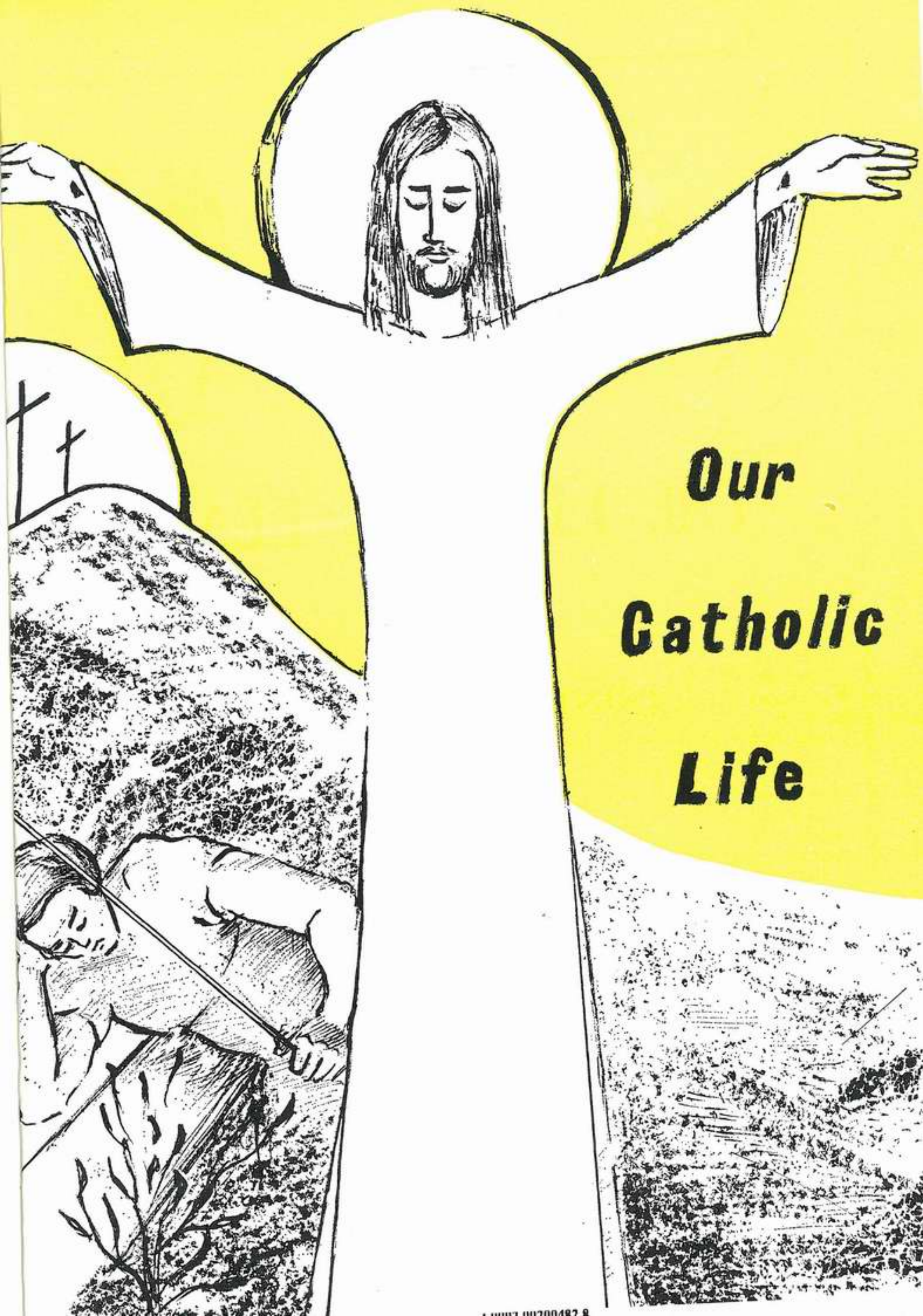

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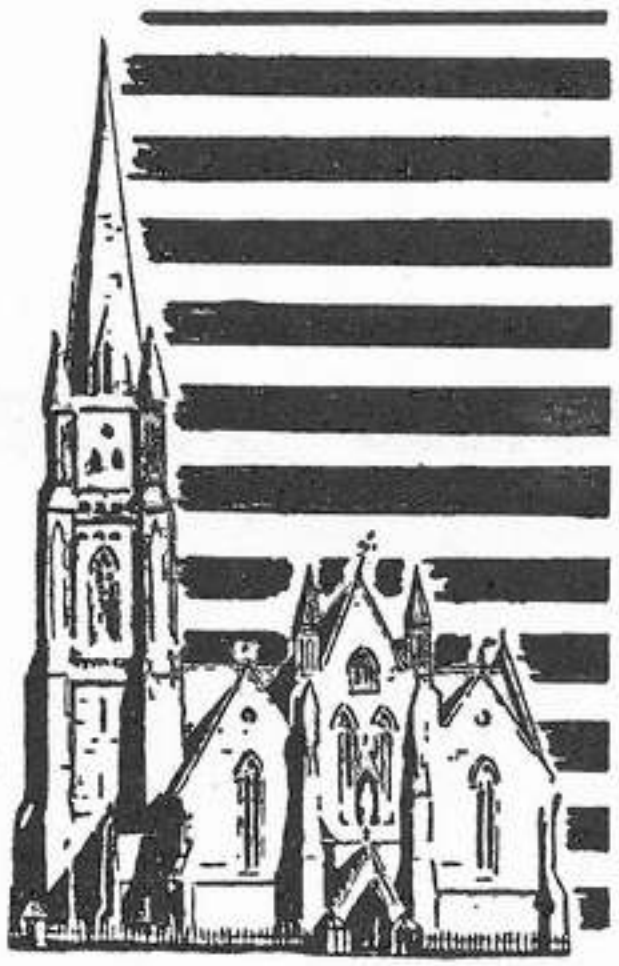

Our Catholic Life

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

EDITORS :

AN tATH. P. O HUALLACHAIN

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Editorial

Easter

Spring has come again. The long, dreary Winter is over. We have passed over from the dull, dark days to days of brightness and hope. There is a lightness and expectancy in the air. We know that the fulfilment of Summer is near.

The mood of Spring is like the mood of the great Christian feast of Easter. Each time Easter comes round, we realise, as we take part in the Liturgy of Holy Week, that we, who are joined to Christ, have passed over with Him from death to life. Through becoming one of us, through His death and resurrection, we also have risen again. The dark days when we were estranged from God are past. We are children of His Father and ours. Just as now in the Springtime we look forward to Summer, so we, Christians, look forward to the day when we shall achieve complete fulfilment in our Father's House.

Easter should bring us strength and hope. It should bring us strength to face the hard knocks of life. It should help us to resist the constant pull to look for happiness away from God. It should help us to think of and work for others, as Christ taught us.

Let us look around us, at our families, our community, our nation, our world. Let us see what needs to be put right. Let us remake all things in Christ.

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A HAVEN IN OLD AGE

by PETER CARROLL

AN EFFECTIVE WAY to meet our problems is head-on and one at a time. When an "Important Meeting" was called for the 26th November, 1964, for the purpose of deciding upon the ways and means to be adopted to carry out its project, the Limerick Committee for Housing Old People had already been at work for several months. In fact, a year or two earlier than that, before anyone thought of keeping records, some of the same people had held several meetings one cold Winter and Spring and argued the question back and forth whether it would be possible, or not, to raise the money necessary to provide simple, dry, warm homes for the helpless old people who were eking out forgotten lives in ruined slums. Now, some years later, the Committee for Housing Old People, having made its purpose known to the majority of Limerick citizens, and having drawn into its own ranks some of the most able of them, is still meeting, in several sub-committees, to decide upon ways and means to pursue its original aims.

HOUSES FOR OLD PEOPLE

Most fittingly for a society bent on bringing quiet comfort into lonely lives, the Committee received its first benefice from women's hands. It was adopted lovingly by St. Anne's Guild, and no sooner was it taking its first tottering steps in life than the Limerick Soroptimist Club endowed it with enough money to put it on the road to success. Whilst the men were considering how to raise funds, and working hard on the problem it must be said, the Soroptimists were rapidly accumulating them by every honest means . . . and they soon came up with the price of two houses. Since that wonderful day when the women of Limerick first showed us that money for a true purpose can be commanded at will, we have been helped in so many ways by so many people that it would be wrong to name any individuals or companies who have helped to build houses for old people.

LENTEN RESOLUTION

However, we were rather at a loss one time, casting around for the means to pay for the forty or more houses which we still intended to build before all the poor old people had died! We had written to all the rich, and not so rich, people we could think of, and many of them had given most generously. That was that, and a new member had been asked to join the Committee, in the hope that he might produce a new idea when he settled down. As a matter of fact, he did not even sit down, and before we had welcomed him properly his Limerick's Lenten Resolution had been proposed, considered, and passed fit for action. This was the undertaking which added about 20,000 to the number of Limerick people who have clubbed together to build houses for their poor old people. The administration of it brought the Committee and a band of young helpers into contact with the management and the workers in nearly every factory, business and shop in Limerick and at Shannon, and even if some forgot to subscribe every week, very few refused. The only difference in Limerick's Lenten Resolution for 1967 is expressed by the slogan "Help to Build *More* Houses for Old People."

TEN HOUSES OCCUPIED

In case anyone should be looking about for a great number of houses built by the Committee, it must be admitted that the achievement, so far, has been a modest one, and that a continuation of public support is as necessary now as it ever was. The first ten houses are happily occupied by pairs of old people who came mostly from condemned dwellings in the Nicholas Street area. The next project which is planned might be described as the great leap forward, for it is to consist of 28 houses on a site which may not be available until the Summer. They will cost the Committee nearly £25,000, after the official grants, so it will be easily understood that we can

Some of the houses already completed and occupied.

afford to wait a few months for the site! None-the-less, it is hoped to have many of those houses completed before next Winter.

Limerick Corporation and the City Architect have been most sympathetic and willing to provide us with suitable sites. Old people do not usually like to be uprooted, and our aim is to build them houses in the districts where they live. Since Corporation housing schemes tend to move away from the centre of the city, where the decrepit tenements are, we cannot move with them, but have to discover more central sites.

Although it is quite evident that the Government and public officials are endeavouring now to provide housing for every old person who should not be in hospital, yet the day when the Committee's work will be done is still a long way off. Besides the many old people living in slums, there are others who should not be in the City Home if there were houses for them. The people of Limerick do not wish one poor old man to die in misery before a house can be built for him, so the Committee will press on with its work until such time as every old person is properly cared for. Tenants are charged a very small rent, and though selection of them can be a very painful matter, the Committee try to favour those who have been living under the worst conditions.

MUCH WORK TO BE DONE

The Committee for Housing Old People have been so single-minded in their determination to get on with the job of building as many suitable houses as possible that one hardly looks upon them as a social organisation, but simply as men and women devoting their energies and talents to a single purpose. Quite a number of different talents are called for in an undertaking of this kind, and without several of them it would be quite impossible to succeed, for there is as much work involved in turning public sympathy into dwellings as there would be in conducting a manufacturing business of medium size. It is a credit to Limerick and its Christian spirit that men and women of several different professions and occupations were so easily found to devote their limited spare time to rescuing old people from neglect. Social evils abound, even here, and our failure to remove them breeds injustice and hostility to Christian truth. Who can deny that whilst we live in affluence and forget poor families of little children living in squalor, or itinerants sleeping on wet, frosty grass, or hungry old people in cold, wet ruins, we are inviting the wrath of irreligion and disbelief? Equally true it is that when Limerick people, both Catholic and Protestant, have been asked to help these unfortunates they have responded generously.

DISCOVERING AMERICA

by AN tATH PADRAIG O HUALLACHAIN

THOSE OF YOU who read the first thrilling instalment of this saga may remember that it finished as I left the plane in San Francisco in brilliant sunshine and was met by my sister, who is a nun, and her companion. As far as I remember, my first words to my sister, whom I had not seen for some years, were to congratulate her on the improvement in her Cork accent. The point of this seemingly fatuous remark is that, while my sister is from Co. Limerick, the Mother-House of her Order in Ireland is at Drishane, Co. Cork, and most of the nuns in the three schools, which the Order has established in the San Francisco area in the past sixteen years, are from Cork city and county. In any case the remark was genuinely meant as a compliment, as there can be little doubt but that the very live Cork accent, so intelligent and gay, is one of our national cultural achievements.

Sister Mary got behind the wheel of the convent car and we set out for St. Veronica's Convent in South San Francisco. With complete ease she manoeuvred through the airport traffic and out on to the Freeway. These new Freeways are a feature of the magnificent road system of the San Francisco Bay Area. There are no intersections as all crossing traffic is carried by fly-overs, and this means that traffic can travel at seventy miles an hour right into the heart of the city. As traffic can overtake on both left and right, it is a bit like taking part in the Le Mans road race, but Sister Mary was as much at home as if she were catching up on her knitting in the convent recreation room.

At St. Veronica's I got a very warm reception from Reverend Mother and her nuns — I suppose they saw me as tangible proof that " the green and misty isle " was still safely anchored off the coast of Europe. In any case, I could not have been more welcome if I were a box of shamrock arriving for St. Patrick's Day, and I am very glad to have this opportunity of thanking them and also the nuns at Colma (five miles nearer the city centre) and Healdsburg (a town sixty miles north of San Francisco) for their warm-hearted hospitality during the nearly four weeks of my stay.

COLMA

Later that evening the nuns drove me in to Colma, where I was to stay with the Pastor of Holy Angels parish, Fr. Thomas Farrell, who comes from Fethard, Co. Tipperary. And again I am very glad to be able to record my thanks to Fr. Farrell, his two assistants and the staff of his presbytery, all of whom could not have done more to make my stay a very pleasant one.

Holy Angels, like most American parishes, has all its parish buildings in one location — the church, the presbytery, the community centre, the parish primary school and the convent where the nuns who staff the school live. These parish schools are co-educational and have boys and girls up to about thirteen years. This complex of buildings forms the centre of very live and efficiently run Catholic communities. One aspect of their parish life which particularly impressed me is that parishioners who have been specially trained come to the school on Saturdays to teach religion to the children who are attending State primary and secondary schools.

