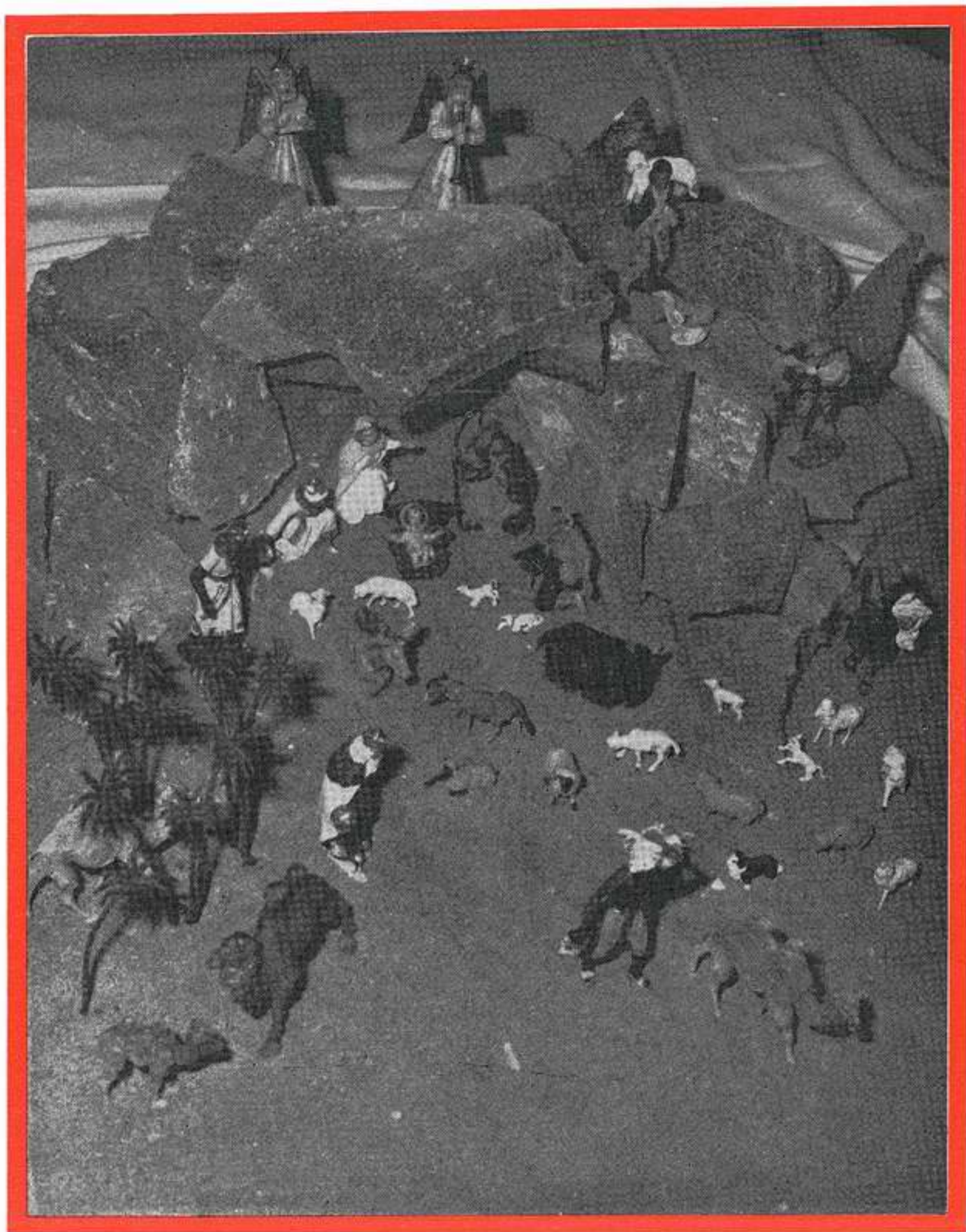


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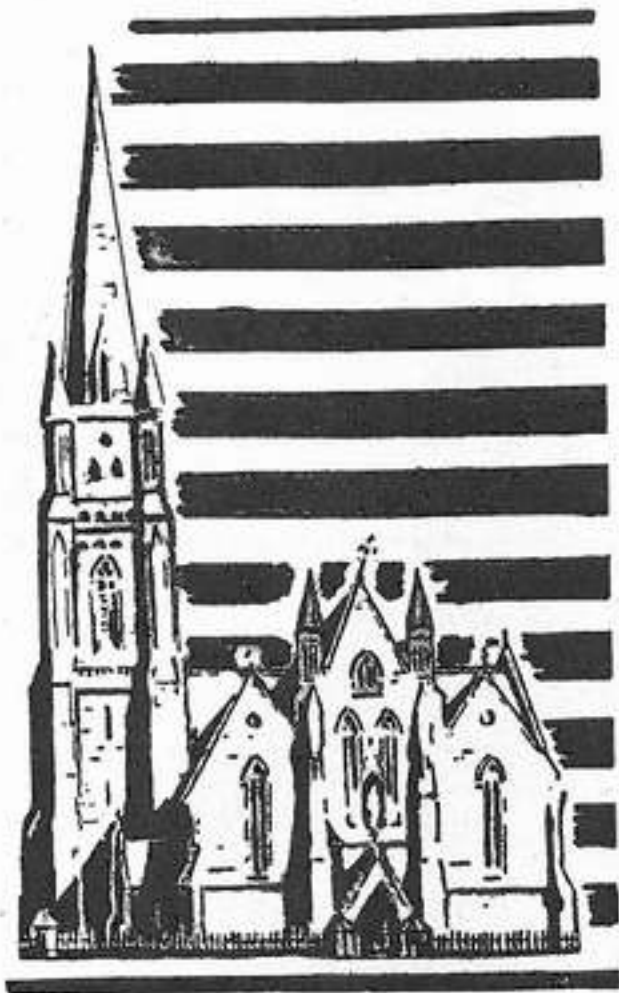
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# Our Catholic Life

*A Quarterly Magazine of the Diocese of Limerick, under the Patronage of His Lordship, Most Rev. Henry Murphy, D.D.*

EDITORS:

REV. P. HOULIHAN

REV. C. COLLINS

REV. L. BOYLE

CHRISTMAS - - - - 1964

## Christmas Messages

**T**HERE are occasions during our lives which we like to remember and to have remembered. Christmas is one of these occasions on which mutual good wishes are exchanged by giving presents and by sending greeting cards.

The message sent or symbolised by these greeting cards should be apt for the occasion. Furthermore, the marketing of all these kinds of cards, for almost every thinkable occasion, is big business. And, as in other matters, big business does not feel itself bound by the niceties of religion, faith or devotion. Its outlook is, for the most part, materialistic.

Bearing these two things in mind we should exercise great care in the selection of our Christmas Greeting Cards. First and foremost, Christmas is a Religious Feast, in which we celebrate the Birth of Our Redeemer, the Son of God. Jesus is the Principal Figure of the Feast, and without Him the celebration loses its very essence. For that reason, Christmas cards which have no reference, pictorial or written, to the Great Event they celebrate, should not be bought or sent. Snow-covered cottages, robins in the snow and other such representations — no matter how well they look or how sentimental they make one feel — do not convey the real message of Christmas. Another feeble attempt to make things look all right is that abominable contraction — have we no time any more? — "Xmas" for Christmas. That is literally taking Christ out of Christmas.

And now, from all the staff of *Our Catholic Life*, we send to all our readers the sincere wish that the Divine Child and His Blessed Mother may take you and yours under Their protection, and give you all the graces and blessings of this Holy Season, peace and happiness of mind, and love towards all men.

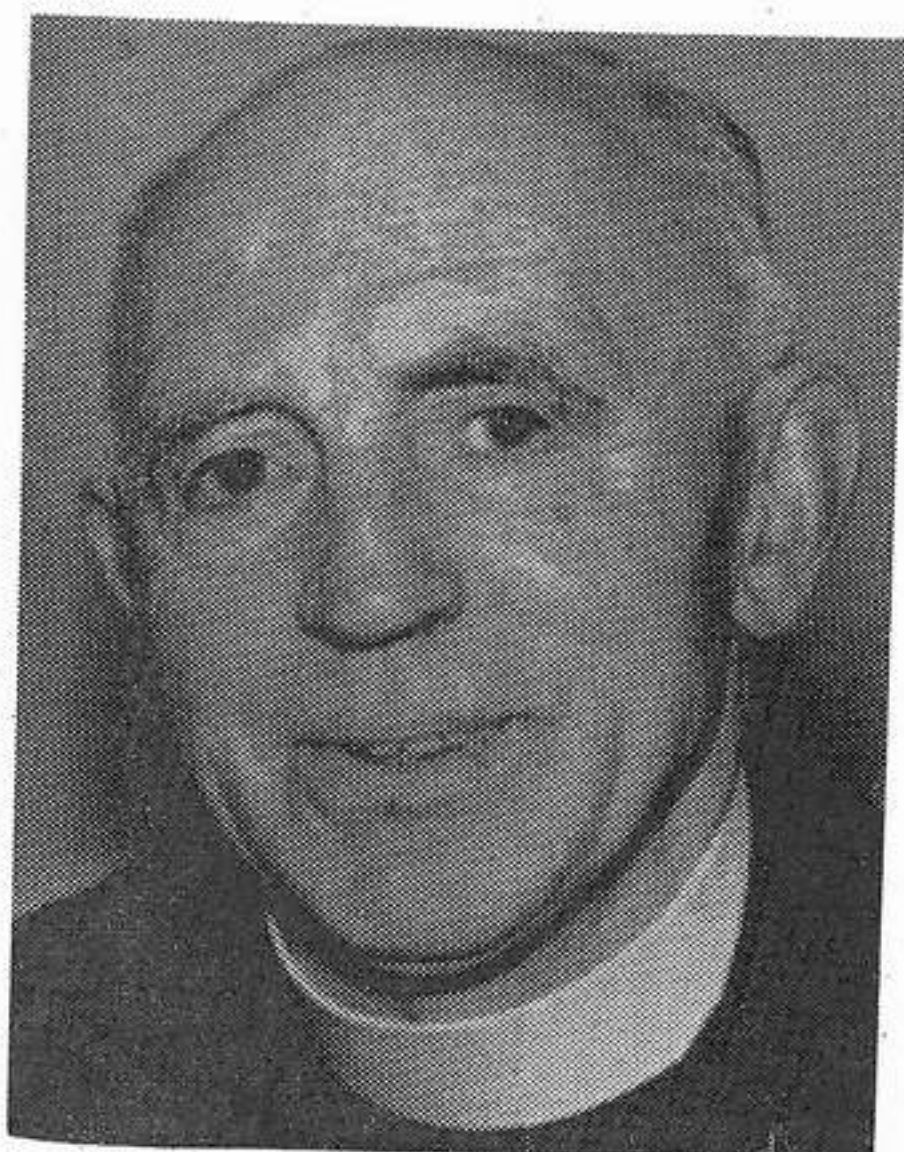


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# -:- Diocesan Changes -:-



Right Rev. Monsignor P. J. Lee, P.P., St. Mary's,  
the new Vicar General of the Diocese.

*His Lordship the Bishop has made the following changes:—*

Very Rev. D. G. Canon O'Brien to be P.P., Newcastle West and Vicar Forane; Very Rev. M. Canon Breen, President, St. Munchin's College, to be P.P., St. Munchin's and Vicar Forane; Very Rev. J. Kelly, P.P., Coolcappa, to be P.P., Rockhill; Very Rev. W. O'Grady, P.P., Kilfinane, to be P.P., Holy Rosary (new parish); Very Rev. M. McCarthy, P.P., Ardpatrick, to be P.P., Kilfinane; Very Rev. D. Costello, P.P., Monagea, to be P.P., Ardagh; Rev. J. Connors, C.C., Foynes, to be P.P., Monagea; Rev. J. Casey, C.C., D.D., Abbeyfeale, to be P.P., Coolcappa; Rev. P. O'Regan, C.C., Shanagolden, to be P.P., Ardpatrick; Rev. T. O'Donnell, C.C., Ballyagran, to be C.C., Foynes; Rev. T. F. Greene, C.C., Mahoonagh, to be C.C., Abbeyfeale; Rev. F. Moriarty, C.C., Our Lady of Lourdes, to be C.C., St. Munchin's; Rev. J. Hudner, C.C., St. Munchin's, to be C.C., Mahoonagh; Rev. L. Kelly, Assistant at Newcastle West, to be C.C., Our Lady of Lourdes; Rev. J. Ryan, C.C., St. John's Cathedral, to be C.C., Ballyagran.



Very Rev. M. Canon Breen, P.P., V.F.  
Newly appointed Parish Priest of St. Munchin's.

*God's Blessing on all  
our Readers at Christmas  
and during the New Year*



# St. Ita and Killeedy

By REV. PEADAR BURKE, C.C.

HERE IN KILLEEDY we have, by a centuries' old strict tradition, an extra holiday of obligation in the year. Even the ravages and upsets of persecution in Penal times have failed to destroy the observance of St. Ita's feast among the people who have accepted her as their own in the corner of West Limerick under Slieve Luachra.

If the inclement weather of mid-January does not prevent you from doing so, perhaps you might come along and see for yourself what a high regard the people of Killeedy have for this saint. January 15th is a date which holds something very special for anyone who ever had any connection with Killeedy. One piece of advice . . . if ever you come across a person from Raheenagh or Ashford (it is these places that form the united parish of Killeedy), do not say that you know nothing of St. Ita if he happens to mention her.

## WELCOME TO KILLEEDY

You will be welcome into any household here in the parish. In the true hospitable Irish tradition you will be made to feel as one of themselves in next to no time. It will be an experience to be remembered if you come along on January 15th — St. Ita's Day.

Here with us St. Ita's day is by a long-standing tradition a strict holyday of obligation. Everyone in the parish, man, woman and child, who can at all do so has not merely been to Mass but to Holy Communion as well in honour of our patroness. The farmer will do only the very necessary jobs with the stock; the tradesman will not take up a tool — everyone observes the same rest from work as on Sunday. The big creamery of Kantoher, situated in the middle of the parish, is completely closed down . . . no milk taken . . . none of its lorries on the road to-day.

While all of us in Killeedy are justly proud of our patroness and while we regard her as "one of ourselves," we are, in no way, selfishly inclined to keep all her love and protection for ourselves alone. Just a few years ago the telephonist at our local creamery was somewhat taken aback when she overheard on the other side of the line the remark: "They must be of a different religion there. We do not have that feast at all." She had just informed a long-distance caller that

January 15th was not a suitable date to do business, as it was a holyday of obligation.

