

IRELAND / KENYA



NEWSLETTER



Patrician Brothers



March 2014

COMMUNITY

Cormac Commins



In recent times many of us will have noticed the changing face of the church in Ireland. Parishes are amalgamating, we have priests from Poland and other nationalities helping out in our parishes and there are very few seminarians studying for the priesthood. This has led to a discussion of the possibility of diocesan priests living in community. Is this a realistic option for diocesan clergy? With declining numbers, increasingly heavy workloads and the sense of being under relentless public scrutiny, perhaps the last thing diocesan priests want is to be asked to live in community. Are their own houses the last vestige of privacy and freedom?

It has been argued that the first disciples did not gather around Jesus as individuals but as a group. If a priest does not find nourishment and energy from networks of community with fellow priests he will be deprived of the richness these personal relationships bring - so the argument goes. After a long day in the parish with a funeral Mass, a visit to the sick and a lengthy board of management meeting in the local primary school he returns to an empty house to the newspaper, the television and the internet for company.

Of course, as I write this I am conscious of the situation in the Irish Province as regards community membership. These situations came about through various circumstances. I am also aware that community life does not solve everything. It cannot promise to solve loneliness and loneliness is not always caused by living alone. The worst loneliness is felt in places where people mistrust each other. It is more the result of what goes on in the head than the outcome of any living arrangements.

Let me conclude with what our Constitutions say about Community: "Community is an essential element to be prized, lived and nurtured. Our Patrician Community endures because the Lord has brought us together and unites us by a common consecration and mission. We make present Daniel Delany's vision which is renewed in us each day by the Holy Spirit". And finally: "The task of building life-giving community belongs to all of us".

A TALE OF NINE CENTURIES

Cormac Commins

The above is the title of a recently published book which tells the story of the setting up of the Le Cheile Schools Trust. The author is Sr Una Collins, a Holy Faith Sister who was one of the working group who set up the Trust. Sean Goan, the Faith Development Officer of the Trust, is the co-author of the work.

The book recalls the founding stories of the individual Congregations who are part of the Trust and deals with the particular charism of each of the founders. "A Tale of Nine Centuries" not only gives the background story of each of the Congregations but also looks to the future and offers suggestions as to how we might develop a Le Cheile spirituality for our schools which will assist them in remaining faithful to their individual charism while sharing the core gospel values that give us our Le Cheile identity.

The book is available through Columba Press or any Veritas bookshop. A good read!

Words to the Wise

Twenty years from now you will be more disappointed by the things that you didn't do than by the ones you did do, so throw off the bowlines, sail away from safe harbour, catch the trade winds in your sails. Explore, dream, discover. (Mark Twain)

Down Memory Lane



The late Bro. Leonard McCabe signing the Register after being made a Freeman of Galway City. He is watched by the Mayor of Galway, Mr. John Francis King.



Under '14' Gaelic Football Champions, St. Joseph's College, Galway, 1958-1959
On right is Jim Hannon, formerly Bro. Ambrose, trainer and mentor. Jim later went to Kenya for a number of years where he was Principal of St. Patrick's, Iten. He and his son, Aonghus, support our Kenya Mission through fund-raising and donations.

MEETING POPE FRANCIS

Michael Gannon is a former student of Patrician Secondary School, Newbridge. Even with Downs Syndrome he was always an active student and after leaving school he became involved in media studies at Maynooth University. Through his work with Downs Syndrome Ireland he received an internship with Vatican Radio. During his visit to Rome he met with Pope Francis. This is Michael's account of his meeting with the Pope.

"I want to tell you about my special day here in the Vatican. To be here is an honour and I am so lucky and proud of the fact that I am meeting someone who is very special to the world. I met him in St Peter's Square on Wednesday.

On Tuesday evening I did some meditation so that I could sleep well and be ready to meet the Pope. When I woke up in the morning I was calm, but also a bit nervous thinking about the day and what I would say to the Pope. Myself and my parents arrived about 8.00am and found our seats.

I got a bit nervous sitting and looking at all the people. When the Pope arrived in the popemobile the crowds began to cheer. I felt relieved when I saw him. The day could finally begin. I saw the Papal Guards and was relieved it was finally happening. After his tour of the crowd he came up on the altar and I got a good look at him.

After the audience it began to rain heavily and I felt uneasy because I thought he might go inside. But he did not. He spent some time with the sick people and spent time talking with them. The rain stopped as he was approaching us. We had to move from our seats to stand in front of the main entrance of St Peter's. I watched as he made his way towards us. I was thinking what I would say to the Pope. He spoke to my mother first, then me and he gave me a blessing on my forehead. I felt at ease. I said my few words, then my father spoke to the Pope and he moved on to the next person.

