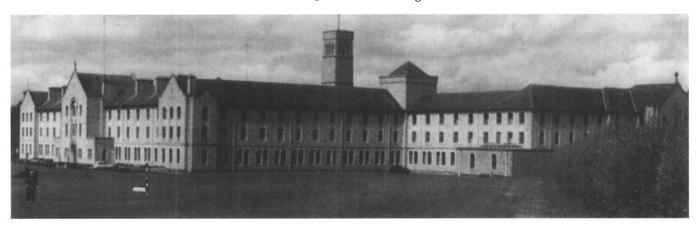
Following a successful proposal to the Irish bishops, Frs. Galvin and Blowick led the formation of the Maynooth Mission to China, which was to become St. Columban's Missionary Society. Taking with them seven priests and twenty students from Maynooth, they moved to a new base at Dalgan Park, Shrule, near Galway, in February 1918.

#### A PIONEERING KILKENNYMAN

One of the students who became part of the first Dalgan Park establishment was a young Kilkennyman who had received his secondary education at St. Kieran's before going on to Maynooth.

He bore the fateful name of Laurence Forristal, and was an uncle of the present Bishop of Ossory. Ordained at Shrule on 2nd. February 1920, he studied also at the Biblical Institute in Rome before becoming Professor of Sacred Scripture at the new Galway base of the Society (the seminary was not to move to its more familiar and present-day location near Navan until 1942).

By 1925, Laurence Forristal's health was giving cause for concern and it was decided that the rigours of the Chinese mission might be too much for him. It was therefore arranged that he should go to California to recover, and here, in



Dalgan Park, Navan, Co. Meath, headquarters of St. Columban's Missionary Society and successor to the original Dalgan Park, near Shrule in Co. Galway, where the first Columban seminary was located.

the Archdiocese of Los Angeles, he was to find fulfilment – pastorally, spiritually and academically – becoming a pastor in Escondido within three years of his arrival.

At age 42, Fr. Forristal was created Monsignor and appointed Chancellor of the newly-created diocese of San Diego on its foundation in 1937.

His contributions to pastoral and theological periodicals throughout Europe and the U.S were highly regarded and he was fluent in Spanish, Portuguese, French, Italian, and Irish.

With the onset of ill-health, he returned to Ireland in 1962 and spent the last fifteen months of his life in his native Thomastown, where he died on 24th. September 1963.

#### THE MISSION BEGINS

Meanwhile, in the year of Laurence Forristal's ordination, the first group of sixteen Columban priests stepped ashore at Shanghai, led by Frs. Galvin and Blowick. They set about developing the territory assigned to them around Hanyang, 600 miles inland, and were soon joined by other orders, including the Irish Christian Brothers.

Following the creation of a Vicariate at Hanyang with Monsignor Galvin as its head, the Columban missionary effort expanded within China over the next two decades taking in Kiangsi (1928), Shanghai (where Columban head-quarters and a language school were established) and Huchow (1946).

From the beginning there was the threat of captivity and even death, as Communist forces made their presence felt through guerilla activity. Then there was the disruption of the Sino-Japanese War from 1937 and the Second World War, which resulted in the widespread internment of missionaries in 1942.

The coming to power of the Communists in 1950 and the oppression that followed for the

Columbans and for all Catholic interests have been well documented, particularly in the Columban-inspired book ....But not conquered.

The Philippines, with its great Catholic tradition established by the Spanish and a dynamic Mayoman, Michael O'Doherty, as Archbishop of Manila, was next to be added to the Columban territories.

Beginning with three priests in 1929, the mission there had expanded to over 200 by the 1960s and many other Irish orders of religious were to follow in the wake of the founding fathers, including a group from Presentation Convent, Kilkenny.

Korea followed in 1933, and progress was made despite the trauma and devastation caused by the Korean War (six Irish priests were to suffer death and others long imprisonment). There was a huge revival and expansion in the Church during the post-war years, spearheaded by Columban bishops and prefects apostolic.

In 1934, the first Columban missionaries arrived in Japan. Even in what was essentially a closed society at the time, Catholicism grew steadily until more than one hundred Columbans, over half of them Irish, were ministering there by the 1960s.

#### **NEW HORIZONS**

Burma was established as a Columban mission in 1936, and thirty years later, despite the ravages of war and poverty, more than thirty priests of the Society were working there with ten Brothers and eighty Sisters of St. Columban.

In its current and repressive identity as Myanmar, this land is no longer a friendly place for the Church but it is interesting to note that it was a focus of Irish missionary activity for almost 150 years – a group of nuns from Warrenpoint arrived there in 1847).







Former St. Kieran's students associated with the Columban tradition (from left): The late Msgr. Laurence Forristal, who was involved in the early days of the order; the late Fr. Patrick Ronan, who was imprisoned for his missionary activities in China; and Patrick Rhatigan, who helped found an association of past Columban aspirants.

Fiji was the last major Asia-Pacific territory to benefit from the Columban spirit. Starting from 1951, the Columban presence there grew to about twenty priests within ten years. Irish and other Columbans also worked among the native peoples of Australia and New Zealand during this period as well as establishing a base in the U.S.

#### ST. KIERAN'S PIONEERS

Many of those who set out on the early Columban missionary assignments had been students at Maynooth for some time already. Edward O'Shea, a former St. Kieran's student, had been ordained there the year before he joined the Society in 1921. Robert Galvin joined a year before his ordination, which took place in 1922. Bernard Murtagh was three years away from ordination when he joined in 1927.

The first priests of St. Kieran's background to undergo a full Columban seminary training were Nicholas Brennan (who entered in 1928, which would also be for most entrants the year in which they sat the Leaving Certificate in the college); Thomas Comerford (1938), and Patrick Ronan (1939).

In the 1940s, fifteen St. Kieran's graduates joined the Columbans. Of that number, seven left before ordination; two (Patrick Campion and John Dunne) are dead; and seven continue in ministry or retirement. They are Stephen Kealy (entered in 1943); Patrick Hynes, Edward McKenna and Cornelius Campion (all 1944), Eamonn Horgan (1948) and Martin Ryan (1948).

Of the last ten Kieranites to enter the society, one left before ordination; four have left the order since ordination; one has died (Lawrence Ryan from the 1955 intake); and four are still active – Daniel O'Gorman (1952), Percy Walsh (1954), James Nolan (1958) and John Nyhan (1965).

#### HONOURING THE ASPIRANTS

As we have noted, some who ventured along the Columban path did not reach their destination; and of those who did, some have since returned to the lay life. One of the former is Patrick Rhatigan, a member of the distinguished

# Two Kilkenny-born Columbans go to their reward

Two well-known priests of North Kilkenny origin who gave almost seventy years of missionary endeavour and pastoral service between them as members of St. Columban's Missionary Society died within three months of one another at the end of 1995.

**Fr. Lar Ryan** was born in Muckalee, Co. Kilkenny and educated at the local school and St. Kieran's College (1950-55). He was ordained in 1961 after studies at Dalgan Park, and spent all of his missionary life in the Philippines.

He distiguished himself there not only by his dedicated pastoral service, but also by his total commitment (sometimes for 20 hours of the day), his outspoken attacks against corruption and his assistance to the poor and to political prisoners.

With his brother Fr. Martin, he maintained a close interest in the affairs of his native county and village, and was particularly concerned with the progress of hurling teams, both county and local.

He died, as he would have wished, on active service – killed in a fatal motorcycle accident as he was returning from ministering to his flock on October 1st. 1995.

Fr. John Dunne was born in Galmoy, Co. Kilkenny in 1927 and educated at Cullohill National School and St. Kieran's College (1940-45). He studied at Dalgan Park before ordination as in 1951.

He worked for over 20 years in Korea, helping communities in Chollanamdo and Cheju to recover spiritually and physically from the devastating Korean War period. On his return to Ireland in 1973 he spent twelve years on mission promotion work and also served as Bursar at St. Columban's, Dalgan Park.

He spent the last ten years of his life as curate in his native diocese of Ossory, serving in Ballyragget, Callan and Templeorum, where he impressed all with his enthusiasm and commitment. He died on January 1st. 1996 and is buried in St. Columban's.





The late Frs. Ryan (left) and Dunne.

Cullohill family that gave priests to the Ossory, Scottish and U.S. secular missions.

Recently retired as Professor of Veterinary Science at University College Dublin, Pat contributed an interesting article to the Columban publication *The Far East* about his involvement as founding secretary of a group to unite and support those who did not achieve priesthood in the Columban context.

We reproduce part of it here:

In 1963, a few of us got together and hatched the idea of forming a past students' union for those of us who for various reasons discontinued our training for the priesthood at St. Columban's, Dalgan Park.

Approximately 80 turned up for a meeting arranged at the college and the Dalgan Union was established.

Columban co-founder Fr. John Blowick and Fr. James Kielt, the then Superior General, agreed to act as sponsors.

In forming the Dalgan Union, we wished to resume an active association with the Society to which we had close bonds. We continue to have our annual general meeting and celebration dinner in St. Columban's College. Associated with this is a residential weekend retreat. For the past number of years, our celebrations are enriched by the presence of members' wives and the widows of deceased members.

For our part, over the years we have tried to show our appreciation to the Society by making small contributions in different ways. We set up a career guidance fund and have been able to offer some help to students who decided to opt for another way of life. In a small way, we have been able to offer some financial assistance to a small number starting a university course.

By various fund-raising efforts, we have also been able to give some help to projects in the Dublin parish of Ballymun entrusted to the care of Columban priests. Small financial help has been donated to Columban projects in developing countries, the most recent an irrigation scheme in Peru. Members have also helped to fund the education of priests.

We can never quantify the benefits of our training in Dalgan but we do know it has been good for us to have been there. It is good for us to return every November to celebrate the feast of St. Columban with the Columban priests and enjoy their comradeship and hospitality.

The Columban tradition has survived many reverses of fortune down through the years. But the order has contributed immensely to the growth of the Catholic faith in Korea, Japan and the Philippines, as well as establishing a broad range of ministries in Ireland, Britain and the United States, where it is based in Nebraska, with over one hundred priests ministering in ten dioceses nationwide.

In Ireland, where the whole story began, the Columban presence is still a notable one. Dalgan-based and missionary members of the order play a leading role in the worldwide campaign for justice and peace, and the Columban headquarters also hosts a research and education centre for Third World development issues.

The journey of St. Columba to Iona was the beginning of a noble tradition that has brought rich rewards to the millions now practising a vibrant faith in Asia, the Pacific, the Americas and nearer home. Long may it continue.

M. Ryan, D. Bergin

COLUMBA (COLMCILLE) 521-597: One of the three patron saints of Ireland. Born Gartan, Co. Donegal, of royal blood from both parents. He was educated at the great monastic schools of Moville and Clonard. After ordination he spent about fifteen years travelling around Ireland, preaching and founding monasteries, notably those at Derry, Swords, Durrow (Offaly) and Kells (Meath). In 563 he sailed with twelve others to Iona, founded a monastery there and set out to convert the Pictish people of Scotland. Colmcille's mission flourished. He founded numerous monasteries and his influence spread from Dal Riada (Argyll) over most of Scotland. He kept in touch with Ireland and in 575 attended the Council of Droim Ceata (near Limavady in Co. Derry). He died in Iona, probably in June 597, and was buried at the monastery. A rule he had drawn up for his monks was followed in many of the monasteries of western Europe until it was superceded by the milder ordinances of St. Benedict. A large number of poems, in Latin and Irish, have been ascribed to him; the few that can be accepted as authentic show that he had true poetic gifts. Tradition counts him as one of the great monastic scribes and in the Annals of Clonmacnoise it is stated that he wrote three hundred books with his own hand. Tradition also acsribes to him the Cathach, a Latin manuscript of the psalms, probably the oldest surviving piece of writing in Ireland.

# Mission to Newfoundland PETER MULDOWNEY

In 1991 the Archbishop of St. John's, Newfoundland wrote to Bishop Forristal of Ossory asking him to consider releasing one or two priests to go to work in Newfoundland. The shortage of priests in that far-flung corner of Eastern Canada had become really acute, and still is. Ireland seemed a natural source to look to for help because so many of the people in Newfoundland have their ancestral roots in Ireland and in the South East in particular.

Newfoundland is approximately three times the size of Ireland with a population of almost a million. St. Johns, the capital, is the oldest city in North America.

During the Great Famine in Ireland, hundreds and perhaps thousands of Irish people left the devastation of these shores to find a better life in Newfoundland. They went to fish and initially they did not intend to settle permanently. Many Irishmen went for nine months of the year and then returned to Ireland to do their Easter Duty!

After some time, many families decided to make their homes and their livelihoods among the richly-stocked fishing waters of the North Atlantic. During the past two centuries fishing has remained the principal industry of Newfoundland. This industry is now failing drastically as the stocks of fish have dried up – not least because of the invasion of greedy Spanish trawlers with their powerful drag-nets.

Almost 80% of the population of rural Newfoundland are long-term unemployed. This, coupled with the complete lack of opportunity for the young people leaving school, has created an atmosphere of hopelessness among the residents. This is a people who have faced many difficult challenges and tragedies in the past and triumphed over them. They are now faced with the fight of their lives which involves a struggle to preserve their basic identity. Many of them feel it is a fight they cannot win.

#### FIRST STOP

St. John's was my first stop after leaving Heathrow Airport in September 1992. After spending a few days in St. John's I set out by car with Fr. Ken Walsh for St. Brides of the Cape Shore. Our car journey took us through some of the most barren territory I have ever seen. In fact

we travelled for one full hour without seeing any sign of life. Fortunately the day was bright and sunny and the landscape had a strange beauty about it.

We eventually reached St. Bride's with its scattered collection of wood-framed homes arranged in no particular order. I got the feeling of being cut off from the rest of the world and wondered how I was going to survive out here. But I need not have worried – I was extended a very warm welcome by members of the Parish Pastoral Council and by Linda, the parish house-keeper.

The Parish of St. Bride's is made up of four separate communities. Each community has its own church and has its own distinctive identity. One of the amazing things is that there are many people in each community who have the same Irish names – Power, Nash, McGrath, Murphy, Brennan, Manning. They are a very warm hearted and welcoming people.

As time progressed and I got to know them, I began to realise just how important their Irish heritage was to them and especially to the people of Cape Shore. They have a keen interest in Irish culture, especially Irish music and dance.

#### A RUGGED LANDSCAPE

The Cape Shore and Southern Shore areas are mostly like parts of the West and North West of Ireland, with their rugged landscapes and small fishing communities. While the people are English-speaking Canadians, they speak with a distinct Irish accent. The Catholic population of Newfoundland is 38% of the total, but 100% of the population of the Cape Shore area profess Catholicism.

These people practise their religion in a very traditional way but they differ from their ancestral friends on this side of the Atlantic in one significant way – they all arrive in church at least ten minutes before Mass begins and would never dream of leaving until it is well and truly finished!

The Church in Newfoundland has gone through its own share of suffering and pain during the last ten years and the source and pattern of that suffering is quite similar to what has been happening here in Ireland. For the people of Newfoundland, the damage done to the church by scandals involving clerical sexual abuse of children has left deep scars. But in the words of the document from the Canadian bishops on clerical child abuse, the Catholics of Newfoundland are slowly making the journey 'from pain to hope'. They are a faith-filled people and they love their church.

#### A MEANINGFUL WAY OF LIFE

The events of recent years have led to an acute shortage of priests in Newfoundland but that shortage has acted as a catalyst for greater lay participation in a meaningful way in the life of the local church. Everywhere in this far-flung corner of the Universal Church lay people are taking ownership and responsibility for their parishes and communities. Many lay leadership programmes have been initiated at parish and diocesan level. The future strength and vitality of the Church lies in the number of devoted and committed lay people who use their giftedness to proclaim the Gospel in words and deed.

And yet in this emerging model of church the ordained priest holds a pivotal place in the local

community and in the lives of individual people. The fully conscious and active participation of lay people does not in any way diminish the importance of the priestly ministry in the life of a local parish community.

In a short time I had fallen in love with the people of the Cape Shore. I was touched deeply by their warmth and their faith and I have received far more than I gave. On leaving there were many tears, the exchange of addresses, promises to set up an exchange between the young people of the parish and their counterparts at home – a dream that one day will hopefully come true.

In the past many Kilkenny priests served in the Archdiocese of St. John's, Newfoundland and I feel privileged to have forged that link once again. I hope and pray that the connection between Ossory and St. John will continue as we approach the year 2000.

Fr. Peter Muldowney is a native of Ballycallan, Co. Kilkenny. Ordained in St. Kieran's College, he is now curate in St. John's Parish, Kilkenny City.





The interior of the church (left) at Point Lance in the Parish of of the Sacred Heart, St. Bride's of the Cape Shore in Newfoundland, where Fr. Muldowney spent his pastoral term, and (right) Fr. Muldowney (at right rear) with members of Sacred Heart parish Volunteer Group, enjoying a convivial get-together.

# With Trócaire in Africa

Experience is not what happens to a man. It is what a man does with what happens to him.

Aldous Huxley

Moving from lay life to Maynooth to study for the priesthood in September 1994 was a huge step and difficult. But it also opened the door to new and sometimes exciting experiences and gave me the opportunity to fulfil a childhood dream, to go to Africa.

As part of its education programme, Trócaire, the Irish Catholic Church Development Agency, sponsors two students to go to the Third World and view some of its projects. The aim of this is to give the student first-hand experience of what life is like in developing countries and the problems faced in the field by groups such as Trócaire as they try to help people to help themselves. It is hoped that the student will return home and share some of what he or she experienced with others and thus become involved in the work of Trócaire at home.

#### FAR FROM HOME

When the 1995 Trócaire student places were offered, my application was immediate and acceptance followed. On July 3rd. 1995, arms sore from injections of every sort, and laden down with bermudas, boots, sun-glasses, Factor 20, mosquito spray and duty-free, two of us flew out to begin a six-week stint that would take us to different parts of Kenya and Somalia.

After hours of flying we touched down in Nairobi the next day exhausted. Now if, like me, you have never been to Africa before, the first thing that strikes you is "They are all black!" (great observation), and then you are hit with the feeling that you are indeed very far from home.

Our flight was greeted at the terminal by armed soldiers. We were assured that this was normal but it caused me to have second thoughts – a bit late at this stage, I think! Our contact was an ever- smiling Ferdinand who took us to our accommodation where we were to rest for the day. No complaints here!

The following day, Wednesday 5th., we were taken to the parish where we were to spend four weeks experiencing life in Kenya and getting to know the people. The place was a slum parish

named Kangemi which covered a vast area 'housing' (for want of a better word) 80,000 plus people.

Kenya is a country of rare beauty and startling contrasts and nowhere was this more obvious than from where I now stood. We had just left the rich, well-kept and affluent part of town where we were staying and now what greeted us was row upon row of rusted, beaten-up falling-down shacks – places where you wouldn't put your worst enemy's dog, but where entire families lived out their lives. It would really make you think.

Being a former British colony, the official language of communication is English but the majority of people still speak the native tongue of Swahili. However, if you are going to 'relieve' tourists of a few shillings you need a few words of English, so everywhere the greeting was "How are you" and without waiting for a reply they finished with "Fine!"

#### NEW SKILLS IN USE

Before entering the seminary I had worked as a motor mechanic so naturally I thought this skill would be of some use in the Third World. I was willing to teach engineering or mechanics but as the parish had its own training centre (sponsored partly by Trócaire) there was no need of these skills. However, the local school was short of a couple of teachers, so for four weeks we were to teach English and Physical Education.

The greatest difficulty at first was communication. I could understand them all right but they were having great difficulty understanding a strong fast Irish accent. To make matters worse they couldn't pronounce my name and bombarded me with "Reem", "Lim", "Laim", "Leem." In the end we settled for William and we got on fine.

As time went on I got to know some of the local people very well and they began to share some of what their lives were like in Kangemi. A most shocking experience was being asked back to their 'house'. However bad the shacks looked on the outside, they were ten times worse on the inside – dirty and dark, with no heating, lighting or proper sanitation – breeding grounds for disease. These living conditions are quite common in Third World countries and the mortality rate

due to disease and malnutrition is always high. Yet we, with our lovely houses and comfortable lifestyles, seldom hear of such dire conditions and such poverty is so under-reported.

When there is a famine or big disaster we sit up and take notice as the media vie for higher ratings by bombarding us with pictures of starving children. We give money and think we are doing great work and we are. But only in the short term. For famine passes and other news grabs our attention and we forget about Somalia or Ethiopia or Kenya. We assume that all is okay, until the next famine! But the reality is that the poverty continues and people die.

I was made welcome in their homes and invited to share in their only meal of the day, a humbling experience. Before going to Africa we were warned not to drink the local water and to be careful what we ate but when you were in someone's home and asked to share with them what could you say except "cheers?"

#### A LOT TO LEARN

On a couple of occasions we were invited out to a small Christian community to celebrate Mass. About 20 people packed into another little shack for a celebration in Swahili. I remember thinking that if I lived in such conditions I wouldn't find much to celebrate.

When we came to the offertory the leader of the community took up a collection. He announced that his family had not eaten that day but the money saved would go with the collection and be "given to the poor"! I thought "If these aren't the poor, then who are?" and the realisation hit me that there was a lot to learn.

Three weeks into the trip, a bout of food poisoning, lots of running, a dog bite and cold weather saw us both getting very tired. One evening, right out of the blue, my counterpart from Maynooth, John suddenly announced that he was going home. He had had enough and was packing it in.

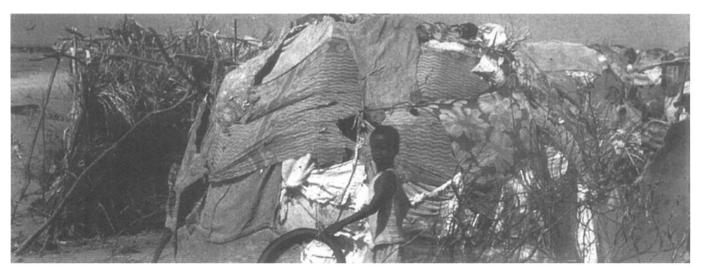
As John departed I was asked by Trócaire if I too wanted to go home. Indignant at such a question, I announced I was not ready to leave yet but admitted that the idea of travelling on my own was not the most exciting one. Two white men out walking was bad enough (we stood out a mile), but one on his own?

#### ON THE STREET

During my four weeks in Nairobi I got to know some of the street kids there. They were very hard to escape from and, when you gave one some money, others seemed to come out of nowhere begging and disappearing again at any sign of trouble.

I got to know one lad in particular who stopped me and demanded I sell him my shoes and buy him a football – small demands! Like the majority of street kids he was addicted to glue which he sniffed from a small dirty plastic bottle.

I struck a deal with him. I would buy him food if he would give me his glue. He willingly agreed and announced he was fond of fish and chips. I met him a few more times after that and always he had another bottle of glue to hand me. One of the Jesuits I was staying with commented that sniffing glue helped them forget the cold, the hunger, the pain and the loneliness. Most will never see adulthood.



A young Somalian in front of a typical dwelling in Mandera refugee camp on the Kenya-Somalia border where Trócaire, the Irish development and relief agency, is carrying out community-based projects.



Liam Taylor with spraying equipment at the Trócaire field headquarters near Mandera.

#### TRAVELLING ALONE

Now on my own, I was to spend the next two weeks travelling. First port of call was in the North-West Turkana region of Kenya – the town of Lodwar. Boy was it hot! The Kiltegan Fathers in the area arranged for me to visit some of the Trócaire-sponsored projects there.

I was really impressed by the adult education programme where the people worked hard out of doors in the mornings and, when it became too hot, attended classes in book-keeping and basic literacy. My interpreter would explain who I was and with warm greeting they asked me to take their thanks and appreciation back to the Irish people for all their help. As one little old lady said, "Maybe one day we will be able to help you!"

Tired but enjoying myself, I headed for Mandera on the Somalia border. This was a makeshift town which grew around a U.N. refugee camp for Somalis fleeing from civil war. From here Trócaire ran its projects, mainly in water supply and health care.

The Somalis are a difficult aggressive people to work with, and everything is negotiation with them. Accompanied by five 'bodyguards' (as they called themselves) I was shown the projects run by Trócaire. I must say it is quite impressive to see hundreds of animals being watered from a well dug by Trócaire in a place which had previously been a dry desert. The wells become focal points of meeting for the local people, places where one can catch up on the local gossip and tend to one's wealth (the flock).

#### STANDING OUT

As in the majority of places, being a wazunga (white man) meant I stood out. I was eyed with suspicion until my 'bodyguards' told them who I was. I was greeted warmly after that by all except one old man who came up shouting in Somali, "Don't show the white man the good well, show him the bad one, we need another well!" My reply was not recorded.

Next stop was the Ethiopian border but we couldn't cross due to lack of time. Instead I had to content myself with putting one foot across the border. That was the first time I was ever in two countries at once. I wonder is that what bi-location is like?

In the end, my day of departure, August 11th., came very quickly indeed. Such a lot had happened over the six weeks that I would never forget. I remembered my first reaction to Kenya and smiled. I thought of all those I had met and also thought of going back home to loved ones. It had been a worthwhile excursion and all that remained was for me to use my experiences. Hopefully some others might now see the Third World situation a little more clearly and also from a very unusual viewpoint — mine. 'The music in my heart I bore long after it was heard no more'.

Liam Taylor, a native of Ardra, Castlecomer, was ordained in 1997 for service in the diocese of Ossory. He is currently curate in Callan, Co. Kilkenny.

# Cheyenne to Seattle: Kilkenny and St. Kieran's Connections in the North-western U.S.

#### **DENIS BERGIN**

Just over two hundred years ago, in 1797, the first group of priests to be ordained together at a fledgling Kilkenny seminary set out for further studies or for their first pastoral assignments.

A few students of the future St. Kieran's College (which ran its first seminary courses in 1792) had been ordained individually in the five years previously. Some had been ordained, in the custom of the time, at the beginning of their priestly studies. Others had taken some years of education in philosophy at the seminary before moving on to study theology elsewhere in Ireland or abroad.

But the 1797 group were to set a pattern that continued, with only a few short breaks, for almost two centuries. During that time, almost one thousand priests of Kilkenny origin or education set out for the 'New World' of the Americas.

They were following a tradition established almost exactly four hundred years ago. In 1597 a certain Richard Arthure, a Franciscan, is believed to have ministered as pastor and chaplain in the St. Augustine area of Florida, becoming the first known Irish priest to have preached the faith in North America.

Florida continued to be a focal point for native Irish pastoral involvement in the United States down through the centuries, and with California, Texas and the north-eastern states, has been served by priests from every Irish seminary, including St. Kieran's.

Their contribution has been recognised and recorded down through the years, not least in the pages of the *St. Kieran's College Record* – both in diocesan reports and in accounts of the *peregrinatia* of distinguished St. Kieran's-connected visitors.

#### MAINTAINING A TRADITION

But outside of these focal points, there are still many Kilkenny-connected priests in active ministry in other areas of the United States, often maintaining single-handedly a tradition of diocesan service that goes back a century or more.

In 1997 I undertook a journey from Cheyenne, Wyoming to Seattle in Washington State, an expedition that brought me face-to-face with the fascinating history of that area, and with the story of the growth of the church in the Wild West. It also brought me into direct contact with a number of alumni of St. Kieran's, each ministering in a different way in a different pastoral environment.

What follows is a account of this journey, to which I have added a brief (and amateur) historical backgrounding that reflects my own personal interests and insights.

#### A TIME OF ADVENTURE

The clerical trail from Europe to North America became more travelled only when the 'New World' was opened up to conquest and commerce in the 17th. century.

In the 18th. century, the major religious orders (Dominicans, Franciscans, Augustinians) often sent Irish members of their continental European communities in the wake of explorers and traders, bringing faith and moral support to the French and Spanish colonial territories in the south-eastern U.S. and occasionally further north.

Later the growth of the Irish ecclesiastical colleges on the Continent, and the oppressive effect of the French Revolution on the clergy of France, led to a greater flow of priests intent on sampling the exciting new missionary opportunities of North America.

Even after the founding of St. Kieran's (1782), Carlow College (1792) and Maynooth (1795), Irish students often undertook their ecclesiatical training in several different locations. Often they choose colleges overseas, for personal, cultural or political reasons, and could therefore obtain first-hand accounts of the need for pastoral support in the 'New World'.

Until dependable records began to be kept at the end of the 19th. century, we only have the most sketchy of information about those who studied at St. Kieran's and later went to North America to minister.

Many of the earliest arrivals would have studied Classics and Philosophy at one of the institutions (in Maudlin Street or Birchfield) that preceded the present St. Kieran's and then have gone to

other seminaries in Ireland, on the Continent or in North America itself, for theological study and ordination.

#### FIRST CONNECTION

Formal ecclesiastical jurisdiction was established in the newly-independent United States from1784 onwards under John Carroll, an English Jesuit of Irish background who was appointed first Bishop of Baltimore in 1790. Soon the Irish contribution began to be even more evident – in the early 19th. century the names of Concanen O.P. (New York, 1808), Egan O.F.M. (Philadelphia, 1810), England (Charleston, 1820) and Kelly (Richmond, 1820) appear among the episcopate.

And it is in Patrick Kelly of Richmond that we find our first major St. Kieran's connection, for he was a former President of the institution during its term at Birchfield (he returned from the U.S. within a few years of his consecration to be made Bishop of Waterford).

The first two native Irish priests to serve in New York under Bishop Connolly, its second bishop (1814-1825), were both of St. Kieran's origin. One, Michael O'Gorman of Kilmacow, may have travelled from Ireland to his new mission with the bishop following ordination in Kilkenny in 1815 (at this time there were only four priests in the entire New York area to serve a Catholic population of 17,000). The second, Richard Bulger is long regarded as the first priest to have been ordained in New York (in 1820, following formation in Kilkenny)

Up to then, Irish priestly ministry had been focussed further north on Newfoundland and the Maritime Provinces of Canada, where Kilkenny priests were active from about 1810.

William Dollard of Rathkieran became first Bishop of New Brunswick in 1843, having studied at Maudlin St. and Birchfield, and spent almost thirty years as a missionary among the Indians of Cape Breton. In Newfoundland, St. Kieran's-connected priests made up as much as half of the clergy serving the island in the mid 19th. century.

From the ports and early industrial centres of the north-eastern United States, the Irish influence stretched west as the search for new opportunities progressed, and railroad, mining discoveries and pioneering spirit made their attractions felt. Thus we find Patrick O'Kelly, a St. Kieran's priest ordained about 1820, pushing out from his original assignment in western New York towards Michigan and Wisconsin. As the church grew in

numbers and strength, new Irish names appeared among the episcopate in Cincinnati and Detroit in the 1830s.

#### INTO THE WEST

In 1840 a Franciscan missionary was appointed Bishop of the Californias (the regions destined to become the present-day states of the same name in the U.S. and Mexico, respectively). Nine years later the Californian diocese of Monterey was established. In 1853, its bishop became head of the newly-created diocese of San Francisco.

Bishop Allemany had visited Ireland in search of priests on the way back from his original consecration in Rome in 1850. His appointment coincided with the arrival in the city of Sr. Teresa Comerford from Kilkenny with a small group of Presentation Sisters to establish a school. Her work, assisted by her St. Kieran's-educated brother Fr. Pierce (who had spent most of his priestly life as a missionary in Mauritius), was as important in San Francisco of the 1850s as had been that of the original Presentation foundation in Kilkenny itself fifty years earlier.

By the time Sr. Teresa died in 1880, the scene was set for the appointment of the first archbishop of Irish background, Patrick Riordan. He received the first St. Kieran's educated priests to be ordained for service in his diocese in 1895 and continued in office until 1914.

Bishop William McDonald of Mooncoin, ordained in St. Kieran's for San Francisco in 1928 would eventually return there as Auxiliary Bishop after a stellar career in Washington D.C. as Rector of the Catholic University and Auxiliary Bishop. He was one of almost 40 St. Kieran's-educated priests to serve in the Archdiocese of San Francisco in this century.

#### A CALLANMAN IN GRASS VALLEY

In 1861 the Vicariate Apostolic of Marysville was established in Northern California. In 1869 it became the diocese of Grass Valley, and in 1881 a Callan-born priest who had come to America as an emigrant and worked as a gold-miner became co-adjutor bishop there.

Patrick Manogue ultimately became the first Bishop of the newly-named Diocese of Sacramento in 1886 and was to be its leader for nine years until his death in 1895. Born at Reisk, Kilmanagh in 1829, he had emigrated to the U.S. as a boy, and began his studies for the priesthood in Chicago, only to have them interrupted by

# FATHER JAMES B. DERMODY A PIONEER PRIEST OF SACRAMENTO 1869-1945

James Bernard Dermody was born in Crobally, Mullinavat, County Kilkenny, on September 24th. 1869. He attended St. Kieran's College in Kilkenny and was ordained in June 1894 for the diocese of Sacramento.

He and a classmate, Father Richard Vereker, arrived in New York in the summer of 1894, where, a little lost, they had an unplanned meeting with Cardinal McCloskey, who gave them some fashion recommendations for a hot city day (they had been wearing heavy black suits and 'stove-pipe' hats).

Finally they reached Sacramento, which Fr. Dermody described as 'a bustling city of about twenty-five thousand people, and over twenty-five million mosquitoes'. He was assigned to Virginia City, Nevada, then to Reno and Nevada City, and was eventually made pastor of Downieville, California, where he spent 7 years. He travelled Sierra County by horseback. On one long trip, according to a biography written by his brother Patrick, his horse lost a shoe. He reached a large ranch, where no one was home, found the forge, shod his horse, and resumed his journey.

After Downieville, he spent a few months in Sutter Creek. He was then asked by Bishop Grace to take the pastorate of the mining camp of Goldfield, Nevada, which from all reports was destined to be the richest discovery of all time. His brother, Father Thomas, succeeded him at Sutter Creek. Newly arrived from Ireland, Father Thomas was the first priest ordained at the Cathedral of the Sacramento diocese in 1901.

Goldfield was an overnight boom town with claims being staked for miles around when Father Dermody arrived there on Thanksgiving Day in November 1904, celebrating the first public Mass in the Ladies Aid Hall. He was well-loved by the people of Goldfield. and served them until 1917 when he left for Chico.

Father James Dermody had gone home to Kilkenny in 1907 and returned with Fr. Vereker for a longer visit (May to September) in 1923. While there, they participated in the ordination of Patrick J. Dermody, nephew of Father James, who was ordained in St. Kieran's in that year for the diocese of San Francisco. Another nephew, John, brother of Patrick, was ordained in Kilkenny a decade later, also for ministry in San Francisco.

Father James Dermody died on May 30th. 1945. He is buried in the priests' plot in St. Mary's Cemetery, Sacramento, near his brother, Father Thomas Dermody, and his friend, Father Richard Vereker. The story of Father James Dermody is unusual because of the great time span – from gold-rush days to modern times. He was truly, and in every sense, a giant of a man.

Edited from Centennial History of St. John the Baptist Church, Chico.

financial problems. He left to work in the Californian gold mines, eventually resuming his studies at the Seminary of St. Sulpice in Paris and being ordained in 1861. He then returned to the mission in the U.S. and worked among his former mining colleagues for almost a quarter of a century until his appointment as bishop.

#### IRISH DOMINATION

Bishop Patrick Minogue's episcopate set the scene for future pastoral development. For much of the next hundred years, the clergy of Sacramento were dominated by priests from Ireland, with a good portion of them from Kilkenny and most of these alumni of St. Kieran's.

The characteristics associated with these men, and with the many who pioneered in the western United States, are well described in the official history of the Sacramento diocese: From the apostolic colleges of Ireland they came; from St. Kieran's in Kilkenny, from St. Patrick's in Carlow, from St. John's in Waterford and from All Hallows in Dublin. Nor were these messengers of peace all silverhaired divines who had borne the heat and burden of the day, but bright young clerics, just fresh from the anointing at the hands of the bishop, fortified with the continence of the Virgin, the burning zeal of the Apostle and the spirit and welfare of their fellowmen, till death would meet them at the end of the trail.

A Californian pastor seeking an assistant is reported to have dismissed the prospect of candidates from a U.S. seminary or from Maynooth; 'Just send me a plain Kilkenny man' he is said to have told his bishop.

But a more extensive account of Kilkenny connections with this dynamic area of the western United States must await another time.

#### A PIONEERING MOVE

Further north, the early development of the Catholic Church centred around the Portland area in present-day Oregon. French missionaries arrived here from Montreal in the late 1830s in response to requests from the trappers and traders who had settled around Fort Vancouver at the mouth of the Columbia River.

Fr. Blanchet, one of the Montreal priests who had arrived in the area in 1838, was made Bishop of Oregon City eight years later. His diocese had its headquarters across the Columbia River from Fort Vancouver and just south of present-day Portland.

Meanwhile, missionaries were also responding to the requests of Indian tribes inland for instruction in the faith. In the 1840s, the Oblates reached the area around Walla Walla, near the junction of the Columbia and Snake rivers, in what was to become south-east Washington state.

In 1847, Bishop Blanchet's brother moved from Montreal to become Bishop of the newly-created diocese of Walla Walla. Within three years, this diocesan seat had been moved to Vancouver, a coastal town which grew up quickly around the fort of the same name (not to be confused with the Canadian west-coast city of Vancouver further north).

The new diocese was named Nesqually, and took in all the coastal and inland territory up to the Canadian border. This arrangement was to obtain for the next sixty years – until 1907, when Seattle took over as both diocesan title and cathedral location.

By 1870, the church in the northwest had 30,000 Catholics in 3 dioceses served by 23 priests, 22 churches and 68 sisters. The Jesuits and the Oblates were the principal missionary orders in the area, and the church controlled ten academies (most of them for girls), six parochial

schools, an orphanage and a hospital. By now the Irish who set out for the 'New World' in the wake of the Famine formed a large proportion of the congregations in many of these parishes.

Even though St. Kieran's College had an uneven history in regard to priestly training during these years, with the seminary being in effect closed for extended periods, it is certain that many Kilkenny-born and some St. Kieran's-educated (if only on the layside) priests served in the developing mission territories of the north-west during these years.

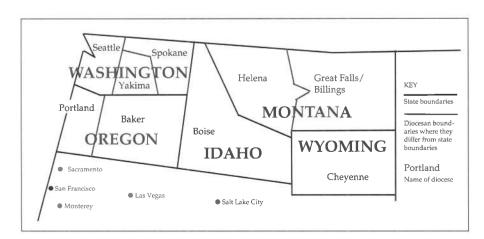
#### THE INLAND CHURCH

Inland from the western coast, the main influences on the progress of settlement and civilisation were the extension of the Union Pacific Railroad and the growth of the mining industry in the region.

And so it happened that the next great expansion of the church in the north-western states took place in the 1880s in the mining state of Montana. Here the Vicariate Apostolic of of Helena was created in 1883 around the early mining camps that were the beginnings of to-day's state capital. Within a year, Helena had been made a full diocese.

The Irish influence in Montana was extensive virtually from the beginning, particularly in the towns that grew up around the mining camps. This was quite remarkable in the case of Butte, where the history of Irish settlement and organised labour has recently been told in David Emmons' book *The Butte Irish*.

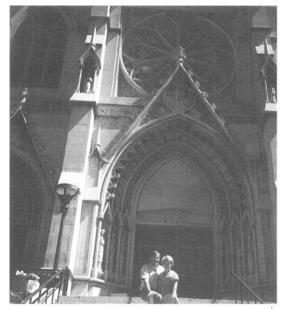
The Waterford-born revolutionary Thomas Francis Meagher, who had escaped from imprisonment in Van Diemen's Land in 1852, later became a general in the Union forces during the American Civil War and was acting Governor of Montana for two years before his death by







The territories of the north-west and their present-day diocesan boundaries (left) and (above) Bishops A. M. Blanchet and Joseph Allemany, pioneers of the north-west.





The Catholic Cathedral in Helena, Montana, with, in foreground, Tom and Diana Dowling. Tom's great grandmother was Mrs. Julia Dowling, a teacher at Ballyouskill National School in Co. Kilkenny from 1855 to 1898. A native of New York, Tom came west to study law at Carroll College at the suggestion of a relative, Bishop Gilmore of Helena, with whom he lived during his studies. Right is the Mike and Maureen Mansfield Library at the University of Missoula; the Mansfields also have strong connections in the Ballyouskill area.

drowning in 1887 at the age of 44 (formal incorporation of Montana as a state of the Union did not come until 1889; a statue of Meagher on horseback in military mode has stood in front of the State Capitol since 1905).

Another distinguished Irish – and Kilkenny – connection with Montana comes through Patrick Mansfield, who left the townsland of Lowhill, on the county's north-eastern border with Laois, in 1896 and arrived in Montana just after the turn of the century.

His son, Mike Mansfield, became a miner, university professor, U.S. Congressman and Senator, and was leader of the Democratic party in the Senate for over fifteen years. He later became U.S. Ambassador to Japan and today, at 95, works a full schedule at the Washington D.C. offices of Goldman Sachs, the investment bankers.

Mansfield is well represented and well respected in academic circles in Montana and elsewhere through the work of the Mansfield Foundation and the Mansfield Centre for Pacific Affairs; his family connections in Montana still maintain regular contact with the Kilkenny Mansfields.

#### AN INFLUENTIAL ROLE

Although even today it serves only 66,000 Catholics in a population of almost half-a-million, the diocese of Helena has played an influential role in the development of the church in the entire northwest, as has its sister-diocese in Montana, Great Falls/Billings, founded in 1907.

In 1909, Bishop John P. Carroll (1904-1925) who succeeded the French missionary appointed as first bishop, established a college in Helena

that was to bear his name. It combined a fouryear liberal arts university curriculum with an independent formation programme for the priesthood. Today the college has almost 1500 students and the small seminary facility functions as a preparatory unit for full priestly education in one of the major seminaries elsewhere.

Short episcopates by Bishops Finnegan (1927-32) and Hayes (1933-35) were followed by the 26-year tenure of Bishop Joseph Gilmore (1936-62), a man of strong Irish background. Perhaps because of its own seminary facility, Helena has never been as dependent as other dioceses on a supply of Irish priests and there are no immediate St. Kieran's connections in the area.

In 1962, Carroll College President Fr. Raymond Hunthausen became Bishop of Helena and remained in that position for thirteen years before being appointed Archbishop of Seattle in 1975.

His successor in Seattle, Archbishop Thomas Murphy, a former President of Mundelein Seminary whose parents came from Kerry, was bishop of the neighboring Great Falls/Billings diocese for ten years before his appointment as co-adjutor to Archbishop Hunthausen in 1987.

From the beginning, in fact, Great Falls had an impressive roll of bishops with Irish background – Lenihan (1904-30), O'Hara (1930-39), Condon (1939-67) – and attracted a significant number of Irish priests to its service. A small number from St. Kieran's arrived there to minister in the 1940s and 1950s – Fr. John Linehan, ordained in 1945, died in retirement in Ireland in 1991, and Fr. Thomas McTague (ordained in 1957) now lives in retirement in Montana.

#### IN INDIAN TERRITORY

Meanwhile further south, in Wyoming, the first white men, French-Canadian explorers and trappers, had begun to penetrate Indian territory from the mid 1700s. However it took almost a century for the Catholic church to have any meaningful presence there. Even then it happened only after persistent requests from the Nez Perce Indians, who had been impressed by what they had heard of the work in other territories of the 'black robes' (a reference to the Jesuits, who had a missionary college in St. Louis).

In 1840, a Fr. de Smet travelled with the annual caravan of the American Fur Company and celebrated Mass in Wyoming for the first recorded time, preaching in English and French to the mixed congregation of traders, trappers and hunters, and through interpreters to the Snake and Flathead Indians who attended.

By the 1860s, the Union Pacific Railroad was bringing an increasing number of Catholics to the Wyoming area as workers and settlers, some of them Irish. Bishop O'Gorman, Vicar Apostolic of Omaha, Nebraska, sent a Fr. William Kelly to survey the scene, and he built a frame church near the railroad station in Cheyenne.

Little by little, priests and (from the 1870s onwards) sisters came to the new territory, then in its heyday as a Wild-West frontier area. The attractions of Wyoming's wide open spaces were well known in Ireland, and Horace Plunkett, later a major force in establishing the Irish co-operative movement, ranched in the pioneer state from 1879 to 1889.

Meanwhile the church structure in the state was emerging from periods as part of the diocese of St. Louis (which in turn had begun as part of the Diocese of Lousiana Upper and Lower, established in 1815), the Vicariate of the Indian Territory and the Vicariate of Nebraska.

In 1887, Irish-born Maurice Burke, a 42-yearold priest of the Archdiocese of Chicago who had been ordained in Rome, was appointed first Bishop of Cheyenne. When the new bishop got to Cheyenne, he had second thoughts; the territory was not yet ready to become a diocese, he said, and could prove to be unmanageable. He was later transferred to the Diocese of St. Joseph, Missouri, where he remained for over thirty years.

#### CHEYENNE'S IRISH ERA

After two further short episcopal appointments (both of Irish background), Bishop Patrick McGovern was consecrated in 1912, and ministered for almost forty years. Under his leadership, and with his Irish connections, many priests came from Ireland to serve the diocese. By the early 1960s, more than 60% of the active clergy were Irish-born, and of these a significant number were ordained from St. Kieran's.

The people they served came from virtually every nation under the sun from Native Americans in the Wind River reservations to the more than 150 nationalities who make up the 20,000 population in the south-western town of Rock Springs.

And it is here that we find the last St. Kieran's link to the area – in the person of Fr. Tom Sheridan, ordained in Kilkenny in 1964. His story, and the present state of the diocese of Cheyenne itself, are interesting indicators of the direction that the church in the United States, and the Irishborn clergy who serve it, are taking.





Left above: Bishop Joseph Hart and Chancellor Carol de Lois outside the Cheyenne diocesan office; right: Kemmerer pastor Fr. Charles Taylor at the bell of St. Patrick's Parish Church there, dedicated to Monsignor John O'Connor, a Kerryman and pastoral pioneer.

# A personal journey in ministry

After a break of four years, Fr. Tom Sheridan returned to active pastoral duty in 1997 as Associate Pastor in Rock Springs, Wyoming.

Here he is specifically charged with overseeing the development of an extended and refurbished Catholic elementary school in this mining town of about 20,000 people. He works with pastor Fr. John Savio, associate pastor Fr. Bruce Clapham, and a support staff of five in the 'new' amalgamated parish of Holy Spirit.

Tom Sheridan's family has been prominent in the community and business life of the Ballinagh area, near Cavan town, for a few generations. His father was very involved in agriculture, sports and the co-operative movement and most of his eleven brothers and sisters still work in the area (four are in the U.S.).

Growing up, he had heard about the experiences in Wyoming of men like Monsignor McBride of Cootehill Monsignor O'Reilly from Ballyconnell (Vicar General of Cheyenne diocese for many years) and his own cousin Fr. Charlie Brady, ordained from Wexford in the 1940s. He also had the example and encouragement of St. Patrick's College (Cavan) contemporaries like Aidan Foynes and Seán Finlay, who were bound for St. Kieran's or already there, also on their way to missions in the United States.

Despite a good Leaving Certificate, and an obvious candidature for Maynooth, he had never really considered the home mission. So Kilkenny and Cheyenne it was then. He found in St. Kieran's a realistic approach to priestly training and spirituality based on the practical philosophy of Fr. John Holohan, then Senior Dean. He was also appointed a prefect on the Layside, which gave him contact with youth, a valuable asset in his later ministry.

But his St. Kieran's training could not have prepared him for the experience he encountered after ordination in 1964, when he took up his first appointment in Rawlins, Wyoming, under another Cavan man and St. Kieran's alumnus, Fr. Terry McGovern. 'We were floundering in the wake of Vatican II, and I was trying to come to terms with the culture shock,' he says. 'What saved me was contact with youth.'



Fr. Tom Sheridan with sacristan George Jiovinini and parishioners at Our Lady of Sorrows Church in Rock Springs, one of two churches in the amalgamated Holy Spirit parish.

Through his next four appointments – in Newcastle, Sheridan(!), Ranchester and Saratoga – he came to know the importance and potential of youth in the life of the Church. Within a few years, he was able to lead a strong parish group to a State Catholic Youth Convention and to involvement in the Search for Christian Maturity Movement. And when three members were tragically killed on their way from a Search event, more than 2500 turned up for their funeral. Fr. Tom said his first Mass of the Resurrection in white vestments for them.

In addition to his pastoral duties, between 1975 and 1980 he travelled more than 60,000 miles a year as State Director of Catholic Youth (he was succeeded by a full-time lay director).

Meanwhile Fr. Tom moved on to a pastoral appointment in Casper (1980) and then to Cheyenne city itself (1990). But the years of acclimatisation, effort and stress had taken their toll and in 1993 he faced a crisis. He knew that 'the easy way out is not always the easy way out'. So he took an alternative route, plumbing the depths of his own spirituality, studying for a Master's degree, and testing his commitment by working as a volunteer with AIDS patients.

His pastoral work had shown him a direction he thought the Church should take. 'It should be a transformational church, a church for the new millenium, maintaining the Eucharistic community around a spiritual person with special training and leadership skills. It should be a peoples' church, based on a model of ownership rather than control'.

This approach formed the basis for one of his papers during his studies for a Master of Arts degree in Community Leadership at Regis University in Denver. His thesis on Celtic Spriruality has also opened up new vistas for him, particularly regarding the concept of the spiritual companion or anamchara.

During 1997 Fr. Tom also took up a short assignment in Russia to further enhance his continuing personal journey, one that he is now undertaking with renewed energy and dedication.



Visitor Denis Bergin (left) and Fr. Tom Sheridan (right) with the pastoral team and support staff at Holy Spirit parish (l. to r.): Liz Smith, Fr. Bruce Clapham, Sue Welsh, Fr. John Savio.

#### CHEYENNE TODAY

Today the diocese of Cheyenne is led by Bishop Joseph Hart, a native of Kansas City who came from an active pastoral background there when appointed as co-adjutor to Bishop Herbert Newell in 1976.

The diocesan offices are located in a modern building next to the cathedral in downtown Cheyenne, and the administration is headed by a laywoman as Chancellor.

Carol de Lois came to her current position via a career in legal administration and a period on the staff of the diocesan judicial vicar (she is also a director of a family timber business).

One of a handful of similar appointments in the United States (there are also some laymen, deacons and religious operating in this capacity). she takes a very people-oriented approach to her job and has carried out an extensive programme of personal meetings with individual priests since her appointment.

Because of the size of the ground to be covered, the Cheyenne diocesan administration has been decentralised, with Education, Family Services, Lay Ministry and Development all based in Casper in the middle of the state – and in the hands of what looks like an entire family of McCarthys.

Finn McCarthy is a native of Cork who served as a priest in England before emigrating to the U.S. He was vice-president of a bank before becoming Director of Development for the Cheyenne diocese, with responsibility for pastoral relations and fund-raising. (We might also note that the mother of Jim Vance, the diocesan financial controller, was a Flynn from Carrick-on-Suir).

Deacon Ed McCarthy (no relation of Finn's) has no immediate Irish connections, but is responsible for education programmes in five Catholic elementary schools throughout the diocese. He also looks after adult and teenager religious education that is run by professionals in the diocese's 25 parishes and involves total attendances of more than 3000.

There is currently only one seminarian preparing for service in the diocese at a Wisconsin seminary, although six lay candidates for diaconate make a weekly round trip of over 700 miles to attend a formation programme in Denver. In addition, religious and lay pastoral administrators have been appointed in a number of areas with significant success. In recent times,

three Nigerian priests have been admitted to service in the diocese.

Overall, however, Cheyenne is an interesting and positive example of consolidation and progress in what is still an essentially rural area of the United States.

#### LONG-ESTABLISHED CONNECTIONS

The territory that divides the old 'Wild West' from the coastal region of the U.S. Pacific Rim consists of the mountainous state of Idaho and the eastern parts of Oregon and Washington states. Here are located a number of dioceses that have long-established connections with Ireland, and with St. Kieran's.

Although an early focal point for settlement and Catholic endeavour (it was established as a Vicariate Apostolic in 1863 under French missionary influences), Boise did not become a diocese until 1893.

The diocesan territory is co-extensive with the modern state of Idaho, and has just over 100,000 Catholics in a total population of about 1 million. During most of the 20th. century it was governed by bishops of Irish background – Daniel Gorman, Edward Kelly, James Byrne – and served by many Irish-born priests including more than a dozen from St. Kieran's.

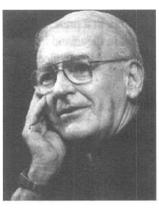
Although there is no alumnus of the college active in pastoral ministry there today, a number live on there in retirement, and some former Boise pastors have retired to Ireland, including the brothers Fr. Martin and Mons. Nicholas Hughes, who live in Johnstown.

#### A KILKENNY-BORN BISHOP

The diocese of Baker in eastern Oregon was established in 1903. Its connections with Kilkenny were quickly cemented when Fr. Joseph McGrath, a native of Kilmacow, became its second bishop in 1919.

Bishop McGrath began his education at the subsidiary diocesan school briefly established in Kilmacow by Bishop Moran of Ossory. He studied philosophy at St. Kieran's before continuing his studies in Montreal, where he was ordained in 1895 for the diocese of Springfield, Massachusetts. A temporary assignment in San Antonio solved a health problem and on his way back to Springfield he visited San Francisco and Seattle, where he was invited to minister and where he continued to live and work for twenty years until his episcopal appointment.





Bishop Joseph McGrath, the Kilkenny-born Bishop of Baker (1909-1951) and Archbishop Thomas Murphy of Seattle, son of Kerryborn parents, who died in 1997.

At the beginning of his episcopate in Baker, the community of Catholics in his diocese was just 7000, with 14 diocesan priests and 14 religious serving 16 parishes. Bishop McGrath was responsible for adding 8 new parishes, and supervising the building of 21 churches, two schools and two hospitals.

He established the Confraternity of Christian Doctrine as an invaluable method of spreading and maintaining the faith with lay involvement and support, particularly in the rural areas of his extensive diocese.

Until his death in 1951, he was helped by a significant number of Irish priests, of whom one, Monsignor Crotty, a native of The Rower, and ordained from St. Kieran's in 1944, is among the longest-serving Vicar Generals in the U.S.

Of the priests ordained from St. Kieran's for Baker over the past sixty years, Monsignor John Phelan, a native of Conahy ordained in 1941, lives in retirement in Kilkenny. Three others currently minister outside the diocese for which they were ordained – Frs. Noel Hickie (1967) in Portland, Con Kiely (1967) in South America, and Brian McGovern (1969) in Seattle.

#### A FAST-DEVELOPING CENTRE

When the diocese of Nesqually became the diocese of Seattle in 1907, and its headquarters and cathedral church were moved from Vancouver to the fast-developing city further up the coast, Edward O'Dea had been its bishop for thirteen years. He died in 1932, and for the next 45 years, the episcopate was held by two men of equally Irish credentials: Gerald Shaughnessy (1932-1950) and Thomas Connolly.

Bishop Connolly was Auxiliary from 1939 and Archbishop from 1951, when Seattle was given metropolitan status, until his retirement in 1975. He died in 1991, having been a bishop for 52 years.

Down through the years, Ireland supplied a considerable number of Seattle's priests, principally from All Hallows. St. Kieran's provided more than fifteen in the half-century up to the end of Archbishop's Connolly's episcopate in the mid 1970s.

Today three of those – John Horan, Thomas Delehunty and Thomas O'Callaghan – live in retirement. A fourth, Fr. Desmond McMahon, gives retreats.

Another, who studied on the layside at St. Kieran's and was ordained at Maynooth for Ossory, answered a call from Seattle for Irish priests on temporary assignment in 1944 and stayed on. Fr. William Treacy continues to minister in his special way through the media and his work for Camp Brotherhood.

Of the two in active pastoral ministry, Fr. Gerry Lovett (1959) is in charge of the parish of St. Jude's in Redmond, where the headquarters of computer giant Microsoft is located (Fr. Lovett is also profiled separately here). Fr. Seamus Laverty, ordained for Dromore in 1967, has ministered in Seattle for many years and is now pastor of St. Patrick's in Tacoma. Fr. Brian McGovern, ordained for Baker in 1969 is pastor of St. Joseph's, Ferndale.

#### TWO ARCHBISHOPS

The recent history of the archdiocese has been dominated by the coming and going of the two archbishops who have led it during the past twenty years.

Within a decade of Archbishop Hunthausen's appointment in 1975, his position on high-profile issues led to some criticism of his approach and the Vatican appointed an auxiliary who was given specific powers in relation to certain critical administrative and pastoral areas. That proved not to be acceptable to the priests and people of the archdiocese, and in 1987 a new co-adjutor replaced the controversial auxiliary, who moved to a see in the eastern U.S.

The new co-adjutor was Bishop Thomas Murphy of Great Falls. He succeeded in 1991 on Archbishop Hunthausen's retirement but died in June 1997 from leukaemia. His passing caused an outpouring of grief that indicated an unusual level of charism, communication and leadership, and an ability to relate easily and effectively to everyone with whom he came in contact.

### Great hope at St. Jude's

There are hundreds, maybe thousands, of photographs of parishioners and parish events in Fr. Gerry Lovett's office and rectory in Redmond, on the eastern edge of Seattle. They show people of many different nationalities and skills, for this is a parish that is at the nerve-centre of the international technological revolution with firms like Microsoft, Nintendo, Physio Control and Safeco headquartered in the locality.

Kerry-born Fr. Lovett was ordained in 1959. 'I loved St. Kieran's. Many Kerrymen had gone there before me and I was aware of their feeling for the place. I thought it looked the part – just the kind of buildings that would house a seminary, and my heart goes a little faster still any time I turn in those impressive gates'.

He supplemented his basic St. Kieran's formation with a variety of pastoral assignments and a term at the Catholic University of America to do a Master's degree in Social Work. The new qualification allowed him to add a new dimension to his pastoral involvement – he was appointed Associate Director of Seattle Catholic Charities and held the post for nine years, combining it with a parish appointment at St. Paul's, where he became pastor in 1974.

In 1978 he was assigned to Redmond, a developing suburb with no 'parish plant'. He found 400 Catholic families attending Mass in a cafeteria. A survey indicated there were as many more in the area attending other Catholic churches or not attending at all. Today St. Jude's Parish has 2000 active families, and is served by a pastor, an assistant from the Jesuit community, an accountant, an assistant administrator and two secretaries, with over 1000 in religious education programs.

'The picture is changing,' says Fr. Lovett. 'The new millenium will bring greater racial diversity in the local church. Already we are seeing more Hispanics and Vietnamese in the ministry, and they tend to reflect the conservative values that we had in Ireland in the 1950s.

'But we have had tremendous leadership in this diocese from three very different archbishops — Connolly, the builder; Hunthausen, the visionary; Murphy, the healer. Archbishop Murphy's parents came from Castlemaine and Ballinskelligs. He loved Kerry. He read Heaney and Friel. He gave us a great goal of providing quality pastoral care with confidence and commitment.'



Fr. Gerry Lovett at his parish church and offices in Redmond, the high-tech suburb of Seattle where St. Jude's is located.

## A parish in the outdoors

The late Monsignor John Holohan had a major impact on the life of Fr. William Byron. As dean during Fr. Byron's time at St. Kieran's, he emphasised the need for a strong spiritual life to withstand the rigours of the material world and the temptations to human frailty. But he also advised a practical measure: 'Get hobbies.'

Fr. Byron has taken that advice seriously since his arrival in the diocese of Yakima thirty-five years ago. He came from a family who had a long tradition of producing priests from their home area near Dromkeen, on the Tipperary-Limerick border. Two of his brothers became priests, ordained from Carlow and Thurles to serve in Yakima and Birmingham respectively (his brother Patrick, who ministered in Yakima, is now retired).

His time in St. Kierans provided him with the necessary base for a life of personal spirituality and pastoral ministry. But he always felt that it was too Kilkennycentred, and that those who came from further afield and did not have a natural grouping to join were a little left out socially (with his brothers in other regional seminaries, he could compare and contrast).

Today he serves in the parish of the Immaculate Conception at Roslyn, about 60 miles east of Seattle and at the southern end of Yakima diocese. His picturesque church in a picturesque town serves 60 Catholic families, with a strong Eastern European emphasis and some French, Italian and Irish ancestry.

On his doorstep he has some of the most spectacular outdoor scenery and hiking territory imaginable, and during his nine pastoral assignments so far he has walked, cycled, flown, skiied and glided over a good part of it. To these accomplishments he has added a facility for languages (he speaks four) and an interest in travel (he has covered most of Europe, Central America and North Africa and is hoping to tackle Asia next).

He is one of only a handful of Irish-born priests now serving in Yakima. He feels that the missionary tradition was never really fully understood or respected in Ireland, even among the local clergy there; it was a case of 'out of sight, out of mind'. And he also sees a growing preoccupation with bureaucracy as strangling the pastoral instincts of the church. But in Roslyn, he still has the luxury of small scale and personal contact, away from the centres of power, with nature on the doorstep.





Fr. William Byron at Salmon-le-Sac, an outdoor recreation area near his parish church (right) at Roslyn in Yakima diocese.

The scale of the challenge faced by the late Archbishop Murphy can be seen in the ambitious plans he left after him for diocesan development. A \$25 million (£IR15 million) fund-raising programme is under way, with over 50% already committed.

It will be applied to subsidising Catholic education, helping seminarians with fees and expenses, supporting faith and family life through adult education, assisting retired priests and religious, running community services and providing for charitable needs. A fund of almost £IR2 million is being created to acquire land for new parish facilities.

#### CONNECTIONS FURTHER EAST

In the neighboring diocese of Yakima, established in 1951, there is a 14% Catholic affiliation from among a total population of 460,000.

Here again, Irish influence has been strong, with names like Dougherty (1951-69), Power (1969-74) and Walsh (1974-76) featuring in the list of bishops. But as in the case of many other smaller U.S. dioceses, a Yakima episcopal assignment may be a stepping stone to greater things (recent incumbents have gone on to more senior positions in Portland and Spokane).

Of the handful of St. Kieran's priests who have served there since the diocese's establishment, only one, Fr. William Byron, is still in the active ministry (see separate profile).

A second St. Kieran's alumnus, Fr. Henry Beggan, returned to Ireland and to pastoral work in his native Limerick, where he died in 1996.

Fr. Anthony Hannick, ordained in 1958, now ministers in the diocese of Sacramento. A few others have left the priesthood, one, Chris Breen, to become head of a major charitable organisation in Seattle.

#### FACING THE ISSUES

Throughout the northwest, the issues facing the church are the same from one diocese to another – growing ethnic diversity, shortage of priests, involvement of the laity, long-term financial provision. The U.S. hierarchy's millenium programme is based on the themes of Unity, Trinty, Eucharist, through rejuvenation, healing, freedom from enslavement, celebration and thanksgiving. The St. Kieran's, and the Irish, contribution has made its mark in all of these areas; the next generation it may be the turn of Hispanic and Asian influences with their own traditions and vitality.

# Fr. William Treacy tells the full story of a remarkable life

Love Bears All Things (Peanut Butter Publishing, 249pp. no price given) looks as if it might be the title of a book on spirituality – and in a way it is. But its primary purpose is to tell the story of a priest from a small Laois community who achieved fame, if not fortune, on the west coast of the United States as a media personality and ecumenical bridge-builder.

Fr. William Treacy was born in Ballyquaid in the Killesmeestia district of Borris-in-Ossory parish in 1919. The precise family background, and exact cirumstances of his birth, are given here – and this detailed approach is followed throughout the book.

Thus we get a thorough account of his schooldays, both primary and secondary. In the case of the latter, this means a chapter replete with references to timetables and teaching practices (it was the era of Frs. Frank Lawlor and Matt Cullen, and Mr. Peter Byrne). Because the book is aimed mainly at a U.S. audience, the author throws in a little commentary on Irish history and politics, as well as explanations of the social and education systems.

His years at Maynooth receive the same treatment, and then there is the question of his first assignment as a priest of the diocese of Ossory. It is in Ballycallan, where he spends a rewarding year before being allowed by Bishop Collier to respond to a call for priests on loan to the diocese of Seattle.

His career in Seattle quickly moved into administration – he was Assistant Chancellor of the diocese for more than fifteen years, achieving (after much episcopal manouverings, all set out here) his desired incardination in 1951.

From the beginning also Fr. Treacy was involved in information activities for the church in Seattle, handling enquiries and producing documentation. In 1960, he was asked to go on the Challenge television programme as a representative of the church. His participation continued over the years bringing him fame, fruitfulness and friendship, particularly with Rabbi Raphael Levine, a co-participant.