MONTEREY

I shall have to make a selection from my many memories of San Francisco. I spent a few very enjoyable days with Fr. Farrell and Monsignor Maurice Ryan (a native of Cashel) on a trip to the Monterey Peninsula, a very beautiful place about two hundred miles south of San Francisco. In glorious sunshine we drove south along the main highway, called El Camino Reale. This means The King's Highway and is a reminder that it was the Spaniards coming up from Mexico two hundred years ago who first colonized California. Up along the coast they established their military settlements and their Catholic missions and gave California all the beautiful place-names it has today, such as Los Angeles, Santa Barbara, Santa Monica, Santa Anita, San Francisco.

On our way we passed the big Army base of Fort Ord on the edge of the Pacific. Hundreds of soldiers were engaged in target practice among the sand-dunes, while many more drilled in front of a huge barracks. I was reminded of the Roman Legions of two thousand years ago training for their foreign wars. When you stand on the edge of the Pacific, Europe is only a memory and you realise that out there over the ocean are Hawaii

and Japan, China and Vietnam, Australia and New Zealand. Japan was conquered in the last war. Australia and New Zealand, as shown by President Johnson's recent tour, are now part of the American sphere of influence. And the United States is now at war on the mainland of Asia. Looking out over the ocean, it did not seem far-fetched to see the Pacific as the Mare Nostrum of the new Roman Empire. However, Americans on whom I tried out this concept did not react too kindly to it, and I am not putting it forward as the last word on the subject.

CARMEL

We stopped at the famous mission church at Carmel, founded in the eighteenth century by Fra Junipero Serra, the great Spanish apostle of California. There were a number of Highway Patrol men about and, on enquiring, we were told that President Johnson's wife, Lady Bird, who was on a tour of California with the Governor, Pat Brown, was making an unscheduled stop at the mission. This tour by Lady Bird was part of the election campaign for the Governorship, which was to take place in November (and in which, you may remember, Governor Brown was defeated by the Republican candidate, ex-film actor, Ronald Reagan). In the courtyard beside the old mission church, the nuns had the children from the school drawn up waiting to welcome Lady Bird. The local Bishop and other local dignitaries were also there but, as there had been very little advance notice of the stop, there were very few others apart from a few tourists like ourselves. In a few minutes half-a-dozen big cars, followed by three coaches (two of them labelled " White House Press," and the third " California Press ") drove in to the sunny patio. Lady Bird walked along the lines of waving children, visited the church and then emerged on to the steps where two girls stood ready to present her with a large bouquet. Meanwhile I had been moving quietly forward until I was standing beside the girls. The result was that for the presentation I found myself standing between Lady Bird and Pat Brown, while a few dozen Press and TV. cameras recorded our propinquity for posterity. I had not time later on to dig up the photograph for *Our Catholic Life* from one of the newspaper offices, but I expect Lady Bird and Pat Brown made sure to get theirs.

When the cavalcade moved off again, we followed. A few miles farther on all traffic was brought to a standstill while Lady Bird dedicated a plaque on this beautiful scenic highway running high above the ocean. Again I had a close-up of the American political scene by moving quietly forward without arousing the attention of the Secret Service men or the sombreroed local police. Pat Brown is a big burly man and as he moved, relaxed and jovial, through the crowd he extended what the local paper referred to next day as " a friendly paw " to all and sundry. I feel that even our Irish politicians could learn from the easy friendliness of his technique. He is of Irish extraction, a Catholic and a Democrat. From casual soundings I took during my stay, I had gathered that the tide was running against him. His defeat for the Governorship would seem to have been caused by " the white backlash " (there were negro riots in Los Angeles last summer and in San Francisco during my stay) and by a general move to the Right in the United States.

RENO

Another very enjoyable trip I had was with Fr. Farrell and Monsignor Philip Ryan (who comes from Cappamore) to the holiday resort of Lake Tahoe, two hundred miles north of San Francisco and seven thousand feet up in the Sierra Nevada (that is twice the height of Carrantouhill). The lake is forty miles long and ten wide and is a magnificent sight set among the pine-clad mountain peaks. On the way we spent a night in Reno, which is across the State line in Nevada. Reno, for most people, means divorce and gambling. The reality, however, is not as lurid as one might expect, though the Nevada State laws on divorce and gambling are much laxer than those in other States. I took a stroll through a large Court building and sat in briefly on two criminal cases that were being tried before juries. My ideas of American court proceedings had been coloured by cinema and TV. films in which the District Attorney browbeat witnesses and leant on the rail of the jury-box while he yelled into the faces of the jury. The proceedings which I saw, however, were very civilized and orderly.

GAMBLING

Again, the gambling places both in Reno and at Lake Tahoe are patronised for the most part by respectable, middle-class Americans. The casinos are interesting for the relics of the old Wild West days which they still preserve, and they still retain something of the atmosphere of the old saloons. Nowadays however, while they cater for every form of gambling, by far the most popular is the slot machine, otherwise known as " the one-armed bandit." A huge room would have a few hundred of these machines in rows, with hundreds of hopeful citizens solemnly inserting their coins. It is akin to the bingo craze here, but

(*Continued on page 25*)

Cad a Léann do Leanaí

le Máirtín Ó Corrbuí

Le roinnt blianta anuas tá ag méadú ar líon na ndaoine in Eirinn a ghortaítear — nó a maraítear — toisc go roptar scian iontu. I gceann tamaill eile, áfach, sárú dlí a bheidh ann gléas troda den chineál sin a bheith ina sheilbh ag duine in áit phoiblí. Más mall is mithid.

Cad a thugann ar dhuine, bíodh sé ina pháiste, ina dhéagóir nó in aois fir, scian a chur ina phóca, agus ansin í a shá i nduine eile má éiríonn eadarthu — nó fiú gan chúis ar bith mar a tharlaíonn go minic? Tá a thuairim féin ag cách, is dócha, faoin gceist sin, ach bíodh sé ceart nó mícheart chuir leabhar a léigh mé le déanaí go mór le mo thuairim féin. *Seduction of the Innocent* a ainm agus an Dr. Frederic Wertham an t-údar.

Le fiche bliain bhí Wertham ina Shíciatraí Sinsir i Roinn na nOspidéal i Nua-Eabhrach, agus bhí cáil mhór air ansiúd agus ar fud na Stát Aontaithe. Tar éis dó machnamh domhain a dhéanamh ar iomadúlacht coireanna na hóige sa tír sin, scrúdaigh sé na greannáin (*comics*) a léigh na páistí agus an tionchar a bhí acu orthu. Chaith sé blianta fada leis an obair sin, léigh sé féin na mílte greannán, agus cheistigh sé na milte páistí. Is é an leabhar seo toradh a shaothair.

A lán dá bhfuil le rá aige ní bhaineann sé le saol na hEireann, mar dá olcas iad uaireanta na páistí seo againne níl siad gar a bheith chomh dona leo siúd sna Stáit Aontaithe. Ach i dtosach an oilc is ea is fusa é a leigheas, agus cuireann an t-údar rudaí áirithe ar ár súile dúinn go mb'fhearrde sinn aird a thabhairt orthu.

LEITHEOIREACHT

Cúrsaí léitheoireachta, cuirimis i gcás. Minic a chloistear tuismitheoirí a rá go dtugann siad greannáin dá bpáistí mar go gcuidíonn siad leo chun léitheoireacht a fhoghlaim. Ní aontaíonn An Dr. Wertham leo:—

" *All comic books with their words and expletives in balloons are bad for reading . . . Parents and other adults are often deceived into believing the children can read because they read so many comics. In teaching children to read the schools have to compete with the pictures of comic books. Low-grade literacy is the long-range result . . . An important area where comic books do specific harm is the acquisition of fluent left-to-right eye movements, which is so indispensable for good reading. The eyes have to form the habit of going from left to right on the printed line, then returning quickly to the left at a point slightly lower . . . Comic book readers acquire the habit of reading irregular bits of printing here and there in balloons, instead of complete lines from left to right . . . Comic books harm the development of the reading process from the lowest level of the most elementary hygiene of vision to the highest level of learning to appreciate how to read a good literary book. Print is easy to read when the paper background is light and the printing a good contrasting black. Yet most comics are smudgily printed on pulp paper. The printing is crowded in balloons with irregular lines. Any adult can check on the eye-strain involved by reading a few comic books himself . . . All the emotional emphasis of comics is on the pictures, and that is where they do the most harm to reading. The discrepancy between the easy appeal of the pictures and the difficulty of reading the text is too great to encourage anyone to try to follow what the characters are supposed to be saying.*"

Ní beag sin — gan trácht cor ar bith ar droch-litriú, drochghramadach, etc.

BRUIDIULACHT

Ach chun filleadh ar cheist na sceana agus a leithéidí. An locht is mó a bhí ag an Dr. Wertham ar ghreannáin na Stát Aontaithe, locht é nach mbaineann le *furmhór* na bhfoilsiúchán sin sa tír seo — is é sin go dtaispeántar iontu an uile shórt brúidiúlachta: bagairtí, droch-chaint, daoine ag bualadh, ag bataráil, is ag marú a chéile, géaga á mbriseadh, mná is páistí á ngortú — fiú amháin cailíní leathnochta agus cúrsaí gnéis. Ba chóir go dtuigfí do thuismitheoir ar bith nach aon tairbhe do pháistí bheith ag iniúchadh pictiúr ina bhfuil brúidiúlacht nó gáirsiúlacht á léiriú. Nach follas go bhfuil an baol ann go meallfar iad ar bhóthar a n-aimhleasa. Faoi mar a dúirt mé ní fheictear mórán den saghas sin iompair sna greannáin in Eirinn, ach feictear cuid de — fiú amháin sna greannáin a fhoilsítear le haghaidh na leanaí is óige. Agus mar a dúirt an tSiúr Máire Clár, beanrialta a rinne stiadéar den chineál céanna a rinne Wertham: " *Scenes of crime, fighting, and other acts of violence, are among the items most noted and best remembered by even the youngest children.*"

Agus Werthem arís: " *Children's play on the street is now of a wildness that it did not have formerly. Children, often with comic books sticking*

(*Ar lean leathanach 11*)

VATICAN COUNCIL

By Rev. Dr. M. Sadlier

BROTHERHOOD OF MAN

GOD'S PURPOSE IN speaking to men was to invite them to a more intimate relationship with Himself. This invitation first offered to men through Adam and offered anew through Noah, Abraham and Moses, was finally and fully offered through Christ.

ALL INVITED TO BROTHERHOOD IN CHRIST

By sending His Son into the world to become man the Father invited all men to a share in the divine Sonship. By uniting themselves with the Son of God made man all men become sons and daughters of the Father, brothers and sisters of Christ. This transformation is effected by the Holy Spirit, the Spirit of Sonship poured forth into men's hearts. Baptism gives a share in the divine life as possessed by the Son, because it was the Son who became man. From this fountain of universal brotherhood all can draw one and the same life and love of Father, Son and Holy Spirit.

THE RESPONSE DEMANDED

To respond fully to this invitation we must live as Children of the Father and brothers and sisters of Christ. This means following or imitating Christ, the perfect man, in obedience and love of the Father. Respect for human values, especially brotherly love, is the test of our love of the Father. " Anyone who says, ' I love God,' and hates his brother, is a liar, since a man who does not love the brother he can see cannot love God, whom he has never seen. So this is the commandment that he has given us, that anyone who loves God must also love his brother "—(I John 4, 20-21).

ECUMENISM

Christians believe that they are brothers and sisters of Christ and members of the one family of God's children. Modern ecumenism is a long overdue effort to put this belief into practice. Why should we cultivate better relations with other Christian churches? Because they are our brothers in Christ though separated from us by considerable differences of belief and practice. Like us they acknowledge the Father in heaven and seek closer personal union with Christ. It is one and the same Holy Spirit who fosters in them and in ourselves the goodwill to iron out the differences that divide us.

INTERNATIONAL BROTHERHOOD

But God invites all men, not Christians only, to brotherhood in Christ. The promotion of universal brotherhood is the best way that Christians can fulfil their mission to bring Christ to the world and the world to Christ. Regardless of nationality or colour, and in spite of past and present wrongs, Christians must continue to extend this invitation to all. The committed Christian will be an active supporter of campaigns to aid underdeveloped nations and relieve hunger. He will welcome his country's participation in U.N.O., E.E.C., and other international organisations not only for their political and economic benefits but also because they are building up a new awareness of human brotherhood. By promoting international co-operation, Christians give resplendent witness to Christ's desire to unite all men in himself around the Father by the power of the Holy Spirit.

DIFFICULT . . .

Many people are not enthusiastic about the brotherhood of man because they honestly believe that it is just one more wonderful idea that will never work. Human nature always was and always will be selfish and small-minded and to try and make it otherwise is a waste of time. No sooner have 200 million or so Russians shown a desire for friendlier relations with humanity at large than 700 million or so Chinese become utterly intractable, and determined to have things their way no matter what the rest of the world thinks. An optimist could say with some justification that even the Chinese must soon capitulate to the unprecedented spirit of brotherhood that is sweeping through the world at the moment. But the pessimist is already thinking of the trek to outer space, and seeing in not so many years the human family scattered throughout the planetary system with far less sense of belonging to a common brotherhood than they have at present.

. . . BUT FAR FROM IMPOSSIBLE

These gloomy facts and gloomier predictions cannot deter Christians who really believe that, acting together in union with Christ, they can shake the world out of its rut of selfishness. Living this belief will certainly give better results than grousing about the other fellows who have no appreciation of the brotherhood of man.

I WAS AMUSED and a little perturbed to see that big business is now setting out to exploit the pre-teenage group. We are only too familiar with the manner in which commercial enterprise succeeded in wooing the teenage group until there seems to have been born a completely new race of young people. It is with uneasiness, therefore, that I watch the attempt to indoctrinate their younger brothers and sisters. One would imagine that there would be little financial gain in extracting the half-crown or five shillings pocket money from the pre-adolescent, but in these times when youth is the boss and mothers and fathers have relaxed on discipline, the way to the parents' pocket is through the whim of the child. Mothers bewail: "I know those mini-skirts, or shorts or what-have-you are dreadful, but what can I do? All her friends are wearing them . . . One must move with the times . . . Things are different to-day . ' . Not like when we were young . . ." Record sellers, dress designers, television companies, paper-back publishers are cashing in on the new bonzana, and the poor kids at the most impressionable period are avidly absorbing the new cult. A few weeks ago the daughter of a friend of mine got a present of a pound note on her fourteenth birthday. You would never guess what she bought with it — a pair of false eye-lashes!