I was very happy and felt really emotional. I know that I am a very lucky person to get an opportunity like this to happen for my parents and myself."



The Gannon Family meets the Pope

NATIONAL AUDIT OF RELIGIOUS CONGREGATIONS

Bro Cormac Commins

The National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI) has been undertaking a comprehensive review of safeguarding practice in dioceses and religious congregations in Ireland. The purpose of the review is to confirm that current safeguarding practice complies with standards set down in the document:

"Safeguarding Children: Standards and Guidance Document for the Catholic Church in Ireland".

The safeguarding review of our congregation took place on the 4th and 5th December 2013 at 10 Hawthorn Drive, Tullow. Bro Camillus and I attended on behalf of the Patrician Brothers.

To prepare for the review both of us attended a meeting in St Patrick's College, Maynooth on 1st October 2013. The purpose of this meeting was to provide us with some information as to the approach the reviewers would take and to hear from others who had already been through the process.

At our review in December Bro Camillus and I were interviewed by two people appointed by the NBSCCCI and our case records and files were examined. A report of the review was issued to us in January 2014. The report acknowledged that twenty one of the Brothers in the province were retired and only two are involved in teaching - one full time and one part time. In addition to our own safeguarding protocols the two teaching brothers are subject to the safeguarding regulations in the schools where they teach. We are currently studying the report prior to its publication, probably at the end of April. We are also updating our own safeguarding protocols and copies will be available to our communities in the coming weeks.

Finglas and Mater Christi Amalgamation

The amalgamation of Patrician College, Finglas and Mater Christi is progressing according to plan. An architect has been appointed to plan the refurbishment work necessary to provide the range of subjects and facilities needed to change from a single sex school to co-ed. This includes refurbishing rooms to provide practical rooms for Woodwork and Technical Graphics, a store room and new toilets. Pat Carolan, principal of Patrician College, has been appointed principal of the amalgamated school - to be called New Cross College. Hugo Whoriskey has been appointed acting principal at Patrician for the remainder of this school year and Mairead O'Brien has been appointed acting deputy principal.

Foundation Day

Foundation Day was marked at the vigil Mass in Newbridge Parish Church on 1st February. The music and singing were provided by the students of Patrician Secondary School under the baton of music teachers, Aine Loughran and Marion Stack. The celebrant was the school chaplain, Fr Ruairi O Domhnaill and the homily was preached by the school principal, Pat O'Leary.

Le Cheile AGM

The AGM of Le Cheile Schools Trust took place on 6th February at the Hodson Bay Hotel, Athlone. All four Patrician secondary schools - Galway, Newbridge, Finglas and Fethard - were represented at the AGM. Two student representatives from each school also attended.

Well Done Newbridge

Patrician Secondary School, Newbridge had a big win in senior soccer recently. They won the Leinster Division A title with a one-nil victory over Confey College, Leixlip. This victory means that they have qualified for the All Ireland semi final. Patrician Finglas won the same title in 1977 and went on to win the All Ireland final... so the hope is that Newbridge will do likewise!

Against all the odds Newbridge also won a South Leinster hurling title and the Development Schools Rugby Competition. It has been a good year for the sports department.



*Principal, Pat O'Leary,
holds the Soccer Cup*



What the Pope is saying:

“If we see someone who needs help, do we stop? There is so much suffering and poverty, and a great need for good Samaritans.”

“One of the more serious temptations which stifles boldness and zeal is a defeatism which turns us into querulous and disillusioned pessimists, ‘sourpusses’”.

“I prefer a church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security”.

“We are all sinners. But may the Lord not let us be hypocrites. Hypocrites don't know the meaning of forgiveness, joy and the love of God.”

“A christian is never bored or sad. Rather the one who loves Christ is full of joy and radiates joy”

“God is in everyone's life. Even if the life of a person has been a disaster, even if it is destroyed by vices, drugs or anything else -- God is in this person's life. You can, you must try to seek God in every human life”.

Please pray for the repose of the soul of Peter Murphy, brother of Bro. Maurice Murphy, Abbeyleix, who died recently.

The Saga of the Goats

Placido Kaburu

During his official visit to the Kenyan Region in early February this year, the Irish Province Leader, Bro. Cormac Commins, proposed the name of the brother's community in Kenya known as a Kamgut to be changed to "Kamagoats". Please, do not crack your head wondering where this crazy idea had come from and for what reason. The idea was situational and barren. To avoid any speculation and to avoid making any unfounded conclusions, please read on.



