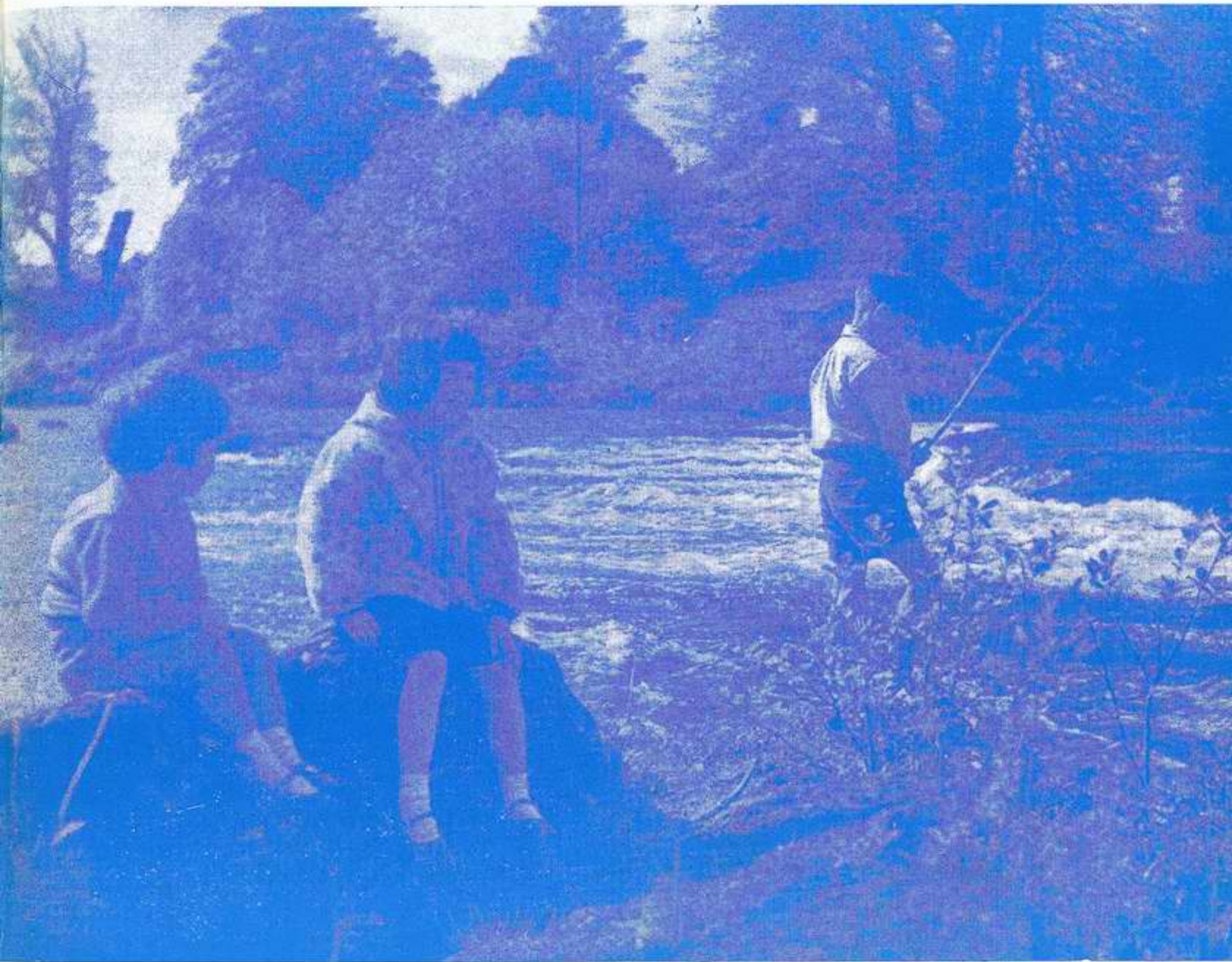


Our Catholic Life



SUMMER, 1966

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Our Catholic Life

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

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SUMMER - - - - 1966

EDITORIAL

WE WOULD RECOMMEND to all our readers a short article in this number entitled "The Living Local Church." It contains the kernel of the renewal of the Church which has been set in motion by the Vatican Council.

By now we are familiar with the reshaping of our Sunday Mass — a reshaping which will be further developed as time goes on. We are getting used to the idea of praying together, of listening together to the reading of the Word of God, of raising our voices in song together, of sharing together in the Eucharistic Sacrifice and taking part together in the Eucharistic Meal.

This participation, when we assemble together every Sunday, is developing among us a feeling of community — a feeling that we, the People of God, make up one Body, the Body of Christ.

Already, this feeling of union with our brothers and sisters in Christ is generating among us the desire and the willpower to translate our feelings into practical action for our fellow men and women, especially for those who most need our help. We want to walk in the footsteps of the Master who, as the Gospel says, went about doing good. In recent times, many people in our diocese have renounced selfish pursuits and are devoting themselves to various works for the community. Soon our Bishop will give a further lead which will provide the opportunity for many more of our people to play their part in work for the poor, the old, the sick, the worried and frustrated — for all those whom Jesus loved in a special way.

The noblest ideal then is being set before us — the ideal that, moved by our live and warm participation in our Sunday liturgy, we should go forth to create in our diocese a society which will cause a person without the faith coming among us to say, as the pagans did of the first followers of Christ, "See these Christians, how they love one another."



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All Communications and Letters to be addressed to:
The Editor, "OUR CATHOLIC LIFE," St. John's Presbytery, Limerick.

Single Copies, 6d. each.

Annual Subscription: 3/- post free

Nihil Obstat:
Jacobus Cowper, S.T.D.,
Censor Deputatus.

Imprimatur:
✠ HENRICUS,
Episc. Limericensis,

11/6/1966.

ACKNOWLEDGMENTS.

For permission to reproduce certain pictures in this issue we are indebted to the courtesy of the Limerick Leader, Ltd.

Printed by the Limerick Leader, Ltd.
54 O'Connell Street, Limerick.

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Protestant Churches and Groups in the Diocese of Limerick

by FR. SEAN O'RIORDAN, C.Ss.R.

In the last number of OUR CATHOLIC LIFE I wrote about Catholic - Protestant relations in general, as the Church sees them today — her attitude being expressed in the Council's Decree on Ecumenism. But "Protestants" is a very wide term. There are many kinds of Protestants — many different Protestant Churches and groups in various countries. Directly or indirectly they all spring from the Reformation movement which broke up the unity of Western Christianity in the 16th century. They all have a good deal in common, so that there is a sense in which "Protestantism" forms a particular and recognisable kind of Christianity, as I stressed in my last article. Still it would be a big mistake to take all Protestants to be Protestants in the same way as all Catholics are Catholics — to suppose that they all belong to "the Protestant Church" in the same way as we all belong to the Catholic Church. There isn't any such thing as a "Protestant Church" in that sense. What we do have is a large variety of Churches and minor religious bodies coming under the general heading of "Protestant."

PROTESTANTS IN THE DIOCESE OF LIMERICK

For practical purposes we will confine ourselves here to the Protestant Churches and groups that exist in the Catholic diocese of Limerick. This means skipping the Lutherans, for example. There are some individual Lutherans of German birth in Limerick, but no Lutheran community. There is, however, an organised Lutheran community in Dublin — a branch of the most numerous of all the Protestant Churches. They trace their religious descent directly from Martin Luther himself, the first and most famous of all the 16th century Protestant Reformers.

Taken all together, Protestants in the diocese of Limerick amount to only a small proportion of the population. Socially, they are nearly all middle-class people — business or professional people or well-to-do farmers. There are few really poor Protestants and only a remnant survives of the once-powerful Protestant land-owning class, who were exclusively Church of Ireland. It was

from this class that the most distinguished of Limerick converts to the Catholic Church came in the last century, the poet Aubrey de Vere of Curragh Chase.

The Church of Ireland is still *the* Protestant Church in Limerick. Its central place of worship, St. Mary's Cathedral — taken over from the pre-Reformation Catholic Church but (it should be remembered) ever since supported and kept in repair by the Church that uses it today — is a historic and beautiful building. Doctrinally the Church of Ireland, which forms part of the Anglican communion of Protestant Churches and so is a sister-Church to the Church of England, has more in common with us than any other of the Protestant Churches. It rejects the authority of the Holy See, of course, but preserves an episcopal form of Church government. Belief in the central Christian doctrines — the Trinity, the Incarnation, the Redemption of all mankind by Christ — is steady among practising members of the Church of Ireland. The Bible teaches these doctrines, the Church preaches them: that is their faith.

Baptism, Ordination and Holy Communion (understood as a memorial of the Last Supper) are the sacraments of Irish Anglicanism. Confirmation is an important religious event in the life of the Church of Ireland boy or girl, and careful preparation for it is made: but it is not regarded as a sacrament. Marriage, too, is a sacred and solemn event but not a sacrament. The practice of personal confession of sins and of anointing the sick is exceptional in the Church of Ireland: it is confined to groups, mainly in Dublin and Belfast, that follow the "Anglo-Catholic" movement in the Church of England.

The deep and strong spiritual life of convinced and practising Irish Anglicans is something we should all respect. It is something we can understand too, for it preserves a great deal of the Catholic heritage that Anglicanism took over from the Catholic Church of the Middle Ages. In fact, Anglicanism has preserved some ancient Catholic practices that we have allowed to die out — the Harvest Festival, for instance, a service of thanksgiving to God for the harvest of the year.

And I wish all our Catholic boys and girls took their Confirmation as seriously as, in my experience of them, Church of Ireland boys and girls do theirs.

PRESBYTERIANS, METHODISTS AND BAPTISTS

Day by day Limerick City Catholics pass the places of worship of the small communities of Presbyterians, Methodists and Baptists who live in Limerick. Irish Presbyterianism derives its origin from Scottish Presbyterianism and ultimately from Calvin, the 16th century Reformer of Geneva. Methodism was preached here by its founder, John Wesley, in the 18th century. The Baptists' history goes back to the Anabaptists of the 16th century. Beginning in Switzerland, they were regarded as the extremists of the Reformation movement.

Baptists are still the only major Protestant body to insist on reserving baptism for adults: it is the distinctive feature of their understanding of the Gospel. The baptised Baptist regards himself as committed to a life of entire dedication to Christ: no half-measures for him. Methodism stresses above all the necessity of warm and heartfelt religion, going out to others generously in "social holiness." The spirit of Methodism can best be seen in Methodist family life which is close-knit, affectionate and founded on family prayer and family reading of the Bible. The special quality of Presbyterianism is its strong sense of the majesty of Almighty God. The Presbyterian is expected to bear himself reverently before God at all times and in all places. There is no need to say that these are all precious elements of the Gospel, which Catholics should honour in their Presbyterian, Methodist and Baptist fellow-Christians.

The forms of Church government in these Christian bodies are strongly democratic. They reject not only government by the Pope, as do Anglicans, but government by bishops, which Anglicans retain. The Christian community is a self-governing one, in their way of seeing it.

THE PALATINES

County Limerick had at one time a Protestant group different from all others in Ireland — the Palatines. They originated, as their name indicates, from the German Palatinate. The Catholic King of France, Louis XIV, ravaged it in the 17th century and Protestant refugees from there were given land in Limerick. They had several curious customs, all brought from their German home-

land. The Palatine surnames (Switzer, etc.) survive, now often borne by Catholics, and *The Palatine's Daughter* is a well-known Irish song but the group no longer exists as a distinct community.

OTHER PROTESTANT GROUPS

"Gospel Halls" preach the salvation of individuals through faith in Christ apart from particular membership of any kind. There is one in Limerick. Quakers, of whom there is a small number in Limerick, look to the inspiration of the Holy Ghost as the only rule of Christian faith and living. Their record of charitable service in Ireland, particularly during the Famine, has been outstanding. From time to time other minor Protestant groups, like the Salvation Army — deservedly honoured for their care of down-and-outs — have contributed to the Protestant religious life of Limerick: but their influence has not been enduring.

.

Respect for all that is true and good in the different forms of Protestantism should be fundamental in our approach to Catholic-Protestant relations. Respect presupposes understanding, and understanding in turn leads on to the development of an atmosphere in which the grace of God can work in us all for the eventual bringing about of the reunion of Christians. Such is the practical lesson of the Vatican Council we have been considering in these articles in OUR CATHOLIC LIFE.

Our Cover

We wish to thank Mr. Eamonn O'Connor of Glenview Gardens, Farranshone, Limerick, for our Cover Photograph, which shows Eamonn's children, Deirdre (3), Maria (6) and Eugene (7) enjoying the sunshine beside the Falls of Doonass, near Castleconnell.

Helping my Child with his Catechism

by REV. T. O'DONNELL

(Diocesan Inspector of Schools)

AS THE DAY comes to a close, many a good parent says to the children: "Did you learn your catechism for tomorrow?" Yes, our children learn their catechism. Teachers take great pains to teach them about God and encourage them to learn the answers by heart. Many children, sometimes involved in busy happenings at home, e.g., television, still manage to work at the day's lesson and commit to memory an answer or two. Parents see them and often feel that they should help. However, on second thoughts, the conclusion is reached that this is best left to the teachers, with the plea that they know more about these matters and are good at it.

