

Eileen Buckley's Leisure Page

AFTER the tranquil, verdant surrounds of Maynooth, its gurgling intellectual springs and its medieval cloister quiet, Dr. Jeremiah Newman, duly anointed, is now ensconced in the physically peaceful but actively turbulent palace of the Bishop of Limerick.

Though he is hardly an urbanite at heart, the tree-laden environs, immune from the city's tentacles in the N.C. Rd., form an affinity with Dr. Newman's rural background, and provide an ideal climate, when time allows, for his leanings towards contemplation.

Inside the "palace," a well-constructed, imposing residence, though hardly on the style of Versailles, one gets through a plethora of personal memorabilia, a glimpse at the character of the man at its paradoxical best: that of a person of aesthetic, academic and contemplative qualities, interspersed with those of realism, a certain intractability of temperament and great personal charm.

Outside of his warmth and natural approach, there is the episode of the dog being carted off for training to the gun, and boundless evidence of an unrestrained passion for the accumulation of photographs. But, the more dominant features are his pictures, a document-strewn and book-laden desk and a glut of literature and manuscripts, covering every available piece of furniture in his study; altogether the replica of an erudite bachelor's quarters, but with the added ingredient of a definite ecclesiastical air.

Though now an established member of the Irish ecclesiastical intelligentsia, Jeremiah Newman did not originally set out to forge himself an academic niche in the Church. When he entered Maynooth as a student in 1943 he had "no idea of the academic life. I had the idealism of youth, going on to serve the Lord, in a way the idea was almost anticlimactic in my eyes. I didn't even know what degrees existed."

Dr Lucey

One of his mentors in college, Dr. Lucey—"a great and very fascinating man"—was now an instrument in his continuation in the intellectual world. But though the then Bishop of Cork and former Maynooth professor thought the young man should carry on with his studies in Louvain, he encouraged him to do so, his viewpoint was not immediately shared by the sitting Bishop of Limerick, Dr. O'Neill.

As he sat in his study in his new domain, Dr. Newman said: "I came into this house into this 'very room, to visit Dr. O'Neill about my studies and said: 'Dr. Lucey thinks I should go to Louvain.' And the reply I got was: 'There are no vacancies in Maynooth' and 'I have no need of a philosopher in my diocese'."

But the redoubtable young cleric did get going to Louvain, though under the stringent conditions of "a very limited supply of money" from his Lordship. "My father helped out"—and the imposition of having to take in one year a doctorate in philosophy, which normally would certainly take two years, and sometimes three. There were also the added difficulties of going "into a university tradition I knew nothing about" and French, which was the official language and instruction medium of the university.

"The only credit I gave myself in the academic life," said Dr. Newman in retrospect, "was facing that place."

One of the major burdens which the present Bishop laboured under in the Louvain of those years was the great emphasis in physical science in the study of philosophy. "Some" courses in the doctorate, he said, "were like those in a B.Sc. It was held in those days that to study philosophy you needed a great deal of physical science, that you wouldn't come to an adequate conclusion without it."

As Christianity spread, the outward forms of heathen worship disappeared, but the beliefs remained. Even after the Reformation, the pagan folk customs continued with bonfires being lit, divination by various methods, and playing games such as "bob apple". The modern "trick or treat" customs probably originated in Ireland years ago when peasants visited houses and begged for food and other gifts for the festivities. They assured prosperity for those who gave generously and threatened those who didn't.

LIMERICK'S MODERN AND MODERATE PRELATE

Jeremiah Newman Bishop of Limerick

This is no longer held since proper philosophy needs a degree of abstraction. But in those days Louvain laid a tremendous emphasis on the scientific, it was very hard. But I knew this before I went there."

Shattering

Amongst the most shattering of Jeremiah Newman's experiences was his first day in class in Louvain: "at my very first class, Professor August Mansion, who was 75 or 80, was commenting on the Greek text of Aristotle in French. I could only get odd bits and said to myself: 'Newman, what kind of ass are you?' I had decided that I was leaving, that I'd never be able to follow the course."

But the new class was taken by Von Steinberger, who spoke very slowly and very clearly. This encouraged me and gave me the confidence to hold on."

After his doctorate year, Jeremiah Newman arrived back in Ireland to find Dr. Lucey installed as co-adjutor Bishop of Cork, and Dr. O'Neill in a more conciliatory mood, willing to further broaden the education of the young philosopher by sending him to Oxford for a year. The new priest jumped at the opportunity, "was got into Oxford" by the celebrated British socialist, G. D. H. Cole, and entered the routine under the director of studies, Professor Michael Fogarty.