The present book is part of a 'double-act' with the late Rabbi (their two volumes come in an elegant slip case) and much of its later chapters are given over to musings on the ecumenical approach and achievements that they shared or sparked, including Camp Brotherhood in Mount Vernon. It is here that Fr. Treacy maintains his ministry today, working with families and ecumenical groups in a relaxed rural environment as well as carrying out duties as an associate pastor.

Fr. Treacy also writes about his earlier pastoral assignments in St. Patricks, St. Michael's (Olympia) and St. Cecilia's, where he was faced with the task of building a new parish. He writes frankly and thoughtfully, admitting his failures as well as acknowledging his achievements.

In addition to his relationship with Rabbi Levine, he recounts his deep friendships with a diverse group of people, including film stars, an Indian cardinal and an inspirational nun. He also includes pertinent experiences and observations on Irish family life, including situations in his own family.

This book is an intriguing personal testament and a valuable record of the social and religious forces at work in both Ireland and America from the Thirties to the Millenium. DB

# II. MINISTRY

Interpreting and appreciating the good news

# Keeping the Faith: Youth and Religion Today KEN MAHER

During this century, the situation of the Faith has changed dramatically in Ireland. Although many people are experiencing a deep and personal faith, many others are confused about, or have abandoned, their beliefs.

The Second Vatican Council acknowledged these mixed levels of faith in its document, *The Church in The Modern World*. *Gaudium et Spes 7* states that there is a completely new atmosphere '... on one hand people are taking a hard look at all magical world views and prevailing superstitions and demand a more personal and active commitment of faith ... On the other hand, greater numbers are falling away from the practice of religion'.

In the pre-Vatican II Church, such an honest self-scrutiny would never have found admittance. Forty years ago, some individuals might have doubted or rejected the Faith of the Church, but such attitudes would never have been publicly proclaimed because of the dominant role which religion played in people's lives through weekly Mass attendance, Saturday night confessions, the family Rosary. Thus it obviously took great courage to reject the 'people's religion'.

Today protest, alienation and rejection are very much real – and often attractive – options in young peoples' relationship with their childhood faith. How can we understand better the factors That influence them in this regard and how can we develop and promote the measures and insights that will reinforce and re-involve them in their Catholic beliefs and practices?

#### STATISTICS THAT SHOW STRENGTH

In general, the Ireland of today seems to be more influenced by Catholic or religious values than most other countries.

Catholicism remains Ireland's main religion, claiming the affiliation of 93% of the population in the 1981 census. Commissioned research into trends in religious practice in Ireland reveals that in the year 1988-89, 82% of Roman Catholics in the Republic of Ireland attended Mass on a week-

ly basis. In that same year, 43% received Holy Communion weekly, and 63% received Holy Communion monthly.

Compared to other countries of a Catholic majority, Ireland's religious practice rate is very high. In the 1960's, for example, Mass attendance in Quebec was only 30%; in France, between 1971-75, there was a drop of 40%.

Marian Finucane presenter of the popular RTE radio programme *Live Line* echoes this. She agrees that judging from those who phone her show, we are clearly a religious people. "In all my years as a listener, which is what I am professionally, I have never heard a single caller criticising or taking issue with the Gospel. What I hear over and over again is criticism of priests, of clergy and of the institution of the Church."

Since Vatican II, more people have found ways to express their own difficulties with the Catholic Church. Many believe in and love God, but have lost love for a Church which, they feel, alienates them. This growing unease, and perhaps disillusionment and criticism comes particularly from the young people of Ireland.

#### THE YOUNG CHURCH

There are many young people for whom their faith is important. For these young people, their faith is one of deep conviction because it has been freely and personally chosen, unlike the case of many growing up in the pre-Vatican II Ireland.

Indeed many young people today are getting involved in parish work, Sunday liturgies and issues such as justice and rights campaigns at home and in Third World countries. Other young people keep their faith more private.

However, for many other young people, faith is becoming increasingly irrelevant. They cannot find religion meaningful in their everyday lives.

Other young people blatantly reject God and religion. They see religion as a 'thing of the past'. They view God as unnecessary in a technological world. Some are even hostile towards religion for its perceived limitations on human freedom.

However, just because many young people reject their religion, this does not mean that they reject their humanity, and indeed many of them might be called "good humanists." Unfortunately, these young people find it difficult to link religion to humanist issues.

Older generations may find young people today very disruptive, disrespectful and apathetic, but these young people have simply found a freedom to express their opinions and to live out what their beliefs are.

#### **AUTHORITY AND IDENTITY**

Until recently, the years of adolescence were seen as 'inevitably disturbing'. By definition, they were viewed as the 'in-between years'. This was, however, the classical, simplistic view which is now being correctly questioned. Although one cannot deny the sometimes irrational behaviour of adolescents, it is fair to say that adolescence is a normal period of development, during which the person involved encounters very special needs.

Development in cognitive, physical, intellectual and emotional spheres takes place at different ages for different adolescents. However, one thing which all young people need is their own identity. Whatever age they are, young people are sometimes consciously, but mostly sub-consciously, searching for their true identity.

In an adolescent's life, the chief form of authority, and the definer of identity, is normally a parent or guardian. Establishment of psychological autonomy from parents, otherwise called 'individuation', is essential for every adolescent.

A young woman says: "Up to a certain age I believed everything my parents said. Then, in college, I saw new ideas and I said 'Okay I'm not going to believe everything that my parents tell me'. These ideas were opposite to what my parents believed. But slowly, what's happening is that I'm adding on a lot of the things which they have told me to my own ideas, and I'm taking them on as my own."

It is totally normal for adolescents to want to detach themselves from their parents. Such detachment brings them a new sense of individualism. What carries weight for adolescents is not what they are told by authority, but what they experience themselves.

Young people see their own experiences as far more valuable than that of authorities, because they see authority as being too dominant, suppressing and traditional. Unfortunately, many young people today see the Church as authoritarian. They question Church teachings and when they don't find answers they are left with a sense of anger, disillusionment or indifference towards the Church. Thus, they do not view the Church as "close to their own experience."

#### THE IMPORTANCE OF FRIENDSHIP

In today's world, there is a huge emphasis on the importance of integrating into the community. Even during infancy, there is a potential for anxiety based on our insecurity within interpersonal relationships.

Even at this early stage children learn the process of social judgement. They swiftly learn that the child labelled 'ugly' and 'dumb' on the playground are treated very differently from those children labelled 'cool' and 'bright'.

However, in adolescence, children find an interpersonal need for emotional sharing in the 'chum relationship'. The adolescent moves further away from dependency on parents, and seeks a particularly close relationship with one member of the peer group of the same age and sex.

In later adolescence, the young person finds a greater need to be integrated intimately in a close relationship with a member of the opposite sex. Therefore, right throughout adolescence there is a huge emphasis on the need to belong and to become integrated with one's peers – a need for friendship.

Although many young people are involved in the work of the Church and her community, it is unfortunate to find that many others do not receive fulfilment of their 'need to belong' in the Church. As a result, many young people disengage themselves from the Church.

#### THE POWER OF CULTS

Others who are perhaps even more 'lost' associate themselves with religious cults. According to the well-known authority Louis Hughes, the first thing which strikes the visitor to a meeting of cult members is a sense of community and belonging. Cults can give potential recruits love, acceptance and a community to belong to.

For idealistic young men and women, cults promise to transform the world, spreading peace, creating heaven upon earth, while at the same time fulfilling the young person's need to belong.

The partial failure of the traditional Churches to carry out their mission is perhaps nowhere more evident than in the way in which cults have been able to usurp the mandate to spread the 'good news', offering an accepting community which many young people do not find in the Catholic Church.

#### A SENSE OF JUSTICE

According to the adolescence experts, at the beginning the young person does what is right in order to avoid punishment or to serve their own needs or interests.

During the later stages, most adolescents experience a feeling of contractual commitment, freely entered upon, to family, friendship, trust and work obligations. Adolescents at this stage are very concerned with 'the greatest good for the greatest number'. Later, in the post-conventional stage, the adolescent believes greatly in the validity of universal moral principles with a sense of personal commitment to them.

They are aware of the many problems facing humanity. With a passion for peace and a hatred for war, many young people commit themselves to groups who seek justice.

More young people are getting involved in missionary work, charity sponsored events and even in the fight to create nuclear disarmament. I believe that the rock singer, Bob Geldof, was truly revolutionary in his 'Live Aid' attempts to raise money for the starving millions in the third world. His efforts made many young people aware of their own part in work for justice, and also made them more aware of the Irish Church's involvement in aid efforts and campaigns for freedom from oppression, debt and famine.

#### IMAGES OF CHURCH AND GOD

Different young people have different perceptions of Church. For those who find themselves actively involved in Church work, the Church is a community to belong to, a place where they find acceptance, relevance and understanding. It is a place to grow in as they become adults.

However for those young people not involved in Church activity, the Church may simply be the Hierarchy. They see the Sunday liturgy as only for 'older people'. They have an authoritarian image of the Church as being concerned with laws, regulations and the imposing of these.

Unfortunately, because of this, many young people also perceive God as irrelevant, authoritarian and unrealistic. Many apathetic adolescents often speak of God in terms of a "punishing master" or a "comforting idea" for older people to believe in. Although they may believe God to be the creator of the world, they find no relevance for Him in their ordinary, everyday lives.

Sadly many of these young people feel pressurised into adopting an apathetic attitude towards the Church because that is the attitude which many of their peers have adopted.

#### THE CHURCH'S CHALLENGE

Within the Church, young people are often seen as a disturbing threat to vested interests, a nuisance and a call to change the way things have always been done. They are disturbing because they demand that their elders actually put into practice the demanding Love of God which those same elders preach about.

However, it is the young who are attracted by the radical message of Jesus and who, in their idealism and enthusiasm, want to see it embodied in the parish.

All that we have said about their need for friendship and community, their sense of dedication, commitment and justice can be harnessed within the Church. This will reduce or eliminate the sense of alienation or rejection that often leads to disturbing behaviour in other areas of their lives.

Unfortunately, thousands of young Catholics are shamefully neglected by the community which they are baptised into. In many cases, the Church refuses to take their hands, expecting them to walk without support, and then complains of their indifference.

To become informed, committed Christians, they need time, attention and resources devoted to them. They need to hear the Gospel in language that connects with the world they know. Young people need to be valued and challenged.

#### A NEED TO OWN

If the Church is to cater for future generations of young people she needs to listen carefully to them.

If this happens, then she will hear of young people's need for acceptance, as they are, whatever clothes they wear and whatever their sometimes confused state of faith is.

The Church will hear of her own need to be relevant for young people, because they need a Church which actually touches their lives. In other words young people need to feel that like their elders, they own the Church.

Over the past fifteen years, there has been a good deal of experimentation at parish and diocesan level with faith development programmes for young people.

The 'Faith Friends' and GIFT (Growing In Faith Together) programmes have probably been the most popular of these. These two particular programmes involved young adults working as small group leaders with First Communion children, Confirmation children and young people in first and second year in school.

The essence of these programmes is sharing a life and faith in a relaxed and friendly environment. Young people's evaluation of these programmes is almost always very positive.

Another programme which needs a greater introduction in Ireland is called Search.

On a Search weekend, young people who have been trained give witness talks about their faith to other young people. Themes of God's Love, Self-Image, Forgiveness, Healing and Christian Action are witnessed to, discussed and reflected on. Prayer through artwork, clay and meditation is at the heart of this weekend. Young people who participate find a greater bond of friendship with those in the group, a deeper knowledge of their inner self and a new sense of God in their lives. They find relevance and meaning in the ordinary. The Search weekend is followed by Search Extension Meetings once a week, where the young people get opportunities to share their faith and discuss how God influences them.

#### THE EXPERIENCE OF TAIZE

If you decide to bring a community of young people away on a pilgrimage, what better place can one bring them to but Taize, the monastic foundation in France with a special mission to young people? In Taize, the bells ring three times a day to call to prayer the brothers and the hundreds or thousands of young people present for the week.

What strikes most young people about Taize is the style of prayer. For many, the silent prayer is perhaps the most special part of the pilgrimage. Others are more touched by the famous 'Taize chants' and still others find an inner silence and unity through listening to the simple refrains sung over and over again.

The sense of joy and festivity within the lifestyle of Taize helps young people to discover the meaning of Christ's Church and the hope entrusted to it.

The young are sensitive to visible signs of reconciliation. In Taize, brothers from five continents – Catholics, Anglicans, Protestants and many others – share everything in the same community. Many young people have a strong sense of the universal, a need to celebrate their belonging to one human family. When the Church lives out this universality, when it is a place of reconciliation and communion, people will come from everywhere. Taize has proved that.

#### A SIMPLE APPROACH

Louis Hughes makes the following observation: "On one occasion I had given a talk on Satanism to a group of young people. On questioning them later, I discovered that what they were really interested in was not actually Satan but the sense of mystery which comes from sitting round a lighted candle. I felt that there was a lesson here. Rather than organise some grand liturgical function, why not simply invite a few young people to my home where, in a darkened room, they could sit around a lighted candle. Meditative music, Taize chants or even a celebration of the Eucharist could follow on from this."

This is a simple approach to getting young people involved in prayer. This is their introduction to a group connected with the Church. Following from this a small folk choir could be established where young people are challenged to prepare the liturgy.

In my own parish, young people prepare the 12.30 p.m. Sunday liturgy. During Advent and Lent, they prepare dramas to convey their message of hope for the season. Even the choir practice on Tuesday nights, helps the young people to meet one another, to talk, to make friends. Equally importantly, it gives the pastoral staff a chance to listen.

Young people need to be consulted seriously about their own needs. They should be encouraged to take part in some form of leadership training to help them be an active part of parish life. Young people involved in parish life will undoubtedly encourage other young people to attend group meetings. From these simple beginnings a truly meaningful structure of caring and involvement can develop, leading to genuine insight and commitment to the Faith.

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# The Parish is Live!: A Media Experience MICHAEL J. CAMPION

In the twenty-one years that I have been a priest in the diocese of Hexham and Newcastle I have seen the value to the Church of being 'media friendly'. This is a two-way process in which they, the media, do something for my parish and I, the Catholic priest, do something for them.

Mostly, this involves me being available to local journalists when they require a Church response to a particular issue or controversy. Inevitably, in recent years they have been contacting me a good deal in relation to sexual scandals bedevilling the Church. No matter what their deadline, I have found that a brief written statement in response to their query is usually published accurately and in full.

Sometimes, of course, they will put a headline or a 'spin' on the story which leaves a lot to be desired. A good example of this was when our local South Shields Gazette contacted me a few years ago after an Irish bishop fled to America. A journalist telephoned me several times one morning for a comment on the bishop. In response to my initial reluctance to say anything at all (what can you say?), in the end he was 'desperate', he said, for 'anything' I could give him for that evening's publication.

After a good deal of thought I gave him a written statement which acknowledged the wrong the bishop had done but which also drew attention to the wonderful work he had done for the homeless in London. That evening I had quite a few parishioners asking me about the front-page story with the huge headline 'Local Priest backs Bishop in Love-Child Scandal'! Experiences like that teach you to be wary of what can be a dangerous breed but, by and large, I have few complaints.

### RETURNING THE COMPLIMENT

I find that when we have a forthcoming parish event or story which needs publicity it pays to invite the journalist to visit the church. In advance of the meeting I prepare a brief pressrelease which contains answers to the 'who, what, when, where and how,' questions about the event. I invariably find that any well-prepared and succinct material I give them about my parish and parishioners is always published. When news is slack they will contact me to see if I have any-

thing going on in the parish which they can write about. So that was my unspectacular background when I was asked last year to allow ITV to broadcast 'live' a Sunday Mass from my parish church.

South Shields has a population of about 100,000 people and this was to be the first 'live' act of worship ever to be broadcast from the town. Although it nestles at the mouth of the River-Tyne and has a most spectacular coast-line, the town is better known for having the highest rate of unemployment in mainland Britain.

Naturally, I was pleased that our parish and its modern church would be put on the national map. Still, I had mixed feelings. Having been involved in two previous broadcasts, I was not sure if I wanted to go through it all again. However, our Parish Council was much more positive and decided that this was something to be embraced rather than feared.

### CONDITION OF AGREEMENT

Finally we agreed to the broadcast on one condition – it would have to be our normal Sunday morning Mass and we would not do anything out of the ordinary simply for the cameras. We would retain whatever welcomes, readers, intercessor and eucharistic ministers had already been allocated on the Sunday rotas. If our 'worst' readers were on show, then so be it!

The television director visited the parish about three months before the broadcast and accepted this condition. Once he was satisfied that access and parking for the numerous television vehicles was possible, I signed a contract with Anglia TV for the broadcasting of a 'live' Mass on Sunday 22 nd. October at 11.00 a.m.

All the texts of the Mass – hymns, prayers, readings, homily, intercessions etc. – had to be with Anglia TV four weeks before the broadcast. I am not used to preparing, let alone writing, a homily four weeks in advance. I usually preach from a prepared set of headings – this time the homily had to be written out, word for word, leaving little room for topicality on the day. If there was a national disaster the night before the Mass, would I be allowed to change the homily?

A full rehearsal of the Mass, with all ministers and choir present, was held three weeks before broadcast. This was taped on audio cassette and timed by the Director. The unforgivable in live broadcasting is to exceed the allotted time. We had 52.5 minutes to fit in our usual sung Mass [Gloria, Sanctus, Lamb of God, acclamations, hymns etc.] and we did it in 51 minutes – the only time in my life when I have been asked to lengthen a sermon!

On the Wednesday before the broadcast, a television crew from Granada Television in Manchester spent the day filming a profile of the parish. The producer of *This Sunday*, a weekly religious magazine programme which includes a live act of worship, selected areas of parish life from information we had provided some weeks beforehand. Various parish personnel and organisations were interviewed and filmed for a five-minute slot to be screened just before the Mass. This would introduce the viewer to the town, the parish, its parishioners and priest.

On Thursday afternoon the first TV crew members arrived and began erecting scaffolding, lighting and laying power cables. Nothing was left to chance – they even brought their own electricity generator. We kept the church free of Masses and other services on Friday and Saturday which allowed them to do their work uninterrupted and made for good relations all around. A security guard took up post on Friday afternoon and lived in a motor-caravan in the church grounds until the broadcast was over.

### NEARING THE DEADLINE

By Saturday afternoon cameras, multiple microphones and endless cables were in place and linked to the director's studio situated in an outside broadcasting unit in the car park. From here the director led the whole operation in church, instructing the camera operators and then selecting the pictures which ended up on our television screens.

The last piece of the jigsaw fell into place with the arrival of a massive transmitter. From our car park this towered over the town of South Shields as it sent the television signals to another transmitter in north-west Durham for distribution around the country. If they had not known before hand, the local residents and shoppers knew by now that "something was going on at St. Gregory's".

The local daily newspapers, the *South Shields Gazette* and the *Sunderland Echo*, gave good coverage to the event before hand. They were contacted in good time and given written details both of

the Mass itself as well as general information about our church and parish. This was a most worthwhile effort as it allowed us to promote the parish and the church to people who would not have heard of us otherwise.

The national Catholic newspapers were contacted also. One used all the data we provided; another did likewise but omitted the name of the town; the third, the largest selling of them all, ignored the Mass completely. None of these papers even mentioned the Mass in their normal TV listings for the week ahead – but the tabloids did!

#### REHEARSAL TIME

The first rehearsal began on Saturday afternoon. This was a very slow step-by-step procedure with frequent lengthy pauses for camera angles and sound checks. To facilitate 'good television' we were asked to make some minor changes to our usual liturgical rubrics. In most cases these improved considerably on what we had been doing for years!

A second rehearsal in the evening was the full uninterrupted Mass we were to celebrate the next morning. This included the three-week-old homily, now lengthened to eight minutes. The text of this homily would be available on Teletext during the Mass for the hard-of-hearing. The rehearsal went smoothly and a beaming director greeted me at the end of the last hymn with "you have two minutes to spare!" I was pleased with this because I knew that extra time would be needed next day for the unrehearsed procession of children to and from the parish hall for their Liturgy of the Word.

Friday and Saturday's glorious weather gave way to a grey and windy October Sunday morning. This was disappointing because our lovely quadrangle church garden was the setting for presenter Richard Bath's welcome to viewers at the beginning of the broadcast. Richard, an early-morning newsreader for ITN, travelled nearly three hundred miles just to give a half-minute welcome and a further 30-second 'good-bye' to viewers from our garden.

The production crew were in place by 8.00 a.m. to film parts of the interior of the church for later use during the Mass. Every one of them, male and female, were formally dressed in suits. Parishioners were deeply impressed with the very dignified way in which they treated our church and our worship. Their attire and

approach re-inforced the conviction that nothing less should be demanded of us, priests and laity, when it comes to how we dress for formal roles in the liturgy.

They reminded me of our spiritual director in St. Kieran's Fr. Ned McDonagh, who used to tell us frequently that how we dress for important occasions tells the other people taking part what we think about them. These television people certainly showed us how highly they rated what we do every Sunday.

The congregation had to be in place a full hour beforehand for final rehearsals and sound checks. These finished about twenty minutes before the Mass and then we were left to prepare ourselves in the normal prayerful way for the celebration. The floor-manager's last words to the congregation were to remind us that the cameras were there to broadcast our Sunday worship and nobody needed to put on a performance. As we waited for the cue to begin we had a very prayerful atmosphere and, to their credit, much of this was due to the production team.

# THE PERFORMANCE

Months of preparation finally came to an end with the opening chords of the entrance hymn at 11.00 a.m. Processing through the church with all the ministers, it was impossible to forget that although we were celebrating 'just' another parish Mass, over three quarters of a million people, scattered over Britain, Ireland and northern France were watching.

The Mass was celebrated without a commentary and, thankfully, everything went very smoothly. We did not over-run the allotted time. I had found in Saturday's rehearsal that some of the phrasing needed altering, hence the gloomy look from the production assistant when I handed her an altered text on Sunday morning.

Although our "stunningly modern church", as they described it, looked smaller than it really is, I felt the production of the Mass came through the broadcast and subsequent telephone calls and letters from all over the country confirmed this. It was both heartening and humbling to receive so many calls and letters. These came not only from elderly, sick and housebound people but also from a variety of people of all faiths and none all over Britain.

Far from doing any harm, this TV production boosted our parish and our parishioners' sense of belonging to an active Church community. They were delighted that the 'media' portrayed them in such a positive way. Of course, the broadcasting of an act of worship is not a critical exercise; it passes no comment on what it presents and allows itself to be 'used' in this way.

For us the production had a double effect: it helped people who watched it and it helped the parishioners who took part. Certainly it improved parishioners perception of their parish and pleased them no end that 'outsiders' thought so highly of them.

The production also raised the profile of the Church in the local community. To my surprise, many people of 'no faith' were pleased that their town was shown to the nation in such a positive light and still they tell us that they felt proud watching the Mass.

The 'televangelicals' in religious broadcasting seem to be mostly concerned with their pockets - "Come to me" is to the preacher, not to Jesus; and it is "come with your money" and not "come with your burdens".

#### A COMMUNITY OF FAITH

The great difference between the Church's liturgy on television and the hyped-up personality preachers is that ours is a liturgy celebrated by a community of members who share a common faith and need each other's support. If the U.S. experience is anything to go by, it is mostly an exploitation of the vulnerable and the isolated, whereas in the Church we are inviting people into a community of faith for their sakes and not for our pockets.

My contribution to the religious broadcasting debate is to testify that what we do best in my parish went down well when broadcast in a post-Christian and neo-pagan country.

With the help of a highly professional TV company we were shown in our best light and, in a very real way, we got a great boost in our mission of making Christ and His Church better known. With the era of digital television upon us, when it will be possible for dioceses as well as Churches to have their own channels, we have nothing to fear and every reason to be confident.

Father Michael Campion was ordained in St. Kieran's in 1975 and served in Ossory before going to the Diocese of Hexham and Newcastle, where he is pastor of St. Gregory's, South Shields.

# BOOK REVIEWS

# Books of pastoral significance published

A number of books of pastoral significance, each with a strong link to St. Kieran's College, have been published in recent times.

The Church and The Nation: The Vision of Peter Birch, Bishop of Ossory 1964-1981 was published by Columba Press in 1993. Edited by Monsignor Michael Ryan, then President of St. Kieran's and now parish priest of Castlecomer, its 127 pages organise the writings of the late bishop under four headings:

A Personal Profile includes his thinking on the role of the bishop in church and society;

The Church, or more particularly the people who make it up and their problems;

The Poor and the Handicapped, to whom it was his special mission to minister;

The Nation, where his ideas on leadership and social change are set out.

Although his reputation as reformer rests principally on what he achieved 'on the ground' and through media exposure, it is fair to say that he was not always comfortable with the perception or the reality of his life as man of action or media personality. His depth of thought, and his gift of expression through the written word (his first professional love from his days as a student and professor of English Language and Literature) come across forcefully here and are a worthy memorial to his life's dedication.

Only Life Gives Life, also published by Columba Press, appeared in 1995 and is written by Fr. Tom Norris, now on the staff of Maynooth College but formerly a secondary student and later professor at St. Kieran's.

Fr. Norris is recognised as an outstanding scholar of the life and work of John Henry Cardinal Newman, and this book validates his reputation. In 216 pages the book covers the life of Newman and his development through his vocations as scholar, churchman and member of The Oratory. It analyses and adjudicates Newman's involvement in controversy and educational provision, noting his positions on major issues of the day, including the advancement of liberal thought.

A Parish Pastoral Directory is edited by another former St. Kieran's professor, and now Chancellor of the

Diocese of Ossory, Fr. William Dalton. It arose out of the perceived need for a reference of official Church policy and pastoral guidelines in the diocese of Ossory. Its purpose is to bring together the many documents, formal and informal, that have a bearing on daily parish life – the Code of Canon Law, the New Catechism, official Church douments and episcopal conference statements being the principal ones.

The division of material is made on the basis of clearly designated headings – The Parish, The Sacraments, The Liturgy, Diocesan and Parish Administration, Religious, Vocations and Ecumenism are some randomly-selected segments.

The detail is equally wide-ranging: the direction of each pastoral ministry is summarised and sourced, with approved versions or suggested forms of words or documentation given for immediate use. Thus the pastoral and sacramental aspects of everything from visitation to reserved sins, and from marriage after an annulment to draft constitutions for a parish pastoral council are covered in a clear and attractive layout.

After Fr. Dalton's masterly setting out of the infrastructure of pastoral and sacramental life, only an exposition of its actual implementation and enhancement at parish level is required to complete the picture.

The Laity: Help or Hindrance – A Pastoral Plan, by Fr. Jerry Joyce and published by Mercier Press focuses on the story of the parish of Clogh on the Laois-Kilkenny border, where the author is parish priest.

Traumatised more than 60 years ago by the mass excommunication of miners who had formed a trade union (then seen as evidence of communistic tendencies), it has undergone a journey of reconciliation and return to wholeness.

Under Fr. Joyce's direction, that journey is now reaching its endpoint, and has embraced not only the alienated and the marginalised within the Catholic Church, but also the members of other churches in the area.

Fr. Joyce's skills as writer and analyst are very evident here, for he combines the story of the journey with a fine thread of thoughtful reflection on the building of a Christian community, so that 'women, the young, the marginalised and fellow-Christians will find an equal place in the Church by our creation of community and making right relationships within it as the focus of our attention and energy'.

Two other publications of interest in the pastoral context and with St. Kieran's connections are also noted here.

The Art of Stillness: Meditation and Relaxation in the Christian Life by Fr. Eamonn O'Gorman and Christine Kelly is produced in both text and cassette formats. It is a series of guided meditations for schools, youth groups, discussion groups etc. Fr. O'Gorman, a native of Kilkenny City, was educated for the priesthood at St. Kieran's and is now chaplain and catechist at the secondary school.

A Strange Blessing: Living with Mental Handicap in Ireland, edited with an introduction by Jim McAuley, is a compilation of ten personal stories of encounter with mental handicap. The encounter may have been through a family member, in a school situation or in a caring environment – in one case there has been no physical encounter but the account covers personal and community attitudes to handicap. The challenges, the disappointments and the rewards of living with mental handicap are all carefully and touchingly chronicled here. Jim McAuley, himself the parent of a mentally handicapped son, is a native of Cavan and



Bishop Laurence Forristal addresses guests including members of the Birch family at the launch in the St. Kieran's College Theatre of the collection of Bishop Birch's writings edited by Monsignor Michael Ryan.



Fr. Jerry Joyce with members of the Clogh Parish team involved in the renewal project chronicled in his book The Laity, Help or Hindrance: Mai Dormer, Betty Hardy, Betty Keyes, Brendan Beirne, Fr. Willie Purcell, Catherine Brennan, Sr. Columba.

retired from the teaching staff of St. Kieran's in 1997 after over 25 years of service.

Michael Ryan, ed.: The Church and The Nation: The Vision of Peter Birch, Bishop of Ossory 1964-1981 Columba Press, Dublin, 1993; 127pp.; £5.99

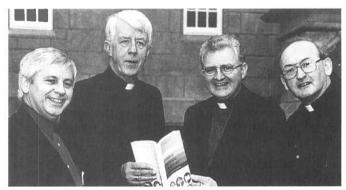
Thomas Norris: *Only Life Gives Life* Columba Press, Dublin 1995; 216pp.; £11.99

William Dalton: A Parish Pastoral Directory Columba Press, Dublin 1995; £11.99

Jerry Joyce: *The Laity: Help or Hindrance – A Pastoral Plan* Mercier Press, Cork, 1995; 224 pp. £8.99

Eamonn O'Gorman and Christine Kelly: *The Art of Stillness: Medi tation and Relaxation in the Christian Life* Booklet and Cassette; Veritas; £5.95 and £6.95

Jim McAuley, ed.: A Strange Blessing: Living with Mental Handicap in Ireland Red Lion Press £9.95



At the launch of Fr. William Dalton's A Parish Pastoral Directory were (l. to r.) the author; Bishop Forristal; Msgr. James Cassin, President, St. Kieran's College; and Fr. Seamus Ryan, P.P. Ballyfermot, who launched the book.



Mr. Jim McAuley and his wife Maura at the launch of A Strange Blessing: Living with Mental Handicap in Ireland with Professor Farrel Corcoran, Chairman of the RTE Authority, who launched the book.

# III. EDUCATION & CAREERS

Observations and influences on educational and vocational development

# The Characteristics of a Catholic School

PHILIP FOGARTY S.J.

During seventeen years in education – fifteen as principal, of which eleven were in a boarding school and four in a co-ed day school within the free scheme – I have asked myself the question: What is a Catholic school and how, if at all, would it, should it differ from a school that had no interest in Christianity?

At the outset, I suppose that my vision of a Catholic school would be similar to that of many people: A Catholic school sees its mission as the mission of Christ, directed towards building a more human and humane society. What students learn in a Catholic school, therefore, should enable them to be aware of the ideals set before us by Jesus.

Two major factors in todays world, however, militate against such a vision of Catholic education.

In the first place, because we live in a scientific, technological and ruggedly individualistic age, people tend to accept as real only what they can observe for themselves, experience for themselves or prove scientifically. Anything else is seen as mere conjecture.

Furthermore, as we are all aware, the Church is going through a crisis, one which reflects what is happening in civil society and which goes much deeper than the scandals that have surrounded priests and religious in recent times.

### A SACRAMENTAL LIFE IN CRISIS

The fact that the sacramental life of the church has become a part of that crisis in recent years is no secret to anyone. Any sociologist can verify it, and every priest is experiencing it. The fall-off in Mass attendance and confessional practice, not to mention the scarcity of priestly vocations, are but symptoms of this crisis.

What may not be so clearly perceived is the original aspect of the crisis through which we are now living. The sacramental life of the church has gone into decline at different points in church history. But the decline we are now witnessing has a distinctive feature that makes it not only new but unique.

It has not been brought on by ignorance, indifference, or rebellion against the Church – though those are all factors – but by the Church itself, which has lost its sense of community.

### A PRIVATISED CHRISTIANITY

Conventional religion consists in keeping the commandments, going to Mass and Confession regularly in the hope of gaining heaven in the next life. Such faith tends to be divorced from many aspects of ordinary life.

People who profess such a faith fail to see that belief in Jesus has social as well as personal implications for what goes on in one's home, school, place of work, the sportsfield, the pub as well as in politics and the national economy.

Such people say: "My religion is my own affair and has nothing to do with anyone else. Religion is about spiritual matters and has little to do with material and worldly matters. Oppression, a people's suffering and politics are not the real concerns of religion," they say.

In effect, conventional faith has become a form of 'privatized' Christianity divorced from Monday-to-Saturday living. In a real sense it betrays the Gospel because it ignores the fact that the Church is meant to be a community with a mission of service to the world.

Genuine communities are made up of people who are committed to one another in some way and share a common vision or goal. They have a sense of purpose that gives coherence and meaning to what they are doing together. They have a mission.

The mission of the church as a body, as a communion of people, is primarily to feed the hungry, receive the stranger, clothe the naked, visit the sick and prisoners, and serve the least important in human eyes and so serve God. Christianity is not merely, and sometimes selfishly, a matter of 'saving one's own soul'.

It is because of the lack of a sense of community in the Church that its sacramental life is in trouble. Sacraments, after all, are simply outward signs of integration into the community of believ-

ers, confirmation of its mission, union with Christ in celebration, reconciliation with the Christian community as a whole.

Where there is no real community, sacraments make no sense. 'Today', Jean Vanier writes, 'young people are seeking communities – not ones that are closed up and inward-looking but communities that are open to the universal, the international world; that are not limited to their own culture, that are not frightened ghettos but are open to the pain and injustices of the world.' (Community and Growth).

#### NO COHERENT PHILOSOPHY

One of the problems facing our educational system, and hence the Catholic schools within that system, is that there is no overt philosophy, no coherent sense of direction, underpinning it. Those responsible for educational planning in recent years have simply side-stepped the issue.

This is not to say that various philosophies are inoperative. Competitiveness, individualism, consumerism and pragmatism are the hallmarks of recent Irish educational planning. Schools that want to promote a Christian philosophy need to be aware of these operative values and consciously plan to counteract them.

Catholic schools today have to come to grips not only with an unprecedented rate of growth in knowledge and technology but with fundamental changes in current beliefs, values and standards of behaviour. This is bound to make the definition of an acceptable philosophy enormously more difficult than it was in the past.

But unless the school – as a community – knows what its deepest aspirations are, what it is trying to achieve and how that achievement is being planned and organised, there is an obvious danger that individuals and groups within the school will pull in opposite directions, producing confusion, cross-purposes and a lack of drive and momentum.

There is also another reason why it is essential that Catholic schools be clear as to what they are about: unless they clarify their philosophy for themselves, others will do the job for them. That is already happening.

Today the 'points system' and third-level entry requirements, the demands of employers and the imperatives of governments are what determine the actual philosophy of many schools. The primary concern of these groups is not the development of the full human person, one who can con-

tribute to the overall well-being of society and particularly of its poorest and most marginalised citizens. Rather it is the production of citizens who will be valued in terms of specific skills or of future economic value to the state (the 'Murder Machine' of Pearse is still alive and well!)

# **CONFRONTING LIFE**

A Catholic school tries to construct a working philosophy for itself when it confronts its own life and work with the life-giving 'Good News of Jesus' – that all men and women, especially the poorest and weakest and most marginalised, are all brothers and sisters of Christ, all children of a loving Father and are to be treated as such. It seeks to make this 'good news' operative in its day-to-day operation.

One of the problems facing a Catholic school in elaborating such a philosophy is what I have already called the 'privatisation' of religion. When religion is seen as only dealing with 'spiritual' matters (personal guilt and salvation from guilt), educators fail to see its connection to other dimensions of school life (What, for example, does the Gospel have to say to science or business studies, football or French?).

If members of staff are to share a Christian philosophy and a sense of mission together, they have to be prepared to share where they 'are at' in relation to the Christian faith and be prepared to elaborate a corporate vision together. This will demand communication of one's faith and its relationship to everyday life in school. This does not happen easily, especially if one has doubts about aspects of the faith or fears for one's job, if one admits to such doubts and fears. But without this sharing and communication, a Christian school community will be such only in name.

### **ELABORATING A VISION**

Trying to elaborate a vision for the Catholic school may therefore entail a real 'dying to self,' since it calls for an acceptance of values that run counter to the prevailing culture. As they seek to elaborate the school's philosophy, educators may have to undergo a constant change of mind and heart (what the gospel calls 'repentance') as they listen to their colleagues and share their understanding of the Gospel and its implications for the school.

Such sharing is never easy but it does evoke an atmosphere of realism, humility and healing. A staff that honestly engages in trying to elaborate its philosophy, through sincere and open communication, is not subject to 'mob psychology'.

Individuals are free to speak their minds and be listened to with an open mind. A staff of thirty or forty usually comes up with differing viewpoints and, as a result, the consensus that emerges is usually more creative than something imposed from the top. Because a community of mind and heart is being formed, and people feel free to express their differing points of view, they come to appreciate the aims and objectives of the school far better than an individual on his or her own can do.

In striving to shape its corporate vision, a staff will work out of many frames of reference and experience disagreements, misunderstandings and misinterpretations, but in seeking to overcome these, its conclusions will be all the more rounded because they approach reality more closely.

# **CREATIVE COMMUNITY BUILDING**

In elaborating a Christian philosophy, creative community building begins. People start to feel free to be themselves and not to assume attitudes and poses. In such an atmosphere, old wounds can be healed and old resentments forgiven. The sins of the past, by religious or lay, can be admitted and the school can move on from there.

When people start to accept one another as they are, accepting one another's limitations as well as their talents, healing and conversion take place automatically.

When I stop trying to convert others to my ways of thinking, or trying to heal or change them, but accept them as they are, then they are free to be themselves. They are free to discard those masks they use to hide their own inadequacies or keep others at bay, and free to seek their psychological and spiritual health in an atmosphere or trust.

Such a school community is like an organism, like a vine and its branches – a human organisation where people, united by sharing in Christ's vision for the world, work together in harmony and solidarity to achieve what no individual can achieve alone.

Working together is what gives Christians their strength. This involves 'taking up the Cross' and overcoming a 'mé féin' mentality which is always a difficult challenge. People tend to rely solely on their own view of the world, 'do their

own thing', and not take account of group decisions.

Jesus challenged his followers to overcome such individualism and work together. Christians are to be known by the love they have for one another, but being an effective community member will always entail 'laying down one's life for the sake of others'.

Simply elaborating a philosophy for a school is not enough to build a genuinely Christian school community. There has also to be a sharing of power and responsibility.

Unless those in charge of a school are prepared to share responsibility, educators will remain in a subordinate position, seeing themselves as mere 'employees' with no reason to help elaborate the school's vision or inculcate it among students.

#### A DIFFERENT MODEL

If there is a sharing of responsibility without a shared philosophy, a shared vision for what the school is and where it is going, there is a danger of politicisation and a struggle for power as people try to impose their particular vision on how the school should operate.

If a school is to be truly Christian, another model of operation has to be found. For the Christian, authority is seen in terms of service, not raw power. Administrators are there to serve the unity of the school community, not to dominate it.

To achieve unity of purpose, those with authority have to involve other staff members in elaborating the vision of the school and in the decision-making process, otherwise a 'them and us' syndrome will prevail, leading to disunity, conflict and a betrayal of the Gospel.

To create a school community is a challenge requiring courage and the overcoming of many fears. If the people are serious about it, however, they will be working with the creative Spirit of God as they try to build an ethos where young people can be helped to grow and mature. This is a noble vocation, no matter how underrated teachers often feel themselves to be! And that is the essence of a Catholic school.

This is the edited text of an address given to the staff of the secondary school at a seminar in St. Kieran's College. Fr. Fogarty is currently superior of the Jesuit Community at the National College of Industrial Relations, Dublin.

# Blessed Edmund Ignatius Rice: A Callan View

# RICHARD SCRIVEN

Blessed Edmund Rice was born at Westcourt, Callan on June 1st. 1762. The fourth of seven sons, he grew up in a devout family. At the age of seventeen, he began work in Waerford at his uncle's commercial enterprise, which he later inherited.

Married at 25, he lost his wife two years later and was left with the responsibility of an infant daughter in delicate health. Supported by his faith, he dedicated himself to works of charity, putting his riches at the service of the poor. He became a model Christian layman.

In 1802, encouraged by Pope Pius VI and with the blessing of Bishop Hussey of Waterford, Edmund sold his business, arranged for his daughter's care and opened his first school in an abandoned stable, living on the upper floor.

Soon afterwards, others joined him and so a religious community was founded. In 1808 Edmund and his companions made annual vows 'according to the Rule and Constitution of the Presentation Order approved by the Holy See'. Edmund took the name Ignatius.

In 1820 the Congregation of the Christian Brothers, modelled on the Brothers of the Christian Schools of St. John Baptist de la Salle, became an 'Institute of Pontifical Right'. Others of the founding group of Brothers, wishing to remain under the control of the local bishop, maintained the existence of the earlier Institute of the Brothers of the Presentation.

In the subsequent years the Christian Brothers founded schools in many towns in Ireland and in many countries. In Callan, where the Christian Brothers school was built in 1846, the imposing statue of Rice at the top of the town, opposite the 'Big Chapel', was a constant reminder to us of one of Callan's greatest sons.

I was a student of the Christian Brothers' Secondary School in Callan from 1973 to 1978, having spent my primary school years in the adjoining national school.

As I think back on those years in national school, I remember with gratitude the dedication and service which these Brothers, along with the lay teachers who embodied in their own special way the spirit of Callan's famous son, gave to us as the young people of Edmund Rice's home town. Their commitment – academic, cultutal and spiritual – was always of the best.

Yes, we did sing The Harp that Once through Tara's Hall and A Nation Once Again, but to suggest that we were being brainwashed into a particular mould does little justice to our intelligence and pays no respect to the commitment of those teachers.

Secondary school days were more complicated — less Brothers, more lay teachers, more subjects and changes of class. Yet the school was still overshadowed by 'the monastery' alongside, which, though it no longer housed the Brothers (they had moved to their new monastery in Westcourt), acted as a reminder of days past and of the ideals which Brother Rice and his followers lived and live.

I remember the visit of the President of Ireland for the official opening of the Edmund Rice House in Westcourt. We lined up as a guard of honour to welcome Ireland's first citizen who in turn had come to honour a great Callan-born educator. And how often from that day forward did we pray for Edmund Ignatius Rice's beatification though we scarcely knew what the word meant.

And then, on October 6th. 1996, there we were!. All that we had prayed for during those years had come to pass. What a sight – the greening of Rome! It was like walking up High Street, Kilkenny, there were so many facses which were familiar.

We had travelled to Rome to be part of that day, part of history – to witness the unfolding of the large painting of Brother Edmund when he was shown to the gathered thousands as Blessed Edmund. One of our own pronounced 'Blessed' by Pope John Paul!

But we also went to walk the journey with the Brothers. While the Pope was honouring the founder, I think in our small way we were honouring the many who came after him and who contributed to the fabric of our lives in our small town.

What fun we had meeting all of our own in this formidable place! It was a day when it was great to be from Callan. Yes, it was our day! We did not feel as strangers, in fact we felt very much at home. While it was the journey of a lifetime for many, with the opportunity to see the Trevi fountain, the Holy Stairs and St. Peter's itself, the sense of pride in one of our own surpassed all the grandeur and splendour of Rome.

In his homily, Pope John Paul hailed Edmund Rice as a shining example of the fruitfulness of the Christian life, 'an outstanding model of a true lay apostle and a deeply committed religious,' going on to quote Blessed Edmund's mission statement: 'Trusting in God's help, I hope to be able to educate these boys to be good Christians and good citizens.'

October 6th. was the culmination of many years of hopes and dreams by all of us who shared the Christian Brothers' way of life and education. It was an acknowledgement of a major contribution to Irish life and to education throughout the world. But above all it was our time to walk tall as another of Callan's sons was acknowledged and honoured.

Hoban may have designed the White House, Locke may have written wonderful poetry, and Ó'Súilleabháin may have left us his fascinating diary, but Blessed Edmund Ignatius Rice and his followers have contributed beyond all value to the fabric of life in the Callan and the Ireland of today.

Fr. Richard Scriven is a native of Callan and was educated there and at the seminary in St. Kieran's College, from where he was ordained for Ossory in 1984. He is currently a dean of the boarding school at St. Kieran's.

# Andrew Fitzgerald O.P., Education Pioneer HUGH FENNING O.P.

Andrew Fitzgerald, for a cleric of the 18th. century, is most unusual in that we know exactly when he was born (27th. November 1763), the names of his parents (James Fitzgerald and Mary Knaresbrough), and the place of his baptism (St. Mary's parish, in Kilkenny city). He was baptised on the feast of St. Andrew from whom he took his name and was a lineal descendant of Edward Fitzgerald, the last Baron of Brownsford, who had died on the field of Aughrim in 1691.

Andrew's father, James Fitzgerald, was a merchant of some substance with a house on High Street, and was a linen draper and seedsman by profession. He was an only child, and the last male descendant of the Fitzgeralds of Cluain and Brownsford, which perhaps explains why he is said to have inherited 'considerable family property'. Brownsford, the original family seat, is on the Nore a few miles south of Inistioge.

# **EARLY LIFE AND EDUCATION**

In 1773, at the age of ten, young Andrew was confirmed by Bishop Thomas Burke, in the parish chapel of St. Mary's, then situated in St. James' Street, Out-gate. Only a year or two earlier, the chapel had been substantially restored by Fr. Patrick Molloy. In later years, it must have been a source of pride for Andrew Fitzgerald to recall his confirmation by so great a bishop, historian and Dominican.

For his classical education, he attended the College of Kilkenny 'where Swift, Congreve and others had preceded him and where he laid the foundations of that deep knowledge and love of the classics for which he was afterwards renowned'.<sup>3</sup>

The fact that certificates of Baptism and

Confirmation were issued for Andrew Fitzgerald in March and April 1781 indicates that he was ready to leave Kilkenny, and that he intended to study abroad for the priesthood.<sup>4</sup> He was seventeen at the time.

Although he received the Dominican habit and began his studies at Louvain, there is no strictly contemporary evidence of his residence there.<sup>5</sup> What probably happened was that he went first through London to Holy Cross, Louvain to make his novitiate and early studies there, but was transferred by 1784 to another Irish Dominican college (known as Corpo Santo) in Lisbon.

Matthew Lenihan, later a student of Carlow College, recalled how Dr. Fitzgerald would speak of his journey to the continent, and of the tremendous waves which terrified him in the Bay of Biscay. So far as contemporary records go, Andrew Fitzgerald completely disappears between 1781 and 1788 when we finally discover him at Lisbon.<sup>6</sup>

# A TEACHER AT LISBON

One cannot even say where or when he was ordained.<sup>7</sup> By March 1788 he was within a few months of completing his studies and on 24th. September following he was appointed to teach the Irish Dominican students of Corpo Santo.<sup>8</sup> There he continued happily on the staff for almost three years and would have stayed much longer but for the neglect of the Dominican superior general in Rome.

Fitzgerald asked for the degree of Lector or Licentiate of Theology. The rector of the college backed his request; so too did the Nuncio at Lisbon who remarked that if 'the Domincan mas-

- 1. His godparents were Maurice Kavanagh and Mrs Mary Barry. Baptismal certificate issued on 31st. Mar. 1781 by Patrick Molloy, P.P. NLI, Ms. 1562.
- 2. N. Murphy, 'History of the Catholic Schools of Kilkenny from 1782', in *Transactions of the Ossory Archaeological Society*, ii (1880-83), 159-161. This writer drew most of his information on Fitzgerald from the writings of Maurice Lenihan, probably in *Limerick Reporter*, 15 October 1875.
- 3. P. Brophy, 'A Pioneer Irish Educationlist: Andrew Fitzgerald O.P., 1763-1843, Second President of Carlow College', in *The Carlovian*, (1949), pp. 19-30, See also M. Comerford, Collections relating to the Dioceses of Kildare and Leighlin (Dublin, 1883), i, pp. 170-71.
- 4. The confirmation certificate was made out, in Latin, 'for the bearer' and was addressed 'to all to whom it may concern'.
- 5. That Fitzgerald studied at Louvain is one of many details (some of them quite wrong) in a tribute to his memory by Dr. Kinsella, Bishop of Ossory, published in the Catholic Directory for 1844 and reprinted by Carrigan, History of the Diocese of Ossory, i, 267. Fitzgerald himself stated in 1824 that he had studied both at Louvain and Lisbon: M. Brenan, Schools of Kildare and Leighlin 1775-1835 (Dublin, 1935), p.428.
- 6. Dominican archives, Tallaght, Lisbon 6. This is a bare list, compiled in 1829 from incomplete records of those who had formerly lived in the college.
- 7. He was not ordained at Malines, Antwerp or Cologne, the usual places of ordination for student of Holy Cross, Louvain. At Lisbon, the ordination registers for 1782-83 and 1787-92 are missing.
- 8. He was given the title of Lector Artium. On the same day, Peter Magennis (later vice-president of Maynooth) was named master of students. H. Fenning, The Irish Dominican Province, 1698-1797 (Dublin 1990), p. 517. The original patent of Fitzgerald's appointment is in NLI, Ms. 1562. On 1 June 1790, he was named Magister Studentium. AGOP IV. 240, p.22.

ter general as usual will not reply to the rector of Corpo Santo, Andrew Fitzgerald, should he not receive the document naming him lector, will go away, nor can the rector prevent him.' 9

In the event, once his term of office had expired, the young professor sailed for Ireland in May 1791. He carried a letter from Fr. Michael Daly, Rector of St. Patrick's College, to Dr. Troy Archbishop of Dublin. Michael Daly warmly recommended the bearer as 'a person I have a particular esteem for'. That Andrew Fitzgerald's talents were appreciated even by his fellow-Dominicans of Lisbon is shown by the sequel. In 1792 and 1793 both the rector and the Nuncio wanted him back to teach, but the Master General was still 'indolent' and would not answer their letters. In

# IN THE BLACK ABBEY

At home once more in Kilkenny after an absence of ten years, Andrew Fitzgerald took up residence at the Black Abbey. He was, apparently, living alone in the two-storey house which had been built by Father Michael Meade some nine years earlier. The transept of the abbey, the part ending in the great Rosary window, had been roofed by Fr. Laurence Shaw in 1789. This stood behind the house, ready for use as a chapel. But there had been such an outcry against its opening for public worship that Fr. Fitzgerald kept it closed, turning his mind and energies to the cause of education. In October 1791, he became a member of the Charitable School Society of Kilkenny, to which he still belonged in 1793. 12

Membership of the Society involved no more than contributing small sums to run and staff the Free Schools within St. Mary's parish. Members could also nominate children to the schools, in which boys and girls were taught useful trades, were given a solid religious education, and were even provided with clothes when necessary. One notices that the first school mistress, who died in 1786, was a certain Anne Fitzgerald, perhaps a relative.

Andrew Fitzgerald, by now probably also acting as curate at the Butts chapel, was an answer to

prayer so far as the bishop, Dr. James Lanigan (1789-1812), was concerned. Dr. Lanigan had been rector of the Academy at Kilkenny (a boarding school for boys) for some years before his appointment as bishop. That academy, at Burrell's Hall, moved to more spacious quarters near St. Canice's Cathedral in 1789, the very year of Dr. Lanigan's promotion.

# AN OPENING AT THE ACADEMY

Dr. Lanigan was the mainstay of the establishment, assisted in 1789 only by a clerical student, Patrick Magrath. Feeling that the care of fifty boarders and the running of the diocese were beyond his powers, Dr. Lanigan cast about for help. He found a learned clergyman in Dr. Richard Mansfield, but the same Dr. Mansfield remained scarcely a year in the school. In 1791, the bishop was no better off, for he still had to care for what is styled 'The Old Academy,' helped only by Patrick Magrath, now newly ordained.

Not surprisingly, the unemployed Dominican at the Black Abbey was coopted onto the board. From 1791 he and Fr. Magrath were co-rectors of the boarding school, leaving Dr. Lanigan free to attend to his diocese.

Together they prepared for a new departure in the curriculum. Parallel with classes in trigonometry, navigation and music, the two professors planned to begin a course of ecclesiastical studies. This was quite against the law as it stood, yet very much in the spirit of the times, especially at Kilkenny where the Corporation in February 1792 had declared itself in favour of 'unfettered education'. 14

The basic reason for setting up such a seminary was that the French Revolution of 1789 had closed or impaired several Irish colleges in France. While many Irish bishops saw the necessity of providing alternative colleges at home, Ossory was the first diocese to meet the difficulty in a practical and enduring way. Dublin Castle overlooked the protest lodged by the Protestant bishop of Ossory. Three years later, in 1795, the government itself underwrote the establishment of a national seminary at Maynooth.

<sup>9.</sup> APF, Fondo di Vienna 28, f.1.

<sup>10.</sup> Dublin Diocesan Archives, 117/7.

<sup>11.</sup> Lisbon, 30 Jan. 1793. Nuncio to Prefect of Propaganda. APF, Fondo di Vienna 28, ff. 71, 73,

<sup>12.</sup> Carrigan, op. cit., i, 267. See also Peter Birch, 'Some Early Schools of Kilkenny', in Old Kilkenny Review (1960), pp. 3-12. This article contains a complete list of subscribers for the years 1793-96.

<sup>13.</sup> These and many other details are taken from Fearghus O Fearghail, St. Kieran's College, Kilkenny: 1782-1982 (Kilkenny, 1982), p. 25.

<sup>14.</sup> Fearghus O Fearghail, '1792-1992: Two Hundred Years of Ecclesiastical Studies', in St. Kieran's College Record, 1992.

This seminary course, begun in September 1792, was not only the first in Kilkenny, but the first in Ireland. There were about thirty students in the first year; many others soon flocked in, even from northern Ireland. The course lasted for five years, so that the first group of students were ready for ordination from the Academy in 1797.

Andrew Fitzgerald himself opened and conducted the first course of philosophy in 'the earliest theological school in modern Ireland'. If he confined himself to philosophy, his subjects at Kilkenny were Logic, Metaphysics and Natural Physics. The longer theological course was limited to Dogmatic and Moral, with strong emphasis on the latter. There was also a Sunday lecture on the Scriptures.

The seminary itself was curious, to say the least. Clerical and lay students studied side by side; many of the seminarians lodged in the city; and quite a few were mature men of thirty or forty. Fathers Fitzgerald and Magrath must have had the virtue of adaptability.

Father Magrath had another particular virtue to an unusual degree. When necessary, he would cane an entire class of fifty, showing a quality known to moral theologians as vindictive justice. The success of the two professors was demonstrated in 1794 when five students held a public philosophical debate in Latin which humbled at least one of the leading citizens of Kilkenny. Here were the sons of farmers debating abstruse philosophical points, while he himself understood neither the language nor the subject of debate!

Eight years later, when the time came for Fitzgerald to leave Kilkenny, he made up his accounts with his co-rector Patrick Magrath. Their net profit after eight years' teaching amounted to sixpence!

# THE CARLOW COLLEGE

St. Kieran's College, Kilkenny, rightly claims to have been the first ecclesiastical seminary in the country, yet the College of St. Patrick in Carlow came very close on its heels.

It had been planned from as early as 1786; the building was almost complete in 1788; the local Protestant bishop issued his licence for the establishment of the College in 1791; and the doors of the college opened to receive its first clerical students in 1793. 15

Dean Henry Staunton, who was its first President and remained in office until 1814, found some difficulty in keeping a permanent staff. The first professor left the college in March 1794 only five months after his arrival. Three émigré French priests, the ones who really kept the place going, taught there from 1795 to 1801. The most relevant detail for us is that the only other professor, Rev. Patrick Keating, left the college precisely in 1800, the very year in which Fr. Fitzgerald came to Carlow from Kilkenny.

One should remember that Carlow had suffered severely during the 1798 rebellion. Five hundred people were slaughtered in the streets. Cannon were placed at the college gates to blow the seminary to the ground. In 1799, two of the seminarians were arrested for complicity in the rebellion. Since the president, Dean Staunton, was also parish priest of Carlow during these awful events, he can scarcely have given much attention to the college. With the departure of the only Irish-born professor in 1800, he needed a new professor at once.

# AN EARLY 'RETIREMENT'?

We are told that Andrew Fitzgerald left Kilkenny because he was 'anxious for more retirement', a polite phrase which tells us nothing. Did he wish to 'retire' from the constant company of his headstrong, cane-wielding co-rector Fr. Patrick Magrath?

Whatever Carlow had to offer in 1800 between the rebellions of 1798 and 1803, with the college itself in serious decline, it was certainly not retirement. An earlier witness remarked in 1812 that 'Father Fitzgerald was invited to establish the Carlow college'. <sup>17</sup>

The college, of course, had no need to establishment; it needed a new professor, but a direct invitation from Dean Staunton is the most likely explanation for Fitzgerald's move. Another Dominican, Cornelius Ryan, came from Waterford to take his place at the Black Abbey. while Andrew Fitzgerald's departure was a setback for the college in Kilkenny, his arrival in Carlow put St. Patrick's College on its feet again.

The suggestion that Fitzgerald went to Carlow to distance himself from Magrath, while also answering a greater need, finds some support in the fact that Dr. Kyran Marum, already

<sup>15.</sup> E. Dowling, 'Irish Seminaries in the Eighteenth Century', in IER (1941), pp. 424-442.

<sup>16.</sup> Peadar MacSuibhne, '98 in Carlow (Carlow, 1974), pp. 200-205.

<sup>17.</sup> E. Dowling, art. cit., p.435.

teaching at the Academy in Kilkenny from 1797, followed Fitzgerald to Carlow in 1802 and taught there until 1810.

At Carlow in 1800 there were two separate departments in the college, one for lay boys and one for seminarians. The teaching staff consisted of six professors, one of Theology, one of Philosophy, one of *Belles Lettres*, two of Classics and one of Writing. Fr. Fitzgerald was appointed a professor of Classics and soon became a general favourite with the students.

# A GENERAL FAVOURITE

One of his pupils, the journalist and historian Maurice Lenihan, recalled that 'Fr. Andrew was a perfect master of classics. Of Virgil he was a thorough admirer, and his lectures in class on the bard of Mantua can never be forgotten by those who had the distinction of being numbered among his pupils. I was one of his class and I will always think of my venerable master with pleasure'. <sup>18</sup>

Just a year after Fr. Fitzgerald's arrival, when Napoleon made a concordat in with the Holy See in 1801, three émigré professors left Carlow for France, and the Dominican began to teach both Philosophy and Theology in their stead.

Only a few months later, in November 1801, the trustees of Maynooth elected him onto their staff as sub-prefect of the lay seminary, with the tempting promise that he would have 'an annual salary of £60 and £15 for groceries'.

Archbishop Troy later informed him that, since 'one or two of the French professors at Maynooth speak likewise of returning to France in spring, it is not improbable that you would occupy a professorship in the clerical college'. The offer, while very tempting, was politely refused. It would have caused too much upset, not only to Dr. Staunton but to Carlow College as well.<sup>19</sup>

Fr. Fitzgerald, like most great teachers of the past, is a hidden, shadowy figure, especially since he published no books and little of his correspondence survives.

Clearly he was revered by the students whom he taught for eight years in Kilkenny and for more than forty years at Carlow. It was through them that he made his greatest contribution to Irish culture and to the faith. Among them, apart from Maurice Lenihan, the historian of Limerick, were John England, Bishop of Carolina from 1820; John Therry, one of the pioneer missionaries of Australia from his arrival at Sydney in 1820; William Kinsella, Bishop of Ossory (1825-49), and Peter Kenny S.J., founder of Clongowes, the man chiefly responsible for restoring the Jesuits in Ireland. It was through these and hundreds of other students that Andrew Fitzgerald brought his learning and influence to bear even on Australia and the United States.

With the arrival of new professors at Carlow, Fr. Fitzgerald was able for a while to leave Philosophy and Theology in younger hands. From 1809, he was 'superintendent of classics' and professor of Sacred Scripture, which latter post he held until his death.

'His catechetic instructions', wrote Maurice Lenihan, 'were by far the best I ever heard. He was certainly a perfect master of Christian doctrine, as he was also of the Scriptures, his lectures on which were replete with learning and instruction.' <sup>20</sup>

### ANOTHER INITIATIVE

It is said of Bishop England that, while still a student at Carlow (1802-1808), he set up 'an asylum for unprotected females and schools for the free and correct education of poor boys.' <sup>21</sup>

Fr. Fitzgerald showed the same zeal in a more practical and enduring way by inviting the Presentation Sisters to Carlow in 1810. They had already established themselves at Kilkenny in 1800, and it was to the sisters at Kilkenny (whom he knew quite well) that Fr. Fitzgerald applied.

Dean Staunton, still college president and parish priest, gave the proposal his full support, with a handsome contribution towards the cost of setting up a school for the free religious education of poor girls. He also purchased a house in Tullow Street to serve as a convent (this was replaced in 1875 when the Sisters noticed that 'it had become dangerous to live in').

The first four Sisters reached Carlow on 29th. January 1811 and began a rich apostolate which ended only a few years ago. Fr. Fitzgerald encouraged several benefactors 'to help the nuns in their

<sup>18.</sup> Limerick Reporter, November 1866, quoted by P. Brophy, art. cit., p. 23.

<sup>19.</sup> Three letters (November and December 1801), Troy to Fitzgerald. NLI, Ms. 1562.

<sup>20.</sup> Limerick Reporter, 16 Nov. 1866. Quoted by P. Brophy, art. cit., p. 24.

<sup>21.</sup> Peter Guilday, The Life and Times of John England (New York, 1927), vol. I., p. 69.

early struggles, notably Messrs John Clarke and Michael Cahill.' <sup>22</sup>

The Presentation Sisters of Carlow admitted fresh recruits from 1812, opened a larger school in College Street for 130 pupils in 1818, and from 1824 made new foundations in Portlaoise, Manchester (England), Kildare, Bagenalstown, Clane and Portarlington. All this growth took place before the Great Famine of 1847. Other foundations, even in Australia, were to follow. <sup>23</sup>

#### AN UNUSUAL TRIBUTE

Dr. Fitzgerald had few links with his fellow Dominicans after 1790, and played no part in their affairs again until 1813, when two or three members of the order opened a boarding-school at Bloomfield in Booterstown, on or beside the site of the present St. Vincent's Hospital in Dublin. William Fitzpatrick, biographer of James Doyle, bishop of Kildare and Leighlin, tells the story in his own amusing way:<sup>24</sup> It seems that Dr. Fitzgerald approached Dean Staunton to suggest an increase in his salary. 'The work is hard', he said, 'and the pay is small'. Soon after, Dean Staunton was surprised to discover that the Theology lecture (given before breakfast) had not been held, for the simple reason that the professor was not in the house. Fitzgerald had decamped for Bloomfield to direct the new Dominican college.

At Carlow, a young and somewhat severe Augustinian, James Doyle, was called in to take Fitzgerald's place. But the extraordinary thing was that the Theology students held a meeting on the subject and published their decision in the *Dublin Evening Post*:

With the sincerity of Irishmen, we deem it incumbent on us to declare that our late Professor, Dr. Fitzgerald, has been to us a guide to direct, a light to illuminate, and an affectionate friend to soften the austerities of College Life. Resolved therefore: That we conceive his return to his seminary absolutely and indispensably essential for the perfect formation of its subjects for the Catholic Mission.<sup>25</sup>

What other seminary professor every got such a public compliment from his own students? Dr. Fitzgerald came back to Carlow, while the austere Augustinian, James Doyle, took charge of a newly formed class of Rhetoric.