One of the most ingenious money-spinners ever launched by toy manufacturers is the Cindy doll. You must have seen her, gazing at you with her long-lashed eyes, an attractive teenage doll, beautifully fashioned, realistic in appearance. She is the English answer to Barbie, her more sophisticated American counterpart. Once a little girl acquires Cindy she wants to collect a wardrobe for her, and, at a price, of course. There are some very attractive clothes available — sheer nylons, sweaters, frocks, trousers suits, jackets and jeans. Cindy was such a success that manufacturers next introduced her boy-friend, Paul, plus his essential and very mod wardrobe (designed by Hardy Amies), and more recently has appeared her younger sister, Patch. The strange part of it all is that very young children, of an age that used to love cuddlesome, fat baby dolls now hanker to possess the more grown-up Cindy. I can foresee a race of bored small babies who will despise rattlers and look upon the lovable teddy bear as the silly relic of a bygone age, a toy that may have appealed to their simple-minded parents, but which leaves the sophisticated infant completely unimpressed.

In this issue I am giving some simple recipes for sauces, which are appetising and easy to make. The Irish housewife rarely bothers making sauces. She relies on the bottled shop variety, or she dresses the vegetables with gravy, or she puts a dish of butter on the table. This last, of course, at the present price of butter, is extravagant. The basis of a lot of sauces is the old reliable **White Sauce.**

Ingredients: 1 oz. margarine, 1 oz. flour, ½ pint milk, pepper and salt to taste.

Method: Melt the margarine over a gentle heat and stir in the flour. Boil for a few minutes, stirring all the time. Add the flavouring.

Parsley Sauce. To the white sauce, add two teaspoonfuls of chopped parsley.

Caper Sauce. Add to the white sauce one tablespoonful of capers, and a teaspoonful. By similiar additions you can make onion, celery, anchovy, or cheese sauce.

Horseradish Sauce makes a nice complement to roast beef and a simple way to make it is to add two tablespoonfuls of grated horseradish and a quarter teaspoonful of dry mustard to a quarter pint of white sauce.

Here are two sauces which make the world of difference to a fish dish:—

Cheese Sauce (Sauce Mornay).

Ingredients: ½ pint milk, 1 oz. flour, 2 ozs. margarine, 1 onion, 2 ozs. grated cheese, 1 tablespoonful cream, 1 egg yolk, salt and pepper.

Method: Melt 1 oz. margarine gently in a saucepan. Stir in the flour and cook until it is a smooth paste. Stir in the scalded milk, add the finely-chopped onion, bring slowly to the boil and simmer for 7 minutes. Strain, blend with cheese, beaten egg yolk and remainder of margarine. Add pepper and salt and cook over boiling water for 2 minutes.

Tartare Sauce. To 1 cup of mayonnaise add 1 tablespoonful each of chives, parsley and capers.

Social Service Progress

by REV. ANDREW KENNEDY

BY NOW you have probably read or heard of Limerick Social Service Council which is an effort to co-ordinate the works of charity in this city and to harness groups and individuals in the field of service, with a view to involving every person and all the resources of the community in the service of the needy. When we set a noble ideal before us — as we tend to do in a moment of weakness or in a spirit of hope — we often find that the obstacles in our path are many or that the job entails more than we realised. The work of the Social Service Council is no exception here, but yet the venture is bearing fruit already. The community is being alerted to various needs and opportunity is given them to hear lectures on various areas of need. This is done principally through the series of public lectures, which have been an outstanding success and have been sponsored. Since Christmas, we have heard lectures on the mentally handicapped, mentally ill, the prison service and technique in casework. Another feature of this education of the community was a Teenage Forum on the theme "Youth and Service" which, unfortunately, had to be confined to about 200 teenagers but was also an outstanding success thanks to the teenagers, the adult panel and guest celebrity Bunny Carr.

SOCIAL CONSCIENCE

These functions should sharpen community awareness of the social problems which exist around us and so contribute to a solution which involves the whole community. What a departure from other times when doctors, *e.g.*, worked in isolation, only to find that their patients on return home often regressed into a state of dependence again. The same could be said of teachers who worked against an alien home or environmental background and also of ex-prisoners who usually had no alternative to robbery because they could not get a job. By involving the whole community it is hoped to create a social conscience which will be alert and therefore sensitive to human need, whatever form this need may take in an individual case. Community education will always be a feature of Social Service and indeed there is a sense in which education is the greatest social service, and the main work of a Social Service Centre is educational.

SPECIAL TRAINING COURSE

At the moment we are half-way through a training course for voluntary social workers and when this programme is completed we hope to have a more full-time service available at the Centre with people qualified to sit down with a client, take a case history and assess the extent of need or the basic requirement of this client with a view to a solution. Hopefully, these people will also improve the standards of volunteers and furthermore create a climate of opinion where in time the professional social worker will be acceptable in the community. We are fortunate in having available the services of Miss Dolores Aldridge who is on a travelling scholarship from the U.S. and who has kindly agreed to act as tutor for the course. We have also had the services of some other lecturers who have complemented the contribution of Miss Aldridge and related her experience to the Irish situation. This course is a major step forward in the work of the Social Service Council and we are expecting great things from the trainees when they qualify.

WAR ON POVERTY

The main work of the Centre continues apace all the time with interviewing and visiting by the caseworker with a view to a long-term solution of problems. Other works which are necessary, though not so immediately urgent, are those of research into the extent of need, the compilation of a dossier of welfare information, the preparation of a library which will be accessible to voluntary workers and the general public, the recruitment and placement of voluntary workers who are offering their services every day, and here is where the reader can come in. Can you offer your services regularly or occasionally to do a little or a lot to relieve human need? If you can, then, now is your chance and please do so because the need is great and the challenge is before us to rise to the opportunity and so bear witness to Christ who suffered so much that we might be free. This is the very reason we fight poverty, because it crushes men and makes them do things they regret or hate. It cripples their freedom and so they become less free and hence less human. Above all, their glimpse of the revelation of God is often dimmed or obscured and this is the great argument and indeed the only argument for waging war on poverty — a war which is constant and efficient with the very best weapons the community can provide.

FIRE AHEAD!

by REV. FRANK MORIARTY

A Jewess wrote to her Christian friend:
" Give me back Jesus. He is my brother. He will walk with me behind the ghetto wall into the slaughter house.
Return to Him the Yellow Badge.
Give me back Jesus.
He is not yours."

Christ belongs to us and in our actions and emblems during Holy Week we proclaim this fact. A button-hole spiked with palm means the Son of God astride an ass; kissing Good Friday's cross is venerating the plank that saved a shipwrecked world, and Easter Day bonnets could be thrown in the air because Christ left no stone unturned to save us . . . not even His own tombstone.

Ghetto walls and slaughter houses are long, long memories to the Jews. Egypt held them and Moses pleaded before heaven and earth until God showed His determination to have the last word with the Pharoah. Bloody water, boils, frogs, hail of fire, murrain in cattle and a horrible three days' darkness succeeded each other during one tragic week. Pharoah, though plagued, was stubborn. But victory always belongs to God. " Go and get lambs for your families — dip sprigs in their hot blood and sprinkle the lintels and the two door-posts." With macabre markings keeping their houses from death in the month of the ripening corn, the *Passover* happened and the people of God was born into history. Moses led them out of Egypt. " This is the night when You led the children of Israel, our fathers, dryshod between the walls of water across the Red Sea." A pillar of flames guided them from the darkness and slavery of Egypt and lighted their way to the promised land.

On the anniversary of their salvation, Jews always remember. The parents of Jesus went to Jerusalem when He was twelve for the feast of Passover. So shortly he would say: " You know that after two days the *Passover* will be here and the Son of Man will be handed over to be crucified." His words were verified. " Christ our passover has been sacrificed." But the great stone didn't crunch our hopes as it rolled to the door of the tomb. Show us. Let us know. Let us believe. Remind us.

DON'T CURSE THE DARKNESS

" I am the light of the word. He who follows me can never walk in darkness." Christ is the " true light which enlightens every man." Take a candle. Cut a cross in its wax flesh and know that on a cross hung the salvation of the world. Cut the year 1967 because Christ, yesterday and today is the same forever. Scar the first word, Alpha, because the word-made-flesh was in the beginning when all creation began with Him. All things must come to a head in Him until He has the last word, so sign our candle Omega. " Time belongs to Him and the ages are His. To Him be glory and power forever." Spike the soft whiteness with five nail heads that " By His glorious and holy wounds may Christ the Lord guard and preserve us." Better to light the candle than curse the darkness. " May the light of Christ gloriously risen scatter the darkness of heart and mind." A lamp however is not lighted to be put under a barrell, but on a candlestick to brighten all in the house.

NOW WE CAN SEE

The Church is in darkness. A fang of flame appears and weird shadows dance on pillar and pew. This is the light of Christ, thank God. Scatter darkness, o flame, fattening flame from candle to candle. Great God, let there be light. Now we can see. In the night of the resurrection Christ the true Son dawned from the grave, banished the blackness of sin and death, and completed the victory of light and life. A dead man walks up our church with holes in His feet. You can sing that. It is right and fitting to hymn God. " This is the *Passover* feast wherein is slain the true Lamb, whose blood hallows the door-posts of the faithful." This *was* the night God brought the sons of Israel out of Egypt. And this *is* the night that purges away the blackness of sin by the light of the fiery pillar. Because this is the night which at this hour throughout the world restores to grace and ties to holiness those who believe in Christ, cutting them from worldly vice and all the murk of sin. On this night Christ prised open the jaws of death and walked victorious from the grave. Here heaven is wedded to earth, the things of God to those of man.

Processiou with Paschal Candle on Easter Saturday night.

WATER THE FIRE

"Take this burning light and guard your Baptism without blame." The splash of water has saved a child of God as sure as the Red Sea saved His people, because the pillar of fire went into it at the priest's blessing. He dips the Paschal Candle into the Baptismal water, pleading "May the power of the Holy Spirit descend into all the waters of this font." Creature of water, I bless you with my hand by the living God who banned you with land. I bless you by His only Son who was islanded in you below the fluttering of doves' wings and silent in the thundering voice of His Father. Water made wine, water rushing from His heart wound, and water gushing over head- Baptised in the name of the Father, Son and Holy Spirit.

Everywhere man is listening for the first footsteps of the risen Christ. This night and morning we are blessing the new fire because Christ unwinds His burial bonds and puts them by. We know the spring which flows and spreads whatever the night; in the dark night of this life. We know well through faith, the fountain, whatever the night. The pure waters of birth wash the world with light. The altars are spread and decked with flowers. The priest is vested in white, and the Easter Mass begins, to climax the holiest of nights. Let your light shine before all men.

CAD A LEANN DO LEANAI—*ar lean*

out of their pockets, play massacre, hanging, lynching, torture. The influence of comic books is discernible in the nature of these games."

An bhfuilimid saor ó locht? Agus cad mar gheall ar na scannáin a fheiceann na leanaí sna pictiúrlanna nó ar an teilifíseán? Agus na bréagáin a thugaimid do gharsúin — gunnaí, miodóga, sceana, etc. An rud a chíonn an leanbh is é a ghníonn an leanbh.

IS CUMA LEO

Is cuma ar ndóigh le foilsitheoirí na ngreannán. Seo a dúirt duine acu nuair a cheistíodh é faoin drochthionchar a bhíonn acu: "*Naturally after a kid has identified himself with the crook in the beginning, and after he's followed him through various adventures, he's going to be a little sorry when the crook gets shot. Sure he'll resent the officer who does the shooting. Maybe he'll resent all cops. But what the hell, they sell. Kids like them.*" Agus mar fhocal scoir seo tuairim Wertham ar na greannáin atá, dar le daoine, gan urchóid: "*The whole question of 'good' comic books can be summed up this way — Crime comic books are poisonous plants. The 'good' comic books are at best weeds.*"

THE WORKER AFTER THE COUNCIL

by JAMES KEMMY

"I have stepped into a new world of which the Church knows nothing. Truly a mission country; a world I have to discover over months, perhaps years. Why cannot the Catholic laity tell us how completely out of touch we are with this strange world that is all around us?"

So wrote Fr. Henri Perrin, one of the greatest of the French worker-priests, in his diary in 1948. He had just got a job in a plastics factory.

How true is this picture of Ireland? For one thing the average Irish worker is not often given the opportunity of engaging in serious dialogue with the clergy on industrial, social or religious matters. This is especially true of recent years in which we have seen the rise of that modern phenomenon, the "professional layman." The voice of the ordinary man has been almost completely drowned out by the chorus of professional laymen, performing on television, speaking at religious conferences and writing in newspapers and religious journals.

At Hilaire Belloc's "Garden Party" the rich and the poor both enjoyed themselves immensely, each in his own way but . . .

> "The people in between
> Looked underdone and harrassed
> And out of place and mean
> And horribly embarrassed!"

I think that it is fair to say — without putting too fine a point on this quotation or the import of its adjectives — that most workers would qualify for this "in between" group when it comes to discussing the layman's place in the Church.

THE TRADE UNIONIST

For the worker who is also a trade unionist, participation in dialogue with the clergy is therefore a new and welcome exercise. One need hardly say that trade unionism is more than a movement to secure higher wages and better working conditions. The sincere worker will know and accept that his trade union membership is of dual concept. He will realise that this membership involves a willingness to serve the interests of his fellow-workers and to help in building a better world, based on social justice. The carrying out of this mission poses a number of questions for the Catholic worker.

In Ireland, Catholic social thought has perhaps over-emphasised the importance of the human person and the family in society and has always strenuously stressed the rights of private property, while tending to underplay the importance of the community and be somewhat suspicious of the role of the State. This distrust of the State can be partly attributed to the recent performances of such totalitarian rulers as Hitler and Stalin, whose records clearly demonstrate how dangerous the State machine can be in the wrong hands. Perhaps another factor in the cautious attitude of the Church to the powers of the State is the over-ready association in many people's minds of socialist thought with Communism.

THE CATHOLIC CONSCIENCE

However, in considering this question, it is pertinent to ask whether the Catholic conscience has been equally sensitive to the manifold injustices and inequalities of the capitalist system, and to the errors and failings of those who collaborate with it. Indeed, remembering how militant some Catholics have been in defence of private ownership and how little perturbed they have been (relatively speaking) at the grossly inequitable distribution of income in our society, one might be tempted to suppose that there is something more positive than anti-Communism in their attitude — and it can hardly be Christian charity. It can be said that Catholics who have been guilty of these errors have worked against rather than for the transformation of society into a community of brothers. It has also been said that the Church's shortcoming in this matter has been its obsession with the individual, its consequent neglect of the community, and its willingness to parley with structures whose inadequacy and downright injustice it tended to accept as a manifestation of God's will, and even as a means to holiness, for those who suffered under them.

