

# Our Catholic Life



**SUMMER, 1967**





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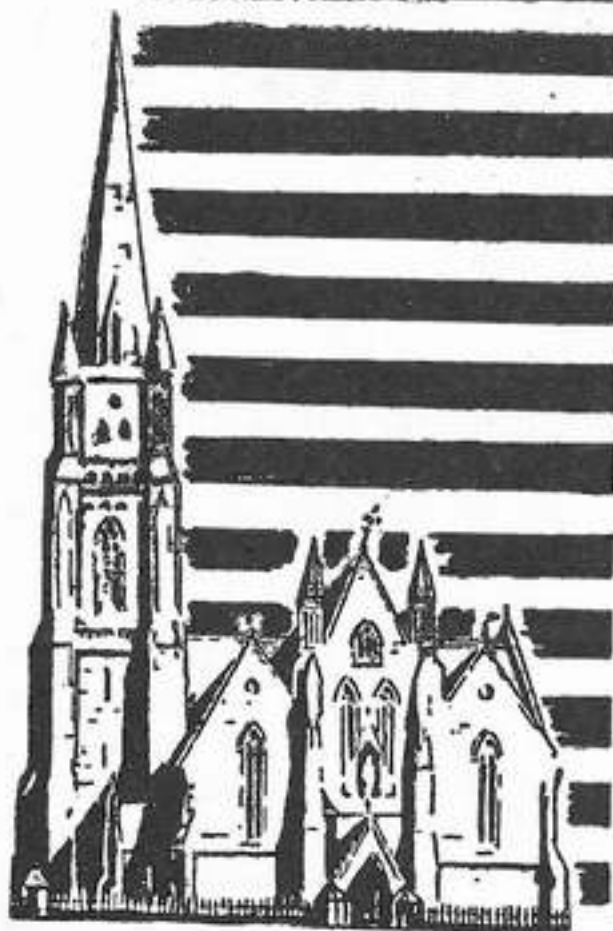
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# OUR CATHOLIC LIFE

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

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## Editorial

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## *Ireland of the future*

We hear a great deal about planning at the present time, both at the national and the local government level. This is a world-wide trend and it can bring great benefits to the Irish people. But, as General Costello pointed out recently, there is very little discussion about the type of society we wish to create. The emphasis is on increasing the Gross National Product, but very little thought is being given to the use to which the increased wealth is to be put, or how it is going to be divided.

Some of the questions one would like to hear discussed are: Should we make it our target to eliminate poverty — to create a society in which everybody has sufficient food, clothing, shelter and leisure? Should we give top priority to providing good social and health services for those who need them? Should we make it our target to achieve a society in which everyone can live a truly human life, which means that they can find an outlet for their talents, and have the opportunity of making a contribution to the functioning of their place of work?

If the present trend continues, in a few years time a third of the population will be living in the Dublin area. If the recently-published Wright proposals are implemented, the proportion will be even greater. Should we make a firm decision now that we are going to reverse this trend? And if we are going to reverse it, is it sufficient to build up a few big centres like Limerick city? In a recently-published book, Dr. Newman of Maynooth (a priest of Limerick diocese) makes the case very forcibly that, if we are to maintain the rural population, who are the bearers of so much that is best in our national and religious traditions, then we must also build up a number of good towns in every county, which will provide employment and social amenities for the surrounding areas.

What do our readers think? Why not write to us?





# A Letter From Rome

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

TWO MAIN SUBJECTS concerning the life of the Church are being talked about here at present. The first is the Synod of Bishops which is to meet here on September 29th. The second is the broader one of the gradual renewal and adaptation of the life of the Church as a whole and of local Churches in accordance with the decisions and recommendations of Vatican II. Of course the first subject forms part of the second, since the Synod of Bishops also is being brought into existence as a result of and for the furtherance of the work of Vatican II; but it naturally gets special attention in Rome these times because of the altogether exceptional importance of this particular consequence of Vatican II and because of the special preparations now being made for it.

## THE SUMMONING OF THE SYNOD

Pope Paul's summoning of the Synod for September, 1967, has not, naturally, the dramatic character of Pope John's summoning of the Council for October, 1962, and so far it has not been given very much attention by the international press and other communications media. But in its own way it is just as important an event in the Church's life as the summoning of the Council five years ago. In the Synod the Pope and the Bishops of the Church will be getting together again to discuss and decide on the special needs of the Church in this day and age. They will have the solid foundation of Vatican II to build on in doing this work and moreover will be guided by all the experience of putting Vatican II into effect which has been gained in the two years that have passed since the close of the Council. Thus, the Synod will be a powerful instrument for the continuance and development of the work of the Council in a Church and a world that have already changed considerably since 1962-1965, the years when the Council was functioning. Furthermore, it will be a *permanent* instrument of renewal in the Church. The Synod of Bishops is to be a "Standing Committee," as we may describe it, of general Church government in future. It will meet when the Pope summons it and will discuss and advise him on such matters as he judges important at each meeting. But it will be permanently *there* as a body or committee that he can summon and consult with any time he thinks

fit. In that sense it will be a *standing* committee of episcopal government in the life of the Church — a fact which clearly gives it very great importance in the new age of the Church that was ushered in by Pope John's summoning of Vatican II in 1962.

Briefly, we may say that Vatican II was the shaft of a new spear in the Church's armoury, of which the Synod of Bishops will be the spearhead. This new spear will serve as an effective instrument of the Spirit of Christ in the Church of our times. It will be, like the word of God for which it is intended to form a contemporary means of expression, "alive and active," cutting "like any double-edged sword but more finely" — a potent instrument of healing and renewal (cf. Heb. 4, 12).

## THE POPE AND THE SYNOD

The function of the Synod as thus outlined was clearly stated by Pope Paul in his declaration on the subject made towards the close of the Council on September 15th, 1965. He said that his apostolic concern for the Church in view of "the growing needs of the times and the changed conditions of society" made him anxious "to tighten the bonds" of his union with the bishops of the Church. "In this day and age," he continued, "disturbed and filled as it is with dangers and yet so open to the salutary inspirations of heavenly grace, we have learned from daily experience how helpful for our apostolic office is this union with the shepherds of the Church, a union which it is our intention to promote and encourage in every way." From this he passes on to the matter of the Synod, which will be so organised that "bishops chosen from various parts of the world" will "lend their valuable assistance to the supreme pastor of the Church." Accordingly, the Synod will be "(a) a central ecclesiastical institution; (b) representing the complete Catholic episcopate; (c) by its nature perpetual." We thus see how the Synod on the one hand originates from Vatican II, during which it was planned and announced as a future element in the government and life of the Church, and on the other hand is designed to function *permanently* as an aid to the Pope in his constant "endeavour to adapt the principles and the methods of the sacred apostolate to the growing



needs of the times and the changed conditions of society," to quote his own words again.

## THE MEMBERS OF THE SYNOD

Since the Synod is to "*represent* the complete Catholic episcopate," a method had to be designed to make the Synod representative of the bishops of the Church as a whole. Two suggestions were originally put forward to meet this need. One was that the Pope himself would name bishops from different countries to represent their colleagues, the other that the bishops themselves would on a numerical basis elect their own representatives. The second method was adopted by the Pope in his statement on the Synod in September, 1965. True, by personal nomination he could gather round him an effective body of bishops, very much in touch with "the growing needs of the times"; but such a body might not be truly *representative* of the bishops of the Church as a whole, and that was the kind of Synod the Pope wanted to have. So the elective method was preferred and rules drawn up to determine its application. The general principle is that in proportion to their numbers in each nation the bishops will elect one or more of their members to represent them in the Synod. Thus, Ireland will have two members. For the coming first meeting of the Synod these will be Cardinal Conway, Archbishop of Armagh, President of the National Episcopal Conference of Ireland, and Most Rev. Dr. M. Browne, Bishop of Galway. Provision is also made for representatives of the Religious Orders to take part in the Synod, just as the Generals of Orders took part in the Vatican Council. In all the Synod will have in or about 300 members — an adequate number for its purpose from every point of view. It will be big enough to allow for a real pooling of what the Pope called "the prudence and the experience" of the pastors of the Church and, at the same time, small enough to enable it to get through a great deal of work in a relatively short time.

## THE POWERS OF THE SYNOD

The main function of the Synod will be to *advise* the Pope on the government of the Church. But the Pope's statement on its tasks allows also for its having the right of decision on some matters to be determined by him. In this case its decisions will simply be confirmed by him, just like the decisions of Vatican II itself. A final agenda for the Synod is not likely to be fixed until it actually meets. When fixed it is likely to include topics of various kinds, some proposed directly by the Pope for its consideration, others proposed by the

bishops themselves. All, however, will have a direct bearing on the immediate and pressing needs of the Church in the post-Conciliar era.

## THE NEEDS OF THE CHURCH

This brings us back to the second general subject of discussion in Rome at the present time — general question of getting Vatican II fully into action in the life of the Church. Two problems present themselves here, one that of stirring up lazy-minded Catholics to the realisation that Vatican II has *happened*, the other that of restraining extremists of modernisation who think that Vatican II was altogether too 'square' and did not go far enough at all in bringing the Church up to date. While pressing for the full carrying-out of the letter and spirit of Vatican II, Pope Paul has in recent addresses had to give a firm warning to extremists on the other side. He is, as it were, telling them that if they do not get back to the sidelines they will only cause disorder in the whole field. He *does* want progress on all fronts in the Church but progress must be steady and balanced, not a matter of everybody for himself and God take the hindmost. Neither laziness nor craziness is any help. What the People of God needs is steady, constructive thinking and action by *all* its members. The Synod of Bishops will be saying that again in September and giving an example of it in its own discussions and decisions.

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## *Sitting Young*

*Sitting young, birds in old age  
In May are at their song  
From lilac dawn, all day long  
Till butter cups' golden sleep,  
When cats cry with rage  
In the howling stillness of night.  
And silent shades fleet and leap  
To keep the birds asleep  
For the white, waking dosie dawn.  
The morn  
In fright with light  
Her moon chasing bell has rung  
And the birds are sitting young.*

—EDWARD VALLELY.



# Has Your Marriage Changed You ?

*By A MARRIED WOMAN*

HOW LONG ARE YOU MARRIED — 5, 10 or 15 years. Have you ever thought of standing back, as it were, and taking a long look at yourself and your husband or wife? Have you changed? Has the marriage changed you? Outwardly perhaps there are only the changes of being a few years older, with perhaps less time to spend on your appearance and less money on clothes. But what of the real you, the inward you? Should you have changed? If you are really living your vocation you should.

## A VOCATION TO HELP OTHERS

A vocation is a call to a more perfect life. Those of us who have chosen marriage have a very special vocation. Not alone do we aim at our own sanctification and salvation, but we are also committed to help our partner attain these ends. Furthermore, a husband and wife must, through the example of their lives and by loving guidance, bring their children close to God.

## REFLECTING THE LOVE OF GOD

Marriage seems such a natural thing that very often we overlook its divine character. Human love, the basis of marriage, is the reflection of the love of God. The timeless love of God expressed itself in creation. He created us in his own image and likeness. Man and woman He created us, differing but complementary. In union we reflect again and share in the creative love of God. God created us in love and we continue this projection of God's love in a loving service to each other. This love in turn spills over to our families, our friends and all mankind.

## PUTTING SELF IN SECOND PLACE

Marriage is a fusion of two lives to form a single pattern of living. It is a pattern that must be forged to suit our weaknesses and failings as much as our good points. We are no longer individuals. We are two in one flesh. Loving, we only want, each for the other, what is good.

This will so often mean putting yourself in second place. It can be difficult to make the unselfish decision and do it cheerfully. So often there may be the temptation to use the love of our partner for our own selfish pleasure. Could we but see it this is a distortion of real love. Love radiates out from someone. Like the ripples from a pebble dropped in a pool it spreads itself out in an ever-widening area. On the other hand when it turns in on ourselves, concerned only with selfish motives, it is distorted and becomes something ugly. So you see why we should have changed. We could not with sincerity have tried to live our marriage as one person rather than two without having rooted out some of our deep-seated faults.

## MUTUAL BENEFIT

We should be coming each day to a greater awareness and understanding of each other's difficulties and differing temperaments. We share a life in which each day brings its problems to be faced and dealt with and how much easier it is when these problems can be shared. A husband normally strong and aggressive can be frustrated, discouraged and needs the assurance of a loving wife. If she is wise a wife will recognise his mood and setting aside her own irritations of the day will give him her undivided attention and companionship. She can help him renew his self-respect and sense of balance. On the other hand, a husband will recognise his wife's need to be appreciated. Most of her day is spent in the small world of the home, doing almost mechanical tasks and limited to the company of children. She needs to know he is aware of what she is contributing to the home. Each of us can recognise our roles and try, through the graces of the sacrament, to carry our share. Thus our life will be one of mutual benefit. The divine encounter with Christ on our wedding day will be continued each day after as Christ unifies and sanctifies us.

The more we deepen our love for God the more we can show true love for each other. Loving each other unselfishly we really please God and give Christian witness to Him in our lives.





# Discovering America

by AN tATH PADRAIG O HUALLACHAIN

YOU MAY REMEMBER that the last instalment had something of a cliff-hanger ending. It left me swimming in the forty-mile-long Lake Tahoe, seven thousand feet up in the Nevada mountains. Lest any readers have been worrying, let me say at once that I reached the shore safely and in due course got back to San Francisco. The four days of my absence had been exciting ones in the city, about which I had been reading in the newspapers. When a white policeman shot dead a negro youth who was stealing a car, the negro quarter of the city — Hunter's Point, erupted in serious rioting which lasted three days and was finally quelled only when the Army moved in and occupied the area.