In contrast to the rigorous mental discipline of Louvain, Dr. Newman describes this year at his third university institution as "awful fun." On this occasion he did not have the constraint of having to follow a set line of study or to attain an academic qualification. Instead, he did what he wanted to do, and he did it to a degree. He dabbled in "social stuff," economics, sociology, anthropology, and political philosophy. "I had done my doctorate and was full of myself. I didn't see why I should do more... like Cassius Clay."

But though he deviated from the straight and narrow, Jeremiah Newman did do a great deal more in the new environment. Embodying the true catholicity of his Church, he joined the college branches of the Labour, Liberal and Conservative parties, became a member of the rationalist association and only barely stopped short of the Communist association with his induction into the Peace Association which he described as "very left wing." He had meetings with the Communist club and when you were a member of one you were very much a member of the other."

His experience in the Peace Association and his studies in sociology resulted afterwards in his interest in disarmament.

Freedom

Another field which the young philosopher experimented in during his sojourn was that of spiritualism, to which he was introduced by the Freely Society... and all this while a direct student of the university and occupying digs in the Catholic Workers' College.

Looking back on it now, his new Bishop considers his term in Oxford to have been "a very fruitful year. I was free to do as I wanted, and was not structured to any particular programme."

Once more, Dr. Newman returned to Ireland, this time to find a vacancy in the chair of philosophy and ethics in Maynooth. He did not get it, however, and had to content himself with spending the summer holidays between home and the residence of his friend, Monsignor Moloney, in Limerick. It was in the latter house that the phone rang one day to announce that the then Bishop of Down and Connor, Dr. Cathal Daly (now Bishop of Ardagh), a lecturer in philosophy at Queens University, was to be away for a while. And the outcome was, that Dr. Newman was to take his place.

That was in 1952, and from the following months which he spent in the Northern capital, Jeremiah Newman derived great satisfaction.

One of his anecdotes of this period deals with the fact that he had a free ticket to all boxing events at the Orange Hall, due to his friendship with the Orange owners. "I made," he said, "many friends in Belfast, enjoyed myself very much and have friends there still." Indeed, "The group of Orangemen who were in Limerick recently and visited me here were rather surprised to find that I knew so much about Belfast."

Following his spell in Belfast, Jeremiah Newman was offered a college lectureship in U.C.C. by the president, Dr. O'Rahilly. Instead of accepting it, however, he held out for the fulfilment of his original aim: a position in his old Alma Mater, and when the Chair of Sociology became vacant in Maynooth he got it and returned there, in October, 1953.

Drom-born

Jeremiah Newman was born in Dromcollogher, Co. Limerick, and attended the local primary school and St. Mary's secondary, lay school (the latter was "not only a good school

but a mixed school; it did me a lot of good, it introduced me to the fair sex, leaving me relatively unafraid of them now!"). Before going on to St. Munin's at the age of 14. From there in 1943 he went to Maynooth.

One of the main reasons he became a priest seems to be that of environment. When confronted with the question he says: "It is one of these things... It goes back very, very far, as long as I can remember."

"I remember in fact being in Maynooth '32 (I was six, going on seven), when a first cousin of mine was ordained, and meeting the auxiliary Bishop of Dublin, Dr. Wall. He asked me what I was going to be and I said a priest. He said, 'I think I'll make a Bishop of you!'"

"It was environment more than anything else. Grace works through nature. We tend to be over critical at times of mothers who encourage their children to enter the religious life. Men sneer at it. But there is a very real dimension here in preparing the ground through which the grace of the Holy Spirit works."

"The parents are laying the basis for grace to work. We are not pawns of the Almighty, we have free will, and if the family makes it, it is only right and proper."

Was there not also the other side of the question where parents literally pushed their children into the Church?

"Yes, people can go too far. But 'Nowadays the tendency is to otherwise. This is wrong, too. You must keep your hair on and not go too far.'"

Was it fair to say that in his day in Maynooth the priesthood was often merely a profession or means of livelihood to a young man?

"It probably is fair, though people always had a great realisation of what being a priest meant and what a priest stood for."

A 'job'

However: "Undoubtedly the reason there were so many vocations, was that the priesthood was one of the two white collar jobs available—the other being teaching."

Did many tragic cases result from the pressure on men to enter the ministry?

"Tragic cases, yes, on both sides. As well as those who didn't have vocations, fellows left who had vocations and a real call, who shouldn't have."

