



Síolta



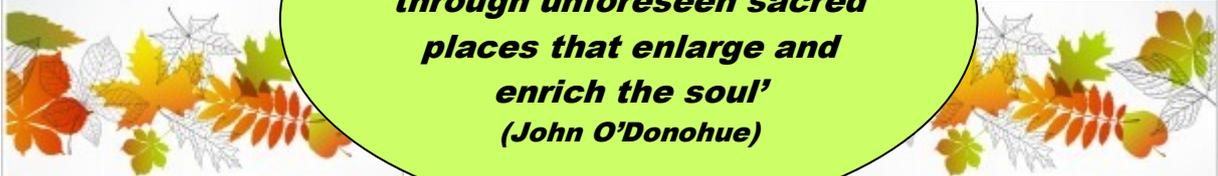
South Eastern and Northern Province Combined Newsletter

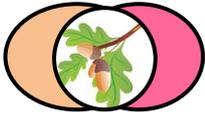
November 2014

Vol. 1 No.2



***'At its heart, the journey of
each life is a pilgrimage,
through unforeseen sacred
places that enlarge and
enrich the soul'
(John O'Donohue)***





Foreword

Our second edition of *Siolta* is a bumper one. Thank you to all who contacted us with words of encouragement and congratulations and to all who so enthusiastically contributed to this edition. It spurred us on and lifted our spirits at a time when we needed it most. At the beginning of the summer we had begun to plan this content and looking back now little did we realise that many of the articles echo the lifelong passion and commitment of Srs. Paula and Imelda. We feel that they would be happy to see these highlighted. Our first article on ***Prison Ministry*** is a perfect example. You will read that Paula was counselling in Wheatfield and Cloverhill Prison at the time of her death. One of Imelda's first actions on arriving in the Nagle Community, in 2000, was to join the Guild of St. Philip Neri of the Society of St. Vincent de Paul which is dedicated to befriending and providing personal support for prisoners and ex-prisoners. In providing an insight into this ministry we wish to acknowledge too the work of so many of our Sisters, Communities and Associates/Friends who visit prisoners, write letters, keep up contact and support when prisoners re-enter society and who have sat on committees of organisations which provide support to prisoners and their families here and overseas. The five Sisters who so graciously contributed to our article are representative of all.

We highlight too in another article the history and presence of Sisters in Northern Ireland where we continue to contribute to supporting the still fragile peace process. We also feature two of our Presentation education projects, 'Challenge to Change' and the 'Global Education Experience' who have reached their 10th anniversary celebrations.

As we proceed toward printing we are conscious of the Sisters of the South Eastern and the Northern Provinces who hold their Province closure and thanksgiving days on the 9th and 16th November respectively. In the midst of these closures and leave-takings we hold in our hearts the Sisters of Mooncoin, O'Moore Place and Mullingar who have, over the past weeks and months, brought to culmination and closure the mission and ministry of Presentation in these places. We focus on two of these stories in acknowledgment and gratitude for all who served as community members and for the friendship and support of the local people down the years. There will be an article on the story of Mullingar in the next edition of *Siolta*.

Many thanks to all our creative people, artists, writers, photographers, story tellers who bring life, colour, interest and inspiration to *Siolta*. There is a challenge thrown out to our historians, story tellers, raconteurs—please pick it up on page 9!

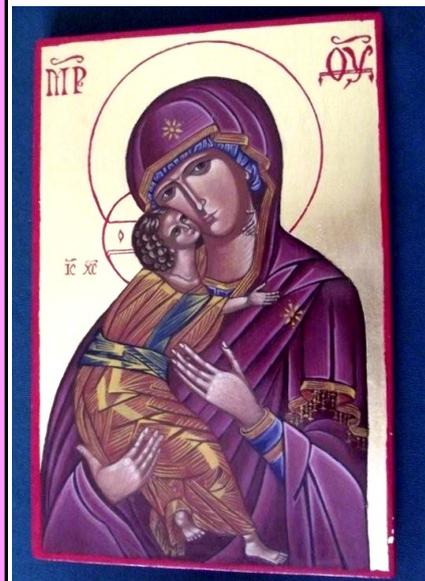
By the time you receive our next *Siolta* Newsletter we will have gathered to honour the past, bless the present and embrace the future—we will have become one. May the God who walks with us each step of our pilgrim journey bless each one and hold us in the palm of his hand.

Srs. Bernadette, Concepta, Joan, Margaret Mary and Yvonne.

The Mother of God of Tenderness

The original of this Icon is traditionally attributed to the Gospel author Luke. There are many versions of this Icon, the most important being the Vladimir Mother of God. All show Christ in His Mother's arms with their faces pressed together. One of her hands holds Him, the other draws our attention to Him, a motion reinforced by the gentle tilt of her head. There is often a subdued sense of apprehension in Mary's face, as if she can already see her son bearing the cross, while Christ seems to be silently reassuring his mother of the resurrection.

Because the Icon portrays the profound oneness uniting Mary and Jesus, it is a Eucharistic icon: in receiving the Body of Christ, we too hold Christ, and are held by Christ. We notice that Mary appears to be looking towards the person praying before the icon and her eyes have an inward contemplative quality. Henri Nouwen comments "The Virgin's eyes are not curious, investigating or even understanding, but eyes that reveal to us our true selves". (Sr. Clare O'Dwyer, Clondalkin Community)



Prison Ministry

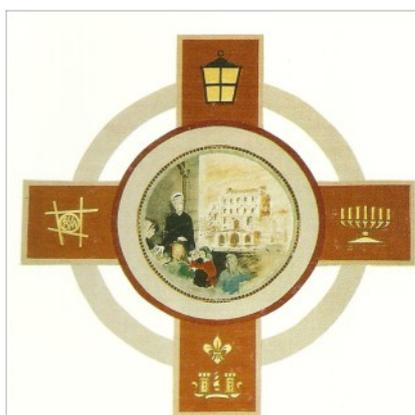
Nano's passion for the education of the children of the poor is well known. But, there are other aspects to Nano's unbounded love and compassion. Her daily routine of walking from school to school brought her in contact with an even more depressing aspect of life in the 1700s.

According to Sr. Pius O'Farrell's book **Nano Nagle – Woman of the Gospel:**

“Gaols loomed large in the life of the city of Cork in the 18th and 19th centuries. Cork was used as a clearing house for the whole country. Every three months, criminals or, more likely, so-called criminals, sentenced for deportation, were removed to Cork gaols – one at the North Gate and one at the South Gate. Transportation to the colonies was the principal solution for crime. When the American War of Independence blocked the outlet at Cork, there was appalling overcrowding until Australia opened up in the 1780s, taking the urgency out of appeals for reform... In her will, Nano, made several minor bequests, one a small sum, to debtors in Gaols.” [Pages 96 & 175s]

The painting, to the right, can be seen behind the altar in St. Finbars, South Parish Church, Cork, where Nano prayed for the last 18 years of her life. It depicts Nano teaching children with the South Gate Gaol in the background. Nano passed this gaol and that at the North Gate on her daily visit to her schools.

