

Introduction

The Christmas Annual for 2019 is a bumper edition running to almost one hundred pages and reflects the myriad activities of the vibrant community that is Ballyhea parish, notwithstanding the many pressures currently facing rural communities and their sustainability.

The annual is divided into four sections: the first outlines the activities of the parish over the past twelve months; the second consists of a series of feature articles to commemorate the canonization of John Henry Newman and to mark his enormous contribution to the social advancement of Catholics in Irish society; the third section presents a number of articles on local subjects ranging from Archbishop Daniel Mannix (on this the centenary of his arrest under the Defence of the Real Act [1914] by the British government on board the SS Baltic sailing from New York to Queenstown), to the work of the Croke sisters during the Crimean war; and on to an article on local place names and the Holy Wells in the parish; the fourth section affords a resumé of the activities of our local clubs and associations over the past twelve months as well as some interesting historical material on the local GAA.

Building a new community hall has been our major preoccupation throughout 2019. This initiative, which involves major effort and expenditure on the part of the local community, has been very generously supported right across the parish with practically everyone contributing something to its realization. This represents a truly outstanding example of self-determination on the part of a small rural community and has been accomplished with little or no help from external sources. Indeed, it is remarkable that, despite the current government's vocal protestations of support for rural regeneration and rural communities, no application made to local or central government funding agencies for this project was successful, with the exception of funding made available by Cork County Council in its re-distribution of unclaimed grants.

A particular word of appreciation must go to the Parents' Association of Ballyhea National School which undertook the organization of Ballyhea Goes Dancing in aid of the new hall and to the dancers, hosts and judges who took part in the competition. This was the first cross community event in many years and saw at least nine hundred people gathered at the Charleville Park Hotel on 16 March last for a very pleasant and entertaining evening. The spectacular proceeds generated by the event ensured that works on the new hall could commence much earlier than anticipated.

Likewise, many thanks go to those who organized the Golf Classic in aid of the new hall. This was a very successful undertaking and was blessed by remarkably good weather. We also wish to thank those who organized the Grand Raffle, held last November, and particularly to Charleville Plant Hire and Husqvarna for supplying the prizes.

Finally, as we move towards the celebration of the Lord's nativity at Christmas, we remember especially all those who have died during the year, those who are away from home, the sick and infirmed, and the children of the parish as they eagerly await the arrival of Santa Claus. We give thanks to God for all His benefits to us during the past twelve months and ask for His continuing blessings during the New Year, 2020, and may the peace of the Christ child reign in our hearts and minds at this special time.

Parish News

Baptisms In The Parish December 2018-November 2019



Martin Leo Casey
Kyle Patrick Moroney
Charlie Thomas Moloney
Margaret O'Reilly
Cal Ben Crowley
David Mikulasik
Martin O'Reilly
James O'Reilly
Molly Karen Dennehy
Abigail Mary Lyons
Richard Patrick Lyons
Sadie Jean O'Shaughnessy
Paul Christy O'Driscoll
Aoibhean Sch Catherine McCarthy
Stephanie Mamie O'Neill
Saoirse Ruth Hutcheon
Ellie Mary Martin
Imogen Ava Power
Scarlett Lily Power
Darcie Elizabeth O'Toole
John Patrick O'Brien
Sony O'Donoghue
Killian Kelly
Ellen Rose O'Neill
George John O'Keefe
Jack Corbett



Confirmation In The Parish
23rd May 2019



Aimee Barrett
Dylan Barrett
Rory Buckley
Aoife Carroll
Louisa Carroll
Aisling Crowley
Clodagh Crowley
Darragh Crowley
Jason Daly
Callum Davern
Aisling Foley
Emma Looney O'Donoghue
Imogen Moloney
Ava Mortell
Matthew O'Brien
Orflaith Ryan
Aisling Walsh

Emma Browne
Rhys Browne
Andrew Buckley
Chloe Carroll
Patrick Daly
Annaleigh Foley
Aidan Hanley
Kate Hegarty
Ava Lilley
Donal Lynch
Kate Lynch
Sarah Lynch
Kaydee Macieira
Demi Daley Moloney
Aoibheann Morrissey
Saoirse Morrissey
Adrian Moskal
Jacob Russell Daly
Thomas Williamson

*First Holy Communion
In the Parish
11th May 2019*



Saoirse Mulcahy
Grace Hickey
Eppie Hanley
Hannah Buicke
Katelyn Shortt
Emily Lynch

Jack Foley
Paraic Crowley
Ross Manning
Finn Curtin
Lorcan Williamson
Bill O'Keeffe
Harry O'Connor
Jack Gould
Fionn Ronan
Keelan Foley

Deaths during 2019

Sr. Cecilia McAuliffe, Convent of Mercy, Mallow
Dan McCarthy, Broadford
Jaqueline (Jackie) Binchy Ryan, Charleville
Joe O'Halloran, Charleville
Dorothy Ellen Stiles, Melbourne, Australia
Vincent Collins, Limerick
Ella Cantillon (nee Carroll) Ballincollig
Trisha Herlihy (nee O'Gorman) Ballyagran
John Copse, Liscarroll
Laura O'Callaghan, Toronto, Canada
Willie (Bill) O'Shea, Raheen,
Gordon Sean Hamilton, Foynes
Adrian Jones, Wilton, Cork
Mary Mackessy (nee Fitzgibbon) Charleville
Mary Galvin (nee O'Brien) Loughlea and London
Tom Crowley, Ballinadrideen
Richard (Richie) Murphy, Newtown Ballyhea
Robert (Bob) Sullivan Coolcaum
Sr. M Gabriel, Convent of Mercy, Charleville
Sheila Shinnick, Fermoy
Brian Dunworth, Banogue
Michael Behan, Australia late of Ballinagrath
Bridie Greensmith, Charleville
Teresa Herlihy (nee Cowhey) Charleville
Canon Vincent O'Donoghue, Blarney
Margaret Hooper, Ardglass
Kathleen O'Sullivan (nee Morrissey) Charleville
Mary Doherty, Donegal
Mary Aherne, Kilmallock
Christopher Greaney, Broadford
Liam Scanlon, Ardnageehy
Christina (Chris) Daly, Charleville
William (Billy) O'Flaherty, Ballylopin
Noel O'Brien, Loughlea
John Murphy, Bruree
Nora Ring, Charleville
Tess Hennessy, Kilfinane
Mary Rea, Effin
Maria Pilla, Nanuet, New York
Denis Fehan, Churchtown
Gerry Byrne, Buttevant
Eugene Egan, Thurles

Eternal Rest grant unto them O Lord and
may Perpetual Light shine upon them.
May they Rest in Peace. Amen.





Wedding In The Parish

Sheila Dundon and John Ryan 22nd March 2019



Silver & Golden Wedding Anniversaries

Ger & Anna O'Shea
Pat & Nodhlaig Davern
Mike & Denise O'Kelly

Frank & Bernie O'Keeffe
John & Marie Russell

Parish Chronicle 2018-2019

December 2018

- 1st. The Christmas Annual (2018) was printed and distributed.
- 2nd. The first Sunday of Advent.
- 3rd. Meeting with the architect to discuss submission of further information to the County Council for the planning application to build a new hall.
- 6th. Meeting of the Building Committee on planning application for new hall to be submitted to Cork County Council.
- 8th. Advent meditation preached by Fr. Tom McDermott.
- 12th. Two new windows were installed most easterly, N&S sides.
- 13th. Christmas luncheon for the school teachers.
- 13th. The last of the new windows was installed by Sean O'Keeffe.
- 19th. The church was professionally cleaned following the works carried out on the installation of the new windows begun on 14th. June.
- 21st. A picture of the penance of St. Jerome, Italian school 17th. century, acquired in Cedar Falls, Iowa, was hung in the church.
- 22nd. The Advent Meditation was preached by The Most Reverend Fintan Monaghan, Bishop of Killaloe.
- 23. The quarterly meeting of the Child Protection Committee was held.
- 24th. Midnight Mass was celebrated for the Solemnity of the Lord's Nativity and Christmas observed.
- 31st. The Te Deum was sung in thanksgiving for all God's blessing throughout 2018.

January 2019

- 1st. The feast of St. Sciatha of Ardskeagh.
- 6th. Solemnity of the Epiphany was observed.
- 7th. Further information with regard to the plans for the new hall was submitted to Cork County Council.
- 14th. Leaders' meeting in preparation for the Sacrament of Confirmation.
- 18th. Announcement of the Ballyhea Goes Dancing initiative in aid of the building fund for the new hall. Twelve couples begin a series of weekly training sessions in preparation for the event to be held on 16th March.
- 27th. First collection for the new hall.
- 28th. An account for the building fund for the new hall was opened.
- 29th. Meeting with the engineer for the building of the new hall.
- 31st. Cork County Council grants planning permission for the new hall.
- 31st. Meeting of the building committee for the new hall to progress plans for the tender stage.

February 2019

- 1st. St Bridget's Day
- 1st. Mass for grandparents of the school children.



2nd. Solemnity of the Purification of Our Lady (Candelmas).

3rd. Feast of St. Blaise. The blessing of throats was given.

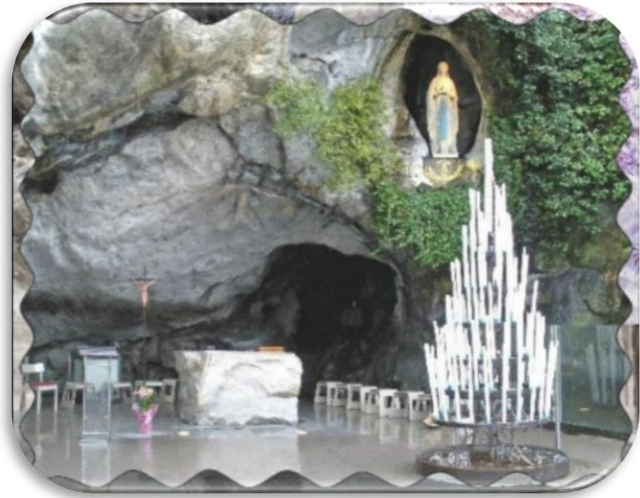
3rd. The novena of Our Lady of Lourdes began.

3rd. Trimming works to the new windows.

11th. Feast of Our Lady of Lourdes.

19th. The Community Council made the first transfer of residual funds belonging to the old hall to be applied to the building of the new hall. Further transfers to be made during the year.

27th. Meeting of the parents of first Holy Communion children.



March 2019

2nd. Mass for the Holy Communion class.

6th. Ash Wednesday. Ashes were blessed and distributed.

8th. First Confessions were heard in the church.

11th. Novena to St. Joseph began.

12th. Retreat for the Confirmation class.

12th. Engineer to present tender document for the building of the new hall.

16th. Ballyhea goes Dancing was held at the Deerpark Hotel, Charleville, in aid of the building fund for the new hall.



17th. St. Patrick's Day was observed. A parade was held which ended in a display of Irish dancing.



Photographs courtesy of William Casey

- 19th. The Solemnity of St. Joseph was observed.
21st. The Lenten stations began.
23rd. Mass for the Confirmation children.
24th. Meeting of the Child Protection Committee.
25th. Solemnity of the Most Holy Annunciation.
26th. A Seville copy of Murillo's Virgin de Seviglia, acquired in London, was hung in the church.
27th. Meeting with parents of confirmation children was held in the school.
28th. Meeting with parents of First Holy Communion Class was held.
28th. Invitation to tender for the building of the new hall was published in the Vale Star, p. 109.
30th. Two missionary priests from the Rosminians visited the parish.
30th. Mass for the First Holy Communion Class.

April 2019

- 2nd. A new thurible was acquired from the workshops of the Fratelli Savi, Rome.
2nd. Trimming works continued on the new windows.
3rd. Meeting with parents of the confirmation class.



6th. The statues in the church were covered to mark the beginning of Passiontide.

10th. Meeting with parents of the confirmation class.

14th. Palm Sunday was observed with a procession of palms.

15th. Notre Dame de Paris burned down.

16th. Outside works to seal the new windows began.

16th. The parish received a grant of Euro 10,000 from a private foundation towards the building of the new hall.

17th. The Holy Oils were renewed.

18th. Holy Thursday was observed with Mass of the Lord's Supper, a procession to the altar of repose and a period of adoration.

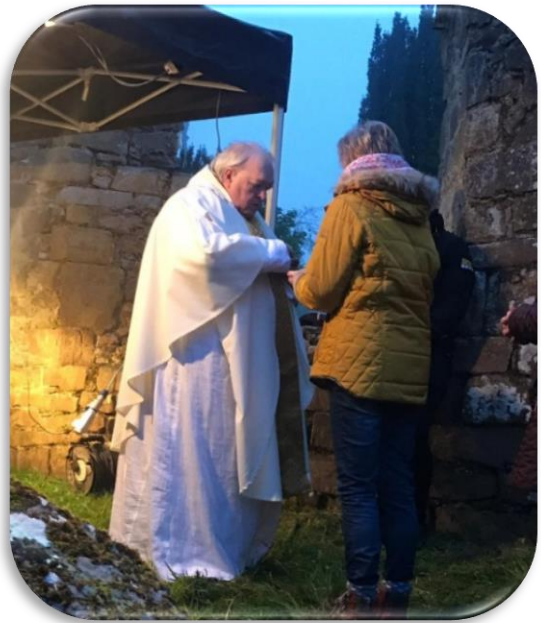
19th. Good Friday was observed with the celebration of the Lord's Passion at 3pm and with the Stations of the Cross at 8pm.

20th. The Lord's Resurrection was celebrated by the Easter Vigil.

21st. The Dawn Mass of Easter Sunday was celebrated in the ruins of the medieval parish church at Ballyhea Old Cemetery.

22nd. The Easter blessing of homes began.

24th. A copy of van Dyck's Lamentation for the Dead Christ was hung in the church.



May 2019

1st. Second confessions were heard in the church.

2nd. Meeting with parents of first Holy Communion children.

3rd. Mass for children of First Holy Communion class.

8th. Meeting of the Building Committee to open tenders for the building of the new hall was held.

9th. The Solemnity of Pentecost was observed.

11th. First Holy Communion was administered.

15th. May Devotions were held at the Holy Well with the first holy communion class in attendance.
20th. The contract to build the new hall was awarded to John Ronan and Company.



Photograph courtesy of Anna McNamara

23rd. The Sacrament of Confirmation was administered by the Bishop.



Photograph courtesy of William Casey



23rd. The Bishop turned the first sod for the building of the new hall.
28th Contract for the building of the new hall was signed
30th. The Solemnity of the Lord's Ascension was observed.



Photograph courtesy of Michael McGrath

31st. The parish pilgrimage to Lourdes was made.



June 2019

5th. Application to Cork County Council for a fire certificate in respect of building of new hall.

15th. Financial Statement for 2018 published at all Masses.

20th. The Solemnity of Corpus Christi was observed.

23rd. Meeting of Child Protection Committee.

27th. Meeting with the Mark Davis, fire officer, Mallow, re. invalidated fire certificate application.

July 2019

2nd. The feast of the Immaculate Heart of Mary was observed.

3rd. A telephone conversation with Mark Davis, fire officer, Cork County Council, Mallow, re. invalidation of second application for a fire certificate for the new hall.



4th. Choir and Altar Servers outing to Labbacalla, Youghal and Ardmore.

26th. Fr. Joseph Hamilton arrives.

27th. July A further application was made to Cork County Council for a fire certificate in respect of the building of the new hall.

August 2019

1st. A fire certificate was issued by Cork County Council permitting work to commence on the new hall.

9th. Works commence on the building of the new hall.

12th. Meeting of the Building Committee.

13th. Launch of the Golf Classic in aid of new hall.



Photographs courtesy of Michael McGrath

15th. Solemnity of the Assumption of Our Lady into Heaven was observed.

15th. Devotions were held at the Holy Well.

20th. Foundations of the new hall excavated.

23rd. Foundations of the new hall were reinforced with 24 piles.

28th. Concrete was poured for the foundations of the new hall.

September 2019

5th. Steel frame for the new hall was delivered to site.



8th. The feast of the Nativity of Our Lady, patronal feast of the parish, was observed.

11th. Building Committee meeting with engineer.

11th. Steel frame for the new hall was erected.

13th. The Autumn stations commenced.

21st. Feast of St. Matthew Patron of Imphrick was observed.

22nd. Child Protection Meeting was held.

25th. Engineer's inspection of site of the new hall. Anti-radon shield in place; damp proofing courses in place; utility ducts in place; concrete under-floor to be poured.

October 2019

9th Construction of the walls of the new hall began.

10th. A Grand Draw in aid of the new hall was launched.

10th. Meeting of the building committee.

18th. The counting of votes for the parents' representatives on the new Board of Management for the School took place. Diarmuid O'Riordan and Marie Buicke were elected.

November 2019

1st. The Solemnity of All Saints was observed.

2nd. The commemoration of the faithful departed was observed.

10th. Prayers for the faithful departed were said at Ballyhea Old Cemetery and at Cooline cemetery.

12th. A meeting of the building committee for the new hall was held.

14th. A meeting of the Family Matters Committee was held to finalize arrangement for the printing of the Christmas Annual.

15th. Grand Draw in aid of the New Hall was held in The Corbett Court.

17th. Prayers for the faithful departed were recited at Ballyhea New Cemetery and at Imphrick.

23rd. Those preparing for First Holy Communion were enrolled at the Vigil Mass.

24th. The Solemnity of Christ the King was observed with a period of exposition and benediction of the Blessed Sacrament.



The Altar Society

St. Mary's church Ballyhea dates back to 1831. We are very lucky to have such a lovely church. There are some beautiful paintings over the altar such as, The flight into Egypt, The Nativity and St. Margaret Mary. We have a lot of people who in their turns decorate the altar and shrines each week. The following people decorate the church: Angela Ryan, Bernie Leahy, Bernie Crowley, Breda Crowley, Mary Fitzgibbon, Teresa O'Keeffe and Triona McCarthy. We would also like to mention others that decorated the Altar over the years, Nora Colman, R.I.P., Breda Lynch R.I.P., Bridie McDermott, Margaret Hanley, Eileen Buicke, Bernie O'Keeffe and Joan O'Keeffe. We would love if more had the time to join us. It would be just one or two hours every seven weeks. Many thanks to all those that contribute to the collections for the flowers. Your generosity is much appreciated. *Breda Crowley*





Church Choir

Sadly, in the last 12 months, we have experienced a change in the structure of our choir. Tom Crowley, a very valued member of our choir was called to his eternal reward on 23rd April 2019. Tom loved to sing every Sunday morning and his favourite hymn was "Prepare the Way of the Lord" which we sing during the Advent Season. Tom in no doubt prepared the way of the Lord in the life he lived and in his religious faith. Tom, rest in peace and you are deeply missed.

Another member of our choir, Lily Dundon unfortunately is out of action at the moment. Lily suffered a severe stroke on 6th February 2019, we wish Lily every success in her steps to recovery. Lily was a very dedicated member, was always present for every practice and was in attendance every Sunday morning. We miss her strong presence.

So in the past 12 months, we have lost 2 very special people and haven't gained any new people.

New members are always welcome but most especially now as our members are dwindling. We sing every Sunday morning at 11am Mass from 1st October until the last Sunday in June. We stay on after Mass for a practice on most Sundays.

So, please, I would urge you to genuinely consider to join the Choir, or at least come along and see if it is for you. And remember Singing is praying twice.