Since he was an only child, Jeremiah Newman's parents' attitude towards his adoption of the Church as his life's work could hardly have been one of sheer unmitigated joy.



Their only action, however, recalls their son, was "when my father took me aside and asked me if I really meant it, and I said I did... whether I was worthy of it or not, is another matter."

Maynooth in 1943, as he remembers it, is defined by Dr. Newman as a counterpart of "Solzhenitsyn's Russia."

He made, he said, "no apologies whatsoever" about this delineation of his old institution, the role of which he was afterwards "very concerned about changing."

"I don't believe that Christ, while He does demand sacrifice, at any time wanted Christianity to be that inhuman. I know that times were different in those days, and people took that, at that time, but objectively, it was not right."

In one way, continued the Bishop, Maynooth acted as a catalyst since fellows of weaker mettle felt by the wayside when they went there. Its sifting process worked speedily, but: "It fostered mental attitudes; there was not much room for self expression or self development. Vocations of service are of their very nature inter-personal and have to have an inter-personal dimension. But you can't have it unless there is an element of humanity in yourself. So far as anyone reduces his humanity he can't get through. A situation which allows clerical students to express themselves and be human is all to their favour when they come out."

What of the priests who had emerged from this regime and their attitudes to present day changes?

Rigorous

"Some of the older clergy found it hard to overcome the rigorous framework in which they were brought up. The priests who went before were very good. But nowadays you have a world in which people are more open and in a situation like that you have to have clergy who are trained for the kind of world they are going into. Training makes better priests."

But I am not judging the older priests who came out. After all I am one of them myself."

Even in the 'old days' however, "when regulations were harsh, there were men who were not just going through the motions, but a lot of good things about Maynooth."

"It was big physically, big in numbers, and it tended to make you think big and have aspirations. The first Chair of Sociology in Ireland was in Maynooth, and in the Roman Catholic context the first lecturers in this country on the place of the laity in the Church were in Maynooth."

He also mentioned the college's "tremendous tradition for scholarship," adding: "It was a very great place to be put through the drill. You learned a lot, and fellows became determined as they would after an army

training. But that being said, a new breed of cleric is needed in the new world, and the fellows coming out now are better equipped."

From the moment he returned to Maynooth in 1953, following what could be perhaps, termed his years of sabbatical leave, Jeremiah Newman was working towards reform. In 1957 he became vice-president of the college, but, since the president was ill, was subsequently appointed acting president, and was literally running the college.

Up to 1968, though the governing body of Maynooth (Cardinal and Bishops) had, the previous year, allowed a number of the laity to enrol in the college, the incoming laity was restricted to those taking the H.Dip course. In 1968, however, Dr. Newman was appointed president, following the perusal of a memorandum submitted to them by Dr. Newman, and in which he put very, very strongly, the case for the greater induction of laity, the bishops opened the doors of Maynooth to lay B.A. aspirants.

Confident

Speaking of this now, Jeremiah Newman said that he was confident of success: "I expected this to happen. It was a very difficult time and Maynooth was going through a very difficult situation. It became quite clear that we either expanded—outside to the lay world—or remained a closed seminary which wouldn't be in the ball game today. We made it in fact and now we have a whole new campus."

Having tendered his memorandum on the lay "intrusion" of Maynooth, Jeremiah Newman felt thoroughly depleted and "exhausted," but sensed that the way was open. "Turning point had come." But everything rested finally with the "board of directors," as he affectionately termed the Bishops in those days, and the question of the degree of co-operation received from them on the question of liberalising Maynooth emerges.

"When," said the ex-president of Maynooth, "you have 25 Bishops in a position of power and management they can steer things in different directions. The Cardinal was a great help to me; if he and other people in a position of power had not helped it would not have worked."

"The Bishops were very advanced and quite remarkable in their thinking which is something the Irish Bishops do not get credit for."

"At the time we were doing a very revolutionary thing in that there is nothing like the present day Maynooth in the Catholic world. Every seminary, of course, pointed out Dr. Newman, could not adopt the tactics of Maynooth for they do not all enjoy the advantages of being affiliated to a university."

On the question of the part played by his colleagues in the introduction of change,

the ex-president said: "to give them their due, the staff were nearly all behind me."

Slowly

One stumbling block which he did come up against, however, was the over enthusiasm of the students in the field of disciplinary reform. "The students went on strike for greater liberality and didn't realise that if I gave it to them Bishops would clamp down. I agreed with many of their aims but not necessarily with their means."

