

Our Catholic Life



AUTUMN 1970

FINE FURNISHINGS

FROM

P McCarthy & Sons Ltd.

SEVEN

FLOOR FURNITURE STORE

19 WILLIAM STREET

53 THOMAS STREET

PHONE 44078

46331

LIMERICK'S EXCLUSIVE FOOD CENTRE

NEWSAGENTS • FRUITERS • SWEETS
CIGARETTES PHONE 45391

Branch Shop: 7 LITTLE CATHERINE ST.

MULLANY'S

OF BEDFORD ROW



OUR CATHOLIC LIFE

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

EDITORS:

An tAth. P. O Huallachain.

Rev. C. Collins.

Rev. L. Boyle.

EDITORIAL

State Social Services

Increases in the State Social Services payments came into force on the 1st of October. Generally, these are of the order of 15/- per week, so, for instance, bringing the Old Age Pension to £4-10-0 per week for a person receiving the full pension. Improvements in the Health Services, which are long overdue, are to be implemented on the 1st of April next. These will provide choice of doctor for holders of medical cards and also enable them to have their prescriptions filled at chemists' shops.

These improvements are welcome but there are still many more needed. To give a few examples: The Old Age Pensions are still too low and people should be eligible at sixty-five. National Health Insurance payments should be made locally, rather than from Dublin, so eliminating the frequent delays at the very time when families are most in need of money. Again, we have not adequate provision for handicapped children, which is so much needed, not only by the children themselves but also by their parents and families.

One of the characteristics of a Christian State should be its generous care of its old, its young, its sick and disabled. Improvements in these community services necessarily involves taxation, which should be so devised that the burden falls on those best able to bear it. The Cross is an essential part of Christianity. In different ages and circumstances, it takes different forms. In our time one of the forms it takes for the wealthy and those who are comfortable is to accept in a generous spirit, for the love of Christ, the taxation necessary to make the best possible provision for the members of our Irish community who cannot help themselves.

CONTENTS

VOL. XIX. No. 1.

	Page
Journey to Islay	2
Don Bosco Youth Camp	4
Irish Article	6
Woman's Page	7
Sports Special	8
Back From A Watery Grave ...	10
New Comprehensive School ...	12
Diocesan Items	14
New Words of Love	21
The Laity in Limerick	22
Happiness in the Home	24
From My Window	25
Have You The Answer . . . ? ...	26
Children	28

All Communications and Letters to be addressed to:

The Editor, "OUR CATHOLIC LIFE," St. John's Presbytery, Limerick.

Single Copies, 9d. each.

Annual Subscription: 4/- post free.

Nihil Obstat:

Jacobus Cowper, S.T.D.,
Censor Deputatus.

Imprimatur:

✠ HENRICUS,
Episc. Limericensis,

13/10/1970.

ACKNOWLEDGMENTS

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

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

Limerick City Library



3 0002 00200468 7

Journey To Islay

By SR. M. LABOURE

Sr. Laboure writes an interesting account of her visit, as a member of a group of Legionaries, to the Scottish island of Islay, to make contact with the predominantly Protestant population.

A few weeks ago, I noticed a small news item on the paper, "Islay folk visit Lammas Fair." If you know your ballads you will probably realise that the fair in question was "the auld Lammas fair at Ballycastle-O." Ballycastle is in Co. Antrim, and the Isle of Islay is only 26 miles away and from time immemorial boats have linked Ireland and Islay. One of the first recorded contacts between the two places is in the story of St. Columcille who, as a wanderer for Christ, put it as a penance on himself never again to set eyes on Ireland. Legend tells us he landed on Islay, but backward saw the outline of his homeland on the skyline, "like smoke on the crown of the ocean," and turned his face once more to the open sea and to Iona. This July an old Islay man told me that Kilchoman, on Islay, was the place from which he looked back and Carraigchoman marked the exact spot and nearby there is a well dedicated to St. Columcille.

IRELAND VISIBLE

Next day I climbed Cill Choman. Ireland was indeed visible and time rolled back as I pictured Colm and his fellow-peregrini on that hallowed hill. We too were peregrini for I visited Islay as a member of a team of legionaries of Mary who were on peregrinatio pro Christo on the island.

If you study the Ordnance Survey Map of the island, your first reaction will be one of pleased surprise at the number of easily recognisable Gaelic names. Cnoc Dubh, Cladach Fionn, Maol na Coille, Cnoc na h-Uamha and hundreds more show how Gaelic the island once was and old Churches with names like Cill Chiarán show that the Irish saints were honoured there. In my innocence I asked who was the Ellen mentioned in Port Ellen, its principal harbour, only to learn that the word was "-eilean," the Scots Gaelic version of "oileán." Many of the older people on the island still speak Gaelic and my friend of Cnoc na Faire, Port Ellen, who told me of Colmcille said goodbye to me with the words: "Lá maith agus Dia bhé libh."

The island is predominantly Protestant with only 30 Catholic families and these are practically all mixed marriages. If you grow up as a Catholic in

Islay, your chances of marrying a Catholic are very slight indeed. While there are several Protestant Churches on the island there is no Catholic Church there and the islanders have no resident priest. Once about every six weeks a priest comes in by plane, says Mass and stays a few hours and that is all the help that the Catholics on Islay get to remain faithful to their religion. There is no religious instruction for the children, no religious objects in the houses and most of the children have never seen a Catholic Church. One of the children, Kathleen, aged eleven, had been off the island on a school tour and was very pleased to be able to tell us that she had seen a Catholic Church.

FOUR THOUSAND

The standard of living on Islay is comparatively high. There are six distilleries on the island and their employees are well looked after. Not only are the wages good but the distillery authorities look after housing, etc., for their employees. There are about four thousand inhabitants on the island; besides the distilleries, there is a cheese factory and farming and fishing provide for the rest of the inhabitants. There are some fine dairy herds on the island and here and there among them you may chance to come upon one of the native wild highland cattle. The hill slopes are dotted with mountain sheep and the bogs provide fuel, which Islay people call peats. Where we would say "cutting the turf" an Islay man will say "we were cutting the peats today." Distances are quite long in the island so that if you happen to live in Port Askaig, or Portnahaven, or Bonahaven, you will have to go over 20 miles to get to Mass in Port Ellen, so that going to Mass even once in six weeks poses a problem unless you are in the higher income bracket and own a car. Mickey Quaid (this is not his real name), who is a farm worker and has been out of work for seven months has quite that far to go but, when Mass is on in the island, he never fails to cycle to Port Ellen to take part in the Eucharistic sacrifice.

Standing on the breen to the farmhouse where he had temporary employment, he told us a very interesting story. He had been brought up in an orphanage in Glasgow and while there had been very impressed by an incident to which he was a witness. A young non-Catholic boy, had asked for and was given instruction in the faith. He was overjoyed as the day of his Baptism drew near and when the great day came he was so overcome with emotion that he died after receiving the Sacrament. Mickey could

never forget the smile of peace and joy and happiness on the boy's face. So impressed was he that even then, as a boy of twelve, he found himself wishing that it was he who was in the dead boy's place. It was quite evident listening to him that the impression made was deep and lasting, and one felt, standing there 30 or 40 years later, that even in death that poor orphan boy helped to keep Mickey faithful to his religion against almost overwhelming odds.

TEAM OF TEN

Our work on the island was not easy. The Legion takes literally Our Lord's injunction to preach the Gospel to every creature and so our mission was not only to the Catholics on the island who needed any help and encouragement they could be given, but to the overwhelmingly non-Catholic population. There were ten of us on the team, six men, including a priest, two girls and two Sisters of Mercy from Co. Limerick of whom I was one. The others came from various places—Monaghan, Thurles, Glasgow, Manchester. I cannot adequately express my admiration for each and every member of the team. Their self-sacrifice, co-operation and deep involvement in their work showed that the spirit of the Legion is indeed the spirit of Christ. Our team leader was from Glasgow, a man of deep faith and broad humanity, who with his great zeal and unfailing good humour was a source of strength and inspiration.

DOOR TO DOOR

Our day began with Mass in the cottage in High St., in Bowmore, where the two girls and two Sisters stayed. After this we drove to Port Ellen, where we went in twos to the different streets assigned to us for door-to-door visitation. Our aim was to contact everybody without exception in an effort to bring them to the truth of Christ. As I have said the work is not easy and it needs courage to knock at door after door uncertain as to what your reception will be. On the whole the people were kind and courteous, some talked to us for a while and took Catholic literature. I was impressed by the fact that during our first morning's visitation the booklet chosen freely in four houses, was "An Introductory Talk on the Catholic Religion." Some were not interested, others, though obviously at home, paid no attention to our knock.

In some houses we were welcomed and asked to come in and were offered refreshments. In all cases we tried to bring the conversation around to a serious discussion of religion and its place in our lives. What we accomplished is known only to God, but I like to think of all the houses in Mansfield Place, Cnoc na Faire, Antrim View and the other streets of Port Ellen where there are C.T.S. pamphlets, and where people may, on occasion, give serious thought to the spiritual things of life, because Legion-

aries came to them with God's message. Since our return I have had a letter from our team leader bringing the good news that one woman on the island has asked to become a Catholic.

THE FEW CATHOLICS

Besides the visitation, Sr. M. Eugene and I collected the Catholic children in Bowmore for religious instruction each evening. We found this part of the work very rewarding as we were obviously meeting a vital need. I was amused and touched at Stephen's re-telling of the miracle of the loaves and fishes when he said: "There was a wee chap there, who had five loaves and two wee fishes." Stephen is nine and has not yet got his First Communion. His father is a lapsed Catholic and it was non-Catholic mother who sent him and his little brother and sister to us for instruction. The island children brought home to us very forcibly the privations of the Catholic community on the island and I am very conscious of their need of a proper Mass centre, however simple, tastefully and reverently adorned, so that the children may experience the sanctifying presence of the Blessed Sacrament and the prayerful atmosphere of a Church. They have never heard Mass except in a bare classroom for which permission has to be sought. The Catholic community is too small to finance this and here is where we all could help.

The week's peregrination has impressed me far more than the time spent on the island would warrant. I count it a very worthwhile experience and I shall not easily forget Islay and its kindly people.

A final word of appreciation is due to the Glasgow Legionaries who are doing heroic work on the islands. They are maintaining a priest at their own expense on Skye, and they go to Islay each Christmas and arrange for Midnight Mass. Again, at Easter, they are on the island to bring the joy of the Resurrection to the Islay folk. It is to them we owe the kindly reception we met with, as over the past six or seven years they have done much to break down prejudice and establish friendly relations with non-Catholics, and we have heard their names mentioned with appreciation in the house of Catholic and non-Catholic alike.

THE ROAD TO THE ISLES

I have told you nothing of the journey to the island by Loch Lomond and Loch Fyne or the boat trip from, of all places, Tarbert, but I hope that some day you will take the "road to the Isles" yourself and enjoy its glorious scenery.

"Where are the folk like the folk of the west
Canty, and couthy, and kindly, the best;
There I would lie me, and there I would rest
At home wi' my ain folk in Islay."

TO-MORROW'S PEOPLE

Don Bosco Youth Camp

By S. M. P.

Do you know something—the Editor is interested in you! He is particularly interested in those young people who have spent some time in our Don Bosco Youth Camp. He pestered me with questions—I think I agree with Pudsy—Editors are a nuisance!—I was able to assure him that all through the summer the stately house at Ballyloughrin echoed to the laughter and songs of young people. Since the house was opened in June, eight or nine youth groups have spent a holiday there—some were having their first ever holiday. All groups have made an impression and the locals still talk of the group of little boys who gave them the lovely concert—they were dotes they say. We must find out who the dotes were!

LEADERSHIP COURSE FOR LEISURE

The first group to inhabit the house in June was a group of twenty girls doing a Leadership Course for Leisure. This was a variety group—lovely girls from Dublin's Fair City, Roses from Tralee, Darlin' Girls from Clare, lovely lassies from Galway Bay and lots of beauties from Limerick. There was variety in age and occupation, too. Some were working girls; some had just done Inter; others had completed the Leaving. Their ages ranged from 15 to 19. They had all come together for one purpose! The group was divided into Groups A, B, C, D, and each group got an assignment each day. Group A cooked the meals while group B did a historical survey, etc. Now meet the girls themselves. They have been kind enough to let us read pages from their diaries.

THE BARBECUE

Mary, a tall, willowy blonde, says, "preparations got under way in true American style, thanks to Father from U.S.A." (Father was a visitor who had

come with some other Limerick friends). The local garage was called upon to help the needy, and having given up a plentiful supply of petrol and tyres things were set aflame! First came the songs—then came the stories. Some locals arrived and added colour with rousing ghost stories and some local history. At last it was time for the grub—beautifully souped up by Patricia—Bangers and beans banged up! A car came up the drive. Fr. Neville arrived just in time to partake in the festivities. Father was delighted to find us enjoying ourselves in the open air and added to our enjoyment by singing "Puppet on a String!"

THE COOKS

Phyllis—she is a staunch full-back—we ask the G.A.A. what of the ban? Very late dinner—the cooks were not accustomed to dealing with gigantic rations—the aroma of paint, soup, turps., cabbage, instant potato, burnt soup and varnish wafted round and helped to whet our appetites. Dinner was magnificent especially the meat balls, balled by Doreen. After dinner we set off for the sea in relays—an acute transport shortage. On the way the girls decided to be practical and buy to-morrow's dinner. First stop—the butcher's. Neither Ruth nor Rose had meaty ideas so they just asked the man for something to feed twenty. He took one look at them and gave them the cold shoulder!

Margaret Hall says:

You've got to give a little, take a little

And when the going gets hard pray a little

That's the glory of

That's the story of Love."

Frank claims it is a long apprenticeship to love, but Patricia had us wondering before very long (maybe her apprenticeship is over!). With the joys of love ringing in our ears we set about our tasks with added gusto. Group D decided that action begins at home so they cleaned up the well at the end of the field. They decided to build a path to the "Wishing Well" and then they set up a love seat. Hearts (of stone) were found strewn alongside the path. Rachael and Brenda decided to paint a sign for the Don Bosco Youth Camp. Their only brushes were of the nail-varnish variety!

Lovely, brown eyed Brenda says: "This morning we had a sleep-in 'cos there was a work-in lined up for the day. And can Brenda work and can she play football!" If there even wasn't a Miss Ring we have found one! Does Limerick want a goalie? This was the last day and we were open to the public—we had a very full and busy day in preparation. Dinner was scarcely over when a bus load of excited children arrived. Father O'Malley and groups A and C had planned the sports to the last detail and they ran very smoothly. The highlight of the afternoon was the Nuns' "Sewing Race." Pricked thumbs, bloody cardboard, butter-fingers—miles and miles of thread, concentration—and five nuns—what a combination!

