

GLOWING EMBERS

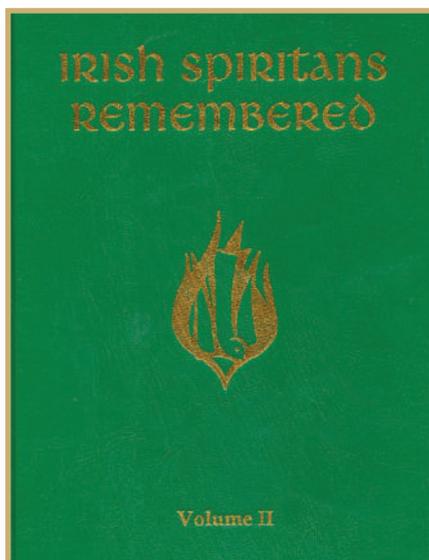
Issue No. 6



Spiritan Heritage & Archives Centre

February 2019

Why have an Archive?



Irish Spiritans Remembered Volume II was launched by Fr. Marc Whelan on 14 August 2018. This volume with 311 entries covers the period from 1998 to 2018.



Fr Paddy Leonard with Mr Liam Cosgrave, (An Taoiseach 1973-77)

Our archive collects papers, files, records, photographs, maps, Spiritan writings, and biographies. The why of it all, in my understanding, is threefold: *to promote virtue, to protect rights and to preserve history.*

Virtue: Our archival materials are fragments of narratives filled with the stories of missionary lives. These materials are generative; transforming us by allowing us an encounter with great men. Virtue and character can be learned from our moral exemplars. Storytelling plays a big role in the promotion of virtue. Our missionary stories can awaken love for what is good. Narratives can give us the cognitive understanding which we in turn need to translate into virtuous action in our own days. In archives we can watch others who have acquired the virtues to help us to choose the good life. Archives give us a clue as to the meaning of *human flourishing*. We are led to realise that there is more to life than getting and spending, and that the only truly rewarding life stories are the stories of virtuous lives.

Rights and reputations: Archives have a core purpose in protecting the name and reputation of Spiritans. Archives are the usual source for historical research and operate in the service of historians. The archives must always maintain and safeguard evidence of the rights and reputations of individual Spiritans and Spiritan communities. This evidence is preserved in a well-regulated and systematic way. The archivist develops skills ensuring the retention of evidence for the upholding of rights and reputations.

History: Archives are a vital guardian of Spiritan history. What is lost is gone forever. All histories are interactive which invite us to new understandings by opening up new worlds to us. They generate new questions, new levels of critical reading as they come to be read in different and unprecedented contexts. They tell us that there is more to be found. They bring us into distinctive landscapes. Spiritan histories are part of our biography. They fill us with a sense of astonishment at the range of human expression and experience that can be counted as Spiritan. Many have never visited the Archives, passing by without knowing what happens there. Our archives are the guarantor which ensures that this province will have a history – a history that calls each Spiritan to account.

Brian O'Toole

The Spiritans and the Early Years of Concern¹

Séamus Maguire



Rockwell Concern Walk

In 1968 Michael Parkes presents cheque for 600 pounds to Vincent Grogan K.C. also in photo Left to Right: Frs Jim Hurley, Raymond Kennedy.

On 14th-15th October 2018 more than 400 past Concern staff and volunteers gathered at the Strand Hotel in Limerick to honour Concern's 50 years of service.

Many recalled and honoured the involvement of Spiritans during the early years.

From 1967, **Frs Raymond Kennedy**, later executive director of Concern and **Fr Dermot Doran** made efforts to get first hand news reports to the media in Canada and the USA. Another Spiritan involved at this early stage was **Fr Tony Byrne** who was associated with *Caritas Internationalis*, Rome. Between them they organised a



L-R: Frs Denis Rodgers, Billy Butler, Des McGlade

charter flight from Lisbon to Biafra for journalists and cameramen from Europe and the United States.

Fr Tony organised some relief flights into Biafra under cover

of darkness. Under the auspices of *Caritas Internationalis*, this initiative grew into Joint Church Aid. Fr Tony, assisted by **Fr Tom Cunningham** and **Fr Billy Butler** managed an airlift which grew to 35 flights a night carrying up to 350 tons of supplies.

Fr Dermot took up residence in Lisbon where he remained for the duration of the war and the relief effort. He established himself there as liaison officer. Within Biafra Spiritans built and staffed the distribution network based at Iheoma.

Fr Des McGlade and **Fr Mick Courtney** managed the warehousing and also a fleet of forty trucks to bring the food to feeding centres in every corner of the enclave.

In March 1968, Africa Concern was founded by **Kay and John O'Loughlin Kennedy**. On 28th June 1968 the Join Biafra Famine Appeal was launched on an ecumenical basis organised by **Fr Mike Doherty**; **Bishop Joe Whelan**, the Catholic bishop of Owerri shared the platform with his Anglican counterpart, **Bishop George Cockin**.

Fr Raymond took over day-to-day control of the organisation and its volunteers. Spiritans **Frs Dick Quinn** and **Pat Clarke** served in Concern's HQ during its first decade of operation.

One of the many unusual fundraising responses was an offer of 25 horse-drawn caravans made by Matt Murphy of Cork. *The theology students from Kimmage Manor* rose to the challenge and accepted the

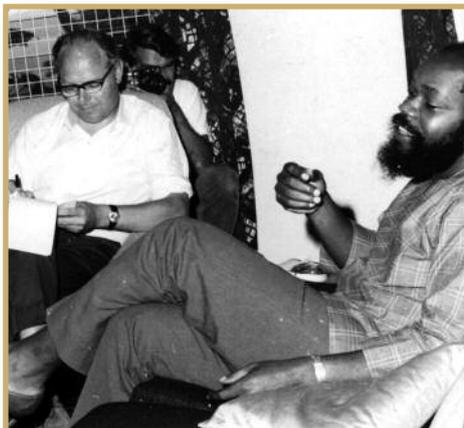
¹An article with this title, written by Kay and John O'Loughlin Kennedy in 2008 is available on request at E: archives@spiritan.ie



