Our Lady of Mount Carmel: Mother of Mercy

Praying for Priests

Cuan Mhuire at Fifty: Sister Consilio half a century on
PIONEER TOTAL ABSTINENCE ASSOCIATION

LOURDES & SHRINES OF FRANCE

22 – 29 MAY 2016

Under the Spiritual Direction of Fr Bernard J McGuckian, SJ


Day 2: Morning Mass and walk to the Boly Mill, Cachot, Hospice, Parish church, and Cemetery. Afternoon visit the Baths followed by Blessed Sacrament procession and Blessing of the sick.


Day 4: Morning drive via Toulouse to Rocamadour. Visit the old city – the Basilica, Tomb of St Amadour, Church of St Blaise, and Church of the Black Madonna & Miraculous Bell where we celebrate Mass. Overnight, dinner, bed & breakfast at hotel. Evening optional mini train trip across the valley to view the illuminations.

Day 5: Morning departure for Paray-le-Monial. Visit the Shrine of the Sacred Heart for Mass and remember the apparitions to St Margaret Mary. Visit the Basilica, and the shrine of St Claude. Dinner, bed & breakfast.

Day 6: Drive to Nevers. Visit the convent of St Gildard for Mass, beside the body of St Bernadette. We see the infirmary where she died, and walk in her footsteps through the convent gardens. Continue to Paris and check into hotel for 2 nights, dinner, bed & breakfast. Optional cruise on River Seine.


COST: €1,065 per person sharing

OPTIONAL EXTRAS: Insurance €18. 15kg checked-in bag €40.

COST INCLUDES: Flights Dublin/Lourdes & Paris/Dublin ; 3 nights in Lourdes on full board; 1 night in Rocamadour, 1 night in Paray-le-Monial, & 2 nights in Paris with dinner, bed & breakfast; all coach travel as per itinerary; Marian Pilgrimages guide with group throughout; airport & local taxes.

FOR MORE INFORMATION OR TO REQUEST A BOOKING FORM

PHONE THE PIONEER ASSOCIATION ON

01.8749464
Over the past two centuries, different valiant initiatives have been taken in Ireland to mitigate the harmful effects of excessive drinking among the Irish, both in their native land and further afield. Father Theobald Mathew, the charismatic Capuchin friar, launched his great campaign in 1838 with the stirring words; ‘Here goes in the Name of God’. This initiative gained him the glorious title, ‘The Apostle of Temperance’. Exactly sixty years later in 1898, in founding the Pioneer Total Abstinence Association of the Sacred Heart, Father James Aloysius Cullen saw himself as imitating, “however, feebly, the great example of Father Mathew”. In 1966, another person came on the scene; Sister Consilio Fitzgerald. A member of the Congregation of the Sisters of Mercy, this charismatic nun can justifiably be mentioned in the same breath as these two great figures from earlier eras. Fifty years ago, while working in the kitchen of her convent in Athy, County Kildare she took the initiative that led to the establishment of Cuan Mhuire (Mary’s Harbour), now one of the largest organisations of its kind in Europe, offering help to people suffering from all types of addiction.

Sister Consilio’s approach incorporates the best of the charisms of both Fr Mathew and Fr Cullen, but goes even further. Like Fr Mathew, her way of working is thoroughly ecumenical. Just as he found himself equally welcome among northern Orangemen as among his co-religionists of the south, people of all religions and traditions feel welcome and valued in all Cuan Mhuire establishments. Again, like Fr Cullen, Sister Consilio is deeply rooted in traditional Christian prayer, something she learned in her family home near the Kerry/Cork border and which deepened through her years as a religious sister in the Congregation of the Sisters of Mercy, founded by Venerable Catherine McAuley. Choosing Cuan Mhuire as the title of her organisation highlights Sister Consilio’s Gospel-inspired understanding of the role of Mary, the Mother of Jesus in the life of all of us. (cf. John 19, 25-27).

As a qualified nurse and availing of the medical and counselling advances that only came with the twentieth century, Sister Consilio has been in a position to deal more effectively with the complexities of addiction than was possible in previous centuries. For over fifty years now the carefully thought out Cuan Mhuire way of proceeding has helped thousands of men and women from every stratum of society regain and consolidate their sobriety. Her present hope is to extend the scope of the work far beyond the walls of the Rehabilitation Centres by setting up the Friends of Cuan Mhuire in every centre of population in the country. It seems a tall order but knowing Sister Consilio’s quiet determination and the resources of her heavenly backers, you could afford to hold your breath! See pages 6 and 7.

Bernard J McGuckian SJ, Editor

“Promoting Sobriety for a Better Society”
Springtime is upon us. We spot the renewal of Mother Earth easily in the fresh greening of the fields, in the leaves on the trees and the dew on the grass. Winter winds that chilled our hearts have finally retreated north. Spring has come again.

Spring is real. It is not some vague ideal. It is not a wish or a dream. Unfortunately, we can log into vague dreams or ideals and act as if they were real. Many a downfall comes from some ideal goal but not asking whether our own abilities can achieve that goal.

Belonging
The Book of Genesis tells a tale about two people reaching beyond their limits. Adam and Eve were in a relationship with God and with the planet but they acted as if they were independent little satellites - cut off from their abilities. They forgot the vital balance between their individual aspirations and their belonging to a community. We, too, forget at times that we are individuals but also belong to a family, a school, a group.

Listen to the Captain of the Irish Rugby Team, Jamie Heaslip at the World Cup 2015, speaking about a player within a team: “We focus on our strength as a collective. We never talk about individuals as such. We talk about the strength that an individual can bring to a group.”

Perfect World
We can be grabbed by our desire for a perfect world, full of perfect people. And thus comes our frustration at finding instead that we have feet of clay. We have only to experience illness to see how vulnerable we are. We find ourselves in hospital, in the Emergency Unit, completely
in the hands of a nurse and doctor. To recover from this illness, they need our co-operation and we need their skill and compassion.

The patient that rails against the illness, even denying that there is anything wrong with him at all has a long way to travel to fully recover. This is individualism gone wild. This view seems to see that all must be perfect, all coming from a perfect God. God is viewed as perfect, completely alone, powerful. I suggest that a God like this has no relationship and needs none. That view sees God as the One who saves his people by himself.

Different Eyes
On the other hand, we could grasp God with different eyes. This approach begins with a God, who is a Community of Three Persons – the One who creates, the One who restores and heals and the One who guides. In other words, the Father, the Son and Holy Spirit. This approach stresses relationships first of all and, secondly, action. Indeed, our first proper glimpse of God comes from Jesus speaking about his Father. All man's previous images are side-lined.

Jesus Talk
Jesus speaks of a loving Father and the Spirit. Both are in constant communion with Jesus, the Son. His mission is to bring us into communion with that Community of Three Persons. Yes, they have taken the first step towards us because their love is so outgoing that they share it with us and invite us to respond. This is our source of being a Christian. This source is not an abstract ideal; rather it is personal and a prizing of relationships.

Searching for God
A Christian searches for a God who is to be found in a world of relationships rather than in ideologies; in creative growth rather than in sterile argument. Jesus used parables to communicate this insight for us to grasp. One parable comes to mind, in particular: a sower and a seed sown, germinating in the dark earth, bursting through the soil and coming into the light of the warm sun.

People could hardly miss that the seed grows in a field, not isolated, but in relationship with soil and sun. They would know well that that the sower is the source, the creative agent and, thirdly, they would wait in wonder and in hope for the seed to fulfil its promise of a harvest to come.

Searching the Way
It is a fascination with ideologies, dreams, ideas and high flown ideals that often draw people towards violence in order to achieve their aims. You could say many martyrs are executed by the use of such pseudo principles. If we follow such thinking and act without consulting those we belong to, we will leave a lot of people scarred, if not dead!

Congregation of Alexian Brothers
The Alexian Brothers, as followers of Jesus the Healer, dedicate their lives to serving the sick and those on the margins of society. They do this with the support of prayer and community life.

Is Jesus Calling You?
FOR INFORMATION CONTACT:
Website: www.alexianbrothers.ie
Contact: stalexius@eircom.net
Phone: 094 937 6996
The Year of Mercy is a most appropriate time to celebrate Cuan Mhuire as it looks back on fifty years of help to distressed individuals and families as a consequence of over use of alcohol.

In 1966, Sister Consilio Fitzgerald, a member of the community in the Mercy Convent in Athy, County Kildare was in the habit of giving food to the tired and hungry men who came looking for food at the back door. She was in a position to do this as she was working in the Convent kitchen at the time, although she was a fully qualified nurse. Most of these men had left home, lost contact with their families and were known as ‘men of the road’. Unemployed, depressed and nearly all addicted to alcohol, they spent their days walking from one county home to the next, trying to get something to keep them going wherever they could find it. Sister Consilio found herself spending a lot of time simply being with them and lending them a sympathetic ear. Over the months the numbers coming to the back door began to increase to such a point that her religious superior, Mother Sacred Heart Blanchfield, an appropriately named, large-hearted Kilkenny woman made available the ‘Old Dairy’, one of the outhouses of the convent as a place where the men could eat more comfortably and perhaps spend a longer time. This was to prove the first step in the setting up of establishments in all four Irish provinces to help men and women in the process of recovery from the throes of addiction, firstly to alcohol, but in subsequent decades to drug and other forms of addiction.