Triona Mc Carthy
Church Organist



Ballyhea Pre School

Ballyhea Childcare Ltd is a well-established community preschool that caters for children aged 2 years 10 months to 5 years. Our vision is to develop a service where each child will feel valued and nurtured. The children are afforded the opportunity to holistically grow and develop within a warm, caring, play environment, with adults that recognise, respect, follow and build on their needs and interests.

We aim to provide the highest standard of Early Childhood Care and Education. Ballyhea Preschool integrates various early education methods including the new national curriculum Aistear and the standards of Sfolta. Our aim is to help every child to grow and develop as a competent and confident learner.

Ultimately, we support each child's sense of wellbeing, identity and belonging, exploring and thinking and communicating through the contexts of play by caring, learning relationships with adults and peers. We ensure very strong links between care and education in the early years and firmly establish the child's right to a safe, stimulating, nurturing and play-based environment.

Our highly qualified staff are committed to ensuring that each child realises his or her full potential and develops a positive attitude towards him/herself and others. There is limited availability for 2020, 2021 and 2022. For more information or for enrolment queries, please phone 063-89696 or email ballyheapreschool@gmail.com

♥ Welcome to
Preschool!



Ballyhea National School

*6th Class pupils who climbed Corrin
In June*



*Boys B2
Football*

Winners





*Girls who competed in
Cork City Sports
In CIT*



*School Hall
Initial Building Phase*





Junior Infants Class 2019



*The Crane
arrived on
8th November
2019*



Ballyhea National School Parents Association

The calendar year 2019 was the most successful on record, for Ballyhea National School Parents Association. Though our hard work began in the fall of 2018 it came to fruition in March 2019 with the accumulation of “Ballyhea Goes Dancing”. We as a committee must again thank the people of Ballyhea and beyond who supported our endeavour to raise funds for the building of the new school/parish hall with our fund raiser. Without the support of our dancers and numerous sponsors we would not have been in a position to transfer €72,000 to Ballyhea National School in the name of this worthy cause.

“Ballyhea Goes Dancing” was held on the 16th March 2019 in the Charleville Park Hotel.



Twenty-four able bodied dancers from the four corners of our parish took to the stage to entertain one and all. The full capacity attendance enjoyed a night of glitz, glamour and fabulous dancing that saw Danny O’Flynn and Catherine Horgan crowned the Dance Champions.

*Danny O'Flynn and Catherine
Horgan crowned the Dance
Champions.*



Each dancer went above and beyond the call of duty and each raised considerable amounts of money that contributed to the overall fantastic total. The professional commentary provided by the MCs Diarmuid and Stephen added to the sense of occasion that brought the parish together. Who could forget the wonderful judges? Need we say more? It was a privilege to for us as a committee to be involved in such an event that will long live in the memories of Ballyhea Parish.

Committee Members

Marie Buicke (Chairperson), Mary Foley (Secretary), Elaine Gold (Treasurer), Joanne Crowley (Vice-Treasurer), Vijay Fitzgerald, Katie O'Connor, Eileen Stritch, Paul Cronin



Projects for 2019

In 2019, the parish undertook only one major project which had been in planning for a number of years – the building of a new hall to replace the hall accidentally burned down over thirty years ago. The building of the new hall afforded the possibility of combining two projects: to provide a new community hall and to provide a hall for the school.

In February 2017, the Bishop gave general approval in principal for the project and authorized the building of the new hall on surplus ground attached to the school. He also gave the go-ahead for the appointment of an architect and an engineer to progress the project and to begin fund raising activities.

In 2018 a building committee was formed to oversee the project and to advise on all aspects to the build. By June 2018, Mr. Gerald McCarthy, architect, Macroom, Co. Cork, was instructed to prepare drawings and plans for the new hall. These were subsequently advertised and comments and observations received by the building committee. Revised drawings and plans were submitted to Cork County Council for planning permission in September 2018 on which a request for further information was received in November 2018. Following consultations with the planning authorities, that information was submitted to Cork County Council on 7 January 2019 and permission granted on 31 January 2019.

Meanwhile, fundraising activities were being organised to meet the substantial costs involved in building the new hall.



The first sod for the building was turned by the Bishop on 23rd May



Through the parents' association, plans were laid for a Ballyhea Goes Dancing initiative which saw twelve couples undertake serious training from January to March 2019 together with heroic efforts to generate funds. This initiative proved extraordinarily successful and garnered almost universal support among the local community which supported the initiative most generously. On 16 March 2019, some 900 people from the parish gathered at the Charleville Park hotel for a most entertaining and pleasant evening. It was the first general gathering of the parish community for very many years. In addition, a successful Golf Classic was held at Charleville Golf Course at the end of August and a Grand Draw for equipment generously supplied by Charleville Plant Hire and Husqvarna was held in November.

In January, a special collection was introduced to cover the parish's contribution to the new hall. Throughout the year, it has been consistently supported and will ensure that the parish meets its commitment to the new hall. In addition, funding was obtained from a private foundation and also from Cork County Council. As a result, it was possible to begin works earlier than anticipated.

In March 2019, DFOD Consultant Engineers of Cork City were engaged to draw up and tender contracts and to oversee the building of the hall on behalf of the building committee. Tenders were invited in March and examined in early May with the contract awarded to John Ronan and Company. The first sod for the building was turned by the Bishop on 23rd May with works to commence early in June. The plan was to have most of the heavy works completed during the school holidays. However, an application for a fire certificate ran into inexplicable difficulties despite having made it clear to the County Council that whatever was required to obtain the fire certificate would be accommodated by the building committee. The fire officer in Mallow, Mark Davis, did not regard the absence of the children from proximity to the building site as a concern and despite several representations only approved the grant of the fire certificate after ten weeks which finally permitted works to commence in early August. Since then works have progressed at a rapid pace and, weather permitting, we should soon see the new building roofed and the internal works starting. It is hoped to be able to open the new hall around Easter 2020.



The Lourdes Pilgrimage



Jade (left); Riona (right)

Six million visitors a year are welcomed by the volunteers who work in the sanctuaries of Lourdes. Some of these volunteers work in the Forum-Information Centre welcoming individual pilgrims and small groups. Other volunteers work in the Youth service or give of their time and talent in one of the pavilion tents around the Domaine. However, the largest group of volunteers (16,000 of them) is known as the **Hospitalité Notre-Dame de Lourdes** (Hospitality of Our Lady of Lourdes). In the past a ‘Hospitality’ was a charitable organisation whose aim was to gather, accommodate and feed the less fortunate in a hostel or hospital. Today the Hospitalité Notre-Dame de Lourdes (HNDL) builds on that tradition, welcoming pilgrims to Lourdes (especially,

but not only, the sick and disabled), and assisting at religious ceremonies. It is an organisation of pilgrims at the service of other pilgrims and Our Lady. The volunteers come from many countries around the world. The objective of the network of volunteers contribute to the smooth functioning of the services at Lourdes and makes it possible for celebrations to happen without difficulty.

Riona O’Carroll and I had the privilege to visit Lourdes again this year, accompanied by Monsignor James O’Brien and a delegation from Ballyhea. This was our second year working with the Hospitalité Notre-Dame de Lourdes. As part of the Hospitalité we were responsible for welcoming all pilgrims but especially those who were sick or

disabled. Our duties included meeting the pilgrims at the train station, where we greeted everyone and assisted those who needed help, we were part of the candlelight processions, we helped keep organisation during Grotto masses, we assisted in the hospitals and worked at the Piscine’s (baths).

By being part of the Hospitalité it gave us an opportunity to be hands-on and assist pilgrims of all nationalities. This trip for Riona and I was extremely fulfilling, and we hope to continue returning to Lourdes.



Our Team!

Jade Hooper

Feature

CARDINAL NEWMAN



Biographical Notes on John Henry Cardinal Newman

John Henry Newman (1801-1890) was born in Old Broad Street, London on 21 February 1801 to a prosperous banking family, his father, John Newman, being a partner in the Lombard Street bank, Ramsbottom, Newman and Company. His father's family came from Cambridgeshire. His mother, Jemima Fourdrinier, descended from a French Huguenot family of notable engravers, originally from Dieppe, which had settled in England. Newman was the eldest of a family of three sons and three daughters. They lived in Southampton Place, Bloomsbury, and held a country retreat at Grey's Court at Ham, near Richmond.

He began schooling in 1808 at Great Ealing School where he came under the religious influence of Walter Mayers, the classics' master, who had converted to Calvinism. By 1816, Newman had undergone a religious experience which led to his conversion to evangelical Calvinism. Gradually, "he came to see Evangelicalism, with its emphasis on religious feeling and on the Reformation doctrine of justification by faith alone, as a Trojan horse for an undogmatic religious individualism that ignored the Church's role in the transmission of revealed truth, and that must lead inexorably to subjectivism and scepticism."

John Henry Newman at
the time of his
conversion 1845



On 14 December
1816, he went up to
Oxford and was

entered as a commoner of Trinity College. In 1818 he was elected scholar of Trinity. During the long vacation of that year he was much absorbed with works of Locke and Gibbon. On 12 April 1822 he was elected a fellow of Oriel College, “opening for him an ecclesiastical career, placing him upon the high and broad platform of University society and intelligence, and bringing him across those various influences personal and intellectual...whereby the religious sentiment in his mind which had been his blessing from the time he left school, was gradually developed and brought on to its legitimate issues”. By 1824 he was ordained a deacon in the Anglican Church and in 1825 was ordained an Anglican minister by Edward Legge, Bishop of Oxford, following which he was appointed curate of St. Clement’s, Oxford, a position he held for two years before returning to Oriel College. In 1828, he was appointed vicar of St. Mary’s University Church and to the benefice of Littlemore. It was also around this time that Newman began an investigative study of the Church Fathers that would eventually lead to the publication of the Tracts for the Times and initiate the Oxford Movement and its objective of returning to the doctrine, discipline and worship of the pre-Reformation Anglican Church.

Newman’s first contact with Rome occurred in 1833 as part of a journey to Sicily, the Ionian Isles and Naples. It was also on this trip that he wrote the famous hymn *Lead Kindly Light* on board a boat in the Straits of San Bonifacio. On his return to Oxford, he became a leading figure of the Oxford Movement and a defendant of the *via media* of Anglicanism between Catholicism and fundamental Protestantism. By 1839, he had reached the apogee of his career in Oxford but it was also at this time that, in view of his study of the Church Fathers, that he began to doubt the validity of the *via media* position. It was at this time that he read an article by Nicholas Wiseman, whom he had met in Rome in 1833. The article, entitled *The Anglican Claim*, had been published in the *Dublin Review*. In the course of the article, Wiseman quoted St. Augustine to the effect that *securus iudicat orbis terrarum* (the whole world judges correctly) which Newman described as “a mere sentence, the words of St Augustine [which] struck me with a power which I never had felt from any words before... By those great words of the ancient Father, interpreting and summing up the long and varied course of ecclesiastical history, the theology of the *Via Media* was absolutely pulverised”.

By 1841, Newman was convinced that the Anglican Church was not in apostolic succession. The establishment of a joint Anglican-Lutheran diocese of Jerusalem further convinced him of this. In 1842, he left Oxford and withdrew to a small community at Littlemore from which he published a retraction of his critique of the Catholic Church in the *Oxford Conservative*.

Journal in 1843. On 9 October 1845, he was received into the Catholic Church at Littlemore by the Blessed Dominic Barberi. He was obliged to resign his position in the University and leave Oxford for Oscott where he was received by Nicholas Wiseman who had been appointed Vicar Apostolic for the Midland district. Later that year, he entered the College of Propaganda Fide in Rome and was ordained by Cardinal Fransosni in 1847. On his return to England, he founded the London Oratory and eventually that of Birmingham at Edgbaston, where, with the exception of four years spent in Dublin to found the Catholic University, he would live out most of the rest of his life.



Catholic University
St. Stephen's Green, Dublin

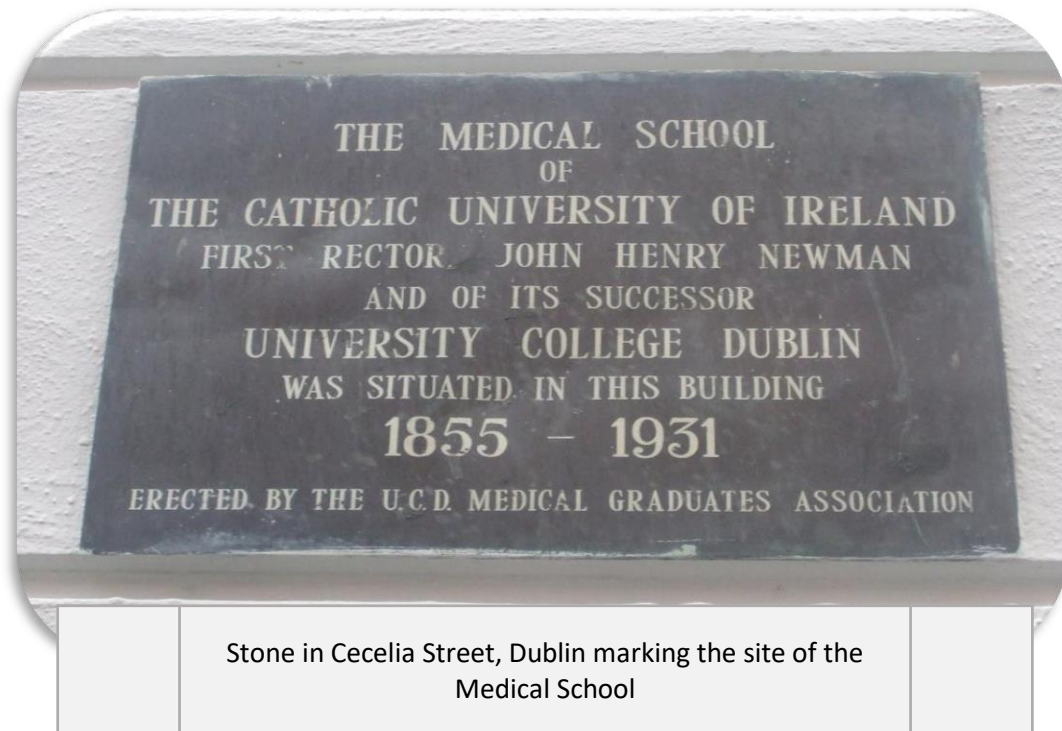
The Catholic Emancipation Act of 1829, at least in theory, removed most discriminatory measures against Catholics and recognized their juridical existence for purposes other than punishment. While the act afforded



University Chapel, St. Stephen's Green, Dublin
Built at his own expense

opportunities for Catholics in practical terms no assistance was forthcoming from the British government to enable Catholics to avail of the opportunities made available to them in theory. In this context, Cardinal Cullen, Archbishop of Dublin, realized that if Catholics were to advance and take their rightful place in Irish society third-level education would have to be provided for them. With partial support from the Irish hierarchy, he determined to found a Catholic University College in Dublin which would educate Catholics and enable them to enter the professions, especially law and medicine, and prepare them to compete for appointments in the civil administration in Ireland, Britain and in India. For this purpose, he asked John Henry Newman to come to Dublin and found the new University College which was formally established on 18 May 1854 and opened its doors to receive students on 3 November 1854. At the time of his arrival in Dublin, Richard Whately was Anglican Archbishop of Dublin. He had been a formative influence on Newman at Oriel College but they had disagreed on the candidacy of Robert Peel for the parliamentary seat of Oxford University. Newman saw some of his difficulties in Dublin as a continuation of his controversy with Whately in Oxford. The college had five faculties: letters, law, theology, philosophy and medicine which was located in a separate medical school set up by Newman in Cecelia Street in premises formerly occupied by a theatre.

While in Dublin, Newman was asked to deliver a series of lectures on the nature and function of a university. From this grew his book *The Idea of a University*, first published in 1852 with subsequent revisions. Here Newman set out his educational theory which took as its point of departure a recognition that any educational institution was founded on a free intellectual pursuit of truth by means of research and discourse in every field of enquiry and which accepted the moral authority of revelation. For Newman, the university was a place in which ideas were



generated and circulated and which were subjected to rational critical examination, evaluation and judgment. It was a space in which no opposition should exist between science and religion since God was the source of both. He recognized that this endeavour required a certain freedom of space were it to produce the desired results of a well trained mind and a critical intelligence which produced broad mindedness rather than narrow mindedness of a form that often tended to social inadequacy and bigotry. The Marxist and extreme Capitalist idea, unfortunately influential in some of our universities, that the function of the university was to train people to become conveyer-belt operatives would be completely repulsive to Newman and at variance with human dignity and man's capacities. His book received an extensive readership and became (and remains) highly influential among educationalists. After four years in Dublin, and having recruited some very capable staff for the new University –many of whom had come from the Oxford Movement – Newman returned Birmingham.

In February 1879, John Henry Newman was created cardinal of the Holy Roman Church by Pope Leo XIII and assigned to the *diaconia* of San Giorgio in Velabro. The consistory was held on 12 May 1879. In accordance with the practice of the time, he was not consecrated a bishop and he was dispensed from the obligation of residence in Rome. He subsequently returned to Birmingham from where he continued to publish works adding to those such as the *Apologia pro Vita Sua* (1864) outlining the course of his religious conversion and *The Grammar of Assent* (1870) which engaged with the British empiricists to show that



San Giorgio in Velabro.
Newman's titular Church in Rome

the act of faith was a legitimate exercise of reason. He died at Birmingham on 11 August 1890. One of Newman's greatest admirers, who had graduated from the Catholic University College, Dublin in 1902 was James Joyce. Of Newman's literary style he commented: that "nobody has ever written English prose that



Cardinal Newman shortly before his death in 1890

can be compared with that of a tiresome footling little Anglican parson who afterwards became a prince of the only true church”.

The cause for Newman’s beatification was opened in 1958. He was declared venerable in 1991 and beatified on 19 September 2010 by Pope Benedict XVI in Birmingham. He was canonized in Rome by Pope Francis on 13 October 2019 with a grudging delegation from the present Irish Government, hurriedly decided on a few days before hand, and an ungrateful representation from University College Dublin, which he founded. In stark contrast a high level representation of the British Government, the University of Oxford and his own colleges of Trinity and Oriel was present in St. Peter’s Square.

CARDINAL NEWMAN

On Monday morning, May 12, Dr. Newman went to the Palazzo della Pigna, the residence of Cardinal Howard, who had lent him his apartments to receive there the messenger from the Vatican bearing the *biglietto* from the Cardinal-Secretary of State, informing him that in a secret Consistory held that morning his Holiness had deigned to raise him to the rank of Cardinal. By eleven o'clock the rooms were crowded with English and American Catholics, ecclesiastics and laymen, as well as many members of the Roman nobility and dignitaries of the Church, assembled to witness the ceremony. Soon after midday the consistorial messenger was announced. He handed the *biglietto* to Dr. Newman, who, having broken the seal, gave it to Dr. Clifford, Bishop of Clifton, who read the contents. The messenger having then informed the newly-created Cardinal that his Holiness would receive him at the Vatican the next morning at ten o'clock to confer the *berretta* upon him, and having paid the customary compliments, his Eminence replied in what has become known as his "***Biglietto Speech***" as follows:—

Vi ringrazio, Monsignore, per la partecipazione che m'avete fatto dell' alto onore che il Santo Padre si è degnato conferire sulla mia umile persona—

And, if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother tongue, it is because in the latter I can better express my feelings on this most gracious announcement which you have brought to me than if I attempted what is above me.

First of all then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the condescension and love towards me of the Holy Father in singling me out for so immense an honour. It was a great surprise. Such an elevation had never come into my thoughts, and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over; and now the end of all things had almost come to me, and I was at peace. And was it possible that after all I had lived through so many years for this?

