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1965



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(KEATS)



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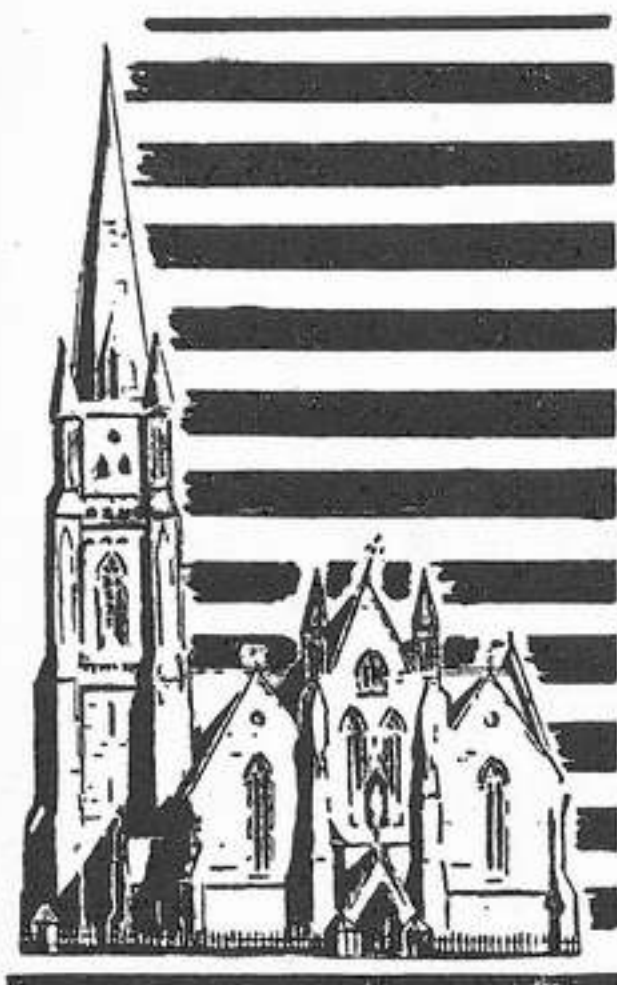
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REV. C. COLLINS

REV. L. BOYLE

CHRISTMAS - - - - 1965

EDITORIAL

Good News

ONE could sum up the work of the Council, which has now concluded after four years of deliberation and decision, in the words with which the angel announced the birth of Christ: "I bring you good news of great joy that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord." This is what the Council has set out to do — to proclaim again in the language of our time "the good news of great joy" that our Saviour has come into the world and dwelt among us. And the Council proclaims not merely that He dwelt among us in Palestine two thousand years ago but that He dwells among us now. Christ dwells in the world today through and in His Church. Through the Church we hear Him as the people of Palestine did. Through the Sacraments we meet him and touch Him as they did. Through the Mass we share in His redemptive death and rise with Him to the new life which makes us children of God, our Father.

The Fathers of the Council have considered every aspect of the Church's life to see if there were things which made it less easy for people to see Christ in the Church. Any changes of emphasis or practice which will be made in the coming years will be aimed at enabling the world to see more clearly in the Church the features of Christ.

At this time of Christmas we are all very conscious of the good news of the coming of our Saviour. It should bring joy to our lives. It should give us confidence and strength. It should lead those who come in contact with us to know and love Christ through us.

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Fr. Sean O'Riordan, C.S.S.R., writes on

THE EFFECTS OF THE COUNCIL



The Author :
Fr. S. O'Riordan, C.S.S.R.

THE FOURTH SESSION of the Second Vatican Council is drawing to its close, and that will be the conclusion of the Council itself. It will have lasted in all a little over three years. It was meant to have and will, in fact, have very considerable effects in the life of the Church for the future. Naturally these will vary to some extent from one country to another within the Church — from Germany to Brazil, say, or from Italy to Ireland. Germany is a highly-organised country in matters of Church life as in economic matters: Brazil is not. Italy sways in an uneasy balance between the traditional Catholicism of nearly all its people and a heavy weight of irreligion in the practical areas of life: that is not the case in Ireland. Religious circumstances differ enormously from one area to another of the Church and the practical updating of the life of the Church in accordance with the decisions of the Council must take account of this fact. The Council has expressly ruled that the renewal of the Church's life in each area must be based

Dr. O'Riordan has been teaching in Rome during the years of the Vatican Council. He is recognised as one of the most authoritative commentators on the Council.

on serious and solid consideration of the circumstances of that area. It is for this purpose that it encourages plans for harmonious and well-thought-out pastoral action in each area — action shared by all who have the Church's interests at heart, bishops, priests, religious men and women, lay people. There is no one fixed and final blueprint for the renewal of the Church that can be applied flatly and indiscriminately everywhere. Human life and Christian life too are much too varied for such a course of action to be possible.

THE UNITY OF THE CHURCH

Still, there is only one Catholic Church. All due allowances being made for the differences between country and country within the Church, we must still think of the Church as *one* Church, sharing one common life in Christ. The Catholic Church in Germany is ultimately the same Catholic Church that exists in Brazil: the Church in Italy is ultimately the same Church that we know and love in Ireland. Before the Council a lot of people did not fully realise how *big* the Catholic Church to which they belong is. They tended to live within the traditional limits of the Church in their own country, as if that were the whole of the Church. They did not bother much about the life, the ideas, the hopes, the difficulties, the projects of Catholics in other countries. They didn't think they had anything much to learn from their fellow-Catholics in other lands. "Let them go their way and

we'll go ours" was a fairly common attitude, even though it might not be expressed in so many words.

The Council has changed all this. The bishops of the whole Catholic world met in it and spoke their minds freely on every aspect of Catholic life in the world of today — on what the Church herself is and means, on the liturgy, on the place of the Scriptures in the life and thought of the Church, on the lay apostolate, on the pastoral duties of bishops, and so on. What was said in the Council was published day by day to the world and to the Church in newspapers and in radio and television reports. Some people feared that it might have an upsetting effect on Catholics to be kept in touch day by day with all that was said and done in the Council: they would be hearing lots of things that they had never heard before. Perhaps a few people were upset to hear things said in the Council that were new and unfamiliar to them, but that was not the general effect of the Council's decision to let the whole Church and the whole world know fully about the discussions going on in Rome. For the great majority of Catholics it was all a most effective lesson in the greatness, the unity and universality, of the Church: it broadened their minds no end. As for Christians of other Churches, far from losing respect for the Catholic Church as a result of being allowed and indeed invited to follow the debates of the Council, they have learned to respect the Church more than ever before. They were not in the least shocked to hear and learn about the human, imperfect side of the Church's life when this was discussed in the Council or in connection with it. They were learning about it from the Church herself. The freedom and frankness of the Council's debates impressed them far more than any attempt to "cover up" could have done. One effect of the Council and a significant one for the future of ecumenical relations (that is, relations between all Christian Churches) is that it has awakened the active interest, sympathy and goodwill of the Christian world as a whole.

IRELAND AND THE COUNCIL

When the Council started in October, 1963, people in Ireland watched the opening of it on television. It was a wonderful spectacle to look at — over 2,000 bishops from the ends of the earth gathered round Pope John in the spacious magnificence of St. Peter's. After that interest in the Council quickly waned, though of course people continued to pray for its success. But they took it for granted that except for the ceremonial parts the Council would not directly concern them

very much. It would be a meeting not only of but for the bishops of the Church. From the ordinary person's point of view nothing was going to happen in Rome to make any notable change in the Church as he had always known it. The first subject to be discussed in the Council was the liturgy. Well, that was obviously a subject of interest to the clergy but it didn't have much to do with the laity. The Council discussions on the liturgy and in general the discussions of the first session of the Council got relatively little notice in our Irish papers. They gave more attention to the second session in 1963, still more to the third one in 1964, and full coverage to the final session of this year. Our newspapers, like newspapers everywhere, reflect the interests of their readers. News of the Council's discussions and decisions is considered highly important by our papers now because it has direct and personal interest and importance for the ordinary people of Ireland. We have become really involved in the Council as Catholics everywhere have become involved in it. Pope John called the Council in 1962 in order to renew the life of the Church through it. His desire and purpose are being fulfilled. The refreshing effects of the Council's work can already be seen in the Church. They will be seen in it more clearly still as time goes on.

The effective power of the Council first came home to most Irish people when in Lent, 1964, the new liturgical changes were introduced into the Mass. Beforehand the fear was expressed that Irish Catholics would not take to these changes, whatever about Catholics in other countries. They had not asked for changes in the traditional way of celebrating Mass and would have no spontaneous welcome for them. The contrary proved to be the case. By and large our people entered willingly and fully into the active part in the Mass assigned to them by the Council's Constitution on the Liturgy. They found that the Mass now meant more to them than it had done in the days when they assisted at it silently and as individuals. They were grateful to the Council for making the Mass a new reality in their lives. That is, they were grateful to the entire Catholic Church embodied through her bishops in the Council for renewing their liturgical life for them. This is only one example of how the Council has caused and is causing us to live in the spirit of and in union with the entire Church, taking us out of our tendency to live entirely within the frontiers of our own religious traditions. The religious traditions of individual peoples within the Church are precious, but they must always be kept subordinate to the universal life of the Church and

Continued overleaf

EFFECTS OF THE COUNCIL—contd.

must when necessary be altered or developed to keep them in line with this life.

A general and very important effect of the Council in the life of the Church will be to give full status in the Church to lay men and women. The Church is "the people of God," as the Council has declared — the *whole* people of God, not merely the clergy with lay people in the 'penny place,' as it were. In its decree on the lay apostolate as well as in other decrees the Council plans to make all lay Catholics *active* and *responsible* members of the People of God. That too will be of direct concern to people in Ireland. It will in the years to come open for them wide fields of endeavour and enterprise in the service of Christ and His Church. They will surely respond well to this high invitation and noble challenge.



Mary McNamara, 45 Knockalisheen Road, Ballynanty.

Greetings



We Wish
All Our Readers
A
Holy and Happy
Christmas



The author on the job.

TO SEE OLD SHANNON'S FACE AGAIN

by EAMON O'CONNOR

IT'S AMAZING WHAT a good name or title can do. So it was with the name of our film. Many will know that it comes from a poem by Bean de Valera and was quoted by the late President Kennedy on leaving Shannon Airport. When discussing the name for the film, half-a-dozen were suggested before we decided on "To See Old Shannon's Face Again," this coming from Shannon Publicity Manager, Conor O'Brien.

A lot of people have very kindly shown an interest in the film, and here are a few things I've been asked about it.

"When can we see it? How long does it run? Is it in colour? What's it about? How much did it cost? How much did you make? What are you doing now?"

And, in sequence, here are the answers: Copies of the film will be with Shannon, Aer Lingus and

*The film which won the Aer Lingus Award
at the 1965 Cork Film Festival as Best
Documentary of twenty entries from U.S.A.,
Great Britain and Ireland.*

Bord Failte, and will be distributed by them It runs for 21 minutes and is in colour It's all about the medieval tour, highlighting the Medieval Banquet in the Great Hall of Bunratty Castle It cost a mint I'm still trying to figure out how I made out At present a film about the activities of the S.P.S. plant at Shannon is almost in the can, and I'm at the moment doing a 15-minute colour film on the

Shannon Winter Tour. In between, of course, news and sports items for Telefís Éireann provide the bread and butter stuff. Och, I nearly forgot, those two crazy guys, Tomás agus Pasceal, have me shooting a 'way-out,' nothing-barred movie for *Christmas Crackers*, which opens on St. Stephen's Day the title for this will be a surprise — a surprise to us all if we find one!