Prison Ministry or ministry to prisoners and their families is part of our tradition and charism. To open up this aspect of our commitment we posed a number of questions to five of our Sisters working in this ministry. We would like to share their answers and reflections as insight into a world which for most of us is strange and unknown.



Question: How did you become involved in Prison Ministry?

Sr. Imelda Wickham (Prison Chaplain).



Sr. Imelda is a prison chaplain in Wheatfield Prison, Dublin.

Following a lifetime calling to be with those on the margins, especially those in prison, I sought permission, trained and applied for a chaplaincy post. I have now been in prison chaplaincy for the past 15 years. This, in a nut shell, involves walking the way with prisoners during their sentence and accompanying them as they re-enter society. Contact with prisoners' families is an ongoing and key aspect of my role as prison chaplain. I attend meetings within the prison and with outside agencies in an effort to make the voice of the prisoner heard.

Sr. Mary Hanrahan (Volunteer Chaplain)



Sr. Mary is a Volunteer Chaplain in Clover Hill Prison, Dublin

I was asked by my Provincial Leadership Team to explore setting up a support initiative for the families of prisoners. In my initial exploration I was advised to spend some time getting to know the system from within and volunteered to work as a Chaplain. In my work within the prison over the past year I have found that chaplaincy is one of the primary supports which families rely upon.

Sr. Evelyn Byrne (Prison Visitor Centre Management Committee)



I am a founding member of the Visiting Committee for the Midlands Prison, Portlaoise. I was invited to become a member of the Management Committee by Ms. Catherine Coleman – then President of the Local V de P, i.e. St. Philip's Guild for Prison Ministry. Catherine was a member of the staff of St. Josephs Girls Primary School in Mountmellick while I was Principal there. The new Visitor Centre was established in 2000. Prior to this a mug of tea was served from a Burco to visitors who may have been waiting for 2 hours or more. All visitors, which numbered 45,177 adults and 14,467 children in 2013, are welcomed with a smile. The

Visitors Centre is a safe welcoming place to wait , have a chat, be listened to, have a cuppa and to know your child is safe and enjoying themselves in the children's corner. The Centre provides refreshments before and after visits and also has a childcare area where children do painting and crafts and relax. We have a trained childcare worker in the play area at all times.



Sr. Anne O'Sullivan (Bereavement Support, Prison Ministry)

I have been facilitating Bereavement Groups, mainly in Wheatfield but have also done some in Mountjoy, Arbour Hill and Cloverhill. Sr. Imelda Wickham invited me to do Spiritual Direction. Imelda then became aware of many prisoners coping with loss. As I had always been involved in Rainbows, we decided to look at the possibility of adapting a course for prisoners.



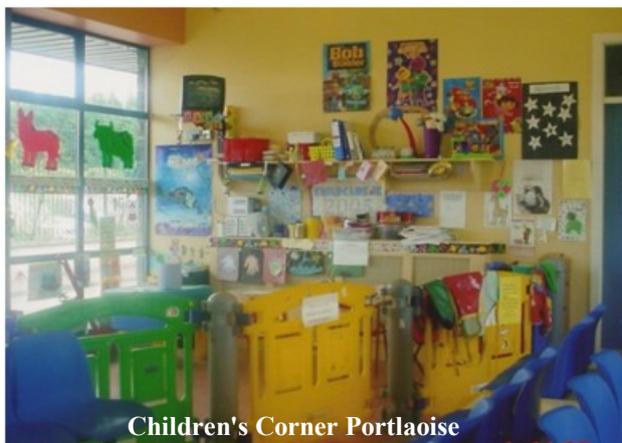
Sr. Angela Quinn (Prison Visitor)

Sr. Imelda Wickham invited me to become involved in this ministry. Over a number of years I have befriended many prisoners. At present I am in touch with one prisoner who is serving a life sentence. Besides, I have been doing some essential shopping for prisoners.

Question: Why are you passionate about the ministry, where do you find joy and how has this ministry strengthened your faith?

Imelda: I believe that as a congregation we are called to the margins of church and society. Given the nature of our criminal justice system those who are imprisoned are amongst the most marginalised. I want to be with them; they give me energy and evoke a compassion that gives direction to my spirituality and way of life.

Mary: I find joy in meeting the men each day and being welcomed into their lives. They have frequently told me how they love to see me coming as I always have a smile for them. I have been humbled by their readiness to trust me with their stories. I am passionate about this ministry because I feel it is so much in line with who we are called to be as Presentation women, to be with people on the edge, to go where others will not go, to be the good news to those behind bars, to bring life... (John 10:10.) I have certainly received a lot more from the men than I have given. I have been trusted and welcomed into their lives. When I came back recently after the tragedy of the death of Paula and Imelda I was received with such love and compassion by the men who knew the story. I have never been asked so frequently "how are you, Sister?" as I have been asked since I came to minister in the prison. It has strengthened my faith in that it has challenged me to see the person and not the crime, to love the person over and beyond what they may be guilty of doing...and I am delighted to find that I am able to do this, somehow to leave my own prejudices and judgements at the gate of the prison and hopefully to be slower each day to pick them up on the way out!!! I see the men as "the beloved of God" and the prison as "holy ground" at this stage.



Evelyn: In this area of ministry one's faith in God and human nature is constantly tested. Yes, I can say my faith has been tested

absolutely – but miracles happen, people change and in the Centre the people who work there reflect the best of care, love, help, and welcome. It is very challenging work particularly emotionally – seeing people suffer, especially parents, partners and children. Nothing prepares the family for the pain of loss, shame, separation, helplessness, poverty etc...

Anne: I am passionate about the Gospel and Nano’s charism and when I’m involved with ‘people on the margins’ anywhere it connects to this passion. I remember reading something written by Fr. Peter McVerry ‘If you want to find God go to where Jesus went and He’ll find you’ – and that has been my experience. The work is emotionally very difficult at times – as there is so much pain etc – the value in the groups is that men have an opportunity to express grief and loss in an environment that is [generally] hard and harsh.

Angela: I enjoy chatting to prisoners, equal to equal. I give very little. But I always come away feeling the better for having listened and just being there. Knowing that the prisoner has enjoyed the company is always a source of joy and satisfaction. Prison environment is very bleak, cold, miserable and uninviting and this challenges my comfort and my freedom. The man I visit at present is now in Castlerea Prison. I am the only one who visits him so my visits are of inestimable value to him.

