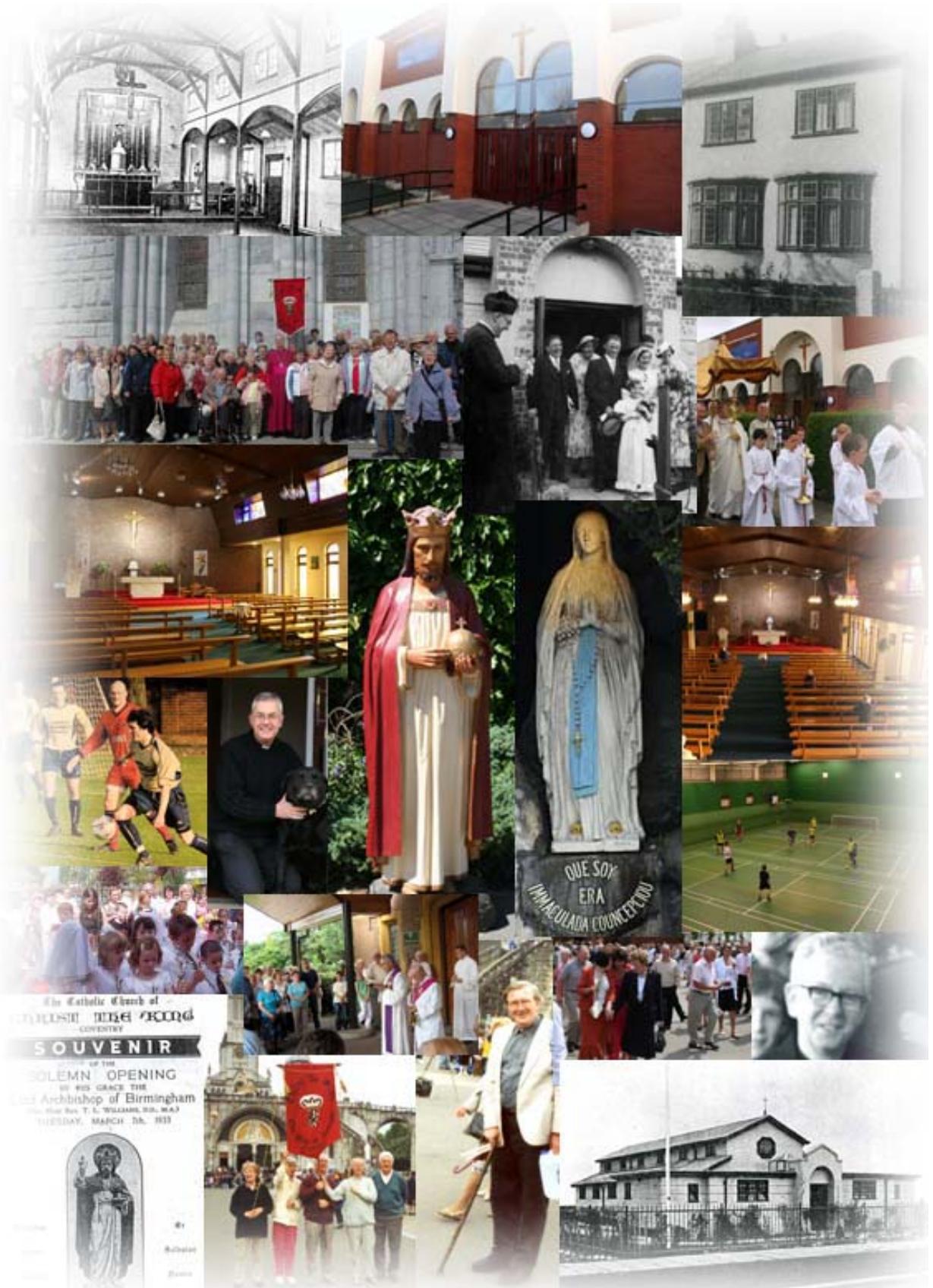


# The History of Christ the King & Our Lady of Lourdes Parish Coventry 1932-2008





## Foreward

I am pleased to introduce this history of the Parish of Christ the King and Our Lady of Lourdes with St Augustine's. The history marks the 75<sup>th</sup> Anniversary of the opening of Christ the King Church and the establishment of the Parish on its present site on Westhill Road. The first Mass was said on January 22<sup>nd</sup> 1933 (see the picture below) and the church was officially opened by Archbishop Williams on the 7<sup>th</sup> March 1933 (A copy of the front of the souvenir booklet is reproduced below). The celebration of Mass by Bishop William Kenney on February 29<sup>th</sup> 2008, celebrates both of these occasions. This history of the Parish will be launched after this Mass.



The history charts the vision, faith, and sacrifice of many people. They have made the growth of this Parish possible, and today's parishioners have inherited a strong community which enjoys excellent facilities. Our Churches, Schools, Parish Centres, Clubs and Societies allow us to express our Catholic faith in many ways and help us to reach out to the wider community. The next 25 years will bring us to our Centenary and will present us with new challenges. The legacy that we have inherited will allow us plan the future with great confidence. We hope to use our resources wisely and for the service of others and to have the same courage and vision that are so evident in this history.

I would like to thank Mrs Freda Lambert for writing this history and Con McHugh for helping with the design and layout. Thanks to many parishioners who have provided archive material for this booklet and the exhibition that accompanies it.

Much of this information and more can be found on the Parish website:  
[www.ctlc-cov.org.uk](http://www.ctlc-cov.org.uk)

May Christ the King lead us in the ways of truth.  
May our Lady of Lourdes, St Bernadette and St Augustine Pray for us.

Fr Tom

Canon Tom Farrell