Parents are very anxious to forward their children by giving them a good Christian education. There is a danger that 'education' may sometimes be stressed far more than 'Christian education.' Yet the faith, inculcated through the attitude of parents, is the child's most priceless possession. It may strike us as strange that God has placed



My Mammy helps me to pray.



Doing as Jesus told us.

the temporal welfare and even the eternal destiny of children not in His own hands but in those of others. For better or worse this is so and the responsibility is a grave one. Of all concerned parents have the greatest formative influence on their children and the greatest obligation towards them. Nobody can really take their place. It is unfair to ask any teacher to do so. Our most lasting impressions are still formed on our mother's knee. The example and encouragement of Christian parents has been the proved cradle of Christian education a thousand years before catechisms were invented. In fact the principal agency of religious instruction in early Christian times was the Christian environment, of family life, the Church and Christian orientated society. The parents were the prime educators and the school acted for them the task of formal instruction. The religious training given in schools was meant to fix and deepen the instruction that the child had already received at home, at Mass and in the parish community. Whatever the excellence of a particular

school it cannot be maintained that formal instruction in itself is sufficient to cultivate Christian attitudes and a real living faith.

All this demands of parents a special interest. Children no longer live in the cushioned and Christian atmosphere of other days. Teenagers today are often bombarded by criticisms of Christian ideals formerly held most sacred. After leaving school, new surroundings and new friends introduce many impressions and ideas that tend to weaken rather than support their Christian way of life. This is particularly so if they emigrate, and many do. From the very beginning then, parental help in fostering a living faith especially relative to what is taught at school is vital.

For example, how easy it is for a child to



God, Our Father, gives us food.

appreciate his baptism if he is brought to the church, shown where he was baptised, and after a brief explanation from Mammy kneels and thanks God that he is His child. Could not a boy of eight almost feel the goodness of God, if this was expressed for him, e.g., before meals or on seeing the ocean for the first time. Then the catechism answer 'God is our Father in heaven, the creator and lord of all things' would mean so much more. How often have we seen children impressed when brought by their parents to visit the crib or the Blessed Sacrament, much more so than with the answer, "The Incarnation means etc!" Would not a schoolgirl, armed with a comic or an apple and sent to visit a sick school companion even grow to like what she learns at school as 'a corporal work of mercy.' Recently I asked



Visiting Jesus with Daddy.

a little boy, who recited his prayers very well, if he remembered to say them morning and night. The answer speaks for itself: "I always say them when Mammy helps me."

Suffice it so say that children need their parents' encouragement not only to learn off their catechism answers, but to experience, to be convinced of and indeed to live the religious instruction imparted at school.



Where we first got the new life.

The Future of Limerick

by VICTOR CURTIN, M.A.

(of *An Foras Forbarta*)

In December, 1964, the Minister for Local Government appointed Dr. Nathaniel Lichfield of the firm of Nathaniel Lichfield and Associates, Planning and Economic Consultants, to prepare a Report and Advisory Outline Plan for the Limerick Region. An Interim Report on the Limerick City-South Clare-Shannon Airport area was published last July and will be followed by a full report in due course.

After a long period of stagnation, the Republic of Ireland has emerged in recent years as one of the fastest growing economies in Western Europe. Emigration, which at one point during the 1950s seemed to threaten the very roots of Irish society, has now fallen well below the rate of natural increase so that the population of the country as a whole is at last beginning to rise again. Further economic growth is expected between now and 1970 — the period covered by the national economic plan — with the result that attention is being focussed on the planning implications of the large social, economic and physical changes envisaged.

REGIONAL PLANNING

At the national level, economic programming has been an important and accepted feature of the Irish economy since 1958. Then, in 1963, the Local Government (Planning and Development) Act imposed the obligation on local planning authorities to prepare statutory development plans for the areas under their control. Provision was also made whereby the Minister for Local Government can secure the modification of these plans in any way he wishes, including their co-ordination on a regional basis. It was later stated that regional planning studies would shortly be undertaken which would have the additional purpose of identifying and developing centres 'which hold

promise of becoming points of economic growth.'

Action has since begun under a number of these headings and to date the Minister has appointed two consultants to report on the special planning problems which arise in the Dublin and Limerick regions — two of the nine regions into which the country has been divided for planning purposes.

THE LIMERICK REGION

As defined for planning purposes, the Limerick Region comprises the administrative areas of Limerick City and the Counties of Limerick, Clare and Tipperary (North Riding). On 15th December, 1965, Dr. Nathaniel Lichfield, a leading British Planning Consultant, was appointed by the Minister for Local Government to prepare a Report and Advisory Outline Plan for the Limerick Region. He was also asked to prepare an Interim Report on the 'economic, social and technical problems of the planning of the district comprised in the Limerick City/South Clare/Shannon Industrial Estate complex.' This Interim Report has since been published and its contents and major recommendations constitute the remaining sections of this article.

INTERIM REPORT

The Limerick-Shannon-Ennis district is unique in Ireland in so far as it contains three potential growth points within the confines of a narrow 22-mile zone. These are (a) Shannon Airport with its growing industrial and residential estates, (b) the regional capital of Limerick (population 52,000) and (c) the developing industrial and administrative centre of Ennis (population 9,000). It is the relation between these three complementary, and to a certain extent competitive centres, that contains the key to the future planning of the entire Region.

POPULATION AND EMPLOYMENT

Between 1946 and 1961 the population of the district remained static at around 90,000 persons,

but since 1961 there is evidence that it has increased slightly. A continuation of this trend would have dramatic effects on the whole pattern of living in Limerick, Shannon and Ennis.

The main feature of the district's economy is the heavy flow of workers from Limerick City, Limerick County and Clare to Shannon Airport and its Industrial Estate. At May 31st, 1965, there were over 3,000 persons employed on the industrial estate (1,642 males and 1,465 females). Of these, over 50% travelled daily from Limerick City and County, while a further 31% came from Ennis and other parts of Clare. The balance of 385, or 14%, lived at Shannon New Town. The economic and social implications of this travelling are of considerable importance. Most of the journeys exceed one hour and result in a serious loss of leisure and, in some cases, of sleep for the people involved. This consideration led the consultant to recommend that "government support — even to the extent of providing risk capital — should be given to the provision of a ferry or hovercraft route across the Shannon and Fergus estuaries, with appropriate shore installations, possibly at Shannon Airport, Beagh Castle and Killadysert." This would have the advantage of shortening the journey-to-work from Limerick County and West Clare, and it would also open up new areas of labour supply to firms located at Shannon.

The question of labour supply was examined as fully as possible in the Interim Report and despite the approximate nature of the calculations sufficient information was available to reach the following clear conclusion, *viz*:

"If Shannon is to increase its growth at the projected rate and industrial, commercial and service employment are to expand at Limerick and at Ennis, labour from agriculture must be available at the scale envisaged in the Second Programme and there must be greatly reduced nett loss by migration. In fact, as far as County Clare is concerned, there must be nett immigration."

The Report went on to explain briefly how this nett gain by immigration might be achieved — rapid expansion of industry and living accommodation — and concluded by recommending that "no obstacle should be placed in the way of the Shannon Free Airport Development Company Ltd. in its efforts to expand employment on its industrial estate." To facilitate journey-to-work from areas of labour surplus, however, it was also recommended that an industrial estate of about 50 acres (employing up to 2,500 workers) should be provided for Limerick City and one of 20 acres

for Ennis. Owing to the possible scarcity of labour, it was suggested that in the short term "no industrial estates should be allowed to start in the district outside these three points."

HOUSING

If, as is likely, the population of Limerick City is to increase by about 12,000 persons between now and 1980, there will be a need to expand greatly the present house building programme to cater for the needs of young married persons and also to rehouse people from unfit houses and to relieve overcrowding. The Interim Report placed special emphasis on this factor and suggested that Limerick Corporation should provide in its development plan for the building of about 200 houses per annum, just to meet the needs of population increase alone. It also recommended that the residential area at Shannon Airport should be built up to 6,000 population as a first step, with appropriate provision of community facilities

THE FINAL REPORT

Finally, a word must be said about the specific role of the Interim Report. It was the product of the first three months of a 15-month study which began on February 1st, 1965, and which has just ended. The Final Report and Advisory Outline Plan for the Limerick Region has now been submitted to the Minister for Local Government. Speaking at the annual dinner of the Limerick Junior Chamber of Commerce on March 9th last, Dr. Lichfield explained that the Interim Report related only to the heart of the Region, *i.e.*, the district bounded by Limerick, Ennis and Shannon. "It was here," he went on, "that the most urgent planning problems of the Region were known to exist and it was here, accordingly, that the Minister had asked for immediate guidance on the nature of those problems." The recommendations of the Interim Report, therefore, "should be recognised for their short term and immediate objectives." The Final Report on the other hand will refer to the whole region and will contain a much more detailed assessment of the planning problems and possibilities of the Limerick Region. It will be concerned with the economic growth prospects of rural as well as urban areas, and will relate to a much longer period (1965-85) than the Interim Report.

The Final Report and Advisory Outline Plan has, as was mentioned earlier, just now been submitted to the Minister for Local Government. It will be for him to decide what public announcements about its contents shall be made, and until then people living in the Region must wait.

COGAR I LEÍT

MÁIRTÍN Ó CORRBUI

Le roinnt blianta anuas tá fás mór tagtha ar líon na n-oilithreachtaí ón tír seo go dtí áiteanna naofa i gcéin. Beagán níos mó de mhaoín an tsaoil a bheith ag daoine, agus áiseanna maithe taistil a bheith anois ann, sin iad, déarfainn, an dá chúis is mó leis an bhfás sin. Ach ní inné ná inniu a thosaigh Gaeil ar aistir dá leithéidí a dhéanamh, agus ba mhinicí pócaí folamha acu ná a mhalairt an uair úd, gan trácht ar chórais iompair ghalánta a bheith acu.

SA RÓIMH

Duine ar bith a bhíonn ar oilithreacht sa Róimh ní féidir leis gan suim a chur sna foirgnimh mhóra go bhfuil an oiread sin marmair iontaí. Tá marmar le feiceáil i ngach áit sa chathair sin ar ndóigh — fothracha, dealbha, eaglaisí, óstáin agus fiú tithe cónaithe — agus is é an scéal céanna é nach mór i gcathracha móra eile na hIodáile. Flúirse an marmair sa tír is cúis leis sin. In áiteanna tá sé faoin gcré faoi mar atá an aolchloch againne, agus d'fheicfeá go leor leoraithe ar na bóithre agus na bloic mhóra bhána á dtabhairt ó na coiréil acu. Tráth bhí impireacht na Róimhe i mbuaic a réime ba thráth é sin ina raibh na tógálaithe agus na dealbhóirí ag obair go dian, ach nuair a tháinig an drochlá agus creachadh an Róimh féin milleadh cuid mhór dá saothar.

Nuair a tosaíodh ar ball ar Eaglaisí móra a thógáil agus pálás a mhaisiú, ba mhinic a ransaíodh na fothracha i ngeall ar an marmar a bhí iontu, agus ba mhinic leis a leagadh seanfhoirgneamh páganta ar an gcúis chéanna. Fiú sa lá atá inniu ann bíonn roinnt oibre den chineál sin ar siúl agus uaireanta nochtar rudaí nach mbíonn na tochtóirí ag dréim leo.

TUAMA CAILÍN

Ní rófhada, mar shampla, ó thángthas ar chorp seargtha cailín a cuireadh ocht gcéad déag de bhlianta ó shin, agus bhí an oiread sin cainte ina thaobh gur tugadh chun cuimhne a leithéid eile a tharla san Via Appia i 1845. Dream fear a bhí ag tochailt sa talamh ag iarraidh fothracha marmair a aimsiú, tháinig siad ar bhloc mór de, agus

arna thógáil dóibh chonaic siad tuama thíos faoi.

Briseadh isteach sa tuama agus ansiúd os a gcomhair bhí cónra de marmar bán. D'oscail siad é agus istigh ann bhí corp cailín, ina luí béal faoi, agus gan ach tiús dhá orlach grísce á chlúdach. Glanadh an ghrisc dá haghaidh agus nochtadh ceannaithe áille a bhí chomh slán sin go gceapfaí nach raibh sí ach tar éis bás a fháil. Folt fada dubh a bhí uirthi, é cóirithe go néata agus snúda síoda anuas air. Bhí an tsrón agus na cluasa beag, dea-chumtha, agus bhí fabhraí fada ar na súile. Ní raibh na beola dearga dúnta go hiomlán agus bhí fiacla beaga geala le feiceáil eatarthu. Bhí na gruanna, an smig, an scornach agus an muineál chomh bog mín agus a bhí sular cailleadh í. Ní raibh righneas sna hailt agus bhí na hingne faoi mar a bhí riamh ar na méara slime.

CÉRBH Í?

Ba léir ón gcorp féin agus ón tuama ina raibh sé go mba dhaoine saibhre iad muintir an chailín. Ach cérbh í? Ba shin ceist nárbh fhéidir a fhreagairt. Má bhí leacht os cionn an tuama uair bhí sé sciobtha chun siúil, agus ní raibh rud ar bith chun eolas a thabhairt ar ainm an chailín nó orthu siúd dar díobh í.