Question: *For those of you who work in a more fulltime capacity what is your work like and what is a typical day?*

Imelda: What is my day like? When asked a question like this I am inclined to say “Come and see”. It is difficult to describe. All I can say is that as I enter Wheatfield Prison each day I step into a different world. The day begins in the office checking emails and phone calls and then setting out into the prison to begin the day of accompanying the men on yet another day on the inside, an inside often hidden away from public view. New committals are our first port of call each day. That first contact is important. I am always aware of what it must be like to be driven through the gates of a prison, handcuffed and confined in prison van cells, alone. To be stripped of your clothes and your dignity. To be taken to your cell and not to know what will happen next. The fear is often palpable but also often disguised under a rough and tough exterior. The first request is often just for a smoke or a lighter. And, then “will you contact my mother or girlfriend” or whoever is part of their fragile lives at this point. Then there are those who have nobody. You will always notice those who are homeless – you will see it in their face. This part of the day never changes. You see the young and, at times, the not so young first timers and then the older ones returning. The stories are always the same and never the same. Each carries deep within - their own story and the need to be listened to. The men set the agenda for the day so flexibility is needed.



There are three periods of unlock time for the men and during this time I am in the prison, in cells, work-shops, yards, school ...where they are I go. The needs are varied and listening is the key. They need time and it takes time to build up relationships. They spend on average 17 hours a day locked in cells and many will spend up to 13 hours on lock up. During these times together we get to know each other and they are assured of confidentiality. As needs emerge I may be able, with their permission, to refer them to other agencies e.g. psychologists, probation, V.de P., bereavement support and the list is ongoing.... No day is ever the same. We have good days and not-so-good-



days. Tensions rise and fights break out; bad phone calls, no visits, slips back on to drugs – it is all part of the day. The good days are great and the men have an infinite capacity to make the best of what comes their way. I have learned so much from them but will never attain their capacity for endurance. I just marvel at how they cope and even more at how their families cope. Mothers who visit prisons are among today’s living saints.

Breaking the news of the death of a loved one is never easy and always falls to the chaplain. Prisoners are seldom allowed attend funerals but may be allowed

view the remains accompanied by prison officers. If possible I will accompany them to the funeral home. Again no words can fully describe this. You are an outsider becoming part of an intimate and very private life situation. To become part of this is a real blessing and deepens the relationship you already have with the man.

As chaplains we work as part of an interdisciplinary group made up of prison management, probation personnel, and psychologists and drug counsellors. This involves a lot of dialogue and meetings but it all contributes to helping the men in various ways.

One aspect of the role is advocacy and I give expression to this by raising matters of concern in our annual reports to the Minister for Justice and to the Director of the Prison Service. As chaplains we regularly advocate for the men at local level with local management and also keep contact with the Inspector of Prisons. This is in line with our stance for justice as a congregation. An important point to make here is that chaplains hold a specific role in the prison service and by law have a voice. This can be challenging at times and has been especially when as chaplains we have gone public with issues. But the role has potential to be a voice for the voiceless and we need to exercise that aspect of our role.

Mary: The work of the Chaplain is very varied but the main focus is visiting the men each day and getting to know their story. We are there in a non-judgemental capacity and as we are not part of the punitive system the men relate easily and openly to us. We are a bridge between the prisoner and the family and this is a very important part of each day, our main way of communication with the family is by phone but we also meet them occasionally in the Visitor Centre. We are also there to speak to solicitors and other agencies on their behalf and at their request. We also provide some necessities for the men on request and at times may be buying clothes for those who have nothing. Challenges are under-resourcing of the Chaplaincy service in terms of personnel, overcrowding in the cells in the prison (sometimes 4 men to a cell), lack of places available on treatment programmes for drug and alcohol addiction, not enough addiction counsellors, community welfare officers. Probably the biggest challenge is the lack of safe accommodation for prisoners when they are released and the lack of follow up support services leading to a cycle of re-offending and re-incarceration. Potential value of the work is to build up self esteem and confidence in the prisoners so that they may feel better in themselves and be less likely to re-offend. This would then have a direct impact of family and society.



Imelda has been working in Prison Ministry for a long number of years and through her other sisters and lay colleagues have also become involved. We asked her to give us an insight into how others became involved too:

Contact with the outside world is key to any kind of rehabilitation and therefore during the past 15 years I have sought consistently to involve as many as possible in the ministry in a voluntary capacity.

Counselling

Sr. Julie Carmody was probably one of the first I invited in to provide counselling to the men on a regular basis. (At that time there was just one psychologist in the prison, there are now five). Today this continues with some lay volunteers. Sr. Paula Buckley (R.I.P.) provided some counselling during this period also. Then following her time in Ballygriffin and prior to her untimely death she had returned and was beginning to reengage, particularly with the younger age group in Wheatfield and Cloverhill Remand Prison.



Art classes and Bereavement Support

Some years back Sr. Clare O'Dwyer provided Art classes with the men. And, for many years now Sr. Anne O'Sullivan and Ms. Patricia Cryan have provided bereavement support to small groups of prisoners. Through this work they have built up unique relationships with the men, relationships that often survive for many years after incarceration.

Mindfulness Sessions/Workshops

Mindfulness is now established in Wheatfield and is led by a volunteer lay man on a weekly basis. Recently this man provided a course to the prison governor, prison psychologist and staff members who had witnessed how it had helped the men and wanted this help for themselves! The prisoners felt really good about this. We too needed help in our lives just like them. Prisoners need to be made feel that they are no different from the rest of us.

Hospitality from Religious Communities (including Presentation Communities)

Many religious communities (including Presentation communities) provide hospitality to men serving life sentences who may be allowed see their families outside the prison on rare occasions. This has proved to be a wonderful experience for the men and their families and indeed the prison officers who accompany them. I am often the proud recipient of compliments on Monday mornings after such visits. "The nuns were just wonderful" one man said "I was treated like a king". Families are so grateful to be able to meet outside the prison environment away from prison security and sniffer dogs. These communities will never know the extent of their contribution. It is a real healing experience for families and is very often the beginning of renewing or re-encouraging relationships as it is difficult to maintain relationships on a half hour visit a week and a six minute phone call a day. Another of our communities has taken on as part of their ministry, to pray in name for each prisoner in Wheatfield on his birthday, to write him a card and enclose a bar of chocolate. There are so many ways in which we can become involved.

Placements

As well as inviting members of the congregation to be part of my ministry I am always open to people on placement that need experience. For example Maynooth College will regularly send us students for the priesthood. I believe this is an important service to the church as it brings these young men in contact with the margins. Mater Dei will also invite us to speak to chaplaincy students at times. The possibilities are many but time is limited and the number of chaplains has decreased with the embargo on public servants. More and more are joining us on a voluntary basis and this is invaluable.

Question: What are the important issues with regard to prisons/prisoners and their families that you wish to highlight?

- ◆ The need to advocate for Restorative Justice to be part of the current criminal justice system
- ◆ The need to encourage families to speak out on the effects of imprisonment on families especially on children
- ◆ As chaplains to ensure that we contribute to the issues of imprisonment and its detrimental effects on people. We can speak from first-hand experience when we stay in contact with ex-prisoners and their families.
- ◆ There is a huge need for pre-release programmes which are properly run and resourced both for the prisoners and their families. Prisoners should not be released until there is something in place for them and in the case of going home to family until the family have been prepared for their arrival.
- ◆ The human cost and suffering that is involved and the importance of compassion, understanding, empathy and walking with, without question or judgement.
- ◆ Confidentiality

Question: How can those of us not in this ministry support you?