THE CONCERT

We had great expectations for the concert but . . . by 8.30 p.m. we were mobbed. Bhi an domhan is a mathair ann! Service of the Community had been our aim but now the Community served us. Before long everyone had forgotten himself as we all belted out such rousing songs as the Merry Ploughboy, Muirseen Durken and The Sea O The Sea. Mrs. Enright told us how she looked when she was wed fifty years ago, and then she gave us ceann as Gaeilge binn blasta—oh, the thrill of hearing a native speaker, one completely at home with the language. She got the one and only spot prize for setting the ball rolling, as only a Kerry woman can. The audience joined in to such a degree that we just can't mention everyone who sang but we all remember songs, laughter, jokes, dances, whispered hopes, Banks of the Ohio, the Agricultural Irish Girl, Danny Boy, Whisky on a Sunday, etc. The two final songs from the audience showed us they had caught the spirit and that our work had not been in vain. When John (the one and only John) considered himself at home and was joined by the audience. Sister Maria Goretti, from Ballybunion, made us in turn feel at home there by asking us to come back—"Come ye back . . . I can hear a voice calling . . ."

Having heard all this from the girls I was anxious

to know what the neighbours thought—Sister M. Alphonsus, Ballybunion, write: "During my visit I was greatly impressed by the comradery which was achieved by the combination of work and directed leisure. Their ability to excel in creative leisure surprised me. There was never a dull nor a spare moment. Their daily Mass permeated the days' activities and joy reigned supreme. The people in the neighbourhood became infected with the spirit and were constant visitors to the centre, contributing both materially and socially to the well-being of the centre, whilst observing in their midst, a group that was bearing witness to Christ in its everyday activity of work and recreation."

Let the person responsible for the entire venture say a word:

"It was a strange week looking back on it. We had for music a broken piano accordion, two spoons on a cornflake box for a drum, a tape-recorder with teenage moods, and a guitar. Yet there was joy and satisfaction. It was a week during which, not for one moment would Christ have felt embarrassed to be there with us, I think, nor (which is more strange still) did we feel embarrassed to mention Him. For it was not so much that we allowed Him to share our world as that we were allowed to share His world, His life, His love, His happiness and His desires." For the times they are changing!

It is difficult to write with clarity about the personality of a person still seeking his identity—so it is with the Don Bosco Youth Camp—what kind of personality it will develop time will tell. All of us using the house have a duty to those enlightened people who had the courage and foresight to buy the house to create there the atmosphere and environment that we know they would want. I asked some of those who used the house for recommendations, views and opinions.

John McElligott writes:

"I visited the house while each group was there (in addition to two weeks spent there) and what struck me most forcibly was that each group felt very isolated. Nobody was readily available to whom they could refer everyday problems—nobody provided continuity from one group to the next. Before the groups return next year, however, further work must be done at the Camp and I am sure that all clubs are willing to work there at week-ends. As well as preparing the building, the people who will use it should be prepared so that they will know the scope (and limitations) of a holiday at this camp. All the workers who have used the camp should pool their ideas and voice their recommendations for next year."

culu cailiúil

le mairtín ó corrbuí

(Sliocht as "Bealach an Bháis" — leabhar nua an údair seo ina n-insítear scéal léanmhar chúlu Uí Shúilleabháin Bhéara.)

"Bhí machaire eile le trasnú acu sula mbainfidís dídean na sléibhte amach — na sléibhte a raibh a mullaigh le feiceáil lastuaidh díobh. Ba bhaol dóibh i gcónaí an talamh réidh, agus mar sin ghríosaigh Dónal Cam an slua ar aghaidh. Ní amháin go raibh an bia ídithe ach bhí a lón cogaidh ag éirí an-ghann. Sliabh Fheilimidh a bhaint amach agus sos a bheith acu — ba shin an ceann sprice anois acu.

Ach don tríú huair, agus ar an tríú lá i ndiaidh a chéile, bhí orthu cath a thabhairt. Ag druidim le Cnoc Aine a bhí siad nuair a chonaic siad an namhaid nua ag déanamh orthu aneas — muintir an Ridire Bháin ó Chill Mocheallóg. Bhí slua mór díobh ann agus bhí a fhios ag an Súilleabhánach go gcaitfeadh sé cath a thabhairt. Ach choinnigh sé a fhórsaí ag gluaiseacht agus thosaigh an dá thaobh ag scaoileadh faoina chéile.

Ba í seo an chéad uair a raibh baint ag Fionán leis an troid. Fad a bhí sé féin agus a mhuintir agus a chairde ag iarraidh brostú ar aghaidh bhí an choimhlint ar siúl ina dtimpeall. Thit capall ina phleist tamaillín uaidh. Fear a bhí ina luí ar chúl carraige agus gunna á líonadh aige, bhail piléar sa cheann é agus síneadh marbh é. Bhí an bás san aer. Níor tugadh sos dá gcluasa ag glór na ngunnaí agus béicíl fear agus scréachach ban is páistí.

Sciúird mhear ar aghaidh agus stad beag. Sciúird eile agus stad eile. Ba shin mar a bhí acu. Ach bhí na sciuirdeanna ag éirí níos giorra agus bhí gach stad níos faide ná an ceann roimhe sin. Bhí an líne óglach thart orthu ag druidim níos gaire dóibh, agus an namhaid ag teannadh leosan. Nuair a thit cúpla fear tamaillín uathu chuir a gcomrádaí glao as:—

"Seo, a fheara, tógaigí a ngunnaí siúd agus cuidigí linn."

Rith Cormac ina thro agus lean Eoin é. Ní raibh a fhios ag Fionán an raibh ar a gcumas ua gunnaí a láimhseáil, ach d'aimsigh siad iad

ar aon nós agus d'imigh leo. Bhí Diarmaid i dteannta a mhuintire féin agus ní raibh ach a athair fágtha chun cuidiú le Fionán ag iompar an eileatrim. Bhí seisean chomh lag sin, áfach, nach bhféadfaidís leanúint ar aghaidh.

Rith smaoineamh le Fionán agus má rith chuir sé i bhfeidhm ar an bpointe é. Nuair a tháinig siad ar log sa talamh leag siad an t-eileatram ann agus chaith siad féin béal faoi ina aice amhail is dá mbeidís marbh cheana. I gcás Shíobháin de ba bheag ná gurbh fhíor é.

D'fhan siad mar sin gan cor astu. Chuala siad a gcuid cosantóirí féin ag gabháil tharstú amach. Chuala siad arís na fir gnonta ag geonaíl agus mná ag ologón, agus ansin bhí a gcairde chun cinn agus bhí an namhaid sa mhullach orthu. Ghabh scata marcach tharstú i ngaireacht deich slat dóibh gan fiú féachaint ar leataobh orthu. Sciúird tuilleadh ina ndiaidh san. Chuala siad torann na gcrúb agus gleo an chatha ag dul in éag. Agus ansin — ciúnas. Bhí na mairbh mar chomhluadar acu.

Thóg Fionán a cheann agus d'fhéach go cúramach ina thimpeall. Níor bhaol dóibh go fóill, ach cad ab fhearr a dhéanamh anois? Fiú dá mbeadh ar a gcumas an mháthair a thabhairt leo, b'amaideach an rud é dul ar aghaidh arís go róluath. B'fhearr a scíth a ligean go ceann tamaill.

Shuigh a athair aniar. Bhagair Fionán air fanacht mar a bhí aige. Chuaigh sé féin siar agus thosaigh ar ghnó a chuir iompú goile air — ag ransú pócaí agus málaí na marbh féachaint an bhfaigheadh sé greim bia d'aon saghas. Bhí fir a bhí mar chompánaigh aige tamaillín roimhe sin ina measc. Ní bhaintidís ceann sprice amach go brách — ní fheicfidís bánta Uladh — ní bheadh an t-ocras ag goilleadh orthu níos mó.

Ní bhfuair sé dada nó gur aimsigh sé duine den namhaid — fear breá beathaithe a raibh éadaí maithe air. Bhain Fionán an mála dá dhroim. Ní raibh ruainne bia ann ach bhí buidéal beag fíona. Bhí Fionán ar tí é a chur lena bheola nuair a chuimhnigh sé ar a mháthair agus d'fhill sé ar an áit ina raibh an tseanlánúin. Bhí a athair ar a ghlúine le hais an eileatrim. Bhí a mháthair marbh."

Woman's Page

By BAIRBRE

I knew it was autumn when the little girl went whizzing by, pigtails flying behind her like miniature horizontal parachutes. I watched her unsteady progress down the street on a pair of battered old roller skates, and heard her squeals of delight on the return journey, as she slowly mastered the technique and savoured the pleasures of one of the joys of my childhood, roller-skating. I can still vividly remember the first faltering steps when each foot developed an independent ambition to go in the opposite direction to the other, the tension and breathless anxiety as I travelled one, five, and then ten yards without the painful indignity of a fall, and the fierce determination to skate, even at the risk of breaking every bone in my body. Nothing could match the supreme joy of speeding along a straight stretch of footpath, twisting and turning, gliding backwards, waltzing, learning to stop quite suddenly. It was simple pleasure but great fun in the cool, clear, carefree days of early autumn.

THE MIDI

The prospect of autumn, 1970, is rather terrifying. The burning question is whether to opt for the mini or the midi, not to mention the maxi and now the mixi. One young girl I know decided she had no choice but to give away all her dresses and coats and provide herself with an entire new midi wardrobe. The fact that she is five foot nothing and as thin as a knitting needle didn't matter—she had to be in the fashion! I met her the other day and she looked like a cross between an Egyptian mummy and an Eskimo. Long leather boots covered her knees. So did the midi coat and dress that stopped a few inches short of her ankles. A woolly hat and long thick scarf wound several times around her throat almost strangling her, completed the outfit. She may have been in the height of fashion, but I am convinced that the strained expression on her face was caused by the excess weight she was carrying! At a time when women are prepared to go to great extremes to fight for liberty and equal rights, it is difficult to understand why they are content to follow every whim and quirk of the world's fashion designers—mostly men—some of whom are descended from out-of-space monsters, to judge by the clothes they produce.

On a more serious note, autumn is a time for stocktaking in our personal lives. Refreshed and relaxed after the summer, it is an ideal time for taking a long look at our ways and habits and seeing how they can be improved. Is it absolutely essential to stay at home every night looking at television for fear we would miss something sensational? Not really, especially when so many societies and organisations are looking for members.

SOCIAL SERVICE CENTRE

The Social Service Centre will give details to anyone anxious to do voluntary social work during the winter. Volunteers are always welcome and there is a wide range of activities from which to choose.

The Simon Community, which is providing a wonderful service at Charlotte Quay, would be grateful for assistance. They look after homeless men, who would otherwise be forced to sleep out during the bleak winter nights. Meals on Wheels cook and deliver dinners to hundreds of old, lonely and bed-ridden men and women in the city. If you have a car, and a little spare time in the middle of the day, I am sure they would be glad to hear from you.

Maybe you only have a limited amount of time to dispose of, and you would like to work nearer home. Take stock of your neighbourhood. I am sure you know a few old ladies or men, living alone, even blind or feeble. The loneliness of old age is one of the saddest states of all. Why not make a resolution to brighten even one person's life this winter. You can do so by calling for a chat or a cup of tea, bringing them the news of the neighbourhood. They love to be kept in touch, but are often too proud or shy to seek company, especially if they have been neglected by their own family. It would be a great kindness to write letters for those who are no longer able to do so, and to read for those whose sight is failing.

There are hundreds of ways in which we can deepen our Christianity by helping others, less fortunate than ourselves. It would be a good start to the autumn to decide today to do just that.

Sports Special

By VERY REV. P. G. RYAN, P.P.

Cork beat Wexford in overwhelming fashion to win their 21st All-Ireland title. It was a resounding victory for the Leesiders, who had already won the National League Home Final. So Ireland's outstanding hurling team visited New York, laden with honours to contest the final proper. As Garry Redmond remarked in the "Observer," the curious thing about Cork hurling is that it is strongest in the city. And this at a time when changing social patterns have produced a decline in this great game which has its roots in the country. It is interesting to see the boys from the city play with a skill and style to match the best offered by their country cousins. What is wrong with hurling? Is it that rigid patterns of competition persist to the stage that now the All-Ireland championship lies almost predictably among only four counties? The case is being argued for an open draw, but where would that leave the traditional provincial championships?

The attractions of a more prosperous and mobile way of life are undoubtedly accelerating the decline of a system rooted in the past. This year there were two semi-finals, which has not happened since 1954. Galway were admitted on a bye to the semi-final after nearly ten years of fruitless striving in the Munster championship. They came near beating Wexford. The admission of London, however, welcome to the exiles, can only be regarded as an artificial stimulant tending to lower the standards of the senior game. It is doubtful, too, if the forty minutes experiment adds anything to the game. Mammoth totals can become boring and meaningless in this fastest of field-games.

The National Football League is to have a completely new set-up with promotion and relegation being introduced for the first time. The new league will have two divisions of 16 teams with the stronger teams in Division I and the remainder in Division II. Each division is further sub-divided so that each county will have seven games. Limerick's opponents in Division II A will be Kilkenny, Tipperary, Wicklow, Clare, Wexford, Waterford and Carlow. The new format was opposed because it would prevent sixteen counties from the right to compete for the National League title. But they can gain promotion if they are good enough.

HURLING IN LIMERICK

What of Limerick? Who would have thought on that glorious day in 1940, when Limerick won senior

and minor All-Ireland titles, that three decades would pass without even an appearance in the senior final? On the domestic scene, all four divisions were represented in this year's county semi-finals—Fedamore, Kilmallock, Adare and Patrickswell. The reigning champions, Patrickswell, have qualified for the final on October 4th. They got a close call from Adare, 3-9 to 3-7. Fedamore will make a strong bid for old glories, but Kilmallock are favourites to challenge the champions.

RUGBY

Highlight of local Rugby was the visit of the Irish Canadian tourists, who surprised Shannon when they came from behind with a penalty goal and a magnificent try to snatch a triumphant victory 12-10. A likeable, happy and enthusiastic touring side, they then went on to beat Galwegians 6-3. They also participated in the fifth annual Festival of Rugby, sponsored by Blackrock College, at Stradbroke.