Tugadh an corp go dtí an Palazza dei Conservatori agus tháinig oiread sin daoine á fhéachaint go ndúirt scríobhnóir de chuid na linne sin: “Ba dhóigh leat go raibh logha le fáil as bheith ag breathnú uirthi.”

Ba ghearr go rabhthas ag cur leis na scéalta faoin gcailín álainn. Dúradh, mar shampla, go raibh lampa ar lasadh sa chónra nuair a osclaíodh é! Ar an dara lá ar a raibh an corp ar taispeánt thug breis agus fiche míle duine cuairt ar an Palazza agus samhlaíodh don Phápa, Innocent VIII, gur mhithid dó rud éigin a dhéanamh. Dhein leis. An oíche sin tógadh an corp ón bpálás agus cuireadh arís é faoi rún in áit éigin lasmuigh den Porta Pinciana.

Bíodh is go ndearna péintéirí na Róimhe portraidí den chailín fad a bhí sí le feiceáil níl ach ceann díobh anois ann — ceann a cuireadh chuig Lorenzo Mór i gcathair Firenze mar aon le cuntas iomlán ar an gcuma inar thángthas uirthi agus ar gach a bhí ar eolas ina taobh.

IS IRISH COMING BACK ?

by MÁIRTÍN Ó CORRBUÍ

AN OPTIMIST, it is said, will blithely proclaim that a glass is half-full, whereas a pessimist can only see that it is half-empty. Applying this gauge to the position of the Irish language, it must be admitted that the measure is at a low level, but whether there is a genuine basis for the pessimistic outlook prevailing in certain quarters is another question. After all we have been listening to the prophets of woe for a very long time — everything we do is wrong, all our efforts are misguided, the wolf is howling at the door — but yet, thank God, we manage to keep going. So when somebody declares pontifically that the revival movement is making no headway, that the enthusiasts are beating their heads against a wall of indifference, that a lot of valuable energy is being dissipated — there is no need to be too despondent.

THE GAELTACHT

Over thirty years ago a distinguished native speaker from Corca Dhuibhne told me that another decade would see the end of that area as a Gaeltacht. Well, the decade has come and gone, and a couple of more with it, and time has belied the prophecy. In fact, not so very long ago, Micheál Mac Cárthaigh, as President of Conradh na Gaeilge, revisited Corca Dhuibhne after an absence of fifteen years, and was delighted to report that, far from having slowly died in the interval, the language was strong and vigorous, and was still a potent source from which the English-speaking areas could draw. And a certain Teachta Dála when electioneering in districts which could hardly even be termed Breac-Ghaeltacht, found that where Irish had been almost completely lost it was coming slowly into the homes again through the work of the schools.

The same is true of other Gaeltacht areas. They have their problems — mainly economic — and the resultant emigration is weakening them. But they are far from death's door, as will be obvious to anyone who takes the trouble to examine the position with an open mind.

THE REST OF THE COUNTRY

But, the pessimist will ask, what of the work being done elsewhere? Is it bearing fruit? Is the language gaining ground? The answer to these questions is a definite "yes," and only those who are blinded by prejudice or ignorance will deny it. During the winter, for instance, an



Máirtín Ó Corrbuí, who for many years has regularly contributed the Irish page to "Our Catholic Life."

Oiche Gaelach was held monthly in a Limerick hotel, and was patronised by up to 150 people each night — people drawn from all walks of life. Irish was the only language spoken on these occasions, and even the hotel staff showed that they too could carry out their business without having recourse to English. Is not this progress? Could such functions be held and be as well attended a generation ago? So strong, in fact, is the language in the city, and so numerous are those who speak it, that if one wishes one can transact all one's business in Irish — in shops, post office, library, laundry — with solicitor, auctioneer, or bank official — provided one knows which firms to patronise and is interested enough to seek them out.

Take another pointer: the Final of the Public Speaking Competition organised by Muintir na Tíre for those under twenty-one was held recently. The winning team — Cill Churnáin — spoke in Irish — and there were no bonus marks to help them to victory. They won on merit alone and more power to them, and there were Irish speakers on some of the losing teams also.

CHANGES IN THE LANGUAGE

What about the changes in spelling, grammar and type? Are not these causing confusion and

making the learner's work more difficult still?

Quite the contrary. It is twenty years since the spelling was simplified and standardised, and only very insignificant changes have been made since then. Of course there are still some diehards who refuse to recognise any developments along these lines, and some public bodies — like Telefís Éireann — who are still ignorant of them.

Grammar too has been standardised, and, for many good reasons, the Roman type — the type used throughout practically the whole world — has been introduced. And why not! Even the Church could shake off the dust of centuries without changing its fundamentals, and a living language is always changing. With us, dealing with a language proscribed and persecuted for centuries — the changes have had to be rapid, and the results may be a little upsetting to some for a while. But these changes — the sloughing of old forms — are clear proof, if proof were needed, of the vitality of the language and its wise adjustment to twentieth century needs.

GOOD OMENS

Other good omens: the 25,000 wearers of An Fainne Nua; the good work being done by C.I.E.; the Gaelic Cabarets so much appreciated by tourists; the increasing number of people using the proper Irish form of their names; the demand that an Irish version of all official forms be available to those who seek them — these and many other “straws” show how the Gaelic wind is blowing.

IRISH IN THE CHURCH

Finally, we come to the use of the Irish language in the Church. This, to me at any rate, is the most important advance in a very long time — whatever the Reverend Editor of the *Redemptorist Record* may think or write. Canon Law (Maynooth Statutes) instructs priests (a) To instruct, preach and catechise in Irish where this is the language of the home; (b) To promote the use of the language by every prudent means; (c) To say the ordinary prayers more frequently in Irish in view of the increased acquaintance with them in that language among the people.

One could hardly say that these instructions were being carried out in the letter and in the spirit by using Irish in any less degree than at present.

But of course in spite of all evidence of progress, Irish will remain a “dead” language to those who never speak it, never listen to it, never visit the Gaeltacht, never read an Irish book, paper, or magazine — who wilfully avoid its life — in a word “dead” to those who wish it dead.

Annual Pilgrimage

— TO —

KNOCK

SUN., 17th JULY, 1966

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LOOK!

IS THERE ANY SIGN OF LIFE AT ALL?

by REV. FRANK MORIARTY

GET UP, lazy bones, on your day of rest, make your way through the dripping rain, plank your self in your pew-place or pillar position. Half the parish is here, like last Sunday, the Sunday before and back through a memoir of Sundays, Palm, Trinity, All-Ireland, before, in and after-Sundays. The same faces, the same smell of drying tweeds. Feel a knee on a cap, pick out one black shawl in a jigsaw of head-scarfs, the rattle of rosaries. And this is the Catholic Church of God? 'Tis, faith.

PILGRIMS REST!

The Mass house is God's house. Needs a coat of paint. Couldn't they shift the cobwebs from the face of Christ. Start the Mass and let's get it over with. While the priest does his secret rites, handwaving, bowing and kissing, there's time to sit, perchance to dream, dreaming the humdrum hour away. Why on earth are we here at all? We are the Church. They said in their pub pontifications that the Church, that's us, is against bad books, a bulwark against Communism, and controller of schools. School? He kept us in every evening, the master did, for an hour extra. Four weeks of concentrated catechism because the Bishop was coming to examine us. We learned the religious lesson and loaded the lumber into our brain box. "That time is past and all its aching joys are now no more . . ." But I believe, therefore I am — here at Mass.

WHAT HAPPENS NEXT?

Let us pray. Us! Who's us? All these people from the parish, all who passed through this chapel door, and those who didn't come because they're sick, or lazy, or lax, or what. And the priest too. No . . . No . . . All together, let us pray. Not your prayer, repeating like a circular decimal, and his lonely prayer, and her vouchsafes, beseeches and grants, and a deafening babel of give-mes and forgive-mes, and the priest's Latin prayer that only God understands. Let us pray, and that includes you who wait till Mass is over

to get down to proper prayer. Have we each a heart unselfish enough, great enough, generous enough, loving enough to join together to pray? *We.* We ask you, God. There's comfort in numbers. We need each other. And then each one is strong with the strength of all, each one is pitied by the pity of all, each one is loved by the love of all and each one is saved by the vessel of all, the vessel which is Christ.

THERE'S ONLY ONE WORD FOR IT ALL

"The continuation of the Holy Gospel according to John." Wake up and stand up will you. Ah, 'tis great to stretch the legs. Listen to the Word. Look at them all reading it privately in their gilt-edged picture-fattened keys of heaven. "Listen will ye, because God is here in this Word. He is *talking* to us. Will ye, for His sake, listen! Shut that book, no looking round, no coughing, or ye'll miss what yeer Father is telling ye." "We heard it all before." "Have ye no respect?" "Reverence, that's what ye need. Reverence is to be alert to the freshness deep down in things, to be so aware and awake that familiar things become strange. To see His blood upon the rose and in the stars the glory of His eyes is to be reverent. To listen, to hear, to think about, to be involved, to be interested in God's Word to you is reverence for God. How can ye know what yeer doing at Mass if ye don't listen." He is present in His Word since it is Himself who does the talking when the Holy Scriptures are read in Church. The proclamation is an event in which God is more than a signatory. He is active in it.

CONCRETE TERMS

Whist! The priest is going to preach. "Behold this day I bring you tidings of great joy." He has news for you. It is good? Listen. What is he talking about? Fraternal charity, contrition, Mystical Body, hierarchical society, beatific vision, sanctifying grace — abstractions working away from reality. Jesus didn't talk like that. He wormed His way back into the heart of reality

with words that crackled. His talk was full of "hens gathering her chickens," "a stone the builders threw out," "the eye of a needle," "weeds growing up," "nets in the sea," "a vine and branches," and "an axe to the root of the tree." He said: "I am the door, the good shepherd, thirsty."

SIGNS OF THE TIMES

Father, use sign language, Give us a sign. Not like the priest talking to the deaf on the TV. I don't know what he's doing, nor understand his hand signals. Give us a sign. A sign sure and piercing to jolt my mind to awareness and knowing; a sign to move my heart to feeling and bleeding; like I know the wordless hate of the man who spat in my face, like I feel the unspoken love of a child when she gives me a big fond hug. I don't want words only but a thing as real as the smile from the consumptive man who tossed me the ten-year-old ball of his sins to throw away for him.

ACT BEFORE YOU THINK

Look around you and see the signs. There is our Book, with but one Word in it for all of us — the only Word that God ever said, that "became flesh and dwelt amongst us." That is our table and there is our Eucharistic bread-box. Let us lift up the bread with one priestly pair of hands to God, our Father. This flat disc of bread is a small piece of our world, a token part of the earth we work with, live on, and are made of. Let us give it up to the Almighty. And Jesus took the bread and said: "This is my body." Flesh is the pivot of salvation. It is flesh which attaches our souls to God. And Jesus said: "Take it and eat it." The lover said: "You look good enough to eat." "Do this for a remembrance of me." Take the Bread; break it — that won't break Christ, "the living Bread that came down from heaven." Eat it. Say: this is now my body, my blood, my soul, my share of His Divinity. Because I am having His Sacred Supper and so are you. It builds us up. It nourishes us, makes us one. Can't you feel it. Do this and God the Father will know us for His sons and daughters and we will hold hands as brothers and sisters. "Do this in remembrance of me," said the Lord. Do it — because without "this," because without our eating the Bread of Life, moving mountains and every human achievement isn't worth a curse. And here at Sunday Mass is the only time we can do it together. Let us pray together, let us offer together, let us dine together before we rush off to rashers and fried

bread, and let the Good News we have heard together be tangled in the pages of our Sunday paper.

TONE DEAF

So look alive. Wave your palms for a sign, carry your flaming candles, ask for ashes and a throat's blessing. Pool your prayers and let your praying together show the blood-pressure of your spiritual life. The love of God takes the shape of bread wafers and the taste of wine and the splash of water drops. These are His signs and we use them. We live, nay, Christ lives in us. We are never so human as when we speak. We are never so happy, so solemn, so serious, so worshipful as when we sing. Let us sing out with all the belt of our hearts. I can't sing for toffee and anyhow there's a trained choir to sing the Mass. Nonsense! You sing the Anthem in Croke Park and 'God of Mercy' during the mission. Sing. God doesn't always tune in to the expert polyphony of the choir or the pallid flatness of a Gelineau psalm. King David, the dancer before the Ark said: "Praise ye the Lord in his holy place." Praise Him with the sound of trumpet, praise Him with strings and organs, praise Him on high sounding cymbals. Let every spirit praise the Lord. Glory, Glory, Halleluia. Sing. We let out a breath, we vibrate with harmony. Our words leave our lips still wet with our life. Singing helps us to give God to each other. And the answer to *Ite Missa est* will be 'Encore.'

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The Living Local Church

by REV. DR. MICHAEL SADLIER

THE IMPORTANCE OF A DIOCESE AND A PARISH

The Second Vatican Council has stepped-up considerably the importance of a diocese and a parish. They are no longer to be regarded as lesser sections and sub-sections of the universal Church. The Council calls them 'local churches.' In their own locality they are the Church of Christ in all its fullness. Christ is present in them. He invites them to share as a community in his threefold work as Priest, Prophet and King.