## Chapter 1

### *The Background to Christ the King Parish*

*It is difficult to envisage a time in the eighteenth century when there were only four Catholics in the city, namely Mrs. Bruckfield, Ann Short and Mr. and Mrs. Lane. They had to travel to Wappenbury, eight miles away, to attend Mass. A chapel was established firstly in a private house in St. Michael's graveyard, and later in 1775 in another house in Little Park Street.*

*The establishment of a permanent Catholic church in Coventry, the Chapel of St. Mary and St. Laurence, had been brought about by the removal of many legal restrictions on Catholics by an Act of Parliament in 1791, and by the increase in the number of Catholics in the area.*

*It has been estimated that there were about three or four hundred Catholics in Coventry in 1806, out of a population of just over 16,000. The local newspaper, the Coventry Herald, reported on April 5th, 1827: "Two Protestant Dissenters, a man and a woman, we understand have been converted at the Catholic chapel in Hill Street." This is some indication of how rare such an event must have been.*

*In 1806 Father John Dawber, a Benedictine monk, bought some land in Hill Street for £155 and in 1807 the new church of St. Mary and St. Laurence was opened.*



*Chapel of St. Mary and St. Laurence, Hill Street, 1807*

*In 1841 Father William Ullathorne, who later became the first Archbishop of Birmingham, came to Coventry and took charge of the parish based on Hill Street. He worked with the help of Mother Margaret Hallahan, so that in a few years the number of converts grew to about a hundred a year. Mother Margaret was soon teaching two hundred girls in the school, without any assistant, and a new church, St. Osburg's, was opened in 1845.*

*In 1884 Coventry was the largest Catholic centre in Warwickshire, apart from Birmingham, having 2,600 Catholics, and a few years later a second church, St. Mary's, was opened in Raglan Street.*

*In the twentieth century the population of Coventry increased at an extraordinary rate. The weaving and watch making industries had declined towards the end of the nineteenth century, but were replaced by the bicycle and later by the motor car industries. During the years of*