“It is not my work. It is the work of Our Lady. I could never have done this without her”, insists Sister Consilio, when we met in Teach Mhuire (the House of Mary), in Lower Gardiner Street, Dublin 1. This well-appointed place is one of the most recent additions to the Cuan Mhuire network. Cuan Mhuire, the beautiful Irish title used from the beginning by Sister Consilio, means ‘Mary’s Harbour’. As a harbour is a place where boats call in and anchor down, it can apply easily to a place of peaceful withdrawal for a time from the stormy seas of life. Different people helped her choose the name. She is reluctant to mention any names in particular as “so many people helped me”, but she mentioned the late Doctor Des O’Neill and his wife, Monica. Without him she would have had great difficulty getting things started. It required the authority of a member of the medical profession to give credibility to her project. She also remembers with affection the late Father Michael Kelly, the Dominican priest who helped her get things off the ground. She thinks it significant that medicine and priesthood were part of the process of recovery from the beginning. She wants this to continue.

Over the subsequent last fifty years, something of the order of 90,000 men and women from every religion, tradition and walk of life were to find solace in Cuan Mhuire. Given that each of them came from a family, this means that at the most conservative estimate, half a million people have been direct or semi-direct beneficiaries of this great work of Mercy.

HOW IT UNFOLDED
In a short time, the ‘Old Dairy’ became too small to deal with the numbers seeking help. Sister Consilio decided that she would have to get a new place. There was a farm for sale outside the town of Athy. Although she had no money she bought it! Somehow or other through the mysterious workings of Divine Providence (something on which Sr Consilio continually depends) the agreed

BERNARD J McGUCKIAN SJ first met Sister Consilio in the early 1970s when asked to conduct a retreat in the Mercy Convent, Athy, Co Kildare where she was then based. A few years earlier, she had begun her great work for the rehabilitation of people afflicted with addiction to alcohol. He writes about developments in her work over the past half-century.
The man who offered to sell his farm to her died shortly after the deal was agreed. As a consequence, she did not have to pay the required sum for a number of months. In the meantime, she sold part of the land and this money, combined with the donations of a few generous patrons, enabled her to pay the whole sum when it was legally due.

This was the start of the saga. Turning a farm into a Rehabilitation Centre soon required hard work, not only from Sister Consilio herself but from everyone who came to her for help. This tradition of hard work is still an integral part of the recovery process of everyone who comes to Cuan Mhuire. As the building began to take shape (now a joy to behold) those who sought recovery were legitimately proud of what was their own work, giving them a newly found sense of their own value and dignity as persons. This would prove to be just the first of a series of buildings around Ireland dedicated to helping people turn their lives around.

When it became impossible to deal with the endless calls for help coming to Athy from all over the country, it was decided to explore the possibility to establishing centres in other locations. A considerable number of people were coming from North of the Border, so the decision was taken in the 1980s to move up there. With the support of the late Cardinal O Fiach, Archbishop of Armagh and Primate of All Ireland, a Cuan Mhuire was set up in the old Mercy Convent, Newry which was then closing down. More recently a new custom-built premise has been set up on another site on the outskirts of Newry where persons of every religion and tradition find themselves welcome (as indeed, in all the other centres). Regardless of religious background, however, it is impossible to spend much time in Cuan Mhuire without hearing about the role of the Mother of Jesus in the unfolding of every human existence. Sister Consilio gently encourages all of us, as she does herself, to take to heart the words of the Saviour to the Beloved Disciple before He breathed His last, "Behold your Mother". (John 19.27).

Fifty year later, there are Cuan Mhuire campuses in all four provinces: Athy, County Kildare; Bruree, County Limerick; Coolarne, County Galway; Farnanes, County Cork; Ballycarron, County Tipperary; Ballybay, County Monaghan; Newry, County Down and Lower Gardiner Street, Dublin.

Sister Consilio is in the process of setting up a network of Friends of Cuan Mhuire around Ireland. Her vision is that there be a small building comprising a couple of rooms plus a small kitchen in every centre of population. This will be a place where people can meet, take steps to promote sobriety for all, especially where it is in danger of being lost, and can be a 'half-way house' for people still on the way to full recovery. If you would like to be part of this simple but very important work phone Sister Consilio at 087 2598271.
In my previous article in last month’s issue of *Pioneer*, I conveyed the thoughts of the late Fr Leonard O Cap who scripted a cassette, *The Birth of The Nation*. Fr Leonard believed that the spirituality of the executed leaders was ignored in the 1916 commemorative ceremonies that took place in 1966 and 2006. The spiritual dimension of the 1916 leaders as told by Fr Leonard a few years before his death on 31 July 2011 was based on the memories and writings of the Capuchin priests (Fathers Aloysius, Augustine, Sebastian, Albert and Columbus) who attended to the spiritual needs of the leaders before their execution. Fr Leonard now speaks of Sean Mac Diarmada.

**Sean Mac Diarmada**

“It was said that Sean Mac Diarmada was estranged from the Church because of some difference he had with a priest. He was not the first man who had a difference with a priest and, as a consequence was estranged from the Church. But I will quote from Sean Mac Diarmada’s last letter to his brothers and sisters and people can judge for themselves. He wrote: ‘by the time this reaches you I will, with God’s mercy, have joined in heaven my father and mother as well as my dear friends who have been shot during the week. I have priests with me almost constantly for the past twenty-four hours. One dear old friend of mine, Dr Browne in Maynooth, stayed with me until a very late hour last night. I feel the happiness the likes of which I have never experienced in all my life before.’ At the end of the letter, he writes, ‘God bless and guard you all and may he have mercy on my soul.’” Fr Leonard concludes this part of the story as follows: “a letter, beautiful in its simplicity and marvellous in faith and trust in God.”

Continuing on from last month, **FRANK BURKE** takes a look at the last days of seven more of the leaders of the 1916 Easter Rising

*The SPIRITUALITY of the MEN of 1916*
Bur Fr Leonard feels there is one more aspect of the Leitrim-born Mac Diarmada which shows the thoughtful and practical side of this man. Mac Diarmada said, “by the way, when you are in Dublin find out if I owe any money to my landlady and, if so, pay her. I don’t think I do but, at the moment, I am not certain.” And, apparently, there was a romantic side to his life as well because he said, “If I think of anything else to say, I will tell Miss Ryan. In all probability, had I lived, she would have been my wife.”

Thomas Clarke and Major John Mac Bride
“Tom Clarke was one of the senior men in the Easter Rising. He was attended to spiritually by Fr Columbus; while Major John Mac Bride was assisted by one of the Capuchins (Fr Leonard did not mention the Capuchin by name). Major John Mac Bride was one of the senior men of the Volunteers. He was a Mayo man from Westport. Mac Bride went to South Africa, formed the Irish Brigade and fought with the Boers against the English. So Clarke and John Mac Bride were what we might call seasoned warriors. Clarke had been previously in the Fenian Movement.

Con Colbert
“There is a story about Con Colbert which said that he had died joking with the men who prepared him for death. Con was not a man to joke at such a solemn time. Fr Augustine said that Con was far too reverent to joke with anyone at such a time. He was a quiet type of man who, a few days previously on Good Friday, would only take a finger of bread and a cup of black tea at the house of a friend – “a little penance for the suffering of Christ”. He walked arm-in-arm with Fr Augustine across the jail yard to his execution.

Sean Heuston
He was another Young Volunteer. Fr Leonard quotes a letter written by Fr Albert about Heuston. ‘At about 1.30am on 8 May (Monday) a military car came to Church Street for us. We went to Kilmainham where Fr Augustine went to Eamonn Ceannt’s cell, while me to Commandant Mallin’s cell. I didn’t remain long as he was on his knees in prayer. Having visited Con Colbert and Eamonn Ceannt, I went to Sean Heuston’s cell at about twenty-past-three (3.20am). He was kneeling at a small table with rosary beads in hand. He wore his overcoat as the morning was extremely cold. During the last quarter of an hour he knelt in complete darkness as the little piece of candle had burned out. He had been to Confession and had received Holy Communion early that morning and he was not afraid to die.

We now proceeded to the yard where the execution was to take place; my left arm was linked to his right. A soldier directed Sean and me to a corner of the yard a short distance from the outer wall of the prison. Here, there was a box, seemingly a soap box and Sean was told to sit down on it. He was perfectly calm and said to me for the last time, “My Jesus, Mercy.” Fr Albert in his letter on Sean Heuston wrote: ‘I had scarcely moved a few yards away when a volley went off and this noble soldier of Irish freedom fell dead.’

Michael Mallin
“Commandant Michael Mallin,” Fr Leonard said, “a most loveable character. At 2.30am in the morning of 8 May (an hour after a military car came to take Fr Augustine and Fr Albert to Kilmainham) a military lorry called to Michael Mallin’s home to take Mrs Mallon to Kilmainham. She had to take the four children with her because she had nobody to mind them. While the mother was in the cell with Michael, the children were left sitting in a waiting room. Una was then a little girl of eight and the guard came over to her, put his arm around her and said, “you poor little thing.” Una became a nun and her two brothers, Sean and Joseph, became Jesuits, one of whom, Fr Joe Mallin, SJ, is the sole surviving son or daughter of all the 1916 leaders. He was 102 years of age on 13 September last and had been working as a Jesuit priest in Hong Kong since 1948.