THE MASS MUST BRING THE LOCAL CHURCH TO LIFE

Sharing as a community in the priestly work of Christ, especially the Mass, is the first and most important work of the local church. In its decree on "The Pastoral Task of Bishops" (n. 30), the Council says: "Parish priests must see to it that the celebration of the Eucharistic Sacrifice is the centre and summit of the whole life of the community." The Mass is more than the greatest prayer to God that we can say together. It is the centre of our life as a community. The brotherly spirit generated by listening, praying, singing and receiving the Lord together must overflow into our everyday life. The Mass must bring the local church to life. It must create a united determination to work with Christ, the Prophet, for the spread of the Gospel; and to work with Christ, the King, so as to transform the world into 'a kingdom of truth and justice, of love and peace.'

IN TWO WAYS

The Council's decree on 'The Ministry and the Life of Priests' (n. 6) expresses this new idea of the Mass: "No Christian community . . . is built up, unless it has its basis and centre in the celebration of the most Holy Eucharist; from this . . . all education to the spirit of community must take its origin. This celebration, if it is to be genuine and complete, should lead to various works of charity and mutual help as well as to missionary activity and to different forms of Christian witness." In other words, the Mass must bring the local church to life in two ways. First, by inspiring a desire to know the Gospel, as applied by the Council to modern life, and the

importance of spreading the Gospel and living up to it. Secondly, by awakening a community concern about doing works of charity and mutual help. Needless to say, a community, concerned about these works of love and peace, will not neglect the works of truth and justice.

AN ALL-OUT EDUCATIONAL CAMPAIGN

The all-out educational campaign required to create community spirit, and to show us how to live the Gospel in the modern world, must begin in the schools. They will need to recast their programmes and organisation in the light of the Council's "Declaration on Christian Education." They must, as this Declaration (n. 5) says, become "centres whose work and progress must be shared together by families, teachers, associations of various types that foster cultural, civic and religious life, as well as by civil society and the entire human community."

The schools will look after the young people, but what about re-educating the adults? Great efforts are needed, at parish as well as diocesan level, to get the Council's teaching across to the entire community. Seminars, lectures and discussions, family groups, tape-recordings and films, pamphlets and hand-outs, every modern method must be used. The new apostolate of the laity might well be the main theme of this educational campaign. The laity must learn or be taught how to bring their entire life, political, economic, domestic, into line with the Council's teachings.

CHALLENGE TO OUR CHARITY

Redistribution of wealth by way of a more acceptable division of income is the most urgent and delicate social problem of the moment. In distributing its wealth a Christian community should not forget the claims of those who cannot earn a proper income, the sick, the aged, the disabled, the retarded. There are also problems that money cannot solve, such as marital disharmony, individual and group irresponsibility, congenital incompetence, alcoholism, and the rest. All these are a challenge to our charity as a Christian community. They call for an enlightened spirit of voluntary service and a co-ordinated effort, so that the strong will come more effectively and in greater numbers to the help of the weak.

DIALOGUE

THE ROLE OF THE LAITY

by JAMES KELLY



DURING THE RECENT Christus Rex Congress in Limerick, I attended one of those little "dialogue" sessions that were held as an adjunct to the Congress proper. I began to think as the discussion progressed that more of this type of exchange of views would be a very good thing for us all. I had always felt that there was a lack of communication between the clergy and the laity and that this was as much the fault of the laity as the clergy, but like every good Irish Catholic I found it easier to blame the clergy than to attempt to study the problem to find out where the real trouble lay.

Obviously, for far too long, the layman has been the "poor relation" within the family of the Church, and not only that, he also felt that he was

Mr. Kelly is a graduate of University College, Cork, and is General Manager of Limerick Leader Ltd.

inferior in other ways and the clergy did not appear to do much to disabuse him of this idea. He was preached at, frowned on and did not seem to be wanted very much in the affairs of the Church. Would it not have been more in keeping with his dignity as a member of the Church to have preached to him, encouraged him and sought his advice in matters where theology impinged on the economic, social and commercial spheres?

The layman has long felt that in many matters of which he had first-hand experience he could have been of considerable help to the clergy. His help did not appear to be required and he was not encouraged to give it. Beyond manning stalls at carnivals run for parochial purposes and doing the chores, but rarely the executive work, in social and charitable organisations, his help was rarely sought. He who was foolhardy enough to offer advice was often frowned upon and he was not expected to have any worthwhile opinions on anything that really mattered. Even in cultural matters he was cowed more by a dictatorial attitude than by reasons of superior knowledge.

These, you will probably say, are only minor items and do not deserve serious consideration. But much has been made of these little things and they have given a distorted image of the clergy a currency among the laity, and many willing workers have avoided cultural associations in

which the clergy were prominent. Diplomacy in dealing with the laity was never a strong point of clerical "dialogue" with the laity and while an inbred respect for the "collar" ruled out the un-diplomatic reply, it sowed the seeds of contra-, if not anti-, clericalism.

To the ordinary man — the trade unionist, the clerk, the labourer — the "dialogue" appeared to be confined to the professions, the socially prominent and those who, by reason of their wealth, might be of use to the clergy. That may not have been so — and those of us who have been engaged in social work know that it is not — but, unfortunately for the image of the clergy, it appeared to be so.

Most of what seemed wrong was due to bad communications and a complete absence of public relations between the clergy and the general body of the laity. Many misunderstandings were due to the lack of honesty and moral courage on the part of the laity and a certain intolerance and apparent indifference on the part of the clergy. This led to a perpetual stalemate of inactivity which was unfortunate in so far as the average layman (as distinct from the crawthumper and the intellectually liberal poseur) had a fine respect and a healthy regard for his priests.

One result of this "cold war" was that the layman — holding that the priest was near perfect in his strictly religious sphere — began to separate the religious side of himself from the social, economic and cultural, with depressing results as far as Christianity is concerned. The businessman, as someone has said in another context, began to pray on his knees on Sundays and to prey on his neighbour for the rest of the week; the trade unionist paid lip service to the social teaching of the Church but talked and acted as a radical socialist. The ignorant became contra-clerical and the intelligent developed a propensity towards anti-clericalism.

The effects of all these silent inner "revolutions" are not as yet fully evident, but of late there has been a spate of "daring" attempts to belittle the half-understood clergy, and the laity could not decide on which side to take their stand. This inner conflict must be urgently calmed and the only way that this seems possible of achievement is by closer co-operation and greater understanding between the clergy and the laity.

There are many problems to overcome and

these might well be resolved by understanding and an extension of the lay/clerical dialogue and the implementation of the various decrees of the Second Vatican Council. The clergy are no doubt familiar with all of these and know what is expected of them. How many of us, the laity, have studied even the Decree on the Apostolate of the Laity? Herein lies the first problem. How can the laity prepare to take its rightful place among the People of God if it does not take the trouble to find out what is expected of it?

We hear uninformed comments on all sides about the possibility of there being "no change" as far as the Church in Ireland is concerned. The popular lay conception of what the Council did has been gleaned from secular magazines and articles that were written by people who were not competent to assess the real implications of what was decided. To counteract these false notions, what has the Church done in Ireland to date? We should be up and doing or we will soon lag behind the rest of the world in implementing the decrees of the Council.

COMMENT

IN READING James Kelly's contribution, I recalled to mind some sentences from Daniel Callahan's book, *Honesty in the Church*, in which the author says: "What the contemporary Catholic most needs is an atmosphere in the Church which enables him to bring his confusions and uncertainties into the open. He cannot, in our age, escape perplexity; at the same time, he cannot keep his

Fr. Ryan, who is a native of Cappamore, is a member of the staff of the Sociology Department of U.C.C. He is better known to our readers as a leading member of the Limerick County hurling team of a few years ago.

confusions bottled up within him." In another age, it might have been possible to assume that the perplexed Catholic was a special, rather odd person. In our day, it will be a rare Catholic who is not troubled in one way or another. And to place the questioning Catholic under suspicion, or to ask him to keep his difficulties to himself lest others become infected is, as Callahan says, "to demand of him silence when he most needs to share his difficulties, and these are the marks not of a true community but of a power structure intent on preserving itself from suffering." The world has had enough of power structures; did not Christ say: "The princes of this world lord it over people but it shall not be so with you."

Many of the laity expect a sort of licence to be their hand-out and it seems at times as if they expect the very truths that are eternal and the foundation of the Church to be set aside. The public-house moralists are no substitute for the voice of God. Yet for the average layman these half-baked ideas seem to be the total of what he believes about the Church after the Council.

One way that the laity could become quite familiar with its role in the Church is to obtain the C.T.S. booklet, *The Decree on the Apostolate of the Laity*. This may be obtained from any bookseller and would certainly put us straight on many things. Perhaps, too, it might be a good idea if a series of lectures and discussions on the role of the laity could be organised either on a diocesan or parish level. There are many anxious to learn the true facts of what the Council decided and expects from the laity. This desire should be fully exploited if we are to have a virile and co-operative laity.

May God speed us on the way to bear witness to Him with knowledge and understanding. So be it.

by REV. DR. LIAM RYAN

Mr. Kelly has given us an honest opinion of what he thinks of Lay/Clerical relations, or rather of what he thinks of the clergy. I have no doubt but that he represents a sizeable body of opinion, and that his views have been tempered somewhat by the necessity of putting them into print. I admire his courage and his convictions, and I support fully his statement that before implementing the decrees of the Council we should have a clear idea as to what the decrees contain. Perhaps, no decree occasioned so much discussion and enthusiasm as that which emphasised the new role of the laity in the Church; but there is a danger that our discussion is in excess of our deliberation, and our deliberation is in excess of our implementation. There is also a danger that it might lead to a whipped-up lay-apostolate with Catholics running around in circles looking for activity in the Church. However, we seem to be forever emphasising *dangers* in Ireland — almost every group of Catholic lay people has a chaplain whose main function seems to be that of ensuring that they don't fall into any heresies. My function is not to sit in judgment on Mr. Kelly's contribution, and therefore I resist the temptation to rush to man the defences and to retort with a clerical broadside on the many shortcomings of the laity. We live in the post-Vatican Council era, and it might not be a bad idea if instead of looking critically across the altar-rails at one another, priests and people took an honest look at what the Council had to say about themselves.

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The Second Vatican Council has been called the council of the bishops or sometimes the council of the laity. But the main theme of the Council was not the bishops or the laity but the nature of the Church itself. This self-understanding of the Church was the pivot on which all themes and all decrees turned. What is the Church? Where did it come from, where is it going? How does the Church understand itself, its offices, its members? What is its relationship to the world in which it works, to other religions, to people of no religion? What solution has it to offer to the great problems of humanity? These are the questions the Council asked and answered. In the process, it gives a fairly clear picture of the Church as a society of Pope, Bishops, Priests, and Laity all united as a pilgrim people of God. The laity are not just non-clerics with a special competence in 'worldly' matters; like the priest, their task too is to bring the Gospel and its holiness to mankind and this they do not by being organised out of the home, the shop, the street, or the factory, but by remaining in all these places and by showing what it really means to be a Christian father or mother, a Christian worker or employer, a Christian man or woman. The first task of the layman is not to do anything dramatic or special but simply to perform his ordinary job in a Christian manner. As the Council puts it: "The proper duty of the lay state is to live in the midst of the world and worldly affairs, where they are called by God to exercise their apostolate like a leaven, in the ardour of the Christian spirit." This is a manly picture of the lay vocation. The layman is not as some would have him, a sort of frightened altar-boy based in the sacristy.

The real misunderstanding of the lay vocation comes from an unreal division made between the Church and the world. According to this mistaken view, the Church is out of touch with the world, or the Church and the world are in opposition, and this barrier can be overcome only by making the laity the "bridge" between them. The task of the laity, therefore, becomes that of educating the clergy, of informing them of what's going on in the world; with his first-hand experience the layman could be of considerable help to the clergy; unfortunately, in the past the layman was not encouraged to give this assistance, but all that is changed now since the Council and we can look forward to happier days ahead. This picture of the Church is entirely inadequate, and if it were true the Church would remain a closed "clerical" society linked to the world only through a telephone system called the laity. In short, to identify the clergy with the Church, and the laity with the world, remains a mistake no matter how perfect clerical/lay relations become in the process.

The priest remains a citizen of the world and has work to do in the world; his whole ministry has meaning only because he lives in the world.

The laity are not merely a telephone link with the Church, *they are the Church*. They are important not merely because they have something of importance to contribute but because at Baptism they have received their membership cards and become part of the organisation. Consequently, they have a right not only to be consulted "in matters where theology impinged on the economic, social, and commercial spheres," but also in matters purely theological and philosophical. Christ gave to His Church the mission of preaching, teaching, and sanctifying mankind. As the Council states: "This apostolate is exercised by the Church through all its members, though in different ways. For the Christian call is, by its very nature, a call to the apostolate." What exactly is meant by the phrase *exercised in different ways*, or how exactly the laity might fulfil their role in the context of Irish society: these are questions which would take us too far afield. Perhaps future issues of OUR CATHOLIC LIFE might pursue these topics.