SCHOOL-DAYS O'ER!

Those of you who have remained with me so far may like to know how I got into this business.

The year I left school, 1952 (C.B.S., Sexton Street), was a bad one all round. In between



A comedy-spot scene from the film. The butler, Paschal (of Tom and Paschal) prepares to taste the food "lest it be poisoned" before presenting it to the Earl's table at the Mediaeval Banquet at Bunratty.

looking for a job, I disrupted my father's concrete block-making business, and there were many sighs of relief when I finally landed a holiday relief position, handing out driving licences in the Town Hall, as it was called then. Then in quick succession followed: A short stint as invoice clerk with a timber importing firm Another few months indexing the births, marriages and deaths registers at the City Home Chief and only clerk for a coal office A short spell selling electric kettles and irons around the county Then came an opportunity to go to Cork city and show the wonders of Electrolux cleaners there

. Back to Limerick again and more sales of kettles and irons

During all this, I had been writing for the *Limerick Weekly Echo* and pestering the Editor, Tom Morris, for a job. So finally, I suspect to get rid of me, he made me a reporter and I was assigned to the Tipperary town area. However, that was never to be, for within a week, Sean Clancy, the *Echo* photographer, left to join *The Independent* and I was thrown into the breach by the harrassed Editor. That was ten years ago, and some of the events which stick out were: Two air-crashes at Shannon and wading out knee-deep in mud to get pictures Following Princess Margaret into Birr Castle and then unable to get out Taking a dramatic shot of an unknown (then) boatman (Tom) rescuing a non-swimmer (Paschal) from the Shannon.

FIRST MOVIE

But that was years ago and now I concentrate on movies alone. It was Mr. D. O'Reardain, of Southern Chemicals, who gave me the first chance of doing a complete film. This was a 20-minute black-and-white film on the uses and advantages of Aerobord in building. Now S.P.S. at Shannon have followed his example, and by the time you read this their film will be showing in America. By the way, any industrialist reading this can have my 'phone number from the Editor!

PET DISLIKE

Every summer Ireland is invaded by hordes of still and movie cameramen, snatching the best of our scenery for foreign digestion. Unfortunately, too often, the result of this shooting shows the ould country in very bad light. How much better would it be if Irish film units were financed to supply a proper image of Ireland? You can't entirely blame these foreign journalists. Their bosses have a preconceived idea of the type of footage that should be got on Ireland, and lo and behold if they do not bring back the inevitable pub scenes and bare-footed colleens!

THANKS

Before my footage runs out, however, I'd like to take this opportunity of thanking all those who helped with the production of "Shannon's Face." Particularly, velvet-voiced Arthur Quinlan for a first-class narration; Karl Johnston, who gave a splendid script, and Ray Herrity, who recorded the commentary.



Poems for Christmas

Christmas Night

*The stars threw down their charity
Of gold to bless the night;
The fields were white in cloth of snow
Where angels bent their flight.*

*They came with hymns and light of Heaven
On upland flocks asleep,
Where, hearing of the Lamb of God,
The Shepherds left their sheep.*

*One door was wide in Bethlehem —
The Shepherds found Him there.
Beside the manger where He lay
His mother knelt in prayer.*

*St. Joseph bowed his silent head;
His brimming heart adored.
The beasts that huddled by the wall
Breath'd warmth upon their Lord.*

*The stars threw down their charity
Of gold to bless the night;
The land was white in cloth of snow
When Shepherds saw that sight.*

—EDWARD DALY.

Glory To God On High

*Glory to the New Born King,
The multitudes of angels sing,
Let us join and with them say —
Laudamus Te.*

*Joseph glories at the birth
Of the King come down to earth,
Kneeling humbly, let us pray —
Benedicimus Te.*

*Shepherds left their flocks to see.
And adore on bended knee.
Let us, like them, cry out and say —
Adoramus Te.*

*Wise men came from distant land
Trudging slowly through the sand.
Like them, let us fall down to pray —
Glorificamus Te.*

*Ending now in Heavenly Chorus
The Lord of all, we see before us.
Praising, blessing and adoring
"Gloria in Excelsis" soaring.*

—PAUL DARCY.

We Are All Called To Holiness

The Council reminds us that Christ was speaking to all His followers, laity as well as priests and religious, when He said: "Be ye perfect as your heavenly Father is perfect." The Holy Spirit comes into the hearts of all Christians at their baptism to help them to love God above all things and to love one another as Christ loved them. Led by the Spirit and in obedience to the Father, all Christians are called to take up the cross and follow Christ through suffering and death to resurrection and glory.

Every Christian is called to holiness, which is first and foremost a matter of loving God above all things and our neighbour as ourselves for the love of God. In practice this means trying to lead the sort of life we read about in the Gospels. Our life must bear witness to our belief that the Gospel is the one and only guide to perfect happiness here and hereafter. We must try to be full of mercy, kindness, humility, modesty, patience. We must practise all the Christian virtues, especially repentance, and, in accordance with our state in life, the three great virtues of obedience, poverty and chastity.

If we are to live according to the Gospel and so become holy, we must listen to the word of God and learn His holy will. We must take an active part in the celebration of the Eucharist and the other sacraments. With untiring love for God and others we must give ourselves in prayer, self-denial and the service of mankind. It is important for lay people to remember that their daily work is a vital factor in their sanctification. They must perfect themselves in the science and skills of their daily occupation, so as to be the greatest possible help to their fellow-men and to bring society and all creation into closer harmony with God's design.

In a special word to married people the Council says they must share the task of sanctifying each other and their children, with the love with which Christ loved His bride, the Church, and gave Himself to make her "all glorious, spotless, without wrinkle or any such thing, flawless and all holy." To the poor, the sick, the troubled and the persecuted the Council says that their particular holiness consists in uniting themselves to Christ in His sufferings for the salvation of the world. To all Christians in their quest for holiness the Council commends the example of the saints

and martyrs, reminding us that we must be holy enough to die if necessary to prove our love for Christ.

OUR DESTINY

Being holy is not a matter of choice. Happiness hereafter depends entirely on being holy here. Judgment awaits us after death. Only the good will enter with Christ the eternal marriage feast of heaven. Those who have done evil unrepentingly will be cast into eternal fire and outer darkness. Thus the Council repeats the familiar teaching of the Church about the Last Things, but its main concern is to get us to think more about heaven than most of us do. The good Christian looks forward with expectation "to the blessed hope and the coming of the glory of the great God and our Saviour, Jesus Christ." Furthermore, we should rejoice in the thought that here and now heaven is nearer to us than we think. Christian love and repentance bring us a true foretaste of the joy of heaven. By uniting us with Christ they give us a share in all the glory that is His at the right hand of the Father. In this wonderful sense heaven begins on earth for those who live the Christian life to the full.

THE COMMUNION OF SAINTS

Nothing brings this home to us as well as the doctrine of the Communion of Saints. At every Mass we join our voices with the saints in the self-same hymn of praise to our God. We form one Church, one People of God, one fellowship of life and love with the saints in heaven as well as with the souls in purgatory. The saints are always helping us. The souls in purgatory are always appealing for our help. We cannot be good Christians without praying to and imitating the saints with a feeling of being fellow-members with them in the one glorious Church of Christ. But our devotion to the saints should be free from the slightest abuse and grow in intensity of love, rather than in multiplication of external acts.

OUR LADY'S ROLE IN THE CHURCH OF HER SON

In the fellowship of the Communion of Saints "we honour and remember first of all the glorious

Mary, ever virgin, the mother of our Lord and God, Jesus Christ." With these words of the Mass we proclaim our belief that Mary holds the highest place in the Church, next to Christ her Son. Recalling how the faithful fly to her protection in all dangers and necessities, the Council observes that this has always drawn them to give greater honour, love and obedience to Christ.

Nevertheless, the Council thinks it necessary to give a warning about the danger of falsely exaggerating Mary's glories and fostering a merely emotional devotion to her. To obviate such dangers and to remove the misunderstandings of our separated brethren, the Council urges a return to the Bible and traditional Catholic teaching to rediscover the wonderful place that Mary holds in God's plan to save us. "Behold a virgin shall conceive" and other Old Testament passages foretold her vital role in the work of our redemption, long before she was conceived and born free from all sin and full of grace. The Joyful Mysteries of the Rosary summarise the Gospel story of her mother's role in the birth and rearing of Christ. The Gospels have little to say about her contacts with Christ during the three years of his public life and preaching, but when his friends deserted Him she was at the foot of the Cross to share the pain and sorrow of His death for our salvation.

(Continued next column)

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When the Church came to life on the first Pentecost, she was there with the apostles to receive the Holy Spirit. So great was her love for God and her personal holiness that at the end of her earthly life she was assumed body and soul into heaven.

So great was her motherly interest in the Church that her assumption did not sever her association with it. She is vitally concerned about the welfare of each and everyone of us, because we are brothers and sisters of Christ, the first born of God's children on the earth. By consenting to be the mother of Christ she became Mother of the Church, which is His Mystical Body.

THE CHURCH IS A MOTHER

The Church itself is also a mother inasmuch as it gives birth and growth to Christ in the hearts of the faithful and all mankind. In this motherly work the Church cannot but benefit by contemplating Mary as its type and model. Indeed we can all benefit by asking Mary, as the Council invites us in the closing words of its book on the Church, to intercede for us with her Son, until the entire family of mankind is gathered in peace and harmony into one People of God to the glory of the most holy and undivided Trinity.

THE DOOR

ALL THE WORK on their small farm was left to him. His father and mother were over middle age when he was born and as they dragged into their last years they stiffened and soured till he felt they hated him for being young. They complained as they sat on either side of the open hearth if the fire went low and he was slow to stack turf. "Michael, why don't you?" "Michael, I told you before not to." His father had a habit of spitting that frayed his nerves and his mother loved black.

Their two funerals happened in as many months. "Sorry for your trouble" left him with no answer except to shake the neighbour's hand. At Mass on the following Sundays the women watched him. He was always awkwardly apart with jerky little breezes poking up his hair. At home there was still the smell of death in the house, like the smell of mice. For days he moped around the yard and fields, his head full of the noise of the wakes and the old house flung up sounds and pictures from the past. He locked their bedroom door and wanted to throw away the key, but a slice of dread in his mind made him put it under the clock on the dresser. Cup after cup of strong tea kept him going.

The earth on their graves hadn't even sagged and the rolls of sod hadn't knitted when he made up his mind. He'd go away for a week or two, buy a second-hand car, and skite round the country to races and dances. He wasn't too old at thirty-six. He'd leap out of the fenced years because he was single and plenty girls would want to change that. The bedroom door seemed to guard a vault and he avoided looking at it. Ballybunion, Listowel Races, the dogs in Limerick saw him, and Mary O'Connell saw him too at a dance in Killarney. He asked about her indifferently, afraid the lads might joke about her or worse. "From Kilrush. They've a big shop or something! Fine looking girl! Yerra, thirty-four if she's a day!" He caught the dribs of information. They danced, and feelers of questions were met with laughs to cover their growing interest. And suddenly the holidays were over. "I'll write to you." They both said it, meant to do more, but only letters passed between them in the next few months.

The bedroom door stayed locked and Michael stared at it. 'Twas like a stone wall falling on him. He'd have to do something before it crushed him. That night he couldn't sleep with his head spinning plans. Tomorrow he'd go in there and

clear out six months of dust and cobwebs. He'd tear up the pocked linoleum, pull down the curtains and let the daylight scatter the gloom that was empty of everything except ghosts.

