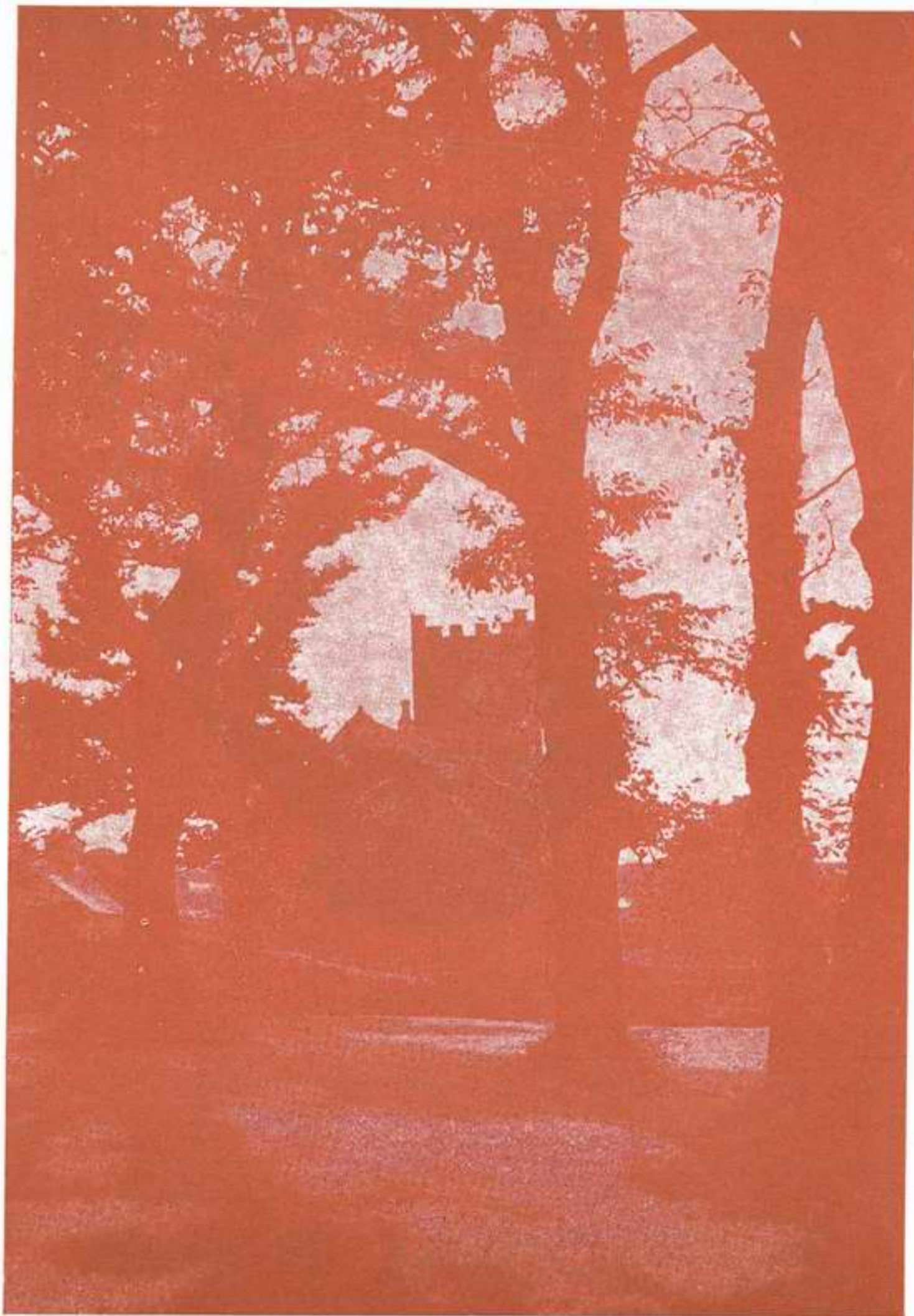


Our Catholic Life



AUTUMN, 1967

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—truth beauty"*

(KEATS)



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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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REV. L. BOYLE

Editorial

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Cardinal Conway

AS WE WRITE, Cardinal Conway has left for Rome, where he will be one of the three Presidents who will preside over the Synod of Bishops in the name of the Pope. The others are Cardinal Felici of the Roman Curia, who was Secretary-General to the Vatican Council, and Cardinal Villot, whom the Pope brought recently from his arch-diocese of Lyons, France, to be a member of the Curia. One may see Cardinal Felici as representing the Curia; Cardinal Villot as representing Continental European Catholicism and Cardinal Conway as the representative of the Catholic world outside Continental Europe.

The Pope's appointment of Cardinal Conway is a great honour for the Irish Church and is a recognition of the part being played by the Irish Church throughout the world. It is also a guarantee that the traditions of the Irish Church will have due emphasis in the deliberations of the Synod. We can rejoice at the providential fact that the leader of the Irish Church at this crucial time is a man as outstandingly gifted as our present Cardinal.

The renewal of the Church is causing unease, and even conflict, in some parts of the world. Thank God, this is not so in Ireland. The reason is probably to be found in the deep faith of the Irish people. We were always very conscious of Our Lord's words that He would be with His Church to the end of time. As we were conscious of this in the days of stability, so we are now equally conscious of it in these days of transition and renewal.

During the Synod we shall pray for Pope Paul, our Cardinal and the Bishops of the Synod and we shall rest tranquil in the knowledge that their deliberations are guided by the Holy Spirit.

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The Priest And His People

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

THE PRIEST and his people . . . One might and in fact should say just as correctly: The people and their priest. Priest and people go necessarily together in the life of the Church. He is *their* priest and they *his* people. There is a relationship between them — a bond of heart and spirit, just as real and strong a bond in its own special department of life as the bond of flesh and blood in the family. The priest and his people, the people and their priest, *belong* to each other. Without a people, *his* people, the priest's priesthood is stunted and frustrated: he has no people of God to be a priest *for*. Similarly, without a priest, *their* priest, a people's life becomes stunted and frustrated. It loses the divine, the heavenly, quality that lifts it above the dull routine of every day. It becomes a bored, boring and joyless life, divided between the grind of work and the aimlessness of time off. Look at the sad, stony faces of priestless people, without prayer or worship or the word of God in any form in their lives. You can see faces of that sort today in any of the great cities of Britain — and some of them will be Irish faces. A priestless people is a sad people — and all the juke boxes in the world churning out lively music for them will not take away their sadness or give them joy. People *need* their priests in order to be a happy people, as a priest *needs* his people in order to be a happy priest. The priest and his people *together* make a happy Christian community — a true People of God. That is a fact of human experience which bears out what the Second Vatican Council tells us about the right relationship of priest and people to each other in the Church.

CHURCH, PRIEST AND PEOPLE

All of us together, priests and people, are the People of God, the Church. The early Christians were very conscious of this basic fact. Our Irish ancestors, suffering persecution for their faith's sake, were very conscious of it too. The priest was very much *their* priest, loved, cherished, maintained and defended by them because he was the man of God among them — one of themselves who was yet their link with Christ. He preached God's word to them; he guided them in the way of Christian life; above all he broke the bread of life to them in the Mass. These are the services

a priest gives to his people, according to Vatican II — life-giving services of love, given and received in the Christian community with a deep sense of gratitude to God. The priest is grateful that he can give such services to his people and they are grateful that they can receive such services from him. When priest and people alike understand and appreciate the nature of priestly service — when the priest is glad to give it and his people to receive it — then the Christian community is in a very healthy condition. It will have its daily problems, as every human community has; but all the time it will have the light of heaven shining in its midst and will have the joy of Christ to gladden its days as they pass.

PROBLEMS IN THE RELATIONS OF PRIESTS AND PEOPLE

All kinds of problems, however, can arise in the relations between priests and people, just as they can and do arise in the relations between human beings in general. People may not like a particular priest because of some mannerism in his make-up. Or a priest may not like a particular community of people because of some mannerism in *their* make-up. Such problems are usually minor ones, like corresponding little differences between people in everyday life, including home life. Even a good row between the priest and his people over something may leave the fundamental bond between them unharmed. It is a row *in* the community, which could only take place because the community of priest and people is in spite of all a very strong and solid one. The real danger, especially nowadays, lies elsewhere. It crops up when priest and people become estranged from each other — when people no longer think of priests as *their* priests but as a class or group all to themselves. This estrangement need not involve a single hard word on either side or any act of hostility or unkindness. But a coldness and distance come into the relationship, gradually weakening and perhaps finally destroying it. From that point on the priest is, literally, a stranger in the human community of those who should be but no longer are his people — as much a stranger as if he were a foreigner from an entirely different part of the world. And he is a stranger *because* he is a priest — a member



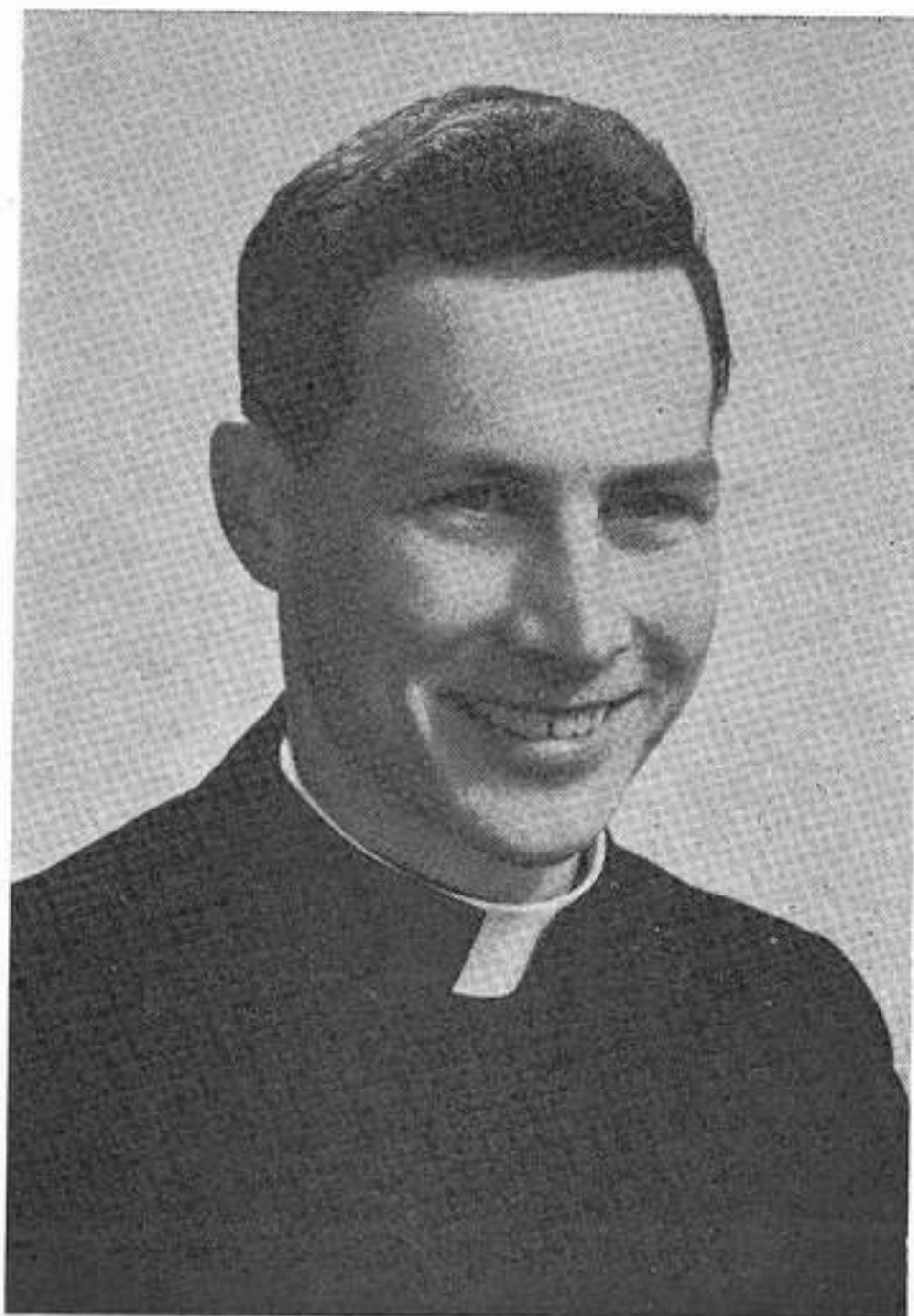
Fr. O'Riordan, C.S.S.R.

of a priestly group thought of as alien to the human community. He is "a man of the Church" — the Church being thought of as an organization made up of bishops, priests, religious and some lay associates, quite different from the community of people in general. That is the meaning henceforth given to the word "the Church" in ordinary speech. There is talk of "the Church and education" or "the Church and politics" or "the Church and money" — and all the time the speaker, even when he is a Catholic, never thinks of himself as being part of "the Church." For him the word denotes simply the clerical class — priests, "the men in black," who are strangers to him as he is to them.