Fr Leonard continues, “One thing that strikes me about those dreadful days, is the tremendous respect that the British soldiers had for the Volunteers and on the other hand, how the prisoners spoke of the kindness shown to them by the soldiers. When Con Colbert was being led out for execution, the soldier who was to bind his arms before he went to the firing squad, grasped his right hand and shook it warmly with affection and tears. Or as Fr Augustine put it, in his own inimitable way, “a warm-hearted soldier pinioned Con’s arms gently.”

Eamonn Ceannt
He was born in the small village of Ballymoe, County Galway. He went to school in O’Connell’s, CBS, which was also the alma mater of Sean Hesuton and Con Colbert. A fluent Irish speaker, he worked as a clerk in the City Treasury Office and as an accountant from 1901 in Dublin Corporation. Fr Leonard speaks of him as a quiet man, distant, remote and even his fellow workers knew little about him. He was a great lover of music and had a passion for Irish music. He was also an excellent athlete and, in 1908, he was a member of the Irish team

Continued on page 11
HAPPINESS: Challenge & Blessing

St Paul knew exactly what he wanted for his converts in the city of Philippi as is clear from his letter to them: “I want you to be happy, always happy in the Lord. What I want is your happiness.” (Phil. 4.4). People have never been so preoccupied with happiness as they are right now. This is not surprising as, naturally, we all want to be happy, but for FR BILL COSGRAVE, many of us have a ‘lousy’ understanding of what will make us happy.

Happiness and External Goods

Another writer says: ‘once a person moves beyond the poverty level a larger income contributes almost nothing to happiness.’ Researchers corroborate this statement. This holds true also in regard to external things like fame, success, promotion, associating with the great or famous and in relation to having a big job, a high IQ or various skills. In these cases happiness may well elude us as it is not to be found in these things. Poverty is not a good thing but doesn’t necessarily make one unhappy.

Happiness is not something to be sought directly. It is more a by-product of doing something worthwhile. It seems then that happiness comes from within. We make ourselves happy when we engage in activities that enhance our humanity and enable us to grow as persons. Unhappiness results from the opposite type of activity. In a word, happiness comes from our deep needs being met. So we say, happiness is an inside job.

The personal essentials for being happy. We may list them as follows:-

1. **Good self-esteem:** This means having a positive, accepting attitude to oneself. It means being happy to be you, loving yourself as you are. Otherwise true happiness will elude you. This is an inside job.

2. **Being realistic about yourself:** This requires good self-awareness. It means recognising and accepting one’s talents, skills and potential; also one’s values, virtues and vices, one’s limitations and faults. One needs to have realistic expectations of oneself and others, so as not to bite off more than one can chew. An inside job!

3. **Having a positive attitude to life:** One needs to focus on the positive in oneself and in one’s situation without ignoring the negative. One needs to be a goodfinder who is thankful for the blessings of life. Old saying: two men looked out through prison bars; one saw mud, the other saw stars. Though
in the same situation they looked at things quite differently. An inside job also!

4. Taking responsibility for oneself and one’s actions:
Some blame others or the system or anything but themselves for their faults, mistakes, even their emotions, etc. This is a shirking of responsibility. Growth begins where blaming ends. We must accept responsibility for our decisions, action, moods, etc. This is the definitive step to human maturity. It too is an inside job.

5. Being a person who loves:
We are told today that, if you do not love yourself, you can’t love others. But loving others is essential for happiness. The single most universally agreed upon feature of a good [and happy] life is having good relationships with others.

6. Enjoying the good things of life:
This includes friendship, good relationships, relaxation, fun, etc. ‘Enjoyment is an art God wants all of us to cultivate.’ Jewish old saying: Everyone will be called to account for all the legitimate pleasures he/she has failed to enjoy.’

7. Trying to grow as a person:
One writer says: the average person uses only 10% of his/her potential. So we are called to use and develop our gifts and talents as fully as we can. This will promote our happiness.

Obstacles to Happiness
We may mention some obvious ones: comparing oneself to others; perfectionism; unrealistic ambitions and expectations; negative thinking; being out of touch with one’s emotional life.

The Impact of Circumstances
These can impact significantly on one’s happiness, e.g., serious illness, family problems, unemployment, financial difficulties, etc. But if one attends well to the essentials for happiness mentioned above, then most circumstances can be adjusted to and one can continue to be happy.

The Christian Perspective
Accepting what has been said, for the Christian there is another and deeper dimension to us as persons and to our lives. This is our relationship with God in Christ. Our awareness of and faith in God’s love for each of us personally is or should be a source of great joy and our love for God in Christ does or should bring us Christian joy and happiness in a deep way. In addition, our eternal destiny with the Father in heaven in the communion of saints involves a promise of perfect happiness at the end of life’s journey. Our experience of this Christian joy and happiness will be impaired if, however, we are notably deficient in the essentials for happiness mentioned earlier.

Happiness is, then, a great challenge and a great blessing. We can win it for ourselves with God’s grace. But it is an inside job!

of athletes who were invited to Rome for the Jubilee celebrations to honour Pope Pius X where he played the uileann pipes for the saintly pontiff.

During Easter Week, he fought in The South Dublin Union where he commanded the Fourth Dublin Battalion of The Volunteers against a vastly superior force. Fr Leonard refers to an eyewitness account, probably one of the Capuchin priests who attended him in Kilmainham Jail. He wrote: ‘Someday I hope to tell you much that is inspiring of his last moments and his glorious death with my own Crucifix in his hand.’ Fr Leonard concludes by quoting from a letter that Ceant wrote the night before his execution. Ceant wrote: ‘I have found the higher officers and soldiers sociable. I have met the man who escaped from me by a trick … I do not regret withholding fire. He gave me cakes.’

In 2006, Fr Leonard revealed his concerns for our country. ‘May 1916 was a terrible month and yet there was a certain dignity, nobility and idealism in the whole conflict. These qualities are no longer to be found in modern society. They are replaced by a self-interested greed, not to speak of bitterness and violence. There is no doubt that we have become a richer nation. But man does not live on bread alone. Many of our troubles started with the Civil War. I was too young then to remember much about it, though I do remember seeing Michael Collins a short time before he was shot. He was walking from a car in the town of Macroom. I remember a very poor-looking woman give him a bunch of flowers. Shortly after that, Michael Collins was shot at Beal na Blath – the Gap of the Blossoms.

And what of the future? It is hard to say, but there is one thing for sure. We cannot build a peaceful and just society if we ignore proper moral standards. But to the heroes of 1916, I say, ‘go ndeana Dia trocaire are bhur anamacha.’ (May God have mercy on your souls).

From 3 May to 12 May each year during the latter stages of my teaching career, I would write the names of the executed men at the top of the classroom board on the anniversary date of their execution. We would then include those men in our classroom Morning Prayer. It is an idea I would encourage teachers to copy in making our pupils aware of the price paid by the executed men of 1916 in the cause of Irish freedom.

All but two of the sixteen men were executed in Dublin. Thomas Kent was executed by Firing Squad in Collins Barracks, Cork on Tuesday, 9 May 1916. Last June, 2015, his remains were exhumed and were reinterred in his native Castlelyons on 18 September following a State funeral. The last of the executed men, Roger Casement, was hanged in Pentonville Prison on 3 August 1916. His remains were repatriated to Ireland in 1965.

The CD, Rebirth of a Nation, was one of two CDs recorded by Fr Leonard Coughlan, O Cap, at SOL Productions Limited. The second recording is Memories of Easter Week 1916.
PROMOTING LABOURERS FOR THE HARVEST:
World Priest Celebrates Ten Years

Homily of ARCHBISHOP NEARY for Mass to celebrate the tenth anniversary of World Priest in the Chapel of the Avila Carmelite Centre in Donnybrook, Dublin

Marion Mulhall is founder and driving force behind World Priest. Through this organisation, she has spent the last decade promoting the priesthood. It all began during a retreat in Derry in 2003. While praying before the Blessed Sacrament, she felt a distinct call to promote the Catholic Priesthood “at any cost”. As founder and director of a successful advertising agency, Quantum and Associates, she had the creative, artistic and business skills required to promote this unusual work. Developments over the last decade are an indication of the authenticity of the call she received. One of Marion’s high profile initiatives is the extraordinarily successful World Wide Rosary Relay. This annual event will next take place over the 24 hours of the Feast of the Sacred Heart, 3 June 2016. Over 100 of the significant Marian Shrines of the world will participate, beginning at the Church of the Nativity, Magadan, Siberia and moving in an east-west direction. This will enfold millions of the faithful in prayer for the priesthood. The Shrine of Our Lady of Knock, Ireland will be included. The event will be accessible on the Internet. Marion sees this extraordinary project which has the blessing of Pope Francis, as a work of Our Lady herself and as a response to the words of Jesus, her Son; “the harvest is rich but the labourers are few so ask the Lord of the harvest to send labourers into the harvest”. Matthew 9:37. Archbishop
Michael Neary of Tuam preached at the Mass marking the tenth anniversary of the World Priest apostolate in the Chapel of the Avila Carmelite Centre in Donnybrook, Dublin. We reproduce here some of what he had to say on this occasion.

Welcome and acknowledgement of the Work of World Priest
The World Priest apostolate has been supporting and caring for priests over those years. The apostolate has done this through prayer, through the provision of priestly resources on-line, and in being available to support and encourage whenever needed. The annual International Rosary Relay has been an outstanding success and it grows in strength from year to year. The clear, attractive, most resourceful website worldpriest.com with the logo “affirm, inspire, inform” has been a huge help to many as priests undertake their day-to-day priestly ministries.