Finally, as Mr. Kelly rightly suggests, it is indeed time that the laity were willing and had an opportunity to fulfil their proper role in the Church. Had they done so in the past we might have made a better success of preaching the Gospel to every creature.

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#### EXTRACT FROM THE DECREE ON THE APOSTOLATE OF THE LAITY

The laity must take on the renewal of the temporal order as their own special obligation. Led by the light of the Gospel and the mind of the Church, and motivated by Christian love, let them act directly and definitively in the temporal sphere. As citizens they must co-operate with other citizens, using their own particular skills and acting on their own responsibility. Everywhere and in all things they must seek the justice characteristic of God's kingdom. The temporal order must be renewed in such a way that, without the slightest detriment to its own proper laws, it can be brought into conformity with the higher principles of the Christian life and adapted to the shifting circumstances of time, place and person. Outstanding among the works of this type of apostolate is that of Christian social action. This sacred Synod desires to see it extended now to the whole temporal sphere, including culture.

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Another View

by EDWARD DALY

SEVILLE, like Limerick, is sixty miles from the sea. There the comparison might be thought to end, but when I visited Seville a few years ago, I was reminded more than once that the similarity runs much deeper than that. I will pass lightly over my pleasure at recognising on the wall of my hotel that familiar picture of the Geraldine ruins beside the Maigue near Adare. I will not comment further on a fact, which I have lately discovered, namely that the first Rector of Seville University was a Jesuit from Wexford. What I really want to talk about is the sermon on the Mystical Body of Christ which I heard in the Cathedral of Seville.

Mr. Daly is a Limerickman, living in Dublin for the past few years. He is a Civil Servant and has a young family. When in Limerick he did much work for youth in the city. He is the joint holder of the course record of Limerick Golf Club.

I was in that city as a member of a lay apostolate team from Ireland and the organisation, which our group represented there, has consistently placed an extraordinary emphasis on the doctrine of the Mystical Body. My presence in Seville, indeed, arose from my similarity to — rather my identity with — the people of Seville in the Mystical Body of Christ, an identity which for me and for all of us is stated in the Scriptures:—

“For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but severally members one of another.”

This quotation, from St. Paul, was cited in Chapter IV of *De Ecclesia* of Vatican Council II, which deals, very movingly, with the part of the laity in the Church. To read this chapter is to realise at once that the voice of Christ has spoken to us lay people through the Council. Here are some typical extracts:—

The laity “whoever they are . . . are called upon as living members, to expend all their energy for the growth of the Church and its continuous sanctification, since this very energy is a gift of the Creator and a blessing of the Redeemer.”

All are “through their baptism and confirmation . . . commissioned to the apostolate by the Lord himself and the laity are called in a special

way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth . . . They must assist each other to lead holier lives even in their secular occupations . . . by their competence in secular disciplines, elevated from within by the grace of Christ, let them vigorously contribute their effort so that created goods may be perfected by human labour, technical skill and civil culture for the benefit of all men according to the design of the Creator and the light of His Word; the good of this world may be more equitably distributed among all men, and may in their own way be conducive to universal progress in human and Christian freedom.”

The laity “are by reason of the knowledge, competence or outstanding ability they may enjoy, permitted and sometimes even obliged to express their opinion on those things that concern the good of the Church . . .” They “should . . . promptly accept in Christian obedience the decisions of their pastors. Let them follow the example of Christ, who by His obedience even unto death opened to all men the blessed way of the liberty of the children of God.”

Two main impressions are conveyed by this chapter on the laity. The first is that of our extraordinary dignity in Christ, who has called us to the apostolate and who offers us a priestly function and a prophetic office in His Church. The second is that of the duty which lies upon each individual layman “to stand before the world as a witness to the resurrection and life of the Lord Jesus and as a symbol of the living God.”

We would like to get the views of our readers on this subject. Why not drop us a line? If your views are of general interest, we may publish them in our next number.

Our dignity in Christ being so splendid, and our responsibility so arduous, it is vital that we should not disclaim either. In Ireland perhaps a “familiar dialogue between the laity and their pastors” will encourage more and more lay people to overcome their traditional apathy and lack of initiative and become dynamic members of the Mystical Body. We still have far too many who tiptoe blindly after their clergy, murmuring “ours not to reason why.” We still have far too many who do not even do that much.



Woman's Page



THE HOUSE where I spent my childhood was situated in a river valley, near an old mill. We lived on the right bank, not half-a-mile away from where the river widened to meet the sea. The valley was wooded but the trees grew more profusely on the opposite bank. We used to look across at them — the tall trees, and beneath them, the grass growing richly green on the hill. The river flowed westward, and, as our house faced to the south, the hills at the back and at the front did not hide the sun from us, which seemed to rise at the source of the river and set at the sea. On the opposite bank, a little to the right of our house, there was a level plateau and on it, almost hidden among the trees, a house was situated. It was surrounded by high, ivy-covered walls, and, from what one could see of it, it seemed to be a lovely old house. At one time a Protestant minister had lived there, and it was always known as "The Minister's." My brother and I were forbidden to wade across the river for there were in it many very deep holes and, at times, a strong current. Nevertheless, we made an attempt many times, wading in the cool, rushing water, and once in an old wash-tub with disastrous results, for we were swept sea-ward by the swirling water, the tub leaked and we were rescued, two drenched, crestfallen mariners, having fallen out of the tub, which continued its giddy way downstream to the sea.

We were fascinated by the house and the enchanted world of the opposite bank. The trees leaned over the water, which was black in their shadow. Ferns and wild flowers grew in profusion. There were birds and rabbits and butterflies. Often a trout would jump from the deep pool under the bank. There were apple trees in the walled garden, and pears, we guessed, and plums and cherries, gooseberries, currants and, probably, strawberries. "The other side of the river" became a wonderful place to us. We

would sit for hours on our side, gazing over at it. We ached to explore it. We made up stories about it, the strange, enchanting green paradise on the opposite bank.

And, now, for the sequel. Many years ago I left our house in the river valley, but some time ago I went back on a visit. I found changes. A great number of the trees were gone. The other bank was less secret, but it still retained its old charm. Then, one day, in a room behind a shop in the little town, I saw a painting of a river valley by Michael Burke, of the College of Art, Dublin. The house in the painting, set snugly under the hill, its white walls covered with virginia creeper, looked familiar. It was our own old house beside the mill, on the bank of the dancing river! The picture had been painted from the opposite bank. Our side had been the artist's "other side of the river." Through his eyes I saw that out bank, too, was beautiful.

There is a moral in that somewhere. Can you find it?

A recipe for **Lemon Curd**. It will keep you going with sandwich filling and something for the children's bread until the jam-making season is in.

Ingredients: 2 lemons, 2 eggs, 2 ozs. butter (or margarine, but does not keep as well), 6 ozs. sugar.

Method: Wash and dry the lemons. Grate off the rind very finely with no pith. Squeeze the juice and remove the pips. Break the eggs one at a time into a cup. Melt the butter and sugar with grated lemon and juice in a saucepan. Whip up the eggs and add to the other ingredients. Heat gently and stir for about 15 minutes, or, if you like to save stirring, cook for a longer time in a double saucepan. When the mixture is thick it is cooked. Pot and tie down while still hot. These proportions make approximately 12 ozs.

—MARTHA.

MARRIED LOVE

by A MARRIED WOMAN

THIS IS the season of weddings. Everywhere happy, radiant brides are walking down aisles hand in hand with their smiling bridegrooms. Both of them are full of hope. They are confident of their future happiness together. They have just received the Sacrament of Matrimony, the sacrament of married love. They have opened the doors to a new and unfailing source of grace, which becomes available to them through every gesture and act of married love.

A NEW AND WONDERFUL RELATIONSHIP

After the wedding ceremony an entirely new relationship exists between the bridegroom and the bride. They have ceased to be individual and separate personalities. They have bound themselves closer to each other than to any other persons in the world. Christ, through the words of the priest, has told them that they must love and cherish each other 'until death.' He has told them to love each other, as He loves His bride, the Church. Married love is a holy relationship. As the couple grow in love, they grow in holiness. In shutting out the whole world from their love, they cannot shut out God. He must be loved above all things and with all one's mind and heart. They must get together on this and love Him as a couple. Their marriage is a love shared between three, between themselves and God.

REAL AND LASTING LOVE

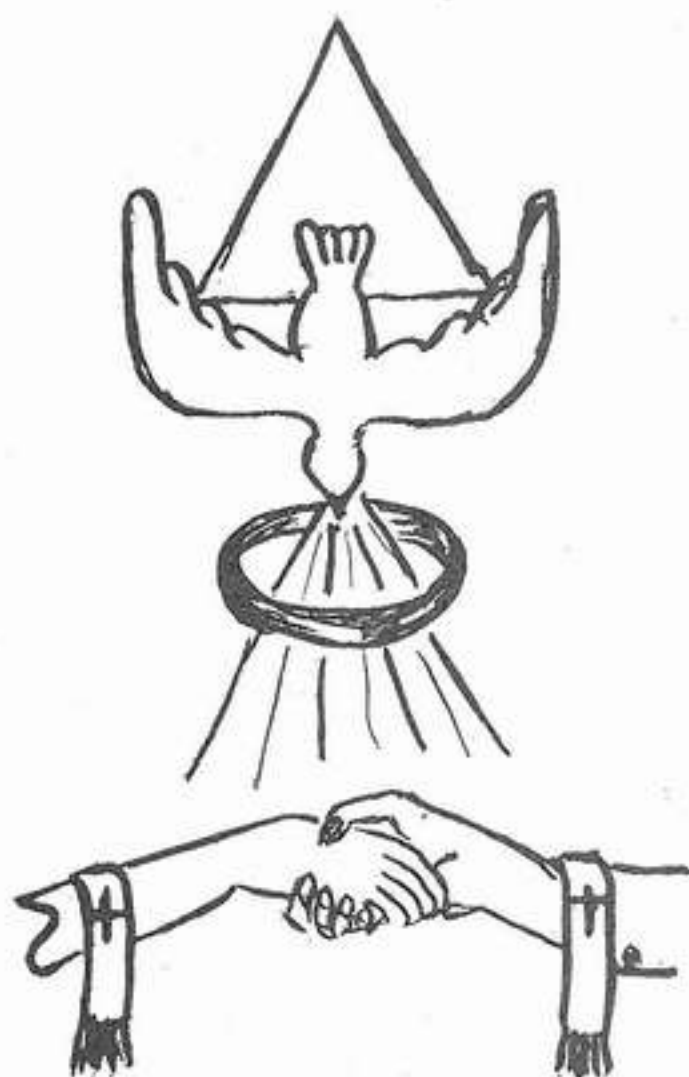
The love of the couple for each other on their wedding day is but the beginning. Real and lasting love cannot be built up without patience and perseverance. It is not an automatic, effortless emotion. It is extremely exacting, extremely demanding. Loving means continuous self-giving and self-sacrifice. In their bodily self-giving, husband and wife become one in mind and heart. Sex and sexual desire are given by a God who 'creates in love.' But they must be sought and used with consideration for the other. Selfishness or self-seeking in either partner will lessen and weaken their love.

KINDNESS AND QUARRELS

A couple truly in love are kind to each other. They make allowances for each other. They are not jealous and proud. They do not brood over

mutual injuries, real or imagined. They believe and trust in each other. Together they face whatever the future brings.

Where people live together there will be quarrels. Unfortunately, quarrels lead too easily to brooding resentment. This is a thing to be feared. It is like a cancer. It eats into the heart and poisons the springs of love. Quarrels should be quickly made up, but it is not easy to forgive. It is all too easy to be ungenerous, to continue to condemn. Too easy to forget what Christ said: "Let him who is without sin among you cast the



first stone." We all have faults. We must learn to be lenient with the faults of others. Better still we must learn to work with those we love to overcome together the weaknesses that make us nasty to each other. It is a good rule never to say 'good night' until reconciled.

THE KIND HUSBAND

The kind and considerate husband will treat his wife as a woman, as one whose make-up is so different to his own. He will remember that the responsibility of running a home and bringing up children is a joint-responsibility. It is an under-

taking that needs thought, hard work and a lot of other things that a man can do much better than a woman. It is just not fair to leave it to the wife alone. Marriage is a partnership of equals. Each should be the helper and protector of the other.

THE LOVING WIFE

A loving wife will try to understand her husband's character. She will stimulate his activity, interest herself in his work, build up his confidence in himself, lavish praise on his efforts. Praise and appreciation change many a chore from a duty to a joy. How much suffering and misunderstanding is avoided when a wife does not take her husband too much for granted? The husband is not likely to take her for granted if she shows appreciation for all he does. The little attentions and courtesies that a couple showed before marriage should still give joy, even after years of married life.

MARRIAGE, A VOCATION

Marriage is a vocation. It calls the couple to help each other to be holy. It calls them to work together for the holiness of their family. Every vocation requires a period of training. Pre-marriage courses are essential for all couples. Without preparation they cannot hope to walk hand in hand together through a life-time of married love.