RIGHT ATTITUDES

For historical reasons, as I have said, relations between priests and people in Ireland have been traditionally sound and right. The people saw the priests in their midst as *their* priests and priests saw the people as *their* people. Because this has been so in the past we can have no assurance whatever that it will be so in the future. In the changed conditions of present-day life in Ireland the bond between priests and people must be renewed in a fresh and up-to-date way. This is a clear need of the times and it is also something that has been stressed for us by Vatican II.

Certainly the first step in creating this new bond between the priest and his people in Ireland today must be taken by priests themselves. But it takes two parties to create and develop a relationship, and so a great responsibility rests also on Irish lay people today to revitalize the traditional unity of priests and people in the Christian community life of our country. They should give their generous co-operation to movements designed for the bettering of community relations in every sphere of Irish life and for the furtherance of the spiritual and social mission of the Church (*i.e.*, of the entire People of God) in our midst. They should not be afraid to offer constructive suggestions for the attainment of these goals, at the same time realising that others, including priests, may have other and different but not less wise suggestions to contribute to the discussion. Above all, they should remember that their priests are truly *their* priests — men of their own kit and kin and flesh and blood, human like themselves, in need of their understanding and help and prayers, and yet "appointed to act on behalf of men in relation to God"—(Heb. 5, 1).



Fr. Leslie McNamara—recently ordained.

The Parish Priest

IN THE CLEAR, cool air of a Monday morning, relaxed after the stresses and strains of a Sunday, I briefly meditate on the words of the Lord to His first disciples: *Come with me, and I will make you fishers of men*—(Mark, I. 17). After three years, He said to them: *You did not choose me: I chose you. I appointed you to go on and bear fruit that shall last*—(John XV. 16). Then I recall His great apostle, Paul, writing: *Forgetting what is behind me, and reaching out for what lies ahead, I press towards the goal to win the prize which is God's call to the life above, in Christ Jesus*—(Phil. III, 13-14).

In my student days, nobody ever told me it would be easy to be a priest. That in itself was a challenge to my youthful ardour, to my spirit of "conquer or die." I was young when the first missionaries went from St. Patrick's College, Maynooth, to evangelize pagan China; when Pearse and Plunkett died, and when Ashe and MacSwiney fasted to death. I believe it was much easier to be good in those heroic days. I do not find it so easy these days. People expect a great deal from their parish priest. I know they are right; but I would be happier if I knew they realised it is not easy. A priest needs no praise; but it helps him a lot if those committed to his care prove to him from time to time that he has not given his life in vain. As he remains a man, even a delicate gesture of personal friendship will help him, too. I have experience of my parishioners' appreciation in these ways many times: to me, they are so many reminders that God is still in His heaven . . .

This Monday morning I go with an assistant to a "Station." Our destination is at the end of the parish, five miles distant. It is a day late in September. As we climb the hill, a fog closes in on us. I hand over the driving to the youthful eyes and hands of my assistant. He makes light of the hazards: I am grateful, though not a little humiliated. I quickly forget this in the warmth of the welcome that awaits us. The man of the Station house is at the gate; he carries the Mass bag in and we are welcomed by the people of the village assembled in the farm-house kitchen, where all is bright and clean, shining with new paint and indicating that no trouble has been considered adequate for the coming down of the Lord from heaven at Holy Mass. The kitchen table is already in position, raised up on wooden blocks to bring it to the height of an altar. No longer is it placed facing a window, but away from the wall, about three feet, as the Holy Mass is to be celebrated

THANKS

We thank the Editor of the Galway diocesan magazine, *The Mantle*, for permission to use this article.

facing the people. The Mass equipment is set up: the Confessions are heard; the holy water is blessed and sprinkled; the number to receive Holy Communion is counted and enquiry is made about those who are no longer mobile enough to be present. They will be visited after Mass and they, too, will go to Confession and receive Holy Communion. Mass is begun, the people gathered facing the priest giving the responses, loud and clear, reading from their leaflets. The services of an altar-server have been dispensed with: there is always someone to ring the Elevation and Communion bells and carry the paten around at the distribution of Holy Communion. The celebrant addresses the people briefly after the Gospel is read. They have heard it all before; but a friendly reminder of, for instance, the importance of the Family Rosary, is ever welcome to the ears of God's people.

After Mass, the man of the house, or a deputy, collects the usual offerings given on the occasion of a Station. No ninth or tenth round increase in these is even thought of: so great is the force of tradition, there has been no change in a hundred years! Who cares, when everything else remains unchanged? I refer to the faith and devotion and love of the people of God for their priest, the successor of the priests who came to their forefathers in the hills at the Mass rock in penal days.

The vestments are folded and put away: and the kitchen table comes down while breakfast is being prepared for all the village. The priest returns after his visitation of the sick and the very old, who were unable to be present. He partakes of the best that money, skill and loving care can provide. Conversation, at first, a bit formal and hesitant, soon flows freely and ranges over a wide field. Those away — in America, or England, or Dublin, or even at school, or college, or at work in Galway — are spoken of and, thank God, all news of them is good news. Very often, some one of them is at home on holidays for the Stations. So time flies, and it must come to an end. The

venue for the next time is mentioned and farewells are made. One thinks and asks oneself: could the faith ever die here on the hillside overlooking the Corrib and Galway Bay? Oh, no, never: it could not with the tradition and faithful practice of hundreds of years behind it, going back to penal days. Surely, never: thank God, never!

On arriving back home, one learns there have been callers, who will come later for baptismal and marriage certificates, to arrange for a marriage or for a funeral or a Requiem Mass. There are letters, too, that require answers to a variety of questions. Occasionally, a chatty one from an exile, from which, greatly daring, I presume to quote: "I thought I told you about Mary; but, I must have forgotten: she is an Irish girl from Cork, who is engaged to an English boy, who is not a Catholic, but who has been taking instruction now for the past four months and is going to be confirmed. We are very pleased. Mary lost her mother in November and it was just after her death that John decided to become a Catholic. Mary said that her mother's death was the price she paid for John having the gift of faith; it is not a very high price; as, please God, she will be with her mother again in heaven. I had often spoken to John about Catholicism and I used to tell him he could not expect faith to hit him like a brick over the eyes, while he just sat back; but, the funny thing was that this is just what did happen! It hit him so suddenly that he at once knew without a doubt. Well, we are all wrong, sometimes . . ." A sequel months later: "You will remember I was telling you about John, who became a convert. Well, he was confirmed the day after Corpus Christi; and Mary and he got married last Saturday." Our not-so-good exiles are very often in the news and nothing, or very little, is told of the very many who are as good as the one from whose letters I have quoted. Mary and she are surely the salt of the earth; and Ireland may well be proud of such as they.

After lunch, I receive the callers who came and found me absent in the morning. It does not take long to attend to their requirements: one of them reminds me of the fact that she called in the morning and that I was not available; needless to say, such reminders never tend to make the recipient better disposed to help: it nearly always leaves him cold: the human element breaks through the veneer of spirituality, almost at the drop of a hat. All one can do is express to the Lord and to the offended party one's regret and renew the "counting-of-ten" resolution!

All visitors having left, more or less satisfied, I hope, with the service rendered, a sick-call comes. There is an old lady away at the foot of the hills at the boundary of the parish: the doctor

has recommended that she receive the Last Sacraments. I had often visited her on occasion of the local Station, ever since she had become too decrepit to attend. Always her parting words to me brought many memories to mind and often tears to my eyes: she prayed the Lord to have mercy on the souls of the father and mother who reared *me*! She surely and clearly realised that it was the sacrifices made by so many fathers and mothers that gave priests to minister in God's Church and that brought this particular priest to her bedside when she needed him. This time I administered the Last Sacraments and cocked my ear for the now familiar prayer. She first thanked me for having come and having made her so resigned to God's Holy Will; and the father and mother dead so long were once more remembered. One would think she accepted the sacrifices made by the father and mother she thanked God for, as having been made just for herself only. I venture to say she was worth it all. Unknowingly, she has for many years been a consolation that lifted the heart, lightened the load, raised the eyes, and made them look out into the gold and blue of a heavenly morning . . .

About 10.45 p.m., when I am thinking of bed and another day ahead, the doorbell rings. This surely must be another sick-call; but, no: a young man of eighteen to twenty years, strong, well-built, announces that he has just arrived from Dublin, has no accommodation for the night and no money to secure it; but he is willing to work and is looking for a job. Can I do something for him? I can think of no suitable place in my vicinity; so I recommend that he call to the Garda Station. I know that the Gardai are always equal to almost any emergency. I also proffer a small contribution, which is accepted with little thanks, and I feel that the advice to call at the Garda Station is less acceptable. An unpleasant interview this, but not so troublesome as a sick-call; I think no more of the matter, until my late caller's re-appearance on the afternoon of the following day, when he tells me that he had nothing to eat all day. I think I would have offered him a meal; but I have to leave for a meeting and I do not like the idea of having him in my house, in my absence. He says he wishes to get a lift back to Dublin: I suggest the most likely place to secure this; when he cracks back: "Is that all you can do for me? You with your car and your fine house; do you expect to get to heaven that way?" There is no time for further parley, as I am already a little late for the meeting. By chance the very next day I meet a man who had given him his breakfast and lunch. I feel sorry that I

(Continued on page 13)

MAN IN THE KITCHEN!

by CLEMENT O'SULLIVAN



A NEW DEVELOPMENT is taking place in our domestic habits. With the emancipation of women, and with men (husbands) having more leisure time (5-day, 40-hour week), the kitchen is no longer the exclusive domain of the fair sex. Husbands are now beginning to "discover" the kitchen. This trend, long established in England and other "pagan" countries, is now spreading to Ireland. While this is a fact, it is equally true that magazines are not catering for this new development. Women's magazines are designed for a "woman only" readership, while men's magazines — such as they are — are based on the assumption that all men are the outdoor type, spending their weekends in sports cars, speed boats, golf courses, etc.,

We have decided to fill this need, and in this number we begin a series of articles designed to help husbands to feel more at home in the kitchen. And now to business. For husbands who have never even been *in* the kitchen, we give our first helpful hint.

THE KITCHEN: HOW TO FIND IT

There are various designs of houses, and it is not easy to give a general guide as to where exactly the kitchen is situated. In an ordinary semi-detached, it is usually downstairs, and usually at the back of the house. If there are three doors leading from the hall, one of them is bound to lead to the kitchen. Try each of them in turn. It is *not* the room with the Telly, *nor* the one with the 3-piece suite. It has *not* got a carpet on the floor *nor* a chandelier on the ceiling. It is the room from which you have often got the aroma of bacon and eggs as you sailed downstairs on your way to breakfast. Another way of finding the kitchen is to go out the front door of the house and in the back door. The back door invariably leads to the kitchen. If, in spite of the afore-mentioned hints, you still cannot find the kitchen, just drop me a line giving me your address and I shall call on you. If you live in one of the

Council estates you need not write in. I am issuing instructions to all rent collectors, and they will be only too happy to put you right the next time you pay your rent. People in suburbia (Balinacurra, North and South Circular Roads, etc.), should write in, enclosing a stamped addressed envelope. If all else fails, ask the wife. She will know!

THE THREE Fs

Having now found the kitchen, we will try to familiarise ourselves with some of the objects we find therein. (I will not, of course, at this stage teach you how to *do* anything in the kitchen. Time enough for that in a future issue.) I will now simply help you to recognise the many items to be found in the kitchen.

For those of you who remember some bit of your history, I have classified the contents of the kitchen under the title, the three Fs . . . Fixtures, Fittings, Food.

FIXTURES

These may vary from kitchen to kitchen, but two fixtures are common to most kitchens. These are the sink and the cooker. Other fixtures are: fridge, washing machine, spin dryer, food mixer, washing-up machine. Where the kitchen contains all the above, my reader need read no further, as such householders are usually equipped with an extra fixture, to wit, a maid!

We will start with the item which will be of most concern to us when we commence operations, namely, the sink, often called the kitchen sink. You will have little difficulty in recognising the sink. It is like the wash-hand basin in the bath room, only bigger, and not unlike the bath, only smaller! It will be either white (like the bath) or stainless steel. It will have taps attached. The sink has many uses, but for our purposes it will have one major function, and we should be quite clear about this. *The sink is used for washing up.* Washing up is what the wife spends most of her time doing. It is commonly called a chore. When you go off to work in the mornings, or after lunch; when you go to a soccer match on Sunday afternoon; when you go off with "the boys" in the evening; at these, and at all other times when you don't know where the wife is, the answer is easy. She is performing the chore known as "washing up!"