Nor is it easy to see how I could have borne so great a shock, had not the Holy Father resolved on a second act of condescension towards me, which tempered it, and was to all who heard of it a touching evidence of his kindly and generous nature. He felt for me, and he told me the reasons why he raised me to this high position. Besides other words of encouragement, he said his act was a recognition of my zeal and good service for so many years in the Catholic cause; moreover, he judged it would give pleasure to English Catholics, and even to Protestant

England, if I received some mark of his favour. After such gracious words from his Holiness, I should have been insensible and heartless if I had had scruples any longer.

This is what he had the kindness to say to me, and what could I want more? In a long course of years I have made many mistakes. I have nothing of that high perfection which belongs to the writings of Saints, *viz.*, that error cannot be found in them; but what I trust that I may claim all through what I have written, is this,—an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve Holy Church, and, through Divine mercy, a fair measure of success. And, I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading, as a snare, the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world, and upon Holy Church as in it, and upon her future, it will not, I hope, be considered out of place, if I renew the protest against it which I have made so often.

Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as *true*. It teaches that all are to be tolerated, for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant Churches and to Catholic, may get good from both and belong to neither. They may fraternise together in spiritual thoughts and feelings, without having any views at all of doctrine in common, or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his sources of income or his management of his family. Religion is in no sense the bond of society.

Hitherto the civil Power has been Christian. Even in countries separated from the Church, as in my own, the *dictum* was in force, when I was young, that: "Christianity was the law of the land". Now, everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. The *dictum* to which I have referred, with a hundred others which followed upon it, is gone, or is going everywhere; and, by the end of the century, unless the Almighty interferes, it will be *forgotten*. Hitherto, it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure submission of the masses of our population to law and order; now the Philosophers and Politicians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute first of all a universal and a thoroughly secular education, calculated to bring home to every individual that to be orderly, industrious, and sober, is his personal interest. Then, for great working principles to take the place of religion, for the use of the masses thus carefully educated, it provides—the broad fundamental ethical truths, of justice, benevolence, veracity, and the like; proved experience; and those natural laws which exist and act spontaneously in society, and in social matters, whether physical or psychological; for instance, in government, trade, finance, sanitary experiments, and the intercourse of nations. As to Religion, it is a private luxury, which a man may have if he will; but which of course he must pay for, and which he must not obtrude upon others, or indulge in to their annoyance.

The general character of this great *apostasia* is one and the same everywhere; but in detail, and in character, it varies in different countries. For myself, I would rather speak of it in my own country, which I know. There, I think it threatens to have a formidable success; though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too religious for a movement which, on the Continent, seems to be founded on infidelity; but the misfortune with us is, that, though it ends in infidelity as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects, which sprang up in England three centuries ago, and which are so powerful now, have ever been fiercely opposed to the Union of Church and State, and would advocate the un-Christianising of the monarchy and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure and much more powerful. Next the liberal principle is forced on us from the necessity of the case. Consider what follows from the very fact of these many sects. They constitute the religion, it is supposed, of half the population; and, recollect, our mode of government is popular. Every dozen men taken at random whom you meet in the streets has a share in political power,—when you inquire into their forms of belief, perhaps they represent one or other of as many as seven religions; how can they possibly act together in municipal or in national matters, if each insists on the recognition of his own religious denomination? All action would be at a deadlock unless the subject of religion was ignored. We cannot help ourselves. And, thirdly, it must be borne in mind, that there is much in the liberalistic theory which is good and true; for example, not to say more, the precepts of justice, truthfulness, sobriety, self-command, benevolence, which, as I have already noted, are among its avowed principles, and the natural laws of society. It is not till we find that this array of principles is intended to supersede, to block out, religion, that we pronounce it to be evil. There never was a device of the Enemy so cleverly framed and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men, elderly men of approved antecedents, young men with a career before them.

Such is the state of things in England, and it is well that it should be realised by all of us; but it must not be supposed for a moment that I am afraid of it. I lament it deeply, because I foresee that it may be the ruin of many souls; but I have no fear at all that it really can do aught of serious harm to the Word of God, to Holy Church, to our Almighty King, the Lion of the tribe of Judah, Faithful and True, or to His Vicar on earth. Christianity has been too often in what seemed deadly peril, that we should fear for it any new trial now. So far is certain; on the other hand, what is uncertain, and in these great contests commonly is uncertain, and what is commonly a great surprise, when it is witnessed, is the particular mode by which, in the event, Providence rescues and saves His elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial, and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties, in confidence and peace; to stand still and to see the salvation of God.

Mansueti hereditabunt terram,
Et delectabuntur in multitudine pacis.

His Eminence spoke in a strong, clear voice, and although he stood the whole time, he showed no signs of fatigue. After taking his seat, those present went up in turn to compliment him, Monsignor Stonor, at the request of Monsignor Cataldi, Master of the Ceremonies to His Holiness, presenting those with whom His Eminence was unacquainted. Among the many present were Dr. Moran, Bishop of Ossory; Monsignor Lenti, Vice-Gerent of Rome; Dr.

O'Callaghan, Rector of the English College; Dr. Giles, Vice-Rector of the English College; Monsignor Kirby, Rector of the Irish College; Dr. Campbell, Rector of the Scotch College; Dr. Smith, of the Propaganda; Dr. O'Bryen; Dr. Hostlot, Rector of the American College; F. Mullooly, Prior of St. Clement's; Dr. Mazière Brady, Lady Herbert of Lea, Marchioness Ricci, Baroness Keating, Prince and Princess Giustiniani Bandini, Commendatore de Rossi, Count de Redmond, General Kanzler, Professor Blackie, Sir Hungerford Pollen, Monsignors Folicaldi, Rinaldi, de Stacpoole and others, and nearly all the English residents now in Rome, both Catholic and Protestant.

[This Reply was telegraphed to London by the correspondent of The *Times* and appeared in full in that paper the next morning. Moreover, through the kindness of Fr. Armellini, S.J., who during the night translated it into Italian, it was also given in full in the *Osservatore Romano* of the following day.]





ST JOHN HENRY NEWMAN, A TRUE SON OF MARY

Most Rev. Peter J. Elliott

Auxiliary Bishop Emeritus, Melbourne

His long life spanned the nineteenth century. John Henry Newman was born in London in 1801 and died in Birmingham in 1890. His prosperous family endured hard times when he was young, but gave him a fine education and he entered Trinity College, Oxford when he was sixteen. As an adolescent, after briefly toying with rationalism, he was drawn into the Evangelical stream of Anglicanism and a closer relationship with Jesus Christ as his personal Lord and Saviour.

His Journey of Faith

After he became an Anglican priest in 1825, John Henry gradually moved beyond Evangelical views. He found himself at the heart of a circle of friends later known as the Oxford Movement or Tractarians. These scholarly men were striving to revive Catholic continuity, beliefs and practices within the Church of England. But they were bitterly opposed and rejected by the Protestant Establishment. At the same time, John Henry's studies in the Church Fathers were steadily leading him away from Anglicanism and towards the Catholic Church. After a personal crisis, in 1845 he was received into the Church with some close friends. He then went to Rome to study for priesthood.

After ordination as a Catholic priest in 1847, Fr Newman returned to England and set up the community of priests known as the Oratory of St Philip Neri in a house near Birmingham, significantly named Maryvale. Before long, as a persuasive public champion of Catholicism he was guiding many converts to the fullness of Faith. No longer welcome at Oxford, he was active in founding a Catholic University in Dublin and his essay *The Idea of a University* is still revered. He committed the new university to the care of Our Lady Seat of Wisdom, *Sedes Sapientiae*.

He lost favour in Rome because of his caution over the dogma of papal infallibility, defined in 1870 by Blessed Pius IX. But his reputation was restored in 1879 when Pope Leo XIII created him a cardinal. When he died, Cardinal Newman was respected throughout the English-speaking world, not only as a theologian and philosopher but as one of the finest writers of

English prose, a poet and hymn writer. His theology of the vital role of the laity had a strong influence on the Second Vatican Council.

A Marian Saint

On October 13th 2019, John Henry Newman was canonized by Pope Francis. To celebrate this occasion, I concentrate on one dimension of his life, personal faith and writing: his devotion to Our Lady.

Newman's tender love of Mary began in his Anglican days. In his era there was not much devotion to Mary among Anglicans, but as a vicar he preached on her holiness and her virtues, underlining her special place in the Scriptures. His expert study of the Church Fathers brought him face to face with the early developments of Marian doctrine and devotion. Yet he did not invoke Mary directly in prayer until after he became a Catholic. Once reconciled with the Church, his devotion to her was boundless. He took "Mary" as his Confirmation name and his devotion focused on her Immaculate Conception.

In 1854, nine years after Newman became a Catholic, Blessed Pius IX solemnly defined the dogma of the Immaculate Conception of the Blessed Virgin Mary. Father Newman welcomed the definition which, confirmed a truth he already promoted among the Catholic people in the Oratorians' busy mission in Birmingham. But the papal teaching was denounced by Protestants and even upset his high church Anglican friends, so he set out to explain and defend the sinless origin of the Virgin, her freedom from original sin. He based his arguments on the two sources that always guided his Mariology: the inspired Scriptures and the teachings of the Church Fathers in the first centuries of Christianity.

He cited eight Fathers of the Church to show that Mary is the Second Eve whose obedience reverses the disobedience of the first Eve. He celebrated her as the Mother of God, *Theotokos*, defined by the Council of Ephesus in 431. From the Fathers he understood that Mary is the "all holy one", *panhagia*, the Mother who is uniquely ever-Virgin, *aieparthenos*.

I believe Newman easily related to Mary because he was a chaste man, and her virginal purity inspired him. He regarded her as his tender mother and friend, because he valued his own family and his wide circle of friends, Catholic and Protestant. Although he suffered in health and under persecutions, he maintained Christian joy, humour and hope, looking always to the "cause of our joy", the *stella mattutina*, the Morning Star guiding us to Christ, she who is "our life, our sweetness and our hope". He also expressed his love of Mary in poetry. His motto *Cor ad cor loquitur*, "heart speaks to heart", also applies to his relationship with our Blessed Mother.

While his personal devotion was warm, even "italianate", he was well aware of Anglican reactions to exaggerated language, for example the Marian enthusiasm of Father Fredrick Faber, founder of the Oratory in London, who used to call Our Lady "Mama"! Newman's prudence is evident in his patient debate with his Anglican friend, Dr Edward Bouverie Pusey.

This leading Anglo-Catholic was not comfortable with intense Marian devotion. By contrast, Father Newman felt at home with the warm faith and popular piety of his devoted parishioners, largely poor Irish folk, who prayed with him and who heard him preach on the Blessed Mother at the Birmingham Oratory.

They welcomed his meditations on the rich titles of Mary in the Litany of Loreto, his preaching on the rosary, his promotion of May devotions, his praise of the glories of Mary, his reflection on her sorrows, all resting upon a profound understanding of the Marian truths, faith as the basis for devotion. He constantly returns to these truths: her Immaculate Conception, her perpetual virginity, her divine maternity, her sharing in the redeeming suffering of her Son, her glorious Assumption into heaven and her powerful intercession for us as the Church on earth. But did he believe in apparitions of Our Lady?

Apparitions?

While his *Essays on Miracles* reveal his firm belief in miracles, both as recorded in Scripture and in the early centuries of the Church, we have no clear evidence about Newman's attitude to appearances of Our Lady.

The apparitions of Lourdes in 1858 drew no special comment from him but, in 1882, he offered a novena for the Duke of Norfolk's afflicted son when he was taken to Lourdes on pilgrimage. He kept a holy card from Lourdes blessed by Pope Leo XIII in his private rooms at the Birmingham Oratory. His closest friend, Fr Ambrose St John, took Lourdes water during a final illness. He was given a book on appearances of Mary, especially at Lourdes, but we do not know whether he read it. He received many books.

I do not believe John Henry was particularly interested in apparitions as such. His Marian devotion did not depend on them – and that is a message for all of us. If your devotion to Our Lady rests on apparitions, it is not soundly based. Newman would call us all back to the doctrinal basics, to those glorious truths about Mary, because we should base our personal devotion on faith.

An Apocalyptic Saint

The apparitions at Fatima happened twenty-seven years after Newman's death. But I would link him to the message of Fatima because of his strong awareness of salvation history and his spirituality of the perennial struggle between good and evil, which are central themes in the message and warnings of Fatima.

Saint John Henry had an *apocalyptic* understanding of the meaning of time, particularly when preaching on the second coming of Christ and divine judgement.

This tendency took on a rather alarming form in his four lectures on *The Patristical Idea of Antichrist*, given twenty years before he became a Catholic. He drew on the Church Fathers to interpret this mysterious evil person who, so the Scriptures assure us, will emerge, rise to power and mislead millions in the last days of our world. Newman sensed that we have entered those "end times".

Having described the atheistic blasphemies and sacrileges of the French Revolution, still a vivid memory in his day, this upright and pure man read the ominous “signs of the times”. He named and confronted the doubt and moral decay in his own era. Later, as a Catholic he deplored the emergence of anti-Christian ideology and new heresies, that would afflict the Church from without and within. Setting aside his learned speculations on the Antichrist, let me quote the concluding words of those lectures for surely, he speaks to us today:

“It will act as a curb upon our self-willed, selfish hearts, to believe that a persecution is in store for the Church, whether or not it comes in our days. Surely, with this prospect before us, we cannot give ourselves up to thoughts of ease and comfort, of making money, settling well, or rising in the world. Surely, with this prospect before us, we cannot but feel that we are, what all Christians really are in the best estate (nay, rather would wish to be, had they their will, if they be Christians in heart), pilgrims, watchers waiting for the morning, waiting for the light, eagerly straining our eyes for the first dawn of day – looking out for our Lord’s coming, His glorious advent, when He will end the reign of sin and wickedness, accomplish the number of His elect, and perfect those who at present struggle with infirmity, yet in their hearts love and obey Him.”

Time and Eternity

This holy man may have speculated with apprehension about the future, but he never gave in to gloom or despair because he always understood time in the light of eternity. He saw his own life as a journey with a plan and purpose, marked by what he called a “particular providence”, that is, God’s loving care for each of us at particular moments in our journey. This is why his attitude to the Blessed Mother was one of filial confidence. He trusted in her power to help and heal, to keep us with her Son, to guide us safely home, into eternal life and light. His epitaph reflects this hope: *Ex umbris et imaginibus in veritatem*, “From shadows and images into the truth”.

Spiritual optimism, grounded in trust and hope, shines forth in his beautiful sermon on “The Second Spring”. On July 13th 1852, he preached to the new bishops of England who had assembled for the first time in the chapel of Oscott College. That was two years after Blessed Pius IX restored the Catholic hierarchy and divided England into new dioceses. Father Newman reclaimed England as “Our Lady’s Dowry” with inspiring and encouraging words of hope, which again speak to us:

“Arise, Mary, and go forth in thy strength into that north country, which once was thine own, and take possession of a land which knows thee not. Arise, Mother of God, and with thy thrilling voice, speak to those who labour with child, and are in pain, till the babe of grace leaps within them! Shine on us, dear Lady, with thy bright countenance like the sun in his strength *O stella mattutina*, O harbinger of peace, till our year is one perpetual May. From thy sweet eyes, from thy pure smile, from thy majestic brow, let ten thousand influences rain down, not to confound or overwhelm, but to persuade, to win over thine enemies. O Mary, my hope, O Mother undefiled, fulfil to us the promise of this Spring.”

*I am indebted to Most Rev. Philip Boyce, Bishop Emeritus of Raphoe, Ireland, for his help in the preparation of this paper and for his book **Mary: The Virgin Mary in the Life and Writings of John Henry Newman***

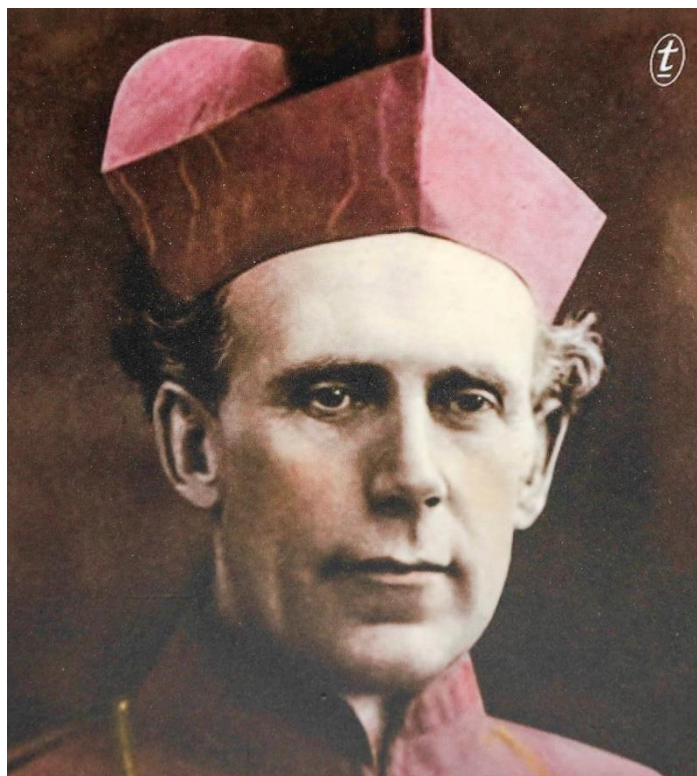
Lead, Kindly Light

Lead, Kindly Light, amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me.
I was not ever thus, nor pray'd that Thou
Shouldst lead me on.
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.
So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

*At Sea in the Straits of Bonafacio,
June 16, 1833.*



Articles



ARCHBISHOP DANIEL MANNIX – UNCHANGEABLE AND UNREPENTANT

Daniel Mannix was born the eldest son of six children to Timothy and Ellen Mannix at Deerpark, situated on the northern outskirts of Charleville, Co. Cork, less than a mile from the border with Limerick on the 4th March 1864. The young Mannix was born into a turbulent period in Ireland's history coming into the world just three years short of the abortive Fenian Rising of 1867. The country was still recovering from effects of the Great Famine of 1845-1851, which saw over a million Irish people either perish or, if they could afford the fare, emigrate to escape the hunger and disease prevalent in the Ireland of the day.

Timothy and Ellen Mannix (nee Cagney from Croom, Co. Limerick) farmed 135 acres at Deerpark and were tenant farmers to the Sanders of Sanders Park House, Charleville which was located not far from the Mannix household. They were regarded as comfortable farmers, but, Timothy was a follower of Michael Davitt and Charles Stewart Parnell, and was caught up in the local branch of the Land League of the day, looking for better terms for tenant farmers from the landlords, and the Mannix children would have grown up in this environment, hearing the land question being debated in the household.

The young Daniel Mannix received his early education from the Sisters of Mercy and the Irish Christian Brothers in Charleville. However, he was taken out of school in Charleville and went to school in Kilfinane, Co. Limerick for two years before attending St. Brigid's Classical School with An t-Athair Peadar O'Laoghre in Charleville. The reason he went to Kilfinane, reputedly, is because Latin was not taught in the C.B.S. in Charleville at the time, but was on the curriculum at the Kilfinane school.



Deerpark

He entered St. Colman's Diocesan College in Fermoy in 1880, which had been built by Fr. Thomas W. Croke, another cleric with strong associations to Charleville, who was the college's first President and Patron, and was later Archbishop of Cashel, whom it was said, was Mannix's role model. After two years in Fermoy, Daniel then went on

to St. Patrick's College Maynooth in 1882, at the age of 18 years to study for the priesthood and was ordained in Maynooth in May 1890 by Dr. William Walsh Archbishop of Dublin.