KAMAGUT GOATS

The story of Kamagut goats is long, beginning with Br. Tom and being concluded by Placido. The planning and implementation of this project almost turned to be a white elephant. We are glad that it is over; thanks to the professional handling of all those who were involved. Mick O'Callaghan, Br. Cormac Commins, Br. James O'Rourke, Br. Tom, Br. Masese, Kamagut goats breeders group; and last but not the least, Br. Placido from diasporas. It took one calendar year to get the goats from the source to the farmers at Kamagut. What a long journey!

MERU GOAT BREEDERS

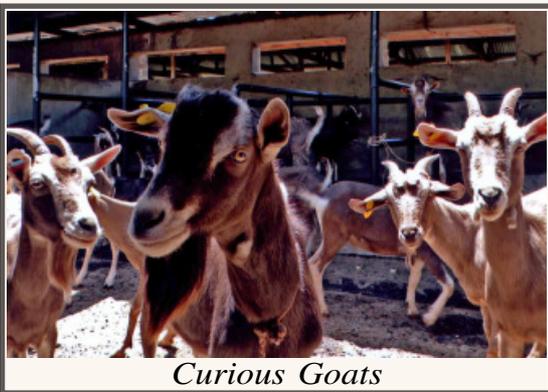
Uasin Gishu County in Rift Valley province of Kenya is an agricultural hub. The local community here is seriously involved in animal keeping like cattle, sheep, goats, etc. However, the type of goat we were looking for could not be found in this place, hence, we had to travel all the way to Meru, Tharaka Nithi County in Eastern Province. Our quest was to source a particular goat breed known as Torgen Burg. This type of goat is popular for its milk production.

The journey to the goats' land was long and tiring. Two of my helpers Mr. Tanui and John Mitei who make up part of Goats Committee almost gave up at one point. However, I reminded them that, I and my team had an objective and they had an objective too. My objective was to spend the money and theirs was to receive the goats. Nevertheless, we had a common denominator; to ensure the project was successful.

The long journey of 500km from Uasin Gishu County to Tharaka Nithi County began in Eldoret town on 18th February at 3pm. We could have started a little earlier but we had some logistical issues to take care of. It turned that, the truck we had intended to use could not go, hence as a gesture of courtesy the person we had contracted had sub contracted another person to do the job on his behalf. I could not leave anything to chance, so I said I needed to see and confirm the truck. We saw it and we approved it. We struck the deal that they would arrive on 20th February to collect the goats. Having concluded that, we grabbed something to eat as we drove. At ten minutes past 3pm, we hit the road to Chuka. It was a smooth drive all through without any accidents or incidences and no police roadblocks. We reached our destination some minutes past midnight and since we were tired, we just went to bed straight away. As my helpers snored all through the night, it was the best time to do my work plan.

GOATS COLLECTION

The following day we began our great adventure of searching and collecting the goats. It is good



Curious Goats

to bring to your attention that, whenever I spoke about the goats, the majority of my listeners thought that the goats were bred at one point. This is not the case. The breeders are individual farmers based in different locations but within the same geographical location. Our quest for goats led us to these different localities. Meru is hilly, hence, some places where the goats are found are impassable hence though we had a collection vehicle, we had to leave it at a certain point and walk down valleys and sometimes up the hills to get the goats. There were times when we were forced to carry the poor animals when the going became tough for them. Our target was 88 goats and if need be 100. To get this number of goats needed a lot of planning. Prior to the actual goats buying

expedition, I had to make many trips to the source, some of the trips being un-official. This was to ensure everything was in order.

I did good ground work and I was sure I would achieve my target in the long run. My speculation was right since the first day we collected 30 goats. This was very promising. Getting 30 goats in a day within the same area was a clear sign that the following day we would get 50+ goats. But that was not so. The second day we got up as usual and we set off to work. Like the story of Jesus and

the first disciples, we worked the whole day, by evening tired and worn out, we managed to get only 19 goats; not even half of our target. Tired and disappointed, I had to think very fast on the strategy to employ to meet our target. We were to leave the third day hence I requested an extension of another day with a hope that being a Friday, it would come with some blessings. That day I took a working break to go to the bank since I had no cash at hand to pay for the goats. A priest friend of mine Fr. Frank, lent me his car for this mission and I left the pickup with my colleague to continue with goats' collection. My mission was successful and the strategy was to pay cash for every goat we got. This unfolded the mystery of why we were not getting the goats. By the time we closed the buying session of the day, we had a total of 82 goats and I reported that that is the number I would deliver. We were all happy though there was a deficit of six goats.

The fourth day was to load the goats and ensure we had all the documents required to transport animals. We set off early enough and when we arrived at our collection area, there were extra 13 goats and there were other people who came looking for me so that I could buy their goats. This was a big shock for me because, the last three days were a nightmare for us as we sought for this rare commodity, yet, on the last day there was influx of it.