## MASS IN IRISH

The nuns of my sister's convent were to have attended a rehearsal for a Mass in Irish at the Pro-Cathedral of San Francisco, Mission Dolores, but as the church is not far from Hunter's Point, it was considered unsafe for them to go and the rehearsal had to be cancelled. This Mass in the Irish language, which was probably the first in the United States, inaugurated the annual Irish week in the city. It was a concelebrated Mass, the chief celebrant being Bishop Guilfoyle, the Auxiliary Bishop of San Francisco. The Bishop is of Irish descent and he studied the Irish language for some time beforehand in order to take part in the Mass. I had the privilege of being one of the four priests who celebrated it with him. The others were: Fr. Jerry O'Sullivan from Pallaskenry, who is in the neighbouring diocese of Fresno; Fr. Buckley from Cork, who is in San Francisco diocese and who preached the Homily in Irish; and Canon O'Keeffe from Kilkenny diocese who, like myself, was on a visit to the city. Also in the sanctuary was Patrick Quinn, a brilliant young Dublin architect, who read the first lesson in Irish and led the congregation in their parts of the Mass. Pat, a fluent Irish speaker, has a flourishing practice and also teaches in the Architecture

Department of the famous University of California, at Berkeley, near San Francisco.

The church was packed to its capacity of fifteen hundred for the occasion with people of Irish birth and descent. Nuns from the many Irish teaching communities in the San Francisco area formed a choir of about forty. They had translated appropriate hymns into Irish for the occasion and sang them before and during the Mass. After the Mass two men carrying the Irish and American flags marched up the church and, as they stood to attention before the altar, the choir led the congregation in singing *Amhran na bhFiann* and *The Star Spangled Banner*. The Mass was broadcast live over San Francisco radio and was shown on the TV. news that night. Readers who may be feeling a bit disappointed that the Gael-tacht area is not showing much sign of spreading eastward will be heartened by this account, from which it would seem that it is spreading westward.

Among the events of the Irish Week which followed was a fine concert in a big auditorium in the city. One of the items was a rousing rendering of *Sean South of Garryowen* by Fr. Jerry O'Sullivan from Pallaskenry, which brought down the house. There was also some fine duet singing in Irish by Pat Quinn and his English wife, who has learned Irish from her husband.

## AN ITALIAN NIGHT

This talk about the Irish language reminds me of an Italian function I attended in the hall of the parish in which I was staying. Many of the parishioners are of Italian descent and they had assembled to welcome home a San Franciscan of Italian stock who had recently been elected President of a nation-wide Italian organisation. The function reminded one very much of a similar Irish occasion except that, while the Irish occasion would be emotional and rhetorical, the Italian one was hyper-emotional and super-rhetorical. One of the speakers was an elderly priest from Italy, who was going round the States giving missions



in Italian to Italian immigrants — much as Irish-speaking priests give missions in places like Huddersfield to emigrants from the Gaeltacht. A torrent of molten Italian flowed over us when this good man got up to speak. I doubt if it could have been very coherent, but the audience was (to coin a phrase) visibly moved. So much so that when the guest of the evening who, judging by his size could be a relative of Primo Carnera (for the benefit of younger readers, the huge Italian-American champ. before Joe Louis) rose to reply, tears glistened in his eyes and, at one stage, he had to pause to control his emotion. Though he is American-born, he spoke in Italian as well as English. When I had a chat with him in the more informal atmosphere after the speeches, I found him a most likeable person, large-minded and intelligent. He told me he was a third generation American. His grandfather's generation of immigrants had been ashamed of their Italian language. Now people of Italian stock were taking pride in their Italian culture and, as he had done, learning the Italian language.

## DEPARTURE

All too soon the time came for me to bid good-bye to my sister and many new friends in the city of St. Francis. The sun was still shining as I boarded the plane in mid-October. Flying over the Middle West, I tried, with the assistance of a Dutch-American and his wife, with whom I shared a seat, to study the agricultural system of the area. From whatever number of thousands of feet we were up, the only firm conclusion I was able to form was that it was somewhat different from the country of burreens and stone fences. The vast plain seemed to be divided with mathematical precision into areas of such size that fields would be a misnomer. Similarly, all the roads ran straight as a die and crossed each other at right angles. I wondered how a motoring tourist from this area would fare on the road between Mallow and Cork.

From Chicago to Philadelphia my travelling companion was a civil servant returning from Chicago, where he had attended a national conference on the problem of alcoholism in the States. He told me that according to their statistics the incidence of alcoholism in the States was highest among my 'countrymen'. I had to accept his statistics, but I did something to add to his information on "drink and the Irish" by telling him of the nature and extent of the Pioneer Association.

## OVER THE ATLANTIC

On the night of Saturday, October 12th, I was over the Atlantic, heading for home, and leaving



behind me this great extension of Europe which is the United States. Half-way across, the dawn came. It was a beautiful sight in the clear air above the clouds. Through the blackness outside the window, a faint pink flush appeared on the horizon ahead. Gradually the blackness gave way as shafts of pink and gold and red streaked the sky. Then the sun appeared above the horizon with a warm, yellow glow. Soon the whole blue sky was bathed in golden warmth, flecked with streaks of red.

The captain announced that we were approaching the Irish coast and the plane descended into the clouds. And then we were out of the clouds again and there was "the green and misty isle" down below. But the green was the dull, dark green of sodden fields and the mist was a steady downpour under a leaden sky.

When we got off the plane, I must confess that my reactions were very much those of the returned Yank. Shannon Airport looked small and the road into Limerick seemed narrow and winding. As it was Sunday morning, William Street was deserted and appeared narrow and drab in the rain. Next day, however, the rain stopped and the sun shone. I took a walk through the parish and down William Street. It was clear that the people knew that "the Man who made time, made plenty of it". I knew that I was back among God's own people again.



# Adoption



I AM THE father of four adopted children, two boys and two girls, aged respectively twelve and eight, eleven and nine years. All these children were adopted when they were about twelve months old, and so, with some eleven years experience behind me, I feel as well qualified as anyone else to write on the subject . . . despite the fact that so much has been written about it already.

I was not always a father. In fact, I was nine years married before my wife and I adopted our eldest boy, Peter, and during those years of happily-married life we had in our early days discussed our prospective family, their individual prospects and the one hundred-and-one other matters which newly-married couples discuss. The passage of time, however, without the patter of little feet, began to change the topics of discussion and, in time, pictures, golf, bridge and holidays superseded the baby talk until our doctor suggested "adoption".

The word adoption to a married couple of eight Summers means revolutionary changes — some for the better, some for the worse. Eight years of married life without the natural consequent results must of necessity engender a certain amount of selfishness, and apart from being committed to social activities, there are no impediments which would prevent such a couple from enjoying life to the full in a very material manner. Once the day's work was accomplished the night was free to call our own, untrammelled by having to look for babysitters or attend to the aged, the sick, or the sorrowing. We did at times perform some of these latter acts of charity, but not from a charitable point of view; rather as a means of killing a night, just as we would by attending a picture, a play or a dance. Consequently, serious consideration was given to the doctor's suggestion.

## FOREBODINGS

After twelve years I find it difficult to recollect what exactly my reactions were, but I am sure my feelings were mixed. The thought of spending sleepless nights attending to the cares of a wailing baby must have occurred to me and more than likely was one I did not wish to dwell upon for too long; likewise the thought that the baby would not really be ours must have been one which occasioned a fair amount of heart-searching discussion. Very definitely the thought of the re-



actions of both our families were items of not inconsiderable importance, and strange as it may seem, was one which at the time we could both afford to laugh at; not that either my wife or myself could be regarded as undutiful children, but the reactions would be so mixed that they did provide the only laughs in the whole arena of conjecture. Monetary consideration was the one thing I am definite about which was not discussed at length. If our marriage had been blessed with issue money matters would not have been considered and, since I did have a reasonable income, we both felt this aspect of the case should be ignored.

### DECISION

The pros and cons were discussed at length and some months elapsed before the final decision was taken and arrangements were made to visit an Adoption Society. Reams could be, and have been, written of the wonderful work performed by such societies and, beyond endorsing all that has already been said, I do not wish to make comment. Suffice it to say that that first interview was a most pleasant occasion and one which confirmed our opinion that we were doing the proper thing from all viewpoints.

In time, when preliminary formalities had been complied with, our first baby, Peter, arrived, aged twelve months, and the transformation of the house and its occupants took place. I do not think there is need to dwell too long on the changes. A baby had arrived; father and mother had gone through the stages of doting on his every demand and took extreme joy from his presence and his little idiosyncrasies and adapted themselves to the changed circumstances as any natural parents would.

Coming from large families, both my wife and myself had very decided views on how a single child can be spoiled and a natural consequence was the adoption of a second baby within a further twelve months. It speaks well for the first two that, as time progressed, a further two were added to our list and we can now say that we are an average Irish family.

### A HAPPY FAMILY

What are the consequences of our having adopted a family? Without hesitation, I would say we are extremely happy. We do our best for our children — as other fathers and mothers do — and we enjoy doing what we can for them. As occasion demands, I administer punishment to fit the crime, just as my father did to me; and, as I do not resent my father's attitude, I presume my my children in turn will not resent the fact that I correct them in the manner I see fit. I try to be fair, but I realise at times that I do not succeed,

as I think it is very natural that there should be a pet in the family. I am attracted to one child more than the other three, and I am aware also that my wife has her pet, who, incidentally, is not mine. At the same time there is no very obvious display of affection by us as between the different children; rather is it more of a mental attitude, and if more punishment is administered to one rather than another, it simply means that that one has done more devilment than the others.

### A DIFFICULTY

Life is not a bed of roses however, and ours is no exception. If there are any shortcomings, I like to think that they are the result of influences outside the home rather than inside. Children can be and very often are sadists, and adopted children have a very big handicap to carry from infancy. If I have any special message, it is to natural parents I address my appeal. Do not be too quick to acquaint your children of the fact that the little boy or the little girl next door is adopted. It is very natural for your child to acquaint such an adopted child that his name is not 'Ryan,' and that 'they' are not your father and mother. Such adopted children have been acquainted of this fact from a very early age by their adopting parents so that it is something they learn to live with. But in the heat of argument and battle they are reminded of this fact by others, in a manner intended to hurt, it creates a scar in the mind of the adopted child which does not heal too readily and which may in fact never heal. I have been hurt already, as I know that my children have been subjected to such treatment, but it is one of those sorrows adopting parents have to contend with. We learn to accept such things in the full knowledge that what we suffer is small in comparison to what our children have suffered.

### OUR REWARD

On the other side is the person who passes bouquets to us as often as we meet . . . we have been "assured of a place in heaven for the wonderful work we have done in adopting our family". We have heard this comment so often that it is now a standing joke at home. Let me hasten to reassure readers that we have already received all the recompense we need and hope to receive from our family, even at this early stage. Before we adopted our children we had a house in which we ate and slept and lived; now we have a home with all the composite parts which go to make life. Previously we existed, now we live, and for the change our thanks are due to our children, without whom we would still be merely existing.



# Perfecting Our World

THE VATICAN COUNCIL tells us that Christ came on earth not only to give new life to men but also to inspire them to transform the world they live in. "Christ's redemptive work . . . involves . . . the renewal of the whole temporal order . . . God intends us to raise up the whole universe in Christ and make it a new creation, initially here on earth, fully on the last day."—(Decree on the Lay Apostolate, n 5.)

## THIS IS THE APOSTOLATE OF THE LAITY

Because the laity spend their days in the world and in secular transactions, it is for them to take up the renewal of the temporal order as their own special apostolate. They must penetrate and perfect the temporal sphere of things from within by the leaven of the Gospel. Regardless of circumstances all the laity, men and women, must take part in this apostolate. It is mainly by engaging in temporal affairs and ordering them according to the plan of God that they work out their own salvation.

The temporal order, which the laity are called on to transform with apostolic zeal, is made up of all the affairs of daily life, domestic, cultural, economic, political, international. It includes all the attitudes, customs, laws and institutions of the communities in which Christians live. Infusing a Christian spirit into this temporal order is so much the duty and responsibility of the laity that it can never be properly performed by others.

## EFFICIENCY . . . A CHRISTIAN VIRTUE

All the goods of the earth must be used and developed in accordance with their own proper laws. Consequently, the laity must regard efficiency in the use of material things as a basic Christian virtue. They must use their own abilities and the material resources at their disposal in the most scientific and efficient manner. If they ponder the true meaning of temporal things, they will realise the care God took in creating these gifts of His love for man. They will realise too how ungrateful it is to use God's gifts in a careless and wasteful manner. Unfortunately, Christians are too often

shamed by the superior scientific planning, technical skill and economic productivity of Communists and other non-Christians.

## DISTRIBUTION OF WEALTH ACCORDING TO CHRISTIAN SOCIAL TEACHING

The Christian transformation of the temporal order calls for the distribution of created goods among all men, so as to lead to universal progress in human and Christian liberty. Christians believe that everything they do is done in living personal union with Christ. They profess to share Christ's concern for the happiness of all men. This should mean that Christians, irrespective of position or occupation, work together and in co-operation with all men of goodwill to fashion without delay a fairer system of distributing the goods of the earth. This is a matter of putting into practice Christian social teaching as outlined by the Vatican Council in "The Church in the Modern World," part 2, chapter 3, and by Pope Paul's recent encyclical, "The Development of Peoples." Hitherto, the Christian laity have given a deaf ear to Christian social teaching, apart from those sections which suited their own convenience.

## TRANSFORMING TEMPORAL VALUES

Christian renewal of the world calls for much more than efficient production and fair distribution of material goods. It calls also for the renewal of all our temporal values, our attitudes, customs, laws, procedures. The social and cultural attitudes and customs of today fall short in many ways of the idealism of the Gospel. Much of our civil law and administrative procedure pays little more than lip service to the dignity and freedom of the sons of God. Nevertheless, if we take what Teilhard de Chardin calls "a more realistic and more Christian view" of the evolution of the universe, we will see that mankind as a whole is rapidly growing into a mature and responsible adult, and is moving to a final choice between self-interest and mutual service. Teilhard is confident that when that choice is made — "then by an act which will summarise the toil of centuries, by an act finally and for the first time completely human, justice will ensue and all things will be renewed."



