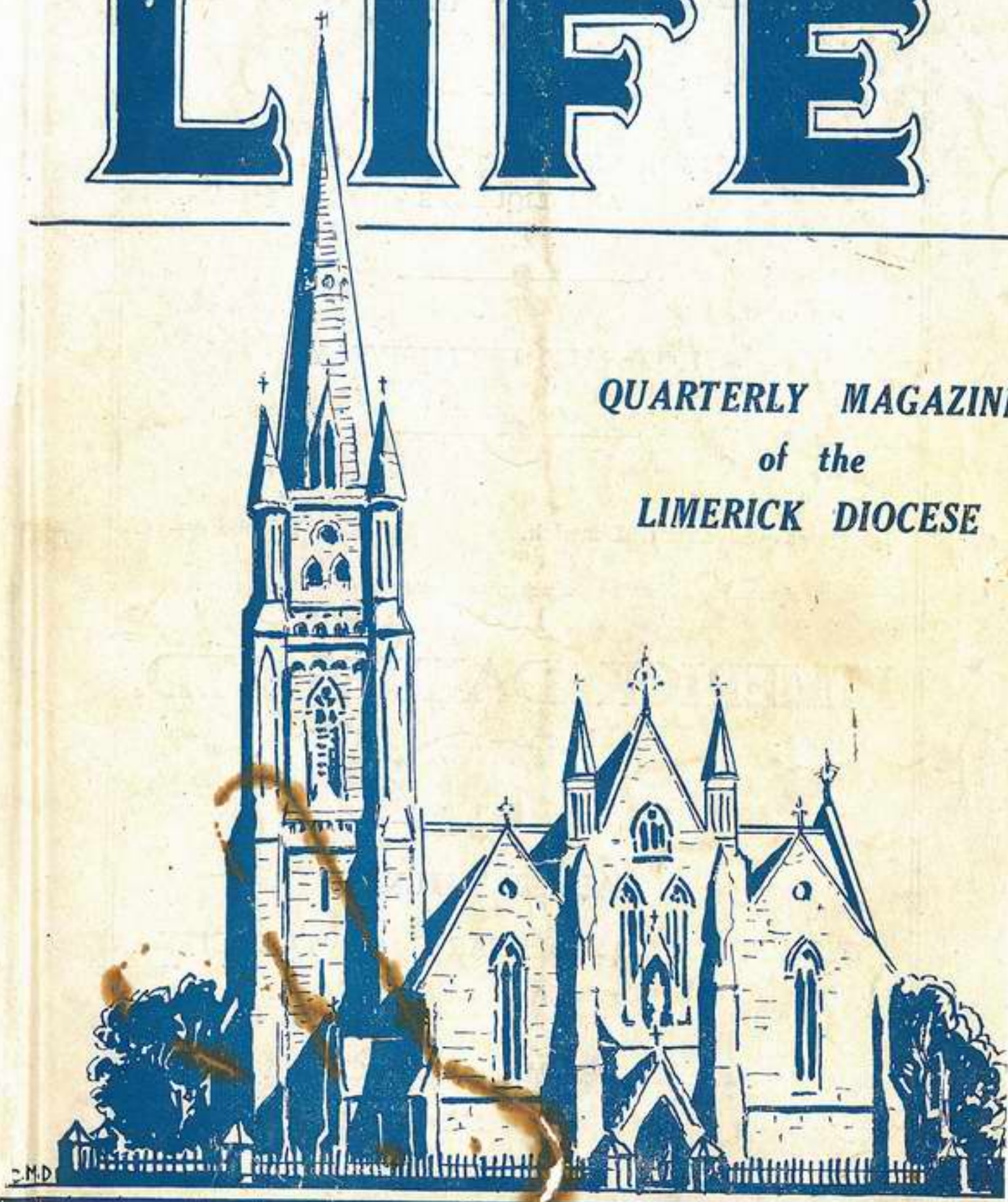


CATHOLIC LIFE

QUARTERLY MAGAZINE
of the
LIMERICK DIOCESE



APRIL 1954

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Catholic Life

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APRIL, 1954

The Bishop's Message.

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WHEN bidding "God-speed" to the first issue of our Limerick diocesan periodical I may, perhaps, be expected to say something of the reasons which have prompted its production. These reasons are not far to seek.

First of all, in the government and administration of the Church the diocese is the most important unit. Each diocese has an individuality of its own, fashioned by its geography and history, by the character and occupations of its people, and by a number of conditions which are peculiar to it. Because of this distinctiveness each diocese, while subject to the general law of the Church, must have laws of its own.

Accordingly it follows that the people of a diocese should be clearly conscious of the bond which unites them in and to their diocese, and should have an active interest in its affairs. A diocesan periodical is one of the obvious instruments to develop that consciousness and to promote that interest.

In producing a diocesan periodical we are, in fact rather late in the field. All the great dioceses of the world have their weekly Catholic newspapers, many others their monthly journals, while even the parishes in some countries have their weekly printed bulletins.

We live in a reading age, and it seems high time for the diocese of Limerick, with a population of close on 120,000 Catholics, to promote a publication of its own.

It is our duty to widen and deepen our knowledge and appreciation of the revealed truths on which our Catholic life is based, and of the laws of God and the Church by which it is governed. Accordingly, appropriate contributions on doctrinal and moral subjects will be found in these pages, not alone to that end, but also to serve as an antidote to the erroneous philosophy of life which is presented by much of the literature of the day.