We paid for the goats, loaded them in the truck and set off for the long journey back to Eldoret. The rule, which I knew very well states that, no transit of animals from one location to another earlier than 6am or later than 6pm. According to my estimation, our journey would have taken 8 hours. Therefore, if we left by 6am, we would reach our destination by 2pm. This was wrong! The loading of the goats took quite some time, and by the time we left Chuka, it was already 11am. I was optimistic that all would be well. All I wanted was to have my goats safe to their destination. The journey was long, slow and tiring. By 6pm, we had not made even half of it. Darkness was setting in and the goats were hungry. They were not making noise though; maybe they were enjoying the ride! By 6.45pm, we were still chancing the journey, with a hope that there would be no road block. However, that was the time when the devil was getting up. A few kilometres from Nakuru town, we came across a roadblock. The driver was asked to declare what he was transporting. I was ahead driving my pick up. A thing which I would say saved the situation. The truck driver was asked to produce transit documents which he did but lacked chess documents.

The police announced to him that he was under arrest and he would be aligned to court on Monday for two counts, transporting animals on prohibited time and evading tax. He called me and I requested to speak to the police in charge. The police told me about the charges and I admitted but told him to negotiate with the driver. They negotiated and agreed that he could be let go on condition that he pay a penalty of ksh150/= per goat and pay a fine of Ksh2000/= to the police. I was out of the discussion. The truck drivers and *Matatu* drivers know how to solve their traffic issues. After a long push and pull up to midnight they ended up paying ksh2000/= tax for the goats and ksh500/= fine to the police and no receipts were issued. After all, the police wanted to go to sleep and they could not see any reason to hold the drivers and the goats the whole night.



The new owners wait to collect their goats

We left Nakuru for Eldoret a journey of 150km at midnight, I being an escort to survey the road for road blocks. We didn't come across any and the journey was smooth. We arrived in Eldoret safely at 5am in the morning on Sunday. We unloaded the goats, locked them in a shed and off we went to rest. On Sunday the place at Kamagut was full of goats; and it was then that it was suggested that the place could be renamed "*Kamagoats*". However, on Monday 24th of February, there was not a trace of any goat in the compound. The only sign that there were goats at that place was their droppings which were quickly cleaned.

The journey was long, but it came to an end. My driving force to this was my strong belief and conviction that all that has a beginning has an end. Besides, I view myself as an optimist and a risk taker. I also have some elements of pragmatism in me. I hate pragmatists but if worse come to worse; I borrow their ideas for survival. This I did during the goats expedition. As you read this, I urge you not to ape me, but develop your own strengths. Try to be focused, be strong, don't mind what others think of you, fight for what you believe is right, don't lose hope and never leave a battle in the middle.



Cormac meets the newly-elected Kenya Regional Leadership Team.

*From Left:
Andrew Masese,
Emmanuel Achola,
Cormac Commins,
James Onunda
(Regional Leader)
Joel Barasa,
Colm O'Connell*

Teacher correcting Homework in the open air in Kabongo.

It couldn't happen outdoors in Ireland!



Patrician Primary School, Newbridge, celebrates its centenary this year having opened in 1914. The Patricians took it over in 1939, the recently deceased Bro. Ultan being on the first staff. Bro. Michael Broderick was the last Brother to hold the position of Principal.



Bro. Ultan Mahoney R.I.P.

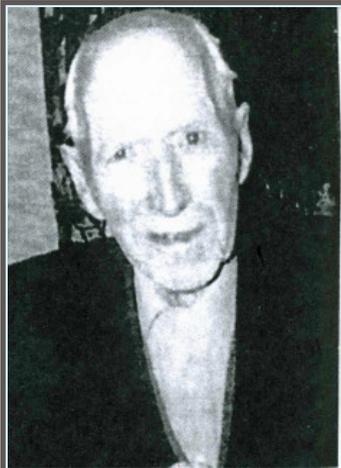


Bro. Michael Broderick

BROTHER MICHAEL MALONE

1908 - 2000

The following article by Eugene Cosgrove appeared in a Mallow magazine entitled PROMO:



Bro. Michael Malone

The clues to his identity are bulls eyes, Pilltown, Co Kilkenny, and that famous smile. Many Mallow students who were educated at primary level at St Patrick's Boys National School in the 1950s and 1960s will remember this man if they were lucky enough to have him as teacher. He was in charge of sixth class in the school and his dedication to each and every one in his class was legendary. He did his school and the Patrician Order proud with his great respect, admiration and loyalty to his fellow human beings and above all to his students.