Garryowen were the first of our five local clubs to make their exit from the Limerick Charity Cup, on a re-play to Old Crescent. Young Munster take up the challenge and the other semi-final lies between Bohemians and Shannon. Ireland won their first four matches in the Argentine. They flew to Buenos Aires from Dublin, via Paris, Lisbon and Rio de Janeiro. The big test was against "Pumas"—as the Argentine national team is known—in two games. On September 20th, Limerick played Dublin in the annual inter-city game at Thomond Park. Limerick travel to Cork on October 4th, but the Munster Trial will be held in Limerick. Then the interprovincial, Munster v. Ulster, will take place at Thomond Park on November 7th.

SOCCER

What has been described rather unkindly as "the dreary world of the Limerick Soccer Club" continues its uninspiring way. No points from the first three Shield matches. Yet there was an interesting pre-season warm up. A 2-2 draw with Cork Celtic at Glin, a victorious visit to Coleraine and a well-deserved win over Waterford in the Munster Cup. Patrons were given a chance to view famed Glasgow Celtic. Not a game in any real sense admittedly, Limerick being hit for six by the erstwhile European champions. Celtic's conquerors, Feyenwood of



Caledonian A.F.C., winners of the F.A.I. Junior Cup, 1969/'70.

Holland, can justly claim to be world club champions. After being two goals down at Buenos Aires, they drew with Estudiantes of Argentina and defeated them 1-0 in the second leg at Rotterdam.

Bohemians did well in the Cup Winners' Cup against a Czechoslovakian side, Gottwaldov, but have only themselves to blame for letting the chance of victory slip away in the September fog at Dalymount. Limerick face Derry City in the Four Leagues club championship. A great chance here to break through to the quarter-finals against English or Scottish sides. Joe O'Mahony and Al Finucane distinguished themselves in Scotland. This time the Scottish League won by the narrowest of margins, 1-0.

CALEDONIANS

Mention must be made of the splendid feat of Caledonians, the Limerick junior soccer team from the Edward Street area. They emulated Fairview Rangers in capturing the elusive F.A.I. Junior Cup for the first time. It was only the second time that this trophy came to Limerick.

On a scorching summer Sunday in June, when everybody who could was heading for the coast, Caledonians travelled to Dublin to play Tolka Rovers.

Johnny Ryan found the net with a shot from the edge of the penalty area just before half-time. This lead was retained until the final whistle. Caledonians had made history. It was a truly memorable and deserved victory.

CRICKET

The calling-off of the South African tour for by now well understood reasons resulted in a closely contested series between England and a Rest of the World XI. It produced some vintage cricket in a multi-racial context. Five South Africans, the brothers Peter and Graeme Pollock, Eddie Barlow, Barry Richards and Mike Proctor combined happily with West Indians, Pakistanis and Australians, under the captaincy of Gary Sobers. The quest for the Ashes continues this winter, which, of course, is summer time in Australia. Reports from down under will be eagerly awaited.

BOXING COME-BACK

Former world heavyweight champion, Cassius Clay (Mohammed Ali) will meet Irish-American Jerry Quarry from California, at Atlanta, Georgia, on the last Monday in October.

Back From A Watery Grave

By REV. FRANK MORIARTY, C.F.

I must have baptised hundreds of babies in my time, and sad to say I sometimes hated doing it. The father might have had too many "jars" with the embarrassed godfather to give both of them courage; the Baptistry would be too pokey and poorly lighted; the stale water would have floating dust on it and Holy Oil rancid at the edges; the spotless white garment might be an over-used limp excuse dotted with iron-mould; the godmother could be a mere child, clutching the slipping, sleeping baby as a man does 'til it howls its protest. Look at an innocent new born baby and command Satan, Prince of Evil, to get out of it? The pale mother would sit apart, anxious and motionless, not knowing what to do, wanting to take over, trying to pray, or just waiting for the superstition-tinged ceremony of Churching. Usually the school-children spectators rightly caused the most distracting disturbances. They want to see everything and are so persistently quizzical. "Dad, is she Christened now?" "What is that for, DaD?" "Why is he doing that, Dad?"

BELOW THE SURFACE

Why is he doing that—is Baptism like a vaccination? Just a "better be on the safe side" immunisation against evil and harm. Christ, the Son of God, was born in the grave. He is "the first born from the dead." He called his death Baptism. "I have a Baptism with which I must be baptised, and I'll be tormented until it is done." He dipped in the Waters of the Jordan river to sign-post his death. 'He rose from the water, the Heavens were opened, the Spirit came down on him, and a voice from a Heaven said: "This is now, and only now, My beloved Son. I am pleased with him, so listen to Him." "Out of my side shall flow rivers of living water." His blood flowed and water flowed, and the Son of God cried out, gave up his Spirit and was dead. But God heard him and prised open the clamping teeth of death. Christ was re-born when God raised him out of murky waters. God justified him, glorified him, exalted him, "constituted him the Son of God in power, according to the Spirit of holiness, by his resurrection from the Dead." And Jesus said: "Unless a man is born again of water and the Holy Spirit, he cannot enter into the Kingdom of Heaven. He who believes and is baptised will be saved." And Peter said: "Repent and be baptised everyone of you, in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit." And Paul said: "Don't you know that all of us who have been Baptised into

Christ Jesus were baptised into His death? We were buried with Him so that, as He was raised from the dead by the glory of the Father, we, too, might walk in newness of Life." The steps are numbered.

WHAT WILL WE DO WITH THE BABY?

1. Parents, proud father and happy mother, home from the maternity home, bring your child to the gathering place of God's people and ask for Baptism.

2. Have all the neighbours in, the whole parish community, to welcome with joy and gladness a new arrival. Have reliable and interested godparents to help you.

3. Don't be surprised if the priest asks you: "Do ye understand what ye are doing?" lest you preach what you do not practise or have no heart in what you say and do. He will speak of teaching your child the Faith, for example for showing it how to keep the Commandments, and of its growing to love God through loving in family and neighbourhood.

4. You and he will trace a cross on the baby's forehead to mark for life Christ's claim on it.

5. Then all listen to words from the Gospel Book that give meaning and reality to everything including this happening.

6. Let you pray to God's Mother, to John the Baptist, St. Joseph and the child's patron after whom it is called. Let us pray because even now across the face of your smiling child fall sinister shadows, darkness, doubt, temptation, threats, selfishness and sin.

7. "Almighty and Ever Living God, You sent Your only Son into the world to rescue us from the slavery of sin and the Kingdom of darkness, to cast out the power of Satan, Spirit of Evil, to bring us into the splendour of Your Kingdom of light and to give us the freedom only Your sons and daughters enjoy. We now pray for this child who will have to face the world with its temptations and fight the Devil in all his cunning. "Your Son died and rose again to save us. By His Victory over sin and death set this child free from Original Taint. Send Your Holy Spirit to live in him as in a Temple of Your Glory. Watch over him at every step in life's journey. We ask this through Christ our Lord. Amen."

8. The anointing.

THE BREAKING OF THE WATERS

Every born child emerges from fluid when waters break, waters like in your great Mother The Sea.

Water saturates man's dreaming world and symbolises deep emotions in his soul. God gives us grace through sacramental signs which tell the wonders of His unseen power—wafers, wine, water.

9. In Baptism we use God's gift of water, water for growth of plant to fruitfulness, water for life of fish and mammal, water for man's survival. Water has dangers and water has blessings. Destructive water swamped a sinful world in the torrential rains of the flood. Yet there was a new start for goodness with the just survivors and the Deluge was never repeated.

Through the waters of the Red Sea God led His Chosen People safe from slavery and subjection. Drowning water swallowed up the Egyptian armies. Waters flowed for his parched people when Moses struck rock. God the Son was baptised in water and anointed with the Spirit. Waters from his heart washed the Red Sea of His Blood from His corpse. He gave orders that water should flow and wash in His name and in the name of His Father and the Holy Spirit. "Father look with love on Your Church, and open for her the fountain of Baptism. Give the Grace of Your Son through the waters of this Font. May all who are buried here with Christ in the Death of Baptism, rise also with him to the newness of Life. "Unless you believe," said Christ.

A CHILD'S BELIEF

Believing with all your heart, like every other human thing, is done with others. How can an unconscious child receive the sign of conversion and faith when it has no mind yet for these things. It receives it in its infant ways of getting everything from parents, family and friends on whom it depends totally. Christ made His salvation social. He does not issue single salvation shares for lonely, isolated people apart from one another. He saves His People. And as to the flock belong the lambs so to a living people belong the children. A baby is baptised not because it has faith but because Christian people want the faith passed on, with the best of their human qualities and the pride of their traditions. Parents and godparents urge the faith, they nourish it, they cannot impose it.

10. "Let the children come to Me," said the Lord. But first turn them from evil. "Do you reject Satan, and all his works, and all his empty promises. Turn the child to something new, for that is what conversion means.

11. "This is our Faith—This is the Faith of the Church—we are proud to profess it in Christ Jesus Our Lord." Amen, say all.

A CHANGED MAN

12. "I baptise you in the name of the Father and of the Son and of the Holy Spirit." You are Christ and Christ is in you.

13. As He was anointed Priest, Prophet and King, you are now anointed with the chrism of salvation so that you may live always as a member of His Body, one of His holy people.

14. Dress the child in a bright white baptismal robe. It is the wedding garment of the bride of Christ, the trousseau for the Heavenly wedding feast. It will be seen again in the white dress of First Communion Day, in the bridal dress of Wedding Day, in the white habit of Profession Day. It will be seen in the shroud of those who sleep in Christ.

15. A burning candle is given for the child, the flame taken from the fire atop the Easter one.

"Receive the light of Christ," parents and godparents, this light, entrusted to you to be kept burning bright. This child of yours has been enlightened by Christ. May He keep the flame of faith alive in his heart. Our Father, do not bring us to the test but deliver from evil."

16. The Priest then blesses the mother who holds the child in her arms. He blesses the father and lastly the entire assembly. "May God send His peace upon all who are gathered here."

17. All go to the altar because there the child, now a graceful member of the Eucharistic Community will one day eat the bread of Life at the Table of the Lord's Sacrifice.

A Patriarch

By MICHAEL LISTON

In memory of John Ryan, the oldest man in the Parish of Banogue, aged 87 years, and his wife, Josephine, who both died this summer. Solas na bhFlaitheas doibh araon.

'He had a big life';
A man who lived long
In the one place:
He knew its families,
The stirrings of their life,
The burial places of their dead.

He had an acre with his house.

In his life there was a woman,
Men children and women children
And their families.
He learned life and then
Told its stories to all of us,
Of ghosts and the dead hunt, salmon and pints,
Of innocent men hung,
And of men with great nature in them.

Limerick's New Comprehensive School

By THOMAS MORRISSEY, S.J.

The first Jesuit school in Limerick was established on the Island in 1564. One of its staff, a young Limerick man, Edmund Daniel or O'Donnell, was apprehended and executed by the English Government in 1572. Like nearly all Jesuit schools, up to the suppression of the Order two hundred years later, the school at Limerick was a free school.

Closed down by the Government, the staff moved from place to place before reviving the school openly once more in Limerick during the following century. In city or county the work continued during Penal Times. A successful hedge-school was operated in Co. Limerick by Father Forde. In 1859, the present Sacred Heart College was opened at the Crescent. Now, 112 years later, the present secondary school is about to give way to a new State-owned comprehensive school, located at Dooradoyle, just beyond Ballinacurra river.

Why change to a new site? And why change to comprehensive education?

The answer to the first question is soon given. The present site is no longer adequate to meet the increasing demand for school places. The Order were contemplating building a new school when the then Minister for Education, Mr. O'Malley, suggested that they take on the running of a State-owned comprehensive school. After much consideration this was agreed to. There were three main reasons influencing the decision in favour of comprehensive education.

1. Educational Reasons. The comprehensive school has a much wider choice of subjects to offer than has an ordinary secondary school. These include practical subjects, such as art, metalwork, mechanical drawing, woodwork, some light engineering, and, possibly, an introduction to the principles of architecture and building construction. Those pupils who have a practical bent are no longer condemned to merely academic subjects. Further, the needs of modern industry place stress on practical training and pupils with a practical training joined to an academic education are better equipped for a world which is becoming increasingly industrialised. Again, as the developments of technology change the face of modern industry, the working week will become shorter and leisure hours longer. To educate for leisure is one of the problems facing all educationalists. The comprehensive school with its devel-

opment of a pupil's practical bent as well as his academic talent is obviously offering pupils a fuller preparation for the future.

2. Social Reasons. From the start, comprehensive schools have been seen as centre of social unity—schools where pupils from different backgrounds work and mingle together. In this respect, they are envisaged as a means towards breaking down artificial social barriers and as a means towards creating an atmosphere of understanding and mutual co-operation between all members of society. These ideas have been instrumental already in the development of comprehensive schools in the United States, Britain, Russia, Sweden and in their introduction in Belgium and Holland. They reflect the need of our time.

3. The third reason influencing the Order's decision in favour of comprehensive education was the fact that English Jesuits were already running a comprehensive school with considerable success outside London. The new Crescent Comprehensive School is modelled to some degree on this forerunner.