So much for the fixtures. Now let's look briefly at some of the

FITTINGS

Here again, fittings are not easily classified. All of them are functional, and some more so than others. Many you will already have seen, e.g., cups, saucers, plates, cutlery, tea-pot, etc. But, again, we will concern ourselves with just one

fitting. It is — the tea towel. This item has very little to do with tea and to this extent is a misnomer. It is often called a glass-cloth, but this, also, except in pubs, is not a good description. What is its use then? We have already mentioned washing up. Well, the tea-towel is an integral part of this operation, for no washing up is complete without drying up. The tea-towel is used for drying-up! It will be easily recognised. It is bigger than a handkerchief and smaller than a towel. It is thicker than a handkerchief and thinner than a towel. Tea-towels come in one size only — too small. They come in various designs. A very common design is plain white with a thick green band down the middle. On this band you will often find some words printed. It may be simply "Tea-Towel" or "Glass Cloth" or "Royal George Hotel" or "Airport na Sionna." Some tea-towels come in colourful designs, e.g., a map of Ireland, or Bunratty Castle, or the family crest. I have even seen tea-towels with jokes or cartoons printed on them! Tea-towels are often designed to commemorate notable occasions. I once bought one with a photograph of the Manchester United cup-winning team on it! Unfortunately, the towel commemorating Limerick's last All-Ireland title is now out of print, while the one depicting our soccer team's F.A.I. Cup win has not yet gone to press!

FOOD

And, now, just a few words about food in the kitchen. And this, strangely, may present our greatest difficulty. Heretofore, our knowledge of food has been confined to seeing it hot on a plate ready for eating. But food in the raw state seldom looks like this. For example, you will search the kitchen in vain for anything resembling a fried egg! The same goes for fried onions and Irish stew. We will be dealing with these problems later on. Even the plain cup of tea has to be made! Sugar looks the same in the kitchen as it does on the table, except that in the kitchen it is kept in a caddy. (Golfers will beware here, for the caddy I am talking about now bears no resemblance to the ones you will find in Ballyclough or Castletroy.) Bread looks the same in the diningroom and the kitchen, but in the kitchen it is kept in a bin — and here again there is no resemblance between the bin here mentioned and the bin you put outside the door twice weekly.

But enough. Study the few hints I have given you, familiarise yourself with the kitchen, and next issue we will have a bash at the washing up (in the sink), the drying up (with the tea-towel) and maybe even wet ourselves a cup of tea (from the caddy!).

Social Services In St. John's Parish

by SISTER M. AILBE

"There is an immense task incumbent on all men of goodwill — namely, the task of restoring the relations of the human family in truth and justice, in love and freedom"—(*Pacem in Terris*, art. 163).

This is an extract from an encyclical letter which received a tremendous reception throughout the world. Pope John invited us all to enter into dialogue with one another for the purpose of discovering and realising the truth. He not only invited us to do this but he showed us how it could be done — by advancing more and more in the gentleness and humility of the Gospel, and following the example of Jesus Christ, Who says: "Learn of me for I am meek and humble of heart." Sociology is akin to the Gospel, for it deals with the inter-relation of human beings and has the communal nature of Christianity.

WHY BOTHER?

Now why bother about our neighbour at all? Why go out of our way to see if he needs help? Why set up an expensive service, employ professional workers, administrators or recruit volunteers? If you are asking yourself these questions, take another look at yourself and your neighbour. A few considerations might help.

1. Man is the cause and centre of all society. Man, created in the image and likeness of God, possesses an outstanding dignity. He has been raised by sanctifying grace to the dignity of a SON OF GOD. "When the fullness of time came God sent His Son, born of a woman, born under the Law, that He might redeem those who were under the Law, that we might receive the adoption of sons"—(Gal. 4: 4-6).
2. Baptism binds the Christian to Christ in faith. Together with the other members of the body, he shares the same divine life as the Head. Through community action, the baptised grows in grace and lives his life of grace. We must continue the reality of Christ in history by a love that embraces all men, for we are to be involved in the actual work of saving. Now in this century, this year, this month, this day, the Church goes forth with each of its members to achieve this goal through socio-economic activity.

3. If we are to make all this *actual*, not just pious teachings or theory, we must allow ourselves to become *involved*. As a human being, man has personal needs he can provide alone, and common needs that can be satisfied in co-operation with other men. The individual's physical, intellectual and spiritual perfection, as well as his deficiencies, make him dependent upon *God* and *man* for personal fulfilment of these needs.
4. "Love thy neighbour as thyself" — grow up and be fulfilled in Christ. The entire process of living is a returning to God. Religion gives a man direction and purpose, it guides and urges him to this fulfilment. Actual involvement in the needs of our neighbour help us to love maturely, for unless man has compassion for his fellow man this world is doomed.

ST. JOHN'S PARISH

At a meeting in the Diocesan Social Service Centre in May, 1967, at which Rev. Fr. Gallagher, Adm., presided, the extent of need in St. John's parish, Limerick, was estimated. It was proposed to employ a trained social worker and avail of the twelve volunteers who have taken a training course in social work for a Pilot Scheme in St. John's parish. Representatives of the various Societies in the parish were present and gave a report on the type of work their organisations were doing.

Quoting Fr. Gallagher: "The main purpose of the Social Service Centre will be to co-ordinate the various works that are going on, so that we will achieve the best possible results. It is to be a united effort and, needless to say, it is something that is not going to mushroom, but something that will grow as we go along."

Assuming that we are aware of the needs in the parish, and realising that something should be done, it would be well to be informed of what has been done to date.

MRS. DE BARRA

Activity began in earnest on the first week in July with the arrival of Mrs. de Barra, our Social Worker. Mrs. de Barra, formerly Housing Welfare

Mrs. Alva de Barra is now employed by St. John's Parish, Limerick, as a Parish Social Worker. She graduated from U.C.D. in 1965 with a degree in Social Science. She then worked for a year-and-a-half as a Social Worker in the mental health field with the Northern Ireland Hospitals' Authority and from February to June, 1967, was employed as a Housing Welfare Officer by Limerick Corporation.



Officer with Limerick Corporation, and a Social Science Graduate, U.C.D., 1965, has been a Social Worker for the Northern Ireland Hospitals' Authority, specialising in psychiatric casework for 18 months. She brings with her the previous experience of having worked with emotionally disturbed children in Edinburgh and New York. Her main function in St. John's parish is to act as caseworker for the many problems prevailing, such as: families distressed by illness; mentally and physically handicapped; lack of finance; poor management; marital difficulties; squalid, indifferent living conditions. Also, information can be obtained on the Social Welfare Services available — health, insurance and benefits, and adoption and foster care.

FAMILY VISITATION

The Community at St. John's Hospital very kindly allowed me to participate fully in this venture to help the poor and needy in the parish. It was agreed that the first step to be taken was to make people aware of the existence of the centre, to understand its function, and avail of the services offered, also, to get some idea of the needs, and encourage volunteers to give their service. So far, I have visited about two hundred families with this end in view.

"From each according to his ability, to each according to his need."

Individuals have the right to determine their own actions, and it is not the role of social workers to change that order. With knowledge of the behavioural sciences, namely: Psychology, Psychiatry, Biology and Sociology, professional skill — and the person's active involvement in the situation — individuals who are having difficulty in meeting the problems of everyday life may be helped. As well as helping and supporting individuals, the services should also function at family level in educating in the home, places of employment and in the community in general, through community organisation and group work pro-

moting general welfare. Nor is it proposed that this be done by the Social Workers alone. It is to be the combined effort of the whole community and to involve the whole community channelled through a central body — the Social Service Centre, with co-operation of Government services local authorities and charitable bodies, each playing their own role with genuine interest for the good of the whole.

"Share your bread with the hungry, and shelter the homeless poor, clothe the man you see to be naked and do not turn from your own kin. Then will your light shine like the dawn, and your wound be quickly healed over. Your integrity will go before you and the glory of the Lord behind you."

The prophet Isaiah had this to say in 600 B.C. The same message is valid today and is implemented in the Documents of Vatican II — "The Church Today," art. 27, reads:—

"In our times a special obligation binds us to make ourselves the neighbour of absolutely every person, and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign labourer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord: 'As long as you did it for one of these, the least of my brethren, you did it for me'." —(Mt. 25:40).

Youth and Recreation

IT IS ESTIMATED that among the 60,000 people in Limerick City there are 4,000 people between the ages of 15 and 19. It might be interesting to carry out a survey to find out the attitude of these 4,000 to the recreation facilities available. But that's for another time. We just took a casual look around.

We found that besides the commercial entertainments provided by cinemas, dance halls, recreation provided by golf clubs, pitch and putt courses, hurling, football, rugby and soccer clubs, hockey and camogie clubs, there are also a number of parish activities. These include five companies

of boy scouts, three of girl guides, few girls clubs, several boys' clubs, three C.Y.M.S. centres. We are glad to say that in all these great work is being done by Scout Masters, Girl Guide Leaders, Committee men and women.

But in the field of youth and recreation we found three projects we thought you would be glad to hear more about. So along we went to Fr. Fitzsimons of St. Augustine's, Fr. Egan of Mt. St. Alphonsus, and to our co-operator in the production of *Our Catholic Life*, Mr. Paddy Butler of the *Limerick Leader*. We shall let them speak for themselves.



St. Augustine's Hall

Youth activities commenced in the hall on 22nd December, 1963. Membership was confined to altar servers. The first youth leaders were Anthony Hayden and Bernard Casey — an excellent choice; both of them set a high standard. They were succeeded by Louis Brennan, Anthony Hartney and John O'Neill.

The boys enjoy the use of all indoor recreational facilities: table tennis, darts, rings, draughts, chess and television. The first table tennis championship to be held in Limerick took place in the hall, and many of the members took part.

Competent instructors coach the boys in leatherwork, carpentry and photography. The Dramatic Society and Aero-modelling unit are popular features amongst the boys. A concert, for the

entertaining of their parents, is organised by the boys themselves. The football team has the use of Pearse Stadium in Janesboro. Many of the members take part in the hikes organised by the Committee.

Twice weekly a mixed social, under the supervision of Father Fitzsimons and Father O'Shea, is held. Only those who have obtained their parents' consent are permitted to attend these socials.

All activities are organised by the Committees — junior and senior. The success of the many events in the hall during the past four years is due, in large measure, to the parents who have so often given advice and encouragement.

The Confraternity Club

"Better to light one candle than to curse the darkness" is the motto of the Confraternity Club established last year by men of the Archconfraternity.

The junior section of this Club aims at providing young Confraternity men in the fifteen to nineteen age group with a variety of cultural and recreational programmes. It is divided into branches broadly corresponding with parish boundaries. There is, for example, St. John's branch, St. Michael's, St. Munchin's, St. Mary's, etc. Its activities are organised and supervised by Confraternity men and boys.

Socials, consisting of dancing, talent contests, community singing, etc., are regular Club functions. Girls are admitted to socials as associate members.

Including associate members the Club caters for eight to nine hundred teenagers, but all of them are never present at any individual function.

In addition to socials there are other features organised by branch leaders. These include debates, discussions, outdoor and indoor games, drill, boxing, etc., and these are not attended by associate members.

For the time being the Club meets in the assembly hall of the Technical Institute, but hopes to enjoy soon the security of its own premises. It will then be run on a non-profit basis, and money which may be available after paying current expenses will be used to provide a wider variety of cultural and recreational programmes for members.



A Community Effort . . .

Beverley Swimming Pool

LIMERICK — third largest city in the Republic — is still without a civic swimming pool. Down through the years the matter has been discussed many times by the City Council. Suggestions have been made, plans have been drawn up, arguments have arisen whether it will be an outdoor or an indoor pool. Yet, in spite of all the agitation for this necessary amenity, nothing has been done to put the plans into effect.

The teenagers living under the shadow of the tower of Mount St. Alphonsus, in the South Circular Road, have become tired of waiting for the mythical Limerick swimming pool. They have set an example to the rest of the city by starting to build their own pool. All during the school holidays, boys and girls are spending long hours digging and levelling the site, which was donated to them by Mr. Jim O'Dwyer, a local architect, who lives in the area. When Mr. O'Dwyer heard that a site was being sought by the children, he very graciously gave them his back garden and the contents of his orchard.

The boys and girls by their own efforts felled the trees, sold the fruit locally and ended up by sawing the trees and selling the logs. The money made on this project started what is now known as the Beverley Pool Fund. When the ground was levelled, plans were drawn up for the erection of the pool and the work really commenced in earnest. This meant digging the foundations for the pool to a depth of several feet — all undertaken with a will by the merry band of local teenagers. On some days work was started at 6 a.m. and continued until sunset when tired bodies could stand no more.

During the digging operations the only knowledge the parents had that something was afoot was the amount of mud being left on floors and carpets! However, in spite of the enthusiasm shown by the children, the old bogey reared its ugly head, namely, lack of finance. Undaunted, the children set up their own Committee and decided to call a parents' meeting in a local hotel.