# EDUCATION

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## What are we aiming for?

by ARTHUR J. WALLS

A GREAT DEAL is talked and written about the system of education in this country and abroad. We discuss lay versus clerical control. We discuss private versus state schools. We spend a lot of time discussing the Irish language. Those of us who have been abroad speak at length on foreign systems. All of this is interesting and useful, but we are starting in the middle of the argument.

If one goes out on a golf course and is trying to decide on what club to play, the first thing to be established is which green we are shooting for. In other words, before deciding the means of achieving the end we must surely decide where we are going and what end product we are seeking.

### AER LINGUS

Many young people in Ireland will find specialised vocations — they will enter the Church, or become doctors or nurses. However, the majority of them will enter business or industry in some form or another and those who do so have surely got some right to know what their employers are seeking. Aer Lingus is one of the larger concerns in the country and young people have a right to know the qualities which we seek. What do you need to get into Aer Lingus? Much more important — what do you need to succeed once you are in?

If the young people need to know this, how much more important that their teachers and parents should know! How can a school manager or school teacher prepare a pupil for business life if he does not know what is expected! To revert to our golf course, many of those concerned with educating young people are handing drivers to their pupils when in fact the shot to the green requires a number eight.

### GOOD CHARACTER

It is reasonable to assume that in Ireland moral welfare is well covered in education, but

it is no harm to stress the business advantage of good morals. Somehow people frequently divorce morals from business life and think that indifferent personal standards are almost an asset in business. On the contrary, a person's standards of truth, integrity and good personal behaviour are on the top of the list of qualities for success. You cannot progress if people do not trust you, and both your superiors and your staff very quickly sense moral weaknesses. At once the classic dilemma of the educationalist becomes apparent — will he go for book learning or will he go for broader education, including emphasis on moral values? As is so often the case in real life, there is no black or white answer and one must compromise. Book learning must be sufficient to enable one to pass exams and nowadays it is difficult to obtain a good start without a Leaving Certificate. Nevertheless, high examination marks are by no means a guarantee of success.

### COMMON SENSE

The major constituent in success is common sense or "savvy." This is hard to define and even harder to produce, but it is possible to include in a curriculum various subjects which develop common sense and the associated quality of leadership. Various social activities, such as clubs and debating societies, contribute greatly and pupils themselves have a habit of selecting leaders. If the child is producing brilliant results in the particular academic field but is not showing the more desirable human characteristics, then it is not enough to dismiss him as a "swot." The teacher is responsible in conjunction with the parent for developing the missing qualities. The boy or girl can be just as badly off thrown to the world with a Leaving Certificate and no common sense as if he failed his examination but was amply endowed with ability to live with his fellowmen.

There is still tremendous scope for developing the technicalities of business. I am not talking about physics or engineering, but rather a good





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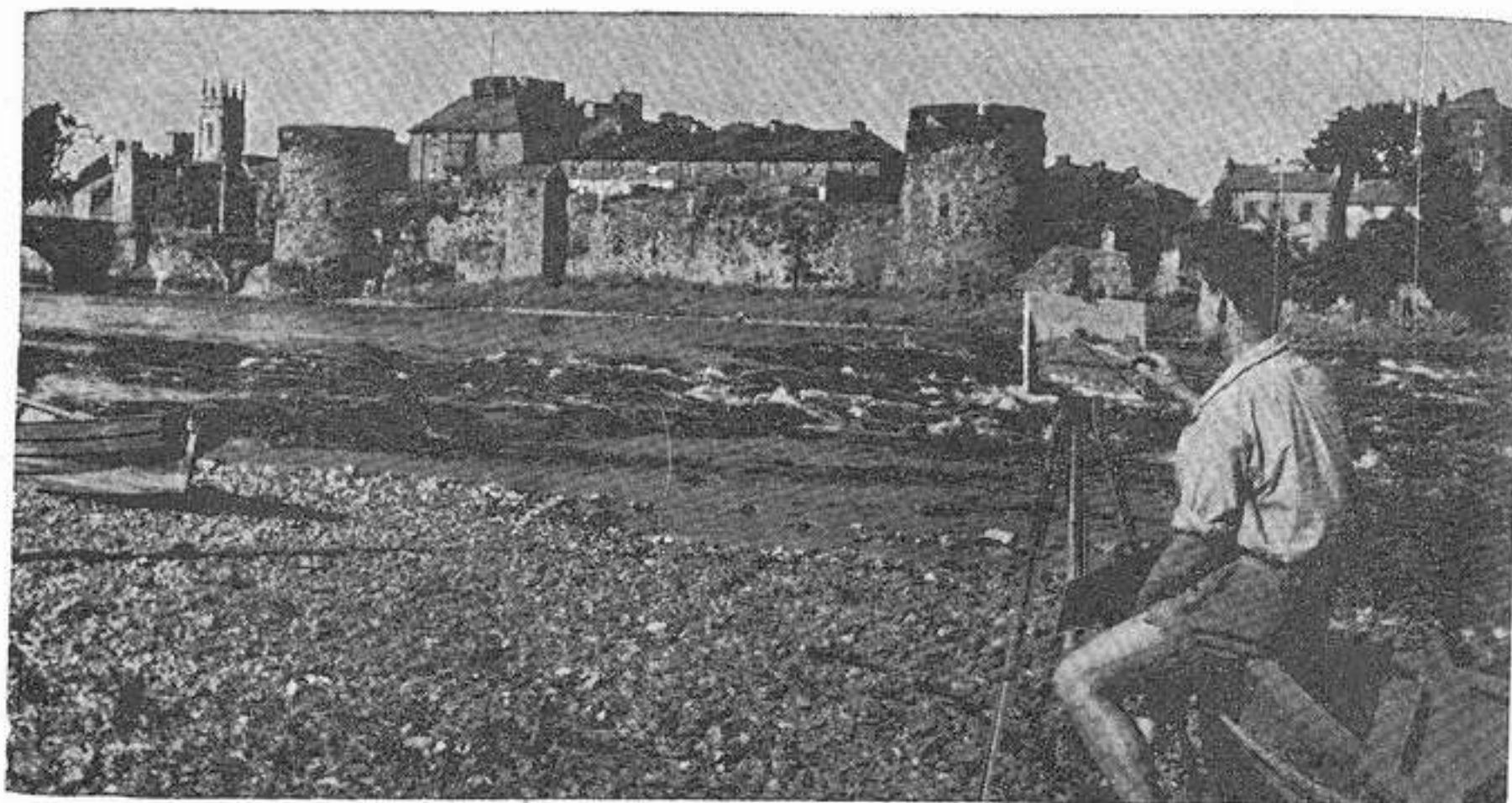
ground-work in subjects which one will use. I do not decry history, geography or Latin as tools of mind formation, but one is more likely to succeed with commerce, French, mathematics, and a good knowledge of English. Hundreds of young people go into business each year starry-eyed and inevitably these eyes are fixed on the top. Their knowledge of business is frequently extremely vague and their only asset is boundless enthusiasm and a bright new Leaving Certificate in the classical tradition. Someone must tell them

what they need — someone must give them this knowledge. Youth will always follow the path that is shown to it, but is unlikely to blunder on to the path.

## TRAINING FOR BUSINESS

Teach young people that personal integrity is not only good Christianity, it is good business! Teach them to be self-sufficient, to think and talk logically. Teach them common sense. Teach all of these things on a sound base of subjects which have application to business. If education does not follow these lines it is out of touch with reality and has become preoccupied with the means without being aware of the end. This is particularly dangerous in a country such as Ireland where secondary education is almost one hundred per cent controlled by religious orders who, in the nature of their vocation, are cut off from business life.

Most of the progressive industrial concerns offer assistance to schools on career guidance and in this way help the pupil to secure a career. Perhaps the time has come to take this a stage further, and have the school managers and even the Department of Education consult the major employers on the courses which they offer to the thousands of young men and women who will soon take up their first jobs. They have a right to know what is expected of them.



The artist finishing his canvas by famed Curraghower Falls, under the shadow of King John's Castle



# Na Dearmadaimis na Miondaoine

LE MÁIRTÍN O CORRBUI

Is beag duine nach bhfaca an léiriú teilifíse úd, “When do you die, Friend?” agus má chonaic, nár fhoghlaim ceacht nó dó uaidh. I dtosach báire taispeáineadh — agus ní don chéad uair — a chumhachtaí is atá an gléas iontach seo chun eolas a scaipeadh nó chun ceacht a mhúineadh. Idir óg is aosta dúinn fuaireamar radharc nua agus tuiscint níos fearr ar Éirí Amach '98, agus go háirithe ar an gcaoi inar chuaigh cúrsaí na bliana sin i bhfeidhm ar na gnáthdhaoine nach gcloistear puinn tráchta orthu sna leabhair staire. Murach gur dhein Liam Ó Fearáil a scéal féin a bhreacadh ar phár, agus gur tháinig an cuntas sin slán go dtí an lá inniu féin, cén chuimhne a bheadh air, nó cén t-eolas a bheadh againn ar ar fhulaing sé féin agus a chompánaigh agus a chomharsana?

## MIONDAOINE

Is mar sin a bhíonn an scéal i gcónaí, ar ndóigh. Buanaíleáir ainmeacha na dtaoiseach ach ligtear na miondaoine i ndearmad, bíodh is gur minic a bhí orthu an íde ba ghéire a fhulaingt. Tón, Emmet, Seán Mistéal, Parnell — tá a n-éachta i mbéal an phobail agus ní gan chúis, ná ní mhaímid a dtábhacht ná a nglóir orthu. Tá siad molta dá mbeimis inár dtost. Ach ag machnamh dúinn ar iarracht Emmet, cuir i gcás, agus ar a chrógacht, agus ar a chrochadh i Sráid Thomáis, an dtugaimid riamh chun cuimhne gur crochadh beirt is fiche dá lucht leanúna san fhómhar céanna sin, 1803 — gan trácht cor ar bith orthu siúd a básaíodh ar shlite eile, nó a d'fhulaing céasadh ba mheasa ná an bás féin. Mura mbeadh saothar an Dochtúra Ó Maidín is beag a bheadh ar eolas againn faoi Anna Ní Dhoibhlinn, agus bheadh a hainm is a dílseacht faoi cheilt ag smúit na mblianta. Ba mhiondaoine iad siúd, ar ndóigh, agus mar sin ligeadh i ndearmad iad.

## NA FINÍNÍ

Ba é an dála céanna ag na Finíní é — iad siúd a bhfuil a gcuimhne á múscailt agus a ngníomhartha á gcomóradh againn i mbliana. Anois is arís feicimid cuntas sna páipéir ar eachtra bheag áitiúil éigin a tharla i 1867 — eachtra bheag nach mbeadh trácht uirthi murach an comóradh sin — cur síos a thángthas air i seancháipéisí agus a foilsíodh mar mhéar ar eolas dúinn ar chúrsaí na tíre céad bliain ó shin.

Nuair a scaoileadh saor Diarmaid Ó Donna-

bháin Rosa i Mí Eanáir, 1871, tar éis dó cúig bliana a chaitheamh “faoi ghlas ag Gallaibh,” ba ghearr gur thosaigh sé ar “Irish Rebels in English Prisons” a scríobh chun nach ndéanfaí dearmad ar na Finíní a bhí fós i bpriosúin éagsúla i Sasana, agus chun go mbeadh a fhios ag cách cad é mar dhrochíde a bhíodhas á himirt orthu. Tar éis dó an leabhar a thíolacadh do na Feiliúin sin, bhreac sé síos ainmeacha na bhfear a crochadh nó a bhí i gcoimeád crua — 135 díobh ar fad, an bhreith a tugadh orthu, agus an áit arbh as dóibh.

## AN RÓPA NÓ AN CILLÍN

Tugann na leabhair staire le tuiscint dúinn go minic nach raibh in Éirí Amach '67 ach scliúchas beag anseo is ansiúd, agus tá a lán den cheart acu sa mhéad sin. Ach is léir ó liosta sin Uí Dhonna-bháin Rosa go raibh an Finíneachas leata ar fud na hÉireann. Ar éigean atá contae sa tír nár ainmnigh sé, agus ina theannta sin bhí roinnt fear a rugadh i Sasana nó i Stáit Aontaithe Mheiriceá le cur síos aige. Tá aige, ar ndóigh, iad siúd a básaíodh — Ó hAilín, Ó Lorcáin agus Ó Briain a crochadh i Manchúin, agus Mícheál Bairéad a crochadh i Londain — agus iad siúd a daoradh chun báis ach ar gearradh príosúntacht saoil orthu ar ball. Orthusan — deichniúr díobh — bhí Tomás Ó Cuilleanáin ó Luimneach. Príosúntacht saoil an bhreith a tugadh ar Ó Donnabháin Rosa féin chomh maith agus ar thriúr déag eile nach gcloistear trácht ar bith ar éinne acu i láthair na huaire. Fiche bliain an téarma a gearradh ar Thomas Clarke Luby, John O'Leary, John Boyle O'Reilly agus triúr eile dá gcompánaigh. Gearradh cúig bliana déag ar John Devoy agus ar thriúr déag eile, agus ceithre bliana déag ar Shéarlas Ciceam agus Mícheál Dáibhéad. Ó dhá bhliain déag anuas go dtí bliain go leith a bhí sna téarmaí eile.

Uaireanta níor thug an Donnabhánach mar áit bhreithe ach “Éire,” agus ní eol dúinn go cruinn mar sin cé mbéad fear díobh a saolaíodh i gcontae áirithe. Ach chomh maith leis an gCuilleanáin a luadh cheana, bhí seachtar eile ó Chill Mocheallóg — Donncha Ó hAonghusa, Pádraig Ó Ríordáin agus Seán Ó Síocháin (seacht mbliana an duine), agus Liam Ó Súilleabháin, Tomás Ó Dálaigh, Muiris Mac Giobúin agus Mícheál Ó Nuanáin (cúig bliana an duine).

Solas na bhflaitheas go raibh acu uile.