# PRESIDENT OF CARLOW COLLEGE

Only a year later, in 1814, Dr. Fitzgerald was invited to take the chair of Sacred Scripture at Maynooth. Once again he declined the honour and elected to stay at Carlow for the rest of his life.<sup>26</sup>

When Dean Staunton passed away, full of years and honours, in the very same year, he left the College and all his property to Dr. Fitzgerald who succeeded him as second president. Dr. Kinsella of Ossory, one of Fitzgerald's pupils, had the following to say on this subject: 'Having been prevailed upon to accept the office of President, he instantly transferred the college and property to nine trustees, and fixed his own salary as President so low that the professor of Theology had only £15 a year less. Dr. Fitzgerald still continued to teach Scripture (with no salary for that chair) and loved money so well that, though he had his commons and a salary in Carlow, and a considerable family property in Kilkenny, he died worth precisely nothing.' 27

# A KILKENNY INTERLUDE

The Battle of Waterloo brought peace to Europe in 1815, enabling the Irish clergy to take up normal correspondence with Rome and begin the recovery of some continental colleges. Propaganda Fide, in the same year, issued a most uncharacteristic letter encouraging the Irish regular clergy to recover their former monasteries and develop their mission.<sup>28</sup>

The Irish Dominicans quickly decided to reopen the Black Abbey (where the chapel had been closed for at least fifty years) and even send a so-called 'prior' to Thomastown. The bishop, Dr. Marum, knowing nothing of this new Roman document, and convinced that the re-opening of the Black Abbey was against the law of the land,

- 22. William Hutch, Nano Nagle (Dublin, 1875), p. 173. The names of the first sisters sent to Carlow, with other details, are given in the contemporary record, the 'Decisions of Discreets', preserved by the Presentation Sisters at Kilkenny.
- 23. Sr. Josephine Brazil, 'Presentation Sisters, Carlow: 1811-1989', in The Carlovian (1989), pp. 10-12, with portrait of Andrew Fitzgerald.
- 24. W. J. Fitzpatrick, The Life, Times and Correspondence of Dr. Doyle (Dublin, 1861), pp. 48-49.
- 25. P. Brophy, art. cit., 24-25, gives the complete text.
- 26. P. Brophy, art. cit., p. 24, with reference in footnote.
- 27. Catholic Directory (1844), pp. 364-65.
- 28. Nondum Querelae Cessant, 14 Oct. 1815. Full text in Coll. Hib. (1982), pp. 10-11.

took a firm stand, refused faculties to the Dominicans concerned, and appealed against these intruders to the Holy See.

In this dispute, Andrew Fitzgerald took good care not to offend either his order or Dr. Marum, with whom he had taught both in Kilkenny and Carlow. It is interesting to note that the first Dominican to say public Mass at the Black Abbey, a certain John Gavin, was able to write that if he was on 'even terms' with the priests of Kilkenny, it was thanks to 'Mr. Fitzgerald's prudent caution.' <sup>29</sup>

The same 'prudent caution' is evident in Andrew Fitzgerald's own letter from Carlow to the bishop in July 1816, months after the dispute began:

My Dear Lord,

I have this day received a letter from a Mr. [Patrick] Moore of my order, informing me that he has been appointed prior of the Black Abbey, with an injunction from the provincial to refit the chapel and open it immediately. He requested I should give your Lordship this information, and likewise recommend him to your protection. As a worthy religious man, I can safely do so. To countenance the chief purpose for which he is sent to Kilkenny is the business of your Lordship. My sentiments on the subject of the opening of the chapel, I formerly expressed to you.

They are not changed. I will never aid nor countenance any purpose that cannot be effected but through strife. With profound respect, I am, your Lordship's humble servant,

Andrew Fitzgerald.30

His Dominican order made a second attempt in 1817 to force Fitzgerald to leave Carlow College and apply his talents more directly for the benefit of the Irish province. Since it was vital at the time to restore studies at the college of Corpo Santo at Lisbon, the Master General of the order at Rome appointed three new professors to the staff.<sup>31</sup> One was Fitzgerald; another of the three was actually the then parish priest of Clontarf. The three had been appointed with little regard for their temperament or circumstances.

# A CONTINUING STEWARDSHIP

Andrew Fitzgerald continued his stewardship and academic involvement in Carlow College,

details of which he furnished to the Parliamentary Commission of Enquiry into Education in 1824.<sup>32</sup>

It is here that he explicitly states that he attended university both at Louvain and Lisbon. At Carlow, he explained, there were two schools, ecclesiastical and lay. About half the 110 boarders were intended for the ministry and paid fees of £25 a year. One finds here the titles of the books used for the study of Theology and Philosophy; the only familiar author among them is the theologian Delahogue, who was very popular at the

'Dr. Fitzgerald', noted the commissioners, 'is legal proprietor of the college and does not feel disposed to account for his income.' The same report, incidentally, supplies details on the 'free school' for 280 girls conducted at Carlow by six Presentation Sisters.

# PROVINCIAL OF THE DOMINICANS

In 1828, Andrew Fitzgerald was drawn back rather against his will into the affairs of his order when his confrères elected him provincial of the Dominicans in Ireland for the usual four-year period. He continued, of course, to live and work at Carlow, but attended conscientiously to his new duties. For the work of visitation, he employed vicars to go from convent to convent: Peter Smyth in Connacht and Barthlomew Russell in Munster. Since Dundalk and Drogheda were the only houses in Ulster, he could attend to them, as also to the convents of Leinster, himself.

There were at the time only fifty Dominicans in the country, attempting to pull themselves together after a long period of decline. One of their biggest problems was the proper education of recruits, and it was during Fitzgerald's term of office (in December 1829) that John Leahy of Cork set off with six youths for Lisbon to set the college there on a new footing.

In the same year, a sharp struggle at Galway between the regular clergy and the Warden came, for the time being, to a close. Dr. Fitzgerald, in 1830, also supported the Dominicans of Cork whose project for a new church was being blocked by Bishop Moylan.

<sup>29.</sup> Kilkenny, 9 Feb. 1816. Gavin to Patrick Gibbons, provincial. Tallaght Archives, Letters, under date. In the diocesan archives of Ossory, in Carrigan Ms. 39, there is a large correspondence in transcript concerning this dispute. I am indebted to Dr. Fearghail for photocopies of it.

<sup>30.</sup> Kilkenny, Carrigan Ms. 39, p. 47.

<sup>31. 1817, 21</sup> Jan. Appointment as *lector primarius* noted in AGOP IV.268 p.19. The other two appointed on the same date were John Kennelly of Athy and Joseph Ham, parish priest of Clontarf.

<sup>32.</sup> M. Brenan, Schools of Kildare and Leighlin, 1775-1835 (Dublin 1935), pp. 427-429.

On the whole, Dr. Fitzgerald was a better provincial than his immediate predecessors, thanks to his moderation, his good standing with the bishops, and in no small measure to the fact that he belonged to no clique or faction within the order. On one point only he failed, and that was (surprisingly) in relation to the Dominican nuns of Cabra.

These enclosed nuns at Dublin had dwindled to a mere handful by 1826. Since young girls were more inclined to join the active congregations then doing so much for the poor, the sick, and the uneducated, purely contemplative nuns were in serious decline. Many monasteries opened free schools or took in boarders, but this work required dispensation from the Divine Office and other traditional observances.

# A CHANGE OF JURISDICTION

The Dominican nuns of Cabra, who were under the direct jurisdiction of the Irish provincial, had been complaining of mistreatment by the friars since 1826. They were even thinking of putting themselves under the jurisdiction of the Archbishop of Dublin to live a more active apostolic life.

The leader of this policy was Sr. Martha Butler, and it was precisely she whom Andrew Fitzgerald (all unaware, perhaps, of the situation) appointed prioress in 1830.<sup>33</sup>

In May 1831, Sister Butler wrote to a cardinal about Dr. Fitzgerald. 'But a few days ago the provincial threatened to interdict our convent and public chapel for no reason but because we remonstrated with him against forcing upon us a confessor against whom we all had a well-founded objection. His Paternity, determined to leave us no refuge, threatens us with excommunication if we attempt to appeal from him to the General because, he says, appeals are not allowed in our Order.' <sup>34</sup>

In actual fact the right of appeal has always been an integral part of Dominican legislation. One need only add here that the nuns of Cabra left the Dominican order in 1832 and placed themselves under the Archbishop of Dublin's jurisdiction. Neither the Dominicans nor even the

archbishop knew anything about it until the deed was done. Providentially, the Dominican sisters of the Cabra Congregation have never looked back and now have foundations around the globe.

A year after his election as provincial, Dr. Fitzgerald sent to Rome at least two accounts of his stewardship. Of his forty or fifty subjects in Ireland, two and only two could be called unworthy. Unfortunately, they happened to be the only two Dominicans in the diocese of Ossory.

One was Edmund Magrath of Thomastown, where the Order had some claim to a priory. Dr. Fitzgerald closed it down for good. The other was John Brookes of the Black Abbey whom both the bishop and Dr. Fitzgerald placed under censure in 1829. Brookes turned the provincial out of the house, took in the reprobate Magrath, and continued to live at the Black Abbey, defying both the bishop and his own superiors, for at least a decade.<sup>35</sup>

# A REAL FRIENDSHIP

One must pass by some other interesting details of Fitgerald's career: the cordial reception he gave to Montalembert, the French Catholic liberal, in 1830; his imprisonment in 1832 for repeatedly refusing to pay tithes to the Protestant clergy; and the interesting interview he gave to the French political analyst Alexis de Tocqueville in 1835.<sup>36</sup>

De Tocqueville said to him: 'You have lived in times of oppression. Was it great? Terrible. Would you believe, Sir, that in my youth a Catholic could not become a schoolmaster? Children had either to be left untaught or sent to a Protestant school.'

One cannot conclude without some account of Dr. Fitzgerald's association with the Sisters of Mercy and particularly with their foundress Catherine McAuley. Their friendship, for real friendship it was, began in 1829 when Catherine had to find a safe school for her three orphaned nephews. All three went to Carlow College, though the youngest was only eight at the time. As early as 1834, Dr. Fitzgerald suggested to Catherine that she should make a foundation in Carlow, and in the following years hepaid several visits to her house in Baggot Street to urge his project.<sup>37</sup>

<sup>33. 16</sup> Jan. 1830. Original document in DDA, 31/2. no. 89.

<sup>34. 7</sup> May 1831. Original in APF, SOCG 946, f. 1184-85.

<sup>35.</sup> Five of his letters to Rome (1829-30) are preserved at San Clemente. SCAR, No. 23, doc. 168, 181, 182bis, 183, 185. The first two leaves of doc. 182bis are to be found in SCAR, No. 28, doc. 18.

<sup>36.</sup> Montalembert's visit is mentioned by P. Brophy, art. cit., p. 27, citing the Dublin Magazine (1940). On the question of his imprisonment see W. J. Fitzpatrick, The Life of Dr. Doyle (Dublin, 1861), ii, 430; J. P. Mayer (ed.), Alexis de Tocqueville: Journeys to England and Ireland (London, 1958), pp. 132-35.

<sup>37.</sup> R. Burke-Savage S. J., Catherine McAuley (Dublin, 1949), p. 193; Nessa Cullen, 'Carlow College and the Mercy Connection', in The Carlovian (1990), pp. 16-18.

When Bishop Edward Nolan later received a large bequest for the benefit of the poor, he offered the sum to the Sisters of Mercy. The sisters duly left Dublin for Carlow on Purcell's Mail Coach on April 10th. 1837. The bishop and his clergy gave them a great reception, brought them at once to the cathedral to sing the *Te Deum*, and then to a banquet prepared by Dr. Fitzgerald at the college. They were glad to slip away to meet the Presentation Sisters and finally take possession of their new convent of St. Leo. This was the old College Academy which Dr. Fitzgerald gave to them rent-free. He also presented them with a chalice originally made for his own use in 1821.

# A CHARMING ECCENTRIC

Andrew Fitzgerald was at this time seventy-four years old. According to his admiring student Lenihan, he was

in form and feature, in address and manner, a true nobleman. His hair, while it was perfectly white, was made additionally so with hairpowder, which he used in profusion, and which occasionally fell over the collar of his brown surtee coat; his eyes were dark; his nose was large; he took considerable quantities of rapee snuff; his mouth was small and expressive, his complexion rather swarthy, height average, with a slight stoop of the shoulders; his manners were extremely polished. He was accustomed to rise at five o'clock exactly every morning, to celebrate the community Mass at seven o'clock in the College chapel, and to go through the routine duties of the day with perfect precision, ease and effectiveness. He was a charming conversationalist and delighted at all times in speaking of France which he visited almost annually.' 38

For all his charming manner, the good doctor became somewhat eccentric with the years. Catherine McAuley would not hold this against him, but her Sisters at Carlow had to live with it.

He had acquired in old age, we are told, 'marvellous facility for taking up the wrong end of a story'. For this reason he drove from the convent parlour a young priest who had come to enquire how a postulant might enter, imagining that the unfortunate man had come to take one of the sisters away. 'Reception and Profession discourses he considered his forte, and it was treason not to invite him to preach' them. If the bishop himself

gave the sermon, Dr. Fitzgerald would make his point by leaving before the end. Anyone, even a few years younger than himself, was automatically a 'young man', and it was axiomatic that no 'young man' could possibly preach a good sermon.<sup>39</sup>

On the other hand, the Sisters found him kind-hearted, simple as a child, truly devoted to God, delighted to inconvenience himself to serve a friend or even an enemy. He was, for all that, very discreet and prudent, could give a decision on knotty legal problems, and was so learned that he could teach any class in the college.

Whatever his academic achievements at Kilkenny or Carlow, the Sisters of Mercy will always treasure the letter of encouragement he wrote to their foundress Catherine McAuley on the Feast of St. Dominic in 1840. Catherine was sick at the time and needed sympathy. Dr. Fitzgerald's letter, written eighteen months before her death, was as fine a tribute to her life's work as any that could be paid to her when she was gone.

In this magnificent letter, after mentioning his Mass that morning with the Sisters of Mercy in Carlow, he asked: 'Was it not you who, assisted by the Holy Spirit, formed that company and gave them to us to dispense and obtain MERCY? Truly I may say that God took you out of darkness to spread His light; and you are spreading it under His vocation in humility of heart... God has made you an agent for these purposes. Now what a teeming Mother you are! - your children, reared under one roof, proclaiming in distant quarters the mercies of God to His people!' For her part, Catherine genuinely appreciated Dr. Fitzgerald's services. 'I can never forget, my dear sir, all the animating hope you created in my mind when we were rising out of nothing.'40

# APPROACHING THE END

Towards the close of his life, in 1841, he was visited at Carlow by the then Dominican provincial, William Vincent Harold. There is an account of the interview in Fr. Harold's notebook.

I read for Dr. Fitzgerald the acts of our late chapter; explained to him the views and hopes of the leading men of the province for the advancement of its interests; recommended him to make his will in favour of the provin-

<sup>38.</sup> Maurice Lenihan, Limerick Reporter, 16 Nov. 1866. Quoted by P. Brophy, art. cit., pp. 27-29, with reproduction of Haverty's portrait of Dr. Fitzgerald.

<sup>39.</sup> These and other examples are given by T. A. Carroll, Life of Catherine McAuley (St. Louis, 1866), pp. 265-89.

<sup>40.</sup> T. A. Carroll, op. cit., pp. 283-285. See also A. Bolster, The Correspondence of Catherine McAuley: 1827-1841 (Cork, 1989), pp. 63-64, 145-46.

cial deposit, and to preserve such books as he yet retains for the preparatory college which we mean to establish. All this he solemnly promised to do, and declared that nothing but his despair of any change for the better had made him careless of saving money; that under that impression he expended at all times more than he ought; that he was now sorry for it; that he would immediately arrange his affairs, and leave all his property of every description to him who should be provincial at the hour of his death. He ended by saying emphatically, and with every appearance of sincerity: 'I am now a friar'.<sup>41</sup>

When Andrew Fitzgerald died in his eightieth year on September 14th. 1843, he left no money whatsoever, not even to the Dominicans, for he was by then 'worth precisely nothing'.

The faithful Sisters of Mercy attended him in his last sickness. His body was laid to rest in the college cemetery at Carlow, but apparently in an unmarked grave since no one can find it now. He is rightly honoured at Kilkenny, where he was one of the first to teach in the infant seminary; he is honoured even more at St. Patrick's College, Carlow, where he taught for forty-two years. The Presentation Sisters and the Sisters of Mercy will recall him with affection and gratitude. The Dominicans too have every reason to honour one of their own who gave far greater service to the church by teaching in Ireland's first two seminaries than he would ever have done by living in quiet obscurity at the Black Abbey.

Fr. Hugh Fenning O.P. is a member of the Dominican community at St. Mary's, Tallaght, Dublin and has written extensively on the history of the Dominican order in Ireland and its overseas foundations and missions.

# Working on the Right Side of the Law

# **ANTHONY CANNY**

During my time at St. Kieran's I gave a lot of attention to my art studies. It was easy to like art, unlike some of the other subjects which were pure work to me. Art I had some ability for, and therefore I enjoyed it.

How then did I end up as a solicitor? The only explanation I can offer is that while I always had an interest in the legal profession, law is not something a person of sixteen years of age can easily access.

Certainly one can look at lawyers on television but one cannot really take part in the practice of law at that age and remain on the right side of it. Art and painting one can quite happily do in one's home or back garden.

I entered St. Kieran's College in September 1982 and served six years there at a time when St. Kieran's normally kept students for only five.

My detention for an extra year was caused by my failure to do the Latin paper in my Leaving Certificate examination. I turned up alright, ready to give my own personal account of the life and times of Caesar. I entered the examination hall to find all of the students seated – and I didn't recognise any of them. I was a day late, and the paper was all Arabic to me. It turns out I had been happily playing tennis the previous day, unaware that I should have been elsewhere.

#### WHAT'S ANOTHER YEAR?

While I did not expect to score highly or indeed at all in my Latin exam, my oversight meant that I was not now in a position to take up a university place as I did not have a foreign language which was then – and presumably still is – a pre-requisite to university entry. I therefore got to see that 1987 Latin paper the following year as part of the booklet of past papers – and I got an extension to my term at St. Kieran's.

In March 1987 I had been accepted into the National College of Art and Design in Dublin and could have taken up a place on their Foundation Course in the following October but for my mishap as described earlier.

Having successfully completed all of my exams the following summer, I awaited the offer of college places. I remember the morning of the offers quite vividly. Fleádh Cheoil na hÉireann was taking place in Kilkenny (organised by my Latin teacher, as it happens) and our house was

full of friends and relations staying over for the event. After a ten-minute search through the list of offers in the newspaper, I finally found that my numbers has come up (every successful Leaving Certificate student knows what it must be like to win the Lotto). I was off to do Law at U.C.D.

I cannot for the life of me remember where I had filled out that CAO application form or why I placed a U.C.D. Law Degree at the top of my list!

College was great! Why? I passed! (Straight for three years – no mishaps this time!).

#### **GETTING INTO PRACTICE**

Having completed my degree, I then commenced a three-year apprenticeship. I had the benefit of a great master and a fantastic experience during my apprenticeship and after qualification I practised as a qualified solicitor in Kilkenny, Waterford and Portlaoise.

I currently practise with the firm of White & Breen in Portlaoise. The firm is comprised of two male partners, as well as myself and another solicitor, with support staff.

My work involves the legal aspects of buying and selling houses, pubs, shops and other property; the defending of those charged with criminal activities; and the taking of legal proceedings on behalf of those who find themselves at a loss due to the negligence of others or the breach of contracts. I administer the estates of deceased persons and form companies for those who want to protect their personal assets and keep them separate from their business activities.

All in all, it is a varying and interesting mixture. The one common denominator is that all of the work is people-based.

### THE AVAILABLE OPTIONS

So what are the options for a present-day St. Kieran's student interested in the law? Having attained the prerequisite grades, there are a number of pure law and law-related courses available.

Most obviously, there are the pure law degrees available at the universities. These take a minimum of three years to complete with the course at Trinity taking four years.

U.C.G. offer an option to transfer into their law degree course after the first year of an Arts degree, depending on results.

The University of Limerick has a law degree with an emphasis on the European Union.

All the above courses, when successfully completed, offer automatic entry into the various professional careers in Law. Principal among the options taken up by Law graduates are professional qualification as barristers and solicitors.

However, a law degree is recognised by many as possibly one of the most valuable disciplines a prospective employee or entrepreneur can possess, and it opens up many opportunities in banks, the Civil Service and industry.

# THE PROFESSIONAL DIVIDE

Solicitors may be described as the general practitioners of law. They handle a wide range of work for an even greater variety of clients. These may be individuals seeking legal advice or they may be corporate bodies like companies, local authorities or trade unions.

Barristers act as consultants to solicitors and their work tends to involve more research. It is usually more specialised and less varied. Barristers are not permitted to take clients directly but can only act through a solicitor.

A member of the public who has a legal problem must first approach a solicitor. If the problem relates to a complex point of law where expert advice is needed, the solicitor may then consult a barrister. The barrister interprets the law related to the case and gives an opinion as to how strong the client's case is and the best course of action to be taken.

The other major distinction between barristers and solicitors is in the presenting of cases in court. Many cases are settled out of court, but when a case is brought to the higher courts (Circuit, High, Supreme), a barrister will usually appear in court to argue the case for the client. The barrister will have been given the brief, or assignment, by a solicitor who will also have done much work in preparing the case.

# PLEADING IN COURT

Most barristers specialise in advocacy, or pleading cases in court. The remainder appear less often in court and concentrate on advising solicitors and their clients on particular points of law.

Although solicitors have a right of audience in all of the courts of the state, they rarely exercise it in the High or Supreme Courts. They frequently present cases in the District Court and sometimes in the Circuit Court. A person cannot be a practising solicitor and a practising barrister at the same time. However, under certain conditions, it is possible to transfer from one branch of the profession to the other without going through the full process of re-qualifying.

However, both spheres of the profession call for people who are able to communicate effectively in speech and writing, with a clear and logical mind, a capacity for work and a concern for each client. Barristers in particular need to be able to argue compellingly in public and to think on their feet under pressure.

The organisation responsible for the training of solicitors in Ireland is the Incorporated Law Society of Ireland. It runs a law school based in Blackhall Place, Dublin.

The Honourable Society of the Kings Inns is the body which governs entry to the profession of barrister-at-law. The Society provides courses of education and training for students, conducts examinations and confers the degree of Barrister-at-Law. Holders of this degree are called to the Bar by the Chief Justice and are thus permitted to practise in the courts of Ireland.

# A SATISFYING PURSUIT

I find the practice of Law satisfying. Maybe the reader catches me on a particularly good day.

Today in court I was making an application for bail on behalf of an accused who, if found guilty of the particular charges, can expect to spend in excess of seven years in prison. My client has already been detained at the pleasure of the state for over a year awaiting trial and it will take another six to nine months before his case is heard.

But today, against the odds, he was granted bail. The court saw fit to release him from custody until the hearing of the trial because this might be his last opportunity to see his aged mother who is eighty and ill. Without bail and if found guilty as charged he would be unlikely to see the outside world again before his mother dies.

The reward for me today is the gratitude of my client and the congratulations of colleagues on a victory.

Today was a great day, but inevitably there are days when I come out at the wrong end of a judicial decision.

I suppose the job of any professional is to minimise the losses.

# It's only rock 'n roll, Sir! CANICE KENEALY

Rock and roll!! Phew! Seven wild years and a heck of a wallop of fun. It feels like yesterday. It feels like a million years ago. But it all had to start somewhere, didn't it?

One event I can always clearly recall is the first time I sang on stage. It was in St. Kieran's College at the talent competition in 1987 and I was pretty nervous, I can tell you. I remember thinking that if I can get through this, I can achieve anything afterwards. I'll have cut my teeth in showbusiness, maaan!

I restlessly rehearsed, stalking the corridors and wistfully gazing across the playing fields. I went out and did OK. I felt like I enjoyed it and would definitely be interested in this kind of work, thank you very much.

I left St. Kieran's in 1988 and less than a year later Engine Alley was born in UCD where I had struck up a songwriting alliance with my older brother, Brian. We decided to start a band. Now was the right time. I was the singer and he was the guitarist. We then recruited Eamonn Byrne, my schoolfriend, as bass player and an unholy trinity was formed. This is the essential core of the Alley around which everything else pivots and fluctuates.

And we're all past pupils of St. Kieran's College of course. I'm certain all three of us had our initial stage appearances in St. Kieran's whether it was school plays or musical contests or other combinations.

Then there was everything else that fuelled our passion for pop music. The old grey school set the scene for it all – album swapping with friends, learning guitar chords from the old fellows, Glass Hall rock star arguments, concocting bad earth-shattering lyrics during double Biology, testing the feedback facilities of the theatre, that sort of thing.

The band was always based in Dublin but it was important to us to be acknowledged as a Kilkenny band. Although our violin/keyboard player, Kenneth Rice, was from Tralee and our variety of drummers over the years were not from The Marble City, it was always clear where the group originated from and how relevant it was that we were from Kilkenny. I'd say it's to do with the sense of humour, the mindless passion with tongues in cheek and the need to carry a barrel full of salt around at all times.

Eighteen months after our weird labourer period in London in 1989 (saving for equipment), we secured a recording contract and were beginning to make our own records. The first was the Flowerbox EP in 1991 followed by Infamy in 1992.

At this time the idea behind the live show and the image was to be colourful and decorative. It was stylistic device city. An Engine Alley show was an event, an experience. This is where the concept of Alleyland originated.

Alleyland – imagine it, a world populated by the many characters featured in the songs: Diamond Jill, the telescope girl, the rollergirl, the lame dog, Robin Hood, Queen Blitz and of course the unforgettable Mrs. Winder.

It was all ambitious musical links, psychedelic surrealism, orchestral overtures and cheap lipstick. The era is well summed up by our first album, A Sonic Holiday, released in 1992.

We spent time in London, toured England and America and brought the Alleyland experience to a conclusion of sorts. Because we had always been continually writing and recording new songs and varying our sound, it didn't really make sense to be struck with one particular visual style.

We adopted a more sombre approach which corresponded with the darker texture and more introspective tone of the album Shot In The Light (1995).

'Shot in the light', the expression, is a typical Alleyism – it's a shot in the light as oppose dto 'a shot in the dark', a spirited attempt if you like.

I think we always wanted to convey a positive message if we ever considered that we had a message, with the music and words and live show we presented to people. It's like a primal, naive belief in yourself and what you're working towards.

Such a sentiment has paraded through everything we've done from the beginning, the urge to make something of nothing, to go out and do it. It's a soundtrack for the battle against apathy and bland 'Generation X' indifference.

I'm glad I stuck with it and didn't run away down the vast shadowy corridors of St. Kieran's on that distant competitive 1987 evening. It's a scary feeling when you're about to go under the spotlight yet oddly comforting when you're finally under it.

Maybe it's one of the few times when you're totally in control of things but in a harmonious way. Or maybe it's just good clean loud fun. Either way it's happening, then and now. So hats off to spirited beings and here's to another million years.

Good Luck!

Canice

# III. HISTORY AND LITERATURE

Scholarship, reminiscence and reviews

# St. Ciaran and the Cornish Connection

# JAMES BRENNAN

Of all the questions concerning the life and times of St. Ciaran of Saighir, first bishop and patron of the diocese of Ossory, none is more intriguing than the tradition in Cornwall that he travelled there in his later years and founded a Christian church in that remote region under the Cornish name of Piran or Perran.

Cornwall is an outpost of England, a long peninsula jutting into the Atlantic Ocean to its furthest point at Land's End. Much of the land-scape is wild and rugged, like our own western areas. Its coastline on the west side is a succession of headlands, marked off from one another by several inlets of the sea (famous as smugglers' coves in later times).

Looking at the map, Cornwall was, and is, quite acessible to the voyager from the south-east of Ireland across the Celtic Sea, as it is now called. Cornish legend has it that St. Ciaran made that crossing on a mill-stone. He would have landed at a spot somewhere south of present-day Newquay, at the place which bears the name Perranporth.

Perranporth today is a pleasant resort with fine sandy beaches. To the north of it there are extensive dunes, known as the Penhale Sands. The sands of the region are, in fact, part of the story of the saint, as reflected in the earlier placename of Perranzabulo (meaning 'St. Piran in the Sand'; 'sabulo' is Cornish for sand).

# A CHURCH UNCOVERED

Archaeological excavation around 1815 at Perranporth uncovered a little church which had been buried for several centuries under the shifting sands. This was identified as an ancient stone building in the Celtic style, which is taken to have marked the spot where St. Ciaran/Piran landed and established his missionary centre.

There is also a Celtic cross in the sand dunes which in Ireland would normally have marked the presence of a monastic foundation. This is known in the area as St. Piran's Cross. To complete the archaeological picture, there were also

two later churches, also dedicated to St. Piran, sited a little away from the original one, probably in an effort to avoid the encroaching sands. One of these, built in 1150, was also submerged and replaced by another in the 15th. century.

In the same neighbourhood there is an ancient amphitheatre called St. Piran's Round. There is also evidence in the same area of a monastery of St. Piran, with its lands, named Lan-Piran, later transferred to Exeter Cathedral. This monastery was suppressed during the Reformation.

All this evidence of an early Christian monastic centre in Cornwall fits in with what we know of the founding of Christianity in western Britain in the fifth century. When the Romans pulled out of Britain in 410 A.D., the missionaries moved in, some of them no doubt from Ireland. It was the period of St. Patrick, St. Ciaran, and other saints of Ireland, then working themselves as missionaries in that country.

#### ASSESSING THE EVIDENCE

Was our St. Ciaran also one of the first missionaries in Cornwall, as the tradition there has it? This is where we look more closely at the evidence for this theory in various sources: names (of person and place); the local cult of the saint in Cornwall; the liturgical books of the diocese of Exeter; and the written *Life of St. Piran*, with its remarkable likeness to the Lives of St. Ciaran of Saighir.

First there is the evidence of the names. The change of form from the Irish 'Ciaran' to the Cornish 'Piran' is in accordance with the well-known feature of the exchange of the initial *C* (Irish) with *P* (Cornish) in these ancient Celtic languages. So Ciaran could easily become Piran (or Perran) in the transition to Cornwall. This personal name is reflected in some other place names in Cornwall such as Perran-Worthal and Perran-Ithro.

Then there is the cult of St. Piran, which was very strong in Cornwall and further afield. His feast-day was on March 5th., as is the feast of St.

Ciaran in Ossory. St. Piran was adopted as their patron by the 'tinners' (or tin miners) in that area, who all had a holiday on his feast-day (Perrantide). There were processions and pilgrimages, relics and dedications at Perranporth all during the Middle Ages and up to the time of the Reformation.

Even after that time, the cult of the saint remained alive in that part of Britain for centuries. There has been a revival of interest in St. Piran/Perran in modern times, dating from the discovery of the buried ancient church and cross in the early 19th. century.

# THE EXETER BOOKS

This brings us to the old liturgical books of the diocese of Exeter in neighbouring Devonshire. Historically, the church and monastery of Lan-Piran in Perranporth, with all its lands and property, was transferred to the Cathedral Church of Exeter, by order of King Henry I, in the 12th. century. As a result of this, the cathedral library in Exeter has a medieval *Ordinale* (corresponding to our *Ordo Missae*, or guide to the liturgical year), which has several entries under the name of Keran (note the form of the name).

His feast-day is given as March 5th. He is also referred to in the *Sanctorale* (or Proper of Saints) as *Sancti Pirani vel Kierani*, linking him directly with the Cornish Piran and the Irish Ciaran (or later Kieran). There was, as we might expect, a church dedicated to St. Keran in Exeter itself.

At this point it is worth recalling the direct connection between Exeter and Ossory which led to the foundation of Kells Priory, staffed from Bodmin Priory in Cornwall, in 1193. There followed a series of English bishops of Ossory, one of whom was Michael of Exeter (1289-1302).

Clearly there would have been close contact between the two dioceses in this period, which would explain the appearance of the name Keran in Exeter, representing the anglicised Kyran or Kieran, which form had replaced the earlier Ciaran in Ossory. It has also a bearing on the written *Life of Piran*, which, like the Irish ones, was of medieval origin and may have been 'imported' into England in this same period.

# THE LIFE OF PIRAN

All of which brings us to the Cornish *Life of Piran* itself, which bears such a strong resemblance to the Irish 'lives' of Ciaran. These accounts, two in Irish and one in Latin, were put together in the

medieval period, when there was a renewed interest in monastic circles on both sides of the water in those earlier saints.

All of the written 'lives' of the period go back to the original, or originals, as represented by the manuscripts, now to be found in libraries on the continent, in London and in Dublin. The 'lives' were then copied in turn, notably in the 14th. century by a monk of St. Alban's named John of Tynemount. He put together a collection of 'lives' of the various saints, including the *Life of St. Piran*, which he must have come across in the Exeter cathedral library.

At a later date, his collection was edited by John Capgrave and published in 1515 as *Nova Legende Anglie*. Thus those ancient 'lives' got a wider circulation in printed form, from which we get the accepted *Life of St. Piran* in its English edition.

Now this *Life of St. Piran* is practically a wordfor-word copy of the Latin 'life' of *Ciaran*, with one omission and one addition. It omits altogether the death and burial of St. Ciaran at Saighir and it adds the following passage:

He lived in the body more than 200 years, without losing his eyesight or his teeth, and without any of the infirmities of old age. For he was one of the twelve bishops whom the great St. Patrick, who first preached the faith in Ireland, sent to preach the Gospel in Ireland ......Finally, calling togeher his sons whom he had begotten unto God, and the people, he said 'My brethren and dearest sons, I must by the divine disposition leave Ireland and go to Cornwall, and there await the end of my life: I cannot resist the will of God'

The account ends with his death and burial: 'Now he rests in Cornwall, on the Seven Seas, 15 miles from Petrokstowe and 15 miles from Mousehole' (these are two places on the modern map of Cornwall, not recorded before 1400, and therefore an indication of a later entry by some chronicler or copyist).

# SEEKING AN EXPLANATION

So the question remains: how are we to explain this extraordinary twist in the story of our St. Ciaran, and the tradition in Cornwall of his cult under the name of Piran? To put it another way, did he really go to Cornwall, and, if not, how did he become so famous there? What, in fact, did happen?

There are three possibilities. The least likely is that the legend of Ciaran-Piran, as related above, is basically true. If so, we have a clash of two traditions, of which it must be said that the tradition of Ossory, written into the later 'lives' (the two in Irish and one in Latin) is the more reliable: Ciaran died and was buried in Saighir, his original monastic foundation from which he set out to preach the gospel to his people of Ossory.

A second theory, as advanced by some Cornish historians, is that the Cornish *Life of Piran* was 'borrowed' or 'pirated' to fit the life of a local saint (named Piran?), who had preached the Christian message there. It is suggested that this was done by some monastic copyist or chronicler in Exeter who would have come across the Latin 'life' of St. Ciaran in the medieval period when such 'lives' were in circulation between the different monasteries, both in Ireland and in England.

Thirdly, and more likely, it is suggested that one of Ciaran's own companions or disciples from Saighir went to Cornwall after his death, and founded a church and monastery there dedicated to St. Ciaran (or Piran, in the Cornish style). This gave rise to his fame and cult, which is reflected in the place-names, the feast-day on March 5th., the pilgrimages and processions to his shrine in Perranporth, and the whole tradition of the saint in Cornwall.

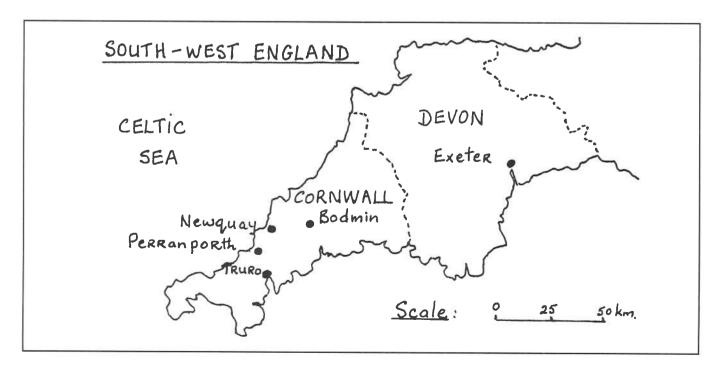
This cult was later incorporated into the medieval liturgy of Exeter, following the transfer of the Cornish jurisdiction to that diocese in the 13th. century. Finally it passed ino more general circulation when the 'life' of the saint was included in his *Nova Legende Angliae*, which became the standard edition of the 'lives' of these early saints.

Thus it was not Ciaran himself but his name and his cult which crossed the sea to Cornwall. It is worth noting in this connection that his cult was also well known in Wales and Brittany, probably having come by way of Cornwall.

All of which makes him a more remarkable figure still in the story of Christianity in the Celtic world of the time – a position to set beside his original one as 'the first-born of the saints of Ireland' in his own country and in the tradition of the diocese of Ossory.

AUTHOR'S NOTE: In writing this article I acknowledge the help I received from the Library of Truro many years ago, and from the Librarian of the Cathedral Library of Exeter more recently. For anyone interested in going back to the original material, there are the *Lives of St. Kieran* (to use the modern form of the name), edited by Charles Plummer and published by Oxford University Press; and Kenney's invaluable *Sources for the Early History of Ireland*, published originally by Columbia University Press, New York.

Dr. James Brennan entered St. Kieran's in 1931 as a lay student and studied there and at Maynooth, from where he was ordained in 1943. He was a member of the staff of St. Kieran's College seminary from 1945 to 1978, and, following a number of pastoral assignments, is now again a resident of the college. in his retirement.



# A Poor Scholar of the Forties EAMON HORGAN

In August 1942, when my parents chose St. Kieran's College, Kilkenny for my secondary education, they were positioning me more or less in mid-second century of the history of Ireland's oldest seminary. The latest of the wars to darken that history was already three years old, almost to the day.

Summer 1942 had been good and the bountiful harvest was in full swing. My life to date had been as happy as was normal for a country 'gorsoon' of my age. I knew that my days in 'national' school were over and that my parents were now in the process of making decisions that would shape the rest of my life. On August 28th. I was informed that in four days' time, I should be sitting for the entrance examination to St. Kieran's. There and then, the bottom fell out of my little world.

My sadness and chagrin, on that suddenly dark evening, were not based on any rooted aversion of mine to the concept of second-level education, as it later came to be known. I knew that the time had come to leave primary school and move on. My two elder sisters had gone that route and there seemed no reason why the same fate should not await me.

Neither had I any feelings for or against St. Kieran's. I had known for a long time that my mother had hoped to send me there but my father, who wanted to toughen me, had not seemed amenable to the idea. 'Let him vamp it into the Christian Brothers' was his suggestion on one of the rare occasions when he descended to the language of the foreigner.

His frequently voiced dream was that I should stay with farming. However, holding education in high esteem, he did feel that exposure to the 'humanities' would help round me out intellectually. I know he would eventually have bought me a farm should I have decided on a career on the land.

Commuting as a day boy to the Christian Brothers would ensure that I was never too far away from the land. Besides, weekends would see me free to help out with the 'jobs' that were part of the limited if intensive bit of farming the family engaged in.

Though not charmed with the idea, I was prepared for whatever hardship cycling back

and forth to the Brothers should entail because I would still be 'at home' and would not be separated from the local scene or the pals of my national school days. I don't know to this day what brought about the change in my father's thinking; but the decision was irrevocable and there and then I realised sadly that for the rest of my life I would never be home again except on holidays.

Next day found me scrubbed down and on my way by bicycle with my mother to Kilkenny to be outfitted with all the items listed in he college prospectus – new suit, socks (4 pairs), three-and-sixpenny Conway-Stewart fountain pen, bottle of ink, a change of shirting, pyjamas (2 pairs; I had previously slept in my little shirt), tooth-paste, shoe polish and brushes. The day did hold some solace. Being the eldest boy, I inherited no hand-me-downs, so everything I wore and carried was span new.

# THE DAY ARRIVES

August 30th was my day for going around to my pals, old and young, to make my farewells. All commiserated. My godfather, Kieran Tierney, with no children of his own, had always held me in especially fond regard, a feeling I warmly reciprocated. 'Ye'r th'only son I have', he often told me. To-day he was genuinely lonely to see me go and my sadness was no less than his. The two half-crowns he slipped into my shirt pocket to some extent numbed the pain, as did other (mainly lesser) contributions from sympathisers around the neighbourhood.

The last day of the month found me, and forty or so other 'gorsoons' as lonely and confused as myself, seated in the 'Big Study' in St. Kieran's, ploughing our way with our recently-acquired Conway-Stewarts through the mysteries of the entrance examination. For most, this was a completely new and daunting experience.

My mother had taught me some algebra and a sole geometric technique. With the aid of compass and protractor I could bisect an angle. In Clinstown school, Mr. Dowling had given us a thorough grounding in all the other subjects. By an accident of birth and my parents' insistence, Gaelic was my first language, so that subject held no terrors for me.

The first four places would bring scholarships of £10 a year for three years. Winning the Irish Sweepstakes, the Lotto of the day, to me seemed a possibility no more remote than winning that tenner. But win it I did and I'll die wondering how.

The entrance examination over, we neophytes were assigned by the dean of the day, Father Richard Lowry, to our places in refectory and chapel. Prefects, seminarians co-opted for the office from the adjoining ecclesiastical department (the 'Clesies'), helped with this task. Two of these, Dan Cadogan and Mick Brophy, occupied screened-off areas at each end of the long, open, 'Junior Dor' which was to be our sleeping quarters for the next year. Even now, over half a century later, the smell of carbolic soap brings vividly back my first lonely 'Junior Dor' days and nights.

# RETREATING BEFORE ADVANCING

Before classes began, along with the main student body, we embarked on a one day retreat conducted by a Redemptorist Father who, one now realises, know little of child psychology, and managed to scare us 11- and 12-year-olds out of our adolescent wits.

He would have us believe in the distinct probability that one or more of us would die during the coming night, or certainly before the end of the scholastic year, with a good chance of our finding ourselves in Hell for a mysterious and unspeakable vice called 'impyawrity'.

He told us of the young boys and girls of his acquaintance who had managed to stay 'pyawr' for ever so long but who, succumbing just once to the blandishments of Satan, had made the fatal slip and by some mischance and without a moment to repent, had been snatched away by an angry and, it seemed to me, spiteful deity.

His graphic description of the pains they were now suffering rivalled the celebrated passage on the same theme in Joyce's *Portrait of The Artist as A Young Man*, from which, indeed, it may well have drawn its inspiration. The periods between talks afforded us ample leisure to meditate in terrified silence on 'The Last Things' – a theme the good man of God addressed with palpable relish.

# **CLASS BEGINS**

Class, when it eventually started, was a relief. The kindly Father Ned Wall was the first of the 'pros' to swish toga-clad into the 1-A classroom to introduce us to the mysterious world of Greek language and history. Enchantment with that world

was to come later. First the hitherto unknown alphabet had to be mastered. Declining and conjugating absorbed all our energies until the October exams. Latin proved a little less challenging.

The other subjects chosen to provide us with a liberal education (Gaelic, History and Geography, English, Mathematics, and Science), depending on our individual tastes and our rapport with our teachers, evoked from us varying degrees of enthusiasm and application.

Coming from a Gaelic-speaking background, I found little difficulty in keeping abreast of the Irish language curriculum. Latin under Father Tommy ('The Rule') Brennan proved manageable; Greek, though fascinating, a little less so.

The gentle Fr. Joe Clohosey made English class a joy. Without resorting to physical persuasion, he succeeded brilliantly in maintaining a disciplined and enthusiastic class. Never trammelled by the restraints of the set course, he frequently digressed to lead us on a stroll through the field dearest to his soul, archaeological research, particularly as it dealt with the past glories of Kilkenny City and County.

Mr. Patrick McSweeney (Paddy Mac)'s mordant sense of humour made History and Geography class interesting though the subjects themselves were never my favourites. Mr. Charles ('Cha') Sandvoss, a 'parfait genteel' tutor, led us through the wonders of Syllabus E Science. Father Joe ('Caro') Dunphy's lucid mind and practical teaching methods made Mathematics' three branches comprehensible to even the slowest intelligence.

# 'PROMOTING' THE NATIVE TONGUE

With my Gaelic speaking background, I occasionally found myself in the happy position of being able to assist colleagues from my own and other classes whose facility in the native tongue was thought to be inferior to mine.

On one memorable occasion when, in the course of the 1942 Christmas house exam, due to some mechanical quirk of the Gestetner duplicating machine, the Irish papers for the 1-B and Inter IV classes appeared in reverse on the back of Paddy Mac's 1-A History paper, I found myself dashing off eighteen Irish essays for my colleagues in 1-B, inserting here and there plausible errors to allay anticipated suspicions on the part of the examiners.

These essays, along with the answers gleaned from the appropriate class books to the other

questions, were then diligently copied onto regulation war grade foolscap to be surreptitiously substituted at the end of the Irish period for the genuine examination hall efforts. To a lesser though useful extent, I was able to be of service to some of the Inter IV students, senior though they were to me by two years.

The subterfuge worked to perfection, both classes achieving 100% pass rate in Gaelic. It was not until two years later, when Inter IV (who meanwhile had become Senior IV) were about to graduate, and the last day of class came round, that it was felt safe to divulge the terrible secret.

A characteristically sceptical Paddy Mac was convinced only when Johnny Dunne triumphantly produced the precious document from his personal archives. Sport that he was, Paddy took no punitive action against either class.

# **EMPATHY AND DISCIPLINE**

Four times a week – for thirty minutes on week-days and an hour on Sundays – Christian Doctrine class provided a forum for the Fourth Divines, as soon-to-be-ordained theology students were known, to hone their religious instruction skills in preparation for the 'mission' upon which they were soon to embark.

These were probably the most relaxed of our class periods. Though every house exam included a test in religious knowledge and though a public Christian Doctrine examination was held annually, neither we nor our Fourth Divine tutors felt pressured as teachers and pupils did in the secular subjects. Still students themselves, and in most aspects of their lives subject to the same regimen as ours, the theologians spoke our language and could empathise with us in our joys and sorrows.

Discipline, though strict, was – for the most part – fair. Punishment for discovered breach of rule was administered by beating our outstretched palms with rattan sticks imported for the purpose from south-east Asia. They stung like an adder. Smoking brought 'six of the juiciest' administered in the dean's room with this formidable weapon.

Graver offences such as entering the orchard or 'cogging' (copying) in exams or 'feckin' out town' (going down the town without permission) merited a public lecture and 'six in the study'. Contrary to the purpose of the authorities, such penalties often conferred an air of distinction on the offender which enhanced his status among his fellows.

While corporal punishment even-handedly administered for proven misdemeanour was seldom resented, many, even to this day, harbour bitter memories of the over-enthusiastic use of beating as an imagined incentive to academic achievement.

There seemed to be no realisation of the truth, which even in those days should have been obvious to any educator, that for genetic or environmental reasons all young people do not necessarily develop intellectually at the same rate. One winced as, day after day, one watched the same class members walloped for syntactical or mathematics errors in homework or failures in the daily 'call'. Few, it seemed, of our teachers would sympathise with Hamlet's 'dull ass' who 'will not mend his pace with beating'. Month after terror-filled month, as the results of the house exams were posted under glass in the 'Ambulatory' or 'Glass Hall' for all to see, the same sad souls found their names at the bottom of the list.

### ANNUNCIATION AND VISITATION

Within days a medieval form of savagery known as the 'Vis' brought the President, accompanied by the Dean of Studies, to every classroom. Each student, starting with the one whose score placed him at the top of the list, had to stand up and have his performance assessed by the President.

The brighter ones were praised and encouraged to greater effort. Those who barely made the regulation passing grade of 40% escaped beating though their failure to reach their real or imagined potential might merit scathing comment. The failures were not even that fortunate.

For them reproach, often bordering on insult, was reinforced by a liberal rattan application by the Dean of Studies, in accordance with the sentence handed down by the President: "Doing no work at all, Ryan. Four slaps, Father Wall, please"; "Molloy, you're wasting your parents' hardearned money. Six slaps, Father Wall, please"; "No guts, Sharkey. Four slaps, Father Wall please." (I still wonder why this punishment, at 'Vis' or elsewhere, almost invariably came in even numbers; nobody ever seemed to merit one or three)!

An admirer of Father Wall, I always thought it unfair to cast so urbane a gentleman in the ignominious role of Lord High Executioner. The injustice of being ordered to beat the miniature hands of 12- and 13-year-olds to stimulate their tardy brains must sometimes have given him pause. In that connection, I have to say that, when it came

to beating us, most of the staff, including Fr. Lowry, showed some reluctance and as much compassion as the system allowed.

There were, however, notable exceptions and it was widely thought that some plied the timber with more than warranted enthusiasm and, one felt, with no small pleasure. My contemporaries will remember one holy man in particular who audibly gnashed his teeth as he deliberately tried to make contact with the top of one's fingers. If the morning happened to be frosty, all the better.

# A TIME OF HARDSHIP

The three war years that I attended St. Kieran's and the two immediately following did little to ease the normal hardships of college life. Credit must go to the college authorities of the time for their efforts at providing adequately for our nutritional needs. Fortunately, the college farm was able to maintain reasonable supplies of vegetables and meat.

A morning plate of oatmeal 'stirabout' laid a good foundation for the day. Midday lunch consisted of bread and soup the protein content of which was occasionally enhanced by an overadventurous cockroach. Goodish beef or mutton stew provided the entreè for 3 p.m. dinner with spuds and seasonal, though not always identifiable, vegetables on the side. For most of the year the spuds were good but season's end brought out in force the Aran Banner, a pordegenic tuber which made up in sheer bulk what it lacked in flavour. Supper brought bread and tea and sometimes meatballs.

This latter item led to a somewhat celebrated happening. One evening the general student body felt that the meatballs did not come up to accepted standards of either freshness or flavour. To mark their displeasure, not a few disposed of the offending entreè by placing the meatballs in the large aluminium teapots in use at the time.

That night in the big study Father Lowry prefaced his comments on the incident with the proclamation "Gentlemen: I'm afraid there is a devil amongst us"! For once, however, an alleged diabolical intervention redounded to the advantage of the student body. Meatball quality improved noticeably from that day forward.

Stringent rationing kept even the mildest of luxuries to a minimum. I don't think I ever saw actual sugar during my time at St. Kieran's. No doubt the regulation one pound per person per week had to be spread over the whole culinary

spectrum. It was hard to detect its presence in the tea but we did have reasonably sweetened daily deserts of bread pudding and stewed apples, a fruit which two college orchards provided in ample supply.

The 'penny print' described not just the diameter but the thickness (or rather thinness) of the particle of strictly rationed butter (4 oz. each per week) that adorned our plates at mealtime. Sometimes a student, for whatever reason happened to be absent from his spot at table. At the end of mealtime, just prior to the start of our exit from the refectory, his 'print' was removed from his place and stuck under the table to be retrieved for consumption at a future sitting. During the course of the meal, nobody would have dared touch the superfluous 'print'.

'Feckin' or appropriating butter prints was a sufficiently grave felony to warrant thunderous clerical wrath and summary retribution. A surreptitious peep into prefect Dan Cadogan's 'book of evidence' found the crime referred to as 'stealing butter', thus elevating the misdemeanour to the imposing category of petty if not of grand larceny.

# ENDURING 'FIVE WINTERS' COLD'

Perhaps more difficult to endure than the privations of the refectory was enduring 'five winters' cold'. Adequate fuel just wasn't available. Heating furnaces designed for coal, just could not, on a diet of timber, produce the calories needed to raise the temperature of pipes or radiators to the minimum necessary for any degree of physical comfort.

In winter, one wore one's overcoat constantly, indoors and out. The same garment spread atop the bedclothes helped keep one warm at night. Severe chilblains were endemic.

During two particularly vicious winters, snow sliding from overhanging eaves crashed down through the glass roof of the 'Ambulatory', the long hall that ran the full length of the north wing and provided shelter during wet recreation periods. For days on end, much of indoors slobbered under several inches of water. All systems, hot and cold, froze solid, forcing the kitchen staff to use melted snow for cooking.

The 'flu', an unfailing annual visitor during the post-Christmas term, raced through students and staff, adding to the general misery. In those days one often cynically questioned the appropriateness of the college motto, *Hiems Transiit*. In 1947, it was St. Patrick's Day before the deep

snow of the preceding *hiems* eventually melted and our world at long last dried underfoot.

True to the ancient maxim, however, of the ill wind that manages to blow somebody good, privations of 'Emergency' days were not without their pleasant side-benefits. Due to the financial and logistical difficulties of catering for 250 hungry souls in the depths of wartime winter, the college authorities, with – for once – the unqualified approval of the student body at large, decided that we should have five full weeks of Christmas vacation lasting until January 25th. of the new year.

Despite all the hardships and privations, college life in the wartime forties had its own brightness and vitality. Friendships forged in those faroff days still endure. All of us cherish warm memories of staff members who took a personal interest in our welfare though we hardly appreciated it at the time.

# A CLASSICAL ADDICTION

Who could ever forget the marvellous Peter Byrne, classical genius, intelligent Christian gentleman, sparkling *raconteur* and icon of generation after generation of St. Kieran's students? Sadly, except for some very short intervals, when he substituted for one or other of our Latin or Greek teachers, and during weekly senior grade French class, I did not have the privilege of sitting at his feet as one of his regular pupils.

The French class, loosely so termed, was the sole gesture to linguistic modernity permitted by a college establishment 'high' on Classics to the point of addiction. St. Kieran's status as Ireland's premier Classical college would, it was felt, be diminished by any concession to the world of modern languages.

Since French was not an examination subject, the unpressurised atmosphere of the class allowed for easy rapport between his students and 'Good Kind Mawstah' as Peter often referred to himself (as in, "Kevin Lynch, please report yourself to the Dean for assaulting Good Kind Mawstah with a piece of meat"!).

Neither we nor our tutor confined ourselves to the study of the French tongue. Peter welcomed red herrings and it took just the smallest nudge to divert him onto any of the academic or geographical highways that he had traversed over a long and (it would seem) fulfilled lifetime.

Latin and Greek classics were, of course, his lifeblood. His phenomenal memory, of which he

was modestly proud, enabled him to quote them at will or at random and make them come alive for us

The fact that the current forum was the French class bothered him not at all. Sounds always charmed him. He often spoke of the intense intellectual pleasure he derived from reciting the rhymes from Smith's Latin Grammar that had helped him master his Latin syntax as a boy in Clongowes Wood College, particularly,

Masculine are fons and pons, Hydrops, torrens, gryps and mons; Calyps, rudens, oriens; Dens and tridens, occidens.

He would rattle off the thirty-six third-declension masculine nouns ending in -is, pausing en route to remind us that 'causes', meaning a net, was found in the plural form only. The more precocious of us thought we detected the ghost of a smile when he translated as 'tail' the penultimate and most masculine of them all.

# **ACCOUNTS OF ODYSSIES**

Peter's odyssies to the farthest corners of the earth provided him with endless anecdotes about his adventures in the many lands to which his meanderings had taken him. That his stories were true was attested to by the fact that no matter how often he repeated them, they never varied in even the slightest detail. His enjoyment of travel was always enhanced by the number of his former students whom he had fortuitously run into in the remotest of locations.

He often told of the St. Kieran's alumnus who once hailed him from a train window in a station somewhere in India. Classical studies had never been the forte of this particular student. However, before either could initiate a conversation, the train began to pull out. The solitary and impeccably grammatical Greek phrase that reached Peter from the train window was the words that translated as 'the beautiful woman' .... "only that and nothing more". The two were never to meet again but Peter always claimed that this encounter alone justified his long career as a teacher of classics.

Peter hated pomp and hypocrisy and never attempted to conceal a strong aversion to the wrong kind of clericalism."If there's anything I can't stand, Laddie", (he always addressed us as Laddie), "it's a bumptious cleric".

He often commented on the saeva indignatio so characteristic of holy men. A pet phrase he had frequently endured from the thundering occupant of a local pulpit grated hugely on his aesthetic and theological senses, "Traitors! their hands purpled with the blood of a murdered God!" The printed word does scant justice to Peter's precise mimicking of the Sunday rhetoric or to his disgusted refutation of its blatant heresy, "Laddie, You can't murder God"!

I hope we meet in Heaven. If any scintilla of annoyance has managed to seep into his mansion there, I feel it must be occasioned by the word 'Professor' carved on his tombstone. He continuously voiced his annoyance of being referred to by that title. Time and time again he repeated his disavowal, declaring, correctly, that 'professor' is a title proper only to those who teach in a university or major seminary.

# SIMPLE DEMANDS

In his heavenly home, I feel that Peter's demands would be simple. Sometimes asked why, with such rare talent at his disposal, he had never gone to follow his destiny in a foreign and perhaps fairer clime, he invariably retorted, "Here the climate is tolerable, the girls are good looking and the stagger juice is not bad". For Peter, one feels, Heaven need hold no more.

I hope to be forgiven for so disproportionately long a reminiscence on Mr. Byrne; I feel few St. Kieran's students in the decades preceding and following my time there will resent the liberty. Many books could be written about him. None could do him complete justice.

Certainly, in a piece such as this, it would be impossible to pay condign tribute to him or to any of the men (it was all men then) who had such a hand in our formation. One hopes, perhaps during retirement days, to do them a little more justice. Maybe it is a task that survivors of those distant days might collaborate on. Maybe.

# A CONSIDERED JUDGEMENT

At the best of times, boarding school life is rough. A world war, even in a non-belligerent land, could not make it any less so. Still, one's memories of those bygone days are, for the most part, happy. Horrors, though some undoubtedly did occur, were not the rule. Most staff members, clerical and lay, were just and conscientious and maintained an interest in us long after we had scattered. "If severe in aught, the love they bore to learning was at fault" and it is easy to pardon their failings.

One wonders how they would have coped with the world of to-day's youth, when the certainties and sanctions of those distant days no longer inspire reverence or discipline. I suppose the age produces the men and, happily, nowadays, the women, who can cope with a world unimaginable in our wildest dream of those days. May St. Kieran's long prosper at their hands for those are the hands that hold a big portion of tomorrow's Ireland.

Eamon Horgan, a native of Clinstown, Jenkinstown, Co. Kilkenny is a member of the Missionary Society of St. Columban who has ministered in The Philippines for most of his priestly life.

#### - BOOK REVIEW

# The Catholic Church and the Famine THOMAS McGRATH

Donal A. Kerr: A Nation of Beggars'? Priests, People, and Politics in Famine Ireland 1846-1852 (Clarendon Press, Oxford, 1994), pp 337.

In 1982 Professor Donal Kerr published *Peel, Priests and Politics,* a magisterial study of the relationship between the government of Tory prime minister Sir Robert Peel and the Irish Catholic Church in the period 1841-1846.

This present book is an important continuation of that work, marked by the Kerr hallmark of judicious and fair-minded scholarship. It is a thorough survey of the relationship between the British government during Lord John Russell's Whig administration of 1846-1852 and the Irish Catholic Church.

Inevitably therefore its themes are the Great Famine, the Repeal Movement and the Young Ireland 1848 rebellion, the Queens Colleges controversy, Russell's idea of state payment of the Catholic clergy, the Synod of Thurles and the Ecclesiastical Titles Bill. All of these are covered with skill and authority by Dr. Kerr who, until his recent retirement, was Professor of Ecclesiastical History at St. Patrick's College, Maynooth.

# A TRAGIC MISUNDERSTANDING

In the long and inglorious history of Anglo-Irish relations no chapter exposes the brutal realities of that relationship with such stark clarity as the Great Famine. What this book illustrates above all else is how the tragic misunderstanding of centuries between England and Ireland contributed significantly to the number of Famine dead.

Ethnic and sectarian tensions, reaching a height in the 1840s, seriously exacerbated a prevailing unwillingness to do very much for the Irish at their time of greatest crisis. This proved Daniel O'Connell's contention that although Ireland was part of the Union from 1801, the Union was largely meaningless when Ireland's need camr to predominate.

This book takes its title from the remark of the Archbishop of Cashel and Emly, Michael Slattery, to Laurence Renehan, president of Maynooth College, in June 1847, that the system of relief an incapable government had inflicted on the country had created 'a nation of beggars'. Even the cautious Slattery could write of 'the extermination going on under the protection of the law.' Dr. Kerr clearly indicts the British government for washing its hands of

financial responsibility for famine relief from mid-1847 to the end of the disaster in 1850.

The revisionist view of the Famine as exemplified in R. Dudley Edwards and T. Desmond Williams (eds) *The Great Famine, Studies in Irish History 1845-52* (Dublin, 1956) minimised government responsibility, and diluted the severity of the suffering of the Famine victims. This approach has been well and truly undermined as all the leading young historians without exception revert to what might be called a traditional interpretation.

Kerr thus joins the consensus among historians such as James H. Donnelly Jnr, Peter Gray, Christine Kinealy, Joel Mokyr, Cormac Ó Gráda, Kevin Whelan etc., which maintains that the British state cannot be absolved of all responsibility for the deaths of one million of its citizens and the forced emigration of another million.

# A WEAK LEADER

Lord John Russell, as prime minister, emerges from this study as a weak political leader, full of goodwill and ill-advised schemes for Ireland's improvement, including, above all others, an idealistic attachment to the idea of the state payment of the Catholic clergy. This was a notion which had no chance of success in the contemporary *zeitgeist* but which dominated Russell's Irish policy for years. To move from such a position to the Ecclesiastical Title Bill amidst a sectarian explosion suggests blatant political opportunism and is a reflection of just how naive and unrealistic state payment of the Catholic clergy was in the first case.

While Russell was highly critical of landlord conduct during the unprecedented and extraordinary mass evictions of the later Famine years, which were a by-product of his government's Irish policy, he was unable to do anything to save lives. He was incapable of controlling his own cabinet where the Home Secretary, Sir George Grey, the Secretary for War, Earl Grey, the Chancellor of the Exchequer, Charles Wood, the Foreign Secretary, Lord Palmerston, and the Postmaster-General Lord Clanricarde, amongst others, displayed an ignorance of Irish realities and contempt for the Irish untempered by any notable sympathy for their plight. Likewise the devious Lord Claredon as Lord Lieutenant of Ireland and the unrelenting Charles Trevelvan as Under-Secretary to the Treasury were not notable for their consideration for the Irish.

How did the Catholic Church react to the Famine? Dr Kerr's chapter on this question is entitled 'The Hecatomb and the Church's Silence?'. Individually the response of the Catholic clergy to the outbreak of the Famine was to do all they could for their parishioners. They worked, as one pro-government source, Thomas Spring Rice, Lord Monteagle, stated, like 'tigers' to defend their flocks from starvation, trying every stratagem to prevent the worst.

The clergy could hardly credit Russell's change in August 1846 from Peel's policy of limited state intervention to one of *laissez faire* and they petitioned the government for redress but to no avail. Parish priests sat on relief committees and did all in their power to counteract the apparent indifference of the State. They often sat on these committees alongside Protestant rectors – though some campaigning proselytism inhibited good relations in certain parts of the country, notable Connemara, Galway and Kerry, as the Famine wore on and left an ugly aftertaste.

The Catholic clergy worked hard during the Famine, as there were many among their parishioners who foresaw immediate death as inevitable and consequently crowded to church services such as the 'stations' to prepare for the end. Priests were on constant call from one end of their parishes to the other to attend the dying. Many clergy of both denominations (at least 36 priests in 1847) died themselves from famine fever contacted in the course of carrying out their duty.

# THE CHURCH'S RESPONSE

The state's policy on the Famine made the Catholic clergy increasingly bitter. Paul Cullen's uncle, the Kildare and Leighlin priest Rev. James Maher, commented (4th. December 1847) on the dilemma facing the clergy that 'if they raise their voice against oppression they run the risk of being accused of exciting to murder'.

The Catholic clergy who made valiant efforts to prevent outrages during the Famine suffered the indignity in the British press, notably in *The Times*, of being blamed for inciting violence in Ireland. In the House of Lords, Lord Farnham accused the Roscommon parish priest, Rev Michael McDermott, of inciting the murder of Major Denis Mahon of Strokestown House on 2nd. November 1847.

The English Catholic nobleman, Lord Shrewsbury, wanted to see clerics such as Archdeacon Laffan of Fethard disciplined for his fiery denunciation of Britain's Famine policy. Most, though not all, were constrained in their angry denunciations of government policy by the fear of prodding their flocks into violent rebellion which they invariably, as in 1848, did much to restrain.

How did the Catholic hierarchy respond to the Famine? They were cautious to the point of timidity and collectively they were slow to act. There was no tradition of speaking out as one on social isues and in any case they were sharply divided among themselves. This division dated back to 1838 when Archbishop John MacHale of Tuam denounced the state sponsored system of national education even though his episcopal colleague, Archbishop Murray of Dublin, sat on the board of national education. Before too long an episcopal controversy had escalated to the stage where both Catholic archbishops were writing long letters against one another in the public press.

In the 1840s MacHale led opposition to Peel's reforms, which were intended to be pro-Catholic. He was joined by Slattery of Cashel and they lined up against Murray of Dublin and Crolly of Armagh who were inclined to accept the good faith of the government. For their pains the latter were denounced as 'castle bishops'.