The meeting was very well attended and the



"Many hands make light work" is the slogan of the young workers on the site of the Beverley Swimming Pool.

parents gave the project their blessing and set up a fund-raising Committee. The meeting was addressed by the Mayor of Limerick (Clr. V. Feeney) who congratulated the children on their civic-mindedness and urged them to continue with the erection of the pool.

After this meeting it was estimated that the entire pool would cost in the region of about £1,200 to complete. The lady members of the Committee called at every house in the area and solicited a subscription of £5 per family. Whilst all families were not in favour of joining the pool, there was still a very good response to the fund-raising campaign. So much so that with other efforts like the Bring and Buy Sale, Concerts and Dances organised by the teenagers, and a few subscriptions given by local business firms, nearly half of the £1,200 has been raised. All the preliminary work on the site has been completed and at the time of writing the filter unit has arrived from England.

This community project caught the imagination of one of our national Sunday newspapers, who featured it in a special article. It was also featured in a special film on the RTE series *Newsbeat*, who sent a special camera crew down to film the children at work on the site.

All in all it looks as if the Beverley Swimming Pool will become Limerick's first pool. Whilst money is still needed, the Committee feel that

their efforts will be supported and that in the not too distant future the full target of £1,200 will be achieved. The children of the area are to be congratulated, which is quite a change from the all too frequent criticism being levelled at our teenagers today from all quarters. This project has set a headline for other parts of the city and has in effect helped to foster a greater community spirit in the area. It is to be hoped that this spirit will spread to all areas of this ancient and beloved city.

—P. J. BUTLER (*Parents' Committee*).

MRS. AILEEN O'DONNELL

Our magazine has suffered a serious loss through the death of Mrs. Aileen O'Donnell of Farranshone, Limerick. R.I.P.

Mrs. O'Donnell faithfully contributed the *Woman's Page* (under the pen-name Martha) for every number over the past ten years and also wrote other articles from time to time.

We wish to extend our deepest sympathy to her husband, Mr. James O'Donnell, C.E.O., and to her daughter.

From My Window

by CORMAC O'CONNOR

I AM SITTING at my window looking over fertile fields at Limerick city. From where I sit Ireland seems a rich and prosperous country. Yet our people are emigrating, their parents are sad and it is said that more than one-quarter of the population of Limerick are poorer than subsistence level. What is wrong? Why are these fields not used to their full potential? Why is the commerce of this city not growing and growing to feed not only ourselves but others? Why cannot we support our own people in full measure? What is needed?

CREATORS

Let me give a direct answer for once. We are weary of the economists' learned dissertations, the historians' explanations, the politicians' policies for progress. What we need is a sense of community, a sense of unity, a sense of family, a sense of 'do-it-yourself.' Of course we cannot generate this overnight. But some have it. There are some who will dedicate themselves to the social good. Some of them are creative. They have the facility to take a simple view — a new view — and to act on this view. These few must, even if they fear what the rest will say, step forward and confirm in their minds their dream. "I will buy a field and grow food." "I will make a shop and trade." "I will bring together a few who can carve wood and we will produce souvenirs." "I will extend the factory." "I will take on a small export trade commitment." "I will commence discussions with others to undertake a creative work."

COMMUNITY

Community is built on the confidence of a few. Pioneers are always needed. The graduate who looks at the advertisement column to see who will employ him must remember the one who created this employment for him. (Is it not noteworthy how often so-called uneducated men build up big businesses and can employ many? These are the creators of the community, the ones we depend on. Business and agriculture make scholarship and art and poetry possible.)

I look from my window and think of the poor and ignorant in this city before my eyes. Who will educate these so that they can pull their weight? Who will employ these? Who will create their employment? Their poverty is our default,

their ignorance our shame. And in this city, which aspires to a university, must we have so few creators to turn a new sod? Must the few who are creating employment in this area carry the whole burden? Is it not noticeable how the educated scholars emerging from our universities are particularly poor at creating anything but ideas? I count myself among these and I ask myself if a university education has not stifled the creative part of me. We have become over-schooled and under-educated. We must go back and ask ourselves what our area needs and go and produce it. To think this way and to discuss the problems that must be faced to do this, is the quintessence of university. What use is Shakespeare if my brother starves?

That is what I am thinking as I look through my window at this 'green and misty island.' For reasons such as these the two cathedrals which feature the skyline before me are yearning to unite.

Yes; educate that you may be free, educate that you may be healthy and strong, educate that you may alleviate world hunger (and world hunger is world-wide), educate that you may develop the Shannon region, educate that you may raise the power and dignity of tourism . . . , but do not let us educate to sterility and expect others to provide the employment.

THE PARISH PRIEST (*continued*)

failed to be of any real help; but, of course, in this case real help would have not been acceptable. Real help would demand that he take on a job of work and end the apparently aimless roving and deception . . .

It is more pleasant to reflect on a Requiem, celebrated in the parish church this morning. The deceased woman was old and had outlived all her immediate relatives; so the mourners were few. There were, however, some good, friendly neighbours who kept in touch with her in her last illness. They sent for the priest, the doctor and the district nurse. They spoke of her kindness to them, her good humour; and said they would miss her. So they repaid the good, old, kindly neighbour with all the goodness their warm, Christian hearts were capable of, aware that nobody would thank them; but that the dear old friend now gone to God would remember them in heaven . . .

This page should be a help to parents and teachers.

Teaching the Commandments

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



MANY WHO HAVE no desire to 'wear flowers in their hair,' and who are amused at the strange behaviour of groups known as 'hippies,' will nevertheless agree with their great clarion call 'love everybody.' This 'love everybody' is an appealing phrase that evokes an attitude of kindness and goodwill. Maybe this is why Christ gave it to us, when He said at the Last Supper, "a new commandment I give you — that you love one another." I wonder if all the commandments, which seem so negative in form (thou shalt not kill), should be taught in terms of Christ's new commandment of love, which is obviously more positive and more inspiring.

THE OLD TESTAMENT

When teaching the commandments, it is customary to begin with the story of Moses on Mount Sinai, and place great emphasis on what God demands of us, rather than on the person of God Himself. Yet this is not quite fair. In the Bible God shows Himself as a God who loves and saves, long before He makes demands on His people. Did He not create the world, rescue His people

from bondage in Egypt, and miraculously feed them in the desert? As He spoke in Genesis to bring forth for them 'the heavens and the earth,' so He spoke again in Exodus to call them forth from the world as a nation sacred to Himself. "You of all peoples shall be my very own — I will count you a consecrated nation" — (Exodus 19). In these pronouncements God establishes in a solemn agreement a personal union that will make them His special people. It is only then that He asks them to observe His commandments. This is the picture which can arouse a response of love and loyalty in keeping the commandments and not a mere harping on the commandments alone.

NEW TESTAMENT

It is the same in the New Testament. Christ walked on this earth, died on the cross and rose again and saved the world. He had already saved all those millions yet unborn, who one day would accept Him or reject Him. True, we must keep the commandments to be saved, but keeping the commandments does not produce salvation. In fact it is the other way around. We are saved first, and it is because we are saved that we are loyal to Him and keep His commandments. To teach the commandments then in terms of the positive law of love, the emphasis must be placed on what Christ has done for us rather than on the fear of punishment.

SACRAMENTS AND COMMANDMENTS

The last word on commandments was spoken by Christ at the Last Supper. It was here, when He gave us the Mass, that He gave His new commandment "to love as He had loved us." It is at Mass and in the other sacraments that Christ continues to save us day after day. In 1967, Christ calls us in Baptism, forgives us at Confession, involves us in His saving sacrifice at Mass. Because Christ saves us at Mass and in the sacraments, we keep the commandments as an expression of our love in return.

(Continued on page 20)

The Mass : The Paschal Meal

by REV. DR. MICHAEL SADLIER

THE MOST RECENT statement of the Church about the Mass says that it is a meal as well as a sacrifice. This opens up a new view of the Mass for most of us. It is the Lord's supper, a sacred banquet, a feast of love. The altar is the table. It stands in the centre of the church to give us a sense of being gathered around it for the family meal of the children of God.

'A SACRAMENT OF LOVE'

Sharing food regularly at the same table creates friendship and intimacy. At the family table we can really relax and be ourselves. There is easy conversation and unstudied courtesy together with gratitude, gaiety and contentment in varying degrees. Qualities like these must characterise the family meal of the children of God. Nourishment is an important part of this meal, but there are other ingredients not less important. All this the Vatican Council has in mind when it describes the eucharist as "a sacrament of love, a sign of unity, a bond of charity."

ANIMATED AND PLEASANT . . .

At meal times the family do not sit idly around the table and let father do all the eating. All make sure to eat enough. Neither do they eat in isolated silence like diners in a restaurant. If the family is a happy one, the meal is an animated and pleasant occasion. Likewise, the entire congregation should take part in the Mass, the eucharistic meal. One and all should partake of the body and blood of the Lord at Holy Communion. All should join in offering the Father thanksgiving, reparation, petition and praise.

A 'PASCHAL' MEAL

The Mass is a sacrifice as well as a meal. Hitherto we concentrated too much on Calvary and the crucifix. We lost sight of the full 'paschal' character of the Mass. We commemorated the one mystery of Christ's death when we should have been commemorating the twin-mystery of His death-resurrection, which we call the 'paschal mystery'. We did not realise sufficiently that the glory of the resurrection and the triumph of the cross are essential parts of the Mass.

When people realise that it is the glorious risen Christ who comes on the altar at the consecration, the joy and glory of His victory over death may well become the dominant theme of the Mass. He comes now to offer triumphantly the same love and obedience He offered in blood and agony on Calvary. When He rose from the dead on the third day He rose never to suffer or die again.

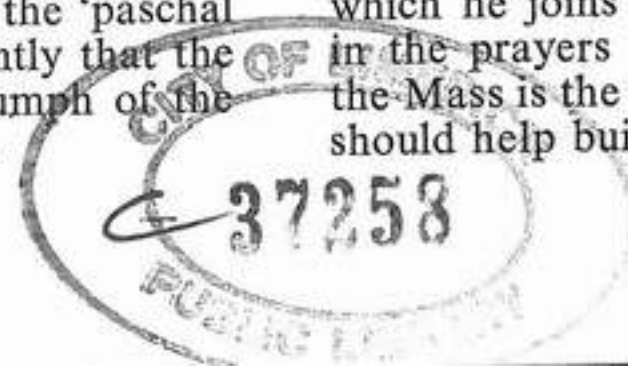
MASS AND HOLY COMMUNION

The Mass is a meal and a sacrifice. In it they are both linked together by the closest bonds. The sacrifice of the Mass is celebrated under the appearance of a meal. Its fruits are shared by partaking of the meal, that is to say, by receiving Holy Communion.

Love of God and man is the main thing Christ offered on Calvary. It is the thing we hope to increase in ourselves by taking part in the Mass. The Mass is not for individual nourishment or gratification merely. Its purpose is to build up in all present the love of God and each other in Christ. The Eucharist is called Holy 'Communion' because it gives those who receive it the greatest possible union or communion with Christ and with each other. When we eat ordinary food it becomes part of us. When we eat the body of Christ we become part of it. The purpose of Holy Communion is to draw us into ever closer union with our fellow-Christians in the mystical body of Christ.

A COMMUNITY CELEBRATION

It is frequently emphasised these days that the Mass is a celebration of the Church as a society, a community celebration. No Mass is a purely private action. To take part in the Mass properly one must really desire and try to live in Christian brotherhood with all the people of his neighbourhood, parish, diocese, country (in that order), and with all his fellow-men. This desire for brotherhood, if sincere, will be reflected in the joy with which he joins with the rest of the congregation in the prayers and hymns. The realisation that the Mass is the family meal of the children of God should help build up this sense of community.



LOURDES

IT WAS OUR last night in Lourdes. Most of our pilgrims were already on their way home, and we had a few hours in which to buy beads and medals and fill bottles of Lourdes water; a little time too to say a last farewell to Our Lady of the Grotto.

Kneeling there in the deepening darkness, well outside the expanding circle of light cast by the candles before the statue, the sound of the Lourdes *Ave* enfolded the quiet, followed by the chanting of the *Credo* at the end of the torchlight procession.

For five or six days now we had been part of that massive, chanting throng, identified only by our banner: "Limerick Diocesan Pilgrimage." It seemed strange to be leaving it all behind: we had felt ourselves to be part of the life and faith of Lourdes. Yet Lourdes will hardly notice our passing. Our place will be filled by other pilgrims, by other banners.

It seemed longer than seven days ago since we had arrived. Travelling on the plane with more

than fifty invalids one could but marvel at the faith which led them on this arduous pilgrimage. All coming with trust in Our Lady, hoping, yet hardly daring to ask, for a cure — all asking for strength and resignation in suffering. And they must have got that. We watched them, thousands of invalids in all stages of the many diseases that afflict young and old, passing to and from the hospitals to Mass, to the Square for the blessing with the Blessed Sacrament, to the Grotto, to the Baths. The example of their faith and cheerfulness is one of the great graces of Lourdes.