In the haggart he fed the flames with parafin. The old mattress was eaten by the fire, the chair went and the woodworm roasted in the riddled tall-boy. Even their picture left him unashamed as he watched the ring of burning close and blot out their faces. You prayed for the dead, you didn't live with them. And that was that. The paint peeled in crawly ribbons. He papered, undercoated and hard-glossed 'til the room shone but he told no one, not even Mary in his weekly letters. "What are you doing tonight, Michael," said the lads at the creamery. He didn't have to lie because someone always had an answer. "He's writing a book or thinking of becoming a monk." The new furniture arrived after dark. He paid extra for that secret. Now the tang of turpentine was too faint to notice and the house was ready.

He drove along the north bank of the river towards the airport and west from Ennis. He framed questions: "You've never seen the house?" "Would you like to come up to my place?" Too blunt or too pointed. He should really have written, but wouldn't it be nicer to surprise her and to see her face when she realised just why he had done things the way he had. Of course she would come. Why else was she writing all this time?

He counted the cars in the driveway. Sixteen! Music drifted to him as he parked under the palm trees, where the evening flies caught the sun and the darkness comes first. Mary's mother opened the door. "Hello, Michael, you're welcome. We haven't seen you for ages." "What's all the celebrating?" he stammered. "Mary's party," she replied. 'Twasn't her birthday he knew, because he had sent a card. There was a burst of applause as he entered the parlour and Mary kissed her father. Then she saw him. "Oh, Michael, I'm so glad you came. This is a surprise. I would like you to meet Jim. Mother, where is he? Do you like my ring? You will come to the wedding?"

When he got home he was afraid — afraid again of that door. He wanted to lock it and forever shut in two spirits there, puzzling their strange surroundings.

BOOK REVIEW

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

SEEDS OF THE DESERT by R. Viollaume.
BURNS & OATS, 1964. 12/6d.

GALILEO, THE MAN, HIS WORK, HIS MISFORTUNES by James Broderick, S.J. GEOFFREY CHAPMAN, 21/-.

On December 1st, 1916, the Viscount Charles de Foucauld was murdered at the door of his little chapel-hut at Tamaradset, deep in the heart of Tuareg territory in the Sahara. That much the world knows for many years, as it does the details of his most unusual life; French nobleman, army officer and rake, African explorer, Trappist brother (first in France, then in Syria), hermit at Nazareth after his ordination to the priesthood, and, finally, Apostle of the Sahara.

Such a career readily lends itself to readable biography, nor have those who wrote about him failed to record the heroism and sanctity of this extraordinary man with such a unique vocation in life. What this little book does is to give us the ideals and manner of working, as contemplatives living in the world, of the members of the Order which de Foucauld hoped to gather round him. The author is the Prior General, and they call themselves the Little Brothers of Jesus.

Fr. Charles de Foucauld died without attaching to himself a single permanent follower, but it is remarkable that after his death, his example and writings inspired the founders of this Order to carry on where he left off. "... take the life of Nazareth in its simplicity and broadness as your objective in every way and in every connection... No special costume or habit — like Jesus at Nazareth... No enclosure — like Jesus at Nazareth... No isolated place of abode, but close by some village — like Jesus at Nazareth... Not less than eight hours of work per day — like Jesus at Nazareth... Real poverty in every respect — like Jesus at Nazareth. The life of Nazareth can be led anywhere at all; you must lead it wherever it will be most helpful to your neighbour." One is struck at once by the similarity to some very contemporary notions regarding Church renewal seen here, for example, the proposed revival of the worker-priest movement in France.

There is a very deep spirituality and a penetrating analysis of the practicability of Charles de Foucauld's ideas in this address to the members of his Order by the author. In fact, though this book is, by and large, an application to a particular set of circumstances of Fr. de Foucauld's ideas, yet, so comprehensive is the author's treatment of these ideas in relation to the modern world in general that there is much food for thought for all of us to be gained by reading it.

Up to fairly recent times the celebrated case of Galileo's defence of the Copernican system and its condemnation by the Holy Office has been regarded by many as an insurmountable obstacle towards any confidence in the Catholic doctrine concerning the Divine guidance of the Church's rulers in matters of faith and morals. By some it has been considered seriously to impugn the dogma of Papal Infallibility. However, modern research by scholars both inside and outside the Catholic Church has produced a considerable volume of serious writing which cannot be ignored and which paints a somewhat different picture. Incidentally, Fr. Broderick includes a brief list of works in English on Galileo, containing his own comments on each, which provides a few pages of interesting reading.

Fr. Broderick very thoroughly gives us a rather convincing picture of Galileo the man, with his faults and merits, both of character and intellect, within a well documented background of the explosive intellectual atmosphere of those times, bringing before us in great numbers from all the countries of Europe the chief protagonists in the frequently violent clashes between emerging scientific inquiry and rigid traditional thought. For the layman in physics and astronomy the amount of technical detail may at times make tedious reading, but on the whole the author's work gains in credibility through his copious and impartial quotations from contemporary sources. His impartiality may best be judged by two quotations from the book:

"It makes one's blood boil, even at this distance of time, to think of those wretched judges and that proud, rancorous Pope, harrying and browbeating one of the brightest spirits in human history."

"Little more need be said except that the question of Papal Infallibility does not arise. Galileo's condemnation was an administrative act of the Holy Office, which the Pope neither signed nor ratified. No one has ever tried to maintain that the Holy Office is infallible."

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*These Books are available from both the  
City and County Libraries*

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Going To England ?

by FR. EAMONN CASEY

MY ADVICE TO YOU in my first article was: "If you are thinking of going to England, think twice, and then think again." Now I would like to say something much stronger. If it is a family with school-going children that is thinking of going to England, I say "only as a last resort." If you have a home in Ireland and a reasonable job, do not let the prospect of higher wages in England entice you into coming over and bringing your family with you. I will tell you why.

LACK OF ACCOMMODATION

Firstly, it is difficult in any part of England to get accommodation where the children will be accepted. In London and in Birmingham, it is impossible. Let me quote from a letter which I have just received from a mother with four children: "I am so desperate and unhappy for our future that I can't sleep, and that last few weeks have thrown myself and my husband in despair. I've walked miles with my two youngest to agencies, but no one wants four children unless you can pay £8 a week." And, again, a widow with three children writes: "I am now paying £7 a week for a flat which we can hardly turn in without stumbling over something. I find it difficult to meet the rent." These are just two. If I went through my files, not only could I get many more, but even worse ones. And, remember, the majority of these are families who have been years in London . . . many of them even born here.

Did you know, for instance, that there are 1,200 families in Reception Centres in the London area? These are families who, literally, have not a roof over their heads. All the Council can provide is hostel accommodation for the mother and children. This means that mother and children have to share a dormitory with several other mothers and children, and that they have to share cooking facilities. It also means that their husbands cannot live with them. Many families find themselves in this position for quite a long time, often a year or more. The point I would like to stress is that these are normal families. They are

families where the father is working, earning a good wage but, in spite of this, cannot possibly get accommodation for his wife and children.

What chance then has a mother and father with school-going children who arrive in London for the first time? And so I say if you have any regard for your children, if you do not want them to suffer both mentally and physically in a way that is going to affect them for the rest of their days, stay in Ireland if at all possible. If you have to come, then, for your children's sake, do it sensibly . . . I'll explain later.

DIFFICULTY OF EDUCATION

Now here is the second reason why I say if you have a family of school-going children that you should only come to England "as a last resort." It is the difficulty of getting a Catholic education for your children. In spite of the efforts that the Church has made, the Catholic community is growing so fast that they cannot possibly keep pace with schools. And so it is that today only one in every two Catholic children is in a Catholic school. (It is estimated that by 1966 only one Catholic child in every three will be able to go to a Catholic school.) If this is the situation for families already living here, what hope has a family newly-arrived? Ask yourself, what do you want to give to your children? Many people write and say that there is no future for their children and therefore they want to come to England to be with them. Some have a point there, but what I would like to suggest is that there is a great difference between coming to England with your children at the age of six and seven and coming with them at the age of eighteen and nineteen. If you come with them at the age of six and seven they are going to be exposed to all the materialistic influences that this community offers at the ages when they are most impressionable. Add to this the fact that more than likely they will not have the benefit of a Catholic education to help them offset these influences. Coming at the age of eighteen they are much more mature and they should, by then,

SHANNON

by PETER DONNELLY

Every year Shannon is assuming an ever more important place in the life of Limerick. In two complementary articles, Peter Donnelly of the Shannon Development Co., and Fr. Eamonn Gaynor, C.C., Shannon, tell how this great venture is developing.

OFTEN, passengers arriving at Shannon referred to the City of Shannon. The name had become so well-known, particularly in the U.S.A., that it was assumed that there was here a city not just an airport. It would be fanciful to think that such people wished a city into being, but in fact the city of their imaginations is now being realised. Circumstances which forced aircraft to land at Shannon in the early days of trans-Atlantic flying brought the airport to the attention of thousands of travellers who spent an hour or so on the ground during a 'transit' stop; the relaxed courtesy with which they were treated and the bargains they could obtain in the Duty-Free Shop fixed it in their memory. Shannon thus built up a reputation and people tended to think of it primarily as the place with a good restaurant and duty-free shop. Nowadays, the emphasis has changed. The dominant feature of Shannon is now the Industrial Estate, with its associated growing town. Although this short article is about the growth of industry and the community at Shannon, it is well to see these details in the perspective of the whole picture.

THE AIRPORT

Shannon is, first of all, an airport. It is Ireland's only trans-Atlantic airport. From the days when the sea-planes gave place to land-planes and commercial service started at Shannon (in October, 1945) air traffic through the airport steadily increased. Between 1947 and 1958 nearly half of the North Atlantic air passenger traffic was routed through Shannon. In 1958 more than 500,000 passengers used the airport. But it was already clear that, as the sea-planes had yielded, piston-

engined aircraft would in their turn give place to jet aircraft with much greater range and the ability to overcome the operational difficulties which had made Shannon necessary to their predecessors. As the operational reasons for landing at Shannon became less and less important, it was essential to ensure that there were other reasons why the Airline Companies should continue to route flights through the airport. These could only be commercial reasons. First a runway had to be built to receive the jets, and this was done. Then an organisation was needed to exploit the opportunities which the existence of the airport provided and develop fully the latent potential of all the work, thought and investment which had been put into creating the airport. To do this the Government set up the Shannon Free Airport Development Co. Ltd.

THE DEVELOPMENT COMPANY

The Development Company's purpose, therefore, is to develop an airport and its first concern is to stimulate the growth of traffic through Shannon. This essentially is a matter of stimulating the flow of passengers and freight through Shannon. The Company, therefore, commenced activities, in which it is still engaged, on three main fronts:

- (1) The increase of passenger traffic by promoting the tourist amenities of the area.
- (2) The promotion of warehousing and freight-handling services.
- (3) The establishment of an industrial estate within the Customs-free Zone at the airport, which would help directly to foster air traffic by producing goods of kinds which are capable of being shipped by air either at present or at some time in the future, as freight rates reduce or suitable aircraft come into service.

The Industrial Estate is thus part of a complex of operations started for the main purpose of developing the airport.