In this connection it is interesting to note the words of Cardinal Seper, Archbishop of Zagreb, at the Vatican Council:—

"We admit more candidly," he said, "that Christians who defended the established order

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and the unchangeableness of social structures, wrongly appealing to God's authority, are partly responsible for modern atheism."

POPE JOHN

Up to the time of Pope John XXIII and the Vatican Council our thinking on social matters was strongly influenced by the emphasis placed on the fact that man is a fallen creature and could not hope to succeed in his efforts to perfect society. Suddenly from the Council has come the clear-cut message that the effort to create a just society complements rather than opposes the mission of the Church. We are now fully aware that the attitude of the Church to temporal society is fully compatible with the true meaning of brotherhood. To suppose the inevitable conflict between the supernatural order and the natural order is, therefore, to restrict and distort the Council's message.

THE STATE'S ROLE

It cannot be denied that there are many and vital parts of our social and economic life where the State has an obligation to use its influence and power for the common good. In its activities in these sectors the State is not only fulfilling its duties but is also acting in accordance with the Papal social encyclicals.

Notwithstanding all that has been done in the field of charity — and a great deal has been done — there is still room for fresh thinking and action on the role of the State in social matters. In dealing with such things as poverty and social justice we must rid ourselves of the smug feeling of self-congratulation and complacency which pervades much of our thinking on these matters. Our country has a distance to go before we can truthfully call it a just society.

Many people concerned with social work feel that the simpler, paternal charities of the Church are now no longer fully adequate to deal with the complex injustices of our society. More and more they are coming to realise that passive and palliative giving will not in itself alter the structure and institutions of the society which is creating these injustices.

FR. McDYER

In this connection, Fr. McDyer of Glencolumbkille has already shown the way in not being content in trying to make the poverty of his parish more bearable. He has effectively harnessed the talents of his people and used the co-operative way of life to eliminate poverty.

Much also remains to be done in making the ordinary worker more conscious of the Christian value of his work and his other secular activities,

and it is here that the clergy are uniquely suited to play a positive role in stressing the dignity and meaningfulness of work in man's life. Christ Himself sanctified labour by working on earth as a carpenter.

Pope John XXIII has written forcefully on this problem:—

"Justice is to be observed not only in the distribution of wealth but also in regard to the conditions in which men are engaged in producing this wealth. Every man has, of his very nature, a need to express himself in his work and thereby to perfect his whole being. Consequently, if the whole structure and organisation of an economic system are such as to compromise human dignity, to lessen a man's sense of responsibility or rob him of any opportunity for exercising personal initiative, then such a system, We maintain, is altogether unjust — no matter how much wealth it produces or how justly and equitably such wealth is distributed"—(*Mater et Magistra*, 82 and 83).

If all of us would only realise this and keep it constantly in mind, what a transformation could be wrought in our country and throughout the world!

Comment

by REV. LIAM RYAN

ONE OF THE characters in Bernard Shaw's *John Bull's Other Island* says rather boastfully, "in Ireland the people is the Church and the Church is the people" — an idea which received great prominence in Vatican II. However, the Church is also a hierarchical society, and consequently there is always the risk that since the problems arise mainly at the bottom and are solved mainly at the top, the lines of communication in between may not always function smoothly. Perhaps, at all times in her history the greatest danger facing the Church was that of being out of touch with the lives and problems of her people. The worker-priest movement in France was an attempt on the part of the French Church to re-establish contact with a whole section of society which had wandered away like sheep without a shepherd. In Ireland, we priests tend to take pride in the fact that we have maintained close contact with the people. We have succeeded perhaps more so than most European countries, but the mere fact that there is in Ireland a church, a priest, and a school in every parish should not delude us into thinking that thereby the Kingdom of God is established. To what extent we have succeeded in truly establishing in Ireland a Christian community or society, we shall discover not by looking at our organisation but at our people. We shall discover it especially by letting our people express their views, and instead of reading an answer into life we should let life answer for itself.

AGREEMENT

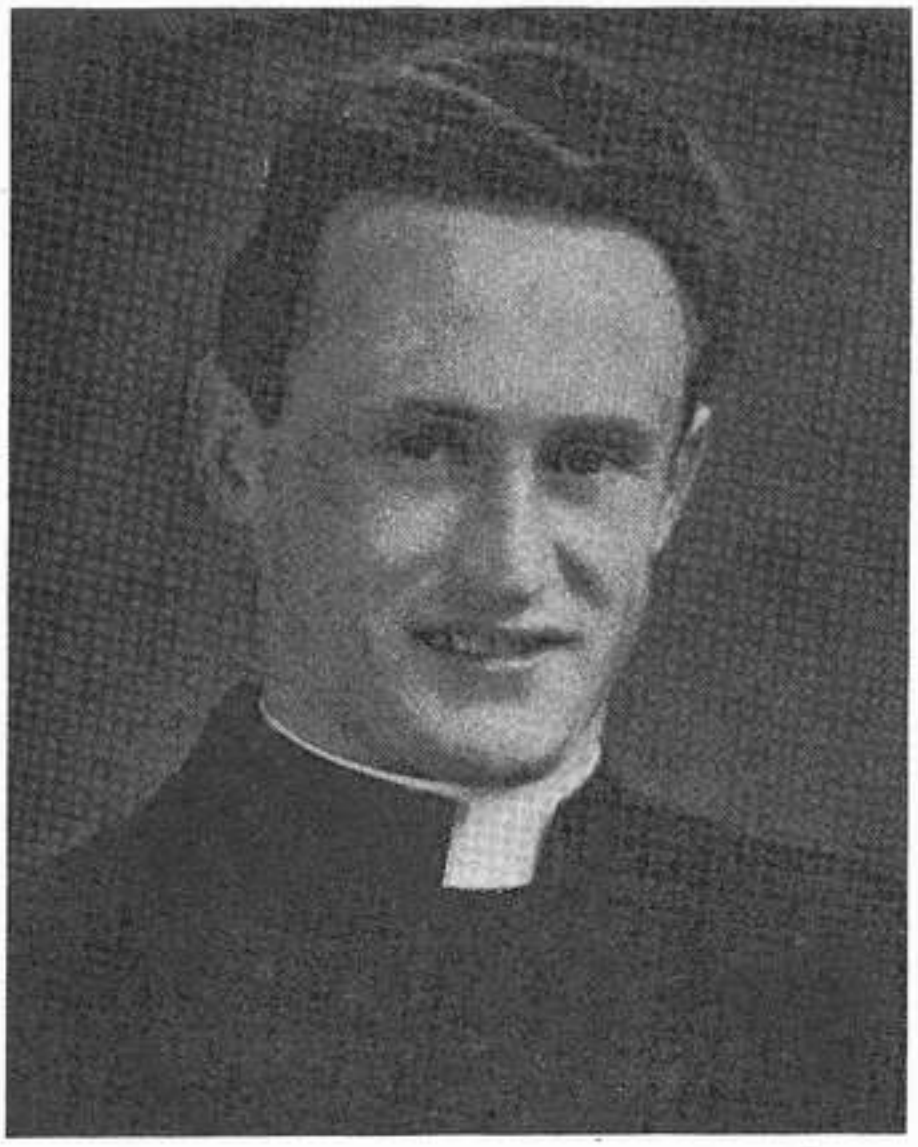
Recently, I read a pamphlet entitled "What the Church has done for the Worker." It was written by a priest and its tone was very self-complacent and self-assured. I wondered what it would have been like had it been written by a worker. It reminded me of the old complaint that those who speak most on the relationship between Capital and Labour either never had any capital nor did any labour. Reading James Kemmy's contribution was a most refreshing experience. Obviously here was a man in touch with reality and anxious to express his own deepest convictions. You may agree or disagree with his ideas, but it is rather difficult to ignore them. For my part, I find myself in agreement.

There is among the younger generation in Ireland a growing conviction that the two factors have helped most to shape the Ireland of today, *viz.*, Irish Nationalism and Irish Catholicism, have somehow failed to foster in our people a properly developed social conscience. This, I suppose, is a natural reaction to the fact that after fifty years of freedom many social and economic problems still remain. With the attainment of freedom in 1922, there was a general expectation not only of a free Ireland but also of a prosperous Ireland, full of industry, agriculture and commerce, new houses and schools, churches and hospitals, an end to all forms of poverty and social inequalities, while at the same time we expected another golden age in which Ireland would again be a light to the world and a glory to God. It was perhaps a bit much and little wonder that the reality has not quite lived up to the expectation. The succeeding generation has fought a civil war, went on strike in spots, emigrated to Britain in thousands, refused to be part of the patriot's dream of 'not free merely but Gaelic as well,' and at the same

time succeeded in making some real advancement. However, many of the social inequalities still remain, and there is increasing criticism of our Nationalism and of our Catholicism for not making us sufficiently aware of these problems and for not inculcating in us a desire to solve them.

IRISH SOLUTIONS

In these circumstances, the danger is that we might be inclined to think that the proper norms of Christian living are all to be found elsewhere, and that the Catholicism of France or Germany is more fully developed than our own, or that the socialism of the Scandinavian countries or the welfare state of England might provide a solution to our problems. But before importing ready-made solutions from elsewhere, we should perhaps consider the advice of James Connolly to the workers of Ireland. He said: " The problems of labour are the same all over the world it is true, but it is also true that each country must work out its salvation on the lines most congenial to its own people." The problems which James Kemmy outlines in this paper are, after all, problems in Irish society. In the last analysis, they must be solved by Irish people and in an Irish fashion and not by importing packaged solutions from other countries.



Fr. Ryan teaches in the Sociology Department of University College, Cork.

There is also an attitude prevalent today that if Ireland were really a Christian country all these social problems would disappear. Thus, one frequently hears that all we need to do in this country is to " Christianise the society." But vague phrases like this are meaningless unless you specify in exact detail just what you mean by Christianising a society. The Papal encyclicals of Popes Leo XIII, Pius XI, and John XXIII have attempted to give a detailed description of what social justice means in a modern society, but it is difficult to transfer an idea from a document and implement it in practice, it would be much better if we had a working model of a society transformed by Christian ideals, but it is doubtful if any such exists in the world nor does it appear that we will soon establish one here.

VOLUNTARY ORGANISATIONS

In the meantime, we must take all that is best in Irish society and build on it. And here a word on the many charitable and voluntary organisations that have given their members' time and money to many people in need. Today there is a tendency to criticise the manner of these charities and to regard it as being out-of-date in a twentieth century world. But these organisations are doing good work; they are, at least, doing something to relieve the poverty and the problems of our less privileged citizens. The vast majority of the population are doing little or nothing to help. If we all did half as much as the people in these voluntary societies, Ireland might be a better example to the nations of practical Christianity in action.

Most of James Kemmy's contribution is concerned with problems in our society. Problems are only solutions in disguise, and if we air them sufficiently and look at them long enough and often enough we shall begin to see the solutions. Since the Council, we are very much aware that the Church is a community and not a set of isolated individuals working out their salvation side by side. But if this is so — if the Church is the ' people of God ' — then it should be a place where men can suffer together as well as rejoice, where men can share their doubts and fears and hopes for a better society. Perhaps others in our midst may follow Mr. Kemmy's example, and by sharing their criticisms and their aspirations with the rest of the people of God inspire us all to create a better social world.

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PASTORAL LETTER

DEAR BRETHREN IN CHRIST,

You will remember that before Lent last year our Holy Father made changes in the laws of fast and abstinence. As a result, the law of fast now binds on Ash Wednesday and Good Friday only; the law of abstinence binds only on Ash Wednesday and on all Fridays, unless a holyday of obligation falls on a Friday. The age at which abstinence begins to bind is raised to fourteen.

What the Holy Father has done is to give the faithful greater liberty to decide how they will do penance. The obligation of penance remains as strong as ever — it comes from God Himself — but the ways in which we are to fulfil it are not laid down as precisely as before. We are given a greater range of choice, and therefore a greater responsibility.

IMPORTANCE OF PENANCE

Repentance, or inner conversion from sin to God, is necessary for salvation. This is the clear teaching of Jesus Christ. His first preaching was: "The kingdom of God is at hand; repent and believe in the Gospel." On a later occasion, He said to His hearers: "Unless you repent, you shall all likewise perish."

But inner repentance is not enough. We must also make reparation or atonement for our sins. Though God pardons us most willingly He expects us to try to undo the evils our sins have caused, the dishonour to God Himself and the damage to ourselves and to others. The "penance" we are given by the priest in Confession is a necessary part of our reparation. To this penance we should add other works of mortification, so that we may purify ourselves more fully, thus reducing the need for purification in Purgatory.

Jesus Himself is our best example of self-denial. Though Himself without sin, in order to redeem us He led a life of privation and humility, a poor and lowly existence, which lacked most human comforts and ended in the cruel sufferings of His Passion and Death. Thus He made compensation for our sins. As St. Peter says: "He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness."

He asks us to follow in His footsteps. "If anyone will come after me," He says, "let him deny himself and take up his cross and follow me." We can deny ourselves and take up our cross not only for our own sake but for others too, indeed for the whole Church, adding our small atonement for sin to the infinitely valuable redemptive work of our Divine Saviour. St. Paul says of this: "I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of His body, that is, the Church."

Thus by our penances and self-denial we make reparation for our own sins and the sins of others, and in doing so we are closely joined with our Saviour in His work of redemption.

Moreover, mortification and self-denial help us to control our inherent tendency to sin. "Every athlete exercises self-control," says St. Paul. "They do it to receive a perishable crown, we, an imperishable."

THE MASS

In striving to live a holy Christian life, the liturgy and especially the Mass, is our greatest help. In the Mass we renew and increase our union with our Redeemer, for through it we join with Him in the sacrificial offering of His life to God and at the same time offer ourselves. We are strengthened in our new life of grace and charity through the partaking of His body and blood in Holy Communion.

Our participation in the Mass will be more fruitful if we prepare for it by private and family or community prayer, by the reading of the Sacred Scriptures and especially the Gospels, and by the frequent reception of the sacrament of penance.

If we live our daily life in a Christian spirit, we will grow in charity and holiness. Such a life will be a life of penance. The person who strives earnestly to fulfil all the duties of his state, who in a spirit of charity helps and serves others and especially the poor and afflicted, and who, in imitation of Christ bears patiently and humbly the trials and disappointments that will certainly be his lot, such a person is leading a penitential life and growing in holiness. He is achieving the aim put by St. Paul before the Ephesians: "I beg you to lead a life worthy of the vocation to which you have been called, with all lowliness and meekness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace."