# Lay People Discuss

## THE NEW MASS

*Report by CORMAC O'CONNOR*

AT THE RECENT Liturgical Congress at Glenstal a panel of eight lay people (including three ladies) contributed their thoughts on the 'new' form of the Mass as seen by the layman. The discussion was stimulating, especially because of some clashes of viewpoint and because of a sincere effort by the panel to voice their views even on delicate issues.

The Chairman, **Mr. Cormac O'Connor**, explained the nature and purpose of the panel. It could not discuss the conciliar documents nor could it claim to represent the laity at large. He suggested that a survey, designed to elicit the thoughts and opinions of the whole laity, might be useful and suggested that it might be carried out by lay people.

Commenting on the problem of cultivating the community spirit in Ireland, in a largely non-pluralist society, he raised the question of music at Mass.

**Mr. Sean O'Connor** (Dublin) expressed the view that the Irish were somewhat averse to singing — especially in Church. Music, he said, needs study and perhaps it would be a good thing, if we cannot rise to a classical standard, if people learned to chant in a simple way. The position of the choir in traditional churches was not suitable and this matter needed review. The choir should be brought down to constitute an integral part of the community.

**Mr. Claude Byrne** thought, given sound instruction, choir-singing of a good standard could serve the purpose or whole-congregation singing might be acceptable.

**Mr. George Cantillon** said that, since it was difficult to gather together a choir, simple hymn-singing for the whole congregation was the most desirable. Mr. Cantillon, then, referring to the old form of the Mass, said that in fact there was nothing wrong with it. Nevertheless, only a small proportion of congregations knew what was going on because (i) Latin was not generally understood and (ii) priests, not used to an attentive audience, were inclined to mumble. It was noticeable, now, that the use of English was joining the people with the priest. Even the 'sharp-shooters', well-known to occupy the corner near the door,

now had their Mass books and made an effort to take part.

The discussion turned to the question of interior prayer and its place in community worship.

**Mrs. Phyl O'Connor** regretted the tendency, now, to brush over the importance of interior prayer. The new liturgy, if successfully carried out, should increase interior prayer but there was now little time for it in the Mass. She wondered if anyone could read the recommended prayers in the People's Mass Book before the Consecration — things happened too quickly, especially after the Sanctus.

**Mrs. Claude Byrne** introduced (what she thought most relevant to all these points) the apathy of people in general to the whole activity of going to Mass. She pointed out how their non-participation was largely due to apathy, which arose in many cases from lack of instruction. The people were not given intelligible reasons for the participation expected of them.

**Mr. Sean O'Connor** thought that apathy, as far as he noticed it in the city churches of Dublin, was due to large congregations where community oneness was difficult to achieve.

**Mrs. Grace Cantillon** thought quite definitely that the new Mass had given a sense of community. The big step forward was turning the priest around to face the community. Another factor was use of the vernacular — and she made a plea, later supported by most of the panel, for having the whole Mass in the vernacular. She referred to a previous comment by the Chairman about a risk of losing the sense of mystery and thought the new forms did not affect this sense of mystery which was in any case a mystery of God and could hardly be in danger.

**Mr. Peter Donnelly** felt he represented an older section of the lay-people who had for many years accepted the old form of the Mass. He regretted that the new form seemed to have broken up the unity he had come to cherish. Mass now, it seemed, was said in several places and this breaking up of the ceremony he found distracting. He agreed that it was good to have the priest facing the community, but he would like the whole ceremony re-unified. He realised that difficulties



must be experienced with new methods and suggested that the baby-in-arms was the only one who would fully appreciate the reform.

Question time then followed. The questions came from Chairmen of groups (of about eight priests) in the audience.

QUESTION 1: *Is the Homily any use?*

**Mr. Cantillon** replied that at present it is a distraction, poorly prepared and too long. It could be useful if well thought out and took about five minutes.

**Phyl O'Connor** suggested that it was important that the priest take an event of local life to illustrate the message of the sacred text. A simple event from the life of the people would help to unify priest and community.

QUESTION 2: *What does the panel think of having a commentator at Mass?*

The panel agreed with **Mr. Donnelly** that a commentator was but a further distraction.

QUESTION 3: *What does the panel think of the practice of having the Canon said by the priest in a low voice?*

The majority of the panel agreed that the people should hear the Canon clearly. The **Chairman** suggested that he would like to say it aloud (excepting the words of consecration).

QUESTION 4: *How much do the people know about the Mass?*

**Mr. Cantillon** suggested that the average Mass-goer knows little beyond the essential meaning of the Consecration and the Communion. Devotional prayer books of various kinds were largely the cause of this. These books, while encouraging feelings of sanctity, were harmful to understanding.

QUESTION 5: *Would the panel like a revised selection of Gospels and Epistles throughout the year?*

Yes (unanimously).

QUESTION 6: *Could lay people help to lead the congregation at Mass?*

**Mr. Byrne** suggested that a parish-council could organise certain people to disperse throughout congregations to help participation.

QUESTION 7: *How long should Mass take in the opinion of the panel, (i) on Sundays; (ii) on weekdays?*

35 to 45 minutes on Sundays;

25 to 30 minutes on weekdays.

QUESTION 8: *Do teenagers like the new forms?*

Yes, although some regretted the loss of the old.

QUESTION 9: *Why do people like to sing in pubs but not in churches?*

This question with humorous overtones received equally humorous replies (not without value), such as: "They would if they got a chance." "Perhaps because they feel more elated in a pub."

**Mr. Byrne** said it was unfortunate that there was a sense of awe and fear of talking (let alone singing) in church. We should be encouraged to realise that the church was ours and to feel at home in it; then, perhaps it would be easy to sing.

QUESTION 10: *When the Rosary was going out of use as a family prayer, could the panel suggest another form?*

The **Chairman** suggested an abridged version of the Rosary—fewer Hail Marys. **Sean O'Connor** spoke of a family in which each member is given a certain decade of the Rosary to say privately at night. **Phyl O'Connor** described how her family take to the TV. Angelus and recommended it as a substitute for the Rosary.

QUESTION 11: *What does the panel think of Mass on TV?*

**George Cantillon** said it was excellent for hospitals—made patients feel good and helped them. It was superior to Mass on radio for that purpose—but let the priest face the camera as in the new form.

**Sean O'Connor** emphasised the importance of good commentary with Mass on TV.

**Peter Donnelly** said that, while good for the sick, he found it embarrassing, as he did not know what measure of respect it deserved—was it a Mass or a picture?

QUESTION 12: *As the panel had suggested that the Canon be said out loud (and even perhaps by the congregation), was not this a contradiction of their expressed need for silence at times during Mass?*

The **Chairman** referred to the solemnity of the Canon and the fact that the layman could know it by heart. Thus he could more successfully achieve the ability to pray interiorly while speaking—as monks do while chanting. It was a question of becoming accustomed to singing or speaking, which should be 'automatic', before one could pray adequately.

QUESTION 13: *What does the panel think of the time it takes to distribute Communion?*

Suggestions to speed it up were made, e.g., standing while receiving—a hymn might be helpful at this time—the time did provide oppor-

(Continued on page 16)



CLEMENT O'SULLIVAN

*recalls the time when  
it was a matter of*



# STRIKE ON HERE

DID YOU KNOW that if a priest fully extends his arms over his head at the Elevation of the Mass it means he was ordained in Rome? Or did you know that it is a physical impossibility for the altar lamp to become extinguished while the Blessed Sacrament is present on the altar? (If the sacristan had, by any chance, forgotten to replenish the oil, he would be miraculously awakened during the night and thus keep the lamp burning.) And did you know that there was a sliding roof on the confessional to enable the priest to make a quick get-away?

If you did not know these basic truths of our religion, it can only mean that you were never an altar-boy. Or, if you were an altar-boy, it was not your good fortune to meet some of the romantic idealists it was my good fortune to come into contact with during my time "on the altar!" And your education, to that extent at least, is incomplete.

Of course, recent changes in the liturgy, especially in connection with the Mass, have taken away some of the exclusive glamour which belonged to the altar-boy. He is no longer quite as indispensable as he was in my time. Be that as it may, I will encourage my son to become an altar-boy, while at the same time hoping that he will make a better job of it than his Daddy did. For it was as an altar-boy that I became involved in my first industrial dispute . . . I went on strike! It was an unsuccessful strike in which management came out on top. I lost my "job", and my career, which had promised so much, came to a sudden ending!

These were the days before Evening Mass on Sundays became the norm. Instead, on Sunday evenings every church had Rosary, Sermon, and Benediction, and the full complement of altar-boys was on duty. We marched on to the altar in single file, the priest bringing up the rear. The priest went to the pulpit to give out the Rosary, during the recital of which we remained kneeling on the altar steps. This was quite a penance, as, unlike the congregation, we had nothing to lean

on! Then came the sermon, which was usually above our heads, but had the advantage that we were now seated on the altar steps facing the congregation, so there was plenty to occupy our minds. About five minutes before the end of the sermon, two of the senior boys would return to the sacristy to light the thurible and organise the incense, the stole, candles, and all the other requisites for Benediction! (You may wonder how one judged five minutes before the end of the sermon. This was purely arbitrary, and varied between the immediate commencement of the sermon and two or three minutes later. Be assured, however, that ample time was allowed to make the necessary preparations, and, for all I know, to have a few puffs from a fag!)

Our troubles started because of the system of marching out for the Rosary. It was a question of status! The most junior boy went first, followed by his immediate superiors, and last of all came the boys with the longest service! This system was accepted without question and had been in use probably since the opening of the church. I was the most junior member (and still was when the end came!) and led the parade. This had the advantage for me that it was I who pulled the chord which rang the bell which brought the congregation to its collective knees.

## A WIND OF CHANGE

So far, so good. This was the system, and we were all happy with it. But then came a "wind of change" in the person of a new Administrator! (He must have been a good man, for he later became a P.P., a Canon and, if my memory serves me, an Archdeacon, before he became, I'm quite sure, a saint in heaven!) He made a simple — you might say harmless, but you'd be wrong — change in procedure. Henceforth, we would approach the Altar of God in order of height . . . smallest first. This change, let me say, brought no joy to our youth!



The change did not affect me personally. Not only was I the most junior, I was also the most small. (In fact were I to re-join now, I would still have to go out damn nearly first!) But pal, Jimmy, was affected, and if I may be permitted a pun, affected in no small way. For Jimmy was second smallest, but also, alas, second in seniority. So instead of coming out second last, or last but one, he now had literally to follow my footsteps, and make his entrance before the place was properly aired. Similarly were others affected, whom God had not blessed with the inches to go with their seniority.

The result was inevitable. The "little corporal" would not have stood for it, and so help me, neither did we. The new rule was sprung on us rather unexpectedly before devotions one Sunday evening, and we had no time to organise, so we obeyed. But after the devotions we had a meeting and about six of us decided that a principle was involved. Hard-won status would not easily be surrendered, so we decided we would withdraw our services, bring the Administrator to his senses, and probably paralyse the whole operation of the church. The thought that St. Michael's could function smoothly — or indeed at all — without the services of five seniors and myself was quite unthinkable. Some of the boys left could probably be trained — in time — to swing the thurible properly, or to open it for the priest to put in the incense without spilling it all over the place. And there were, perhaps, one or two left who knew exactly when to ring the "warning" bell. And maybe one of them knew the *De Profundis*. And how about all the other secrets of the trade acquired only with experience? When to say *Amen* instead of *Deo Gratias* before the last Gospel! or when not to give second wines when the priest is saying a second Mass! Or to omit half the opening psalm in a Black Mass! Or remember to change the Book when there is a second Gospel at the end!

Oh, yes, dear reader, all these and many more were in the trade of the old altar-boy. And we knew that we could not be done without!

But we were. How they managed I know not. But manage they did! We were called before Fr. Carroll and asked what the trouble was. We explained our case. He gave us a fair hearing. Then he gave us a small sermon. Then he administered the *coup de grace*. We could either do it his way, or we could collect our kit and depart. 'Twas as simple as that. No compromise. No independent tribunal. No Labour Court. A victory for management. And we packed our bags and went home. I had lost my first fight, and I was to lose many more.

But I had no regrets. My career did not, in fact, finish there. My mother was determined that I was far too young to be an ex-altar-boy. So my lovely red soutane was converted into a frock for my younger sister, and I was soon on my way to our dressmaker with a length of black material. For black is the colour worn by the good Order of St. Augustine — and their altar-boys — and my mother, in her wisdom, had decided that the experience I had gained in St. Michael's should not be wasted. The Augustinians were to have the benefit of my knowledge, and indeed they did — but again only for a short period. Here, as before, I was to find myself in difficulties. Suffice it to say that in six months I was again an ex-altar-boy, and my younger sister again found herself with a lovely black frock which looked for all the world like an Augustinian soutane. I'm not sure but that the belt had once been a cincture!

A final thought that has intrigued me down through the years. What would have happened had we carried through our "strike" in the proper manner and placed a picket on St. Michael's?

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## THE NEW MASS (contd.)

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tunity for thanksgiving which in the new form was too short.

QUESTION 14: *What does the prayer of the Canon mean to the panel?*

The **Chairman** said for him it meant the last Supper. It should be taken slowly. The recitation of names of saints was not helpful. **Dairina Byrne** said that she would like to hear the words of consecration. **Grace Cantillon** re-emphasised the desirability of a slow Canon, in the vernacular, and said that the recitation of names of saints held up participation of the congregation so much that the wonderful prayer "Per ipsum, etc," was not given due attention.

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The panel later reflected on their own reaction to this experience at Glenstal and were interested to see how thirsty the clergy seemed to be for the kind of contribution they had made to the dialogue. They are now keenly aware of how important it is to bridge the gap between clergy and laity. More such occasions for dialogue, perhaps in miniature form, are needed and will, it is hoped, follow.