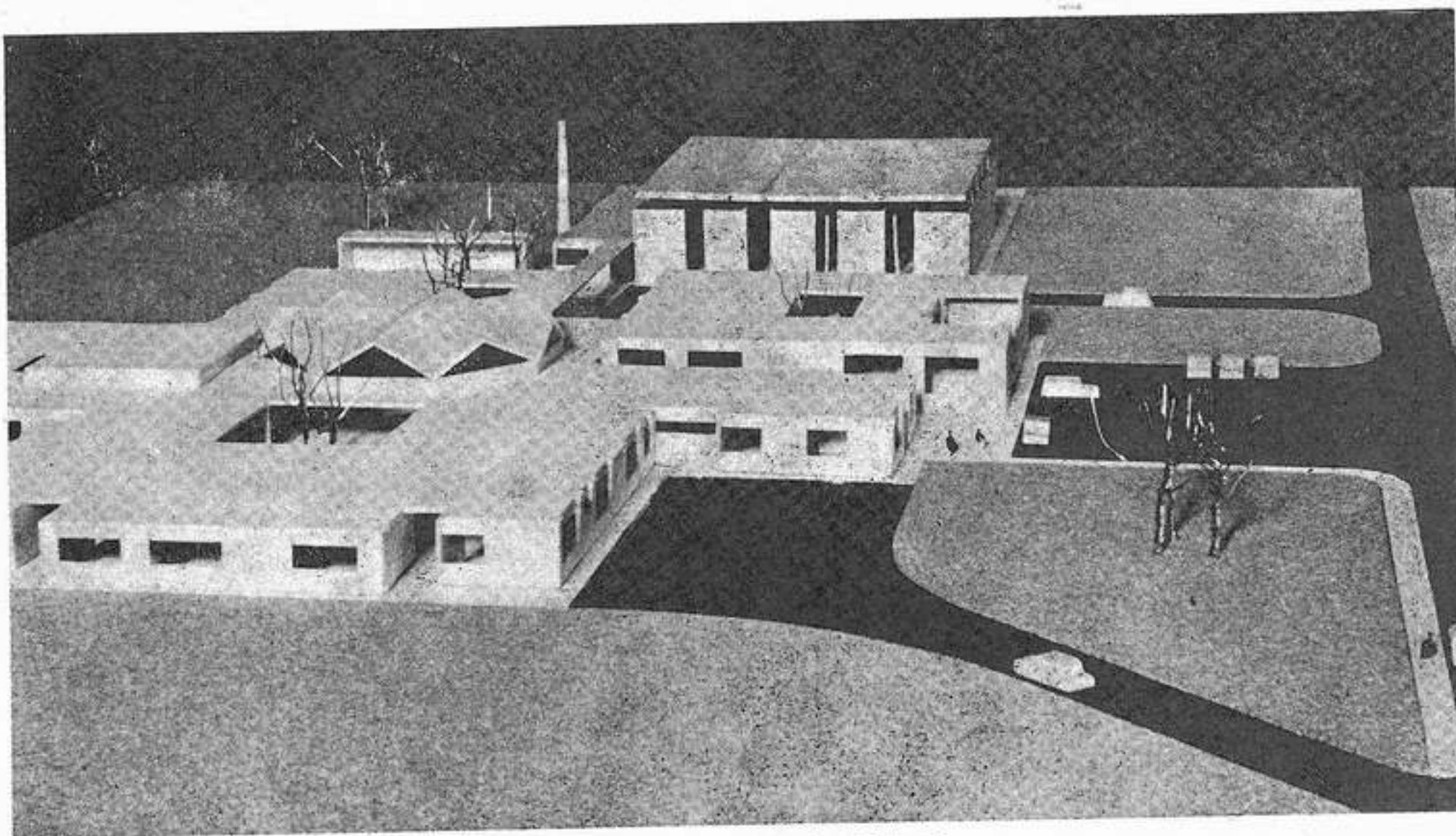
THE NEW SCHOOL

The model gives a partial answer to the question. But before looking at that, some general data may be of interest.

The school will have a Jesuit headmaster and a lay deputy-headmaster. Of an eventual staff of 50-60, ten will be Jesuits. The school will be governed, under the Minister for Education, by a Board of Management of five people—two appointed by the Minister, and three by the Jesuit Provincial. Two of the latter will be Limerick lay men.

Bus services will be run to the new school from various parts of the city. For the first three years, at least, the school will cater for boys only. It was hoped to have a co-educational school, but the Department of Education has insisted that it cater for boys only, since it is maintained that there will be a sufficient number of school places for girls in the city in 1971, but not nearly enough for boys.

In September, 1971, the present Crescent secondary school will move out to the new buildings. The comprehensive will be built up year by year until after five or six years it reaches its maximum of 800 pupils. New pupils will be received each year into the



Model of the new Comprehensive School.

first year classes. The normal intake should be approximately 150 a year. The **method of entry**, it should be noted, will be as follows: About March next an advertisement will appear on the "Limerick Leader" announcing that so many places are available in the new school, that application must be in by a certain date, and that places will be filled **strictly according to order of application**. The preparatory school at the Crescent will continue for a few years. As pupils already in that school were sent with a view to passing on to the Crescent secondary school, it was considered only fair that the thirty or so pupils finishing at the preparatory school each year should have a right of entry to the comprehensive if they applied. This leaves, in effect, approximately 110 places to be filled in the comprehensive each year. Judging by the extent of enquiries concerning the new school, interested parents would be advised to apply as soon as possible after the advertisement appears. No applications will be received until the school is advertised as accepting pupils.

Before concluding this section on general data concerning the school, it should be noted that the school will be comprehensive also in the games it plays. Gaelic games, rugby and soccer will be played by its pupils.

THE BUILDINGS

The school buildings cover an area of 52,800 sq. ft. The structure is a single storey one. Its most distinctive feature is a large 7,600 sq. ft. central area,

indicated by the hexagonal centre, which is to serve as a circulation, assembly, seminar and general purpose area. It is also intended as a unifying centre to the school. Off it run four wings. In the foreground it the wing containing subject classrooms grouped around a library; to the left of the central area, as one looks at the photograph, is the science section; to the right, the administrative area and the workshop section. Beyond the hexagonal centre, on the far side, the general classrooms and the music area.

It is hoped to build a swimming pool near the school. The pool would be open to the public in non-school hours. The Department of Education approves of the idea but will not give any money towards the project. Approval and support from local authorities have been sought but, apart from acknowledging the benefit, such an indoor, heated pool would be to the 800 school children and the public of the city and county, no grant has yet been forthcoming.

CONCLUSION

The new school represents a considerable challenge. The full response to it from pupils, parents, staff and the community generally will determine the future for many thousand citizens. Where the management is concerned, no effort will be spared to **establish high standards of work and discipline** in the school.

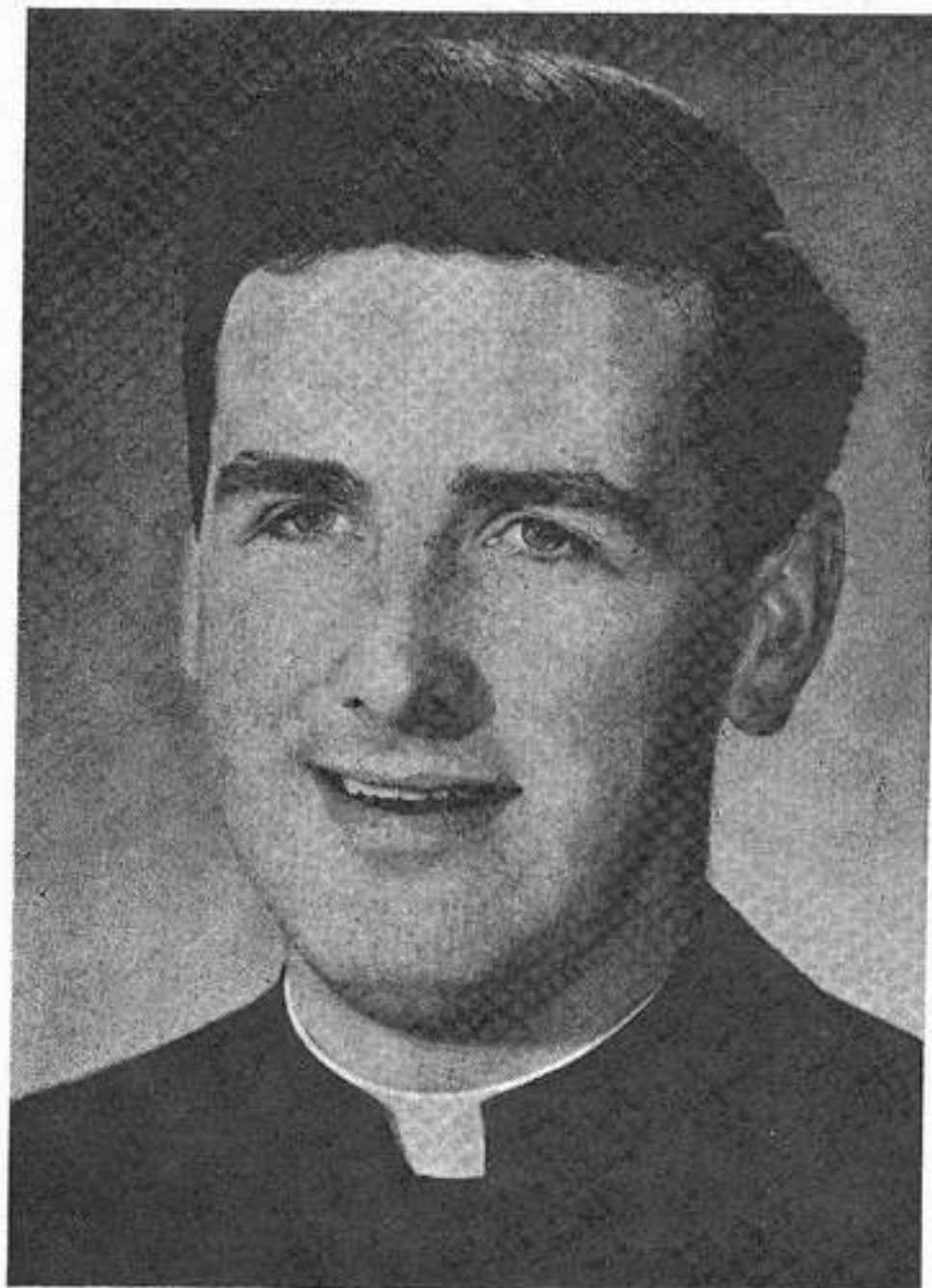
DIOCESAN ITEMS

DIOCESAN PILGRIMAGE TO LOURDES

Since our last publication many things of interest have taken place. Early in July, three hundred pilgrims including about sixty invalids set out for Lourdes. This was the year for the big pilgrimage and the organisers tell us it was one of the most successful so far. It may surprise those who have not been to Lourdes to know that a pilgrimage can be most enjoyable. It's a prayerful time, a wonderful experience, a time of work on behalf of the invalids, but also a very cheerful time and certainly a very satisfying experience. Certainly the pilgrims, without exception, were in high spirits when they arrived back in Shannon.

DEAN RETIRES

In the summer issue of **Our Catholic Life** we congratulated Dean Punch on having reached the 60th year of his priesthood. Now the Dean has retired as parish priest. I'm aware the Dean had



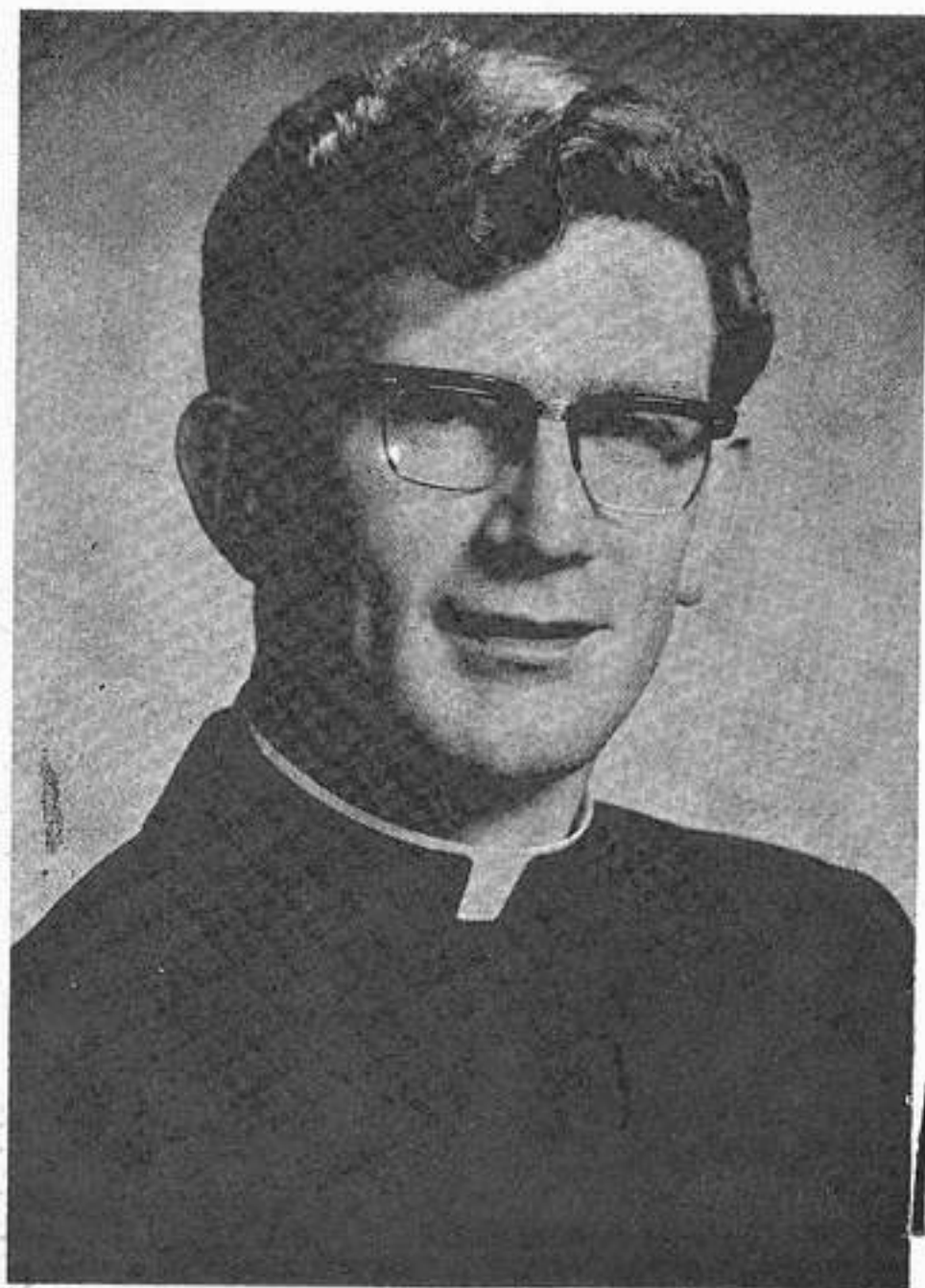
Father Lane

many records in his time but he held one up to 1st September when he retired. He was the only priest in the diocese in the same position as when Canon Begley wrote his history of Limerick Diocese. Thirty-four years is a good spell as P.P. in the one parish. Previous to his Mungret appointment, Dean Punch was curate in Broadford and in Colmanswell.