We can all support each other whatever our ministries by trying to get to know something of each other's involvements – and by prayer and communication.

What is Restorative Justice?

Restorative Justice is a way of responding to crime, which allows the people directly affected or involved have a say in deciding how the damage or harm caused might be repaired.

Restorative Justice believes that:

- ◆ Crime hurts victims and their families
- ◆ Crime also affects the offender, their family, and the wider community
- ◆ The victim's voice needs to be heard
- ◆ The offender needs to accept responsibility and repair the harm caused

Victims...can seek an apology and/or some form of reparation from the offender. They can also seek more information about the offence, which may assist them with closure.

Offenders...can show their remorse for their actions by offering an apology and/or reparation. They can also provide further information to the victim on the offence and give commitments on their future behaviour.

The community...can actively participate in the response to crime as RJ Workers, facilitators, contributors, advocates and observers.



Children's Art Work from a visitor to the Midlands Prison Visitors Centre



'The Beauty of the Atlantic Coast'
By Sr. Declan Allen, Presentation Rd, Galway
and Green Park Nursing Home, Tuam

Beauty

Written in Kinnoull, Scotland 1992

By Sr. Angela Murphy, Presentation Rd, Galway

The birds, the bees, the flowers, the trees,
Portray God's beauty by degrees,
Till summer comes in bright array,
With warmth and growth and lush display.

Just now, I pause and view the scene,
A panorama to be seen
Of rolling hills and budding trees
And branches swaying in the breeze.

The sounds of nature are profound,
As I sit and listen to the sound
Of singing birds and humming bees,
And the river Tay more like the sea.

I praise the Lord for all of this,
The awe, the mystery, the bliss,
Which speaks to me of God all 'round,
Within, above, below-PROFOUND.

Lord I AM WHO I AM because of You.
You penetrate me through and through.
I thank You Lord for my Being ME,
So full of life and cheer and glee.

Be my Light, my Guide, My Way,
As I journey day by day
In light and darkness in the fray .
I trust, I hope, I pray.

Connections, Connections

From George's Hill to Zimbabwe . . . via Rahan and Madras

As you queue for a bus at Cork depot, information scrolls by with the name of the final destination and the places along the way where the bus will stop. Add to this a little “time travel” and the above heading seems appropriate to this story, on the understanding that the meaning of the word “bus” can be widened to include whatever mode of transport is available at the various stages. There are three stages in this journey and, like all Presentation journeys, it is undertaken in response to a need.

So let's set out from George's Hill and with our trunks and boxes, get to the Grand Canal Harbour, (near St James's Gate) and board the barge that will take us to faraway Rahan. The year is 1817. After many miles and more than 40 locks, we reach our destination.

Twenty-five years later, the second stage begins. An appeal from Madras in Southern India arrives. This will be a longer stage than the one from Dublin to Rahan but the very first volunteer is a member of the Rahan community. Others from Maynooth and later Mullingar join this great project and arrive in Twenty Madras early in 1842. (There are people who know these stories far better than I do, so here's hoping for enlightenment!)

Just over a century goes by and the Archbishop of Salisbury in Southern Rhodesia is in need of Sisters. (For Salisbury, read Harare and for Rhodesia read Zimbabwe). The interesting detail this time is that the Archbishop in question is Anton Chichester, an English Jesuit whose family live in Devon. As we know, Nano's sister Elizabeth married Robert Ffrench of Galway. Their daughter Honora married Charles Chichester of Devon. (It was to this couple that Joseph Nagle bequeathed his English estates.) Their grandson was Anton, and Sr. Raphael Consedine remarks that he may have felt he had a family claim on the Presentation Sisters. His reason for appealing to India rather than to Ireland or England was probably that the Sisters in India were already engaged in healthcare as well as education and his people needed both. In 1949, the third and final stage of our journey ends with a jolting truck ride over rough roads to their new home at Mount Melleray.

When Sr. Evangelist O'Sullivan arrived in Zimbabwe in the 1970s, she was enthralled by the happy providence that had a relative of Nano responsible for introducing Presentation Sisters to Africa. She acquired the photograph included here and added an explanatory note. The Archbishop was already 70 years of age at the time of the Presentation sisters' arrival. He was a man of big stature and could appear quite intimidating to a young novice in sacristy training, as Sr. Philomena Ryan recalls! Perhaps that was part of the “sterling honesty of mind and word” with which he is credited. His “wonderful humility” is also mentioned. In 1962, while in Rome for the first session of the Vatican Council, he collapsed on the steps of St. Peter's and died shortly afterwards. He was 83. His Requiem Mass was sung by the Cardinals of the whole world and then because he was a Jesuit, he was buried in their cemetery in Rome. In 2009, his remains were returned to Zimbabwe.

Having read that he “had a keen sense of humour and dearly loved a joke” I showed his photograph to a young woman who had never heard of him and had no idea who he was. I asked her to look at it and say what sort of person she would think him to be. “He looks like he is ready for a laugh” was her answer. Those who remember him or have heard about him could add a lot to what is told here, so why not share it with us?



Sr. Assumpta O'Neill is our story teller for the ‘**Connections**’ and ‘**Follow On Stories...**’ pieces in this edition of *Síolta*. She tells us, she became interested in Presentation Stories during the five years she spent as part-time archivist in the South East Province.

Assumpta asked us to encourage story tellers—‘*Stories get lost unless someone writes them down. It would be good if someone joined in and made some corrections and alterations!*’

Presentation Sisters in Northern Ireland



Presentation Convent 1900

In 1871 six Presentation Sisters went to Granard, Co. Longford from George's Hill Convent and opened the Granard Convent Girls' School and a select school for girls in 1872. The Presentation Sister's stay in Granard was short however. They had to say good bye to their ministry there because their rule of enclosure prevented them from taking charge of the County Home which was being established in the town. The Mercy sisters from Newtownforbes came in 1881 to nurse in the Home and they also took over the school. At that very time the Parish priest of Portadown, Rev

Laurence Byrne, was looking for a group of sisters who would live within the enclosure and would undertake the education of the Catholics in the town. This was how, in God's Providence, the little group of Sisters found themselves journeying by rail from Dublin to Portadown on 11th October 1882.

They lived in the old Parochial house for 18 years and then with the help of the local community they raised funds to purchase four acres of land on which to build the convent. This was completed in 1900 at a cost of £4,200, £2,500 of which was contributed by the Sisters themselves.

The school was built the following year and as the numbers increased each year further extensions were added until the numbers reached 814 in 1963. This included a commercial department as there was no secondary education available for girls in the town. The need for such provision was keenly felt by the Catholics in the town only a minority of whom could afford to send their children to boarding school. Secondary schools were opened in 1967, St Brigid's for girls and St Malachy's for boys, run by the Presentation Sisters and De la Salle Brothers respectively. In 1985 these two schools amalgamated to form Drumcree College. Both Primary and Secondary schools exist today and cater for a predominantly new Irish school-going population.