Contributions

We gratefully acknowledge the following PRIVATE CONTRIBUTIONS received since our last publication:—

Mr. J. O'Kelly, B.A., Abbeyfeale ...	£20	0	0
Mrs. O'Donovan, Barrington Street	£7	0	0
Anon., Scotland	£2	0	0
Anon.	£1	0	0
Anon.	10	0	
	£30	10	0

Local efforts:

North Munster Branch I.R.F.U. ...	£100	0	0
Fashion Show, per Maureen Walsh			
Mannequin Agency	£70	0	0
	£170	0	0

Decree of the Apostolate of the Laity

Since the Creator of all things has established the conjugal partnership as the beginning and basis of human society and, by His grace, has made it a great mystery in Christ and the Church (cf. Eph. 5:32), the apostolate of married persons and of families is of unique importance for the Church and civil society.

Christian husbands and wives are co-operators in grace and witnesses of faith on behalf of each other, their children, and all others in their household. They are the first to communicate the faith to their children and to educate them; by word and example they train their offspring for the Christian and apostolic life. They prudently help them in the choice of their vocation and carefully promote any religious calling which they may discern in them.

It has always been the duty of Christian couples, but today it is the supreme task of their apostolate, to manifest and prove by their own way of life the unbreakable and sacred character of the marriage bond, to affirm vigourously the right and duty of parents and guardians to educate children in a Christian manner, and to defend the dignity and lawful independence of the family. They and the rest of the faithful, therefore, should co-operate with men of good will to ensure the preservation of these rights in civil legislation, and to make sure that attention is paid to the needs of the family in government policies regarding housing, the education of children, working conditions, social security, and taxes; and that in decisions affecting migrants their right to live together as a family is safeguarded.

The family has received from God its mission to be the first and vital cell of society. It will fulfil this mission if it shows itself to be the domestic sanctuary of the Church through the mutual affection of its members and the common prayer they offer to God, if the whole family is caught up in the liturgical worship of the Church, and if it provides active hospitality and promotes justice and other good works for the service of all the brethren in need.

At all times and places but particularly in areas where the first seeds of the Gospel are being sown, or where the Church is still in her infancy or is involved in some serious difficulty, Christian families give priceless testimony to Christ before the world by remaining faithful to the Gospel and by providing a model of Christian marriage throughout their lives.

It can help them achieve the goals of their apostolate more easily if families organise themselves into groups.

THE TV. PROGRAMMES AROUSED OUR INTEREST IN :

The Bloody Protest of 1916

by DANIEL DOYLE

THE SHOOTING IS over these fifty years, but the shouting has not died. More than three million children born in this Republic since 1916 have not to answer the old jibe, "Where were you in 1916?" They could not have been in it or out of it. It was written by one of them:—

"We were born in the Autumn of heroes,
Men who sucked the breasts of dreams
And left our infant mouths search cold at the
withered wicks."

That was a complaint uttered years ago by one who was born after the revolution and who felt he had been cheated in some way by being late for the battle, cheated also because his late birth left him outside. Outside he was, because he had not shared and the old ones said he could not have understood.

Those who were born when it was all over knew only bits and scraps. Many of them might have known more, but they reacted against the glorification of glory. Pearse had written "a bloody protest for a glorious thing" and the deed that he did was glorious and magnificent, but imagination often puffed up the story of later deeds and made young minds cynical.

So this was to be the Jubilee Year and celebrations would be organised to honour the heroes and remind the present generation of the noble effort of their fathers. Coming into this year the peoples minds were sick, really sick. By the end of January, teenagers were saying: "If anyone else mentions 1916 in the next twenty-four hours I am going out through the ceiling."

Political Parties were watching each other like cats and dogs. "B" said that "A" was doing all this to make political capital out of it for themselves and "A" said that "B" was seeking political advantage by protesting that "A" had mean party motives. What a fall from the spirit of this verse!

"But where can we draw water
Said Pearse to Connolly,
When all the wells are parched away?
Oh plain as plain can be,
There's nothing but our own red blood
Can make a right Rose Tree."

This was the blood sacrifice, the blood brotherhood. Had the blood fertilisation failed to bring out strong vigorous shoots? Where had the canker and the cancer come from?

The time came closer. Hammer and saw banged

and whined in the making of platforms and stages. Hidden trumpeters practised clarion calls. On barrack squares the Sergeants barked their crisp commands. The residue of leaders practised their speeches in quiet rooms. In more remote rooms uncertain pens wrote invitations for the big event. In newspaper offices editors prepared large supplements of special articles and pictures.

All this time the people waited. The old ones vaguely wishing to relive the week of glory, the young ones, unconvinced, waited for it all to pass. This great event which had once been so big as to blot out the sun had shrivelled year by year, but now it was about to grow again and be a burden to them. These "great men," "heroic figures" were unreal to them — they had become demi-gods.

Easter Sunday came and Easter Monday with ceremony and speech, newspaper, radio and TV. joining in full chorus to build a composite picture. Earlier irritation with all the fuss and bother was stilled and people looked and listened, curious and detached. The curiosity was heightened by the young watching the re-action of the old and the old listening with their every pore to the responses of the young. By Tuesday the young had abandoned their attitudes of annoyance. They became interested in the people of Easter week. The legendary figures had ceased to be gods. They were young men, real men, nervous and uncertain.

From Liberty Hall they marched, an untidy group, an amateur army. Probably the greatest success was the TV. presentations, the day by day enactment of the events, accompanied by portraits of the leaders, their families, their backgrounds, with the profuse use of living persons speaking of people they had known and worked with.

CHANGED UTTERLY

By the end of the week, the attitudes of both young and old had changed utterly. Children at street corners were marching. The story had come out of the papers and off the screens. The simple clear story of the Rising had been understood by even the very young. They could not understand the abstract values, but they saw brave men fighting against oppression and they responded

warmly to the story.

There were some surprises, however. All down the years the image of Pearse was inseparable from the story of the Rebellion. He was the personification of it. Leaders, Dreamers and Rebels they were called, but the mere mention of the Rising brought up the image of that clearcut noble profile. He was the Leader, The Dreamer, The Rebel in chief, the principal actor in the drama.

At the end of the week, children in numerous schools were asked to say what they thought of it all and it soon emerged that Connolly had grown in stature to equal Pearse. The young had been captivated by the character of Connolly and by his heroism. Tom Clarke came a good third. In their own way they had understood that he was the link with the past.

Adults under forty also seemed deeply affected and the merits and demerits of the chief characters were discussed ceaselessly. Much of the discussion was gossipy and sometimes partisan, as to whether this one or that got his due recognition. Family allegiances were often challenged by the portrayals. It was interesting to find that with this group, too, Connolly grew in stature.

Perhaps the real power of TV. as a persuasive medium was never illustrated better than here. At the end of the week most people were discussing the characters presented in the programmes. Praise for the TV. team and for Hugh Leonard, the author of the scripts, was almost unanimous. The Rising and its characters were wonderfully presented and a considerable amount of historical research was done. Some incidents, like the shooting of the young man on Rathgar Road seemed too cruel and wanton to be true, but to the end of the week in the "Late Late" we got an eye-witness account of the event. The facts were undoubtedly closely watched and yet there was a change in attitude regarding the importance of Pearse and Connolly.

Can it be that Hugh Leonard, east coast Hugh, urban Hugh, Hugh of half-a-century later, really understood Connolly in a way that he did not understand Pearse. Perhaps the background of Hugh Leonard's mind has more sympathy for the human social needs of everyday man than it has for the struggle to retain and restore a Gaelic identity. It seems clear that in these programmes he strove to present the real Pearse and the real Connolly, but perhaps his own appreciation of Connolly enabled him to present the fighter Connolly as lovably human, while the fighter Pearse, not completely understood, remained aloof and remote.

HAVE WE SOMETHING TO LEARN?

At the end it must be stated that the Jubilee and its programmes caused discussion and serious self-examination at every fireside, hall and pub in the diocese. The whys and wherefores were debated in the light of what happened since and many are still perplexed as to whether the justification of Sin Fein, 1916 does or does not justify Sinn Fein, 1966.

Let us return to the beginning of the story, to the beginning of the year 1966, and recall the frustrations and annoyances, the irritation and the feeling of "why do we have to go through all this?" We find in January of 1966 a country split into hundreds of groups, employer and employee alike, equally to blame, quarrelling over a little new-won wealth, pushing, shoving for a greater share. The squalid strife goes on while the jubilee preparations are being made.

Then for a week we halt. We parade, carry banners and tell the world how we, the Irish, produced these heroes, these men who climbed the mountain of self-denial and talked with God. Moses too went up the mountain and talked with God and he came down to find the people had deserted to Mammon.

The Jubilee gave power to Pearse and Connolly to come back to Irish life and find that here too sacrifice, selflessness and the common good had been abandoned.

The Jubilee came and went. Sacrifice for the common good was honoured everywhere. Do we now return to the pushing and shoving, shouting "he got away with it so why should we stand back?"

NOTE THE REVIEW OF THE DOCUMENTS OF THE VATICAN COUNCIL

(Walter Abbot, General Editor)

WE RECOMMEND IT TO OUR READERS

(See Page 28)

Sports Special

~~~~~  
By Very Rev. P. J. RYAN, P.P.  
~~~~~

ALL-IRELAND CHAMPIONS

Limerick C.B.S., having won the Dr. Harty Cup, went on to win the Dr. Croke Cup in no uncertain fashion. They beat their Leinster rivals, St. Kieran's, Kilkenny, by 8-9 to 3-9 in the All-Ireland semi-final and repeated the same score 8-9 (to 2-2 for St. Mary's, Galway), in the final. No wonder the maroon and white flag flies proudly at Sexton Street to signal a notable achievement.

JUNIOR FOOTBALL

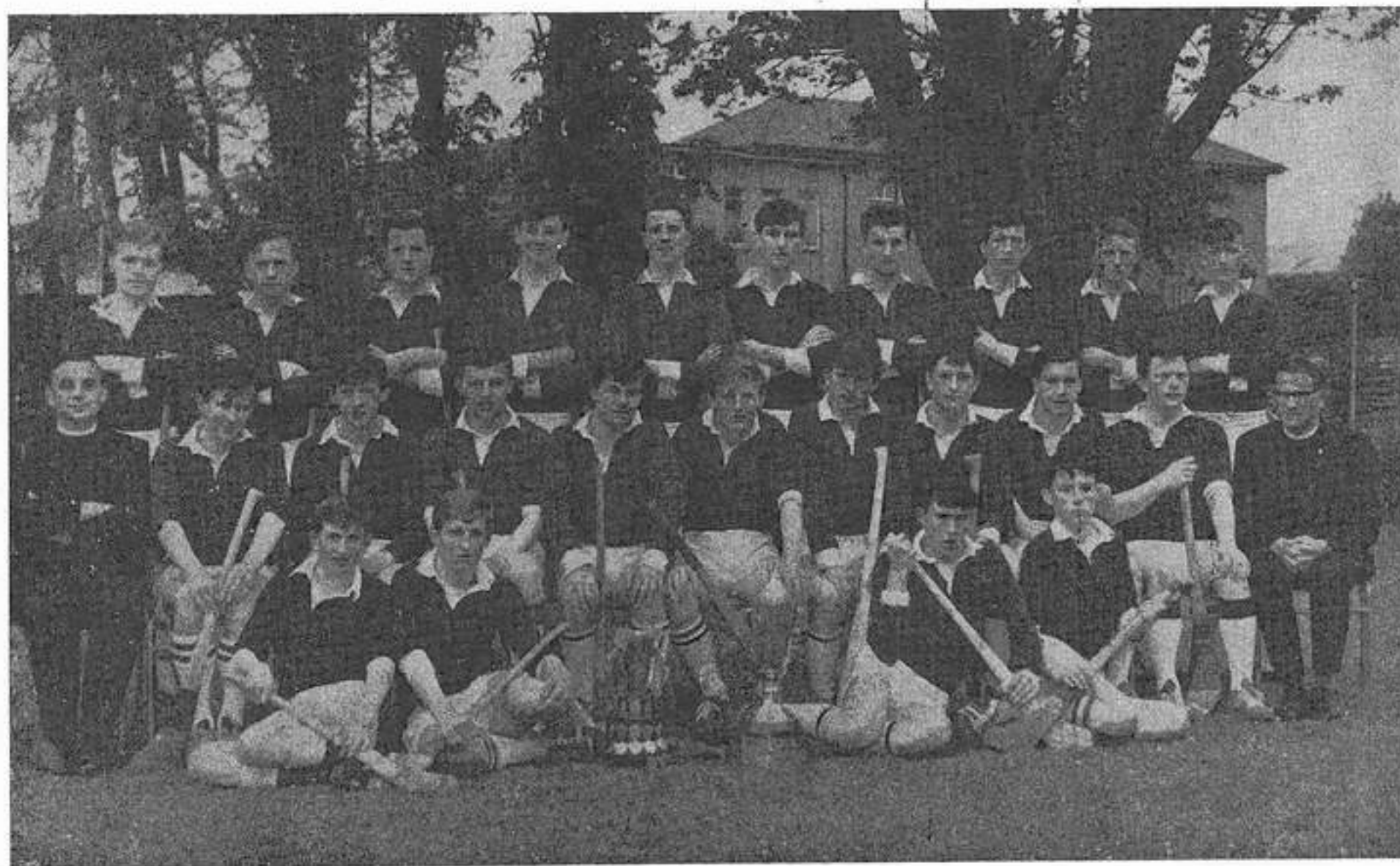
Castlemahon, sister club of Feohanagh, won the 1965 junior football championship. In the early

the county championship, gives our senior teams a great opportunity for encounters in a cup-tie atmosphere. It has now reached the quarter-final stage. Feohanagh won it in 1964 and look like retaining the '65 cup, but they were eliminated this year by Adare by 2-2 to 0-5.