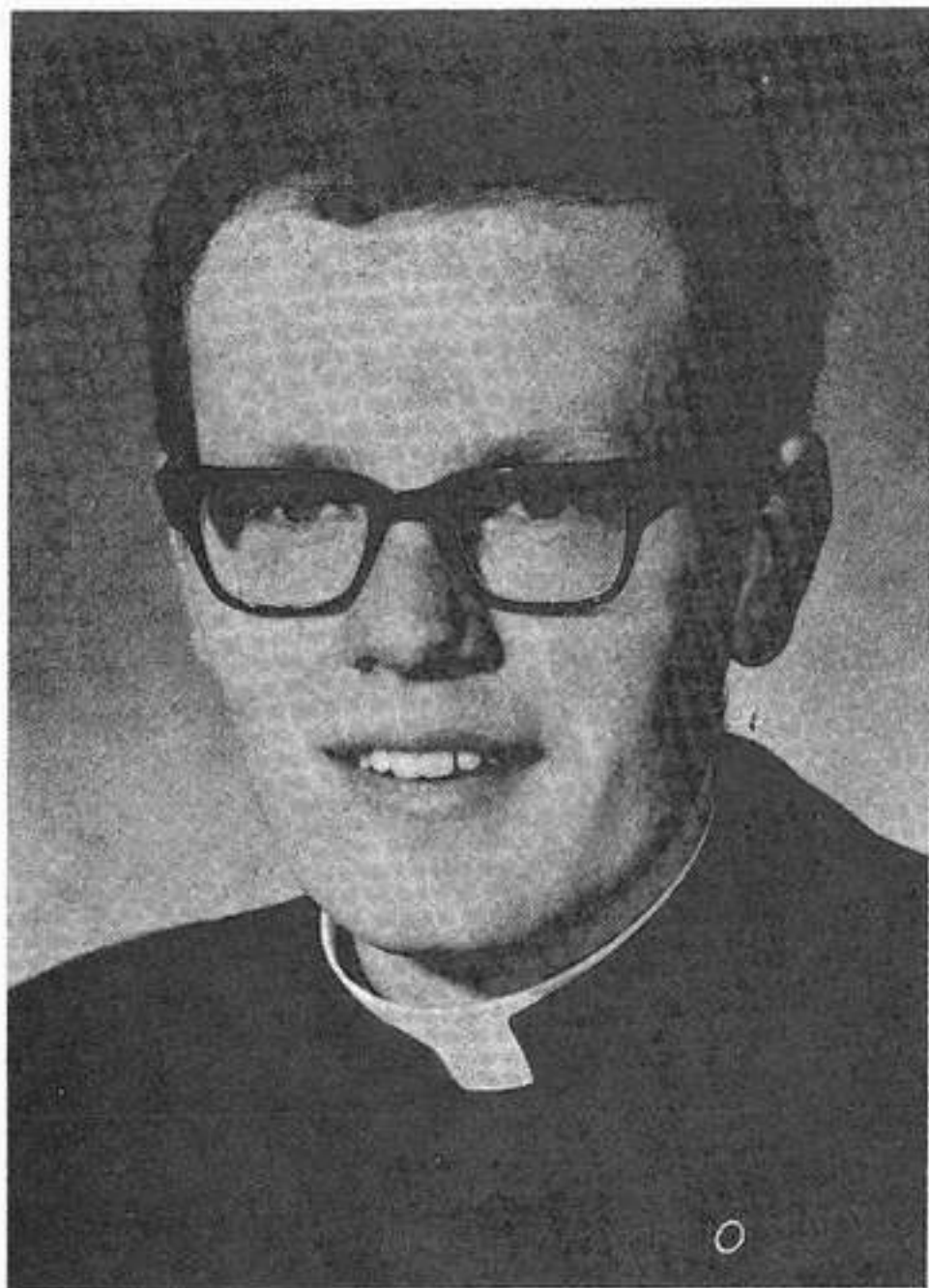
We congratulate Dean Punch on these many years of service to the diocese. We congratulate him, too, on remaining so robust, agile and active. We are sure he has many years of happy retirement to enjoy among his own people.

APPOINTMENTS

Very Rev. Father James Culhane is taking over the responsibility for this once rural parish, Mungret, which is just becoming urban. The late Monsignor Moloney said of somebody one time that he was blessed with monumental calm. He could have said it of his friend, Father Culhane.



Father Giltenane



Father O'Connor

Recently he told me how glad he was that the temporary Church and school in Dooradoyle were near completion. "As yet," he says, "it is almost impossible to state for definite the state of things to come here but I hope in two years time to have a permanent school built in the same area."

Father Dan Lane, ordained in June, is appointed to the Vocational Schools.

In Our Lady of Lourdes parish, Father Culhane is replaced by Father Martin O'Donnell, who was until now Adm. in St. Michael's. One did not need to be a prophet to know, for some time past, that Father O'Donnell was heading our Our Lady of Lourdes. He is very happy in his new parish. It is not new to him for he knew very many of the people when they were part of St. Michael's. He is glad to be with them again and is looking forward to his work with them.

Father Manning is the new Administrator in St. Michael's. A new man on the staff of St. Michael's is Father Giltenane, who was ordained last June.

Parkes Estate and the surrounding area, which is part of St. Patrick's parish, have been waiting for some time for a new curate. Father Edward Looby

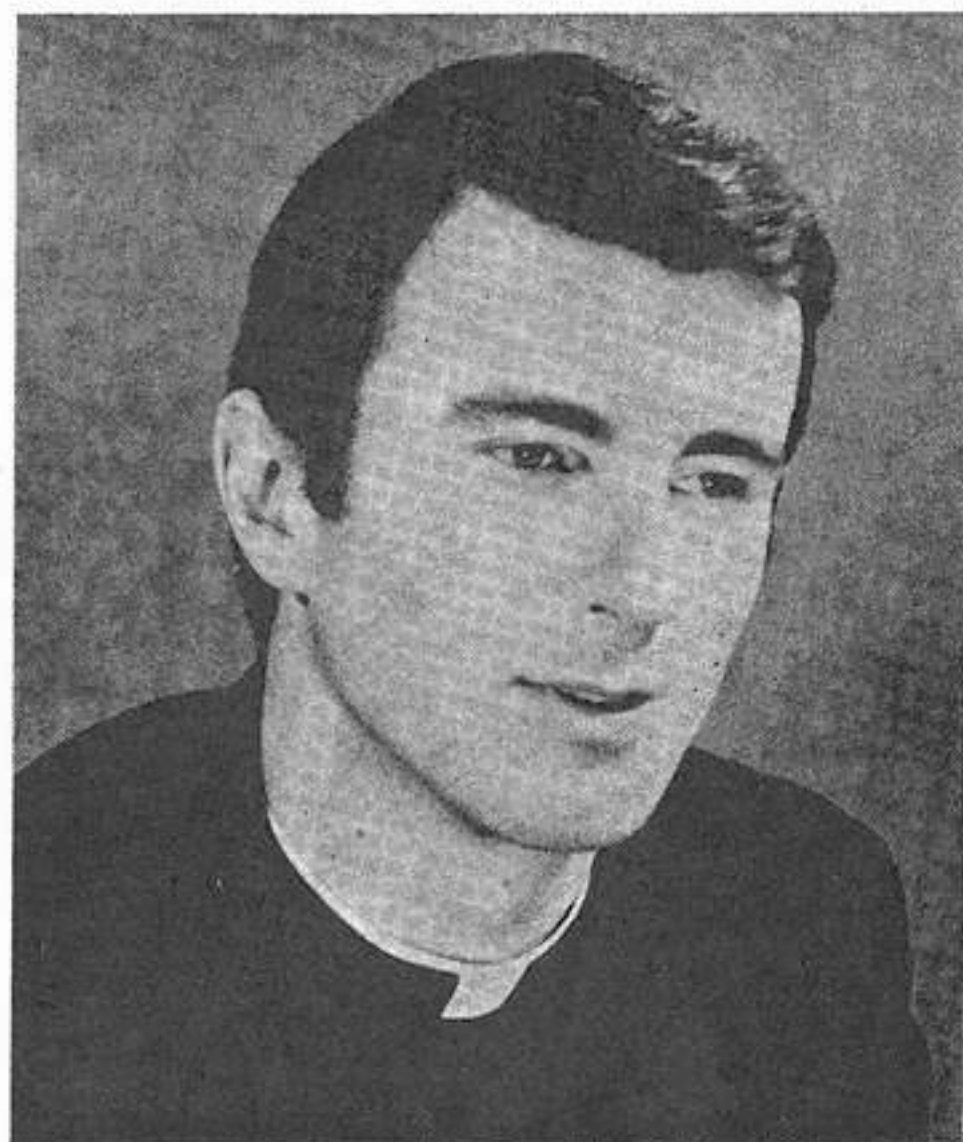
has come there from St. Munchin's College. Before his term in the College, Father Looby spent five years in Nigeria.

The parish of the Holy Family (South Hill) only a short time ago received its first parish priest, Very Rev. Father Shinnors. A new curate has been sent there now. He is Father Costelloe, recently ordained. The fourth priest, who was ordained this year for the diocese, is Father O'Connor and he is appointed to the parish of Ballingarry/Granagh.

In these notes, in the summer issue, I made the statement that "in the whole wide world there are only two bishops with the surname Murphy, one in Limerick and the other in Cardiff." I was wrong. There are at least four. I'll tell you how I know. I had, recently, a letter from Father P. O'Brien, Durbanville, South Africa. He is from Ardpark where, he says, he went to school with the present Bishop of Limerick. "Out here," he writes, "there is a Bishop Murphy in the diocese of Galsisnes, Batswana." He goes on to say "the first Bishop of Capetown was Rt. Rev. Patrick Griffith, a Limerick man. Bishop Griffith had the whole of South Africa under his care."

Father O'Brien says that Father Long, originally from Feenagh, is another priest in the Diocese of Capetown, and this bit is interesting. "In a recent conversation with Father Long we were both discuss-

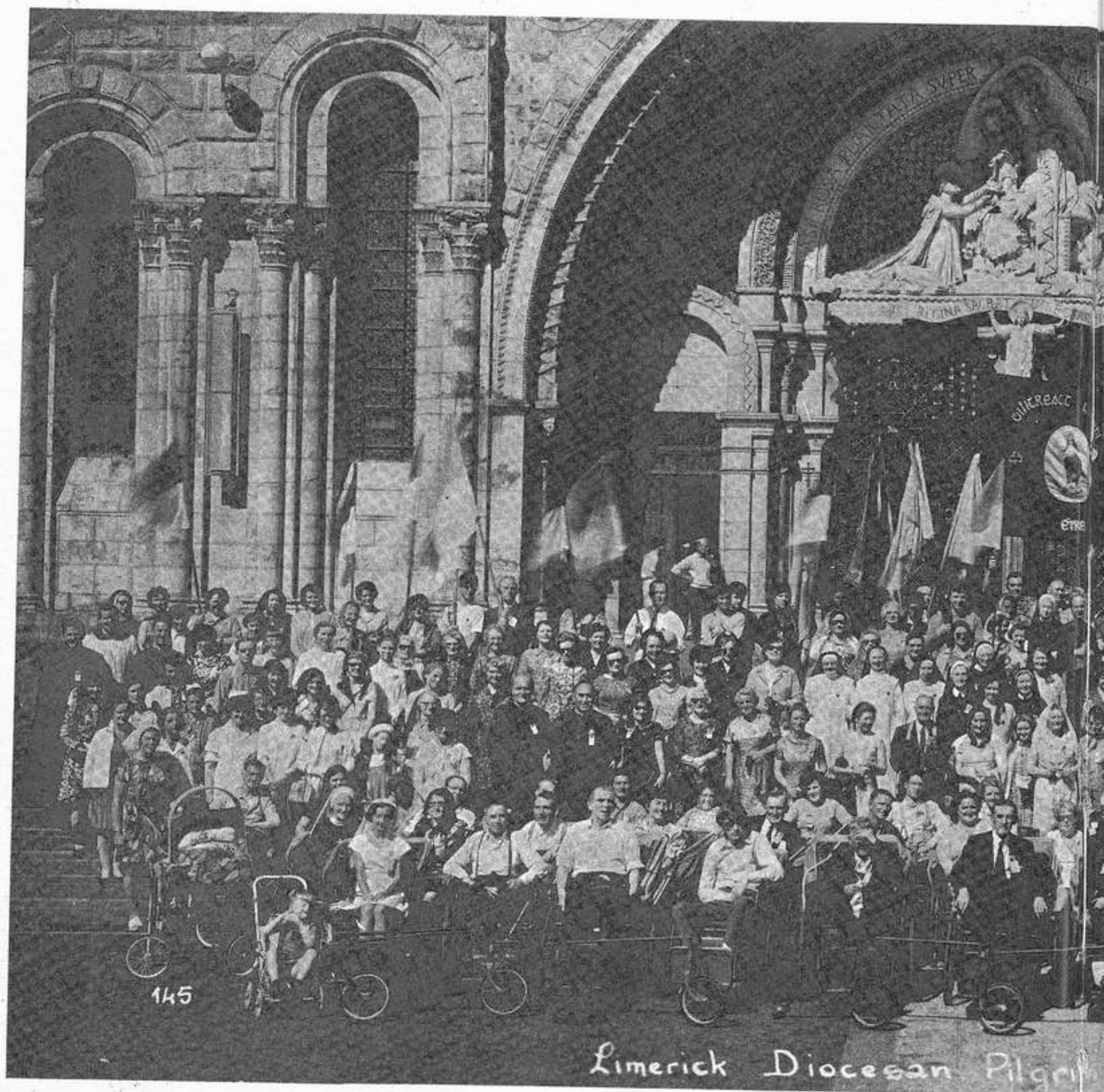
(Turn to Page 18)



Father Costello

C 37247





Limerick Diocesan Pilgrims

Limerick Diocesan Pilgrimage



ge to Lourdes - - July, 1970

DIOCESAN ITEMS...continued

the recent house Masses established in Templeglantine by Father Minihan. Father Long has decided, as a result, to put the same into practice in Hount Bay Parish. I have had these house Masses for some time past. I would say they can have a profound effect on the parish."

Now for the fourth Bishop Murphy. The following letter will explain:

Dear Editor—Permit me to correct an error which I read in your **Catholic Life**. As well as Bishop Murphy of Limerick and Bishop Murphy of Cardiff, there is also Bishop Murphy of Bermuda, whom I met on a recent visit there.

Yours sincerely,

MRS. R. FOLEY,

"Siena," S.C. Road, Limerick.