It is not necessary to urge the development of a parish consciousness, as it is already a striking feature of Irish life, and is being actively fostered by one of our best-known organisations. I am confident that this publication will contribute much towards the strengthening of that feeling of solidarity among the people of every parish which is so much to be desired. Here an opportunity will be offered to record every scrap of parish history. Here may be set down an account of every form of religious activity in every parish. For example, I shall be much interested to learn the numbers of its sons and daughters which each parish has given to the service of the Church, in the priesthood and religious life, at home and abroad.

Within the diocese we have many religious and charitable institutions which contribute, each in its own way, to the fullness of our Catholic life. It is proper that all the people of the diocese should be made aware of the nature and purpose of these institutions.

In this, Our Lady's Year, we may humbly commend our venture to the Mother of God, with the earnest prayer that, under her patronage, it may serve to promote the Kingdom of Christ in our midst.

* PATRICK,

Bishop of Limerick.



HIS LORDSHIP, THE BISHOP.

Our Lost Heritage

By Rt. Rev. Monsignor Moloney, P.P., V.F.

WHEN St. Patrick made his way from Cashel to the head of the Shannon tideway "the men of Thomond in great fleets" crossed the river to hear him and be baptised. From the ford above the head of the tide and from the reef of Curragour below the island these men of Thomond had been advancing to the conquest of what is now Clare. Patrick converted their leader at Singland and though the seat of their power was to move beyond the Cratloe hills they always kept a place in their affections for the riverside where Patrick preached to them. Two hundred years after St. Patrick's time a ruler of the sept gave the Island of Limerick to Maincin, our St. Munchin.

LIMERICK DIOCESE IS BORN

Nessan's monastery at Mungret and Mocolloc's foundation at Kilmallock were, however, much more important than Munchin's island settlement. And so it was for reasons of state rather than traditional piety that the Danish town which had replaced Munchin's hermitage became the see of a new diocese. That was 850 years ago when the present diocesan system was set up. Cashel, Killaloe and Limerick were under the direct control of the O'Brien king and through his influence all three became the sees of new bishoprics.

Mungret resisted in vain: the place was dismantled and the former monastic lands became church estates of the new see. The same happened at Kilmallock and other monastic centres like Loughill, Ardagh, Clonagh, Clouncagh, Disert Oengus and Rath na Saor.

The boundaries of Limerick diocese as set up at Rath Breasail move from the Mulcair river across the waters of Loughgur to the Ballyhouras and Ardpatrick. Then westward skirting by Tullilease to the Feale and Tarbert, just as we might name the boundaries today. Beyond the Shannon, Glenagros and the Clare Blackwater are recited as limits—as they still remain. The papal legate who was Limerick's first bishop soared high when he sought a patron for his new diocese. 'Agus is e Teampull Muire i Luimneach a primheaglais' he wrote in the acts of Rath Breasail, thus setting the name of Our Lady of Limerick to float as a banner above the battlements of the new see.

THE FIRST CATHEDRAL

Like the chief churches in other Norse towns that first cathedral was probably built of wood and it may well have perished in the fire of 1176 when the last O'Brien king burned his city lest it should afford a foothold to the Normans. The present St. Mary's was built by king Donal some years later, and in 1205 under the Norman system secular canons succeeded the religious community who had ministered in the cathedral in the days of the Norse bishops who had succeeded Gilbert.

To support the dignitaries and prebendaries of the new chapter and the vicars choral who assisted them, the cathedral needed rich endowments. The revenues of more than half the parishes of the diocese passed to the cathedral for individual canons or for the common fund. Then there were religious houses which held parish revenues. Athassel Priory was rector of many of our parishes through the influence of the Bourkes. Cahir Priory was nominal parish priest to some parishes also, while Keynsham Abbey in Somerset owned Askeaton and Balingarry. These arrangements were due to Norman settlers in our area who conferred church tithes on houses with which they had family connections. Where the canons or a religious house held the revenues of a parish it was their duty to provide a curate approved by the bishop.

THE PARISH CHURCHES

The list of parishes made for Bishop O'Dea in 1422 names nearly a hundred in all, twice the present number. Normally there was only one church and one priest in each parish, as only one in four had a resident parish priest. Corcomohide, most extensive of the medieval parishes, had two chapels of ease; so had Balingarry; but these were exceptions. Corcomohide is now divided between Ballygran, Feenagh, and Dromcolliher. Apart from Bruree and Mahoonagh hardly any modern parish corresponds to its ancient namesake.

By modern standards the church buildings were of very modest dimensions, for the most part tiny rectangular halls without any structural distinction between nave and chancel. Amid the surviving ruins one often notices the stone corbels that supported an upper chamber at the west end of the nave. This room would appear to have served as a presbytery. At Mungret, Dromin, and the old parish church in Adare cemetery there is a more ambitious clergy house beyond the west end of the nave.

ANCIENT CUSTOMS

From the regulations of a Synod held in Limerick just five hundred years ago we can picture the round of life in and about these little churches on Sundays and through the week. The warning bell should peal three times on Sunday morning to summon the people to Mass. And the priest was required to celebrate on

at least three mornings during the week. On a sick call an alb should be worn unless the distance was very great, and an attendant with handbell should always precede the priest. The cleric must never deck himself in lay attire, he must trim his curls, and on no account must he affect a moustache.

∴ If the local lord comes on a hosting he may not expect hospitality for more than a day or a night, and never at the weekend. The priest may not take the sons of nobles to fosterage without the bishop's approval. The fugitive seeking asylum is guaranteed it even in the church porch, but he must not take up permanent residence. His food supplies may not be intercepted. When lay anchorites seek to set up their cells in the church grounds, the bishop must first approve.