Over the past 132 years of the Sisters' presence in Portadown the landscape has changed beyond recognition. In September 1988 three Sisters went to live in Garvaghy Park on the opposite side of the town where they became involved with the local community and were a very welcome presence. This is an area where a majority of Catholics had relocated as a result of the population shift due to the Troubles. It came to international attention in the early 1990s when the Orange marchers were refused permission to walk down the Garvaghy Road. Standoffs ensued and images of clashes between the locals and the Orange Order were shown across the world. The Sisters supported their neighbours during this stressful time when tensions were running very high. Srs. Rita Flannery and Eveleen Conlon still live there to the present day.



Garvaghy Park

In the meantime the large convent was sold in 1996 and it is now converted into 26 apartments, occupied mostly by "the new Irish". The Presentation Primary School continues to flourish next door catering for this new community in Portadown. Only 25% of the school population is Irish. Three Sisters Mary Turley, Yvonne Jennings and Dorothy Bennett continue to live in Thomas St, in a small house near to the old convent.



Thomas St. Portadown

In 1976 two Sisters from Portadown went to live in Ardoyne, North Belfast at the invitation of Fr Myles Kavanagh C.P. to work in one of the most deprived areas of Northern Ireland. Presentation Sisters continued to work in the area over the next several decades establishing family ministries to cater for the wide and varied needs of the area. During that time two Sisters from the South East province joined them for a time. Although both houses in Belfast are now closed, Sr. Camilla Flynn continues to live

and minister there having retired after 16 years from her chaplaincy post in a local boys' secondary school.

Sr. Mary Turley continues to work in the Flax Trust which was founded by Fr Myles Kavanagh. The Flax Trust is one of the largest and longest established development trusts in Ireland. It is a registered charity formed in Belfast in 1977. For over 35 years it has been committed to the "reconciliation of a divided community through economic and social development, bringing peace to both communities, one person and one job at a time"



Flax Trust Belfast



Bannside Portadown

The **Flax Trust** assisted **Bannside Development Centre** in Portadown, a socio-economic regeneration initiative which also serves to bridge the religious divide and promote mutual understanding. Bannside development centre came into being in 1995 in an area of Portadown which suffered from all aspects of social and economic deprivation. The centre continues to operate, but on a reduced scale, and a Sister is on the Board which runs the centre.

The **Tara Centre**, Omagh, Co. Tyrone was founded in 1996 by Sr. Maura Twohig pbvm and Sr. Mary Daly rsm who continue to run the centre today. It is a centre for healing and peace. The Centre provides a safe, nurturing environment in which to:

- ◆ heal and transcend pain and trauma
- ◆ bring hope to those in despair
- ◆ build an inclusive community of peace and reconciliation
- ◆ support those who seek to free themselves from the poverty trap and its negative consequences
- ◆ educate beyond narrow, divisive, tribal loyalties
- ◆ educate towards a deep, active and enlightened awareness of this amazing universe of which humanity forms an integral part.



Tara Centre Omagh

The Centre is run by a company and the property is jointly owned by the Presentation and Mercy Congregations.

And in Enniskillen, Co. Fermanagh since 2009 Sr. Briega Reynolds works as a counsellor and teaches counselling skills in the local colleges.

This is only a very small outline of the work of the Presentation Sisters who have worked in Northern Ireland over the past 132 years. They have lived through very difficult times and they have affected the lives of thousands of people for the better. The 8 Sisters who remain continue to be a

positive force in their local communities by their presence and witness to a way of life which is accepting of differences. They see themselves as instruments of peace and reconciliation in this divided land.



Sr. Briega Reynolds, Camilla Flynn, Mary Turley, Dorothy Bennett, Yvonne Jennings, Rita Flannery, Eveleen Conlon, Maura Twohig

'Change'

***"People underestimate their capacity for change.
There is never a right time to do a difficult thing." (John Porter)***



[Sr. Anna Flanagan, St. Joseph's Community Tuam and a resident of Moycullen Nursing Home, Galway is no stranger to Change—we invite you to reflect on her shared wisdom on the subject.]

What a daunting subject for a brief article. The first image that flashed across my mind was that of an octopus with its many tentacles because change is multifaceted. Do we think about change from Global, European, National, Ecclesial, Religious Life and personal perspectives? Yes, because all of those elements are relevant to our lives. But in the interest of limited space I felt it was wiser to focus on those which impact on our personal lives.

Let me do this by posing a few questions for our consideration and reflection:

- ◆ As Irish women who remember Ireland in the 50's and 60's are we concerned about the Global and National realities of homelessness, war, poverty, climate change and the many unjust systems both at home and abroad?
- ◆ As Catholics how do we feel about the state of the church in Ireland where there is a decline in commitment to ethical values, practice of the faith even among our friends and relatives, shortage of vocations to priesthood and religious life and so much more?
- ◆ As Presentation women does the impact of recent developments such as the merger of the Northern/South Eastern provinces, the sudden loss of two vibrant Sisters, the movement of many Sisters to secular nursing homes stir your heart and perhaps cause you to be anxious about your future?

You alone know the answers to these disquieting questions.

So as we reflect on our own lives we are called to focus on both the positive and the negative aspects of change. Although it is sometimes difficult to admit the changes we have made have enriched our lives because they enabled us to grow both as human beings and committed religious. Why? Because change jolts us back to the reality that we do not have here a lasting city and it calls us to let go, to change our attitudes, to adjust to different surroundings, to accept the 'new' people in our communities and to adapt to challenging ministries which perhaps involve not alone another culture but also learning a new language. We may be invited to move out of our comfort zone and follow Nano by going one step beyond.

It is important to remember that change is often very painful. Suffering in whatever guise it comes into our lives reminds us that we are called to live out the Paschal Mystery of Christ's Passion and death as we are clay in the Potters hand (Jer) and we are being transformed into the image of our Saviour who *"confronting his own deepest fears in order to come to a place where with all his being he can say "Yes"* (Cynthia Bourgeault page 111) Ultimately, this leads to our union with Christ forever.

In spite of our age and the limitations flowing from it, all of us are now challenged to accept the changes which have become part of our new reality and to say our personal "Yes": For all that has been, "Thanks" and for all that will be "Yes"

As I am now on the final lap of my journey of life I can honestly say that I have been abundantly blessed by every change I have been asked to make. As all of them have led me to a desire to live a more prayerful and reflective life. The scripture verse that sustained me is: I have carried you all along the road you have travelled on your way to this place. Deut:1:3,2

As I wrote the image of the octopus faded and so I finish with an inspiring excerpt taken from an anthology edited by Fr Tom Hogan, c.s.s.p: "Today we can change the whole world; it starts with a single smile, a single act of kindness, the simplest act of goodness. Everything changes round us when we start to change the smallest thing within us."