"One of the main difficulties in the way of anybody trying to evolve a progressive scheme of institutional social reform is the lack of comprehension people are up against. When people want to do something they don't always realise they have to do it slowly and take the other person's point of view into account."

With the arrival of the lay students to Maynooth, went Dr. Newman, "came a change in discipline. There was greater liberty in matters such as clothes—you couldn't have a situation where the clerical students were sticking out like sore thumbs."

But there were all other practices also which he himself wished to see directly abolished and which brought him into conflict of sorts with his colleagues. One example he quotes is the rule which demanded "regular attendance at spiritual exercises."

"In my time if you didn't appear at the same thing at the same time every day you were deprived of orders at the end of the year—without anybody asking you why you weren't there."

"My attitude is that if a fellow does not go today, tomorrow or even the next day you can't decide that he is necessarily culpable. He might be sick and should be asked for an explanation."

"I found this hard to get across to my colleagues. There are two attitudes towards discipline. One is that you have to have rigorous law, and the law is the law. Another is: do what you like."

"I disagree with both of these. I believe in conservative liberalism or liberal conservatism. I am a great believer in compromise—middle of the road. A conservative anything liberal is wrong and the liberals want everything liberal—like has been done in some seminaries and they have collapsed. I believe in order with flexibility though some believe this to be impossible."

"One of the big difficulties you face as a 'middle of the road' man is trying not to go too much left or too much right, and the lack of comprehension on the part of others."

And though Jeremiah Newman expounds his beliefs on gradual evolution, he himself admits that the metamorphosis which took place in a few years in an institution which

* Most Rev. Dr. Jeremiah Newman, Bishop of Limerick. Picture: DERMOT LYNN

had remained comparatively static since its foundation in 1795, a college which in 1968 had 500 on its rolls, now has roughly 1,400 students. It is to use his favourite phrase, somewhat of a unique dimension.

Unique

As far as his appraisal of Maynooth today, and his view in comparison with the Irish higher educational system, Dr. Newman was quite emphatic: "Maynooth should be an entirely of its own. It should not repeat the mirror image of any existing educational institution. It should not try to copy the curriculum for example the human sciences."

The curriculum should be extended to include subjects as medicine and law, together his old college should remain "reasonable in its aims and source."

On the question of the satisfaction and enjoyment received from his years in Maynooth, Dr. Newman feels that "the days went too quickly, unfortunately, in some ways I enjoyed it a great deal, like lecturing, and I liked the students, I never felt out of place, a mogul, I always felt a part of my psyche in the college."

Leaving an institution which he had spent a part of his life, was a hard challenge and was most menial. He spent 21 continuous years of the staff of Maynooth.

While the curriculum wouldn't have been as close as a current of something which was closely related to the like pastoral work, it would have come out as a priest. The problem of leaving is when to go, it is easier to have my mind set for me."

As he confident that he would succeed, An Athair, Dr. O'Flaherty would carry on with his policies?

"He will carry them on. He was in administration in his time and was very good. He has great experience and is also a member of the High Education Authority with me. He has plenty of human and is a country man, and I was brought in a very quickly."

Disbelief

Jeremiah Newman's initial reaction to his appointment as Bishop of Limerick, he describes, as being one of "total disbelief." "I didn't believe that it could happen for a variety of reasons: not least my own inadequacy and unworthiness. I had been out of diocesan circulation for a long time and I was coming to a new thing. I hadn't been mixing with the priests for a long time and didn't think I could consider me at all as acceptable."

Now that he has been anointed, Bishop Newman considers that he is a good fit for his new tasks by the grace of God. The people I meet, whether they are rich or poor, are on strangers, accept me as I am, and accept me for what I am for. This helps me in my spirituality and makes me determined more and more to serve them. It gives me a strength I would not have otherwise. It is a palpable thing for me, always brings home to me the fact that I am in office."

The hardest aspect of the accession to the Chair of Newman was the acceptance of the element of divine providence involved: "It was difficult to accept that God had ordained this... Knowing my own weaknesses and knowing that anyone else is unworthy, you are it is to see the hand of God putting you out."

"On the other hand, I accept that you are called to certain things and that it is using his weak instrument. You can't do it yourself, you have the grace of God with you, but you have to turn to opposite page.

IF YOU want to avoid the wandering spirits of Halloween, stay at home and have a party.

The traditional nuts and apples and the figures of witches, black cats and skeletons, associated with Halloween, were probably originated in the Roman harvest festival of Pomona and in Druidism. The Celtic year ended on October 31st, the eve of Samhain, which was for the Druids, the end of the summer and a festival of the dead.