In another letter, Father Timony, S.J., Rector of Mungret College, mentions Bishop Murphy of Ber-

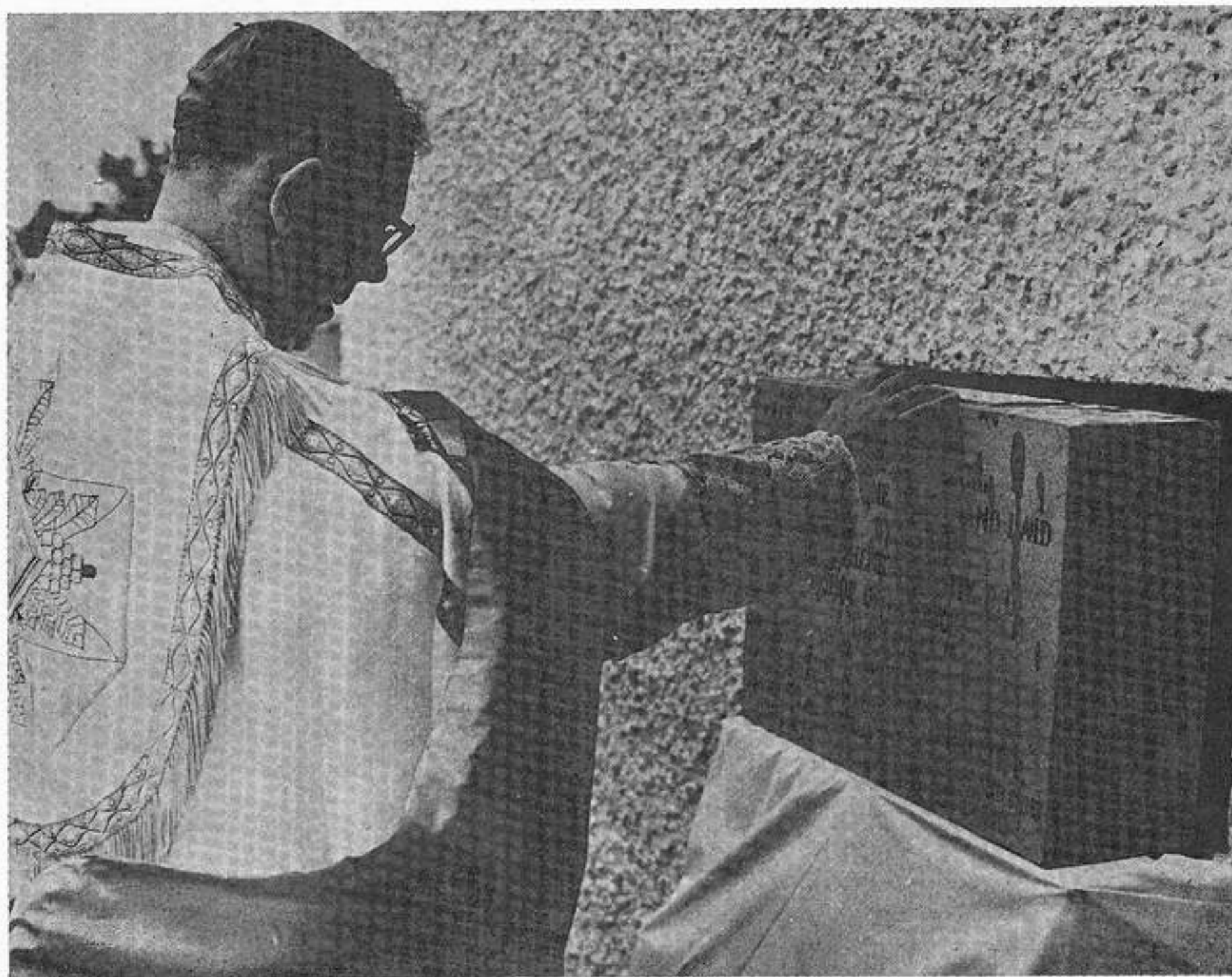
muda and says that last year he visited Ireland and stayed for a few days at Mungret.

"All the above goes to show," says the Editor, "how foolish it is to begin any sentence with 'in the whole wide world' before first having made a very thorough check."

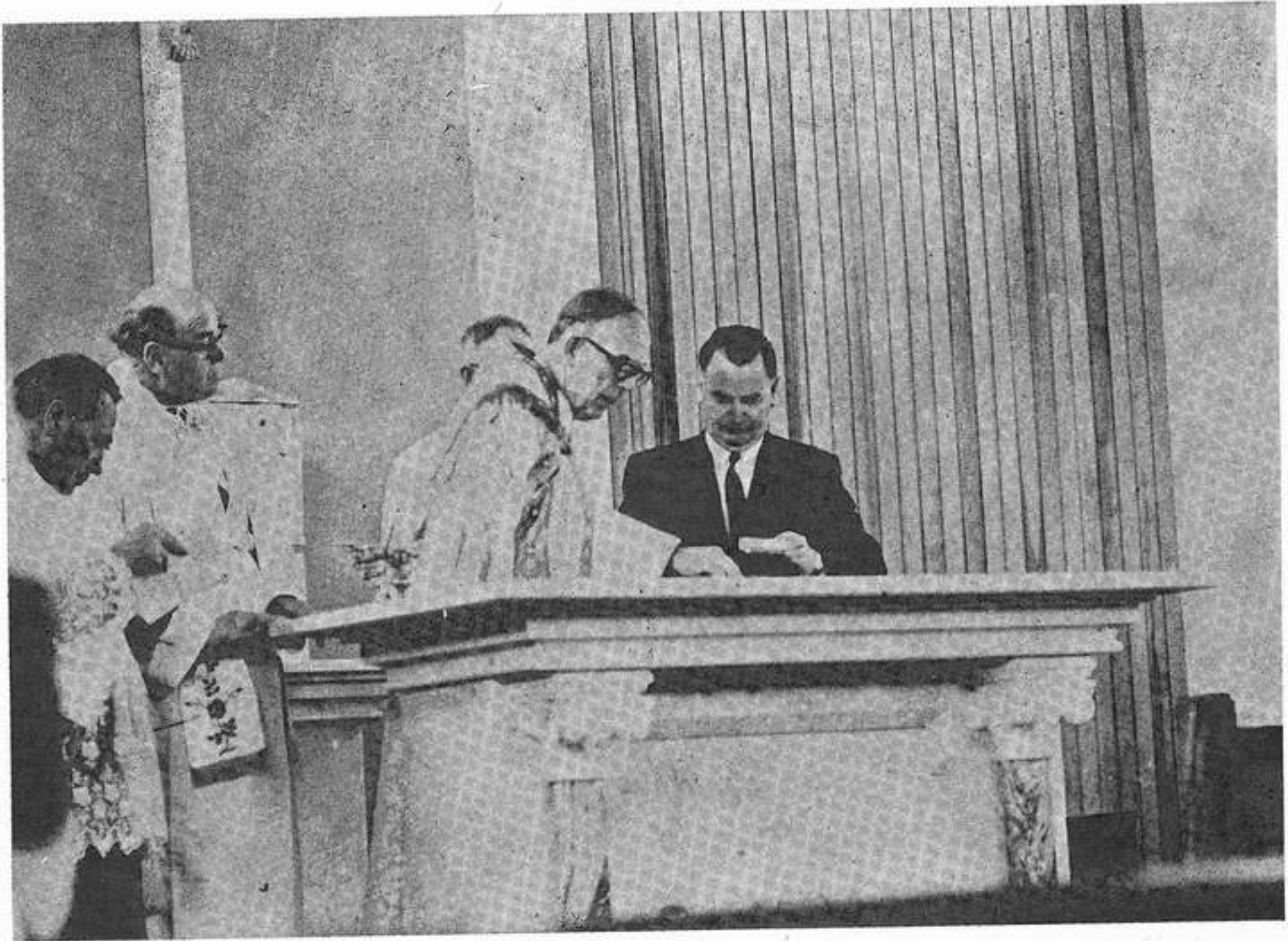
Humble pie consumed; but I think it also goes to show how widely **Our Catholic Life** has been read—by the discerning public, of course.

NEW CHURCHES

On Sunday, June 14th, 1970, the Solemn Blessing and Official Opening of Colmanswell Church took place. A full congregation attended the Concelebrated Mass. The concelebrants were Very Rev. J. White., P.P.; Very Rev. P. Canon Lyons, P.P., Balingarry; Rev. T. O'Donnell, C.C., Foynes (formerly curate in Colmanswell) and Rev. John Ryan, C.C., Colmanswell. The bishop presided and did the



Blessing of the new church at Coolcappa.



The blessing of Colmanswell new church.

Solemn Blessing. The architects were Messrs. Sheahan and Associates, O'Connell Street, Limerick, and the building contractor was Patrick Healy, of Ballingarry. Nearby is the ancient church and blessed well of St. Colman, to whom the new Church was dedicated. The capacity is 250 and the cost £19,000.

There are now two lovely new Churches in the parish and Father White and Father Ryan and the parishioners are to be congratulated.

COLMANSWELL

I've been in many places, and seen churches large and small,
There's a neat one just completed, the most outstanding of them all.
I can find no words to praise it, it's a gem from out the sky.
Fine churches are in London, in Dublin and in Cork,
In far-off California, Chicago and New York,
But in all that I have travelled there is no one can excel
For holiness or for fervour the one in Colmanswell.

I have taken part in pilgrimages through this country, to and fro,
To Patrick's lonely mountain, way down in far Mayo,
To Knock Shrine and Drogheda, where Holy Oliver's praise was sung.
I've stood on Tyburn's Hill, where that Blessed one was hung,
In Lourdes and Rome, too, 'neath foreign skies so blue,
I've seen the fervent thousands, that daily grew and grew.
Looking back on all these places, how strange it is to tell
I could not pray, as I can today, in the church at Colmanswell.

And Holy Colman's filled with joy, as he views this glorious sight,
His people all, his lovely church, its altar candle-bright,
For this did he pray, both night and day,
In his little cell, by that lonely well, twelve hundred years away.

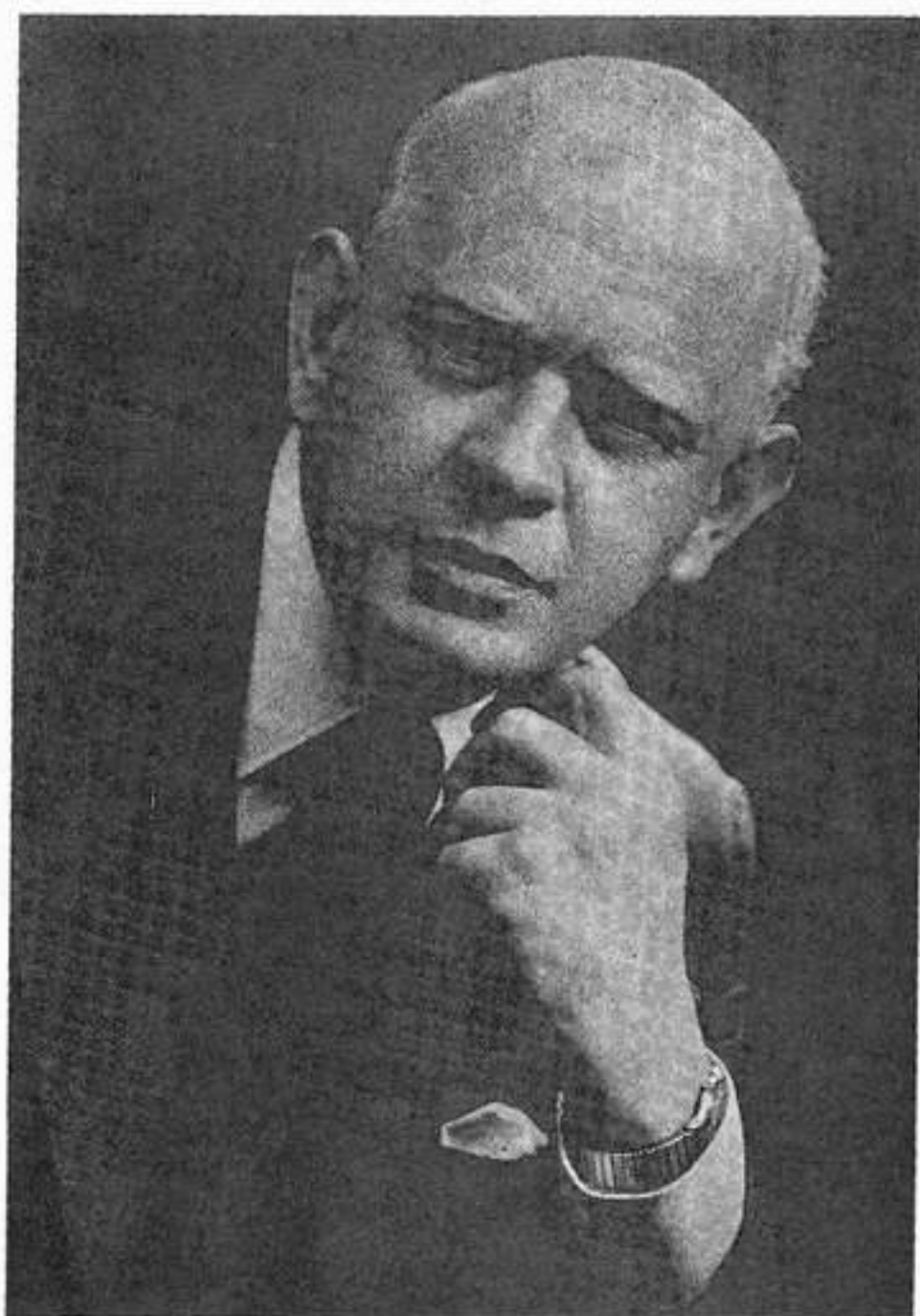
The graveyard lies beside it, as usual trim and neat,
 They say its overcrowded, but perchance I'll find a seat,
 Among kind friends and neighbours, but when no one can tell
 In St. Colman's lonely retreat, near the church in Colmanswell.

COOLCAPPA

In an earlier edition of **Our Catholic Life** we spoke of a new Church in Coolcappa as being near completion. Since then the Church—a lovely wedge shaped one—has been blessed and opened. These new churches besides being a call to prayer and a house for God are a tribute to the faith and sacrifices of the people. We are happy to congratulate them and Very Rev. Father W. O. Connell, P.P., and Father Howard, C.C.



Fr. T. Morrissey, S.J. (above), tells us about Limerick's new Comprehensive School (see page 12)



Dr. N. O'Higgins, who has retired as R.M.S., St. Joseph's Hospital, Limerick.

DR. O'HIGGINS

Dr. Niall O'Higgins has retired as R.M.S., St. Joseph's Hospital. At one time I was half afraid of psychiatrists. Getting to know Dr. O'Higgins and his staff at St. Joseph's has made me realise how human, kindly and sympathetic these men are. Dr. O'Higgins has spent 21 years at St. Joseph's, working for the people of Limerick. They are grateful to him for that.

His work for the Catholic Marriage Advisory Council in Limerick is well known. During the days of its formation in Limerick, his guidance and advice were invaluable.