The Synod has regulations, too, for "poor men giving up the world and retiring to a holy place". They must be of good repute and their names are to be entered in a special register. Church hospices seem to have been common and the Papal Letters for 1471 mention a parish priest of Mahoonagh who petitioned the Holy See to have Rathcahill united to his parish as the present revenues did not suffice "for the hospitality which after the custom of the Irish he has been wont to keep up for pilgrims and guests."

OUR CHURCHES TAKEN

Within a century of that Synod Ireland's English rulers had broken with Rome and with the Mass. The state took over the little churches but could not provide congregations to use them. They fell into ruin so rapid and so complete that even the Catholic population forgot their use and meaning and looked on them as former "abbeys". Yet the people buried their dead in the church grounds if they could induce the alien minister to refrain from his unwelcome service. Indeed for this connivance there was a regular scale of fees. During the Confederate wars the church enjoyed a brief respite and we find Bishop Edmond O'Dwyer reporting to Rome in 1649 that in the rural parts of the diocese there were thirty-four parish priests. "Almost all have two parishes by papal dispensation as the revenues are so trifling. Many churches have been destroyed, several burned by the enemy. For this state of affairs a remedy can only be found in the course of time".

The remedy could not be applied, and we alone of European peoples have lost our heritage of ancient churches. We are an uprooted people and the memory of the outrage smarts at times. The perverted ingenuity of man robbed our fathers of the visible fabric so that there remained in the penal darkness only "Faith, Hope and Charity—these three". In that same faith and hope may we meet the needs of our brighter day. May we build anew under the protection of Her to whom Gilbert committed his people long ago when the story of our diocese began.

You are all beautiful, O Mary.



This beautiful statue of the Immaculate Conception is one of the most striking ornaments in St. John's Cathedral, Limerick. It was presented by Mr. William Monsell, a Catholic member of the British Parliament in 1859. The statue, the work of Benzoni, is life-size and most exquisitely chiselled. It represents the Madonna as standing on the crescent and crushing the serpent's head.

The following Indulgence was granted by Pope Pius IX :

"We grant three hundred days Indulgence to all the faithful of Christ who shall devoutly recite the Litany of Loretto, and one hundred days' Indulgence to those who shall recite three times the Angelical Salutation, before the image mentioned above."
—Pius IX.

Our Lady's Year



LAST year when our Holy Father, Pope Pius XII, proclaimed a year of special devotion to our Blessed Lady, he set forth in his encyclical letter the following intentions which he desired should be uppermost in our minds during this year of Mary :

- To intensify Catholic devotion to the Holy Mother of God;
- To induce the Faithful to imitate in their own lives the pure and sinless life of the Immaculate Virgin;
- To invoke the powerful intercession of the Queen of Heaven on behalf of the Catholic Church and of human society generally.

The Holy Father also mentions the special aims we ought to have in seeking Mary's help. He asks us to pray especially—

- that those who have fallen away from the Catholic Church may return to the practice of their religion;
- that the true ideal of Christian family life may flourish in our midst;
- that those who are still in prison or in exile may be allowed to return to their homes;
- that the nations may enjoy true and lasting peace.

The Irish Bishops have directed us to pray to Our Lady under her title of Queen of Ireland for our own beloved country and for the spiritual and temporal welfare of her sons and daughters at home and in exile. Especially, no doubt, for those "in exile" and for their spiritual welfare. The exile that the Holy Father has in mind—the fate of those who suffered in the war, the fate of so many of our own religion "behind the Iron Curtain"—is a sharper separation than our people endure when they go to England or elsewhere. Exile is exile nevertheless. It is an up-rooting and re-planting with much uncertainty and risk. It means a sudden removal of all the props and safe-guards to virtue that come from the fact that people around you know you and expect you to conform to their standards. These props and safe-guards are the "external" graces that keep so many of us religious. Our exiles are without them, and it may well be that they are in sore need of our prayers.

"I AM THE IMMACULATE CONCEPTION"

The Pope exhorted all Bishops to set before their people the the exalted dignity of Mary as Mother of God and the wonderful privileges that follow from her Divine Motherhood, especially her Immaculate Conception. For this Marian Year commemorates the solemn definition of the Dogma of the Immaculate Conception just a hundred years ago. The Pope also expressed the desire that special devotions in honour of Our Lady should be held in each diocese and that organised pilgrimages should go to churches and shrines of the Blessed Virgin, especially to the world-famed sanctuary of Lourdes which for almost a century has been associated with her Immaculate Conception. It was at Lourdes in 1858, just four years after the solemn definition of the Dogma, that Our Lady appeared and made herself known to St. Bernadette with the words: "I am the Immaculate Conception".

THE DIGNITY OF MARY

"From the beginning and before all ages God selected and prepared for His only Son the Mother from whom, having taken flesh, He would be born in the blessed fulness of time. He loved her by herself more than all creatures, and with such a love as to find His delight in a singular way in her. That is why, drawing from the treasures of His Divinity, He endowed her, more than all the angels and saints, with such an abundance of heavenly gifts that she was always completely free from sin, and that, all beautiful and perfect, she appeared in such a plenitude of innocence and holiness that, except God's, no greater than hers can be conceived, and that no mind but the mind of God can measure it".

Words of Pope Pius IX in the Bull *Ineffabilis Deus* in which he defined the Immaculate Conception.

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From Mamma to Papa.