Presentation Convent Mooncoin 1874-2014

On 1 July, 1830, Srs. Teresa Cormack, Magdalen Gore and Peter Farrell arrived in Mooncoin from Kilkenny. The next day 300 children arrived to the Nun's School.

On 15 September 1871 the Sisters moved to the new Convent and school beside the Parish Church. Since 1830 the Sisters have changed lives. They educated young people

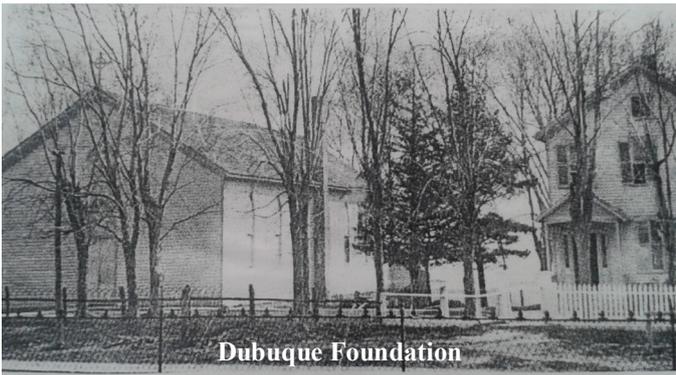
and gave confidence to so many by offering them life skills, training them in literacy, numeracy, dressmaking, cookery, music, cultural pursuits and much more. They visited the sick and enabled the less able. Down through the years they nurtured the faith of young and old.

The Annals record that in the 1850s the Sisters withdrew their school from the state system, the National Board, when restrictions on religious practices were being imposed. An interesting note given the current debate on patronage and secularisation of schools.

In August 1875 Mother Vincent and three postulants, Alice Howley, Kate Reide and Ellen Ahearne, left Mooncoin to establish a foundation in Dubuque, Iowa, U.S.A



Bishop Freeman and Sr. Gertrude Flynn at the parish thanksgiving



Dubuque Foundation

On Saturday, 13 September 2014 Presentation Sisters gathered in Mooncoin to remember and give thanks for all that has been and to mission the Sisters to their new homes in Clonmel, Carrick-on-Suir, Fethard and Kilkenny and in the Residential Care Centre, Mooncoin.

The closure of the Convent after 184 years of mission and ministry, of being part of the life of the local community, marked a significant step in Mooncoin and beyond. Sr. Margarita Ryan addressing the Sisters reminded them that “Mooncoin has been your home for numbers of

years. This is where you gave life and where you found life. Now you are in a time of transition to new homes. We are all deeply aware of how painful and difficult this transition will be for each one of you. It will also be a sad and painful time for the people of Mooncoin who cherished your presence in their midst ... Our love and prayers go with you as you seize this opportunity to re-ignite the flame in your hearts and let your light shine in your new homes.”

Mullingar Community

The Mullingar Community will bring the Presentation mission and ministry in Mullingar to a close with a parish celebration of thanksgiving on Presentation Day. The Eucharist will be celebrated in the Cathedral by Bishop Smith of the Meath Diocese. We will feature the Mullingar history and celebration in the next edition of *Síolta* and we ask you to keep Srs. Catherine Brosnan and Annette O'Brien in your prayer as they move to new communities.



Srs. Eileen Glendon, Maura McGuire, Gertrude Flynn, Josephine Carroll

O'Moore Place Portlaoise

The first Presentation Sisters came to O'Moore Place in Portlaoise in 1989 at the request of Mr. Michael Deegan, the County Manager. He had approached the Northern Province to provide a presence in O'Moore Place, a very poor and needy locality, and to undertake whatever we could by way of community development for the local people. The County Council refurbished two houses to make them suitable for a religious community and three Sisters moved in, in September 1989.

Over the following 25 years 11 Sisters lived in O'Moore Place at various times and served the local community in a variety of ways. A childcare project was established in that first year and it became a focal point for young families with preschool children. This service was further developed with the provision of a Homework Club and opportunities for Adult Development classes as time went on. A 3 bed-roomed house was provided and maintained by the County Council for the childcare project.

In 2009 the management of the preschool transferred to the capable hands of Laois Partnership and its very committed staff. A new Resource Centre, purchased from the HSE and refurbished, opened in recent years to house the childcare project and for the use of the local residents. As a result the Province felt it could move on leaving behind a good legacy. It was hoped that by vacating the house and returning it to the County Council they would be able to provide a home for a local family.

Over the summer months there were many celebrations which incorporated a special word of thanks to the Sisters who served in O'Moore Place, the annual Mass with lots of participation from children and adults, the official opening of the new Childcare Centre, culminating in a wonderful prayer and party organised by a local residents committee.

Srs. Mary O'Grady and Kathleen Kennedy, the last members of the community transferred to the Ashbrook Gardens Community, in Portlaoise at the end of September. We were very happy to know that a local family who had been on the housing list took up residence in the house almost immediately.

Not being too far away it has been possible for the Sisters to keep in contact. Much to the delight of the local children we believe that Sr. Mary's much appreciated 'Advent Prayer Time' is in the planning.



Sr. Paula O'Dwyer, 'Shalom' Kilcock (former founding member) with the youngest resident at the thanksgiving celebration.



Srs Mary O'Grady and Kathleen Kennedy with O'Moore Place Residents Committee

Thank You

On behalf of all of us we wish to add our thanks to those of the local people of Mooncoin, O'Moore Place, and Mullingar to the generations of Sisters who ministered and served, in the tradition of Presentation, in these special places. We also extend our blessing, good wishes and thanks to the Sisters who have recently moved to new places for your commitment to handing on and handing back what was given as gift to the first community in a way that best expresses the congregation's gratitude.

Follow On Stories.....

How the West was Won

As recalled in the last issue of *Síolta*, Dr. Edmund Ffrench in 1815 invited the Kilkenny community to send Sisters to take charge of the Female Charity school in Galway. His letter asked that three Sisters come on loan for six years and when he got a favourable reply from the community and the approval of the Bishop of Ossory, he came personally to Kilkenny to accompany them on their journey. He had made very generous provision for them, including a salary for their chaplain. Moreover, he promised to ‘cherish, console, advise and assist them’. There is no reason to believe that he went back on any part of the contract. There was also a promise to provide them with free travel should they decide to return to Kilkenny at the end of the six years. At the same time, if for any reason, a Sister returned to Kilkenny before the end of the six years, he could claim a Sister to replace her.