This was in the days when teachers entered the classroom with books, pens and of course their cane. Brother Michael never carried an instrument of pain but did on rare occasions give a soft clip in the ear to a pupil who deserved such attention. When pupils returned to school after lunch it was a ritual to bring sweets and pass a couple of them to Brother Michael. His favourite were bulls eyes. He proved his great

kindness by giving a few sweets to those he may have chastised earlier in the day.

Brother Michael retired to Tullow in the 1970s. One summer's evening in the 1980s I noticed a familiar figure coming against me on the footpath. Carrying a walking stick and wearing a top coat and hat the man whom I greatly loved and respected in my school days stood in front of me whispering my name.

Brother Michael always stressed that the two saddest words in the English language were "Too Late". Maybe Brother Michael in some way was sending out a message with these words - always be respectful and kind to one another. Today across the globe there are past pupils of St Patrick's who themselves occasionally think about the great Pilltown native we all knew as Brother Michael Malone.

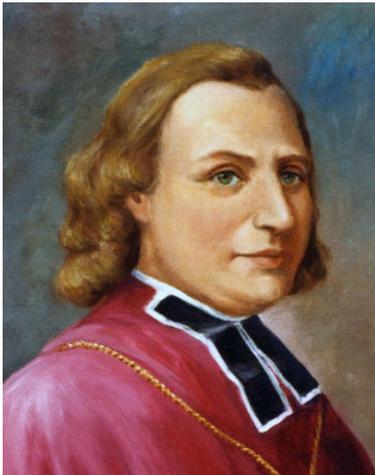
Jubilee Celebrations in Ballyfin 1977



*Back Row (L to R): Declan Hoey, Kieran Lawlor, James O'Rourke, Camillus Regan, James Moran
Front Row: Robert Ruane, Valerian Whelan, Bishop Patrick Lennon, Hilary Delaney, Vianney Grogan,
Vincent McCarthy*

200th Anniversary of the death of Bishop Daniel Delany

Christopher P. McQuinn



The 9th July next will mark 200 years since the death, in Tullow, of a man whose life's work has continued to shape and influence countless people, in this country and abroad. His name and life story are celebrated in schools and colleges on all five continents where Brigidine and Patrician Religious have gone. Because of this, Tullow's unique heritage has been appreciated by many generations in the far corners of the world.

Early Life

Daniel Delany was born in 1747 in the townland of Paddock near Mountrath. His father died when he was very young and Daniel was reared in Mountrath by his aunts, the Fitzpatrick sisters.

Daniel was reared in Mountrath by his aunts, the Fitzpatrick sisters.



Daniel Delany's ancestral home, restored by the Bennett Family.

He was educated in a local hedge school. The Fitzpatrick sisters had Protestant family connections. This link gave Daniel access to classical books. Because Catholic seminaries were banned due to the Penal Laws, at age 16 Daniel moved to St. Omer College in France

to study for the priesthood. His aunts' Protestant friends helped with the arrangements. Daniel transferred to the

College de Lombards in Paris, where he was ordained sometime after 1770. Tradition has it that he then went back to St. Omer, where he served for 7 years as Professor of Rhetoric. He was a person of great religious sensibility, interpersonal skills, refinement and culture.

Back In Ireland

Returning to Ireland after 16 years in academic life, the young Daniel Delany was appointed curate in Tullow. He was shocked by the poverty, the poor religious knowledge, and by the behaviour, of the people of Tullow. After many unsuccessful initiatives to respond to this situation, Daniel Delany decided to set up Sunday schools, a choir and a band.

His inspiration came from hearing a group of children at play on a mud-patch near the chapel at the junction of Mill Street and Chapel Lane. Their game included a garbled verse for the Latin hymn, "Ave Maris Stella" (Hail Star of the Sea) from the Vespers of Our Lady. On the following Sunday Fr. Delany offered to teach liturgical hymns to the young people of the parish. After a slow beginning this approach provided a successful means of evangelising the youth and through them the adults.

Consecrated as Bishop

In 1783 Daniel Delany, aged 36, became Coadjutor (assistant bishop) to Bishop Keefe, whom he succeeded in 1788.

The Old Penal Chapel building became a centre for two lay adult religious associations, called respectively the Confraternity of the Blessed Sacrament and the Confraternity of Christian Doctrine. In 1800 Bishop Delany described the chapel as being for 'for the greater part reduced almost to a heap of ruin', though aggregate Mass attendance on a Sunday was 3000.



Christy McQuinn

This article was written by Christy McQuinn for the Tullow Parish Annual Magazine to commemorate the 200th anniversary of the death of Daniel Delany. Christy is a Patrician Past Pupil, former Headmaster of Tullow Community School and, with Camillus, represents the Irish Province on the Board of the Delany Archive and the Management Committee of the Delany Museum.