As Christianity spread, the outward forms of heathen worship disappeared, but the beliefs remained. Even after the Reformation, the pagan folk customs continued with bonfires being lit, divination by various methods, and playing games such as "bob apple". The modern "trick or treat" customs probably originated in Ireland years ago when peasants visited houses and begged for food and other gifts for the festivities. They assured prosperity for those who gave generously and threatened those who didn't.

Blackwell Cream of Tomato Soup, 1 large can of Cream of Oxtail Soup.

1 can of Baked Beans in Tomato Sauce.

1. Place tomato and oxtail soups in a large saucepan. 2. Fill one with water and add to saucepan. Stir in baked beans.

3. Bring to boil, stirring, and cook for 5 minutes.

To serve: ladle soup into warm mugs and serve hot.

PORK AND BEAN BAKE 1 lb. lean, boneless pork, shoulder, spare ribs or ham.

2 ozs. flour seasoned with 1 tsp. salt, 1 tsp. curry powder, 1 tsp. black pepper, 1 oz. dripping, 1 large onion, finely chopped, 4 tsp. black treacle, 1 pint water, 1 can of baked beans.

Cut the pork into 1 1/2" cubes, toss in the seasoned flour. Melt the dripping in a large pan, fry the meat and onion until lightly browned. Add any remaining flour and cook for 1 minute, remove from the heat

stirring occasionally. Add the beans and cook for a further 10 minutes until the beans are heated through.

SAVOURY BAKED POTATOES 6 large potatoes, 6 dessertspoons Branston pickle, 3 ozs. cheese grated, Parsley.

Scrub the potatoes and prick well with a fork. Bake the potatoes for 1 hour at 400°F or Gas Mark 6. When the potatoes are cooked, cut each one in half and scoop out the filling. Mix with the Branston Pickle and grated cheese. Pile the filling back into the potatoes and decorate with sprigs of parsley.

Makes 6.

BLACK CAT PIE 8 ozs. short crust pastry, 2 large cooking apples, 2 ozs. caster sugar, 2 tablespoons mince-meat, 1 tablespoon marmalade.

Beat an egg or milk. Line an 8" pie plate with half the pastry. Peel core and slice the apples into the dish, sprinkle with sugar and dampen the edges of the pas-

cat. Put the pastry on top of the dish so that the cat is in the middle of the dish. Seal the edges of the pastry together, and trim and flute the edges. Fill in the "cat" with the mince-meat and brush over the pastry with egg or milk, glaze and bake at 400°F or Gas Mark 6, for 30 minutes, or until golden brown. Serve with cream. Serves 6.

COFFEE BUNS 12 oz. self raising flour, Pinch salt, 4 oz. margarine, 5 oz. soft brown sugar, 1 egg, 2 tsp. Nescafe dissolved in 2 tablesp. hot water.

Sift the flour and salt into a bowl, rub in the margarine, stir in the sugar.

Beat the egg mix with the coffee, add to the flour mixture and mix to a smooth dough, adding a little milk.

Coffee Glaze Icing: 8 oz. icing sugar, 1 tsp. Nescafe dissolved in 2 tablesp. hot water.

Sift the flour and salt into a bowl, rub in the margarine, stir in the sugar.

Beat the egg mix with the coffee, add to the flour mixture and mix to a smooth dough, adding a little milk.

Divide the dough into 14 even size pieces and shape into

When buns are cool spread a little coffee icing on each and sprinkle with chopped nuts. (These are best eaten the day they are made.)

TOFFEE APPLES 12 small rosy apples, 12 lollipop sticks, Toffee: 8 ozs. demerara sugar, 13 ozs. butter, 2 level tablespoons golden syrup.

3 level tablespoons water, 2 teaspoons of vinegar.

1. Wash and dry the apples, and press a stick into the stalk end of each.

2. Place all toffee ingredients in a heavy medium sized saucepan. Stir over gentle heat until all the sugar has dissolved. Bring to boil, stirring occasionally and boil toffee gently until a small amount will "crack" when dropped in a saucer of cold water. This takes about 10 minutes.

3. All bubbles to subside, and tipping the pan sideways, dip each apple into the toffee. Shake off surplus and stand apples on grease proof paper. Work quickly as toffee sets



* A seasonal special: Included in this photo-graph are savoury baked potatoes, spoo-

* Most Rev. Dr. Jeremiah Newman, Bishop of Limerick, in a photograph by Dermot Lyons.

Jeremiah Newman Bishop of Limerick

from opposite page.