IT was on the Sunday before the feast of the Annunciation, and Father John was talking to the little ones. This is just a tiny bit of what he said:

“It once happened that a European nobleman was taking a walk with his wife and two darling children in a large park. Suddenly, to the dismay of all, a mad dog came rushing along. With glaring eyes and foaming mouth, he made straight for the two children. What did they do? Their father was nearest to them; he was the braver, the stronger. And yet the terrified little ones instinctively ran, not to him, but right into their mother’s arms!

The nobleman was not a Catholic. He had often wondered why Catholics think so much of the Blessed Virgin, why they run to her for everything. Is not the heavenly Father, God, powerful enough for them? So he had reasoned. And here his own sweet little children were teaching him an unforgettable lesson. After all, there was something very natural, and touching, and tender, about the devotion of Catholics to Our Lady. And so he continued to think and to think!”

Father John paused. “And what do you think?” he asked a little girl in the front row who was looking thoughtful and bright.

“Oh”, she answered softly, “when I run to mamma I get whatever I want from papa”.

(From a collection of stories for children by Father Winfrid Herbst, S.D.S., The Salvatorian Fathers Publishing Department, St. Nazianz, Wis., U.S.A.)



How are we sure that Our Lady, when she was on earth, attracted people round her, and made them love her merely because she was holy?—considering that holy people sometimes have not that gift of drawing others to them. To explain this point we must recollect that whatever want of amiableness, sweetness, attractiveness, really exists in holy men arises from the REMAINS of sin in them, or again from the want of a holiness powerful enough to overcome the defects of nature, whether of soul or body; but, as to Mary, her holiness was such, that if we saw her, and heard her, we would not be able to tell to those who asked us anything about her except simply that she was angelic and heavenly.

Cardinal Newman.

CUMANN SUR ÉIRIŠ LEIS

Le S. Maincín Seoige.

Muir an teanga an Šaeilš,
 Sué san éabair éoiséifce,
 Slór séar-éaoin, slé, slinn, sarca,
 Šuairc, réirí, rult-blarta.

Seatrún Céitinn, rasaric asur tíršráuitceoir, a reiríob na línte rin as molaó na Šaeilše. Tuairim 'r trí céad bliain i noiaió aimpir an Céitinnis éus rasaric, an tÁcáir O. Ó Donncaóda, léacé tóar teideal "Náiriúntacé asur Teanga," do Cuallaéc Colm Cille i Šcoláirce Máš Nuac; asur pé bliana níor véanaí fóir---ar an Ióú lá de Méan Fómair, 1952, éun veic éruinn---connacéar toraó ar an léacé ran nuair a bunaíob Cumann Šaelac Muire i rean páróirce Muire i ŠCaáir Luimní.

AN SPREADAÓ

'San léacé a éus pé don Cuallaéc, tubairc an tÁcáir O Donncaóda so raib teanga asur cultúr dorcarca óna céile: má'r í an Šaeilš a veiró asainn veiró cultúr Šaelac asainn, asur má'r é an Véarpla a veiró asainn veiró cultúr Šallóda asainn. Dob ionann cultúr asur moó ionlán raoil, muo leacéan fairringš so raib beagán den neicúlaéc asur móran den rrioraóalacé rite ruaitc ann; tíeioécé asur éaóai, mar šamppla; cluicé asur raóéar; nóranna asur béaloidear; veaircaó na noaóine ar an raol; asur, ar éarr ar fáo, moirálcacé asur creideam. Tazann na muóai ro so léir pé anáil na teangán a labaircar i oír; ir múnla í teanga a řazann cuma asur eroc na ríbialacéca acá taob éiar ví ar móó raoil an éine a úráideann í. Síbialacé rrioraóarúnaé í ríbialacé an Véarpla, asur ríbialacé Cáitliceacé í ríbialacé na Šaeilše. U'iao ran, so hacómar, na tuairimí a noécáis an tÁcáir O Donncaóda; asur u'iao ran na tuairimí a rpreas an tÁcáir de Vál, S.O., éun Cumann Šaelac Muire do bunú ina páróirce réin, do éun slóirce Dé asur na héiréann.

bunú an Cumainn

O'éirigš so reoiš leir an ŠCumann. Uí 27 i lácáir oíce an céad éruinnice. Anran táimš oíce nuair a ví 40 i lácáir, asur oíce nuair a ví 60. Asur do réir mar do ví clú asur cáil an Cumainn as řár asur as leacnú teaircais ó níor mó asur níor mó veic 'na mbail de, i oírce so raib ar na reiríreóirí a fóšairc i mí Éanair 1953 ná réaófaí slacaó lena éuille iarracairí so fóill.

Uob iontaic an muo é rin, mar ar fead ponnit maic blianta rann bunaidh an Cumann bí ballraiocht na ngluaiseadtaí a bí as oibair ar son na Saeilge ana las i Scatair Luimní. Óimeadair a feadit noiceall leatnú, ac ní táimis don fáir fúca. Anran táimis Cumann Saelac Muire ar an raol, agus ón céad lá tordais ré as dul ó neart so neart, so deí sur fáirais ré in uimreaca agus i noisrair don cumann dá leicéir a bí ra Cácair ó laete órta an Connairta.

D'éirig com maic ran leir an SCumann mar sur tuis iad ran a bí 'na bun meon an pobail; tuiseadair conur an spá dár noicair acá so doimhín i seoií sac duine asainn do múrcailt. Ruo eile a eadrais leir an SCumann--bí ré bunaithe ar páiríte, "An páiríte," mar a tuisann na páiríteis réimis air. Ní raod óna céile mórtar cine agus mórtar páiríte.