#### A VALIANT EFFORT

MacHale was pro-repeal and had so often denounced government policy in Ireland that his accurate forecasts of the Famine did not carry any weight in official circles. Thus when MacHale lambasted Russell's new departure in August 1846 with the words 'You might as well at once issue an edict of general starvation' he was prescient but no one in power paid much attention to him. In their own dioceses bishops did as much as they could. It should be noted that Anglican bishops in English dioceses sent funds to their Irish counterparts.

Voluntary agencies did good work during the Famine and Irish emigrants contributed generously. The British Association in London and the important early work of the Society of Friends are well known as examples of what could be done. Queen Victoria issued a Queen's Letter early in 1847 calling for English support for the Irish which received a good response; a second Queen's Letter later in 1847 was however a failure.

The Catholic world was sympathetic to the well-known travails of Irish Catholics and well-disposed to be responsive during the Famine. Money poured in to Archbishop Murray of Dublin from Catholics overseas as the scale of the Famine was publicised. In March 1847 Pope Pius IX issued an encyclical to the universal church calling for prayers and financial relief for Ireland. Catholic bishops throughout Europe and the world but especially in France and America responded enthusiastically by – for example – foregoing their Lenten collections for Ireland.

The Irish bishops disagreed on how this money should be distributed. Archbishops Murray and

Crolly wanted to give it to the Central Relief Committee in Dublin, an interdenominational body, whereas Archbishops MacHale and Slattery insisted that funds subscribed by Catholics for Irish Catholics should be directed straight to the bishops in the dioceses which needed them for distribution to the parishes. The latter view prevailed. In October 1847 the bishops finally published a stinging collective statement challenging English views of the Irish, asserting the right to life as superior to property rights, and denouncing the government's policy on the famine in the strongest manner.

### A NEW INFLUENCE

The arrival of Paul Cullen from Rome as Archbishop of Armagh and Papal Legate to the Synod of Thurles decisively tilted the hierarchy towards the MacHale-Slattery axis, defeating Murray's party – though the latter staged a dogged rearguard action. Cullen wrote to Rome that the question to be decided was 'whether the Pope ought to rule the Church in Ireland through the majority of the bishops, or whether, on the other hand, the English government ought to rule it by means of the Archbishop of Dublin'. Murray, states Kerr (p. 308), was suspected of being 'too trusting and compliant' in his relations with the government and 'that was at the root of the dissension'.

Interestingly Kerr notes (p. 308 fn.) that there are hardly any letters documenting Murray's contacts with the government in his manuscript papers in the Dublin Diocesan Archives. When Murray died in 1852, Cullen became Archbishop of Dublin and his and Rome's victory was complete.

The early 1850's was an exceptionally bad period for interdenominational relations in Ireland. The strongly anti-Catholic Clarendon denounced the 'mummers of Thurles' for upsetting government plans for the Queens Colleges by insisting on a Catholic university. In England the re-establishment of the Catholic Hierarchy in 1850 lead to Archbishop Wiseman's injudicious pastoral 'Out of the Flaminian Gate'. The perceived 'papal aggression' sent English Protestants into paroxysms of anger and gave Lord John Russell (despite belonging to a party which propounded religious liberty) the opportunity to denounce Catholic practices as 'the mummeries of superstition', a statement which was hugely counter-productive in Ireland. Amidst the degenerate politics of intense sectarianism the penal Ecclesiastical Titles Bill was passed despite the efforts of 'the Irish Bridge' or as their opponents called them 'the Pope's Brass Band'.

Dr. Kerr is a master of his craft. He writes with an admirable disinterested equanimity and balance. As usual he demonstrates not just a deep knowledge of the British context but also of the European, particularly the Italian and French, dimension. As in his previous work on Peel, his understanding and re-appraisal of Lord John Russell is of the highest quality. The Dublin-London-Rome triangle is well covered. Throughout the nineteenth century the Irish Catholic hierarchy were always fearful that Rome, under British influence, could not be trusted to pronounce in the best interest, as they saw it, of the Irish Church.

Careful proof-reading would have eliminated some dating and geographical mistakes. O'Connell's Clontarf meeting was scheduled for October, not September, 1843 (p. 2). In 1848 Hally, not Walshe (p. 107), was Bishop of Kildare and Leighlin. The parishes of Carrick-on-Suir and Puckane in County Tipperary have both been alienated from the county - in the former case (p. 134) to County Waterford and in the latter (p. 143) to County Clare. Mitchel was transported in the first instance to Bermuda not Van Diemen's Land (pp. 143, 145) in 1848. Corcoran, not Cahill, was parish priest of Mullinahone (p. 161) in 1848. In the index (p. 361) this error is compounded as Cahill has become the Rev D. W. Cahill, the well-known contemporary polemicist. James Maher's parish was not Graiguenamagh (p. 186) but Carlow-Graigue. However these are minor errors which do not detract from the overall significance of this distinguished work.

In 1996 the Columba Press, Dublin, published Dr. Kerr's work *The Catholic Church and the Famine* (price £5.99) which deals with the themes raised above, utilising priests' letters to give eyewitness accounts of the Famine. This work is an interesting and useful ninety-six page monograph aimed at a popular audience.

Dr Thomas McGrath is a native of The Park, Ballingarry, Co. Tipperary. He was a student of St. Kieran's College, Kilkenny (1973 - 1975). He holds doctorates in history and in education and lectures in Ecclesiastical History at St. Patricks' College, Maynooth.

# BOOK REVIEWS -

# Parish and local history comes of age in Ossory

While there has been a rich tradition of publication in regard to parish and local history in the diocese of Ossory, in general the efforts have not always been as comprehensive, well-organised or well-produced as their sponsors would have wished.

With advances in publishing technology, design and scholarship in recent years, however, there has been a marked improvement in standards of research, writing and presentation and it has now reached the stage where every parish can aspire to a quality account of its past.

#### A PLACE APART

Divided from the main Ossory diocesan territory by a matter of a dozen miles or so, Seir Kieran is an enclave formed around the village of Clareen in Co. Offaly, and surrounded by the see of Killaloe.

Once the location of the cathedral church of Ossory, Seir Kieran can lay claim to having the oldest monastic tradition in Ireland and also to being the only parish area in Ossory to maintain its medieval or pre-Reformation form. Although its archaeological secrets have never been revealed through lack of professional excavation, it is commonly regarded by scholars as one of the most potentially rewarding and complex monastic sites of its type.

All of this becomes evident as one reads Approach the Fountain, a history of Seir Kieran produced by the local branch of the Irish Countrywoman's Association to celebrate their 25th. anniversary, and written by Kieran Troy, a student of St. Kieran's College, who is a native of Kilmaine in the parish.

Published in 1992, the book covers the story of the area from the arrival of St. Kieran as a 5th.-century contemporary of St. Patrick, through early Christian times, the Norman and later conquests, the Reformation period and the destruction of the monastic tradition, the Land War and 'The Troubles'.

The book reproduces reminiscences of the Clareen district's life and times from residents and also features contributions from natives who have gone further afield.

# ALONG THE BORDER

The Chapel District of Ballyouskill Attanagh is a 400-page account by Dermot Dorgan of a sub-district of the parish of Ballyragget formed in 1763. Straddling the Kilkenny-Laois border, there is a wealth of his-

tory in this compact area, and the book covers each aspect of community life in a comprehensive and organised way.

After a general history of the area and its settlement in recent centuries, an account is given of the history and gravestone inscriptions of Rosconnell, the area's outstanding monastic ruin, followed by a review of the history and antiquities of each townland.

The progress of both the Catholic Church and Church of Ireland down through the years is reviewed, with a short biography of each priest and minister who served in the area (the Catholic Church list ends with Rev. James Brennan and Rev. John Duggan, both well-known to St. Kieran's students – and the present parish priest of Ballyragget is Canon Percy Grant, a former bursar at the college).

St. Kieran's connections are evident too in the biographies of distinguished natives – they include Bishop Staunton of Ferns, a former college president (1928-39), and Fr. John Kennedy, long a member of the college's teaching staff (1938-68). Seven natives of the area ordained from St. Kieran's are also listed – Thomas Brennan (1784), Michael Kavanagh (1816), Thomas Doheny (1883), John Buggy (1916), Denis Mooney (1931), Philip Purcell (1943), and Thomas Palmer (1958).

Also notable in the area is the tradition of academic and missionary endeavour by natives of the area who joined the Holy Ghost (now Holy Spirit) order. The lives of eight of them, including Frs. Michael and Kevin Doheny, are noted here.

Of interest too are the area's connections with the foundresses of the St. John of God order, long associated with the college. They were Mother Visitation Clancy, born at Fermoyle in 1842, and Mother Philip Barron, born in Lowhill in 1839, established the order in Wexford in 1871.

Education, agriculture, natural history, sport – all are given due attention in what must be regarded as a model of its type.

#### CHRONICLING COOLAGH

Coolagh in the parish of Callan is similar in status and size to Ballyouskill. The inspiration for its publication came from Canon John Brennan, a former parish priest, and the result is an informal and well-presented account of many aspects of parish and community life (Callan has the advantage of a resident artist of international repute, Tony O'Malley,

and he has generously given two paintings to decorate the dust jacket).

Edited by Michael O'Dwyer, of the staff of St. Kieran's College, and with a foreword by Bishop Forristal, the book is a delightful compilation of history, reminiscence and observation. Frs. James Brennan and Joe Delaney, both formerly of the college staff and the former now P.P. Callan, contribute pieces and there is a full listing of gravestone inscriptions and antiquities in the area.

Produced by the commmittee formed to mark the centenary of Coolagh Church in 1996, the book contains an account of the building and family associations of Coolaghmore House, and the school memories of Nell Leahy, one of a number of local characters whose lives are briefly summarised in the book.

# OTHER PUBLICATIONS

A former student of St. Kieran's, John Doyle of Brownstown, Kilkenny, has had a lifelong interest in the history, folklore and environment of his native parish, St. John's in Kilkenny city. Over several years he has been collecting material and interviewing older peopleabout memories and customs of the past. He saw his life work's published in *An Historical Survey of St. John's, Kilkenny: History, People and Antiquities*. In particular, he has given a detailed account of gravestone inscriptions in the parish cemeteries.

As we go to press, another book on St. John's Parish is being published; this is a history of the schools of the parish compiled and edited by Dan McEvoy.

More recent past pupils Séamus Costello (son of former college Irish teacher, the late Éamonn) and Kieran White have produced a pictorial record of life in Kilkenny from old photographs. In a similar format, Fr. Seán Ó'Doherty, parish priest of Durrow and currently Chairman of Kilkenny Archaeological Society, has produced a pictorial history of his parish area.

All of the above books are published locally and are available through the authors, local parish groups or in Kilkenny City bookshops.

# COLLEGE REVIEW



Group shown at the official announcement of the National University of Ireland Maynooth Outreach Programme at St. Kieran's College in March 1997: Front row, l. to r.: Monsignor James Cassin, College President; Ms. Joan Burton, Minister of State; Dr. William J. Smyth, Master, National University of Ireland Maynooth; Mr. John McGuinness, Mayor of Kilkenny;

Second row, l. to r.: Ms. Fiona O'Sullivan, Principal, Kilkenny City Vocational School/Ormonde College; Mr. Paddy Donnelly, City and County Manager; Mr. Brendan Neary, President, Kilkenny Archaeological Society; Mr. Pat O'Neill, Group Managing Director, Avonmore Foods plc; Mr. Séamus Pattison, T.D.; Bishop Noel Willoughby; Bishop Laurence Forristal;

Third row: Dr. Vincent Comerford, Deputy Master and Professor of History; Dr. Tom Collins, Centre for Adult and Community Education and Dr Peter Carr, Registrar, National University of Ireland, Maynooth.

# THE CHANGING FACE OF ST. KIERAN'S

College Report Secondary School Report

# COLLEGE REPORT

# St. Kieran's College 1992-1997: An institution in transition

Over the past five years, St. Kieran's College has been an institution in transition at every level.

Although today's St. Kieran's looks physically much the same as it did twenty-five years ago but the structures, the personnel and the activities on what is now in effect an extensive and diverse campus have changed beyond recognition.

That change has been particularly rapid in the period since 1994. During that time two new institutions were established as the seminary division, which had educated more than 1000 priests for missions across the world, came to the end of the current phase of its existence.

Other major events included the appointment of the first lay principal to the secondary school since the foundation of the college, and the appointment of a new President, Monsignor James Cassin, in succession to Monsignor Michael Ryan.

The first of the new institutions to be established was CREIDIM, an educational centre for adult religious formation which offers a wide range of courses in theology, scripture and pastoral care.

The second was an Outreach Centre of the National University of Ireland at Maynooth (which itself received its own independent status in 1997). The NUIM satellite campus at St. Kieran's now has its own administrator, organising committee, academic consulting group and instruction team. It offers a B.A. degree course in Local and Community Studies.

The new President of St. Kieran's, Monsignor James Cassin, is a native of Coolroebeg, Thomastown, Co. Kilkenny and was educated at St. Kieran's College (1961-66), and the Irish College in Rome where he studied at both the Lateran and Gregorian Universities and graduated as Licentiate in Sacred Theology.

He was ordained in 1972 and following postgraduate study was appointed (on loan) to the Diocese of Hexham and Newcastle, where he spent two years on a pastoral assignment in Hartlepool.

He joined the staff of the college in 1975 as Lecturer in Moral Theology and was appointed Director of the Seminary in 1987.

He has also acted as Chairman of the Ossory Council of Priests, Secretary to the Clerical Fund Society, and Judge Advocate at the Dublin Regional Marriage Tribunal.

#### FIRST LAY PRINCIPAL

In 1994, Micheál Ó Diarmada, a member of the staff of the college since 1968, took over as principal of the secondary school from Fr. Nicholas Flavin who left to pursue further studies (see Secondary School section).

Micheál Ó Diarmada is a native of Mullinavat and was educated at Mount Sion C.B.S. and Maynooth, where he graduated in Celtic Studies. He taught Irish and Modern Languages at the college for almost thirty years and was appointed



IN TRANSITION: Monsignor Michael Ryan hands over to new College President Monsignor James Cassin (left); new secondary school principal Micheál Ó Diarmada takes over from Fr. Nicholas Flavin, as Monsignor Ryan looks on.

vice-principal in succession to John Collins in 1994. His wife Mary is a former member of the teaching staff of the college, and they have three children, Aeidín, Meagh and Aoife.

Richard McEvoy, a brother of former principal Fr. Séamus, became vice-principal under the new arrangement.

Monsignor Michael Ryan, who retired as President in 1995 on his pastoral appointment as P.P. Castlecomer, was ordained from St. Kieran's in 1967. A native of Cellarstown, Kilkenny, he had been a member of the teaching staff since 1973 where he was catechist and school chaplain.

He was appointed President in 1990 in succession to Monsignor Martin Campion, on the latter's appointment as parish priest of Danesfort.



At presentations to Msgr. Michael Ryan to mark his departure from the college were (l. to r.): Denis Carey (Past Pupils' Union), Msgr. Ryan, Christine Kelly (Staff), and Micheál Ó Diarmada (Board of Management).

#### Combined Staff of Seminary and Secondary School 1994



Front row, left to right: Fr. Kieran Kennedy (Administrator), Margaret McDermott, Ann Wymes, Fr. James Cassin (Director of Seminary), Msgr. Michael Ryan (President), Fr. Nicholas Flavin (Principal), Micheál Ó Diarmada (Vice-Principal), Valerie O'Shea, Christine Kelly.

Second row: Fr. Éamonn O'Gorman, Sámus Knox, Tom Hogan, Tomás P. Ó Murchú, Séamus McGurran, Michael O'Dwyer, Jean Fitzpatrick, Nuala O'Keeffe, Bernie Clarke, Tommy Lanigan.

Third row: Pat O'Reilly, Maureen Meany, John Quane, Jim McAuley, Arthur Anglin, Bernadette Dowling, Pat Cullen, Deirdre Phelan, Tom Looby

Fourth row: Neil Connolly, Fr. Dan Carroll, Fr. Richard Scriven, Nicholas Cashin, Philip Walsh, Fr. Willie Hennessy, Denis Philpott, Pat Murphy

Fifth Row: Michael Forrest, Jim Carew, Fr. Paddy Bollard, Larry Cullen, Don O'Connor, Dick McEvoy, Gerard Buckley

Back row: Fr. Feargus Ó Fearghail, Fr. Tom O'Connor, Charlie Lynch, Adrian Finan

# CREIDIM Centre achieves its goals in the Decade of Evangelisation

A pastoral education centre established at St. Kieran's College in 1994 has achieved significant progress in realising the goals of the Decade of Evangelisation proclaimed by the church.

In June 1993 Bishop Forristal set up a committee to discuss renewal and ongoing formation for the entire church community in the diocese of Ossory.

This initiative took place against the background of the proclamation of the Decade of Evangelisation, a period of renewal and development in preparation for the Milennium and the imminent publication of the Universal Catechism.

Following the initial deliberations of the committee, it was agreed that a diocesan plan for renewal and ongoing formation would be produced with the following aims:

- 1. to increase collaboration between all the baptised of the diocese;
- 2. to co-ordinate renewal and formation already taking place in the diocese;
- 3. to hear and respond to the needs of the people in the parishes;
- 4. to make the formation resources and expertise of the diocese more readily available.

In February 1994, a draft plan was presented to the bishop. The name CREIDIM was given to the plan and this name has since been recognised as representing the initiative for the education and formation in faith of the people of the diocese in challenging times.

It was also proposed that this new initiative would form part of the mission of St. Kieran's College, and that the educational and formation resources formerly available to the seminarians would now be provided to the participants in courses organised in the college by CREIDIM.

Through CREIDIM it was hoped that people could enrich their faith by participating in seminars and workshops on prayer, theology and community building.

In its mission, CREIDIM would seek to develop courses of national appeal with all participants invited to share responsibility for creating a living community of faith. The centre would also seek to provide an appropriate framework for dialogue and formation of laity, religious and priests alike.

For many, formation in matters of faith ceases when their formal education ends, despite the fact that knowledge and experience in other areas of life develop apace in keeping with a rapidly changing society.

#### DIFFICULTY IN COMPLEXITY

It is no wonder then that faith may run into difficulty when it meets with the complexity of modern living – where, as has been said, 'we live in a supermarket of ideas and thus nobody has a monopoly of credibility or adherence'.

This was part of the rationale behind the establishment of CREIDIM. To implement it, manage it and evaluate progress and performance, it was planned to establish a steering committee appointed by, and reporting to, Bishop Forristal.

The plan was approved and Fr. James Cassin was appointed first Director in August 1994. In 1995, Elizabeth Ruth was appointed secretary.

Since its opening, almost forty courses have been organised in the centre. From the beginning the need for formal planning was recognised and a course planning group was set up. As a result of their work, Sr. Nora McCarthy, a Presentation





Msgr. James Cassin, College President and first director of the CREIDIM Centre on the steps leading down to the new facility, located in the former recreation hall of the seminary; and (right) a discussion group in session in the main resource/study area.

Sister, was appointed course co-ordinator for Parish Leadership in 1996.

The course itself was launched later in the same year and was attended by priests and people from all over the diocese. Over a period of fifteen weeks, participants address the current needs of the church and are given training to help them begin the process whereby all the baptised are enabled to play their proper role in the life of the church.

#### A PASTORAL SUPERVISION PLAN

A pastoral supervision plan is then put in place which supports the work already begun and offers resources as the need arises. A threemonthly series of meetings and a parish leadership newsletter assist in evaluation and in the ongoing work of renewal at local level

Speaking at the opening of the CREIDIM Resource Centre in 1996, Bishop Forristal said:

'As adults, we need a deeper insight into the reality in which we live. It is the ongoing task of the Christian to evaluate the contemporary world in the light of the gospel of Christ'.

Adult religious education is an exercise leading us to understand what we believe and why we believe it, and in this way to be led to live our lives more richly within the Church and society.

Ongoing education is not merely academic, but should have an impact on our personal lives and on day-to-day life in community and parish. It is significant that the diocesan catechetical team and the diocesan youth agency have both formed associations with CREIDIM.

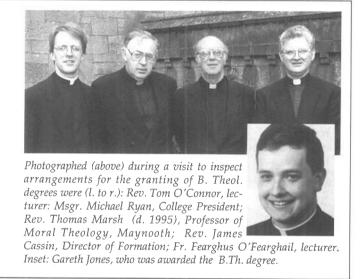
The work of CREIDIM responds to the need for continual renewal of faith so that each generation of Christians will be enabled to live full and fruitful lives, because 'each generation is a new continent to be won for Christ'.

Iames Cassin

# Maynooth-St. Kieran's links in Theological Studies

A theology course made available under a special arrangement with Maynooth, through attendance at lectures and undertaking of special assignments in St. Kieran's itself, served as a precursor to the establishement of the Maynooth University Outreach Centre.

In 1993, Gareth A. Jones became the first seminarian in the history of St. Kieran's to obtain a degree in theology (B.Th., achieved with distinction) while a student at the college. A native of Newport, Wales, Gareth was educated at St. Illtyd's De la Salle College, Cardiff, and entered St. Kieran's in 1988. He was ordained to the priesthood in St. David's Church, Maesglas, Newport on June 10th. 1994 for service in the Archdiocese of Cardiff.





A group representing the Catholic Church and Church of Ireland in north and south visited St. Kieran's in January 1994. Photographed with a group of seminarians and college staff are (left to right): Monsignor Michael Ryan, College President; Rt. Rev. Samuel Poyntz, Bishop of Connor; Most Rev. Anthony Farquhar, Auxilary Bishop of Down & Connor; Dean Norman Lynas, St. Canice's Cathedral; Most Rev. Laurence Forristal, Bishop of Ossory; Rt. Rev. Noel Willoughby, Bishop of Cashel, Ossory, Ferns and Leighlin.

# ECUMENICAL CONTACTS



The newly-appointed Church of Ireland Bishop of Cashel, Ferns and Ossory, Bishop John Neill and Mrs. Neill paid a courtesy visit to St. Kieran's College where they were received by the President, Msgr. James Cassin.

# St. Kieran's becomes a university campus in historic link with NUI Maynooth

A linking of two of Ireland's longest-established educational institutions has resulted in a vibrant and hopeful development that may yet bring full-scale third-level education facilities to Kilkenny city.

Only thirteen years separates the founding dates of St. Kieran's College, Kilkenny (1782) and St. Patrick's College, Maynooth (1795). St. Kieran's role as a seminary began in 1792, just three years before Maynooth was established.

Down through the years, Kilkennymen have featured prominently in the history of the national seminary and its university campus. Many hundreds of Ossory clerics have been educated there. Former St. Kieran's students and staff members have gone on to academic prominence at the Kildare college – Fr. Walter McDonald, Bishop Peter Birch, Fr. William Meany, Bishop Martin Drennan, Fr. Tom Norris. And many Kilkenny lay students had graduated from Maynooth faculties in the thirty years since the college opened its doors to a wider constituency

So it was fitting that St. Kieran's and Maynooth should come together in an innovative experiment in adult education.

In the summer of 1996 discussions began between the two colleges with a view to establishing an outreach centre for Maynooth in Kilkenny. Maynooth had already been very active in outreach work, providing access to third level education to almost 3000 students between 1986 and 1996.

Proposals were presented by the Maynooth side and these were discussed at meetings held in September and October 1996. At these meetings Maynooth was represented by Dr. William J. Smyth, Master of the recognised college of the National University of Ireland at Maynooth; Professor Vincent Comerford, a native of Grangemockler and Professor of History at the College (Deputy Master); and Dr. Tom Collins (Director of the Adult and Community Education Centre). Dr. Peter Carr, Registrar at Maynooth, joined the delegation at the October meeting.

St. Kieran's was represented by the President, Fr. James Cassin, joined by Bishop Forristal and Fr. Kieron Kennedy, College Administrator, at the October meeting.

#### A MODULAR PROPOSAL

Central to the initiative was the provision of an off-campus, modular part-time degree for mature students, to be called the Bachelor of Arts in Local and Community Studies. This degree is the first of its type to be developed within the National University of Ireland system and was launched in Kilkenny in 1997.

Another novel element in the overall initiative



At the official opening of the Maynooth Outreach Campus at St. Kieran's were (front, l. to r.): Tom Collins, Director, Centre for Adult and Community Education (CACE), NUI Maynooth; Pat O'Neill, Avonmore Foods plc; Bishop Forristal; Noel Dempsey T.D., Minister for the Environment; Bishop Neill; Dr. William Smyth, Master of NUI Maynooth; Eileen Curtis, Campus Administrator; Msgr. James Cassin, College President; (second row): Dick Dowling, Chairman, Kilkenny Co. Council; Mary B. Ryan, Bríd Connolly, Sara Drea (Tutors, CACE); Pat Dalton, Bursar, NUI Maynooth; Jim Fogarty, County Librarian; Vincent Comerford, Professor of History, NUI Maynooth; Dermot Healy, Chief Executive, SOS; (third row): Peter Carr, Registrar, NUI Maynooth; Jim Walsh, Professor of Geography, NUI Maynooth; John McGuinness T.D.; Ann Ryan, CACE; Marion Lyons, Department of History, NUI Maynooth; (fourth row): Fr. Kieron Kenndy, College Administrator; Liam Horgan, AIB; Paddy Donnelly, City & County Manager; John O'Neill, FÁS; Fiona O'Sullivan, Principal, Kilkenny City Vocational School.

was the development of a 'tele-learning' facility at St. Kieran's. With this facility, it is possible to create a 'virtual classroom' in which a lecturer in Maynooth can deliver a lecture televisually to a student group in Kilkenny.

Following initial broad agreement and the presentation of a detailed proposal, the trustees of St. Kieran's agreed in principle in December 1996 to enter into a formal agreement for the establishment of the Kilkenny campus.

#### STEERING COMMITTEE ESTABLISHED

A steering committee was put in place to advise Maynooth firstly on how it might provide suitable academic programmes to meet the needs of its Kilkenny students, with the emphasis on providing courses for the business community and the socio-economically deprived. Secondly, it would mobilise local financial and political support for the project and secure the goodwill of the community generally. Thirdly it would support the provision of appropriate local facilities.

The Campus Steering Committee, widely representative of all sectors, was convened by Dr. Smyth of Maynooth following extensive consultation with trustees and local interests. It included:

Pat O'Neill (Managing Director, Avonmore plc);

Frs. Cassin and Kennedy and secondary school staff member Seamus Knox (St. Kieran's College);

Teresa Mullen (Bishop's nominee);

Dermot Healy (a former student of both St.. Kieran's layside and seminary, and Chief Executive of SOS /Special Occupational Services, Kilkenny);

P. J. Donnelly (Kilkenny City and County Manager);

John McGuinness (public representative, then Mayor of Kilkenny and now T.D.);

John Quane (secondary school staff member at St. Kieran's and member of the committee established to study third-level education options for Kilkenny);



Bishop Forristal speaking at the launch of the Maynooth degree course in the former Theology Hall at St. Kieran's.

James Fogarty (Kilkenny County Librarian);

Rev. R. J. Black (Headmaster, Kilkenny College);

Fiona O'Sullivan (Principal, Ormonde College and Kilkenny City Vocational School);

Eileen Curtis (Adult Education Officer, Kilkenny Vocational Education Committee);

Mary Dorgan (Regional Director, FÁS/National Training and Manpower Agency).

The establishment of the degree course was announced in March 1997 by Deputy Joan Burton, Minister of State at the Department of Foreign Affairs, who said that the development confirmed Kilkenny's status as a pioneering city in community and social development.

Bishop Forristal, in his address, welcomed the initiative and pointed out that it was in keeping with the founding vision of both colleges, which was to provide education for the people of their time: 'It says much for their present vibrancy, vitality and enthusiasm that today they are once again pioneering methods of furthering education by means of the latest technology.'

#### A SIGNIFICANT CONTRIBUTION

Dr. Smyth reinforced the point that the new partnership in Kilkenny would prove to be a significant contribution to the provision of improved access to third level education in the area, and Pat O'Neill predicted the emergence of Kilkenny as a major player in this sector, with courses on offer from sources other than Maynooth.

Bishop Willoughby of Cashel, Ferns and Ossory welcomed the venture as a significant development of the sterling work done by both Maynooth and St. Kieran's for over two hundred years in educating for the priesthood.

The public announcement of the project was greeted positively at all levels in Kilkenny as offering access to third-level education to those traditionally unable to attend university for a variety of socio-economic reasons.

In an editorial, the Kilkenny People noted:

The motto of St. Kieran's, *Hiems Transiit*, translated as 'The winter is past', will now take on a new meaning. When originally devised it referred to the lifting of the Penal Laws which forbade higher education to Catholics. It celebrated the end of religious suppression and the beginning of a new-found freedom to pursue higher studies. Does this week's splendid news imply the dawn of another era in which Kilkenny, for so long denied third-level education, is about to blossom into a new enlightenment?

Throughout the spring and summer considerable progress was made in preparation for the official opening of the project in October 1997. Promotion material was prepared and disseminated, information sessions were held, facilities were modified and students were interviewed.

Meanwhile, in June 1997, the Faculties of Arts, Science, Philosophy and Celtic Studies at Maynooth were formally constituted as an independent university, National University of Ireland Maynooth and consequently the provider of the proposed courses became known as NUIM.

Eileen Curtis, who had been Adult Education Officer with Kilkenny Vocational Education Committee and a member of the Steering Committee, was appointed NUIM Outreach Campus Administrator and Mary Delaney was appointed Librarian.

#### OFFICIAL OPENING

On Friday 24th. October 1997, the Minister for the Environment, Noel Dempsey T.D., officially opened the Maynooth University Centre in Kilkenny. The minister paid tribute to to the long tradition of extra-mural studies at Maynooth and congratulated the university for its new partnership with both the local authority and the local community in providing access to its degree programmes. He also praised the steering committee under the chairmanship of Pat O'Neill, who had raised funds to support the centre, and paid tribute to City and County Manager P. J. Donnelly, who had worked creatively to provide for the enrolled students.

On opening day, the new campus had an enrolment of 54 students for the B.A. degree course in Local and Community Studies. In a delightful twist of fate, one of the new students was a former seminary professor at St. Kieran's who attends classes in the halls where he once lectured himself. Dr. James Brennan, retired from academic employment and pastoral ministry and now resident in the college, is finding the course 'difficult enough'!

The teaching staff, co-ordinated by Dr. Tom Collins of NUIM, provide conventional lectures and tutorials supplemented by the televisual link to Maynooth.

At present negotiations are taking place with a view to expanding the remit of the NUIM programme in Kilkenny. A number of new courses are at the planning stage and the possibility of developing other venues in the city for educational use is being considered. Kilkenny is a fast-

growing region with an increasing need for thirdlevel educational provision. The idea of a multicampus third-level facility is an attractive prospect for a city with such a rich heritage in the areas of history, education and the arts.

#### PROBLEMS AND PROSPECTS

Funding represents the most serious obstacle to future development. At present 'modular' students are the only group within the education sector who do not benefit from Government fee support. This anomaly must be remedied if the Kilkenny project is to flourish. The presidents of both colleges and the chairman and members of the Kilkenny steering committee are actively involved in bringing this matter to the attention of the government and in seeking a speedy solution.

The development of the outreach campus has already enhanced the Kilkenny cultural landscape by attracting the NUIM Musical Society, the Maynooth University Choral Society and the Dublin Baroque Players in a performance of Handel's *Messiah* at St. John's Church, Kilkenny in March 1998. This magnificent oratorio featured soloists Niamh Murray, Bernadette Greevey, John Elwes and Séamus Ludden, and was conducted by the Professor of Music at Maynooth, Gerard Gillen. The standing ovation by the capacity audience was another mark of welcome for the new campus. The entire event was a very public symbol of the Maynooth presence in Kilkenny.

#### A TRIBUTE TO VISION

The partnership of two distinguished colleges in this venture is a tribute to the founding vision of both institutions. It augurs well for the future of third-level education in this area.

Access to education is being provided to people who heretofore have been denied such opportunities. The most up-to-date technology, expertise and skills are made available to harness new possibilities.

This is an entirely appropriate way for the Church and our colleges to support and promote the education of our people in these times. The resources that are our heritage are being used in ways that are consistent with the vision that first caused our two colleges to be founded.

Monsignor James Cassin College President

# A 200-year tradition interrupted: seminary education is suspended at St. Kieran's

A tradition of education for the priesthood that had endured in Kilkenny almost without a break for just over two hundred years was suspended in 1994 with the closure of the seminary at St. Kieran's College.

There were consolations in the knowledge that new developments – as in the Maynooth Outreach Centre and the CREIDIM Centre noted above – would fill some of the vacant space, and that previous breaks had proved to be of a temporary nature. But there was also tremendous sadness among students, staff and alumni throughout the world at the disappearance of a rich resource.

Although St. Kieran's College was founded in 1782 'for the education of Catholic boys', a principal aim of the school from the beginning was the education and formation of students for the priesthood. From its earliest years, young men were ordained from the college for service in dioceses throughout the entire English-speaking world.

The decision to end the priestly formation programme at St. Kieran's came only after extended deliberation.

At the beginning of the 1993-94 academic year, Bishop Forristal asked the staff of the college to make a comprehensive report on the programme with a view to a fuller discussion of the seminary's future at diocesan level. In November 1993, the college trustees heard the concerns at the critical situation with regard to numbers enrolled.



A tree-planting ceremony to mark 200 years of ecclesiastical education was organised on St. Kieran's Day 1992. Bishop Laurence Forristal carries out the planting in the St. Kieran's grounds while present-day students of the college look on. The first courses in Philosophy and Theology were taught in 1792 by Fr. Patrick Magrath and Fr. Andrew Fitzgerald O.P., whose life is reviewed in this issue.

While it has been consistently argued in St. Kieran's that the smaller seminary holds many advantages for the comprehensive and integrated formation of candidates for the priesthood, it was also recognised that such advantages begin to disappear when enrolment drops below a certain level. It was felt that this point had been reached at St. Kieran's.

It was agreed that with the poor prospects of an increase in numbers in the forseeable future (dioceses that had traditionally sent students to St. Kieran's were no longer in a position to do so), the provision of seminary training was no longer sustainable.

Bishop Forristal agreed to brief the Conference of Priests of the diocese on this conclusion, and an extraordinary meeting of the conference was called in December 1993. At this, many options for the future of the seminary were considered. There was a firm indication from the priests that the current situation was unsatisfactory for the formation of priests and that changes needed to be made. In the final analysis it was unanimously decided to support whatever decision the trustees would take, having considered the opinions expressed.

Meanwhile the students at the seminary, conscious of an air of uncertainty about the future, expressed their unhappiness at the prospect of the suspension of priestly formation. They pointed out that their experience at St. Kieran's had been both good and holistic. They appreciated the fact



In April 1994, two students were ordained to the diaconate in the lat ceremony of its type to be carried out at St. Kieran's. Photographed are (l. to r.) Monsignor Michael Ryan, College President; Rev. Barry Condron, Meath; Rev. Paul Watson, Menevia; Bishop Laurence Forristal. A third student, Rev. Gareth Jones, was ordained deacon during pastoral placement in Wales in February 1994.



The seminarians attending St. Kieran's at the time of closure in 1994: Front row: Rev. Paul Watson (Menevia), Rev. Barry Condron (Meath), Seán O Connor (Ossory), Liam Taylor (Ossory), Richard Nolan (Ossory), Rev. Brendan Ferris (Meath), Rev. Oliver Devine (Meath). Middle row: Adrian Friel (Derry), Adrian Cooke (Derry), Liam Malone (Meath), John Murphy (Meath), Mark Condon (Ossory), Raymond Dempsey (Ossory). Back row: Colin Willsher (Derry), Gerard Johnson (Wrexham), Shaun Cassidy (Derry), Eugene Coyle (Derry), Derek Dooley (Ossory), Mark Rowles (Cardiff).

that their spiritual and academic development were complemented to a high degree by the pastoral and personal courses which the college provided.

They suggested that 'the possible closure will be an incalculable loss, not merely for ourselves, but for past and future students.' They strongly recommended that any decision regarding the future of the seminary should not be taken lightly.

Having consulted widely and taken full note of the many views expressed, the trustees met on 10th. January 1994 and took the fateful decision to suspend formation for the priesthood at St. Kieran's College from the end of the 1993-4 academic year.

Following this decision, the students, their bishops and St. Kieran's alumni all over the world were informed. During their final term, every support was given to students and staff to help them cope with the situation.

Although it was a difficult and traumatic experience, the presence of skilled members of the staff and the availability of outside expertise enabled the seminary community to approach the last few months of their life together in a fruitful manner.

When a public announcement was made in March 1994, regret was expressed widely within the diocese and throughout the country. Pastors, parishes and dioceses throughout the world felt the loss of a valuable heritage.

For seminary education in Kilkenny and in St. Kieran's, the winter is once again here. But there is hope of a Spring and a revival that may bring a different but even greater spiritual bounty for the new millenium.

James Cassin

Three former seminarians at St. Kieran's who had completed their studies at other colleges were ordained for the diocese of Ossory in June 1997: photographed left to right are Monsignor James Cassin, former Director of Formation at the seminary and now President of St. Kieran's; Rev. Liam Taylor, now C.C., Callan; Bishop Laurence Forristal of Ossory; Rev. Raymond Dempsey, now C.C., St. Patrick's, Kilkenny; Rev. Declan O'Brien (Cloyne)



# Library services expand to meet new needs

The increasing range of educational opportunities, particularly at third level, on the St. Kieran's campus has resulted in an expansion in the scope of the library services available on site.

The original college library, located on the front corridor in the (former) seminary section, was aimed mainly at the student of philosophy and theology. The library also contained a large number of historical works, some left to the college by deceased priests of the diocese.

In addition there has always been a collection of valuable historical material in the college, including the notes made by Canon Carrigan as he prepared his history of the diocese. These notes contain much valuable information for which no place was found in the book.

In recent years, the general historical material has been isolated and housed in the Carrigan Room, which is now in the former 'Shambles'.

Fr. Fearghus Ó'Fearghail is College Librarian, assisted by Sr. Theresina Bowe of the St. John of God order. As writer of the Bicentenary history of the college, Fr. Ó'Fearghail has a particular interest in archival material relating to St. Kieran's and to Ossory and also assists scholars and historians who need access to the Carrigan notebooks.

A new library and reading room have been set aside for the use of students at the Maynooth Outreach Centre, and this is under the care of Mary Delaney

Meanwhile the CREIDIM Centre, which provides for adult religious education, has its own extensive reading area alongside the reception desk in the centre.



Sr. Theresina Bowe, who assists in the running of the College Library



Mary Delaney, Librarian for Maynooth Outreach Centre Library

# College Support Staff



ADMINISTRATION STAFF

College administrative support staff include at back (l. to r.): Liz Ruth (CREIDIM Centre), Frances Lennon (College); in front: Geraldine Butler (College), Mary Martin (Secondary School).



The people who provide the wide range of catering and support services now required at the college with its community of over almost 900 students and staff (from left, standing): Jim Delaney (chef), Breda Stapleton, Eileen Culleton, Margo Coonan, Tom Galvin, Breda

Comerford, Maura Carey, Margaret Shanahan, Mark Brett (commis chef); in front: Mary O'Driscoll, Anne Meaney (matron), Eileen Fitzpatrick; Inset: Pat Drennan (maintenance, secondary school), Noreen Cody (school nurse).

# Sr. Gregory Ryan celebrates Diamond Jubilee

A St. John of God sister who has served the college during more than five decades was the focal point of a special occasion in 1997.

Gathered with members of her congregation and friends, Sr. Mary Gregory Ryan celebrated the Diamond Jubilee of her First Profession in the congregation on 8th. September.

'Greg', as she is affectionately known to countless numbers of St. Kieran's students and staff, joined the St. John of God congregation in 1934. Leaving her native Moyne-Templetuohy, Co. Tipperary, she entered the novitiate in Wexford where she was to spend the formative years leading to her First Profession in 1937.

Subsequently she went on to serve the congregation in various assignments in Kilkenny and Rathdowney before being appointed to St. Kieran's College in 1947.

Sr. Gregory arrived at St. Kieran's in September of that year during Canon Dunphy's presidency. With the exception of some years in the 1950s and 1960s when she worked in Waterford, she remained in the college until her 'retirement' in 1988.

Those of us who live at the college know only too well that she has retired in name only. To this day she casts an observant eye and the sound of her well-worn keys can be heard up and down the stairs of our ancient building.

Fr. Dan Carroll was chief concelebrant of a Jubilee Mass at the college to commemorate Sr. Gregory's sixty years of religious life. He was joined by Msgr. James Cassin, President of St. Kieran's, with Msgr. Michael Ryan, former President and the priests of St. Patrick's parish.

Also present were Sr. Mary Rowsome, Provincial, St. John of God Congregation and Srs. Eileen Egan and Inez Breen, members of the congregation's Provincial Council. Sr. Lelia, with whom Sr. Gregory had worked at the college for many years, was a guest of honour.

Speaking at the Mass, Fr. Carroll referred to Sr. Gregory's many years of loyalty and commitment. 'You have been a wonderful example to us all,' he continued.

'You have, in your own special way, opened the eyes of many of us and enabled us to meet God. What more could a religious do? We are proud to know you and delighted to celebrate this special day with you.'

Sr. Gregory still revels in information about the college and its past pupils and is always on hand to welcome alumni and former members of the staff on their return to their *alma mater*.

May we conclude by wishing Sr. Gregory God's blessings in many more years of contented and happy retirement.



Sr. Gregory Ryan cuts the cake at the special celebration in the college of her Diamond Jubilee. Assisting her are Msgr. James Cassin, College President, and Fr. Dan Carroll, Dean.

#### Retirements of Ned Neill and Tommy Clarke



Ned Neill, long a familiar figure in the old farmyard area, now in retirement but still 'tipping around'.

Two long-serving members of the college staff, well-known to generations of students, have retired since our last issue. Ned Neill, who joined the farm staff in 1951, retired in 1994 but continues to help out with tasks in yard and field. He was a dependable and trusted supervisor of the college's farming activities under a succession of bursars and administrators.

Tommy Clarke was the 'Mr. Fixit' of the college for almost five decades, working from his workshop in the 'secret garden' where the gymnasium now stands. His outstanding carpentry skills were shown to best effect in the panelling of the new college entrance hall (under the chapel). We wish both many years of health and enjoyment.

# Remembering good and faithful servants

As time moves on, we must become accustomed to news of the death of those who faithfully served the college down through the years, and the past five years have brought their share of such bereavements.

Two former senior members of the staff – Monsignor John Holohan, President from 1964 to 1973, and Fr. Con Sherin – passed to their eternal rewards; their contributions are noted elsewhere. Among others deceased were

**Dr. Tom McIntyre**, who died in July 1993, had practised for more than forty years in Kilkenny city and was the college doctor for more than half of that time, in succession to the late Dr. William Phelan. A native of Belmullet, Co. Mayo, he was prominent in many charitable and community organisations. His sons were educated at St. Kieran's and themselves have played a prominent role in the commercial life of the city.

At his funeral Mass, Bishop Forristal paid tribute to his work for the city and the college and in particular his care for the sick and invalided with the Ossory Pilgrimage to Lourdes.

**Sr. M. Fabian Dunne** and **Sr. M. Joseph Carey** of the St. John of God congregation both died in recent years. We are happy to publish the following tribute to their work:

**Sr. M. Joseph Carey** gave unstinted service in the catering area of St. Kieran's College during the early years of the 1950s and for the greater part of the 1960s. She was most edifying and completely unselfish in her work. Not only did she serve the college well but she was also concerned that the young girls who worked in the kitchen were given the best possible training for their future years. She was a native of the county, born in the parish of Galmoy.

**Sr. M. Fabian Dunne** was born in the parish of Tullaherin. She entered the novitiate of the Sisters of St. John of God after finishing her education with the Sisters of Mercy in Thomastown. She spent many years during the 1950s and 1960s looking after the chapel, oratories and sacristy in St. Kieran's College. Caring for the sacred vessels, vestments and linens was for her a special privilege. She was at all times ready to oblige priest, student or any member of her team of helpers.

S.M.G.







Left to right: The late Dr. Tom McIntyre, Sr. Fabian Dunne, Sr. Joseph Carey.

# College honours William Carrigan, Historian of Ossory

A room to the memory of William Canon Carrrigan (1860-1923), Historian of Ossory, was dedicated by Bishop Laurence Forristal in April 1992 in the presence of members of the Carrigan family and people with an interest in the late Canon's work. The

Carrigan Room was originally located in the main corridor of the seminary section. Following the re-organisation of facilities to accommodate the new Maynooth Outreach Campus, the room is now located off the main entrance hall area.



At the dedication of the Carrigan Room were (from left) V. Rev. E. Rhatigan, a native of Durrow parish, former senior dean at St. Kieran's, now P.P. Castletown; Rev. James Cassin; Bishop Forristal; Msgr. Michael Ryan, College President; Fr. Fearghus Ó'Fearghail, college historian and librarian; Dr. Liam Ó Banáin (R.I.P.), local doctor in Durrow from 1934 and great advocate of Canon Carrigan: Mr. Michael O'Dwyer, staff member and historian; and members of the Carrigan family.



U.S.-based relatives of Canon William Carrigan, historian of Ossory, visited St. Kieran's College in 1997 to view the Carrigan Room and were also briefed on the Canon's lifework and shown the Carrigan manuscript collection. Photographed (l. to r.) are: Fr. Dan Carroll, college dean and chaplain, Ballyfoyle; Lizzie Carrigan, Ballyfoyle; Fr. Fearghus Ó Fearghail, college librarian; Jim and Judy Carrigan, Cocoa Beach, Florida; Fr. Kieron Kennedy, College Administrator.



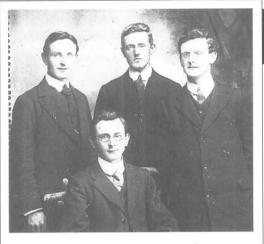


The familiar stone entranceway and gates to the college shown in their previous location at the main entrance to Jenkinstown House and Park about 1900; (right) the tree lined avenue to the college buildings shown at about the same time.

# A COLLEGE



A Cork-dominated group of students at the seminary in September 1962: back, l. to r.: Maurice Bartley, Tom Rea, Seán Garrett, Jim Corcoran, Ralph Keyes, Michael Ryan, Donal Dunne, Michael Ryan, Denis Brennan, Seán Maher (RIP); front: Peter Russell, Noel Hickey, Brendan Sheehy.



An interesting photograph from the period 1910-1911 of four lay members of the college staff, including (at back, centre) the famed Peter Byrne, who taught at the college in three different periods, (1900-01, 1910-11, 1922-47), and (right) Tom Kelly (on staff 1909-13), who later followed a career in law in New Ross. The others are not identified but may be Thomas McKinney and D. A. Hayes (both joined the staff around this time).

# SCRAPBOOK



Students of the seminary preparing for a trip to the Continent in 1962: Back row (l. to r.): Pat Johnson, Brian Flynn, Oliver Deegan, Pat Duggan, Denis Nocter; front: Alfie Moloney, Gabriel Troy, Séamus Hester, Peter McEneancy (RIP).





Left: A group of students from several seminaries in the south-east photographed at Armagh Cathedral with Cardinal William Conway. Ossory students from St. Kieran's and Maynooth are included as well as Kilkenny students for other dioceses. Right: A 1964 photograph of Ossory seminary students: back (l. to r.): Pierce Malone, Tom Murphy (now P.P. Slieverue), Leo Norris, Jim Crotty (P.P. Ferrybank), Seán O'Doherty (P.P. Durrow); front: Michael Ryan (P.P. Castlecomer), Jimmy O'Brien (RIP), Pat Comerford (P.P. St. Canice's), Joe Burke, Jerry Joyce (P.P. Clogh), Pat Duggan (P.P. Tullaherin), P. J. Fitzpatrick, John Lalor (P.P. Camross), Pat Dalton (P.P. Gowran)

# SECONDARY SCHOOL REPORT

# BUILDING ON AN ERA OF ACHIEVEMENT AND CO-OPERATION

# Micheál Ó Diarmada, Principal

The year 1994 marked an important transition point in the history of St. Kieran's, with the appointment of the first lay principal of the secondary school. It fell to my lot to be that person.

Having been on the staff of the college since 1968, I was well aware of the history, tradition and ethos of St. Kieran's College.

Running an institution of this size is a complex matter, needing the co-operation of so many people in so many different areas.

I am a great believer in the old Irish 'sean-fhocal' *Ní neart go cur le chéile*. I knew that I could rely on the support of the trustees, staff and parents to guide the school into the new century, to maintain our Catholic values and to develop the school so that we could meet the challenges of changing times.

#### PREDECESSOR'S CONTRIBUTION

In undertaking the role of principal, I was very conscious of the huge contribution made by my predecessor, Fr. Nicholas Flavin, who had been in charge since 1983.

Fr. Flavin was at the helm during the transitional period in Irish education and he was deeply involved at both local and national level in the many changes that evolved.

This was the period when many ministers played a pro-active role in the Department of Education and sought to transform the system. Fr. Flavin, through his involvement in the Catholic Headmasters' Association and the Association of Managers of Catholic Secondary Schools, was very much aware of the proposed changes at national level and conveyed a steady flow of information to all concerned in St. Kieran's. He himself contributed to the national debate and, when appropriate, he facilitated a response from the school staff.

In the area of curriculum development, Fr. Flavin realised that we could not just stand still. New subjects such as Economics, Technology, Technical Graphics, German, Spanish and Computer Science were added to the list of those

available, in many cases involving the retraining of teachers.

He took a special interest in the introduction of subjects such as Social and Health Education and European Studies and also encouraged cultural exchanges. He believed strongly in the Transition Year programme and succeeded in convincing the vast majority of parents that such a year helps boys to mature and gives them a broader general education.

There was a dramatic rise in pupil numbers during Fr. Flavin's term of office. This led to the recruitment of a large number of additional teachers. Space became critical at a time of stringent financial control by the Department of Education. The college was left with no alternative in 1989 but to add five new classrooms without any government subvention. The then-fledgling Board of Management, with the backing of the trustees, rose to the challenge admirably.

#### STRUCTURES AND VOLUNTARY INPUT

My own experience as Year Head and later as Vice-Principal gave me some idea of the responsibilities of the principal. I value the structures that I inherited in the school – form teachers, year heads, co-ordinators, post-holders and vice-principal.

I must also acknowledge the splendid voluntary input of so many teachers in their involvement in extra-curricular activities. It is heartening to see people giving up their free time so unstintingly to enrich student life.

In the day-to-day running of the school, I am in touch with the President, the College Administrator, the deans in the Boarding School, the authorities of Kilkenny City Vocational School, and, of course, the non-teaching staff involved in administrative support, maintenance etc., whose contribution to the smooth running of the school is vital. The Board of Management, consisting of nominees of the trustees, the teachers and the parents, I have found to be a great asset in decision-making.

The recent decision to appoint a chaplain to the school is welcome news and indicative of continuing diocesan support. This appointment will bolster the work of our part-time chaplains and pastorcl care team and will enhance our efforts to fulfil the requirements of our mission statement.

Bunaíodh Coláiste Chiaráin ag deiradh ré na bPéindlíthe san ochtú aois déag. Lean an Coláiste ag fás agus ag forbairt tríd an naoú aois déag de dharr na níobairtí a rinne an oiread san daoine ainneoir ainnise an tsaoil.

#### AG TABHAIRT FAOI DHÚSLÁIN

I rith na haoise seo, leath clú agus cáil Choláiste Chiaráin ni hamháin ar fud na hÉireann, ach ar fud an domhain comh maith. Tá aois nua romhainn anois. Cuireann sin dúshláin nua ós ár gcomhair, an tábhrachas agus an frithchéireachas, ach go háirithe. Caithfimíd tabhairt faoi na dúshláin sin go misniúil cróga.

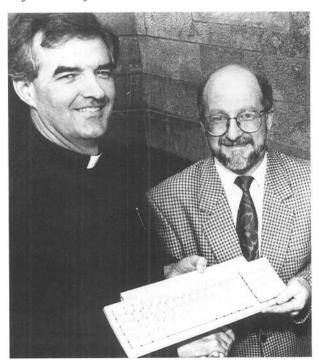


The college's first lay principal, Mr. Micheál Ó Diarmada, photographed in his office in the secondary school building at St. Kieran's.

# Fr. Nicholas Flavin completes 11-year term as Principal

In 1983, Fr. Nicholas Flavin became the fourth priest to hold the relatively new position of Headmaster or Principal of St. Kieran's College in succession to Fr. Gerry O'Sullivan (1964-69), Fr. Joe Delaney (1969-75) and Fr. Séamus McEvoy (1976-83).

When the position was introduced, the college had a total of 350 students, over 85% of them boarders. Today, there are some 700 students at St. Kieran's, with less than 10% boarding on a weekday basis only.



A native of Kilmacow, Fr. Flavin was educated at St. Kieran's and Maynooth, where he graduated from the National University of Ireland with the degree B.Sc. He studied Theology at the Pontifical University, Maynooth, and was ordained for service in the diocese of Ossory in 1975.

He obtained his Higher Diploma in Education and joined the staff of the college in 1976 as a teacher of Mathematics, Science, Computer Studies and Religious Education.

Seven years later, following his appointment as Principal, he oversaw the development of the secondary school to one of Leinster's largest with a high level of innovation in scientific and technical education.

After his departure from St. Kieran's, he undertook further studies at Trinity College for his M.Sc. degree in Education Management and carried out part-time pastoral assignments. His special area of study, on which he submitted a thesis, was entitled 'The Mechanism and Management of Policy Implementation in Irish Voluntary Secondary Schools'.

He is currently curate in Rathdowney, Co.

Left: Mr. Tommy Lanigan presents a computer on behalf of the staff of St. Kieran's College Secondary School to Fr. Nicholas Flavin on the occasion of his retirement from the position of Principal to pursue further studies at Trinity College, Dublin.

# ST. KIERAN'S COLLEGE SECONDARY SCHOOL STAFF



Front row (left to right): Fr. Richard Scriven (Dean), Jim McAuley, Richard McEvoy (Vice-Principal), Micheál Ó Diarmada (Principal), Monsignor James Cassin (President), Fr. Kieron Kennedy (Administrator), Maureen Meany, Fr. Dan Carroll (Dean).

Second row: Michael Kelleher, Tommy Lanigan, Bernie Clarke, Denis Philpott, Michael O'Dwyer, Tomás Ó Murchú, Pat O'Reilly, Pat Cullen, Thomas Looby.

Third row: Charlie Lynch, Séamus Lynch, Nuala O'Keeffe, Bernadette Dowling, Christina Kelly Werner, Gerard Buckley.

Fourth row: John Quane, Adrian Finan, NiallConnolly, Ailish Ahern, Tom Hogan, Jean Fitzpatrick, Deirdre Phelan, Don O'Connor.

Fifth row: Larry Cotter, Séamus Daly, Bernadette Boland, Loretta Mannion, Jim Carew .

Sixth row: Michael Forrest, Joe Kavanagh, Eamonn Mealy, Eamonn Walsh, Fr. Éamonn O'Gorman, Philip Walsh.

Absent from photograph: Fr. Willie Hennessy

# St. Kieran's teachers go back to school!

During the five years since the last issue of the College *Record* was published, five members of the secondary school staff have achieved higher qualifications.

Frs. **Dan Carroll** and **Éamonn O'Gorman** were awarded NCEA-approved degrees of B.A. (Theol) in 1995, following study at a course held in St. Patrick's College Carlow.

Fr. Dan is currently a dean of students at the school and Fr. O'Gorman is chaplain and catechist.

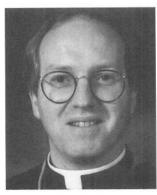
Fr. Dan, a native of Castlecomer, received his seminary education at St. Kieran's and was ordained in 1980. Fr. Eamonn was at the college from 1970 to 1981, when he was ordained.











St. Kieran's College staff members who received higher qualifications in recent times (left to right from top down):

Nicky Cashin Tommy Lanigan Maureen Meaney John Quane Fr. Richard Scriven Nicky Cashin was conferred with a Diploma in Human Resource Management by the National College of Industrial Relations in 1996. A native of Dungarvan, Nicky teaches History and Geography.

Tommy Lanigan was conferred with the honours degree of Master of Studies in School Leadership (M.St) at Trinity College, Dublin in 1997. This new degree, awarded to practising teachers, was conferred on the basis of Tommy's research into the role of transition year co-ordinators within the organisation and management structure of second level schools in Ireland. A native of Co. Laois, Tommy teaches English, Latin and Classical Studies and has also acted as transition year co-ordinator and very successful trainer of the senior hurling team.

Maureen Meany, who teaches Science and Agricultural Science subjects, was conferred with a Diploma in Educational Management following a course of study at Maynooth from 1995 to 1997. She is a native of Ballyfoyle, Co. Kilkenny.

John Quane was awarded a Masters of Education (M.Ed) degree with honours by Trinity College following submission of his thesis on educational provision in his home parish of Pallasgreen, Co. Limerick during the 19th. century, with particular reference to the Erasmus Smith Trust. John received his secondary education at St. Kieran's and graduated from the University of Limerick. He joined the staff of St. Kieran's in 1988 as Physical Education and Careers Guidance teacher.

Fr. Richard Scriven was awarded a B. Theol degree by St. Patrick's College Maynooth following a course of studies at St. John's College, Waterford. He was also awarded the B.A. (Hons) degree of the Open University, after he had joined the first Kilkenny group to avail of the distance learning facility offered by the OU. A native of Callan, Fr. Scriven was educated at Callan CBS and St. Kieran's, where he was ordained in 1984. Currently a dean of the boarding school, he also serves as chaplain to Kilkenny City Vocational School and is catechist at Coláiste Pobail Osraí.

# Long-serving staff honoured on retirement

Four long-serving members of the teaching staff were honoured by St. Kieran's on their retirement during the past five years.

In 1993, John Collins and Joe Lambe brought to an end an association with St. Kieran's that went back almost 40 years. They had joined the staff in 1955 and 1956 respectively, and were members of a younger generation of teachers who prepared students for employment and living in the changing Ireland of the 1960s.

John Collins is a native of Cork and was educated at St. Colman's College, Fermoy and St. Patrick's College, Maynooth, where he received his B.A. Following the award of his Higher Diploma in Education he embarked on a teaching career that was soon to bring him to Kilkenny.

For fourteen years he taught English at St. Kieran's, combining in his approach an unusual and successful balance of discipline and freedom of expression. His quiet control of a class was counterpointed by an intelligent and goodhumoured interplay of exposition and comment. He had from the beginning an innate respect for the opinions and the creativity of his students.

This last attribute was valuable in his next appointment, as the college's first career guidance counsellor in 1969. In a time of extraordinary progress and change in industry, commerce and the professions, and with academic opportunities expanding and contracting at different levels, John Collins guided thousands of students through hundreds of education options to successful careers.

In 1988 he was appointed Vice-Principal, a position he held until 1993.

Joe Lambe ranks as one of the most versatile and innovative staff members in St. Kieran's over the past half century. A native of Kilkenny, and himself a past pupil of the college, he was a member of a very distinguished Leaving Certificate class that also included his friend Frank Muldowney, now Professor of Medicine at U.C.D.

A chance meeting in the halls of the same U.C.D. drew Joe into the study of Economics instead of the Arts that he had intended. Following graduation, he returned as a staff member to his *alma mater* in 1956.

He taught Mathematics for most of his career but was also identified with many other cultural and professional interests, including Cuallacht Chiaráin and early initiatives in student counselling.

In 1965-6 he spent an extended period in the U.S. to gain more broadly-based experience of education and counselling developments, and between 1968 and 1970 studied at U.C.D., where he did a post-graduate course in Psychology.

From then onwards he combined his teaching duties with a pioneering private practice in psychology, specialising in intelligence and skill assessment. He brought great personal qualities to this task, and helped many families who had been discouraged or puzzled by their child's seeming inability to progress or conform.

From his days in U.C.D. onwards Joe has been committed to every initiative aimed at preserving and promoting the tradition of St. Kieran's and is currently a board member of the St. Kieran's College Past-Pupils' Union. Following his retirement in 1993, he continued to be involved as a counsellor at the college until recently.



At a presentation to mark the retirement of John Collins and Joe Lambe from the college staff were (l. to r.): Fr. Nicholas Flavin (Principal), Joe Lambe, Billy Bolster (School Steward), Monsignor Michael Ryan (College President), Maureen Meany (Staff), John Collins.



At a presentation to mark the retirements of Jim McAuley and Séamus McGurran were (l. to r.): Mrs. Christine McGurran, Ann Wemyss (Staff Representative), Séamus McGurran, Monsignor Jim Cassin (College President), Jim McAuley, Micheál Ó Diarmada (Principal), Mrs. Maura McAuley.

If there tended to be a southern emphasis in the lay teaching staff down through the years, it was corrected in the late 1960s and early 1970s when Jim McAuley and Séamus McGurran, both northerners, joined the staff.

Jim McAuley is a Cavan man, educated at St. Patrick's College in Cavan town and at Maynooth, where he graduated in Arts, taking an honours degree in Classics.

After teaching assignments in Mayo, he came to St. Kieran's in 1969, following in the footsteps of another distinguished Cavanman, John Wilson, who was on the college staff from 1947 to 1950 and who later became Minister for Education and Tánaiste.

Jim taught Latin and Classical Studies at the college, moving beyond his immediate area of responsibility to take up a national role in developing new curriculum content in these areas.

He pioneered a more flexible and less language-oriented approach to the Classics, and saw his work reflected in the introduction of new courses at Junior and Leaving Certificate level.

Jim was also prominent in two other areas – traditional Irish music, where he achieved the position of President of Comhaltas Ceoltóirí Éireann, and the advancement of recognition and provision for the mentally handicapped.

In both areas he has left a significant legacy – two of his sons, past pupils of St. Kieran's, are now involved in the performance of traditional music at international level, and in 1997 he edited and produced a compilation of personal experiences of mental handicap under the title 'A Strange Blessing'.

**Séamus McGurran** is a native of Armagh and came to Kilkenny following teaching assignments

in Ireland and Africa. He joined the staff of St. Kieran's in 1973 and for the next twenty-four years taught Mathematics and Business Studies to five generations of students.

His quiet command of his subject, obvious interest in his students, and dry Northern wit made him a popular mentor, and he was also involved in the provision of remedial education tutoring for those who required a 'boost' in specific learning skills.

He has a great interest in music and in chess and was active in promoting the latter in the college during his time there. 'A fine gentleman and a good Christian' was a common judgement of his approach and demeanour, qualities that are to be treasured where they are found in the Irish education system.

#### OTHER STAFF MOVES

Fr. Liam Bergin left the staff on his appointment as Vice-Rector of the Irish College, Rome. A native of Ballacolla, he was ordained in 1985 and came to the college in 1991 as a teacher of Maths and Science following post-graduate studies in Rome and a curacy in Ferrybank. On his return to Rome, he completed studies for a Doctorate in Divinity, which he was awarded in 1997.



Monsignor Michael Ryan, College President, makes a presentation to Ms. Jackie Kendrick to mark her resignation from the college teaching staff to take up a position in Clondalkin, Co. Dublin.

#### **OBITUARIES**

## Mrs. Kathleen Daly

The teaching staff and students were saddened by the death on April 3rd. 1993 of Mrs. Kathleen Daly after a long illness borne with great courage and dignity. Right through her illness, her continued interest in her colleagues and her former students was an inspiration to all.

From the time she joined the staff in 1988, Kathleen impressed everyone with her dedication to her work, her thoroughness and her sensitivity to the needs of her students. These qualities will be remembered with gratitude by her pupils.

Her interest in the students extended beyond the classroom and was exemplified by her attendance at student functions and sporting events.

An excellent bridge player, she was involved in introducing the game to the school.

In the staff room her gentle manner, unfailing good humour and pleasant disposition are sadly missed. Her bright smile and cheerful word were a beacon of light on many a gloomy day.

On a more serious note, all benefitted from her wisdom and many have reason to be grateful to Kathleen for her advice and help on personal matters.

Prior to taking a teaching post in St. Kieran's College, Kathleen taught in both the Presentation and Loreto Secondary Schools, where she was held in high esteem by her fellow teachers and students.

She was a founder member of the Ormonde Bridge Club and served as a committee member for many years, including terms as Treasurer and President.

Throughout her time in Kilkenny, she was very involved in activities in St. Patrick's Parish, including membership for a term of the Board of Management of St. Patrick's De la Salle Primary School. For a number of years she was a member



The late Kathleen Daly



The late Joe Doherty

of St. Patrick's Parish Baptismal Team, where her work was appreciated by priests and laity alike.