THE INDUSTRIAL ESTATE

Nevertheless, from the moment when the decision was taken to establish it, the industrial estate has had an independence of its own; a character of its own; its own rationale and dynamism; its own

problems to be solved; its own needs to be foreseen. It has now reached the stage at which it is an important national asset in its own right and the largest single centre of industrial employment in the West of Ireland. At the end of October there were 13 manufacturing firms and 14 warehousing and commercial firms at work within the estate. They make and trade in pianos, machine tools, heavy-duty floor cleaners, diamond tools based on diamond, electronic assemblies and components, textiles, punched cards, pharmaceuticals. They employ 1,654 men and 1,549 women. It has been estimated that they pay over £2 million a year in wages, and that during 1964 they exported goods to the value of £14 million.

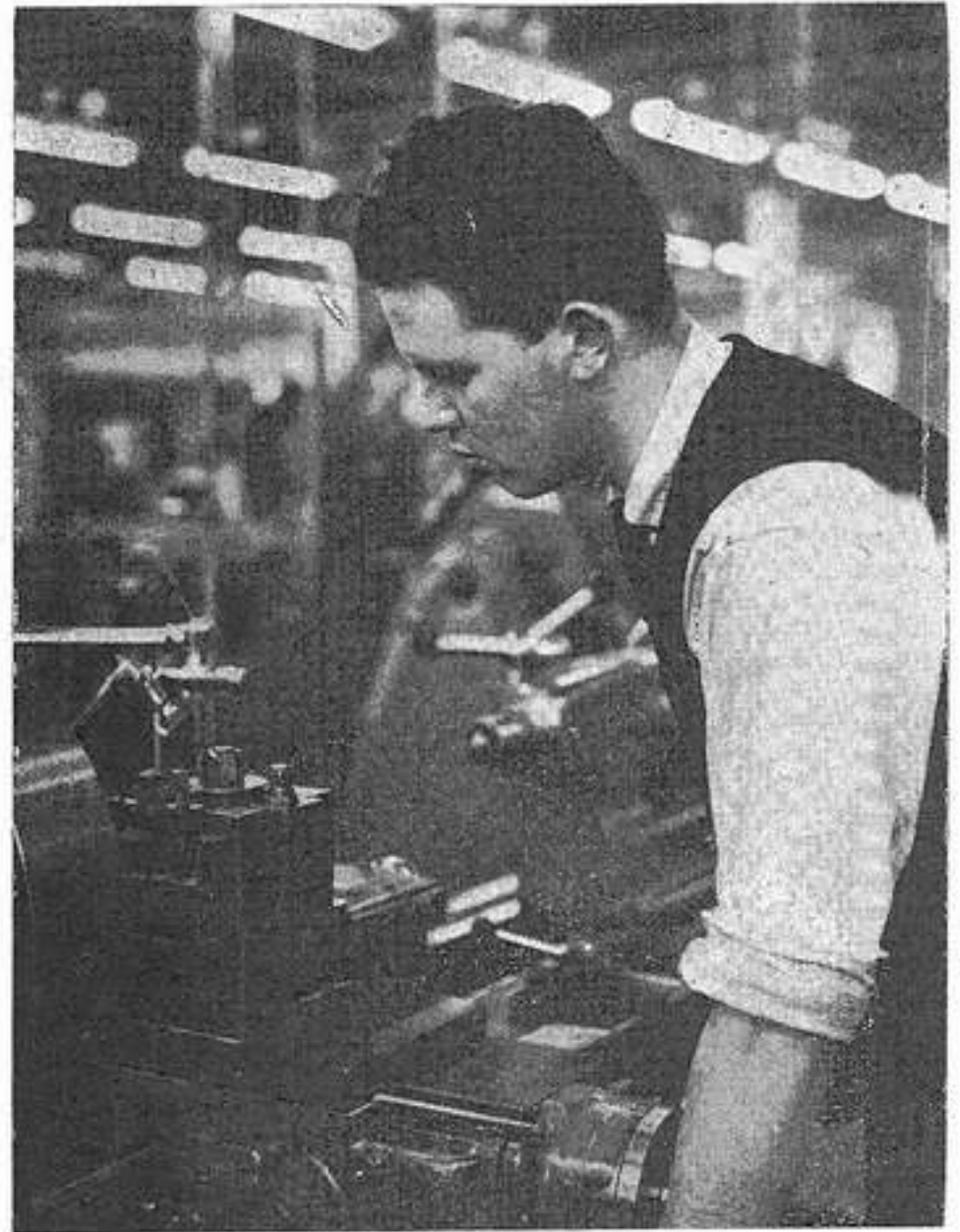
State capital investment in the Estate amounted to £3.3 million at March, 1965, and is expected to reach £7.25 million by 1970. Private capital investment in the Estate amounts to some £4.5 million and is expected to reach about £12 million by 1970. The considerable "human investment" at Shannon must also be taken into account — most of the industries are new to this country and introduce new skills and techniques to Irish workers.

One of the demands created by an industrial estate is that employers should find an ample supply of people to work in their factories. This demand can be met by drawing people from surrounding residential areas and transporting them to and from work daily, so long as the numbers involved are small, but this is not a solution to the problem when several thousand people are involved. The real solution is to establish a community close to the industrial estate. From the beginning the Development Company planned the development of such a community and set to work to realise its plans in harmony with the growth of employment on the industrial estate.

THE NEW TOWN

By 1970 it is expected that approximately 5,500 people will be working at Shannon, and the estate when fully built up will require some 10,000 workers. To keep step with this employment growth the Company aims to establish a town of 6,000 population as early as possible in the 1970s. At the end of September last the community consisted of over 1,400 inhabitants living in 464 dwellings. There is a shopping centre, two schools, a community hall and recreation area, and a public-house. Work has begun, on a site within the community area, on the erection of one of the first of the new comprehensive schools in the country and a new church, at the heart of the present community area, will soon begin to rise.

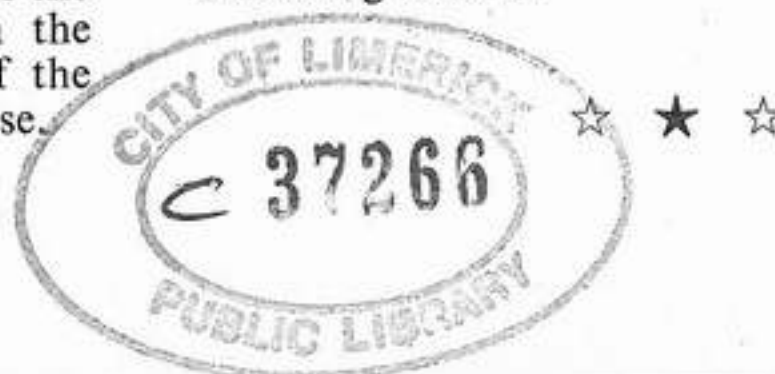
In planning the new community the Development Company has accepted certain basic principles. The first is that the motor-car is becoming a major influence on town planning. It must be provided for in terms of traffic route planning and car parking. The second principle relates to housing density. The Town Planning Consultants have recommended that houses should be built "at high density," that is with more houses to the acre rather than fewer. This is not a matter of simply packing houses close together, but rather



A young Irish worker learns new skills.

of planning the lay-out from the beginning so that it will create a sense of community and yet maintain essential privacy.

Higher densities bring certain definite advantages. Walking distances to shops, schools and other amenities are reduced. A more "urban" character is given to the development, so that a community feeling and spirit can grow readily — this is of particular importance when building at Shannon, with miles of empty countryside stretching around.



SHANNON

A Community A-Growing

by FR. EAMONN GAYNOR

WHEN A YOUNG WIFE moves into a new town, she usually goes through a phase the English call 'New Town Blues.' Normally, this is her first time away from home and mother. She has no relatives or schoolfriends to chat with. She doesn't know her neighbours. Her honeymoon is over and her husband is at work. Her day can be long and lonely, especially if she had been a working-girl before marriage and was used to the chatter and company of her workmates.

'New Town Blues' quickly disappear at Shannon. All the wives in a particular square are in the same predicament and are forced to seek each other's friendship. And there is much to draw them together besides the need of company. All are recently married, all have the same problems and interests, all are conscious of starting out on a great and exciting adventure together.

At the present time, there are 1,400 people living here, of whom 1,100 are Catholic. The Catholics are mostly Irish, with a generous sprinkling of Limerick, but there is also a fair number of English, American and European Catholics among them. At last count, there were people of fifteen different nationalities here. And there are 450 children and no old people. Since I came here two years ago, I've never had a sick-call, but I've had more baptisms than many priests have in a lifetime.

The houses and flats are built, rented and allocated by the Shannon Development Company. After that, the community must be made into a happy, living community — a task that can only be done by the people themselves.

MANY SOCIETIES

Shannon has many societies. There is the Shannon Community Association, which is appointed each year by general election, and sets itself the task of "making Shannon a more attractive place to live in." It organises and encourages much social activity and is responsible for having many extra amenities added to the



The author, Fr. Eamonn Gaynor.

new town. It also takes up grievances with the proper authorities.

Shannon provides much scope for children's work and people of all nationalities lend a hand in running a Junior Club that meets a few times each week, in running boy-scout and girl-guide groups, in organising field-days, fancy dress parades and parties for children.

Grown-ups are catered for by a flourishing I.C.A. group, G.A.A., badminton and tennis clubs,

a drama and choral group and, inevitably, a weekly bingo session. In a short time the airport will have a golf course. Club na Sionna fosters traditional Irish culture, and the Credit Union and Co-Operative Society do much work that is vital in a young community.

BABY-SITTERS

Most families have young children, and a mother could easily find herself confined more or less permanently to the kitchen, with obvious ill-effects on herself and on her marriage. It is important that husband and wife regularly get away for an evening together. We encourage people, rather than employ baby-sitters, to baby-sit for each other. In that way, the mother takes her

and the practical application of the spirit of Vatican II.

CATHOLIC ACTIVITIES

In general we find that the new Liturgy, emphasising the Christian community and the responsibility of everybody to play his part, is very helpful in making people community-conscious.

Shannon has all the usual Catholic societies: the Legion of Mary, Patricians, Pioneers, Altar-Society. So far it has no Children's Communion Sundays. Instead, there is Family Communion Sunday, when both parents and children are encouraged to receive the Sacraments together as a family act. Rather than make religion another school-exercise for children, we feel that the place to



Children at play in the Community Centre.

evening out secure in the knowledge that another mother is looking after her children, while she herself can return the favour at another time. This system establishes closer relations between the families.

A feature of Shannon, unique in Ireland, is the large number of foreigners and non-Catholics in the community. We try to avoid divisions in the community and bring these people into community life as much as possible. Each year, for instance, Catholics and Protestants run a joint Sale of Work, dividing the proceeds between the Catholic and Protestant schools. The real dividend of such a venture however is not the profit made but the cementing of friendship within the community

foster Christian life is right in the Christian family.

Finally, Shannon has an excellent Parish Committee which, among other achievements in little over a year, has paid off £4,500 — the community's contribution to the cost of the new school. And right now the Committee is setting about collecting £48,000 for the priest's house and new church, which will be open by May, 1966.

At the moment, the Committee is re-organising itself with the advice of many of our people who are experts in their own field of industrial organisation. The purpose is to achieve two things, to give every member a specific job and to broaden its scope so as to integrate the laity in the life of the parish.