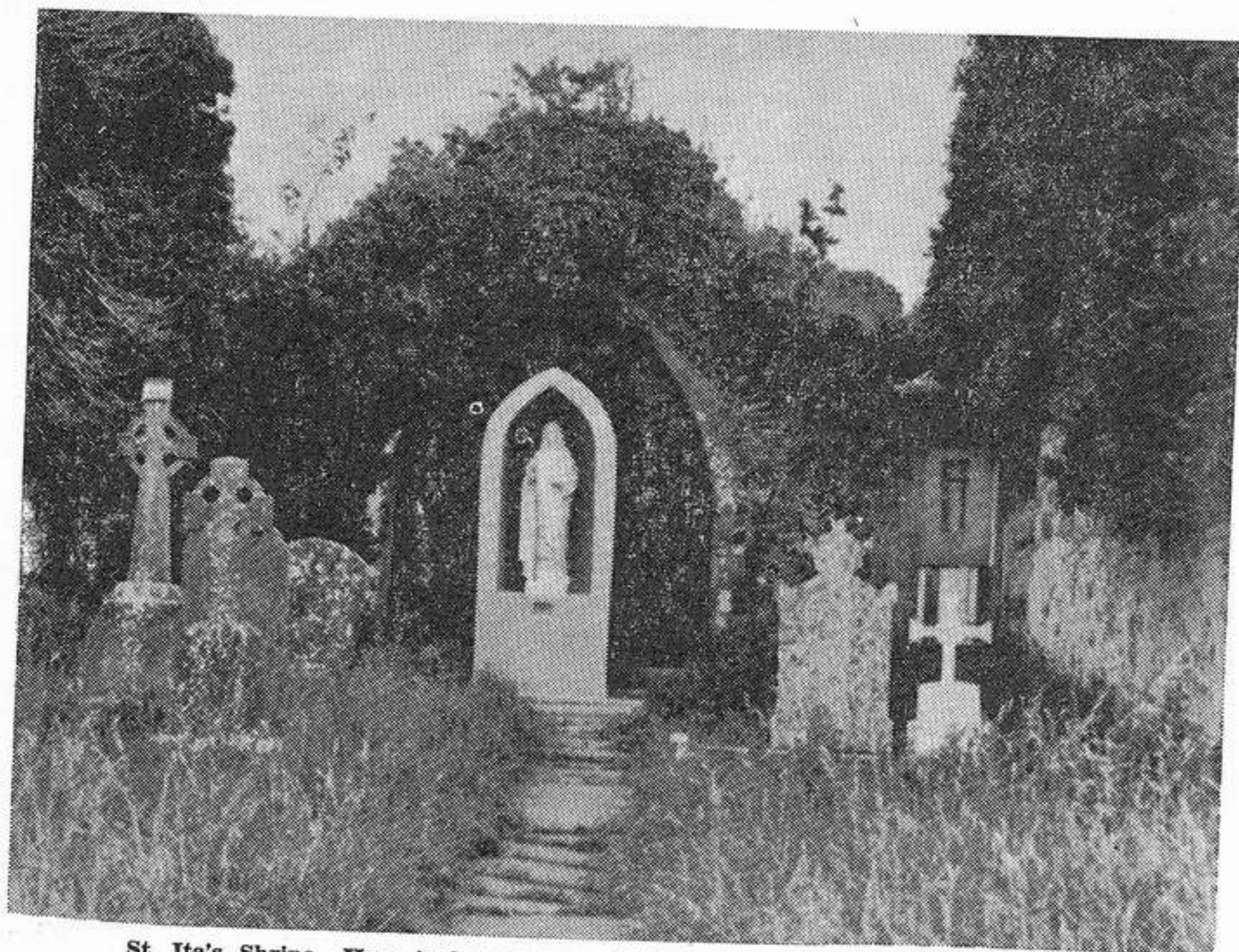
By now, perhaps, you are finding out that there is no need to be shy or "backward" at all (as the local saying is) about visiting us on the next Ita's Day. In any case, you will not be the only visitor here. On that day each year all the parish "exiles" come back to their people for a family reunion if they can at all manage it. It is like a second Christmas home-coming. Crowds troop in from the surrounding parishes. Even the members of the parish at work in Dublin try to get time off for the feast. It seems to be a continuation, in this our twentieth century, of what happened in the early days of the Church in Ireland — in Ita's own day when saints and sinners, learned and uneducated, flocked to her convent for her guidance and help. Judging also by what one hears from these "clients" of our Killeedy saint, all that come towards her obtain new hope and confidence. I have met a man who attributes to her prayers the improvement he obtained in his eyesight. This is but one instance of her help among many.

## ON THE FEAST-DAY

If you are coming to us, make sure you arrive in time for the Solemn Mass in Raheenagh at eleven. This marks the climax of the feast. Afterwards you will hear a sermon from a special preacher dealing with some aspects of the life of the saint.

You will complete your tribute to Ita by making the "rounds of St. Ita" at her shrine in the local Churchyard. Have a word with her in advance to send you a day free from rain or snow. When you get there, kneel at her shrine and begin the Creed and other prayers at the start of your Rosary and continue for the full fifteen mysteries as you make three rounds of the Churchyard path. While you are here you get that feeling which comes to everyone in some way at each place of pilgrimage . . . something like what you feel at Knock, Lough Derg or even Lourdes. There will be a good number there on the same mission as yourself, everyone absorbed in the "job in hand." You begin to feel that you have at last got some of the way towards solving all the difficult and





St. Ita's Shrine. Here is her grave and the ruins of the Convent she founded.

mixed-up things in life. Here you are talking to one who will put in a word for you in heaven — the place where it matters. Even here in the Churchyard, amidst the graves of those who have already passed on, the gap between our present life and eternity seems, at least in a little way, to be bridged. The experience is not frightening. On the contrary, we finish the "rounds of St. Ita" happy in the thought that we have done something worthwhile.

The Mass at which we have assisted in the morning, the sermon we have heard, the "rounds" at her shrine — all these things add up to one great act of love and honour for St. Ita on her feast-day.

### THROUGHOUT THE YEAR

It is not on her feast alone, however, that the people of Killeedy think about Ita. Even though Ita came to us from the Decies country in Waterford, we here in Killeedy have taken her to ourselves. Her influence is always felt among the people here. If you pass by her shrine in the Churchyard almost any day of the year, especially

Sunday, you will see people doing "her rounds" — she is the one to whom the people here go in order to get a special favour. We have much to thank her for.

Neither is the devotion to her among us something emotional or merely sentimental. Everybody in Killeedy looks on the patroness as his or her own special friend with God, who will put in a special word for each of them in heaven. She is the one who will help all her "clients" — especially her "special charges" around Killeedy — to lead a full Catholic life founded on the Mass and the Sacraments. As proof of this, all you need is to note the big numbers who receive Holy Communion on her feast-day. Also if people are looking for "something special" from her, before they go to her shrine they will nearly always go to Mass and Holy Communion first. There is no mere emotion in this, but true solid devotion in accordance with the mind of the Church.

Yes, the people of Killeedy have a true, genuine faith in St. Ita. No wonder a great number of the girls and women here bear her name. She will, please God, always be honoured in Killeedy.





# CHRISTMAS EVE

*So ye want to hear a story on this blessed Christmas night?  
Then come and sit beside me, and I'll get my pipe alight,  
And I'll tell ye of what happened in the midnight and the snow,  
In a far-off foreign country, nigh two thousand years ago.*

*(Now, Séamas, leave the cat alone — don't pull the creature's tail.  
You'll get yourself packed off to bed — and I'll be put in jail!  
Draw in your stool right close to me — there now — how is that?  
And, Síle, you sit on my knee; and Eileen here near Pat.)*

*Well, in this land there was a town and Nazareth was its name,  
And there there lived a holy maid to whom an angel came  
To tell her she was chosen by the great God up on high  
To be mother of Our Saviour who'd be born a baby boy.*

*And Mary was the maiden who was told this wondrous plan,  
And Joseph was her husband, a decent, kindly man;  
And filled with holy fervour the hearts of both rejoiced  
To think they'd share their humble home with God's Son, Jesus Christ,*

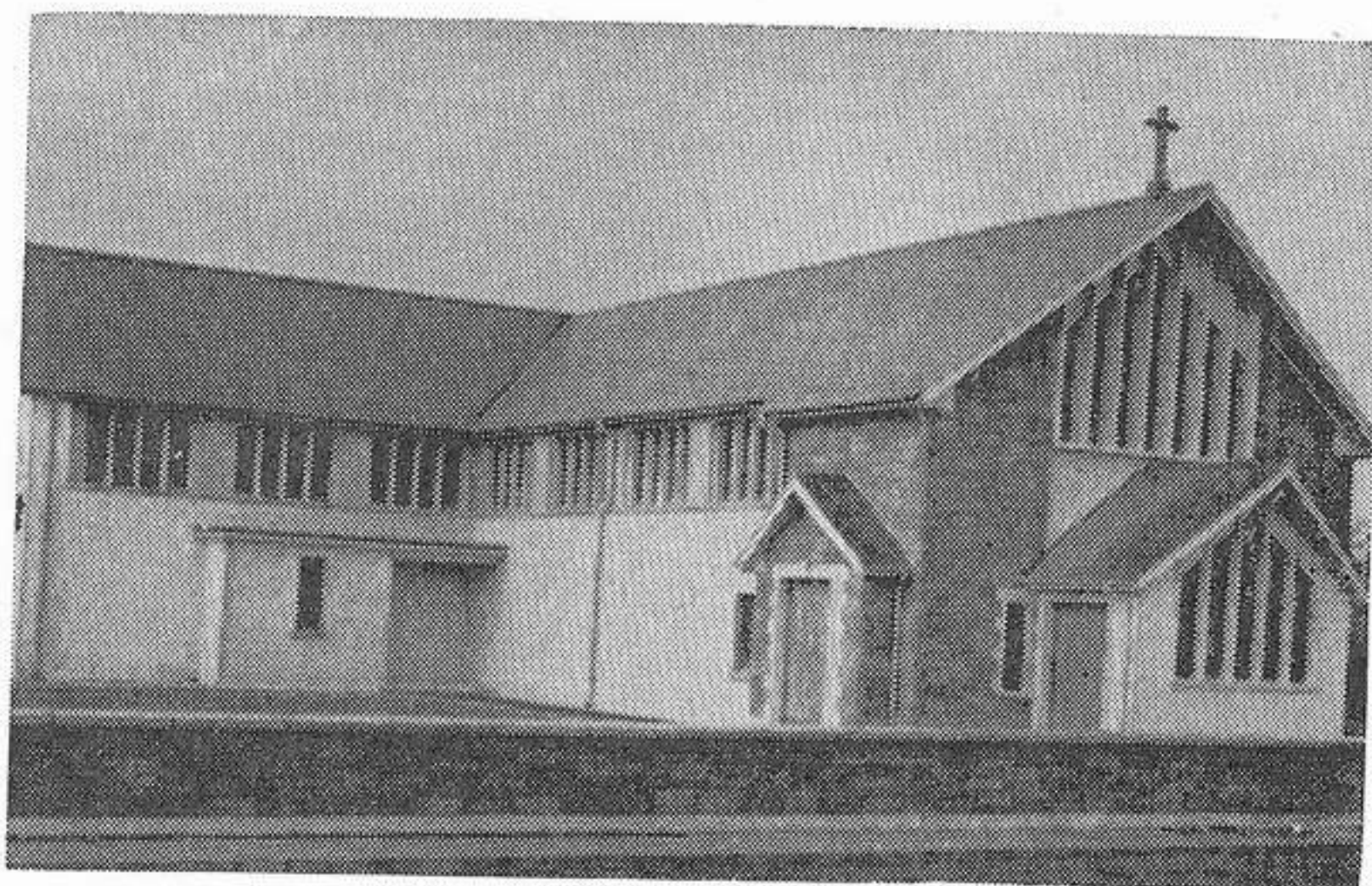
*In time word came to Nazareth of the Emperor's command —  
A reckoning should be taken of the people in the land;  
So off they went to Bethlehem to have their names put down,  
With Mary riding on the ass all the way to town.*

*But every inn was crowded there, and no room could they find,  
So they sheltered in a stable from the bitter winter wind;  
And there, with poor dumb ox and ass, the Son of God was born,  
And there the shepherds found Him on that first Christmas morn.*

*So every year we celebrate the coming of the Child;  
We think of good St. Joseph, and of Mary, meek and mild;  
With straw-strewn crib and holly bough and yellow candle-light  
We wake again the memory of what happened on that night.*

—MAIRTIN O CORRBUI.





# New Church At Ballyagran

FOR MANY YEARS the parish church in Ballyagran had shown signs of deterioration. Built in the grim forties of the last century, it had stood watch over the parish for well over a hundred years — a sombre monument of more rigorous times. Stone-floored and draughty, it conjured up visions of frieze-coated congregations, formed in the traditions of the Mass Rock. It was a solid structure. Stone and timber were not spared and it must have seemed to those who worshipped there in bygone days that its walls and great roof would endure.

## PLAN SUBMITTED

In 1956 the picture had changed, and few were surprised when expert opinion condemned the whole fabric. A new church was required without delay, and the temporary shoring up of dangerous ceilings only emphasised the urgency. At first it was thought that the older building was a total loss and that a new edifice from foundation level would be required. It was suggested that the matter be reconsidered and by November, 1962, a plan which envisaged a major reconstruction, while retaining the original walls, was submitted by the architect, Chevalier Patrick J. Sheahan. This, while retaining something of the past, superimposed modern materials and techniques and effected a considerable saving on the original

estimate. The next problem was to provide for the needs of the parish while demolition and reconstruction went on.

## "THE HALL"

Among the temporalities of the parish was a structure known, by courtesy, as "The Hall." It, too, maintained the ascetic traditions of the past, and audiences attended at their own risk. This was appraised with understanding, and, in a short time, helped by the co-operation of the adjoining landowners, a very adequate dual-purpose building was available — a temporary church and a permanent parish centre for meetings, social functions and fund-raising activities.

## FUND-RAISING

When, in 1955, the newly-appointed parish priest surveyed the needs of the parish, funds were simply non-existent. A crippling overdraft seemed inevitable. After some tentative enquiries, the bold decision was taken — and endorsed by a general meeting of parishioners — that every effort should be made to initiate a substantial fund while the difficulties of plans, contracts, designs and temporary accommodation were resolved. A Committee was formed and a survey of the resources of the parish was made. It was agreed to seek



contributions on the basis of land occupied, and in the case of wage-earners, one week's wages. All with an income were told what their offering should be, while individual cases of hardship were reviewed in confidence. From the outset a norm was established, and all subsequent appeals were based on this. In fact, to date, three full and two half offerings have been made. On this solid basis and by utilising the reconstructed hall for the usual fund-raising activities, by the regular church-door collection and by subscriptions from some business concerns, in particular from Ballyagran Co-operative Dairy Society, not forgetting sometime parishioners overseas, the balance due for the entire work is such that a short time should see it cleared.

This, indeed, is a source of pride and satisfaction to the generous people of Ballyagran, Colman's Well and Castletown. When a fair and proportionate amount was assessed for each individual at the very beginning, it transpired that the concerts, annual sweepstake, matches, whist drives, dances and the ubiquitous bingo, were relieved of much of their fund-seeking atmosphere and blossomed into very pleasant social functions enjoyed by all.

### CHURCH SOLEMNLY BLESSED

Work commenced on the main project on 19th March, 1963, and went on apace. Good weather, competent and devoted workmen, and much care

and foresight on the part of all concerned especially on the part of the builder, Mr. P. Healy Ballingarry, brought it to a most satisfactory conclusion on 17th December, 1964. when the Most Reverend Dr. Henry Murphy, Bishop of Limerick, to the joy of Very Rev. Fr. J. White, P.P., Rev. Fr. T. O'Donnell, C.C., and the parishioners, past and present, solemnly blessed the new parish Church of St. Michael.

### THE ALTAR

The promulgation of the new liturgical decrees concerning the celebration of the Holy Sacrifice has given the church in Ballyagran the unique distinction of being the first in the diocese having an altar facing the congregation. The tabernacle is placed behind this altar and a striking Crucifixion Panel, the work of George Walsh, executed in "Opus Sectile," focusses the attention and proclaims the doctrine of which this beautiful building is but the outward manifestation.

### FOR THE RECORD

As it was a matter of regret that no record whatever remained of the faithful people who built the original church, a complete and permanent record of the work and of those who made it possible will be kept, so that future generations may see what a small parish with great goodwill could achieve.

## Diocesan Items

### RETURNED

We welcome His Lordship back from Rome. He returned on November 22nd. We assure him that the work of the General Council has been constantly in our prayers.



### CONGRATULATIONS . . .

To Very Rev. P. J. Canon Lee, P.P., St. Mary's, on his recent appointment as Vicar General of the Diocese; also to Very Rev. F. Canon Rice, P.P., V.F., Shana-

golden, on being appointed Arch-deacon of the Diocesan Chapter.



### PRE-MARRIAGE COURSE

The October-November series of talks for "Engaged Couples" was another great success. About thirty couples attended regularly and were very pleased that they did the course. The next series will commence on Sunday, 21st February, 1965. Applications should be made immediately. (See page 10.) From past years

we know that this course, during Lent, is always very full.