He proved to be a brilliant student and a high achiever at Maynooth, and having completed a course in higher studies, he was appointed to the Junior Chair of Philosophy in 1891, and three years later he became Professor of Theology. Monsignor Mannix was appointed President of St. Patrick's College Maynooth in 1903. He was a man of fierce integrity, tall and lean in stature like his mother before him, he was a strict but fair disciplinarian, as students and staff in Maynooth were to learn. He could be controversial and got in trouble with lovers of the Irish language, when he dismissed a professor who advocated compulsory Irish for students at the college, a move with which the President disagreed.

Mannix himself did not speak the Irish language, but he insisted on his students attaining the highest standards of education, and he provided the necessary means for the scholars to achieve these. His improvements at the college did not stop at education, for he also brought change for the better to the management of the college. The year 1903 was also marked a new beginning for Maynooth as the institution received University status, and students would now be bestowed with a University degree on completion of their studies for the first time. He has

been acknowledged as a major influence on the progress of the Maynooth as an educational institute for the variety and depth of its ecclesiastical and academic learning.



Archbishop Mannix and Queen Mary

He also hosted two Royal visitors to Maynooth that of King Edward VII in July 1903, and in 1911 the visit of King George V, and on both occasions the Union Jack flew over the Maynooth college. Also, in that year Archbishop Carr of Melbourne was ageing and he applied to Rome for co-adjutor bishop and he requested Dr. Mannix to fill this position.

Rome acquiesced and Dr. Mannix was duly appointed as titular Archbishop of Pharsalus and co-adjutor Archbishop of Melbourne with the right to succession. He was consecrated in the Collegiate Church in Maynooth. Assisting at the consecration was another Charleville native Most Rev. Dr. Robert Browne, Bishop of Cloyne, who coincidentally was also a former President of St. Patrick's College Maynooth. He chose the words of St. Paul for his episcopal motto, "Omnia Omnibus," – "All things to all Men." Archbishop Mannix succeeded to the See of Melbourne in May 1917 on the death of Archbishop Carr.

The parishioners of Charleville, his native town, gathered to discuss making a suitable presentation to the new Archbishop and the then parish priest, Canon P. J. O'Callaghan addressing the meeting read a letter he had received from Archbishop Mannix:

"My dear Canon, - Your letter has just reached me. I hasten to thank you with all my heart, you and those who have been so kindly thinking of me. I know you and the people of Charleville well enough not to be surprised. But I write at once to ask you – to require of you, if I may – to give up the idea of promoting an address and testimonial of any kind to me on the occasion of my consecration. Anything of the kind will be altogether against my wish. My only desire is to go away quietly to my work in my distant home, when the time comes, and to bring with me the good wishes, kind thoughts and fervent prayers of my dear friends in Ireland, and especially of those among whom my earliest and happiest days were spent. I never can forget

your kindness, and no place and no people can ever dislodge Charleville from the place they hold in my affection. No gifts are needed to maintain the bonds that tie me to my native town. I hope, therefore, that my wish in the matter of the address and testimonial will be understood and respected. I am, my dear Canon, ever sincerely yours, D. Mannix.”

Among his last acts before he left Maynooth for Melbourne was to invite a man he had never met to apply for a minor post teaching in the college. His name was Eamon de Valera.

Archbishop Mannix arrived in Melbourne 23rd March 1913 to take up his new position. He was accompanied by, Ballyhea native and his first cousin, Very Rev. Daniel Foley, the then parish priest of Terang, Victoria, and later to become the third Bishop of Ballarat.

During all this time the Irish Parliamentary Party was agitating for Home Rule in the British House of Commons, the campaign for self-government for Ireland within the United Kingdom. This had been started in 1882 and was carried on under the leadership of Charles Stewart Parnell, but was defeated by repeatedly by successive British governments. After the death of Parnell in 1893 the second Home Rule Bill as introduced by Gladstone but this was again defeated in the House of Lords. In 1912 a third Home Rule Bill was debated in the Commons and enacted, but the outbreak of World War I in 1914 prevented its implementation. The Rising of 1916 then occurred, but the arrest and execution of its leaders heralded the demise of the Irish Parliamentary Party as a political force and the Home Rule movement, and led to the prominence of the Sinn Fein Party.

The 1918 General Election saw the Sinn Fein candidates sweeping the country leading to the defeat of the majority of the old Irish Parliamentary Party MP's. Home Rule was not enough for the new radical Sinn Fein members and they set up their own native government, Dáil Eireann in the Mansion House in 1919.

In far off Melbourne the events in Ireland were being closely followed by Archbishop Mannix who voiced his approval of the new native government in Ireland, much to the chagrin of the British authorities, who vehemently disapproved of the utterances of the outspoken Archbishop, who expressed his love for Ireland and the Irish people and his support for the leaders of the Rising. He appealed for relief for the people of Dublin, and £10,000 was subscribed to the cause. He also opposed conscription to the Australian Army for soldiers to fight in Europe in the First World War, and this coupled with his defence of the Rising in Dublin did not find favour with the media in Australia, or in British government circles.

So much so, that when he was making his first visit home to Ireland as part of his ad limina visit to Rome on board the *SS Ventura* in 1920, agents of the British government conspired to bring Dr. Mannix into disrepute to prevent his entry to the USA, and later on, to Ireland. He landed at San Francisco to a tremendous welcome, followed by a triumphant journey across America to New York. He met up with the president of Sinn Fein, Eamon de Valera in St. Columba's Missionary College in Omaha, Nebraska, and here, perhaps the two greatest Irishmen of their day, had a long private conversation.

On his departure from New York for Europe on board the S.S. *Baltic*, the stewards and cooks on board, who were mainly English, had threatened to strike if Archbishop Mannix was a passenger. However, this again failed, and when de Valera left the ship after bidding him *bon voyage* the ship moved off for the open sea with the cheers of the big crowd that had gathered on the quayside to see him off ringing in his ears. As the ship came within view of the Irish coast those on deck caught sight of a warship, which began to circle around the liner.

When darkness fell it was joined by a second destroyer and at midnight the liner was forced to stop and it was boarded by two Scotland Yard detectives along with naval officers, who, on summoning the Archbishop to the Captain's cabin presented him with a prohibition order signed

by the British Commander -in-Chief in Ireland Sir Neville Macready, prohibiting his landing in Ireland, and a prohibition by the Chief of the Imperial General Staff in England, Field Marshal Sir Henry Wilson against his visiting Liverpool, Manchester or Glasgow. The documents stated that Dr. Mannix's utterances had been a cause of disorder in Ireland and elsewhere, and were issued under the Defence of the Realm Act banning Dr. Mannix from landing in Ireland. Mannix refused to leave the ship and had to be arrested and escorted off by police. They landed him at Penzance in Cornwall, prompting Mannix to quip that this had been the greatest victory for the British Navy since the Battle of Jutland.

The end of the War of Independence led to the signing of the Treaty with Britain in 1922 by Michael Collins and his delegation in London. This resulted in a split between the Provisional Government, now the Free State, and the anti-treaty side, the poorly armed IRA led by de Valera. This was a bitter conflict which divided the Irish people and left a political division which is felt to this day. The Irish Hierarchy supported the Free State and denounced the IRA and de Valera, who were backed by Archbishop Mannix, albeit from Melbourne, and in doing so he became an enemy of the State.

This was to have repercussions for him when his mother Ellen died in 1924, only one bishop attended her funeral, and when he made his second trip to Ireland in 1925, he was shunned by both the Free State government and the majority of the Irish Hierarchy. When he visited his home town of Charleville he was denied entry to Holy Cross Church and had to say Mass in the Convent Chapel of the Mercy Sisters. Thus, he carried bitter memories of his last visit to his native land when he returned to Melbourne in October of that year.

During his forty-six years tenure as Archbishop of Melbourne, Dr. Mannix had a profound effect on the progression of the Church in Australia and on the lives of Catholics in that vast country, who up until the time of his arrival, were generally regarded as second-class citizens. One of his great life-long friends was Eamon de Valera, who was later to become Taoiseach and President of Ireland. Both men shared a common interest in that both had attended the Irish Christian Brothers School (CBS) in Charleville. The year of Archbishop Mannix's Episcopal Golden Jubilee was celebrated locally and marked President Eamon de Valera's last official visit to Charleville in 1962. The esteem with which he was held in Australia was evident when some 20,000 people filed past his body to pay their respects, when he died on the 6th November 1963. News of his death was also received with much sadness in Charleville and area.



Daniel Mannix painted by Clifton Pugh 1962

The Charleville Heritage Society commemorated Archbishop Mannix in 2013, the Year of the Gathering, when some forty people from Australia, New York, England and Ireland gathered in Charleville to pay homage to the great churchman, including the then Australian Ambassador to Ireland, Her Excellency Dr. Ruth Adler. A bronze likeness of Archbishop Mannix was unveiled in the grounds of Holy Cross Church by Monsignor Greg Bennett, Vicar-General of the Diocese of Melbourne.



Provincial Heritage Centre: Charleville, Co. Cork

The Mercy Heritage Centre in Charleville is like a gem in the heart of the Golden Vale. Situated on the main Cork-Limerick road, it is housed in the former choir and public chapel of the convent of Mercy, which were transformed into a Heritage Centre in 2005.



Our visitors' book reads like an index from an atlas as guests have come from all over the world to view our treasures.

Who are these visitors?

As well as Mercy Sisters and pupils from primary and secondary schools, we welcome groups such as Active Retired, Men's sheds, Day Care Centres, Nursing Homes, Women's groups, Lace makers, past pupils, families and individuals and we work closely with the local Heritage Group in the town of Charleville.

What do these people come to see and hear?

An audio-visual presentation tells the story of Catherine McAuley, foundress of the Mercy order and how she came from Baggot St., Dublin to help the poor and deprived of the town of Charleville in 1836. The role of the local parish priest, Rev. Thomas Croke P.P. (uncle of the famous Archbishop of Cashel and Emly, who was the first patron of the G.A.A., and after whom Croke Park is named) and the generosity of a local Clanchy family are highlighted.

The service of the sisters to the people of Charleville, southern Ireland and on the Missions is illustrated and told.

The collection presents artefacts donated by various communities and sisters who wished to share their stories and explain the many and varied works of Mercy carried on through the decades.

Objects more than a hundred and fifty years old represent things long ago made obsolete by technology, yet their existence today serves to remind us that they were once essential tools for enabling children to learn in a very different era. Medical instruments of bygone days are great conversation pieces and have presented many questions and comments about their role in the treatment of patients in pre-MRSA times!



As well as displays of the traditional works of education and health care, we are delighted to exhibit many examples of craftwork taught over the decades.

The magnificent lace and crochet collection is a big attraction for several groups.



We display beautiful oil portraits, wood carving, leather work, illuminated addresses and samples of calligraphy. Our register and early annals would rival those found in any library in the country.

An exhibition of church vestments, mass books and charts from pre-Vatican 11 times are on permanent display.



The Original stained-glass windows, marble altar rails and brass gates remain in place. Our silver cabinet holds chalices dating from penal times, monstrances and ciboria as well as highly decorated cruets and gifts presented as tokens of gratitude and appreciation.



In contrast, a model of a Workhouse reminds us of the utter destitution and misery suffered during and after the Famine, when the poorest of the poor sought refuge and struggled to survive.

Another display cabinet contains treasures from Missionary countries where the Sisters worked e.g. Kenya, Peru, Yola in Nigeria, British Columbia and Bathurst, Australia. Gourds, belts, masks, wood carvings, bead work and tapestries introduce us to a culture beyond our Irish experience. Magnificent hand-crafted fabrics introduce us to the skills and creativity of our "brothers and sisters" in other parts of the globe.



The involvement of the Charleville Sisters and many Irish Sisters and nurses in the Crimean War is not forgotten. In 1854 two sisters from Charleville were among the volunteers who braved appalling conditions to nurse the wounded and dying soldiers on the battlefields of the East. An original table and tea pot from the Crimea are some of the items that returned home and are on view. Extracts from the Crimean Diaries give a vivid account of the horrors of that war and the terrible conditions endured in faraway lands.



For those interested in Icons, a specially written icon for the centre holds pride of place. Other original icons are put on exhibition from time to time.

Specially designed panels on the hallway present a reflective journey and show how the call of people, oppressed and hungry, sick and uneducated, was heard by women

whose dream was to alleviate pain and share their skills and talents wherever there was need, at home or abroad. Today's needs have changed, church has changed but the story of the past 183 years is alive and waiting to be told.

Tours are by appointment and last about an hour. A cuppa is available and should a visitor wish to spend more time browsing they're welcome to do so in this beautiful sacred space.



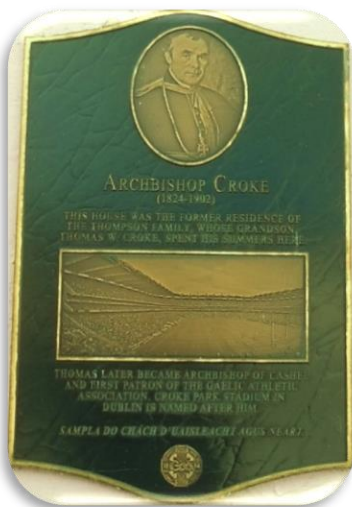


Sr. Bernadette Maria Knopek welcomes you and can be contacted on 087/9007225 or by emailing bernadetteknopek@gmail.com

A Tale of Two Sisters

Most of us know that Croke Park, Ireland's national stadium and headquarters of the G.A.A., is called after Archbishop Thomas Croke of Cashel who was the first patron of the G.A.A., but perhaps not as many realise that this famous prelate had two sisters who entered the Mercy Convent in Charleville.

Who were the Crokes? William Croke was the son of a successful Catholic business family from Tralee and one of three children. He married Isabella Plummer, daughter of an aristocratic Protestant family, descended from the Knights of Glin. Isabella's family disowned her following her marriage to a Catholic.



*Plaque in the Square, Tralee.
Glin Castle*

The couple had eight children, six boys who were reared as Catholics, like their father and two girls, reared as Protestants, the religion of their mother. Margaret, the eldest, was born in Tralee. The family moved around quite a bit and eventually settled in Dromin, Castlecor, near Kilbrin,

Co. Cork. They lived in a house owned by Mrs. Croke's Protestant relatives – The Dean Freemans.



(This building has been restored as a museum and is well worth a visit.)



The refurbished house in Dromin, Castlecor, where the Croke family lived prior to William's death.

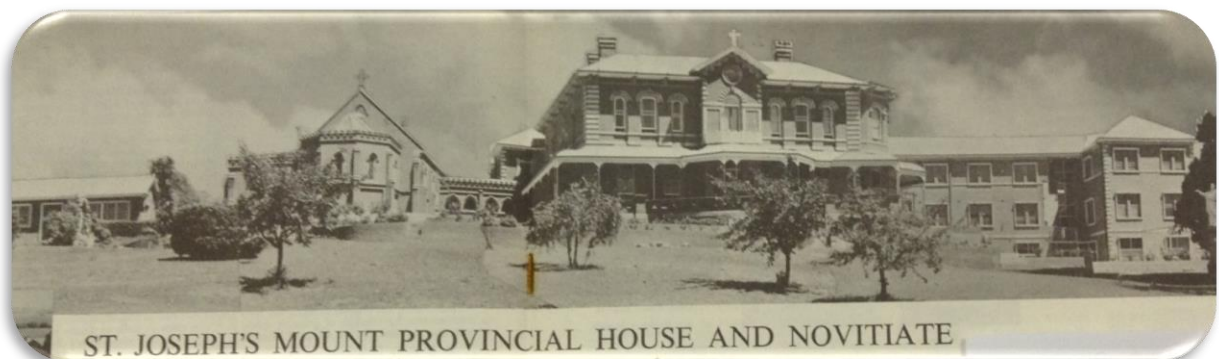
After the sudden death of the father, William Croke, Isabella brought her entire family of eight children, ranging in ages from 15 to 2 years of age to live with their uncle, Fr. Thomas Croke who was then P.P. in Charleville. Later all three Croke ladies became Catholics.

For many years, Margaret Croke stayed at home to care for her mother (Isabella) who had secured a house elsewhere in the town. When Isabella died, Margaret was thirty-eight years old. She became the twelfth girl to enter the local Mercy Convent in 1855. At her reception, she was given the name Sr. M. Ignatius. She worked with the poor in the town and took care of the novices.



In 1865 an appeal came from Matthew Quinn, Bishop-elect of Bathurst diocese in Australia, for sisters to make a foundation in New South Wales. Sr. Ignatius Croke led the group of seven volunteers- five

professed and two novices. They set sail from Queenstown, in the good ship "Empress" in July 1866. Two bishops, several priests, students, Mercy and Presentation Sisters were among their



fellow-passengers on this missionary ship. After about three months they arrived in Sydney and travelled over the Blue Mountains to the township of Bathurst.

Schools and boarding schools were set up to provide education for children from the vast outback areas of N.S.W.

Soon the increasing work became too much for the pioneering seven and Sr. Ignatius petitioned the mother house in Charleville to send more sisters to the mission, which was promptly done. For many years the Bathurst foundation continued to be reinforced from Charleville until so many of Australia's own girls joined that it became no longer necessary to send for Irish vocations.

When Mother Ignatius established the first branch house at Carcoar in 1874, it was her brother, Dr. Thomas Croke who laid the foundation stone.

As well as educating in the faith and secular subjects, Mother Ignatius Croke and the sisters provided culture in country towns through teaching music, and establishing orchestras, drama

and art classes. They trained many girls as governesses and teachers, prepared them for entrance to nursing, secretarial careers and work in those areas of the Public Service open to women at that time. They also taught them homemaking skills and sound financial management.

After school and at weekends they visited the homes of their pupils and others in need, including the prisoners in the Bathurst gaol. They instructed groups of children and adults for the reception of the Sacraments and prepared adults to become members of the Catholic Church. They fed, clothed and sheltered orphaned children, educated them and prepared them for suitable employment.

Mother Ignatius was instrumental in making



foundations in such places as Mudgee, Orange, Forbes, Cobar, Dubbo etc. and she was a wonderful fund raiser when finances were scarce. Eventually old age caught up with her and in March 1905 she entered her eternal home. Her past pupils erected a Celtic Cross over her grave and it stands tall to this day in the Bathurst Cemetery.

Happily, after 150 years, the links between Charleville and Bathurst are alive and though many of the sisters are elderly and some are in poor health, we know that the Mercy mission begun by Mother Ignatius Croke continues in the land down under

Now we turn to look at the other and better known Croke girl – Isabella. Though younger than Margaret she entered the local Mercy Convent before her and was given the name Sr. Joseph at her Reception.



Before she distinguished herself in the nursing field during the Crimean War she taught in the local school and visited the sick poor in their homes and in the crowded fever hospital close to the convent in Charleville. At the age of twenty nine she left the Golden Vale to nurse soldiers in war-torn Crimea.

The Crimean War broke out in 1854 when Russia and Turkey fought over trade routes and access to the Christian shrines in the Holy Land. Britain sided with Turkey and the British War Office asked for sisters to nurse their sick and wounded in the military hospitals. There were thousands of Irish soldiers in the British Army at the time.

Eleven Irish sisters, including Sr. Joseph Croke volunteered. Mother Francis Bridgeman from Kinsale was appointed superior and the group spent sixteen months in the war zone, during which time Joseph Croke (and others) kept diaries which give eye-witness accounts of the ravages of war.