All three pioneers were in their thirties. Sr. Mary de Chantal McLaughlin had been the first postulant to join the Kilkenny community and made her noviciate in Cork. She was the widow of Isabella McLaughlin’s brother Michael. In Kilkenny she had been Instructress of Adults, Mistress of the Orphan Establishment and Mistress of Clocks. To us with our watches, phones, and whatnot, we may be inclined to think the latter a somewhat trivial office, but think again of a world where the whole horarium of the day and the bell-ringer’s duty all depended on the few clocks being up to speed. A rather onerous duty perhaps, what with winding, cleaning, oiling, correcting! The second member of the trio was Sr. Mary Gertrude Breen, who started life as Lucinda Breen, a native of Hook parish, Co Wexford. We may be more familiar with the name of her sister Magdalen Breen, who designed and drew the ‘Presentation Tree’ which hung in all our convents for many years. Lucinda spent twenty-three years in Galway and then returned to Kilkenny. The third member was Sr. Mary Angela Francis Martin, who had entered in Kilkenny on Presentation Day 1807, a day when ‘the streets could scarcely be passed from a great fall of snow.’ This little detail makes one think perhaps of another Martin girl who wanted snow to fall on her profession day and saw it as a special favour when it duly fell. The Martin girl in Kilkenny went as Superioress to Galway but was back home again in a mere four years, suffering from ‘a liver complaint’ from which she died three months later. She was replaced in Galway by Sr. Mary John Power, a native of Waterford. She it was who, only twelve years later, sent a foundation to Newfoundland at the request of the Franciscan Bishop Fleming, who was also a native of the diocese of Waterford. No doubt this new venture was of great interest to Dr. Ffrench, who by then had become Bishop of Kilmacduagh and Kilfenora and was living at Kinvara.

Edmund Ffrench was son of a Protestant family in Galway, one of the merchant families which dominated public life there for two centuries. There were fourteen such families and they came to be known as “the Galway tribes”. Edmund’s father, when Mayor of Galway, was bitterly anti-Catholic. When Edmund was still a boy, inspired by a Catholic servant girl in the house, he decided to become a Catholic. The story is that he once followed her to Midnight Mass and that was the start of his interest in her religion. His uncle warned that he would be ‘thrown in the gutter’, meaning that he would be disinherited. However, Edmund went ahead with his own plan and was received into the Catholic Church. His brother Charles later followed his example. At nineteen years of age, Edmund became a Dominican postulant at the Claddagh priory and later did his noviciate at Esker in Athenry. He was ordained in Lisbon, after which he returned to Ireland. For four years he ministered in St. Michan’s parish in Dublin. This was the area served by Dominicans ever since their arrival in Ireland in the thirteenth century. In fact their priory, later suppressed by Henry VIII, stood on the site now occupied by the Four Courts. The interesting thing for us is that those years in Dublin gave him the opportunity to see for himself the work being done by the George’s Hill community for the poor children of St. Michan’s. He had a lifelong interest in education and it is not hard to imagine that what he witnessed in George’s Hill led him to think of Presentation when looking for help in Galway. Perhaps Kilkenny provided the personnel while George’s Hill provided the inspiration!

Dr. Ffrench was forty years old at the time of the Galway foundation. He is described as Warden of Galway, a term not very familiar to us. Galway did not become a diocese until 1831, and before that, the ecclesiastic in charge was known as Warden. He had some of the prerogatives and authority of a bishop, but could not administer Confirmation or Holy Orders nor consecrate the Holy Oils. Dr. Ffrench seems to have been an exemplary Warden and a history of Galway written during his lifetime speaks of his piety and zeal and his work for the education of the poor. In 1824, he became bishop of the united dioceses of Kilmacduagh and Kilfenora, as mentioned already. He died in 1852 and is buried in Kilmacduagh.



Challenge to Change + 10

To mark ten years of the Challenge to Change Project, a ‘10 Years a’ Growing’ conference took place on 23rd October 2013 in the Tullamore Court Hotel. It was a celebration of the journey of the project from humble beginnings way back in 2003 when just six schools participated.

The conference focused on global issues and on ways in which such issues can be embraced by schools in an inter-disciplinary, cross-curricular and whole-school manner. It also provided us with an opportunity to reflect and to share our insights and experiences of organizing, animating, facilitating and nurturing a network-based approach to global issues.

Over the ten years we have forged strong links with many partners in the development education community. The conference was a chance for us to come together as a development education family to celebrate and acknowledge the supportive collegiality which has been fostered and nurtured through Challenge to Change. The contribution of our NGO friends has added hugely to the richness and depth of the project.

A key factor in ensuring the success of the conference was the inclusion of topical, hands-on, activity-based workshops which made the local-global connection. Principals, teachers, students, parents, NGOs and other invited guests engaged in an experiential way with global issues such as “Hunger in a World of Plenty”, “Food and Farming in Africa”, “What is Justice in a Globalised World?”, “Embedding Development Education at Primary/Second Level”. The feedback from the workshops was universally positive, with participants remarking that this was a day which provided space for reflection and critical analysis on issues of justice, human rights, fair and equal relationships and sustainable living.

Students from Challenge to Change schools who showcased their projects at the conference spoke confidently to visitors of their personal engagement with development issues and of the ripple effect of their actions on their school communities, local communities and beyond.

Michael Doorly, Concern Worldwide, in his keynote address engaged the audience with powerful insights into his work in development education over the years. His analogy of the kindergarten as the cradle of human rights, as children are taught to share and care, spoke volumes.

Mary McCarthy, Director of the Worldwide Global Schools initiative, provided a clear and informative overview of the programme.

The deliberations of the day were skilfully collated and synthesised by Patsy Toland of Self Help Africa. In this input, ‘Gathering the Harvest and Sowing New Seeds’, Patsy facilitated a stimulating discussion on the learning of the day. He finished by encouraging and exhorting all present to build on the ten years of Challenge to Change.

As we embark on the twelfth year of our Challenge to Change project, we look forward to working with our schools as they continue to develop a keen sense of justice, equality, fair play, human rights and become motivated to take corrective action. Invitations to participate in Challenge to Change 2014-2015 have been circulated to Primary and Post-Primary schools. We hope many schools will be encouraged to participate and will continue to make a difference.



Seed exchange between Scoil Mhuire, Clondalkin and Presentation School, Delhi, India

Global Education Experience (GEE Project)

The Global Education Experience (GEE) is a project initially conceived by the Sisters from the Irish Provinces working in the area of faith development. It has been developed jointly by the three Irish Provinces in collaboration with Presentation Sisters in mission Provinces. It is managed by a committee of Sisters and Lay Volunteers.

The GEE project offers teachers and senior students from Second Level Schools linked to Presentation Sisters, an opportunity to experience life in a country from the Two Thirds World, alongside Presentation Sisters and/or their co-workers. It promotes the broad educational vision of Nano Nagle in a world where the gap between rich and poor, north and south, grows ever wider and more complex. It also responds to the desire expressed by Principals of Presentation Second-Level schools for programmes which develop an awareness of social justice issues among their students. Its rationale lies in:

commitment to Christian education; education of the whole person modelled on the person and teaching of Jesus; the call to education for social transformation, examining the causes of poverty and working for systemic change; the call to right relationships, a stance that can be better informed by firsthand experience of issues.