### CREDIT UNION

A new branch of the Credit Union of Ireland was opened on the 4th December in St. John's Parish. This is the third branch in the city, the other branches being the one attached to the Holy Family Confraternity, and the one in Our Lady of Lourdes parish. It is hoped that this new branch will benefit not only the individuals who join it but the whole parish in general.



# NEWMAN . . . Later Years

By Very Rev. J. Casey, P.P., D.D.

THE PEACE OF MIND that Newman looked for on his return to Birmingham from Dublin was to be but of short duration. Soon he was to encounter fresh troubles and frustrations. They included the abandonment of a commission from the Hierarchy to translate the Bible into English, a dispute with the London Oratory which cost him the friendship of Cardinal Wiseman, and the ill-advised delation to Rome of an article of his in the "Rambler" review.

## CHANGE OF FORTUNE

With such a run of ill-fortune Newman was due a lucky break. And it came quite out of the blue towards the end of 1863. One morning in late December of that year he received from a friend a copy of MacMillan's Magazine. Leafing through its pages, the following underlined passage caught his eye: "Truth for its own sake has never been a virtue of the Roman clergy. Fr. Newman informs us that it need not and on the whole ought not to be."

## CONTROVERSY WITH KINGSLEY

The writer turned out to be the Rev. Charles Kingsley, amongst other things Professor of Modern History at Cambridge, and author of the widely-read *Westward Ho*. On failing to get an adequate apology, Newman published the correspondence that had passed between them, and Kingsley replied with a pamphlet. The humour of the situation did not escape the press. As newspapers and other publications crowded with delight the whole of England was let in on the secret. After all it was not every day that two clergymen entered the arena on an affair of honour one step removed from a duel. Almost every publication had something to say, as often as not in sporting parlance, on the Newman-Kingsley affair, from *Punch* which settled for calling Kingsley "Water Baby Charles," to the slightly more reverent *Athenaeum* which wrote as follows: "How briskly we gather around a pair of reverend gentlemen when the prize for which they contend is which of the two shall be called the father of lies."

## THE "APOLOGIA"

The interest in the controversy gave Newman his chance. He now had the ear of the British

public for the first time since his conversion nineteen years before. And while the going was good he resolved to write a plain and unvarnished history of his religious opinions that would give the lie to Kingsley and his like and show the average Englishman that an honest, sincere and intelligent man could believe the teaching of the Catholic Church. The crowning of this resolve was a volume of religious biography, a classic of its kind, the "Apologia pro Vita Sua." Besides attaining its immediate purpose, the "Apologia" turned public opinion in Newman's favour and gained him a place in popular esteem that he never afterwards lost.

## BEFORE VATICAN I

In the controversies of the decade before the first Vatican Council, Newman had the distressing experience of being out of harmony with the views of the dominant element in English Catholicism. The subjects which agitated the minds of Catholics were mainly three: Papal Infallibility, the temporal power, and education. Newman believed in Papal infallibility because the Church always held it and the Popes acted as if they had it, though they rarely used it. The temporal power of the Pope he thought out of date. These views did not commend themselves to Archbishop Manning, who believed that the times demanded an uncompromising insistence on Papal prerogatives, nor to W. G. Ward, editor of the *Dublin Review*, which the Archbishop owned. Under continuous fire from Ward, who wanted everything cut and dried and infallibly defined — Newman was to say he (Ward) would welcome an infallible pronouncement with his *Times* every morning at breakfast — Newman suffered many embarrassments.

## DR. ULLATHORNE

This time however he had very good friends and supporters, particularly his own Bishop, Dr. Ullathorne of Birmingham. Newman had good reason to like and revere his bishop, a bluff little Yorkshireman, who invariably dropped his aitches. For Ullathorne, who began life as a cabin-boy and whose pastoral experience included a term in Australia in the transportation

Continued on page 10



# SPORTS ROUND-UP

By REV. P. G. RYAN, C.C.

## G. A. A.

The National League Hurling and Football Finals (Home Winners v. New York) will again be played in New York in 1965. They will continue in Ireland and New York in alternate years. There are twenty teams taking part in the hurling competition. Limerick, listed by the Hurling Commission among the strong counties with good organisation, made a great start by beating Dublin, but then disappointed their followers by losing to Wexford. They play Waterford at Dungarvan on April 4th and Carlow at Limerick on March 14th.

Every Irish county takes part in the National Football League, with the exception of Kilkenny, who have withdrawn. Again Limerick made a great beginning, defeating Clare at Askeaton. They have to meet Tipperary and Waterford in their group.

The skills of hurling and football have been clearly and entertainingly demonstrated by Christy Ring and Joe Lennon. Appreciation of the finer points of play makes for greater interest by spectator and player alike. Mere partisanship gives way to greater all-round enjoyment of the game. The maker of the Gael-Linn film confesses that he has become a "hurling addict."

Limerick C.B.S., in defence of the Dr. Harty Cup, scored an overwhelming victory over North Monastery at Fermoy, and should go far again this year. Shannon Airport is to have a G.A.A. club, with teams entering for the Clare championships.

## SOCCER

Limerick A.F.C. have made a good beginning in the League of Ireland, taking a point from Sligo and beating Shamrock Rovers. Five teams finished level at the top of the Shield table. The play-off will be between Limerick, Cork Celtic, Dundalk, Drumcondra and Shamrock Rovers. Peter Mitchell, the Limerick centre-forward, scored eight goals in the Shield. At present the highest placed Dublin club in the Shield qualifies for the Inter-Cities Fairs Cup. The rule is that there must be an annual fair in the city in which the club plays. So far only one team from Dublin and one from Belfast is accepted. Surely, the *Limerick Show*, the *Dundalk Industrial Fair* and, in Cork, the *Munster Summer Show* are sufficient to make these clubs eligible. Shelbourne ad-

vanced to the second round by beating Belenenses of Portugal 2-1 after two drawn games. Belem is a district on the Tagus from which the ancient Portuguese set out to discover the world. Atletico Madrid came to Dublin for the second round, first-leg, tie and won by the only goal.

The Republic of Ireland are having trouble trying to arrange their matches with Syria in the World Cup qualifying round. They have a home game first with the away game in Damascus, where St. Paul had many adventures. Some argue from his writings that St. Paul may have been a practising athlete, but any writer of genius will draw on metaphors far beyond his experience. Incidentally, the numerous athletic metaphors to be found in St. Paul's writing have been spoiled in some of the new translations. Spain also visit Dublin for the World Cup. Ireland showed good form in the international against Poland, winning 3-2. The World Cup tournament (last sixteen) will be played in England in 1966.

## RUGBY

The new rules have improved rugby, even though the sceptics said that all they would do would be to give the fly-half more time to kick. I think we can agree with the New Zealand report, which said: "The ball now comes out of the scrum more quickly, the destruction by spoiling forwards has been largely eliminated, there is no increase in touch-kicking, and the advantage law has reduced stoppages."

Young Munster began the season in great style. They beat Shannon, who had eliminated a much-fancied Garryowen, in the Charity Cup Final. Munster had a famous victory over Ulster, who led 8-0 but were beaten 9-8. A bright future is predicted for Barry Bresnihan, of U.C.D., who came on the Munster team as a late substitute. His uncle hurled with U.C.D. and was a sub. for Limerick when they won the All-Ireland in 1934. His grandfather, a native of Castletownconyers, Co. Limerick, was Irish champion at the hop, step and jump, and in 1906 set a world record. Jimmy Carr, of Dooradoyle, who is studying Commerce at U.C.G., was selected as Connacht full-back against Ulster at Ravenhill.

In the international season, France and England visit Lansdowne Road, and Ireland travels to Murrayfield and Cardiff. The South-African Springboks come here in April.



## THE OLYMPICS

The XIX Olympiad — or period of four years — has already begun and will be celebrated in Mexico City in 1968. In this same city, the Mexican Grand Prix motor race was recently won by Dan Gurney of California. John Surtees came second, but his placing was sufficient to give him the title of world champion driver. It is a great achievement for a man who was seven times world motor-cycling champion to have won the title only four years after he started motor-racing.

Already misgivings are being felt that the rare-field air of Mexico City (7,000 ft.) will cause disaster in the next Olympic Games. Sensational performances may be produced, but the lack of oxygen will cause sudden blackouts to those who are not used to the altitude. The first man ever to win two Olympic marathons, Bikila Abebe of Ethiopia, has no fears, as Mexico City is at the same height as Addis Ababa.

Our Cross-Channel neighbours surprised the world, and themselves, by gaining four gold medals at Tokyo. The only member of the Irish team to

achieve medal status was light-weight boxer Jim McCourt. In the 26-miles marathon, Jim Hogan was second to Abebe until about four miles from home. The great middle-distance runner, Peter Snell of New Zealand, easily won both the 800 and 1,500 metres, and has since clipped three-tenths of a second off his own world mile record. In Wellington in 1962 he clocked 3mins. 54.4secs. In Auckland in November his time was 3mins. 54.1secs.



World champion handballer, the American Jimmy Jacobs, is to visit Ireland in March. The next World Handball Series has been fixed for Canada in 1967, when the World Fair will take place in Toronto.



The Carroll Sweet Afton Golf Tournament will be held at Little Island, Cork, next July. Initiated by the Hospitals Trust in 1958, it has hitherto been played at Woodbrook, Bray.

## CHURCH HISTORY—contd.

days, was, like Newman, a man of sound common-sense and moderate views. And his warm sympathy and generous support in good days and bad was something that Newman remembered with gratitude to the end of his life.

### VATICAN I

Newman did not attend the first Vatican Council, although invited by the Pope. He excused himself on grounds of age and increasing infirmity. While the Council was in session his sympathies were with the Fathers who deemed a definition inopportune. When however the dogma was solemnly defined, he had no difficulty in accepting it. "I am pleased to observe," he wrote, "that it contains nothing strong or startling."

### NEWMAN A CARDINAL

The death of Pope Pius IX in February, 1878, marked the end of an era and the election of Cardinal Pecci as Leo XIII ushered in a period of change. The new Pope, who was disposed to redress the balance of the previous reign in matters intellectual, made Newman a Cardinal. He was now seventy-eight and the remaining years of his long life were passed in the prayerful seclusion of his Birmingham Oratory, where he passed away mourned by all sections of his countrymen on August 11th, 1890.

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## LITURGY

# The mystery of it is . . .

By REV. FRANK MORIARTY, C.C.

DON'T WE specially sharpen our listening to catch what is running under any words that touch us nearly? Hard words, soft words, fighting words, slang words, take-my-words and brave words spill out in speech, in print and on the air. We must sift their sense, especially when twist is a black tobacco or an itchy dance, and you can dig potatoes or your daddy-o. We need new dictionaries, though the catechism has lost its little lexicons that told us what 'divers tongues' are and how to back-bite. Old familiar words in our speaking of God have deeper meanings, and new words are coined to carry the deeps of old truths.

To say that the faith is a Divine Virtue by which we firmly believe what God has taught would merit a 'very good' from the Bishop in the Confirmation question-time. But faith is a firm belief in everything God does as well as what He has taught, whether His doings were speaking the Commandments to Moses, rising from the death of the Cross, forgiving us our sins in Confession, or judging us at the crack of doom. The faith is more than a nod of our heads at the name Jesus. It is a full giving of our hearts to Him, a total living of every busy minute for Him. A mind full of facts about Our Saviour must impel a life of acts faithful to Him.

### IS IT A MYSTERY?

How often do we answer pokey questions about God by saying: "Oh, 'tis a Mystery"? Mysteries are, for sure, truths we cannot fully understand. Three Persons in One God, that a Child was born to the Virgin Mary, or more wonderful, that this Baby was born at all — these are mysteries. But the whole straight story of God and Man is a still mystery, even we understand so much of it. God made us for the sheer love of it when He made Adam. Singly we broke the love-bond when our sins were added to the sin of Adam. And God sent "His only begotten Son so that those who believe in Him may not perish but have life everlasting."

But there was no rush on God. His story would make history in good time. So He called Abraham to start a new people — chosen of God and special

to Him. The Old Testament tells the long tale — a two-sided story of bargains and promises, broken words and lapses — a see-saw story of God's efforts to save His people and their ups and downs of fidelity and failure. This part of Bible history is the beginning of the Mystery of Salvation.

### THE PROPS OF THE PLOT

One key scene in this first act encloses the core and heart of it. The Jews are in Egypt. Despite ten plagues from Divine anger, Pharaoh will not let God's people go. God plotted with Moses, and stark and vividly realistic were the props of their plan. A slaughtered lamb, its blood on doorpost and lentel, a meal in haste, people toggled and tensed for travelling, death to the enemy's first-born, man and beast, and the God-awful passing over Egypt. The Jews would remember to their dying day this passage to freedom they called the Pasch. Every year it would haunt their remembering and they would eat a Paschal memorial meal. This celebration would rivet their minds, would strap their hearts to the God Who had chosen them for a Promised Land. But bargains are two-sided. "I am the Lord thy God, have no strange Gods before Me. Do not commit adultery; bear not false witness, nor kill, nor steal." These were the covenant's conditions, the principles of the peace, the terms of the treaty, the aims of the alliance between God and the people of God. And Moses took the book of the covenant; he read it in the hearing of the people and they said: "All things that the Lord has spoken we will do. We will be obedient. And Moses took the blood of the covenant and sprinkled it upon the people and he said, This is the blood of the covenant which the Lord has made with you concerning these words." God sealed His testament in blood and the people promised. The Godly-Jewish treaty was signed in blood. Blood bonded God to His people. Small wonder they ate heartily, joyfully and reverently the memorial meal every Paschal time.

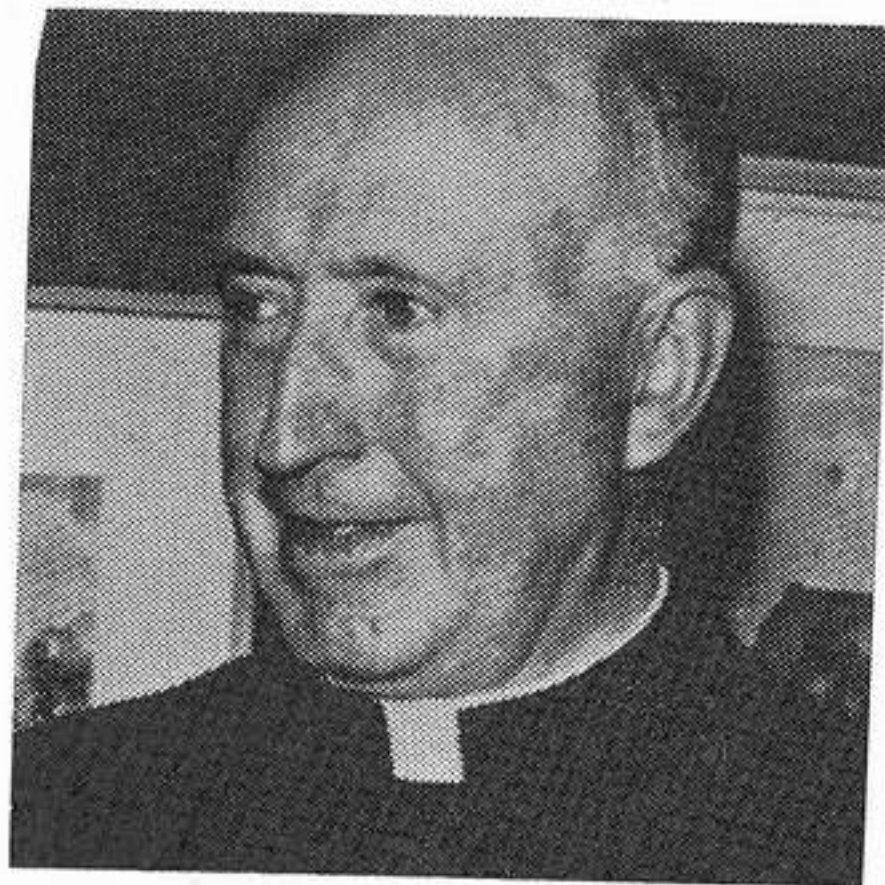
It is Paschal time. Jesus the Jew said to His

Continued overleaf





The late Monsignor Hannan.