Those groups who listened to his lectures will testify that they were both helpful and entertaining. He could, with equal ease, quote from the classics and from the Scripture. Dr. O'Higgins has our best wishes for many happy years ahead.

New Words of Love

"I wasn't married right at all." A man said that to me recently after his daughter's wedding. He meant only that the old marriage ceremony of his day had no obvious meaning in itself. Our familiar English version has now been up-dated. Now the priest meets the couple at the Church door or at the altar steps and greets them. Expect him to shake hands, to smile and welcome with words. This can relax the tension of a-once-for-all-time-event, though it is only a natural courtesy and an expression of appropriate gladness and joy. After the Scripture readings, and there are many the couple can choose from, the priest speaks to them. Usually it is the congregation that sits up and takes notice of what he says.

LOUD AND CLEAR

The bride and groom are invited to express their consent to wed before the Church, God's people present. They state that they are entering married life together freely and ready to take on all the



responsibilities of it. They give their consent no longer in a shy "I do" or a frog-throated "I will." Each pledges and promises "fidelity in riches, in poverty, in sickness and in health in loving and honouring the other for all the days of their life." God is asked to bless their consent.

TWO-IN-ONE

There should be two rings exchanged—gold rings

that will last beyond their life-time—symbols of never ending love that is vowed and is **humanly** impossible. The Papal Blessing is not part of the ceremony at all though it may be recorded in beautiful lettering on framed parchment. The old Nuptial blessing was almost an insult to womanhood and the husband would not be amused by the descriptive phrase "this yoke she is taking on herself." The new Marriage Blessings (there are three) cover both spouses. The kiss before the altar is too significant to miss. Share too the loving cup—the Chalice of Christ's Blood shed for you.

Another innovation is the threefold wish which makes a prayer of the Final Blessing. It is all embracing. May God, eternal Father, keep you one in mutual love, so that the peace of Christ may remain in you and reside always in your home. Amen. So that you may be blessed with children, find consolation among your friends and be at peace with everybody. Amen. Be witness of God's love in the world. Be good and generous to the poor and afflicted so that one day they may welcome you in heaven. Amen.

Born To Die

by MAHON HAMILTON

His old eyes staring
Ears, seldom hearing
The city sounding.

Seeing the dreary sky
He whispered . . .
"We're born to die."

A tear slipping
To his crinkled cheek
Remembering the savage
Fury of his youth . . .
But now no better this world,
He departing and Life continuing.

The Laity In Limerick

By THOMAS V. COSTELLO

By now most of us are tired of all this laity lark. What ever the Vatican Council did or didn't say, we never got a really clear idea of what this new freak, the "layman," was to do in, or to the Church. And now that most of the bother is over and the Church hasn't changed that much, we can surely continue unworried in our old routine.

We see things more clearly by now and, in the main, the Council can be forgotten—and forgiven. Was this what Pope Paul meant a few months ago? At a general audience he said:

"The Council did not terminate at the end of its labours, like any historical fact shut away in time. It was the beginning of a renewal in the Church which will have to keep on developing and reach the whole great ecclesial community.

"The Council left a body of teachings which we ought not forget. We must remember them, get to know them, and put them into practice. The Council must live on in the Church's thinking; it must give it a new mentality, imprint on it new ways of behaving; renew it, spread it and sanctify it."

There is some conflict somewhere. Was the Vatican Council a great occasion in the Church's history? Did the documents approved by the bishops really contain fine new teaching? Was the Pope in earnest when asking that those teachings should be followed and developed? Or is our old rut still good enough for most of us?

That is the conflict, and that is the choice—our choice. Of course, we have the new Mass, and meat on Friday, and a more open life for nuns. But a great happening in the Church must mean more; the Council teachings must cover a wider field. We have the choice of staying as we are—or of finding out what the Church now holds, what it wants us all to do, what we lay people should be doing. We may know it all. If we don't, then we really ought to enquire urgently.

The work of finding out about the Church's teaching applies to everyone—and that means lay people as well as priests and religious. Of course, lay people needn't go into things too deeply. But nowadays

we like to know as much as possible about what concerns us—and the Vatican Council had a lot to say about lay people in the Constitution on the Church, and in the documents on the Laity, on the Church in the Modern World, on the Liturgy, on Ecumenism and on the Missions.

THE PROBLEM—AND ITS SOLUTION

Could the problem be put this way?

1. We all want to measure up to Christianity today. As lay people we must worry about the mote in our own eye. There is little use in keeping our eyes on bishops and clergy and neglecting our own role, and that of our fellow-laymen and laywomen. Whoever else is failing, we lay people must not fail to follow the Church's teaching.

2. There is a great deal to be learned from the Council documents and we are not getting much opportunity to hear or learn about it. We have given up our sodalities and evening devotions, and the priest has only five or ten minutes each Sunday to express a few ideas. In any case, we don't like being preached at anymore. We like to question things and give our own views and have our problems solved.

3. But there is a lot to be learned and we must get to know it somehow. The modern way of getting to understand things better is by doing a bit of study ourselves, by joining in organised discussion, either in small groups or by listening to some expert and engaging in discussion afterwards, or by even taking a whole week-end to listen and discuss and learn (in a seminar). This method allows us to get to grips more closely with the subject, to question and discuss what we are trying to learn, to understand things in our own way and in our own language as well as we can—and not as well as someone else can. It's just a new and more acceptable way of finding out about Christianity, but it has been found a very effective and useful way.

LIMERICK LAITY COMMITTEE

4. It will be news to most Limerick people that in this diocese there is already in existence a committee of lay people (informally known as the Limerick Diocesan Laity Committee) which is trying to spread a better understanding of what lay Christ-

ians are expected to do to-day. As its main work so far this committee has organised regular discussion groups for lay people. These groups of 12 or 15 men and women meet once a fortnight in some comfortable room (often in someone's home) under the guidance of a priest-expert or chaplain. Some of the Church's teachings are read beforehand and then discussed at the meetings; there is also some reading and explanation of the Bible; and, after a cup of tea, a discussion of some current problem or topic.

The idea is that lay people need a far better knowledge of their faith nowadays, especially of the teachings of the Vatican Council. It is only by knowing the Church's teaching that we will be able to carry out what is required of us. There is far too much ill-informed, half-baked Christianity to-day. It is only in a deeper understanding of our faith that we will be able to meet the challenges of modern life and find the inspiration to live full, sincere, Christian lives. Other things are required of us, of course, but the Church to-day needs informed, com-

petent lay people at every level.

5. The Committee has also organised week-end seminars (or discussions) for lay people and has plans for other meetings and efforts. All these activities are aimed at helping to provide an active and informed laity in this diocese to work with bishop and clergy for the progress of Christianity here—and elsewhere, in any way we can. Better knowledge, more informed consciences must lead us all to action, either in the daily round or in some form of social service. "The Council must live on in the Church's thinking; it must give it a new mentality, imprint on it new ways of behaving; renew it, spread it and sanctify it."

It is hoped that many more lay people will engage in discussion and formation in this diocese during the coming months. If anyone requires further information the Secretary is—Mr. P. J. O'Sullivan, of 19 Rhebogue Avenue, Corbally, Limerick—and I am, myself, its present Chairman.

HELP TO KEEP WORKERS AT HOME

HELP TO KEEP DOWN IMPORTS



Inserted by:

LIMERICK WASTE PAPER CO. LTD.

Happiness In The Home

Happiness is something we are seeking all the time. Those of us who are blessed by having happy marriages are naturally shy about analysing why we are so lucky. We have the fear that we might be tempting providence if we say: "Yes, my marriage is happy, thank God."

THE THIRD PERSON IN MARRIAGE

But a Christian has no false pride about a blessing like this. A husband knows he is human and therefore weak. He knows his wife is human and therefore weak. But the third person in marriage is not weak. The third person is Christ.

Happiness does not come easy. It does not result automatically from the mere act of getting married. Marriage has been compared with the love of Christ for His Church, a love in which the cross has its place. Love and happiness in marriage can only be achieved by endless patience, total unselfishness, unending forgiveness. The presence of Christ does not mean there will be no clashes of temperament, troubles with children, strained nerves, illness, boredom even breakdown. But it does mean that his presence strengthens and consoles, gives hope and reminds us that it is better to give than to receive.

DEVELOPING A HAPPY RELATIONSHIP

To achieve happiness in marriage a wife needs to know more than how to keep house and a husband needs more than a good job. They both need a knowledge of the psychological and emotional differences which are very important in developing a happy relationship. Understanding each other means accepting each others differences in temperament, attitudes, etc. There are no hard and fast rules about how men and women differ but there are some very broad guidelines.

Generally speaking, men are more aggressive, independent-minded, objective. They find it harder to express their feelings. They are more emotional. Their feelings may be influenced by the stages of their monthly cycle. They are more dependent, have the "nesting" instinct, need security. A man tends to be logical, she intuitive. The differences are complementary and so make husband-wife a real unit. They have two entirely different ways of looking at things, both equally good.

SHARING AS EVENLY AS POSSIBLE

Another powerful prop for marriage is the acceptance by both partners that the decisions, the workload, the burdens as well as the joys of life together should be shared as evenly as possible. Obviously it is not going to be a perfect 50/50 arrangement, each responsibility neatly labelled His and Hers. Life isn't like that. At times one must accept more than half of the responsibilities, at other times one can only cope with much less than half. But either way co-responsibility in marriage is a 24 hour a day commitment by each partner to the other. Whether it is money, in laws, friends, entertainment, hobbies, a couple must discuss it together.

Fathers cannot just sit back and say the children are the wife's business. They are equally involved in family planning, as well as in day to day decisions about the children's schooling, discipline, individual needs. The shared life of husband and wife includes making a home, making friends, making money. It includes pleasure and pain, joy and sorrow, laughter and tears.

LOVE WITHOUT LIMITS

The thing that makes a marriage real and lasting is love without limits. In the loving fulfilment of their duties to God, to their children, to each other, husband and wife will find their greatest measure of happiness. A marriage is happy because a couple love to give themselves utterly to it, and the passing of the years makes their love deeper and stronger, stronger.

New Day

by PAUL DARCY

I twist and turn, I cannot sleep,
I steal from bed and quietly creep,
Lest I should wake my sleeping dears,
And startle them with foolish fears;
I draw the drapes, I gaze outside,
I see the country far and wide,
Kissed by the dawn come over the hill,
While small birds chirp on window sill,
I view the mountains far away,
Coloured brown, and green and grey,
I thank the Lord for this New Day!

From My Window . . .



By CORMAC O'CONNOR

The Editor has been talking to me and insisting that seven hundred words fills about a page of this publication and that if I confine myself to seven hundred words I will write better. "Brevity is the soul of wit"—or something like that.

Now in this age when there is much talk about pollution I am inclined to agree with the Editor—and I think I wrote somewhere before in this column that we are snowed under with books and writing. Words, instead of being jewels of communication, are in fact gumming up the pipelines. We are suffering from a pollution by words, crowding obscuring words which are confusing us more and more.

Look at the T.V. channels. What percentage of even the news is valuable. We must suffer the irrelevant, superfluous, processed views of "our northern correspondent" or "our labour correspondent" or our "political correspondent" when in truth our own views are more important. We must listen to people who, if they are to earn their few guineas **must** have a view about everything and anything from Vietnam to pigs and bacon—and they must have them in time for the news bulletin!

Now I like to discuss Vietnam, and even pigs and bacon, but when I turn on the news I cannot bring myself to enter into a one-way communication with "our pigs and bacon" correspondent especially if he has no particular genius for understanding the ways of our noble friend the pig. This kind of superfluity I would call pollution—word pollution.

And when I travel to Shannon, as I frequently do, I am subjected to a brain washing radio-pipe-line which insists on pouring into mine ear a very "leprous distillment." I am, on my morning run to work, deprived the most civil right of personal freedom—the freedom to turn off this very persistent and nauseating noise, the freedom to breath clean air, or listen to my fellow traveller, or enjoy the very amusing sound of human beings going to work as they limber up their minds with the pleasant exchange of personal and local chat.

The local has been smothered in the global. So heavily polluted is the atmosphere we live in that the very essentials of our lives are swallowed up in a very unessential smog.

This pollution of the mind is far worse than pollution of the lungs. It is an infinitely more killing thing to be deprived of a cleanliness of mind by the misused mass media than it is to be sullied physically by the smoke of industry. In fact it is an age-old truth that the dust and sweat and grime of hard work can produce a scintillating clean mind. But how can one respect any communication when it is steeped in the lurid, the sensational and the irrelevant. How can forced communication communicate anything only volumes of padding without content? The sacred, beautiful transcendent gift of conveying to our fellowman the warmth of our most personal lives is now being openly and sacrilegiously profaned. Man is talking himself to death, smothering the very fountain that ensures his destiny—the fountain of wisdom within him. Far sooner will man die of mental confusion than of lung cancer—unless good men learn how to use the media devised by their own ingenuity.

But before I go on too long (and perhaps annoy not only the Editor but you good readers) I must relate to you what I found recently in a certain city:

A juke box where for an Irish sixpence you could buy three minutes silence! Where will it all end?



Have You The Answer To This One ?

By CYRIL O CEIRIN

It is usually easier to ask a question than to supply its answer. On the grounds that a well-framed question may contain the answer, I am persuaded to write this article; I admit that I have no clear-cut answer to the problem as I see it, but, possibly, **you** will have the solution.

Most of us are not unaware of the problem. On the other hand, far too many of us have not realised its extent, its seriousness, its need to be countered. Perhaps a statement such as the following which I heard at a public meeting in Limerick last year (and which jarred me), is required to jar us out of our complacency, our I'm-alright--Jack attitudes:

"During the recent secondary school teachers' strike (Feb., 1969), subversive groups in Dublin took the opportunity of training some senior pupils in obstruction tactics—with the aim of having the clergy out of the schools by 1972."

Perhaps—I myself have no means of knowing—the speaker was exaggerating, was carried away by his subject. But whether he was or not, **you** are greatly mistaken if you think that no such thing "could possibly happen here."

DANGERS TO YOUTH

Evidence to the contrary was given at a symposium for youth leaders in Crescent College in conjunction with last year's Lá na nOg, National Youth Day. The subject under discussion, "Dangers to the youth of today," afforded a short but eye-opening debate on subversive elements in the country.

However, to this observer at least, there were some distressing features apparent. Firstly, the unwillingness of the majority present to face up to distasteful, even frightening facts: it recalled the shoulder-shrugging, can't-happen-in-holy-Ireland attitude on which Douglas Hyde's warnings about the advance of Communism in Ireland foundered some years ago. The fact is that subversive organisations are indeed spreading their "word" among young people—and with telling results.