And it is with pride and a great hope for the future that one recalls here how cheerfully and unselfishly so many young people put themselves at the service of the old and the ailing during those days. It was something which constantly impressed the new arrivals.

Each person, I suppose, comes away from Lourdes with his own cherished memory which he would find very hard to communicate to an-



The Limerick Diocesan Pilgrimage leading the Blessed Sacrament Procession in Lourdes.

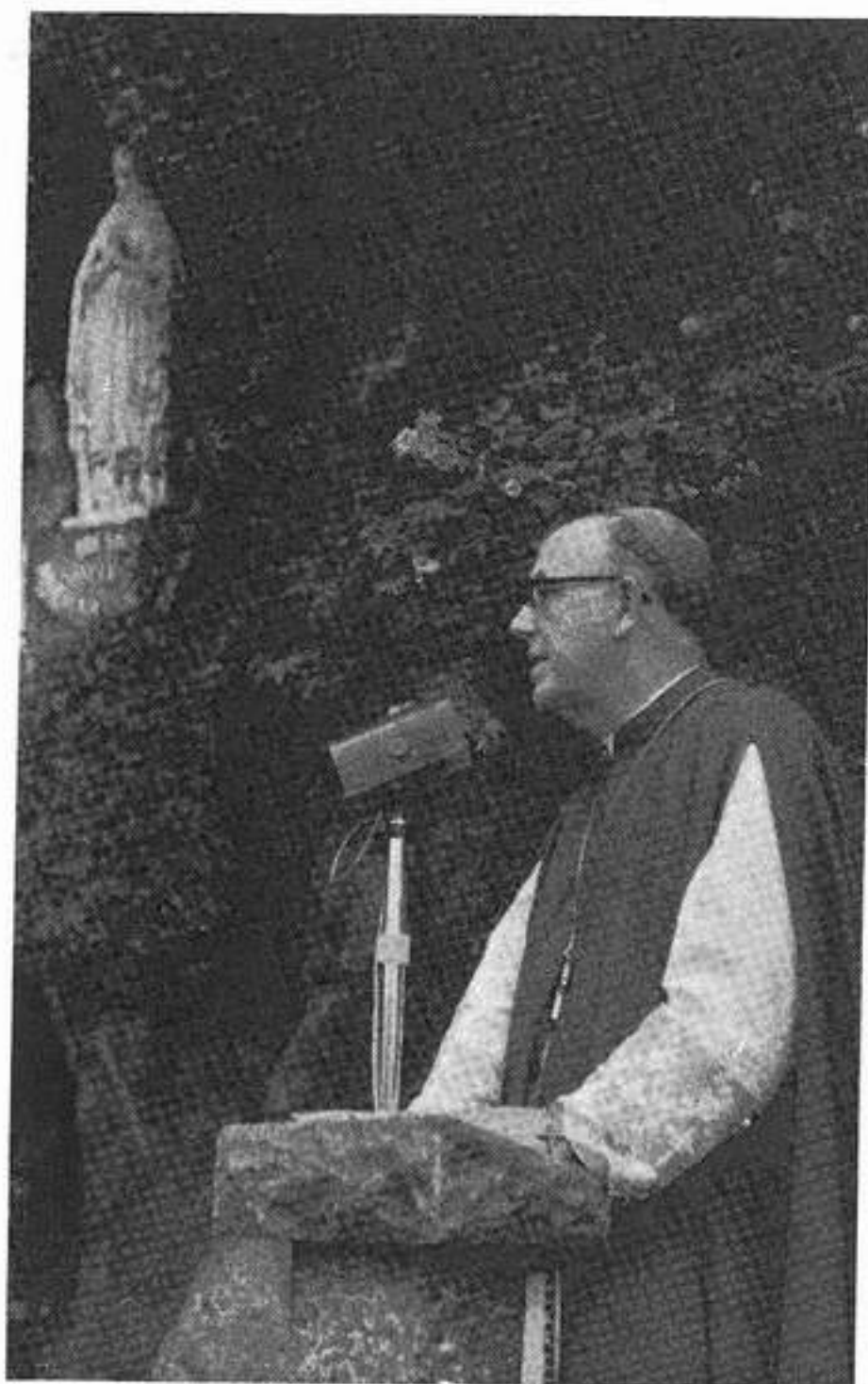
other. Lourdes, like any other religious experience, is essentially personal. Lourdes cannot be adequately described; it must be experienced. For me the heart of Lourdes is the Grotto; the Grotto especially when the enveloping darkness brings peace and quiet. Then the peace of Christ seems to penetrate the soul and embrace the earth.

Many other things could be mentioned which made our pilgrimage to Lourdes an unforgettable experience. There was the concelebrated Mass at the Grotto one morning in which our Bishop and some of our priests were joined by a Bishop and some priests who were leading a large pilgrimage from Holland. Someone remarked that here we had from two countries, sometimes called 'conservative' and 'progressive,' Catholics joining in the one act of worship of the one God.

In itself the underground Basilica of St. Pius X, able to accommodate twenty thousand people, is an awe-inspiring sight. Imagine yourself, then, assisting at a Pontifical Mass there, with most of the pilgrims and all the invalids, celebrated by a Cardinal, seven bishops, and about forty priests! During our time in Lourdes there were also pilgrimages from Liverpool, Birmingham, Salford, Hexham and Newcastle, and smaller groups from Dublin and Portarlington. We got together and had a concelebrated Mass for all these English-speaking pilgrims one morning in St. Pius X Basilica.

Our pilgrimage too had its sad side for a few.

(Continued on page 20)



His Lordship, Most Rev. Dr. Murphy, preaching



Part of the Air Section of the Pilgrimage before leaving Shannon.

Lend me your hands, and ears, and . . .

by REV. FRANK MORIARTY, C.C.

Fr. Moriarty writes about the seminar he attended at Cambridge University in preparation for his work with the Limerick Diocesan Social Service Centre.

TWO MEN looked vacantly at each other, and then turned to watch the little boy of three years or so with a wooden ball in his hands. He ran a little, shrieked in laughter and feebly rolled the ball along the grass. The two men were insane, both psychopaths. The child gathered his ball, and the lunatics moved very slowly towards him. He stopped, looked up at them shyly, and smiled. "Roll 'em in," roared a voice above the coming and going of music from a loud speaker. This happened at a garden party I attended in the grounds of a mental hospital where the most disturbed patients, men and women, held open house to the public. Sedation and supervision were not too obvious. A half-dozen twenty-year-olds from Germany, Canada and Norway, bearded and beat-looking, were helping to run the sideshows that raised funds to provide buses for these patients' outings to the sea. The students camped in the grounds for the summer and spent their holiday demolishing the last 100 yards of high wall left ringing the hospital — Fulborn Mental Hospital, Cambridge, U.K.

If a party of sixty foreigners walked through the workrooms of any Irish factory, I'm sure there would be plenty elbow-nudges and questions, if not a temporary go-slow, by the workers. But when sixty people, delegates from Ireland, Israel, Spain and Sweden, and all countries between, visited the workroom where forty women mental patients were counting TV. resistors in 100s, plastic bagging them, marking the contents and sealing the mouths with pressure and heat, concentration never broke and work didn't slacken. These forty inmates had to fulfill their contract with the Cambridge Phillips Radio & Television factory for 20,000 packets per week. The women who supervised the operation and helped the nurses were voluntary social workers who gave two hours a week service to their less fortunate fellow-men.

In June the sixty delegates had gathered at Churchill College (cost to build and equip: 4½ million pounds) in Cambridge, U.K., to take part in a ten-day seminar on "The Function and Training of the Voluntary Social Worker." The seminar, under the auspices of the United Nations, was organised by their division for Social Affairs, Geneva. Miss Mary McEvaddy, Lecturer in

Social Administration at U.C.D.'s Department of Social Science, Mr. Eamonn McManus, Superintendent Assistant Officer administering welfare services in Dublin city and county, and myself carried the Irish flag. Mr. Nico Kieftenburg from the Netherlands had stayed in Limerick in 1963 when he was one of the students who did a sociological survey of the city, under the direction of Professor Doctor Vercreejsee of Lyden University, Netherlands. The findings of this survey are not yet published, and when they are, there should be plenty to think about from the attitudes of workers, managements, investors and families, as causes of the slowness of the economic and industrial development of our city.

BUSY-BODIES WITH BASKETS

Too many people still see voluntary social workers as do-gooders if not busy-bodies, mostly women who drink gallons of coffee and gossip, then sell flags or pester us for jumble, sale of work and bazaar merchandise, and crush into the centre of the photograph when the envied and unpopular head bottle-washer hands over the cheque for the renovation of the home for unwashed drakes. Voluntary workers are people who do things for others without expecting any material rewards. They range from the Chairman of a Committee giving time and taxing effort to a hard task, to those who address envelopes — an activity on which great causes are built. There are some who strive to make the public see a neglected social evil; others drive cars taking meals to house-bound old people; some act as foster parents to children with no homes of their own; some bring life and relief into residential institutions from orphanages to prisons; some give their blood, and some counsel couples with matrimonial difficulties. Why do people offer their services free? Is it because of the importance of social approval, the esteem that comes from taking part in a desirable activity; is it because of the satisfaction, the pleasure of helping others; is it because we all like to do things that express and perhaps relieve our sense of compassion — or do we need a channel to express our altruistic capacities and do a useful service at the same time?

And indeed some volunteers find real fun in the work.

We spent ten days together, heard fourteen lectures, discussed for ten two-hour sessions, made four progressive reports of suggestions and findings which were finally incorporated into conclusions and recommendations. Experiences of social work and its organisation from Portugal and Poland, Israel and Italy, Belgium and Britain were pot-boiled, strained and sieved, every one contributing and learning, dogmatising and adapting until statements like these emerged: "Voluntary social workers can promote and pioneer services which the State may later take over; they supplement State and local authority services and act as agents through which these services might be correlated to the needs of individuals"; "Volunteers are not always members of organisations and there is difficulty in involving people from different strata and age groups, especially the young"; "Volunteers should be told that their work and attitudes will be subject to sympathetic scrutiny and that this will apply whether their work lies in providing simple services or in giving more intensive support to individuals, like social deviants"; "The training requirements of volunteers have a direct relationship to the complexity and intensity, or the simplicity and practical nature of the service they give, and are varied from a general background course through specific preparation and continued direct professional supervision and on-the-job guidance."

SAVE ME FROM CHRISTIAN CHARITY

A Jewish father, walking with his young son, passed a blind beggar. "Go back, my son," said the father, "and give him something." Which he did. But when the son returned his father told him to go back yet again because he had not raised his hat to the beggar. "But," protested the bright boy, "he is blind!" "Never mind; go back," said the father. "He may be an impostor." This kind of grace should be shown by all of us anxious to help others. But this does not mean that we can cultivate friendships with those we assist. Friendship grows out of common interests, common experience and endeavour, and a degree of living. No man can go out to "give friendship" to people merely because they are in trouble, or he risks the response of one old lady who said: "Yes, I like visitors, but save me from those who come from Christian charity."

Our own Diocesan Social Service Council was established to help voluntary social workers, supporting them, defining and limiting their responsibilities to what they can carry and providing them with colleagues and sustaining them

with a tested standard. This helps the volunteer to feel part of the whole, in touch with what is going on and be aware of his importance. Here he is consulted, his opinions are sought, his experiences garnered and there is the benefit of his fresh views and perhaps unconventional ways.

I HEARD IT BEFORE, JOE!

There should be no attempt to prepare voluntary workers for tasks that call for the skills of professional social workers (some delegates included marriage advisory work here). But preparation is necessary. Witness how 'difficult' it is to carry out acceptably the apparently simple task of visiting lonely old people, because you must enable the old person to talk; your job is to listen even when you've heard the story umpteen times before. A new profession is arising in Irish society, that of the professional, highly-skilled, social worker, engaged in psychiatric work, child care, probation work, the rehabilitation of released prisoners and juvenile delinquents. But may we never reach the stage in which you have to hold a diploma before you are allowed to read to a blind man.

GOD KNOWS, BUT DON'T ASK HIM

Too soon the ten days were over and came the scattering. We said our goodbyes to the three interpreters who had given us simultaneous translations in French or English of the millions of brain-washing words and joined our minds. Alexandar went back to Yugoslavia, where volunteers will not help without payment and expect the State to give it. I wondered how much had he left of the 25 dollars personal allowance he received for the whole trip. Esther, who shared our Irish coffee (not that kind) and our small kitchen until the small hours every night, went back to Jerusalem and their uneasy victory there. Semma, who had spent three months studying our Muintir na Tire, went home to draft next year's syllabus at the Social Services Academy in Ankara. Willie left for Brussels, still chuckling at the sight of a college porter cycling in his 'bowler' hat and fascinated by the precise clockwork movements of the waiters who served us dinner in the 16th century banquetting hall of Queen's College. And Lutheran minister, Immanuel, left us with the memory of his hilarious party-piece lecture that included recommendations on family planning in our old people's homes.