Unique

As far as his appraisal of Maynooth today, and how it fared in comparison with the Irish higher educational system, Dr. Newman was quite emphatic: "Maynooth should be an entity on its own. It should not reproduce the mirror image of any other educational institution. It should not even try to replicate a pale image. It is something different. There is nothing like it in the Catholic world."

Maynooth should "try to be in a different relationship with other colleges in the country of its courses. I think it can infuse a certain context into its courses, for example, human sciences."

The college, went on the Bishop, should not extend itself, should keep within its numbers, and "should vote itself to the human sciences, arts and sciences which all have a Christian dimension."

The curriculum should be extended to include subjects as medicine, and together his old college should remain reasonable in its and source."

On the question of the satisfaction and enjoyment derived from his years in Maynooth, Dr. Newman felt that "the days went too quickly. Unfortunately, in some ways I enjoyed it a great deal, liked lecturing to the students, and I liked the students. I never felt out of touch with a mogul. I always kept a bit of my psyche in touch with them. I kept a bit of student inside myself."

Leaving an institution which he had played a major part in initiating a whole new process of life, would be a hard challenge and wrench. Most men, but though he spent 21 continuous years in the study of Maynooth, Dr. Newman was in a philosophical about leaving. He wouldn't have preferred to stay on. I wanted to get to something which was closely related to the people like pastoral work. If I had left Maynooth as a Bishop, would have come out in while as a curate or parish priest. The problem was leaving is when to go. It was easier to have my mind made up for me."

Was he confident that his successor An tAthair Tomás Ó Flaherty would carry on his policies?

"He will carry them on. He is in administration in time and was very good. He has great experience and was also a member of the Education Authority. With him I have plenty of humanism and is a country man, too. He won't be caught in a corner very quickly!"

Disbelief

Jeremiah Newman's initial reaction to his appointment as Bishop of Limerick, he describes, as being one of "disbelief." I didn't believe that it could happen for a variety of reasons, not least the inadequacy and unworthiness. I had been living out of diocesan circulation for so long that I was coming to a new thing. I hadn't been mixing with the priests, the much and didn't think the world would consider me at all. I accept me."

Now that he has been appointed, Bishop Newman considers that he is asked his new tasks by the "feeling of spirituality which people have for the Bishop's office. The people I meet, which they are rich or poor, friends or strangers, accept me as I am, as my own personality. I accept me for what I am. This helps me in spirituality and makes me determined more and more to serve them. It gives me a strength. I would never have otherwise. It is a palpable thing for me. I always bring home to me the fact that I am in office."

The hardest aspect of the accession to the Chair for Dr. Newman was the acceptance of the element of divine providence involved: "It was difficult to accept that God had ordained this. Knowing one's own weaknesses and knowing better than anyone else how unworthy you are it is hard to see the hand of God picking you out."

"On the other hand you accept that you are called to certain things and that God is using his weak instrument. You can't do it yourself unless you have the grace of God with you, but you have the grace of God with you."

Limerick?

The new Bishop's reaction to his first months in Limerick revolves primarily around work: "I have been so frightened by one thing after another. But there is also a high content of happiness and contentment. Despite the fact that he had intended leaving Maynooth anyway, he did have 'mixed feelings' tearing himself 'up' after his long spell there."

But he now seems firmly entrenched in the local environment. "It is a fine place around here. Living alone and coming to work amongst people spurs your capacity, and more and more makes up for any former place—especially with the dragging and pulling which is a feature of the academic life nowadays."

"I tended to be a little bit of a loner, always studying, and writing books (Dr. Newman has published 13 books, the most recent of which, 'Religion in a Secular Age', came out this month. Since this work, which was written some time ago, had the imprimatur of the Archbishop of Dublin, he considers that it is endowed with 'a good sign of reasonable orthodoxy'). The subject matter of his other books, cover justice, philosophy, co-responsibility in industry, a Limerick rural survey which he edited, the role of the laity in the Church, political morality, sociology and race migration, and in recent years: 'I worked so hard all day in my study, that I didn't go out enough. I feel I will now be able to make plenty of new friends and that I will be happy. I am delighted with the attitude of the people. I can see many fruitful possibilities. But there again, it is up to one's self to make the most of things, with the grace of God. "Going into the future is different from the past, and sometimes people are frightened of the future by what they read and see in surveys. But you must combine a due amount of respect with what respect you have for sociological surveys."