Having met in Baggot St., Dublin, the sisters travelled to London where they were joined by other sisters and nurses. After a rough passage they arrived at Boulogne, took a train to Paris and made their diagonal way across France, seeing the snow-clad Alps in the distance. They boarded an un-seaworthy mail boat in Marseilles and almost at once the journey became a life-threatening undertaking.



In her diary Sr. Joseph describes a dreadful storm: *Rain, thunder, lightning. Part of the vessel carried off. Twenty-four waves passed over the ship. Water half a yard deep in our cabin. Four men heaving it out.*

The diary continues: *At Athens the natives came on board the ship in very pretty costumes, something*

like the Highland. An Irish woman, a Sister of Charity, presented oranges and flowers. The sun dried all the sea-soaked clothes.

On arriving in Constantinople, they were eager to begin work straight away. However, Florence Nightingale refused to receive them and announced that their coming had been a gross misunderstanding on the part of the War Office. *There was neither work for them to do nor accommodation.*

Joseph rhymed:

But note as from a Nightingale, In strains unknown to us before, our coming plaintively bewailed, and warbled : Do not come ashore

Six weeks later, Sr. Joseph Croke and some of her companions set to work in Koulali where two Turkish barrack buildings were used as hospitals. They found *the hospitals filthy and in a*

state of utmost disorder and the misery within almost complete. The soldiers were crawling with vermin, delirious from fevers, thirst and neglect and many suffered frostbite.

The sisters set up kitchens, made lemonade and rice puddings, mixed arrowroot with port wine and sugar and fed the soldiers who were too weak to feed themselves. They made ward rounds with the doctors, administered medicines, dressed and bandaged wounds. Croke wrote: *Besides attending to the corporal wants of all the patients we prepared the dying of our own Religion for the Last Sacraments and instructed the sick.*

Later they nursed in the Barracks Hospital in Scutari where conditions were equally appalling.

Sister Joseph took over management of the provision store and was also an excellent accountant. The nuns lived in a little wooden hut. Rain poured through holes in the roof. Their beds were wet and they had to have waterproof covers. Though within earshot of the roar of the cannons, the rats were almost more terrifying. She recalls *Rats dancing about, scraping under the boards. Occasionally the rats took cold baths in pans of water and dragged pieces of paper up and down the room.* The rats and lice brought infections and Crimean fever and typhus were rampant. Croke herself became a victim of Crimean fever and feared she might die. Thankfully she recovered. When peace was declared the Irish sisters joyously set sail to their native land.

Co. Cork blazed with bonfires and tar barrels in welcome. All in Charleville Convent rejoiced at Sr. Joseph Croke's safe return.

She remained superior of the community in Charleville, intermittently, for almost eighteen years. She also worked in the industrial school where young women were taught crochet and lace making.



Samples of this work can be seen in the Mercy Heritage Centre in Charleville.

Mother Joseph was instrumental in founding convents in Buttevant and New Inn as well as Bathurst, Australia, mentioned above.



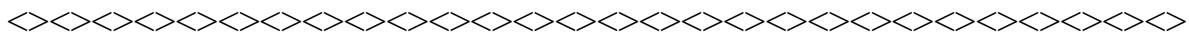
In 1881

her community took over the nursing in the workhouse hospital in Kilmallock.



She worked hard and tirelessly for the poor till she died of cancer in Nov. 1888 at the age of 63. She is buried in the Convent cemetery in Charleville.

To hear a longer version of the lives of these two remarkable women as well as the story of their siblings, you're invited to the Provincial Mercy Heritage Centre, Main Street, Charleville. Sr. Bernadette Maria will be delighted to share many treasures and tales with you by appointment: 087-9007225



Maria Luddy edited and published - "The Crimean Journals of the Sisters of Mercy 1854-1856" (Four Courts Press, 2004). Well worth a read!



Josephine

THE presbytery has gone to pot since this house-keeper came;
She's up-to-date and stylish; but the place is not the same
Since Death's hard summons robbed me of the sterling old machine,
That wore out in my service here—my faithful Josephine.

Poor Josephine, she knew me well—and, faith, she ought to know;
For since the bishop sent me here, some thirty years ago,
My one and only manager, my right-hand man she'd been;
I never had a word against my trusted Josephine.

She potted round the place herself for thirty years and more—
This new one has a thuckeen now to sweep and mind the door
And entertain with parish chat each gossiping voteen*
She'd have no thuckeen near the place, would crabbed Josephine.

The tell me this one's up-to-date—too up-to-date for me;
I tremble at her polished floors, and modern cookery,
The old man finds the old ways best—old springs were twice as green—
I've heard His Lordship praise the stews of clever Josephine.

My study was my sanctum once—a castle all my own—
But this one with her natty ways can't leave the place alone.
Her fingers ache to tidy up; and, when she's extra clean.
I sit a stranger in my room and sigh for Josephine.

She says that table's "awful" and it drives her to despair;
Perhaps it does, but method's in what seems confusion there—
I know where every paper is, each book and magazine.
That jumbled pile was sacred in the eyes of Josephine.

This new one hides my things away in pigeon-hole and drawer,
And, faith, she does her job so well, they're lost for evermore.
She'll have to learn to let things be as they have ever been—
Just make the bed, and sweep the floor, the same as Josephine.

And yet no sthreel was Josephine, for quick was she to note
My native country's colour coming gently through my coat;
I teased her—said she ought to like the wearing of the green;
She couldn't see a joke at all, poor, solemn Josephine.

She used to hide my battered hats; my old birettas, too,
Just when I had them broken in, would disappear from view.
I wondered where my wardrobe went, until by chance I'd seen
A tramp in full pontificals subscribed by Josephine.

I mind the time the bishop came, one day in early spring
We brought him round to see the school, and hear the children sing;
Bedad, I was a toff that day; you'd think I was a dean,
Or some commercial traveller—my thanks to Josephine.

My coat was pressed, just like a swell's; the breeches that I wore
Had creases in them fore and aft like new ones from the store.
I smelt like some old motor-car, exuding kerosene;
I noted, too, the furtive glance of anxious Josephine.

She watched His Lordship's portly form pass proudly o'er the mat,
His Majesty the curate next, with gloves and shiny hat;
I'd stuck an old biretta on, that better days had seen;
She came and dragged it off my head—ah, wisha, Josephine!

It sometimes strikes me, now she's gone, she'd no drawbacks at all—
Her features just a shade severe, her age canonical,
In fashions of her mother's day she trod her way serene,
And wasteful ways of worldly dames disgusted Josephine.

She knew the place from back to front, she knew the parish through,
And those who never went to Mass, and those who did, she knew;
The hours arranged for this and that—she had the whole routine—
And oftentimes to ease a doubt I went to Josephine.

She thought I couldn't make mistakes, not even if I tried;
She felt the Holy Ghost would send a mitre ere I died;
She lay in wait for wagging tongues—and, faith, her own was keen;
God help the one who dared complain in front of Josephine!

The people called her "curate," yes, and "bishop" too, I hear;
They even called her "parish-priest"—in disrespect, I fear.
They told me that she'd "roon" the church—too long with me she'd been;
But only death could give the sack to faithful Josephine.

Ah, soft and sweet be sleep to her who friendless trod her track
Along the beaten road of life that knows no turning back.
I marked the splendid Irish faith that met the closing scene,
And heard the beat of angels' wings that came for Josephine.

She's in her lonely grave to-night beneath the Murray pines,
And haply in their breeze-swept song a requiem divines:
The people raised a little stone to keep her memory green,
And handed to the winds and rain the name of Josephine.

How quickly have the days gone by! she's dead—now, let me see—
She's dead twelve months: to-morrow is her anniversary:
Now who's the Saint to-morrow? Ah, a semi—"Hedwig, Queen."
I'll use the black—and may God rest the soul of Josephine!

* A person who exaggerates his or her religious devotion

Holy Wells in the Parish

Amanda Smith, in her wonderful webpage on the Holy Wells of Cork and Kerry¹, tells us that “There are approximately 357 Holy Wells in County Cork at the last count (Archaeological Inventory of Cork). A few are still the site of pilgrimage, others receive occasional visitors and some are neglected, forgotten or have even disappeared.” These sacred places can be “tiny indents in natural stones [while] others have imposing wellhouses, and some are fern-strewn basins hidden in the undergrowth...Once every community would have had at least one well which was revered and visited for its healing qualities.”

Having visited around 300 of these wells over the past three years and noting that about 50 of them have been classified as having *no visible trace*, of the remaining 300 wells she tells us that, “roughly speaking, one third have gone, one third are inactive and one third are still revered.” Some 29 of these are dedicated to Our Lady.

In the parish of Ballyhea, she records two Holy Wells, Our Lady’s Well and St. Declan’s well, both of which are still venerated by the faithful.

Our Lady’s Well.

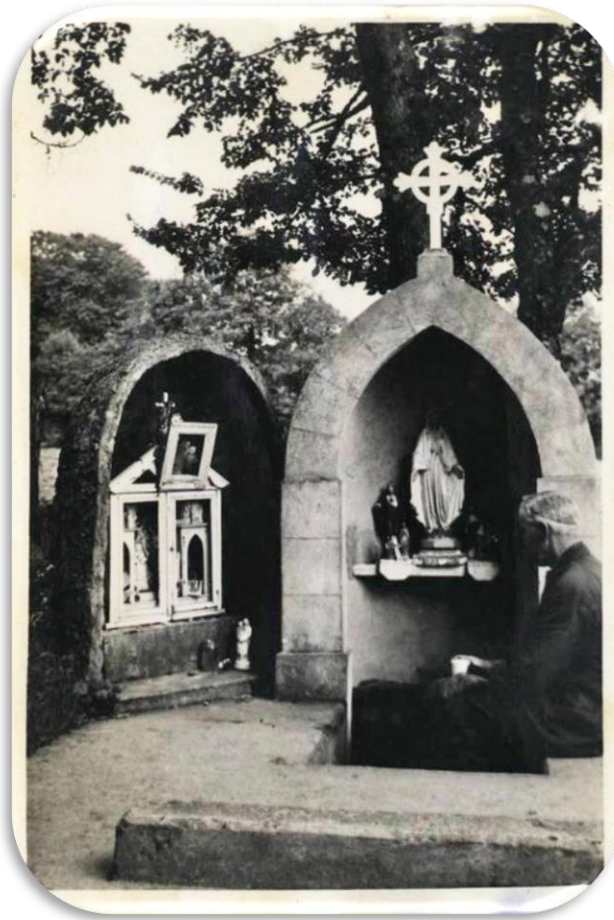
Of Our Lady’s Well, Grove White writes in 1906:

In Castle Harrison demesne, in front of the house near the road, is an interesting Holy Well. It is kept in good order, and is one of the most picturesque Holy Wells I have seen. It is dedicated to the Blessed Virgin. Many persons come to this well to pay their devotions on the different festivals of the Blessed Virgin, but particularly on August 15th, the Feast of the Assumption. I was also informed that people come here for the cure of all diseases, particularly of sore eyes. A large whitethorn bush overhung the well. It was covered with ivy. It was blown down in the severe hurricane that occurred about 1903. It is a credit to the parish of Ballyhay, for it is one of the best-kept Blessed Wells in the South of Ireland.



Picture taken by Grove White in 1905 of the Our Lady's Well

¹ <https://holywellsforcork.com/>



At Our Lady's Well, the round consists of 3 visits to the well, saying a Rosary each time, beginning at the Grotto and continuing the round to complete the Rosary. While doing the round the pilgrim is carried back in thought by the Stations of the Cross to Calvary where the right to God's help and favours was earned for us, and where and where Christ put everybody (in the person of St John) under the protection of the Holy Mother. Having completed the Rosary the ceremony ends in the drinking of water from the well and a private resolution made to receive an early opportunity Holy Communion which our lord described as 'a well of living water' which would benefit in this life and the next.

The Holy Well about 1940.

Holy Well in the 1980's



While drinking the water from the Blessed Well the tremendous religious significance attached to water is recalled by the pilgrim. Going back to the chosen people of God in the Old Testament in the Bible we find that they had strongly in their minds that God brings life out of the waters and saves people by the waters. Moses led his people out of slavery in Egypt and they escaped from their pursuers through the waters of the Red Sea.

The visitor also recalls that in baptism each one of us has passed through the baptismal water to a new life of being now, not just the children of our parents, but children of God too. As

children of God our prayer at this holy well is in a few words – Mother of God and our Mother intercede for us.

The Holy Well in 2019



St. Declan's Well, Imphrick.



Of her visit to St. Declan's well, Amanda Smith writes as follows:

“Be warned this well, dedicated to St Declan or St Decla, is marked on the current OS map but on the wrong side of the very busy N20 just north of Buttevant! The GPS on, I was risking life and limb trying to access where I thought the well was, traffic roaring past me and a bull watching with interest

from within the field. My husband, who had parked the car on the other side of the road, stopped a farmer who had also parked his tractor in the layby and asked him if he knew of any well. He pointed to a few metres away and there was a sign, hidden in the foliage: St Declan's Well. What a very kind man, he offered to take us down and gave us a little further information”.

The well is approached down some steep concrete steps then along a little leafy boren. A tree had recently fallen down, just missing the well, but encasing it in a leafy bower.

The pattern day is
24 July.



*The Holy Well at
Imphrick*

*The ancient well
below the present
wellhouse*

Of the Hoy Well at
Imphrick, Grove-
White

A holy well, named
on the Ordnance
Survey map as

"Tobernadeecla," lies about a hundred yards N.E. of the ruins of Impherick church. It is situated in the garden at the back of Mrs. Boddy's house, the landlord being Mr. Malone. I visited it in 1906, and was informed that people still came to the well to pay rounds for all kinds of sickness, especially for sore eyes. The Field Book of 1840 gives:—"Tubberadeecla or Tobernadeeha," which O'Donovan translates as "well of the vat or keeve," is situated in the townland of Imperick. The name of a holy well of some repute. (Ord. Sur. Off., Dub.) A gentleman informs me that this holy well is known locally as "Tubberdecla," and is in much repute for diseases of the eyes. It is dedicated to St. Matthew.

Our Lady's Well

We are delighted that large numbers have attended at Our Lady's Well during the year, where they found great peace and a place for prayer.

In May we had the annual Mass celebrated by Monsignor James O'Brien and attended by the primary schools First Holy Communion class, who contributed with the readings and hymns. Many thanks to everybody.

August 15th is Pattern Day and many hold the tradition of visiting the well, while a large crowd attend to recite the Rosary.

It takes a lot of time and expense to maintain and landscape the grounds and this year having to top high and heavy hedges left a dent in the finances. We are always grateful any financial help.

Logainmneacha i mBaile Uí Aodha

Taisteal an príomh - bhóthar ó chathair Luimní go cathair Chorcaí agus timpeall leath – shlí idir an dhá chathair tiocfaidh tú go Baile Uí Aodha. Ciallaíonn sé áit ina raibh treabh de mhuintir Aodh – an dream céanna a bhí thart ar Chúil Aodha, b'fhéidir. Tá an paróiste beag seo suite idir an Ráth agus Cill na Mullach i dtuaisceart Chorcaí. Tá féin mheas ag muintir an pharóiste seo agus is cuma linn faoi bailte móra ná rud ar bith. Rinne Con O' Brien, file áitúil, cur síos ar a áit dhúchais. Tá an dán seo luaite sa leabhar 'Charleville and District Historical Journal'. Scríobh sé dán i mBéarla agus seo aistriú i nGaeilge ar an gcéad véarsa: **“níl baile na sráid ann, ná fiú leath shráid ach tá sléibhte is machairí glasa a bheadh deacair a shárú”**(1995:51). Sa lá atá inniú ann tá an paróiste mar a gcéanna leis an bpictiúir a cruthaíonn Con O' Brien.

Creid é nó ná creid ach bhí cúig pharóiste i mBaile Uí Aodha roimh 1831 nuair a tógadh séipéal lárnach, atá fós in úsáid: Árd Sciath, Cúil Aidhne, Baile Uí Aodha, Eaglais agus Im Bric. I láthair na huairé tá reiligí sna háiteanna seo mar bhí sé de nós ag an am sin go raibh séipéal i ngach paróiste beag. Go luath tar éis na séipéil a bheith dúnta bunaíodh réiligí ina nionad. Ba é Sagart De Paor, an sagart paraóiste a thóg an séipéal lárnach beagnach dhá chead bliain ó shin.

Toisc go bhfuil mé i mo chónaí i bparóiste Árd Sciath, déanfaidh mé taighde níos mó ar an áit sin. Chun an taighde seo a dhéanamh chur mé agallamh ar mo chomharsa béaldorais faoi logainmneacha sa cheantar seo. Mhol sé dom súil a chaitheamh ar an 'Atlas of Irish Place-Names' le Patrick J. O' Connor. Dar leis an údar seo tá Árd mar chuid de 119 logainmneacha i gcontae Chorcaí (2001: 19). Bhí na bailte fearainn seo: Garrán an Ridire, Árd Sciath, Baile Lóipín agus Ráth Ghlaisín i bparóiste Árd Sciath. Scríobh Pádraig Collins, iar phríomhoide san iris 'Charleville and District Historical Journal' faoin a pharóiste féin. Tugadh Árd Sciath ar an áit mar bhí Naomh Sciath ann. Bhí sí mar cheannaire ar an gcloch ar in a raibh mná rialta faoin a curám sa séú céad. Bíonn Lá Fhéile Naomh Sciath ar an aonú lá de mhí Eanáir. Agus Sciatha i mbarr a réime, tá sé scríofa gur thug Naomh Ailbe ó Imleach dhá bhoc- fhia le treabhadóireacht a dhéanamh agus chomh maith scríobhaí leis na soiscéil a scríobh di. Níl a fios againn cathain a tháinig deireadh le clochar Árd Sciath ach sa tríú céad déag thóg Normanaigh de Cogan séipéal san ionad céanna agus bhí sé tiomnaithe do Naomh Micheál. Thug mé cuairt ar an áit seo le déanaí agus tá an fothrach ann go fóill. Is álainn ar fad an doras Rómhánach atá le feiscint ann. Cé gur chuala mé ó sheandaoine go raibh reilig ann uair amháin níl fágtha anois ach leacht mhuintir Downey ó Árd Pádraig.

Mar atá ráite agam tá mo theach féin i bparóiste Árd Sciath agus is Garrán an Ridire é mo bhaile fearainn féin. Díreach taobh thiar do mo tigh féin agus gan ach cúpla páirc uaim tá na Sléibhte Abhrait. Carn an buaicphointe sa dúiche seo – thart ar 1500 troigh ar airde. Tá carn cloch ann agus creidtear go bhfuil taoiseach éigin curtha faoi – tá sé de nós fós ag daoine na háite cloch eile a chur ar a charn. Anuas go dtí 1960 ní raibh crann ar bith ar na Sléibhte Abhrait ach ansin thosaigh siad ar crainn giúise a chur ann. Anois tá na sléibhte clúdaithe le crainn agus tá leoraithe ag iompar adhmuid ó mhaidín go hoíche as an bhforaois go dtí áiteanna eile. Idir 1960 agus 1980 bhí go leor de mhuintir na háite seo ag obair sa bhforaois ach i láthair na huairé níl duine ar bith ó Bhaile Uí Aodha fostaithe ann. Cúpla bliain ó shin rinne Cóillte slí rothaíochta le cabhair agus le comhairle Ballyhoura Fáilte. Tagann daoine ó gach áit in Éirinn agus ó thíortha thar lear chun rothaíocht ann. Is áis an -úsáideach í. Míle ó mo theach tá Glanmore House i mbaile fearainn Bhaile na Buaille. Dúirt Anna- Maria Harjba sa leabhar 'Houses of Cork' go bhfuair Henry Tynte an baile fearainn sa bhliain 1666 agus céad go leith bliain ina dhiaidh sin cheanniagh muintir Russell an eastát (2002:65). Ní raibh teach mór ann go bhfuair Michael Russell seilbh thart ar 1860. A athair siúd a thug Glanmore ar an áit. Tá clann Rachel Russell fós ann agus is iad an rian deirneach de na tiarnaí talún.