The Christian Sunday School education of children was carried out by volunteers from these confraternities who were trained by Bishop Delany, and who made great use of music and singing in their ministry. The Sunday schools over time progressed to weekday classes, evening classes, and even to home instruction.

Corpus Christi Processions

In 1784 Coadjutor Bishop Delany organised the first Eucharistic Procession through the streets of Tullow. The Angelus bell had also begun to be rung around this time. In the latter years of the Penal Laws, these public displays of Catholicism could have led to a sectarian backlash.

The Procession and Adoration of the Blessed Sacrament during the feast of Corpus Christi has continued to the present day, having been interrupted only by the 1798 Rebellion and resuming in 1805.



Part of the ruin of the old church

Mary Dawson

In the year 1792 Bishop Delany sent a group of catechists from Tullow to set up similar Sunday Schools in his native Mountrath. Its leader was Mary Dawson from Tullow. Mary died a short time later, and the group had to be withdrawn due to opposition. Her remains were buried in the old church in Tullow. In a letter to Archbishop Troy of Dublin, Bishop Delany was high in his praise of Mary Dawson's holiness, testifying to her, "most edifying and saintly life," and her "career of most sublime Christian perfection."

Tullow in 1798

Early in July 1798 the fugitive Wexford rebel leader, Fr. John Murphy of Boolavogue, and his companion, James Gallagher of Ferns, were captured, tried, tortured and executed in the Square in Tullow. Fr. Murphy's body was decapitated, and the body burned in a barrel of pitch outside O'Callaghans' premises in the Square, the present-day FDC offices. His head was placed on a 14 foot high pole at, or near, the chapel gate. The chapel had been taken over to accommodate soldiers and their horses. Over a hundred members of the United Irishmen were killed locally by the yeomanry. Bishop Delany had to move into the town because he feared for his safety.

Clonegal Catechists

In 1799 Bishop Delany sent a group of six devout lay women to Clonegal. There they opened a school. The last of the Clonegal group, Anne Synott, or 'Mother' Synott persevered with her school until her death in 1861.

Bishop Delany's Legacy

Among Bishop Delany's achievements were the completion of Carlow College in 1793, the building of Tullow Parish Church in 1805, the re-founding of the Brigidine Sisters in 1807, and the founding of the Patrician Brothers in 1808.

Carlow College

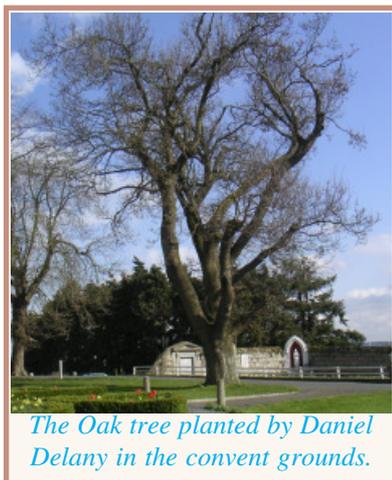
The building of Carlow College was begun by Bishop Delany's predecessor, Bishop Keeffe. Carlow College was Ireland's first Catholic third level college. It was second only to Trinity College, Dublin in terms of antiquity. Bishop Keeffe had failed to acquire a site for the college in Tullow. Bishop Delany worked with him on the Carlow project and went on to complete the building.

The college opened in 1793 as a seminary and lay college. It became a seminary exclusively in 1892. Carlow College educated thousands of priests who served around the world. In 1990 the college again welcomed lay students into its hallowed halls.

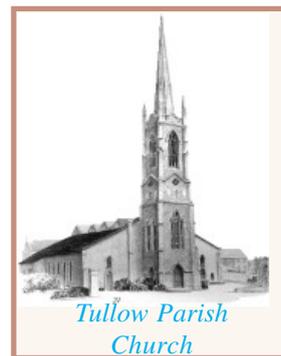
Tullow's New Parish Church

Tullow Parish Church was completed by Bishop Delany in 1805. In 1798 he had taken, without lease, the ground along with a small house adjoining. This house became incorporated into the convent, and the lease was later secured from the landlord, Mr. Doyne.

The church was cruciform in shape, and was then known as the Church of the Nativity of the Blessed Virgin Mary. From 1808 the church also served as the first school which was operated by the newly formed Brigidine sisters, until the St. Joseph's school section of the convent was opened in 1812. In fact Sunday school for primary pupils staffed by Brigidine and Patrician religious teachers continued to operate in the pews of the church, after 11.15 Mass each Sunday, until the 1960s.