As a wife and mother Kathleen had great devotion to her family and home. She took great pride in the achievements of her children in the personal, academic and sporting spheres. Indeed they owe much of their success to her guidance, her encouragement and her wisdom.

Kathleen Daly touched the lives of many people and enriched all of them. We will always remember her as we pray that her goodness will be rewarded. To her husband Eamonn and family we extend our deepest sympathy. Glór na nAingeal go gcloise sí.

SKC

### Mr. Joe Doherty

Over the past number of years, a vital and dignificant contributor to the quality of life in St. Kieran's was Joe Doherty – a quiet man, a devoted worker with a passion for excellence, a true friend to both student and teacher alike.

Joe was a native of Galmoy and had worked in Kilkenny Products and the South Eastern Health Board before he joined the St. Kieran's staff as maintenance supervisor in 1986.

A keen sportsman, he had excelled in Gaelic football, soccer, badminton, squash, golf and hurling. He was a member of the senior panel from 1965 to 1968 and won Leinster and Oireachtas medals. He also played in Wembley Stadium on two occasions.

For ten years he was a valued player and administrator in the Freebooters soccer club and won several McCalmont Cup and league trophies. In later years he enjoyed, with a keen sense of competitiveness, the game of golf, winning many club competitions, including a President's Prize, and several foursome and fourball titles.

He brought with him to St. Kieran's a keen eye for detail, a love and care which is rarely witnessed. Armed with a black bucket of tools or his self-made two-wheeled trolley, Joe was always around.

He seemed to be able to anticipate where his energies would be required. Whether replacing a pane of glass, cutting the grass around Fennessy's, replacing a hurling post or cross bar, removing the artwork of an over-enthusiastic sign-writer, or simply being around the Glass Hall, Joe had a presence that was positive and active.

He had the knack of knowing who had done what and a diplomacy in reporting which endeared him to staff and never compromised his relationship with the student community. His skills in welding saved many a locker padlock and helped repair desks and fittings after the wear and tear of the school year.

The passing of any member of the school community is a difficult time for all. Joe's death was felt by everybody associated with St. Kieran's. Significant also was the sympathy expressed by the many past pupils who had benefitted from Joe's kindness and care during their years at St. Kieran's.

Monsignor Cassin spoke for everyone when he said in his funeral sermon 'Joe was a friend to all of us ... someone who had a deep love for St. Kieran's and his work here.' Like Joe, I joined the college staff in September 1986. It surprises me greatly now as I realise that we started together – for he seemed to be part of the fabric of life right from the very beginning. I made good friends with Joe from that time and shared a few minutes with him nearly every school day from then on. I appreciated his skill most of all around the time of the musical, when Joe always had a solution to a problem, but more importantly the know-how to make the hook, hang the side flat, make the thing fit.

This book is a record of the life of the college over the past few years. That life was greatly enhanced by the skills, dedication and friendship of Joe Doherty. Ní bheidh a leithéid ann arís. Ar dheis Dé go raibh a anam.

Richard Scriven

# St. Kieran's College Parent-School Association

Since its inception in September 1984, the St. Kieran's College Parent-School Association has become involved in many areas of activity each year in support of the school and its pupils. It has enjoyed the support of the college management, teaching staff and parents and this has contributed greatly to the achievement of its overall aims and objectives.

The college president, Monsignor Campion, and the principal, Fr. Nicholas Flavin, gave the Association tremendous encouragement and support in its early years and at a time when there was little parent involvement in school activity generally in many areas of Ireland (there was no board of management at St. Kieran's at the time). Monsignors Ryan and Cassin and Mr. Ó'Diarmada have continued the tradition.

The hosting of careers exhibitions and later of careers evenings and interview preparation sessions have been highlighted on the Association's agenda each year.

The now eagerly-awaited book sale at the end of each school year allows the young entrepreneurs of the day to offer their books for sale to their younger colleagues and has been a tremendous success.

The Association has always been involved in co-operating with the college in bringing in outside expertise on such areas as family communication, alcohol and drug-related matters, as well as issues of spirituality and the school ethos.

Fund-raising activities have included many

events and enjoyable social occasions. The current group led by Oliver Mannion has had great success so far and is building on the foundations laid by others including Bridget Dillon (with her most successful cookery evening), Robert Quinn, Patricia Mulhall and many more.

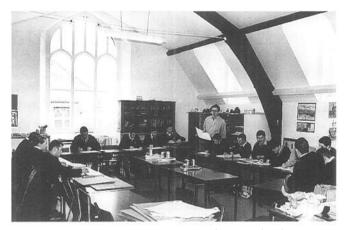
It is appropriate here to pay tribute to the many officers and committee members who have served the Association so well since its foundation. These include the first chairman, Commdt. Eamonn Daly and his colleagues Joe Keane, Martin Cody, Jean Murphy and Michael O'Neill. John J. Kenny and Pat Daly joined the officer ranks in 1986.

After that, the efforts of Betty Leahy, Mary Bartley, Daphne Phelan, Mary O'Brien, Mary McAlinney, Jim Kavanagh, Jack Walsh, Áine Kenny, Yvonne O'Dwyer, Eileen Muldowney, Jeremiah Tobin and Mary Aylward brought the Association into the 90s. Jim Kavanagh went on to become vice-president of the national organisation, the Catholic Schools Parents Association – a great honour for the St. Kieran's association.

John Bowden, Patricia Mulhall, David Greene, Michael Parsons, Peggy Murray, Mary Cashin, Leo Monagle, Matt Lynch, Bridget Dillon, Eileen Byrne, Michael Shortall, Bobby Quinn and Frieda Wallace carried the torch for the first part of the 1990s (some remain on).

The current officers are Deborah Donovan (Chairperson), John Eardly (Treasurer), Brigid Nolan (Secretary) and Michael Shortall (PRO).





The former 'Moran Dor' has been converted for use as an art and technical graphics room. Shown in session are classes under the supervision of teachers Gerard Buckley and Michael Kelleher.

# **BOARDING SCHOOL REPORT**

All through the years links with other counties have been a strong and influential feature of life at St. Kieran's. Students from well outside the college's natural catchment area continue to enrol here, often continuing a link that goes back many generations.

Developments in communications and the closure of other boarding schools (St. Peters, Wexford in 1996; St. Brendan's, Killarney in 1997) have increased the number of such students. In many cases this has allowed parents who attended St. Kieran's themselves but have located in other areas to send their sons here.

We have welcomed a number of students from St. Peter's and it has made an interesting addition to the scene to see the purple and gold play alongside the black and amber, the blue and gold of our western

neighbours and of course the blue and white of the northern section of the diocese.

Life in the boarding school has changed considerably in recent years. In 1997-1998 all boarding students are living in Birchfield and Burrell's Hall – hitherto occupied by the seminarians. The former professors' quarters are occupied by the two deans, Fr. Dan Carroll and myself.

So, for the first time, no students are living in dormitories. Not that the space is lying idle! The dormitory over the theatre is now a very well-equipped art and technical graphics room. St. Patrick's Dormitory is now cleared and ready for a new existence. Things are never static for long at St. Kieran's.

Fr. Richard Scriven







Aspects of life in the new boarding 'scene' at St. Kieran's: above, from left: Cormac Gilligan of Carrick-on-Suir, Co. Tipperary, studies in his room in the former seminary residences; students at the grand piano in the main college lounge alongside the refectory; a group of students enjoy afternoon tea in the 'residents' lounge'. Below, from left: Students in the boarders' recreation area (the prefabricated building to the east of the former seminary residences); the chef presides over the serving of the main meal of the day in the college refectory.





# Enhancing the quality of Pastoral Care

In keeping with the tradition of caring for the educational needs of the whole person, a Pastoral Care Group was appointed by the school principal, Mr. Ó Diarmada in the period under review. The task of this group is to help formulate a whole school policy to support the work already being undertaken by the principal, vice-principal, year heads, and deans.

Pastoral care in St. Kieran's seeks to value and develop the young man at every level. It implies caring for realationships between the partners in the school enterprise. We aim to make the school a better place for all by promoting those activities which contribute to our school spirit.

A number of initiatives are being introduced which will enhance the quality of care in the school. As the school counsellor for many years Mr. Joe Lambe played a vital role in addressing the needs of

the students. Since his retirement Mr. Pat Murphy has been appointed to continue this essential work.

The 'Cáirdeas' Programme was introduced to help ease the transition to secondary school for first-year students this year. Mr. Martin Ryan of Ossory Youth Services conducted a special training programme with 25 Leaving Certificate students who now effectively run this course under the guidance of Mr. Murphy and Mr. Cotter.

This means that every first-year pupil personally knows an older student who will meet them regularly and offer help and advice on how to make the most of their time in St. Kieran's College.

A futher development is the recent decision to appoint a separate college chaplain (the position is currently combined with that of catechist) for the next academic year (1998-99).

## ST. KIERAN'S DAY 1998

The celebration of St. Kieran's Day has changed dramatically at the college over the years and the variety of activities available to the students now ranges from fishing to golf to music—but of course always with due deference to the notice board!















# A YEAR IN TRANSITION

In 1986 St. Kieran's College introduced the Transition Year for a group of thirty students. In 1993 the format was adapted and from that year nearly 90% of the students advancing from Junior Certificate now participate in the programme.

The aims of the Transition Year are:-

- 1. To form a bridge between the Junior and Leaving Certificate cycles, taking into account the need for remediation, promotion of creativity, initiative, and a sense of responsibility;
- 2. To promote the intellectual development of the student through experiential learning, and the cultivation of study, thinking and problem-solving skills;
- To facilitate the development of the social, personal, physical, and cultural awareness of the student;
- To offer education through experience of adult and working life as a basis for personal development and maturity.

The methodologies used in teaching these subjects vary from the traditional models. Less conventional methods are explored with the intention of developing the critical skills of the student.

In English Studies different avenues of approach are explored. Drama is used in the study of plays. Students are encouraged to participate in the acting out of the material and also to avail of access to professional productions, both locally and nationally.

Media Studies encourage the students to be critical of that which they receive through radio, television and newspapers, and pupils are asked to produce a project on different news items. Poetry workshops are held, and guest poets are invited to readtheir work for the students.

#### NEW EMPHASES IN LANGUAGE STUDIES

In the study of languages – German, French, Spanish, Latin and Irish – a lot of emphasis is placed on oral work, projects on the culture of the civilisations and countries and the use of newspapers from various nations.

In History and Geography, a strong emphasis is placed on how these subjects relate to local affairs.

Generally speaking the teachers in Transition Year try to consolidate the work already done in the Junior Cycle and, in building upon this work, seek to broaden the students horizons in each subject area.

Self-directed learning is promoted and encouraged, and students are helped to partici-







ASPECTS OF TRANSITION YEAR: Students undertaking Transition Year studies take part in many kinds of artistic activity – including art, pottery, music.



pate in investigative work on their own in a chosen subject area.

#### PERSONAL AND SOCIAL DEVELOPMENT

The personal and social development of the student forms the basis of the work covered under headings like Social and Health, Religion, and Biology. In these subjects, areas such as self-esteem, drug awareness, health, hygiene, and the environment are all investigated.

The plight of the less-well-off throughout the world also tends to be highlighted, and students could be involved, for instance, in fund-raising for various charities.

A large number of pupils work with people who have special needs – as, for example, by assisting in the Activities' Day in St. Patrick's Special School on the Kells Road outside the city.

Placements are also made in daycare centres for the elderly, and in the pre-school centre for travellers.

A joint sports' day is also held between the students of St. Kieran's and those of St. Colman's College, Fermoy. This is organised on a home and away basis, thereby offering Transition Year students from both schools the chance to compete in track and field events. For many of these young athletes this will be the first opportunity for them to represent their alma mater at a competitive level.

#### PREPARATIONS FOR WORKING LIFE

During the year the students take part in two sessions of work experience. After each session the pupils are given a project to complete which will outline their own thoughts on this job placement. Questionnaires are filled in by their respective employers, who can also give their personal views on the progress made by each individual.



ASPECTS OF TRANSITION YEAR: Students at Delphi Adventure Centre learn the basics of canoeing; and nearer home, Transition Year students help take apart the old classroom pre-fabs at the end of the Glass Hall, long a feature of life on the layside

At the end of each year all young participants are interviewed, and the projects and questionnaires are discussed.

#### ENCOURAGING ENTRPRENEURIAL SKILLS

Transition Year students are also involved in running the College Bank, where they learn all the skills associated with the job of bank teller, as they deal with money, enter details in accounts, and record transactions in the bank's computer system.

Another initiative of interest to those with business skills is the Young Entrepeneurs' Competition, which requires participants to set up their own businesses. Those involved get first-hand experience of the benefits and pitfalls encountered by business people, and the students learn much about the practicalities of commerce!

#### INNER SPACE AND OUTDOOR SPACES

Special days are also organised by the college to allow young people the time and space needed to develop skills in drama, pottery, film-making, music, and poetry. These workshops draw on the expertise of invited guests, and have been greatly appreciated by all those involved.

Outdoor pursuits are not forgotten either. Each year the students go on a trip to the Delphi Adventure Centre in Leenane, where for three days they have the opportunity to enjoy sporting activities which they would not normally have a chance to enjoy. Canoeing, surfing, archery and abseiling are amongst the activities available at the centre.

All in all, Transition Year has become a very necessary and very interesting break in the relent-less pursuit of academic excellence, with the bonus that it imparts important life skills and the foundations for life-long leisure interests.

#### 1997-98 Student Award Winners



Students of the Year 1997-98

Students of the Year 1997-98 photographed with Professor Frank Muldowney, who was guest of honour at the Awards Ceremony held in June 1998 at Hotel Kilkenny:

Front (l. to r.): James Fitzpatrick (1st. Year), Prof. Muldowney, Peter Doherty (Overall Student of the Year); back: Michael Rice (2nd. Year), John Nolan (3rd. Year), Páraig Shortall (4th. Year and Muldowney Pin winner), Kilian Byrne (5th. Year).

#### St. Kieran's Sports Achievement Award Winners 1997-98

Front (l. to r.): Donnacha Fahy, Senior hurling team captain and Senior Hurler of the Year; Msgr. Jim Cassin, College President; John Morgan, Sports Star of the Year; Michael Downey, All-Ireland Hunter Trials Champions team member; back: John Dermody, Junior B hurling team captain (Msgr. Maher Trophy winners); Eddie Fitzpatrick, All-Ireland Hunter Trials Champions team member; Peter O'Neill, Junior hurling team captain (Leinster champions) and Junior Hurler of the Year; Daire Connery, Gaelic Footballer of the Year; Michael Rice, Juvenile hurling team captain (Leinster champions) and Juvenile Hurler of the Year; Michael Callanan, All-Ireland Hunter Trials Champions team member.



# THE SERVICE OF THE SE

St. Kieran's College Academic Award Winners 1997-98

Front (l. to r.): Martin Shortall (3rd. Year), Micheál Ó Diarmada (Principal), James Fitzpatrick (1st. Year); back: Eoin Guinan (5th. Year), Eamonn Phelan (2nd. Year), Páraig Shortall (Overall Award), Ronan Brennan (6th. Year; also winner of three subject awards in Senior category: English, Spanish, Business Studies).

Other subject award winners included John Darcy (Senior awards in Irish and Classics), Liam Thompson (Senior Art and German), Noel Kelleher (Junior Mathematics and English), and Stephen Knox (Junior Irish and Spanish).



## Muldowney Award

Professor Frank Muldowney has instituted the Muldowney Award to mark academic achievement in the Junior Certificate examination by students of St. Kieran's College. Professor Muldowney, a past pupil of the college who is Cardinal Cushing Research Professor of Medicine at U.C.D., was himself among the top three in Ireland in the Intermediate Certificate. Shown is Páraig Shortall, the first winner of the award, which is in the form of a gold tie pin, receiving his prize from Professor Muldowney at the 1997-98 awards evening at Hotel Kilkenny.

1996-97 STUDENT AWARDS

At the presentation of awards to overall and year winners were (front row, l. to r.): James Cashin, Michael Rice, John Donohue (Student of the Year, 1997), Bishop Forristal, Tommy Walsh, John Quinn, Stephen Thompson; (second row): David Wallace, Robert Collins-Hughes, Barry O'Donnell, Kevin Shortall, Declan Cashin; (back row): Micheál Ó'Diarmada, Principal; Páraic Shortall, Tim Murphy, Michael Cavanagh, Peter Doherty, Msgr. James Cassin, President.

#### 1995-96 STUDENT AWARDS

Mayor Kieran Crotty presents the Student of the Year Award to David Carroll at the awards ceremony in St. Kieran's College. Also included are year award winners Damien Foley (Transition Year), Andrew Moran (5th. Year), Mrs. Patricia Mulhall (Parents' Council), Tim Murphy (2nd. Year), Fr. Jim Cassin (President, St. Kieran's College), Mr. Micheál Ó Diarmada (Principal), Mrs. Eileen Byrne (Parents' Council), Alan Dunne (3rd. Year) and Brian Carroll (1st. Year).



#### 1995-96 ACADEMIC AWARDS



St. Kieran's College students are presented with their Academic Awards by Mayor Kieran Crotty: left to right: Páraig Shortall (2nd. Year), Andy Moran (5th. Year), Fr. Jim Cassin (College President), Paul Knox (6th. Year, receiving award), Micheál Ó Diarmada (Principal), Kevin Shortall (1st. Year), Eoghan Guinan (3rd Year).



Paul Morrissey, Callan (right) receiving his 1993-94 Student of the Year Award from Adrian Ronan, Bank of Ireland, The Parade (sponsors) at the annual College Awards' Day. Included are Fr. Nicholas Flavin, Principal; Alan Geoghegan, Junior Sportsman of the Year; and Brendan Dalton, Senior Sportsman of the Year.



At the 1992-93 Student Awards presentation (l. to r.): Msgr. Michael Ryan, College President; Brian Cahill, senior winner; Liam Aylward T.D., Minister for Sport; Dan Ryan, Bank of Ireland; David Carroll, junior winner; Fr. Nicholas Flavin, College Principal, and Adrian Ronan, Bank of Ireland.



St. Kieran's College student Graham Scanlon won an award for his project in the Kilkenny Young Entrepreneurs Association competition organised by Kilkenny County Enterprise Board in conjunction with Ossory Youth Services. The competition is aimed at getting young people to think and act in an entrepreneurial way. Graham is shown receiving his certificate from Kilkenny County Council Chairman Dick Dowling, with (l. to r.) Mary Doyle, Assistant Chief Executive, Kilkenny County Enterprise Board; Mary Mescal, Ossory Youth Services; and John McGuinness T.D., Kilkenny County Enterprise Board.



Michael Hayes won the tenth annual Thomas Moore Young Singer competition in 1998 and is seen receiving his trophy from Paddy Clancy, Kilkenny Crystal. Also in photograph is Mark Armstrong, adjudicator.



The St. Kieran' team finished in the top ten in the National Finals of the Bayer Schools Science Quiz at T.C.D. in November 1997 (from left]: Boyd Leonard, Peter Doherty, and Liam Thompson, receive their prize with Maureen Meany (teacher).



St. Kieran's College secondary school vice-principal Richard McEvoy and dean Fr. Richard Scriven undertook fund-raising projects - walking (in Portugal for Cancer Research) and cycling Morgan McEvoy (son of St. Kieran's (to Lourdes for Irish Handicapped Pilgrimage Trust) respectively – assisted by students from St. Kieran's (indicated by\*), City Vocational School and Coláiste Phobail Osraí. Shown left to right are Brian Callanan\*, Tom Rochford\*, Máire-Ruth Puirséal, Paul Buggy, Ciara Ní Mhairtín, Tom Fitzgerald, and Sinéad Ní Drúcháin, with principals Fiona O'Sullivan (KCVS), and Micheál Ó Diarmada, St. Kieran's



vice-principal Dick McEvoy) receives his award from Minister of State Noel Treacy for securing top marks in the 12-13 years category of the 1998 RDS Young Science Writers Competition.

Aidan Harte from Galmoy, was the overall winner in the T.S.B./A.S.T.I.Art Competition for Secondary Schools. He is picture receiving his trophy from Alan Larkin, Manager, T.S.B., Kilkenny, with Mayor John McGuinness (who opened the exhibition in Kilkenny Castle); Micheál Ó Diarmada, Principal, and Michael Kelleher, Art Teacher.





Mark Phelan (left) and Michael Nolan, national finalists in the Irish Times Artcom essay competition, are congratulated by College President Monsignor Iames Cassin.



BUATÓIRÍ CRAOBH NA HÉIREANNN

Foireann Choláiste Chiaráin a bhuaigh Craobh na hÉireann ag Feachtas Trath na gCeisteanna i nGaillimh. Ó chlé: Pádraig Ó Murchú, Deirdre Ní Fhaoiláin (Múinteoir), Aindrias Ó Móráin, Brian Ó 'Conaill, Micheál Ó Diarmada (Ceannaire) agus Eoin Breathnach.



St. Kieran's won the South Eastern final of the Team Maths Competition for the first time ever. Pictured from left are: Brian Heverin, Jerry Connolly, Charlie Lynch (teacher), Shane Aylward, and Barry O'Donnell.



Transition Year students John Healy, Liam Thompson, and Shane O'Hanlon with teacher Maureen Meany and their national awards in the Maritime Heritage Exhibition contest which celebrated the Irish Navy's 50th Anniversary.



The Write Stuff: Jimmy Foster from Lacken Drive, Kilkenny, won the local and regional finals of the Pat McCarthy Memorial Essay Competition with his entry The Courage To Be Different. He is pictured receiving his prize from Patricia Mulhall, College Parents' Council, and delegate to the Catholic Secondary Schools' Parents Association. Also featured are Jean Fitzpatrick (English teacher), and Bobby Quinn, Chairman of the St. Kieran's College Parents' Council.



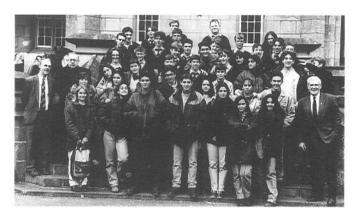
Winners Darragh O'Dwyer, Gary Cody and Mark Bryan with College President Msgr. Jim Cassin after they had been presented with their awards in the Heritage Project competition organised by Kilkenny Archaeological Society.



1991-92 Student of the Year Niall Purcell, Troyswood, Kilkenny, is presented with his award by Liam Aylward, T.D., Minister for Sport, at the College Awards' Day. Also featured are Msgr. Michael Ryan (President), and Fr. Nicholas Flavin (Principal).

#### INNOVATION AT TECHNOLOGY EXHIBITION

The 1992 Student Awards ceremony was accompanied by an exhibition of over 200 projects completed by students in the subject area of Technology, which was introduced to the curriculum in 1990. An additional 700 exhibits in art and technical drawing were also included. The Technology course was piloted in a small group of schools that included St. Kieran's and was examined for the first time at Junior Cert level in 1992.





Spanish students on an exchange programme with students of St. Kieran's are shown (left) on the college steps with some of their hosts, teachers Ma Jose Diaz and Isabel Garcia, College President Msgr. Michael Ryan, Principal Michael Ó Diarmada and Vice-Principal Dick McEvoy; (right) German exchange students with St. Kieran's counterparts, Principal Ó Diarmada and teacher Christine Kelly.

# College's overseas links increase

Traditionally, overseas trips have been organised in St. Kieran's College, and have been a memorable feature of Transition Year for all those who have participated in the scheme. Trips to Russia, the Black Forest, France, Spain, and England in recent years have helped students understand the language and culture of these diverse lands.

During thepast few years the opportunity for language students to be part of an exchange with foreign schools has become possible. In 1992 senior cycle students studying German had an opportunity to travel to Leipzig. While there, they lived with local families and attended local

schools. In Spring 1993 the German students paid a reciprocal visit to Kilkenny.

More recently, in October 1994 a group of Spanish students from Malu in the south-east of the country travelled to Kilkenny under the E.U. Lingua project, which allowed them to study the Norman influence on our Marble city and county.

During their time here they attended classes in St. Kieran's, visited local historical sites, and enjoyed the local hospitality. A return visit was paid by our students in March 1995, when they explored the Moorish influence on the south-east of Spain.





St. Kieran's College student group in Lourdes (left) during a trip to France, and (above) group leaders Jim Carew and Fr. Éamonn O'Gorman view the scenery in Andorra



#### ST. KIERAN'S STUDENTS ASSIST BOSNIA PROJECT

St. Kieran's students Eoghan Holohan, Jim Manning, Martin Butler, Michael Brennan, Niall Butler, Andrew Moran and Edward Mulrooney with Fr. Éamonn O'Gorman, Piers Segrave Daly, and Val Newton, organisers of a busload of supplies for Bosnia to which the students contributed.

# The Show Goes On – 1994-97

Since the last editon of the College *Record* the boys of St. Kieran's and the girls of Presentation Secondary School, Kilkenny have continued their joint initiative in the staging of musicals,

The series began in 1993 with *Calamity Jane*. In 1994 it was the ever popular *The King and I*. A large cast was chosen from both schools and the connection with the past was established by David McMahon, who played the King. He is grandson of a former member of the St. Kieran's teaching staff, the late Mr. Eamonn Costello.

In 1995 the choice was Seven Brides For Seven Brothers, and there was little trouble in getting volunteers from both schools to fill the roles! This was the first year that the services of Tom Madden were employed as director. A native of Kildare, Tom travelled to Kilkenny twice a week and brought a tremendous depth to the work.

Oklahoma was staged for 1996. A cast of thousands (well, almost – actually eighty) were ably assisted by a large group of backstage and front-of-house workers from both schools. It was great to welcome back many who had been part of the previous shows for the tenth production between the schools.

The Student Prince was presented in December 1997. Again a large cast from both schools were part of this classic in a genre completely different from other productions. Tom Madden was again producer, and Fr. Richard Scriven took on the role of Musical Director.

School principals Micheál O'Diarmada and Sr. Margarita, in theprogramme notes, acknowledged the generosity, skill and commitment of so many, which is transformed into a work of art. T. J. Kelly, who was a member of the first three co-





Above: Principals and chorus from the 1997 production of The Student Prince
Left: A group of St. Kieran's and Presentation students take a break during rehearsals.
Below: Cast members get stage directions from producer Tom Madden.



productions from 1987-1989 spoke of the energy, initiative, and sustained effort which were the ingredients called upon during the weeks of preparation.

Louise Kelly spoke of the cherished memories which she has as a result of her involvement, the many enduring friendships and her memories of the commitment of people who helped the whole process to take place.

Each show has been different. Each cast has brought a uniqueness to each production. But each year the talents of so many have contributed to a memory to be cherished long after the grease paint is gone and the theatre lights go down.









Above (top): Principals and chorus from the 1996 production of Oklahoma.

*Above: Principals and chorus from the 1995 production of* Seven Brides for Seven Brothers.

Left: The seven brothers (at back, l. to r.) Mark Graham, David Harkin, Tony Knox, Fiacre Mulhall; (front) James Donoghue, Barry Rafter, Chris Vaughan.

Above: Last minute instructions back-stage.



Above: Principals and chorus from the 1994 production of The King & I.

Right: Principal cast members Audrey Larkin and David McMahon.

Far right: Sandra Kavanagh puts the finishing touches to the make-up of Martin Cody.

Below: Principals and chorus from the 1993 production of Calamity Jane

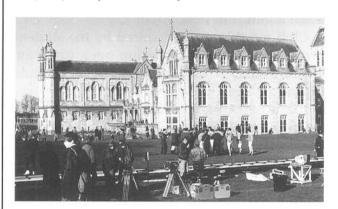






#### Look! We're in the movies!

The glories of mid-19th.-century architecture may be lost on the present-day student body, but to the producers of the film version of Maeve Binchy's novel Circle of Friends, the college frontage looked perfect to fill the bill as a school location where a crucial rugby game had to be played. As a result the college grounds looked like a film set for a few days — and so they were, with even a mock



pavilion being erected to show the completely fictional progress of the game (below right).

We have no feedback on how the college performed but no doubt somewhere in the world at some time in the future a former student of St. Kieran's, idly watching television, will sit bolt upright at the sight of the familiar vista, even if the shape of the ball in play looks wrong.



#### ST. KIERAN'S STUDENTS TAKE THE FLOOR

Interest in the arts and the theatre has always been a very valuable part of life at St. Kieran's, with a fine tradition of involvement in drama, music and singing down through the years.

Such interests are still strong and vibrant, though perhaps expressed in a greater diversity of ways. Kilkenny School of Music provides for those with classical leanings, while there are many aspiring pop musicians in every class and at every ability level.

More recently a new area of interest and achievement has been added – dance. Two St. Kieran's students have received important accolades in two different areas of dance.

George Somers, still a student at the college, has had an interest in ballroom and Latin dancing for a number of years but had his big breakthrough when he became All-Ireland Champion in his age group at Ballinasloe in 1994.

In 1997 he won the Co. Dublin Cup and reached the semi-finals in his age-group in a major competition in Wales. His interest is mainly in the area of waltz, but he has also been successful in exotic Latin species like the tango.

Ger Hayes has taken part in seven All-Ireland Irish Dancing competitions and in 1996 was placed fourth in the World Championship in Galway. In February 1996, he auditioned for a place in the *Lord of the Dance* troupe with Michael

Flatley and over the succeeding months travelled all over the world with the show – Salt Lake City, Chicago, Las Vegas, San Francisco, New York, England, Germany, France, Norway and Sweden are some of the places that have played host to Ger's troupe.

Ger attributes his love of dancing to his teacher and acknowledges the encouragement and enthusiasm from his primary school days. Asked when his fellow students at St. Kieran's discovered his interest, Ger smiles and relates that it was on St. Patrick's Day 1996 when they saw him dancing on a float in the St. Patrick's Day Parade. Well, it certainly would be hard to find a more public location than that!





George Somers and partner dressed for a ballroom dancing (left) and Latin dancing (right) competition.

# Chess success in St. Kieran's commands respect

Chess, the ancient sport of military tacticians, has been played by small but devoted grouops of students at St. Kieran's for the past twenty years.

Close links were formed between Kilkenny Chess Club and the college group during this time, and a number of notable victories by students such as Paul and Darragh Lowry in schools competition have helped to put St. Kieran's College on the map – or should that be the board? – nationally as well.

In 1982 Fr. Seamus McEvoy provided the Bicentennial Shield, a coveted trophy which players still compete for today. In 1995-96 the champions were Paul O'Dwyer (3A1), and Gary Coady

(Leaving Certificate year). Amongst the other players to have achieved high standards are Jimmy Manning, Fran Cleere and Mark Kenny.

Three years ago the inaugural Kilkenny interschools chess competition was added to the honours' list in St. Kieran's College. The college team won again in 1997 and St. Kieran's took the individual honours in 1998.

Club meetings are organised by the students themselves. With participation open to all and lessons available for beginnerss, twenty regular players continue to ensure that St. Kieran's long tradition with this fascinating game continues into the new millenium.

The St. Kieran's individual winners in the 1998 Kilkenny Inter-School Chess Competition, William Wallace (left) and Paul O'Dwyer, receive their trophies from Alan Dooley, President, Kilkenny Chess Club, and Tomás Ó Murchú, teacher.





KILKENNY INTER-SCHOOLS CHESS COMPETITION WINNERS 1997

Members of the St. Kieran's winning team in the 1997 Kilkenny Inter-Schools Chess Championship receive the shield from Michael Saunders, President of St. Canice's Credit Union, the sponsors; team members are (front, left to right) Mark Kenny, Jimmy Manning (captain), Paul O'Dwyer; back row: William Wallace, Jimmy Holohan, and Tomás Ó Murchú, teacher.



Winners of the 1995-96 St. Kieran's College Chess Competition (Bicentennial Shield) were (l. to r.) Gary Coady and Paul O'Dwyer shown here with their trophies.



St. Kieran's chess players Mark Kenny and Jimmy Manning display the trophy won by the college team of which they were members in the 1993 Kilkenny Inter-schools Chess Competition.

# **COLLEGE SPORT**

## Gaelic Games



St. Kieran's College, Leinster and All-Ireland Senior Hurling Champions, 1996

Front row (from left): Denis Philpott, J. P. O'Neill, Michael Fogarty, David Carroll (Captain), Joe Young, Kieran Philpott, Donnacha Fahy, Michael Kavanagh, Fr. Jim Cassin (College President). Centre row: Pat Murphy, Brian Holohan, William Maher, Barry O'Donnell, Michael Ryan, Seán Dowling, Jimmy Coogan, Alan Geoghegan, John Staunton, Adrian Finan. Back row: Michael McGrath, John McEvoy, Bob Aylward, Gerry Kennedy, Tomás O'Dowd, Aidan Cummins, Brian O'Shea, Harry Shefflin, Eoin Drea, Pat Delaney, Patrick Holden.

# Hurlers end decade of success on All-Ireland high

The last College *Record* chronicled the period 1987-1991 and therefore told less than half the story of St. Kieran's remarkable domination of Colleges' hurling in the past ten years.

This domination resulted in the College being firmly placed at the top of the roll of honour of All-Ireland-winning schools, with thirteen titles to eleven for St. Flannan's.

The most significant indicator of the successful and pervasive influence of the St. Kieran's hurling nursery came on July 27th. 1997 when Kilkenny defeated Galway in a thrilling Senior All-Ireland Championship quarter-final in Thurles.

Ten of the Kilkenny team who played that day were past pupils of St. Kieran's College, laden with medals from every grade of hurling and football. They were Adrian Ronan, Pat O'Neill, Philip Larkin, Andy Comerford, Peter Barry, Canice Brennan, P. J. Delaney, D. J. Carey, Charlie Carter and Brian McEvoy. Joe Dermody was a substitute, and the team was managed by Nickey Brennan (at St. Kieran's 1966-71), one of the finest defenders to have played for the college, and holder of five All-Ireland senior hurling medals.

In the 1990s, during their greatest era of hurling supremacy, almost half of each Kilkenny county minor team were St. Kieran's hurlers.

In addition, three of Tipperary's victorious minor team of 1996 were pupils of St. Kieran's: Willie Maher, who captained the side, Donnacha Fahy, and Michael McGrath.

In that decade of dominance, St. Flannan's was the only school to have consistently challenged the St. Kieran's supremacy. It should not be forgotten that twelve members of the Clare team which won the All-Ireland senior championship title against Offaly in 1995 had played in

Colleges' senior finals for the Ennis college against St. Kieran's in 1987, 1989, and 1991.

#### BACK TO THE FUTURE

On the practice pitch, Nicky Cashin took a well-earned break from senior coaching after the 1989 final, having steered teams which included D. J. Carey, Pat O'Neill and Adrian Ronan to back-to-back All-Ireland triumphs.

Tommy Lanigan took over, and guided the 1990 senior side to an unprecendented third title in a row – over St. Flannans. The Black and Whites were captained by Noel Maher, and starred, amongst others, Phil Larkin, Andy Comerford, P. J. Delaney and Canice Brennan.

One year later the St. Flannan's side exacted some measure of revenge, when, led by Ollie Baker and Fergal Hegarty, they defeated the college in the 1991 All-Ireland final at Semple Stadium by 1-16 to 1-9. St. Kieran's full-back Barry Power was thus deprived of involvement in a record fourth Croke Cup victory.

But the college thundered back into their sixth successive All-Ireland final in 1992, and overcame a powerful St. Colman's (Fermoy) side by 1-8 to 0-9. The game was played in truly

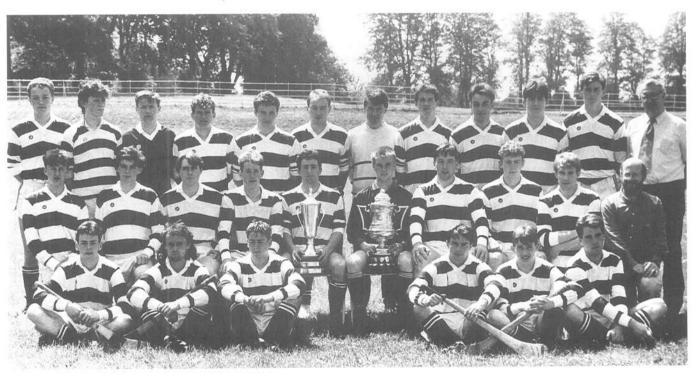
appalling conditions, and the second half saw St. Kierans defending a two-point lead against the gale right to the final whistle.

Writing in the *Sunday Independent* on May 24th., columnist Kevin Cashman was impressed with the style of play and discipline in our ranks, reminiscent of the poem *If* by Rudyard Kipling: 'In the teeth of the tempest and the hailstones, St. Kieran's kept their composure and, just as importantly, their formation, while all around them St. Colman's were losing theirs.'

Team captain Ciaran Connery and his colleagues were, it seems, pure poetry in motion: At the peak of the crisis Kieran's still looked for and generally found the quality delivery to suit a colleague. They have been playing and winning like that for about six years, 'Cashman wrote.

#### ONWARDS AND ONWARDS

For the 1993 championship, the role of team trainer was undertaken by Denis Philpott. And what a year it proved to be! The team swept aside all challenges and reached their seventh consecutive All-Ireland decider, where they met newcomers Our Ladys College (Gort) led by Clare star Eamonn Taaffe.



St. Kieran's College, Leinster and All-Ireland Senior Hurling Champions, 1992.

Front row: Ken Hughes, Eugene Somers, Brendan Dalton, Vincent O'Brien, James Young, Michael Owens. Middle row: Nicholas Lacey, Brian Carroll, Joseph Philpott, Richie Kelly, Ciaran Connery (Captain), Martin Carey, Clive Kenny, Peter Barry, Shane Doyle, Tommy Lanigan. Back row: Ciaran Muldowney, Alan Forde, Sean Foley, Kyran Vaughan, Michael Fitzgerald, Chris Foley, Tom Hogan, Lorcan Carroll, Liam Smith, Justin Hanrahan, Damien Hurley, Art Anglin. Absent from photo: Ollie Blanchfield



St. Kieran's College, All-Ireland Colleges Senior Hurling Champions 1993.

Front Row: Séamus Knox, Brian Kelly, Brian Cahill, Ollie Blanchfield, Eoin Carey, Vincent O'Brien. Middle Row: Barry Ryan, Eoghan Farrell, Shane Doyle, Chris Foley, Joseph Philpott (Captain), James Young, Brendan Dalton, Oliver O'Connor, Kyran Vaughan, Ken Hughes. Back Row Denis Philpott, Oliver Byrne, Martin Phelan, Damien Hurley, William Quinn, Derek Delaney, Rory Moore, Pat Comerford, Denis Drennan, Eamonn Delahunty, Robert Kearney, Stephen Drennan, Art Anglin.



St. Kieran's College, Leinster Colleges Senior Hurling Champions 1994

Front Row (left to right): Pádraig Brennan, David Connell, P.J. Coady, Martin Phelan, Billy Quinn, Brendan Dalton, Marcus Morris, Art Anglin. Middle Row: Denis Philpott, Paul Morrissey, Mark Dunphy, Ashley O'Keeffe, Pádraig Hehir, John Power, Mark Costigan, Michael Connolly, Adrian Finan. Back Row: Patrick Crotty, Patrick Doyle, Brendan Cummins, Donal Duggan, Owen Beehan, John Dooley, Brian Kelly, Brendan Tobin, Alan Geoghegan...

Rarely in its long history of sport has a St. Kierans team produced such *brio* and *panache* as when they entertained the large crowd in the All-Ireland final in Nenagh on that day.

The college put on a magnificent display of first-time hurling throughout the hour to overwhelm The Tribesmen by 3-15 to 2-7. Captain of the side was Joseph Philpott, son of trainer Denis. With twelve All-Ireland titles St. Kieran's now led St. Flannan's for the first time ever.

#### A STOP TO THE GALLOP

However it was inevitable that some school was going to put a stop to the St. Kieran's gallop. In 1994 the college again dominated Leinster, but there were indications that a new power was rising in the province with the improving performances of Good Counsel (New Ross).

The provincial title was annexed for the eighth consecutive time, but St. Kieran's All-Ireland hopes were shattered in Nenagh in the semi-final. St. Mary's (Galway) scored the narrowest of victories after a bruising encounter which went to extra time.

And the following year the St. Kieran's dominance in Leinster came to a temporary halt – a good thing for Colleges' hurling in the province – when Good Counsel put in a sterling hour's hurling to defeat the college in the Leinster final in Carlow on St. Patrick's Day, 1995.

But, however healthy for hurling, the Kilkenny side was not going to allow this state of affairs to continue for very long.

#### they entertained the large crowd in the All-Ireland final in Nenagh on that day. The college put on a magnificent display of first-time hurling throughout the hour to over-

St. Kieran's 1996 performances on the senior field of play reassured everybody that the college could rebuild a team and win an All-Ireland title from what was for them a relatively new position of weakness.

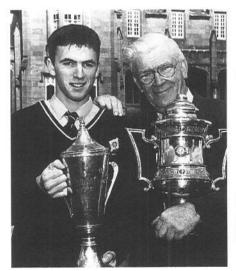
**CROWNING GLORY** 

Good Counsel had most of the previous year's winning team on duty in the Leinster decider, and it took a last minute point from Podge Delaney to wrest the provincial crown from them on a scoreline of 1-7 to 1-6 after a grim struggle.

Having dismissed the challenge of St. Mary's (Belfast) in the semi-final, the Black and Whites were pitted against St. Colmans (Fermoy) in the final. The Cork school were the reddest of hot favourites to take the title back to Munster.

Brendan Larkin's report in *The Examiner* captured the essence of what he described as '... a magnificent game of hurling. The Fermoy college went into the game as favourites on foot of hugely impressive displays in earlier rounds but paid the price of failing to reproduce the form that got them to the final. They can have few complaints. In typical Kilkenny fashion, St. Kieran's hustled Colman's at very opportunity, and never allowed the Cork side any time to dwell on the ball.'

Though the Munster champions led by 2-5 to 0-7 at half-time, they managed to add only a single point, early in the second half; as Larkin explained, 'Kieran's barred the way to goal with some superb defensive play, particularly by David Carroll, Kieran Philpott, and Seán Dowling.'



John McEvoy (Ballacolla) with namesake and fellow-Laois-man, college viceprincipal Richard McEvoy (a native of Killesmeestia) and the 1996 Leinster and All-Ireland trophies.



Michael Ryan, Michael McGrath, Donnacha Fahy and William Maher, the 'Tipperary Men' who were part of the St. Kieran's 1996 success story (and some of whom became part of the Tipperary Minor success story) pictured showing off the Leinster and All-Ireland Colleges trophies to college deans Frs. Richard Scriven and Daniel Carroll.

'Four points on the trot had the Kilkenny boys firmly in control and when Willie Maher first-timed David Carroll's well-struck 65 to the net there was no way back for the Cork side. Kieran's were rampant after that goal and as the Colman's challenge faded two points by Maher and Podge Delaney put the seal on a marvellous performance," Larkin's report concluded.

In a moving speech, team captain David Carroll dedicated the victory to his late father, Ted, who had skippered the College to victory in the 1957 final. Ted had passed away suddenly at Christmas 1995, having served as Secretary of the Kilkenny County G.A.A. Board from 1984 – a tragic loss to his family and to Kilkenny of a man whose memory will live long.

In 1997 Good Counsel were again waiting to lay claim to the Leinster title. With home-town advantage for the provincial title decider, they forged a worthy victory over the St. Kieran's senior fifteen, thus preventing the taking of a forty-fourth Leinster championship.

For 1997-1998 the reins of management passed into the capable hands of Pat Murphy and Adrian Finan, both of whom worked as selectors with Denis Philpott during his term.

An unsteady progress in the early rounds led to defeat in the Leinster final against yet another new rival, but this time a little closer to home – C.B.S. Callan were the worthy victors and their achievement promises much for Kilkenny hurling in the future.

# Carrolls' proud father and son achievement

Two pictures taken thirty-nine years apart relate a unique story in the long and illustrious history of the GAA. In both, captains of St. Kieran's College beam with delight after victory in an All-Ireland senior hurling final.

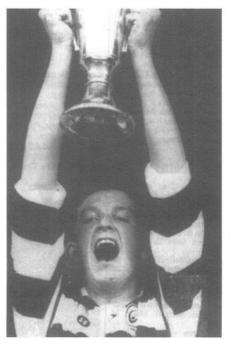
The first dates back to the final of 1957 in Thurles between St. Kieran's and St. Flannan's.

The second relates to Croke Park in May 1996, when St. Kieran's claimed a record 13th title by beating hotly-fancied St. Colman's (Fermoy) in the decider. In both cases the team captain played at centre-back.

But, more significantly, the skipper of 1996 was the son of the captain of 1957.

Never before in the history of hurling at any level has a father and son captained All-Ireland winning teams, and in the same position at that.

The Kerry father and son combination of John Joe (1926, 1930) and Seán Óg Sheehy (1962) captained All-Ireland senior football winning teams. But the Carrolls' achievement is unique in hurling. The late Ted led his team to a 4-2 (14) to 2-7 (13) victory. David's team won by a wider margin: 1-14 (17) to 2-6 (12).





Left: David Carroll lifts the All-Ireland trophy in triumph in 1996 following St. Kieran's victory over St. Colman's; above: Ted Carroll is carried shoulder high after the 1957 Colleges' All-Ireland win over St. Flannan's

#### The Secret of Success

To what can one ascribe the remarkable decade of success in hurling in St. Kieran's?

Undoubtedly there are many talented hurlers in our school every year in every age group. We have the benefit of tradition and of the fear which the college jersey instils in opposing teams. But neither of these factors alone can produce matchwinners. Perhaps the most significant influence in recent times has been the involvement of teachers in the development and management of Gaelic games in the school.

The present team of coaches and managers numbers ten and includes Niall Connolly, Ger Buckley, Adrian Finan, Tom Hogan, Tommy Lanigan, Pat Murphy, Michael Forrest, Seamus Knox, Philip Walsh, and Denis Philpott.

Fr. Fearghus O'Fearghail, Nicky Cashin and Art Anglin also contributed significantly on many occasions during the decade.

Throughout the last ten years the team management has become a collaborative effort, thus sharing the workload and increasing the pool of knowledge about the game.

The advice and expertise of P.E. teachers Billy Bolster and John Quane have been of great help in improving team fitness and injury management, as has the considerable support of College doctor Brendan Lee.

The support and encouragement of our school principals, Fr. Nicholas Flavin and Mr. Micheál

O'Diarmada, and the deans, Frs. Dan Carroll and Richard Scriven, has been tremendous.

It has now become the practice of county senior teams mentors to bring players to high levels of physical fitnesss and to manage players' lifestyles as a means of creating excellence on the field.

In St. Kieran's we have been doing this for many years. The players are expected to be good role models for the other students in school and are expected to perform very well in the classroom at their academic work.

All trainers and coaches have striven to develop a particular style of hurling which focuses on delivering the ball early and low to the forwards. From his first game in school, each sportsman is encouraged to fit into the characteristic style of play and to apply his intelligence to the game.

Students are encouraged to focus on their roles as team members above all else. It is a tribute to the level of discipline demanded of the players that no senior hurler was sent off for foul play in competitive games during the past decade of fearsome Colleges' contests.

Our holistic approach to student development through Gaelic games has been very successful, and our philosophy is to continually evaluate our work to improve the service we can deliver to our players.

T.L.

# THE JUNIOR HURLING SCENE

In the past six years the junior hurling championship competition has been fiercely contested and St. Kieran's successs rate in this championship has been quite good.

In 1992 the C.B.S. (Kilkenny) scored a four-point win over their fellow-citizens (2-5 to 1-4) in one of many excellent contests between the schools at this grade.

The 1993 final was probably the finest junior decider ever played in Nowlan Park, with St. Kieran's defeating the C.B.S. by 2-8 to 2-7. The college team was captained by David Carroll and formed the base of the 1996 All-Ireland senior winning side.

This was the begining of a three-in-a-row sequence as Michael Fogarty led St. Kieran's to victory over Good Counsel by 2-10 to 1-6 in 1994.

Donnacha Fahy captained the successful 1995 side, which defeated rivals St. Peter's in a dour encounter by 0-7 to 0-4.

However C.B.S. Kilkenny put an end to St. Kieran's interest in the competition in 1996 when they were worthy winners in the Leinster final on a day when little went right for the college.

The 1997 St. Kieran's team stormed back and produced several fine performances to defeat C.B.S. Kilkenny in a thrill-a-minute Leinster semi-final. The final with St. Brendan's, Birr, was only won in extra time after a replay. Peter O'Neill captained the victorious team.

The junior hurling scene, together with the fast-expanding juvenile scene, has continued to contribute greatly to the 'infrastructure' needed for the development of the senior side.

#### LEINSTER JUNIOR CHAMPIONS 1994/1995/1997



ST. KIERAN'S COLLEGE COCA COLA LEINSTER JUNIOR HURLING CHAMPIONS 1994

Front Row (l. to r): Kieran Philpott, P. J. Coady, Alan Geoghegan, David Carroll, John Murphy, Jimmy Coogan, Brian O'Shea. Middle row: Adrian Finan, Michael Fogarty, Joe Young, Len Cantwell, Mark Costigan, Redmond Murray, Tom Lawler, Stephen Trant, Pat Murphy. Back row: Michael Kennedy, Eoin Drea, William Maher, Michael Ryan, Seán Dowling, Aidan Cummins, John Staunton, Gerry Kennedy.



#### ST. KIERAN'S COLLEGE COCA COLA LEINSTER JUNIOR HURLING CHAMPIONS 1995

Front Row (1. to r.): Adrian Finan, Paddy O'Brien, Martin Óg Kennedy, Donnacha Fahy, Fr. Jim Cassin, Derek Davis, Joe Walsh, Brian Minogue, Pat Murphy. Centre row: Conor Brennan, Eoin O'Neill, Brian Skehan, John Cullen, John Morgan, Liam Trant, Jamie Power, David Cahill, David Connolly, Paul Shefflin. Back row: Derek Lanigan, John Coogan, David Dowling, Brian O'Dwyer, Peter White, Patrick Savage, T. J. Fitzgerald, Pat Langton, Hugh Gannon, Robert Byrne.



#### ST. KIERAN'S COLLEGE COCA COLA LEINSTER JUNIOR HURLING CHAMPIONS 1997

Front row (l. to r.): Philip Walsh, Ger Prendergast, Brian Tennyson, Derek Brennan, Peter O'Neill, Joe Delaney, Richard Fitzpatrick, William King, Tommy Walsh, Tommy Lanigan. Middle row: Brian Carroll, Liam Barron, James Moran, Daire Connery, Ned Sweeney, Shane Hennessy, Bob Aylward, Damien Conway. Back row: Martin Prendergast, Gary Hayes, Seamus Direen, Jackie Tyrrell, Michael Connolly, Stephen Roche, Ken Coogan.



St. Kieran's College: All-Ireland Colleges Senior Champions 1948

Front row (l. to r).: Denis Bergin (P.P., Dublin), Dan Galavan, Gerry O'Malley, Willie Doyle, Lar Dunphy (Captain), Bill Hoban, Billy Bennett (P.P., Hexham diocese), Tom Connolly, Jim Mahony, Mick Loughlin. Back row, l. to r.: Fr. John Reidy, Dick O'Neill, Donie O'Brien, Harry Ryan (P.P., Hexham diocese), Kieran Crotty (former T.D.), Tom O'Connor, Jackie Nolan, Seán Lynch, Nicky Murphy, Tom White (Archbishop, Vatican Diplomatic Service), Tom Vaughan, Seán Collier (P.P., Borris-in-Ossory).

# A book to celebrate a glorious anniversary

A rectangular piece of Kilkenny earth. Goalposts at either end, with a barren patch in front of each that spoke of valiant attack and stout defence. A hallowed walkway for a boundary, where dreamers and pundits alike could stop to view the action.

Fennessy's Field. A field of dreams for thousands of would-be stars in the glorious game of hurling. And a proving ground, practice pitch and performance arena for the hundreds who made it.

Those hundreds came to St. Kieran's College, Kilkenny from the townlands, the villages and the towns of Kilkenny and Laois – and often from further afield: Tipperary, Offaly, Wexford, Carlow, Wicklow, Waterford, Dublin, Limerick, Clare.

Some of the names became the stuff of hurling legend: Carey, Carroll, Keher, Rackard. Others dominated championship and league encounters at college, county, provincial and All-Ireland level for a decade or so, and then moved on to make way for a new generation.

And behind it all, a tradition of nurturing and coaching that was far ahead of its time – and that led the college to an unprecedented fourteen All-Ireland senior championship victories in the fifty years from their first triumph in 1948.

Now for the first time, the story of that unique achievement is told in graphic detail. The famous

field has given its name to a book, sub-titled 'A Century of Hurling at St. Kieran's College, Kilkenny', launched to co-incide with the fiftieth anniversary of that famous first All-Ireland win.

Produced by the St. Kieran's College Past Pupils' Union with the principal sponsorship of AIB Bank, the book's 300-plus pages take the story from the first stirrings of interest in Gaelic Games in the college to the three-in-a-row All-Ireland triumphs of the 1990s. It is essential reading for anyone interested in the history and development of hurling not only in Kilkenny but in Ireland as a whole.

The author, Enda McEvoy, is a Kilkenny-based sports journalist and is Hurling Correspondent of the *Sunday Tribune* and London *Times*. Educated at St. Kieran's College and in the journalism faculty of the Dublin College of Commerce he has built up an encyclopaedic knowledge of the history and practitioners of hurling throughout Ireland and overseas.

Production and distribution arrangements are in the hands of Jim McAuley, a former teacher at St. Kieran's, who has established his own publishing company. Publication price (August 1998) is IR£15.00 (which includes postage and packing to any address within EU); U.S. orders are £18 including postage. Orders should be sent to Red Lion Press, Woodpark, Great Oak, Callan, Co. Kilkenny, telephone 056 25162.

#### **JUVENILE HURLERS REGAIN THE CROWN**

Since 1992 St. Kieran's juvenile hurlers have had a relatively lean spell. This is understandable, since the college had captured eleven successive titles during the last two decades.

Good Counsel captured two back-to-back provincial championships in 1992 and 1993, by narrow margins of two points. For the first time in over fifteen years St. Kieran's failed to reach the Leinster final in this grade in 1994, being defeated by a very strong St. Peter's side.

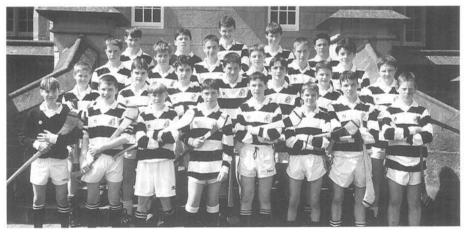
However St. Kierans's exacted sweet revenge twelve months later when the team, led by Hugh Gannon, convincingly defeated their newfound rivals in the 1995 Leinster final to reclaim the Dr. Tom Barry Cup. Retaining the title proved beyond reach though, with a loss to C.B.S. Kilkenny by 2-14 to 5-2 in a thrilling final at Nowlan Park in 1996.

But back the college stormed in 1997, with one of the finest juvenile teams to have played for the school. Enniscorthy C.B.S. fell to a St. Kieran's team who sparkled in the Leinster final, winning on a scoreline of 4-10 to 1-4. Tommy Walsh captained the side.



#### St. Kieran's College U-14 Hurling Team LEINSTER CHAMPIONS 1997

Front row (l. to r.): Brian Tennyson,
Michael Dermody, Stephen Luby, Richie
Kenny, Noel Rafter, Brian Carroll, Tommy
Walsh, Bob Aylward, Shane Parsons, Ned
Sweeney, Derry Kearney, Conor Whelan,
Ger Prendergast. Second row: Tom
Hogan, Enda Cleere, Michael Walsh,
Brendan Doyle, Declan Brennan, Michael
Rice, Shane Whelan, Anthony Owens,
Seán O'Neill, Pádraig Kennedy, Michael
Connolly, Séamus Knox. Back row:
Séamus Direen, Gary Hayes, Richard
McEvoy, Shane Hennessy, Ken Coogan.



#### St. Kieran's College U-14 Hurling Team LEINSTER FINALISTS 1996

Front row (l. to r.): Declan Brennan, Brian Carroll, Alan O'Brien, John Dermody, Patrick Reid, Ned Sweeny, Shane Hennessy, Ken Coogan. Second row: Tommy Walsh, Michael Connolly, Stephen Roche, William King, Damien Conway, Bob Aylward, Ger Murphy. Third row: Brian Tennyson, Dónal O'Sé, Peter O'Neill, John Brennan, Brian Tyrrell, Kenny Lynch. Back row: Jackie Tyrrell, Joe Delaney, Martin Prendergast, Jim Rice, Daire Connery.



#### St. Kieran's College U-14 Hurling Team LEINSTER CHAMPIONS 1995

Front row (l. to r.): Joe Brennan, Martin Kealy, Kevin Holohan, Patrick Reid, Richard Holland, Hugh Gannon, Michael Fitzpatrick, Peter O'Neill, Richard Norton, Peter Dowling. Middle row: Brendan Griffith, Martin Ryan, Liam Heffernan, Joe Walsh, Gary Whelan, Michael Luttrell, Paddy O'Brien, Martin Kennedy, Michael Hickey, Alan Dunne. Back row: John Prendergast, Bill Kehoe, John Healy, James O'Keeffe, Tim Murphy, Adrian Costigan, David Dowling, Patrick Langton, John Coogan.

#### JUVENILE HURLING, continued

Since 1995 St. Kieran's has participated in a new juvnile competition for second school teams in County Kilkenny, which they won in 1997. This initiative has enabled many more young hurlers to wear the famous Black and White hoops with pride.

The 1998 Juvenile team produced a remarkable run of success. In the eight games played, they amassed a cumulative score of 35-106 and conceded a paltry 5-17. In the Leinster final, they outclassed a physically stronger Good Counsel side by 4-11 to 0-8. Captain of the team was Michael Rice (Carrickshock).



St. Kieran's relationship with parish clubs has a vital ingredient in its hurling success from the beginning. Though a tiny parish, Tullaroan's great club and primary school tradition helped to provide a record eight members of the 1996-1997 St. Kieran's College Leinster juvenile championship winning squad. Front (l. to r.): Stephen Luby, Pádraig Kennedy. Back: Ned Sweeney, Michael Connolly, Ken Coogan, Tommy Walsh (capt.), Shane Hennessy, Michael Walsh.



Kilkenny G.A.A. Supporters' Club has donated a trophy named for former college president and college and Kilkenny hurling coach Msgr. Tommy Maher for competition among Co. Kilkenny schools in the Under-16 category. Shown (above) are (l. to r.) St. Kieran's hurling mentor Tommy Lanigan with Msgr. Maher, Jim Freeman (Vice-Chairman) and Frank Morrissey (Chairman) of Kilkenny Supporters' Club; (right) Frank Morrissey and Jim Dobbyn (KGCS) presents the trophy to John Dermody, captain of the winning St. Kieran's team.







#### ALL IRELAND SCHOOL

Two groups of students reflect the 'cosmopolitan' mix in the St. Kieran's hurling consituency: far left (l. to r.): Ricky Teehan (Tipperary), Brian Dermody (Kilkenny) and Brian Carroll (Offaly). Left (l. to r.) Barry Sheppard (Laois), Eoin Holohan (Kilkenny), Ciaran Bergin (Laois), Ian Gannon (Kilkenny), Liam Hickey (Tipperary), School Principal Micheal Ó Diarmada, Brian Ferns (Laois) and Jack O'Keeffe (Kilkenny).



#### NORTH-SOUTH HURLING EXCHANGE

Students from La Salle High School, Belfast spent three days in Kilkenny, and played St. Kieran's College teams in challenge games. Photograph shows teachers and mentors from both sides on an official visit to Kilkenny Town Hall where they were received by the Mayor, Senator Michael Lanigan. Included in the photo are College President Msgr. Michael Ryan and School Principal Micheál Ó Diarmada, with mentors Art Anglin (St. Kieran's) and Paul Buchanan, La Salle.



St. Kieran's College Under-14 Football Team 1997.

Front row (l. to r.): Niall Connolly, Enda Holohan, Eoin Larkin, Eamon Sheehy, John Lennon, John Tennyson, Dermot Cummins, Mark Heffernan, Séamus Daly. Second row: Eamon Fitzpatrick, James Freeman, Dermot Nolan, David Ryan, Willy Brennan, Barry Donovan, David McGrath. Third row: James Fitzpatrick, Eoin Reid, Barry Moloney, Brian Gallagher, Tommy Comerford. Fourth row: Daragh Murphy, John Comerford, Eamon O'Gorman, Robert Doran, Colin Barry, David Grogan, Liam Hennessy.

# Mixed Fortunes in Gaelic Football

Once again the pursuit of footballing glory in St. Kieran's was characterised over the past five years by mixed fortunes, but with evidence that the skills and motivation are available to balance the college's stellar achievements on the hurling field, given time and tide.

Captained by Tipperary-man Willie Maher, the Under-14 football side had a successful campaign in the league during 1992-1993, winning all their games, and thus qualifying for the South Leinster Final.

With a strong backbone of talent which included Michael Kavanagh, Kieran Philpott, and Henry Shefflin in defence, and Barry O'Donnell, Eoin Drea and Michael Ryan in attack, the team eventually lost out narrowly to Patrician College (Newbridge) in a final which needed a replay to seperate the closely-matched teams.

The Under-16 team didn't fare so well, however. Dealt a body blow with the loss of the inspirational Martin Phelan through injury, the St. Kieran's footballers found the going too tough against good opposition in all three of their league games.

A new influx of players for 1993-1994 meant that the side lacked the balance of the previous years' Under-14 teams, but this panel nevertheless had outstanding footballers in John Cullen, John Morgan, Brian Phelan and Derek Davis.

The team managed only one win in their three league outings – but what a victory it was! The eventual champions, Tullow Community School, were defeated by an excellent St. Kieran's side on the day.

Once again the campaign proved fruitless for the College team at Under-16 level, where the cause was not helped by the loss of the excellent David Carroll through injury.

#### A BRIGHT BEGINNING

The 1994-1995 assault on the league began brightly for both teams. Boasting talent such as Cathal Daly, John Coogan and John Prendergast, the Under-14 side made it to the play-off stages of the competition, with creditable performances.

A win against Tullow Community School, and an away draw against St. Peter's (Wexford) guaranteed their place in the next round, despite defeat at the hands of the eventual champions, Good Counsel of New Ross.

The play-off pitted the Black and Whites against St. Peter's, who proved too strong on this occasion and recorded a convincing victory.

Like their younger counterparts, the Under-16's enjoyed an excellent campaign in the league, winning all their games against tough competition against St. Peter's and Good Counsel.



St. Kieran's College Under-14 Gaelic Football Team 1993

Irish Independent 'Colleges Team of the Week'

**Front Row** (l. to r.): Robert Griffiths, Declan Dempsey, Karl Phelan, Colin Keogh, Keith Nicholson, Patrick Holden, Kieran Philpott, Henry Shefflin, Noel Sugrue. **Back row:** Shane Carew, Noel Hickey, Martin Comerford, Brian O'Shea, Michael Ryan, Eoin Drea Barry O'Donnell, Michael Fogarty, William Maher, Michael Kavanagh, Aidan Cummins.

The team had excellent players in Willie Maher, Michael Kavanagh, Donncha Fahy and Kieran Philpott, but were eventually drawn against a very stong team representing Patrician College (Newbridge).

Although they dominated the game for long periods, the St. Kieran's boys were unable to convert their possession into scores. Missing a penalty at the end, the team eventually lost by the narrowest of margins.

#### **TOUGH GOING**

1995-6 was a less successful year, as the Under-14 team found the going tough against good opposition. Notable performanaces from Martin Prendergast, Kenny Lynch and Peter O'Neill were not enough to lift St. Kieran's, who were defeated in all three league games.

The Under-16 side started more brightly, with a draw against Tullow Community School. However good performances from John Cullen and Derek Davis couldn't compensate for unavailable key player Donncha Fahy, and the lads struggled in their two remaining games against St. Peter's and Good Counsel.

A very creditable league performance from the Under-14's, with wins against Good Counsel, C.B.S. Portlaoise, and Patrician College (Newbridge), left the Kilkenny college's supporters with good reason to celebrate by the end of 1996, and into 1997.

Losses against Naas C.B.S. and St. Peter's meant that the team faced the latter once more to decide which side qualified for the South Leinster final.