If therefore we strive honestly to fulfil our vocation in life, if we carry out the duties of our state, if we bear patiently the sufferings and trials that come our way, then we are discharging a great part of our duty of penance. In addition, however, as has been said, we must practice

voluntary self-denial and mortification . . . and we can do so in various ways. Prayer, fast and abstinence and almsgiving have been the most important traditional forms. But we are not restricted to these. Restraint in the use of alcohol or tobacco, moderation in regard to pleasures and amusements, abstinence from certain comforts and delicacies are examples that many people will find useful. Nor should " giving up " things be the only form of penance we undertake. We should also give ourselves to positive work for others, to serving and assisting the poor and others in any kind of difficulty. In this connection, it is worthwhile recalling what God says through the prophet Isaiah:—

" Is not this the fast that I choose . . .
to let the oppressed go free,
and to break every yoke?
Is it not to share your bread with the hungry
and bring the homeless poor into your house;
when you see the naked to cover him,
and not to hide yourself from your own flesh?"

MEANING OF FRIDAY

The people of Ireland will easily appreciate the importance of penance. The penitential spirit has always been a notable feature of the faith in Ireland, from the time of the ancient Irish monks who were known throughout Europe for their asceticism, through the periods of persecution, down to our own day when the people faithfully observe the laws of fast and abstinence and when such difficult pilgrimages as Lough Derg and Croagh Patrick are still so popular.

We feel then that our people will be glad to continue the practice of abstinence from meat on Fridays, for Friday abstinence has always been of special importance to us. However, it should be noted that the mere fact of abstinence is not enough. Rather, Friday must be seen as a day of penance through which we should renew our turning away from sin and our union with our Saviour in His death and resurrection, and our abstinence should be for us an expression and a reminder of this renewal.

Apart from celebrating Friday as a special day of penance, our efforts during the year should be directed towards making our everyday life truly Christian. Much attention should be given to prayer, especially to the family Rosary, which as a special devotion to Our Lady we have always held in high esteem in Ireland. With the renewal of the liturgy, the Mass should hold an even more important place in our lives. We should fervently assist at Mass on Sundays and when possible on weekdays, for there is no better way to strengthen our union with Christ and to attain true holiness than by devout assistance at daily Mass.

All the faithful should strive to make their everyday life in their families, in their work, in their social relationships, a genuinely Christan life. We are all where God, in His Providence has placed us and it is there that we fulfil our vocation as Christians. We should do our work well, and play our part in the social, economic and political life of the country. We should always be guided by Christian charity and strive to make ourselves a truly Christian community. We should try to banish from our lives all selfishness, narrowness and the pursuit of our own interests at our neighbour's expense. We should do our best to eliminate social evils, poverty, loneliness and neglect, unemployment, unnecessary emigration, the lack of adequate educational and recreational facilities. This will entail sacrifice from all, and personal dedication from many, but it will mean a more Christian approach to life in our community.

We should always recognise that sin is the greatest of all evils. As followers of Christ we have rejected sin, and it is our duty as Christians to eradicate it from our personal and social life. As individuals we should do whatever is necessary in the way of mortification and self-denial, and make full use of the sacrament of penance to preserve ourselves from falling into sin. Socially, we should reject those practices and forms of amusement that thrive on human weakness and become an occasion of sin for many.

It is our duty to do everything we can for our young people to enable them to grow into fully developed, responsible men and women. They are quick to appreciate the value of penance, for their ideals are high and they are ready to make sacrifices to attain them. Parents and teachers should guide them to make use of those penances and forms of self-denial that will help to purify and strengthen them in their growth towards maturity and enable them to play their part in making atonement for sin.

On behalf of the Hierarchy of Ireland:

✠ WILLIAM CARDINAL CONWAY,
ARCHBISHOP OF ARMAGH.

✠ JOHN C. McQUAID,
ARCHBISHOP OF DUBLIN.

✠ JOSEPH WALSH,
ARCHBISHOP OF TUAM.

✠ THOMAS MORRIS,
ARCHBISHOP OF CASHEL.

Quinquagesima Sunday, 1967.

Sex Education

IN THIS ASPECT of their education are our children getting a square deal? Are parents shirking their duty? Correct sex knowledge is needed as a positive safeguard to chastity — it is easier to teach a child to be pure if he understands what he is being pure about. This involves a great deal more than knowing where babies come from. Maturity means a balanced outlook on the part man and woman must play in God's plan.

PARENTS' DUTY

Though the responsibility for sex education rests on the shoulders of parents, far too many continue to have an ostrich-like policy towards it. Perhaps, because they themselves have an immature attitude towards sexuality, they are filled with alarm and embarrassment at the very thought of telling their children the fascinating story of their own creation. But if a child does not obtain his information from his parents, he will get it elsewhere and possibly acquire a very distorted view on the subject. This is a fact which some parents seemingly refuse to face.

SOME QUESTIONS FROM LEAVING CERTIFICATE GIRLS

Recently, girls in a Leaving Cert. class were given a series of talks on sex. The questions they asked revealed the confusion and ignorance existing among both boys and girls leaving school and possibly emigrating.

Examples of such questions are: Can a girl of fourteen have a baby? How do you have a baby without knowing? What is the meaning of the word sex? At what age can a boy become a father? What is V.D.? Why do our mothers forbid us to go with boys? Why is it wrong to go steady at sixteen?

OUR YOUNG ADULTS NEED SEX EDUCATION

Another Leaving Cert. group were asked to fill in a questionnaire, after they had had some talks on sex. The following points were noted and some of the girls comments are included: (1) Though some got their first sex information from their mothers, most seem to have got it from girl friends and one girl from a man she hardly knew; (2) A great number have been " dating " since fourteen, and some even from eleven, twelve and thirteen; (3) Many had little to learn from the talks about the physical side of sex, but all learned a happier attitude to sex and dating and welcomed the information. " I thought many people regarded it as something dirty and not spoken about but am so glad to discover that it is good and is a sacred and pure gift from God." " I never felt so sure about the facts of life before . . . I am glad that the boys we may marry will be fully educated in these things "; (4) Many said the course should have been given, and would have been more useful, around Intermediate Grade and should not be delayed until school-leaving age. The reason given was that most girls were dating from an early age; (5) To the question "What topic should be dealt with more fully?" all answered " Contraception, the Pill, and the Catholic position on birth control "; (6) All were glad to have been told more about the opposite sex and felt they could be more helpful to them on a date as a result.

IGNORANCE AND INNOCENCE

It should be fairly evident that clear and practical direction is needed by young adults in matters of sex and dating. Ignorance and innocence are not at all the same thing. Learning about sexuality goes side by side with learning about love. Proper sex education for children and pre-marital instruction for young adults is essential for a healthy Christian attitude to the God-given powers of sex and for a happy and successful marriage.

WHAT CAN BE DONE?

Teachers, both lay and religious, are in a position to help and advise parents. Reverence for sex can be taught to a child through every school subject. Discussion classes are of great value. Co-operation between parents and teachers is highly desirable. Parents anxious to give their children a healthy sex education but who feel out of their depth should get hold of some good books on the subject, such as the " My dear daughter " booklets and " Towards Maturity " for girls, and Aidan Pickering's three booklets on " Sex Education for Boys."

Mission To Peru

By FR. P. J. O'DONNELL, C.C.

FOR A LONG TIME Irish diocesan priests have been going on temporary missions to Britain, the U.S.A. or Africa. It is only within the last decade that some have gone to South America. Attention was focussed on South America when, on the occasion of the Patrician Year, 1961, Pope John made a special appeal to the Irish bishops to facilitate those priests who wished to work there. That July, three Cork priests joined Cardinal Cushing's mission on the Peruvian mountains and the following October, seven diocesan priests, including Fr. Michael Irwin and myself, set out for Peru to work in Lima, under the auspices of the Columban Fathers. Since then, many more have followed and, a short time ago, Most Rev. Dr. Lucey took charge of an area — a few hundred miles north of Lima — and staffed it with priests from Cork.

LIMA'S TWO ASPECTS

We found the central part of Lima beautiful. Elegant colonial period buildings and imposing skyscrapers look down on broad tree-lined avenues while monuments and sparkling fountains grace its spacious *plazas*. Large stores, stocking the best, first-class hotels and plush cinemas are plentiful. Bustling, well-dressed shoppers and a constant stream of traffic . . .

Fr. O'Donnell, now attached to Our Lady of Lourdes parish, and Fr. Michael Irwin, C.C., Bruree, have recently returned to the diocese after working for five years in Peru.

We stayed first in a hamlet in the valley of the River Rimac that flows through Lima. The foothills of the Andes mountains tower all round it and sunshine throughout the year makes there an unending summer. In this haven we began to learn Spanish, the language of most Peruvians. Local teachers directed our Spanish course and, within three months, we were able to make ourselves understood.

Then we went to our parishes in the so-called *barriadas*, which present a striking contrast with the city centre. The *barriadas* are shanty towns that encircle the city and contain the thousands of families that migrate yearly from the Peruvian provinces in search of work, education and better conditions. Their population must now be near the million mark. Groups of these migrants club together and take over an area, usually unsuitable for agriculture. They set up huts of wicker work and make claim to the land. Then begins the long struggle to develop the place.

DEVELOPMENT

They arrange for a government agency to plan the area for them. Once a man has his own plot of about 200 sq. metres, he begins to build his house in his spare time, a few bricks at a time. If he builds to a certain height, according to the specifications of the agency, he gets a long-term loan to complete the job.

It is interesting to note that a percentage of the land must, by law, be allotted for community buildings — churches, schools, etc. A recent government programme provides the materials and technical direction for school-building. The local community provides voluntary labour. This programme has made it possible for every child in Lima to receive primary education. The parents themselves have little or no education but try hard to educate their children. Quite a number attain what corresponds to our Leaving Cert. — a few even reach the university.

The building of churches is one of the tasks facing the priest. The parishioners contribute from their meagre income, but most of the funds comes from better-off Peruvians and from abroad. A co-operative is organised by the local council, or by the priest in some cases, to bring electricity to the area and in time the government provides decent roads, a water supply and sanitary system.

It takes about twenty years to develop an area and some of the first large groups of migrants that arrived in Lima in the 1940s are already enjoying reasonably good living conditions.

The difficulties of these migrants are enormous,

Fr. O'Donnell at one of the family get-togethers in his Parish in Peru.

especially in the beginning. These huts of wicker work are completely unfit for family life. The proximity of garbage dumps and the lack of sanitary facilities for a long period gives rise to a stench that at times can be difficult to bear. Early marriage and a large family is normal for these Peruvians. But the income from unskilled work in the factories of the industrial region nearby is often inadequate for this. The result is that many are undernourished, badly clothed and lacking in proper medical care. Strikes and lay-offs bring destitution to many.

The democratic government, under the leadership of dynamic President Belaunde, a practising Catholic, is tackling the problems by industrial expansion with foreign capital, severe taxation of the wealthy and the promotion of development schemes. The Church is also active, relieving the difficulties of these people, providing in many places schools, dispensaries, food depots and trained social workers.

LAND REFORM

The bands of Spanish adventurers who arrived in Peru in the 16th century had as their primary aim the acquisition of wealth. They took over the land and made the Peruvians work it almost like slaves. That situation has continued right down to modern times in many places. It is only in recent years that an effort has been made to redivide the land. In his inaugural message in 1963, President Belaunde proposed a vast land reform project for those "forgotten people of Peru." The reform has begun, but the people need a lot of education before they can make good with their newly-acquired property . . . and technical advisers are few.

RELIGION

"There has not been anything more magnificent after the creation of the world and the incarnation of Our Lord than the evangelization of the Indians," writes one chronicler. Certainly it is remarkable and history does not provide us with a like example that, within a few years of the discovery of the continent of South America, almost everybody from Mexico south was baptised. But the conversion of Peru took place in very difficult circumstances.

It does seem strange that the Spanish conquerors who robbed the natives had as a secondary aim their eternal salvation. They built magnificent churches in the centre of every town and village throughout the country. The Spanish friars who accompanied them tried to instruct the people. Unfortunately, for many years they did not have a competent knowledge of Quechua, the native language. Overawed by the white man, the Peruvians accepted baptism without understanding very much of what was said and the bad example of the Spaniards left them very confused. After some years, there was a serious outbreak of idolatry. The offenders were severely punished for "not conforming to the state religion."

A number of Peruvians were ordained but when, after ordination, one was discovered sacrificing to idols, the ordination of Peruvians was forbidden by the Spanish Crown. With the declaration of independence from Spain in 1821, most of the Spanish priests left and the country remained almost without priests for a long period. Today, 146 years afterwards, there are only one thousand national priests. The help of another thousand foreign priests is not sufficient to serve eleven million people.

We saw the marks of this sad story in our parishioners. Many of them saw a priest only once a year in their mountain village. Consequently, they are as lacking in the knowledge of their religion as they are in material possessions. Being the victims of social injustice, caused by a system with which Christians have long been associated, and scandalised by the bad conduct of many in authority, they have a confused idea of Christianity. Those things they could have

(*Continued on page 22*)

Fr. Simon O'Byrne
now stationed in Limerick.
. . . " Youth of Limerick you must
accept the challenge of Easter."

Youth of Limerick

by FR. SIMON O'BYRNE, O.F.M.

" *Let's be in with the well-ins* " seems to be the ambition of many of the shallow thinkers of our time; they imagine that the whole purpose of living with purpose and interest depends on one's associations with the personality capsules who make big money and " live it up " in a go-go world! This is not a wise way to spend one's only lifetime; it merely leads to frustration, to all sorts of abuse. For life must be governed by unchanging principles, with a precise aim in mind; life, for young and old, must be a challenge that demands time and concentration; life for the modern teenager must inspire a real enthusiasm to better the confused society of the new Ireland, and engender hope in the future greatness of this Catholic nation.

THE MESSAGE OF EASTER

The hope that must inspire our teenagers is the message of Easter! No amount of dancing or " dating," of careless living will bring contentment to one's life unless the person is so insane as to pretend that he has not an immortal soul; that his life will end with the grave; that he must get all he can out of life while he still has the health and energy. By deep conviction, springing from knowledge, sincerity and the help of God's grace, the modern teenager must realise the importance of saving one's soul; of the necessity of avoiding the dangerous occasions of sin. Easter is the time when we must renew our determination to live the Christian life to the full. Because Our Lord raised Himself from the dead, He proved Himself to be the True Messiah, to be really God, and this is at once a consolation and a challenge.