Supporting Priesthood at the Coalface of Ministry
World Priest is a celebration and affirmation of the men who commit their lives to the Lord and the Church in the Sacrament of Holy Orders. It provides an opportunity for Catholics to thank God, affirm and share their love and support for priests. People recognise that the priest has privileged access to people in their suffering, pain and brokenness. This places enormous responsibility on the priest to respect and respond to this two-fold situation, namely our relationship with Jesus Christ and our concern to identify and empathise with those who suffer, to stand shoulder to shoulder with them in the gardens of their Gethsemane.

Reflecting on the Decline in numbers of Vocations – Crises of Faith
People are now beginning to acknowledge the fact that in many places priests are getting fewer and older and that many seminaries have vacant rooms. In a paradoxical way this is beginning to have a positive impact on the people of God. In parishes throughout the country men and women are committing themselves to adoration of the Blessed Sacrament and imploring the Lord of the harvest to send labourers to his harvest. Many people today speak of a crisis in the priesthood. This I consider to be a rather simplistic view of the situation. The real crisis is a crisis of faith. In spite of the expressions of confidence with which we are very familiar in our culture, one has only to scratch a little beneath the surface to recognise that fear is a very powerful and crippling human emotion. Fear causes us to recoil, to become stagnant, and to look for false supports. Faith, by contrast enables us to take risks, to go forward, to face the future courageously and to take Christ at his word when He says “I am with you always”.

The Priest as a Minister of the Joy of the Gospel
Joy is central to the Gospel of Jesus Christ. In the New Testament, joy is related primarily to God’s triumph over evil. Joy is different from happiness or pleasure. The New Testament speaks even of joy in suffering. Pope Francis reminds us that, “those who enjoy life most are those who leave security on the shore and become excited by the mission of communicating life to others”. Because of the responsibility entrusted to us of preaching the gospel, joy ought to be obvious in the life of the priest. Joy and hope emanate from the victory of Jesus Christ on the Cross. They are gifts of God, achieved through God’s grace. The priest then is a minister of this joy and hope in a culture which places a premium on power, prestige and profit. The witness given by the priest who lives generously and joyfully is very striking indeed.

The Gift of Celibacy
The celibate life lived honestly and positively is liberating and edifying. Celibacy allows the priest to give himself to Christ with an undivided heart and to love others with an inner freedom that helps us keep in mind the fact that we are ministers of Jesus Christ and that our life is a total self-giving to God and to the people of God. Recent years have been difficult not just for priests, but for all who look to priests for example and inspiration. Sadly, some priests who should have been bringers of hope and healing have brought harm and hurt and have left a trail of brokenness, betrayal and disillusionment.

The Priest as a Person of Prayer
As a priest leads the people from the Offertory of the Mass into the Eucharistic Prayer he is conscious of all of this but also aware of the struggles with which the people in front of him are coping. The invitation “lift up your hearts” is a challenge to hope and can only be issued by the priest who is a man of prayer. The priests’ relationship with the Lord determines the way he relates to the people of God whether in their trials and tribulations or in their moments of celebration. We all have memories of priests who are powerful witnesses of Christ’s compassion, understanding and love. These men are signposts, enabling us to lift our gaze beyond the daily drudgery of life and help us to put things in perspective as we go forward on our pilgrim journey of hope. People respond with a deep appreciation to priests who give signs that they genuinely care for them and that, like the Good Shepherd, they are totally...
PRACTICE EXAM

There is no doubt that regular and consistent study sets you up nicely for exams. But, from now on, you should also give serious thought to your answering strategy. If you adopt a planned approach to answering questions you are likely to be more successful. The “Mocks” or “Practice Exams” are an ideal opportunity to work on your presentation, timing and answering techniques. They should also be used to establish that the quality of your knowledge is up to speed.

GOOD IMPRESSION

The “Mocks” are usually marked externally so the corrector of your script has no preconceived ideas about you. The “Mocks” provide you with an impartial assessment of your progress and your state of readiness for the State Exams. So make a favourable impression on the corrector by submitting a script that is neatly presented. Answer each paper in an A4 booklet. Properly number each question and each sub-question in the left-hand margin of each page to make it easier for the corrector to follow your work. Write your answers clearly and work your way down the page in a neat and orderly manner. Write legibly and keep your answers well spread out for easy reading. Do not split questions by answering a part of a question on one page and then the other part a few pages further on. If you are unable to completely answer a question or if you suffer a momentary mental block leave a page blank to which you can subsequently return. This will enable you to add more information to a question if you wish to do so later in the exam. Always avail of the opportunity to use diagrams, sketches and illustrations, as appropriate, to enhance your answers. Small drawings aren’t helpful and may be difficult to interpret. Use decent size diagrams, as they are easier to draw and allow greater inclusion of detail.

QUALITY

The core of any exam is the quality of your answering. The content of your answer must be relevant to the question asked. Your task is to address, as best you can, the questions, which appear on the paper. Therefore read each question very carefully before deciding which ones to answer. You may prefer to tackle a good question first to settle you down. Be concise, accurate and relevant. Don’t be long-winded or wordy. Waffle and repetition will not impress the corrector. Be familiar with the format of each paper well before the date of each exam session. Know how the paper is presented. What topics are examined? How many questions must be answered? What styles of question can you expect on any exam paper? Some questions are essay type while others are based on fact. Others still provide you with scope for analysis and critique. Familiarise yourself with the choice available on the paper. Are one or more questions compulsory? Be particularly careful about a paper, which is subdivided into subsections. Without prior knowledge of such a paper you could very easily fail to address the relevant number of questions. When you are handed each “Mock” paper read the instructions very carefully.

TIMING

Doing well in any exam involves not just knowing the course material but in presenting your answers within the time allowed. The “Mocks” are a great time trial. Go into the “Mocks” determined to attempt the required number of questions. If you don’t make an attempt at a question you can’t possibly earn any marks for it. So be aware of the marking scheme for each paper and work out in advance the approximate time you can afford to devote to each question. The allocation of time to each question should be proportionate to the marks available.
for that question. Take for example a paper, which is
two and a half hours long and carries a value of 300
marks. Every minute of that exam is potentially worth
two marks to a candidate. If a question on that paper is
worth 50 marks, it should be answered in approximately
25 minutes. Let me reemphasis that if you attempt the
required number of questions you will maximise your
grade in that subject. So use the experience of the
Mocks to get your timing right.

OVERVIEW
As soon as your exam paper is handed to you read
carefully through the instructions. Then spend at least
five minutes reading the entire paper. This preliminary
scrutiny of all the questions gives you the feel for the
paper and allows you to settle down and gather your
thoughts. Keep to your own pre-prepared answering
plan and once you have made your choice of questions,
start with a question you can answer well. When you
have finished each question, reread it to ensure that you
haven’t omitted any part. Allow at least five minutes at
the end of the exam to read back over your answers and
to check your numbering and your overall presentation.
Stay in the exam hall until the time is up even if you are
finished early as some extra information may dawn on
you. Every mark counts so don’t leave any after you!

PERFECT PRACTICE
The old maxim of making your mistakes in the “Mocks”
and getting things right in the State Exams is as true as
ever. But, as they say, practice makes perfect and the
“Mocks” are the perfect practice!

CHECKLIST
➢ The “Mocks” are an ideal opportunity to work on your
presentation, timing and answering techniques
➢ The “Mocks” provide you with an impartial
assessment of your progress
➢ Answer each paper in an A4 booklet
➢ Properly number each question and each sub-
question in the left-hand margin of each page
➢ Write legibly and keep your answers well spread out
for easy reading
➢ Use diagrams, sketches and illustrations, as
appropriate, to enhance your answers
➢ The core of any exam is the quality of your answering
➢ Be familiar with the format of each paper well before
the date of each exam session
➢ Be particularly careful about a paper, which is
subdivided into subsections
➢ The “Mocks” are a great trial run.
➢ Use the experience of the Mocks to get your timing
right.
➢ Practice makes perfect and the “Mocks” are the
perfect practice!

Billy Ryle is a Career Guidance Counsellor and freelance writer. He is
an active member of Spa Parish PTAA Centre, Tralee, Co. Kerry.

World Priest: Continued from page 13
dedicated to God and the people of God. Of course
there are real difficulties and challenges for the priest as
he struggles with faults and failures, with sin, selfishness
and sacrifice.

Courage and strength from
the Gospel Message
Understandably, at times the priest may feel burdened
by the enormity of the challenge facing him and feel that
he is unable to address this adequately. In the gospel
story, the tiny mustard seed literally grew to be a tree
which attracted numerous birds as they loved the little
mustard seed it produced. God’s kingdom works in a
similar fashion. It starts from the smallest beginnings in
the hearts of men and women who are formed by God’s
word. It works unseen and causes a transformation from
within. Jesus likens the kingdom to the mustard seed.
It is organically present in Jesus’ own ministry although
its manifestation may be as obscure as the mustard
seed, nevertheless, just as the seed certainly grows to a
massive tree, so also the kingdom will inevitably come
with all its glory. Jesus’ emphasis is not so much on the
glory of the future kingdom but on the present sign of
its presence. This today underpins our hopes.