# Vocations

by ROBERT J. COLLINS

VOCATIONS DAY, Sunday, April 9th, was marked in Adare by a Vocations Symposium. The originator of the idea and the organiser-in-chief was Fr. Culhane. All the young people (aged 14-18) in the parish were invited to attend. A priest, a nun, a brother, and a married woman agreed to act as panellists. Each spoke for about twenty minutes and then there was a general discussion. This discussion was a very interesting part of the session. The participants were very eloquent and intelligent in their choice of questions — more about that later. The attendance numbered about seventy-five (45 boys and 30 girls), and the stage was set.

Fr. Culhane, opening the proceedings, began by reading messages of good wishes, including a letter from the Bishop. In his speech he emphasised that this wasn't a recruiting drive — it was simply a discussion. He made the point that all Christians by virtue of their Baptism share a common vocation. We are called to be followers of Christ. It is a very general type of calling and yet is fundamental to all others.

## SR. ELIZABETH

Sr. Mary Elizabeth (St. Mary's Training College) was the first speaker. She spoke about vocations in general and in particular about the Sisterhood. Speaking of the reasons for becoming a nun, she said the most basic one was love of Christ and to this end we must make an effort to get to know Him. She outlined some of the ways one knows one has a vocation. How do I want to live my life? Can I do the work done by Religious? Have I enough intelligence to appreciate the life, the vows, and the office? Even answering yes to all these doesn't mean a guarantee of a vocation. Here we must have faith — we must take the leap in the dark, as the Apostles did, and hope in Christ for the rest.

## BRO. McGEE

Bro. McGee (Charleville C.B.S.) reminded us of the immense importance of the teaching of young people. Speaking of the idea of a vocation he said that there was a popular misconception of the nature of a vocation. Announcement of an engagement or entry to the professions are more readily welcomed than the intention to become a priest or religious. This, he said, was a regrettable



*Bob Collins, aged twenty, is a final-year Arts student in U.C.D. He studies Philosophy. Educated in Adare, he spent two-and-a-half years in All Hallows' College. He is an executive member of the Students' Representative Council and is Chairman of the Council's Education Committee.*

situation. He then spoke briefly on the life of a Christian Brother and on the idea of the religious life.

## FR. BROWNE

Fr. David Browne (Spiritual Director to St. Munchin's College) began by stressing that there was no conflict of vocations. The vocation to be Christ-like is for us all. We are, all of us together, the members of one family on our journey through life and our task is to help each other. The priest occupies a special place in the family. He is sent to preach — to administer the sacraments and to help and encourage his fellowmen. He is a spiritual doctor. His life is one of bringing Christ, His mercy, His teaching and Himself to all men.

## MRS. MCGUIRE

Mrs. McGuire (Catholic Marriage Advisory Council) was the final speaker. She said very few of us think of marriage as a vocation. Having grown up in a family we look on marriage as a purely natural state. The supernatural is put somewhat in the background. God has given us love — His love for us — and love for Him and our love for each other. Marriage is two people loving and understanding each other, sharing sorrows and joys on the path to eternal life. The



model for marriage is Christ and His bride the Church, showing the two great qualities needed in marriage, sacrifice and loyalty. Christ loved the Church even to the death on the Cross and the Church has remained faithful for 2,000 years. Marriage is a demanding life, needing selflessness and consideration. Marriage is neither a purely natural nor purely supernatural way of life. It is a delicate welding of both, each permeating the other, and together forming a pattern of life.

## QUESTIONS

Then the attendance broke into a few groups, considered the speeches and fundamental questions. There was a very interesting session with good answers. It is this type of contact — serious and thoughtful consideration of the young person's point of view — that makes the atmosphere for genuine dialogue. Here are some of the questions:

*Should priests marry?* Inevitable, and well taken by Frs. Browne and Culhane. *Do married people receive as many graces and consequently lead as good a life as religious?* Mrs. McGuire answered this one, the other panellists chipping in. *Would sex instruction in school years lower the rate of unmarried mothers?* *At what age should a girl or boy know what state in life they are called?* *Should people before entering religious life spend some time in the world?* *Is there a real and definite sign of a vocation?*

## WORTHWHILE

How worthwhile was the symposium? What did it accomplish? Did it justify itself? To all these questions I would give the unqualified answer, "most definitely yes." Its value is beyond question. We must face the facts of the vocations situation and we have found a tremendous way of presenting them.

Space is too limited to go into all the details of the reasons for the present situation where vocations are on the decline and where fall-out during the seminary course is increasing. However, a very brief look at some of the reasons is essential.

The rapid urbanisation and industrialisation is creating a new type of person and is rendering the present system of vocation presentation and recruitment obsolete. The young person today needs to get the facts straight from the hip . . . no padding.

Lack of certainty about a vocation is a great difficulty. In a world where professional advice on the choice of a career is readily available, a young person can make a pretty definite decision. With a vocation there is always a certain amount of uncertainty — hence the problem.

The Theology of the Laity is encouraging people to view the laystate in life with more respect. Young people are being brought up in this tradition and feel, "Well, couldn't I do a lot of good in the world. I'm not certain about a vocation, so I'll stay out."

What's the answer? It's not as simple as that. We can't say, "Do this and this and the problem is solved." What is necessary, if we are to avoid a real crisis, is a very rapid and complete re-thinking of *all* our attitudes to vocations. We must closely examine the theology of a vocation and also develop new and more dynamic methods of presenting a vocation.

## SCHOOL-LEAVERS

The main source of our vocations is secondary school-leavers. The time has long passed when we can entice them with tales of adventure in the Far East, of safari in Africa, of high life in the United States. They are a mature group and need to be treated as such. A Vocations Director is not a salesman and shouldn't act as such. He is bringing to our young people the particular message of his Society or Order. This is what he should present. We must lay all the facts before them. Tell them what a vocation is and then speak of the reasons why a particular Order is there, what its work is, what its ideals are, and this way help make the young person know what God wants of him. This is one place where the symposium was of great value. There were no strings attached. The participants were learning what a vocation is all about — what it means, what it implies. There was an atmosphere of frankness and open-mindedness — there was no fear that one was going to be hooked. I may sound too harsh on this point, but I think it is the most vital. As the Bishop said in his letter: "It is necessary to make clear to them what is involved in the vocation to which they are drawn."

Having done this we must consider how to approach people who have expressed an intention to enter the religious life. This is where the local priest comes in. He knows what the young man is thinking, because he's been through it himself.

Perhaps I've been very idealistic and unreasonable, but the one point I want to make is this. We've got to move on with the times. We've got to develop our knowledge of the nature of a vocation to satisfy the minds of the young people. The symposium held in Adare was a good start. Did it accomplish much? I think the whole lot was summed up in a comment made to me by a young girl who attended: "You know, she said, 'it makes you think — and that's good!'"

That in itself is success.



# SPORTS SPECIAL

By *VERY REV. P. G. RYAN*

Wexford must be regarded as favourites for this year's all-Ireland. Their decisive win over Kilkenny in the National League Final makes them the strongest contenders. The balance of hurling power seems to have shifted to Leinster. There was an early indication of this in the lustreless display of Munster in the Railway Cup. Then came that Sunday in May when Limerick's hopes were dashed, leaving their followers numbed with disappointment. Speechless too, for nothing could explain away or excuse such a performance. It was a day of complete triumph for the Kennedy county, as St. Peter's, Wexford, beat Limerick C.B.S.

## MUNSTER CHAMPIONSHIP

The knock-out summer competition is bound to bring out the best in the county teams. An improved display may be confidently expected. Tipperary meet Waterford (conquerors of last year's all-Ireland champions, Cork) and Galway play Clare in the semi-finals.

Limerick lost by a point to Galway in a challenge game, by way of preparation for their first round championship game with Clare, who defeated them decisively in Thurles.

In football there were hopes once more of a Limerick resurgence. They had a fine first round win over Tipperary. However, our hopes were dashed at Tralee, when Kerry ran out easy winners in the semi-final. Cork also had a good win over Clare in the series.



## RUGBY

The success of Ireland's tour in Australia is widely acclaimed. Although beaten twice in their

six-match programme, they achieved their main objective . . . a win in the Test. Liam Hall from Limerick ably deputised for Brendan Sherry at times. Tom Kiernan (captain) set up new personal records and Terry Moore of Highfield was the 'find' of the tour at No. 8.

Cork Constitution won both the Munster Cup and League. For their 75th anniversary, they are planning a fortnight's visit to Barbados, in the Carribean. Noel Murphy, who could not go to Australia because of injury, intends to continue playing.



## ATHLETICS

The formation of Bord Luithcleas na hEireann, although not accepted everywhere, is now a fact of Irish life. It should raise the standard of Irish athletics. The way is now open to international competition for all. Denis Noonan of Glenroe and St. Munchin's College broke the 3 miles record by 19 seconds and the mile by 6.1 seconds at the North Munster Colleges' Sports. Gerard McKeon and Brendan O'Regan are still to the fore, winning the 880 yards and the sprints (100 and 220 yards) respectively.

## SOCCER

The departure of Ewan Fenton is a big loss to Limerick A.F.C. His coaching ability was evident in the intelligent and constructive style of play associated with the club. A win away from home was nothing to be wondered at. Although a Cup winner's medal eluded him, he brought Limerick to two finals, and played with them in the European Cup (v. Young Boys of Berne) and Cup Winner's Cup (v. C.S.K.A., Bulgaria). He trained





**AL FINUCANE**  
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national sports'  
writers as Soccer  
Personality of the  
Year.

Al Finucane, Ireland's outstanding soccer personality of the year, the first Limerick international player since Davy Walsh, Bud Aherne, and Rory Keane. Other Limerick internationals were Sean Cusack and Tim Cunneen.

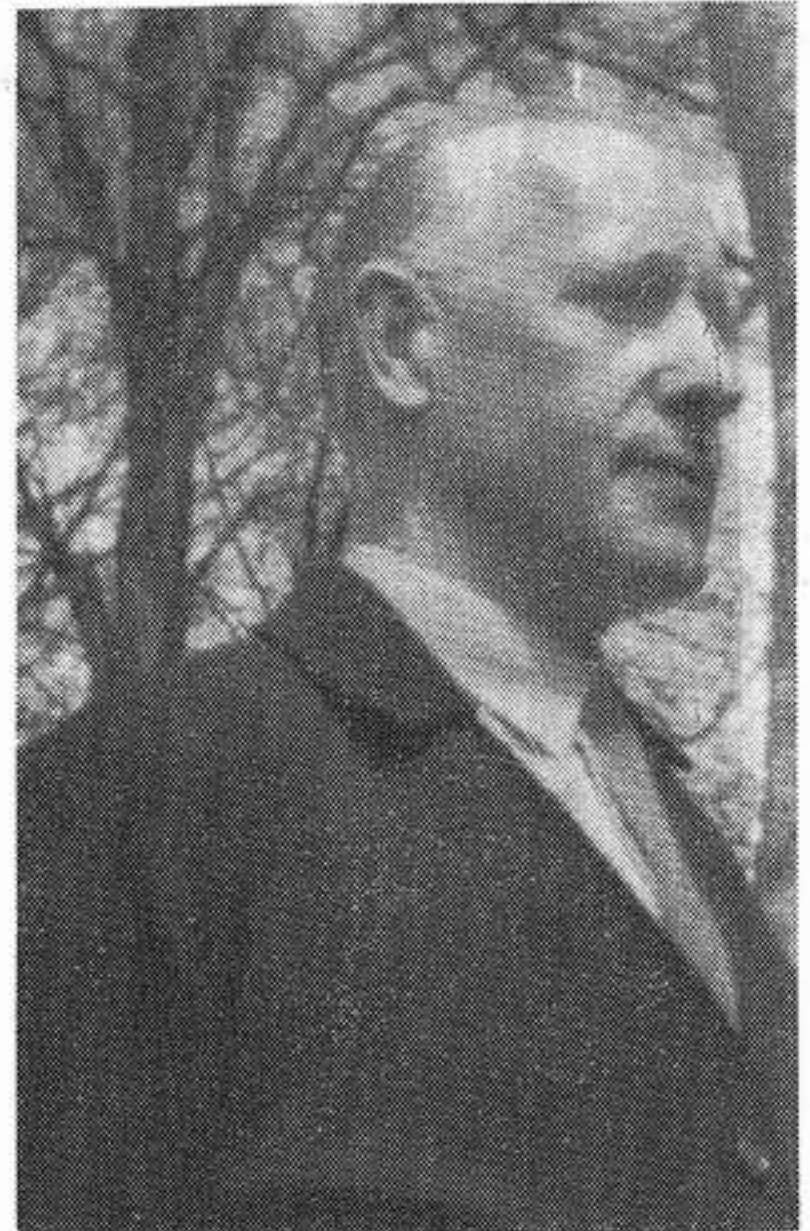


The greatest event in Soccer since the World Cup was Glasgow Celtic's triumph in the European Cup. Sweeping all before them in Scotland, they became undisputed champions of Europe. There was nothing negative in their play. Forceful, attacking, skillful football was the hallmark of their success. When the Cup left the continent for the first time, even General de Gaulle must have had second thoughts as to what precisely constitutes a European. Celtic qualities could be an asset in the E.E.C.

## YACHTING

Sir Francis Chichester's long voyage around the world was an epic of courage, skill and endurance. The world watched breathlessly while one elderly

sailor fought the sea in its wildest mood around Cape Horn. At the press conference, when asked did he pray, his answer was inaudible and we were told "the answer is *no*." Perhaps the question was too personal. People everywhere gave thanks to God when he arrived home safely. His emotion must have been one of profound thankfulness too.



*Mr. T. M. O'Connor has been Limerick County Manager for the last four years. Came to Limerick from Galway, where he was Assistant County Manager. Founder member of the Institute of Public Administration and Chairman of the Limerick Regional Group. Member of the Irish Management Institute. Has been a Director of the Shannonside Regional Tourism Organisation since its foundation. Member of the European Society for Rural Sociology and of the World Crafts Council. At present on loan from Limerick County Council to the Industrial Development Authority to take charge of the new Small Industries Division set up to organise a pilot scheme for the encouragement of small industries in Ireland. See article opposite.*



# SMALL INDUSTRIES

by T. M. O'CONNOR (Limerick County Manager)

IT IS BEYOND QUESTION that a great and urgent need exists for opportunities of making a living in our rural areas, towns and villages for persons who can no longer be employed on the land.