MODERN IRELAND

Never in the long history of this country have the people enjoyed so much peace and prosperity; the persecution of the Catholics is past; the famine is but a sad memory; the amenities of international progress adorn our homes. It is true to state that now, more than ever before since the advent of the one, and only true religion, have we the opportunity of living the full Christian life. But our society is very mixed, very uneven; there are many who live the Gospel message to the full; there are many who have a mere veneer of religion, for social purposes, but whose deepest convictions seem to centre more around

wealth and prestige rather than the application of Christian virtues to their everyday lives. It would seem that we now have more hypocrites in our midst than ever before . . . the behaviour of some of our married men in society, both at home and in England, clearly indicates their poor sense of morality; injustice of every kind is widespread, and there seems to be, amongst this increasing minority, a desire to assert themselves as the " new Irish," devoid of a love for the true recipe of contented living.

THE YOUTH OF IRELAND

We now look with confidence to the youth of Ireland to " level-out " the hills of hypocricy, and to present to the world the image of a small nation with a big message . . . the message of lived Christianity. You, teenagers of Limerick, have a very important role in the fashioning of the future destinies of your country; your city, within half a century, will be the second largest in the country, with a flourishing university, a sound economy, and a truly Christian atmosphere. It will be an inspiration for others to behold your love of the noble heritage of past generations; you will cherish the language of the Gael, and be proud to speak it; you will live, not as members of a religion that is merely personal, but as followers of the One who demands of you to be " all things to all men." The poverty of the underprivileged; the wholesome interest in the lives of the sick and sorrowful; the lonely and the frustrated . . . these will be a deep interest of yours which will bring a sense of contentment and peace; the respect for all legitimate authority . . . of Church and State . . . will save you from the corosion of anarchy and slick anti-clericalism. In a word, you will be strong-charactered Catholics, not yielding one iota of truth to placate any other religious denomination, but, with hope surging in your hearts and wills, you will make the parish the living cell of the Mystical Body of Christ.

A CHALLENGE TO YOUTH

The Second Vatican Council places great emphasis on youth: " . . . the youth should be so trained to take their part in social life so that, properly instructed in the necessary skills, they can become actively involved in various community organisations, open to discourse with others and willing to do their best to promote the common good "—(Declaration on Christian Education). But . . . one can lead a horse to the water . . . the *challenge* that this entails can only be met with hope of success when the correct import of Easter has been realised. YOU must live the mind of the Vatican Council at parish level; and you must become, yourselves, the prime and direct apostles of youth, exercising the apostolate among yourselves and through yourselves and reckoning with the social environment in which you live.

May the hope of Easter enkindle a furnace of Christian love in your hearts, and may its warmth, radiating from your associations with society, make this New Ireland a veritable lighthouse of inspiration for the countries of the Western Hemisphere.

MISSION TO PERU—*continued*

without the help of a priest — private devotions and processions — are the principal expressions of their religious life. And these are often sentimental — often somewhat superstitious.

SOME EFFORTS TO HELP

We were very well received, on the whole, by our parishioners, when we visited them in their homes. Many invited us to join them in their family get-togethers, as guests of honour.

We had every co-operation from the teachers in the state schools so that the children got religious instruction. Every child was baptised and, after special preparation, received First Holy Communion. Most were confirmed. We were able to train catechists to supplement the instruction in school and cater for those who for one reason or another did not attend school.

For the adults we had Mass, Confraternities, Christian Family Movement, etc. Block by block, we visited the indifferent and invited them to meetings in their own area to hear their fellow parishioners explain in homely language what Christianity is all about and partake of the spirit of a Christian community. That involved the formation of a corps of Christians capable of this work. But, perhaps, our most difficult task was the Christian formation of some of the young men who were taking a part in the development of the new Peru and who were in the forefront of the continuing struggle for social justice.

MORE HELP NEEDED

These are important years for Peru. After centuries of near slavery, there is, for many of the present generation, the possibility of achieving a decent human existence. A new society is emerging. If it is to be " penetrated by the spirit of the Gospel," the help of many more Christians — priests, brothers, nuns and laymen — from other lands is needed.

SPORTS SPECIAL

By VERY REV. P. G. RYAN

By the time this article appears in print, Limerick should have qualified for the National League semi-finals. Two games with Offaly (conquerors of Tipperary), and a visit to Nowlan Park, Kilkenny, should have provided adequate preparation for the vital game with Cork. The fact that Cork were beaten by Dublin, who afterwards went under to Clare, is an indication that this section of the League is wide open. Wexford and Tipperary — who appear to be on the way back — should qualify from the other group. The month of May will see the three big hurling encounters, the semi-finals and final of the League.

In other days the League was regarded as a trial ground for young players, but participation by New York in the finals has changed all that. Now the prize is well worth winning. The closing stages are taken far more seriously by the counties concerned.

NEW CHAIRMAN

Limerick's affairs will be guided this year by a new Chairman — but an official of long standing — former Secretary and noted forward, Jackie O'Connell. In the days of Limerick's hurling greatness, he put our team on the right road in two successive years at Thurles. In the early stages of these clashes with Cork, two goals by Jackie O'Connell at alternate ends of the field put Limerick supporters in great heart and laid the foundation of ultimate victory. Another stalwart of later times is the new Secretary, Tom Boland of Patrickswell.

HOME FRONT

On the home front, at the start of another season, all eyes are on the champions Patrickswell. This is their era of greatness. Can they retain the crown? Or does fame and glory await some unknown challenger? St. Patrick's, last year's finalists, may show improvement. How will Bruree, the junior champions, fare in senior ranks? Will Ballingarry win " the West " again? All these and many other questions await an answer. The Munster Club Championship for 1966 is still unresolved. It lies between Cork and Waterford (St. Finbarr's and Mount Sion).

RUGBY

The Australian tour — which the manager threatened to call off at one stage — was saved by two fine international victories — the historic win over Wales and the defeat of England at Twickenham. Munster had the distinction of being the first provincial side to defeat a touring team. Limerick's Liam Hall (U.C.C.) played very well against the renowned Ken Catchpoole. St. Munchin's went out in the first round of both senior and junior schools' cups — narrowly to P.B.C. and surprisingly to Midleton College. The " glorious uncertainty " of organised games was never more evident than in England's amazing win at Lansdowne Road. Pinned to their own line, holding on desperately for a draw and " then it happened." If only the ball had not bounced so perfectly for Colin McFadyean! Rugby balls are not meant to behave like that. And yet we would not have been satisfied with a draw. Defeat in such circumstances was the last straw.

ASSOCIATION FOOTBALL

Something similar was in store for Waterford in the Cup-tie with Limerick. They looked like winning until centre-half Paul Morrissey made the fatal mistake against his own goalkeeper. Much has been written about Limerick's octopus-type of defence. Playing 5-2-3, they have eight men in defence, including the goalkeeper. It certainly paid off with two fine away wins over Shamrock Rovers and Cork Celtic. Ewan Fenton made amends for the tantalising home defeat by Dundalk in the League after being two goals up.

HALL OF FAME

The Hall of Fame award to champion jockey Martin Molony gave much pleasure and satisfaction. Indeed, it was felt to be overdue. His brilliant and meteoric career made his name a household word. The well-worn sporting cliches — " a legend in his own lifetime " and " one of the all-time greats " — acquire a new depth of meaning and reality when applied to him. Two Limerickmen — Mick Mackey and Martin Molony, as well as John Burke, with his Limerick associations — have received this distinguished accolade.

The parish of Manister achieved further distinction when the Mangan brothers, Joe and Denis, won the Deise Cup at Dungarvan with Smooth Action.

Mass Rock of Poll na Rioghtha

by ORJAY

THE WESTERN PLAIN of Limerick ends in a semi-circle of undulating limestone hills known as Slieve Luachra (the Rushy Mountains). These hills are now bare and denuded, but during Penal Times they were covered with dense forests. The main road from Limerick to Kerry, after passing Newcastle, winds up the side of these hills and enters the plateau through Barna (the Gap). Some five or six miles south of Barna, a bog road winds itself along the lonely hillside of Toureena-greana (the little green field of the sun). On the right of the winding road, rocks and boulders frown darkly, and on the left the hillside slopes steeply down. About halfway up the little road is Poll na Rioghtha, the Hollow of the King, where Mass was said in the Penal Days. It would be impossible without a guide, and a nimble pair of feet, to find the Hollow, and to negotiate the precipitous drop of 60 feet or so from the road to its entrance.

PERFECTLY-SHAPED OVAL OPENING

The Hollow is a perfectly-shaped oval opening, fretted out of the steep face of the hillside by a combination of many things. On one side of the entrance there is a mass of natural rock, and growing out of the rock a shapely tree rears itself heavenwards and forms a perfect canopy. Unfortunately, the inner part of the Hollow is covered with old tins and rubbish, and the accumulation of centuries of neglect and decay, so that no trace of the Mass Rock can now be seen. The hillside continues to slope steeply away from the Hollow for several hundred feet, until it meets undulating ground and gradually merges with the level ground. The view on a summer's evening, heightened by one's nest-like isolation, is truly regal. Nearby are the remains of St. Ita's beloved monastery, Killeedy; beyond the proud plain of Limerick stretches as far as eye can see — boundless, illimitable, fit prospect for a king.

Here, one Sunday over two hundred years ago, the people of West Limerick assembled to attend Mass. The priest was late, and the congregation stirred uneasily in the cold of a late autumn breeze. Eventually the priest arrived, and Mass began, with the congregation grouped on the sloping hillside round the head, sides and foot of the altar — like angels in one of those celestial paintings by the great Italian masters. The very inaccessibility of the hillside, which at that time was covered all over by a thick growth of primeval forest, made the people careless, and no "look-outs" were posted. But they reckoned without the greed of the priest-hunter. It was £5 for the head of a priest, as for that of a wolf — and the last wolf had long since been killed.

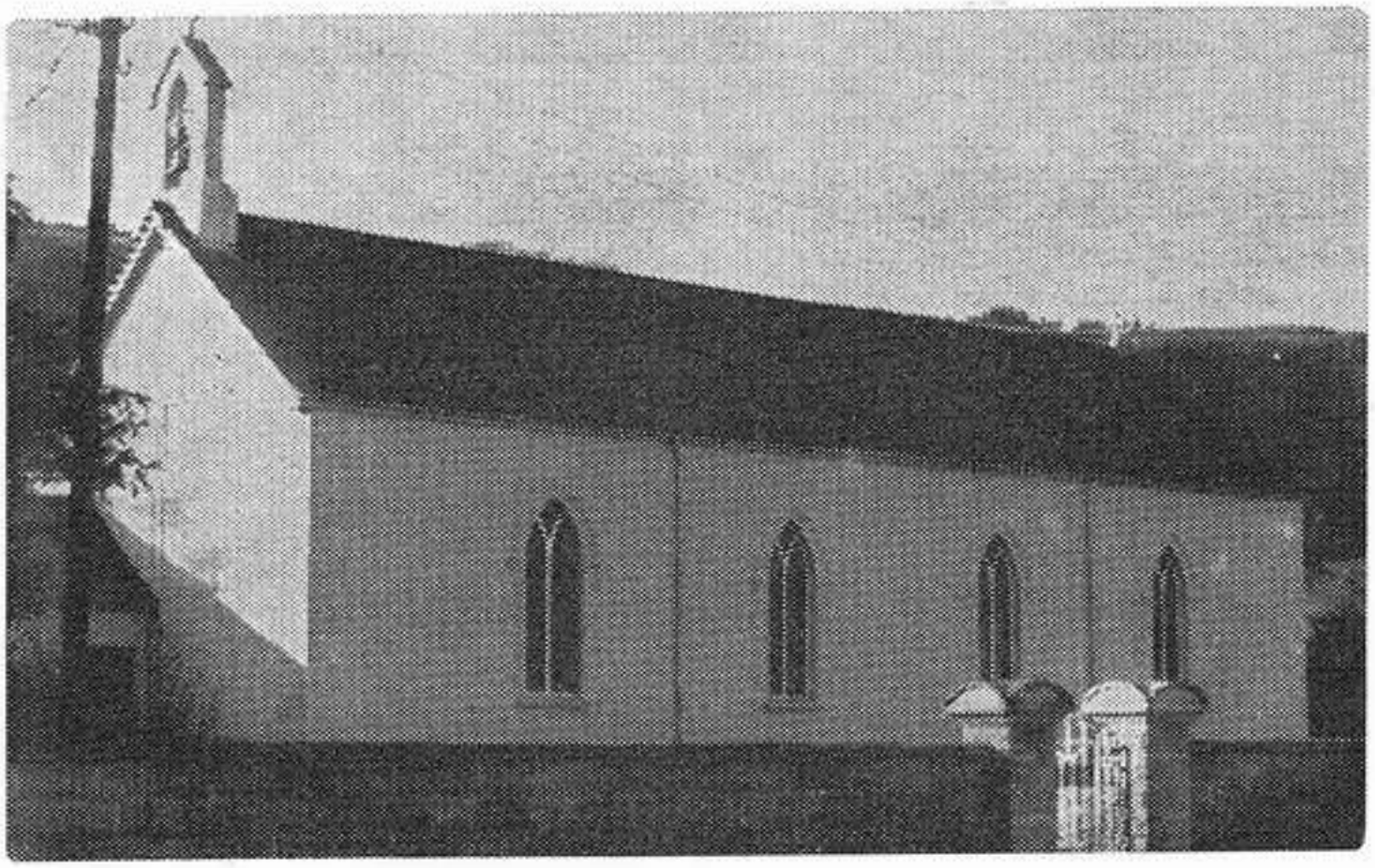
At the present moment the newly-formed local Guild of Muintir na Tire — St. Ita's Guild, Killeedy — have once again revived interest in the site of this historic Mass Rock. The Guild has launched a project whereby a commemorative plaque or some suitable monument be erected to perpetuate the memory of the parishioners of former days who assisted at Mass at such great risk to their lives and also of the martyred priest who by giving his life for Christ has kept the faith alive in our country.

The Secretary and Chairman of the Guild will welcome further information or help of any kind towards the project. Please send any communication to: The Chairman (or Secretary), St. Ita's Guild of Muintir na Tire, Killeedy, Ballagh, Limerick.

PRIEST STABBED TO DEATH

Towards the end of Mass, someone on the outskirts set up a cry: "The redcoats are coming from the mountain-top. We are lost." The congregation's reaction was to fly immediately, and they were saved; the priest's reaction was to secure the Sacred Host, and he was lost. His initial delay at the altar delayed him too long, and as he scrambled down the hillside with the hell hounds on his heels, only a miracle could save him. But a miracle was not vouchsafed, and in a little clearing a few hundred yards from the Hollow, he was overtaken, overcome and brutally stabbed to death.