Incidentally, God was never mentioned . . . not once in the ten days.

DIOCESAN ITEMS

It seemed during the Summer that there were more than the normal number of young priests around. Priests are usually ordained in June and then after their six or seven year's study enjoy a holiday in July and August. This year, as I say, we wondered whether there were more priests than usual from Limerick. We wish all those newly-ordained every blessing in their priesthood and offer our congratulations to their parents and families. Among those ordained from the diocese were the following: Rev. Leslie McNamara from St. Patrick's for the Limerick diocese; Rev. Willie Kennedy from Newcastle West to Natchez; Rev. Tom Walsh, also of Newcastle West, and Rev. Sean Hogan of Ballingarry, both of whom are Redemptorists; Rev. Ger. Coffee from Limerick city for Sale (Australia); Rev. Colman Ryan, Our Lady Queen of Peace; Rev. Kevin Trehy Cratloe; Rev. Pat Bluett and Rev. Jim Bluett, Effin (brothers); Rev. Colm O'Loughran, St. John's, and Rev. J. McCarthy, Parteen (both Franciscans); Rev. Dermot Noonan, St. Patrick's; Rev. J. O'Donovan, St. Patrick's. These come to mind. There probably are more.

CLERICAL CHANGES

Some clerical changes were made by His Lordship the Bishop during the early part of the Summer. Fr. Tim Greene, C.C., Abbeyfeale, to Kilmallock; Fr. Charles O'Neill, C.C., Crecora, to Abbeyfeale; Fr. Brendan Connellan, St. Munchin's College, to Crecora; Fr. Patrick Bowen, back from the English mission, to be C.C., Our Lady Queen of Peace.

* * * *

Dr. Collins was consecrated bishop in the Redemptorist Church, Mount St. Alphonsus, on September 14th. We wish him and his flock in South America God's blessings throughout the years.

PRE-MARRIAGE COURSE

At the moment there is an eight-week pre-marriage course on. About thirty couples are taking part. They meet at 8.15 each Sunday evening. The next course will begin after Christmas.

A post-marriage course for four Sunday evenings may take place in November — if there are enough applications.

For application forms for the pre-marriage and

post-marriage courses or for any information in regard to them, please write to the Spiritual Director, St. John's, Limerick.

QUEEN OF PEACE CREDIT UNION

A Parish Credit Union has now been started in Our Lady, Queen of Peace Parish, Limerick. Parishioners who wish to start saving can now make lodgments at the Parish School on Friday nights from 7.30 to 8.30 p.m. The first purpose of a Credit Union is to promote thrift, and it is hoped that the new Credit Union will play a big part in developing regular weekly saving by the people of the parish.

LOURDES—continued

Even, perhaps especially at Lourdes we are reminded of our human condition; only there we are more surely convinced that the power of God will not fail us.

There was also the lighter side. That lantern that wouldn't work; the sight-seeing tour; even to go out of the Domain into the busy life of a tourist town; to sit at night on the side-walk and sip a beer or coffee, and to hear from upstairs the Irish voices and *I'll Take You Home Again, Kathleen*. These are some of the accidentals which spice the essentially religious experience that is Lourdes — a place of prayer and penance.

We left it, we trust, with increased faith, hope and charity, and determined, please God, to return.

TEACHING THE COMMANDMENTS (contd.)

We must learn to relate the Mass and the sacraments to the commandments; Christ saves us in the Mass and in the sacraments, while our behaviour as Christians in observing the commandments, is a response in love to this salvation received. As we think more on the goodness of Christ in procuring our salvation this response will not be niggardly. If we fail to do this we will remove the demands of the Christian way of life from loyalty to Christ to doing the minimum to avoid eternal punishment; we will constantly have to answer that tiresome question, so foreign to the spirit of the Gospel, 'how far can I go before it is a sin.'

MARRIAGE . . . Sharing Responsibility

TO SHARE ANYTHING you must have at least two persons. In marriage you have two partners in the love game; two shoulders to carry the burdens; two pairs of hands to provide and help in the smooth running of the home; two heads to plan and think things out, and two hearts to fire love and enthusiasm.

MUTUAL LOVE AND LIFE

The partners in marriage are like the legs of the body which are different but united in purpose, different but matched, different but co-ordinated, so that if a man has an injured leg or only one leg, he is lame. In marriage, if one partner throws his responsibility on the other, this causes lameness in the marriage. Their responsibility is to perfect their life together by their love for each other which reflects God's love, their devotion and fidelity to each other, and to spread this love in the community and especially through their children who are the living proof and concrete result of their mutual love and life. The greatest happiness in this life comes to a couple who show their love, devotion and fidelity by accepting responsibility for each other's physical, material and spiritual well-being.

SHARING RESPONSIBILITY

They will accept their share of responsibility in running the home, in allocating the finances, and in bringing up their children. Each will use his and her particular talents as home-makers in making the home comfortable. They will plan a budget for house-keeping, rent, rates, light, etc. If both partners are strictly honest with each other and responsible, the situation should not arise where the selfishness or extravagance of one partner causes that burden to fall on the other. One partner should not be expected to carry responsibilities of the other except in crises, *e.g.*, illness, unemployment.

BEFORE AND AFTER BABY IS BORN

As parents they have responsibility for the Physical, Intellectual, Moral and Religious Education of their children. Parents are responsible for the physical well-being of their children even before they are born. The pregnant wife will take reasonable care of herself. Her husband will be extra tender and loving towards her, allowing

for her varied emotions, and will help with household chores. After baby is born the routine of the home will be disrupted, but can be re-organised with effort, planning and co-operation. The young mother will guard against becoming absorbed in the baby to the exclusion of her husband, but will encourage him to help. As the child grows, they have responsibility to train him in obedience, behaviour and manners. The young child will know by the disapproving tone and unsmiling face of his parents that he has been naughty. As he gets older and develops his personality he will grow more independent and assert himself. The most effective form of punishment for his misdemeanours is the withholding of some expected pleasure or outing.

DIALOGUE WITH CHILDREN

Husband and wife should, if possible, get out together once a week. At week-ends father has ample opportunity to play with the younger children. Older children should be encouraged to discuss things with their parents and week-end mealtimes are ideal occasions, when there is no rush to school or work. A frankness in discussion and communication is essential, if children are to go to their parents with problems.

AN ATMOSPHERE OF LOVE

By their example in the practice of their religion, parents will show their children the way to God. Training for life starts in the cradle and children who are brought up in an atmosphere of love, unselfishness, tolerance, generosity and other virtues, will develop their characters and personalities along true Christian lines. Children receive sex education in this atmosphere, where they see and recognise the love of father for mother and mother for father in their kindness and displays of affection towards each other.

It is a mistake to think about sharing between two, when it takes three to get married . . . the lovers — man and woman, and love itself — God. It is the love between husband and wife, and the share which God brings to the marriage in the abundant graces and blessings of the sacrament, which help them to carry out their responsibilities. So we in marriage ask God in our prayers and let Him by our conduct do His part in sharing responsibility.

ní sa tuaisceart amháin

le MÁIRTÍN O CORRBUÍ

I mBéal Feirste a bunaíodh an Cumann Orainseach i 1795 chun forlámhas poiliticiúil na bProtastúnach a neartú, agus an creideamh Protastúnach a bhuanú. Is i mBéal Feirste ba threise an Cumann ó shin i leith, bíodh is gur shín sé géaga amach ón gcathair sin go dtí an Bhreatain Mhór — Glaschú go háirithe — Ceanada agus áiteanna eile. Sa lá atá inniu ann tá cuid de na géaga sin beo fós, agus ceangal dlúth idir iad agus an mháthair-chumann i dtuaisceart Eireann. An samhradh seo, cuir i gcás, d'éirigh beirt fhear ba mhór le rá as imeachtaí na nOrainseach, agus cérbh iad féin ach Gordon Keyes ó Thoronto agus Tom Corry ó Ghlaschú.

SAIGHDIUIR OG

Tá seantaithí agus seaneolas againn ar fhearmad agus ar bhinb na nOrainseach sa tír seo nuair a bhíonn Caitlicigh nó a gcreideamh i gceist. Ach ba dhóigh le duine nach mbeadh an scéal amhlaidh thar lear — nach mbeadh an fuath ina rud beo agus an t-aineolas chomh daingean sin i mbliain seo 1967. Fairíor géar gur mar sin atá.

Tharla dom i rith an tsamhraidh bheith ag cruinniú áirithe in óstlann i Luimneach. Bhí cara liom, ministir Protastúnach, i mo theannta, agus ar teacht amach dúinn ar ball sheasamar tamall san halla ag déanamh ár gcomhrá. Siúd anall chugainn fear óg in éide saighdiúra. Shíl mé ar dtús gur le harm na Stát Aontaithe a bhain sé, ach bhí breall orm, mar faoi mar d'inis sé dúinn go luath, ba as Ceanada dó.

D'fhiafraigh sé dinn arbh í sin Gaeilge a bhí á labhairt againn agus dúramar gurbh ea. Ba shin deireadh a spéise i gcúrsaí teangacha, áfach, mar chuir sé a chéad cheist eile ar mo chara — ar dhuine den chléir Phrotastúnach é? Insíodh dó gur mar sin a bhí, agus ar an bpointe thosaigh sé ag feannadh agus ag maslú na gCaitliceach agus gach ar bhain leo ón bPápa anuas.

FEAR TACA PHAISLEY

Bhí náire an domhain ar mo chara agus rinne sé a dhícheall stop a chur leis.

“Is Caitliceach mo chompánach,” ar seisean, “agus bíodh nach den chreideamh céanna sinn réitimid go breá le chéile. Tá meas ag gach duine againn ar a gcreideann an duine eile.”

Ach níorbh fhéidir an sruth mailíseach caint, a chosc. I gCeanada agus sna Stáit Aontaithe dúirt sé, níor Chaitlicigh ach na bochtáin agus na suaracháin.

“Cad faoi na daoine gorma?” d'fhiafraíodh de.

“O, duine ar bith díobh a bhfuil meas air nó airgead aige, is Baisteach é.”

Luamar an Pápa Eoin agus a ndearna sé d'fhonn deireadh a chur le fearmad agus easaontas i measc Críostaithe an domhain. Ach ba é an seanphort céanna é — ní raibh i bPápa ar bith, dar leis, ach an diabhal i riocht duine. Ní raibh gaiscíoch Críostaí sa domhan ba mhó a raibh meas aige féin air ná an Rev. Ian Paisley, agus d'inis sé dúinn faoin gcaoi ar fhear siad fáilte roimhe nuair a thug sé cuairt ar Ceanada.

CABHAIR AIRGID

Murach gur chuala mé an racht nimhneach a chuir sé de, rachadh sé dian orm a chreidiúint go bhfuil a leithéid de fhrithChaitliceachas faoi lánbhláth fós in áit ar bith seachas tuaisceart na hEireann — agus ansiúd féin, ar ndóigh, tá feabhas beag éigin at teacht ar an scéal. Ach chuala mé é, agus ní foláir glacadh leis nárbh iad seo tuairimí duine amháin a bhí á spalpadh uaidh aige, ach tuairimí an phobail inar mhair sé thall. Faoi mar a dúirt mé, bhí cotadh mór ar mo chompánach. Shíl sé stop a chur leis le tagairt a dhéanamh don scéal a d'inis Iosa mar gheall ar an bhFairisíneach agus an Poibleacánach — a chur ina luí air nach é an duine is mó meas air féin a ghnóthóidh riocht Dé. Ach bhí fuar aige bheith ag caint. An chéad rud eile a bhí ón saighdiúir óg seo ná a fháil amach cá raibh an ministir “ag saothrú ar son Dé,” cén sórt áite á bhí ann, agus cén cabhair a fhéadfadh sé féin a thabhairt d'fhonn an “obair mhaith” a chur ar aghaidh. Dream áirithe i gCeanada, dúirt sé, chuirfidís go leor dollar anall dá mbeadh gá leo.

Bhíomar bréan de faoin am seo agus d'fhágamar slán aige go grod. Ach lean sé mo chompánach amach ar an tsráid ag iarraidh a áiteamh air a sheoladh a thabhairt dó chun go bhféadfaí cabhair airgid a sheoladh chuige chun an troid a choimeád ar siúl in aghaidh na bPápairí.