The Oak tree planted by Daniel Delany in the convent grounds.



Tullow Parish Church

The Brigidine Congregation



Because of the difficulty in keeping the Sunday Schools supplied with teachers, Bishop Delany had hoped to persuade the Presentation Sisters to come to his assistance, but they were unable. He then decided to establish a new congregation in Tullow.

The Brigidine Congregation was re-founded on 1st February 1807, the feast of St. Brigid, Patroness of the Diocese, by Bishop Daniel Delany. To emphasise this link with St. Brigid's early Irish order of nuns, an Oak Tree from Kildare was planted by Bishop Delany in the Tullow convent garden. The tree still dominates the garden designed by Bishop Delany.

Bishop Delany chose the first Brigidine community of six sisters from his group of young women catechists. They came from neighbouring areas in Tullow, Clonmore and Ardattin.

Their names were, Eleanor Tallon, Margaret Kinsella, Judith Whelan, Brigid Brien, Catherine Doyle, and Eleanor Dawson (a sister of Mary Dawson, mentioned above).

In an interesting link with Tullow's medieval abbey, Doctor Delany gave the Sisters the Rule of Saint Augustine and the Directory of the Visitation Order, written by Saint Francis de Sales, a saint he had come to admire during his time in France. The Convent Garden was designed in the shape of a Monstrance by Bishop Delany to accommodate the Corpus Christi Procession. In 1809 he erected a Temple in the Convent grounds for Benediction.

Judith Wogan-Brown

Judith Wogan-Browne was born in 1750 into the Browne family of Castlebrowne, later Clongowes Wood College. She was educated by the Irish Dames of the Benedictine convent at Ypres in Flanders, where she had two aunts who were nuns. Judith Wogan-Browne was living in Tullow in 1798 and had probably been there from 1780. Dr. Delany was her spiritual director and he engaged her services for training the first Brigidines. She was highly educated and gifted. An example on her embroidery is to be found in the Delany Museum, attached to Tullow Parish Church. Ms. Wogan-Browne moved into the convent and became one of the household, though never formally a religious. She was then aged fifty-seven and was to have a powerful voice in the management of Tullow convent for the remaining forty-one years of her life, until her death, in 1848, aged 98 years. Her remains are buried in the convent graveyard in Tullow.

The Patrician Brothers

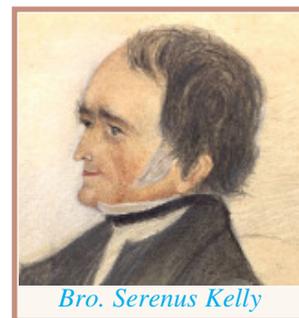


On 2nd February 1808, in the old chapel in Mill Street, Bishop Daniel Delany founded the Order of the Brothers of St. Patrick. The first to join were drawn from his male teachers, James McMahon, Ambrose Dawson, Maurice Cummins and Richard Fitzpatrick.

Following the building of the present Catholic Church in 1805, the old Chapel served as the first Monastery of The Patrician Brothers. The old chapel was now a school house, quarters for the brothers, an oratory, a kitchen, and a room which doubled as a store and workshop.

Bro. Serenus Patrick Kelly

This highly influential early Patrician Brother was a native of Co. Leitrim. He joined the Brothers in April, 1808. A journeyman-gardener, Patrick Kelly, had come to Tullow from Dublin in the service of Sir Robert Doyne of St. Austin's Abbey. In his early years Bro. Serenus Kelly suffered from ill health, not helped by the conditions under which the early Brothers lived. In 1824 he went to England and, in 1829, to France to collect money for the building of the new monastery in Tullow. In 1830 Bro. Serenus was sent by Bishop James Doyle (JKL) to England to collect money for the building of Carlow Cathedral and for Tullow Parish Church. Bro. Serenus died on February 3rd 1859, aged 79, and is buried in the grounds or building of the Parish Church in Tullow.