AN CLÁR

Tuisann an Cumann le céile sac Daoine i nSairm Scoil Áine. I uoraic bíod borca le haicid móltai sca, com maic le Cairdeam Coir Time, agus ar na móltai a cuiread ra borca ó an so céile, agus ar na tuairimí a noicad as na tráite cairim, rocaioit an clár acácair á leanúint as na cruinnite ó poin: rang Saeilge; traic le comrá nó cur rior; clairceadair agus céilí.

'Sé Taos Ó Ceallais, O.S., a múineann an rang Saeilge, fear ciúin réim so bfuil eolar agus éiread agus rriorad aise. Sagar ós brioimair Saelac acá i mbun an clairceadair, an tAcair E. Ó Caairais, S.O., ar páiríte páirais Naora. Tá baint, nac beas, aise leir an SCumann ón oice a bunaidh é. Múineann ré ahráin Saeilge agus bailléirí náirúnta i mbéairta. Daineann ré ferom ar "Ahránleadair Ógra Éireann", roic leadair a cuir na Uraicre Crioitula amac le déanaí. Múinead Máirtín Ó Ródam na pincí Saelaca i uoraic, agus ó o'imis Máirtín tar ráile riar 'ré Donnad Ó Macarra a tuisann aise don spó tábaicad ro. Áine Nic Uinéir a rólaicraionn an ceol. Da cóir a rá nac bfuil ré de céad as doinne ré bun a hoic-mbliana-déas beic inr an SCumann.

imeadtaí eile

Anurad cuir an Cumann seioic ar riúl, an céad céann a bí nam ra Cácair, agus d'éirig so hiontaic léi. Cuireadair céilí roiblí ar riúl ar lá 'le páirais 1953, agus ceann eile ar lá 'le páirais 1954. Agus tá baill an Cumann as glacad prioim páirte i nSreannaicair rairiúil a beic ar riúl ra Cácair le linn an tÓrtail i mbliana.

Ní ball den Cumann mire, mar ní comnaim ra Cácair, nó i nSioiriacé ríce míle oi. Ac tá baint agus le daoine acá 'na mbail de, agus ir cuir ácair agus iontair dom an uilreacé acá

aca don Cumann. Deá-ómairca ip deá-éarpar é rin. Uíor i lácair mar doí a5 fleadú a cúir an Cumann ar riúl roimh Nollais ra bliain 1952, a5ur arír roimh Nollais na bliana 1953. Uoóósfad ré to éróí an rlua líonmair a bí i lácair ar an dá ócáid rin o'feircint, roó na n-aoime so mba b'neá leat beic ina s'cuideadca. Ní díograireoimí tuarca ná bollrcairí boimba acá inr na aoime acá ra Cumann, ac na s'nat' aoime. Ip aoime iad s'ur féidip leo beic ruairc éom' mair le beic pollamanta. Ip aoime, cuir aca, acá ar fíor-b'eadán Saeilse; a5ur ip aoime, cuir eile aca, so b'fuit líofadé Saeilse aca. Ac ip aoime iad uilig a f'neadair s'laoc a noúcair nuair a labair an dúcar leo. A5ur uob é Cumann Saeilac Muire a múrcail an dúcar ran ionta.

Ip micid' uúinn críocnú anoir mar so b'fuit teora lenár rpar. A5ur ní fearr ruo a uéanraimír ná críocnú leir an b'raoip lena uoornaíonn Cumann Saeilac Muire ar a uéa-obair s'ac' Uaraoim:

A Uíor' naora, a Muire na n'Sael, cab'raig linn éun an Saeilc so labairc éom' binn blaíca ip to labair tú féin í !

BISHOP'S ENGAGEMENTS

In St. John's Cathedral during Holy Week.

HOLY THURSDAY: 10.30 a.m.—Blessing of Oils.

GOOD FRIDAY: 9 a.m.—Mass of the Pre-Sanctified.

HOLY SATURDAY: 8 a.m.—Ceremonies begin.

EASTER SUNDAY: 12.00—Bishop presides at High Mass.

TENEBRAE: Wednesday, Thursday and Friday evenings at 7.30 p.m.

Visitation and Confirmation, 1954

RURAL PARISHES.

—:—

April 25th—Croom.

May 2nd—Kildimo

„ 3rd—Banogue.

„ 4th—Killeedy (at Ashford Church)

„ 6th—Stonehall.

„ 9th—Rathkeale.

„ 11th—Monagea.

„ 12th—Manister

May 13th—Knockaderry

„ 16th—Abbeyfeale

„ 18th—Castlemahon.

„ 19th—Ballygran (at Colmanswell Church)

„ 20th—Askeaton

„ 23rd—Newcastlewest.

„ 25th—Shanagolden.

„ 27th—Bruree.

WHAT DO YOU THINK?

(By Rev. M. Sadlier)

AN Irish catholic layman tells me that the preaching and teaching of religion in Ireland is not positive enough. There is, in his opinion, too much concentration on the negative and unpleasant side of religion. There is too much talk about sin and vice and what people should *not* do. He would prefer to see the emphasis shifted to the positive aspects of religion, to all the noble things people could be encouraged to do. "Most Irish catholics are good," he says; "What they want to hear is how they are to make themselves better."

BEING "CHRIST-LIKE"

It is always refreshing to hear another man's point of view. Still it is a little bit unfair to suggest that Irish catholics do not get all the positive encouragement to live better lives that they should get. If I were to say that the main purpose of the Catholic Church, the world over, is to make her members "Christ-like," I would really be saying that the Church is there to help catholics attain the highest human ideal. Yet I do not for a moment expect any Irish Catholic to hail this as a sensational disclosure. He has heard it time and again in sermons and religious instruction. Anyone, indeed, who reads religious books and periodicals, must be very familiar with the idea of modelling his whole life on Jesus Christ. It would be much more likely to make sensational reading, if I could state that the concerted effort of the Irish people to become more "Christ-like" was so marked, that the Government had decided it was unnecessary to continue recruiting for the police-force.