Complementarity of Vocations
Marriage, single life, religious life and priesthood all need
each other, support and challenge each other. While
each vocation provides an opportunity to respond to
God’s call, priesthood carries a particular responsibility
for the other vocations in that the priest, as a minister of
Jesus Christ, is called to be a facilitator, enabling married
couples, single persons and people in religious life to
interpret God’s call for them providing encouragement
and support for them in answering that call.

Praying to the Lord of the Harvest
In Saint Matthew’s Gospel Jesus instructs the disciples to
pray that the Lord of the Harvest would send labourers
into his harvest. A response to this prayer is the mission
of the disciples who, in this context are represented as
an expression of the divine compassion for the people
of God who are in need. The priest’s mission is not
voluntary activity initiated by him; rather, is chosen,
authorised and sent by Christ. There is a sense in which
it is true to say that we get the priests for whom we pray.

Thanksgiving, congratulations
and blessing for the future
It is my happy privilege to thank World Priest, and all
involved in the great work they do for so many priests
all over the world. Special thanks to the foundress
and tireless disciple of the Lord – Ms Marion Mulhall and her
great team of colleagues – for the energy and prayerful
enthusiasm they bring to World Priest.
Prayer is an essential part of Christian living. Let us see it in that perspective. So what is the Good News? That’s what the apostles spoke of as they preached the Gospel initially. Simply, it is the way of living a happy life. Everybody is seeking happiness. Some will seek it in wealth; some will look for it in power or authority. These may help, but there are many unhappy wealthy people, and those who like to exert their power bring undue worry and stress upon themselves. Happiness lies in something deeper. It doesn't mean that a person is always happy and only does things that they enjoy. The fate that befalls us all is not as significant as how we react when all is not well. The Good News gives us a way of reacting to a reality with joy in the good times or with faith and fortitude when life is burdensome.

Prayer is the conversation of a child with a father, by whom one knows that one is loved.” So said Saint Teresa and to confirm that statement God said through the Prophet Jeremiah, “I have loved you with an everlasting love.” But does God order us to love him back? Nobody can be ordered to return love to them. What then is the response? The response is surrender - to take and accept this wonderful gift of love that God is offering to us. Having surrendered to God, an inner urge to love Him back will emerge. Suppose there is a beautiful painting on a wall. It will not order you to admire it. However, admiration is the appropriate response to beauty. So surrender is the fitting response to love, which issues within us a desire to love in return.

Take the instance of Jesus speaking to Nicodemus in the Gospel of Saint John. ‘God so loved the world that He sent His only son.’ We are dealing with a God who loves us individually and personally, a God who doesn’t act negatively. That is what Saint Teresa was thinking of when she coined her definition of prayer as speaking to someone you know loves you – like a father or mother loves their child. You change when you know you are loved by someone. What a remarkable change when you realise that that someone is God, creator of all things!

How do I express this love? In words and deeds, affectively and effectively. We must keep in communication with Him who loves us through prayer. Of course, prayer will express itself in deeds. We recall in Matthews Gospel (Mt. 7.22), that the commandments are synopsised in love of God and love of our neighbour. ‘Not
everyone who says, “Lord, Lord,” will enter the Kingdom of Heaven, but he who does the will of the Father: Prayer and service will express our response to God’s love. These two are connected. Prayer is the dynamo of love. Through prayer, we receive the power to love others and that power is essential. “Love even your enemies,” says the Lord, because people are made in the image of God. Every human person we meet is like a mirror reflecting the majesty and beauty of God. If we cannot see that in our fellow people, only God can improve our sight.

There are many ways to pray and different stages through which we pass on our journey to closeness with God. We will look at them on a human level. The first stage can be classed as ‘surface chatter’. This is like meeting an acquaintance on the street or on a bus journey. We discuss insignificant topics like the weather, say goodbye and then depart. We don’t know an acquaintance on any noteworthy depth level, and sometimes we put our best face forward, possibly to impress or give a positive view of ourselves. The second stage, sincere communication, occurs when we meet a friend for coffee and a chat, or go for a walk together. This happens with someone who knows almost everything about us, someone we can rely on in times of difficulty, someone who is with us when we are happy, sad, troubled or pensive. We can share intimately with them because there is a mutual trust at work. The third stage is silent communion. This special kind of bond is reserved for family and our closest friends - those who know us inside-out and upside-down and how we will react to any given situation before it happens. We look at them and we know instantly what they are thinking or feeling, and vice versa. A knowing look between those in silent communion replaces a single spoken word.

With God, silent communion is the deepest form of prayer which we can all aspire to. Our mind and heart are lifted to God to the point where no words are necessary. He knows the deepest sighs, the broken heartedness as well as the feelings of pure elation we have in His presence when we approach Him in silence. The depths and heights of us are understood by God and we are sure He is with us sharing in all we enjoy or suffer. In our noisy world, silence can be threatening to an empty mind or a lethargic soul, but this shouldn’t be the case when we pray on a regular basis. Friendship is not a stagnant thing. It grows and deepens over time. So it is with God when we pray. The more we pray, the deeper our relationship with Him grows. That doesn’t mean that when we attain silent communion with God that we can leave aside the surface chatter or sincere communication through Mass and reading and reflecting on Scripture. God is with us all through the day, looking at us work, play and rest – always there, always watching – such is His great love for us.

---

PRIVATE MEMBERS’ DRAW 2015/16

The fourth draw will take place on Wednesday, 17 February 2016

Membership is €7.00/Stg£6.00 per month

DRAW ENDS IN APRIL 2016

PRIZES EACH MONTH

First: €1,200 Second: €400 Third: €200 Fourth: €100

6 Promoter’s Prize of €40 each

PROMOTERS’ CARDS ARE AVAILABLE FROM

Pioneer Central Office: Telephone 01 874 94 64 or Email: maryabbrady@yahoo.ie

Eleven names on each card. One free line for the Promoter of a full card.

Pioneer readers and their friends may also join by sending the subscription to:

Pioneer Office, 27 Upper Sherrard Street, Dublin 1

I wish to be included in the Private Members’ Draw 2015/16

at €7.00/Stg.£6.00 per month

Name: _____________________________________________________

Address:  __________________________________________________

__________________________________________________________

Please cut out and send to us at the above address. Thank you for your support.
As we enter the season of Lent, we are beginning to prepare for that great celebration in the Church – Easter. During Lent, we make a special effort to be kinder to our family and friends. Sometime we sacrifice small things, like sweets, to try and be a little more like Jesus. Sometimes we go to Mass each day for Him. These small sacrifices show Jesus just how much we love Him, and we know that He will always be our friend.

**LET’S GO!!!!!!!!!**

**GRANDAD:** You young kids are lazy and soft these days. When I was your age, I used to get up every morning at half past six, and walk four or five miles before having breakfast. I used to think nothing of it.

**GRANDSON:** I don’t blame you, Grandpa. I don’t think much of it myself.

**SMILE A WHILE**

1. What is out of bounds?
2. Which insect is musical?
3. Why is 6 afraid of 7?

**ANSWERS:** 1. True; False – it is a type of shoe;
2. True; 3. True; 4. False – 13 Year anniversary is lace.

**WHAT AM I?**

1. If you give me water, I will die, what am I?
2. I have rivers but no water, I have cities but no people, I have forests but no trees, What am I?

**ANSWERS:** 1. Fire; 2. A Map.

**HOW MANY WORDS OF FOUR OR MORE LETTERS CAN YOU MAKE OF THE FOLLOWING WORD**

**SHOPKEEPER**

1. Wise Owl
2. Things
3. How many
4. Words

**TRUE OR FALSE?**

1. Ankara is the capital of Turkey.
2. A winkle-picker is a type of coat.
3. The bone called the anvil is found in the ear.
4. Tin is the emblem of a thirteen year anniversary.

**ANSWERS:** 1. True; 2. False – a map; 3. True; 4. False – lace.
Happiness is not easy to find. It’s very difficult to find it in yourself — and impossible to find anywhere else. **Nicolas Chamfort**

It’s really a wonder that I haven’t dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything, I still believe that people are really good at heart. **Anne Frank**

Trees are poems the earth writes upon the sky. We fell them down and turn them into paper, that we may record our emptiness. **Kahlil Gibran**

No man should bring children into the world who is unwilling to persevere to the end in their nature and education. **Plato**

Time is a created thing. To say ‘I don’t have time,’ is like saying, ‘I don’t want to’. **Lao Tzu**

When you want to teach children to think, you begin by treating them seriously when they are little, giving them responsibilities, talking to them candidly, providing privacy and solitude for them, and making them readers and thinkers of significant thoughts from the beginning. That’s if you want to teach them to think. **Bertrand Russell**

Without contraries is no progression. Attraction and repulsion, reason and energy, love and hate, are necessary to human existence. **William Blake**

Strong minds discuss ideas, average minds discuss events, weak minds discuss people. **Socrates**

Nobody deserves your tears, but whoever deserves them will not make you cry. **Gabriel García Márquez**

Of course I’ll hurt you. Of course you’ll hurt me. Of course we will hurt each other. But this is the very condition of existence. To become spring, means accepting the risk of winter. To become presence, means accepting the risk of absence.” **Antoine de Saint-Exupéry**

Above all, don’t lie to yourself. The man who lies to himself and listens to his own lie comes to a point that he cannot distinguish the truth within him, or around him, and so loses all respect for himself and for others. And having no respect he ceases to love. **Fyodor Dostoyevsky**