Over the half door at Kaoma
‘These Irish youngsters are funny farmers’



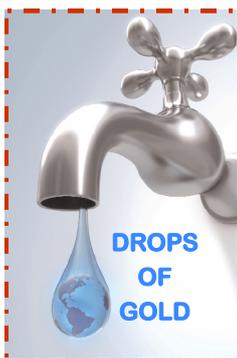
An Indian welcome—Sr. Teresa Walsh & Irish Teachers

Students and/or teachers from the following locations have participated in the programme: Bagenalstown, Middleton, Carlow, Crosshaven, Kilcock, Clane, Rockford Manor Dublin, Leixlip, Mountmellick, Lucan, Ballyphehane Cork, North Presentation Cork, Ballingarry, Clondalkin, and Rahan.

Following on from its initial phase in 2004, a new development of return visits of teachers and students from Two Third World countries began in 2009. Teachers/students from Zambia and India have now visited Presentation College Carlow, North Presentation Cork, Ballyphehane Cork, Colaiste Chiaráin Leixlip, and Colaiste Bride Clondalkin.

Some schools which have been connected to GEE since its inception have now strengthened their relationship with a Two Third World school e.g. Leixlip Community School and Presentation College Carlow & Askea Parish. This year Presentation Rahan has become another school to send teachers on a visit to Zambia and they are planning to send students in June 2015.

The project is funded by the Irish Provinces and a ‘World Wise Global Schools’ grant. This year GEE celebrates its 10th Anniversary.



Drops of Gold—is a project of the Mountmellick Environment Group to raise awareness and change behaviour on the sustainable use of water. Sr. Imelda Carew was a founding member of the group. A copy of their flyer can be obtained from the Nagle Community or on the presentationsistersunion.org website.



Irish Cooking

Pilgrimage & Story Days

We have pilgrimed together through the past year with our own Presentation pilgrimages in Kildare with St. Brigid, Ardmore Co. Waterford with St. Declan and in Ballintuber Abbey Co. Mayo. We also journeyed together in the telling of Sacred Foundation Stories when we gathered in Mountmellick, Clondalkin, Bagenalstown, Thurles, Drogheda, Hospital and Monasterevan Communities. On our front cover and here we share some of the photographs of those special days.



National Pilgrim Paths Day 2014

Travelling back in time it all started with an invitation from the Spirituality Working Group to join in with the National Pilgrim Paths Day in April. You will remember that we asked for photographs and accounts of all these days and we would like to share two accounts of the Glendalough Day.

In the footsteps of St. Kevin at Glendalough, Co. Wicklow:

On Saturday, 19th April, we joined a group of pilgrims to walk the pilgrimage path in the footsteps of St. Kevin in Glendalough. The day was bright and cold, but spirits were high as we boarded a shuttle bus which brought us to Ballinagee Bridge—our starting point.

On the ascent to St. Kevin's sacred path, we paused from time to time for some moments of reflection and heard some background information on St. Kevin's Road and his ascetic life-style. Although grassy, the terrain was rough and tested the stamina of the not-so-young pilgrims.

En route, in an atmosphere of quiet respect, one could sense St. Kevin's spirit of prayer pervading the surrounds as we trudged the paths of solitude so beloved by him. It was a wholesome experience. Our downward trek was on the zig-zag stone stairway, build, no doubt, for less-valiant walkers than Kevin.

Although we took some time to finish the journey, we valued the opportunity to walk in the footsteps of so great a man whose name and fame are still vibrant today, after nearly 1400 years.

(Sr. Pius O'Neill, Clondalkin Community)

I love the outdoors and I always welcome an opportunity to get out and enjoy the scenic splendour and solitude of the countryside. When I heard of National Pilgrim Paths Day, I decided I was going to do one of the walks. The place I chose was St. Kevin's Way, Glendalough. I thought what a better way to spend Holy Saturday morning than walking in the footsteps of St. Kevin, who had an extraordinary and unusual affinity to nature, especially the animals and birds. It was also an opportunity for me to connect with the awe-inspiring beauty of Wicklow's sacred landscape.

Having failed to persuade a member of my community to come along with me, I set out at 7.15 a.m. from Monasterevin with a packed lunch and all the necessary gear for the journey. On arriving at Glendalough visitor centre car park, I was glad to recognise familiar faces among the pilgrims gathered. At 9.30 a.m. we mounted the buses that took us to Ballinagee Bridge, where we began an 11km walk. We walked towards the spectacular Wicklow Gap which was the highest point on the route. The route then followed the descent of the Glendasan River into the Valley of Glendalough and finally we arrived back at the Monastic Site.

Doing a little research beforehand, I read that it was an easy trail following well maintained forest tracks with one hill leading up the Wicklow Gap and some areas quite boggy. I would describe it as an easy trail! The uphill climb was tough. Crossing over the marshy and swampy ground was difficult particularly for those who had not waterproof shoes. Those leading the pilgrimage were seasoned walkers and set a quick pace. We had two short stops along the way where we were provided with some background about the Road and St. Kevin's life and had a few moments for quiet reflection. The joy and peace that I experienced as I walked the pilgrimage trail far outweighed any difficulties entailed. I met many new friends on the way. I enjoyed stretches of silence and mindful walking and in the beauty of the surrounding landscape sensed the Divine Presence.

I was fortunate to be able to keep up with the leading group and was back at the Round Tower at 1.00 p.m. where we were greeted by Fr. Michael Rodgers, who gave us a brief input on the ancient pilgrimage site revealing its rich traditions, legends and stories before leading us in prayer.

I felt blessed to travel with others on that Easter Vigil Day and it was a fitting preparation for the Easter Celebration of exultation and joy. Alleluia!

(Sr. Nuala Horan, Mission House)



This Edition's Featured Artists, Creators, Poets



Sr. Eileen Cannon



Sr. Clare O'Dwyer



Sr. Declan Allen



Sr. Angela Murphy

Collaboration

The 14 projects/initiatives participating in the collaborative process facilitated by Presentation Ireland Ministries met again recently in Ballygriffin. The meeting heard input from experts and other practitioners on funding/marketing/communications and on ethos and values induction programmes for staff and volunteers. An outcome from the day is the progression of work on developing a framework for the different aspects of collaborative actions identified—i.e. to:

- ◆ Agree an overarching vision and values for Presentation work
- ◆ Develop a new unifying logo and communications strategy that expresses what we are about
- ◆ Develop an induction programme for staff and volunteers on ethos and values
- ◆ Develop a fundraising and resourcing strategy
- ◆ Determine the best organisational structure to hold and develop collaborative actions into the future.

It was agreed that ultimately the work of collaboration has to make a difference to the service we provide and to those we serve. The work is ongoing and we will keep you updated.

Looking Ahead to the Next Edition

Planning for future editions is ongoing and therefore we would also welcome any suggestions on topics which would be of interest to you, the reader. If you are aware of the work of other creative people amongst us who will inspire us and give colour to our publications please contact any member of the Communications Group.

[Contact details on the Mini News-Brief]



'Robin's Rest'
by
Sr. Eileen Cannon
Wolfe Tone Court, Mountmellick



Wishing all our readers a very happy and blessed Feast Day on the 21st November

The Feast of the Presentation of Mary