A four-point victory against the old rivals saw St. Kieran's through to the final, where they met Naas C.B.S. in the championship decider. Lady Luck was not on the college's side, however, and injury and illness meant that a weakened team lined out against the 'Brothers'.

#### IN CONTENTION

Despite such a setback the side was in contention up to half-time, but after the restart the Naas side took control of the game, and ran out convincing winners. St. Kieran's players to the fore included Seamus Direen, Shane Hennessy, Brian Carroll, Tommy Walsh and Ned Sweeney.

Competing in the 'B' competition, the St. Kieran's Under-16 team started the championship well, recording a narrow victory over Patrician College (Ballyfin).

A draw against Heywood Community School in their subsequent outing qualified St. Kieran's for the South Leinster final, where they faced Athy C.B.S. A hard-fought contest saw the Kildare school emerge victorious, with Kieran's finishing a creditable second in the final standings.

Overall, it has to be said that St. Kieran's is now a credible force in football at the lower age levels in Leinster, with great future potential.

#### **Handball**



You've got to hand it to the manager, lads! St. Kieran's students (from left) Tom Campion, Gerry Kennedy, Brian Phelan, Paul McDonald, David Cashin and Brian Minogue present team manager Fr. Hennessy with the trophy which they won in the 1996 60x30 and 40x20 Leinster Schools Handball Championship finals at Ballymore Eustace.



Willie Murphy of Kilfane, Thomastown, receives the St. Kieran's College Handball Trophy in 1994 for the second year in succession, after he had completed three individual victories in the Leinster Colleges Handball Championship. He also won the Under-17 County Championship in 1993.



Brian Holohan and Seán Dowling won the 1995 Leinster Colleges' Senior Doubles Championship



Handball coach Fr. Willie Hennessy with 1993 senior Leinster title winners Willie Murphy and Barry Ryan (60 x 30 and 40 x 20 ); in front are juvenile winners J.P. O'Neill, William Maher and Paul McDonald who between them won Leinster 40 x 20 and 60 x 30 titles.



St. Kieran's College students won the 1992 Leinster Colleges Finals in the 60  $\times$  30 and 40  $\times$  20 Senior Doubles Handball Championships. Team coach Fr. Willie Hennessy is shown presenting the College Handball Trophy to team captain Eamonn Colville, with other winning team members (from left) Pat Comerford, Paul O'Callaghan and Eoin Farrell.

# Champions All!



Richard Butler, General Manager, Hotel Kilkenny, presents a special Callan Crystal trophy to Wayne O'Driscoll (soccer team captain) and Joe Philpott (hurling team captain),

winners of the Hotel Kilkenny/ Kilkenny People Sports' Personality Award in 1993. Although the award is usually made to a person, the trophy was awarded to the school to mark its unique achievement in winning Leinster titles in both soccer and hurling.

#### Soccer

#### ST. KIERAN'S COLLEGE SOCCER TEAM LEINSTER CHAMPIONS 1993

Front row (l. to r.): Brian Wall, Conor Hayes, Brendan Dalton, Wayne O'Driscoll, Graham Carew, Derek Delaney.

Back row: Martin Duggan (Chairman, Leinster Branch, FAIS), Christopher Foley, Damien Hurley, Robert Kearney, David Hogan, (AIB, High St.), Conor Roche, Oscar Cubillo Blasco, Jim Carew (Team Manager).



# St. Kieran's Claim Leinster Soccer's Holy Grail

After almost twenty years of participation in Leinster Schools' Soccer, the team in black and white finally made the all important breakthrough in 1993 by winning the Leinster Colleges' Senior Cup for the first time.

Eleven buses left St. Kieran's, and several hundred supporters travelled to Tolka Park, for the game. Their colour and vocal support inspired their schoolmates to record a hard-earned draw against St. Joseph's C.B.S. of Fairview.

The replay was in Buckley Park one week later, and making good use of home advantage, supporters in their thousands cheered on the college to an historic 3-1 victory over their Dublin rivals.

So, after many years of hard work and honest endeavour, the name of St. Kieran's College, so long renowned as a nursery for hurling, was written into the record books of Leinster Colleges' socccer.

This victory had a major knock-on effect on the development of the game at the College Road campus. At long last the fear of playing against the better-known Dublin schools had been overcome, and the college had finally earned the respect of the more established soccer schools and academies.

Each year St. Kieran's teams are entered in the Under-14, Under-16 and Under-18 Carlow/Kilkenny Leagues and Cup competitions. The local League Champions go on to compete in the knock-out Leinster Inter-League Cup, and over

the years St. Kieran's has had reasonable success in these games.

#### WINNING WITH REGULARITY

The Carlow/Kilkenny League has been won with a reasonable regularity in all age groups, and the Leinster League Cup was added to the trophy cabinet in 1994/95, when the Under-16 side beat Dundalk in a closely-contested final at Clonshaugh's A.U.L. Complex.

Most of the players from that team went on to contest a second Leinster final at the senior grade in 1997. A huge crowd turned out at Buckley Park to witness a thrilling draw between the Black and Whites and All-Ireland Cup-holders, Drimnagh Castle C.B.S.

Unfortunately the replay didn't go quite to plan, with the Kilkenny side being beaten at the Home Farm/Everton ground at Whitehall.

Such soccer success isn't the exclusive preserves of the older players, though. St. Kieran's Under-14's have won the Carlow/Kilkenny League for the past two seasons, and reached the quarter-finals and the semi-finals of the prestigious Leinster Cup at that age group.

A strong Beneavin College team ended local interest in round two of the Leinster Under-16 competition in the 1995/96 season. But St. Kieran's went on to win the Carlow/Kilkenny Schools League by defeating Tullow Community School. 1996/97 was less successful: the team fell at the first hurdle in the cup, and Tullow avenged earlier defeats with victory in the local league.



The St. Kieran's College Under-15 Soccer Team Leicester International Tournament 1996

Front row (l. to r.): Alan O'Brien, Jackie Tyrrell, Damien Griffiths. Nigel Skehan, Sean Murray, Tim Murphy, Cillian Byrne, Pat Collins.

Back row: Stephen O'Connor, Conor O'Grady, Brian Hogan, Alan Dunne, Kenny Lynch, James Carew, James White, Tony Woodcock, Brian Skehan, Maurice Harkin, Mr. Lynch.



St. Kieran's players to the fore in this action shot from the Leicester tournament (l. to r.): Martin Comerford, John Flynn, Joe Gubbins, Aidan McGrath, Niall Corrigan.

Another major highlight for St. Kieran's was participation in the Leicester International Soccer Tournament, at three age groups, over the August Bank Holiday weekend of 1996.

Intensive training from March through to July prepared the lads for the tough challenges that awaited them in England, and their efforts were rewarded with victory in both the Under-18 and Under-16 competitions. Even more gratifying was the Fair Play Award, which the squads took at both levels. The Under-15 team also finished strongly, and was eventually placed fifth in a group of ten good sides.

A very successful coaching weekend was held in preparation for the trip to Leicester, with all players benefiting from the experience of former Derby County and Birmingham City defender



St. Kieran's supporters and players celebrate at Leicester: group includes Kenny Lynch, Brian Holden, Seán Murray, Aidan McGrath, Tony Woodcock, John Flynn, Jimmy Foster.

and professional coach Pat Wright, whose 'Soccer Schools' are internationally recognised.

In July of 1997 a group representing St. Kieran's, along with seven friends from Grennan College, Thomastown, travelled to Wales to compete in the Ian Rushe Tournament in Aberstywth, Wales. The lads finished in a very creditable fourth position, having drawn with Cardifff City F.C. and lost their semi-final 4-2 to Czech giants Sparta Prague.

The new season (1997-98) began on a high note, with the Under-16's and Under-18's reaching the quarter-finals of the Leinster Cups for those age groups. Does success breed success? The emphatic answer from the100+ St. Kieran's pupils who turned out for the inaugural Under-13 Leinster Cup trials was a resounding "YES!"







Photo left: James Carew (centre), winner of a Snickers Sports Reporter National Award, with Ireland Under-20 national team manager Brian Kerr and team members Trevor Molloy, Colin Hawkins and Thomas Morgan; centre: Brothers Brian and Patrick Holden who were members of the Irish Schools International XI; right: Brendan Dalton makes a presentation to Fr. Flavin for his support of school soccer.

At the presentation of National Safety Council Water Safety Awards in 1998 were: In front (l. to r.) Bernard Jacob, Colm Garrahy, Jacob Hamilton, Pat Sheppard, Shane Phelan; Second row: Mary Dunne (instructor), James Ryan, Padraig Long, Gary O'Neill, Neville Mulally, Michael Manning; Third row: Mary O'Sullivan (instructor), Ray Hackett, Chairman, National Safety Council (Kilkenny), Michael Kelleher



### **Swimming**

Swimming as a heading covers a number of water-based activities in St. Kieran's from competitive swimming – with notable success, as the photographs here show – to life-saving, water safety and resuscitation training.

Classes have been held weekly for the past eight years as an extracurricular activity, beginning with learning to swim, stroke improvement and basic water safety.

The programme now also includes life-saving, with pupils gaining awards from the National Safety Council Water Safety Section.

Instruction has been carried out voluntarily by parents Mrs. Roche, Mrs. O'Sullivan and Mrs. Dunne, and by teachers Mr. Kelleher and Mr. O'Reilly. A fifth-year pupil, Don O'Brien, who is a trainee instructor, has also been involved.

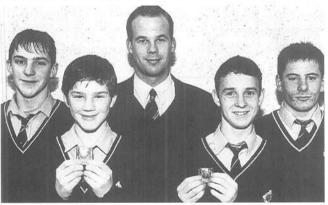
Success has also come in the National Schools Life-saving Championships with Vincent Dunne (1994) and Anthony Dunne (1997) both gaining third place in their categories when representing St. Kieran's.

Water Safety classes take place weekly throughout the year. The course is a comprehensive one, covering all aspects of safety of self and others while in the water.

Students are assessed forswimming ability, water safety and life-saving techniques and resuscitation techniques at the end of each tenweek period.



St. Kieran's students who were winners of swimming, rescue and resuscitation and water safety awards in 1997-98: In front (l. to r.): Jacob Hamilton, Vincent O'Regan, Pat Sheppard, Michael Carroll, Kevin Jacob, Ted Morris. Second row: Colm Garrahy, Michael Manning, Pat Walsh, Cethren Reid, Eoin Larkin, Brian Malone. Third row: Ken O'Dwyer, Anthony Owens, Páraig Long, Emmanuel English, Nicholas Landy.



The St. Kieran's College 200m medley swimming team which won bronze medals in the Leinster Senior Schools Championships (from left): Vincent Dunne, Anthony Dunne, Dony Horgan (team coach), Killian Byrne and Niall O'Brien.



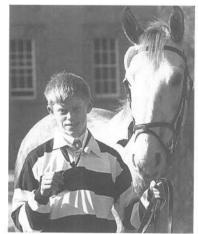
St. Kieran's swimmers who received their National Safety Council Water Safety certificates (from left): Mark Morrissey, Pádraic Long, Mr. Mícheál Ó'Diarmada (school principal), Michael Manning, Neville Mullally, Alan Rhatigan.

#### **Equestrian Sports**

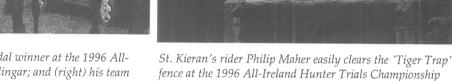
#### 1998 SCHOOLS TRIALS CHAMPIONS

St. Kieran's College won the All Ireland Inter-schools Hunter Trials Championship in 1998. Proudly displaying the beautiful trophy are riders and officials (from left) Fr. Willie Hennessy, Edward Fitzpatrick Jr. (Rathmoylan, Mullinavat) on Tureen Lass; Msgr. Jim Cassin, President; Don Callanan (Ruthstown, Ballyfoyle) on Robocop; Ann Callanan, Chef d'Equipe to the team; Michael Downey (Kells Road, Kilkenny) on Banjo; Micheál Ó Diarmada, Principal, St. Kieran's College.









in Mullingar.







#### REMEMBERING KIERAN HICKEY

All down the years St. Kieran's students have enjoyed participating in all of the inter-schools equestrian sports competitions. One of the most successful and loyal to St. Kieran's College was Kieran Hickey. It was with great sadness that we heard of his tragic death at Warrington Arena, Kilkenny in Spring 1997. It is fair to say that some of the most enjoyable moments of his life were the winning of the Interschools Showjumping competitions at Warrington. He is pictured (above left) on his mount Superflight being presented with the Schools Trophy by Avril Wardrop, having won the Senior Individual Competition in 1993. Above Kieran is shown (left) with the St. Kieran's 1992 All-Ireland winning team that had many enjoyable and successful showjumping outings together (l. to r.): Brian Sheehan, Fr. Willie Hennessy (Chef d'Equipe), John Costello, Ronan Sheehan.

#### Equestrian Sports, continued

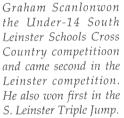




Left: 1993 All-Ireland Inter-Schools Hunter Trials winners Martin O'Brien, John Costello and Kyran Vaughan with Msgr. Martin Campion and Fr. Nicholas Flavin; Right: Fr. Willie Hennessy with 1993 All-Ireland Inter-Schools Trials winners Brian Gannon, John Julian and Gavin Julian.

#### **Athletics and Contact Sports**







Former world champion athlete Eamonn Coughlan visited the college to address staff and students about the qualities of leadership and sportsmanship, working from his own experience in athletics and transposing some of the lessons that he learned to both the hurling (see photo) and academic spheres. He gave an absorbing presentation that was greatly appreciated by all.



In what must be the first time the Record has ever carried coverage of the martial arts, we are pleased to note the achievement of St. Kieran's student Paul Cummins (Kilkenny City) who after a number of tournament wins was nominated for a tournament in Belfast in June 1998 which was televised by Sky Sports.



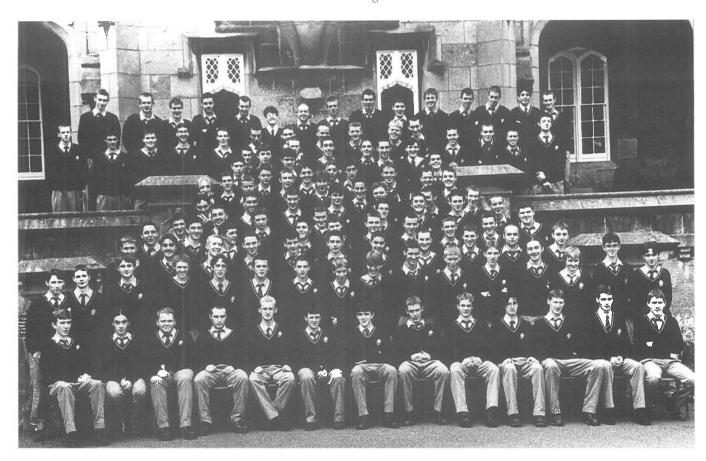


Golf is increasing in popularity at St. Kieran's, as it is everywhere in Ireland (the country now has almost 400 golf courses). It is also the only game where St. Kieran's puts out both a student and a staff team. Shown left above are the members of the 1997-98 college representative golf team (from left): Peter Doherty, Colin Brett, Seán Kelly, Brian Meredith; right above is Peter Doherty following hiswinning of the Junior Cup at Kilkenny Golf Club with Club Captain Des Woods and Dom Kelly, competition co-ordinator; and right are the members of the staff golf team who won the Kilkenny CBS Classic (l. to r.): Adrian Finan, Bernie Clarke, Billy Bolster and Tom Hogan.



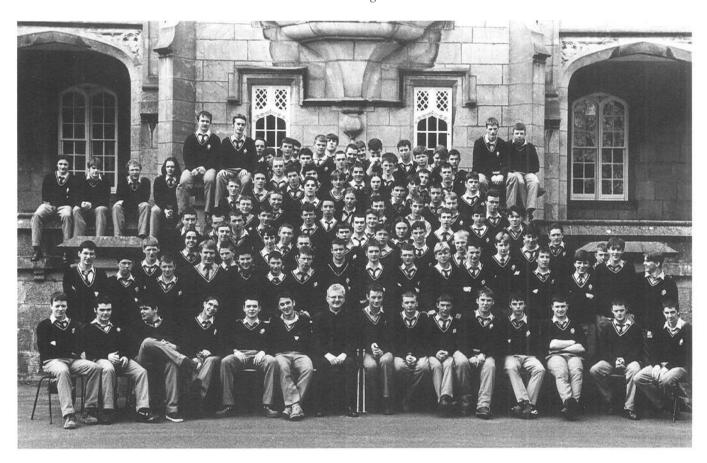


# SECONDARY SCHOOL CLASS PHOTOGRAPHS



#### LEAVING CERTIFICATE CLASS 1997-98

- Row 1: Liam Thompson, Brian Hogan, Ronan Brennan, Kieran Philpot, Ronan Lawlor, Ciaran Keating, Adrian Curry, Brian Shortall, Eoin O'Neill, Jamei Good, Robert Burns, Peter Doherty, Eoin Drennan.
- Row 2: Boyd Leonard, John Darcy, Ashley Guerin, David Murphy, Conor Brennan, Shane O'Hanlon, Alan Morrissey, Paul Dermody, Mark Kelly, Cathal Daly, Michael Callanan, Damien Foley, David Glynn, Tom Rochford, Colin Brett, Barry Rafter.
- **Row 3:** Peter White, Brian Meredith, Mark Finlay, Colm O'Dowd, John Dermody, Joe Brennan, Alan O'Shea, Vincent Freyne, Joe Gobbins, John Cullen, Gordon Barham.
- Row 4: Martin Costello, T.J. Fitzgerald, Paul Shefflin, Damian Palin, Liam Trant, David Butler, Pat Whitty, Paul Holland, Niall Deegan, David Harrison
- Row 5: Vincent Hogan, David Connolly, David Dooley, Liam Maher, Eoin Couglan, Robert Griffiths, Michael Duggan, Derek Lanigan.
- Row 6: Donnacha Fahey, Derek Davis, Aidan Cummins, Stephen McCormack, Eoin Dowling, John Healy, Stephen Roche.
- Row 7: J.P.O'Neill, John Morgan, Anthony Morrison, Niall Gallagher, Kevin Carragher, Pat Holden, John McDonald, Derek Bryan.
- Row 8: Mark Mooney, Liam Dwyer, Mark Duffy, Robert Larkin, William Cleary.
- Row 9: Liam McCormack, Richard Delaney, Brian Brennan
- Row 10: Shay Kelly, John Brennan, Trevor English, Patrick Keane, Johathan Quinn, Shane O Grady, Denis Murphy.
- Row 11: Karol Ryan, Kieran Wall, Gerard Murphy, Paul McDonald, Richard Teehan, Pat Moore, John Comerford, Brian Holden, T.J. Carroll, Mark Graham, Richard Paul Teehan, Brian Jordan, Patrick Savage, Frank O'Brien, Brian Faulkner.
- **Row 12:** Karol Phelan, Richard Nolan, Thomas Bryan, Eugene Fitzgerald, Paul Russell, Kenneth O'Mahony, Brian Hennessy, Brian Dwyer, Alan Fitzpatrick, David Scott, Paul Leahy, David Noctor, James Kearney, Aleix Barajas Najera, Pat Gaule.



#### LEAVING CERTIFICATE CLASS 1995-96

**Row 1:** Richard Cassin, Owen Kelly, Thomas Larkin, B. Liach, Mark Hobson Shaw, Ruairi Hayes, Mgr James Cassin, Jimmy Purcell, William Griffith, Michael Kennedy, Eoin Larkin, Richard Costello, Patrick Egan, Eammon Morrissey.

**Row 2:** Liam Cahill, Stephen Trant, Michael Bowden, Paul Shepherd, David Harkin, Ray Kennedy, Ailbe Hayden, Stuart Perry, Karl Phelan, Martin Kenny, Stephen Fanning, Brian Holohan, Pat McCormack, Paul Knox, Gary Cody, David McMahon, Thomas Fanning.

**Row 3:** Brian Maher, Thomas Carroll, John Dermody, Patrick Walsh, Bill O'Keeffe, Luke Maloney, Paul Delaney, Mark Cullen, Ken O'Sullivan, Mark Power.

Row 4: Brian Cullen, John Deacon, Edmund McHugh, Naill Walsh, Thomas Lalwer, Ken O'Sullivan, Philip Lawler.

**Row 5:** William Murphy, David Power, Derek Cuddihy, Thomas Carrigan, James Butler, John Burke, Shane Gerraghty, Shane Knox, Cathal McDonald.

Row 6: Liam O'Shea, David Scott, Novic Guilfoyle, Paul Fogarty, Niall Kenny, Stephen Thompson, Laurence Griffin.

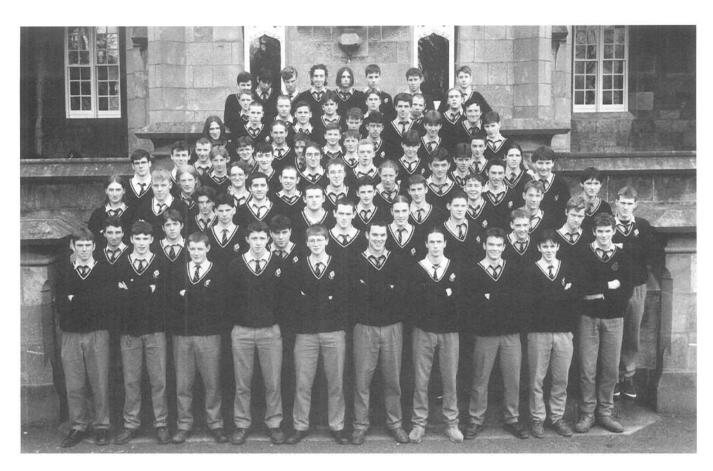
**Row 7:** Liam Brennan, John McEvoy, Joe Young, Niall Corrigan, Dudley Neary, Frank Holohan, David Gray, Donal Keating, James O'Brien, Paul Aylward.

Row 8: James Shortall, Peter Murphy, Michael Fogarty, Gerry Kennedy, Ger Bergin

Row 9: Conor Leahy, Liam Carroll, Ian Fitqpatrick, Mark O'Sullivan, Trevor Brady, Cyril Deevy, Jimmy Coogan, Adrian Lyons, Pat Ryan, Sean Morrissey, Michael Teehan, Sean Dowling, Robert Aylward, Thomas Breen.

**Row 10:** Barry O'Donnelly, David Carroll, Michael Connolly, Michael Phelan, Ross O'Dwyer, John Doran, Lionel Treacy, Thomas O'Dowd, John Staunton, Shane Brennan.

Absent from photograph Brendan Bolger, Colm Brennan, Paul Byrne, David Dillon, David Gubbins, Emmet Larkin, James Mackey, Aidan McGrath, John Murphy, Graham O'Brien, Thomas O'Dwyer, Andrew O'Neill, Brendan O'Sullivan, Donal Parsons, Robert Raftice, William Walsh, Greg Walton.



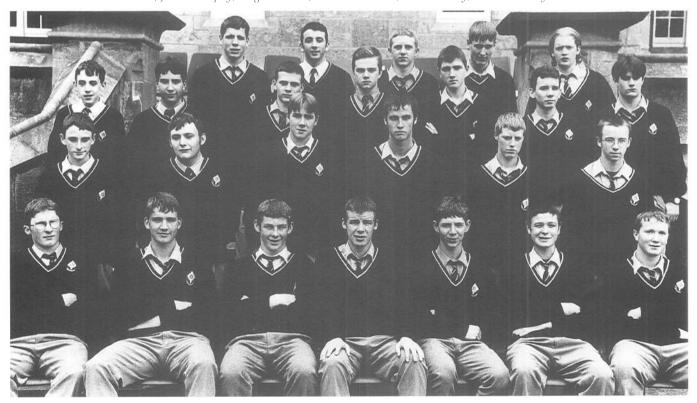
#### LEAVING CERTIFICATE CLASS 1994-95

- Row 1: Michael Leahy, Declan Sheridan, Pádraig Power, Stephen Murray, Niall Keogh, Patrick Crotty, Chris Hickey, Damien Barnaville, Richard McEvoy, David Forristal
- Row 2: Kieran O'Sullivan, Martin Murray, Paul Morrissey, Michael Seymour, Derek Walsh, Jason Ryan, Liam Hutchinson, Raymond Bergin, Conor Kavanagh, Shane Lanigan
- Row 3: James Mackey, Martin Phelan, Joe Phelan, Eoin Campbell, Michael Slattery, Philip Delahunty, Aidan Dooley, Damien Knox, Stephen Hickey, Timmy Clifford
- Row 4: Brendan Cummins, Edmund Holohan, Paul Conway, Mark Smullen, John Tobin, Mark Costigan, Michael Connolly, Ciaran Mulhall, Vincent O'Byrne
- Row 5: Liam McEvoy, Vincent Coonan, Michael Feehan, Paul Kehoe, James Shortall, Eric Doran, Patrick Parsons
- Row 6: Niall Tallis, Joseph Gamble, Paul Walsh, Wayne Dowling, Anthony Cagney, Lory O'Hanlon
- Row 7: James Cody, Patrick Gleeson, John Burke, Keith Doran, Michael Donohue, Marcus Morris
- Row 8: Ger Gaule, Victor Cubillo Blasco, Redmond Murray, Brian Gannon, Eoin Beehan
- Row 9: Philip Butler, James Kelly, Kieran Canavan, Larry Vaughan, Pat Bryan, Mark Dunning
- **Row 10:** David Lacey, Paddy Doyle, Mark Hayden, David Murphy, Nicholas O'Keeffe, Joe Treacy, John Staunton, Roger Quirke
- Absent from photograph: Brendan Blanchfield, William Kavanagh, Mark Delaney, Jonathan Feighery, William Mackey, Ross Murray.



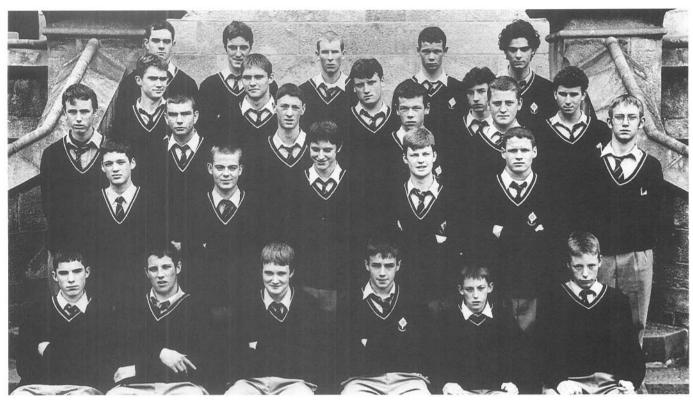
#### CLASS 5A

Front row: Killian Byrne, Eoghan Guinan, Hugh Durkan, Mark Dowling, Martin Kennedy, David Dowling Second row: Colin Deevey, Gerard Watchorn, Peter Dowling, Donal Hanrahan, Tony Woodcock, Adrian Costigan, Ronan Walsh Third row: Cormac Dalton, Martin Donovan, Shane Murray, Neville Mulally, Mark Phelan, Philip Loughman Fourth row: Leonard O'Shea, James Murphy, Hugh Gannon, Brian O'Connell, Colin Deevey, Michael Crotty



#### CLASS 5B

Front row: William Wallace, David Mulrooney, Stephen Rochford, Michael Fitzpatrick, Joseph Walsh, Paul Murphy, Paul O'Dwyer Second row: Dermot Byrne, Seán Grennan, Eoin Walsh, Brendan Griffith, Pat McLoughlin, Michael Daly Third row: John Quinn, Daniel Kiely, Stephen Smith, Carl Conroy, Seán Dooley, Brendan Kerwick, Dan O'Brien Fourth row: Ger Cooke, Gary O'Neill, Brian Callanan, Richard Tierney, William Carr.



#### CLASS 5C

Front row: Colin David, Stephen Cahill, RayAylward, Patrick Burden, Rory Dunne, Eoin Mulhern
Second row: Robert Ryan, Damien Griffith, Martin Leahy, Alan Dunne, Shane O'Keeffe, Jimmy Lacey
Third row: Laurence Bolger, Thomas Hurley, John Murphy, Brian Sheehan, Gary Whelan, Shane Hennessy
Fourth row: David Cashin, Damian Walsh, Michael Cantwell, Kevin Holohan
Fifth row: Thomas Mackey, James O'Keeffe, Paddy O'Brien, Nigel Sheehan, Andrea Sabrais

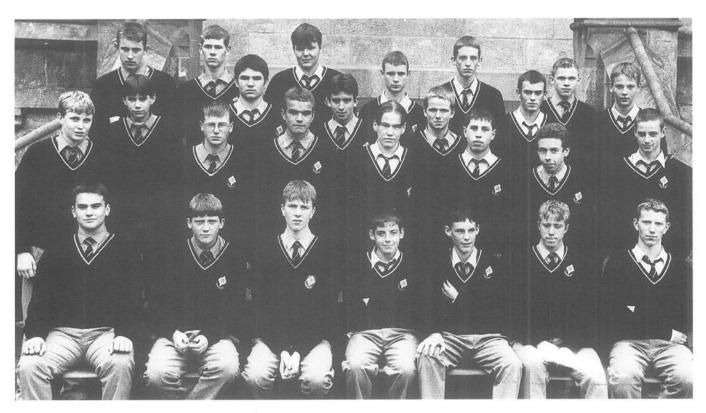


#### **CLASS 5D**

Front row: Michael Culleton, Walter Bergin, Patrick Grogan, Edward Kelly, John Coogan, Enda Kelly, Eoin Walsh Second row: Philip Maher, P. J. Flanagan, Martin Ryan, Liam Aylward, Glen Kilinan, John O'Gorman, Liam Brennan, Richard Holland Third row: Michael Hayes, Simon Maher, Ross Doyle, Seán Brennan, Michael Fitzpatrick, David Holohan, Padraic Rafter, John O'Flynn Fourth row: Kevin McDonald, John Prendergast, Eoin Bulfin, Jamie Power, John Clohosey, Robert Gray, David Mullan

#### CLASS 5E

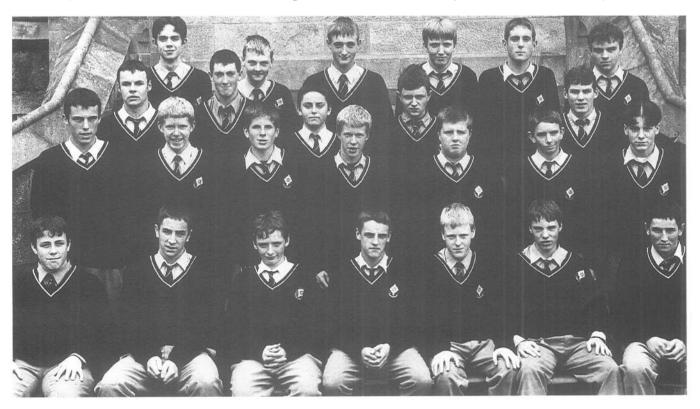
Front Row: Michael Quirke, Damien Murphy, Tom Shiel, Vincent Dunne, Martin Kealy, Brendan Tobin. Second row: Paddy Langton, Ross O'Driscoll, James Murphy, Michael O'Neill, Jonathan Hayes



#### Year 4/TRANSITION (Group 1)

Front row: Emmet Lanigan, David Wallace, Glen Christenson, John Bowden, Patrick Reed, Richard Fitzpatrick, Fintan Tracy Second row: Patrick O'Shea, Brian Morrison, Killian Kane, Niall Cody, Brendan O'Brien, John Purcell, Nicholas Teehan, Pat Brennan, Aiden Doran, Derek Buckley, John Massey, John Brennan

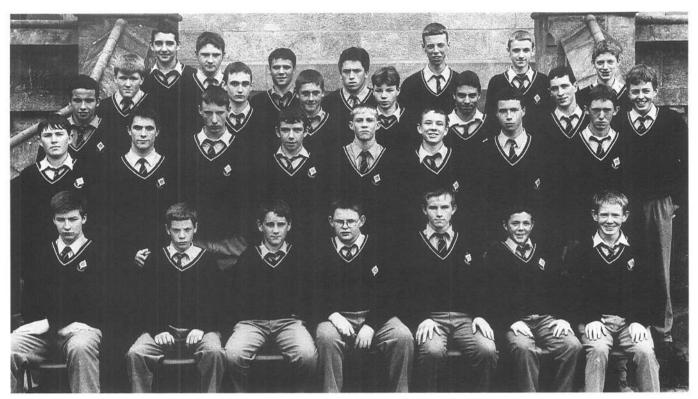
Third row: James McDonald, Bill Walsh, Martin Prendergast, Liam Barron, Shane Murphy, David Phelan, Patrick Cleary



#### YEAR 4/TRANSITION (Group 2)

Front row: Eugene O'Brien, Peter O'Neill, Brian Dermody, Michael Nicolson, Brian Nolan, Alan O'Donovan, William King Second row: Tim Murphy, Gavin O'Donovan, William Drennan, James Kavanagh, David Donovan, Patrick Moloney, William Holohan Third row: Jonathan Meehan, Sean Kelly, Colm Parsons, Aidan Maher, Pat Quirk

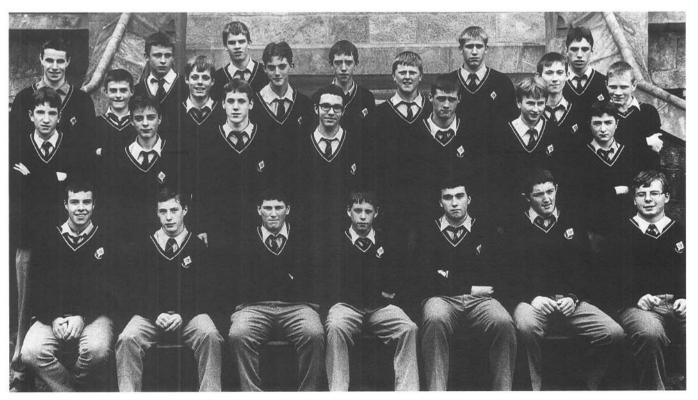
Fourth row: Loughlan Moore, Damien O'Neill, Bill Keogh, Darragh Murphy, Eoin O'Brien, John Tallis



#### **CLASS 3A1**

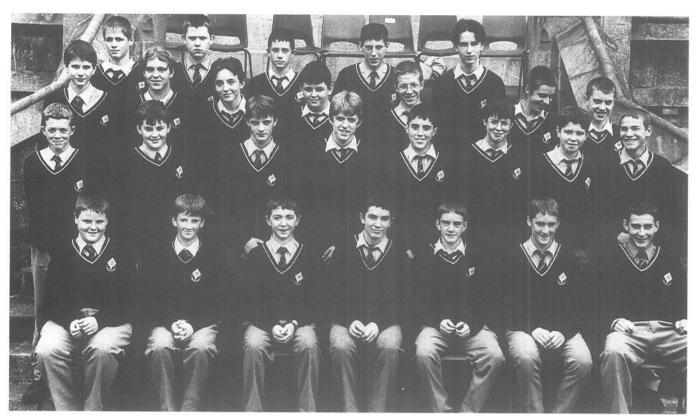
**Front row:** Alan Burke, Simon Watchorn, Seán Roberts, Shane Parsons, Jack O'Keeffe, Vincent Mulvin, Stephen Knox **Second row:** Barry Hogan, David Morris, Brendan Power, Stephen Foster, Michael Dermody, Noel Kelliher, Richard Teehan, Declan Brennan

Third row: Ian Phelan, Kevin Shortall, Eamon Downes, Patrick O'Regan, Brian Ferns, John Sheehan, Brian Carroll Fourth row: Michael Walsh, Diarmuid O'Dowd, John Whitty, James Corr, Kevin Jacob Absent from photograph: Niall Brady



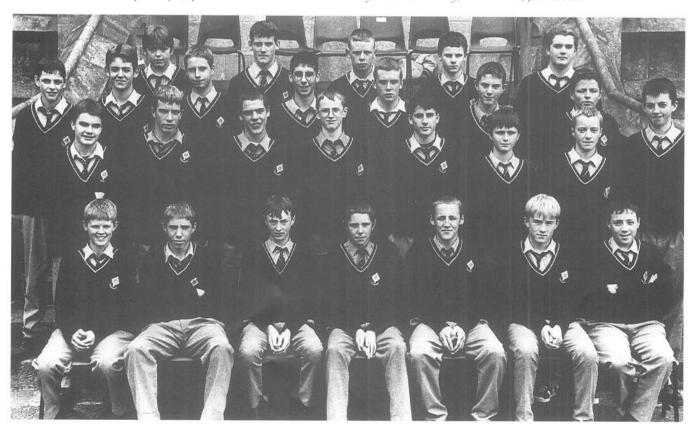
#### **CLASS 3A2**

Front row: Tommy Walsh, Brendan Doyle, Richard Kenny, Barry Delaney, Bobby Maher, Niall Kenny, Eoin Rafter Second row: Michael Connolly, Gary Hayes, Jonathan Savage, Joseph Bolger, Patrick Walker, Derry Kearney, David Madigan Third row: Robert Aylward, Séanus Dirreen, Brian Tennyson, Liam Hickey, Cormac Murphy, David Roche, Fergus Knox, Neil Cullen Fourth row: Jamie Murphy, Jackie Tyrrell, Alan Delaney, Steven O'Connor, Ian Doran



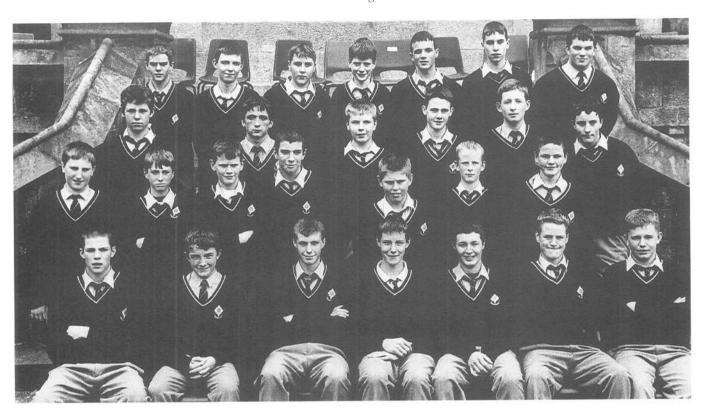
#### CLASS 3B1

Front row: James O'Sullivan, Noel Rafter, Jim Rice, Maurice Harkin, Seán Fennelly, Ian Devoy, Thomas Mulhall Second row: Michael Manning, Edward Fitzpatrick, Michael Darmody, Alan Cahill, Keith Gladney, Stephen Luby, Thomas Moloney Third row: Ken Coogan, Damian Conway, Anthony Cass, Ian Gannon, Pádraig Long, Michael O'Gorman Fourth row: Ned Sweeney, Barry Hoyne, Maurice Walsh, Michael Hickey, Shane Hennessy, Enda Cleere, John Nolan



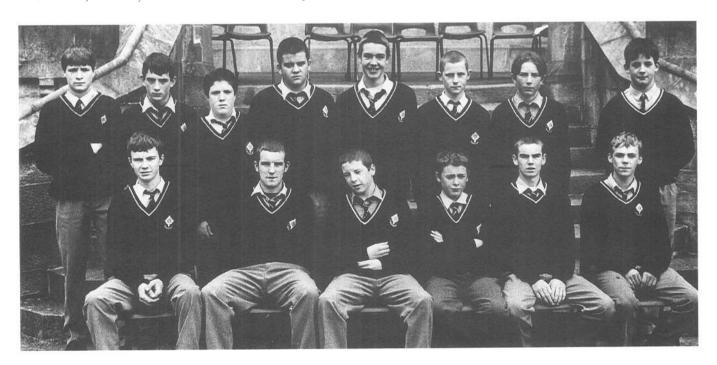
#### CLASS 3B2

Front row: Martin Hanlon, Jamie Barron, Cristin Burke, Stuart Kavanagh, Eric Power, Laurence Sommers
Second row: Tom Brennan, Brian Dowling, Robert Woods, Noel Byrne, Rory Hayes, Alan Madigan, Gary Canavan, David Brennan



#### **CLASS 2CC**

Front row: John Cunningham, Liam O'Shaughnessy, Liam Hennessy, Michael Phelan, Tommy Comerford, Anthony Shortt, Mark Brady Second row: Michael Butler, David Ryan, David Grogan, Gareth Hickey, Kieran Nippers, Adrian McGuinness, Robert Quinn Third row: Eoin Doherty, John-Joe Donovan, Rory Mullins, Niall Staunton, Michael Morris Fourth row: Jim Blanchfield, Sean Whitehead, Ian Delaney, John Lennon, Thomas Tallis

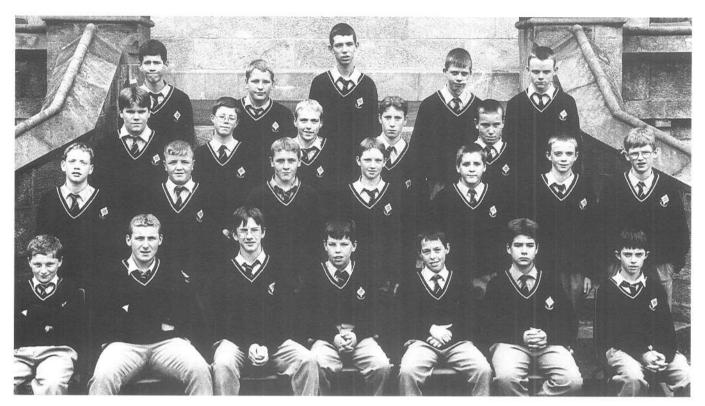


#### **CLASS 2 CL**

Front row: Denis O'Sullivan, Joe Buggy, Cian Muldoon, Richard Frisby, David McGrath, Enda Holohan, Shane Kelly Second row: Séamus Kennedy, Pádraig Kennedy, Robert Collins Hughes, Don Callanan, Anton Deegan, Morgan McEvoy, John Lennon, Michael Nolan

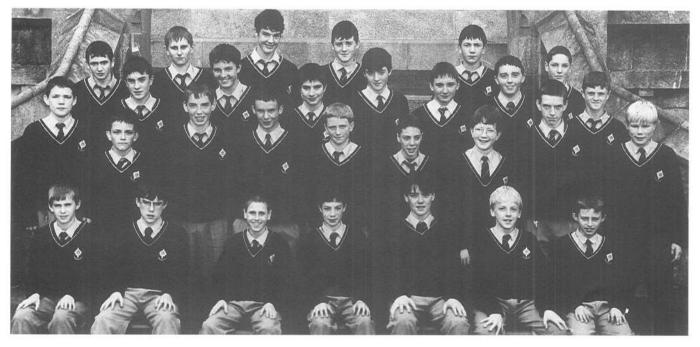
Third row: Diarmuid Ó'Murchú, Joe Forristal, Liam Carragher, Brenden Kelleher, Conor Whelan, Damien Caplice, James Ryan, Laurence Dowling

Fourth row: Terry Doran, Patrick Walsh, Ger Prendergast, Shane Whelan, John Donovan, Conor Jenkinson



#### **CLASS 2CC**

Front row: John Cunningham, Liam O'Shaughnessy, Liam Hennessy, Michael Phelan, Tommy Comerford, Anthony Shortt, Mark Brady Second row: Michael Butler, David Ryan, David Grogan, Gareth Hickey, Kieran Nippers, Adrian McGuinness, Robert Quinn Third row: Eoin Doherty, John-Joe Donovan, Rory Mullins, Niall Staunton, Michael Morris Fourth row: Jim Blanchfield, Sean Whitehead, Ian Delaney, John Lennon, Thomas Tallis

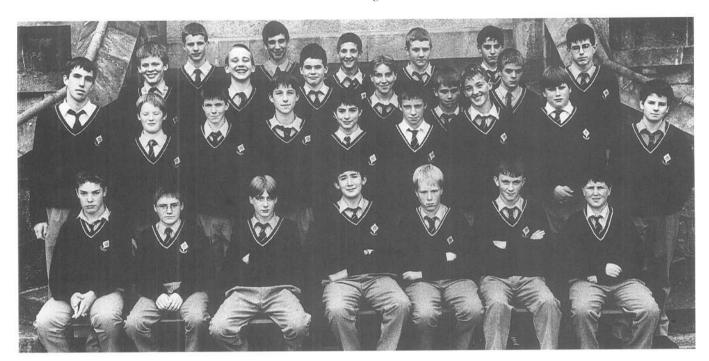


#### **CLASS 2 CL**

Front row: Denis O'Sullivan, Joe Buggy, Cian Muldoon, Richard Frisby, David McGrath, Enda Holohan, Shane Kelly Second row: Séamus Kennedy, Pádraig Kennedy, Robert Collins Hughes, Don Callanan, Anton Deegan, Morgan McEvoy, John Lennon, Michael Nolan

Third row: Diarmuid Ó'Murchú, Joe Forristal, Liam Carragher, Brenden Kelleher, Conor Whelan, Damien Caplice, James Ryan, Laurence Dowling

Fourth row: Terry Doran, Patrick Walsh, Ger Prendergast, Shane Whelan, John Donovan, Conor Jenkinson



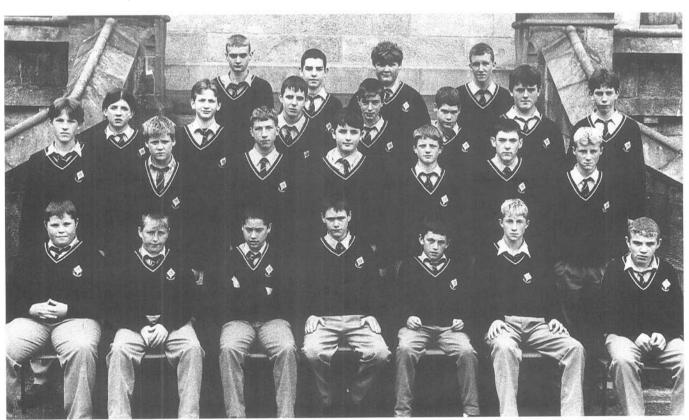
#### **CLASS 2CM**

Front row: Mark O'Neill, Colm Garrahy, Conal McLoughlin, Eamon Phelan, Anthony Owens, Shane Phelan, Declan Brett Second row: Ciaran Carew, Joseph Mullen, Michael Rice, Michael Phelan, Martin Kelleher, Mark Heffernan, Seán Walsh, Ken O'Dwyer, David Hennessy

Third row: Conor Mannion, Shane Lacey, Martin Duggan, David Thompson, John O'Neill,

Declan O'Neill, Michael Downey

Fourth row: Andrew Doyle, Ciaran Cooke, John Comerford, Ricardo Veglianti, James Loughman



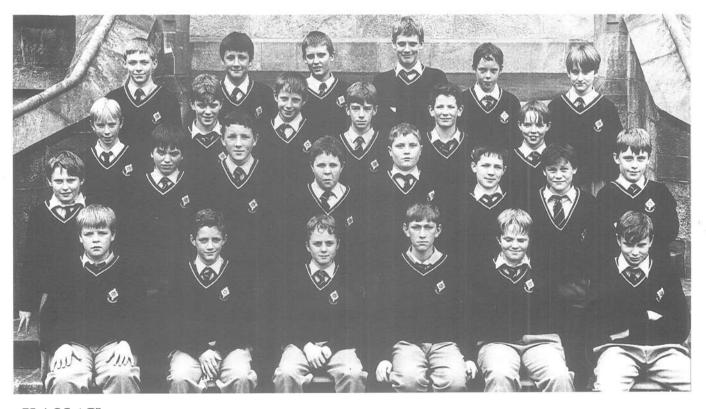
#### **CLASS 2CU**

Front row: Mark O'Dwyer, Richard Grogan, Anton Bashurm, Seán O'Neill, David Butler, Adam Cashin, James Hickey Second row: Daniel Coady, Vincent Wallace, Pádraig Murphy, Mel Clohessy, Dermot Nolan, Patrick O'Dwyer, Robert Hickey Third row: David Donnelly Swift, Joseph Teehan, Martin Beirne, Eamon Lennon, Richard Teehan, William Delaney, Pádraig O'Connell Fourth row: Colm Barry, Thomas Walsh, Mark Delaney, Martin Greene



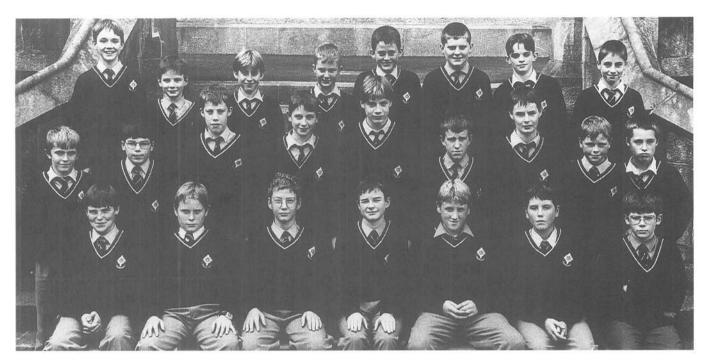
#### **CLASS 1CC**

Front row: Stephen O'Gorman, Edmond Morris, Shane McEvoy, David Knox, Stephen Comerford, Paul McGuinness Second row: Bernard Jacob, George Hickey, John Luttrell, Paul Hindle, Robert Dunne, Graham Scanlan Third row: Jason O'Regan, Barry Donovan, Jason O'Brian, Eoin Larkin, Emmanuel English Fourth row: Robert King, Declan O'Brian, Mark Treacy, Conor O'Dwyer, Vincent Fitzpatrick



#### **CLASS 1CL**

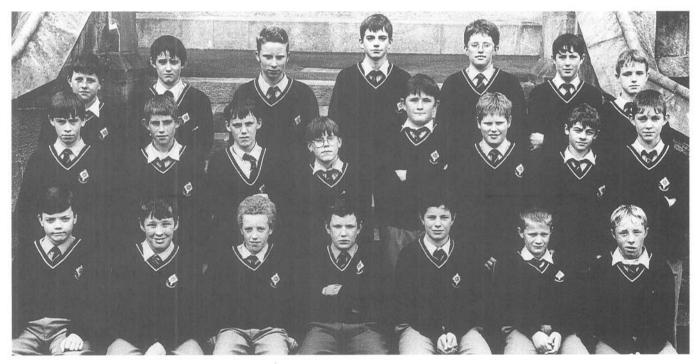
Front row: Shay Lawlor, Patrick Duggan, James O'Farrell, Dermot Cummins, Ger Shiel, Eamonn O'Gorman Second row: Michael Carroll, Martin O'Shea, Ricky Brennan, Ciaran Byrne, Cethearn Reid, Jim Colstelloe, Liam Reid, John Murphy Third row: James Fitzpatrick, James Freeman, John Tennyson, Brian Malone, Barry Moloney, Brian Doyle Fourth row: Dara Delaney, David Prendergast, Edward Walsh, Liam Meehan, Enda O'Donnell, Nicholas Landy



#### **CLASS 1CM**

Front row: Brendan Kelleher, John O'Neill, Patrick Raggett, Joe Mulally, Brian Gallagher, Daniel Grace, Brian Culleton Second row: Mark Cashin, David Healy, Pádraig Dermody, Eoin O'Reilly, Vincent Watson, Niall Kavanagh, Cormac Gilligan, Éamonn Sheehy, Jacob Hamilton

Third row: Alan Connolly, Fintan Brennan, Edward Costello, Thomas Flood, Vincent O'Regan, Eamon Mulvey, Darragh Murphy, Paul Sheehan

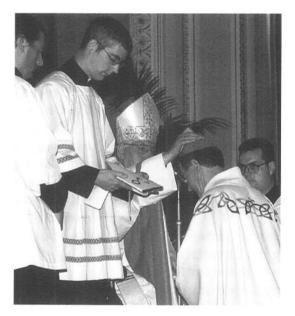


#### **CLASS 1CU**

Front row: Darren Cullen, Christopher Wymes, Tom Manning, John Brennan, John Madigan, Thomas Coogan, Patrick Wall Second row: Eamonn McEvoy, William Brennan, Eoin Read, Richard Holohan, Richard Walsh, Patrick Sheppard, Mark Shortall, John Paul Kenny

Third row: Patrick Foley, Patrick Condon, Robert Doran, Seathrún Hayes, Richard McEvoy, Eamonn Fitzpatrick, Stephen Maher

# OMNES NATIONES



Bishop Martin Drennan Ordained Auxiliary Bishop of Dublin 1997

# ST. KIERAN'S ALUMNI IN CALLING AND COMMUNITY THROUGHOUT THE WORLD

From the Dioceses

Unions and Reunions

In the News

# FROM THE DIOCESES

# Bishop Martin Drennan ordained for Dublin

A former student of the layside at St. Kieran's and a member of the seminary staff for five years in the late 1970s was ordained as an Auxiliary Bishop of Dublin in 1997.

Bishop Martin Drennan, a native of Tobernabrone, Piltown, Co. Kilkenny, entered St. Kieran's as a secondary school student in 1956 and went on to study for the priesthood at St. Patrick's College, Maynooth, where he graduated in Arts (Celtic Studies) and Divinity and was ordained for Ossory in 1968.

His brother, Michael, was a student in the seminary at St. Kieran's and was ordained for the diocese of San Diego, California in 1965. He subsequently returned to Ireland and joined the Society of Jesus. He is now Director of the Manresa Retreat House operated by the order in Clontarf, a suburb of Dublin.

Following ordination, Fr. Martin carried out post-graduate studies, obtaining his Licentiate in Theology in 1969. He then went to Rome for further studies in Sacred Scripture, securing his Licentiate and also teaching on the staff of the Regina Mundi college.

He became Director of Studies at the Irish College there from 1971 to 1973, following which he returned to Ireland and served as curate for two years, first at St. Mary's Cathedral and then in Ballycallan.

In 1975, he was appointed Professor of Sacred Scripture at St. Kieran's. He held this position until 1980, when he returned to Rome as Spiritual Director of the Irish College. The vice-rector at that time (and subsequently rector) was Fr. Seán Brady, now Archbishop of Armagh.

In 1985, Fr. Martin returned to Ireland and became Professor of Old Testament in the Pontifical University and Seminary at St. Patrick's College, Maynooth.

During his twelve years there, he was much in demand as a counsellor, preacher and retreat giver, and also produced a numer of articles on the pastoral interpretation of Scripture, particularly in regard to the priesthood. He was appointed to the Irish Council of Jews and Christians in 1995.

Bishop Drennan becomes one of five auxiliary bishops in the Archdiocese of Dublin, which stretches as far as Athy to the west and parts of County Wexford to the south. He is responsible for the southern area, including Wicklow and parts of South Dublin, and is resident in Bray.



Bishop Martin Drennan with members of his family and friends after his ordination as auxiliary bishop of Dublin: Front row, l. to r.: Gerry O'Donoghue, former principal at Tobernabrone N.S.; Willie (brother), Bridget (sister-in-law), Jim (brother), Bishop Drennan, Mary (niece), Paddy (brother), Jennie O'Keeffe and Ian (nephew; they are to be married in July 1998). Back row: Fr. Michael (brother), Bill and Hilary (niece) O'Meara, John (brother), Una (sister-in-law), Karol (nephew), Bernie (sister-in-law).

#### THE ORDINATION CEREMONY

At the ordination ceremony in St. Andrew's Church, Westland Row, on Sunday September 21st. 1997, the principal ordaining prelate was Archbishop Desmond Connell of Dublin, assisted by the Papal Nuncio, Archbishop Luciano Storero, and Bishop Laurence Forristal of Ossory, formerly an auxiliary in the archdiocese.

The ceremony, which also involved the ordination of a second auxiliary, Bishop Raymond Field, was attended by representatives of the government, headed by the Tánaiste, Ms. Mary Harney T.D., and of the state institutions and diplomatic corps.

Appointed to the titular see of Acque Regie, Bishop Drennan took as his motto the Irish phrase *Comhoirdhrí le Críost* – co-heirs of Christ. His coats of arms includes the *fleur-de-lis*, a symbol of the Virgin Mary; a Celtic Cross; and the flowering blackthorn or *droighneán*.

His family of five brothers include Fr. Michael, Jim (who farms the family land at Tobernabrone), John (Waterford Co. Council), Paddy (Department of Agriculture) and Willie (Avonmore Waterford Group).

In statements issued on the occasion of his consecration, Bishop Drennan warned that "many Irish people are unsure of their identity. There is confusion about whether we are Irish or European and we forget that the most important thing is that we are Christian."

Speaking of the challenges facing society, Bishop Drennan said "The Church is not seen to have all the answers. People today have a strong sense of individualism and they concentrate on their own way of thinking at the expense of traditional values that are now under attack."

#### A TRIBUTE TO INTEGRITY

In his address to the congregation, Archbishop Desmond Connell hailed the new bishop as a gift from Ossory to Dublin who would be deeply appreciated for his deep priestly spirituality and his outstanding integrity. He would manifest the humility of heart, unworldly spirit and purity of life with an ardent pastoral charity which was the mark of the true leader.

In his reply, Bishop Drennan thanked the archbishop and the other members of the hierarchy for their welcome and hospitality. He referred especially to the support of Bishop Forristal, saying: "I owe more to Ossory than words can tell. I have very happy memories of my two parish appointments, of my days at St. Mary's Cathedral and in Ballycallan (where a parishioner told me that if I was any good I wouldn't be there for long). First appointments are crucial for a young priest – they can leave a lasting impression, forming attitudes that will endure."

In the Ireland of today, "what is asked of us now is that we be faithful in passing on the gospel to the next milennium", the new bishop said. "That is a call to be life-giving for each other and for the growing generation.

"We have been given something very precious", Bishop Drennan concluded. "God has given us a splendid dignity, a great future, a joy that comes from being authentic. We will be more alive ourselves and more life-giving for others if we pass on those gifts to them."





Bishop Martin Drennan photographed with Archbishop Desmond Connell and Bishop Raymond Field, the second new auxiliary bishop of Dublin ordained on the same day; and (right) with Bishop Forristal and Ossory colleagues at a presentation to mark his ordination: (front, l. to r.): Bishops Forristal and Drennan; Msgr. Paul Fitzgerald V.G.; Fr. Pat Comerford, P.P., St. Canice's (first cousin); back (l. to r.): Canon Timothy O'Connor, P.P. Rathdowney; Msgr. Jim Cassin, President, and Fr. Kieron Kennedy, Administrator, St. Kieran's; Fr. Kieran Cantwell, C.C. Rosbercon (layside classmate), Fr. Pashcal Moore, P.P. Templeorum; and Fr. Richard Phelan, P.P. Ballycallan.

#### DIOCESE OF OSSORY

# PREPARING FOR ANNO DOMINI 2000

An ambitious programme to celebrate the jubilee of the birth of Christ in the year 2000 A.D. is underway in the Diocese of Ossory.

In their theme statement on the Millennium, the Irish hierarchy emphasised the need to rediscover traditional Irish spirituality, with its characteristic traits so relevant in our modern world – a keen awareness of God's presence in our lives, a deep respect for God's creation, and a profound reverence for every human being.

It was also an opportunity, they said, to reach out to those who feel marginalised, rejected or excluded in our society, especially people who do not share in our new-found prosperity.

Special concern was expressed regarding the needs of our young people, so many of whom find life in the closing years of the century lonely, stressful and empty. 'This is a time to listen to them, to offer them affirmation and encouragement and to restore their sense of self-esteem.'

A Diocesan Jubilee Committee was formed by Bishop Forristal under the chaipersonship of Sr. Nora McCarthy of the Presentation Sisters to provide explanation and formation in regard to the themes for the preparatory period – Jesus Christ, One Saviour of the World, Yesterday, Today and Forever (1997) and The Holy Spirit (1998).

The process began with a meeting of all the priests of the diocese in January 1996, facilitated by the Diocesan Jubilee Committee. Fr. Michael Drumm of Mater Dei Institute was the keynote speaker. This meeting set the agenda for the Jubilee celebrations with the emphasis on assisting each parish to assess needs and set out a renewal programme in preparation for the year 2000 and beyond.

A Jubilee Group representative of clergy, religious and laity was established in each parish to examine ways in which all of those professing a

common faith can renew that community of faith. Nine regional meetings of the parish groups were organised by the Diocesan Jubilee Committee. The needs identified by these groups were set out under seven headings: Youth, Lay Involvement, Faith Development and Spirituality, Family Ministry, Healing and Reconciliation, Renewal of Sacramental Practice and Liturgy, Heritage.

Sub-committees are being established to study each of these needs further and to make recommendations for action to meet them. In addition, a contact person is delegated by each parish group and these persons are given special support and formation for their task.

For 1998, the co-ordinating committee introduced a programme to help each parish celebrate the 'year theme' of the Holy Spirit. A liturgical service was devised for Pentecost and this was celebrated at three regional locations – St. Kieran's College, Slieverue and Castletown.

The secretary to the committee is Msgr. James Cassin and other members include Bishop Forristal, Sr. Margaret Moloney (Peace in Christ), Ken Maher, Angela Hanrahan, Mary McCarthy (Castletown), Martin Ryan (Faith Development Officer), Mary Parsons, Fr. Leo Cullen O.F.M. Cap, and Fr. Roderick Whearty, C.C., Ballyragget.



Laity, religious and clergy gather in the new adult religious education centre at St. Kieran's for an instruction and planning session for the Millennium Renewal Programme.

#### Ossory priest becomes Head Chaplain to Defence Forces

Fr. John Crowley was appointed Head Chaplain to the Defence Forces with effect from 1st. September 1997. A native of Kilkenny City, he is a former student of the layside and seminary (1966-77). Following further studies in Boston, he was appointed Director of Kilkenny Social Services and was also lecturer in Social Science in St. Kieran's. In addition to these and part-time

parish duties, he was appointed Chaplain at James Stephens Barracks, Kilkenny in 1983.

Fr. Liam Bergin has been appointed Vice-Rector of the Irish College in Rome. A former student and staff member at St. Kieran's, he was curate for a time in Ferrybank (see Secondary School section).

## Leading the vital work of mending marriages

Fr. Dan Cavanagh, a priest of the diocese of Ossory, recently completed an assignment as National Director of ACCORD, formerly the Catholic Marriage Advisory Council, to which he had been appointed in 1993.

His position gave him responsibility for a central office at All Hallows College, Dublin, which co-ordinates the activities of 57 centres throughout Ireland and the work of almost 1000 trained counselling personnel.

A native of Galmoy, Fr. Cavanagh was educated at St. Kieran's and Maynooth, from where he was ordained in 1974. He gained extensive pastoral experience in assignments as curate in St. Canice's, St. Mary's and Ballycallan parishes between 1974 and 1980. In 1978, he was appointed director of the ACCORD centre in Kilkenny and continued in this responsibility during an extended term as Chaplain to Aut Even Hospital between 1980 and 1989.

He acquired specialist training in the areas of marriage support and counselling in Adelaide, Australia (1976-77) and Spokane, USA (1989-90). Between 1990 and 1993, he was full-time director of Kilkenny ACCORD.

Today ACCORD is the largest voluntary counselling organisation in Ireland, dealing with upwards of 5000 cases a year and providing pre-marriage preparation and education courses for over 6000 couples through its *Marriagecare* service.

Marriage counselling services also include Fertility/Family Planning Counselling and Marital Sex Therapy.

An important priority is to link the *pre-mar-riage* aspect to the *ongoing* progress of the relationship after marriage so that an element of prevention can be built in. Thus counselling can be directed to anticipating and solving problems before they become major.

The introduction of divorce in Ireland and the pressures of the material society created in the wake of the Celtic Tiger phenomenon have increased the workload of ACCORD, but it can now call on the resources of committed and trained counsellors in every diocese to carry on the vital work of mending marriages.



At the official launching of ACCORD were (l. to r.): Fr. Dan Cavanagh, National Director; Mervyn TaylorT.D., Minister for Equality and Law Reform; and Bishop William Lee of Waterford, National Chairman of ACCORD.



At an ecumenical service in St. Mary's Cathedral, Kilkenny to mark Church Unity Week in January 1997, Bishop Laurence Forristal of Ossory made a presentation on behalf of the priests and people of the Diocese of Ossory of a set of sterling silver napkin rings to Bishop Noel Willoughby, retiring Church of Ireland Bishop of Cashel, Ossory, Ferns and Leighlin, who had served his dioceses for over 15 years.