A second disappointment to this observer was the failure of the gathering (as a whole) to emphasise where the blame lies—on the subversive elements? on youth? on "holy, Christian, Irish" society?

More easily understood, if not less frustrating, was the failure of the gathering to form positive policies to counteract the "dangers to youth." (In vain did one young priest find fault with the title of the discussion: "Our whole approach is a negative one.

We should not be stressing the dangers to youth, but giving them positive lines of action.") Was the failure to reach first principles typical of far, far too many conferences, discussions, forums and what have you.

FRUSTRATION

Personally, I think so. After the session, I spoke to two youth leaders, themselves barely out of their teens. Their response was one of frustration.

"All I heard," said one, "is how much worse things are getting: drop-outs, drugs, subversive groups, illegitimacy, v.d., delinquency. What are we to do? No one tells us what to about it."

The other re-echoed a speaker: "It's the ones we haven't got in our clubs who need to get the message. But how can we reach them in the street?"

Valid points—and yet I felt that the answers had been close to the surface all during the meeting. As I saw it, the key to the whole problem was revealed when an obviously well-intentioned speaker was interrupted from the floor and we had two diametrically opposed points of view as to where the blame lay.

The speaker was telling us about "youth and subversive groups"—Communists, Maoists, Connolly Youth, anarchists, etc. He stressed that they were gathering many young people to their banners. They had been very active of late, he said, especially in the then recent disturbances over the plight of the homeless in Dublin.

Who were these young volunteers, he asked, and supplied his answer: "Misfits, no-goods, long-haired youths with chips on their shoulders."

"In my experience, this just is not true," interrupted a man in the audience. "It may apply in some cases, to the rank and file and to the fringe element, but not to the more active members."

IDEALISTIC YOUNG PEOPLE

He elaborated. He was a St. Vincent de Paul worker from Dublin. His special interest was youth clubs. Ex-members of his clubs were active in subversive groups. The more idealistic had become the more active. The finest boy in his experience, he said, was now a pillar of the Connolly Youth; he had not a chip on his shoulder; he saw the organisation as a means of helping his less fortunate fellow-men.

He stressed that the leaders of such groups are determined to translate the ideals of their members into positive action and school them in methods. Their organisation is usually good.

Is this in marked contrast to so many Christian organisations? Many young people I know have not found an outlet for their idealism in the latter. They have spoken of a "lack of welcome" even, besides giving the more usual complaints: hide-bound conservatism, brakes on youthful enthusiasm, deafness to youthful suggestions, lack of organisation, leadership and imagination, a blindness to or unwillingness to recognise what is wrong with our society, and an I-am-holier-than-thou attitude.

SUBVERSIVE GROUPS

It is distressing that such a large proportion of the population—and this includes priests, nuns and teachers—are reluctant to admit to themselves that subversive groups are growing rapidly in numbers and confidence. We hate to admit that subversive groups can only thrive where injustice is being done. If fortunate Christians are complacent about their duties to their fellowmen, the subversive organisations will take root—by tackling the very problems to which Christians (so-called) are turning a blind eye.

IRELAND'S EVILS

It was Eumund Burke who said it was "enough for men of goodwill to do nothing for evil to triumph." That is still one of the greatest and truest maxims ever uttered by an Irishman. Look around you. Are there great and growing injustices in Ireland? Is there a grave housing shortage in places? Are vast numbers forced into emigration? Are thousands frustrated because the rest of society—and this may mean **you**—has adopted an I'm-alright-Jack attitude? Are "jobs for the boys" a source of injustice? Is rampant materialism cramping the lives—and spirit—of great numbers, caught in its mesh? Does money "talk" to a far greater degree than one would expect in a truly Christian society? Have the machinations of "pull" meant widespread injustice? Is there one law for some and a different law for others? Is the truth too often being hidden or glossed over?

I could go on. I may exaggerate. But can you honestly answer "yes" to an uncomfortable number of these and similar questions? If so, it is time to look over your shoulder: some subversive group is catching up on you. It is ironic to think that members of subversive groups may be attempting to do your duty and mine. "The lukewarm," said Christ, "I vomit them out of my mouth."

BERNADETTE DEVLIN

Can we honestly disagree with Bernadette Devlin, the revolutionary who has chosen to remain within

the Church, when she says to us: "So you are satisfied? And you call yourself a Catholic? Look around you and get off your fat, contented backside!"

Recently I spoke to a group of senior secondary school boys. Youth is always idealistic, always wanting to change the world for the better. Most of these thought of doing so through agitation **outside** the Catholic Church; to them, the problem had nothing to do with religion. What a condemnation of Catholicism in Ireland, of you and me! Further probing revealed that, while all agreed that the Church was (probably) on the side of the angels, hardly any would agree that the proper machinery for translating their ideals into action existed within the Church. Goodwill is not enough: it needs a machine, it must be organised. There is, of course, a proliferation of Church organisations. But it would appear to me that "storm-troops" are needed to prevent evil from triumphing.

I began by saying that I had no clear-cut answer. But action there must be along the Christian front. Possibly, **you** have your own answer or answers. If so, act now. "It is enough for men of goodwill to do nothing for evil to triumph."



Notice To Our Readers

The next number of **OUR CATHOLIC LIFE** AT Christmas will be the last number in its present form. In future, our Diocesan Magazine will be an Annual, published before Christmas each year. As well as having worthwhile articles of general interest, it will review the life of the Diocese during the previous year and look to the year ahead.



AUTUMN, 1970

My dear Children,

Summer is over! Do you ever feel lonely on the last Sunday of the holidays when you are getting out your school bag and books for Monday morning? In a few days you are involved with a new school year, a new class, a new teacher, new books, and you begin to wonder why you were ever sad about leaving the things of last year. Well! that is one of the ways in which you learn to grow up and become mature, and accept the passing away of things to give place to new and better things.

Some of you will not be going back to school. You may be taking up higher studies or you may even be going to work. To all of you I wish success and happiness. The best advice I can give you is to be true to your religion, practise it and never be ashamed of it. In turn it will make of you the person you would like yourself to be, of strong character and healthy outlook, and a true apostle for the glory of God.

Now back to business. Your last painting was a bit rushed I fear, but all the same, you did well. You will have more time for the Autumn competition, so I want you to read what I say and then think about it and set to work to produce a real work of art. The space is divided up into oblongs with two circles in each. Fill in the whole design using different shades and tints of any one colour of your choice. You may mix black with it to make dark shades and white to make light tints, but do not use pure black or pure white anywhere.

I shall be looking forward to the results and your letters as usual.

With best wishes to all for a happy term.

Love from

AUNTIE BRIGID.



The Murphy Twins

Mary had just won a medal for Irish dancing at the festival and there was general rejoicing in the Murphy family. Only Michael was inclined to throw cold water on her achievement by suggesting that the others couldn't have been very good, at which remark Mary was duly indignant. However, everybody was glad of her success and the twins and Eileen were quite excited about it. Eileen even forgot to feed her new pup, as a result.

That evening, Auntie Mary called and had to take part in the general rejoicing. Mary found her-

self richer by a new ten shilling piece as a result, and went to show her medal to Auntie Mary. But the medal was nowhere to be found. Mary was sure she had put it near the clock on the mantelpiece, but there was no sign of it. Peter thought he saw it on the small table near the window and Pauline backed up her twin, she thought she had seen it there, too. Mary said Eileen must have taken it and Eileen cried bitterly at the unjust accusation. Even Mrs. Murphy was disappointed as Daddy hadn't yet seen it, but she tried to quieten things down and get Mary to cheer up.

Meantime, the twins were organising a treasure hunt and Peter was lifting the corner of the carpet and exploring cracks between the boards. Eileen was sobbing quietly to herself, but forgot her sorrows when Darkie, the pup, scrambled on to her knees and began to lick her tear-strained face. Suddenly she realised he had been sadly neglected for the evening and she got him a plate of scraps and took him out to his box in the barn. In her remorse she decided she would put new hay in his box. Imagine her surprise when she emptied the box and out rolled Mary's new medal. At first she was overjoyed but soon began to cry worse than ever. They would think now, for certain, that she took the medal. It was Mammy who found her sitting in the hay with Darkie in her arms crying with her heart out. Mammy comforted her and explained that someone must have knocked it on the floor and Darkie ran away with it. Everyone was delighted that the medal was found though Peter would have preferred if he had found it himself, as he had decided that very evening that he was going to be a detective.

Summer Competition Results

Juniors :

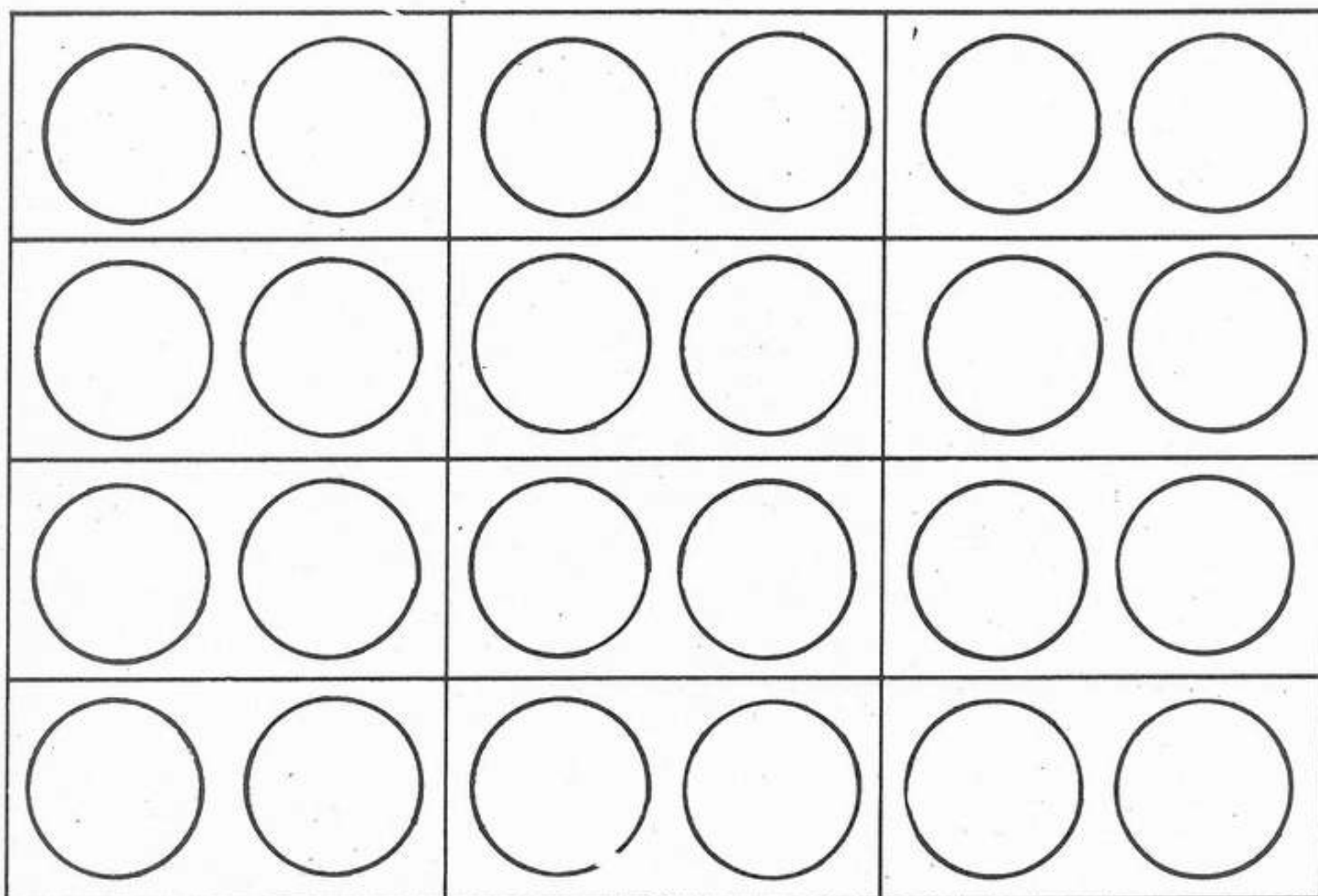
1. Christina Hayes (9), 77 Greenfields.
2. Patricia Heagney (9), Scoil Mhatair De, Limerick.
3. Criona Liddy (9), 63 Greenfields, Limerick.
4. Evelyn Coughlan (7), The Priory, Kilfinane.
5. Monica Hayes (8), St. Anne's School, Rathkeale, Co. Limerick.
6. Ann MacDonnell (8), St. Ita's Road, Newcastle West, Co. Limerick.

Seniors :

1. Frances Harnett (13), 7 Assumpta Park, Newcastle West, Co. Limerick.
2. Johanna McAuliffe (13), Lower Athea, Co. Limerick.
3. Veronica Mulcahy (12), 28 Singland Road, Limerick.
4. Marie Fitzgerald (10), South Quay, Newcastle West, Co. Limerick.
5. Thomas Noonan (11), Ballyorgan N.S., Kilmallock, Co. Limerick.
6. Brenda Ryan (13), Curra, Loughill, Co. Limerick.



Your Autumn Painting Competition



Before commencing be sure to read Auntie Brigid's letter

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

NAME

ADDRESS

Age.....

Signed
(Parent, Teacher)

Biodh iarrachtaí istigh roimh 10/11/1970

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.



WINSTON'S

For All Your Family Shopping

Branches :

Dublin, Limerick,

Waterford, Clonmel

and Castlerea.

**A WINNER ALL
THE WAY**



THE LIMERICK LEADER

— LIMITED —

.....
PRINTERS :: PUBLISHERS
BOOKBINDERS
.....

O'CONNELL STREET LIMERICK

**FOR ALL YOUR
PRINTING**

you really do
walk on air in

K *Skip*s



There are thirty million tiny air bubbles in every SkiPlite sole - that is why K Skip

K SKIPS ARE LIGHTER!



*O'Sullivan*s

LIMERICK



Crescent OF LIMERICK

for men on the **MOVE**



A man's measure
is in the things
he does,
so he buys good
clothes.
Clothes made to fit
his precise
requirements.
Clothes made from
the finest materials,
by the surest hands.
Clothes made to
express his
personality.

A man knows what
he wants—he wants
the best.
Crescent know what
they want, perfection
—they get it.
A man knows he
can trust Crescent.
Crescent and quality
go hand in hand.

CRESCENT CLOTHING CO. LTD.
HARTSTONGE STREET, LIMERICK

PARKER—J.T.