SPORTS SPECIAL

by *VERY REV. P. G. RYAN*

It has not been a good year for Limerick hurling. Nevertheless, the game goes on. We must look ahead and try to do better. There are League engagements with neighbouring counties, Clare and Cork. These teams also disappointed. Clare proved no match for Tipperary in the championship. Cork went out in the first round against Waterford. We also meet Galway, the untraditional Kerry, and the weaker Leinster side,

Dublin. Limerick should do well in this company, the second division of the hurling league. The football fixtures are more difficult. Kerry are always hard to beat. Cork were stalwart All-Ireland finalists. Our third opponents will be Tipperary.

There will be new county champions in Limerick. In the semi-finals Ahane were defeated by South Liberties, and Kilmallock beat Fedamore.



(Photo by courtesy Sean Cooke)

The Athlunkard crew who won in Galway, Athlone, Limerick, Cork and Fermoy Regattas pictured with their trophies in their Clubhouse, Limerick. Back (l. to r.)—Jack Meehan (Hon. Sec.), P. Synnott, P. Flynn, Louis Murnane (Captain), L. Ryan, J. O'Connor, S. Clancy (Vice-Capt.). Centre (l. to r.)—G. Scanlan, J. Kenny, Jack Cowhey (President), D. Kiely, Sean Van Veen. Front: J. Crowe (cox), J. Campbell (cox).

The city teams, Claughaun and St. Patrick's, were surprisingly beaten by South Liberties (parish of Donoughmore) and Fedamore. Ahane defeated Adare. Fedamore have also the distinction of being in the final of the County Cup against Adare, who surprised Kilmallock.

Askeaton, the football kingpins, will not find it easy to stay on top. They were almost beaten by Athea in a drawn game.

The closing stages of junior hurling are always good. Ballingarry, the champions, lost to St. Mary's, Rathkeale. Ballybrown came through as City winners, determined to uphold parish prestige after the defeat of seniors, Patrickswell.

RUGBY

The rugby season, before Christmas, will have added spice by the visit of New Zealand. Many will remember rain-soaked Thomond Park when the "All Blacks," as they are called, played Munster on their last visit. The Maori, Mac Herewini, gave an amazing display under atrocious conditions. This time there will be no meeting with provincial sides. Instead, they play the Combined Provinces at Belfast and Ireland at Dublin.

Limerick, as a city, played two representative games — against Dublin at Donnybrook (losing 11-3) and against Cork at Thomond Park (winning 3-0). Garryowen made a fine start by taking two points from Highfield in the Munster Senior League, and also winning the Charity Cup in impressive style. An exhibition match of some consequence took place on September 24th when a Young Munster selection met the Wolfhounds. Big names were the attraction on this occasion, including Keith Jarrett, the young Welsh newcomer, who scored 18 points against England last season. The home interprovincial will be against Leinster at Cork on November 25th. A fortnight earlier, Munster play Ulster at Belfast.

SOCCER

A player-coach is nowadays regarded as essential for football success. Limerick miss the experience and guidance of Ewan Fenton. New signing, Andy McEvoy, took a while to settle down. His first goal was a winning one against Drogheda. In 1964-65 the leading goalscorer in the English First Division was Jimmy Greaves (Tottenham) with 29 goals. He was followed by Andy McEvoy (Blackburn Rovers) and Denis Law (Manchester United) with 28 goals each. McEvoy, an Irish international, gave his best display against Poland in 1964, when he scored twice in a 3-2 win.

ROWING

Twenty-four races were won by Limerick crews last summer. St. Michael's and Athlunkard had winning maiden eights. Athlunkard won in Galway, Athlone, Limerick, Cork and Fermoy. St. Munchin's College won the "blue riband" of schools' rowing — the senior fours at the Dublin Metropolitan Regatta. They came very near to international honours, which went to Portora. St. Munchin's won at Askeaton, Carlow, Waterford, Cappoquin, Limerick and Blessington. Next year will be the centenary of the famous Shannon Rowing Club.

GOLF

Bill O'Brien of Lahinch emulated his brother Brian, now a professional with John Jacob's Golf Centre, Blackpool, by winning the Connacht Boys' Championship. His Limerick connections were delighted by his performance. He was runner-up to John Carey of Roscrea in the Boys' Open Championship.

Limerick Golf Club achieved a notable feat in winning the Barton Shield at Rosses Point.

STATISTICAL ANALYSIS OF PRE-MARRIAGE COURSES TO DATE

Since the Course started in Autumn, 1959, nineteen series have been held and 1,162 people have attended. In addition to these nineteen central Courses, smaller Courses have been held in St. Mary's and Our Lady of Lourdes parishes, as well as one in Shanagolden.

When the first Course began in 1959 the present Holy Rosary parish was part of St. Munchin's and the present Lady of Lourdes parish was part of St. Michael's. In the following returns, St. Munchin's and Holy Rosary have been kept as one unit, and similarly St. Michael's and Our Lady of Lourdes.

Of the 1,162 people who attended the Course to date, this is the breakdown from the different parishes: St. Michael's and Our Lady of Lourdes, 305; St. Munchin's and Holy Rosary, 203; St. John's, 164; Queen of Peace, 76; St. Mary's, 71; St. Patrick's, 46; those from the diocese outside the city, 186; those from outside diocese, 111.

POPE PAUL SPEAKS

by REV. LIAM RYAN

Dr. Ryan, who lectures in Sociology in University College, Cork, is the author of the report "Social Dynamite," which was published a few months ago in the *Limerick Leader*.

RECENTLY WHEN VISITING a friend I was struck by the pictures which decorated one wall of his sittingroom. In the centre was a large photograph of a starving mother and child somewhere in India. In a circle around it were twelve very colourful pictures illustrating waste and extravagance and high living — a photograph of a three-tier rocket speeding on its destination to nowhere, a large mushroom cloud of an atomic bomb, a picture of the sun-deck of a yacht on a Mediterranean cruise, an expensive and elaborate party in a Hollywood pent-house, etc. From each of these an arrow pointed to the central picture, and underneath was written one word, *WHY?*

READING POPE PAUL'S LETTER

In his recent encyclical *Populorum Progressio* (Development of Peoples), Pope Paul asks exactly the same question *WHY?* Why throughout the world is there such great want in the midst of great wealth? Why is there such great waste while so many are in such great need? "The world is sick," wrote Pope Paul, "the poor nations remain poor while the rich ones become still richer." Unless some immediate solutions are found, the Pope predicts that "the continued greed of the rich nations will certainly call down upon them the judgment of God and the wrath of the poor, with consequences no one can foretell." He went on to stress that when so many people are hungry, when so many families suffer from destitution, when so many are illiterate and uneducated, when so many schools, hospitals and homes remain to be built, all public and private squandering of wealth, all expenditure prompted by motives of national or personal greed becomes an intolerable scandal. He says: "We are conscious of our duty to denounce it; would that those in authority listened to our words before it is too late."

To end this scandal of inequalities, Pope Paul calls for a "Christian vision of development" which incorporates such solutions as a world fund made up of money now spent on armaments, a modification of the "woeful system" of unfettered capitalism, guaranteed prices for underdeveloped countries' commodities, support for government-sponsored population control programmes, etc. His appeal to the conscience of those better off may not be welcomed in all quarters. But there is little doubt that the Pope is

much concerned about the problem and aware of the importance of his own intervention, with the authority of the Vatican Council itself, at this critical stage in the social history of mankind.

IRELAND

At first sight it might seem that the encyclical is merely an exhortation to the industrialised countries to place their superfluous wealth at the service of poorer nations, and that here Ireland might be more willing to receive than to give. But there is much in the encyclical that is of immediate relevance to our own country and even to our own parish. For instance, the Pope speaks with unusual vigour against those who having made a fortune in a country then proceed to invest their gains in more remunerative investments abroad. There is also a reference to areas where a small minority enjoys a refined civilisation, while the remainder of the population is left without possibility of personal development and often in living conditions unworthy of the human person. You do not have to go to Africa or Asia to find examples of these; you do not have to leave your own parish to ask yourself *WHY* or to find pictures that present the "scandal of inequalities" as clearly as those already mentioned.

RICH AND POOR

Throughout the world, the gap between the richer and poorer nations grows every year. In Ireland, too, the gap between the rich and poor grows wider yearly. We have grown accustomed to thinking that poverty and failure are due entirely to personal inadequacy, that if a man or a family is down-and-out it is their own fault. It is a nice comfortable feeling that rids us of responsibility and allows us to think that we would be always willing to help the *deserving* poor — only so few are really deserving! However, to be poor is to be deserving, and whether it is a question of poorer nations or poorer people there is unlikely to be a change in their condition until many more Christians feel indignant at the inequalities in our parish, in our country, and in the entire world. The problem is not that people go to bed hungry at night; the real problem is that so few people go to bed angry about it.

Letters to the Editor . . .

THE ROSARY

Maine North,
Milford,
Rathluirc.

Dear Editor,

I feel some compulsion to comment on the remarks on the Rosary made by the panel at the Liturgical Congress at Glenstal.

Surely the Rosary is not going out of use as a family prayer? Is Fr. Payton a voice crying in the wilderness? Were we not always led to believe that it was the Rosary which kept the faith alive in Ireland during the long years of persecution?

The Angelus is not a substitute for the Rosary, beautiful prayer though it is. There are twenty-four hours in a day and it would not be too much of a sacrifice to give ten minutes to family prayer. Our Divine Lord said we must always pray . . . He didn't say until 1967. I think there was never more need of family prayer, especially the Rosary.

There are very few of us, if any, who can say the Rosary without distraction. Neither can we say the Angelus free from distraction. God in His mercy only considers our efforts, poor though they be.

I hope the devotion to the family Rosary will grow year after year in Ireland, as so Our Lady

will shower great graces on our country and keep us free from the materialism that is creeping into our lives.

Yours sincerely,

MARY CRONIN.



AN APPEAL

Dear Father Editor:

Readers may like to mail their used Catholic pamphlets and magazines direct to the foreign missions.

If those who wish to do so will please send me self-addressed envelopes, I will give them the addresses of missionary priests and nuns who need Catholic literature.

Write direct to:—

MISS MARY CONWAY,
14 CASTLE STREET,
CORK,
IRELAND.

PRE-MARRIAGE COURSE

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Oasis In Limerick

by JAMES J. SEXTON

SOMETIMES, when the fever of life weighs heavily on us, we wonder where we can turn for solace and peace. Some of us seek these things in the convivial company of our friends, and others seek them in the chemist's shop, but discover after a while that these remedies are only temporary expedients. We often overlook the sure remedy which can give us complete relief and which is actually on our "doorstep." This peace cannot be bought with money, but can be got with very little effort. One sure place where it can be found in great abundance and is to be got for the asking is in the chapel of the Reparation Nuns off Laurel Hill Avenue in the South Circular Road. It is surprising to learn the number of Limerick people who never heard of this chapel and of the number of people who, although aware of it, never think of calling there to pay a visit.

THE REPARATION NUNS

The Reparation chapel is under the care of a community of nuns known as Mary Reparatrix. This Society was founded in 1856 by Emilie D'Hooghvorst, a Belgian lady, and the first house was opened by her in Alsace. The convent and chapel was opened in Limerick in the year 1885. There are three houses in Ireland — Dublin, Cork and Limerick. The personnel of the Limerick house consists of the Mother Superior and 20 Sisters, whose lives are dedicated to making reparation to the Sacred Heart of Jesus through the Immaculate Heart of His Mother, Mary, for the insults and ingratitude of men.

Some people have the notion that these nuns lead a monotonous life and spend most of the time on their knees in prayer. This, of course, is very far from the truth and on making enquiry one finds that they lead a very interesting life, full of variety. The day starts with meditation and Mass and throughout the day each one is engaged in activities such as the ordinary chores of running any household, keeping the chapel in order, making altar breads, vestments, helping the poor in one way or another when they can, conducting retreats for women and young girls, adoration of the Blessed Sacrament (half an hour twice a day) and, of course, a reasonable time for recreation. If you would like to meet a group of people who are perfectly content with their lot and happy in themselves, just drop in to the convent and chapel and see for yourself.

THE CHAPEL

The chapel is open to the public every day from 7.30 a.m. to 5.45 p.m. There is Mass in the chapel at 7.30 a.m. and the Blessed Sacrament is exposed for adoration throughout the day until 5.30 p.m. when Benediction is given.

It is impossible to express in words the feeling of complete calm which comes over you on entering the chapel. To experience this feeling you must make a personal call. Once you enter this chapel you find that you have suddenly stepped out of this world of hurry, selfishness, rush and commotion into another world of calm, sanctity, freedom and peace. There is an atmosphere of complete quiet, which is only disturbed by the chiming of the clock every quarter of an hour. You are at once alone with your best friend and become completely enraptured on realising that you are in the presence of your GOD whose invitation to come you have ignored for so long. Time does not now matter and your cares, anxieties and fears seem to disappear. Alas, you are brought back to earth again by the chiming of the clock which reminds you that you must return to finish your job here below. With great reluctance you leave the Divine Presence, but how different you feel when you step back again into the world of stress and strain. You are now refreshed and prepared to face up with great confidence to the difficulties and problems which a little while ago you thought were insurmountable. You will ask yourself why you did not avail of this treasure before and you will resolve to avail of it in future and to pass on the good news of your discovery to your friends. At last you have drunk from the "Well" which refreshes you with a greater appreciation of the meaning of life and the joy and purpose of living.