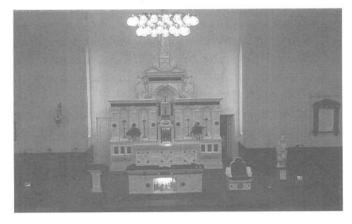
Fr. Charlie Kelly, a former lay student, seminarian and member of the staff of St. Kieran's (where he was bursar from 1992 to 1994) is now ministering in the parish of St. Konrad, Strietwald, Ascaffenberg, Germany. At a ceremony to mark his departure, Jack Cantwell presented Fr. Kelly with a token of appreciation on behalf of the parish and people of Ferrybank, where he had served from 1994 to 1996.

## Church building and refurbishment in three Ossory parishes



Two Ossory parishes have benefitted from church building or refurbishment projects in recent years. In Castletown, where former St. Kieran's dean Fr. Edward Rhatigan is parish priest, the new Church of St. Edmund, for which the foundation stone was laid in November 1992, was opened and blessed by Bishop Forristal in June 1993.

Meanwhile the Church of St. Brigid, Ballycallan was re-opened for worship in February 1995 following extensive refurbishment undertaken by the parish council with Fr. Richard Phelan P.P., Kilmanagh. The new sanctuary



arrangement (above, right) features the old altar and a new



altar with lit panel as well as ambo and chair. In Kilkenny City, Pat Muldowney, a native of St. Fiacre's Place, was commissioned to

produce a stained glass window (right) for the Church of St. Fiacre, Loughboy, at his Dublin studios.

### DIOCESE SEES FURTHER PROGRESS IN PROVISION FOR DISADVANTAGED



At the opening of the SOS Castlecomer Workshop were (l. to r.): Fr. Martin Cleere, Jim Craddock (Chairman SOS), Cllr. John Brennan, Rosaleen O'Keeffe (SOS), Ger Heffernan, Dermot Healy (Chief Executive SOS), Mons. Michael Ryan P.P., Rev. Andrew Orr (Rector).

A new workshop for SOS Services in Castlecomer, a new day-care/work centre for L'Arche at Callan and a community centre in St. Canice's parish named for the late Fr. Michael McGrath, have all been established and completed in a two-year period. They represent major progress in the development of facilities for the disadvantaged in Kilkenny City and County. The Castlecomer and Callan developments will cater for more than 100 handicapped adults in the long term, and the Fr. McGrath Community Centre in The Butts serves a community of more than 80 families.



The laying of the foundation stone for the L'Arche day centre/workshop at Callan took place in 1995. Included in the photograph are L'Arche founder Jean Vanier, Paddy Delaney, Bishop Forristal; Maria Garvey, Paulo Ubaldo, Helen O'Shea, Maeve O'Neill, Rev. Denis Sandes (Rector, Kells).



A young member of the community performs a reading at the official opening and blessing of the Fr. McGrath Centre in St. Canice's Parish with (l. to r.) Proinnsias de Rossa T.D., Minister for Social Welfare; John McGuinness, Mayor of Kilkenny; Bishop Forristal; and Dean Norman Lynas.

### **OBITUARIES**

## Two major figures in recent St. Kieran's history go to reward

Two senior Ossory priests who had given almost fifty years between them in the service of St. Kieran's College died within a short period in 1993-94.

Fr. Cornelius Sherin spent the first thirty years of his priesthood as Professor of Sacred Music and Elocution at the college before moving into the pastoral ministry for eleven years, retiring in 1978. Monsignor John Holohan began his ministry in the pastoral sphere, moving to St. Kieran's as Senior Dean after sixteen years as curate in Edinburgh and Kilkenny City. He served as President of the college for over half of his seventeen years there and was appointed P.P. Rathdowney in 1973. He retired in 1986 but continued to serve as assistant in Errill.

### VERY REV. CORNELIUS SHERIN (1910-1993)

Cornelius Sherin was born into a prominent Kilkenny business family on May 20th. 1910. His grandfather had established a hardware business at Nos. 5 and 7 High Street, and his father continued the trade; an uncle had qualified as a dentist and practised in Patrick St.

Among his other ancestors were a grand-uncle of the O'Reilly lineage who was ordained for the diocese of Perth, Australia and was involved in the rescue of the ship *Catalpa* off Australian shores in 1867. John O'Reilly was later to become Archbishop of Adelaide and to make his mark as a progressive churchman and community leader.

The young Cornelius Sherin was educated in the Christian Brothers Schools, St. Kieran's and St. Patrick's, Maynooth where he was ordained in June 1934. He was immediately appointed Diocesan Director of Sacred Music and joined the staff of St. Kieran's.

He was a man of many talents. He had a great gift for communication, a warm and gentle approach and a highly creative sense of humour. He was a student of the Classics and of literature and could easily have had a career as teacher or practitioner in either of those fields.

His pieces for the College *Record* down through the years were models of precise and creative expression. Here he is, for instance, in the 1958 *Record*, describing a ceremonial occasion at the college (the blessing of the Collier Wing):

The passer-by, standing at the gates of the college on Thursday April 10th., would have seen, at ten minutes to one, precisely, a solemn procession begin to move along the walks towards the chapel. Behind the cross walked the choir, chanting with level assurance

Next, with fingers pressed firmly on the pages of antiphonaries against unkindly

winds, came the freshmen, to be followed with easier movement and more confident voice by the students of maturer years.

Then came the college professors – no observer could fail to see that, for them, this was their home – and behind them, in a ladder of years, the clergy of the city, the parish priests of the diocese and the cathedral chapter. Midway amongst them, a streak of white hair began and widened as the procession advanced – the older priests were passing. They could be forgiven if today a fleeting smile or pensive look in their lined faces betrayed the recollection of their student days within these walls.

But it was as a musician and a promoter of music that Cornelius Sherin excelled. Most will remember him for his work with Plain Chant Festivals and his involvement with St. Mary's Choral Society.

The venue for a Plain Chant festival might be a country church or a parish hall, but with Fr. Con in charge, the location was transformed into a concert hall, where his beautifully-spoken and often witty introductions and instructions were a delight even to childish ears. "And now," he would say, referring to a group from some unfamiliar chapel district on the borders of the diocese, "we will hear from the people of the Happy Valley".

To the seminarians of St. Kieran's he presented a human face at a time when that was not always encouraged among clerical trainers. His familiar title of 'Da' conveyed the fatherly interest he took in them and in the noble purpose for which he was helping to fit them. He realised that the material he had to work with was not always the most promising from a musical point of view. But despite his own high standards, he always accepted that a man's best was good enough for God and the People of God.

His collaboration with Josef Koss gave Kilkenny one of the most harmonious blendings of musical talents of any Irish community, larger cities included. Together they provided a pool of expertise on church music and church organs that was availed of throughout Ireland and further afield. On important church occasions, including the funeral of Bishop Collier and the consecration of Bishop Birch, the combination of choral music rehearsed and directed by Fr. Con in his unique style, supported by the finessed playing of the Cathedral organist, was an experience to be savoured.

Though always his own man, particularly in matters musical, Fr. Sherin had a fond regard for the 'old regime' as it was mediated by Bishop Collier. On his death in 1964, Fr. Sherin wrote:

There was something arrestingly biblical about the late Bishop Collier, something as if rooted and sealed in the Old Testament of the prophets and the patriarchs. For in his presence one found oneself almost unconsciously seeking there for him a prototype, an examplar. He was a man of God, sturdy-minded, fearful, resourceful. He had the unerring instinct of the just man. In one breath he could cast down and almost overwhelm, and in the next, like the father of the Prodigal Son, he could uplift and calm and comfort even to embarassment.....

Take him all in all, he was a fine bishop, in many ways a great bishop and in all all ways a holy bishop. He was a character, in the very best sense of that word, who played a role of the highest significance in the Church of Ossory and in the Irish Church; and he played it nobly and surely. He brought honour to his parents and his home, grace to his office and good to his people.

His relationship with the Bishop Collier had been direct from the beginning. Arriving back in Kilkenny from Maynooth in 1934, he found the bishop sympathetic to the promotion of sacred music and already determined on setting up two large choirs – one drawn from the young people of the city schools to sing at Cathedral Masses and ceremonies, and the other an adult choir convened from all the city parish choirs to sing at Christmas midnight Mass.

Fr. Sherin put it to Bishop Collier that the 120-member Christmas choir represented a major and under-used resource in the musical life of the city, and so St. Mary's Choral Society was formed with the bishop as patron and Fr. Sherin as director.

For the next quarter of a century, the choral society provided a regular schedule of light musical productions in Kilkenny, beginning in 1936 with *Maritana* and ending in 1962 with *Il Trovatore*. A loyal band of performers and instrumentalists supported the ventures, with 'The Rev.', as he was universally known in these circles, always leading from the front.

In 1953 a locally-written musical, *Scent from Heaven*, based on the life of St. Theresa, was performed to an audience that included Cardinal Dalton; in 1958, Fr. Sherin secured the first amateur rights for Ireland to *The White Horse Inn*; and on occasion he could be found in the list of orchestra members, playing double bass to Josef Koss's cello. The success of St. Mary's Choral Society was an amazing achievement in an age when priests were not permitted to attend the secular theatre, and bishops were rarely associated with it.

At the beginning of Bishop Birch's episcopacy, he became Administrator of the Cathedral, where he served for three years – at a time when radical





Left: The late Fr. Con Sherin as a young priest (second from left at back) with the first members of the Schola Cantorum at St. Mary's Cathedral in 1935 (others in the photograph include Rev. James Walsh. Adm., St. Mary's; Mr. J. Coyle, organist at St. Canice's Church; and Rev. G. Phelan. C.C.). Right: Fr. Sherin (second from right) on the occasion of the celebration of a Schubert Mass in F sung by the Cathedral Choir at St. Mary's Cathedral in his honour in June 1993, with (from left) Fr. Tom Coyle, C.C. St. Canice's; Fr. James Crotty, P.P. Ferrybank; and Fr. Noel Maher, P.P., St. Mary's Cathedral.

change was taking place in pastoral and social ministry. He took the changes well – he already knew Bishop Birch from their years together as students in Maynooth, where Cornelius Sherin was the 'senior man' by a few years (though only a year apart in age), and from the years spent together as students and staff at St. Kieran's.

In 1967 he became P.P. of Clara following the death of Fr. Edward Wall, also a former colleague on the staff of St. Kieran's, and remained there until he transferred to the parish of Templeorum in 1975.

As a pastor he was cheerful, diligent and caring. But the demands of an active ministry and the everyday pressure of organising and maintaining the fabric of the church gave him little time for the cultural pursuits that he loved, and indifferent health forced him to retire in 1978.

After living in Kilkenny City with his brother Noel for a few years, he eventually took up residence in Belmont Park Nursing Home from where he dispensed his generally goodhumoured observation on the world.

But among his former colleagues and students, the memories were still fresh – of the sprightly step, the hummed melody and the golden hair caught in afternoon sunshine; of the cars that always seemed to be just this side of depend-

able ("Prefect, not perfect" he would say, as he went to jump-start it on the slight hill near the Collier Wing where he had carefully positioned it earlier); and of the dogs, who, it was noted, 'recognised none but their master's voice and presented a hostile front to the rest of mankind'.

Much pleasure was given to him in June 1993 when a group of grateful friends and former proteges arranged a celebration in his honour which commenced with a concelebrated Schubert Mass in St. Mary's Cathedral followed by a celebratory lunch. A trophy has been subscribed in his honour, to be awarded for outstanding achievement in choral work among young people.

Fr. Cornelius Sherin died in Maypark, Waterford on 13th. October 1993 and was interred in the family grave at Foulkstown.

His death brought to an end what could be described as a golden era in church music in Kilkenny, and although the new liturgy and the folk choirs have their worthy and established place now in the order of worship, it is still nice to linger at the rear of St. Mary's Cathedral and remember the golden head uplifted in encouragement and the talented fingers keeping the beat for committed voices singing to the glory of God as the organ surged to meet them.

M.R., D.B.

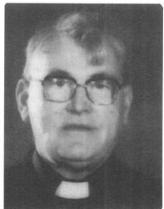
## RT. REV. MONSIGNOR JOHN J. HOLOHAN (1916-1994)

John Holohan was born in 1916 in the parish of Knocktopher to one of the most prominent farming families in the area.

His father, Richard Holohan, was not only a progressive agriculturalist but also a leader of the representative movement that was to become a major force in politics in the county and beyond for over a decade.

John Holohan grew up during the most troubled period of modern Irish

history. As he prepared to enter St. Kieran's in 1928, his father was elected on two separate occasions to Dáil Éireann as a representative of the Farmer's Party originally led by another distinguished Kilkennyman and T.D., Denis Gorey. For most of the next ten years, Richard Holohan travelled regularly to Dublin to discharge his representative duties, winning election for the Centre Party in 1933 but encountering defeat in 1937 after which he did not seek re-election.



Richard continued his political involvement at local level, as long-time chairman of Kilkenny County Council, Kilkenny Farmers' Association, and Kilkenny County Board G.A.A.

Following the example of two Holohan uncles (both ordained for Leeds – James in St. Kieran's in 1909, died 1944; William in 1911 in St. Patrick's, Carlow, died 1934), John and his brother Richard advanced to the priesthood, with Ossory as their

choice of mission.

Ordained in 1940 with a good Maynooth degree, John could have expected an assignment with an academic interest. In fact he was to follow a hallowed route for newly-ordained Ossory priests by beginning his ministry in Scotland, where he was on loan to the Archdiocese of St. Andrews and Edinburgh for four years, serving in St. Francis Xavier's, Falkirk (to 1941) and Sacred Heart, Grangemouth (1941-44).

## John James Holohan: In Memoriam

TIMOTHY O'CONNOR

I can remember, as if it were only yesterday. the first time I met John James Holohan. It was in Maynooth College in June 1950. I can see the exact spot where we met. I can still picture his face, his expression, his demeanour. He had come to the annual college reunion to celebrate the tenth anniversary of his ordination. I was still a student there, with one more year to go. I didn't know then how providence was preparing to bring both of our lives closer together.

I scarcely met him again until 1956, when he was appointed Dean of the Seminary in St. Kieran's College, Kilkenny. I had been teaching there, in the secondary school, since 1952. We were working in different departments, so we had no official contact.

However, we became quite friendly, so much so that we made plans to go on a trip by car to Europe in the summer of 1958 It was really to visit the Great World Fair (Expo 58) in Brussels and to tour the adjoining countries. We were joined by his brother Fr. Richard (who served in Ossory before moving to Italy, where he was latterly an assistant priest in the city of Naples) and by Fr. Paddy Grace, then Professor of Theology at the college.

It was a memorable trip, full of interest and excitement. Our friendship was cemented by our experiences together—nothing does this better than than being in close contact in a foreign country. But things were being planned at home which would change our whole relationship.

On our return at the end of August, I was told by the President of the college, Canon Loughry, that I was to be Dean of the secondary school in September – in effect immediately, since the boys were coming back the following week. It was well I had enjoyed a relaxed few weeks in Europe to prepare me for that shock.

In addition to being responsible for four hundred pupils (day and boarding), with these numbers soon to rise to five hundred, my new post also brought with it a seat on the Council of Administration of the college with the President and the Dean of the Seminary.

Now I would be working hand-in-hand with Fr. John James. For six years we had a harmonious, friendly and effective working relationship which affected every student of the college – to their benefit of course, although they did not think so at the time (but most do today and tell me so when I meet them).

Fr. John James Holohan was appointed President in 1964 and continued until 1973, when he was made Parish Priest of Rathdowney. During that time I continued to work with him as Dean of the Secondary School. I have always assessed his leadership in the college by saying that the Sixties were great years when St. Kieran's flourished and that at a time when many educational establishments were going through turbulent times.

With student numbers now over 500 in the secondary school, we had to rent accommodation for boarders in Patrick Street. John James was also responsible for building two new seminary residences with accommodation for sixty-four students, the typical enrolment in the late sixties. He

provided new sports buildings, the first full-length hurling pitch for the college, and before he left had plans drawn up for a large gymnasium which was subsequently built.

The living conditions of all students were vastly improved by his efforts. He taught class in the seminary and in the secondary school where his close interest and inspection led to a high standard of study and teaching. He addressed the students of both departments regularly and never without meticulous preparation beforehand.

An exacting part of his office was the maintaining of relationships with bishops from all parts of the world who had candidates for the priesthood studying at St. Kieran's or who came seeking such candidates. He went abroad to visit St. Kieran's priests; during his time, Latin America became a missionary dimension for the college as we trained young men for work with the Society of St. James, founded in Boston by Cardinal Cushing (it is interesting to note that one of these 'trainees', Kilkennyman Fr. Gabriel Troy, is now superior of the order).

A lot of John Holohan's success was due to his definite policy and the principles that guided him. For a man who did no specialised studies in education and who came from the parish ministry into an educational establishment without any preparation, he developed a theory of education that was very practical and effective, and became a very good teacher as well.

'Principle' was behind everything he did. He reflected, thought things out, and then made up his mind. That was that — nothing could change him. He may have been inflexible at times, but he was certainly consistent and absolutely fair, for he applied his principles to everybody, without favouritism of any kind. He was strict, but absolutely just.

Then he was always on the job. He got to know all the students, even those in the secondary school. Even the youngest there could talk to him, and he made them feel important, which they were to him.

Under such inspiring leadership, it is no wonder that St. Kieran's prospered on all fronts in the sixties. Studies and academic results were of the highest order. Vocations to the priesthood were abundant, and the proof is to be seen in the fifty priests working in the diocese of Ossory now who came through the secondary school and the seminary in those years, in addition to all those who went to minister abroad or on the missions. Our teams won many trophies in hurling, including several All-Irelands, bringing great joy to his hurling-loving heart.

Our paths separated in 1973, when he went to Rathdowney. But providence, once again, brought us together in 1986, when I succeeded him as P.P. Rathdowney and he remained on in an active pastoral role. Our lives seemed made for partnership so that I can say that I have never worked with any other priest in such close relationship, nor have I known anyone so intimately. That was a privilege for me, culminating in my involvement with the plans for his final rest on April 13th. 1994, where he awaits the resurrection of the just.

Here he experienced the rigours of war-time life with his people and laid the foundations for a practical approach to the problems of priesthood and ministry that was to remain with him all his life.

In 1944 he returned to a curacy at St. John's in Kilkenny City where he was to remain for twelve years. His colleagues during that time included Fr. Con Campion and Fr. Sean Collier (both to serve later as administrators of the parish) and Fr. John learned well from them the work of the pastor.

But his latent talents for leadership, guidance and formation did not go un-noticed and in 1956 the call came: with the death of Canon Dunphy and the promotion of Fr. Loughry to the presidency of St. Kieran's, there was need for a Senior Dean to take charge of the seminary.

For the next seventeen years, he was to be deeply involved in the administration of the college. Always concerned to be absolutely fair in his judgements and considered in his opinions, he earned the respect of students on both sides of the house by his practical approach: a misdemeanour dealt with was a misdemeanour forgotten.

He had no sense of grandiosity: on a free day, he would puck a ball around for exercise in shirt-sleeves in full view of all on the Intermediate pitch. And a startled group of lay students, staying over in June to finish exams, found themselves bundled one Sunday into the black Volkswagen for an impromptu tour of Mount Juliet, a picnic in Tramore (complete with primus stove, sausages and tinned strawberries) and high tea on the way home at the Savoy in Waterford.

As Senior Dean and director of the seminary, he maintained a demeanour that demanded respect and encouraged good disipline. Yet his own pastoral experience told him that there had to be another more relaxed side to the priestly life, and in lonely pastoral assignments in Australasia or the American mid-west, his wise words have often come back to benefit St. Kieran's priests as they grapple with personal and pastoral problems.

His contribution to St. Kieran's as dean and president is noted elsewhere in this section in a tribute by his long-time colleague Fr. Timothy O'Connor.

It was Fr. Tim who succeeded him when, after thirteen years, he retired as parish priest of Rathdowney in 1986. He had endeared himself to all during that time, and at the age of seventy, still felt that he had something to give. And so it was arranged that he would move to Errill, a chapel district of his previous parish, where administrative demands would not be as great but where he could still maintain an active pastoral ministry.

This he did, and, although slowed somewhat by infirmity, was always a welcome figure as much at priestly gatherings (where he was never impressed by his own status as a domestic prelate and archdeacon of the chapter) as in the homes of his parishioners.

John J. Holohan was in the great tradition of committed and learned priests from the good family homes of South Kilkenny. He wore his distinguished background and his learning lightly to the last. May he rest in peace.

M.R., D.B.

### V. REV. PATRICK CANON BOLLARD

Patrick Bollard was born in Kilkenny City in 1908, and received his early education in Kilkenny C.B.S. and Newbridge College. He studied for the priesthood in St. Kieran's and was ordained on 11th. June 1933. After a curacy in Urlingford, he became chaplain of Belmont Park Hospital. Following further curacies in Tullaroan and Conahy, he became P.P. Lisdowney in 1964. Distinguished in his youth as an expert hurler, he retained throughout his life his interest in hurling and the GAA clubs of the parishes in which he served. He retired in 1983 and came to live in St. Kieran's College. He died in Aut Even Hospital on 23rd Jan. 1992 and was interred in the church grounds in Lisdowney. He was uncle of Revv. Dan Bollard (P.P. Tullaroan) and Patrick Bollard (Maynooth).

### V. REV. WILLIAM CANON DALY

Born in the parish of Mooncoin on 4th. February 1914, William Daly first studied at St. Kieran's and then at Maynooth where he was ordained in 1940. For three years he served in Hexham and Newcastle, returning as C.C. Windgap in 1944.







Canon Daly

In 1946 he became C.C. Callan, in 1950 C.C. Urlingford, and in 1956 C.C. Kilmacow. Appointed P.P. Kilmacow in 1972, he became a member of the diocesan chapter in 1989.

A man of unassuming manner, he will be best remembered for his dedication to his many pastoral duties, in particular the religious and catechetical formation of the young. He retired in 1990, and died on 26th. December 1993.

### **REV. JOHN DUNNE**

Fr. John Dunne, who died in 1996, was a member of the Columban order who served as curate in Ossory, including Ballyragget, Callan and Templeorum. An obituary appears in this edition of the *Record* as part of a review of Columban connections with St. Kieran's (see page 14).

### V. REV. JOSEPH GALLAVAN

A native of the Rower, Inistioge, Joseph Gallavan attended St. Kieran's (layside and seminary) from 1930 to 1937, and then went to Maynooth where he was ordained in 1942. Following ordination, he spent seven years in Menevia Diocese in Wales, working in a parish, acting as army chaplain and doing some teaching.

In the diocese of the Ossory he held the following pastoral appointments: Clogh (1950-1952) Mullinavat (1952-1968), Urlingford (1968-1969) and Ballyouskill, Ballyragget (1969-1975).

He was appointed P.P. Aghavillar in 1975. During his ministry there he built a new church at Hugginstown and saw to the provision of excellent hurling facilities for Carrickshock GAA Club. He retired in 1992 to St. Kieran's, where he died suddenly on 27th. May 1995. He is buried in Newmarket.

A man of keen intellect, an avid reader and debater, he was also keenly interested in sport, and beneath his rugged exterior was the most generous of spirits.



Fr. Gallavan



Canon Greene

### V. REV. PATRICK CANON GREENE

Patrick Francis Greene was born in Gowran in 1915 and studied at St. Kieran's, where he was ordained in 1939. For eight years he was posted to the Archdiocese of Los Angeles, returning for a year to serve in the Diocese of Kildare and Leighlin.

His first Ossory appointment was C.C. St. Mary's Cathedral in 1948. He then served as C.C. Glenmore (1949), Rosbercon (1957) and Aghaboe (1958). In 1968 he became Administrator at St. John's, Kilkenny, and in 1972 became P.P. Johnstown. He was loved and remembered in all these parishes for his good-humoured kindness, his readiness to listen and his Christian charity. He retired as P.P. in 1992 and died on 15th. April 1995, being interred in Johnstown.

### V. REV. JOSEPH CANON LANGTON

Born in Clara in 1917, Joseph Langton studied at St. Kieran's and was ordained in 1945. Initially he ministered on loan in the Diocese of Southwark, returning to Ireland as C.C. Johnstown in 1953. In 1964 he became C.C. Slieverue, and in 1970 C.C. Rathdowney. In 1978 he became P.P. Urlingford where amongst his many achievements was the building of the new primary school.

Canon Langton had a great devotion to the Blessed Virgin Mary and was one of the promoters of the Diocesan Pilgrimage to Lourdes from its beginning. In 1993 he became Pastor Emeritus. He died on 21st. September 1996, and is interred in Urlingford.

### V. REV. THOMAS CANON MARNELL

Thomas Marnell was born on 18th. January 1915 in the parish of Danesfort. He studied first in Salamanca, but, due to the war, returned to St. Kieran's where he was ordained in 1939. After three years as Chaplain to Belmont, he became



Canon Langton



Canon Marnell

C.C. Lisdowney in 1942. In 1953 he moved to Slieverue as C.C. and in 1964 was appointed C.C. Muckalee. In 1973 he became P.P. Durrow, and was named as Canon in 1986. Canon Marnell was well-loved among the people he served. In his private life he was a keen golfer and swimmer and was a life-long hurling enthusiast. He died in Aut Even Hospital on 10th. September 1994, and is buried in Durrow.

### V. REV. DOMINIC CANON O'HANLON

Dominic O'Hanlon was born on St. Kieran's Day, 5th March 1917, in the Kilkenny Parish of St. Mary's. He studied in St. Kieran's and was ordained in 1941. For four years he served in Hexham and Newcastle Diocese, and returned to be curate in Mooncoin in 1945.

In 1947 he went on sick leave before becoming Chaplain in Kilmacow in 1950. He then served in Galmoy (1956-1964,) Clara (1964-1968) and Mullinavat (1968-1977), before becoming P.P. Camross in the latter year. Among the people he served he will be remembered as a very gentle person, a gifted musician with a warm personality. He retired in 1992, and died on 4th. June 1995. He is buried in the church grounds in Camross.

### V. REV. JOHN CANON O'ROURKE

John O'Rourke was born in Durrow in 1903. He pursued his secondary and seminary studies at St. Kieran's, from where he was ordained in 1930. He first ministered in the Diocese of Shrewsbury, returning in 1933 to an appointment as C.C. St. Canice's, Kilkenny, where he was to serve for over twenty-five years.

In 1958 he became Administrator at St. Canice's, and was appointed P.P. Castletown in 1959. In 1984 he became Pastor Emeritus. At the time of his death he was the senior priest of the diocese. In his very long ministry he will be last remembered for his devotion to all aspects of his pastoral duties. He will be remembered too for



Canon O'Hanlon



Canon O'Rourke

his devotion to St. Therese of Lisieux. He died on 27th. January 1996, and is interred in Castletown beside the new church that he had worked so hard to see built and was so pleased to see opened.

#### **REV. BRIAN SCOTT**

Born in Galmoy in 1918, Brian Scott studied in St. Kieran's and was ordained in 1942. After ordination he went on loan to the Archdiocese of St. Andrews and Edinburgh (1942-1948). On his return to Ossory he was to serve in several parishes of the diocese – Muckalee, Thomastown, St. John's, Danesfort and Johnstown. A gifted preacher and dedicated pastoral priest, he was deeply respected in all the parishes he served. In his own life he experienced illness from time to time and this gave him a particular insight into needs of the sick who found in him a man of great compassion and support. He died on 7th. February 1995 and was buried in Galmoy beside his brother Fr. Kevin.

### V. REV. JOHN CANON WOODS

Very Rev. John Canon Woods (more familiarly known to his fellow priest s as Jack Woods) dies on May 6th. 1998. He was a native of Thmastown, born there on October 18th. 1918. He received his primary education at Thomastown N.S. and his secondary education in St. Kieran's College from 1931 to 1936. He entered the seminary there in 1936 and was ordained in St. Mary's Cathedral, Kilkenny, on June 7th. 1942.

His first appointment, which was during the war years, was as curate in St. Mary's Cathedral, Edinburgh, from August 1942 to August 1949. On his return to Ossory in that same year, he was appointed as curate in the parish of Rathdowney, where he remained until October 1968, when he became chaplain to the De la Salle Brothers Novitiate in Castletown, Laois.

He became Parish Priest of Templeorum, living in Piltown in June 1978, and there he served until his retirement in June 1994, only to act for two more years as *Pastor Emeritus* in Owning. He finally retired in 1996 owing to ill-health, and eventually went to stay in Aut Even Hospital until his death.

Father Woods, as he would be best remembered by his people, was an exemplary priest, very devout, always attentive to his flock, particularly interested in the sacred liturgy.

His great love all his life was for music, especially opera, and this was to be his solace and support in his retirement and above all in his final months in hospital. May be now enjoy it in the heavenly choir, in the company of the angels and the saints.

### ELSEWHERE IN IRELAND



Fr. Michael Shortall, a native of Castlecomer and a past pupil of St. Kieran's, was ordained in June 1998 for service in the Archdiocese of Dublin following seminary studies at Clonliffe College. He is photographed here after the ceremony with Msgr. James Cassin, President, St. Kieran's and Msgr. Michael Ryan, a former St. Kieran's president and now P.P. Castlecomer.

The following priests ordained at St. Kieran's and who served in Irish dioceses and orders passed away since our last issue:

V. Rev. Thomas O'Donohue (Kildare & Leighlin), died on 26th. October 1992. He had been P.P. Rosenallis, Co. Laois.

V. Rev. Nelius O'Flynn (Cloyne), a native of Fermoy, was ordained in 1943, and died on 10th. September 1995, having retired as P.P. Killavullen.

Fr. Denis Canny CSSR, of the Redemptorist Community at Esker, Athenry was ordained from St. Kieran's for the Archdiocese of Liverpool in 1931. and served there for approximately 20 years before joining the Redemptorist order. He died on 29th. June 1995.

Fr. Henry Beggan, ordained from St. Kieran's for the diocese of Yakima, served in his native diocese of Limerick during the later years of his ministry and died there in 1995.

Eternal rest grant unto them O Lord, and let perpetual light shine upon them. May they rest in peace, Amen.

### **AUSTRALIA: OBITUARIES**







Fr. Gormley

Fr. Galavan

Monsignor Henry Skehan (Adelaide) was born at O'Callaghan Mills, Co. Clare in 1910 and ordained in 1936. A dedicated priest, he was also an accomplished sportsman and grower of carnations. He adapted wonderfully to the multicultural church as Europeans and Asians replaced the mainly Irish congregations after World War II. He was P.P. Edwardstown and Blackwood and was made a Monsignor in 1962. He retired in 1986 but served as assistant in other parishes until his death at the age of 83 in 1993.

**Fr. Canice Gormley (Hamilton)** was born in 1914 and ordained in 1939. His ministry included appointments as pastor in six parishes. He retired in 1983 but continued in active ministry until 1993 when he suffered a stroke He died on 5th. April 1995. His gift for friendship and warmth among people and fellow priests was experienced wherever he ministered.

Fr. Edward Galavan (Lismore) was born at Cullentra, The Rower, Co. Kilkenny in 1927 and received his secondary education in New Ross before studying for the priesthood at St. Kieran's. He was ordained in 1952 and served in ten parish assignments, six of them as pastor, before his retirement in 1994. He died on 21st. June 1996.

Fr. Jimmy Hughes (Maitland), a native of Johnstown parish, Co. Kilkenny, was ordained in 1946 and had an extensive ministry as assistant and pastor in his chosen diocese. His death on 9th July 1997 came following a period of ill-health and shortly after celebrating his Golden Jubilee in Ireland, a long-time goal.

Fr. Thomas Lynam (Maitland) was born in Co. Meath, and studied at St. Kieran's before ordination in 1950. He was an outstanding student, renowned for his charity and this informed his pastoral life in many Maitland assignments until 1979, when a heart attack forced him to resign the huge parish of Taree. He continued to live in the presbytery there and died at the early age of 68 on 23rd. April 1992.

Fr. James Shorten (Melbourne) was born in 1917, and ordained at St. Kieran's in 1943. After curacies in Mansfield and Kew, he was pastor at Balwyn, Springvale and Williamstown, and continued to work as chaplain to the handicapped and assistant pastor in more recent years. He died on 13th. April 1993.

**Fr. Michael Delahunty (Perth)** was born in Cullohill, Laois, and ordained in St. Kieran's in 1942. In 1949 he was appointed first P.P. of Bruce Rock, and quickly







Fr. Hughes

Fr. Shorten

Fr. Buckley

built or acquired church, presbytery, school and convent. After seventeen years there, he came back to the city, becoming P.P. first of Mount Pleasant and then of East Fremantle, from which he retired. He is remembered by his people for the clarity of his homilies, his sympathy for down and outs, and his golfing prowess. He died in Perth in May 1995.

Fr. William Buckley (Perth) was born in Tubber, Co. Westmeath, and ordained at St. Kieran's in 1950. His early ministry covered many parishes in Perth until he became P.P. of Guildford in 1970 and Cloverdale in 1976. Constantly affected by ill health, he was described by Bishop Healy as 'a minister of consolation' for all those who were ill or troubled. He died in his sleep in Cloverdale in 1994.

Fr. Denis Lenihan (Perth) was born in Kilkenny and followed his secondary and priestly studies at St. Kieran's. He was ordained in 1944 and after early assignments became first P.P. of Chidlow in 1956, moving then to Merredin, Mundaring, Melville and Embleton. He retired from there in 1986 to the adjacent Southern Cross Homes where he died in 1993. At his funeral, fellow-Kilkennyman Bishop Robert Healy described him as "a very human person bringing grace to all who knew him."

Fr. John Joe O'Dwyer (Perth) was a native of Rathkieran, Mooncoin, Co. Kilkenny and studied at St. Kieran's before ordination in 1943. As one of more than ten priests from St. Kieran's to arrive in Perth during the 1940s, he ministered at several locations in



Fr. Lenihan



Msgr. Byrne



Dean Healion

the archdiocese for over 50 years and died at the age of 80 on 23rd. December 1997.

Monsignor Thomas Byrne (Rockhampton) was born in Cork City on 20th. November 1899 and, after studying at St. Kieran's, was ordained in 1924. As a curate in Mackay he visited the whole region raising funds for the Christian Brothers College which was opened in 1929. Ministering and building churches in various parishes, his greatest trauma was in Longreach in 1955, when fire swept away church and presbytery. In 1956 he was appointed Monsignor and in 1957 Vicar General of the diocese. He retired as P.P. of St. Patrick's Mackay as a result of ill-health but after a visit to Ireland returned to follow an 'active' retirement at Koongal. He died at the age of 93, on March 17th. 1993 in St. Joseph's Hospital, Cork City, where he had lived for ten years and where he did his pastoral 'round' each night until near the end.

Dean Andrew Paul Healion (Rockhampton) was born in Argentina of Irish parents in 1901, and studied for the priesthood at St. Kieran's, from where he was ordained in 1925. The two great monuments to his outstanding work in Rockhampton were the St. Vincent de Paul Home for the Aged in West Mackay and the parish of West Mackay itself which he transformed from a cane paddock into a thriving community with 900-seat church, a school and a convent. In 1984 he retired to the S.V.P Home he had founded and died there in 1993.

Fr. Liam Costigan (Christchurch, New Zealand), ordained in St. Kieran's in 1957, was a native of Spink, Ballinakill, Co. Laois. He died on 29th. November 1997.

Fr. Séamus Sheeran (Port Elizabeth, South Africa) was a native of Durrow, Co. Laois and was ordained in St. Kieran's in 1946. He died in June 1998.

### **ENGLAND: OBITUARIES**

Fr. James Kenny (Arundel & Brighton) was a native of Cullohill, Co. Laois, and was ordained for the Southwark in 1945. He ministered in several parishes throughout the archdiocese and as a parish priest in the new diocese formed from it until illness forced him to retire in 1983. He died on 17th. November 1993.

Canon Thomas Lynch (Arundel & Brighton) was ordained from St. Kieran's in 1935 and served in the diocese until his retirement. He died in 1992.

Fr. Kevin David Scott (Arundel & Brighton), a brother of Fr. Brian Scott (Ossory), whose obituary also

appears in this issue, was ordained in St. Kieran's in 1946 and worked in Southwark and Arundel and Brighton, becoming finally Parish Priest of East Molesey where he served for 13 years. Ill-health forced him to retire to his home in Johnstown where he died on 24th. July 1992.

**Fr. Hubert Mooney (Birmingham)** was born in Co. Antrim in 1916, and studied for the priesthood in St. Kieran's and Oscott, from where he was ordained in July 1942. A gifted musician, he served in the ministry for 53 years, including 17 years spent at Rugeley. He died suddenly in June 1995.









From left: Frs. Kenny, Dollard, Shore and Doyle

Fr. Gerry White (Clifton) who had ministered at a number of locations in the Bristol area died in 1992.

Fr. Thomas Dollard (Hexham and Newcastle) was born in Crosspatrick, Johnstown, Co. Kilkenny, and was ordained from St. Kieran's in 1952. He served in Stockton, Chopwell, Darlington, and Tyne Dock. His final parish was St. Mary's, Southmoor, where he died suddenly on 28th. September 1992. He is interred in his native parish.

Fr. Michael Hussey and Fr. Eddie Phillips (Hexham & Newcastle), ordained from St. Kieran's in 1949 and 1958 respectively, both died in 1992 at comparatively young ages, having between them served in pastoral assignments in many of the principal towns of the diocese, including Darlington and Stockton.

Fr. Paddy Kerwick (Hexham & Newcastle) was a native of Tullaroan, and was ordained in 1935. He served in Feeling, Hartlepool and Sunderland, and during the war years became an R.A.F. chaplain. In 1955, he became parish priest of Billingham, where he organised the building of the new church, and served there until his retirement in 1981. He died on 24th. September 1992, at the age of 83.

Fr. Thomas Shore (Hexham & Newcastle) was born in Coon, Co. Kilkenny, and ordained in 1956 following studies at St. Kieran's. In the diocese he was an accomplished golfer and often represented the diocese in the annual clerical golf tournament, though hurling, in which he also excelled, remained his first love. His courage and determination to continue with his priestly duties whilst he battled against a serious illness was greatly admired by the people of Darlington, where he was parish priest of St. Teresa's, and among whom he had lived for ten years at the time of his death on 3rd. March 1996.

Canon David Murphy (Lancaster) was born in Charleville, Co. Cork in 1929, and studied for the priesthood at St. Kieran's, where he was ordained in 1954. He served in Carlisle, Penrith, and Whitehaven and in 1987 became parish priest at Garstang, where he died suddenly on 8th. June 1993.

Fr. Michael Scanlan (Lancaster), a native of Ballymacelligott, Co. Kerry, was ordained in 1954 after studies at St. Kieran's and served in Fleetwood, Morecambe, Nillom, and Wigton, until his final appointment as parish priest in Kirkby Lonsdale, where he died suddenly in October 1995.

Fr. John J. Kearns (Leeds), a native of Kyle, Kilmoganny, Co. Kilkenny, was ordained to the priesthood in 1939, having studied at St. Kieran's. His early appointments were to St. William's, Sheffield (1939-51) and St. Mary's, Halifax (1951-53). In 1953 he was appointed parish priest of St. Oswald's, Sheffield, where he was to spend eleven years. He moved to St. Bede's, Rotheram in 1964 and to St. William's in Bradford in 1970. There he remained until his retirement in 1978, when he returned to Ireland, living initially at Kyle, then at St. Joseph's Home in Kilmoganny and finally at Aut Even Hospital. There he died on 5th. March 1998 and is interred in Hugginstown.

Fr. William Lawlor (Liverpool) was born in 1907 in Co. Kilkenny, and was educated at Skeoughvosteen N.S., Goresbridge and then at St. Kieran's College. He studied for the priesthood at St. Peter's, Wexford where he was ordained in 1932. He ministered throughout the Archdiocese at Bootle, Huyton, Ormskirk and Leigh. He retired to Kilkenny and was chaplain for a time to St. Columba's Hospital, Thomastown. He died on 29th. April 1995.

Fr. Thomas Lyng (Liverpool) was born in Raheendonare, Graignamanagh, Co. Kilkenny in 1915 and was ordained in 1944. He served in a number of parishes until his retirement to his family home in Graignamanagh. He died on 17th. May 1994.

Fr. John Moore (Portsmouth), a native of Midleton, Co. Cork, was ordained in St. Kieran's in 1936. He was very much loved by the people he served and was still working as a parish priest at the time of his death, over 60 years after his ordination. He died on 9th. July 1996 while holidaying in his native county.

**Fr. Joseph Murtagh (Portsmouth)** was ordained in Kilkenny in 1933 and for fifty years laboured long and well in appointments throughout the diocese. His final parish appointment was in 1983 when he moved to Holy Trinity Church, Crookham. There he continued to live after retiring, involved in a very active ministry until his death in October 1995.

Fr. William Doyle (Shrewsbury) was a native of Carrigeen, Mooncoin and was ordained from St. Kieran's in 1954. He served at Seacombe and St. Werburgh's, Chester before taking on his first appointment as parish priest in the new parish of the Holy Spirit, Runcorn. His great and pioneering work there was continued at St. Wilfred's, Northwich from 1979 and St. Joseph's Birkenhead from 1986. Ill health forced a respite in 1989 but he returned to active pastoral life in 1990 at St. Winefride's, Lymm, and it was from here that the Lord called him on 18th. June 1997.

Fr. Richard Dunphy (Shrewsbury) was a native of the parish of Kilmacow in South Kilkenny and was educated at St. Kieran's College from 1941 to 1952, when he was ordained. During forty years of ministry, he served in Altrincham, Cathedral parish, Ludlow, Winsford and Upton. His last pastoral appointment was at St. Bede's, Weaverham. Fr. Dunphy was an enthusiastic member of the St. Kieran's Union in Britain and was its secretary for many years. A tribute to his work in this respect was paid by Bishop Forristal of Ossory at his funeral. He died on 2nd. August 1997, after a number of years of ill-health, and is buried in his native parish.

**Fr. John Lennon (Shrewsbury)** was ordained from St. Kieran's in 1959. A native of Borris, Co. Carlow, he ministered for almost fifty years in assignments throughout Shrewsbury diocese, most recently at St. Columba's, Chester. He died on 29th. September 1997

after a period of hospitalisation in Kilkenny. At his funeral Mass in St. Patrick's Church, Kilkenny, the retired Bishop of Shrewsbury, Dr. Joseph Gray, said: 'Fr. Lennon was greatly loved and respected by each and all of those whom he served. His admirable ecumenical spirit also endeared him to all God's people.'

Fr. Martin Kenny (Southwark) was a native of Byrnesgrove, Ballyragget, Co. Kilkenny. Having received his secondary education in St. Kieran's, he moved to St. Patrick's College, Carlow for his seminary studies, from where he was ordained in 1954. He served in Burgess Hill, Stockwell, Thornton Heath, and West Chistlehurst, finally becoming parish priest in the busy parish of St. Winefride's at South Wimbledon. There he ministered for eighteen years until illness forced his retirement, and it was there that he died in October 1994 after forty years of faithful ministry.

### SCOTLAND

Compiled by V. Rev. Bernard Canon Canning MRSA

# First Rector of Scotus College is a Kieranite

In a five-year span that has seen the demise of St. Kieran's as a seminary and the death of the two most prominent alumni of St. Kieran's in Scotland, it is good to be able to report the creation of a new seminary and the appointment of a St. Kieran's man to head it.

The passings involved were those of Bishops James Monaghan and Kevin Rafferty, both auxiliaries of St. Andrew and Edinburgh (see

following). The creation and elevation concerned the new Scotus College, the national seminary for Scotland, and its first rector, Newry-born Monsignor Michael Conway, ordained in St. Kieran's for Motherwell in 1963.

Scotus College was established in 1993 to replace two existing colleges, Chesters in Glasgow and Gillis in Edinburgh, and had more than 50 students when it opened its doors on the site of the former Chesters College in Rearsden, staffed by a team of eight priests and a panel of 20 visiting lecturers.

After ordination, Monsignor Conway served for seven years in pastoral appointments in Motherwell before returning to Ireland to study for a B.A. degree at U.C.D., and he was subsequently awarded an M.Sc. in Political Economy by the London School of Economics.



In 1977 he was appointed an Assistant Chaplain at Glasgow University, becoming Chaplain in 1980 and being appointed a Prelate of Honour in 1988.

Speaking to the media on his appointment, he said that the name Scotus gave the new seminary a strong ecumenical and European dimension. "Our main emphasis will be on human formation and pastoral training," he

added. "We want the students to grow and fully develop as individuals, without ever forgetting that the main aim is to help them become priests and servants of God's people.

"I've spent so much of my life dealing with the joys and sadness, fears and motivation of young people. I know what they think about and I'm aware of the peer pressures they have to endure," Monsignor Conway continued. "That's why I think it's absolutely vital that we strive here at Scotus to help our students reach their full emotional maturity and to take ownership of their own personal decisions.

"At the same time, we want them at all times to have a mature appreciation of what a commitment to the priesthood means and entails.... and to realise and be encourage that they are part of a wide and loving Christian community."

The emergence of a new Scottish seminary has brought to an end the important role of Irish seminaries in providing priests for a mission that has seen the arrival of almost 1500 clerics (including members of religious orders and priests on loan) from this source since the middle of the 19th. century.

The announcement of the closure of St. Kieran's a few months after the Scotus announcement was particularly sad. Although St. Kieran's has not sent a priest to the Scottish mission for over 25 years (the only Irish college to send priests in recent years has been St. Patrick's,

Thurles), historically the Kilkenny seminary has made the greatest contribution to the Scottish church (see table). In addition, over 500 Maynoooth-ordained priests, many from Ossory, have served here, mainly on temporary loan.

It should be remembered however that St. Kieran's closed on two occasions before – in 1795, following the opening of Maynooth, and in 1849, following the Famine years, also a time of trial.

Scotus College will now take up, in a timely way, the challenge originally answered by St. Kieran's and the other Irish colleges. It is a sign of hope for the universal church.

PRIESTS FROM IRISH SEMINARIES WHO HAVE MINISTERED IN SCOTLAND					
COLLEGE	FOUNDED	PRIESTS	COLLEGE	FOUNDED	PRIESTS
Colleges in Ireland			Irish Colleges Abroad		
St. Kieran's, Kilkenny	1782	140	Paris	1578	70
St. Patrick's, Carlow	1793	89	Salamanca	1592	14
St. John's, Waterford	1807	117	Rome	1628	25
St. Peter's, Wexford	1811	52			
St. Patrick's, Thurles	1837	54	Total from Colleges in Ireland		544
All Hallows, Dublin	1842	92	Total from Irish Colleges Abroad		109

### **OBITUARIES**

# Death of two Bishops ordained from St. Kieran's

The Archdiocese of St. Andrews and Edinburgh and St. Kieran's connections in Scotland suffered a double blow with the deaths of two auxiliary bishops who had been ordained from St. Kieran's – Bishops James Monaghan and Kevin Rafferty.

### BISHOP JAMES MONAGHAN

James Monaghan was born in Bathgate, West Lothian, on 11th. July 1914. After beginning his education in the local primary school, he then went on to St. Aloysius' College, Glasgow, and undertook priestly studies at St. Mary's College, Blairs and the Royal Scots College, Valladolid.

Through ill health he was forced to leave Spain, but after a year resumed his studies at St. Kieran's in 1937. Here he received the tonsure, the subdiaconate and diaconate. He returned to Scotland for ordination in Edinburgh Cathedral on 11th. June 1940.

After parish appointments he became secretary to the diocesan office and Vicar General. He was made a Privy Chamberlain of Pope Pius XII, and in 1959 was appointed a domestic prelate by Pope John XXIII.

In 1970 Pope Paul VI nominated him titular Bishop of Cell Ausaille and Auxiliary Bishop of St. Andrews and Edinburgh. In this capacity he also served the Conference of Bishops in a number of important posts.

He resigned in July 1989, but remained as Parish Priest of Holycross until 1991. He died at Nazareth House, Lasswade on 3rd. June 1994.

Archbishop Winning described him as "a humble man, standing in the shadows ready and available for any task offered."

### BISHOP KEVIN LAURENCE RAFFERTY

Kevin Laurence Rafferty was born in Garvagh, Co. Derry on 24th. June 1933, receiving his secondary education at St. Columb's College, Derry, where he was a contemporary of the future Bishop of Derry, Edward Daly.

He studied for the priesthood at St. Kieran's, and was ordained on 2nd. June 1957 for the Diocese of St. Andrews and Edinburgh. He was the last St. Kieran's priest to be ordained for this diocese.

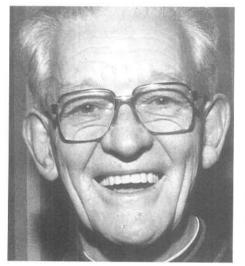
His vocation was greatly influenced by his family background, with three cousins priests and a niece in a religious order. He was a distant relative of Bishop Bernard O' Kane of Derry, who worked to pioneer radio, and was a friend of Marconi.

Following a number of pastoral appointments in which his special gift for ministry was evident,

in 1990 he was appointed Auxiliary Bishop of St. Andrews and Edinburgh, and titular Bishop of the African see of Ausuaga.

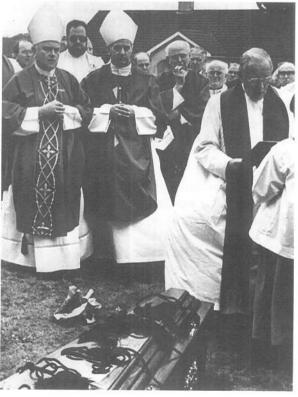
He died on April 19th. 1996 in St. John's Hospital, Livingston, West Lothian, his death being a great loss to the Church in Scotland, and to the St. Kieran's fraternity there. His remains were taken to Ireland, the cortege being met by a huge number of people from Garvagh who accompanied the coffin to St. Joseph's Church, Glencullin, where the Requiem Mass was concelebrated by many bishops and priests.

His motto "Christ Reigns" sums up his life in which he tried to let Christ reign and be shared with others through his priesthood and episcopate.









Bishop James Monaghan (top left and (above) the scene at his internment in St. Andrews Cathedral, with Archbishop Keith O'Brien presiding; (far left) Bishop Kevin Patrick Rafferty at his ordination to the episcopate in 1990 and (left) the graveside scene at Glencullin where he was buried among his people. Shown are priests from the dioceses of Raphoe, Derry and St. Andrews, with (left to right at front) Bishop Séamus Hegarty of Raphoe, Archbishop O'Brien of St. Andrews and Edinburgh, Bishop Edward Daly of Derry, Canon Bernard Canning of Paisley.







Canon McKeon

Fr. Murph

Fr. Reginald Hodgson (St. Andrews & Edinburgh) was born in Cupar, Fife in 1915and studied first in France, from which the Spanish Civil War forced him to transfer to St. Kieran's, where he was ordained in 1940. He served at St. Peter's, Edinburgh, from which church he was buried, then Jedburgh and Bowhill and as Chaplain to Balnakiel, the Retreat Centre of Kinharvie, and St. Aidan's, Melrose, until 1990. He also worked as Secretary to Archbishop McDonald and Archbishop Gray. He had to retire through illness and died in St. Raphael's Nursing Home, West Sussex in July 1996.

Canon Gerald McCabe (St. Andrews & Edinburgh): After secondary school at St. Patrick's College, Cavan, Gerald McCabe did his priestly studies at St. Kieran's and was ordained in 1947. He served in Bathgate and Kilsyth, then becoming parish priest in Gorebridge and finally of Our Lady of Lourdes, Dunfermline, where he served from 1972 to 1993. He became a Canon in 1992, and died on 9th. March 1993. His homily was delivered by a classmate, Fr. Thomas Rhatigan, who emphasised the great influence the home has in the promotion of vocations to priesthood and religious life.

Canon Peter McKeon (St. Andrews & Edinburgh), late parish priest of St. John the Baptist parish, Gauldhouse, Edinburgh, died on 15th. July 1996. A native of Carrickmacross, Monaghan he was ordained in St. Kieran's in 1935. He was named a Canon in 1977, and after a lifetime of dedicated service in parish pastoral appointments throughout the archdiocese he retired in 1984. He was laid to rest to await the resurrection in Gauldhouse Cemetery alongside the people he served for fourteen years as pastor.

Fr. Nicholas Murphy (Galloway) was born in Killaloe, near Callan, Co. Kilkenny in 1919. He studied for the priesthood in St. Kieran's and was ordained in 1945. He served in Dumfries, Birnie Know, Troon, Ayr and Cumnock and as P.P. of Our Lady, Star of the Sea in Saltcoats, from 1970 to 1989. Forced to retire through ill-health, he returned to his home, where he died on 1st. June 1992. He served the Catholic Marriage Guidance Council at national and diocesan level, was involved with Social Services and was popular broadcaster on radio and T.V. To quote his funeral homily: "He was everything that each of us would like to be."

**Fr. William Colbert (Glasgow)**, a native of Midleton, Co. Cork, died on 8th. May 1997 after a pastorate of over fifty years, following his ordination from St. Kieran's in 1944. On his retirement he returned to live near Fermoy and is interred in his native Midleton.

Canon Patrick Gilmartin (Glasgow) was born in 1899 in Ballintrick, Co. Sligo. After secondary education at St. Patrick's College, Cavan, he studied for the priesthood at St. Kieran's and was ordained in 1926. After a curacy in Shettleston, he founded a new parish in Old Kilpatrick, the reputed birthplace of St. Patrick. He then founded three parishes in the Gorbals, finally becoming parish priest in Cardonald, from which he retired in 1976 to his native Sligo. It was only a semiretirement, however, as he worked as a chaplain for senior citizens, and as a confessor at Knock Shrine. He died at the age of 95 on 27th. November 1994.

Canon James Meehan (Glasgow), born in 1902 in Co. Donegal, was ordained in 1929. After curacies he was appointed Parish Priest of the new parish of Our Lady of Fatima. His final parish was St. Joseph's, Helensburgh, from which he retired in 1978. He was made Canon in 1972, and was greatly involved with work for seamen in the Apostleship of the Sea. He died in his retirement home at Nazareth House, Cardonald on July 29th. 1995, being buried with his parents and relatives at Sessiaghoneill, Co. Donegal.

Fr. Michael O'Connell (Glasgow) was born in 1915 in Castlewarren, Co. Kilkenny and was ordained priest from St. Kieran's in 1940. He was assistant priest in three parishes, and became Parish Priest in Kirkintilloch, in 1966, where he built St. Flannan's Church. His final parish was St. Laurence's Drumchapel, where he served until retirement in 1986. He died on 10th. August 1995 in Bishopbriggs, Glasgow, and is buried in Dalbeth.

Fr. Patrick Brosnan (Motherwell) was a native of Headford, Co. Kerry and was ordained in 1953. He served as assistant at Cambuslang, Carfin, Airdrie and Coatbridge, before becoming pastor of the new parish of St. Bernard, Coatsbridge in 1973. Here he built a new church to serve 2000 people. He died there on 26th. March 1995, and is buried in Aghadoe, near Killarney. He was "a seriously dedicated priest, a man of great courtesy and servant of his people."



Canon Gilmartin



Canon Meehan



Fr. O'Connell







Fr. Brosnan

Canon Gillen

Canon Keenan

Canon John Gillen (Motherwell) was born in 1916 in Moville, Co. Donegal. He attended St. Columb's College, Derry, and then St. Kieran's where he was ordained for Glasgow in 1939. He moved to Motherwell on its establishment in 1951 and served as assistant priest until he was made founder of the new parish of St. Teresa's, Newarthill in 1956 where he built a new church. Named as Canon in 1978, he then became Provost of Motherwell Cathedral Chapter, Vicar General of the diocese, and a Prelate of Honour. He retired in 1992 to his home, Colm-Cille, in his native Moville, where he died on 16th. April 1995. He will always be remembered as a very active member of the Scottish St. Kieran's Union, attending the re-union each August, and extending great hospitality to all.

Canon Bernard Keenan (Motherwell) was born near Carrickmacross in 1906, and was ordained from St. Kieran's for Glasgow in 1930. In Motherwell he was pastor of Longriggend, Uddingston, and Hamilton and was made Canon in 1969. In 1982 he retired to the Home of the Little Sisters of the Poor, Raheny, Dublin, where he died on 2nd. January 1992. He is buried in

his native parish in Co. Monaghan. "He had a big frame, a big soul and a big smile" – so Bishop Devine of Motherwell described him in his funeral homily.

Canon John Moss (Motherwell) a native of Pettigo, Co. Donegal, was ordained in 1943 for the Archdiocese of Glasgow. He served in several parishes, before becoming parish priest in Hamilton, and then Easterhouse, Glasgow, where he built St. Claire's Church. Serious illness caused him to retire and he died on June 25th. 1992. Bishop Devine described him in his homily as "the quiet man" about who no films will be made, but who left behind him the reputation for total commitment without any fuss.

Fr. Thomas Ryan (Paisley), who died in January 1997, came from a distinguished Kilkenny family that also provided two priests (the late Fr. Richard and Fr. John, long-time chaplain to St. Canice's Hospital, Kilkenny and pastor to the travelling community) to the Ossory church. Fr. Tom was educated at St. Kieran's from 1939, when his uncle, Canon James, became President of the college, until 1950, when he was ordained. His appointments in Paisley were at St. Laurence's (to 1968) and St. Mary's, Greenock (to 1974); and at Holy Redeemer, Elderslie, from which persistent ill-health forced him to retire in 1988. He endured a prolonged illness during his remaining years, though sometimes well enough to lend a helping pastoral hand. His devotion to Our Lady of Fatima sustained him to the end. He is buried in the Priests' Plot at St. Conval's Cemetery, Barrhead.

### **UNITED STATES: OBITUARIES**

Monsignor Timothy Patrick Casey (Baker) was born on March 18th 1904 in Kerry. He attended Rockwell College and then moved to St. Kieran's where he was ordained in 1928. He served in numerous parishes throughout the diocese and was pastor of Sacred Heart Church, Klamath Falls until his retirement in 1969. He died in 1993.

Fr. P. J. O'Sullivan (Boise) was born in Dirreensillaugh, Castlecove, Co. Kerry in 1916. He was ordained at St. Kieran's in 1942 and ministered in the diocese of Boise from 1942 to 1985. He died in retirement on 7th. April 1993.

Monsignor John Andy Delaney (Fresno) was born in Graine, Urlingford in 1915, and studied for the priesthood at St. Patrick's, Maynooth. He was ordained in June 1940 for the Diocese of Ossory and went on loan to the U.S.A. where he was to remain in the Diocese of Fresno. Here he served in many parishes, his final pastorate being in the Parish of St. Therese, Shafter. He retired in 1989 to Nazareth House, where he died in 1994.

Fr. John J. Linehan (Great Falls) was born in 1919 in Glantane, Co. Cork. He studied for the priesthood at St. Kieran's, where he was ordained for the Montana in 1945. He served in numerous parishes there, as well as ministering to Indians, prison inmates, the sick and the aged, his zeal and sense of caring touching many lives. He died in Glantane on 28th. December 1991, shortly after retirement.

Fr. Michael Hoban (Los Angeles) died in October 1992 following extensive ministry in the archdiocese.

Monsignor Kieran Marum (Los Angeles) was born in Seskin, Ballyragget and atended St. Kieran's as a lay student from 1931 to 1936. He studied for the priest-







Mons. Casey

Fr. O'Sullivan

Fr. Linehan







hood at Maynooth, acquiring B.Ph. and B.D. degrees and was ordained for Ossory in 1943. Following a period on loan in Hexham and Newcastle, he was briefly curate in Ballyragget before setting off for the U.S. in 1948. He ministered in several parishes in his adopted archdiocese before his last appointment as pastor of St. Finbar's. His sterling work as member of the diocesan curia and marriage tribunal was rewarded with his designation as a domestic prelate. Ill health forced his retirement from active ministry and he returned to Ireland in 1994, dying in Beaumont Hospital on December 5th. 1995. A fellow priest paid him this tribute: 'He was a devoted and devout priest and, as befitted a philosopher, a deep thinking man who had a good grasp of ideas and a shrewd judgement of people and affairs. He was kindly and goodhumoured with an infectious laugh, particularly at the follies of mankind. He was also devoted to his family and to his home-place of Lisdowney, to its people, and to the fortunes of its hurling teams, of which he was a member in his student days. His holidays were always spent quietly in these surroundings. I salute his memory. Ar dheis Dé go raibh a anam.'

Fr. Seán Maher (Providence) was a native at Ballyragget and was ordained at St. Kieran's in1966. Apart from the parishes in which he ministered he was chaplain to the prison and became a great advocate for justice, and saw the need for further education in Social Studies. After obtaining a law degree, he used his expertise to help the Irish Immigration cause. He was also a Major in the Army Reserve, and saw active service in 1991, during the Persian Gulf War. He was a man of many talents a keen sportsman, and an accomplished musician. He died at the age of 52 in 1993 and will be long remembered as a dedicated pastor, lawyer, counsellor, preacher, guide and friend.

Monsignor Tom Healy (San Diego) died suddenly in May 1998. Ordained in 1959, he carried out a rich and rewarding ministry in the San Diego diocese for almost forty years, latterly as pastor of St. Mark's, San Marcos. He is interred in his native Coon, Castlecomer, Co. Kilkenny.

Monsignor Charles Young (San Diego) was ordained in St. Kieran's in 1950 and served in a number of locations before his final assignment as pastor of St. Rose of Lima Parish, Chula Vista. A native of Swanlinbar, Co. Cavan, he died on Christmas Eve 1997.

Fr. Patrick Kerrigan (San Francisco) was ordained at St. Kieran's in 1927, and first served in Birmingham, England, before moving to the San Francisco archdiocese in 1929, where he ministered for many years. He was pastor in Stockton and Half Moon Bay before coming as Pastor to St. Basil's Catholic Church in Vallejo in 1976. He died here, in hospital, after a long illness, in June 1992, at the age of 84.

Fr. John Dermody (San Francisco) was born in Crowbally, Co. Kilkenny, into a family with a long history of service to the Catholic Church in the U.S.A. Ordained in St. Kieran's in 1934 he assisted, with his brother Fr. Pat, many Irish priests in U.S. ministry. He was gentle and loved by all, a great sportsman. For sixty years he served the diocese faithfully, retiring in the late 1980s but remaining in his lovely rectory in Palo Alto, California. His final years were spent at the Rest Home in Villa Sienna, where he died in 1994.

Fr. Edward Norris (Seattle) was born in Wollengrange, Bennettsbridge in 1928. He was ordained in 1955. In Seattle he served in seven different parishes over the next forty years. Outgoing and humorous, he had a genuine love for people and a way of touching their hearts. His final parish was St. Mark's, Seattle, where his people supported him in his long struggle against cancer, welcoming his Irish family on their visits. He died on November 8th. 1995.

Fr. Gerry Horgan (Washington D.C.) was born in Co. Galway in 1932. After graduating from St. Alphonsus College in Limerick, he entered the Redemptorist College. He then transferred to St. Kieran's, where he was ordained in 1959. In his funeral homily it was said that no one set loftier goals or nobler objectives for himself than Fr. Gerry, and his devotion to Our Lady was legendary. He died on December 13th. 1993.

Monsignor James Reddy (Washington D.C.), a native of Barrabehy, Mooncoin, pursued his second level education at St. Kieran's, and after completing his studies in the seminary, was ordained in 1958. He served in several parishes in the District of Columbia and Maryland areas before becoming pastor at St. Bartholomew's, Bethesda, Maryland in 1971. He was named Monsignor in 1984. He died at Georgetown University Hospital on November 29th. 1993, following a long illness.