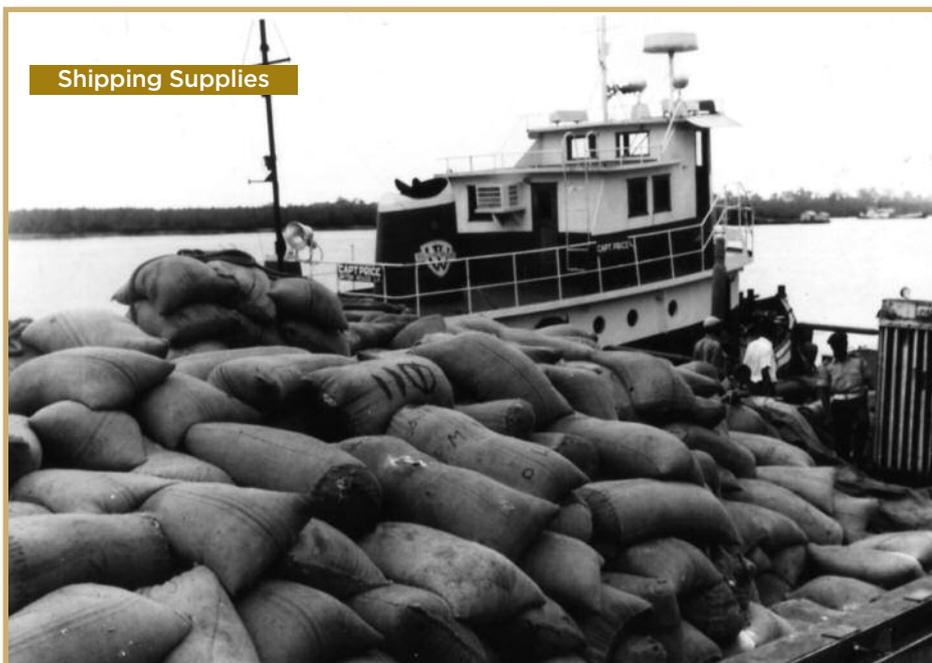
Co-Founder of CONCERN John Loughlin Kennedy with President Michael D. Higgins and his wife Sabina.

offer. By taking different routes they criss-crossed the length and breadth of Ireland collecting funds and publicising the campaign. In Kerry they were greatly facilitated by **Fr Matty Murphy** and by **Fr Tony Hannon** in Limerick.

Most of the missionaries in Biafra became relief workers. **Fr Jimmy Morrow** became Africa Concern representative in Ivory Coast when the children's rehabilitation centre was set up there and **Fr Cothraí Gogan** became their chaplain.



Mr Des Mullan (Evening Herald Fund) with Colonel Ojukwu



Shipping Supplies

In anticipation of future food needs in Biafra **Fr Patrick (PJ) O'Connor** had started co-operative agricultural initiatives designed to enhance the productivity of the small land holdings.

In a collaboration with the Knights of St Columbanus a ship renamed the M.V. Colmcille was bought. It stayed in west Africa, transporting relief supplies along the coast and into the war zone.

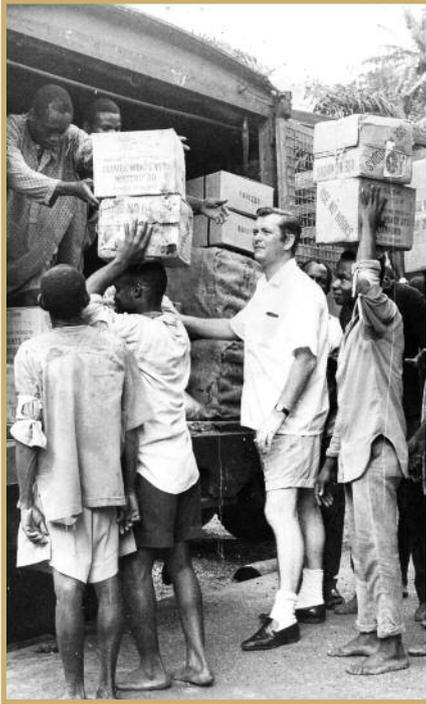
Fr Joe Fitzgibbon joined the crew as assistant engineer on its positioning voyage. **Fr David Regan** travelled to Saõ Tomé to represent Africa Concern in conjunction with Joint Church Aid and to arrange the coastal voyages of the Colmcille.

Fr Jimmy Peters remained in Libreville as Africa Concern representative for the duration of the war. He supervised the warehousing at Libreville and the deployment of two chartered aircraft, despatching 350 flights and getting more than 3500 tons of food and supplies through.

Fr Kevin Doheny transferred severely malnourished children from the enclave to rehabilitation centres in Gabon and Ivory Coast

In 1971 Fr Raymond recommended that *Africa Concern* be renamed as simply *Concern*. **Fr Jimmy O'Toole** acted as the first secretary of the new company.

Fr Aengus Finucane joined Concern in Bangladesh in September 1972 and became field director there in 1973. Fr Aengus rose to be chief executive officer of Concern during the period of rapid development in the eighties and nineties and was ably assisted for some years by **Fr Michael Reynolds** who acted as company secretary.



Fr Jack Finucane at the unloading of supplies.

Fr Jack Finucane joined Concern and was appointed field director in Ethiopia. In 1978 he took over from Fr Aengus as field director in Bangladesh and served in virtually every relief or development activity Concern subsequently undertook.

The Spiritan initiatives in Lay Volunteerism

After Fr Michael Doheny was appointed director of theology at Kimmage Manor in 1960, he became Chaplain to *Viatores Christi*. He involved Fr Jimmy O'Toole and Fr Raymond Kennedy in giving talks on



Fundraising for Concern

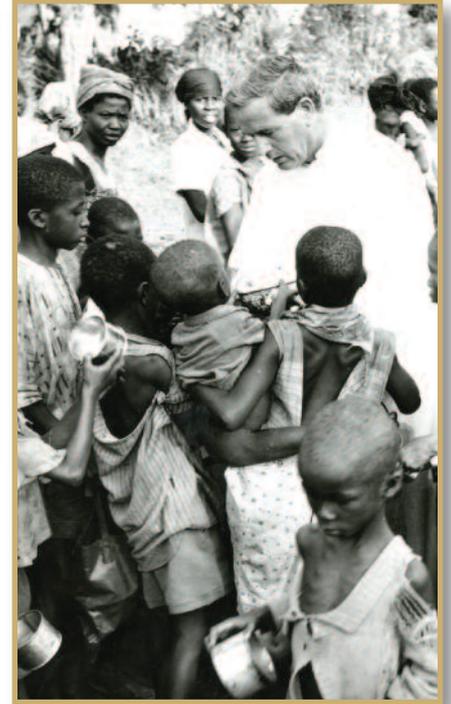


Bishop Joseph Whelan

spiritual and practical aspects of mission. He also got the theology students from Kimmage Manor involved in the training programme.