OUR LORD'S EXAMPLE

From Bethlehem to Calvary, in the short life-time that He spent amongst us, Christ, the Son of God, had only one purpose and that was to show mankind how human life should be lived. He did not leave men with just the Ten Commandments and the membership rules of His Church to guide them. He gave them as well, in His own life, a practical demonstration on how they can use their energies to the most lasting advantage. If we could ask Him straight out the question that is always nearest to our hearts—How can I make this life of mine happier?—He would

answer: "Learn of me because I am meek and humble of heart and you shall find rest for your souls." Christ wants men to copy Him so that they may be happy. He wants them to be living images of Himself, so that He can relive again and again the Mystery of the Incarnation, clothing Himself anew in the flesh of every human being.

OUR ATTITUDE TO LIFE

Being "Christ-like" means thinking the thoughts of Christ, having His attitude to life. A sensible attitude to life can spare us the world of pain. Take the individual who worries himself to distraction about calamities big or small, that he can be forever seeing just around the corner. No amount of experience will convince this type of individual that our world is a place where one provides as best he can for the future and leaves the rest up to God. Nowadays, too, we find a spirit of restless dissatisfaction with the ordinary hum-drum of life. "If only things were different," we hear people saying; "If only I could get away from it all." An attitude like this, when it gets into a person, knocks much of the joy out of living. It is a helpless attitude of despair, a lunatic refusal to take life as it comes to us from the hands of God. There is more reason in a child's desire to escape from reality to fairy-land.

"LOVE ONE ANOTHER"

It is one thing to look at life through the eyes of Christ. It is a far greater thing to have one's heart in the right place as He had. Everything we know about Christ tells us that to be like Him is to have constant thoughtfulness for the needs and feelings of others. "By this shall all men know that you are my disciples, if you have love one for another." It is in his relations with others that the man after Christ's own heart is really proven. At home or at work, even passing the time of the day, there is a way of being kind to everyone that costs little and leaves an abiding peace of mind. The life of a Catholic is lived in the shadow of the Cross and the Cross had its arms outstretched in a symbol of boundless love.

To think the thoughts of Christ, to be kind of heart as He was, that is what being "Christ-like" means. It is the most positive ideal one can think of for those who lead good lives and want to make them better.

Mother is Always Beautiful

To the unspoiled child, the Mother is the most beautiful being on earth. There could not be anyone sweeter and kinder than she. No one can cook, or sing, or work, as she can. Everything else may change, but Mother will remain unalterably the same; in-fact, she will get lovelier every day.

The child becomes uneasy as soon as he notices that the mother's face and words are not what they used to be. When this happens, it is generally not the mother who has altered, but the child, who has been eating forbidden fruit, and perceives the reproach of his own conscience in his mother's face.

Let the Christ-Child bring the Christmas Tree for as long as possible; let the stork bring the babies; let mother long remain the most beautiful being on earth. All these things go to make up the happiness of childhood. Then, when the time comes for the "things of a child" to be put away, fortunate are they who continue to see in their mother, despite her furrowed brow and her white hair, the most beautiful woman in the world, because there is a light in her eyes which it is given only to her children to see. And this light is a reflection of eternal beauty and youth.

We learn the value of our greatest treasures only when we no longer have them. Mother has done her duty as silently and as constantly, all through the years, as the sun which every day rises to light and warm the earth. How horrified and stricken we mortals would be if the sun should one day fail to rise. The death of a good mother leaves an irreparable void in our lives. What wonder if the thoughts and yearnings of her children often wander out to the silent grave, to seek counsel and consolation there. For the Mother lives on for us, even when she is dead.

From Cardinal Mindszenty's book *THE MOTHER*, translated from the German and published by Clonmore and Reynolds Ltd, at 9/6d.



NEW SCHOOLS FOR LITTLE SCHOLARS

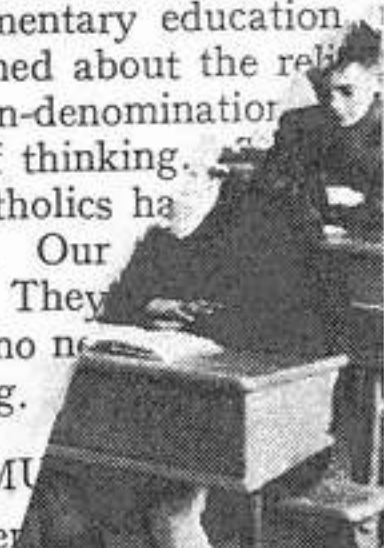
LETTER-WRITERS in the Sunday papers are none too pleased about the condition of our national schools. I suppose one ought to be able to appreciate their point of view. At the same time it is only fair to allow that very wonderful progress is being made with the building of new schools. We in this diocese are getting our share of late, although we had some reasons for grumbling a few years back. Schools are very expensive things nowadays. A small country school with two class-rooms and other necessary equipment will not be built for less than four to five thousand pounds, while a large city school for some 1000 pupils or more may cost eighty or ninety thousand pounds. The great girls' school at St. Mary's Convent, opened a year or two ago, did in fact cost a round £90,000. Who are responsible for building these schools and where does the money come from?