Bro. Serenus Kelly

Bishop Delany's Last Days

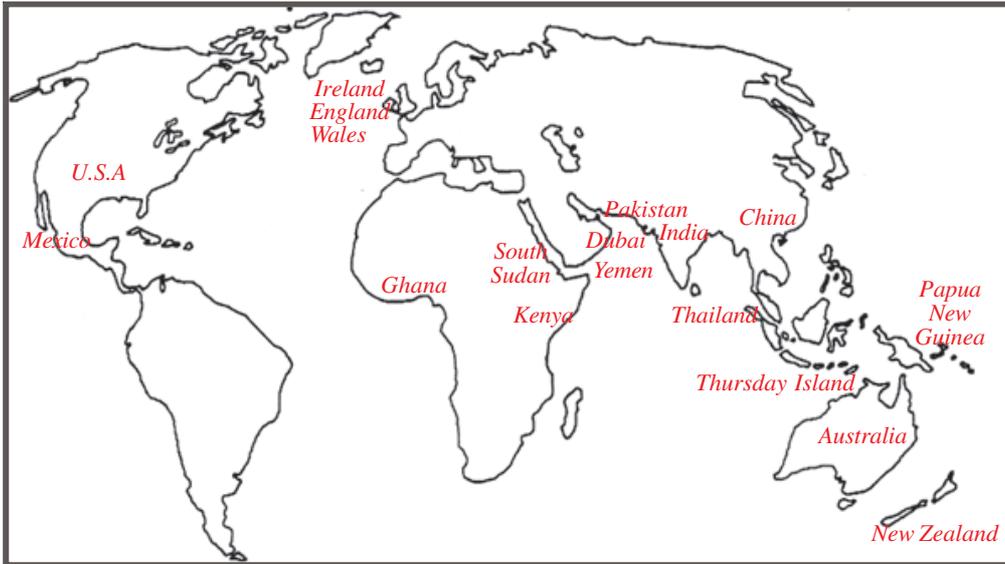
Bishop Delany's residence had been on the Dublin Road at Bishop's Cross, which is now the home of Charles and Anne Louise Moore. Bishop Delany's health began to deteriorate and, in 1813, he moved into the newly built convent to be cared for by the Brigidine Sisters. In 1814 Bishop Daniel Delany, though obviously in pain, carried the Blessed Sacrament in the Corpus Christi Procession for the last time.

From 2nd July Bishop Delany's suffering began to increase because of an alarming attack of "apoplexy"¹³. From then on he was almost completely insensible except for short intervals.

When asked for a last message he said, tell them from me to love and serve God, and to live together in peace and charity.

Bishop Delany died on 9th July 1814, and is buried in the Parish Church in Tullow.

Expansion of Brigidine and Patrician Congregations



In Bishop Daniel Delany's lifetime he established parallel houses for the Congregations in Tullow and in his home parish of Mountrath. After his death, Brigidine education spread to such places as Abbeyleix, Goresbridge, Paulstown and Dublin. Foundations abroad included England, Wales, Australia, New Zealand, United States, Mexico and China. From Tullow the Brothers' work in education spread to Mountrath, Abbeyleix, Fethard, Carrickmacross, Mallow, Galway, Ballyfin, Newbridge, Ballon and

Dublin. Abroad the Patricians went to Australia, India, United States, Yemen, Kenya, Papua New Guinea, Thursday Island, Pakistan, and, in 2007, to Ghana, 2011 Thailand, 2012 Dubai and South Sudan.

Tullow is unique in the fact that it is the only rural town in Ireland that has produced two world-wide Religious Congregations.

Delany Museum

This museum depicts the history of the Brigidine and Patrician Congregations and displays artefacts of Bishop Delany. The museum was financed by the Brigidine and Patrician Congregations. It is housed in the Tullow Parish Church complex the entrance being from the convent grounds.

The Museum is open to the public at various times during the year or by appointment



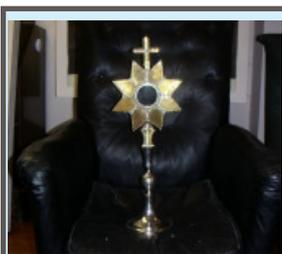
Daniel Delany window in the Parish Church, Tullow



Delany Museum

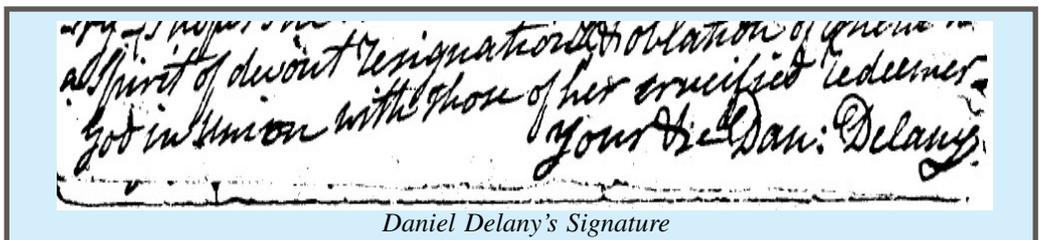


Daniel Delany's Chalice



Daniel Delany's Monstrance which is still used for the Eucharistic Procession in Tullow on Corpus Christi.

Thanks to Christy McQuinn for permission to use his article. We did not include his footnotes which give an idea of the amount of research involved.



Daniel Delany's Signature