Bishop Joe Whelan of Owerri, east Nigeria was anxious to get Irish volunteers to teach in the schools in his diocese. Many members of *Viatores Christi* responded as did many others. For several years, Aer Lingus hostesses, who were entitled to travel at concessionary rates during winter leave, flew to Owerri to teach catechism for a few weeks or months. Some volunteers did secretarial and administrative work with great success and a few helped Fr Raymond Kennedy to establish a printing facility and a weekly newspaper, *The Leader*, which is still publishing and which circulates widely in and beyond the diocese of Owerri.

In the late 1950s and early 1960s volunteers for work in Spiritan missions were recruited mainly on a personal basis; For example a missionary home on holidays would make their needs known through family and friends. Fr Mike Doheny who had worked in Nigeria was appointed director of theology in Kimmage (1960-66). He established networks which sought to recruit volunteers for teaching positions in Nigeria and also held orientation courses in Muckross Park.



Fr Kevin Doheny with children

Viatores Christi was founded in the early '60s and it became a major source of volunteers for Spiritan mission from the mid-60s onwards.

A remarkable collaborator with Spiritan mission in the 1960s was **Mr Donnachadh Ó Cinnéide**. He was both an architect and an engineer. At the request of Frs Raymond Kennedy, Denis Foley, Seán Lennon, Charlie O'Donoghue and Con Holly he drafted plans for churches at: Owerri, Obowo, Umukoroshe, Achina, Orlu and Aba; bell-towers at: Onitsha and Owerri; school buildings at: Ahiara and Aba; and a hospital at: Umulogho, Obowo.

[All of these drawings have been preserved in the Spiritan Archives in Kimmage Manor].

Concern now operates under the official title of **Concern Worldwide**. Tony Farmer in his history of the first thirty years of its existence lists 1700 people who served as Concern volunteers overseas. They generally served for periods of two years duration but some for much longer than this. ■

Rome – The Grand “Archives”

Tour 1 – 5 October 2018

Margaret Bluett



All Saints of Ireland Church



Gallery of Maps, Vatican

The last decades of the twentieth and early years of this century has seen a phenomenal revival of the archival profession. Nowhere is this more evident than in Rome – custodian of some of the world’s most precious historic material. It was with the ACAI (Association for Church Archives of Ireland) that Dolorés Stewart and myself had the privilege to examine and enjoy some of this city’s hidden treasures – the archives of five of its most historic institutions. Their documents not alone record history in themselves, but as we learnt, they have experienced their own history in that many of them survived disaster, theft and confiscation.

During the week we visited:

*Collegio S. Isidoro,
Vatican Secret Archive,
Pontifical Irish College
Historical Archives of
‘Propaganda Fide’.*



English College Church

This brief but privileged entry into hallowed spaces left us with a sense of awe and thankfulness at the wonder of human achievement through the ages. During our trip we also had the opportunity to visit the paper restoration laboratory in the Vatican Museums and attend the Papal Mass for the opening of the Synod of Bishops on Young People, the Faith, and Vocational Discernment. It was a trip of a lifetime; our itinerary made for hectic days so it was always nice to return to the tranquillity of the Generalate each evening and its welcoming community to share our day’s findings.



English College Church



Vatican Archives



Vatican Archives entrance



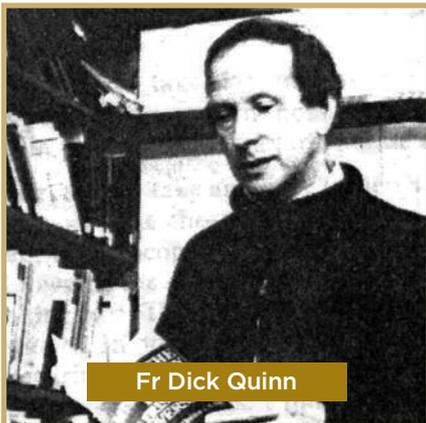
English College

Kimmage Development Studies Centre 1974-2018

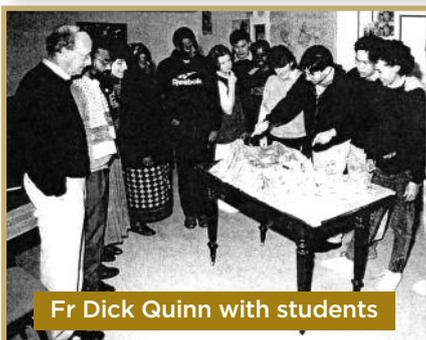
Brian O'Toole

After forty four years of continuous intake at Kimmage, the *Development Studies Centre* has now re-located to Maynooth University. KDSC now begins a new adventure, a new chapter which ensures that the work of Kimmage DSC will continue and, hopefully, prosper for the foreseeable future. KDSC has now merged with the Department of International Development at Maynooth offering BA and MA courses. Lecturers **Tom Campbell, Eilish Dillon, Patrick Marren, Paddy Reilly** and **Niamh Rooney** have now taken up their new posts there enjoying, we hope, the scenery and environment of the river Lyreen as they did that of the river Poddle.

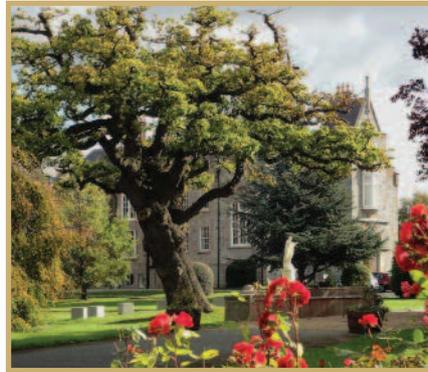
A *Development Education programme* was established in 1974 as a sub-unit of the faculty of theology. It grew out of the



Fr Dick Quinn



Fr Dick Quinn with students

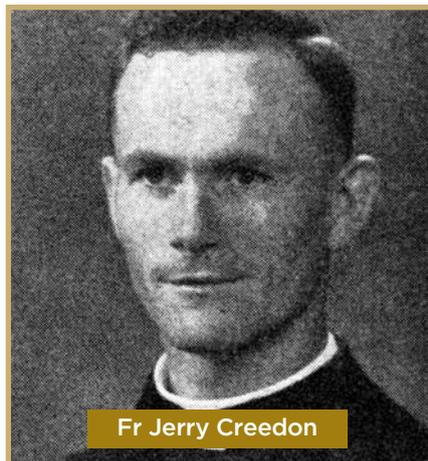


Meeting place around the Oak Tree



2017 KDSC Group

'pastoral year' for Spiritans in their final year of studies before they received their first appointment overseas. The curriculum included topics such as adult education, business organisation, motor maintenance, and pastoral counselling along with subjects from the theological, scriptural and spiritual fields. This programme



Fr Jerry Creedon

was directed and developed by **Fr Jerry Creedon** CSSp and **Fr Liam Carey** of the Dublin Archdiocese. Fr Jerry was a lecturer in scripture and dean of theology while Fr Liam's expertise lay in the areas of sociology and adult education.