Well, the responsibility is a joint affair, devolving on the Church and on the State. It is the business of the government to see that children have an equal chance of elementary education. The Church authorities are naturally concerned about the religious atmosphere of the schools. The idea of un-denominational schools is altogether inimical to our way of thinking. At a time when this was a grave issue and Catholics had to fight for their rights. Happily, it is no longer so. Our schools are in fact State-aided Parochial Schools. They are run by the local Parish Priest and the people have no need to worry about the back-ground of their children's training.

THE PART THE PARISH MUST PLAY

It might be argued that Catholic parents should pay for Catholic education for their children out of their own pockets. But there is a great deal to be said for a system in which the State provides for the upkeep of its schools. Rates and taxes are higher if we had the other system, and the parish would begin to lose its grip on them if it did not seem to be paying for them. In any case, the cost of building and maintaining the schools should be borne in some degree by the people of the parish.

When a new school is to be built the State's part is to provide a site and the parish is to provide the building and the staff.



when the site is acquired and approved does the Department of Education take an interest in the proceedings. The Department is ready to pay two-thirds of the cost of the new school and the balance must come from the parish. Actually the government is very generous when it comes to a bargain, as of course it always does, and very often the Department pays considerably more than the agreed two-thirds. Nevertheless, the local levy can be large enough and the poor Parish Priest, already harassed by other parochial debts, has to dip further into his parishioners' pockets. Where a religious order runs a school the bulk of the local contribution is usually taken from the Order's till. People sometimes ask what religious orders do with all their money. This is one way they have of spending it. They spend it on the people's children: they plough it back into a school system that they serve so devotedly.

Building a school is one thing. Maintaining it is another. And in this respect, perhaps, the government is not as generous as it might be. The cost of heating and cleaning national schools is rising by leaps and bounds year after year. Only a small part of the cost is borne by the State. The rest must come from the parish—or from the nuns and monks. There is a collection once a year for the upkeep of our national schools. Won't you remember this and put your hand in your pocket when next you hear it called?

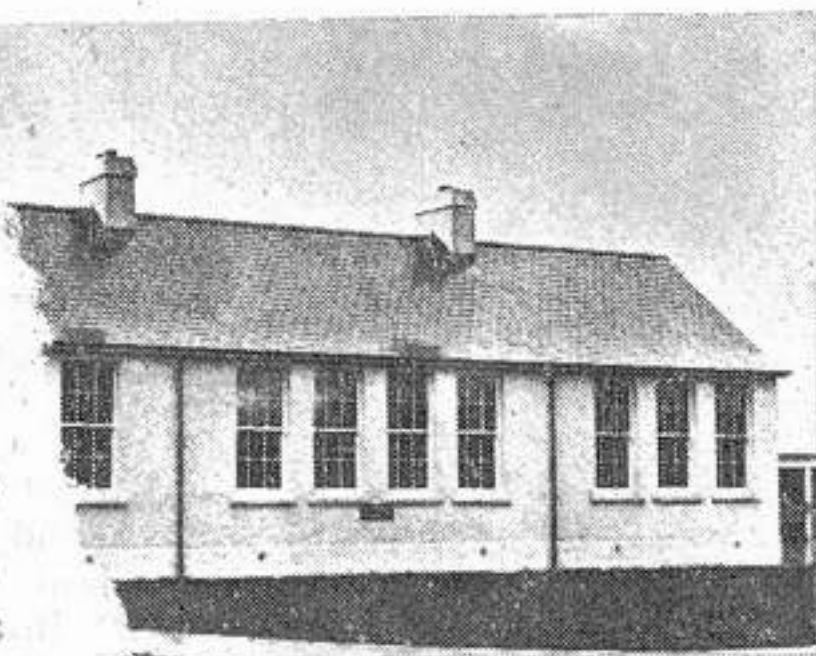
fig.

And the

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We happen to know the road past Foynes to Glin you must no longer neglect the old school-house at Mount Trenchard, a dilapidated as constantly, rises to light and mortals would be of a good mother wonder if the thought out to the silent grave the Mother lives on fe

From Cardinal Mind
the German and published



ing at the left where the road bends
The old school was built by the
more than a hundred years ago. The
was opened by the Minister for

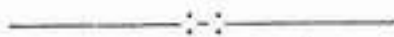
Education on the 24th of last September. Built under the aegis of the Parish Priest, Father Tom O'Sullivan, it cost £6,100. The parish had to pay no more than a fraction of this cost, but it has been paid and the school is free of debt. This is all to the good because another new school is about to go up in the village of Ballyhahill, a four-roomed building that should cost £7000 to £8000. There is talk also of a new school at Clonleharde in the same parish of Loughill and Ballyhahill where the total population is not more than 1,200.

Loughill's new school is off the main road and you can barely see it over the hill as you approach the village. The view from the playground to the north-west must be one of the loveliest in the south of Ireland. Here the Shannon is a truly majestic river. Indeed you may say rivers, if you will, for your eye can stretch over and beyond the tree-tops and the Church tower as far as the village of Loughill where the "White River" is sucked from under a quaint little bridge and carried towards the sea. The "White River" shares pride of place with the Shannon itself in the memories of those who like Gerald Griffin spent their childhood in these parts.

Know ye not that lovely river,
 Know ye not that smiling river,
 Whose gentle flood,
 By cliff and wood,
 With wildering sound goes winding ever.



Sounds and sights no less memorable for the children of to-day whom you see here with their Principal, Mr. Noonan, as they grapple with another kind of "wilderment."