"Nowadays we are piled with statistics, which is a new process. But if they had taken these surveys, they wouldn't have been surprised if they had equally applied to the Middle Ages, which were the great Christian ages. Many of the things which were being discovered about people's attitudes would, in Dr. Newman's opinion, have been found before if there had been a way of tabulating them. People didn't change basically from one age to another, therefore, people shouldn't let the notion of a secularist era run away with them."

Children

But whatever his theory and those of others Bishop Newman now feels "for the first time like a fish in water. I," he said, in his soft West Limerick brogue, which has never been totally subdued by ecclesiastical intonation, "absolutely wonderful to meet the people, especially the children. It is marvellous the way they come up to you and smile. The attitude of their parents and homes is reflected in this. In many other countries even when you go about in your cassock you don't get this."

"It is a real consolation to me working in this diocese, and again, a great source of strength. We are all only human and though you don't expect a reward in this world you cannot but respond to the reception you get."

Since both his parents died even before he was appointed Vice-president of Maynooth, Jeremiah Newman had to share the joys of his episcopal ordination with more distant relatives. These, he said, were "delighted, of course, needless to say, with the occasion, though I suppose in the old days it would have been like according to a feudal baronetcy."

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Did Bishops in the past exude a certain air of autocracy? "Yes, but it was again part of the times."

Even nowadays when there is an increasing tendency to appoint younger men to higher office, Dr. Newman is of a fairly tender ecclesiastical age to be Bishop of Limerick. He comments on this with a chuckle: "You wouldn't need to be too old with the awful rush. With the hectic pace of life nowadays it is an advantage not to be too old."

"I don't know what the average age is but there are many younger Bishops. A Bishop should really be a kind of static phenomenon, of a sort of order which has neither a beginning nor an end, an ageless phenomenon who has arrived at maturity, stays there and has to be killed off at some stage!"

Dr. Newman sees his primary functions as Bishop of Limerick as defined in the canonical code: "A Bishop remains the same in any world."

Role

"He is head of the community of the faithful, of the Church at local level. He and his people are the Church. And he has his role as priest and prophet and king. His role as priest is that of mediator and of offering sacrifice; as prophet, of teaching and bringing Christ to men; and as king, totally jurisdictional, in relation to order and legality."

"He needs his whole senses in order to be able to fulfil those functions and has to bring his whole senses of natural disciplines—or subjects to bear. Being a good psychologist and having a sense of history helps."

Was there, and did there have to be a different approach to the teaching and maintenance of Roman Catholicism in different countries? "Yes, a question of psychology comes in there. At the same time, you have to maintain the basic quality of faith and belief. But: "You have different approaches, even within the same country. A thing which is suitable within one intellectual media, is not suitable in another."

"This is one of the difficulties of the parochial system. You have different people with different educational backgrounds. But you can't have everything. It is nice to have mixed-up parishes the way they are."

His specific policy or general guide-line for Limerick? "Well, I have some ideas which may seem a bit ridiculous—some things which aren't specific policies. There is the problem of the city expanding, which is forced upon one whether one likes it or not. I would like to involve the laity in the Church, I am concerned with youth a lot, and with the concept of religion and life together as much as possible."

"I would like to put chapels in shopping centres. I am tinkering with the idea, and am already investigating one. Education, naturally, I am interested in, though it is very well catered for locally."

"In the long term I would like to re-examine the whole question of the re-distribution of the clergy. Not as many numbers as were needed before are now needed in some places, and more are needed in others. The city is a big problem in that respect."

Together

Going more fully into his concept of religion and life together and the involvement of the laity in the Church, the Bishop said that they were not altogether different things. Religion and life, he continued, should be brought together more closely. There tends to be a bit of schizophrenia in this matter in this country. Religion and the dimensions of business and industry should all be bound together."

"As far as the laity are concerned, he was "always interested in their contribution to Church work. They have inculcated vocations and done great good. Their belief in and loyalty to the Church is needed. They are needed in schools and hospitals" and, he added, for their example in everyday life. Institutions sheerly staffed by religious were not enough. It should not just be left to the religious; there should be the infiltration of lay staff too."

"I have great respect for the future role of the laity and will do everything I can to further it in the diocese."

On the question of the degree of independence he enjoyed in his present position, the Bishop said: "A diocesan Bishop is pretty autonomous as long as he remains faithful to the See of Peter."

How essential to his work was the co-operation of his clergy? "It is very essential, obviously. You only do what your priests will do for you. Whatever you do, it is through them you do it. If they think a thing is right, and people see rightness now easily enough, the thing comes through."

His clergy, said the Bishop, were "a marvellous bunch of men. There are great priests in this diocese."