This programme developed into the *Kimmage Development Studies Centre* with **Fr Dick Quinn** returning to Ireland from Canada in 1976 and taking over as director in 1977. Fr Dick had trained as an economist at UCD and Toronto University and is author of *The Missionary Factor in Overseas Development*. Fr Dick built KDSC up to be the first academically accredited Irish third-level Development Studies programme, part-funded by the Department of Foreign Affairs and by NGOs including *Misereor* and *Trócaire*. KDSC became the programme of choice for many development practitioners, both in Ireland and internationally. The centre drew people from all continents: women religious as well as priests, laymen and women, usually coming from voluntary organisations.



Viewing the model of the Mission Exhibition, Dublin 1961.
Left to right:
Fr Liam Carey, Bishop A Nwedo,
Fr Michael Doheny.



The centre developed an outreach programme in USA River Tanzania which was conducted in association with TCDC – Tanzanian and Danish organisations. It later went on to establish other alliances in South Africa and Vietnam.

What sets KDSC apart were its characteristics of being a demand led institution which embraces change rather than one which of attempts to ignore, deny or stifle the challenge and opportunity of the new. In addition to its academic programmes, Kimmage DSC provided capacity development services devoted to the professional upgrading of Irish and international organisations through classroom-based training or open and *distance education (KODE)*.

In 2004 Kimmage DSC successfully tendered for an Irish Aid-funded contract to run a training and learning programme for the Irish development NGO and missionary sector. This programme (*known as DTALK*) was run by a consortium headed by Kimmage DSC which included the Dutch agency MDF, and the UK agency INTRAC. The programme continued to run until the contract ended in March 2012.

‘Part of the course is geared towards the individual and



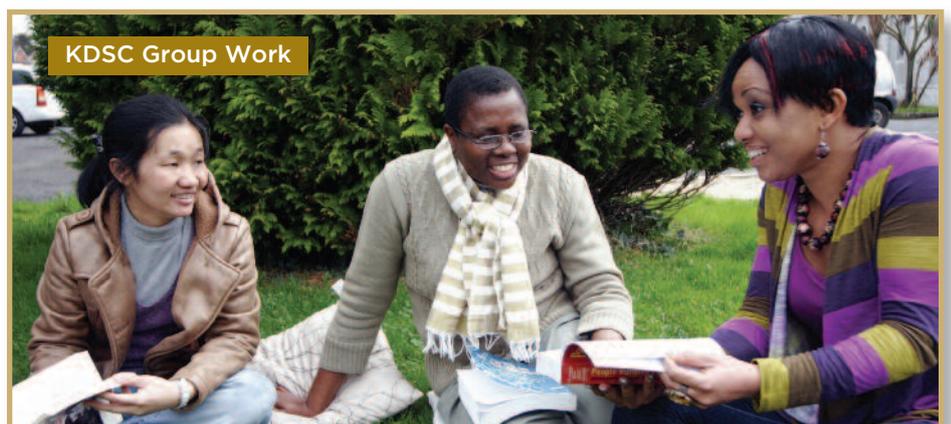
personal growth of the people taking part. This includes professional updating in religious studies. In doing this we are trying to achieve a balance in preparing people for work outside but also trying to help them grow as persons. I think this is a unique characteristic of our course here’. Fr Dick Quinn (director 1976 -97) writing in 1981.

‘I will remember Kimmage DSC as



Fr Dick Quinn & Paddy Reilly

a place where we are encouraged to find our voice, and use it, to tell our story. I close with a final quote from Eric Fromm, *To have or To Be; 1979: Living structures can be only if they become; they can exist only if they change. Change and growth are inherent qualities of the life process*’. Mr Paddy Reilly (Director: 1997-2014) speaking in 2018. ■



Missionary (Record) Annals/Outlook 1919-2010

Dolorés Stewart



1919 Edition: Fr Denis Joy

In our archives are the bound volumes of every issue of the *Missionary (Record) Annals/Outlook* since January 1919. They offer a fascinating account of almost one hundred years of missionary history.

The province bought Kimmage Manor in 1911 and the number of students grew year by year. The idea behind starting the *Annals* was to inform the Irish public about what was happening on mission and to ensure the



1929 Edition: Bro Gabriel Farrell

support of their prayers and contributions. From 1919 the circulation of the *Annals* grew rapidly as generous people, particularly teachers and religious, became promoters of the magazine. Primary schools also played a key role in its distribution.

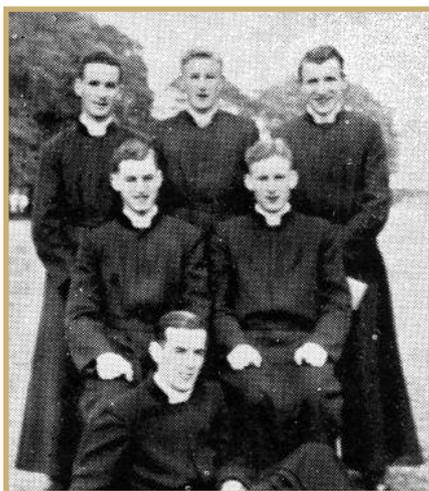
The first issue appeared in August 1919. The editorial team consisted of Frs Thomas Pembroke, John Kearney, Edward Leen and Jim Burke. From the outset the focus was on telling missionary stories in order to



1939 Edition: Fr Patrick McCambridge

arouse interest and elicit sympathy and support from the laity which would in turn encourage vocations. It was published monthly at St Mary's College Rathmines until 1935 and then at Holy Ghost College, Kimmage Manor.

Missionaries became 'foreign correspondents' sending back accounts of their experiences, their adventures, their disasters and of the strange new cultures to which they were trying to adapt. Not all Spiritans had the gift of being able to express



1949 Edition: PO Curran, M Foyle, V Sheedy, P O'Toole, V Gallagher, S Gorman.



1959 Edition: Fr Patrick Kinnerk



1969 Edition: Fr John J Coleman



1979 Edition: Fr Clement Lyons with President Patrick Hillery

themselves well in print. But in each country there were always talented individuals who constantly found some interesting aspect to write about.