Rinne mé staidéar ar an **daonáireamh 1911** agus bhí fiche teach ar fad in Árd Sciath ach a mhalairt de scéal anois ; tá dhá theach is daichead anois ann. Athrú an mhór eile a tharla ó 1911 ná i gcúrsaí feirmeoireachta. Bhí trócha dó oibríthe feirme agus seirbhísigh tí céad bliain ó shin agus anois níl seirbhíseach tí na oibrí feirme le fail i bparóiste Árd Sciath. Is athrú sóisialta é agus fágann sé feirmeoir aonrach gan chaidreamh le daoine eile. Is trua é sin ach níl aon leigheas ar i mo thuairim.

Bhí siopa ag crosbóthar Garrán an Ridire daichead bliain ó shin agus bhí deis rudaí beaga a fháil, abair bainne, tae, siúcra, salann, arán agus tobac. Bhí an siopa ag Deborah Cully bean John Cully Constable san RIC. I rith an dara cogadh in Éirinn bhí ganntanas ann agus dá bharr tugadh leabhair ciondála do gach teach. Bhí daoine in ann bia a cheannach ach bhraith sé ar cé mhéad daoine a bhí sa teach. Ba duine tuisceanach í bean Uí Cully agus rinne sí sar iarracht gach duine a shásamh. Nuair a fuair bean Uí Cully bás timpeall ar 1960 thug a mac Anthony an siopa do na daoine áitiúla mar ionad pobail. Bhunaigh na fir óga coiste chun ghíomhaíochtaí a eagrú sa teach. Chuaigh na daoine áitiúla ann chun spraoi a dhéanamh, cluiche cártaí a imirt agus nuacht an lae a phlé. Uaireannta eile chaith siad seisiún ag seinm ceoil agus ag damhsa. Ní raibh neart daoine óga i nGarrán an Ridire chun an teach a chóiméad oscailte. Thug mé cuairt ar an teach le déanaí agus faraor gear tá sé bánaithe anois.

Thaispeáin mo chomharsa pictiúr ó 1938 agus is léir go bhfuil daoine óga na háite ag baint taitneamh as an rince ardáin ag crosaire Garrán a' Ridire. Tá thart ar daichead ar fad ann mná is fir, gléasta in éadaí Domhnaigh agus níl ach ceoltóir amháin agus a bhosca ceoil réidh aige. Bhíodh rincí ann gach Céadaoin agus Domhnach i rith an tsamhraidh. Tá garsún taobh leis an gceoltóir – Tim Griffin atá fós beo in aois nócha agus bíonn fonn air a bheith ag caint faoi na hoícheanta sin.

Thug mo chomharsa miniú suimiúil dom faoi Garrán an Ridire. Ciallaíonn Garrán an Ridire coill bheag nó gairdín le crainn. Tá sé suimiúil go bhfuil teach sa bhaile fearainn seo agus tugtar Knights Grove air sa Bhéarla. Cónaíonn muintir Giobúin ann ó lár na seachtó aois déag. Measaím gur thug muintir Giobúin Garrán an Ridire isteach mar bhí gaol acu le Giobúin na Ridirí Bána. Rud eile suimiúil faoi crosaire Garrán an Ridire deirtear go raibh Tom Connors, athair bean Cully, ina chainteoir Gaeilge deirneach anseo. Mhair sé go 1915. Bhí sé ina ghabha. Thug Patrick Bradley a rugadh agus a tógadh cúpla páirc uaim cuntas maith ar chainteoir Gaeilge a bhí sa pharóiste seo ina óige timpeall 1860. Dúirt sé “bhí seanbean, Máire, sa cheantar agus níor labhair sí ach Gaeilge. Bhí clú agus cáil uirthi mar gheall ar a foclóir fairsling” (While I Remember: 1938: 17). Fós tá Gaeilge ar pháirceanna i nGarrán an Ridire cosúil le ‘Claidí’, ‘cois na habhann’, ‘Pollamhóin’ agus ‘Ua’ Sheáinín’.

Tá clú agus cáil ar Bhaile Uí Aodha de bharr iomanaíochta agus camógaíochta agus toisc gur bhuaigh na buachaillí cluiche ceannais an chontae i 2015 agus bhuaigh na cailíní an cluiche ceannais an chontae in aghaidh Ráth Luirc i mbliana, tá an paróiste i mbéal an phobail arís. Tá feiniúlacht ag gach cros bhóthair agus logainm sa pharóiste ach tugann an iomanaíocht nasc deimhin den áit. Ó thaobh staire de, tá coiste bunaithe chun taighde a dhéanamh ar stair an pharóiste agus tá siad i mbun oibre le cúpla bliain. Bhí an scoil ag comhoibriú leis an gcoiste seo agus chuir siad leabhar le chéile bunaithe ar logainmneacha sa cheantar. Díol siad na leabhair freisin do daoine áitiúla. Rud eile a chabhraíonn le logainmneacha a choiméad beo i mo pharóiste ná gach Earrach agus Fómhar anseo i mBaile Uí Aodha léann an sagart paróiste na logainmneacha amach ar Aifreann roimh na stáisiún. Bíonn siad san órd céanna ó ghlúin go glúin. Comh mhaith le sin tá nós fós againn an stáisiún áitiúil a bheith i dteach duine éigin sa bhaile fearainn. Is deis iontach do gach ceantar áitiúil féinmheas a chothú.

Elaine Ní Chruaioi agus Pádraig Ó Fionnghusa, ar dheis Dé go raibh a anam dílis.

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News

Associations, Clubs and Societies

Ballyhea Defibrillators 2019

There are 2 defibrillators in the Parish, one which is in the GAA Grounds, which is locked by 2 yale locks and opened by people who have been trained and who own an opening key.

The second is on the School grounds, just beside the main door, this box is noticeable from the road. It is a new heated, coded box.

The defibs are checked weekly by 3 people on a rota basis, if anyone is interested in helping us, it would be appreciated.

If somebody collapses, please ring the Ambulance by dialling 999 or 112. Give your details to the person at the end of the phone. Ambulance Centre will give you the code to open the box at the School.

We hope to train more people next year. Finance is needed to replace the batteries and pads, when these items lose their expiry date, and funds are depleting over the years. Contributions are welcome.

Contact Nos.	Anne Reidy	086 8782732
	Audrey Morrissey	086 3940654
	Breda Duane	086 3628154



Wishing you all a Happy and Healthy Christmas and 2020



The Country Inn at Christmas Time

(Air: "The Garden Where The Praities Grow")

"Here Missus, boil the kettle, for the night is hard and cold,
And make a glass on punch for men, who're growing stiff and old;
And we'll take it in the fireplace as the neighbours did before
When they met in this old kitchen with the old paved floor.

"I hear the kettle singing. 'Twill be boiling before long.
Now, Missus, get that bottle with the drop that's old and strong;
We like to see you smiling as you used to smile before
When the world was all before you on that old paved floor."

"Long life to all the company; begor that punch is good,
And another glass would tempt us to start dancing if we could;
Farewell to Dublin city bars, and Sligo evermore,
For their style can't touch the kitchen with the old paved floor."

Fair ladies dressed in fashion in the soft electric light
Will tempt the men forever to admire their charms at night;
But the years bring sense and wisdom, do they're coming more and more,
For correct sound talk and liquor on this old paved floor.

Old liquor is the safest and old friends the best of all;
"Here, Missus, take our glasses, for the Boss is going to call;
A happy Christmas, Missus, and may God increase your store,
And sent you every blessing on you old paved floor".

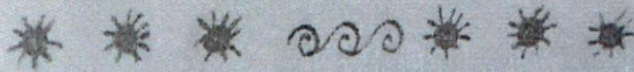
"Good Luck, to all the neighbours, and a happy Christmas too;
And may politics be banished, be they orange, green, or blue;
We'll meet in friendly company for many a Christmas more,
With a welcome form the Missus on her old paved floor."



Captain Morgan

There's a Reason

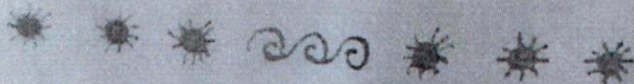
FOR every pain, that we must bear,
FOR every burden, every care,
There's a reason.



FOR every grief, that bows the head,
FOR every tear-drop that is shed,
There's a reason.



FOR every hurt, for every plight,
FOR every lonely, pain-racked night,
There's a reason.



But if we trust God, as we should,
It all will work out for our good
He knows the reason.

Ballyhea Gun Club

Ballyhea Gun club is a small club in the Parish

It has been in existence for 43 years.

It came about from a meeting of 7 landowners in the Ballyhea Hall on the 12th October 1975

The purpose was to found a gun club and develop game stocks on the preserves.

A chairman John Leahy RIP and secretary Jerome O'Keeffe were elected.

Another meeting would be held on the 28th of October 1975 for game license holders and the election of further committee members who were Vice Chairman John Ronan and Hon Treasurer Michael O'Keeffe, RIP the president of the club was Tom Leahy RIP

Restocking has been the main object.

Vermin control is essential and helps preserve stocks

Fund raising through the years has taken many forms e.g. clay shoots, dances, chicken suppers, raffles and in most recent year's poker classics.

All these have a limited time and new ideas have to be sought. Hard work by dedicated members and support from their families was and is needed.

Popular venues were the Deer park, Greenwood Inn, Barrett Lodge, Buttevant Community Hall, Bridge Bar and Harp Bar.

A most popular musician was the late Johnny Barrett. Young and old enjoyed his singing and company.

Meetings were held in the Ballyhea Hall until it was destroyed by fire. The GAA Hall was our next venue then we moved to the Barrett Lodge kindly made available by Joan Barrett and the late Dan Barrett.

Later we moved between the Lodge, The Bridge Bar and the Harp Bar

Nowadays we have our meeting in the Corbett Court.

Pheasants is the main release.

Sometimes we release duck.

Other birds are woodcock and snipe.

Duck shooting opens 1st Sept and pheasant on 1st Nov. the shooting season for game birds ends 31st Jan



What most people do not realise is that a plentiful supply of bird life hasn't come about by chance. Release of birds and feeding by gun club members has achieved this.

To be a member one must have a gun license for game. Apply for membership and if accepted pay an annual club sub, NARGC fund and abide by all club rules.

Our most famous gun club member involved with gun club activities, with Ballyhea, County Cork Federation and Nationally, was the late Michael O Keefe

With the club he graduated from Hon Treasurer to Chairman. He became chairman of the County Cork Federation of Gun Clubs and then the National Chairman

These were great achievements for a very hard working and most unassuming man.

There are too many people who have been officers of the club or members of the club to mention by name. But for them the club wouldn't have a past.

The people of the present Are continuing their good work today

Though the club is not large there is a hardcore of hard working and dedicated officers and members who continue the ideals of the founder members of the 12th Oct 1975.



Current Committee

President Jim Murphy

Chairman Kevin Foley

Vice Chairman Ray Ronan

Hon Secretary Una Hickey

Hon Treasurer U Hickey & K Foley

Club Delegate Martin Lane

Health and Safety Tim Dennehy



Ballyhea Junior A Camogie team are County Champions for 2019

The majority of this current group of young players started off their journey in 2015 when they won the County Junior C title against Millstreet and captained by Elaine Crowley. Again in 2016 they won the County Junior B title beating Charleville in the final and captained by Niamh Killeen. In 2017 they lost the Junior A County semifinal against Watergrasshill. It was heartbreak again in 2018 when they lost the County Junior A final to Watergrasshill. Fittingly it is 10 years since Ballyhea won the Junior A county final. The 2009 team was also trained by this year's coach, James O'Shaughnessy and Mike Morrissey.

On the 6th of October 2019 in Castle Road Camogie grounds, Ballyhea Junior A camogie team claimed their 3rd county final in five years against their neighbours Charleville. This team trained three nights a week during the year under the guidance of trainer, James O'Shaughnessy and selector, Ollie Morrissey and they thoroughly deserved their victory.

It was always going to be a tough encounter against Charleville as we had previously played them at the beginning of the season and we managed to get over the line on that occasion. From the



offset in the final there was some fierce, tough tackles on display from both sides during the first half. We went into the dressing room leading at half time by 1 -7 to 0-4 knowing that Charleville were going to come out after the break and throw everything at us to break our momentum.

After half time we scored some fine points and Charleville struck for a goal to put us under pressure. We then scored a goal ourselves and a few points to keep the score board ticking over. Eventually after hard work, determination, resilience, skill and above all, heart we pulled away and won out a score line of 3-10 to 2-7.

After the game Isabel Mortell was presented with the Junior A cup from Chairperson of the Cork Camogie Board. In her speech she thanked Marie Harty, Secretary, Liam Crowley, Chairperson, Castle Road and their grounds people, referee and his officials, supporters who travelled and she praised Charleville on a great performance in the game. Player of the match was presented to our goal keeper, Chloe Keogh who thoroughly deserved her award. We will

now be playing intermediate next year and look forward to the new challenge ahead for this group of players.

Scorers: Jane Foley 1-2, Ciara Harty 0-5, Roisin Killeen 1-1, Elaine Crowley 0-2 and Rachel Harty 1-0.

Team: Chloe Keogh, Lauren Dillon O Toole, Laura Dundon, Mary Claire Carroll, Gráinne O'Leary, Róisín Killeen, Isabel Mortell (capt), Jade Hooper, Kate Kilcommins, Jane Foley, Elaine Crowley, Tara O' Sullivan, Ciara Harty, Rachel Harty, Chloe Dundon, India Hanley, Siobhán O'Kelly, Caroline Watson and Gemma Crowley.

Management: Manager James O' Shaughnessy and Ollie Morrissey (selector) Orla Kelly and Breda Dundon (first aid).

Home coming for the victorious team



The celebrations continued where we stopped off in O'Neill's pub in Buttevant and we were treated to a lovely bottle of champagne. We then continued our journey towards Ballyhea where we stopped off outside the village and the players were paraded on a float that was organised by John Mortell and the Foley family. The players arrived at the Corbett Court and were greeted by a huge group of supporters. Liam Crowley, Chairperson of the Camogie club congratulated the girls on their massive achievement before they entered the restaurant for the celebrations. The Corbett Court provided the players and management with a lovely complimentary meal that was much appreciated. The celebrations continued on Monday where the victorious team went to visit the Primary School where they were given a warm welcome from all staff and pupils.

Path to the Junior A County final:

Ballyhea Junior camogie team's first game was played in June against Charleville. The game was played in Buttevant and Ballyhea were victorious on a score line of 3-6 to 1-6. Ballyhea's next game was against Banteer which was played in Grenagh which they also won on a scoreline of 1-10 to 1-8. For their third game they got a by from Tracton who were unable to field a team as they were already eliminated at that stage of the competition.

We had a magnificent win over St. Vincents in the County semifinal which was played in Whitechurch on 22nd of September to reach another County final. This was an epic battle from start to finish. It was St. Vincents who led at half time on a scoreline of 3 -4 to 1-4. Their never say die attitude was evident when St. Vincents were gaining the upper hand in the game and we stuck to their game plan and worked extremely hard. After the break Ballyhea came out fighting where they showed heart, resilience, determination and skill in abundance. During the second half Ballyhea never gave up where there was some immense tackling on display from both teams. Final score was Ballyhea 2-12 to 3-5.



Huge thank you: A massive thank you to everyone on the committee who helped out behind the scenes during the year. Thanks to James O' Shaughnessy, Ollie Morrissey, Orla Kelly and Breda Dundon who worked with the team during the year. Sincere thanks to all our sponsors who helped contribute to the training fund; Supermacs for their continued support over the past two years, Kerry Group, Sarah O'



Keefe auctioneer, Dawn Meats, The Farm Gate, Corbett Court, Paul Fitzgerald Motors, Ballyhea, Regeneron, Michael O' Neill's pub Buttevant, John O'Keefe Castlewrixon and above all Charleville Plant Hire. Thanks to Ballyhea GAA for accommodating us during the year to ensure we had access to the facilities. Ballyhea Camogie club are very grateful to all parents and supporters who travelled in numbers to support this magnificent team during the year.

Sponsored walk:

Thanks to all who supported the sponsored walk in Doneraile Park on a wet Saturday morning in October. Thanks to all volunteers who ensured the event ran smoothly and a special thank you to Andrew Walsh who put in tremendous work.

Ballyhea/ Milford are u14 féile All Ireland champions 2019!

Congratulations to Ballyhea/ Milford u14 team who won the National féile division 5 competition. The féile competition began in Ballyhea on Friday June 7th where each of the four teams in our group played two matches.



Path to the féile final:

Ballyhea/ Milford's first match was against Mayo's Westport team which we won convincingly on a scoreline of Ballyhea/ Milford 7-9 Westport 1-0. Our second match was against Grenagh which we also won with the scoreline Ballyhea/ Milford 4-5 Grenagh 0-0. After our hard-fought matches, we then enjoyed a delicious spread of food and refreshments in Ballyhea hall where our host families were introduced to their weekend guests from Tyrone.

On Saturday morning in Milford we played our host team Eglisk where we won on a scoreline of Ballyhea/ Milford 4-5 Eglisk 0-4. Ballyhea/ Milford were against Cillard from Kerry. This was a hard-fought match where our girls were down at half time and came back to win the game. The final score was Ballyhea/ Milford 4-2 Cillard 1-2.

On Sunday our guests from Tyrone headed home while we prepared for the trip to Cloughdub for our semi-final match against Blarney. Having been beaten by Blarney the previous year. Ballyhea/ Milford were mentally and physically prepared for a tough match. The final score was Ballyhea/ Milford 5-4 to Blarney 1-2. We had reached the féile final.

In the final the girls were against Causeway from Kerry. Going into the second half Ballyhea/ Milford were down by a point. The turning point was when our forwards pressured the

Causeway goalie setting up Clara Crowley nicely for the goal. Caoimhe Sheehan and Avabha Clifford were always a threat upfront scoring great points. The half time talks must have fired up the girls as they dug deep and came out strong showing class, determination, experience and hard work to win yet again with the final score Ballyhea/ Milford 1-8 to Causeway 0-4. After their win Captain Caoimhe Sheehan and Co-Captain Avabha Clifford were presented with the Cup Shield for their great achievement. After the girls then were treated to a dinner at the Corbett Court followed by a parade and bonfire in Milford village.

Throughout the tournament our back line worked extremely hard only conceding three goals throughout the tournament while our goalkeeper Alison Donegan was always ready for any goal threat. She had an excellent defence in front of her consisting of Lorna Shortt, Robyn White, Aisling Walsh, Gemma Brennan, Emma O' Leary and Kayleigh Gilbourne. Katie Lawlee, Aishling Crowley, Clara Crowley, Katelyn Daly and Jennifer Hayes gave some starring performances while Avabha Clifford and Caoimhe Sheehan lead by example as captains as they showed some excellent skills showcasing why they are playing with Cork under 14s. Any substitutions that were made were effective as every girl played her heart out for this combination team. As a unit, this combination team have worked well together to bring this major title back to North Cork.