Some people ask why the Reparation Nuns do not engage in activities in the outside world, such as nursing the sick or teaching in schools. These questions are asked by people who are not aware of the mode of living adopted by these nuns and who obviously do not appreciate the noble calling of their dedicated lives. To be invited by God Himself to join such a community is one of the greatest offers that a young woman can receive. It is a call from God Himself to direct worship of His Son, Jesus Christ, in the Blessed Sacrament and, needless to say, any other activity is only

This article is written by J. J. Sexton, Solicitor, Limerick, who, with some friends, is desirous of making known more widely the Community of the Reparation Nuns in Limerick. He is an ex-President of St. Munchin's College Past Pupils' Union. Mr. Sexton and his friends have been helping this community for some time and they have recently procured for them a new organ for their chapel. He is also associated with a group of Limerick people who are working on a scheme for the providing of shelters for invalids at Knock Shrine.

secondary to such a vocation. If any girl between the ages of 19 and 35 is desirous of getting further information about these nuns she should call at the convent for one of their booklets, which gives full information about them, and she will find that any of the community will be only too willing to tell her all about their life and how they spend their day.

RETREATS

The principal activity (apart from adoration of the Blessed Sacrament) of these nuns is the conducting of retreats for women, and these are usually carried out on weekends by a visiting priest. It is well recognised by those who have made these retreats that retirement into the seclusion of the convent for a weekend (Saturday evening to Monday morning) is a wonderful experience and an excellent tonic. The community caters not only for the ladies, but also for the men. There is a Holy Hour for men every Sunday morning from 11 to 12 o'clock and any man who wishes to join in this devotion is most welcome. There is also a special half-hour for boys every Sunday from 1 to 1.30 p.m., and parents would be well advised to take note of this and encourage their young lads to attend and they can be sure that by co-operating they will be making a sound investment for themselves and their children. There is also a men's Holy Hour from 8 to 9 p.m. on the first Thursday of each month (this is devoted to praying for priests). There is also a Holy Hour for men and women from 8 to 9 p.m. on the third Thursday of each month.



LIFE OF THE NUNS

Like most religious communities today the Reparation Nuns would like young women to join them in their noble calling. It is a very full life, with plenty of interest and activity. There is never a dull moment and any of the nuns will tell you that their greatest difficulty is to get done all they wish to do. It is a healthy life which offers great scope for the development of one's particular talents and any young woman who feels she might have the "call" should pay a visit to the convent, where she will find the Rev. Mother or any of the nuns most helpful in talking the matter over. Even if one finds that this is not the life for her, she will certainly be very pleased to have made some new friends and that meeting with and learning about the Reparation Nuns was well worthwhile.

Once you pay a visit to this "haven of rest" you will find that you cannot resist paying another visit and another and yet another.



AUTUMN, 1967

My dear Children,

By the time this issue of OUR CATHOLIC LIFE reaches you the Summer will be gone — gone with all its sunshine and gladness, and all the things you children love so much. However, there are always brighter days somewhere ahead. I always think that the shorter days of late September and October give us an opportunity to catch up on our reading, which is usually so neglected during the long Summer days. Your old friends, Peter and Pauline, are already enjoying some new books, and even Eileen has found something to suit her. Since the introduction of libraries into schools, you are all familiar with good books through which you will develop a taste for the best works in literature. The Limerick County Library has done a wonderful service to the children by providing books at several schools and also free instruction on how to borrow and use them. I hope that ALL of you will avail of this service to the full. That will be one way of showing your appreciation to all those poor “grown-ups” who do so much to provide useful entertainment for you. There is another way too which I fear is very often forgotten. That is the proper care of the books you borrow. Do try to remember that books are your friends, who tell you all about God, people, animals and this big wide world of ours. You should, therefore, treat them as friends. Do not tear or soil them, do not lend or lose them, and be very punctual in returning them. It is a good idea to have a small notebook in which you can keep a list of the names of the books you have read and their authors. You will be surprised how long that list can become in one year.

We turn now to the pictures and letters. You are becoming so expert at painting that I find it harder and harder to judge the hundreds of pictures that come in for the Competitions. I would like to say here that I am very pleased with the letters from the boys and girls of St. Anne's School, because they have decorated them so well with coloured drawings at the top of the notepaper. I enjoy them very much, and it is obvious that there was plenty of fun in doing them. I know that the winners are proud of their success and I hope that those who tried will try again.

Now I think you are impatient to know the contents of Pauline's box. Only one boy, Conor MacNamara, guessed correctly. The parcel contained a toy dog. Conor will get a book prize for his good guess.

Turn now to the Autumn Competition picture and see if you can make it come alive with your box of paints.

Till our next letter, God bless you all.

—AUNTIE BRIGID.



The Murphy Twins

Peter and Pauline were having an argument and Eileen was an interested spectator. Pauline said she was sure there were fairies in the old fort with the hazel clumps and Peter mocked at the very idea of believing such a thing. They had spent the warm Autumn afternoon picking nuts and were now cracking them with a hammer on a flat stone near the end of the house. Eileen said she believed there were fairies in the fort and that she had read in a book that they came out at night and danced in the moonlight and sometimes you could see the fairy rings where they danced in the meadows. Peter laughed all the more and said it was just like girls to believe in such nonsense but boys had more sense. Just then Eileen pointed at the evening sky: "Look," she said,

"there's going to be a lovely moon tonight. I'm sure they'll be out dancing." Pauline half-believed in spite of Peter's laughter and when Eileen's back was turned said to Peter: "Maybe they will — we don't know because we've never been out to see them." "Oh, that's all rubbish," said Peter, "but if you're so hard to convince we'll steal out tonight and you'll see how foolish you are." And so it happened that late that night, when everyone was in bed, the twins stole softly downstairs and crept out the back door. It was a beautiful night and the big round harvest moon wrapped everything in its lovely light. Everything looked different though, and although he wouldn't have admitted it for the world, Peter was glad when Pauline took a tight grip of his hand, as it was a comfort

to know that she was so near. Out the passage-way they moved silently, talking in whispers, climbed the stile into the fort field and made their way towards the old fort. Suddenly Pauline gave a little cry and grasped Peter's arm. "Listen," she cried and sure enough the faint sound of a lively dance tune fell upon their ears. Pauline wanted to run back home, so did Peter really but he wouldn't let anyone, not even Pauline, know how frightened he was. "Come on," he whispered, roughly, "we'll see this thing out to the end." As they crept fearfully forward the music became clearer and clearer. At last they came to the opening into the fort and, with pounding hearts, made their way forwards. No dancing fairies bathed with moonlight met their gaze however and it seemed darker inside the fort than it was outside. Still the music persisted and now it was Peter's turn to give a cry as he saw the light of a camp-fire behind a bush. And there reclining against a tree trunk was Jamesy Flynn, the strolling fiddler, playing away his favourite tunes. Jamesy jumped up when he heard them and laughed enough when he heard that they thought he was making fairy music. They sat by the glowing fire for a little while and then ran back home, but they didn't tell anyone else of their adventure, as Mammy and Daddy would be angry if they knew they had gone out so late, not even Eileen.

Results of Summer Painting Comp.

Juniors:

1. Michael McGrath (7), 4 Greenpark Ave., SCRoad, Limerick.
2. John O'Regan (6), St. John's School, Limerick.
3. Rose O'Connor (8½), Lower Main St., Kilfinane, Co. Limerick.
4. Marianne Tothill (5), St. Gilda's School, Chard, Somerset.
5. Kevin Walshe (8), St. Anne's, Rathkeale.
6. Margaret O'Connor (7½), Ballyorgan, Kilfinane, Co. Limerick.
7. Teresa Curtin (9), St. Anne's, Rathkeale.
8. Caroline O'Connell (9), Sravokee, Clonlara, Co. Clare.

Seniors:

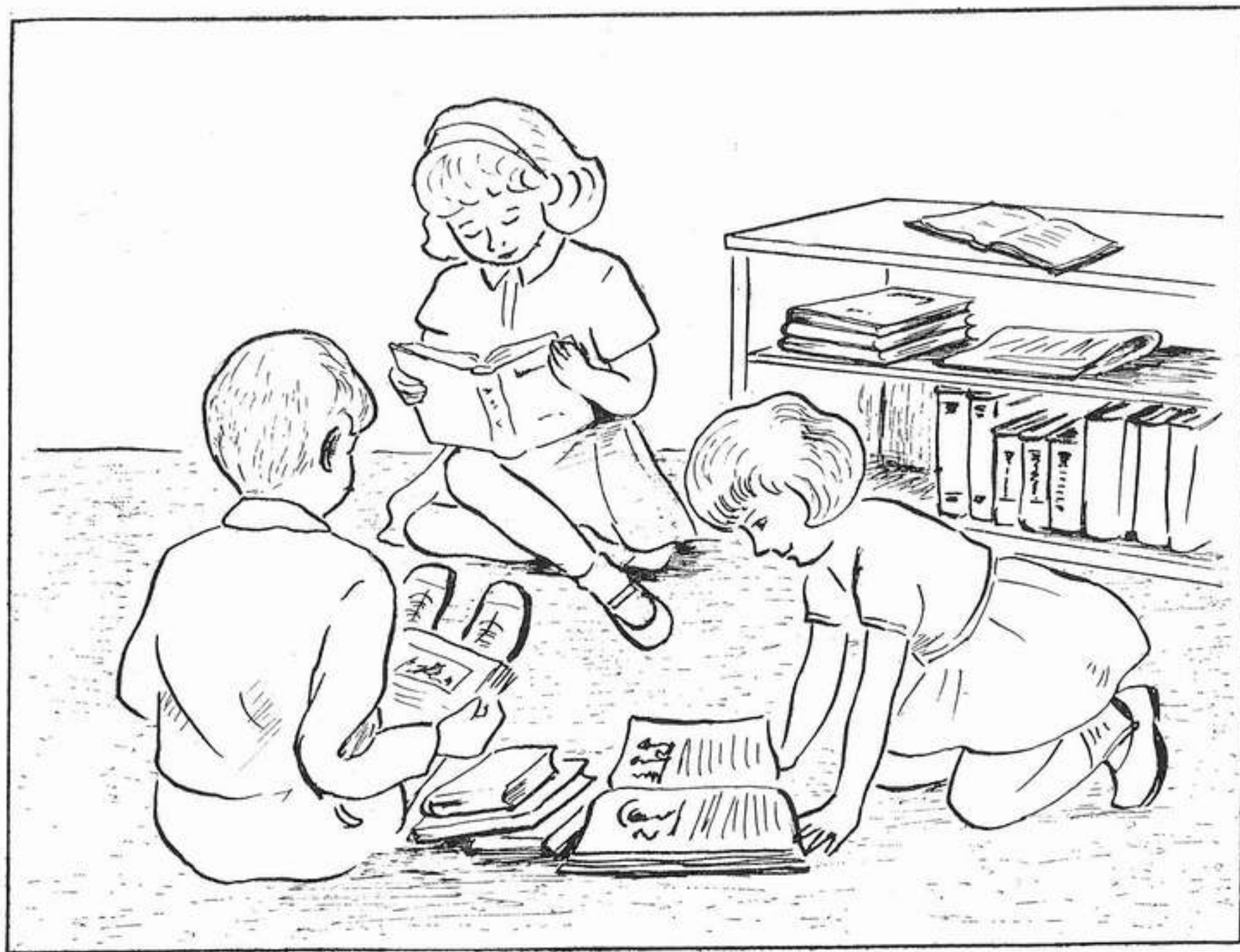
1. Rose Leahy (11½), Monagea, Newcastle West, Co. Limerick.
2. Rose Graham (10), 154 St. Munchin Street, Limerick.
3. Mary Noonan (12), Raheen, Ballyneety, Co. Limerick.
4. Catherine Tuite (11), 3 Castle Street, Limerick.
5. Teresa Moore (11), Holy Child School, Limerick.
6. Mary MacDonagh (10½), Milton, Corbally, Limerick.
7. Alice Casey (11½), Ballycummin, Patrickswell.
8. Kathleen Leonard (13), St. John's, Limerick.

Correct Guess:

- Conor MacNamara (7½), Greenhills, Crecora, Co. Limerick.



Your Autumn Painting Competition



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

NAME

ADDRESS

.....

Pauline's Box Contains

Age.....

Signed
(Parent, Teacher)

Biodh iarrachtaí istigh roimh 12/11/1967.

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.



A beautiful picture of Adare Abbey, Co. Limerick.

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