The way a team plays as a whole determines its success. You may have the greatest bunch of individual stars in the world, but if they don’t play together, the club won’t be worth a dime. **Babe Ruth**

Talent hits a target no one else can hit. Genius hits a target no one else can see. **Arthur Schopenhauer**

The fact that millions of people share the same vices does not make these vices virtues, the fact that they share so many errors does not make the errors to be truths, and the fact that millions of people share the same form of mental pathology does not make these people sane. **Erich Fromm**
Although Claude La Colombiere had attended a Jesuit school and had seen many priest friends visit his parents’ home, it was neither love for the Society of Jesus nor his priesthood that moved him to enter religion. Later in life he wrote; ‘I had a horrible aversion to the life to which I bound myself when I became a religious.’ Yet, later still, he could write: ‘Our Lord Jesus Christ has promised a hundred fold to those who leave home and kindred for His sake … I can state that I have never done anything without receiving, not a hundred times, but a thousand

SAINTS CLAUDE, MARGARET MARY & Sacred Heart Devotion

The Pioneer Annual Pilgrimage this year takes in the small town of Paray-le-Monial in central France, where the revelations of the Sacred Heart were given to Saint Margaret Mary. On 15 February we celebrate the feastday of her spiritual director, Claude La Colombiere, a saint described by the Sacred Heart as ‘My faithful servant and perfect friend’. SINEAD MOLLOY recounts some of the events in the life of Saint Claude, a saint described by the Sacred Heart as ‘My faithful servant and perfect friend.’
times more than I have ever given up.'

Eight years after Claude entered the novitiate at Avignon, he was sent to Paris to study theology; even there, among the cream of the scholastics from the Jesuit houses of Europe, he was outstanding enough to be the one chosen as a private tutor for the sons of Colbert, Finance Minister of Louis XIV. On Passion Sunday, 1669, Claude La Columbiere was ordained, the following year he was sent to Lyons, the city of his boyhood years. He taught in the Jesuit College there and was in great demand as a popular preacher.

**Paray-le-Monial**

His thirty-fourth birthday found him in Paray-le-Monial, a small town of about sixteen hundred people, lying on the outskirts of a great oak forest in the Charollais country. Having finished a preparatory retreat, he made his final Profession of Vows on 2 February 1675. He was about to leave Paray on the same day when he got word that he had been appointed Superior of the Jesuit community there. The appointment caused much surprise. Why, it was asked, has such a gifted teacher and preacher, such a fine classical scholar, such a charming, urbane character, been taken from prosperous Lyons and hurried to out-of-the-way Paray? One lady ventured to voice her dissatisfaction of the Lyonnais to one of Father Claude’s fellow Jesuits. “He was sent to Paray; she was told,” because he is needed there to guide a chosen soul.”

No one but the Superiors and the chaplains of the Visitations Convent in Paray-le-Monial knew the identity and the full story of that ‘chosen soul’.

**Saint Margaret Mary Alocoque**

The extraordinary graces which had marked her earlier years continued after her admission to the novitiate, so much so that the Superiors were slow to admit her to profession. No fault could be found with the novice’s conduct, and her obedience, humility and patience only increased with the much humiliation and scolding her Superiors felt it their duty to make her undergo.

**Fresh Air and Exercise**

Finding that humiliations and public reproofs did not put an end to Sister Margaret Mary’s ‘pious hallucinations’. The Superiors, worthy and sensible women, thought that fresh air and exercise might have the desired effect. The novice was told to remain in the kitchen garden every day from midday to evening Angelus, in order to keep the convent donkey and her foal away from the vegetables. So the poor young Sister Margaret Mary spent six hours daily chasing about in her heavy clogs, shooing the animals away from the tempting vegetable plots. But the visions and revelations continued. “It is though I spent the whole time praying before the Blessed Sacrament,” admitted the sorely-tried Sister. She had seen Seraphim hovering over the courtyard leading from the convent to the garden. Our Lord spoke more often, more insistently; one day, just as she had chased the foal away from the carrots, she had a vision in the garden, right beside a nut-tree.

**The Revelations**

The revelations she received from Our Lord stressed the mercy and grace, the sanctifying and saving power to be found in the practice of devotion to the Sacred Heart. Abundant graces and blessings were promised to all who would honour Our Lord ‘under the figure of this heart of flesh’. The devotion of the First Fridays and the Holy Hour and other works of reparation were asked for.

Various priests were called in to advise. One said that the visionary should be made take plenty of nourishing soup! The convent confessor told Margaret Mary that everyone believed her to be the ‘devil’s plaything. This thought scared her so much that she became nervous and often tripped and fell, or let drop whatever she carried in her hands. Some of the good nuns, convinced that she was possessed, would seize her at such times, and make the Sign of the Cross upon her or douse her liberally with holy water. A thousand indignities and mortifications were her daily portion. One day, when her misery seemed almost unbearable, she heard the words; “Courage. I will send you my faithful servant, my perfect friend to be your guide.”

About this time, Father la Colombiere was appointed chaplain to the Visitations Sisters. On his first visit to the convent Margaret Mary was told in a private revelation by Jesus: “This is he – the guide I have given you.” Some months later, the nun was told to work for the establishment of a Feast of the Sacred Heart. When she protested her inability to do so, Our Lord directed her to tell her confessor that he was to carry out the commands given to her. The work of glorifying, and making reparation to the Sacred Heart was to be initiated and propagated by Father Claude La Colombiere.

The Jesuit’s unexpected transfer to Paray, his prudent direction, his personal holiness, the care with which he tested his penitent and sifted her experiences, the time and thought he took before coming to a decision - all these factors combined to make him a trustworthy collaborator in the work of making Christ’s desires known. Like Margaret Mary, he suffered much. A devotion that recommended meekness and humility of heart did not commend itself to a Jansenistic age. A visionary directed by a Jesuit found little favour at a
time when the Society of Jesus was facing the wave of hostility that eventually overwhelmed and temporarily suppressed it.

**An Apostle of the Sacred Heart in London**

Two years later, Claude La Colombiere was moved to London to serve as chaplain to the Duchess of York, wife of the ill-starred James II. This lady was an Italian princess and a fervent Catholic. English Catholics were then in a sad situation. A modern English historian, writing of his countrymen of that period, noted: ‘… the liberty the English sought so fiercely for themselves, they denied with fury to anyone else, to a Frenchman, a Papist, an Irishman …’

‘It is a pity,’ Father La Colombiere wrote to a friend in France, ‘to see how the faithful here are persecuted, and the little help they have for their spiritual life.’ He himself did all he could to help, making contacts with Catholics of all classes. Against the background of a glittering court, political intrigue, a dissolute nobility and a bigoted majority, the Queen’s chaplain continued to make the appeals of the Sacred Heart known and to spread the First Fridays and other practices of devotion.

At Halloween in 1678, a Franciscan, Father Wall, later martyred for the faith, arrived one night to see Father Colombiere. ‘I am a poor Friar Minor of Saint Francis,’ he said, ‘and I have come to see you to seek strength and advice in the Heart of Jesus. For we all know that you are the Apostle of the Sacred Heart.’ The two priests spent the entire night speaking of the love of God. Before leaving at dawn, Father Wall said Mass at the little Sacred Heart altar in Father Claude’s oratory. Later, recalling that night, the Franciscan said, ‘I had heard of the Jesuit, Father La Colombiere, and I had expected to find a man deeply versed in the knowledge of the love of God, but when I was in his company I thought I was speaking with Saint John the Apostle returned to Earth to re-light this love at the fire of the Heart of Jesus.’

Just when the Titus Oates witch-hunt was in full cry, the Queen’s chaplain and six other Jesuits were arrested and thrown into the common felons’ dungeon to await trial for complicity in the plot. In January, one of the six men was executed; the other five were martyred at Tyburn the following June. However, thanks to the intervention of Louis XIV, Claude La Colombiere, who would gladly have gone to Tyburn with his companions, received the comparatively mild sentence of immediate banishment from England. He was now advanced in consumption, on the way to becoming a complete invalid. Nevertheless, his only desire was to please God, “even if it means spending in silence a helpless and suffering life; being a useless burden wherever I am sent.” For the last two years of his life God asked just that of him.

He was back in Paray, a dying man, at the end of 1681. On the feast of Saint Francis Xavier, one of his brothers, then archdeacon of Vienne, arrived with a spacious comfortable carriage to take him to his native town. The ailing Claude was preparing to leave when a message came from Sister Margaret Mary: “Unless you have received orders from your superiors, do no leave.” The archdeacon’s carriage returned to Vienne without Claude. On the evening of 15 February - the first Sunday of Lent 1682 - a sudden haemorrhage caused the death of Father La Colombiere.

If there is a patron for ordinary people leading ordinary lives, sure it is Saint Claude. Although he was a supporter of Saint Margaret Mary and the first to propagate the new flowering of a devotion as old as Calvary, he kept well in the background. He was not unlike Saint John the Baptist, ‘the friend of the bridegroom.’ He was granted no visions nor consolations in prayer. In fact, he found prayer far from easy. We find him writing in a retreat notebook the year before he came to Paray: ‘The whole of perfection consists in seeking in all things to please God and only to please God … no matter what the cost, to please God. Before doing what is extraordinary, I must do what is ordinary …”

Those who were laying out the dead priest found a note from Sister Margaret Mary: “Our Lord has told me that He wishes you to die in Paray-le-Monial.” The Jesuits, who were in charge of writing up the records of the Paray house made an entry. ‘During his last three years, Father La Colombiere did nothing worthwhile, nothing to merit a mention in our records.’ How little the writer guessed that in future years pilgrims would visit the house called La Colombiere to kneel and pray before the tomb of the priest, named by Our Lord as His ‘faithful servant and perfect friend.”