Themes: From the earliest editions a thematic thread of ‘journey and pilgrimage’ is evident. Many articles share with the readers the fruits of mission in a parish-based context which witnessed the building up of the local church along with education projects and also outreach in community development work. Consequently over the years we see more and more images printed of interaction in the lives of local people.

With the publication of the Vatican II documents in 1965 and the discussion on “reading the signs of the times” there was a change in the kind of articles

published. As the decades continued there was a more honest portrayal of the poverty of the people while maintaining respect for the people accompanied with a vision of hope and possibility despite the poverty of their situation.

In later editions the stance for justice and the rights of people were publicised. A number of articles delineated the volatile political situation of the people in the countries where Spiritans were working. We see also a greater inclusion of the laity in the work of mission with more images of women and children being published.

Towards the turn of the century contemporary issues were highlighted such as: development education programmes, advocacy issues, migrant

concerns, interfaith dialogue, culture and diversity, and care of creation.

The children’s section of the magazine was loved by kids. From the very first edition the “*Mother Machree*” page linked through the medium of letter writing families from both Africa and Ireland. It involved children in fund raising for the missions. The ‘*Mother Machree*’ page continue until 1936 and was followed by the ‘*Fr Brendan*’ section. ‘*Fr Brendan*’ invited children to send their photographs and letters into the magazine which then made amusing comments on their contributions. Today we get requests for scans of long-lost childhood photos which were published in this section.

As time moved on photographs changed from black and white to colour. Editors would visit mission regions and do interviews and collect stories and photographs. The last years of the magazine saw the move to photos and story collection by the use of social media and ‘selfies’ – sometimes however without producing the hoped for results.

We are grateful for the powerful presence that *Annals/Outlook* gave to the province over its ninety-one year lifetime. It leaves us today with a wonderful collection of well informed and well written articles about the Spiritan story during this period.



1989 Edition: Fr Colm Duggan



1999 Edition: Fr Tom Meagher



2009 Edition: Bro Colman (Richard) Flaherty

(Scholasticate) House of Studies Kimmage 1911-2008

Brian O'Toole

In the pioneer period of the province 1859-1911 students went to France for their training. The French senior scholasticate was at Chevilly near Paris, whilst the novitiate was situated nearby at Grignon-Orly.

In 1904 Prior Park, Bath was opened as a novitiate and scholasticate. Fr John T Murphy became its director, Fr Thomas O'Brien was appointed novice master for clerics and Fr Joseph Lichtenberger from Alsace became novice master for the brothers. In 1907 Prior Park closed; the clerical novices returned to France in 1908 while the novitiate for brothers moved to Castlehead. It returned to Ireland in 1911.

On 7 June 1911 superior general, Mgr Le Roy gained permission from Rome to set up a novitiate for clerics and brothers. Brother Gerard Heffernan took possession of the Kimmage Manor property on 21 July 1911.

Fr John T. Murphy, provincial, bought Kimmage in 1911 and lived there until 1916.

1911: Fr John Stafford became the first superior; **Fr Michael Kelly** was appointed the first novice master; **Fr Dan Walsh** became the first director of philosophy.

1912: Fr Dan Walsh was appointed novice master; **Fr Denis Fahey** became director of philosophy and remained in this post until 1916. He lived in the scholasticate for the next thirty-eight years until his death in 1954.

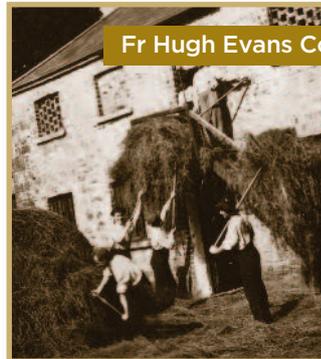
1916: Fr Hugh Evans was appointed superior and novice master until 1933.

1917: Fr Dan Walsh became the first director of theology; he contracted the flu and died in 1918.

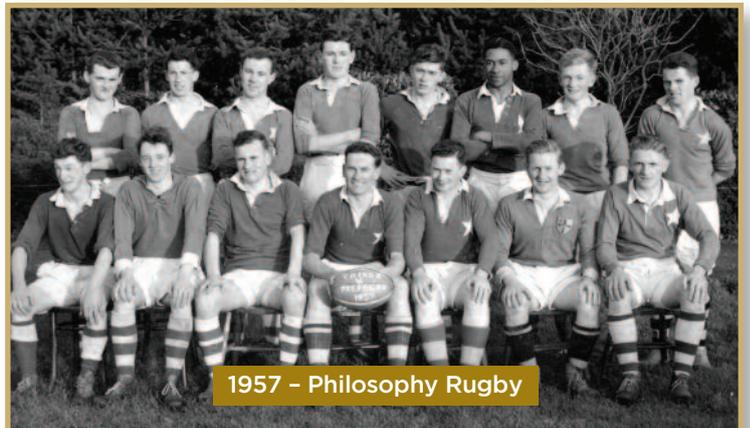
Fr Edward Leen was director of philosophy at St Mary's for two years. From 1917 until 1919. He became superior of Kimmage in 1939 and died in 1944.

Fr Patrick Heerey was director of philosophy 1919-24. In 1925 philosophy moved to Blackrock Castle where it operated under the authority of **Frs John Kearney** and **Michael Kennedy**. It returned to Kimmage during the summer of 1938.

1918: John Kearney was director of theology 1918-37: in Kimmage until 1924, then in the Castle Blackrock, before returning to Kimmage in November 1933.