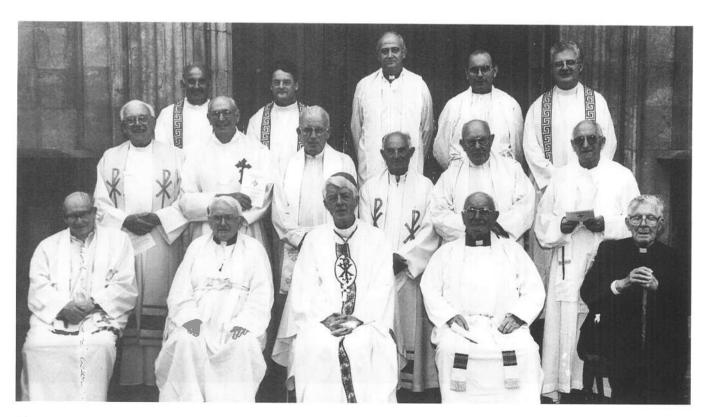


Mons. Reddy

# **REUNIONS**



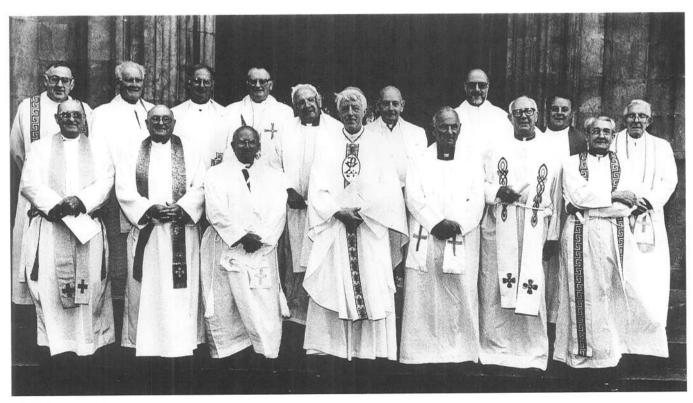
The 1997 reunion of priests honoured Silver (1972) and Golden (1947) jubilarians. Front row (l. to r.) Golden Jubilarians Revv. William and Patrick O'Sullivan (G, Liverpool); Bishop Laurence Forristal; Rev. Thomas Rhatigan (G, Edinburgh), Monsignor Patrick O'Neill (G, Sacramento); Second row: Mons. James Cassin, College President and Silver Jubilarian; Revv. Nicholas Rowan (G, Glasgow), Patrick Breen (G, Liverpool); Charles Kelly (S, Germany), Dan Bollard (S, Ossory) with recent ordinands Revv. Liam Taylor and Raymond Dempsey (Ossory) and Declan O'Brien (Cloyne); Third row: Silver Jubilarians Revv. Jim Murphy (Ossory), Benedict O'Shea (Arundel & Brighton), Eamonn Tobin (Orlando), Michael Downey (Sacramento), Eugene O'Sullivan (Dunkeld).



The 1996 reunion of priests honoured Silver (1971), Golden (1946) and Diamond (1936) Jubilarians. Front row: (l. to r.) Rev. Thomas Foynes (D, Birmingham); Rev. Michael McNulty (D, St. Andrews & Edinburgh); Bishop Laurence Forristal, who himself was celebrating 40 years in the priesthood; Rev. John Kenny (D, Ossory); Rev. John O'Sullivan (D, Brentwood). Second row: Revv. Kevin Brennan, Donal Cadogan (both G, Liverpool); Séamus Sheeran (G, Port Elizabeth), John Horan (G, Seattle). Back row: Revv. Eamonn Foley, Larry Wallace (both S, Ossory); Mons. Patrick Hennessy (S, Leeds); Rev. Andrew Dolan (S, Derry), Rev. Jim Cassin, College President.



The 1995 reunion of priests honoured Silver (1970), Golden (1945) and Diamond (1935) jubilarians. Front row (l. to r.): Revv. James Leavy (S, Leeds), Paschal Moore (S, Ossory), Oliver Mooney (S, Dromore), Bishop Laurence Forristal of Ossory, Bishop Robert Healy (Auxiliary Bishop of Perth), Msgr. James Carey (D, Ossory), Rev. James Cassin, College President. Back row (l to r.): Canon James Carrigan (G, Ossory), Revv. Liam Barron (S, Ossory), Richard Dunne (G, Glasgow), Stephen Kelly (G, Perth), John Ryan (S, San Francisco), Michael Norton (S, Ossory), Richard Somers (G, St. Andrews & Edinburgh), Pat O'Farrell (S, Ossory), James Brennan (G, St. Andrews & Edinburgh), Joseph Langton (G, Ossory).



The 1994 reunion of priests honoured Silver (1969) and Golden (1944) and Diamond (1934) jubilarians. Front row: Golden Jubilarians Msgr. Nicholas Hughes (G, Boise); Revv. Martin Hughes (G, Boise), Patrick O'Donnell (G, Portsmouth); Bishop Laurence Forristal; Rev. William Meany (G, Ossory\*), Msgr. Matthew Crotty (G, Baker), Rev. John Ryan (G, Ossory\*). Back row (l. to r.): Msgr. Michael Ryan (President); Revv. John Young (G, Kilmore), Patrick Tierney (S, Mobile), John D. O'Dwyer (G, Portsmouth), Denis Canny C.SS.R. (D\*\*), Seán Sorohan (G, Perth), Sylvester O'Donnell (S, Menevia), Jim Walsh (S, San Jose), Michael O'Sullivan (Brentwood) \*ordained at Maynooth \*\* ordained for Archdiocese of Liverpool



The 1993 reunion of priests honoured Silver (1968) and Golden (1943) jubilarians. Front row (l. to r.): Rev. Timothy Daly (G, Southwark), Msgr. Michael Ryan, College President; Rev. James McGuire (S, Dunkeld); Bishop Laurence Forristal; Rev. Philip Purcell (G, Maitland), Canon James Brennan (G, Ossory\*), Msgr. Timothy Lawlor (G, San Diego). Back row: Canon Richard Nolan (G, Ossory), Revv. Brendan McAteer (S, Dromore), William Mooney (S, Corpus Christi), Francis Kearney (S, Dromore), John Lalor (S, Ossory), Cornelius O'Flynn (G, Cloyne)

\* ordained at Maynooth



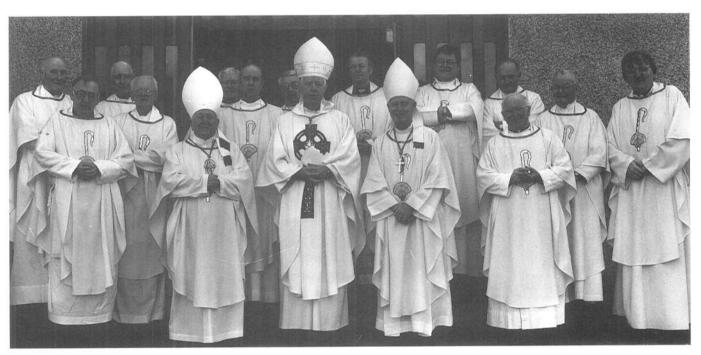
The 1992 reunion of priests honoured Silver (1967), Golden (1942) and Diamond (1932) jubilarians. Front (l. to r.): Msgr. Michael Ryan, College President; Dean Martin Comerford (D, Ossory), Bishop Laurence Forristal, Revv. Vincent Brady (S, Sacramento), Canon John Woods (G, Ossory), Canon Michael Purcell (G, Ossory). Second row (l. to r.): Revv. William O'Brien (G, Lismore), Fachtna Deasy (S, Mobile), Brian Scott (G, Ossory), John Lally (S, Nottingham), Patrick McWilliams (Down & Connor), Séamus Doyle (S, Hexham & Newcastle). Back row (l. to r.): Revv. Timothy Corcoran (S, Perth); Patrick Smith (S, Phoenix), Tom Murphy (S, Ossory), Joseph Gallavan (G, Ossory\*), Vivian Lockman (S, Washington).



### NORTHERN REUNION

Twenty priests ordained at St. Kieran's for service in northern dioceses were reunited at a concelebrated Mass and dinner in Newcastle in February 1994. Included were: Front (l. to r.): Msgr. Michael Ryan (President); Revv. John Downey (Derry), Anthony O'Connor (Ossory); Bishops Patrick Walsh (Down & Connor) and Laurence Forristal (Ossory); Rev. John Fitzpatrick (Down & Connor). Back: Revv. Frank O'Hagan, John Forbes, Andrew Dolan, Declan Boland (Derry); Oliver McStravick (Down & Connor); Michael Canny, John Gilmore (Derry); Patrick Hughes (Armagh); Joseph Glover (Down & Connor); Oliver Mooney (Dromore); Chris Nelis, Anthony Devlin (Down & Connor).

## 62nd. Scottish Reunion at Clarkston



The 62nd. gathering of the St. Kieran's Union in Scotland took place in 1993 with Mass at St. Joseph's Church Clarkston at which four bishops attended: Bishops Forristal of Ossory (Principal Concelebrant), Mone and McGill (Emeritus) of Paisley and Rafferty, Auxilary of St. Andrew's and Edinburgh, a past pupil of St. Kieran's whose obituary is sadly included in this issue of the Record. Bishop Forristal preached the homily on the theme of prayer and the priest.

At luncheon afterwards, at which the Union President Canon Bernard J. Canning presided, Bishop Forristal was presented with an engraved decanter bearing his episcopal arms and those of the St. Kieran's Union in Scotland. In his address Canon Canning noted the contribution of St. Kieran's priests in Scotland, and the distinctions conferred on alumni such as Bishops Rafferty and Monaghan (now

also sadly decased) and Monsignor Michael Conway, Rector of Scotus College. "It is relatively easy to provide statistics of parishes founded and churches built", Canon Canning said, "but only the recording angel of God knows the many efforts and sacrifices made by St. Kieran's priests in trying to build up the People of God".

Photographed are (front row, l. to r.): Msgr. Michael Ryan, President, St. Kieran's College; Most Rev. Stephen McGill, Bishop Emeritus of Paisley; Bishop Laurence Forristal of Ossory; Boshop John A. Mone of Paisley; Canon Bernard J. Canning; Msgr. Michael Conway, Rector, Scotus College; (at back) Canon Nicholas Rowan, Canon Thomas Murphy, Canon Patrick Crean, Canon Felix McCarney (partly hidden), Fr. James McGuire, Canon Liam Healy, Fr. John B. Healy, Fr. Denis Sheahan, Msgr. John Gillen (R.I.P.)

# The St. Kieran's Past Pupils Union

Relaunched in 1991 after a break of some years, the St. Kieran's Past Pupils' Union continues to fulfil a role as a means of bringing past pupils together socially and supporting worthwhile projects to benefit present and past students and the college itself.

An annual golf outing has been a feature of the union's programme since its revival, and this August event also attracts many former students of the seminary. In 1997 the Union's help was sought in fund-raising for the college and a very successful Golf Classic was organised in June.

An ongoing project is the publication of a history of hurling in St. Kieran's. This has been researched and written by Enda McEvoy, the well-known sports journalist and he has been

supported by a very knowledgable advisory committee made up of Nicky Purcell, Tom Ryall and Fr. Fearghus Ó Fearghail. It is proposed to launch the book in conjunction with a reunion of the 1948 All-Ireland winning team, and the annual golf event, in August 1998.

The involvement of more recent past pupils is regarded as essential if the Union is to expand its activities beyond the present cosy level at which it functions. The vision of Monsignor Michael Ryan in having it revived was very commendable and his support has always been an inspiration. The organisation is there to reach out to the wider St. Kieran's community whenever the occasion demands.

Richard McEvoy, Hon. Sec.







At the GAA reunion were (left) National G.A.A. President Jack Boothman speaking, with (l. to r.) Nicky Brennan, Msgr. Michael Ryan, College President, Bishop Laurence Forristal; Mrs. Boothman; Liam Aylward T.D. Above left: Former College President and team coach Monsignor Tommy Maher remembers good times and bad. Above right: G.A.A. President Boothman with Union President and hutling great Eddie Keher and College Principal Fr. Nicholas Flavin.

# A night to remember the glories of the game

In 1995 college staff associated with hurling contacted almost 600 past pupils who had been members of colleges senior teams over the past fifty-plus years. In November 1995 that effort bore fruit when well over half that number gathered in the Newpark Hotel for a reunion and celebratory dinner.

The day had begun with a round of golf at Callan Golf Club. Forty competitors participated and the first prize went to Liam Duggan, followed by college staff member Ann Wemyss, Maurice Power, Seán Creagh, Tony Teehan and Martin Walsh.

A hurling challenge between present and past college players provided further entertainment.

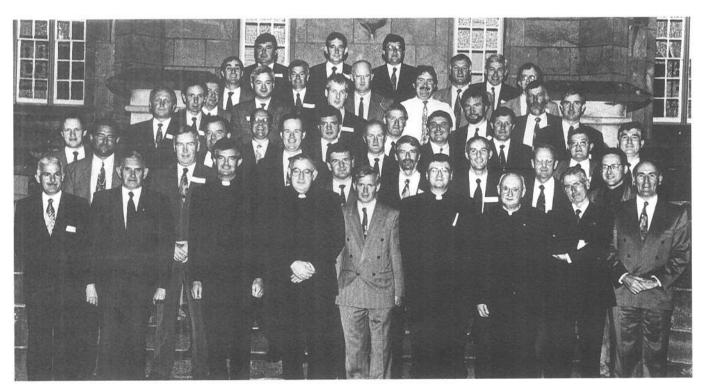
The dinner group heard entertaining comments from a top-class panel of guest speakers, with Jack Boothman, Msgr. Tommy Maher and Bishop Laurence Forristal outdoing one another in reminiscence and wit.

Other speakers included former student and hurler Liam Aylward T.D., Minister for Sport and Past Pupils' Union President Eddie Keher, himself an honoured 'returnee' for the night.

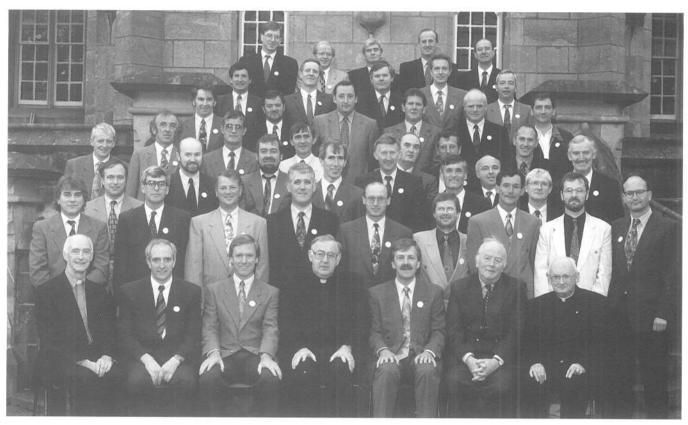
The scope of the St. Kieran's and hurling disapora was underlined by the presence of several past pupils from England. One (Gerry McCarthy of Freshford), was given the 'award' for the longest distance travelled – he had flown in from an assignment in Malaysia



The Layside Class of 1962-1967 at their 25-year re-union in 1992: Front row (l. to r.): Paddy Kavanagh, Jim Kavanagh, Fr. Wille Dalton, John Collins (former teacher), Msgr. Michael Ryan (College President), John Kilroy (President, Past Pupils' Union), Fr. Tim O'Connor (former dean), Joe Lambe (former teacher), Pat Curran, Paddy Hughes. Behind are Tony Keegan, Bobby Wemyss, Billy McEvoy, Séamus Downey, Mick Moore, Fr. Dan Cavanagh, John Stapleton, Billy Bergin, Rody Kelly, Pat Walsh, John Delahunty, Brendan Walsh, Tom Reid, Ray Cleere, Brendan Morrissey, Michael Loughman, John Clifford, Pat Gray, Donie Gray, Fr. Liam Cassin, Fr. Seán Cassin, Pat Alley, Brendan Lonergan, Jim Brennan, John Cahill, Mick Delaney, Donie Butler, Seán O'Farrell, Aidan McCormack, Ned Cuggy, Martin O'Sullivan, Jim Delaney.



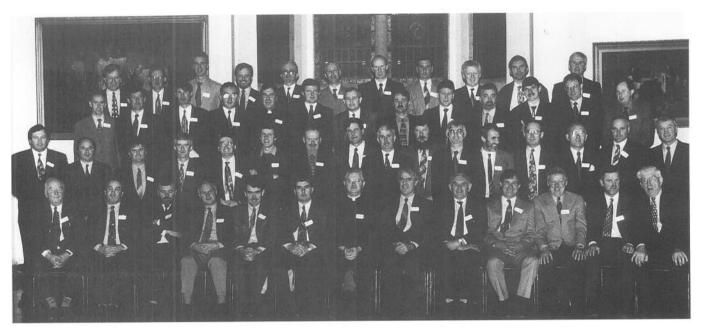
The Layside Class of 1963-1968 at their 25-year reunion in 1993: Front row (l. to r.): Noel McCann, John Collins (former teacher), Fr. Nicholas Flavin (Principal), Msgr. Michael Ryan (President), Harry Lawlor, Fr. Kieron Kennedy (Administrator), Joe Lambe (former teacher), Eddie Keher (President, Past Pupils' Union). Second row: Dermot McPhillips, John Bergin, Joe Meagher, Eamonn Kelly, Thomas Tynan, Joe Butler, Stephen Rice, Kieran White. Third row: James Phelan, Ed Phelan, Martin Brennan, Harry Knox, Paul Kinsella, Patrick Holden, James Dollard, Patrick Murphy, Sean Aylward, Brendan Walsh, Luke Roche. Fourth row: Sean Costello, Liam Costigan, Mark O'Reilly, Martin Stapleton, Terence McNamee, John Donohoe, Martin Gannon. Fifth row: Anthony O'Keeffe, James Kells, Eamonn Cody, David Prendergast, James Bollard, Patrick Brennan. Back row: John Bambrick, Michael McGrath, Martin Maher.



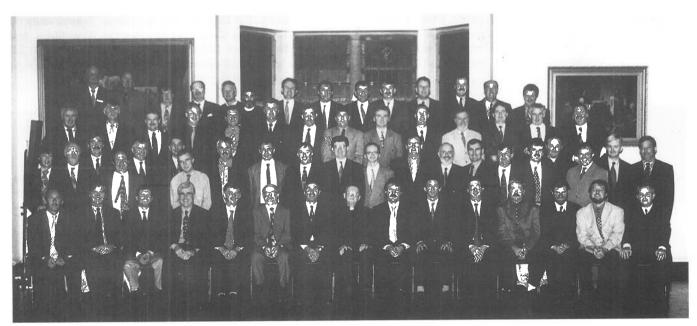
The Layside Class of 1964-1969 at their 25-year reunion in 1994: Front row (l. to r.): Fr. Joe Delaney (former teacher), Brendan Kennedy, Seán Moran, Msgr. Michael Ryan (College President), Tony Dalton, John Kilroy (President, P.P.U.), Fr. Tim O'Connor (former teacher). Second row: Ramie Leahy, Eddie Gray, Billy Brett, Robert Dunphy, Michael Dooley, Pat Cahill, Jim Dooley, John Dollard, Kevin Phelan. Third row: Gerry McCarthy, Des Aughney, Eamonn Hennessy, Tommy Downey, Pat Dunphy, Maurice Burris, Tommy Kelly, Joe Minogue. Fourth row: Donal Cody, Paddy Hughes, Larry Lyng, Séamus O'Shea, Gerry Gleeson, Oliver Vaughan, Tom Walsh, Mick O'Shea. Fifth row: Pat O'Gorman, John Fitzgerald, Tadhg Feeney, Martin Walsh, Mick Dillon, Tom Hutchinson. Sixth row: John Meagher, John Brophy, Mick Brennan, Séamus Costello, Finbarr Reidy. Seventh row: Mich Gannon, Maurice Walsh, Philip O'Keeffe, Jim Delaney, Frank Bowe



The Layside Class of 1965-1970 at their 25-year reunion in 1995: Front row (l. to r.): Fr. Paddy Bollard, J. J. Tobin, Liam Reidy, Gerry Comerford, Pat Cody, Fr. Tim O'Connor (former teacher), Micheál Ó Diarmada (Principal), Patrick Neary, Michael Kelly, Jim Fitzmaurice, Fr. Jim Cassin (College President), Paul Brady. Second row: Ger Deegan, John Lynch, Pat Bolger, Noel O'Farrell, Timmy Cleary, Joseph Cuddihy, Ger Cullen, Pádraig O'Neill, Séamus Grant, Richard O'Shea, John Hughes, Joe Brennan, Kieran Ryan, Joe Fitzpatrick, Martin Costello, Eamonn Wall. Third row: Patrick Donoghue, Joe Kelly, Seán O'Brien, Michael Purcell, Brendan Delaney, Dick Walsh, Liam Aylward, Eamonn Walsh, Joe Gannon, Tom Kavanagh. Back row: Jimmy Dunne, Anthony Butler, Kieran White, Teddy Cahill, John Dooley.



The Layside Class of 1966-1971 at their 25-year reunion in 1996: Front row (I. to r.): John Kilroy (President, P.P.U.), Nickey Brennan, Declan Geoghegan, Paddy Hughes, Dick O'Neill, Peter Walsh, Fr. Jim Cassin (College President), Micheál Ó Diarmada (Principal), John Collins (former teacher), Liam Muldowney, Jeremiah Mulally, Jimmy Walsh, Dick McEvoy (Vice-Principal). Second row: Tony Walsh, Séamus O'Connor, Joe Doyle, John Walsh, James Whelan, Jimmy Fitzpatrick, Eugene Tobin, John Phelan, Michael Rice, Noel Coogan, Edward Nolan, Joe Ryan, John Power, Tony Teehan, Vincent Sheehan, Denis Philpott (former teacher). Third row: Richard Downey, Richard Marum, Francis Mullan, Gerard Dooley, Fr. Frank Purcell, Seán Reid, Nicky Maher, Terry Brennan, Des Kennedy, Richard Gillman, Tom O'Neill, Séamus Moran, Michael Tennyson. Back row: J. J. Crowley, Michael Byrne, Richard Hogan, Con Hogan, Eamonn Fennelly, John Grace, Jim Dunphy, Richard Murtagh, John O'Sullivan, Tom Muldowney, Gerard de Loughry.



The Layside Class of 1967-1972 at their 25-year reunion in 1997: Front row (l. to r.):Eamonn Hughes, Philip Sheppard, John Cooney, Noel Minogue, John White, Tommy Lanigan, Ger Woodcock, Fr. Tim O'Connor, John Qyane, Billy Heffernan, Martin Holohan, John O'Driscoll, Séamus O'Keeffe, Philip Campion, Nicky Maher. Second row: Paschal Ryan, John Joe O'Shea, Tom Reid, Joe O'Shea, Ollie Stapleton, Larry O'Neill, Walter Bambrick, Pat Rice, Brian O'Neill, Edward Healy, Séamus O'Neill, Niall Godwin, Fr. John Crowley, David Dixon, Ger Freyne, Seán Quirke, Paul Murphy, Kevin O'Donnell, Colman Duggan, Ger O'Donovan, Adrian Costelloe. Third row: Joe Ryan, Louis Campion, John H. Delaney, Gerry McGrath, Tim Walsh, Michael Hession, John Butler, Paddy Kelly, John Gilmartin, Michael Dundon, Greg Flannery, Edward Murphy, John Hickey, John Drennan. Fourth row: Brian Cody, Mick McCarthy, Eugene O'Donovan, Brian O'Shea, John Broderick, Jim Doyle, Seán Collier, Jim Ryan, Michael Kells, Tom Mooney, Edwin Moran. In attendance but absent from photograph: Vincent McIntyre, Fonsie Mealy, Joe Reidy, Pat White, John Quinlan, Paddy White.

# IN THE NEWS

## Séamus Pattison becomes Ceann Comhairle

One of the most important positions and honours in Irish democracy became the preserve of a distinguished past pupil of St. Kieran's, when Séamus Pattison was elected Ceann Comhairle of Dáil Éireann.

A student at St. Kieran's from 1950 to 1955, Séamus subsequently became a union official and was elected to Dáil Éireann as a Labour deputy for the Carlow-Kilkenny constituency in the general election of 1961.

He succeeded his father, who had served as a Labour representative from the 1920s and who was a major force in trade union affairs in Kilkenny city for more than half a century.

Other members of the Pattison family had also attended St. Kieran's, including Frank, now a monsignor in the U.S. diocese of San Diego; Joe, an accountant operating his own practice in Dublin; and Michael, a manager with Bank of Ireland in Limerick.

The nomination to the position of Ceann Comhairle is often dictated by political expediency, but in the case of Séamus Pattison it was accepted that, despite the need to maintain Labour numbers in opposition, his length of service and respect across all political divisions entitled him to the honour.

In addition to being responsible for the smooth running of the Dáil in session, the Ceann Comairle has important duties in other areas as well. He is an *ex-officio* member of the Council of State which advises the President on legislation and other matters, and also a member, with the Chief Justice and the Chairman of the Seanad, of the Commission that acts in place of the President during periods when the head of state is unable, unavailable or unfit to carry his or her duties.



Newly-elected Ceann Comhairle Séamus Pattison photographed on an informal visit to College with resident priests (l. to r.) Frs. Richard Scriven, Willie Hennessy, Msgr. James Cassin (President), Frs. Kieron Kennedy, James Brennan, Dan Carroll.

A much-appreciated political bonus of the position is the right to be returned without election, and there is also provision of a state car.

But the work of planning and controlling the proceedings of a pressured and lively debating chamber, and the duty of representing the Irish parliamentary function internationally, make for a busy and committed life, and there is no-one better or more dedicated that Séamus Pattison for that task.

We wish him every success in this high-profile position and in his richly-deserved tenure of it.

# LEADING THE WAY TO THE INFORMATION SOCIETY

In what must be the first report of its kind to appear in the Record, we are happy to note the appointment of a past pupil to an important state position in the information technology sector.

The report is unusual not because it concerns the rapidly-developing area of computers and data processing, but because the person concerned is an alumnus of the seminary at St. Kieran's.

Norman Wilkinson, a native of Dublin, studied at St. Kieran's from 1956 to 1962, when he was ordained for the diocese of Jefferson, Missouri. Following a period of service there he left the priesthood to enter commercial life, and became a senior executive with the Seattlebased Microsoft Corporation, eventually heading up its Irish operations. He retired from this position in 1996.

He was appointed Commissioner of Information in 1997, with responsibility for co-ordinating the making and implementation of policy for the information age. His responsibilities include liaising with the various government departments who control, police, promote or implement information technology initiatives, as well as maintaining contact with the many leading edge



technology companies who operate in Ireland and the major corporations and service providers who use this technology in their everyday business. His own experience in the commercial sector will prove invaluable in his new position, and who is to say that he may not also use some of the knowledge imparted in St. Kieran's also?

## **Achievements and Appointments**

Archbishop Thomas White, a past-pupil of the layside at St. Kieran's, has retired from the Vatican Diplomatic Service after forty years of service on five continents. A native of Durrow, he attended St. Kieran's from 1945 to 1950, and was ordained in Rome for the diocese of Ossory in 1956 following studies at the Irish College.

During his diplomatic career, he served in nunciatures and missions in Kenya, Guatemala, Colombia and Switzerland, as well as in the Secretariat of State in Rome. His first senior appointment was as Pro-Nuncio to Taiwan, a sensitive position in view of relationships between the Chinese (Communist and Nationalist) and the Church at that time.

He was subsequently Nuncio in two high-profile African assignments – first in Rwanda, where he played an important role in the international aid and reconstruction effort, and then in Ethiopia, where the aid challenge was even greater following the disastrous famines of the 1980s. Most recently he has been Apostolic Nuncio to New Zealand and the Pacific Islands.

Archbishop White plans to spend some time each year in the U.S., mainly working in pastoral situations. His advice on international development and church administration matters is also much sought after and he hopes to continue writing and lecturing as the opportunity arises.

Bishop Robert Healy, Auxiliary of Perth, was conferred with the honorary degree of Doctor of Laws by the Australian University of Notre Dame in recognition of the Irish contribution to religious and social progress in south-west Australia and his own leadership of the church in Perth. A native of Croghtenclogh, Coon, near Castlecomer in North Kilkenny, Bishop Healy was ordained in 1949 following secondary and seminary studies at St. Kieran's and was appointed auxiliary bishop in 1975. The ceremony of conferring was attended by the Irish Ambassador to Australia, Mr. Richard O'Brien, who spoke highly of the work of Bishop Healy and his Irish colleagues.

Fr. Michael Mullins, a student on the layside from 1958 to 1963, has been appointed Professor of Scripture (New Testament) at St. Patrick's College, Maynooth. A native of Carrick-on-Suir, Fr. Mullins studied for the priesthood at Maynooth, where he graduated B.A. and B.D., and in Rome. He was ordained in 1970 and has spent most of his priestly ministry on the staff of St. John's College, Waterford where he was Professor of Scripture, Director of Vocations, Vice-President and (from 1995) President. Fr. Mullins is the author of Called to be Saints, a study of Christian Life in Early Rome, published in 1992. He was awarded a Doctorate in Theology for this study.

Matt Walshe, a native of Inistioge, and a past pupil of St. Kieran's (1957-62), became Deputy Chief Executive of the merged Avonmore Waterford Group, one of Europe's largest dairy processing operations, in 1997. Matt, who graduated from UCC in Dairy Science, began his career in the Waterford Co-op. cheese plant at Kilmeaden, near Waterford city. He moved to Unigate in Britain for a number of years, returning to to head the Waterford personnel, trading and liquid milk (Premier) divisions before becoming Group Managing Director of the company in 1995.

Graignamanagh-born **Gerry Murphy** (1967-70), who had been Chief Executive of the publicly-quoted Greencore Agribusiness group (based on the former Irish Sugar enterprises) moved on to become Chief Executive of the UK's largest transportation group, NFC. He had also previously been a senior executive of the UK-based Express Group of food companies.

Tom Mulcahy (1956-58) from Carrick-on-Suir has delivered record profits of £538 million for Allied Irish Banks, to which he was appointed Group Chief Executive in 1993. A main board member since 1990, Tom has had an impressive career over the 25-year period since he joined the AIB Group as manager of their London merchant banking operations. He subsequently headed up a number of investment banking divisions until his appointment as Head of Capital Markets eight years ago.

James A. Brennan, a student on the layside thirty-five years ago (Leaving Certificate 1964) recently retired from a senior operational position with the U.S. Air Force. He studied at Bolton Street College of Technology before going to the U.S. in 1965, where he joined the air force. After three years of training, he was sent to Vietnam while the war there was still in progress. "Within twenty-four hours," he says, "I saw more horror than I ever imagined." He survived it all and went on to serve in trouble-spots all over the world — Thailand, The Philippines, Guatemala and finally The Gulf.

He retired from service in 1995 with many citations and medals for bravery and leadership of his men, who referred to him affectionately as 'The Chief'. He now lives in Texas with his Vietnamese wife. He is in contact with his Irish connections through his uncle Dr. James Brennan, a former professor at St. Kieran's College who lives in the college in retirement.

In a recent letter, he had this to say: "I would like to pay special tribute to the education I received at St. Kieran's. Some of the stuff you folks drilled into my head is still with me to this day. Almost all of the values are still there." In particular he remembers a quotation from St. Thomas Aquinas which one of his priest-teachers gave to the class: 'Seek not to be praised for what you are doing: it is only your duty.'

That was the kind of education which carried him through more than thirty years of service to his adopted country, in good times and bad.

# Distinguished national and local figures

### **RAYMOND CROTTY**

Raymond Crotty attended St. Kieran's from 1939 to 1944, following a tradition established earlier in his family, who had carried on a bakery business in the city for a number of years (they originated in the Freshford area).

Shortly after leaving St. Kieran's, he persuaded his father to assist him in purchasing a farm at Dunbell where at the tender age of 20 he set about implementing some avant garde ideas regarding agricultural production and economics. Noting that his output was eight times the national average without significant benefit to his finances, he concluded that the secret of success in Irish farming was not to maximise output but to minimise input.

In the middle 1950s, he began studying for an external degree in Economics from the University of London and obtained his B.Sc. (Econ.) in due course. By now he had come in contact with the ideas of the 19th.-century American philisopher Henry George, who championed the cause of marginal activity in generating economic development.

In 1961, he relocated his family to London, where he began studies for a Masters' degree. Afterwards he became a lecturer in Economics at University College, Wales.

In 1966, he published his first book *Irish Agricultural Production: Its Volume and Structure*, which called for a tax on land to encourage efficiency in agriculture. This was followed in 1980 by a second book, *Cattle*, *Economics and Development*, documenting and lamenting the effects of Western technology on the agricultural development of the Third World.

By now Ray had sold the farm in Dunbell and was building a career as a consulant in the developing world, working first in Malaysia and also carrying out assignments in the West Indies, Latin America, Botswana, India and Thailand.

His overseas experience gave him very deep insights into the economic ills of his native country, which were at the root of his involvement in anti-European integration campaigns in subsequent years.

Despite his failure to get elected to the European Parliament in 1989, his 1992 campaign

against the constitutionality of the Single European Act and the Maastricht Treaty was successful on its own terms.

His views on Ireland and its position in the developing world were given at length in his book *Ireland in Crisis: A Study in Capitalist Colonial Underdevelopment*, published in 1986. This was followed by two further works, *A Radical's Response* (1988), detailing his analysis of the case against the Single European Act, and *Our Enemy the State*, on the final draft of which he was working when he became ill.

For most of the final phase of his career, he was on the staff of Trinity College, Dublin as a research associate in the Systems Development Programme.

At his funeral, virtually every strand of mainstream and radical opinion was represented (from Christian Solidarity to the Communist Party, and from Fine Gael to Republican Sinn Fein). He is buried in the family plot in Tulla cemetry near Threecastles, Co. Kilkenny, following a graveside oration by his St. Kieran's compatriot and lifelong friend, Kilkenny master-baker Liam Molloy Sr.

### **JIM GIBBONS**

The Ireland of the 1930s and 1940s was an interesting and exciting place to be if you had the luxury of a good family background, a decent education and an *entré* to the political scene.

Jim Gibbons had all three. Born in 1924 into an established farming family at Bonnettsrath on the edge of Kilkenny City, his political lineage was originally Cumann na nGaedhal – his uncle,



Raymond Crotty



Jim Gibbons

Seán Gibbons, had been elected to Dáil Éireann for Carlow Kilkenny alongside William T. Cosgrave in 1923. In 1932, Seán Gibbons became a member of Fianna Fáil, then dominated in the constituency by Tom Derrig and later by Tom Walsh, both to have cabinet experience.

Jim Gibbons entered St. Kieran's in 1937, where, under Canon Staunton and later Fr. James Ryan as Presidents, he laid the foundations for a wide-ranging interest in literature, history and the Classics, showing also a practical aptitude in science.

His chosen career was medicine, but after some time in UCD, he decided that farming suited his interests better and he returned to Kilkenny where he eventually settled and established a fine farming operation at Dunmore.

By 1954, aged 30, he was ready for the political scene and was elected to Kilkenny County Council. By now the Fianna Fáil scene in the constituency was dominated by new names like Martin Medlar and Frank Humphreys, so that when Jim Gibbons was elected a T.D. for the first time in 1957 he was competeing only with other relatively recent arrivals on the scene.

His progress under Taoiseach Jack Lynch was rapid – Parliamentary Secretary in Finance by 1965, where his responsibility included the Office of Public Works and where he did his first good deed for Kilkenny by beginning the restoration of the Castle; Minister for Defence from 1969 to 1970; and very successful Minister for Agriculture in the Lynch administrations during 1970-73 and 1977-79. He left politics at the election of 1981.

Retired to Dunmore, though dogged by persistent ill-health, he could take some consolation in the smaller triumphs of his sons Martin and Jim as Progressive Democrat politicians (Martin was briefly T.D. for Carlow-Kilkenny in the late 1980s; Jim is currently a Senator and leader of his parliamentary party). But as a man of principle, a shaper of Irish and European agricultural policy, and an intellectual in the traditional rural mould, he had few peers in the past few decades.

### TOM LYNG

It was never difficult to establish Tom Lyng's place of birth. He was from the hill fastnesses beyond Coon – more specifically, 'Kayreerk, which is the junction of the present parishes of Castlecomer, Clogh and Muckalee'. His roots there were deep – he could boast that his great

grandmother, Biddy 'The Slater' Brennan, had fought valiantly to secure the site for Smithstown national school in the face of official deviousness.

He came to St. Kieran's in 1925, on foot of a secondary school scholarship introduced by the new Free State. From there he was 'called to training' as a national teacher, and studied the approved course at St. Patrick's College, Drumcondra.

He began his teaching career in Dublin, then decided to go on to even higher education in hope of better things. But teaching was to be his vocation and within a year of graduation he was installed in Castlecomer, where he had scope for early interests in drama and athletics.

For the next forty-odd years, much of the cultural life of the area was to revolve around him and his wife Sheila, a Kelleher who had come to nurse the Castlecomer-Conahy communities and to act as clinic nurse at Castlecomer Collieries. Although from an early stage he lived in Kilkenny, in a house overlooking the Nore, his 'distance from the job', unusual among teachers in those days, did not interfere with the level of his deep involvement in community life in Castlecomer (in fact he said that community between Castlecomer and Kilkenny broadened his community and organisational work, which in turn broadened his life-long interest in local history).

The products of his interest, his creativity and his empowerment of others are too numerous to mention. He has a great respect, if not love, for Bishop Peter Birch, his elder by a year, and followed the Cursillo banner to Nigeria at the bishop's request. He wrote, edited and drew for Deenside, the parish magazine. He had the principal's teacher healthy regard for the power and influence of the parish priest, though he had a soft spot even for the lofty Canon McNamara and was a co-conspirator with Canon O'Keeffe and Fr. Kearns in many worthwhile ventures. He animated every organisation he came in contact with from the Irish National Teachers' Organisation to the Kilkenny Archaeological Society.

His writing style was unorthodox and refreshing if not wholly grammatical (he was a kind of local precursor of J. P. Donleavy). But his *Castlecomer Connections* is a triumph of form and style over the standard expectation of what a local history should be.

Pre-deceased by his beloved wife, he died on 27th. March 1997 and is survived by two daughters, a social worker and a journalist. *DB* 

# Bringing Kilkenny into the modern era

TOM MAHON 1919-1996 RICHARD CROTTY 1917-1993

#### **TOM MAHON**

Tom Mahon was born in 1919 of farming stock in Kilconly in the parish of Inistioge. He attended the Rower National School for a year before moving to Bennettsbridge at the age of six, when his family purchased a farm at Blackwell. The house, Blackwell Lodge, which later became the residence of his brother Laurence, is a 200-year-old building once lived in by members of the Shaw family, ancestors of George Bernard.

Tom picked up hurling at Bennettsbridge National School and was a natural achiever on the field of play when he entered St. Kierans in 1932. He played on College and Interprovincial teams, being a member of the Leinster team that lost to Munster in 1935 and of the St. Kieran's team that won the Leinster final in 1937. In 1936 he played on the Kilkenny Minor team that beat Cork by a point in the All-Ireland.

A few years at farming proved to him that this was not his vocation (he was a bad judge of stock), and he went to U.C.D. to study engineering, graduating in 1943. He spent his first few years in the profession on the staff of London engineering firms working on projects such as Mulberry Harbour in Victoria Docks, involving the floating and positioning of reinforced concrete barges 40 feet high and over 300 feet long.

Returning to Ireland, he joined with Rory McPhillips, a Waterfordman who had been his classmate in U.C.D. in forming a partnership which undertook the building of a bridge over the Dinan at Cloneen, near Castlecomer, in 1947. That was the beginning of an enterprise that was to undertake major projects across the length and breadth of Ireland including the Avonmore (Ballyragget) main processing plant and the Dublin Castle Restoration. In the 1950s and 1960s the company diversified, setting up an agricultural machinery division under Tom's brother Ned, and a British base under his brother James (whose son Gabriel was briefly a student at St. Kieran's).

A separate water engineering company under Rory McPhillips established itself as an international leader in its field, installing plants in Africa, Asia, the Middle East and mainland Europe as well as throughout Britain and Ireland. Meanwhile Tom had begun to take a leading role in commercial and social initiatives in Kilkenny something that he was to continue throughout his active life, becoming president of a number of organisations including Kilkenny Chamber of Commerce, Kilkenny Lions Club (of which he was a founder member in 1967), St. Kieran's Past Pupils' Union, and Kilkenny Golf Club.

In 1979, he was afflicted suddenly by an attack of Guillaume-Barre syndrome, which involved total paralysis for a number of months, during which his survival was in the balance. Within two years, he had battled back to partial mobility, attending company meetings, driving a specially-adapted car and taking an active role in campaigning for the rights of the handicapped.

For the last ten years of his life he maintained the quiet unassuming demeanour that had always set him apart in the business world, ending his days in Aut Even Hospital from where he maintained contact with the fast friends he had made in his student days, his professional career and his long tenure as an exemplary citizen of Kilkenny. May he rest in peace.

DB

### RICHARD CROTTY

Richard Crotty followed a family tradition in the law established by his distinguished father Martin J. Crotty (and now continued by his son, also called Martin).

The Crotty name is synonomous with St. Kieran's and the roll books have recorded the names of his father and uncles as pupils as well as himself, his brothers and cousins, and in more recent times those of his sons Martin and Tom.

Following his Leaving Certificate he qualified as a solicitor and joined the family firm. An extremely courteous man, he was regarded as an eminent lawyer by his colleagues. He acted as solicitor to the diocese and to the college, discharging his duties with competence and confidentiality.

For a period he was Chairman of the Management Committee of Seville Lodge, the diocesan education centre. After a long and productive life, he died peacefully in Kilkenny on April 11th. 1993.

# Two outstanding men of letters

JAMES DELEHANTY 1911-1994 SEÁN J. WHITE 1926-1996

Writers and journalists St. Kieran's can boast of aplenty. But few Irish secondary schools can boast of two men of letters whose entire dedication was to the encouragement of others to literary appreciation, and facilitating the methods of achieving this worthwhile goal.

James Delehanty and Seán J. White and were separated by a decade-and-a-half, and each chose his own field of battle, but they had much in common. Both came from prominent commercial families with hardware interests (James's in Kilkenny, Seán's in Durrow). Both edited important literary publications (*The Kilkenny Magazine* and *Irish Writing*). And both were nurtured in their literary tastes by the same influences on the staff of St. Kieran's.

### **JAMES DELEHANTY**

James Delehanty was born on October 28th. 1911 into a family that was long associated with commercial life in Kilkenny through the firm of E. J. Delehanty & Sons, hardware merchants.

James came from the C.B.S., which he had liked, and could have been destined for an English public school, as was one of his College Road neighbors. But he lived across the road from St. Kieran's – 'the bell for class or study could be clearly heard, especially when the wind was from the north. At night-time the peculiar metallic chimes of a college clock would mark the hours distinctly' – and in the end practicality and convenience won. He was there for the five years of the Collier presidency (1923-28).

James liked the more cosmopolitan outlook he found at St. Kieran's (fellow-students from Piltown, Urlingford, Mullinahone!), liked his Greek teacher, Father Jacky O'Keefe and his Latin teacher, Fr. Charlie Cullen, and was encouraged in English, though only briefly, by a substitute teacher named Shepherd.

In the years immediately after his graduation, he maintained an intermittent acquaintance with his Maths teacher, Fr. Francis Lawlor ("I'm afraid I didn't quite live up to the demands of his high ideals of friendship"), which ended happily with his receiving a significant and secret 'token of esteem' in the priest's will.

His presence, relaxed, smiling, attentive, was a feature of the family business from the 1930s onwards. Denied the opportunities of a university education (possibly because of indifferent achievement at St. Kieran's in subjects whose teachers he did not particularly like), he made up for it by reading avidly, and when fire destroyed the High St. premises where he kept his library, he lost more than five thousand volumes.

An obituary in the *Kilkenny People* had this to say of him:

The most attractive characterisic of James was his love for his native hearth, which in his eyes was not a lesser place than Carthage or Petra. He would dawdle on High Street, giving a commentary, now acerbic, now benign, on the passing parade, oblivious of the fact that he was one of its more remarkable denizens, with his wheaten terrier, bearing the classical name of Cerberus (shortened to Cerbie) also surveying the scene from the basket on his master's bicycle.

His founding of the Kilkenny Literary Society, an offshoot of the Arts Society, in 1960 and the publication of *The Kilkenny Magazine* (its eighteen numbers ran from 1960 to 1970) were the concrete manifestation of James's love for literature .... (the latter) ..... enriched by stories and poems from Padraic Colum, Frank O'Connor, Patrick Kavanagh, Benedict Kiely, Mary Lavin, Austin Clarke, Brian Friel, John B. Keane and a stripling Seamus Heaney.

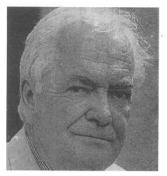
In his later years, and having disposed of his business interests, James Delehanty confined himself to a modest role in the encouragement of literary endeavour in the city and the area.

When he died at the age of 82, he left a brother Michael, a sister Maureen (Ryan) and a wide circle of friends and acquaintances who had benefitted from his constant support of literature, culture, history and the arts in his beloved native city for over 60 years.

### SEÁN J. WHITE

When Seán White died – unexpectedly while walking in Clare on a day in early September – he was not yet seventy and was in the third year of a semi-retirement from active academic duty (although he retained a link with the University of Limerick and the Burren College of Art).





James Delehanty

Seán I. White

Although Durrow would have liked to have claimed him, Seán J. White was born in Co. Waterford, his mother's county, before the family moved to that village in his father's home county, Laois (the Whites had connections in Errill and Borris-in-Ossory). His family was also to produce an Archbishop in the Vatican's Diplomatic Service (Tom), and an international photojournalist (Liam), both of whom shared with him an association with St. Kieran's.

After a period studying for the missionary priesthood, miscellaneous teaching assignments, and a Cambridge M.A., he found his true vocation in writing. The early days of his journalistic career (apart from a period when he is reputed to have acted as the Gaelic Games correspondent of the *Irish Catholic* while still in the cloistered confines of Kiltegan) were spent in the *Irish Press*, where he was part of a travelling team (with Ben Kiely) that masqueraded under the *nom-de-plume* Patrick Lagan.

As Lagan, he and Ben toured Ireland, reporting on the antique and the arcane, and perfecting a style of feature writing that has never been equalled for its consistent quality.

The skills and the contacts enhanced by this experience stood him in good stead in the other phases of his life as they developed, first in the service of Bord Fáilte in New York, where he established the model of the convivial man of letters that was to become essential for Irish diplomats and trade representatives in that city later on, and then back in Dublin as Head of Publicity for Córas Iompair Éireann, which he used as cover for his journeyings to the ends of the island, always exalting the experience of 'a change at Ballybrophy'.

During this and later periods he maintained a New York-style approach to literary contacts, organising at the (old) Clarence Hotel, in the words of one tribute, 'a round table whose regulars were Seán himself, Tony O'Riordan, Ben Kiely, Brian Fallon and Barbara Hayley (Professor of English at Maynooth). Guests could be academics, diplomats, lexicographers, poets, journalists and even the occasional politician. The many circles of Seán's friends were limitless'.

Throughout his career, Seán maintained his links with Kilkenny, always encouraging and networking on behalf of worthy projects and bring particularly interested in, and supportive of, the Rothe House restoration.

Down through the years, Seán took on new responsibilities and new commitments, moving from one to the other with practised ease. He was part of a clerico-cultural circle that included Fr. Austin Flannery, Fr. Tom Stack and Seán Mac Réamoinn.

He was also a driving force in the affairs of the Merriman Schools, working alongside other animateurs such as Con Howard and Ciarán Mac Mathúna to build the event into a mystical union of culture and carousing that somehow left all of the participants strangely refreshed after only minimal sleep.

In his later years, he became involved in a series of assignments that brought him into contact with universities throughout America. He recruited for, and organised, university level courses in Irish culture at the Institute of Irish Studies. He liked the Institute's location in the RDS grounds in Ballsbridge, since the building he worked in was named for Rathdowney-born Thomas Prior, a founder of the RDS who attended Kilkenny College with Swift and Congreve in the 17th. century. Latterly he was a Visiting Professor in Humanities at the University of Limerick.

Seán remembered every one of his St. Kieran's classmates and many others from his college days. He had a special friendship with Eugene O'Neill of the College Road, cemented during holidays in Durrow and in St. Kieran's, and was devastated when after re-establishing contact during the Bicentenary celebrations, Eugene died suddenly the next year in Germany, where he had a career as a physician and research director.

His legacy is best expressed in this tribute:

Seán had a perfect sense of place, and a perfect skill in communicating it to others. He could have fallen into the rutted path of the dilettante during his time as editor of *Irish Writing*, but he did not. He could have lived off his literary interest and his reputation for the rest of his life, but instead he worked at the coalface of communication, writing and talking for Ireland, but here and there discovering and polishing a little nugget of creativity that will live on to give pleasure for years.

# Remembering sporting heroes

TED CARROLL 1938-1996

Since the publication of the last *Record*, Kilkenny has lost two of the most distinguished names in its sporting history, both associated with St. Kieran's at critical points in the college's path to dominance on the hurling field.

### **TED CARROLL**

Monsignor Martin Campion writes: I first met Ted Carroll and his twin brother Mick in early September 1952. We were First Years in St. Kieran's and we had just finished the entrance examination. We were gathered with the rest of the First Years under the big tree in the Junior Pitch.

We were all from the country, and homesickness was already beginning to bite. Ted and Mick were from Lisdowney and, unlike me, seemed well acquainted with what lay in store for us over the next five years. They had the advantage of hurling experience too, having contested the under-14 county final against Inistioge a short time earlier.

Little did we know then how life would unfold, how our lives would be entwined – and how I would be with him when he died suddenly in the street on December 22nd. 1995.

During our five years together at the college, I got to know Ted very well. He was the gentlest, mildest, most unassuming person you could meet. Soft-spoken and sincere, you would find it difficult to visualise him as the tough, determined hurler he turned out to be. He often chided me about Tipperary hurlers, but later he was well able for them on the field of play.

Life was hard those days in the college. We got up early and said our prayers in common in the study hall. Then we went to Mass. We did that every day. Ted followed that routine for the rest of his life.

He was sincere in everything he did and gave it his full commitment. He was to be the same all his life. He was a great family man, a keen worker for Kilkenny County Committee of Agriculture (where he was an adviser, having graduated in Agriculture from U.C.D.) and after that every spare minute was given to the G.A.A.

Ted had a great sense of humour – he was always leg-pulling but never hurtful. But once he got out on the hurling field, the joking stopped.

### MARK MARNELL 1926-1992

Ted had very big hands, and once he grabbed the ball, no-one could take it from him. He blossomed under the expert eye of Fr. Tommy Maher and in 1956 was on the team that won the Leinster Junior Championship. In the following year he captained St. Kieran's in their historic All-Ireland Colleges Senior Championship final win over St. Flannan's.

From there he went on to win the highest honours with Kilkenny. His distinguished hurling career reached its peak in 1969, when he was awarded the game's supreme accolade – Hurler of the Year – in the Caltex Awards, as they were then

Ted was never a headline man, but did his work quietly. He was a volunteer in the true sense and a dedicated one at that. After his hurling days he gave himself completely to administration in the G.A.A. (at both club and county level) and succeeded in everything except working the computer (it was not for him – he had grown up with pen and paper).

He slipped away quietly and without any fanfare on that Friday afternoon in Patrick St. As I knelt beside him to administer the Last Sacraments, I was shocked that death could claim so quickly one who was so full of life just moments before.

Angela and her family have suffered a great loss but they will have good memories of a fine husband and father. Ar dheis Dé go raibh a anam dílis.

### **MARK MARNELL**

With the death of Mark Marnell in July 1992, the gallery of Kilkenny hurling greats lost one of its finest members.

An outstanding defender, he won a Senior All-Ireland medal with Kilkenny in 1947 and was a regular player on the team for almost a decade, also featuring on Leinster Railway Cup teams.

A native of Oldtown, Cuffesgrange, he perfected his hurling skills at St. Kieran's (1939-44) and was on the senior team that lost to Ballyfin on the day of Pearl Harbour 1941 after St. Kieran's had enjoyed five-in-a-row Leinster victories and no competitive loss since 1935.

His partnership with Nicky Purcell was instrumental in the St. Kieran's victory against St.







Mark Marnell

Joseph's Marino in the 1943 Leinster Championship final, and he also featured in the Leinster Interprovincial side that suffered a heavy defeat by Munster in 1944. In his time with St. Kieran's and Kilkenny, he was unlucky that the just rewards for his superb skill and efforts did not come his way.

Off the field, he was a kind and unassuming man who worked as a Community Welfare Officer for the South Eastern Health Board. He died after a short illness at his home in Bennettsbridge.

He is survived by his wife Bernadette, his daughters Bernadette and Triona, and his sons Tom and Fr. Richard (both past pupils of St. Kieran's). May he rest in peace.

# Two unique contributions to public life

AUSTIN HEGARTY 1920-1993 MAI

MARTIN PHELAN 1918-1989

Two Kilkennymen and past pupils of St. Kieran's who made a unique contribution to public life at national level have died in recent years.

Austin Hegarty was a native of Johnswell, Co. Kilkenny, where both of his parents were teachers. Austin came to the Layside in 1933 and also spent some years in the seminary. He then embarked on a career in the public service which began with positions as clerk in Bórd na Móna and later the Irish Land Commission.

He eventually secured a position in the administration service of Dáil Éireann, where he was Assistant to the Clerk of the Dáil, a brief that involved extensive responsibility for the smooth running of the national parliament.

In that capacity also he accompanied many parliamentary delegations on visits abroad, covering North America, Asia and West Africa in addition to mainland Europe. He became well-known to the hundreds of T.D.s and senators who passed through the houses of the Oireachtas

Austin Hegarty

during his tenure, and maintained contact and friendly relations with many up to the time of his death

When he retired from the Civil Service in 1985 he came to live in Kilkenny with his sister Maureen, who was a teacher on the staff of the Presentation and later

the Loreto secondary schools (his wife Anne had died in 1977, and another sister, Una, in 1982).

Austin was a man of many interests, hurling, rugby and music high among them. He regularly presented a music programme on Radio Kilkenny. His concern for the aged and the poor was evidenced in his work for Kilkenny Social Services, and in particular the Meals on Wheels Service. He was also a loyal past pupil of St. Kieran's and always interested in its advancement and achievement. We, and Kilkenny, will miss his caring and intelligent contribution to our community.

Martin Phelan was born in Kells, Co. Kilkenny in 1918 and orphaned at a young age. He won scholarships to St. Kieran's College and entered the Civil Service, from where he took courses leading to graduation as a Bachelor of Commerce in 1943. Most of his professional life was spent as a Local Government auditor, but he managed to combine this, both professionally and in his leisure time, with a deep interest in fishing.

He was a member of the commission established in 1970 to examine the administration and development of inland fisheries in Ireland and later was first chairman, and for a time chief executive, of the Central Fisheries Board as well as a member of the Committee of Management of the Salmon Research Trust of Ireland.

He died in Galway in 1989, survived by his wife Maureen and his family.

# Prominent past pupils mourned

Séamus Hughes died in May 1994 a few weeks before his 59th. birthday. A member of a well-known farming family from the Gowran-Goresbridge area, he was at St. Kieran's from 1948 to 1951 was one of three brothers to attend the college (John, a veterinary surgeon, was there from 1954-59, and Tom, now resident in Florida, from 1955-61). Seamus built up an international reputation as a breeder of horses, and his daughter Marion achieved considerable national and international success in show-jumping.

Michael Butler died on 18th. February 1993 after a long illness. Aged 52, he was a native of Dunmore but had lived in Kilkenny City and most recently in Grovine for most of his adult life. A student of St. Kieran's from 1954-1959, he worked in sales positions with engineering and construction firms before joining Canada Life Assurance Company in 1983, serving in Dublin (where he was Assistant Manager of the Grafton St. branch) and Kilkenny, where he was Senior Sales Consultant. He was a member of Kilkenny Archery Club, Kilkenny Archaeological Society and Kilkenny Art Gallery Society, and had travelled to Russia with an art study group in 1988. Apart from his interest in local history, he read widely on Eastern European history.

**Rory O'Moore** was a native of Cannonswood, Cullohill, Co. Laois and was manager of the A.I.B. branch at O'Connell St. Limerick before his final illness and death in 1997.

A member of the Leaving Certificate Class of 1961, he had a cheerful and outgoing nature that was a great asset to him in his banking career and that resulted in his promotion to one of the leading city branches of AIB.

He was a member of the great St. Kieran's Senior team that won the colleges' All-Ireland in 1961, but sadly is the third member of that team to die – the others are Jimmy O'Brien (d. 1976) and Jim Langton (see below). Always loyal to his native county, Rory bore a famous name and had a life-long interest in local and community affairs in addition to his passion for sport.

**Jim Langton** was fifty years old when he died on 12th. August 1993. A day pupil at St. Kieran's between 1956 and 1961, he was on the victorious college team which won the All-Ireland Senior

Championships in the latter year. He worked for industrial companies in Dublin and Tullamore for a number of years after leaving St. Kieran's and also pursued a course in Social Science.

Almost twenty years ago he returned to Kilkenny to purchase a well-established public house in John Street. There he ran a very successful business with his wife Martha.

A follower of all sporting codes, he was an eager participant in golf outings up to the time when he was taken suddenly ill (ironically while involved in helping others as a volunteer counsellor for Aiseirí, the addiction rehabilitation organisation).

A member of a distinguished Kilkenny family that can trace its lineage back through three centuries, he was connected to the great hurling traditions of the county through his uncle, the late Jim Langton and to the hospitality tradition of the city through his own involvement and that of his brother Eamonn at nearby Langton House.

**Denis Parsons**, who died suddenly on 15th. May 1995 at the age of 48, was Officer Commanding, James Stephens Barracks, Kilkenny.

Born in Graignamanagh, he grew up in the Stoneyford area, where his family continues to farm. Following his five years at St. Kieran's (1959-64), he entered the Army Cadet School at the Curragh and was commissioned in 1966.

He served in the Infantry Corps and Military Police and undertook assignments in United Nations Forces in Cyprus and Lebanon, as well as being sent for training with both the British and Italian Armed Forces. He completed a U.S. Army Command and Staff course in 1985-86 and was











Top, left to right: Seamus Hughes Michael Butler Jim Langton

Bottom: Denis Parsons Ken Twomey personal staff officer to the Army Chief of Staff bbefore he was appointed OC, Kilkenny in June 1994.

A man of the highest principles, he was greatly admired and respected by his colleagues in the Defence Forces. His many interests included Gaelic Games, military history, literature and archaeology.

Larry Shiel's sudden death in 1997 shocked the town of Carlow where he had lived for some thirty years as well as many areas of south Laois and north Kilkenny where he was well known through family and work connections.

A native of Cuffsboro, Ballacolla, Co. Laois, he entered St. Kieran's in 1956. He was a member of both junior and senior hurling teams and his love for hurling continued throughout his life.

For most of his life he worked for the Beet and Vegetable Growers Association and in his later years was manager of their Carlow operations. **Ken Twomey** was a native of Newmarket, Co. Kilkenny, where both of his parents were teachers.

Educated at St. Kieran's (1970-75) and University College Cork, he graduated with a B.Sc. degree and a Higher Diploma in Education. He taught at Mayfield Community School, Cork;' Waterpark College, Waterford; and Rosmini Community School, Dublin before leaving in 1987 for the United States where he studied for a Master's degree at Loyola Marymount University in Los Angeles. Later he obtained a position at Don Bosco Technical Institute, Rosemead.

During his time in Ireland, he was a member of the Irish Science Teachers' Association, the Junior Certificate Science Programme Working Group and the Science Sub-Committee of the National Council for Curriculum and Assessment.

In 1993, Ken was appointed Vice-Principal at Don Bosco, but was forced to return to Europe for specialist care when ill-health struck him down in early 1995. He died on 25th. October 1995.

### **IN MEMORIAM**

The following past-pupils and pupils of St. Kieran's have gone to their eternal reward:

Billy Brett (24), who died on 16th March 1996 after a long battle with heart disease, was a native of Ballyfoyle. A qualified cabinet-maker, he had also played a full part in sporting and artistic activities and had produced 'Pushed', a semi-autographical book of poems and short stories before his death.

**Kieran Drea** (24) of Gowran died from injuries received in an accident while out jogging on 21st. May 1994. A student nurse at Letterkenny General Hospital, he was highly regarded for his kindness and generosity. His father Liam and brothers Tim and John were also past pupils of St. Kierans.

**Stephen Drea**, Dean Cavanagh Place, Kilkenny, a second year student at St. Kieran's, died suddenly on 9th. October 1992..

**Michael Fitzgerald**, Kilkenny City, who died on 16th. August 1993, had worked in the hotal and catering sector in Britain and mainland Europe. He came from a prominent Kilkenny business family and his brothers Pat, David, Ger and David are also past pupils of the college.

**Kieran Hickey** (22), who had a life-long interest in equestrian sports, died in a freak accident on 17th. June 1997 (see Secondary School Report).

Richie Kearns, a native of Ballyhale, Co. Kilkenny, was killed instantly while schooling horses on 14th. March 1998. Aged 29, he was a talented show-jumper who had won competitions all over Ireland. He was one of three brothers to attend St. Kieran's.

Philip Murphy (27), who died in May 1995, was a champion debater (reaching an All-Ireland Macra final in 1993) as well as an outstanding sportsman.

Colin McGree of Woodview, Freshford died in a road accident on 4th. November 1996

**Eugene Somers**, Sheestown, Co. Kilkenny, was killed in a road accident in September 1997.

Mitchel Walsh, Jerpoint, Thomastown died suddenly while working in England on 4th. July 1995. He was an Arts student at UCD, studying History and Psychology.







From left:

Colin McGree, Philip Murphy, Mitchel Walsh

## **BROTHERS AT COLLEGE**

We continue our record of f'brother-groups' of St. Kieran's past pupils with photographs of 12 families who between them have had 47members attend the college in recent years

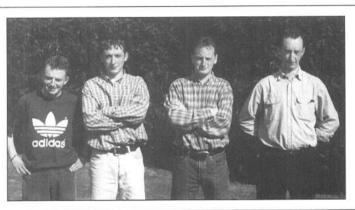


**THE CASHINS**CASTLEINCH, KILKENNY

From left (at back): Kevin, James, Michael (all in sales representation and administration); (at front) Mark, Declan (St. Kieran's)

# THE CODYS CALLAN ROAD, KILKENNY

From left: Martin (St. Kieran's), Richard (Business Studies student), Carl (hotel management), Dan (executive with Irish Agricultural Wholesale Society). The Codys are sons of former St. Kieran's College staff member Martin Cody and nephews of Revv. Daniel and Thomas Cody (ministering in St. Augustine).



# THE GANNONS OLDTOWN, BALLYRAGGET, Co. KILKENNY

The Gannons are sons of Jim Gannon, and members of a family that has had students at St. Kieran's without a break since 1962: (from left): Alan (hotel management), Brian (Agricultural Science), Ian (St. Kieran's), Michael (marketing)

THE LARKINS LARCHFIELD, KILKENNY



From left: John (plasterer), Pádraig (carpenter), Philip and Eamonn (both electricians)



THE McCLUSKEYS

BALLYCALLAN, Co. KILKENNY

From left: Tony (financial controller with mineral exploration company); Frank (father, also a past pupil 1947-52), Tomás (bacon factory production manager and farmer), Lily (mother), Pádraig (accountant).

THE MAHERS
BALLYCALLAN, Co. KILKENNY



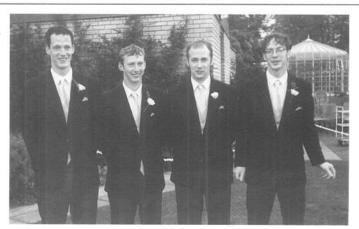
From left: Noel (Lieutenant, Irish Army), James (farming), Philip (engineering).



**THE MOORES**KILDERRY, KILKENNY

From left: Willie John, Mechanical Engineering student, University of Limerick; Patrick, student, St. Kieran's; Rory, Agricultural Science student, University College, Dublin; Cormac, Bachelor of Design in Craft Design, National College of Art and Design, Dublin.

THE NOLANS
NEWMARKET, Co. KILKENNY



From left: Thomas (electronic engineer), Joe (farmer), Richie (child care worker), Patrick (software engineer).



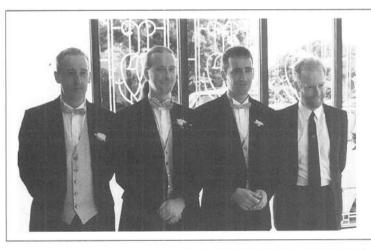
### THE O'DWYERS LYRATH, KILKENNY

From left: (at back) Ross (Trinity College student), Dermot, Ph.D candidate and lecturer at Trinity College); (in front) Ronan (accountant), Ken (St. Kieran's student), Daragh (Marketing Services student, Carlow Institute of Technology)

THE O'SHEAS DAMERSTOWN, KILKENNY



From left: Michael (veterinary surgeon), Seán, Richard, Alf (forestry contracting and farming).



**THE PARLES**KILKENNY

From left: Nicholas (assistant store manager), Brian (sound engineer), Pat (butcher), Ray (Chief Environmental Health Officer, Waterford).

THE WALSHS
DONAGHMORE, BALLYRAGGET



From left: Brendan (carpenter), Maurice (St. Kieran's student), Damien (meat company executive)