The idea that the encouragement of small-scale industries and crafts might give a worthwhile increase in opportunities for employment was prompted by a study of the Limerick Rural Survey carried out by Muintir na Tire, especially the section on "Social Provision and Rural Centrality" written by Rev. Dr. J. Newman, Professor of Sociology at Maynooth College. In that section there is a chapter headed "Industry for the Rural Community" in which there is a reference to the work undertaken in countries such as England, Scotland and Northern Ireland for the encouragement of rural industries.

The next step was to find out as much as possible about the promotion of small industries in other countries and the importance attached to them.

## THE IMPORTANCE OF SMALL INDUSTRIES

A study was made of the part played by small industries in a number of countries of different sizes and at various stages of development. This study showed that great importance is attached to small-scale industry even in the most highly-industrialised countries and that special agencies for its encouragement are widespread throughout the world.

## THE SIZE OF INDUSTRIAL UNDERTAKINGS

There is a widespread belief that small-scale manufacturing has no future; that it is doomed by technical advance and by the rise of large modern enterprises. This is very far from the truth. The fact is that even in countries with a high level of industrial development there are many small industries.

The emergence of very large factories and groupings is a feature of modern industry but small units also continue to exist and they show no tendency to disappear, even in the most highly-industrialised countries.

According to a European Productivity Agency Report published in 1957, even in certain highly-

industrialised countries firms with less than five employees represent over 90 per cent of the total number of undertakings.

In the United States of America 91 per cent of all manufacturing establishments employ less than 100 employees. The corresponding figures for some other countries are: West Germany, 89 per cent; Great Britain, 92 per cent; New Zealand, 97 per cent; Argentina, 98 per cent, and Japan, 98 per cent.

In the German Handwerk Organisation there were in 1961 a total of 720,000 handicraft or artisan business concerns employing 3.8 million persons, including the owners. Only 2.5 per cent employed more than 24 persons. The average number employed in a handicraft business was between five and six.

## SURVEY OF SMALL INDUSTRIES IN CO. LIMERICK

Following a study of the part played by small industries in other countries, it was then decided by Limerick County Council to carry out a survey in Co. Limerick to find out what small industries and crafts were in existence. Although some were known to be in existence, there was no reliable information available about them. It was believed also that there might be many others about which nothing was known to the county officials.

For the purpose of the survey, a small industry was taken to be any industry or craft however small, even operated by one person, but excluding businesses wholly concerned with retailing and all industries employing more than twenty persons.

The intention was to obtain information on all small industries and crafts in Co. Limerick. It was necessary to find out where they were, how many were employed, what they produced, and where the products were sold.

## RESULT OF SURVEY

The survey has shown that there are in existence in Co. Limerick about two hundred small enterprises, employing three hundred and fifty people. Many of these enterprises are carried on by one person, but some provide employment for a number of persons. For example: one industry employs eighteen persons, another fourteen, and



there are five industries employing between five and ten persons each.

Some of these small industries provide services such as smithing, welding and repair of farm machinery, fittings and equipment. Other industries are engaged in the manufacture of leather goods, wrought-iron work (including wrought-iron souvenirs), trailers, rainwater goods, concrete products, monuments, toys, fishing rods, baskets, rugs, knitted and embroidered goods, pottery souvenirs, joinery and furniture. There are also some sawmills and printing works.

### VISIT TO SCOTLAND

A visit to Scotland was made in June, 1966, by the writer of this article, accompanied by the Chairman of the Central Development Committee of the Department of Finance and the Head of the Advisory Service of the Irish National Productivity Committee.

There a study was made of the work of the Scottish Country Industries Development Trust, which has been engaged in the encouragement and promotion of small industries for the last thirty years.

A visit was also made to the Scottish Crafts Centre and to Highland Home Industries Ltd., a marketing organisation for the sale of the products of small industries and home crafts in the Highlands of Scotland.

It is noteworthy that the Scottish Country Industries Development Trust have at present on their books three thousand three hundred small enterprises, employing twenty-two thousand people.

### STUDY BY IRISH NATIONAL PRODUCTIVITY COMMITTEE

Following negotiations with the Irish National Productivity Committee, the services of one of their Advisory Officers was obtained and he came to Limerick for a week. During that time he carried out a short study of sixteen of the small industries in this county about which information has been collected by Limerick County Council. The main object of this study was to endeavour to ascertain whether a significant proportion of the small industries had potential for expansion. The short study was very encouraging. It indicated that certainly ten and possibly eleven of the sixteen enterprises examined had potential for expansion.

### STATE SCHEME

It has been announced by the Minister for Industry and Commerce that a pilot scheme for the encouragement of small industries is to be

undertaken by the State. The pilot scheme is to be operated by the Industrial Development Authority in three groups of counties as an experiment. The areas selected are: Counties Limerick and Clare; Counties Carlow and Kilkenny; and Counties Leitrim, Roscommon and Sligo. The Minister indicated that the State Scheme would be brought into operation soon and that the experimental programme would take about eighteen months.

### KINDS OF SERVICE LIKELY TO BE NEEDED

Although it will not be possible until more information is available to know with certainty the kind of services needed by small industries in Ireland and how these should be provided, it is possible to indicate in a general way the types of assistance likely to be required. These are information and technical advice, loans or grants for workshops and equipment, advice and help on design, presentation and marketing.

### SUPPORT FOR PILOT SCHEME

It will be the task of the new Small Industries Division of the Industrial Development Authority to ascertain and provide for the needs of small industries in Ireland so that existing enterprises will be enabled to grow and the establishment of suitable new enterprises encouraged.

This scheme should be of great interest to everyone who is concerned about the problems of unemployment and emigration.

## LIMERICK DIOCESAN PILGRIMAGE

— TO —

## LOURDES

(Under Leadership of  
Most Rev. H. Murphy, D.D.)

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CONTINUING THE STORY OF THE

# Mass Rock of Poll na Rioghtha

by ORJAY

THE ACTUAL ROCK where Mass was celebrated cannot be seen now as it is covered. It was a flat brown stone, that protruded naturally out of the earthy centre of the Hollow, and it looked as if the Divine Architect Himself had specially fashioned it for the purpose. There is only one tree growing there at the present time, but formerly there was a second tree, which grew out of the Mass Rock. A large lump-like growth adhered to the trunk of the second tree, and out of the lump, as out of a living fountain, water dropped constantly down on to the top of the Mass Rock. It was a remarkable sight and filled one with awe and wonder, until the phenomenon had been explored and ascertained and it was a simple explanation.

The trees in Poul na Rioghtha differ in appearance and in foliage from the other trees in the locality. They come into leaf much later and they hold their leaves far into the winter. When the leaves die, they do not drop off, but stay in clusters on the branches. There is a profusion of ferns growing all round the Hollow, and they differ

from most of their species in that they never wither, but grow fresh and green the whole year round.

## ALWAYS HELD IN VENERATION

The two trees in Poll were always held in the utmost veneration, and it was considered unlucky to touch or to have anything to do with them. On one occasion a local family flouted tradition by cutting a limb off one of the trees. They brought it home and made it into a wheel, which they fitted in their cart. The very first day the cart was driven out, the wheel came off, and the whole thing collapsed. The wheel was never used again. On another occasion, a poor man went up to Poll and collected some faggots that had fallen from the trees. He brought them home and put some of them on the fire. Immediately the faggots commenced spluttering and throwing sparks all over the place. When his wife heard where the firing came from, she threw fire, faggots and man out of the house.



Some years ago the tree growing out of the Rock fell, and it lay on the hillside for a considerable time, as no one would touch it. One day a heedless man came along, cut up the tree, and brought it home for firing. He was struck down with a serious illness, which both he and his neighbours attributed to the cutting of the tree.

### USED AS A RUBBISH DUMP

After World War I, an industrial concern grew up in the neighbourhood. The owners decided to use Poll na Rioghtha as a rubbish dump. Their lorries used go up the steep Toureenagreana Hill and when they came to Poll empty the rubbish down into the Hollow. Soon the place was polluted with old tins, and other refuse. The local people were disgusted and said that no luck would come of it. When one of the principal buildings was burned to the ground a few months afterwards, no one was surprised. Thereafter, the emptying of the rubbish into Poll ceased.

The old inhabitants used claim that at certain times of the year lights could be seen shining out of the branches of the trees in the Hollow. A few flickering flashes here and there and they were gone. Scientists would have a perfect explanation for such phenomena — phosphorous or the like, and we moderns would probably believe the scientists. But were the old people any the worse for believing that when lights shone out over the Poll some spiritual manifestation was trying to express itself?

Perhaps I knew too much about its associations, but the last time I visited Poll na Rioghtha it seemed a lonesome and eerie place to me. There is a harrowing sadness hanging over it and that seventh sense that one develops in certain places is particularly alert here and invests every sight and sound with a supernatural significance. It is said that violent and bloody deeds impinge on the immediate surroundings and leave a lasting impress. I left the Hollow not with a sense of pride and elation at the enduring faith of our forefathers but with a sense of sorrow and oppression at the sacriligious sacrifice that still brooded over Poll na Rioghtha.



Since the first instalment of the article appeared in the last edition of *Catholic Life*, a great amount of voluntary work has been done in the clearing of the location of this Mass Rock.

Under the organisation of St. Ita's Guild of Muintir na Tire, the local people of Killeedy are looking forward to the time not so far distant when a suitable monument will be erected to honour the heroic sacrifices of the priests and people in Penal Days.

Once again, if any readers have suggestions or help to offer on this project, please contact the Chairman (Rev. T. P. Burke, C.C.), or the Secretary (Mr. J. Forde, N.T.) of St. Ita's Guild. Address: ASHFORD, BALLAGH, CO. LIMERICK.



Aileen Windrim, 40 Monabraher Rd., Ballynanty, Limerick, on her First Holy Communion Day.



# Sex Education and the School

by REV. T. O'DONNELL, D.I.

'Children have the right to receive instruction and guidance in sexual matters,' said Fr. M. O'Leary, Chairman of the London Catholic Marriage Advisory Council, addressing over five hundred teachers at a conference on Sex Education and the School, held at St. John's Pavilion, Limerick, from April 7th to 9th. In the opening address the Bishop of Limerick, Most Rev. Dr. Murphy, welcomed the speakers and stressed the importance of education for young people, including sex education. The lecturers were joined by N. B. O'Higgins, M.D., D.P.N., of Limerick City. Dr. O'Higgins spoke on Normal Psychological Development and Sexuality. The following is a brief resume of the approach taken by Fr. O'Leary, and treated more fully by the lecturers.

Many will assert that giving a child information that he needs, *i.e.*, knowledge of the so-called 'facts of life' is all that is required in sex education: the conference however highlighted the fact that this is just a small part and that far more important is the formation of positive and Christian attitudes to love and sex. In this positive formation there cannot be any consideration of the role of the school without a consideration of the role of the home. The roles of the home and the school are complementary and parallel, and one cannot be emphasised at the expense of the other. Both parents and teachers have to find ways of helping their children. Ways which were quite adequate in the past are no longer necessarily so now.

## CHURCH GUIDANCE

As Catholics we look for guidance to the Church. There are two Church documents, the encyclical on Christian Education by Pius XI and a Joint Pastoral Letter on Sexual Education by the Bishops of England and Wales written in 1944. Both of these documents stress the right and the obligation of parents to instruct and guide their children, and by implication the right of the children to receive from their parents such instruction and guidance: both urge that everything possible should be done to help parents to fulfil their duty. The documents reject as inadequate for a child the merely naturalistic presentation of physiological facts, and state further that this would be particularly inadequate if it were to be done indiscriminately to groups in school without

any consideration of the knowledge already possessed and the different stages of development of individual children. Both recognise the need for added help for the children, besides that which they have a right to receive from their parents.

## BY PARENTS

The formation needed by the child should ideally be given by the parents both before and after the child goes to school. The parents should also make the far more important contribution of helping the child to form positive Christian attitudes to love and to sex and this contribution needs to be made by a father and mother who love each other, who show affection and respect for one another, so that within the home, children will gradually recognise the love of a man for a woman and of a woman for a man in Christian marriage. The home should be transformed by this love of parents for each other and for their children into a haven of love and respect and kindness. This is the most important contribution that parents can make for their children in education for life, and the lack of this is the greatest of deprivations for children.

## TEACHERS

The parents' role however is not an exclusive one: this applies both to the information which the child needs and the far more important contribution of love given and received. If this love were to be experienced within the home, and if there were to be a harsh contrast between the home and the school, then this would be something regrettable. An essential part of education for life given in the school is an education in relationships and this depends for the most part on the teachers. Admittedly, a great deal of the education in relationships takes place between the children themselves, but the lead and the main example comes from the teacher. The relationships of trust and confidence and affectionate respect which are developed within the school between the children and the teacher are an extension of the climate of love and affection that exist in the home.

In considering the ideal situation, we find that it exists where the parents are able to do and in fact are doing what is expected of them: the school then has its role too. It is a role that is parallel to that of the parents, and does not 'take



over' where the parents left off. The school does not have to accept that when children are committed to the care of the teachers, parents have by then fulfilled their role in the sex education of their children: the parents have to go on. The school's role is not only in the area of knowledge, to clarify knowledge already given, and maybe add new knowledge, but it is also to develop the attitudes already formed in the home and to develop those attitudes within the very different community of the school. The school is a larger community and, like the truly Christian home, it is a community of love and this is also its most powerful formative value in inculcating right attitudes to love and sex.