The late Monsignor Moloney.

(See Appreciations on pages 16 and 17)

apostles: "I have greatly desired to eat this Pasch with you before I suffer. Take and eat, for this is My Body. Drink ye all of this Chalice of My Blood of the New Testament which is shed for you and for many that sins may be forgiven. Do this in memory of Me." Here is the climax and pith of Act II. It is the Paschal Mystery of Christ. And stark and vividly realistic are its persons and parts.

### DRAMATIC DIALOGUE

John the Baptist speaks: "Look, this is the Lamb of God who takes away the sins of the world. Hear ye Him."

The Son of God: "A new commandment I give — that you love one another as I have loved you."

The people of God: "God, Master, what shall we do to gain eternal life?"

The Son of God: "Except you eat the flesh of the Son of Man and drink His Blood you shall not have life in you. He that eats My Flesh and drinks My Blood has everlasting life and I will raise him up on the last day."

The people of God: "Lord give us always this Bread."

The Son of God: "With desire I have desired to eat this Pasch with you before I suffer . . . The Son of Man shall be betrayed . . . They shall kill Him."

The people of God: "Let it be far from Thee. This shall not be unto Thee."

The Son of God: "Did not the Christ have to suffer these things before entering into His glory?"

The people of God: "Lord to whom shall we go. Thou hast the words of eternal life."

The Son of God: "I will not leave you orphans. Behold I am with you all days. Take ye and eat. This is My Body which shall be delivered for you. Do this for the commemoration of Me. This Chalice is the New Testament in My Blood. This do ye as often as you shall drink for the commemoration of Me. For as often as you shall eat this Bread and drink the Chalice you shall show the death of the Lord till He come."

The people of God: "Has not Christ been sacrificed our Paschal Victim. Wherefore, O Lord, remembering the blessed passion of the same Christ, Your Son Our Lord, His Resurrection from the dead and His glorious Ascension into heaven we, your servants and your people, offer unto your most excellent majesty" . . . Our Mass.



# ◆ WOMAN'S PAGE ◆

AT CHRISTMAS the housewife has an important role. On her labour, resourcefulness, patience and good humour depends the happiness which should abound at this season. For weeks before she has to budget and buy, clean and cook; she is jostled in shops, crushed in buses, her feet ache. She makes out frantic lists of groceries, presents, cards — terrified that she may overlook some important item, the sponge for the trifle, the herbs for the stuffing, the star for the top of the Christmas tree. Everywhere she reads the slogan, "X more shopping days to Christmas!" and, each time, her heart beats a little quicker. Will she get everything done?

Finally the big day dawns, and she is to be found in the kitchen coping with a hundred chores, hot, flurried, weary. She feels as if she were on the verge of a nervous breakdown; her husband is in her way; the children are on her nerves. At this strategic point, people have been known to call to wish her a happy Christmas. Imagine having to sit down politely and drink sherry with her in-laws while the turkey needs to be basted and the potatoes are on the point of disintegration! Valiantly she preserves a calm, and even smiling, exterior. Not until the dinner is over, the debris removed and the dishes washed can she relax. Now she can enjoy the Christmas.

On the other hand, if one is to judge from the articles in the Christmas numbers of magazines, there must be another type of woman — a fortunate, feminine creature who has the time, the money and the energy to try to look glamorous for Christmas. Columnists exhort her to use rejuvenating lotions, moisturisers, wrinkle-removing cream, foundation liquid, etc. To carry out their instructions one would want to have the skill of an artist. Take the eyes alone. They involve delicate and elaborate brush work. One has to manipulate an eye-line brush, an eyebrow pencil, a mascara brush for the lashes, and one's fingers for applying eye shadow, in two different shades. There are also false lashes which look like furry caterpillars and are extremely tricky to put on the lids. Lips have to be outlined first with a brush, and I see that some columnists advise the use of different shades on the lower and upper lip.

After all that, one requires mathematical skill to successfully apply rouge. All glamorous women are aware that the face is composed of a series of planes, and dependent on the shape and dimension of these planes is the area which one covers artistically with rouge. It may be a triangle, it

may be a rhombus or even a circle. And this geometric patch must be a specific distance from the nose, the temple, the eye. If the lady in pursuit of glamour gets over this hurdle, there is more to come — plenty more. There is her hair-do — another experiment in geometric design, this time making use of hair-rollers. To fill the remainder of the lady's leisure hours there are reducing exercises, diet sheets, the patting of tired muscles, the massage of sagging tissue. If you, my readers, take the pains to obey all those injunctions and then manage to insinuate your beautiful self into one of the latest long, slim, tube-like frocks, you will deserve the little Christmas gift with which your husband rewards you. According to one of the glossy magazines this will probably be a diamond trinket, ranging from a little brooch at £150 to a magnificent necklace at £1,500. Should he decide to give you a fur coat instead, be sure to remind him that ordinary, obvious mink is definitely "square." This is the year of the subtle understatement. Let it be mink by all means, but unobtrusively mink. A mink lining is the "dernier cri." The outside can be of tweed, or leather, or suede, but what a devastating effect it has on people when one casually reveals the fabulous secret of the lining!

And cheer up you weary, maidless housewives. Since the wife of the Prime Minister of England made the chic gesture of dismissing the cook at No. 10, it is high fashion to do one's own cooking. The society hostess, groomed and elegantly gowned, presides at the head of the table beside a little cooking stove, from which she produces with graceful gestures delectable dishes to regale her admiring guests.

The husbands of these glamorous ladies of the glossy magazines are apparently wealthy men, and choosing a gift for a rich man is a difficult task. He has all the possessions that a man could crave: fountain-pens (gold-nibbed), cuff-links (jewel-studded), golf clubs (hand-made). One columnist, however, discovered an item which he definitely had not got. It is an Ant Hill Under Glass, price four guineas. She thought it might amuse and interest him to watch the industrious little creatures!

Finally, whether you are a mink-lined pin-up girl or a harassed housewife in an overall (more especially a harassed housewife), I wish you, very sincerely, a happy Christmas.

—MARTHA.



# A MESSAGE

*From Fr. Culhane*

Fr. T. Culhane, C.C., Adare, has recently retired as Diocesan Organiser. In that capacity his principal function was to raise funds for the New Diocesan College. He succeeded admirably, aided, as he will readily admit himself, by the generosity of the people of the diocese.

Fr. Culhane richly deserves the praise and thanks of all of us for the wonderful work he has done on behalf of the diocese and we are happy to print hereunder his farewell message as Diocesan Organiser.



Rev. T. Culhane, C.C., Adare, former Diocesan Organiser.

IN THE LAST issue of *Our Catholic Life* there appeared an article with the rather intriguing title "Curtains for Collins." This present effort might be called "Curtains for Fr. Culhane."

Quite recently, as you may have heard, I retired from the office of Diocesan Organiser. I had hoped to slip away quietly, but the Editors have insisted that I should at least have the decency of thanking the people for having put up with me for so long.

Eight years have passed since I first became associated with the fund-raising campaign for the New Diocesan College. It has been quite an

experience I assure you, strange and bewildering at times, but, for all that, satisfying and rewarding. The more involved I became, the more I learned to admire and appreciate the goodness and generosity of those with whom I worked. I do hope that this inadequate but sincere message of thanks will reach out to all those at home and far away who helped me.

Speaking at the Dedication of the New College on 28th August, 1963, Most Rev. Dr. Murphy said:—

"The priests and people of Limerick have built this College. It has been a heavy task, a long-continuing task. But priests and people have not grown weary even when in many parishes other burdens have had to be borne. And though the College has been opened and dedicated to-day, all know that the burden must still be borne until the debt is fully liquidated. They do not seek my gratitude, nor any man's gratitude, for they are building this College for God's purposes in this diocese, and especially that greater numbers of our boys may be directed to Christ's priesthood, or as laymen to a greater appreciation of Christ's interests in the world."

His Lordship's words aptly describe the spirit of sacrifice that I have been privileged to witness during the past eight years. His words have given meaning and purpose to the campaign and have outlined our horizons and our hopes.

As I hand over to my capable successor and colleague, Fr. Dan Murphy, my final message to all those working for the cause is: Remain at your posts. There is still a long road to be travelled. A debt of £180,000 has yet to be cleared off. Your diocese still needs your help. Give to Fr. Murphy the same loyalty and co-operation you so generously gave to me.

May God bless and reward you all,



# INTERVIEW

## *With new Diocesan Organiser*

Fr. Dan Murphy, C.C., Glin, has succeeded Fr. Culhane as Diocesan Organiser. We are confident that he can look forward to the same generous co-operation which Fr. Culhane received from the people of the diocese. Below we publish an interview we had recently with Fr. Murphy, in which he outlines his plans for the future.

*Have you as yet taken over your job as Diocesan Organiser?*

Yes. I took over as full-time D.O. from Fr. Culhane on October 1st of this year.

*Would you prefer to be in parish work?*

If I had my choice, I would. Nobody likes 'he rent collector.

*Do you intend to keep going all the organisations already set up?*

Yes. I am glad they are there. So far I cannot think of any new approach to the situation. Great credit is due to Fr. Culhane and the groups that helped him start the seven means which have been so successful.

*Seven?*

Yes. 1, The Annual Collection; 2, Bingo at the Stella; 3, A/P Pools; 4, Union of Prayer; 5, Waste Paper; 6, School Mite-boxes; 7, Shop Mite-boxes.

*Do you as yet see any of these seven which you would single out for special attention?*

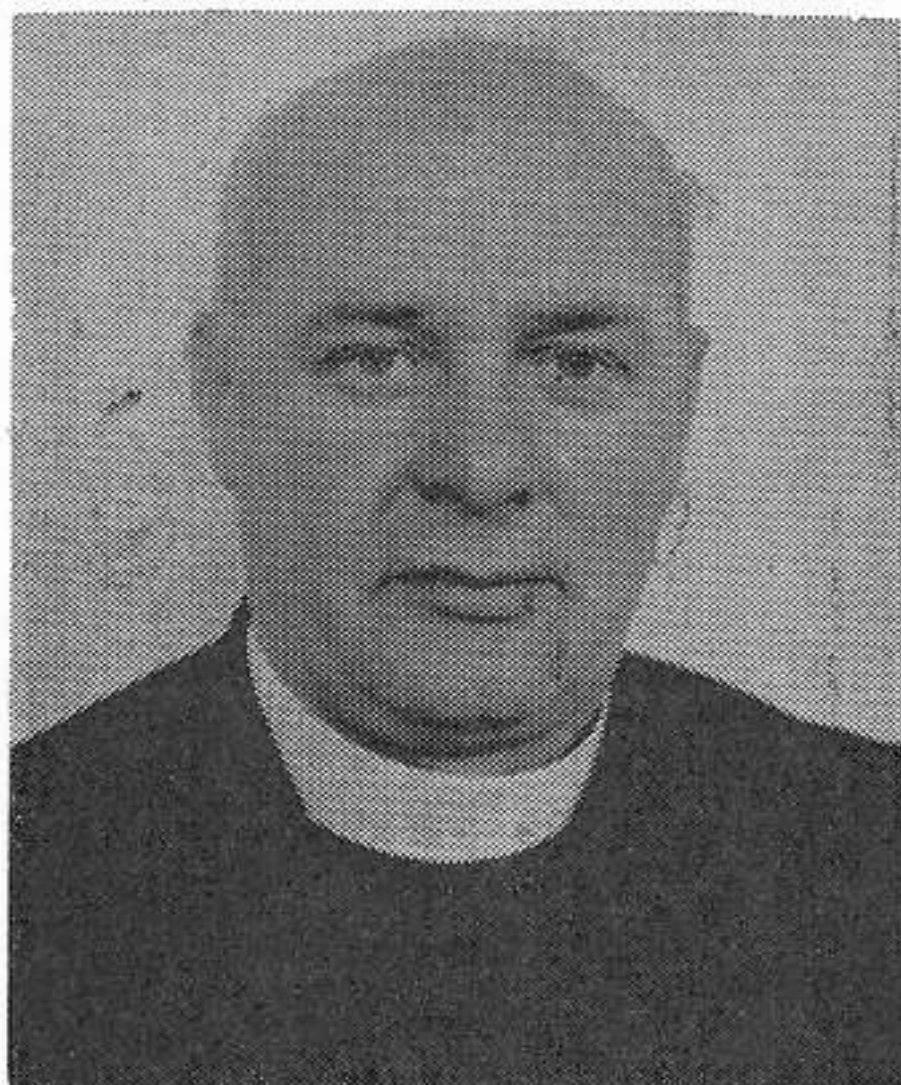
It is a bit soon to say. The collection was very good. The waste paper is being re-organised, but will improve. The teachers and children are wonderful with the mite-boxes. Many shopkeepers are changing their minds about our boxes and sending for one and pushing it. The Bingo at the Stella is doing fine. I think maybe the A/P Pools and the Union of Prayer are worth a lot of new effort. If people would support the A/P Pools it would be a great help in reducing our debt. They would also help their parish—because if one-tenth of the population is in the A/P Pools the parish gets 10/- per annum for each subscriber.

*What about the Union of Prayer?*

Like the pools, it is a matter of helping ourselves. Many people will join any sort of devotion. Here in the Union of Prayer we have a devotion by which priest, people and children are joined together in prayer for the good of their diocese and its parishes.

*You are interested in paying for the College — are your attentions confined to that?*

No. Let's face it, we need money — but we



Rev. D. Murphy, C.C., Glin, Diocesan Organiser.

also need prayer for and loyalty to our diocese. The College project has helped this diocese a lot. It has joined us together in prayer and purpose. The College gives us our priests, and where would we be without them. Many of St. Munchin's students go on the missions, but the number of local past students who have been trained to guard and pass on the Christian way of life and keep our diocese wholesome and sound is something worth spending this money on and worth our continuous loyalty.

*Are there other ways of making money for the College?*

Yes. Three other "hopeful" ways. 1, A place in a will; 2, A straight donation; 3, A free loan. If there is space in the next issue I would like to tell you more about the free loan.

*Thank you. We shall look forward to that.*



## AN APPRECIATION

# RIGHT REV. MONSIGNOR DEAN HANNAN

It is unlikely that the history of the Diocese of Limerick can show any parallel for the loss within less than a month of two Vicars General. Such a loss it has incurred in the very recent past, this being the climax to the deaths, within less than a year, of six other parish priests . . . . .

Right Rev. Monsignor Dean Hannan was born in the parish of Croagh. From the local school at Kilfinny, where he received his primary education, he went to St. Munchin's College. In 1892 he was sent to Maynooth College, which celebrated the first centenary of its foundation during his early years as a student there. After his ordination in June, 1899, he ministered in Scotland for six years and was recalled to take up an appointment as curate at Glin. In 1907 he was appointed curate in St. Michael's parish, where the new Church of St. Joseph had been opened shortly before. He became Administrator there in 1926 and in the following year he was appointed parish priest of St. Mary's. In that parish the need for replacement of the old church had been felt for some time. There was an obvious difficulty to be met, for a suitable foundation could not be secured within the available site. But the new pastor of the parish was not deterred and the planning of a new church had his attention from the beginning. The structural difficulty was overcome by building on concrete piles on which in time was raised the beautiful Church of Our Lady of the Assumption, which has won the admiration of visitors to Limerick through the years. Formally dedicated in July, 1932, it stands as a memorial to the zeal and taste of our late Vicar General and to the co-operation that his selfless devotion to their interests could command from parishioners of traditional loyalty.