COGAR Í LEÍTH

MAIRTÍN Ó CORRBUÍ

Ba thuirseach is ba thraochta é an tAthair Mohr agus é ag dreapadh leis trasna an tsléibhe an oíche fhuar oighreata úd sa bhliain 1919. Oíche Lae Nollag a bhí ann agus b'fhearr leis go mór bheith ina shuí cois tine tar éis dó bheith ag éesteacht faoistíní ar feadh an lae, ach iarradh air teacht agus leanbh a saolaíodh ar imeall na foraoise a bhaisteadh. Ní raibh fonn air dar ndóigh, bualadh amach in éadan na gcnoc, ach b'shin glór a Mháistir ag glaoch air, agus ní fhéadfadh sé diúltú Dó.

DRAÍOCHT NA HOÍCHE

Nuair a bhí an leanbh baistithe aige, áfach, agus é ar a shlí abhaile, bhí áthas ar a chroí. Oíche lánghhealaí a bhí ann agus na milliúin réalta ag spréacharnach os a chionn. Ní raibh le cloisteáil ach cnagarnach an tsneachta faoina bhróga troma. D'imigh ciúnas an tsléibhe agus gile na spéire agus draíocht na hoíche i bhfeidhm go mór ar an sagart naofa.

"Oíche mar seo, is dócha," ar seisean leis féin, "a rugadh an Leanbh Íosa i mBethel. Oíche dhiamhair — oíche mhíorúilteach. Solas na gealaí mar lóchrann ag na haoirí — bráillín sneachta ar na cnoic."

AIFREANN NA GINE

Agus Aifreann na Gine á léamh aige — fiú agus é ag labhairt le muintir Hallein a bhí bailithe isteach sa séipéal beag—ní thiocfadh leis dearmad a dhéanamh ar iontas agus áilleacht na hoíche mar ar samhlaíodh dó iad agus é ag teacht anuas le fána an tsléibhe.

Bhí an tAifreann thart. Ba ghearr go raibh an séipéal folamh. Bhí ceol na gclog agus solas na lóchrann ag dul in éag. Ghluais sé leis go mall chun a thí féin. Ach ní raibh fonn codlata air. Bhí rud éigin á spiachadh is á spreagadh. Glór na hoíche — macalla ón gcéad Nollaig a bhí riamh ann.

CUMADH AN AMHRÁIN

Shuigh sé ag an mbord agus thóg a pheann ina láimh. Tháinig na focail leis gan dua, agus ansiúd i dtrátha beaga na hoíche chuir sé tús agus deireadh leis an dán diaga atá i réim ar fuaid an domhain ó shin i leith — Stille Nacht, Heil'ge Nacht.

Ach ní raibh an tAthair Mohr sásta leis na focail a bhí scríofa aige. Thug sé leis láithreach iad chuig Franz Gruber, an fear a bhíodh ag múineadh ceoil do mhuintir an bhaile. Agus

níor loic Gruber air. Le breacadh an lae bhí an ceol fíorálainn cumtha aige. Mar nach raibh an t-orgán i bhfearas rinne Gruber an ceol a sheinnt ar a ghiotár agus chan an sagart dó é don chéad uair riamh.

Tamall beag ina dhiaidh sin tháinig fear deisithe an orgáin go Hallein agus nuair a bhí a chuid oibre déanta aige d'iarr sé ar Franz Gruber triail a bhaint as. Sheinn sé sin an dán nuachumtha agus chuir an fear eile cluas air féin láithreach. Thug sé abhaile leis idir cheol agus fhocail agus ba ghearr go raibh siad ar eolas ag a lán daoine i mbaile Zittertal.

SCAIPTEAR AN CEOL

Tharla go raibh ceathrar cailíní den ainm Strasser san áit agus sáramhránaithe ab ea iad. Ar aonach i Leipzig chan siad an dán agus chuala Stiúrthóir Cheol na hOstaire iad. D'iarr sé orthu é a chanadh don Rí agus don Bhanríon. Thug siadsan taitneamh mór dó chomh maith agus an chéad Nollaig eile bhí ar na cailíní é a chanadh dóibh arís ag Aifreann na Gine sa Séipéal Ríoga.

Níorbh fhada go raibh cáil ar an dán ar fuaid na hOstaire, agus ba ghearr eile go raibh sé á chloisteáil ar fuaid an domhain. Níl dán Nollag ann faoi láthair is fearr a thaitneann le Críostaithe ná an dán beag simplí seo a scríobhadh agus a chumadh oíche lánghhealaí i measc na nAlp.

COINNLE NOLLAG

Tá coinnle na Nollag ag Mamaí,
Inné a cheannaigh sí iad;
Is thug sí léi abhaile
Ceann gorm, ceann dearg, ceann buí.

Is nuair a thiocfaidh an Oíche
A rugadh an Leanbh, Mac Dé,
Lasfaidh mise na coinnle
Is beidh siad ag soilsiú go glé.

Is má bhíonn Muire is Íosa
Is Íosaf ag dul thar an teach,
Feicfidh siad solas na gcoinnle
Ag fáiltiú rompu isteach.

—M. Ó CORRBUÍ.

MARRIED PEOPLE TALK ABOUT MARRIAGE

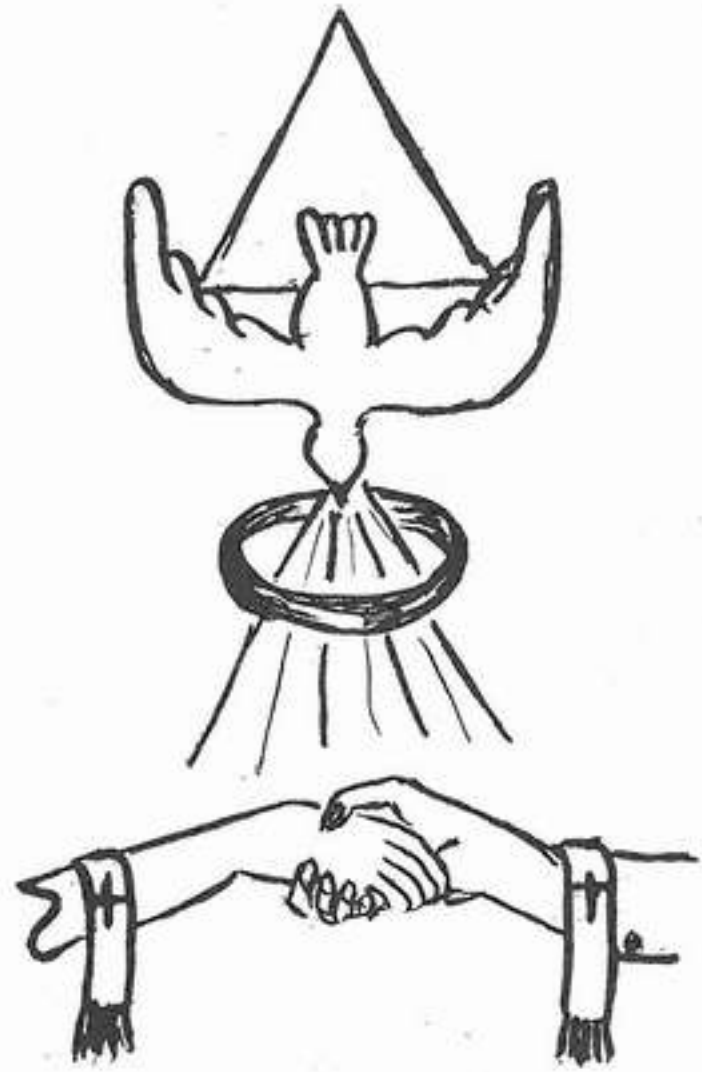
Limerick has just had its first Post-Marriage Course. Doctors, marriage counsellors and priests spoke to thirty married couples on a wide range of subjects: Marriage Your Vocation — The Doctor Talks About Marriage — Child Care — Preparing Your Child For Life — God's Design For Life — Family Planning and Responsible Parenthood — Making and Running a Home — The Spirituality of Marriage. Each night there was a general discussion and the time wasn't half long enough. Married people love to talk about marriage. The women like an argument. The men prefer a straight answer, clear and to the point. But it was obvious that whether it was the husband or wife did the talking each had the full support of the other, and this sharing of problems seemed to halve them.

FAMILY PLANNING

Most of the discussion was about family planning and the married couples, like the Council Fathers, were divided in two camps. The 'conservatives' felt that priests and doctors should speak out against all this sort of thing. It is only giving in to selfish couples who are more interested in having a good time than in having children. The 'progressives' thought that modern housing, health and cost of living difficulties give younger couples little choice about spacing births. This healthy clash of opinion helped to show that the Church's teaching on this question hasn't really changed. Couples are still expected to have as many children as they can love and care for, but times have changed so much that young couples can hardly be expected to make exactly the same decisions as their parents.

THE NEW IDEA OF 'FATHERHOOD'

Another point made in the discussions was that too much is still being said about motherhood and too little about fatherhood. The modern woman needs her husband's help at every stage in the rearing of their children. The men agreed that it is quite unfair to leave a wife to carry too many of the burdens of marriage on her own. Some women took a poor view of the fact that when there are adjustment or infertility problems, it is always the woman who has to go to the doctor. They were satisfied to hear that in 40% of these cases it is the man who is at fault.



VARIETY OF PRACTICAL QUESTIONS

Some of the questions raised about sex instruction of children were very practical and down-to-earth: "If you are explaining the facts of life to a twelve-year-old boy, should you tell him not to pass on the information to the younger members of the family?" "Please suggest names to be given to a very young child for sex organs and toilet functions?" Other questions about children included: "How should you punish a child?" "What is an average allowance for a boy?" "How can parents foster teenage hobbies?" "What toys are suitable for a two-year-old?" Questions about housing and budgeting brought out the value of regular husband-wife discussions about domestic accounts, and the value of Housing Aid Societies and Credit Unions. On this topic the question was raised whether children should have a say in the running of the home, and someone wanted a list of items for the home first-aid kit.

IRELAND, THE HOPE OF A BETTER FUTURE

Listening to all this and the light-hearted, sensible way in which it was thrashed out, one had to agree with the idea that Irish married people may well be the great hope of the future in this vital area of marriage and family problems. They can lead the world back to sanity in the matter of sex, if they come to grips with all the modern phases of it and show by their example that Christianity in action is the true solution for all the world's ills.



I think that one of the reasons why I like Monica Sheridan on television, and the articles she writes from time to time, is that occasionally she makes a mistake. She forgets to add some ingredient, she mislays a spoon — as indeed any ordinary woman may do when she is cooking. “Any woman,” of course, does not include those clinically efficient ladies so admirable and so unlovable. People who are consistently above reproach frighten me. They make me feel that I am an unskilled monster, existing on a lower plane. In their presence I am awkward, I drop things, I mumble. If I am compelled to speak, I stammer some inanity. I secretly make up my mind that I can learn nothing from them. It is different with Mrs. Sheridan. She makes of cooking a simple, homely and delightful adventure quite unlike the intricate operation performed by the expert. I like imperfect people. I feel at home with them. When all is said, I am one of them.

If you belong to the less perfect school of housewives, you possibly have yet to ice the cake. For you, I give the following recipes for icing.

Almond Paste. Ingredients: $\frac{1}{2}$ lb. ground almonds, $\frac{3}{4}$ lb. icing sugar (or half icing and half castor sugar may be used), one egg, a dessert-spoonful of whiskey.

Method. Mix the almonds and sugar together, then add the whiskey and enough egg to form a stiff paste. Turn out on to a pastry board and work with the hand until it is smooth. If very firm the paste may be covered with Royal icing at once, but it is usually more satisfactory to leave for twenty-four hours before covering it with Royal icing.