The Eucharistic Fast



ONE of the first lessons we ever learned at school was that "in order to receive Holy Communion worthily it is necessary that we be fasting from mid-night," and we can still recall how the teacher went to great pains to impress upon our youthful minds the strictness of this rule, and the reason for it, viz. reverence for the Body and Blood of Jesus Christ. So well was this lesson imprinted on our minds, that we never dreamed of questioning it, and while we may have excused ourselves from other Church laws, we never dreamed of seeking a concession from this one.

FIRST RELAXATION

The strictness of the fast from mid-night for the worthy reception of Holy Communion goes back to the earliest days of the Church and relaxations from it down the centuries were so rare as to be almost unknown. But, then, in 1905, Pope Pius X, who is soon to be canonised a saint, issued his famous Encyclical urging the faithful to a more frequent reception—if possible a daily reception—of Holy Communion. This was a new departure, as up to this, the faithful received Holy Communion at the most three or four times a year. Now this exhortation of the faithful by the Pope to more frequent reception of Holy Communion led in turn to an examination of the question of the Eucharistic Fast, because some people who had no difficulty in observing the full rigour of the Eucharistic Fast two or three times a year, might find it very difficult to observe it daily or even once a week. So, soon after this Encyclical, Pope Pius X issued a decree allowing sick people to take some liquid nourishment before receiving, provided they had the advice of their Confessor.

RECENT CHANGES

During the First and Second World Wars, various concessions were made to soldiers, defence workers and others, in regard to the Eucharistic Fast, to enable them to receive Holy Communion more frequently. Then at the beginning of last year our present Holy Father, Pope Pius XII, issued a new instruction modifying in some ways the strict rigour of the Eucharistic Fast. This he did to make Frequent Communion easier for many, who because of their circumstances could not be expected to follow the full

Eucharistic Fast, and also to adapt the Church's Discipline to modern conditions, which tend to produce a generation less capable of bearing hardship than the preceding ones.

THREE PRINCIPLES

The content of this instruction of Pope Pius XII may be summed up in three principles.

(1) Ordinary natural water no longer breaks the Eucharistic fast.

This means that anybody may take water, to which nothing had been added, as often as one likes and as much as one likes on one's own authority. The water must be natural water in its entirety; so if salt is added to it, or a little milk, for example, it may not be taken.

ILL HEALTH

(2) People in bad health may take some liquid nourishment, or medicine in solid or liquid form before Holy Communion, provided that as a result of their illness they find it hard to fast, and **provided also that they have consulted their confessor.**

When we speak of people in bad health, we mean not only those confined to bed, but also, those who suffer from some chronic ailment, such as T.B., Asthma, Heart Disease, Stomach Ulcer, Arthritis etc., even though they are up and about and going out. We also include under this heading expectant mothers and those seventy years of age and over and also those convalescing after an operation or after the 'flu. We should remember that all those people must find it difficult, as a result of their state of health to observe the full Eucharistic Fast, so that those, who may be in bad health but find no difficulty in fasting should not seek this concession from the Confessor.

Having consulted their confessor, what may these people take? They may take any liquid nourishment, such as milk, tea, coffee, cocoa etc., or even a raw egg. They may also take liquid medicine, or medicine in solid form, e.g. a tablet. They may take these any time up to the reception of Holy Communion, but alcoholic drinks of any kind are excluded.

SPECIAL CIRCUMSTANCES

(3) People, who though they are not ill, would find it hard to observe the full Eucharistic Fast, because of their special circumstances, may take some liquid nourishment at least **one hour** before receiving Holy Communion **provided they have consulted their confessor.**

People in the special circumstances mentioned here are those (a) who have to do tiring work before going to Mass, such as, night shift workers, farmers and their servants who have to milk cows and feed animals in the morning, nurses who have to do a tour of the wards attending to the sick, hotel staffs who have to prepare early for their guests, and in general, all who have to do

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about an hour's tiring work before going to Mass. Here, also, the Canonists are chivalrous enough to include the bride on her wedding morning, early astir preparing for her wedding.

(b) People who have to walk a mile and a quarter or over to the church, or who may have to cycle five miles or over to Mass.

(c) Those, who cannot receive Holy Communion before 10 a.m. e.g.: in some of our parishes the first Mass is at 10 a.m. and so, those who have to attend this Mass are included.

All these people may take some liquid nourishment, such as, milk, tea, cocoa, coffee, raw egg, etc., at least one hour before receiving: and here again, alcoholic drinks are excluded.

Apart from those two groups, viz. people in bad health or in special circumstances, the Eucharistic Fast remains in full force for all others. If we are in bad health or in the special circumstances described above, then we must ask ourselves whether we find the full fast a burden, or in other words, would we go more often to Holy Communion were it not for the fast? If the answer to this question is, YES, then consult the confessor and follow his advice.

LITURGICAL FESTIVAL

Friday, May 7th, 1954

The Festival will open with Solemn High Mass at St. John's Cathedral, on Friday, May 7th, at 11 o'clock, a.m. (S.T.) His Lordship the Bishop will preside.

The Common of the Mass will be "Cum Jubilo", page 10, H.G. Hymnal, and Credo III, page 32, H.G. Hymnal (New Edition).

No competition as such in Plain Chant will be held, but Certificates will be awarded by the Adjudicator to all choirs attaining a standard of proficiency.

For Programme and for any other information apply to :

REV. W. O'GRADY, Adm.,
St. John's, Limerick.

A WORD OF THANKS.

To our Advertisers who so generously supported this first issue of "Catholic Life". We assure them that their assistance is deeply appreciated.

The next issue of "Catholic Life" will be published on Saturday, 3rd July.

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