Fr. Hannan's appointment to the membership of the Cathedral Chapter about this time was a token of recognition. Four years later Canon Hannan was called upon to accept pastoral charge of the parish of Newcastle West, as had been another distinguished parish priest of St. Mary's thirty-eight years before — Dr. Hallinan, afterwards Bishop of the diocese. The appoint-

ment of Canon Hannan as Vicar General followed quickly and priests and lay people who met him in that exalted position will remember with esteem and with gratitude his readiness to help. In 1961 he was appointed Dean of the diocese. In Newcastle West, as in St. Mary's, his attention to the parochial church was very much in evidence. Its interior decoration and equipment, as well as the approaches to it, bear abundant testimony to his zealous care, as do the schools of which he was manager. He was responsible for the erection of two new primary schools — one in the town and the other at Killoughteen. His kindly disposition was such as to ensure that vital co-operation of all classes for the many parish projects that claimed his attention during the twenty-eight years spent in the parish.

A special tribute was paid to Monsignor Hannan by the clergy of the diocese when in 1959, on the occasion of his Sacredotal Diamond Jubilee, they attended Solemn High Mass in Newcastle West and afterwards presented him with a gold chalice. On that occasion His Lordship, Most Rev. Dr. Murphy, when paying him a glowing tribute, read a telegram from Cardinal Tardini, Papal Secretary at the time, on behalf of His Holiness the Pope, imparting the Apostolic Blessing on the Jubilarian who had served under three Bishops as Vicar General. For a year or two before his death Monsignor Hannan's health had been failing. In the words of Cardinal Newman: "the shadows were lengthening, the evening had come, his work was done." It had been well done. People for whom he laboured in the four parishes of the diocese in which he had ministered and many others besides must surely have joined in the Cardinal's further prayer: "that God would grant him a holy rest and peace at the last."





## AN APPRECIATION

# RIGHT REV. MONSIGNOR M. MOLONEY

The announcement on October 23rd of the death of Monsignor Michael Moloney, P.P., V.G., came as a shock to his many friends throughout the country. That it came as a result of a motor accident added to the sadness of the occasion. Monsignor Moloney was born in the parish of Drumcollogher just 70 years ago. He received his primary education there before going to St. Munchin's College, where he was a distinguished student through the intermediate course of those days. In 1918, having spent six years in the Irish College, Rome, he graduated with distinction, though Italian conditions during war years had affected his health somewhat. After ordination in 1918 he was given an extended holiday, after which he took up residence at Corbally as Secretary to the newly-appointed Bishop, Dr. Hallinan. In addition to his duties as Secretary, he taught some classes in St. Munchin's College. One phase of his work had a particular attraction for him. He was the historian born and now the Diocesan Archives were directly under his care. Many others were to benefit by his work in this sphere, chiefly through the lectures he gave and through the articles contributed by him to local journals and to various publications including *Our Catholic Life*, for which he wrote some excellent articles.

After Dr. Hallinan's death in 1923, he continued as Secretary to his successor, Dr. Keane, for sixteen years. Many events of that period involved a variety of functions for the Diocesan Secretary. Because of his knowledge of Italian he acted as interpreter for the National Jubilee Pilgrimage to Rome in 1925. He had much to do with the arrangements for the Diocesan Synods of 1926 and 1937. His expert knowledge of local history made him a much-valued guide for many distinguished visitors. Such events as the Emancipation celebrations in 1929 and the Eucharistic Congress in 1932 brought them in number.

In 1940 Fr. Moloney was appointed P.P. of St. Patrick's. The change in the nature of his work was great indeed but his ability in all phases of parochial administration was soon evident. His knowledge of his people, his care of churches and schools bore testimony to his zeal and devotion. In 1945 Dr. Keane died at Milford House and his former Secretary was with him at the end. Dr. O'Neill was now appointed Bishop and Fr.

Moloney was nominated to succeed him as P.P. of St. Munchin's; he was also appointed Canon and Vicar Forane.

In St. Munchin's his pastoral zeal had ample scope. In the rapidly growing parish there was need for an additional church and a site on the Ennis Road was acquired by Canon Moloney within a short time. In 1950 the Church of the Holy Rosary, which received favourable mention in architectural periodicals, was ready for dedication. Before it was opened it was used by the Canon to house an unique collection of objects of antiquarian interest. That he could secure a national treasure like the Ardagh Chalice was a personal tribute to him as an antiquarian. Before many years had elapsed the Churches of St. Munchin and the Holy Rosary had to be extended and adapted to the needs of larger congregations. New primary schools were erected at Hassett's Cross, at Ballynanty, and at the Salesian Convent. At the time of the Monsignor's untimely death yet another church had been planned and the walls of a new primary school were rising near his own Church of the Holy Rosary.

Despite his many responsibilities, Monsignor Moloney — who was made a Domestic Prelate in 1950 — was also prominent in Societies, Committees and charitable organisations of all kinds. In 1956 he was appointed Vicar Capitular. He administered the diocese from the death of Dr. O'Neill, whose executor he was, till the appointment of our present Bishop, Dr. Murphy. He was formally appointed Vicar General only two months before his death.

His obsequies brought together the largest group of clergy seen in the city since the death of Dr. O'Neill. The Corporation attended officially and, as a unique and much-appreciated tribute, five non-Catholic clergymen were present at the Office and Mass in St. Munchin's Church. His burial at Mount St. Laurence rather than in St. Munchin's parish was not in accordance with accepted practice, but, remembering his wide humanity and his life-long interest in the history of Limerick, one can discern a certain fittingness in the fact that his last resting place is not within the grounds of one parochial church but in the God's-acre of the city that he loved so well. *Solas na Bhflaitheas da anam!*







## TEENAGE FORUM

A Chailini agus a Bhuacailli,

This year, many of you, with over 60,000 other Catholic boys and girls in Ireland, will have your fifteenth birthday. You will be well and truly teenagers. In four years time the boys will be young men and the girls young women with adult minds and a fairly fixed outlook on life. A tremendous change happens to you in the four years between 15 and 19. You are no longer children. You have left the simple protected world of the child where everything is open and sunlit. You are not yet fully admitted members of the adult world where things are not always what they seem. You are in a black tunnel between two worlds, and there is groping and stumbling that can frighten. This is a time of change and many things will bring that change in you.

### AT THE CROSSROADS

The temperament and training you already have will be sharpened and shaped by what you see and hear with deeper understanding at home. The example of the older people with whom you will mix at work must inspire or sicken you. The knowledge you have of your religion, the memories of your childhood prayers, the half-forgotten answers in your catechism, your confessions, your confidences, and your courage will be the makings of you. You will have an amount of freedom and the pocket money to enjoy that freedom to the full. You will vie with each other in the fashion, flair and foolishness of your dress. You will pick up a confusion of information, right and wrong, about the facts of life. Boys will embrace and kiss girls for the first time and tremble to realise that girls see love as something more sacred than petting or hand holding at a Sunday matinee. You will learn that genuine true love between a man and a woman is not mere physical attraction, or the easily-forgotten sadness of a summer holiday crush. You may cloak your quavering and mask your uncertainty with a self-opinionated air or a know-it-all stubbornness. You may even sulk in silence and eat your soul

out in distrust and suspicion. You will look on work as a drudge to be endured and live only for the evening's enjoyment that follows it. Or you will make whatever you make first of all for love. You may try to catch the shortest Mass on Sunday and stand behind a pillar without Missal or Rosary beads. You may begin to be unsure of what you believe, get embarrassed if you are asked to defend it or even discuss it and perhaps wonder not so much whether one religion is as good as another but is any religion better than yours. Altogether, 15 to 19 are challenging years at the crossroads.

### LET THERE BE LETTERS

Snippets from the prize-winning letter of Margaret Ryan, Convent F.C.J., Bruff, are interesting: "If the Mass is really understood one could never apply the word 'dull' to the Holy Sacrifice. The Mass is Calvary and Calvary was anything but dull. It is of the very nature of man to offer sacrifice and most worthy of God is the sacrifice of His Son. By battling against any distracting thoughts which flicker through your mind, by directing your mind to God, and by doing your personal best to thank God for the privilege of allowing you to hear this Mass, you will receive greater graces and a better understanding of the Sacrifice." Congratulations, Margaret! I will give a prize next time to the best letter, essay, epigram or iota on the proposition, "'Teenager' is such an unpleasant word to-day, we should be called 'Younger Citizens'."

### KICKED IN THE TEETH, OR PULLING THE PLUG!

Let us look at the dancing scene. There are eleven major dances held in the city every week. More than £150,000 of teenagers' money changes hands at the box-offices every year. The papers get fat cheques for page-filling ads., and tidy salaries go to copy-cats who picture, praise and plug the strummers, drummers and number mumbler. Every year our Bishop pays a great



compliment to those who enjoy dancing as a natural and 'healthy' pastime. He knows that the best of you want to deny yourselves lawful amusements sometimes, for the glory of God and the salvation of your souls. As long as you have this true senses of values and your precious spirit of self-sacrifice, then the Bishop will publicly acknowledge that and make your wishes the rule of the diocese in Lent. If you lost your ideals, if you insisted on putting your own enjoyment first, nothing the Bishop could say or do would matter. It is a tribute to your generosity and sacrifice that we have the "no dancing during Lent" practice.

But your ideals got a flying kick in the teeth from the question a local paper too cutely put into the minds of your parents recently:—"If dancing is not permitted during the Lenten period what are all the teenagers — with more money than ever before — going to do with their time? Hold all-night parties with all the vice that can go with them." Did you ever read the beating of that for irresponsible, insulting rubbish?

Last year I wrote: "More cause for concern surely are the numbers of youngsters attending dances against the wishes of their parents, and in violation of the land's laws by being under 18 years of age. Our newspapers would do a service to the community and to parents by highlighting and condemning this criminal exploitation of the young." If the champions of teen recreation will let their sincerity stand proof, let there be free admission, unpaid bands and columns of self-sponsored press ads.

## ARCHBISHOP'S VIEW

Here is something to think about. Archbishop Conway wrote it. "The corrupting influence of modern means of mass communication is very great but I think that most Catholic boys and girls recognise that it is a corrupting influence. Indeed everybody seems to recognise this — that the shameless exploitation . . . is motivated by nothing more noble than greed for money. To future generations one of the mysteries of this age may well be why decent people at the present time, who have no illusions either as to the corruption which these things cause or as to the sordid motives which inspire them, should have allowed these people to get away with it. To drag one of the deepest impulses in human nature, an impulse so closely linked with the mysteries of new life and human love in marriage, to drag this into the market-place and purvey it for money is, by any standards, a crime against humanity and it is already bringing its own retribution in terms of human frustration and unhappiness and in the blunting and coarsening of the finer feelings of the human heart."

Don't forget those letters, please, and remember: *A great life is but a thought of youth carried out in mature years.*

Le gach deagh guidhe.

An t-Athair Padraig.



# Marian Shrine at Patrickswell

WHILE MOTORISTS and others who have passed along the Patrickswell-Limerick road recently have admired the new Marian Shrine which now adorns the roadside on the outskirts of Patrickswell, not many of them know the story of how the shrine came into existence.

A year or so ago, a young local man, John O'Dea, won £200 in a competition. Though recovering from a serious illness at the time, unemployed and the father of a large family, he immediately donated £50 of his winnings to have the shrine built. This magnanimous gesture met with a willing response from others. A Committee was formed; house-to-house collections were made; funds rolled in.

In February of this year the work of preparing the chosen site began. The piece of waste ground between the old and the new Patrickswell-Limerick roads was cleared and levelled; the foundation

and pedestal for the statue were erected; the surrounding wall was built. All the work was done voluntarily by a group of dedicated men, who got all the assistance they needed from a very energetic Ladies Committee.

When the beautiful marble statue of Our Lady arrived from Italy everything was in readiness, and on October 18th last the shrine was blessed by Very Rev. E. Canon Punch, P.P., Mungret, in whose parish it is situated. Speaking on the occasion of the blessing, Canon Punch reminded his listeners that where they now stood St. Patrick had walked centuries ago, and the building of the shrine was proof that the faith which Patrick had brought was still strong among the people.

Certainly the shrine will be looked on by many a passing motorist as a profession of faith, and it is, in addition, an outstanding example of what unselfishness and team spirit can accomplish.



# COGAR I Leith

MÁIRTÍN Ó CORRBUÍ

Tá an Nollaig anseo arís agus caithfear í is dócha sa tslí chéanna inar caitheadh í leis na glúnta fada. Tá athraithe beaga tagtha, is fíor, ach san iomlán feicfear agus cloisfear agus déanfar na rudaí céanna agus a chonaiceamar agus a chualamar agus a dheineamar anuraidh agus an bhliain roimhe. Táimid uile bliain níos sine, ar ndóigh, agus seans nach é an dearcadh céanna a bheidh againn ar a mbíonn ar siúl inár dtimpeall agus a bhí uair, ach mar sin féin ní baol ná go mbainfidh an té is cancaraí dinn taitneamh as.



Beidh na coinnle ar lasadh againn, an cuileann ag maisiú an tí, agus máinséar beag chun fíorbhrí na Nollag a chur i gcuimhne dúinn. I dtíortha eile comórfar an Fhéile ar shlí éagsúla agus is suimiúil an rud é dearcadh a thabhairt ar na slí sin. I Meijico, mar shampla, is é an "Posada" nó Féile na Nollag ceann de na gnéithe is sainiúla i saol na ndaoine. Féile is ea í ina mbíonn cúrsaí spóirt agus creidimh fite fuaite ar a chéile, agus is sna bailte móra a bhíonn an bheim ar an spórt. Bíonn naoi gcinn de rincí acu agus ag an gceann deireanach amháin a bhíonn míorúilt na Nollag i gceist. Sna bailte beaga, áfach, agus faoin tuath, is de réir na sean-nós a chomórta an Fhéile.