Royal Icing. Ingredients: 1 lb. icing sugar, 1

teaspoonful of lemon juice, a little almond essence, 2 whites of eggs.

Method. Pass the sugar through a sieve. Add the lemon juice and essence. Add the unbeaten whites of eggs, one at a time until the mixture is of a consistency to keep its shape when dropped from the spoon. Beat for fifteen minutes. Cover the cake with the icing, smoothing with a knife dipped in water. Decorate by means of an icing bag and tubes according to your taste or skill.

Is there someone at your house who doesn't like Christmas cake or, indeed, any kind of fruit cake, but prefers something less rich? We have such a one chez nous and there is a very nice and simple cake which I bake for him and to which he is very partial. It is called **Almond Cake**, and here is the recipe.

Ingredients: 4 ozs. self-raising flour, 4 ozs. butter, 4 ozs. castor sugar, 3 standard eggs (beaten), 3 ozs. ground almonds, grated rind and strained juice of one small lemon, 1 oz. whole almonds, 4 ozs. icing sugar.

Method. Cream butter and sugar until light and fluffy. Add beaten eggs and flour alternately, beating well after each addition. Fold in the ground almonds and the lemon rind, using a metal spoon. Turn into the prepared tin. Bake in the centre of a pre-heated oven (Mark 4 or 350 degrees) for 50 to 55 minutes, or until firm and golden. Allow the cake to cool. Then mix the icing sugar with the lemon juice and water to give a stiff coating consistency. Spread on top of cake and decorate with skinned almonds.

My sincere Christmas wish for you is that God may bless you with His peace and true happiness.—**MARTHA.**



Ballyhahill School Garden

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by DAN MULCAHY  
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NOT THE LEAST of the attractions of Ballyhahill village is the charmingly designed new National School, which adds a bright touch of colour to the otherwise bleak landscape, a short distance from the road to Glin.

Although the parishioners point with pride to their new school, they are, if anything, even more proud these days of the lovely school garden which fronts the building. And well they might be, because this year the garden was awarded first place in its class in the Bord Failte national competition.

The story began when the happy students marched into their new building back in 1960. The school was everything that could be desired, with all modern amenities. But what of the unsightly wilderness between the schoolhouse and the road? The challenge in no way dismayed the head teacher, Padraig O Cathallain, N.T. Padraig

decided that something would have to be done about this eyesore and it wasn't very long before he got down to the seemingly impossible task. Within an unbelievably short time he had the site cleared with the co-operation of the boys, who threw all their youthful energy into the effort during their spare time.

Appreciating the value of the effort, the project was given full encouragement and generous financial support by the school manager, Very Rev. Seamus O'Byrne, P.P. Also forthcoming was the expert and enthusiastic advice of Mr. Vincent Brennan, Agricultural Instructor. The difficult and, no doubt at times, exasperating work went on for three or four years before the garden took its final form.

Padraig O Cathallain is naturally very proud of the achievement, not only for himself, but for the boys, Fr. O'Byrne and all concerned with the project.

DIOCESAN ITEMS



Very Rev. M. Tynan, P.P.

DIOCESAN CHANGES

Most Rev. H. Murphy, D.D., Bishop of Limerick, has made the following appointments:—

Very Rev. Philip Enright to be P.P., Abbeyfeale, Vicar Forane, and Canon of the Cathedral Chapter.

Very Rev. John Halpin to be P.P., Killeedy.

Very Rev. Joseph Moran to be P.P., Cratloe.

Very Rev. Michael Tynan to be P.P., Croom.

Rev. Eamonn Dillane to be C.C., Kilfinane.

Rev. Thomas Coughlan to be C.C., Mountcollins.



HOUSES

A branch of the Catholic Housing Aid Society has opened in Limerick. This is an off-shoot of the work that Fr. Casey has

been doing in London. While the problems in Limerick and London are not quite the same, at the same time Fr. Casey has felt that some such society should be started in Limerick.

What is the aim? In general, to advise, guide and direct those who are aiming to have a house of their own. It is a society to help those who are prepared to help themselves. As to what the precise problem is here in Limerick, we must find out and we will find out only by people coming along to tell us. Anyone who would like to discuss housing matters should come along; in particular, young people preparing for marriage and young married couples who have not a house of their own but would like to have one.

Interviews every Wednesday evening at 2 Quinlan Street, The Crescent, Limerick (Emigrant Bureau Office). People interested must make an appointment, by phoning 46193.

Members of the Committee are: Mr. N. Brennan (Chairman), Mr. L. MacCormac (Secretary), Rev. D. Gallagher (Director), and Messrs. S. Foley, M. O'Mara, J. O'Donnell and J. O'Connor.



COURSE OF LECTURES

The Wednesday evenings of November proved very interesting and enjoyable for those who met in St. John's Pavilion. Experts lectured and the group discussed in lively fashion such subjects as: "The Christian Life in a Deve-



Very Rev. J. Moran, P.P.

loping Economy," "Trade Unions in Ireland Today," "The People of God in the Bible," and many other topical questions. This course was a tremendous success. We hope there will be more such lectures and discussions. We hope, too, that something permanent — such as a discussion group or social study circle — will remain.



CREDIT UNIONS

The four Credit Unions in the city have prospered and have been a great benefit to the parishes in which they have been set up. Now a fifth one is just starting in Ballynanty, and it has already one hundred and thirty-six members. It looks as if this new one — St. Lelia's — will be a wonderful success.



TEENAGE FORUM

A Chailini agus a Bhuacailli,

Samuel Johnson wrote the first English dictionary. To keep himself at his desk, he used to order his servants to tie him to it and not to release him until he had written a certain amount each day. The Editor just arrived with a rope, and now I'm writing. I hope as you read you won't feel tied up in knots.

Newspapers and magazines are full of pecking and sniping at young people, fuller than ever before. Small wonder then if you resent being described as lacking any sense of responsibility, as happy at hooliganism and downright in your disrespect for authority of any kind. Honestly, you cannot be blamed betimes, because there seems to be little attempt to understand you and to set out your proper place in society. There is a dangerous gap and it's widening between your generation and mine. And bridges must be built from both sides.

Most of the men and women in important positions — your teachers in school, your boss at work, and your parents — grew up in times very different to now. They weren't the good old days either. The 1920s and '30s were anxious years, more troubled than memories tell. Unemployment, unjust wages, unbelievable poverty, few comforts, and a real fear of war worried people's lives. You weren't even born then and you know about these things only from the stupid movies they pawn off on the TV. or the glamorous old war stories they give you for Sunday cinema. Your parents remember bread, butter, tea and sugar to be rationed, wet turf to be like gold, poor quality, fashionless clothes to be had only for coupons, and soap for cleanliness not for beauty. Did you ever see children barefoot in the streets except for fun and games? Were you ever at the funeral of someone who died of starvation? When the war ended your parents and the leaders of their day were determined and tried, are still trying hard, to keep from you the dangers and threats that hung over their youth. They want peace in the world, a better life for you, security, good and equal opportunities for success. Yet,

thousands of you have taken all their achievements, their aims and ideals too much for granted. Many of you have somehow managed to forget that the good things you enjoy — comfortable homes, leisure, the family car, secondary education — were bought with more than hard-earned money. And if the older generation sees your flamboyant indifference, your habits and hairdoos, your deportment and dress as flagrant lack of gratitude and appreciation, if not abnormal and hysterical, isn't it hard to blame them. Teenage self-assurance and assertiveness can be praiseworthy and admirable, provided they don't mean "What I want is a good time; the old fogies can't get me down and all their do's and dont's are old-fashioned propaganda."

At all stages from teen to twenty you must make decisions. You are constantly being pushed into decisions by your parents, your teachers, your friends, your religion and, most of all, by your own developing bodies and your awakening emotions. The pressure is on. You have exams. to pass, you have crazes to curb, you have crushes and love knots to untangle, you have blind corners to turn, doubts about a vocation or a career, a job to settle, questions about religion in life to answer when the catechism isn't so pat, foolish ambitions to allay and angry and other impulses to check. Yours is a complicated and often a heart-burning time and your nearest and best help and guide is at home.

Outside, the world is a golden ball for you to play with. It is a city-sized department store, built specially for you — or so you think. It is stacked with records, cosmetics, magazines, players, radios, and leather jackets and jeans. Floor space is allotted to coffee bars, dancing and listening booths. If there are other things like furniture, prams, libraries, lectures, cookers and garden tools what do you care? The price tags on everything are carefully hidden. The cost of any item you discover only by the experience of buying it and in the end you may find bad value is priced very high.

You enjoy massing together, you like a relaxed carefree atmosphere with parents out of sight and

mind and music blaring in the background. You bunch in jerky clusters at record sessions and hops in a haze of heat and cigarette smoke. You have for the first time in history taken to yourselves great freedom of action and the nerve to rebel against customs and traditions that you don't like. You can no longer be seen and not heard, nor have your honest wishes and just claims brushed aside. You earn and control together fantastic sums of money. Many older people dislike the way you sometimes conduct yourselves in public and they are sincerely worried at the callous way the amusement world harpies exploit you. They know that you want to talk and act in a specially teenage way because this gives you courage in your struggle to assert yourself, and some kind of rebellion against authority is part and parcel of growing up. Parents do not want you to glamourise youth at the expense of maturity because they are, under God, responsible for you and want you to live your own lives when you find your feet in the world. Idealism is not dead. It is given afresh and vital to each new generation — and it is your turn to have it now.

But you must develop your strength of character, train yourself to distinguish right and wrong, be convinced consciously and subconsciously of the necessity to practise the virtues and to avoid indulgence in any of the seven deadly sins. You must realise that life is a passage through a valley of tears and still know that tears can be changed to smiles by prayer and courage in face of the unfavourable and by an honest giving to God of a day's work.

Enjoy your Christmas holidays by keeping their great Holy Days.