Athea lost the minor football championship of 1965 to the South Limerick team, Galbally, by 2-6 to 0-2.

NATIONAL SCENE

Longford, who visited Limerick last year, had a sensational but well-deserved victory over Galway in the National League Final. They have



Sexton Street C.B.S.—All-Ireland Champions, 1966.

part of this year they beat Glin, Newcastle West, Ahane and Monaleen — a march of triumph which secures admission to the '66 senior competition, where they meet Cloughaun in the first round.

SENIOR HURLING CUP

This knock-out tournament, a preliminary to

since been knocked out by Louth in the Leinster Championship (13 pts. to 7). Clare played well in the Hurling League and great things will be expected when they meet Cork in the Munster championship. Limerick have a tremendous task when they take on All-Ireland champions, Tipperary, at Cork on June 5th. As a preparation

they have had challenge games against Dublin, Waterford and Wexford.



MUNSTER SENIOR RUGBY CUP

This trophy was won by Highfield for the first time in the history of the club. Sunday's Well defeated the favourites, Cork Constitution, by 6 pts. to 5. Young Munster (who beat Shannon 9-0 in the Limerick Charity Cup Final re-play, thus retaining the trophy) had very hard luck against Highfield, losing by 8 pts. to 6. U.C.C. surprised Sunday's Well by 13 pts. to 3, but Highfield had a clear-cut win over the University, by the same margin, in a very exciting final.

MUNSTER JUNIOR RUGBY CUP

Abbeyfeale won this trophy for the second time in three years, beating Nenagh 5 pts. to 3 in the final at Thomond Park. On their way to the final they accounted for Tralee (11-0), Mallow (8-0), and Garryowen (5-0).

LIONS' TOUR

The grand old winter game continues for four months at the other end of the world. Eight Irishmen are in the tour party, captained by Scotsman Mike Campbell-Lamerton, and managed by Ireland's Des O'Brien. Eight matches will be played in Australia, including two Tests (Sydney and Brisbane), and twenty-five games in New Zealand. There will be four Tests against the "All Blacks" (Dunedin, Wellington, Christchurch and Auckland).



GOLF

Dave Thomas, who played in the Pro-Am exhibition at Ballyclough, Limerick, won the Swallow-Penfold tournament at Little Aston, Birmingham.

WORLD CUP SOCCER

In England, in July, 32 international games will be played in 12 days. The finals of the Jules Rimet trophy will be contested by 16 countries. Local interest has considerably diminished by the absence of Scotland, Wales, Northern Ireland, and the Republic of Ireland. Brazil, the holders, are favourites. There will be four groups of six matches played on a points system. Then, like our own National Leagues, the winners of one group meet the runners-up of another in the quarter-finals. The beaten semi-finalists will play off for third and fourth places. The final is at Wembley on Saturday, July 30th.



EUROPEAN SOCCER

Limerick A.F.C., beaten for the second year in the F.A.I. Cup Final, lost their last two League games and a place in the Top Four Cup. There will be no European competition for Limerick next season. Waterford, League champions, are in the European Cup; Shamrock Rovers in the Cup Winners' Cup, and Drumcondra in the Inter Cities Fairs Cup.

Borussia Dortmund (West Germany) beat Limerick's conquerors, C.S.K.A., Sofia, by 3-0 losing the second game 2-4. They had fine victories over Atletico Madrid, West Ham United (2-1 and 3-1) and beat Liverpool 2-1 in the final after extra time, with goals by Held and Libuda, at Hampden Park, Glasgow.



ATHLETIC UNITY

There were welcome signs of unity in athletics when the N.A.C.A., the A.A.U. and Combined Universities participated in a tri-angular cross-country race at Gormanston Castle, Co. Meath.

Donore Harriers, the A.A.U. club, competed in an inter-club road relay race with Derrydonnell A.C., Galway.



DEAR TEEN-AGERS — or, perhaps, you would prefer me to address you as “Dear Young People.” “Teen-ager,” it seems to me, has become a term synonymous with criticism and fault-finding. So much has been said and written against you under that name that I imagine by now you regard it as an abusive formula. The word evokes in some people’s minds not boys and girls who differ from their generation in age, but a group of beings of a different race. You see, when I, and my generation, were young there were just people, young people and older people. Then someone, suddenly, invented a new group called “teen-agers.” The business world cashed in and set them further apart. A whole new series of money-making industries flourished. There were clothes for teen-agers, dances, music, hair styles, even a sort of language. Fiction writers, script-writers on radio, television and films foisted upon them a new set of morals and manners. But you and I know that the only difference between your generation and mine is the regrettable one that *we* are older, and that *you* possess that precious, ephemeral, exquisite thing called youth, which, someone, Oscar Wilde I think, said was wasted on you.

It would be nice if both of our generations could get together, each of us, of course, preserving our own identities. You would not like me, I feel sure, to adopt your ways. I should feel a complete fool if I had to learn to jive, or twist, or creep, or whatever it is the current dance demands of one. And you, I am certain, would be very bored if you were to lead my kind of life. Nevertheless, we do share a lot of interests. Let us get to know one another on this page of the magazine. Please write and let me know your views on current happenings. You, or some amongst you, have been vociferous lately on the question of a University for Limerick. There are other subjects on which you have intelligent views, and the ideas of young people are fresh and original. Let us read them. Let off steam. Criticise me, and my generation for a change. Air your pet

grievance. Tell how you would like to change the scheme of things.

Before writing this article, I asked a Fifth-year class of girls and an Intermediate class of boys on what did they think I should write, what would interest them? They suggested various subjects like pop-music, “the ban,” long hair for boys, make-up for girls. I said that I thought that some of those subjects were controversial, there were two sides to every question and it would not be fair to give only my own views. One of the girls, revealing a talent for provocative journalism, said: “But that’s what is needed. If you write a scathing attack on something, someone is bound to write in to defend it.” I considered this, but decided to reject her advice. I am not much good on the attack unless I feel strongly opposed to something. I cannot be vitriolic unless it is against something I detest . . . like cruelty, dishonesty or affectation. All of the students would like to discuss the question of a five-day week for schools. Don’t smile and say: “The schoolchildren have got the disease now!” They do not want it for the usual trade union reasons — they feel that they would like one morning on which they could have a sleep, especially during the winter months. They would not mind going to school a little later that day if one cold, wet morning every week they might relax a little. It sounds ideal to me, and I believe they would benefit mentally and physically from the rest. But with the present over-loaded curriculum it would be hard to arrange. Some of the girls are taking eight subjects in the Leaving Certificate and, I believe, there are students who take ten.

This is the important term for the scholars, and a lot of the summer will be spent awaiting the result of the examinations. The teachers are waiting, too. Have you ever thought how teachers worry about the results? They are naturally worried about their pupils’ welfare. They are worried if there is some facet of the subject which they might have stressed more.

They are concerned lest it is in the subjects which they have taught that the student may fail, that parents and principal will blame them for a failure. Parents, naturally, like to blame the teacher or the school rather than their children!

Finally, here are some verses specially addressed to students:—

D-Day

The day has dawned, the fatal day,
And students girded for the fray
With ruler, rubber, pen and ink,
Lean upon their pens and think
Of facts forgotten: verbs and dates,
How Milton as a poet rates,
Of Hamlet's "antic disposition,"
Of Caesar's Gallic expedition,
Of isobars and rock formations,
Theorems, surds and permutations.
"Evaluate for x and y.
How the . . . ? When the . . . ? Where the . . . ?
Why?"

Students sunk in contemplation
Cry to Heaven for inspiration
View the paper with compunction,
Read again the bold injunction
"Number 1 in A essential."
Examiners are pestelential!
Where are the tips the teachers tipped them?
Section A has surely pipped them.
Day by day the inquisition —
"Answer clearly with precision."
"Analyse and conjugate."
"Simplify and estimate."

Examinations are no joys.
Up and at them, girls and boys!
Tackle Number Five. You know it.
You have studied hard, now show it.
Dot your "i's" and cross your "t's."
Careful with your spelling, please.
The pen you're wielding is a sword
To fight for marks at every word.
Though better men than you have flunked it
Never be it said you funk'd it!
Keep your chin up. Do your best,
And to Heaven leave the rest.

—(Courtesy of the *Irish Independent*.)

—AILEEN O'DONNELL.

THE CHURCH AND THE WORLD

By way of defining our apostolic task, I want to look for a moment at two realities: the Church and the world.

By Church I mean, in the long run, each one of us; for the Church's name is inscribed on us, body and soul.

By world I mean the mass of people around us who know nothing of Christ, or know him less and less.

We must have the courage to look facts in the face.

The world contains 3,000,000,000 people, of whom only 500,000,000 belong to the Church.

The world is a mass which, by the mere increase in the birth rate, is getting farther away from Christ at an alarming rate. In less than fifteen years the population of the world has increased by at least 500,000,000. Of this total, 400,000,000 are outside the Church. For each child baptized a Catholic, therefore, there are four who are not. This proportion pin-points with a new acuteness the problem of the Church's impact on the world.

Note that Our Lord never promised His disciples that they would be the greater number or the majority of the world's population.

—CARDINAL SUENENS in *Christian Life*.



At ease. John Togher, Garryowen.

DIOCESAN ITEMS

Congratulations to the Limerick Branch of the Christus Rex Society. The Silver Jubilee Congress held in Limerick in Easter Week must have been one of the most successful in the history of the Society. Naturally, the main work of organisation fell to the local branch. How pleased they must be! The Congress was highlighted by the visit of Cardinal Conway. This was Cardinal Conway's first official visit to our city. He received a liturgical reception at St. John's; presided at a Mass of Concelebration there; went on to the Training College to open the Congress. In the evening he received the Freedom of the City.

While the Christus Rex Congress was coming to an end, Sr. Maria De La Cores was on her way to Limerick for a course in Cathecetics. Here the teachers were back in class during their holidays. This time, though, they were the students. They seemed to enjoy it.

Recently a branch of the Catholic Nurses' Guild has been formed in Limerick. The meetings

take place in St. John's Pavilion, Mulgrave Street. The opening meeting was on 15th May and was addressed by Miss Russell from Dublin. The President is Miss M. Crowley, Sister Tutor, Barrington's Hospital; Vice-President, Miss Rita Sadler, Regional Hospital; Secretary, Miss Breda Maher, Sister Tutor, St. Joseph's Hospital; Treasurer, Miss Elizabeth Leahy, Public Health Nurse. The next meeting is on 29th June, 1966.

From the 30th July to 4th August a Summer School will be held. The theme is "The Christian and State Welfare." You will gather from the theme that the School is organised by the Social Study Conference. This was founded in 1952 to study Catholic social principles and to further develop the Christian social order in Ireland. The scene of activity from 30th July to 4th August is St. Munchin's College, Corbally. The lectures include: The State and the Citizen, Inadequacies in Present Position (of Welfare Benefits), Desirable Changes.



Cardinal's Visit. Reviewing the Guard of Honour

Books

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

The Documents of Vatican II. Walter Abbott, S.J., General Editor. CHAPMANS, 1966. 10/6d.

This bulky paperback is the best value for money that I have come across in a long time. In just under eight hundred pages it gives us all sixteen constitutions, decrees and declarations of the Vatican Council. But that is only part of the contents. For every single document there is an introduction which provides a highly-informative commentary, not merely on the contents of that particular document, but on the nature of its growth and development through the various stages of pre-conciliar commissions and successive Council sessions. Coming as they do from acknowledged experts in their field and taken in conjunction with the copious explanatory footnotes accompanying every page of every text, these introductions make it possible for all of us, priests and laity, to get on with the job of learning the Council decrees in the assurance that this rather difficult but vitally important duty has been made much easier and more interesting for us. But that is not all; there are sixteen essays by religious leaders of the non-Catholic world, many of them official observers at the Council, giving us their critical assessment of the worth of each decree. It is very heartening to find in the writing of these men so much genuine approval. Finally, there is an excellent index, and the more important Council speeches of Pope John and Pope Paul are included.

Reading the Good News in Galilee by George Hakim, Archbishop of Galilee. HELICON PRESS, 1965. 21/-.

Were it for no other reason than to be better able to understand the Scripture readings at Mass, any enlightenment a Catholic can obtain on the background of the four Gospels should be very welcome. It was the great St. Jerome who, in the early centuries of the Church, declared that "ignorance of the Scriptures is ignorance of Christ." Modern Popes have been stressing the same point. The Council decree on Revelation tells us "easy access to Sacred Scripture should be provided for all the Christian faithful," and also that "since the word of God should be available at all times, the Church sees to it that suitable and correct translations are made into different languages." But it is also true that the parables and stories of Christ, the circumstances of many of His miracles, the whole environment in which He lived and taught were intimately bound up with a particular way of life, that of the

Jewish people of His time. Now Archbishop Hakim, Greek Catholic Patriarch, has spent his life among the people and the hills of Galilee. As the cover of this book tells us, he has an intimate knowledge of its rivers and plains, its climate, food, living quarters — its whole way of life that in so many customs is identical with life in the time of Jesus. This knowledge he uses here, in reconstructing the background of the Gospel story, so as to cast a living light on the infancy and youth of Our Lord and on His relatives and friends. He makes the miracles and the parables, from the wedding at Cana to the Last Supper, take on new relevance for us.