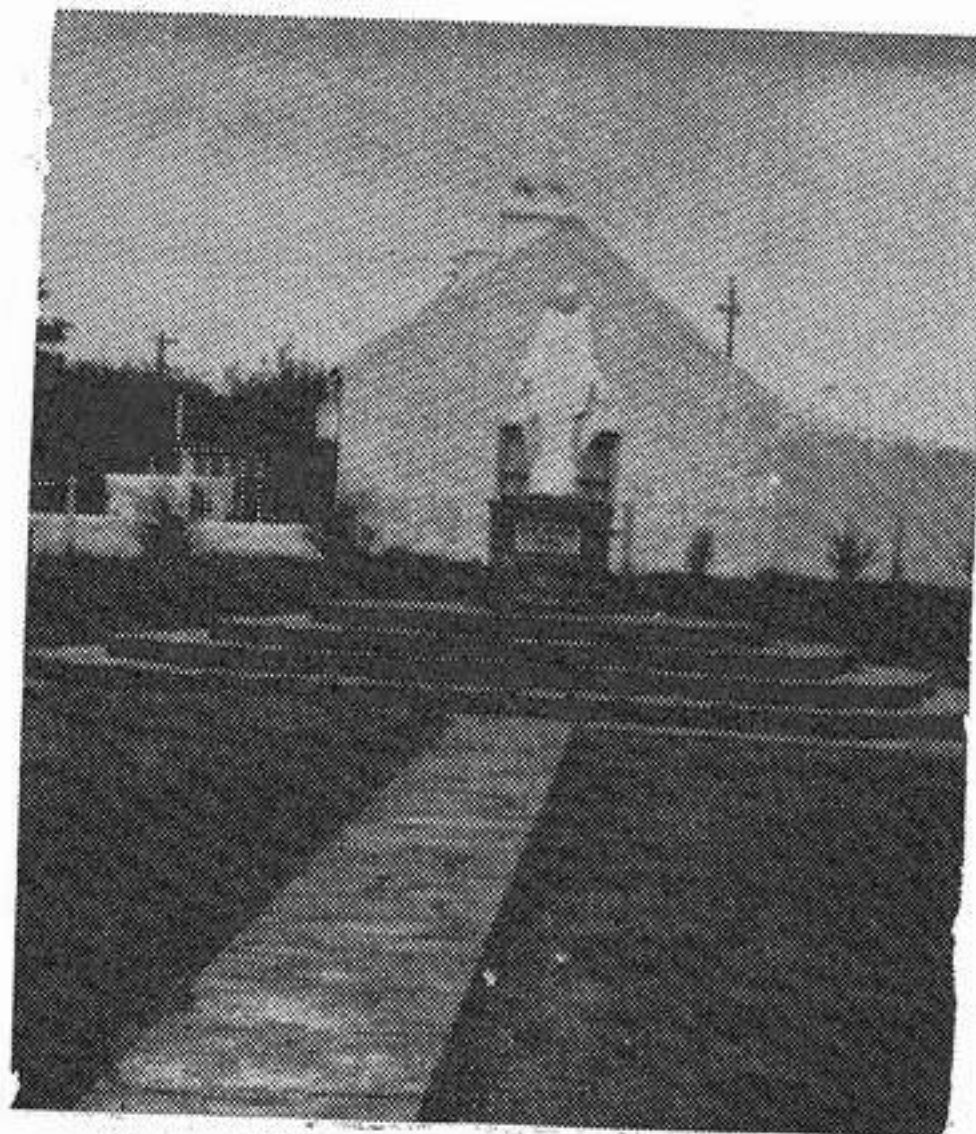
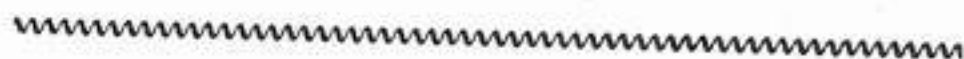


Léiriú is ea an "Posada" ar thuras na Maighdine agus Iósaif go Beithil. Naoi lá a chaith siad ar an mbóthar, deirtear. Gach oíche togtar teach áirithe agus gluaiseann slua daoine ann, agus coinneal ina ghlac ag cách. I dtosach gluaise bíonn dealbh na Maighdine ar mhuin asail, agus dealbh Iósaif, agus dealbh an aingil a threoraigh iad. Cantar Liodáin Loreto, buailtear ar an doras agus bíonn an comhrá seo ann: Iósaf — "Impím oraibh in ainm Dé fothain is foscadh a thabhairt dúinn. Tá mo bhean ag iompar clainne agus tá sí i ndeireadh na preibe. Tá tuirse orainn tar éis bheith ag siúl an bhóthair ó mhaidin." Na daoine istigh — "Ní aon teach óstá é seo. Imigí. Ní eol dúinn an daoine macánta sibh. Ní iontaoibh linn sibh." Oscailtear an doras ansin agus

bíonn fleá acu go léir. Oíche Nollag bíonn an fhleá sa teach is saibhre agus dealbh an Linbh Iosa a bhíonn ar iompar an oíche sin. Nuair a iarrann Iósaf bheith istigh fáiltiatar roimhe: "Tagaigí isteach. An t-aingeal agus an réalta a threoraigh sibh. Is beannaithe an teach seo anocht mar is ann a bhéarfad na Leanbh."



Lá Nollag bíonn Nacimiento nó Máinséar ag saibhir is ag daibhir. Taobh tíre a taispeántear ann agus bíonn dealbha céireach nó dealbha cré in úsáid chun breith an Linbh Iosa agus imeachtaí eile a léiriú. Ní mór le rá na dealbha céanna i dtíthe na mbocht, ach is béas le lucht saibhris a lán airgid a chaitheamh ar an Nacimiento, agus na daoine is boichte féin bíonn dealbh chéireach ina luí sa tuí acu. Coimeádtar an Máinséar seo ó bhliain go chéile i dtreo is go mbeidh an bheannacht a chuireann an sagart air am Nollag á scaipeadh aige ar feadh na bliana.



Marian Shrine at Patrickswell, Co. Limerick.



# KING JOHN'S CASTLE and THOMOND BRIDGE

I READ RECENTLY that in many countries there has been a move to help the tourist industry by trying to interest people in their own cities, towns or villages so that they themselves may be of some help to visitors. "Know your city" say the posters, and what with the influence of newspaper, radio or television advertising to-day, who can doubt the power of advertising in any medium. I thought that this "know your city" was a very commendable movement and I was the more surprised to find that we in Ireland — and indeed in Limerick — had begun this worthwhile work. Yes, indeed, that splendid group called *An Realt* are quietly but effectively operating conducted tours for visitors through the historic parts of our city on one evening each week during the tourist season. *An Realt*, I need hardly mention, is the Irish-speaking branch of the Legion of Mary who inspire our young people with those religious and patriotic ideals which make for better citizens.

There are so many places of historical interest in Limerick that it may be of interest to our readers if, in the next few issues of our magazine, we try to give a short history of our historic sites or buildings.

## KING JOHN'S CASTLE

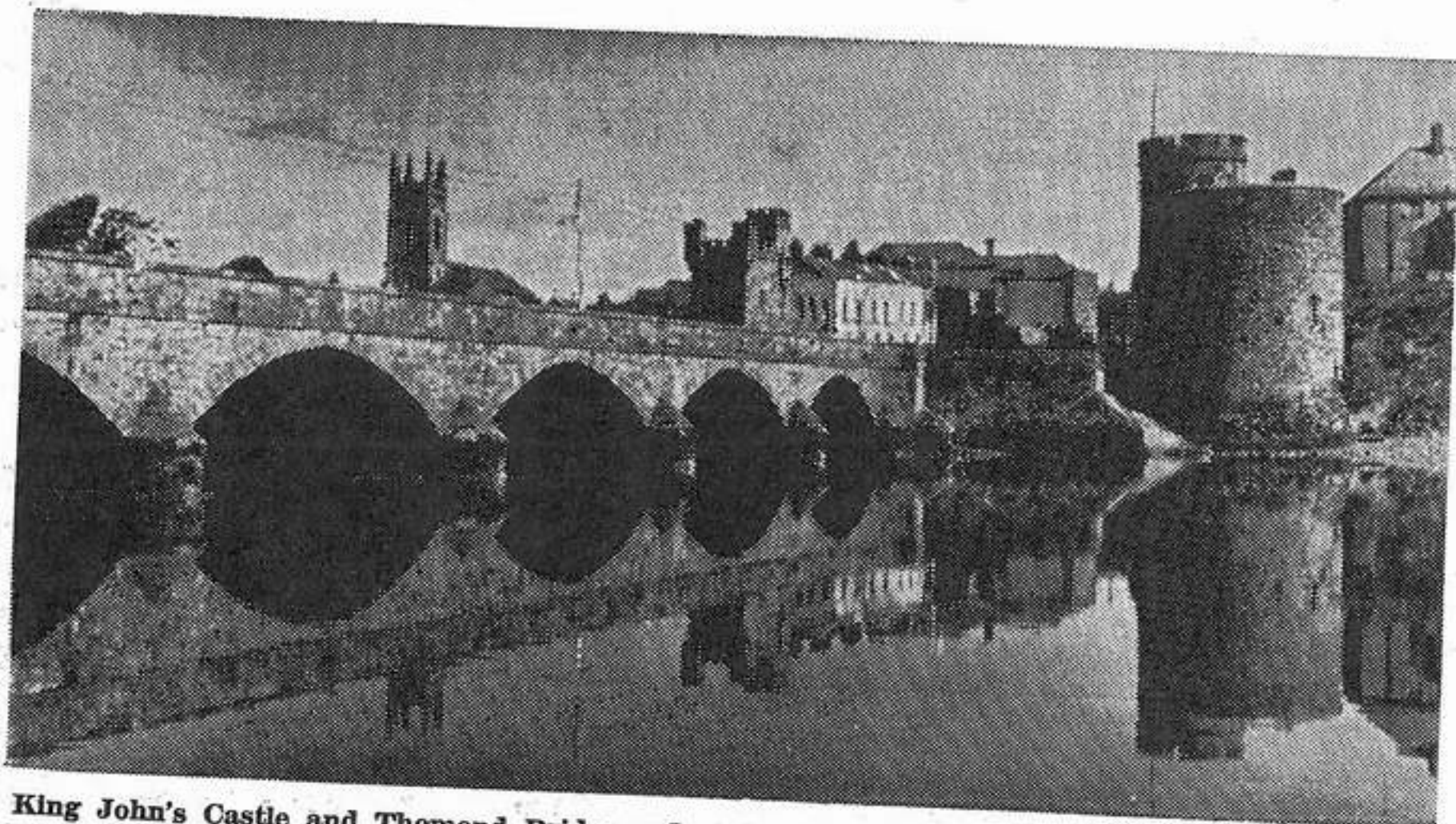
One of our oldest buildings is "The Castle," or "King John's Castle," as it is known to every Limerick man and woman. There is no reason to doubt the tradition that the castle and the adjoining bridge were commissioned by King John, though whether any part of the existing structure is as old as his reign could be disputed. The noted historian, Stanihurst, stated that on his visit to Ireland in the thirteenth century, King John was so impressed by the beauty of Limerick that he decided to have a castle and bridge built there. This castle was considered to be one of the finest examples of fortified Norman architecture in Ireland. The "Bawn" of Limerick is first mentioned as early as 1200 in the Annals of Loch Ce. The castle was built and manned as a fortress, and from the thirteenth century it has been the scene of many sieges and attacks. As early as 1226, when most of the fortresses in the country fell, Richard de Burgo held the castle for the king. The castle of Limerick fell into disrepair and by 1227 it had to be partly restored. Further

repairs had to be carried out by 1272 and again many times in the following fifty years. It is likely that additions or alterations were made in the original structure during these repairs. This castle dominated our fortified city and its story is in reality the story of Limerick's struggle for over six centuries. Its strategic position on the Shannon protected Thomond Bridge and the territory of Thomond. King John's Castle, though five-sided, was nearly square in plan with three round towers on which sentries kept watch for the approach of any invader. It formed part of the city's extensive defences, commanding the approach to Thomond. All the corner towers were lowered in time to take heavy artillery. There was — and still is — a twin-towered gate building facing the entrance at Castle Street, from which it was approached by draw-bridge. Between the towers is a gateway with a pointed arch now approached by a flight of steps rather than the draw-bridge of old. These gate-buildings or towers were a feature of later castles and would appear to have been added to the castle of Limerick at a later date. These gate towers acted as a guard to the main entrance. Ferrar, in his history of Limerick, tells us that the castle was surrounded by a "wet ditch moat" and that the principal entrance was by draw-bridge from the Castle St. side. Many hostages were imprisoned within the castle walls and it is recorded that in 1332 many of these hostages broke free from their dungeons, killed the constable in charge and held the castle until it was besieged by the citizens.

## CASTLE BARRACKS

The recurring cost of upkeep and repairs became a source of worry to the government, and in 1427, when the local citizens asked to have the castle committed to their care, the government consented on condition that the citizens would bear all further costs of repair and upkeep. In 1600 a further £400 was spent on the building and in 1611 the under-cut towers were repaired. In 1626 provision was made for "a governor, together with a small garrison, porter, cannoneer and twenty men." In 1642 the Confederates laid siege to the English garrison in the castle, which held out for five weeks before finally surrendering. When the city fell to Ireton in 1651 the castle





King John's Castle and Thomond Bridge reflected on the placid waters of the Shannon river.

underwent extensive repairs, only to be battered again by Ginkel's forces in the sieges of 1690 and 1691. In the eighteenth century a barracks was built within the walls of the castle. Ferrar tells us that this barracks was completed in 1751, having been built "on the ruins of the castle." This barracks, called Castle Barracks, had accommodation for about 400 men. At the present time it gives its name to the housing scheme built by the Corporation of Limerick within the walls of the castle.

### THOMOND BRIDGE

Thomond Bridge also dates from the early thirteenth century — the date of 1210 being usually given by historians as the probable year of erection of the bridge and castle. The present bridge was built in 1840 at a cost of £10,000. Historians and students of engineering have argued as to whether the original bridge was a wooden or stone structure. Some have held the opinion that the original wooden bridge was replaced a few centuries later by a stone bridge which was in turn replaced by our present structure. It is probable that some type of wooden structure had bridged the Shannon at this point long before the Norse invaders sailed up its waters. Since the building of the castle and the bridge were undertaken at the same period it is hardly likely that one would be built of wood and the other of stone. The fact that the castle was a stone structure has been accepted by historians and since the building of a later stone bridge has

not been mentioned in our records we can also assume that the bridge replaced in 1840 was the original structure. Thomond Bridge was a strong, though narrow, bridge of fourteen arches with a fortified gate-house at the city end and a castellated gateway and drawbridge at the seventh arch from the city end. All goods coming over this bridge into the city were subject to a toll, the money from which was spent in keeping the bridge in repair. Freeman of our city were exempt from such tolls, but we find that even our Freeman were deprived of this privilege in 1673. The bridge was in such a bad state of repair that the extra tolls were needed to provide a sufficient sum for the repairs of that year. The bridge was the scene of a great slaughter in 1691 when the English garrison drove the defenders on to the bridge and, with the drawbridge raised, the Irish were driven into the waters below or slaughtered on the bridge. This terrible massacre led to the surrender of the city and finally to the Treaty of Limerick. When the present bridge was erected in 1840, many relics of the siege were found, together with some coins of James II which had been lodged in the river bed. Ferrar, the Limerick historian, tells us that in 1761 the castle and guard-house on the bridge were removed, since "the Government found that Limerick could no longer be considered as a fortress."

Next time, as we walk leisurely over Thomond Bridge or pass by King John's Castle, maybe we could give a little thought to the history of our city and help ourselves and others to "know our city" a little better in the future.



# THE OLYMPICS

*Fr. Eugene Griffin is a priest of the Society of the Maynooth Mission to China. A native of Blackwater, near Limerick, he is a brother of Fr. Sean Griffin, Religious Instructor to the Vocational Schools. Following is an extract from a letter we received recently from Fr. Griffin in Tokyo . . . . .*

ACCORDING TO NEWS from home everybody in Ireland read about the Olympics or saw them on television and newsreels. Everybody knows the results of the events. All we can add are a few impressions which we got from our bystander's point of view here on the spot.

## EVENT OF THE CENTURY

For Japan the Olympics have been one of the events of the century. The effort to make them a success was on a par with the effort to win world war two. But compared to the effort at expansion twenty years ago, in which everybody was forced into co-operation and suffered untold hardships, the four years preparation for the Olympics produced a willing nationwide co-operation. Japan, the only nation in Asia capable of accommodating the games, had been honoured by being selected — so let's all put our best foot forward. The national purpose to be on equal footing with the advanced nations of the world received a strong push.

## FACE-LIFT

Translated into £ s. d., this caused an expenditure of 3,000 million pounds sterling. It meant beautiful new highways and the fastest train in the world. It meant hydrofoil boats for pleasure cruises and the most expensive monorail ever built (from Haneda International Airport to Tokyo). It meant a nationwide clean-up campaign — personal, geographical and moral. Personal . . . everybody is exhorted to refrain from expectorating (because this is not done in Europe or the United States). Geographical . . . a nationwide beautifying effort. Have owners exhorted to grow flowers. Make sure gardens are weedless. All litter to be put in litter boxes. Each town and community to be responsible for its own appearance. Japan has its own share of shiftless non-workers with no fixed abode and many of these congregate in certain areas of the big cities to sleep fitfully under railway overhead passes. Because of the bad impression they will give,

these people must not be seen by foreign visitors to the Olympics. So a police paddy-wagon goes around with a loud speaker urging them all to come out of the various dens. The loud speaker promises them comfortable quarters and hot meals for the duration of the Olympics. It speaks to them "for the sake of the Olympics." Tossed, bleary-eyed and ragged, these gentlemen of leisure do as requested "for the sake of Japan, for the Olympics." All bars close by 11 o'clock p.m. People of doubtful reputation are watched more closely by the police, because the Olympic visitor must be saved from certain types who are after his money. Pickpockets and certain types of crooks could cause a lot of trouble. What can be done about them? Simple. Put them all in jail for the duration of the Games. And, by jove, so it was done!