Le gach deagh guidhe,

An t-Athair Padraig.

~~~~~

## The Poet Ryan

*The smug, well-heeled and worldly-wise,  
 Rebuked that I am not as they,  
 Pass by me with accusing eyes;  
 But I get even in my way,  
 For one October day I saw  
 A golden eagle from the West  
 Fly over Cratloe hills and draw  
 The clouds of Munster: better, best  
 Of strange and lovely things I know  
 I saw two golden orioles  
 In Winter, in a field of snow.*

—PETER DONNELLY.

# Union of Prayer

## FOR THE

# Diocese of Limerick

by REV. D. MURPHY, Diocesan Organiser

The heading of this article must be one of the best known in our diocese. There are about 12,000 adults in this Union, 20,000 children, and 120 priests. Each of these say special prayers for the good of the diocese. That is what the Union is for. Its primary object, as your leaflet tells you, is: "To unite the clergy and faithful in a Union of Prayer for one another and for the welfare of the diocese."

### THE CHURCH IS A COMMUNITY

One of the most recurring ideas coming from the Council at the Vatican is the sociability of the Church. That means that no man in the Church can save his soul alone. He belongs to a group; he helps or hurts the group by his every action. He is expected to pray and pray aloud with his group. Each member, be he cleric or lay, must use his special gifts for the good of the group, etc.

We belong to the Limerick group, and so we must help our group — our diocese. This we do most easily at parish level, for example, by serving Mass, collecting money, perfecting your sodality, raising a good family, giving good example, and so on. Once in a while the diocese as a unit calls — to offer special prayers, build a seminary, or send help to the missions, etc.

In the Union of Prayer we have a devotion of a social nature. It is for the welfare of the Diocese of Limerick. We already have plenty of devotions and novenas for private wants, but in future we must have more devotions with a social bent.

### BENEFITS

His Lordship the Bishop will continue to offer Mass every month for the members of the Union, and I will have 200 Masses offered for the living members and 30 for the dead.

This Union is a great force for good in our diocese. Be proud of it and faithful to it.



# SPORTS

# ROUND-UP

By Very Rev. P. G. RYAN, P.P.

The Limerick County Senior Hurling Championship for 1965 has resulted in Patrickswell winning the title for the first time. In the final, they easily beat St. Ciaran's, the group team from Rathkeale, Ardagh and Knockaderry, by 2-16 to 0-4. St. Ciaran's were the surprise team of the competition, recording four brilliant victories. They beat Treaty-Sarsfields by 4-8 to 3-6; Cappamore, reigning champions, by 2-11 to 2-8; St. John's, Fedamore, by 4-8 to 4-2, and Feohanagh by 4-9 to 1-9. Patrickswell had an easier path to the final, as South Liberties withdrew, and they

to Maigue Rovers (Banogue and Bruree) by 5-7 to 3-6. St. Patrick's defeated Adare and Maigue Rovers. Patrickswell now qualify for the Munster Club Championship. No doubt they will give a good account of themselves against famed Thurles Sarsfields.

Three junior divisional champions are known as I write. In the City Division, Ballybrown, same parish as Patrickswell but separate G.A.A. unit, defeated the holders, Mungret-Crecora, by 1-8 to 1-3. In the South, Croom retained their title, beating Banogue by 2-7 to 0-9. Boher re-



Limerick Senior Hurling Champions (1965) : Patrickswell.

accounted for Na Fianna (Young Ireland, Mungret-Crecora and Ballybrown) by 3-9 to 3-1, and Kilmallock by 5-6 to 1-5.

Feohanagh beat Dromcollogher, last year's finalists, and St. Patrick's, before going under to St. Ciaran's. Of the twenty-two teams entered, Croom and South Liberties did not play. Feenagh-Kilmeedy drew with Old Christians, won the replay, and then were defeated by Kilmallock. Ahane won their first game against Holycross and then were beaten by St. John's, Fedamore, by 3-8 to 3-4. Claughnaun went out in the first round

tained the Eastern championship, defeating Doon by 2-8 to 2-6. St. Mary's, Rathkeale, have reached the Western final against Adare or Knockaderry. The four divisional winners — City, South, East and West — will play for the junior grade county championship. Something like this was envisaged for the senior county championship at the start of the season, but did not find general acceptance.

Limerick were lucky to gain two points against Dublin in the National Hurling League. They play Galway before Christmas and, in the New Year, Cork on February 13th and Clare on



March 13th. Valuable experience has been gained in the National Football League. Even though decisively beaten by Mayo (4-14 to 2-6), and All-Ireland champions, Galway (1-11 to 0-9) — who will now share group honours — Limerick footballers will undoubtedly benefit by such outings.

Down have shown in the Grounds Tournament Final that even the great Galway team (whom they defeated by 3-10 to 0-7) are not invincible. From all reports they produced a new brand of football geared to modern requirements. They will be a powerful side in the League Finals. The National Football League is very neatly arranged this year. Four divisions of eight teams account for thirty-two counties. Each division is divided into two groups of four teams. The winners and runners-up in each group play divisional semi-finals. The ultimate winning team in the League will have played three league games, two semi-finals, and two finals (divisional and League).

Limerick C.B.S. are naturally very keen to celebrate the 150th anniversary of the foundation of their school in 1966 by winning the Dr. Harty Cup for the third time in succession. They have beaten Ennis C.B.S. by 3-11 to 3-2 and meet North Monastery in the semi-final.

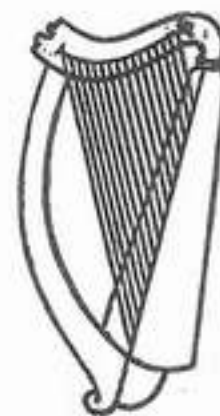
### RUGBY

Young Munster lost to Aberavon Green Stars (6-8) and Garryowen to Swansea (6-38) on their friendly visits to Wales. The Charity Cup is proving exceedingly difficult to win. Will it be Young Munster or Shannon? With three draws, Limerick charities should benefit accordingly. With victories over Ulster (13-6), Leinster (6-3) and Connacht (9-3), Munster have regained the inter-provincial championship. Ireland play France in Paris on January 29th; England at Twickenham on February 12th; Scotland (February 26th) and Wales (March 12th) at Lansdowne Road.

### SOCCER

So Ireland is out of the World Cup! Spain won the play-off by the narrowest of margins. Injuries and positional changes did not help. Perhaps less concentration on defence at Seville would have been better tactics. We needed only a draw and should have gone all out for a win. Two fine Irish goals were scored, one of which was disallowed. Eleven countries have already qualified for the final series (last sixteen) in England next year — Brazil (holders), England (host country), Argentina, Uruguay, Chile, Mexico, Russia, Hungary, West Germany, France, and

(Continued end next column)



## Casement, from the dock

*Where all your rights accumulate to swell  
A greater wrong: where men must scrape and bow  
And beg with bated breath your leave to dwell  
In their own land; your leave to think and tell  
Their private thoughts; to sing their songs that now  
Your rights condemn; to harvest where they plough—  
'Tis saner, truer, nobler to rebel.  
This is my faith and this my arms avow.*

*You, too, that have accused me at this bar,  
To uphold the wrong in arms the law defied.  
Your road to honour drives, but mine to shame  
I'd not change places; I have more for pride.  
My praise shall rise where truth and freedom are  
And Banna's waves shall sing my Requiem.*

—PETER DONNELLY.

### SPORT—continued

Spain. Scotland must beat Italy again. A draw will do for the Italians.

Limerick A.F.C. lost only two games in the Shield — to Drogheda and Waterford — yet with five draws, this was enough to ruin their chances. Scores of 2-1 and 2-0 for the Central Sports Club of the Army (C.S.K.A. Sofia) was quite respectable form in the European Cup Winners' Cup. The twenty-two weeks campaign in the League of Ireland is a great test of stamina and endurance. Let us hope that Limerick will maintain interest by keeping up with the leaders, and that they will reach the F.A.I. Cup Final again.



# OBITUARY



The late Very Rev. Canon R. O'Sullivan, P.P., V.F.

Canon O'Sullivan was born in the parish of Bulgaden, near the town of Kilfinane. After his ordination in Maynooth in 1928, he was appointed curate at Ballyhahill, where he remained until 1935. Then he went as curate to St. Michael's, where he spent most of his priestly life. When he became Administrator there in 1935, organising ability and energy were required. Fr. O'Sullivan had both. Housing development had made necessary the provision of a third church and a set of schools. He set about supplying the need and had the reward of seeing completed the lovely church of Our Lady of Lourdes, with presbyteries and schools adjacent.

In 1961 Fr. O'Sullivan was appointed Parish Priest of the new parish of Our Lady Queen of Peace. Here also there was a church-building problem, as the church was much too small for a rapidly-growing district. Provision of the necessary funds was undertaken by Fr. O'Sullivan, who thought of many successful ways of getting support.

After a stay of less than three years, he was appointed P.P. of Abbeyfeale and Vicar Forane. Yet another building problem faced him here, as a new church had to be built. He threw himself into the work of organising, and plans for the new church had already been prepared when, unexpectedly, on September 30th, he was called to his reward. He was made a Canon of the Chapter less than six months before his death. R.I.P.



The late Very Rev. J. Brassill, P.P.

Very Rev. John Brassill was born in the parish of Ballygran. He was a prominent student in St. Munchin's College and in Maynooth, where he was ordained in 1923. After ordination, he spent two years in the diocese of Southwark, where his brother, Very Rev. Michael Brassill, is a Parish Priest. He was recalled after two years and appointed curate at St. Patrick's. Here he spent only one year; in 1926 he was appointed curate in the Cathedral, where he was to spend twenty-two years; seven of them as Administrator. In 1931 he became diocesan master of ceremonies and in the discharge of that duty became very well known throughout the diocese. During a period of seventeen years he accompanied Bishops Keane and O'Neill in their annual rounds of parish visitation and won for himself a reputation both for efficiency and kindness.

In 1948 Fr. Brassill was appointed Parish Priest of Donaghmore, a parish rapidly growing along its city border. The influx of so many new residents meant for him many additional responsibilities. On the death of his friend, Canon D. Martin, he was appointed Parish Priest of Croom in 1961. For a short time before his death his health had shown signs of weakening, but nobody was prepared for the news of his death, which occurred on October 1st, to the sorrow and regret of his parishioners to whom he had endeared himself. R.I.P.