**NEARLY four hundred years ago, in the summer of 1660, the Novice Master of the Jesuit house at Avignon in Southern France was writing reports on his charges for the Superiors of the Order. One report ran:**

**NAME:** Claude La Colombiere, aged nineteen last Candlemass.

**Father:** Bertrand La Colombiere, Town Clerk of Vienne.

**EDUCATION:** Six months with the Benedictines and eight years with our Fathers in Lyons.

**REMARKS:** His remarkable talents show great promise at his studies; a young man of rare judgment, prudent and not inexperienced. I consider him suitable for any of the works our Order undertakes … Somewhat delicate in health … Has a very pleasing, agreeable manner, an attractive personality.
Guidelines for
Gradam na Readoiri 2016

The Board of Management invites Pioneer Centres to apply for entry for Gradam na Readoiri 2016. On receipt of application, Centres will be forwarded a special Assessment Form which seeks details of the level of activity and participation of local members and committees during the current year.

In all, there are nine areas of excellence to be assessed before the Gradam Merit Award is recommended. The nine areas are:

1. **Membership and Recruitment:** At Juvenile, Young Pioneer, Short-Term, Temporary and full Pioneer levels and the maintenance of register and minutes books. Centres are recommended to carry out a census of Pioneers in all categories within their parish. (10 points).

2. **Spiritual and Liturgical Activity and Participation:** e.g., Masses, retreats, pilgrimages, religious events, organised locally and participation in spiritual and liturgical ceremonies at regional, diocesan, provincial and national levels. (10 points).

3. **Leisure Activities:** e.g., participation in Readoiri and Quiz competitions, attendance at local, regional, diocesan, provincial and national social functions and outings. (10 points).

4. **Youth Participation:** i.e., promotion of the PTAA in local schools; election of Centre’s Youth Officer; committee/council membership under the age of twenty-seven; participation in youth seminars, sports and other events organised by the National Youth Committee (20 points). (PAULA: Wording of this will change slightly).

5. **Local Centre Activity:** i.e., annual election/re-election of officers and delegates, agreed activities programme of Centre meeting; maintenance of minute’s books, accounts and registers of members. (10 points).

6. **Participation in Regional and Diocesan Council:** including support for spiritual, leisure and youth events organised at these levels. (10 points).

7. **Promotion and Sale:** of Pioneer magazine, calendars, Christmas Cards, and other Pioneer publications to members and non-members. (10 points).

8. **Support for national and local PTAA fundraising:** e.g., National Collection, Raffle, Private Members’ Draw, Cake Sales, Coffee Mornings, etc. (10 points).

9. **Involvement of Pioneers in the Local Community:** i.e., including participation in parish liturgy, church-based groups, sports, cultural and social (voluntary) bodies. (10 points).

In order to qualify for the Gradam Merit Award, a Centre must get 40% in each area and a 60% overall. A panel of three assessors will visit with the Centre (applicant) during the months of October and November 2015. All active Centres are invited to apply for the Gradam Award for 2016. A specially embroidered pennant and Certificate of Achievement will be presented to successful applicants. This Certificate will record the number of times the Centre has been awarded the Gradam. A social Shield will be presented to Centres that have been awarded the Gradam for ten years.

**Application for the PIONEER MERIT AWARD 2016 /IARRATAS DO GHRADAM NA READOIRI**

Centre __________________________________________ Centre Number ________________________

Diocese / Region ___________________________________________________________________

Secretary’s Address ________________________________________________________________

_________________________________________________________________________________

The above Centre wishes to apply for Gradam na Readoiri 2016. Please find enclosed entrance fee of €40.

Signed ___________________________________________________ Date ___________________

After the closing date for applications, which are to be sent to Pioneer Central Office, 27 upper Sherrard Street, Dublin 1, an Assessment Form will be forwarded to the Centre.

LAST DAY FOR RECEIPT OF APPLICATIONS IS FRIDAY 20 MAY 2016
These notions come to us from St Paul: ‘O death, where is thy victory? O death, where is thy sting?’ (1 Cor 15.55). It is straightaway striking that he sees winning or victory as the dominant element in this happening. Such thinking is not our usual reaction, when we hear that someone has died! We are inclined to consider it a defeat rather than an accomplishment. We tend to see the sting in death more. There is something about it that disturbs or hurts us. St Paul tells us what this is: ‘The sting of death is sin and the power of sin is the law’ (vs 56).

**A Fuller View**
The apostle Paul looks on death with an open, hopeful vision. Our being destined to die is really towards a fuller existence; we are moving towards a secure and not fragile abode. ‘For this perishable nature must put on the imperishable, and this mortal nature...”

St Paul was confident that we can all gain victory over our twin enemies – sin and death. **JAMES KELLY SJ** explores some of the implication of this consoling teaching of the Apostle of the Gentiles
must put on immortality’ (1 Cor 15.53). This marks an unimaginable change. The apostle puts it this way: ‘It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body’ (1 Cor 15.43, 44). Then death will be swallowed up in victory (vs 54). The apostle is aware of what has happened in Christ’s own life – through his death and resurrection.

That same is possible for all of us, if we stay with Jesus as ‘children, then heirs, heirs of God and joint heirs with Christ’ (Rom 8.17). We can confidently hope: ‘For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died’ (1 Thess 4.14) This will happen because of what Jesus Christ has done for us (vs 57). The true meaning of death is to allow Jesus to bring us safely home. Surrendering to him is the secret of dying well.

We have to summon up deep faith to realise all this. In such moments we are really faced with the mystery and greatness of God, and wonder at the marvellous things that he can do. ‘Behold, I make all things new’ (Rev 21.5). Thinking in such a situation we belong to the old, and await the surprises of the new.

Victory
The death and rising of Christ was a victory not only for himself, but for all! ‘One has died for all; therefore all have died’ (2 Cor 5.14). Just as our state of being sinners is changed by his death and resurrection, so also death is given a new face and purpose by him. Our dying now opens out into the resurrection. So it is swallowed up in victory. All its seemingly negative sides are geared towards success or gain. Of course, Christ is the key to it all. There is no benefit beyond this life without his help. But with him all is possible – even eternal life.

Bequest
Please remember the Pioneer Total Abstinence Association of the Sacred Heart in your will.

“I give and bequeath to the Pioneer Total Abstinence Association of the Sacred Heart, 27 Upper Sherrard Street, Dublin 1, Ireland the sum of €__________ for the general charitable purposes in Ireland of the said Association. The receipt of the said Association shall be sufficient evidence of payment of the said sum.”

Charity Reg No. CHY2824

20th National Pioneer Ball
16th April 2016
at the
CLARION HOTEL, SLIGO

music by
THE
DUSTY HIGHWAY BAND

TICKETS €25
Contact: Grace Ward 087 1426320
Email: 2016pioneerball@gmail.com

Contact Clarion Hotel: 071 91 19000
Accommodation Rates:
Single: €99 B&B or Double: €65PPS B&B
Cookery: Winter Warmth

FISH AND PASTA BAKE
500g penne (or other pasta shapes)
700g whiting, cod or haddock fillets
2 onions, chopped
3 cloves garlic, finely chopped
100g button mushrooms, halved
2 tablespoons pure vegetable oil
2 tins chopped tomatoes
2 tablespoons freshly chopped parsley
1 tablespoon mixed herbs
Juice and rind of one lemon
Salt and Pepper to season

METHOD: Pre-heat the oven at 375F/190C/Gas Mark 5.
Cook the pasta as directed on the packet with plenty of salted boiling water until it is tender. Rinse the pasta under cold running water before draining well. Leave to one side.

Rinse the fish. Place it in a shallow casserole dish and cover with Clingfilm and microwave for a couple of minutes until the fish begins to turn opaque. (Alternatively, steam or simmer the fish until cooked.) When the fish is cool enough to handle, flake the flesh and discard the skin and bones. Set aside. Heat a little oil in a frying pan. Add in the onion, garlic and mushrooms and fry until they are soft. Pour the contents into a casserole dish. Add in the cooked pasta, tinned tomatoes, parsley and herb mix, lemon juice and rind. Mix well. To this, fold in the flaked fish, gently but thoroughly. Season with salt and pepper as desired. Cook in a pre-heated oven for about twenty minutes until it is heated through. Serve with green salad.