Desolation fell on the people and they were inconsolable, to think that one of their own should have betrayed them for a cheap bribe; that their beloved pastor should have been stricken down without one hand raised in his defence; that their Hollow should have been desecrated by the sacrilegious letting of their priest's blood. Some-



Ashford Church is adjacent to Poll na Rioghtha. The parishioners of the area will co-operate with the local Guild of Muintir na Tire to help in commemorating their heroic forebears.

thing of their grief and sorrow infested Poll na Rioghtha, which, instead of being revered, came to be feared, and to this day is avoided as being an " airy " place.

There are many stories told about the Poll, most of them probably exaggerated, but with a substratum of truth nevertheless, for . . .

There are more things in heaven and earth,
Horatio,
Than are dreamt of in your philosophy.

It is, therefore, worth recording them, leaving each reader to form his own conclusions, and only prefacing my remarks by saying that the old people who related these stories firmly believed them.

THE WHITE LADY OF THE ROCK

I often heard Johnny the Gabhairin Reodha, who was born before the Famine Years, relate:—

" In my young days the landlords strictly forbade fowling of any kind, and if you were caught, it nearly meant transportation. The only way to get a shot was to be up with the dawn — and at certain times of the year we used to stay up all night. My favourite piece of ground was the wood up by Toureenagreana. The trees were there then, but no road. It was a very lonely and unfrequented place, full of wild game, and a sportsman's paradise. I remember one time, late in the year, I was out all night, with only my dog to keep me company. Dawn found me at the foot of Toureenagreana wood. I beat up the hill until I came to Poll na Rioghtha, and to my amazement I saw a lady sitting on the rock at the entrance to the Hollow, with her back turned to me. She was dressed in a white frock and her long flowing hair nearly reached down to her bare feet. She was making motions with her hands as if she was throwing grain to chickens, but there was no sign of any chickens. I was rooted to the spot, ano watched her with my heart in my mouth for a short time. Then she turned her head and gave me one piercing look. That was enough for me, and accompanied by my trembling dog I ran down the hill as fast as I could. The old people used to say the place was ' airy,' and I often heard them describe the ' White Lady of the Rock,' but I never believed them, and thought that such things could not happen. I can tell you that from that day forward I gave ' Poll na Rioghtha ' a wide berth. Even when the new road was built by Johnny Manley people were still afraid of the place and didn't like passing it at night-time. It has helped to keep more young people in at night than the strictest master."

To Be Continued

(Reprinted by kind permission of *Limerick Leader*)

DISCOVERING AMERICA—*contd.*

at least the bingo players go home for the night, while in these places some of the addicts keep it up through the night. At Tahoe, I experimented with a fistful of coins and came to the conclusion that " the bandit " was trained to relieve me of them at the rate of a dollar a minute. So I went out into the sunshine instead and swam in the crystal clear water of the lake.

.....

Like Tennyson's Brook, it is beginning to look as if this might go on forever. However, we promise to bring it to a conclusion in the next number.

DIOCESAN ITEMS

OBITUARY

VERY REV. JAMES C. LYONS

The death occurred unexpectedly on December 16th of Very Rev. James C. Lyons, parish priest of Bulgaden. He was in his early sixties.

Fr. Lyons was a native of the parish of Rathkeale and received his early education at the National School there before beginning his secondary course at St. Munchin's College. In 1919 he entered Maynooth College and graduated in the National University in 1922. At the end of his theological course, he was ordained to the priesthood on June 20th, 1926. After ordination, he did temporary duty at Ardagh and Loughill before his appointment as curate at Fedamore in 1929. From there in 1932 he was transferred to Donaghmore, where he ministered as curate for ten years before his health became impaired. He was unable to resume parochial duty till 1948, when he was sent as curate to Bruree. Early in 1958 he was appointed pastor of Bulgaden by the late Dr. O'Neill. His unexpected death evoked many expressions of appreciation and regret.

Ar dheis De go raibh a anam.

Very Rev. D. Crowley, P.P., Cappagh.

APPOINTMENTS

Since our last issue, and because of the death of Fr. Lyons, the following diocesan appointments were made by His Lordship the Bishop:—

Fr. Kelly, P.P., Cappagh, to be parish priest of Bulgaden; Fr. D. Crowley, formerly curate in Kilmallock, to be parish priest of Cappagh.

PRE-MARRIAGE COURSE

The present pre-marriage course was one of of the biggest yet and is now nearly over. The next one will be after Easter. Please apply immediately to Spiritual Director, St. John's, Limerick.

PARISH RETREATS

The Retreats held during Lent in all Parishes of the City were very well attended by both men and women. Large congregations were present at morning Masses and again at the nightly devotions-

LIMERICK DIOCESAN PILGRIMAGE

— TO —

LOURDES

Overland Section :

26th July—5th August, 1967.

Air and Invalid Section :

27th July—2nd August, 1967.

Applications for Invalids should now be made to :—

SPIRITUAL DIRECTOR,
Lourdes Pilgrimage,
St. John's Presbytery,
Limerick.

CONFIRMATION LIST

County:

KILMALLOCK — Monday, April 10th.
EFFIN — Thursday, April 13th.
ARDPATRICK — Monday, April 17th.
GLENROE — Thursday, April 20th.
KILFINANE — Monday, April 24th.
BULGADEN — Thursday, April 27th.
DROMIN — Monday, May 1st.
PATRICKSWELL — Tuesday, April 2nd.
CROAGH — Monday, May 8th.
BALLINGARRY — Thursday, May 11th.
FEENAGH — Monday, May 15th.
DRUMCOLLOGHER — Thursday, May 18th.
TOURNAFULLA — Monday, May 22nd.
TEMPLEGLANTINE — Tuesday, May 23rd.
ATHEA — Monday, May 29th.
GLIN — Thursday, June 1st.
LOUGHILL — Saturday, June 3rd.

Confirmation Day

O Holy Spirit come down this day,
To the soul of our child, we humbly pray.
Make her a strong and perfect one,
Devoted and loyal to God and Son.
On her bestow Your Seven Gifts,
To guide her safe from sinful rifts.
Give her courage, grace and light,
That like true soldier, she will fight
The battles that before her loom,
For tried she will be by earthly gloom.
The Bishop lightly strikes her cheek,
To make her brave, but also meek,
That she will suffer when she must,
And lose not faith, but in God trust.
O Holy Ghost, bless her parents too,
That they will remember to call on you
And with Your aid, they will ever strive
To keep her faith and their own alive.

—PAUL DARCY.

CONFIRMATION LIST

City:

ST. JOHN'S — Saturday, April 8th.
ST. JOSEPH'S — Saturday, April 15th.
ST. MARY'S — Saturday, April 22nd.
ST. MUNCHIN'S — Saturday, April 29th.
B.M.V. A ROSARIO — Saturday, May 6th.
B.M.V. DE LOURDES — Saturday, May 20th.
B.M.V. REG. PACIS — Saturday, May 27th.
LAUREL HILL — Saturday, May 13th.

Gardening at Easter

Did you die of the gloom down there
Earthworm bright spade threw up with the spit?
Dry, blue now and rigid, near brittle
As salmon, once bright, drawn grey from deep freeze
That fresh from the seas glanced shining in air
Nuptially dancing upstream in the Shannon —
Did you die of the gloom down there?
Your hermaphrodite heirs, how are they
Cultivating, slimily slipeing the soil
And aerating down there,
While they wait in the gloom
To wonder if I died of the light,
If sun rays desiccated
The man-like thing bright spade threw down?
Dry worm, blue, brittle worm,
The absurd noose
Is tight about you;
Though his sins be hurled
In the world's face Jean Paul
Was right about you, for you
Are dead, stone dead, forever;
But I, when I die, begin not end.
Divinity sings on the march
From the mount of three trees;
The fountain springs and flows.
Worm scour my ear, extrude my eye;
Life everlasting no worms devour.

—PETER R. DONNELLY.

COLLEGE SUBSCRIPTIONS

We gratefully acknowledge the following **Private Contributions** received since our last publication:—

M/s M. Tynan & Co., Solicitors, William Street	£100	0	0
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The heart-rending story of

THE IRON MAN!

By EDWARD DALY

Five thousand filled the circus tent
To see the Iron Man, who bent
Stout bars of steel like silly wire
And swallowed swords and scorching fire
And drank huge mugs of molted lead,
Then laughed instead of dropping dead.
They clapped him as he chewed up tacks
And nails and chunks of railway tracks
And how they whistled, howled and cheered
When finally he disappeared
With regal bow and swirling cloak
To trumpet sounds in clouds of smoke.

The Iron Man went by and by
In home for tea and apple-pie
And feeling thoroughly well fed
Retired to his mass concrete bed.
That night the clown awoke to hear
An awful roar from somewhere near
And thought it was the lion snoring
Until he heard a voice imploring:
" Oh save me, please, for pity's sake
From this appalling stummick ache!"

" The Iron Man! Beyond all question
The poor old guy's got indigestion,"
Cried out this clown in great alarm.
" I hope he doesn't come to harm,
For all we have to set him right
Is half a dose of dynamite —
Perhaps, indeed, a doubtful cure.
Best fetch a doctor to be sure!"
Then, dashing to the nearest phone
He rang for Doctor Hackabone
Who jumped upon his trusty jennet
And galloped up in half a minute,
Remarking " Keep the patient still
And find me a pneumatic drill."
And so ere little time had gone
The Iron Man lay prone upon
The table while the doctor pried
And probed within his vast inside
Until, with a triumphant shout,
The doctor drew his forceps out
And lifted forth an anchor chain
And putting in his hand again
Produced a poker tied in knots,
Three pounds of lead, a dozen lots
Of rusty blades, ten six-inch nails,
Two carburettors, mangled rails
And lastly he held up on high
A large and luscious apple-pie.

The operation at an end
They put our erstwhile rugged friend
To bed till he should grow once more
As adamantine as before.
Six weeks went by and then one day
The doctor sent him on his way
Advising as he said goodbye
" It's much too soon for you to die.
Now here's a tip and don't decry it —
In future you just watch your diet!"

And so the Iron Man today
Obeys him in a careful way
And though it sears his very soul
And calls for savage self-control
He never more will taste or try
Or even look at APPLE-PIE.

LIMERICK DIOCESAN
PILGRIMAGE
— *TO* —
KNOCK
WILL TAKE PLACE ON
SUNDAY, 11th JUNE

EASTER, 1967.

My dear Children,

Easter is on the doorstep; may it be a very happy Feast for all of you. You are now quite familiar with the beautiful ceremonies of the last few days of Holy Week. Some of these do indeed commemorate the sorrows of our Saviour, but the great joy that fills every line of the Easter Liturgy commemorates His triumphant victory over sin and death. I wonder do you know the meaning of the many symbols that are used in the different ceremonies. The most important is the Paschal Candle, which you will see in a prominent place in the church from Easter to Ascension. It is a symbol of Christ Himself, who is the Light of the world. Every time you see it you should think of Him who rose triumphantly from the dead and still remains always with His Church, supporting her by His example and His wisdom. Your prayers this Easter should include special ones for the peace that is so sadly needed by the world. Our Holy Father Pope Paul has never ceased urging the heads of states to do everything in their power to secure peace in their countries, so that men can live in harmony with each other. Let us do our part too. A little prayer you can use is the following aspiration to the Sacred Heart: " Eucharistic Heart of Jesus, furnace of divine charity, give peace to the world."

Thank you, boys and girls, for your very pleasant and amusing letters and for a very big number of entries in both competitions. You had many things to tell about concerts and holidays and presents from Santy. After reading them I find I am very wise about making cribs, putting up decorations, growing peas, beans and hyacinths. I even got a picture of Sister Rose, which I am sure looks exactly like her. I would like to mention the names of all who wrote, but they would fill the whole of Our Catholic Life *and the Editor would be cross. It is enough, I think, to name the schools — Kilfinane, Rathkeale, St. John's, and Ballynanty. I am also very grateful to the teachers who helped and encouraged you to do the competitions. Now turn to the page where your Easter picture is waiting to be coloured, and get busy.*

Goodbye till our next letter. Have a very happy Easter and do remember me in your prayers.

—AUNTIE BRIGID.

SPECIAL NOTICE TO PARENTS AND TEACHERS:

The number of entries for the Christmas Painting Competition was the greatest ever yet received since the Children's Page was begun in 1955. My best thanks to all, but especially to the following teachers who have co-operated so wonderfully in the work of *Our Page:* Mother Celsus, Kilfinane; Sister Consolata and Sister Rose, Rathkeale; Sister Agatha, St. John's; Miss J. Hanrahan, Scoil Mhaithair De; Sister Dorothy and Sister Attracta, St. Mary's; all the Sisters and teachers in Scoil Mhainchin; Miss B. Carmody, Athlacca N.S.; Sister Bernard, Good Shepherd Convent; and Miss K. Collins, Holy Child School, Limerick. Too numerous to mention are the parents of children who sent in individual entries. I wish to thank them also for their help in encouraging the children to read the page and do the competitions. Beannacht De oraibh go leir.—*Auntie Brigid.*

The Murphy Twins

Pauline sat at the upstairs window and looked out. She was feeling sad and lonely. She always felt like this when Peter was away and just now Peter had gone off shooting with Daddy. It wasn't quite fair really, she thought; she could walk just as far and just as quickly as Peter, but she had to stay at home while he had all the adventures. Her eyes wandered out the window again — the white frost glinted and sparkled in the sun and across the road, halfway up the hillside, lay a thick clump of trees which the children always called the "wood." Today it looked strange and black against the surrounding whiteness. Pauline had only been as far as the "wood" a few times and then Michael and Mary and Peter had been with her. Now, as she looked out the window she knew she wanted to go there again. She knew there was nobody to go with her, but then she didn't want anyone. This was to be her very own adventure. Quickly she put on an old coat and a warm cap and gloves. She was downstairs and out the back door in a few seconds and nobody had seen her go. She wouldn't go out the front gate as Mammy might see her or the dog might bark. Instead, she crossed the back yard, went through the fort field and climbed through a hole in the hedge on to the road. The road was bare and white and inviting. Pauline looked straight along it for a moment wondering as she had often done before, why the two sides seemed to meet away in the distance, but no matter how far you went you never reached the exact place. Then she crossed the road, for the "wood" looked more strange and inviting still. Soon she was through the hedge at the other side and was making her way up the slope. Her breath hung like white smoke in the air — "like the smoke from the engine of a train," she thought. By the time she reached the edge of the clump she was warm and glowing and puffing a little from the climb. She looked around her at the strange white fields, where every blade of grass twinkled with diamonds. Now that she had stopped walking everything was strangely still. She turned again and looked at the dark wood strange and unreal with the icicles hanging from the branches. She knew the place she wanted to find in the wood. She could see it if she closed her eyes — a little clearing with a clear round well, from which flowed a tiny stream. She had been there in summer with the others and they had had a picnic by the stream, sitting on the soft moss. She

(*Continued on opposite page*)

★ Results of Christmas Painting Competition ★

Juniors:

1. Anita Hastings (8), 3 Ballygrennan Road, Ballynanty, Limerick.
2. Bernadette Whelan (8), Scoil Mhathair De, Limerick.
3. Una Ni Chleirigh (7½), Monatrea, Ballinacurra, Limerick.
4. Gerard Mulcahy (9), Drombeg, Athlacca, Bruree, Co. Limerick.
5. Billy Donnelly (5½), St. John's School, Limerick.
6. Patrick Daly (7), St. Anne's School, Rathkeale, Co. Limerick.
7. Anne Geoghegan (8), 14 Davis Street, Limerick.
8. Joan O'Connor (7½), 6 St. Anne's Tce., Kilfinane, Co. Limk.
9. Catherine Dundon (9), 57 Assumpta Park, Limerick.
10. Pat Lynch (7), 1 St. Mary's Tce., Rathkeale, Co. Limerick.