The answer to how and when and where the school's contribution can be made is not to be found in the allocation of a special place in the timetable to sex education. The school as a community makes its contribution through every form of school activity, by every teacher and through every subject taught. A teacher may often help with the isolated problems of individual children and do so very well, nevertheless this in itself could never be considered to be more than a part, granted a necessary part, of the school's total contribution. Ideally then the school should be able to assume that every child coming to the school, the primary school or the secondary, has the elementary knowledge in sexual matters, appropriate to his age. The question of any sort of formal initiation in sexual knowledge should never normally arise in the school.

### HELP TO PARENTS

So much for the ideal, because in practice most parents need help to fulfil their obligations, not least in the giving of factual knowledge. The plea of the Pope and the bishops was that they should be given this help. The school is ideally placed to give parents this help by regular meetings of parents. Some may say that parents may not take advantage of the help that is offered; this however is contrary to the recognised goodwill of parents in promoting the welfare of their children. At these meetings talks are given and discussion is promoted, and this is done preferably by people who are themselves parents and have had some sort of training for this, rather than by experts. One of the main aims is to give confidence to those taking part and this is realised when the person giving the talk is not different and can talk in parent language. It is unwise to look immediately for a doctor as if sex were something medical and not part and parcel of the normal human being. At such meetings of parents, the policy which the school has adopted can be explained: this will usually mean incorporating the sexual education

of the children into the general educational policy of the school. Recommended literature for parents and for children can be made available. For many parents literature will provide at least the partial answer. Some difficulties may be more complex, but for the many they will be the practical difficulties of vocabulary and presentation, and here literature can be a great help.

Visiting speakers to a school: these should be trained and competent: their role is a minor one, usually crowning the work of parents and teachers, never to take their place: this role may involve recapitulation, but more usually it will be to promote discussions.

### CLOSE OF THE CONFERENCE

After the final lecture, His Lordship the Bishop of Limerick thanked the lecturers and expressed his appreciation of the importance of the conference. He said that this was just the beginning and that the question of sex education deserves to be taken up very seriously as an important aspect of the total education of children. The conference was then closed by Very Rev. J. Hughes, S.J., Chairman of the Organising Committee, who, in what he called "a litany of thank you," expressed his gratitude to His Lordship as patron and to all who made the conference a great success.

Among the many books mentioned, the following were highly recommended:—

#### For parents:

*Life and Our Children* by Audrey Kelly (4/6d.).

#### For girls:

*My Dear Daughter Series:*

(a) *My Dear Daughter* (blue cover for young girls), 2/-.

(b) *My Dear Daughter* (green cover for girls), 2/6d.

(c) *Towards Maturity* (for older girls).

These are useful for parents and can be given to girls.

#### For boys:

*Sex Education and Your Boys* (for parents only, re boys under 10).

*Sex Education for Boys Growing Up* (boys of 10 to 12 years).

*Sex Education for Older Boys* (boys of 13 to 15 years).

#### Grown boys, girls, and adults:

*Sex and the People We Are.*

These books are available at most bookshops.



# DIOCESAN ITEMS

## OUR LADY, QUEEN OF PEACE, PARISH

Fr. Enright of Our Lady, Queen of Peace, Parish needs to be the very fit man he is. Since he came to the parish three years ago the parish has grown. Then there were 800 families there; now there are approaching 1,300 families. Soon a new school, staffed by Presentation nuns and lay teachers, will be built. A convent for the nuns is already nearing completion. Above all, the church became completely inadequate.

The old church has been completely renovated and re-built. It is now a beautiful church, seating over 1,000 people. Only the nave of the old church remains. A whole new sanctuary — horse-shoe in shape and with the altar facing the people — has been added. On a sunny day the windows throw a beautiful, coloured light on the whole altar area. In line with the Council directions, the organ is down in the sanctuary. Even before this, Our Lady, Queen of Peace, has been noted for its fine congregational singing at the Sunday Masses.

A new feature, for an Irish church, is the crying-room. This is a room cut off with sound-proof

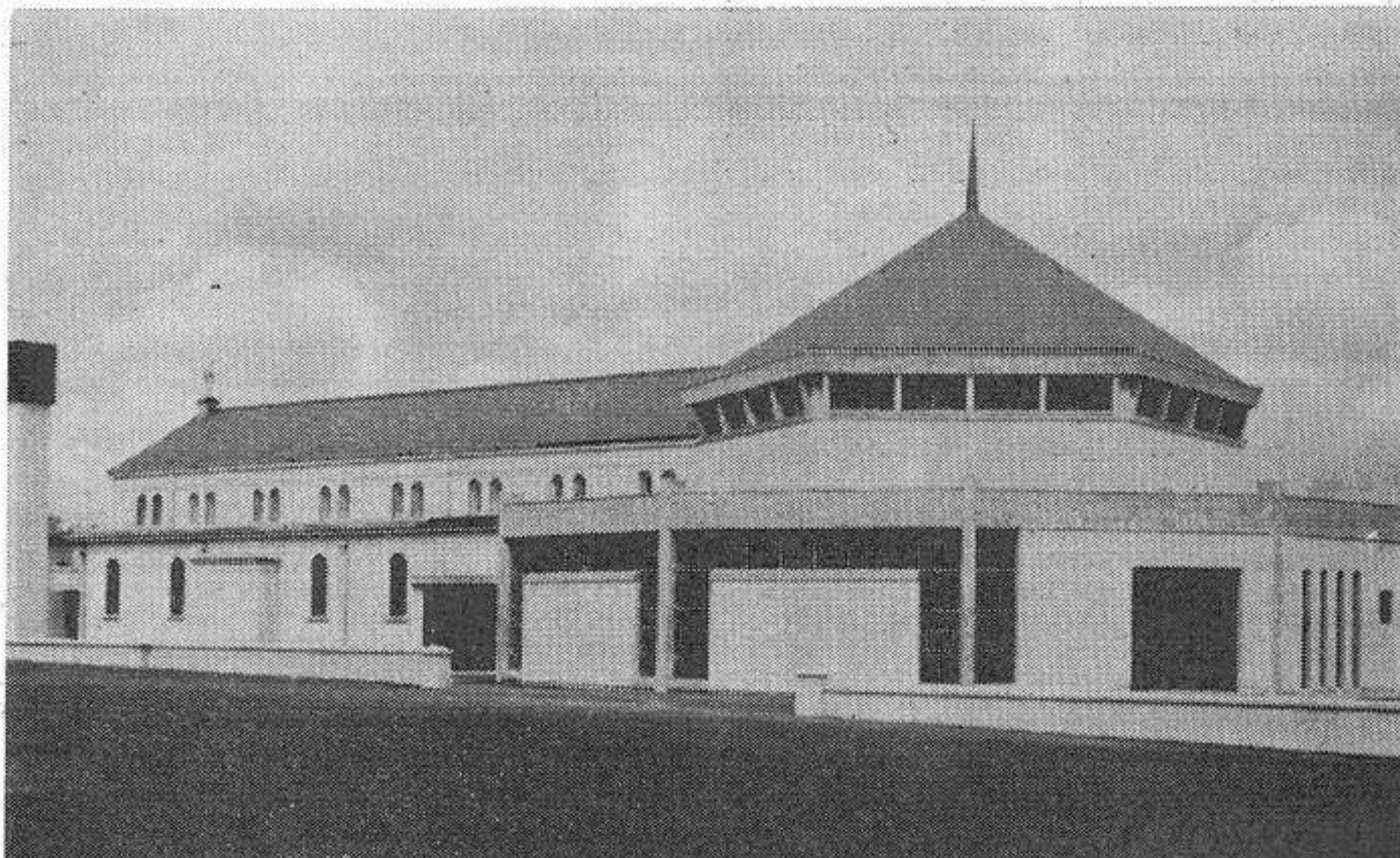
glass. Parents who have to bring young children with them can go to this part of the church, can see the altar and hear the priest and yet the children's crying cannot be heard through the sound-proof glass. This must be the first church in Ireland with a crying-room.

The adjoining grounds have been made into a car park on one side and on the other an open park with lawn and shrubs. Future brides in Our Lady, Queen of Peace, will have a very nice setting for their wedding photographs.

This is a young and progressing parish. We congratulate Fr. Enright, Fr. Houlihan and their very active Parish Committee. We wish them well in the work that lies ahead in developing further this young, virile parish. The debt on the parish, at the moment, is around £33,000.

## ABBEEFEALE

We are told that the roof is on the new church in Abbeysfeale. This must be consoling to the people who for so long have dreamed of a new church.



The Church of Our Lady, Queen of Peace, Janesboro, Limerick, which has been completely renovated and rebuilt.



## PROCESSION

The Corpus Christi Procession this year was, if anything, more successful in its organisation than previous ones. The day was beautiful and thousands turned out. Great credit is due to the organisers for a work well done. Thanks to the Army and Gardai who kept such fine order from beginning to end.

## GOLDEN JUBILEES

Congratulations to Canon O'Connor and Canon Ryan on being priests of God for 50 years. One would not think it — they are both so active. We wish them God's blessing on this great occasion.

## CATHOLIC NURSING GUILD

You may remember some time ago we announced the setting up of a branch of the Catholic Nursing Guild in Limerick. Since then it has held regular meetings and has gone from success to success.

Recently the members decided to send some invalids on the Diocesan Pilgrimage to Lourdes. This meant fund-raising. The Kerry-men's Association in Limerick decided to lend a hand. The nett result was that a cheque for £200 was presented to Fr. Gallagher in Cruises Hotel on Monday, 12th June. This is to cover the expenses of four invalids. This is great work. But the Catholic Nursing Guild are high in their praise for the help given by the Kerry-men's Association. This is co-operation of the best kind.

## KILMALLOCK

Just recently I received a copy of a booklet entitled "Kilmallock — a town with a story." And what an interesting story it is. The occasion for the publication of this booklet was the opening of Kilmallock's new primary school for boys. This new building is designed in most modern lines. Each room is a separate unit, with its own cloakroom, toilets and wash basin. It is centrally heated and, of course, has electricity throughout.

We are told in the booklet that a plaque on the site, kindly donated by Bord Failte, commemorates three very brave men who were tragically associated with Kilmallock. A translation of the plaque in Irish reads:—

"This plaque was erected in memory of Dr. Patrick O Hely, Bishop of Mayo, and Fr. Conn O Rourke, O.F.M., who were martyred close to this spot, 1579; and of James Fitzmaurice Fitzgerald, defender of the Catholic faith in Ireland and Leader of the Gael, whose dead body was spiked in Kilmallock, 1579."

The story of these three men is given in the booklet. There is an account of the growth of education facilities in the town for the past couple of centuries.

The stories of the Dominican Priory of Kilmallock Church and of the town are told by such well-known writers as Bartholomew Egan, Fr. Luke Taheny, Mannix Joyce. Rev. H. C. Guernsey gives an account of the Church of Ireland Church and school.

This is an interesting, well-illustrated booklet. It is of particular interest for the people of Kilmallock.



Foncie McCoy on his Confirmation Day.





SUMMER, 1967.

*My dear Children,*

*Go raibh mile maith agaibh go leir — bhi na leitreaca agus na peictiúirí go han-dheas ar fad. It has taken several days to read the letters and look at the paintings. Among the entries I was glad to see some from the United States and from England which compete very closely with our own. No doubt you will be pleased to see two of these on the prize list. Congratulations and welcome to Jerry Fourie, who was lucky with the Crossword, and to Edwina Tothill, who sent a very nice picture.*

*For letters, however, nobody can write like the old folks at home in Co. Limerick. One packet, with which I was particularly well pleased, came from the Senior girls of St. Joseph's School, Newcastle West. Thank you, and welcome to our corner in C.L. I am glad you have got that lovely new school which you described so enthusiastically and I wish you many happy days in it. I hope you realise all the effort that has gone into the making of this school by those who helped to make it a reality — the architect who designed it, the contractors and builders who worked so hard, the Sisters who selected such beautiful furniture and equipment specially for you. I think it would be nice to ask your teachers to have a special prayer said for all these good people. I also wish you every success in your Primary. If you are asked on your English paper to write a letter to Auntie Brigid you will surely pass with honours!*

*From Rathkeale comes a double supply of letters telling me about a very interesting classroom which has the dream of every child — a beautiful library, also such things as trees, plants, flowers, and ough! you'd never guess — tadpoles. I hope you will be as fond of them when they are frogs, but I have my doubts! The strong and perfect Christians from Kilfinane came up with their usual beart of amusing letters which I have come to look upon as my due every quarter. I do love your Irish-English measgans and I have no trouble understanding. An interesting letter from Ann Noonan brings the sad story that she could not get her C.L. in time to do the last competition. I am sending your letter to the poor over-worked Editor, Ann, and if you don't get your copy in time in future please do not blame him.*

*For your Summer Painting Competition I have given you a picture of Peter and Pauline, who have grown so big that you will scarcely know them. I have also given you some extra work to do. I want you to guess what is in the box that Pauline is holding. Peter has been trying to guess and is still looking a bit puzzled. See if you can get the right answer before him. Don't forget to fill in your guess on the entry form. If you do not want to do the painting you can still try the guessing competition by filling in the form and sending it to me.*

*That is the end of the news — except for the weather, which you are enjoying right now, I am sure. Your holidays are coming along too, so a little reminder here. Enjoy them, be good and generous in helping your parents, and do not forget to say your prayers morning and night.*

*Till we meet again in September, slan libh agus beannacht De oraibh.*

—AUNTIE BRIGID.