Just like at home when the woman of the house expects a somewhat important visitor (like the P.P.), she washes Johnny's face, warns him not to make a sound and puts a clean cloth on the table, so the good hostess Japan went all out to make a good impression on the Olympic visitor.

## MEMORIES

The most enduring memory is of the great effort on the part of the Japanese people to please and to make the foreigner happy. A certain seriousness and natural charity and the desire to help the foreigner underlined the Japanese approach to the Olympics. I remember, at a railway station, three guides — English-speaking — converged on me to help me buy a ticket and were so relieved I spoke Japanese that they kept me late for my train . . . The old man who offered me a seat on a train because I was a foreigner . . . The lady who gave me a bag of mandarin oranges . . . The doctor and his wife who offered the loan of their car so I could go see the Olympics in style . . . The restaurant where soup was "on the house" for foreigners . . . The Legion curia meeting in this area in which the curia agenda

Continued on Page 28



# The College Page



The entrance gates to the New College, showing the main building in the background.

**WE** are grateful for the following  
**Gifts to the New College Chapel,**  
received since our last publication:

**Bronze Bracket for Pulpit**—Per Very  
Rev. Father President, St. Mun-  
chin's College.

**One Pair Bronze Seven-light Candle-  
sticks**—Anonymous.

**£30**—"Private Donor," Abbeyfeale.

The following is a list of the  
estimated cost of furnishings still  
required for the New College Chapel:

1. **Windows**—Three Gallery Windows  
at £40 each; three Public Tran-  
sept Windows at £18 each.
2. **Seats**, at £30 each.
3. **Missals**, at £20 each.

## PRIVATE CONTRIBUTIONS

(September/November)

	£	s.	d.
Anon., per Rev. Fr. D. Murphy, D.O. . . . .	10	0	0
Anon. . . . .	10	0	0
Miss M. Dalton, Regional Maternity Hospital, Limerick . . . . .	1	0	0
Mr. D. McCarthy, Fort Mary Park, Limerick . .	3	0	0
Messrs. P. McCarthy & Sons, Ltd., 19 William St., Limerick . . . . .	3	3	0
Mrs. E. Healy, Rapla, Nenagh, Co. Tipperary . .	5	0	0
Anon., Cappagh . . . . .	5	0	0
Mrs. Moloney, Ballynanty House, Limerick . . . . .	5	0	0
Mr. Patrick Galvin, New- townshandrum . . . . .	5	0	0
Mrs. A. O'Donovan, Bar- rington St., Limerick . .	12	0	0
Annacotty Co-op. Creamery Ltd. . . . .	25	0	0

	£	s.	d.		£	s.	d.
Mahoonagh Parish—Gift . .	40	0	0	Anon., per Most Rev. H. Murphy, D.D. . . . .	100	0	0
Dr. J. A. Holmes, 11 Upper Mallow St., Limerick . .	50	0	0	Drombanna Co-op. Creamery Ltd. . . . .	105	0	0
Clounagh Co-op. Dairy Society Ltd. . . . .	50	0	0	Mrs. S. O'Mara, New Strand House, Limerick	130	0	0
Anon. . . . .	75	0	0	Kantoher Co-op. Agr. & Dairy Society Ltd. . . . .	200	0	0
Anon., per Very Rev. P. C. Con Lee, P.P. . . . .	80	0	0				
Shragolden Co-op. Dairy Society Ltd. . . . .	100	0	0				
					995	3	0

The Diocese needs your help for the New College, for Church  
and School Building, for the Education of Priests, for the  
Relief of Distress.

REMEMBER . . .

## THE NEEDS OF LIMERICK DIOCESE

... IN YOUR WILL

### FORM OF BEQUEST

"I give and bequeath to His Lordship, the Bishop of Limerick, the  
sum of £..... upon trust to apply the same in Ireland  
for the charitable objects and purposes of the Diocese of Limerick,  
and if I should die within three months from the making of this,  
my Will, then I leave the said legacy to His Lordship, the Bishop  
of Limerick, absolutely."







womanhood. Biddy McGrath's "Juno" was well worth it. Though she failed to build the part scene by scene, she reached her wrenching climax expertly. The most poignantly true moment of her performance, however, was during the party scene when, with Mary, she sang "Home to Our Mountains." The two women caught a golden moment. Why, oh why, did they shatter it completely with beautiful harmony at the end?

A few years ago, Mrs. O'Callaghan directed another cast in this play and took prizes at Cork's Drama Festival. Judging from this production, you'd never have believed it. Masked exits, players side-stepping to telegraphed entrances, movements that contradicted the very text, left the impression of a half-baked slap-up of *Dodo and the Lame Duck*. However, it would be grossly unjust to blame all the faults on any producer, especially if cock-sure players will not rehearse.

First nighters were left with a real poser. Was it worth missing T.E.'s *Moon in the Yellow River* for this? I'm afraid the answer holds little future for amateur drama.



*The following letter reached us when our previous drama contributor ("Charlie Quin") had retired. We publish it without comment.—(EDITORS.)*

62 Vizes Field,

Limerick.

Dear 'Charlie,'

Now that there is a pregnant dramatic pause (it's almost in labour) in Limerick, perhaps you should comment on our latest and widest entertainment medium — television. Could any group of actors, authors, directors or stage designers move us in the dream world of balcony and stall to the depths that the box in the corner can? "The Great War" is a shattering documentary. That holy war to save civilization is shockingly revealed — lines of corpses, the casual statistics of cannon fodder, quick death in bloody, wet mud after gut-clenching waiting, the glorious list of failed generals and the maimed for whom the war would never be over. Who could feign the sad horror in the eyes of the survivors who hardly believe their own memories? This is the stuff of drama, and television has a monopoly.

When the "Fugitive" is at rest, when "Tolka Row" is condemned as uninhabitable because of its present occupants, when "The Nurses" are

all dead or married, our own actors will be winking on — hoodwinking. The camera has x-rayed them all and revealed so many skeletons, the bleached skulls of professionals whom we had regarded as gods when they pontificated at Drama Festivals, and genuises when they played fine scripts to good direction. It is no satisfaction to see them moronic-looking when inspiration flops, swivel-eyed from searching the teleprompter and tutach with unrehearsed props. Too many late camera switches have filled our screens with celebrity faces whose forced smile flattens to a grin that begins the slow gob-drop of uncertainty — Is the camera on me or not? Are those wheel-spinning blondes, envelope passing lovelies who can't even count, and decorative wall-flowers asking stupid and inaudible questions through applause, really worth it? Their fat fees I mean. Take my word, Charlie, "what the hell is belle in French" may be a slip of the tongue, but sloppy dress is a slip of a different colour.

I am grateful to T.E. that Michael McLiam-moir 'must be talking to my friends,' that I, too, have made "Discoveries," that so many create a good "Image," and that "Radharc" proves a few points about priests.

Yours sincerely,

JOHN TAYLOR.

## LIMERICK LEADER Ltd.

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*Printers of this Magazine*

O'CONNELL STREET,  
LIMERICK



**Saint Ita**, by Ide Ni Riain. Burns & Oates.

The author tells us that it was not her aim to write a historical novel, but to remind the world of a much forgotten saint, Ita of Killeedy. For that we owe her our gratitude. Far back though our saint may have been in the mists of history at the dawn of the Christian era in Ireland, yet we know that she lived and ruled her convent of nuns here in our own county at Killeedy close on fourteen hundred years ago.

Ide Ni Riain had spread her net wide in gathering sources for this little book. The earliest available manuscripts, as well as later traditions and — may one venture to say — edifying legends, are all drawn upon to furnish us with a very lively picture of Irish monastic and country life at that time.

**The Christian Pursuit**, by Henri Marduel. Burns & Oates, 18/-.

Among spiritual books of real worth we find some which are easy to read, and others where a great and sustained effort is needed. This book with its wonderful use of Scripture from the Knox translation, with an approach that is very much mid-twentieth century, containing frequent examples based on familiar situations in modern life, very definitely belongs to the first group. One can better understand the kind of book this is by knowing that it is a putting into print of a series of retreat talks given at the Foyer de Charité, situated at Chateaufort de Galaure in France. As such it is intended for lay people of average religious and secular education, and aims at giving a picture of Christianity as a whole. There is much emphasis nowadays on the necessity for more reading of Scripture by Catholics; well, the manner in which the author draws on both the Old and New Testaments to illustrate the application of Christ's teaching to everyday life is revealing and stimulating.

## BOOKS

By REV. J. O'BEIRNE, C.C.

\* \* \*

*Available in City and County  
Libraries*

\* \* \*

FROM GILLS:

(1) **The Christian Vision**, by James Scott. 25/-.

(2) **Faith and the World**, by Albert Dondeyne. 30/-.

(3) **Crisis of Faith**. The Religious Psychology of Adolescence. By Pierre Babin. 25/-.

(1)—Here is what might be described as an account of the manner in which the Christian message has been presented to the world down through the centuries. Yet, on second thoughts, that sentence falls short of summing up the contents of this book. In his evaluation of the Church's attempts to deal with the problems arising in each succeeding age, Dr. Scott stands aside from history, as it were, and drawing freely on the conclusions of distinguished writers of later times, uses both past and present to help formulate his own conclusions as to the best methods of dialogue between the Church and the twentieth century world. At times this book reads like a Church history. In his chapters, for example, on the Church of the Middle Ages, on the Reformation and on the post-Reformation era, we get an extremely able analysis of the trends and movements of each particular period, with some very lucid and impartial comments on the chief personalities involved. In other places many of the chapters provide admirable examples of Catholic apologetics at its best.

(2)—This book, the author tells us (he is a professor at Louvain University), is the fruit of conversations conducted over a number of years with students and alumni, with fellow-Christians and with those who do not share the faith. In as much as he too is concerned with bringing the Christian message into the marketplace, there to face up to the major problems of to-day's world, Albert Dondeyne has much common ground with James Scott. The nature and structure of human freedom and human truth; the tensions between faith and science; the various aspects of the social problem; the relations between Church and State; the contemporary problems of tolerance — all these and many others are dealt with. The merit of this author's treatment is in giving us, briefly and lucidly, both sides of the question, and then suggesting to us where the solution may lie to the many problems arising from this present mid-twentieth century encounter between Christianity and modern civilization.

(3)—We are told in the foreword to this book that "the celebrated catechisms of the post-Trent period fixed the mode of religious instruction for many generations."

For some time now it has been realised that this method is less than adequate for the world of to-day. Indeed this realisation is only one aspect of the universal concern with the adolescent problem. Fr. Babin approaches the question with a commendable breadth of vision. He presents to us the latest findings of psychology on the outlook and aspirations of to-day's adolescents, and it is clear from his remarks that he is not just giving us textbook conclusions, but rather the fruit of his own experience and wide study of the subject. Going on from there he has for us a reverent and penetrating consideration on how best to lay before youthful minds the good news of Christ's revelation.



## THE OLYMPICS—*contd.*

sheets distributed to those officers present were beautifully embossed with the five circle Olympic symbol. (Don't tell Frank Duff about this.)

### THE OLYMPIC FLAME

I remember one of the Catholic boys in this parish carrying the flame through the town and being cheered, among others, by over 250 kindergarten children . . . The man who followed the flame for about 800 miles by bicycle . . . The breathless silence which greeted the last runner who carried the flame into the national stadium.

Other impressions remain too. Easily the most popular winner was Bikila Abebe. The American national anthem was played so often that children thought it was "the Olympic song." Four years of almost brutal training resulted in victory for the Japanese womens' volley-ball team. The defeated Russian team wept openly. We will not easily forget the despair of the Japanese judo team when their idol was defeated by Geesirk, nor the mourning of their trainer who had his head shaved by way of admitting his responsibility. We received condolence from our parishioners about Irishman Hogan's magnificent, but unavailing, effort.

### THE IRISH TEAM

At the airport we were impressed by the Irish wrestler who greeted us: "How are you, Father? We have to weigh-in at six o'clock and start wrestling at seven-thirty. Can we get a Mass in between?" Five of us Columbans spent a couple of very pleasant hours with the Irish team and the team, in its turn, visited our head house. Some of the team came to daily Mass and brought with them some of the Australian, New Zealand, and Trinidad teams.



### OUR COVER:

*shows a most unusual Crib seen in a home  
in Limerick. Do you have a Crib  
in your home at Christmas?*

(Photo by Jim Fitzgerald)

## WINTER SONG

*What wonder if the minstrel sings  
To men beset with woes and fears  
While in the rain all friendly things  
Are dim as through a mist of tears?*

*He sings because his fellows grieve,  
To make of song a new alloy  
And round each sombre day to weave  
A golden filigree of joy.*

*Alone he sings, while others weep,  
Of summer sun on upland leas,  
Where cattle browse with drowsy sheep  
And men forget their miseries.*

*He spins a song for their delight  
From tales old winter trees unfold  
Of yesterdays in colour bright,  
From vernal green to autumn gold.*

*To dreamy dusk he turns his tune  
And all the peace of radiant night;  
The stately beauty of the moon  
That floods the fields with silver light.*

*Then all the sounds of joyous day  
He blends in plangent melody  
To drown in one resounding lay  
The wail of winter's threnody.*

—By "MAC CASNA" (Shanagolden).

### RURAL LIFE . . . .

"We must recognise that one of the causes of the disequilibrium and confusion of world economy, affecting civilization and culture, is undoubtedly the distaste and even contempt shown for rural life with its numerous and essential activities. But does not history, especially in the case of the fall of the Roman Empire, teach us to see in this a warning symptom of the decline of civilization? . . . . It cannot be too often repeated how much work of the land generates physical and moral health, for nothing does more to brace the system than this beneficent contact with nature which proceeds directly from the hand of the Creator . . . . Its stability, its wise and regular course, the enduring majesty of the rhythm of the seasons are so many reflections of the Divine attributes . . . ."

—(Pope Pius XII: Letter to Fr. Archambault, S.J., President of the Social Week, Rimouski, Canada, August 31st, 1947.)



# OUR CHRISTMAS PAGE

CHRISTMAS, 1964.

Dear Boys and Girls

I look forward to my Christmas Letter to you as I feel that I can always say the same thing without boring you. Yes, it is just what everyone is saying these days — A Happy Christmas! This good wish is always welcome and surely brings rich blessings from the good Lord whose birthday we celebrate. Now, it is up to us to see that all the giving will not be on His side. Let us take some little time to think of what we shall offer Him — our hearts, our words, our thoughts, our work, our play, our joy and our sorrow . . . in one word our love. And since He loves to associate Himself with the poor and unfortunate ones of the earth, let us make an effort to give some of our store of good things to these suffering children of God. One excellent way to do this is by contributing to the FREEDOM FROM HUNGER CAMPAIGN. If you wish to know more about it please write to me, or ask your teachers to tell you how you can help. God will see your generosity and will turn it to good for yourselves, just as He changes our offerings of bread and wine in the Mass into the Body and Blood of Christ for us. I know you will pay many visits to the Crib where you will be reminded again of the coming of Christ as a Child in Bethlehem. When you have made your little acts of love you should pray for your parents and families, your friends, indeed for all mankind. Our little poem for Christmas is very beautiful — I hope you like it.

Now for your letters and pictures. They were delightful and such a lot of them! Thanks for the Irish poem, Mary (Larkin). We hope to print it later on. Good luck with all your school subjects — you seem to work hard at them. I was glad to hear that some of you had got new brothers and sisters, and I shall indeed pray for the sick grandad and the wee girl who burned her leg.

By the time you get this you will have holidays, so forget about the sums and the writing and the black dots and have a really happy, joyful Christmas.

God bless you all.

—AUNTIE BRIGID.

## The Snow

From the clouds, the flakes of snow  
Wander to the woods below,  
Falling lightly,  
Softly, whitely,  
To the ground,  
Heaping drifts without a sound.

Now the wind begins to blow,  
Lighter, faster comes the snow,  
Falling thickly,  
Rushing quickly;  
Soon there'll be  
Castles built for you and me.