Fr Hugh Evans Collection - Haymaking



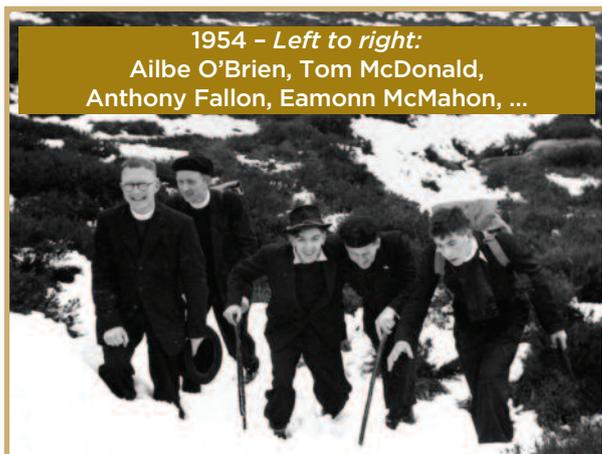
1957 - Philosophy Rugby



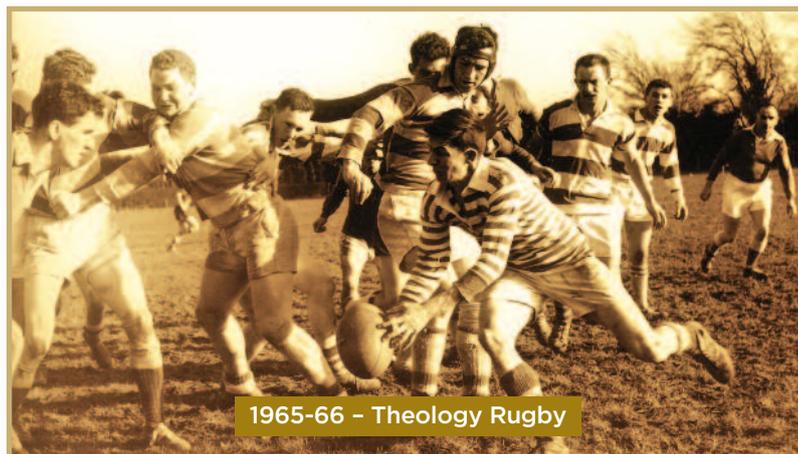
1960 - Dublin Mountain Hike



1969 - Top of Galtimore
Left to right:
Ciaran O'Donnell,
Joe Fernandez,
Colm Buttle, Francis Ryan,
Brendan Smyth,
Martin Rowan, Michael Foody,
Jim Flanagan, Sean Kelly.



1954 - Left to right:
Ailbe O'Brien, Tom McDonald,
Anthony Fallon, Eamonn McMahon, ...



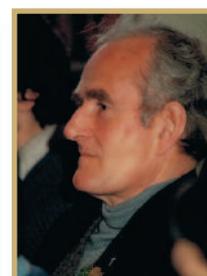
1965-66 - Theology Rugby

Some of the early Staff Members:

Fr Bernard Fennelly (1917-71), was professor of canon law. Fr James Murphy (1917-52), taught dogma for nearly 30 years. Fr Bill O'Connor (1945-55), taught dogma and later became superior of Kimmage in 1962, he died in 1968. Fr Edmund Cleary (1920-34): was bursar in the scholasticate and novitiate at Kimmage.

Some Staff Members after Vatican II:

Frs Pearse Moloney (dogma); Paddy Walsh (moral); Frank Mulcahy (scripture); John Walsh (canon law); Brian Gogan (liturgy); Willie Nugent (theology); Maurice Curtin (philosophy); John Chisholm (philosophy); Jerry Creedon (scripture); Willie Maher (scripture); Michael Mulvihill (liturgy).



Frs Brian Hearne, Christy Burke & Dave Regan

Some more recent Staff Members:

Frs Tony Geoghegan, (theology); John Daly (theology); Brian Hearne (ecumenism); Tom Whelan (liturgy); Breifne Walker (moral); Paddy Roe (missiology); John O'Brien (theology); Paddy Ryan (history); Ed Grimes (canon law); Peter Assenga (christian anthropology), Christy Burke (theology); Denis Robinson (spirituality), Elochukwu Uzukwu (missiology); Sean Kealy (scripture), Peter Conaty (liturgy).



1966 - Soccer Team



1985 - All Students



1976 - Soccer Team



1992 - Frs Breifne Walker, Tony Geoghegan

Father Directors from 1934 onwards

Philosophy

1934-39: **John Dempsey** who died suddenly aged thirty-four in 1940.

1939-49: **Bernard Kelly**

1949-57: **Michael Troy**

1957-63: **John Horgan**

1963-68: **Christy O'Brien**

1968-72: **Tom McDonald**

1972-76: **Ronan Grimshaw**

1976-80: **Robert Ellison**

1980-83: **Denis Kennedy**, House of Philosophy, North Circular Road.

1983-86: **Pat Palmer**

1986-92: **Seán Casey**

1992-96: **Daithí Kenneally**, in NCR and Kimmage. Fr Daithí was the last director of philosophy.

Theology

1937-47: **Pat O'Carroll**

1948-59: **Tom Gough**

1960-66: **Mick Doheny**

1966-71: **Willie Jenkinson**

1972-74: **Frank Duffy**

1974-79: **Jack McHugh**

1979-84: **Roddy Curran**; during 1980-82 in Mountjoy Square.

1984-86: **Fr Seán Kealy**

1986-90: **Pat Palmer**

1990-96: **Peter Conaty**. Fr Peter was the last director of theology.

1996-2002: **Martin Kelly** was director of students.

2002-08: **Edward Flynn** was director of students.

In 2003 the Kimmage Mission Institute (KMI) moved from Kimmage to Milltown Park.

The Spiritan Students' House at Kimmage closed in 2008. ■



1992 – *Left to right:* Jonathan Murray, Dave Conway, Tim Shanahan, Frs Sean Casey & Joe Glynn, Enda Mulligan, Niall Greene, Cathal Morgan



1994 – Students with Frs Daithí Kenneally & Joe Beere



1994 – Novices (*Left to right:*) Enda Mulligan, Niall Greene, Hau Van Bui, Stephane Sourdin, Paddy Moran, Jonathan Murray, Marc Pons, Fr John Kingston



House of Studies 1998 – *L to r Back row:* A Selassie, B McCarrick, T Whelan, M Whelan, P Walker, A Owca, Y Edouard, C Early, T Gallagher. *Front Row:* J Fogarty, D O'Connell, S Buttigieg, E Akorsu, M Kelly, T Geoghegan, E Atel, D Conway, B Kebede.



1993 – Carol Singing



Burial of P J Owens in 1984 in Sierra Leone – *Left to right:* Jimmy Owens, Frs Daithí Kenneally, Roddy Curran, Tony O'Boyle



House of Studies 2007 – *L to r Back row:* E Flynn, P Conaty, P Paaga, T Whelan, S Udogbo, J L Kayembe, B Starken, T Geoghegan, D Kamangale. *Middle row:* E Uzukwu, M Wilson, F Kimaro. *Front row:* F Bikuri, A Nweke.