- (1) **Sacraments in Scripture.** *A Symposium.* T. Worden, L. Johnstone, D. M. Stanley, S.J., Edward J. Kilmartin, S.J., Kevin Condon, C.M., J. Van Der Ploeg, O.P., C. Spicq, O.P., Jean Paul Audet, O.P., H. J. Richards. CHAPMANS, 1966. 30/-.
- (2) **Christ in Our World.** *A study of Baptism, Eucharist, Penance and Marriage.* By Hubert J. Richards and Peter de Rosa. CHAPMANS, 1966. 12/6d.

It is a truism and perhaps an understatement to say that the doctrine of the seven sacraments has always loomed large in Catholic belief and practice. The catechism we learned at school, the courses of Sunday sermons we listened to year in year out, all emphasised how vital to our supernatural lives were these seven sources of God's grace. Even those of us who had the least liking for school and for study, whose minds most easily wandered during the sermon at Mass, even we knew that each sacrament was made up of a certain matter and form, that one had to have certain dispositions to receive it worthily. Perhaps it was partly because of the anxiety of Mother Church that the essentials of something so fundamental to Catholic faith should be appreciated by all her children, that neither in theological study nor in the minds of the faithful generally was there any great effort to connect the doctrine of the sacraments with its full scriptural background and with Christ's continuing redemptive work in His Church.

These two books give us all that is best in modern research in this matter. They provide one great means for us of continuing that great achievement of the Vatican Council in awakening Catholic thought to our full heritage from the Bible and also of making the sacraments a more living reality in our daily lives.



SUMMER, 1966.

My dear Children,

It will soon be holiday time again, when you can forget about school and put away your bags and books. Some of you are looking forward to happy days at the seaside, while others will enjoy the long weeks in the country, where there are so many interesting things to see during the Summer. All of you can have a good holiday if you remember three things — work well, play well, pray well. If you do these things you will come back to school again in September very happy and very healthy. Do not forget about Mother and Dad. They are looking forward to having you home for some of the time, so be good to them.

Thanks to all who wrote such lovely letters. The little boys from St. John's School decorated theirs with coloured borders, which look very nice indeed. Some very well printed letters brought me all the news of Scoil Mhainchín. Congratulations, Rang a Dó, on your success in the Cigire's examination. I was very glad to hear about your library. The Beart from Kilfinane brought me everything I wanted to know in local history, farm work, schoolwork, retreats, liturgy and new altars, confirmation, storybooks, baby girls, the weather, and Mother Celsus. One girl even asked me to keep a secret, so, Josephine, if it ever gets out you can blame yourself. I was very pleased also to get letters of thanks from Mary Harney, Anne Noonan and Geraldine Mulcahy. Anne, you are a very good little girl for helping Mammy with all the work. I shall pray for your dear Daddy's soul.

*Now for a word about your paintings. I was very glad to get such a big number of them, but I am not yet satisfied with the quality of your work. Nobody should send an entry that is untidy or only half-painted. Just remember three things — colour the **whole** picture, keep your page clean, and do not cut off the coupon. I think you would do well to ask your teacher for some ideas about colouring the picture because, you see, teachers know everything. Congratulations to all the winners. More Book prizes next time.*

Hope you will all have a lovely Summer holiday, with sunshine galore and lots of fun.

Best Wishes,

AUNTIE BRIGID.

THE MURPHY TWINS

The sun shone down from a clear blue sky, the white breakers dashed tirelessly against the rocky headland and the Atlantic stretched endlessly westwards. The Murphys were on a caravan holiday and had now reached this peaceful corner of the Kerry coast. Peter and Pauline were wandering aimlessly along the beach, catching the warm sand between their toes or skimming stones out over the blue water or wondering how long it would take them to get round the headland and back to the caravan through the fields. "We would not get there in time for tea anyway," said Pauline, glancing with an air of importance at the new watch Auntie Kathleen had given her for her birthday. "I suppose we wouldn't," Peter said glumly, "and if you don't stop looking at that old watch, you'll wear it out. We had peace until you got it — now we've no excuse for being late." Pauline was about to reply that it wasn't her fault if Auntie Kathleen had given him a pair of shoes, when something caught her attention.

"Look," she cried, pointing at something half-way up the cliff, "I think it's a dog or something." Peter waited for no more, but made off helter-skelter up the side of the cliff, with Pauline a close second. It was indeed a small brown terrier and when they came close he started to run away at first. However, he did not get very far, for he limped badly. When Peter caught up with him at last, and patted his back, he looked at him with bright brown eyes and licked his hand. "I think he's hungry," Pauline said, "offering him a sandwich out of the packet Mummy had given them when they set off for their walk. Sure enough the little terrier ate it ravenously and then another and another. Soon he was friendly enough to allow them to look at his paw. It was swollen and painful, but didn't appear to be broken. Soon Pauline saw that a thorn lodged in the soft flesh was the cause of all the trouble. Slowly and carefully, while Peter held and patted the poor little suffering animal, she bruised out the thorn. The little

dog gave a yelp of pain, but a moment afterwards seemed to know she was trying to help him and licked her hands and face. Peter gathered him carefully into his arms and they set off for the caravan. Mrs. Murphy gave them warm water and disinfectant and they washed and bathed the offending paw. After a few days care and attention, Bran, as they called their new-found friend, was ready to join them in their walks. They had wonderful adventures together, exploring caves, digging out imaginary rabbit burrow and frightening runaway seagulls.

All went well until one evening on their return they found Mummy and Daddy talking to a Guard. As soon as he saw Bran he whistled to him and turning to Mrs. Murphy said: "I think this is he, all right." The twins gasped — he had come to take away their dog! The Guard smiled at them and said: "I'm afraid I must take him, all right. He belongs to a Mrs. Johnson. She and her husband, who writes books, were down here on a holiday, and one night Fido — that's the dog's name — failed to turn up. They searched for him next day and couldn't find him. They had to leave here because Mr. Johnson was due in London for an important conference, but asked me to look out for him. He is a very valuable dog and I'm afraid you'll have to part with him. However, I have some good news for you. Mrs. Johnson asked me to give a reward to whoever found him, so the pair of you have earned the £5 note by your kindness and, secondly, they won't be coming back for another week so you can look after him in the meantime." Needless to say, the twins were delighted at the prospect of keeping their friend for another week, and the thought of all they could buy for £5 helped them to put up with the thought of the coming separation.

RESULTS OF SPRING PAINTING COMPETITION

Juniors:

- 1.—Marie Campion (9), Dunmore, Fr. Russell Road, Mungret.
- 2.—Mary Hayes (8), Bosnetstown, Kilfinane.
- 3.—Marie Roche (7), Killarney Road, Abbeyfeale.
- 4.—Ann Kelly (8), 10 Shanabooley Road, Ballynanty Beg.
- 5.—Jack Hanrahan (7), St. John's School, Limerick.
- 6.—Nuala O'Mahoney (7), Scoil Mhainchin, Limerick.
- 7.—Denis Harnett (7), St. Anne's, Rathkeale.

Seniors:

- 1.—Kevin Walsh (10), Lurriga, Patrickswell, Co. Limerick.
- 2.—Marion McMahon (12), St. Mary's School, Limerick.
- 3.—Joan Binley (13), 4 Weston Gardens, Rosbrien.
- 4.—Patricia McGuinness (14), St. Joseph's School, Limerick.
- 5.—Teresa Bulfin (10), 4 St. Dymphna's Terrace, Mulgrave Street, Limerick.

LUCKY DIP WINNER

Marian Sheehan, Callow, Askeaton.



Aine Kelly, Shanabooly Road.

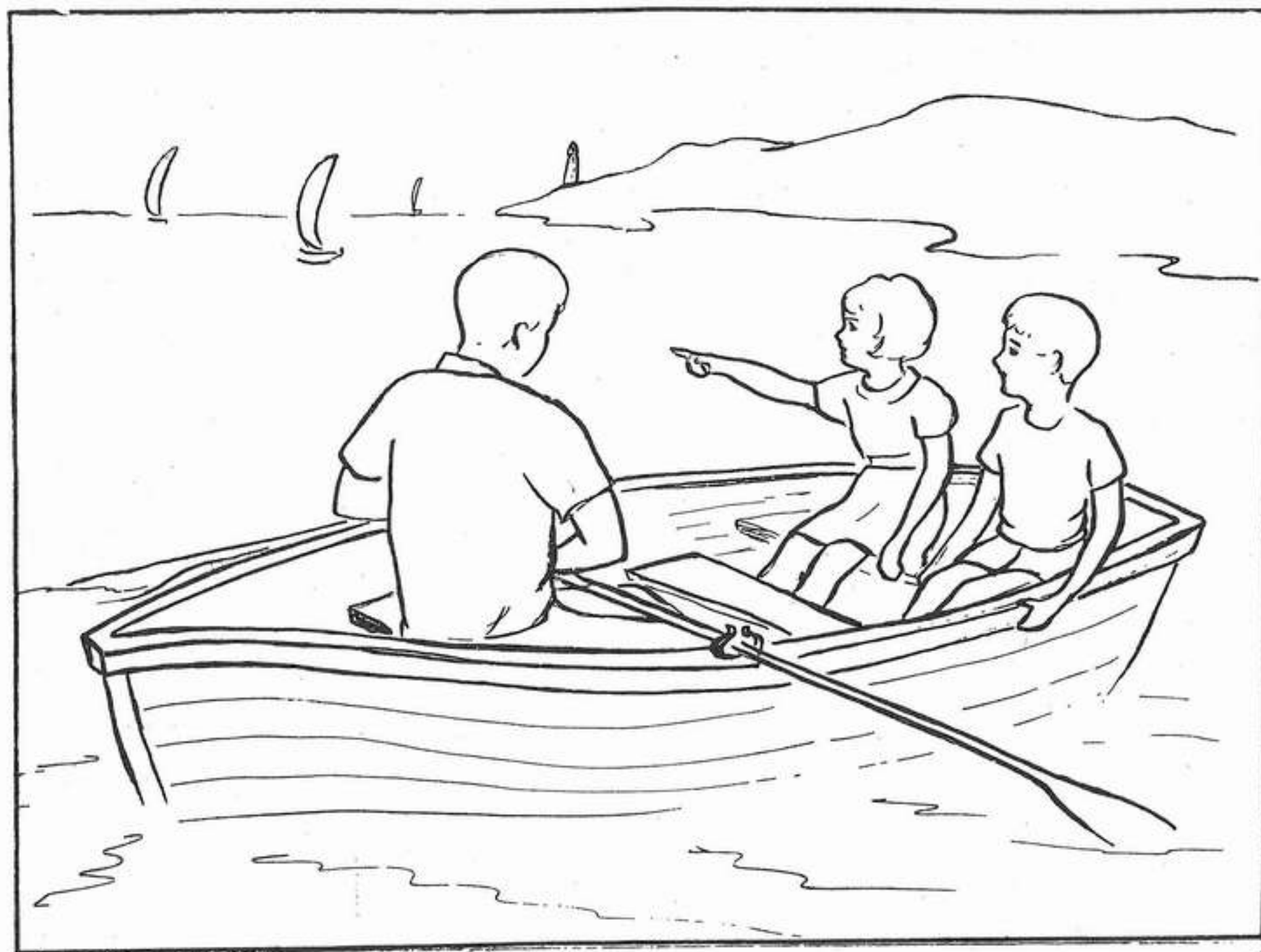


Bridie Meaney, St. Mary's School.



Geraldine Conway, St. Mary's School.

Your Summer Painting Competition



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

RULES

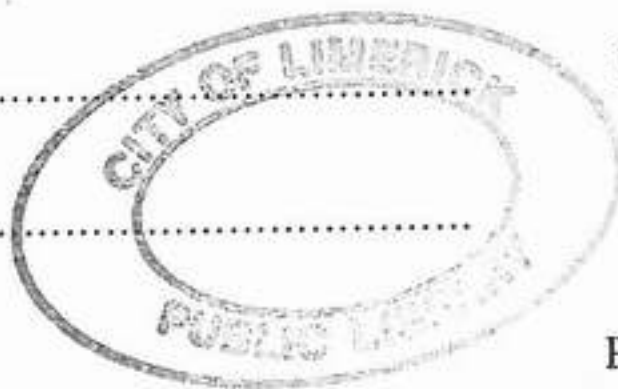
1. Paint the picture.
2. Fill in the coupon.
3. Cut out the whole page and send it in an envelope, addressed to:—

NAME

ADDRESS

Age.....

Signed
(Parent, Teacher)



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PAINTING COMPETITION,
ST. JOHN'S CATHEDRAL,
LIMERICK.

Biodh iarrachtaí istigh roimh 15/8/1966

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