Being féile champions is a great honour for the girls and something they won't forget for a long time. Thanks to everyone who helped to make the féile a huge success. Committee members from both clubs worked hard to ensure everything went smoothly throughout the competition.

Team: Caoimhe Sheahan (Captain), Alison Donegan, Kayleigh Gilbourne, Robyn White, Caoimhe Donegan, Jennifer Hayes, Emma O'Leary, Saoirse Lawlee, Rhianna Geary, Naoise Boyce, Melissa Carver, Gemma Brennan, Katie Lawlee, Avabha Clifford (Vice Captain), Katelyn Daly, Aishling Crowley, Clodagh Crowley, Lorna Shortt, Ava Mortell, Clara Crowley, Aisling Walsh, Sarah Lynch, Saoirse Morrissey, Aoibheann Morrissey, Sophia Long and Aimee Barrett.

Management: Coleman Long, Andrew Walsh, Bart Donegan and Elaine Crowley.

Underage teams:

Under 6s and under 8s:

The u6s were coached by Mags Murnane and helped out by many volunteers such as Rachel Harty, Elaine Crowley and Claire O'Doherty along with other



parents who helped out. They started training in March and played a number of matches and blitzes also. The u8s were coached this year again by Dinny Mortell and Shelia Linehan. We had 17 players registered with the u8s this year. Our first game of the year was against Mallow in Mallow on the 14th of May and then they came to Ballyhea to play us in June. We played 8 games in the cross-border league against Charleville, Newtown, Effin and Kilmallock playing

each team home and away. We took part in an Avondhu blitz in Mallow on the 14th of September and in a blitz in Milford on the 28th of September. We travelled to Banteer on 12th of October for our last game of the year.

Under 11/12s:

These girls were trained by Eamon Morrissey, Neil Ronan and Andrew Walsh. Our under 11s played Buttevant, Milford, Newtown, Millstreet & Mallow during the year. We got to the Avondhu under 11 final but unfortunately, we lost out to Mallow in the final. The under 12s played 4 blitzes in Mallow. In the league they played Blarney, Sarsfields, Na Piarasigh, Newtown, St Finbars, & Douglas.



Under 13/14s:

The U13s were coached by Andrew Walsh & Neil Ronan. They participated in the Avondhu A league and played matches against Mallow, Newtown, St Fanahans & Buttevant. We then played Buttevant in the Avondhu final but unfortunately lost out to a very strong team.

The U14s were coached by Andrew Walsh and Elaine Crowley. In the county league we played



Bride Rovers, Cobh, Sarsfield & Douglas. Unfortunately, we did not play championship as we were unable to field a team against Glen Rovers. Glen Rovers moved onto the next stage of the competition.

U16 and Minors:

Ballyhea/Milford u16s were trained by Coleman Long and Johnny O' Sullivan. They lost their opening league games against St.

Finbarrs and Castleyons. They won their next two league games against Midleton and Charleville but they were unsuccessful against Cobh. For the championship, Ballyhea/ Milford were graded premier and they played St. Finbarrs away in the first game. After a very spirited performance they lost out to a strong team in the end. After losing the first match they were entered into a premier plate competition in which they played exceptional to beat Na Piarsaigh. However, their championship journey ended as they lost to Midleton in their final game. The under 16s were still in the league competition in the middle of November and results were not ready at the time of printing. The Ballyhea/ Milford minor team were trained by Coleman Long and the climax of their season was when they reached the county quarter final. The minor B



league commenced in March where the girls got the upper hand on Aghada in Milford. Their second match was against Blarney and they were also successful on this occasion. Unfortunately, the girls lost their remaining league games to Fr. O’Neills and the league playoff to Aghada. After the league finished the girls got off to a flying start in the Minor B championship. Their first match was at home to Kilbrittan / Timoleague on the 7th of September which they won on a scoreline of Ballyhea / Milford 3-9 to Kilbrittan/ Timoleague 2-10. Their second match was played under lights only three days after winning the Junior A county final. The match ended in victory for the girls after a brilliant performance. The final score was Ballyhea / Milford 2-11 Fr. O’Neills 2-5. The girls reached the county quarter final which was played on the 13th of October in Ballyhea against Glen Rovers. Unfortunately, the season ended here for Ballyhea/ Milford after a very spirited performance. The final score was 3-6 to 3-7. Well done girls after giving the supporters from both clubs great enjoyment all year.



County players: Well done to Jane Foley on winning an Ireland under16 medal with Cork camogie team. Congratulations to Rachel Harty to won an Intermediate Munster medal and to Frances Killeen who was a selector also. Well done to Avabha Clifford who won a medal with Cork under 14s and to Aisling Walsh who played



in Croke Park with the mini sevens team. Let's hope we have many more county players next season also.



Many thanks to all underage mentors and first aiders who gave up their time during the year to train the girls. Thanks to everyone who helped out during the year with tea, refreshments and snacks when away teams visited our club. Thanks to the parents who dropped their children to training and matches also as without your co-operation and help it would be impossible to maintain the high standards we have in our club.

Beannachtaí na Nollag a ghuí ar gach duine. Wishing all our members and supporters a happy Christmas and a peaceful new year.

Ballyhea GAA 2019:

This was a busy year for Ballyhea GAA Club. Our senior hurlers despite a bad start in the



C'ship reached the county 1/4 final and thus maintained our place in the top-grade Senior A for 2020. Our juniors had a wonderful year reaching the North Cork Div 2 league final. Then went on to win the C'ship defeating Kilworth in the final. This then put us on the county trail and after 3 fine performances reached the County final.

Special mention too to the Camogie club who won the County Junior A title defeating neighbours Charleville in the final and the Ballyhea Milford under 14 Camogie team won the All Ireland Feile title.

Our seniors started the year brightly winning the first 3 league games of the season. But a heavy defeat from Blackrock 2-27 to 1-10 on the 20th of April at Pairc Ui Rinn in the first round of the C'ship left us a mountain to climb if we were going to maintain our senior status .As the inter county scene took over the county leagues were in full swing but a poor run of results



which yielded just a victory away to Newtown saw us relegated to div 2. Our C'ship second round clash v Bride Rovers on the 7th Of August in Mallow was a humdinger. After a

thrilling encounter we came out on top 3-20 to 4-16. This put us into the third round where a victory would secure Senior A status. Producing a tremendous gutsy performance, Kanturk were defeated 1-14 to 0-14 on August 31st at Pairc Ui Rinn. With senior hurling guaranteed

for next year we faced Carrigtwohill with confidence in the county 1/4 final on September 15th again at Pairc Ui Rinn. But a run of injuries before and during the game hampered our chances and Carrig advanced to the semi- final 3-17 to 2-16.

Our junior B's had a wonderful year. A solid league campaign saw us reach the final but lost out to Fermoy 2-15 to 0-15 at Mitchelstown on the 7th of August. Our C'ship campaign started with a victory over Newtown at Charleville 0-16 to 0-13 in the semi- final on the 16th of July. The final was played on the 23rd of August in Doneraile and after a dramatic encounter which saw Gearóid O'Shea save a penalty late in the game, we were victorious 1-15 to 0-16 over Kilworth for our first North Cork Junior B title since 2011. Next up was Castletownroche in the county qualifier where we ran out 4-14 to 1-9 winners at Buttevant on September 23rd, though serious injuries were picked up by Captain David O'Riordan and Trevor O'Sullivan which was to rule them both out for the rest of the year. The Imokilly champions Aghada were our opponents in the county 1/4 final at Kilavullen on Oct 5th. This was hugely entertaining game with Ballyhea coming out on top 5-15 to 4-12. Kilavullen was the venue again 2 weeks later and after a hard-fought tussle Douglas were defeated 0-18 to 1-9. This put us into our first ever County Junior B hurling final. Played on November 3rd before the County Junior A final at Pairc Ui Rinn we lost out 1-10 to 0-9 after a tough battle. The evergreen Neil Ronan scoring all our points. Even though defeated the junior B's had a great season.

Our U-21's were back up in the A grade this year, Ballygiblin were defeated in the first group game 3-19 to 2-13 but we lost out to Kilshannig and Fermoy who ended up meeting each other in the final.

Our juvenile section was very busy again this year with our under 6's, 8's and 10's playing numerous blitz's. Our under 12's won the league and reached the final of phase 2. Our u-14's, 16's and minors all brought home silver ware winning their respective plate competitions.

Jamie Copps featured with the Cork U-20 hurlers who reached the All Ireland final. John, Mikey and Ian Mortell were all involved with the backroom team.

Ciaran O'Regan refereed the North Cork Junior A hurling final.

Great work is been done in the local school by the teachers there and especially Mr O'Flynn. The boys and girls both won their respective football finals recently.

The annual Jack O'Sullivan Memorial u-10 hurling Blitz was won by Shandrum. Sean Byrne's team won the Mick Quinn shield in the 3rd-6th class blitz. The juvenile section held their annual Cul and Halloween camps and both were a great success.

Formers players Kieran Morrissey and Jonathon McCarthy won county senior hurling medals in London. Shaun Murphy won a Limerick County Premier intermediate medal with Blackrock who had former club coach Jimmy Quilty as manager and Adrian Gilligan as trainer. Cork

Minor footballers won the All Ireland title with Conor Corbett son of Ballyhea man Micheal captaining the side. While Jason Sherlock was coach to the history making 5 in a row Dublin senior football team. During the year club Vice President, former player, club officer and North Cork Board Chairman Tom Crowley passed away.



We also lost other former players during the year Richard Murphy, Liam Scanlan and Noel O'Brien.

The annual puck fada takes place on St Stephens day for the Dicko Mortell Memorial Shield.

Officers & Executive Committee 2019

Life President – Jerome O'Keeffe.

Vice Presidents – Tom Morrissey, Joe Walsh, Christy O' Connor, Tom Crowley (R.I.P.), Billy Fleming, John Kelly, Billy Fitzgibbon, Pakie Morrissey, Michael O' Sullivan, Breda Crowley, Mick Copps, Tommy Moloney, Pat O' Brien, James Browne. **Chairman-** Michael Morrissey snr,

Vice-Chairman –Noel O'Riordan.

Runai -Ger O'Shea,

Treasurer – Jim Codd, **Registrar**-Michael O' Kelly, **P.R.O.-** John Mortell,

Irish & Cultural Officer – Ciaran O'Regan,

North Cork Board Delegate-Michael O' Mahony,

County Board Delegate-Michael Byrne.

Insurance Officer- John McCarthy,

Coaching Officer-John Mortell. **Childrens Officer**- Orla Kelly. **Executive Committee**-Dave Garvey, Dave Copps, Denis McNamara, Helen O' Sullivan, Tom Crowley, Michael Morrissey jnr, Tadhg Mortell, Kieran O'Regan, Brendan Barrett, Ray Ronan.

Senior Hurling:

Ray Ronan (manager),
Adrian Gilligan
(trainer). Mike
Morrissey.

Junior Hurling:

Darren Ronan
(manager), Jonathan
O'Sullivan, Eamon
Morrissey, Michael
O'Mahony.

U21 Hurling:

Sean Curtin Jnr, Eamon
Morrissey, Aidan O'Connor



Thanks to all our sponsors and especially our main sponsor Hanley Group for their continued kind sponsorship. Thanks also to all our players, mentors, officers, committee, supporters and friends for all their efforts and support during the year.

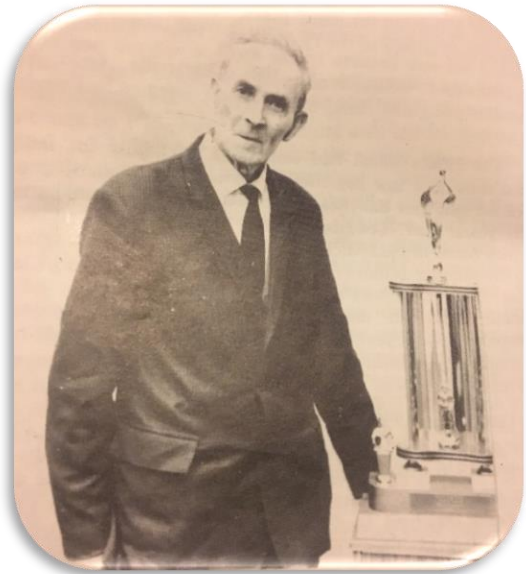


Ballyhea GAA Club Presidents:

In the early years of the GAA the Parish Priest was normally the local GAA club President and Ballyhea was no different. Records show that in 1890 Fr Lawrence Walsh was first club President. Fr Edmond Morton was President in 1902 and 1926. Fr Thomas Wilson in 1941 and Fr Michael Howard 1942 to 1948. The parish curate Fr O'Donnell was Club Chairman in this time. Fr James Rice was Club President from 1949 to 1964, before it was decided that the President should be an honorary position for some one that has given great service to the club. Since then we have had 5 Presidents.

Michael (Tyler) O'Connell:
(1965-1978):

Tyler gave a life time of service to Ballyhea GAA club. He started his playing career in 1912 and he won a County Intermediate medal with the Magpies in 1915. From 1914 to 1926 Ballyhea had no team competing in C'ship hurling as the parish was hit badly by emigration so a number of Ballyhea hurlers joined with players from neighbouring clubs to form the Magpies team which played under the colours of black and white. For some years hurling took a back seat as he answered his country's call during its fight for freedom. Interned during the civil war he was released in 1923. He went on to captain Ballyhea to a County Junior Title in 1930 and a county intermediate title in 1931. Tyler retired in 1940 after playing for almost 30 years. He then went on



to serve the club as secretary in 1941, Treasurer in 1942 and Chairman from 1950 to 1956. He was also a selector with many teams and served as a selector with the 1955 county junior winning side. He was elected vice chairman of the North Cork Board in the mid 50's. Tyler received the North Cork Board Hall Of Fame award in the mid 70's in recognition of his service to Avondhu and Ballyhea GAA. It was fitting that Tyler was elected Life President in 1965.



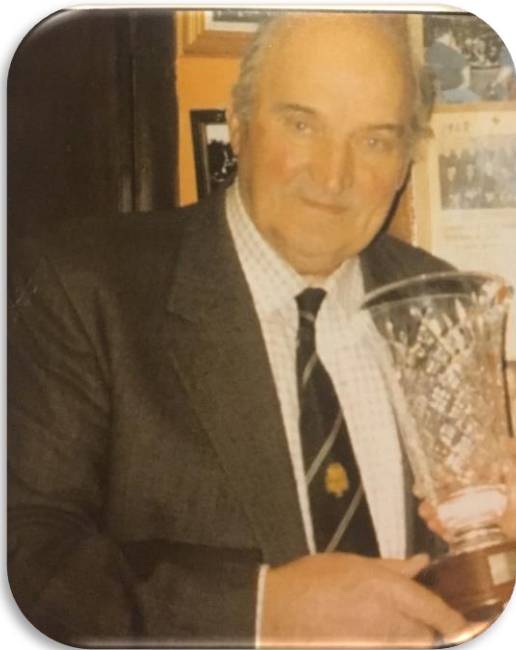
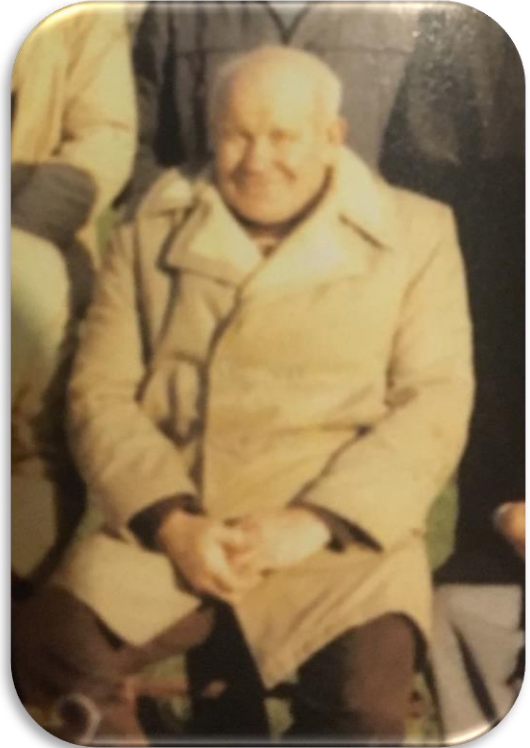
John Rea:

(1979 -1996) Johnny was a staunch club man and played junior C'ship in the early 40's. After he finished playing, he was a selector with the 1955 county junior hurling winning team. In 1956 he was Treasurer of the club before going on to serve as chairman from 1957 to 1965 and 1969. During this time Johnny was involved in the purchasing of the old pitch which was a huge undertaking for the club

at the time. He was the first trainer of juvenile teams in the parish and masterminded the county u-14 victory of 1967. He was also the first treasurer of the North Cork juvenile board. Johnny was President during a glorious era for the club where the county intermediate title was won and Ballyhea returning to senior hurling after almost a 50-year absence, reaching the centenary County final in 1984.

Michael “Dicko” Mortell:
(1997- 2001)

Dicko was elected President at the 1997 AGM. In his playing days he was a renowned corner back winning a County junior medal in 1955 and North Cork juniors in 1949, 1950, 53 and 55. He won a North Cork junior B hurling medal in 1944 and He also won 2 North Cork novice football medals in 1949 and 1951. He served as treasurer of the adult club in 1948 and served on many committees before working as treasurer of the Juvenile club in 1988 and 1989. During this time, he ran the very popular small shop in the old left-hand side dressing room which raised funds for the running of the juvenile club. Dicko was also on the Coiste Staire which compiled the first club history book “From Scoubeen to Centenary” in 1984.



John Quinn
(2002-2018):

JP also gave a lifetime of service to the GAA club. He lined out for the club's first ever Minor hurling team in 1941. John spent many years as vice chairman of the club and also selector for many years with our adult teams. John was a selector in 1980 when Ballyhea defeated Mallow in the county intermediate final at Buttevant. John was a brilliant fundraiser travelling far and wide selling tickets for the club. When the club started its weekly lotto draw in 1992 John was to the fore front and spent every Monday night collecting and sorting the draw and then the rest of the week distributing tickets and winnings. It was a labour of love for John and a crucial source of income for the club. Even when John's health deteriorated his

daughter Caroline used to bring him to the club C'ship games and he was a very proud man in 2014 when Ballyhea won the county intermediate title and returned to the top table of Cork hurling. John received the “Ryan Memorial Hall Of Fame Award” in 2003 a deserving recipient for his dedication to the club.

Jerome O’Keeffe

(2019)

Our Recently elected President has been a great servant for the club and the parish. A stylish defender in his playing days which saw him win 5 North Cork junior hurling medals in 1953,55, 58,59 65 and a county medal in 1955. He also won a North Cork Junior B football (Novice) medal in 1951.He served as treasurer of the club from 1957 to 1964.

Jerome turned his hand to training teams with great success. He masterminded the county title success of 1976 after winning North cork titles in 75 and 76. He led his team to the county intermediate final in 1977 but lost out to Ballinhassig. 1980 saw another county final appearance this time Mallow were defeated in front of a huge crowd in Buttevant. Jerome had led Ballyhea back to senior hurling after a gap of almost 50 years. Jerome’s troops reached the Centenary year county final in

1984 but lost out to a star-studded St Finbarrs team. Jerome coached the u21’s to the north cork title in 1996 and the juniors to an O’Leary cup and Autumn league double in 1995. He then turned his hand to our school teams with again great success. Numerous north Cork and county School titles indoor and outdoor were won. Jerome was also involved with our under 12 county winning teams in football 2006 and hurling 2007, under 14 football in 2009. He was awarded the North Cork juvenile board hall of fame award in 2006. Jerome has been involved in many county titles that have come to the parish hopefully the next under his Presidency is not far away.