## RESULTS OF AUTUMN PAINTING COMPETITION

**Juniors** — 1, Marie Cussen, 19 Greenfields, Limerick; 2, Bridget Sheahan, Tubbermurry, Co. Limerick; 3, Yvonne O'Regan, Glebe Road, Kilfinnane, Co. Limerick; 4, Nora MacDonnell, St. Anne's, Rathkeale.

**Seniors** — 1, Bryan O'Donnell, Greenway, Foynes, Co. Limerick; 2, Cloida Merne, Convent F.C.J., Bunclody, Co. Wexford; 3, Emma Leech, Adare, Co. Limerick; 4, Patrick Fitzgerald, 6 Marian Pl., Glin, Co. Limerick.

**Lucky Dip Winner** — Margaret Reddan, Scoil Mhainchin, Limerick.



# The Murphy Twins

THE MORNING had been bright and sunny but there was a sharp sting in the air and the snow lay crisp and thick on the ground. All the morning the Murphy children had been happy and busy making a snowman. The twins and Eileen started off at it after their breakfast, but Michael and Mary couldn't resist for long and soon joined in the fun. Even Daddy came along at the end to add the finishing touches.

After dinner they played snowball for a while and then set off for a walk through the strange white fields. Michael was out in front with his pellet gun and Eileen, who had read the story of King Wenceslaus, wanted them all to walk in his footprints, but the twins soon tired of this and ran backwards and forwards trying to make as many tracks in the snow as possible. Soon they came to the Pond Field. Here there was a deep hollow which was dry in Summer but held water in Winter. "Hurrah," shouted the twins, "it's frozen over. We can go skating." Mary was a bit worried, as she was afraid the ice mightn't be thick enough, but Michael tried it and said he thought it was and the twins laughed at her fears. Soon they

were all hot and glowing from the exercise but, as Eileen soon got tired, Mary stayed at the bank with her and looked on. Suddenly Peter's foot struck a stone which had been embedded in the ice and he fell headlong, striking his head as he fell, and lay white and still on the ice with blood pouring from his nose. Mary's heart stood still and for a moment she could not move. Just then Michael saw what had happened and walked quickly towards his fallen brother. Suddenly Mary shouted: "Stop, Michael, don't move! The ice is cracked and it's breaking under you." She was right. Peter's fall had cracked the ice and water was oozing slowly through. What was to be done? If she or Michael went to Peter the ice would certainly break. Then she had an idea — Eileen might be able to go if she were brave enough. Taking off her long sash she tied it on to Michael's belt, which he gave her as soon as he realised what she wanted. He ran to cut a long branch off a nearby tree, which he could reach out to Eileen if the ice began to crack. Mary told Eileen what to do. She was to walk or crawl if she liked,

ever so gently and slowly towards Peter and tie the belt around his waist, fastening the buckle well. Eileen set off slowly and fearfully while Mary held the other end of the sash. They watched in agony as Eileen came nearer and nearer and more and more water seemed to be bubbling up. Finally she made it and did her job well. They waited until she was back on the bank and then dragged Peter ashore, while Pauline watched her half-twin in anguish. Finally they had him safe, but only just in time as the ice was sinking gradually beneath the water. Peter himself came to slowly and when the blood was wiped away he wasn't really badly hurt. However they took him home at once, Mary and Michael supporting him and the two other little girls following Eileen, clinging tightly to Pauline's hand. When Mammy heard what happened she was so thankful for their escape that she forgot to scold. Peter was sent straight to bed with a warm drink and a hot-water bottle. Daddy thought it was better to bring the doctor but when he came he said he would be all right after a few days' rest. And, of course, Eileen was the heroine of the day.



Kathleen, Eileen, Bernie and Chrissie Ryan,  
43 Lenihan Avenue, Limerick.

## Lines to a Young Lady

Who presented a bouquet to William Smith O'Brien, while standing in the dock at Clonmel Courthouse, under charge of high treason:—

*Sweet girl! who gave in danger's hour,  
To lift my soul, a beauteous flower,  
And by thy bright yet modest eyes,  
Cheered me with sympathies;  
Oh! may thine eyes ne'er shed a tear!  
Oh! may thine heart ne'er know a fear!  
Thus from his dreary solitude—  
Thus speaks a prisoner's gratitude.*

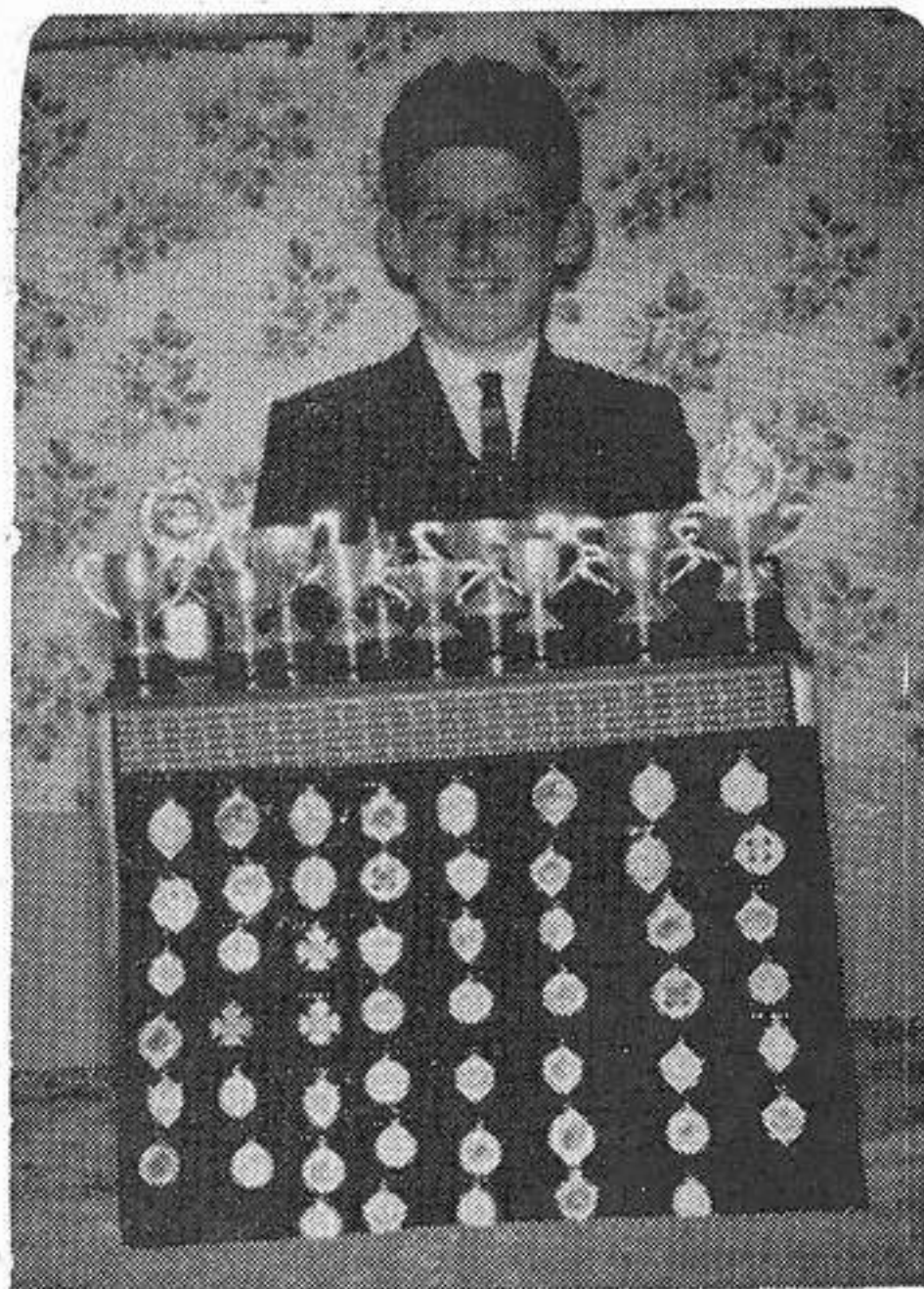
—WILLIAM S. O'BRIEN.

Clonmel Prison, November 4th, 1848.





Twins John and James Lynch (aged 2) of Granagh, Kilmallock.



Dan O'Brien, member of Granagh A.C., with some of his trophies.

## Little Son of God

Going lonely up and down  
Weary searching all the town,  
Was there none to let Thee in?  
Were hearts windows dark with sin?  
Little Son of God.

Hast Thou found no candle bright  
Beaming welcome through the night?  
Hast Thou met no kindly word  
No soft sign in pity heard  
Little Son of God.

Come behold my open door  
See I spread my humble store  
Enter in this Christmas night  
Thou shalt be my love, my light  
Little Son of God.

Take my treasures, they are Thine  
O Thou little guest divine  
Rest Thee in my waiting heart  
Nevermore shalt Thou depart  
Little Son of God.

## Road Safety

### REMEMBER . . . . .

Before you cross the road, STOP at the kerb and look first to the right, then to the left, then to the right again. If the way is clear, walk smartly STRAIGHT ACROSS, keeping a careful lookout.



WHEN WALKING, keep to the footpath, if one is provided. If there is no footpath, you should WALK ON THE RIGHT-HAND SIDE OF THE ROAD facing oncoming traffic. By doing this you will be in a position to see approaching vehicles in good time and be able to play your part in avoiding trouble.

At night, if you follow this advice, approaching drivers will see your face and hands. You can help too by wearing something bright.



# Your Christmas Painting Competition



(1) **SINNSIR** (ós cionn 10 mblián).

**Duaiseanna:**— 1: 10/- 2: 7/6; 3: 5/- 4: 5/-

(2) **SÓISIR** (fé bun 10 mblián)

**Duaiseanna:**— 1: 10/- 2: 7/6; 3: 5/- 4: 5/-

**Rialacha** (1) **Datáil** an pictiúir. (2) **Líon** isteach an Cupón.

(3) **Ná gearr** an cupón de'n leathanac

**Líon** an cupón agus seol éi:

**OUR CATHOLIC LIFE**  
**PAINTING COMPETITION**  
**ST. JOHN'S PRESBYTERY**  
**LIMERICK.**



"What flavours of ice cream have you?"

The waitress answered in a hoarse whisper: "Vanilla, strawberry and chocolate."

Trying to be sympathetic, the diner said: "You got laryngitis?"

"No," replied the girl with an effort, "just vanilla, strawberry and chocolate."

Name .....

Address .....

Age .....

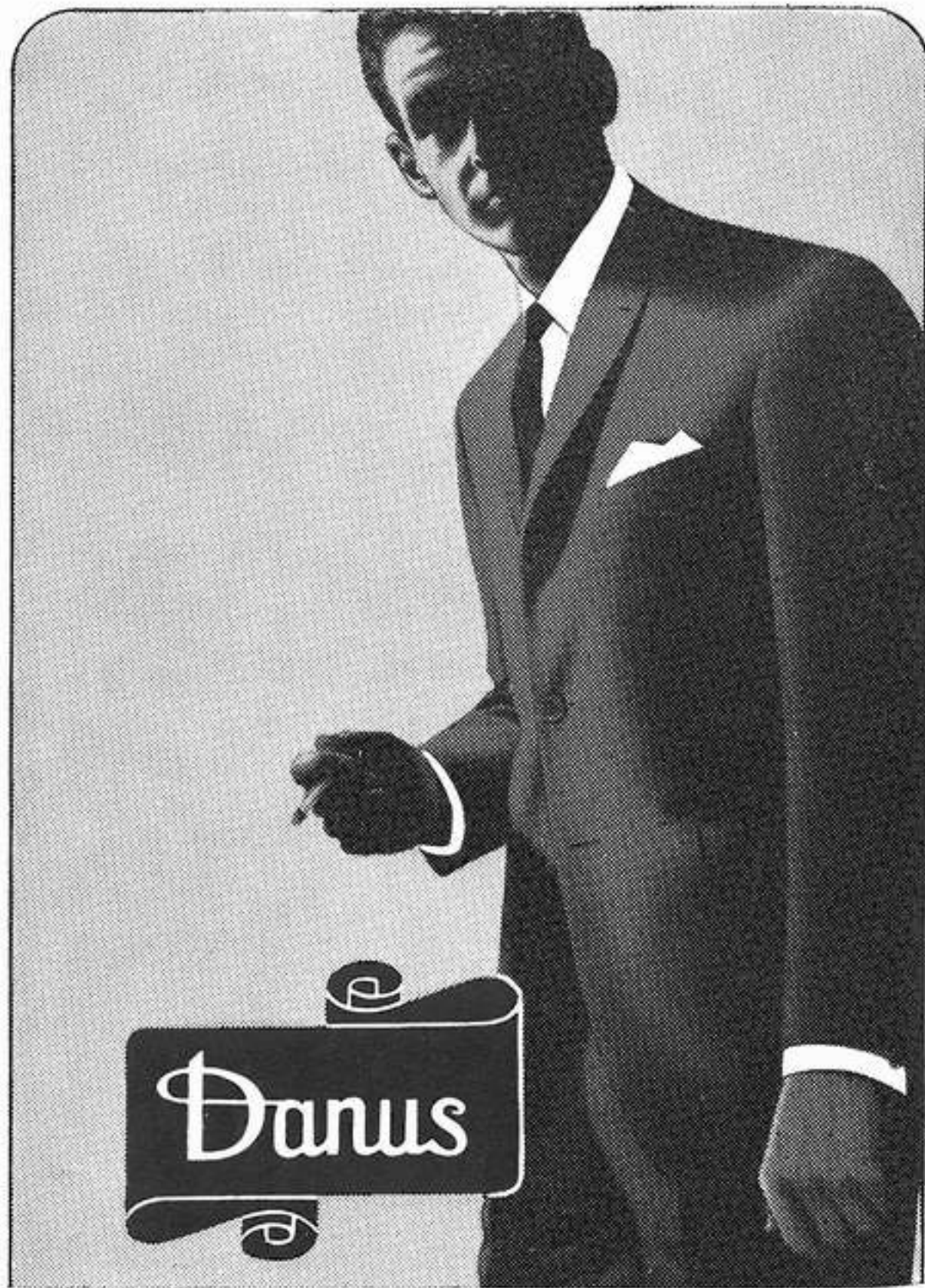
Signed .....

(Parent, Teacher)

**Díod** iarraicteá istigh roimh 15/2/1965.



# BUY IRISH



# BUY DANUS





# SCIENCE SUPER OFFER



**FOR BOYS!**



**GENUINE ASH HURLEY**

YOURS  
FOR  
ONLY

**4<sup>1</sup>/<sub>2</sub>**

AND 6 EMPTY SCIENCE  
SHOE POLISH  
TINS

(SIZE 32 or 34)

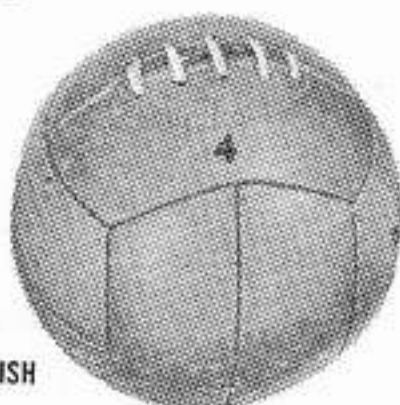


**HANDSEWN FOOTBALL**

YOURS  
FOR  
ONLY

**14<sup>1</sup>/<sub>2</sub>**

(SIZE 4)  
AND 12  
EMPTY  
SCIENCE  
SHOE POLISH  
TINS



Hurry! Start collecting empty Science Shoe Polish tins today! Tell your pals about this amazing Science offer... ask them to help you build up your collection of empty tins and you'll be surprised how quickly you'll have enough for your Hurley or Football! All you have to do is send a postal order for the appropriate amount with the required number of empty Science Shoe Polish tins to: Science Polish Factory, Glanmire, Co. Cork. But hurry — the offer lasts for a limited period only.

Science Shoe Polish gives the smartest, fastest shoeshine of all. Only Science contains a Silicone "barrier" that resists wear and weather.