# The Murphy Twins

Peter was idly tossing pebbles into the river and watching the ripples spread in ever-widening circles. Further up, where the water was shallow, Pauline and Eileen sat on the bank and trailed their bare feet in the water. Over their heads the birds twittered and sang, and everything was fresh and green and lovely. Once a brightly-coloured kingfisher darted into

sight and was gone again. Suddenly, Peter had a bright idea. He knew the two girls were in a lazy mood and wouldn't notice him slipping away, so he stole softly down the river and crossed at a shallow place out of sight of them. In ten minutes he was back and the girls, noticing his return, decided he had probably gone to pick up some more pebbles. Soon it was Eileen's turn to get

restless and she slipped down from the bank to paddle in the river in spite of the hard stones at the bottom. Suddenly she shouted to Pauline, "look, there's a queer tin floating down the river." Sure enough, it was a queer tin. In one way it was just an ordinary cocoa tin floating along on its side, but not every cocoa tin has a red flag flying off it. As it got nearer, they noticed there was writing on the flag. Pauline jumped in and almost "drowned" the tin with the splash but between them they soon brought the tin to the bank. On the flag was written "open me," and they hadn't to be invited a second time. Meanwhile, Pauline had shouted at Peter and he arrived on the scene just then and wanted to know what all the excitement was about. Inside the tin was a piece of paper carefully folded on which the following words were written: "To the finder:—

*Beyond the gap is a hollow tree  
And he who the hollow tree  
knows  
Should seek till he find in the  
hollow tree  
In the field where the river  
flows."*

Eileen was wild with excitement and there were two bright spots on Pauline's cheeks, and Peter seemed very interested too. "Come on," they cried, "until we search the hollow tree"; for it was quite clear which tree was meant. Soon they were out the gap and Eileen, in spite of her fat short legs, arrived first. "I must search it," she gasped breathlessly, "I saw the tin first." Stretching on tip-toe she put her hand into the hole in the tree trunk. Suddenly she screamed and pulled it back. "O-o-oh," she cried, "I think it's a bear. It's something furry anyway."

## Results of Easter Competitions

### Juniors:

1. Pat McGrath (8), 4 Greenpark Avenue, S.C.Rd., Limerick.
2. Kevin Wallace (9), Rosevere, N.C.Rd., Limerick.
3. Edwina Tothill (4.10), St. Gilda's School, Chard, Somerset.
4. Frank Quilty (6½), 79 Sexton Street, Limerick.
5. Tony Kenny (8), Athlacca N.S., Kilmallock.
6. Joseph Purcell (7), St. John's, Limerick.
7. John Fitzgerald (7), St. Anne's School, Rathkeale.
8. John Kelly (8), 14 St. Anne's Terrace, Kilfinane.
9. Christine Deedigan (7), Ballynanty Girls' School, Limerick.
10. Cathriona O'Byrne (8), 38 Shannon Drive, Corbally, Limerick.
11. Christina Fitzgerald (9½), Lurriga, Patrickswell, Co. Limerick.
12. Ann Noonan (9), Raheen, Ballyneety, Co. Limerick.

### Seniors:

1. Patrick Denihan (12), 4 Alexandra Terrace, St. Luke's, Cork.
2. Philomena Costello (17), St. Joseph's, Clare Street, Limerick.
3. Kathy Kelly (11½), Maiden Street, Newcastle West, Co. Limk.
4. Joan O'Dwyer (11½), Ballybeg, Kilfinane, Co. Limerick.
5. Marie Walsh (11), Holy Child School, Limerick.
6. Maura Mulcahy (11), St. Mary's School, Limerick.
7. Maeve O'Neill (12), 12 Mayorstone Park, Limerick.
8. Suzan Gale (10), 25 Sandmall, Limerick.
9. Thomas O'Connor (10½), Ballyorgan, Kilfinane, Co. Limerick.

### Crossword:

1. Maire Nestor (11½), 34 Shandon Gardens, Phibsboro, Dublin.
2. Jerry Fourie (13), St. Veronica's School, 450 Alida Way, South San Francisco, California, U.S.A.

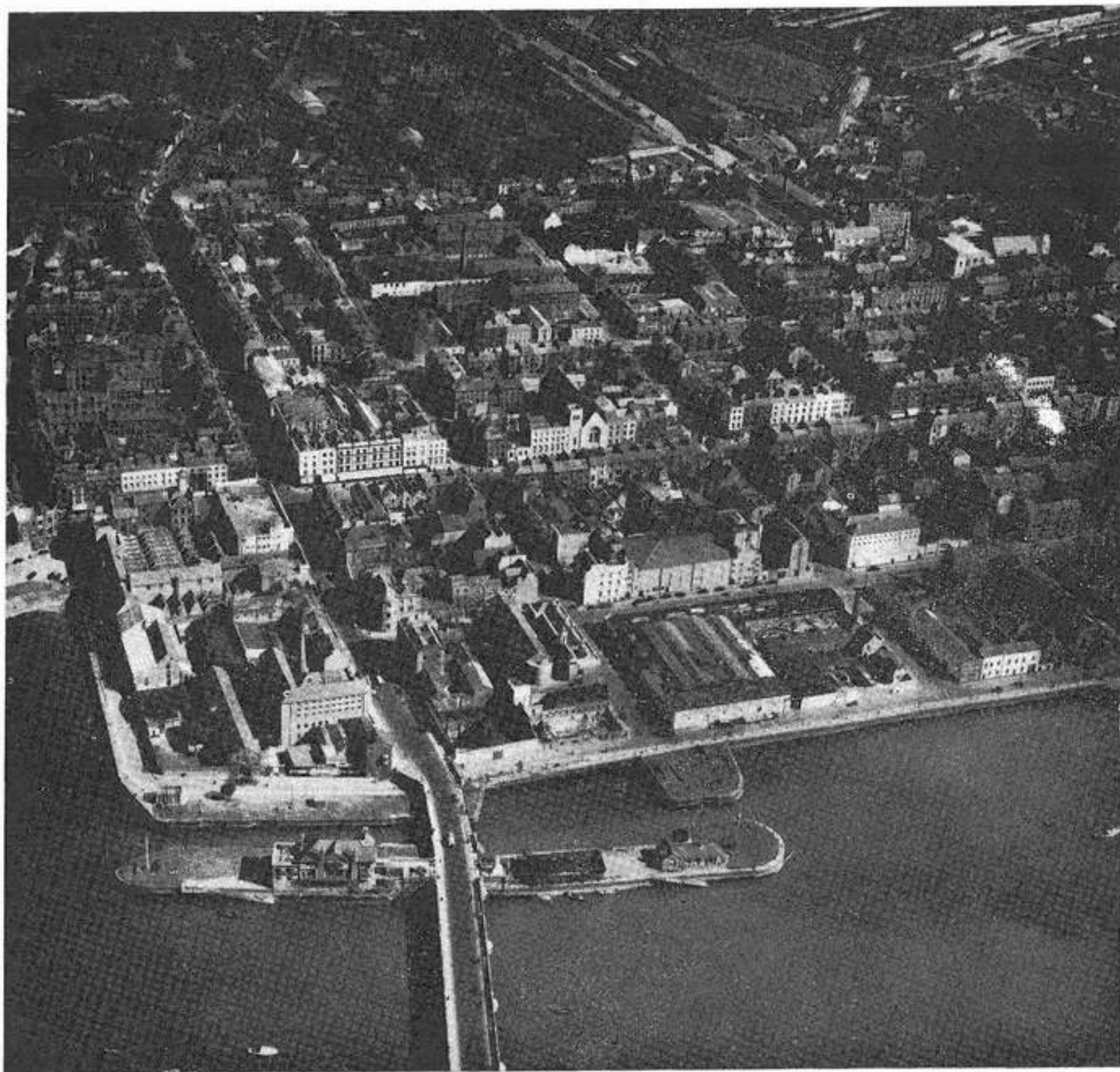
**Solution to Easter Crossword.** Across: 1, Bleat; 5, Colon; 9, Are; 10, Owe; 11, Enter; 13, Meant; 15, A.E.; 16, A.M.; 17, M.D.; 18, O.C.; 19, Dot; 21, Emu; 22, Mao; 23, Run; 24, N.F.A.; 25, Nay; 27, Dri; 28, Top; 30, D.G.; 31, At.; 32, I.C.A.; 34, W.I.; 35, Joyce; 37, Arkle; 39, Ems; 40, Tie; 41, Motet; 42, Eagle. Down: 1, Bread and Jam; 2, Eat; 3, Area; 4, Term End Test; 5, Communicate; 6, Owed; 7, Lea; 8, Not Complete; 12, Neo; 14, Noa; 20, Try; 22, Mat; 26, Ago; 29, Owl; 31, Acme; 33, Aria; 36, Yet; 38, Keg.



Eileen had got things a bit mixed up, as there was a lesson in their schoolbook about a bear getting honey out of a hollow tree, but she should have known there were no bears in Ireland. All the same, Pauline was in no hurry to put her hand in either. Then Peter tried and pulled out one by one, three lovely furry kittens

— one all white with a black tip to his tail, one black and white and one black with a white spot on the side of his head. Eileen gasped with delight and Pauline thought the kittens were lovely too. “We must get them some milk,” Pauline said. “Put them back or the mother-cat will get cross.” “She must be a queer

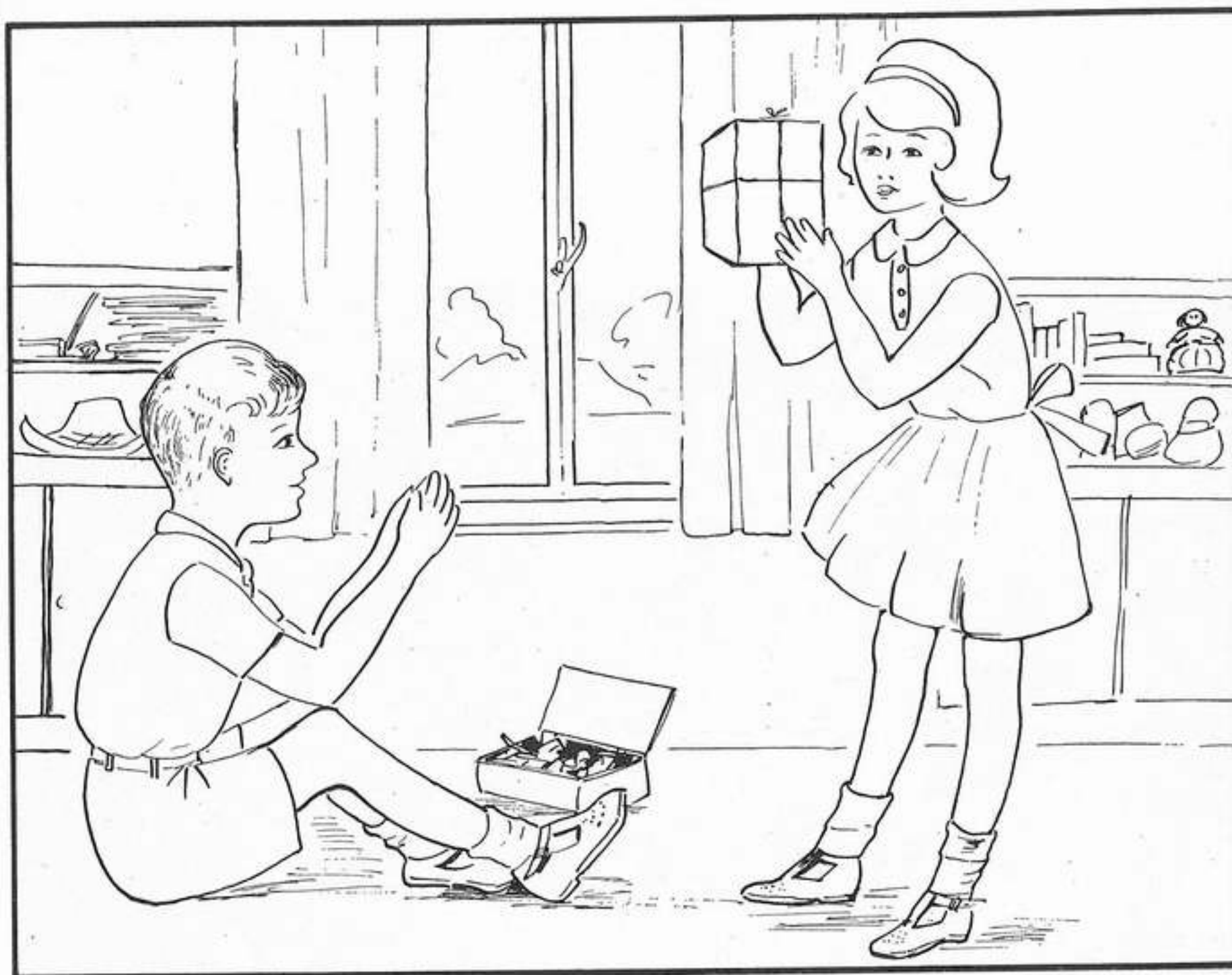
cat,” said Eileen. “How did she know how to put that message in the tin.” Eileen never found out the answer to that question but I think Pauline did, for I saw Peter and Pauline laughing and whispering together later on in the day and Peter always tells Pauline everything anyway.



See how many local landmarks you can pick out in this aerial view of Limerick.



# Your Summer Painting Competition



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

NAME .....

ADDRESS .....

Pauline's Box Contains .....

Age.....

Signed .....

(Parent, Teacher)

Biodh iarrachtai istigh roimh 10/8/1967.

## RULES

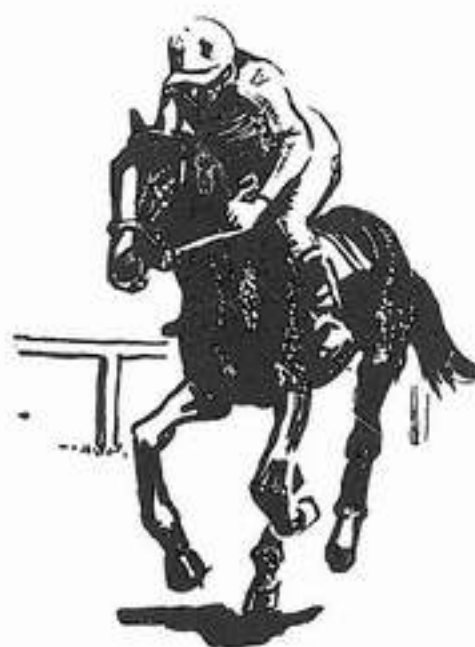
1. Paint the picture.
2. Fill in the coupon.
3. Cut out the whole page and send it in an envelope, addressed to:—

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





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