The Holy Ghost Hymnal

Thomas R. Whelan CSSp

[The unabridged version is available on request to archives@spiritan.ie]

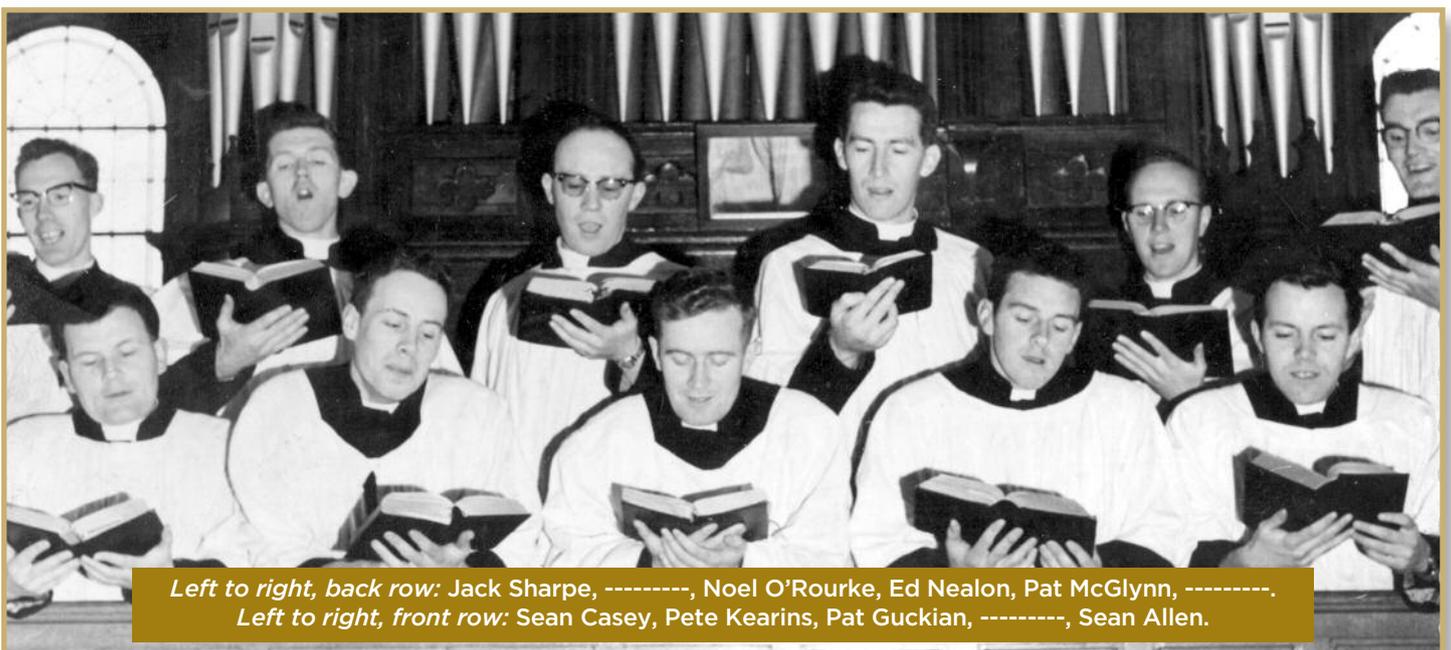
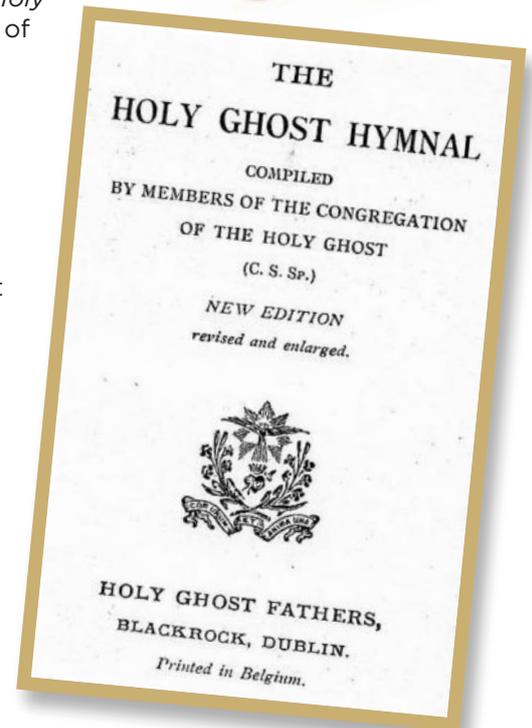
Generations of Irish Spiritans as well as past students of the Colleges will remember the *Holy Ghost Hymnal*, although the principal book for singing in the liturgy in Kimmage was the *Liber Usualis*.¹ This is a preliminary survey of the history of the *Hymnal*, originally produced by request and at short notice for another publication. Given the importance and influence of the *Holy Ghost Hymnal*, a more careful and detailed study is warranted, making use of material found in the *Spiritan Heritage Centre*, Kimmage Manor, and in the Archives of Blackrock College.

The *Hymnal* was first published as part of the *Holy Ghost Manual* in 1911,² advertised as *The Holy Ghost Manual*, edited by the Holy Ghost Fathers, Blackrock College, Dublin. Cloth, 2s; French Morocco, gilt, 3s. Postage, 2d. and must be seen in the context of the European-wide revival in chant stirred up by Pope Pius X with his 1903 *motu proprio* "Tra le Sollecitudini". With this *motu proprio* came a concerted programme across the continent to move towards an "active participation" (a phrase which originates from Pius X) of people in chanting the liturgy, especially the more easily accessible parts of the plainsong repertoire. Kimmage, in particular, was noted in the middle of the last century as a leader of the movement, alongside a number of schools across Ireland, especially those run by Loreto Sisters.

Blackrock College was part of this vanguard, as witnessed, among other sources, by the publication of a letter from the Secretary of State of the Vatican in 1911 to the then President of Blackrock, Fr N.J. Brennan CSSp. An excellent contemporaneous review in *The Catholic Bulletin* (January 1912) lists the contents as comprising three complete Masses, a number of pieces arranged according to the ecclesiastical year, and a collection of "simple melodies" for use at Benediction.

¹This is a preliminary survey of the history of the Hymnal, originally produced by request and at short notice for another publication. Given the importance and influence of the Holy Ghost Hymnal, a more careful and detailed study is warranted, making use of material found in the Spiritan Heritage Centre, Kimmage Manor, and in the Archives of Blackrock College.

²Advertised as *The Holy Ghost Manual*, edited by the Holy Ghost Fathers, Blackrock College, Dublin. Cloth, 2s; French Morocco, gilt, 3s. Postage, 2d.



Left to right, back row: Jack Sharpe, -----, Noel O'Rourke, Ed Nealon, Pat McGlynn, -----.
Left to right, front row: Sean Casey, Pete Kearins, Pat Guckian, -----, Sean Allen.



All editions of the *Holy Ghost Hymnal* contain a short introduction to the reading of Gregorian music, as well as how to sing the Latin text. In the edition of 1943, an acknowledgment is made of its dependence on the "Introduction" found in the *Liber Usualis* (no. 801). That this was intended for (school) students is clear from this same edition where it states, "... experience shows that students as a rule, find little difficulty in acquiring a knowledge of the Gregorian notation" (p. xiii).