Try these warm and nourishing recipes and add a little more warmth to your winter. – Terri Jones

VEGETABLE AND PORK CURRIED CASSEROLE
450g brown rice
700g lean pork pieces
2 tablespoons vegetable oil
2 onions, chopped
3 heaped teaspoons curry powder
400g carrots, sliced
2 sticks celery, chopped
1 tin chopped tomatoes
540ml chicken stock
50g raisins
2 tablespoons mango chutney
Salt and pepper
3 teaspoons cornflour (to thicken the juice of the casserole)

METHOD: Brown the pork pieces in the oil until cooked thoroughly. Transfer to a heavy saucepan. In a pan, fry the onions before adding them to the meat. Add the remaining ingredients to the saucepan. Bring the stock water and all the contents to the boil before simmering it gently. Cover with a laid and cook for a further hour until the meat is tender. (Thicken the juice by adding 3 teaspoons of cornflour with a little cold water and gradually stirring into the mixture.) Serve with brown rice or a jacket potato.
FEVEROY UBTITIARIES
The holy sacrifice of the Mass has been offered and your prayers are requested for the happy repose of the souls of:

Mick Bourke, Drombane, Thurles, Co Tipperary. (Golden Jub).
Pat Branniff, Dromara Pioneer Centre, Co Down. (Fr Cullen Medal Recipient).
Columcille Patrick Callan, Glaslawn Road, Dublin 11.
Elizabeth Cambie, Templemore Pioneer Centre, Co Tipperary. (Golden Jub).
Sarah Coffey, Derryguile, Mountmellick, Co Laois. (Golden Jub).
Mary Collins, Castlemartyr, Co Cork. (Golden Jub).
Rita Conalty, Monaghan and Wicklow Town Pioneer Centre. (Golden Jub).
Charlie Cullen Dublin, Crosserlough Centre, Co. Cavan (Golden Jub).
Bríd Curley, Templemore Pioneer Centre, Co Tipperary. (Golden Jub).
Fr Desmond Curran, Cape Town, South Africa (formerly of Co Antrim). (Golden Jub).
Jack Deegan, Mountmellick Pioneer Centre, Co Laois. (Silver Jub).
Margaret (Peggy) Dermody, Ballinaboley, Leighlinbridge, Co Carlow. (Fr Cullen Medal Recipient).
Agnès Fee, Clonoe Pioneer Centre, Co Tyrone. (Golden Jub).
Nicky Fitzgerald, Rickardsland, Glenmore, Co Kilkenny. (Golden Jub).
Noel Furlong, Wicklow Town Pioneer Centre. (Fr Cullen Medal Recipient).
Martin Harrison, Ardagh, Ballina, Co Mayo. (Golden Jub).
Fred Kneeshaw, Churchtown Pioneer Centre, Dublin 14.
Sean Lundy, Dromara Pioneer Centre, Co Down. (Fr Cullen Medal Recipient).
Michael McGarvey, Rickardsland, Glenmore, Co Kilkenny. (Golden Jub).
Josephine Mackin, Rostrevor Pioneer Centre, Co Down. (Fr Cullen Medal Recipient).
Micheal Maher, Templemore Pioneer Centre, Co Tipperary. (Golden Jub).
Sabina Murtagh, Lismacaffrey, Mullingar, Co Westmeath. (Golden Jub).
Rita Nash, Newmarket-on-Fergus Pioneer Centre Co. Clare. (Golden Jub).
Florrie Neary, Ballinaheglish Centre, Co Roscommon. (Golden Jub).
Anna O’Brien, Templemore Pioneer Centre, Co Tipperary. (Golden Jub).
Andrew Phillips, Wicklow Town Pioneer Centre. (Golden Jub).
Peggy Quinn, Clonoe Pioneer Centre, Co Tyrone. (Diamond Jub).
Sr Rosario Ryan, Templemore Pioneer Centre, Co Tipperary. (Golden Jub).

Winners of Crossword No. 753
A Dooley, Carlow.
D Connolly, Foxford, Co Mayo.
B McKeever, Butlersbridge, Co Cavan.

PIONEER X-WORD
THREE PRIZES OF €40 EACH are offered for the first three correct solutions opened. All entries must be submitted before 21st of this month.

The Editor’s decision on all matters concerning the competition is final. Do not send correspondence on any other subject with your entry, which should be addressed to:

PIONEER CROSSWORD No. 755
27 Upper Sherrard Street, Dublin 1

NAME: ...............................................................................................................................................................
ADDRESS: ......................................................................................................................................................
...........................................................................................................................................................................

Solutions to Crossword No. 753

ACROSS:
1. You have one every year (8)
5. A gelatinous substance obtained from various kinds of red seaweed (4)
9. Recites from a book (5)
10. Debts (7)
11. Middle child of The Simpson animated series (4)
12. Manage (7)
14. Thrash (6)
15. Low seat of a Little Miss? (6)
19. Forecaster (7)
22. Small island (4)
24. Mimic (7)
26. Filed a lawsuit (4)
27. Motionless (8)

DOWN:
1. To weary by dullness (4)
2. Down-to-earth person (7)
3. Captive (7)
4. Catherine of, from where Henry VIII’s first wife came (6)
5. Lawn (5)
7. Esteems (8)
8. Encourage (4)

Pioneer, February 2016 27
LOUTH: Presentation of trophies at Marymount NS, Drogheda, as a result of a Poster Competition based on Temperance organised by the Holy Family Centre. Pictured with the children are Council members Michael Byrne, Sandra Fitzsimons and Maire Byrne.

LOUTH: A memorable presentation at St Paul's NS this time, winners of trophies for the Poster Competition based on Temperance organised by the Holy Family Centre. Pictured with the children are Council members Michael Byrne, Maire Byrne and Brighid Hannigan.

CORK: At the Church of the Holy Family, Ballygiblin, Mitchelstown, Fr Joseph O’Brien celebrated fifty years ordination at his Golden Jubilee Mass of Thanksgiving. A lifelong Pioneer, Fr Joseph is pictured on his special occasion by Monsignor Michael Crotty, Fr Jerry Coleman, PP, Fr James Greene, CC, Fr Brendan Mallon, CC and Fr Gabriel Burke, CC. Fr Joseph’s brother, John, along with other family members also celebrated the occasion with him. Fr Joseph has spent all his priestly life in the Diocese of Clifton in the South of England.

TYRONE: Rosaline McAteer, Strabane, receives her Golden Emblem and Certificate from Fr Boland, PP on her birthday. Many happy returns, Rosaline.
ANTRIM: A special Presentation Mass was celebrated by Fr G Lyons, PP, Glenravel for the Young Pioneers after their one-day retreat last year. Included in the photograph are teachers Mrs A McGlade and Mrs J O’Loan, along with Centre President, Rose Butler.

KERRY: Members of the Beaufort Centre having received their golden jubiliarian emblem and certificates are (Front): Mary Doyle, Jerry O’Sullivan, Mary and Pat Joe O’Connor, Betty Griffin (back), Noel O’Sullivan, John O’Donoghue with Noran Hallissey who received her silver emblem and certificate. Michael Foley (chair) and Fr Donal O’Connor PP, Beaufort are also pictured. Photo: Michelle Cooper Galvin.

SCOTLAND: A Celebration Mass was held to mark the occasion of Canon Sean Cunney sixtieth anniversary of his Ordination in St Aidan’s Church, Johnstone. Canon Cunney is pictured here with Bishop John Mone (right). Both clergymen are diamond Pioneers. Photo by Paul McSherry.

DONEGAL: Four newly-enrolled Young Pioneers from Scoil Aodh Rua and Nuala, Donegal Town.
When sending photographs for publication, please retain a copy as PHOTOS WILL NOT BE RETURNED. When sending pictures electronically for inclusion, please do not attach more than three HIGH-RESOLUTION (300ppi) pictures per email. All pictures should include a COMPLETE AND CORRECT CAPTION at time of sending. Our Child Protection policy precludes minors under the age of 18 from being identified by name.

KERRY: Congratulations to Joan O’Connor, Beaufort Centre, who received the Fr Cullen Medal and Certificate at a special function to mark the 65th anniversary of the Centre. Joan was presented with the Medal in recognition of almost forty years dedicated service on the Committee. Joan is pictured here with Fr Donal O’Connor PP (left) and Michael Foley (Chair, Beaufort).

CLARE: Marion Hickey, First female President of the Shannon Centre, is pictured here with the ten-year emblem and certificate in Sts John and Paul Church.

TIPPERARY: Three pupils of Cappawhite NS, who received their Young Pioneer emblems and certificates are pictured with Josephine O’Carroll.

TIPPERARY: Fifth and sixth class pupils of Ayle NS who were enrolled as Young Pioneers.

GALWAY: Girls from Holy Trinity School, Mervue, who enrolled as Young Pioneers are pictured with Mary Cannon (Pres) and Mary Boyle (PRO) of Mervue/Ballybane Centre.
LOUTH: Presentations of Golden Emblems and certificates were made at St Mary’s Church, James Street, Drogheda. Pictured having received their awards are (Front): Dr Errol Sweeney, Gerry Berrill, Erin Plunkett, Maura Berrill, Brendan Hand, Carmen Freeman. Pictured behind the jubilarians are Anne Barden (Pres) and Fr Phil Gaffney, PP, St Mary’s.

LOUTH: Hearty congratulations to Tess Roe, (Sec, Kilsaran Centre) who has been presented with the Bene Merenti Medal by Most Rev Eamon Martin, Archbishop of Armagh. Tess is a tireless promoter of Pioneer magazine and of all parochial endeavours in Kilsaran. Pictured also is Fr Phelim McKeown, PP.

LOUTH: Along with the Golden Jubilarians in St Mary’s Church, Drogheda, fourteen Young Pioneers were also enrolled, four of whom are pictured here.
Many people abstain from alcohol and take the Short-Term Pledge for the duration of Lent.

Make YOUR Lenten Pledge by visiting www.pioneerassociation.ie and joining online or by contacting your local Pioneer Centre Representative.

Small Fee Applies for Emblem and Registration Card if Requested