Seniors:

1. Geraldine Bermingham (10), Holy Child School, Rosbrien, Limerick.
2. Gwen Keyes (12), 14 Shelbourne Road, Limerick.
3. Mary Collins (10), Scoil Mhainchin, Limerick.
4. Maureen Hayes (12), Shanaboola, Caherdavin, Limerick.
5. Elaine Robinson (15), St. Joseph's School, Clare St., Limerick.
6. Gerard Sherin (10), Athlacca N.S., Kilmallock, Co. Limerick.
7. Francis Enright (13), St. Joseph's School, Clare St., Limerick.
8. Kevin Walshe (11), Lurriga, Patrickswell, Co. Limerick.

CROSSWORD

1. Helen O'Rourke, 27 Edward Street, Limerick.
2. Miss I O'Riordan, Convent F.C.J., Bruff, Co. Limerick.
3. Gerard Shiel, Cnoc Muire, Ballykeefe Estate, Limerick.
4. Caroline Smith, 47 Lansdowne Park, Limerick.

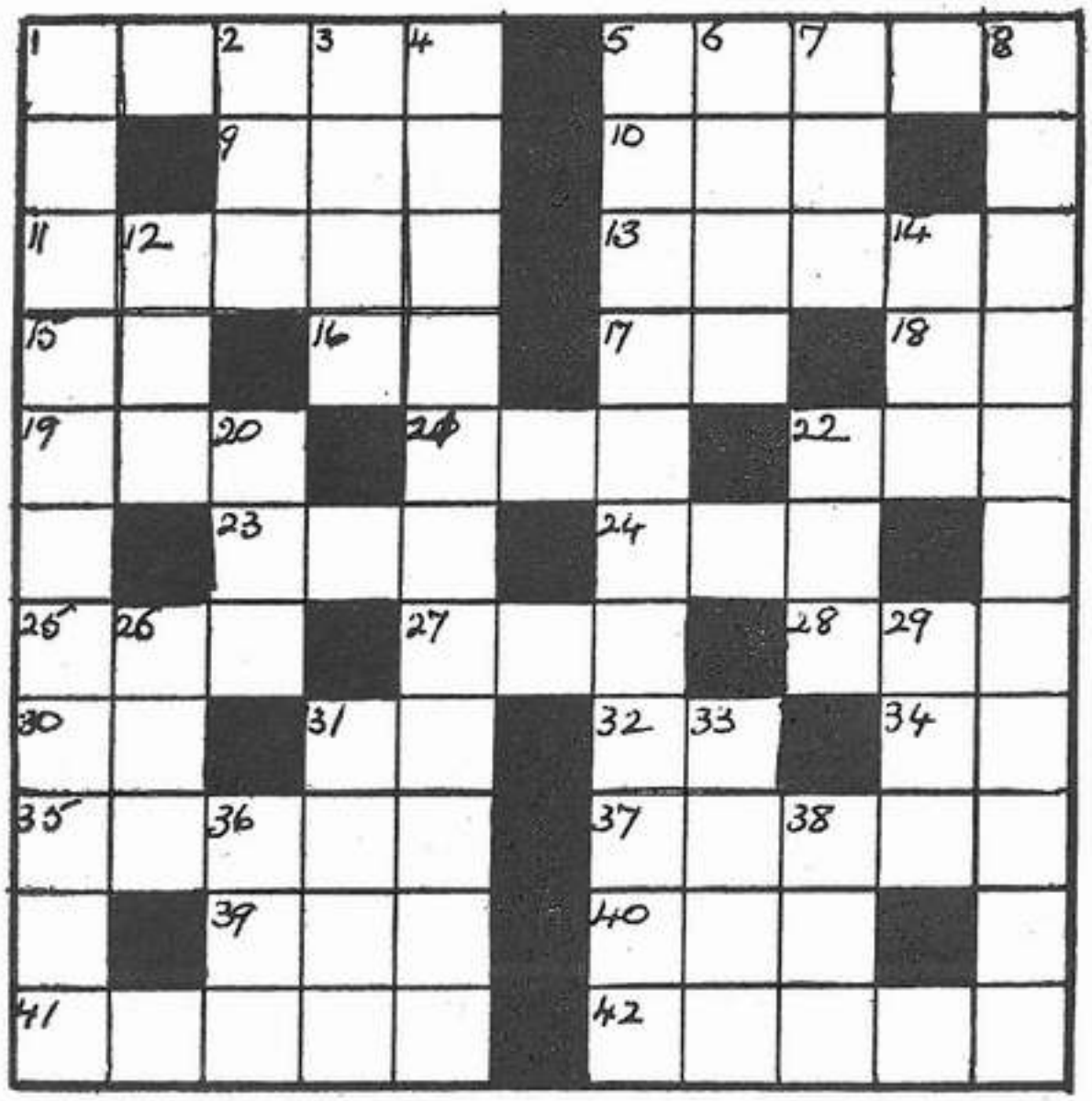
SOLUTION TO CHRISTMAS CROSSWORD

Across: 1, Santa; 5, Claus; 9, Oar; 10, Run; 11, India, 13, Endow; 15, No; 16, LN; 17, Pa; 18, Pi; 19, Nap; 21, Sue; 22, Ben; 23, Yew; 24, Pie; 25, Nee; 27, Era; 28, Gas; 30, Ga; 31, Ja; 32, PT; 34, SE; 35, Trout; 37, Erase; 39, Ire; 40, Rig; 41, Polar; 42, Sorts.

Down: 1, Spinning top; 2, Nod; 3, Tail; 4, Aran sweater; 5, Crepe papers; 6, Luna; 7, And; 8, Sowing seeds; 12, Noa; 14, Ope; 20, Pye; 22, Beg; 26, Ear; 28, Ass; 31, Jura; 33, Trio; 36 Oil; 38, Agr.

entered the wood, but now everything was different. She followed a little winding pathway through the trees; sometimes a twig broke beneath her feet and the noise startled her. She went on and on with a strange frightened feeling of being lost and alone and shut off from the bright world of sunshine she had left. She thought of all the stories she had overheard of enchanted castles and witches and magic spells and was more frightened than ever. Then she shook herself and thought how Peter would laugh at her if he knew she was frightened by fairy tales in the middle of the day. She went on a few steps further and this time she was really frightened, because she heard something that sounded like a child sobbing and crying. At first she thought it was her imagination, but, no, somebody was crying all right. Pauline pulled herself together — "If somebody is crying," she said to herself, "I'd better find out who it is and help if I can." She went quickly forward towards the sound and found a little girl of four or five sitting on the ground nursing a twisted ankle. She was cold and blue and poorly dressed. Pauline forgot all her fears and ran forward and picked her up and comforted her. The poor wee little girl was cold and frightened. Pauline soon found out that she lived in a caravan at the other side of the wood and they both made their way there, though Pauline had to rest a few times on the way as she was scarcely able to carry her new-found friend. At last they came out in the open and were glad to see a warm blazing fire. Little Peggy's mother (Peggy was the little girl's name) called down blessings on Pauline for finding her and said the others had gone to look for her. Pauline couldn't stay long, as she was afraid Mammy might be worried, so she ran down the hill home and told Mammy all that had happened. Mammy was a bit cross with her for wandering off alone but was glad she had rescued Peggy, and when Daddy came in he made his way up to the camp and insisted on bringing the child down to the warm house for the night and getting the ankle properly bandaged. Peggy stayed a few days until her ankle was better, but had to go then as the caravan was moving on. Pauline was sorry to see her go, but was glad to have had her very own adventure and to have helped somebody into the bargain.

EASTER X-WORD



Clues across: 1, Lamb's cry; 5, Intestine; 9, Swift animal got beheaded; 10, Indebted; 11, Go in; 13, Intended; 15, Pen-name of George Russell; 16, Before noon; 17, The doctor; 18, Primitive bird without a head; 19, Tiny mark; 21, Australian bird; 22, Chinaman in the news; 23, It counts in cricket; 24, Irish Association recently in trouble; 25, Negative; 27, Falling lost its tail; 28, Very highest; 30, By the grace of God; 31, There; 32, Chemical (abb.); 34, Wave length; 35, Could be Christian name or surname; 37, Suffering from a broken ankle; 39, Unit of measurement (P.I); 40 Equality of goals for teams; 41, Composition in harmony; 42, National emblem of U.S.A.

Clues down: 1, Children love it (5, 3, 3); 2, Do it to 1 down for best results; 3, Space; 4, Nightmare for students (4, 3, 4); 5, Transmit; 6, P.T. of 10 across; 7, Meadow; 8, Your crossword will be this if you don't finish it; 12, New (Gr.); 14, Patriarch; 20, Attempt; 22, Useful in the house but could be a tangled mass; 26, Bygone; 29, Some think it wise; 31, Culmination; 33, Kind of song; 36, So far; 38, Cask.

NAME .....

ADDRESS .....

.....

.....

Entries to Auntie Brigid before 15/4/1967.

Your Easter Painting Competition

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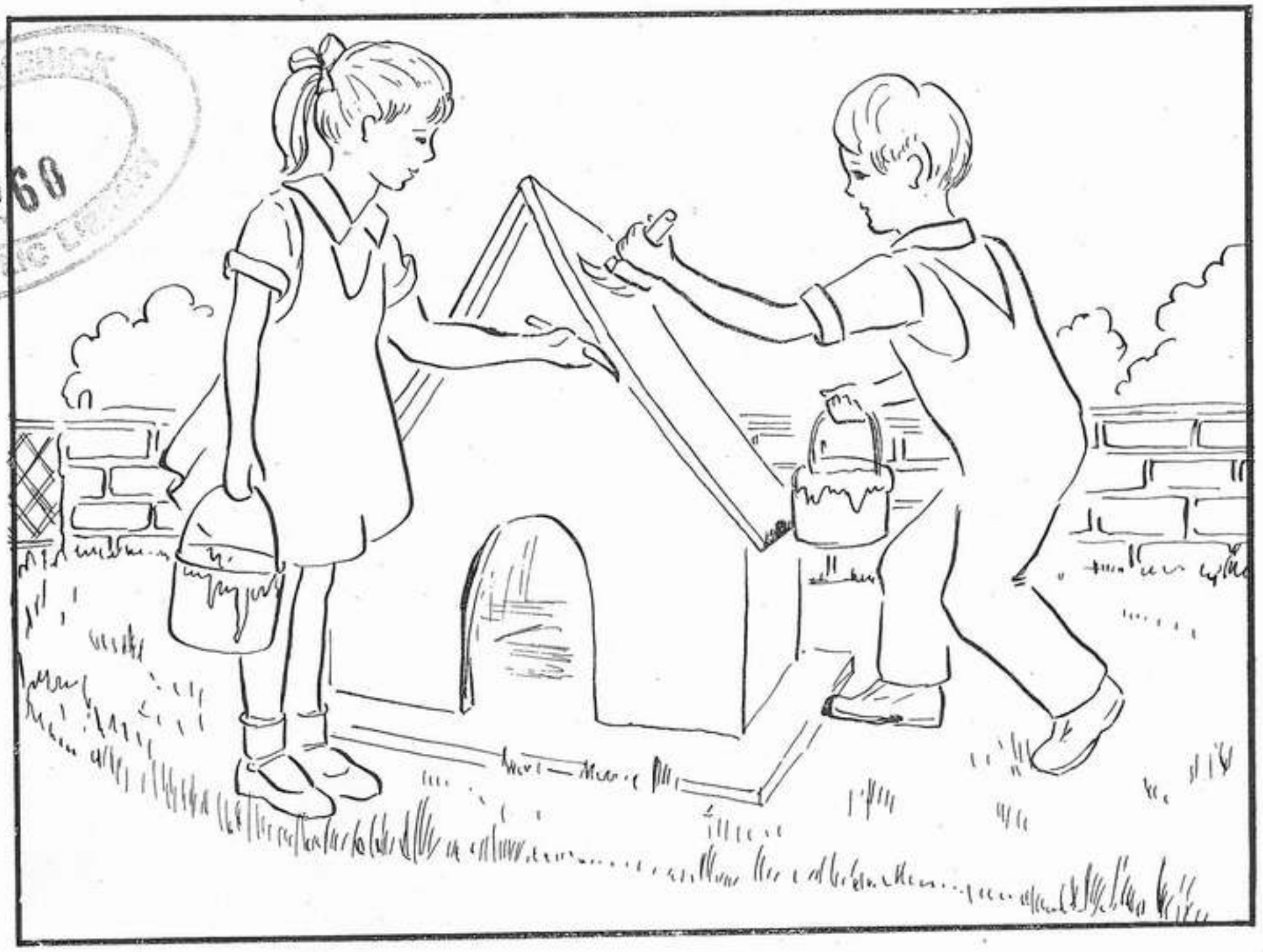

1. Seniors	... ...	Four Book Prizes
2. Juniors	... ...	Four Book Prizes

NAME .....

ADDRESS .....

.....

Age.....

Signed .....
(Parent, Teacher)

Biodh iarrachtai istigh roimh 15/4/1967

RULES

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

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