Ballyhea Community Council

1. Extra lights on the Christmas Tree in the Church grounds



2. Contribution to the New Hall



3. Tractor run the proceeds of which were shared between Marymount and Milford Hospices

St. Patrick's Day Parade



4. Senior Citizens party
5. Speed signs in the Village
6. Maintenance of Graveyard

40 Years a Growing – Charleville Agricultural Show

Agricultural shows play a significant part of the fabric of rural Ireland and the farming community. The Irish Shows Association evolved from a federation of various Show Societies back in 1931, so they also play an historical role. Every year in Ireland, from May to September, a total of one hundred and thirty- four shows take place across the country. But it was back in 1979 that a group of people from Charleville got together with the sole purpose of running an agricultural show in Charleville, initiated by the Late Canon O’ Driscoll. Forty years on, the show is still going strong. The town itself has strong agricultural links, is a centre for the food processing industry, with brands such as Charleville Cheese and Golden Vale



produced by Kerry Co-Op.

Since its inception in 1979 the show has grown from strength to strength each year and has had to move locations twice due to the expansion of the show.

Our showgrounds are now at Pike Cross, Ballyhea since 1991 and again we outgrew the 20 acres and we are now renting 50 acres from Dairygold and also another 20 acres from local landowners which we are deeply grateful for their cooperation.

Let us recap on some of the highlights of the show over the years:

The Visit of Sarah Ferguson (Fergie)

The Lawn Mower Racing

The Famine Experience

The Rare Breeds

Formula One Cars

Various Vintage

Exhibitions such as hay making

We would like to also thank Nora Leahy, Pat O Riordan and Ian Doyle who have been members of the committee since 1979, some voluntary contribution to a great show.



This year being the 40th year of the show we decided to gather some of the many memories of the show from current committee members and exhibitors who have been involved in the show since its inception back in 1979 and we put all the memories into a book which can be purchased for €5 with all proceeds going to Mary Mount Hospice – A nice stocking filler for show patrons.



Show Dates 2020 are June 27th and 28th Save the Dates

Ballycoskerry House,
Ballyhea,
Charleville,
Co. Cork.

Nollaig shona, mo chairde agus bliain nua shona!

As 2020 approaches I will reflect and give an insight in to my life in Ballycoskerry during 2019. The year 2019 brought mostly highs for me with very few lows, which I am very thankful for. I have a close network of family and friends to thank for this as without their support I would not be where I am today. On a cold sleeting Sunday February morning, I carried out my routine check from the window of my bedroom. My ever-troublesome culled cows were all huddled in a circle – at first, I did not take too much notice but the more I thought about it I knew something was out of the ordinary - one of them had calved. Racing down the fields with the cold sleet piercing my skin all I could think of: *‘Was the cow down....’, ‘Is the calf alive.....’ It’s probably a Frisian bull....’* Relief gushed through my body when I was greeted with a jet-black Aberdeen Angus bull calf cantering behind the cows in the snow. I had kind of unintentionally bred my first calf without even knowing my cow was in calf. I could not wait to tell my story – Paddy the calf had entered my ultra slim heard of 4.



Western Branch of the Irish Angus Cattle Society show and sale of commercial
owners Elizabeth and Billy Ryan, Ballyhea, Charleville, with their male ch
St. Rosemount, who judged the show, and Michael C...

At this point I could hear the horses stamping around the stables wondering why they were not fed, ridden, mucked out etc... Romeo a 5 year old 17hh Sunrich gelding was always referred to as gentle giant. He was named Romeo as the previous year I purchased him on valentine's weekend - and he really was a romantic. I hunted Romeo with the Duhallow Fox Hounds on Saturdays and some week days throughout the winter. He proved to be the quietest, kind natured horse on the block. Some would describe him as a real old-fashioned Irish hunter – this was music to my ears as I felt very confident being so well mounted crossing the terrain of Duhallow. Romeo was very clued in – on hunting mornings he would have a personality



transplant and would not stand to be groomed and plaited with the excitement. He was always listening for the cry of hounds and the sound of the hunt horn. When the hounds hunted Romeo would gather speed with every stride, taking on ditches, dykes and fences alike with a gleam in his eye.

Then there was Hendrick – a different type of character. He was a little event horse I purchased direct from the Breeder in Sligo – He was by Gentle Diamond. Again, I had Hendrick over a year, he was also 5 but was a little smaller standing at 16hh. Hendrick was full of life and little bit unpredictable – he was often naughty but I really enjoyed riding him.

The previous summer of 2018 some of our highlights included placing 3rd in the 4-year-old Michael Ryan perpetual trophy Working Hunter class at Charleville show and 6th at International Class.

Last year was really a training year and I had aimed to hit the ground running in 2019. Finally, I had Bombay who was a ½ brother to Hendrick (hence the name) - he is only 4 and is just broken and riding.

Meanwhile Rita Ryan (A 5* Limousine pedigree Heifer) the previous summer (not knowing what was involved) I purchased Rita Ryan directly from a breeder. I was particularly 'Green' to what was ahead of me.

Rita Ryan's big day out – a Limousine section in the fat stock show and sale at Kanturk Mart. Preparing her for this show and sale was great fun, it was something I had not done before but I relished the challenge. When she first arrived, she was a typical wild red Limousine, but after a lot of time and TLC, she was also like another pet. The night before the show and sale in Kanturk, she received the pampering of a lifetime and after 4 bottles of hairspray later, she was ready. After a long, cold morning in Kanturk, the results were in – Rita won her section – hard work pays off and that was testament to this adventure.

Shortly after this, I saw a sale advertised in Gortatlea Mart Co. Kerry. This was pedigree suckler sale - so it was right up her alley. There was also a show on for the animals being presented for sale - Rita was awarded reserve champion of the sale and was sold that evening.

During my spare time I work in a local stud and had bought some shares in thoroughbreds.

Kilguilkey House 4-year-old

Bank holiday Easter Monday was the day Paddy the calf would find a new home – on the busiest mart day of the year I set off at 7:30 am with Paddy after he had his belly full. On arrival



to the mart, a poster advertising a prize for the best Aberdeen bull calf caught my eye. I looked around, there must have been 300 Aberdeen calves – they all looked identical to Paddy – nonetheless I still had high hopes for my unexpected surprise calf. Next thing I know, I am accepting a cheque and rosette from the chairman from Munster Aberdeen society for the best bull calf of the day and shortly afterwards, Paddy went through the ring and sold well. The following week I was pictured on the Irish Farming Independent, proudly receiving the cheque and rosette for Paddy.



Meanwhile the hunting season finished up – Romeo went on a little holiday for the summer and enjoyed long lazy days lounging in the sun. Bombay had his eyes on the prize and was to be heading to the RDS for the small hunter class – a class I previously have been placed 2nd, 3rd and

4th on 3 separate occasions – I really wanted to go one better this year and win the class. In 2013 I had great success at the Royal Dublin Horse Show winning the intermediate show hunter class and standing intermediate show hunter champion of the show. To me this is what it is all about – going to the top and succeeding there! For a competitive equestrian winning in the RDS is the end goal – it is what we all strive towards – it is the Irish Olympics of the showing season. There is no better feeling standing at the top of a line of horses in Dublin as these are the best show horses in Ireland from North to South and everybody there wants the same thing. Unfortunately, Bombay didn't take the work as a 4-year-old, he got sick and fell very poor – it took him a long time to come right so his road to the RDS was soon cut short and getting him back fit and well in himself was now a priority. Hendrick did hit the ground running – I had 2/3 great days out on him eventing (dressage, show jumping and cross country). Hendrick was just beginning to start picking up the rosettes when a customer approached me would I sell him - the following week he was vetted and picked up by a horse transporter to make the trip across the water to his new home in the UK.



It was time to get Romeo back from his spring / summer holiday – I had a specific sale in mind for him in Mullingar – *'The Hunter Show and Go'* I was going to slowly prepare him for this and hope to get selected for the sale. I felt this was a really good sale for Romeo as there would be international buyers who will have their sights firmly set on a traditional Irish hunter, which he was. 2 weeks before the selection day I went to get him from the field to ride him and I was greeted with a knee that had enlarged 8 times the size of what it should be – that was the end of Romeo for a month. Bombay had kicked him; he was on oral and intravenous medication as well as stable rest.

The sale came and went and Romeo was not ready. Bombay had spent the summer getting back in action. I was lightly riding him and bringing him to the odd show for training.

Romeo's knee settled down. I had him back in work for 2 weeks when I got a call from Tipperary for a horse – the description fitted Romeo's bill from ear to tail– He made a quick exit and is getting on really well in his new home.

Now it's Bombay's turn he will hunt for the winter and hopefully make the RDS next year. I purchased a 3-year-old by Chinook Eclipse to replace Hendrick. I am currently breaking him at home and I have high hopes for him next year.

I hope you have enjoyed reading my year review and have an understanding of what goes on in the life of Liz outside of the 9-5 working life.

Thanks for reading - Happy Christmas and wishing you all a Happy and prosperous New Year.

Elizabeth Ryan

Ballyhoura Equestrian

Ballyhoura Equestrian is a family-run business at the foothills of the Ballyhoura Mountains in Ballyhea since 2014 offering weekly horse-riding lessons and treks to adults and to children from the age of 6 upwards.



We also operate a full livery service and run Pony camps during the Easter and Summer holidays. Our instructors are BHS-qualified.

We specialise in show jumping. Our own son Calum has enjoyed many successes on the national circuit and won the 128 1 metre Grand Prix Final at Mullingar International Horse Show in June this year. Our advanced riders compete at local shows including the annual Charleville Agricultural Show where they have won numerous rosettes.

The team at Ballyhoura Equestrian offer a professional service and are always on hand to give advice on any aspect of horse and pony



care.

Check us out on our Facebook page **Ballyhoura Equestrian** or contact **086 8466154** for further information.

The Trimmin's on the Rosary

Ah, the memories that find me now my hair is turning gray,
Drifting in like painted butterflies from paddocks far away;
Dripping dainty wings in fancy — and the pictures, fading fast,
Stand again in rose and purple in the album of the past.
There's the old slab dwelling dreaming by the wistful, watchful trees,
Where the coolabahs are listening to the stories of the breeze;
There's a homely welcome beaming from its big, bright friendly eyes,
With The Sugarloaf behind it blackened in against the skies;
There's the same dear happy circle round the boree's cheery blaze
With a little Irish mother telling tales of other days.
She had one sweet, holy custom which I never can forget,
And a gentle benediction crowns her memory for it yet;
I can see that little mother still and hear her as she pleads,
“Now it's getting on to bed-time; all you childer get your beads.”
There were no steel-bound conventions in that old slab dwelling free;
Only this — each night she lined us up to say the Rosary;
E'en the stranger there, who stayed the night upon his journey, knew
He must join the little circle, ay, and take his decade too.
I believe she darkly plotted, when a sinner hove in sight
Who was known to say no prayer at all, to make him stay the night.
Then we'd softly gather round her, and we'd speak in accents low,
And pray like Sainted Dominic so many years ago;
And the little Irish mother's face was radiant, for she knew
That “where two or three are gathered” He is gathered with them too.
O'er the paters and the aves how her reverent head would bend!
How she'd kiss the cross devoutly when she counted to the end!
And the visitor would rise at once, and brush his knees — and then
He'd look very, very foolish as he took the boards again.
She had other prayers to keep him. They were long, long prayers in truth;
And we used to call them “Trimmin's” in my disrespectful youth.
She would pray for kith and kin, and all the friends she'd ever known,
Yes, and every one of us could boast a “trimmin'” all his own.
She would pray for all our little needs, and every shade of care
That might darken o'er The Sugarloaf, she'd meet it with a prayer.
She would pray for this one's “sore complaint,” or that one's “hurted hand,”
Or that someone else might make a deal and get “that bit of land”;
Or that Dad might sell the cattle well, and seasons good might rule,
So that little John, the weakly one, might go away to school.
There were trimmin's, too, that came and went; but ne'er she closed without
Adding one for something special “none of you must speak about.”
Gentle was that little mother, and her wit would sparkle free,
But she'd murder him who looked around while at the Rosary:
And if perchance you lost your beads, disaster waited you,
For the only one she'd pardon was “himself” — because she knew
He was hopeless, and 'twas sinful what excuses he'd invent,
So she let him have his fingers, and he cracked them as he went,
And, bedad, he wasn't certain if he'd counted five or ten,
Yet he'd face the crisis bravely, and would start around again;

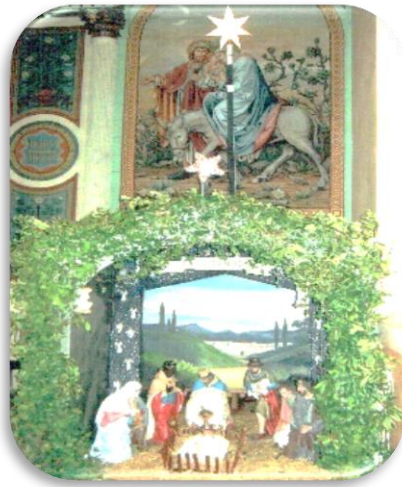
But she tallied all the decades, and she'd block him on the spot,
 With a "Glory, Daddah, Glory!" and he'd "Glory" like a shot.
 She would portion out the decades to the company at large;
 But when she reached the trimmin's she would put herself in charge;
 And it oft was cause for wonder how she never once forgot,
 But could keep them in their order till she went right through the lot.
 For that little Irish mother's prayers embraced the country wide;
 If a neighbour met with trouble, or was taken ill, or died,
 We could count upon a trimmin' — till, in fact, it got that way
 That the Rosary was but trimmin's to the trimmin's we would say.
 Then "himself" would start keownrawing* — for the public good, we thought —
 "Sure you'll have us here till mornin'. Yerra, cut them trimmin's short!"
 But she'd take him very gently, till he softened by degrees —
 "Well, then, let us get it over. Come now, all hands to their knees."
 So the little Irish mother kept her trimmin's to the last,
 Every growing as the shadows o'er the old selection passed;
 And she lit our drab existence with her simple faith and love,
 And I know the angels lingered near to bear her prayers above,
 For her children trod the path she trod, nor did they later spurn
 To impress her wholesome maxims on their children in their turn.
 Ay, and every "sore complaint" came right, and every "hurted hand";
 And we made a deal from time to time, and got "that bit of land";
 And Dad did sell the cattle well; and little John, her pride,
 Was he who said the Mass in black the morning that she died;
 So her gentle spirit triumphed — for 'twas this, without a doubt,
 Was the very special trimmin' that she kept so dark about.

* * * * *

But the years have crowded past us, and the fledglings all have flown,
 And the nest beneath The Sugarloaf no longer is their own;
 For a hand has written "*finis*" and the book is closed for good —
 Here's a stately red-tiled mansion where the old slab dwelling stood;
 There the stranger has her "evenings," and the formal supper's spread,
 But I wonder has she "trimmin's" now, or is the Rosary said?
 Ah, those little Irish mothers passing from us one by one!
 Who will write the noble story of the good that they have done?
 All their children may be scattered, and their fortunes windwards hurled,
 But the Trimmin's on the Rosary will bless them round the world.

* grumbling, "grousing."

Christmas Nativity



For over 2000 years, Christians all over the world celebrate the birth of Jesus on Christmas Day.



Over 20 years, the school children of Ballyhea National School rein act that spiritual festival on Christmas Eve after Mass in the Church.

Ten pupils are involved (boys and girls) who give a great enactment of the Nativity and then make a presentation of the Babe in the Crib. Well done to all involved.

Fr. Jim Byrne

On June 20th 1943 Fr Jim Byrne was ordained to the priesthood in All Hallows College, Drumcondra, Dublin. After his ordination he spent three years in Salford Diocese, Manchester. In 1946 he travelled to Australia to the diocese of Sandhurst. In March 1958 he was requested to establish a new parish in the city of Wangaratta, a parish that would include Glenrowan. Ahead lay a monumental task.

Among the highlights in the apostolate of Fr Jim Byrne was the construction program which he achieved. On arrival in Wangaratta his first priority was the building of a school which was realized in February 1959. A shrine to Our Lady was completed in 1961. Following the erection of a campanile in 1967, a 30m carillon was imported from Cincinnati and



described as "the true voice of great bronze bells" tolled twice daily throughout the remainder of his ministry in Wangaratta. Some years later another was acquired for Glenrowan.

St Joseph's wooden chapel in Glenrowan was due for replacement and so a new church was blessed and opened in 1970. Six years later a new presbytery was built in Wangaratta with its nearby Mary Garden dedicated to Our Lady. Other parish features added over the years included tennis and netball courts along with playing areas.

All of these were a prelude to the major opus: the building of a new church in Wangaratta as the original house of worship had well and truly served its purpose. On March 28th 1982, 24 years to the month since he had been appointed parish priest, Our Lady Mother of God new church was officially opened.

Father Jim Byrne was parish priest of Our Lady's Wangaratta for more than 42 years.

Canon John J. Mortell.



Canon Mortell originated from Charleville, County Cork, and studied for the priesthood at St. John's, Waterford. He was ordained on 17th June 1954 at Holy Trinity Cathedral, Waterford.

He began his ministry as an assistant priest at St. George's, York, where he served until 1967. Canon John Mortell was then appointed to St. Wilfrid's, Hull, where he served as assistant priest until 1970 and as parish priest until 1978. Then he was asked by the Bishop to go to St. Margaret Clitherow's parish, York as parish priest. He served the people of Haxby until his retirement in 2004. It was during this time that he was made a Canon (1991) and also served as a Dean from 1991-1993.

Canon Mortell was in many ways a private man but he was always a pleasant and understanding person with whom to relate. His dedication and fidelity to the priesthood was unquestionable. He was a very prayerful man who possessed a deep devotion to the Mass, The Divine Office and the Rosary. Canon Mortell's gentle character made it easy for people to feel welcomed and not surprisingly those he served grew to love him. He brought the best out of people in his quiet, caring way. Canon Mortell said himself at the celebration of his Golden Jubilee, "At a time when there is much hatred in the world, it is important to reflect in some way God's love for people, and also the fact that God chose me for this work rather than the choice being mine."

Canon Mortell's mortal remains were received into St. Margaret Clitherow, Haxby at 7.00 pm on Wednesday, 24th August, followed by Mass. The Funeral Mass was celebrated the following day at 3pm, the chief celebrant being The Right Reverend John Crowley, Bishop of Middlesbrough. After the Funeral Mass, Canon Mortell's body was taken to Ireland and was received into St. Mary's Church, Ballyhea, on Monday, 29th August at 7.30 pm. On Tuesday, 30th August, Mass was celebrated at 12 noon, followed by burial at the Holy Cross Cemetery, Charleville.



Society of St. Vincent de Paul

To seek and find those who are forgotten. That is the ethos of the Society of St Vincent de Paul. Over many decades the Holy Cross conference in Charleville has been helping people in need in the North Cork area in terms of fuel, food, education and financial support. This is achieved solely by the generosity of the people of the area. This Christmas again we ask for your assistance to continue the work of the society in the area. We are one of many conferences in Cork County and Nationally carrying on the work of our founder Frederick Ozaman and St Vincent de Paul. On behalf of the society we would like to take this opportunity to Thank you for all your support over the years and wish you a very Happy and Holy Christmas.