# THE COLLEGE PAGE

## THANKS...

WE gratefully acknowledge the following private contributions received since our last publication:

|                                                              | £   | s. | d. |
|--------------------------------------------------------------|-----|----|----|
| "Limerick Priest" .....                                      | 100 | 0  | 0  |
| Anon., per Mgr. Lee, P.P., V.G. ....                         | 80  | 0  | 0  |
| Rev. S. and T. Murphy, Bundaberg, Australia ...              | 40  | 0  | 0  |
| Mrs. A. O'Donovan, Barton St., Limerick .....                | 12  | 0  | 0  |
| Mr. Downes, Olympic Ballroom, Newcastle West .....           | 10  | 0  | 0  |
| Very Rev. M. A. O'Shea, P.P., Sandyford, Dublin              | 10  | 0  | 0  |
| M/s. P. McCarthy & Sons Ltd., 19 William St., Limerick ..... | 3   | 3  | 0  |
| Anon., per Miss Hayes ...                                    | 1   | 7  | 6  |
|                                                              | 256 | 10 | 6  |

|                                | £     | s. | d. |
|--------------------------------|-------|----|----|
| Bequests .....                 | 1,678 | 6  | 0  |
| Shannon R.F.C., Limerick ..... | 5     | 5  | 0  |

### Local Efforts:

|                                                                                                                                                   | £   | s. | d. |
|---------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
| Abbeyfeale Coursing Club .....                                                                                                                    | 10  | 0  | 0  |
| Glin Branch, Macra na Feirme .....                                                                                                                | 15  | 0  | 0  |
| St. Ita's Hospital, Newcastle West (Dance); St. Munchin's Regional Maternity Hospital, Limerick (Dance), and Barrington's Hospital (Raffle) ..... | 296 | 0  | 0  |
|                                                                                                                                                   | 326 | 5  | 0  |

## THE NURSES

The Diocesan Organiser, Fr. Murphy, reports that the nurses of the hospitals in the diocese are doing great work for the Diocesan College building fund. The Regional Maternity Hospital nurses have run a very successful dance, as also have the nurses of St. Ita's Home, Newcastle West. The nurses of St. Nessen's, Croom, and the smaller hospitals are co-operating in a dance to be held in the New Year. The nurses of the Regional, Dooradoyle, St. Joseph's and St. Camillus's have organised a very successful Sale of Work. The target of £500 which the nurses set themselves will be reached.



## MITE BOX

Put your small change in the College Box.

Put a Diocesan Box in your shop or waiting-room.



*A Thought  
for Christmas...*

SUPPORT  
DIOCESAN  
COLLEGE  
FUND

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."



# OUR CHRISTMAS PAGE



CHRISTMAS, 1965.

## The Murphy Twins

My dear Children,

Once again it is Christmas. You are already busy with your preparations for the great Feast. Most of the work, as usual, will fall upon your mothers so do help them all you can, so that when they think of Christmas, it will remind them of the unselfishness of their little boys and girls and not of all the hard work they had to do. There is always so much excitement that we may forget the real meaning of Christmas, when we celebrate the birthday of Christ into this world nearly two thousand years ago. You all know the story of His coming as a helpless Baby, but you do not think of the many lessons He teaches us. If you remember that He Who made the great wide world and all its treasures was born in utter poverty to show us that it does not matter whether we are rich or poor if our hearts are pure and ready to accept God's will for us, you will give Him first place and prepare your hearts for His coming on Christmas morning. Begin right now with your Christmas Crib, your Hail Marys, and any little prayers you wish. No doubt your little King will reward you by giving the priceless gifts of peace and happiness to you and your families.

Now for your prizes. The list will be a pleasant surprise for you, as so many names appear on it. I was so pleased with the letters I got that I decided to give a prize that can be shared to each school that sent a number of entries and letters. I liked very much indeed the funny letters that came from St. Anne's School, all done up in envelopes and stamped with Young Folk Stamps. Thanks, everybody, I hope you will enjoy your prizes.

I have given you a Christmas Picture for colouring this time and a few other competitions that you might like to try if you cannot do the picture.

And now, dear children, I shall pray for you all at Christmas, that the Divine Child will send you many blessings, and you will ask Him also to send some to

Your loving

AUNTIE BRIGID.

Right outside the kitchen window a little robin chirped cheerfully. He didn't seem to mind the cold and with his red waistcoat and brown coat made a bright splash on the snow-covered ground. Every day he came round to this side of the house because he had learned that the two little girls and the bright-eyed laughing boy who often played there were friends of his. In fact, he was so fat and plump and careless of the cold chiefly because of the plentiful supply of crumbs they left there for him each day. He hadn't seen them yet this fine morning, but then he didn't know that today was Christmas Eve and that the twins and Eileen were off collecting holly and ivy and red berries and fir cones in order to decorate the house for Christmas. Just before dinner he saw them return, hot and rosy-cheeked and happy under a load of greenery. Afterwards when he peeped through the window and saw them putting trailing ivy over the doors and holly sprigs behind the pictures, he shook his tiny head and gave a few mystified chirps. Human beings were silly people, he thought, putting bits of trees inside their houses instead of leaving them live and enjoying them out of doors.

Meantime, inside in the house the three young Murphys were working with a will and enjoying themselves as well. By the time the decorations were nearly

Continued overleaf



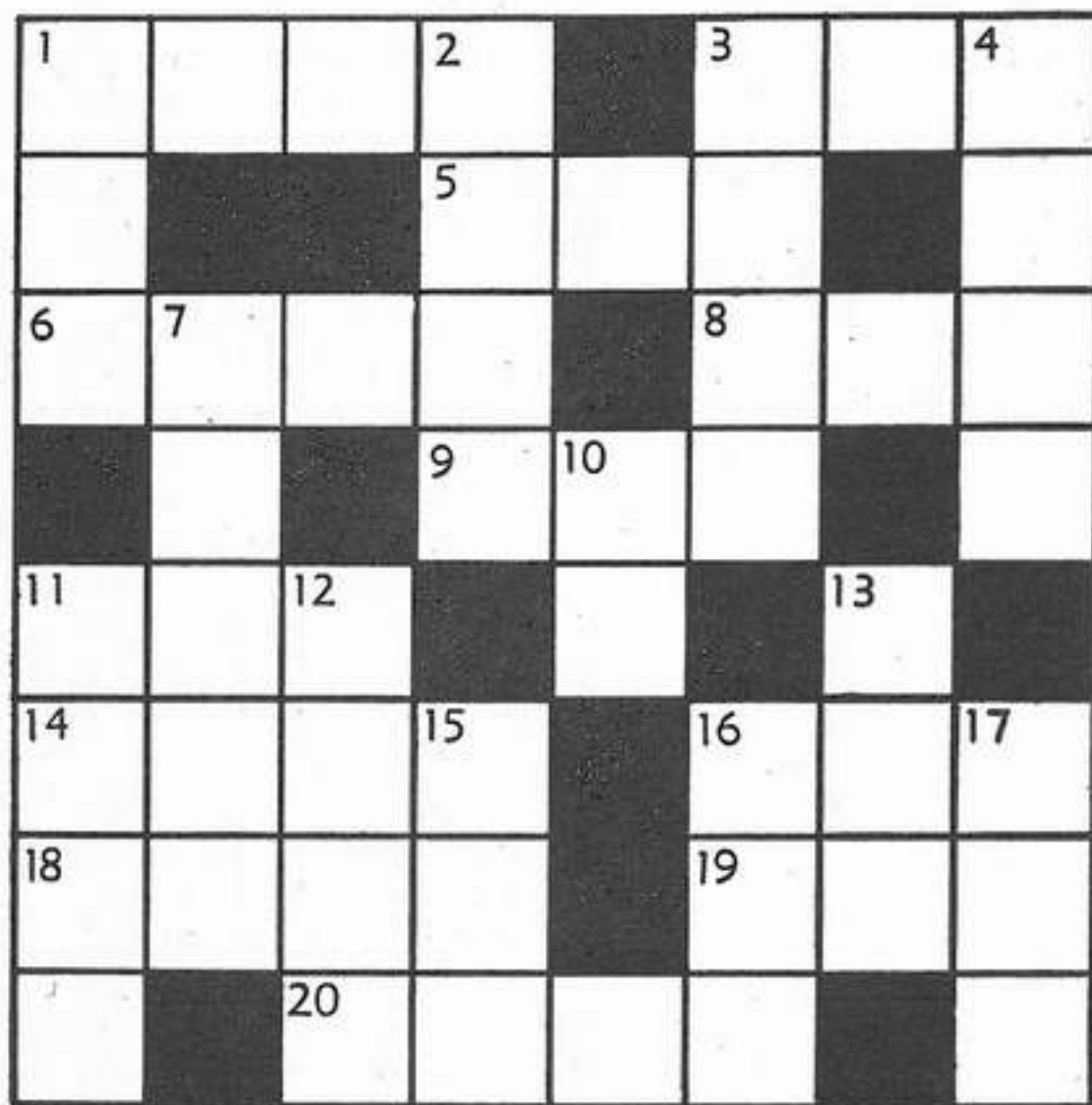


finished it was growing dusk and Pauline had fixed up a pretty crib on the window. The cow and the ass, Our Lady and St. Joseph were in their places but the little crib was still empty. After supper Eileen would light the tall red candle standing behind the crib and place the tiny figure of the Baby in the manger. But, meantime, Peter produced two small candles in the shape of angels which Mary had brought home the day before and placing them at each side of the crib decided to light them immediately. Everything was now finished, but one big tinsel star remained — where would they put it? Pauline thought it would be just lovely hanging from the top of the window over the crib. So Peter

held the chair on top of the table and Eileen stood beside it to hand her up the drawing pins. It wasn't such an easy job, as it was almost too high for her and one after another three drawing pins got bent against the hard plaster. The three children were so intent on their job that nobody noticed the tiny flame from the angel-candle reaching out towards Eileen's frock, not even Mammy who had her back turned and was putting the last touches on a huge cake she was icing. That's not quite true, though, somebody did notice. Have you forgotten him? The little fat robin saw the terrible danger his little friend was in. He chirped his loudest but nobody took any notice. Then he saw that the top

of the window was open. Next thing Eileen felt the robin fly straight at her face. They all jumped and the candles toppled over and quenched. Soon they were back at work and this time the pin went in at the first go. The little robin had flown straight out the open back door and the twins and Eileen laughingly decided that he must have thought the kitchen was the wood when he saw all the green branches. No one guessed that he had saved Eileen from being badly burnt. Mammy was very puzzled when she next washed Eileen's frock and saw a scorched patch on it. The little robin could have told her what happened, but he kept his secret to himself.

## Christmas Crossword



**Across:** 1, Reminds us of Bethlehem; 3, Rat's enemy; 5, Limerick saint; 6, Moves on water only; 8, — a dub-dub; 9, — to live; 11, Put together; 14, Santy's horse; 16, X; 18, Size; 19, Not quite gone; 20, Ditch in Holland.

**Down:** 1, Young fox; 2, A fish might — ; 3, Moves on land only; 4, Tunnel railroad; 7, What you are growing; 10, Middle of game; 11, First man; 12, Action; 13, This big fellow tells the time; 15, Beam; 16, You have ten; 17, Fish trap.



**BOOK PRIZE FOR THE WINNER**



NAME .....

ADDRESS .....

.....

.....

Entries to Auntie Brigid before 15/2/1966.



# Results Autumn Painting Comp.

- JUNIORS:**
1. Joan O'Dwyer, Ballybeg, Kilfinane.
  2. Maire Ni Airne, 91 Ballykeeffe Estate, Limerick.
  3. Anne Kelly, 19 Shanaboolcy Road, Ballynanty Beg.
  4. Richard Mooney, St. Anne's School, Rathkeale.
  5. Michael Daly, St. John's Convent School, Limerick.
  6. Mary Nix, Ballycannon, Meelick, Co. Clare.

- SENIORS:**
1. Gerard Shanahan, 1 Rutland Villas, S.C.R., Limerick.
  2. Jacinta Gleeson, The Beeches, Ashbourne Avenue, Limerick.
  3. Una Lynch, 45 Sycamore Avenue, Rathbane.
  4. Christine Beville, 73 High Road, Thomondgate, Limerick.
  5. Vincent Roantree, 11 Revington Circle, N.C.R., Limerick.
  6. Helen O'Connor, Ballinvira, Croagh, Co. Limerick.

**Lucky Dip Prizewinners:** Barbara Smyth, 3 Ryan's Cottages, Rosbrien, Limerick; Oliver Houlihan, Rathcahill East, Newcastle West.

**School Prizes:** 1, Scoil Mhainchin, Limerick; 2, St. John's Boys, Limerick; 3, St. Anne's, Rathkeale; 4, St. Paul's, Kilfinane.

## AT THE CRIB

*If I were a shepherd, I'd bring a  
wee lamb,  
If I were a king, I'd bring gold,  
If I were an angel, I'd bring two  
bright stars  
And give to Your wee hands to  
hold.*

*If I had a sweet voice, I'd sing  
you a song,  
If I had a garden, I'd grow  
The loveliest flowers, and bring  
them along;  
But I haven't a present — and so*

*I'm just calling in, Baby Jesus,  
to say  
Though an angel or king I can't  
be,  
I bring You my love and my  
"Thank You" today,  
Please take them — because I'm  
just ME.*



The O'Keeffe family, Ballynanty: Paddy, Geraldine, Betty, Eileen, Noreen, Linda, Denis and Baby O'Keeffe with Mammy. Daddy is in Cyprus.



# Your Christmas Painting Competition



- |            |     |     |     |     |     |                  |
|------------|-----|-----|-----|-----|-----|------------------|
| 1. Seniors | ... | ... | ... | ... | ... | Four Book Prizes |
| 2. Juniors | ... | ... | ... | ... | ... | Four Book Prizes |

## RULES

1. Paint the picture.
2. Fill in the coupon.
3. Cut out the whole page and send it in an envelope, addressed to:—

NAME .....

ADDRESS .....

Age.....

Signed .....  
(Parent, Teacher)

OUR CATHOLIC LIFE,  
PAINTING COMPETITION,  
ST. JOHN'S CATHEDRAL,  
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