First Edition of 1911, and Later Revisions

The first part of the hymnal section of the book contained chant. Following the section with the chant, the hymnal continues by including a number of (modern) popular Latin hymns (using modern notation), as well as a large number of hymns in the English language taken mostly from the "Westminster Hymnal" and the "Catholic Hymns" (hymn numbers to these two hymnals are given). A few hymns also have an Irish language version (printed after the English language verses), but there is no acknowledgement of who the translators were. However, the Organ Accompaniment edition of 1954 acknowledges Rev Denis O'Flynn, Maynooth College as the Irish translator of some of the hymns. A number of Irish language hymns follow, with texts' acknowledgements to Seán de hÓrdha, and Tadhg Gaedhlach.

Growing Popularity ...and a Second Edition

The Spiritan Heritage Centre contains a letter from a nun in Stanbrook Abbey (Worcester, UK), dated June



House of Studies Choir in background



Kilshane novices

1924, responding to questions from Fr John Kearney CSSp (then in Blackrock College) on "The Printing of Gregorian in Modern Notation". This and some other papers suggest that John Kearney may have been the editor of the earlier editions of the Holy Ghost Hymnal.³ The Spiritan Heritage Centre contains some correspondence from John Kearney to, among others, Loreto Convent, Bray (December 1923), and from Mother G. Stevens RSCJ, a Faculty member of the Pius X School of Liturgical Music in New York (October 1924). John Kearney also published a long article of "Spirit of Sacred Music: Silver Jubilee of the Motu Proprio on Gregorian Chant," *The Standard* [1 Cavendish Row, Dublin], in an issue of late November 1928, page 13.



Sunday Mass Music Group

This is probably the case with regard to the second edition (the title page carry the words, "New Edition, Revised and Enlarged"), dated 1926 and to be published in Belgium. Corrections to the galley proofs for this edition seem to be in the hand of John Kearney CSSp.

Later Editions and Content

The latest edition (Sixth) seems to have been that of 1950, with a reprint in 1958. The organ accompaniments were now stated as being available from the Secretary, HGH, Blackrock College.

³The Spiritan Heritage Centre contains some correspondence from John Kearney to, among others, Loreto Convent, Bray (December 1923), and from Mother G. Stevens RSCJ, a Faculty member of the Pius X School of Liturgical Music in New York (October 1924). John Kearney also published a long article of "Spirit of Sacred Music: Silver Jubilee of the Motu Proprio on Gregorian Chant," *The Standard* [1 Cavendish Row, Dublin], in an issue of late November 1928, page 13.

The Chant contained in the edition of 1950 includes, the *Missa de Angelis*, Mass of the Blessed Virgin Mary, *Requiem* Mass, along with other seasonal chants, introits, sequences and anthems. There was a collection of chant appropriate for Holy Week, Benediction, including the Litanies of the BVM, and of the Saints. There is another section with a selection of chant appropriate for Forty Hours Adoration. This edition also contained chant not found in earlier editions, such as: *Missa Cunctipotens Genitor Deus*; *Missa Orbis Factor*; *Credo* I and III; and it added to the number of Marian anthems that were already to be found in earlier editions.

The Organ Accompaniment to the HGH

With very few exceptions, the organ accompaniments for the Latin hymns (as well as those in the English and Irish languages) were written by the Editor, whose harmonic writing was rich if relatively simple yet demanding of an unsuspecting or inexperienced organist.⁴ Like later editions of the *Hymnal*, the Accompaniments of 1954 were printed in Belgium by Desclée & Co. All versions of the hymnal (and Accompaniments) were published by “The Holy Ghost Fathers, Blackrock College, Blackrock, Co. Dublin”. None of these publications seem to have been reprinted after the 1950s.



Fr Eddie O'Farrell



Popularity of the Holy Ghost Hymnal

The early popularity of the *Holy Ghost Hymnal* is to be inferred from a number of contemporary sources. Particularly illustrative, but not unique, is the following:

- 1) In 1928, Bishop M. Fogarty (of Killaloe) issued a letter to “the Priests of the Diocese on the cultivation of Church Music in each parish”. With instructions to priests, including a programme that they should master is the recommendation, there was a recommendation that in “‘The Holy Ghost Hymnal’ will be found a cheap, convenient, and a most useful text-book.” In the same letter, when promoting the teaching of chant in primary schools, the *Holy Ghost Hymnal*, “is recommended as a suitable text book.”
- 2) A copy of the Programme for “Priests’ Monthly Practices, 1930-31” for Killaloe diocese, and found in the *Spiritual Heritage Centre*, the programme of learning is set out (from October to June) and a note is made that the numbers after chants and Latin hymns refer to pages in the *Holy Ghost Hymnal*.
- 3) A letter written to Fr John Kearney CSSp from a certain J Cahill CC from the Presbytery, Ennis, dated July 1932, asks his advice on the “Rules of the Association of Saints Gregory, Cecilia and Benignus”, to be set up for the promotion of chant in the diocese.

The *Holy Ghost Hymnal* has to be seen in the context of the musical and religious culture in its Irish Province that promoted the use of plainchant alongside the singing of polyphony (and later a revival of a large repertoire of Irish language hymns – some of these with the help of Glenstal Abbey) that was held in the highest possible regard, not just in the ecclesiastical world of the time, but notably among professional musicians working in Ireland. ■

From Tomorrow’s Labourers 1951

The ideal of maintaining such a standard in liturgical music has always been the aim of the Holy Ghost Fathers and is today in Kimmage. This brings us to the most important of musical activities in the house – the choir. Representative of the best talent of both houses its work is well known outside Kimmage. That the choir will always have it in itself to keep this standard is assured by the enthusiasm of its members and indeed of all the scholastics. And that its high ideal is realised the excellence of the chant and requests for broadcasts indicate... Music is not a department in the house; rather it is an experience, an ideal, a formation, a recreation, and fittingly a prayer.

Patrick Ryan CSSp [ex Scholastic]

⁴Like later editions of the Hymnal, the Accompaniments of 1954 were printed in Belgium by Desclée & Co. All versions of the hymnal (and Accompaniments) were published by “The Holy Ghost Fathers, Blackrock College, Blackrock, Co. Dublin”. None of these publications seem to have been reprinted after the 1950s.



*Stewardship includes all aspects of
the Province's heritage.
Special attention will be given to
libraries, archives and our
spiritual patrimony.*

Irish Chapter 2012, No. 52