"Their reception of me and their continued relationship to me is very good. I made some clerical changes recently, and every single person I talked to in connection with the changes, whether they were involved or not, said: 'You have enough problems without us, you are the boss here, I agree with you, or 'If you want us to go, we'll go.'"

Though he had already categorised himself to a certain extent, I asked Dr. Newman whether, within the context of his present position, he would describe himself as an enlightened, progressive and disciple of the new order—or as a benevolent "middle of the road" man? His reply fitted in with his earlier self definition.

"You have to be a bit of them all. There is some value in all these attitudes. I am an eclectic unashamedly. So was Thomas Aquinas. He also believed in taking bits from various sides. The trouble with philosophers is that they discover something and then fog it to death."

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Sartre

His studies on the Continent and his eclectic penchant brought Dr. Newman to the perusal of existencialism and to the study of the writings of some of its leaders, such as Sartre. He regards the philosophy as a humanism and says "there is a lot of room for human and concrete experience in life."

"I like to regard myself as a realist. There is no use in mumbling high words, philosophy unless you are realistic. On a personal basis outside of his office, and its connotations, Dr. Newman's feelings about being back in Limerick are quite positive and down to earth. It is my native air, all right. You know, I have never lost that much contact psychologically with the place. And now that I am back I find that I know more people than I thought I knew, and that the old landmarks are there. Out in the country, I am very much at home."

Since his ordination, the Bishop had made two visits to his native Dromcollogher. While in Maynooth, due to distance, he did not get home "that often."

Jeremiah Newman says that he feels a certain sympathy with the people of Limerick. When tackled with the question of whether the labels, non-progressive, narrow, lazy and reactionary, as applied to Limerick, were fair or not, he replied: "I haven't any reason for thinking they are. I think the Limerick people are modest people—in the best sense of the word—and approachable. The characteristics of the Limerick student in Maynooth were liked for years and years. They had no axe to grind. There were no lugs that this was due to the lush land. But they didn't carry chips on their shoulders."

Since Dr. Newman's arrival in Limerick, he has established himself as approachable and extremely accessible person.

I asked him whether he considered this principle to be an essential element of the post Ecumenical Council Church?

"It is desirable, yes. With me it is probably due to my own temperament. It has its difficulties, too, if you are busy. I find it moderately easy to fly off the handle but in half an hour I'd prefer it hadn't happened. The Maynooth students got on very well in that respect and after some time had elapsed after an outburst would use every verbiage against me again."

Dr Murphy

On the subject of his predecessor, Dr. Murphy, Dr. Newman denies any evidence of conservatism in his character, while not totally negating the alternative: shyness. Instead, he said: "Dr. Murphy had a lot of vision and abundance of charity. He got things done. The new bishop enumerated the former's feats in educational and social fields, commending particularly on the Limerick Social Service Centre, which, he said, was "probably the most extensive in its ramifications in the country." Finally, he said: "If I left the diocese after me like he left it, I'd be a happy man."

During his infrequent recreational periods, when his human element gives self expression to its minor echelons, Jeremiah Newman plays a few holes of golf "shoots," takes out a book, reads a little writing, puffs at his pipe or takes a drink. One word of caution from him, though, on the latter: he once took a gin and tonic with a swish roll and advised nobody to re-



At a social in Newcastle West, parishioners honoured Rev. Dan Murphy, C.C., on his appointment as P.P., Our Lady of Lourdes, Limerick. Pictured with him are Mrs. Hartnett, F. Lyons, H. Lyons, E. Flaherty, H. Mortell, A. Devine and J. Kilmartin.

Michael I

(ATHLACCA)

thanks very sincerely, on the occasion of presentation made to him, the present of Athlaccas N.S., the organ teachers; those who attended the sent messages, and those who part The Holy Sacrifice of the Mass for all your intentions. Go raibh m

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Increase in rate of subsidy

Arising from the decisions taken by the Council of Agricultural Ministers at a recent meeting, the rate of subsidy being provided from Community funds in respect of butter supplied under the scheme is being increased from its present level of 24p to 27p per 1-lb. voucher. The increased rate of subsidy will apply to butter sold by retailers to holders of vouchers dated November, 1974, and December, 1974. Vouchers dated October, 1974, which may, under the terms of the scheme, be exchanged for butter at any time up to the end of November, 1974, are not affected by this change in the rate of subsidy. Butter retailers should ensure that in all cases the supplementary cash payment being made by holders of butter vouchers dated November, 1974, and December, 1974, represents the difference between the market price of the butter and the new subsidy of 27p per lb.

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