*industrial depression, between the two great wars, Coventry's new industries flourished and the opportunities for employment attracted people from other parts of the country where older industries were dying, for example South Wales and County Durham and also from Scotland and Ireland. Coventry's population grew from 70,000 at the turn of the century, to about 170,000 in 1931, and the city's boundaries were extended to serve this growth.*

*In 1925 the parish of Coundon was still largely rural in character, with only 76 houses and 335 people. Lying on high, wooded ground, it was a desirable residential area for wealthy Coventry tradesmen, and there were several farms.*

*In 1928 and 1931 Coundon was incorporated into the city and large scale development took place.*

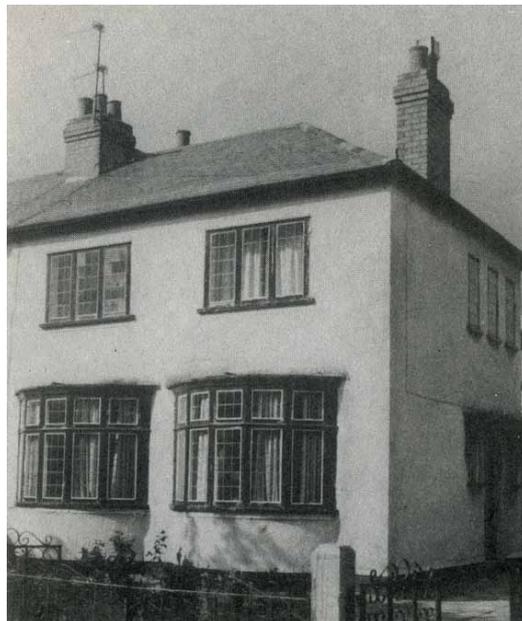
## **Chapter 2**

### **The Beginnings of the Parish**

*On July 14<sup>th</sup> 1932, Father William Rooney became the first Parish Priest of Christ the King. In the Souvenir Booklet produced to mark the opening of the new Church on March 7<sup>th</sup> 1933 Father Rooney described the beginning:*

*"I was living a comfortable life in Dudley .... A couple of days before my holiday the Vicar General, Mgr. Cronin, sent for me and asked me if I would go to Coventry and start a new parish. He informed me that there was a field with a good debt on it and nothing else..."*

*So Father Rooney was "sent to Coventry" and arrived on July 14<sup>th</sup> 1932. The sixth Catholic parish in Coventry had been founded. The first mass was celebrated on July 15<sup>th</sup>, in the home of Mr and Mrs J MacBeath at 202 Barkers Butts Lane.*



*Rented House in Radford Lane in which Fr Rooney celebrated the first Mass.*

*On the following Sunday Mass was celebrated at the Rialto Cinema in Moseley Avenue, which was kindly lent by the managers. Father Rooney wrote:*

*"July 17<sup>th</sup>, the First Sunday. In the Santo Rialto - 7.30 am, Confessions at 8, Low Mass at 10, Mass was sung. Priest and people, singers and song, organ and organist - all had appeared from nowhere, sent by Our Lady of Lourdes...."*

*Mass continued at the Rialto Cinema until the temporary wooden church was built.*



*The Rialto Cinema where Mass was celebrated until the temporary wooden church was built.*

*Father Rooney continued to recall the sequence of events: "A house was rented, at 18/- plus rates, to house God and His priest; and 11 Radford Lane (since Scots Lane) became Christ's second home in Radford." Parishioners began to raise money for the new church, still to be built. The field in Westhill Road was fenced, the hay was cut and sold to help with the new venture.*



*Picture of the Parish Site: Hay was mown and sold, and the money obtained by the sale went into the building fund.*

*Various social activities were organised, and by January 1933 the first part of the new church, a temporary wooden structure, was ready for use. The first altar was made at the Riley Motor Works in Durbar Avenue, after normal working hours, by three workmen at the factory, Bill Gunter, Joe Corp and Len West. On March 7<sup>th</sup> 1933 the formal opening took place in the presence of the Archbishop of Birmingham. At first, the building served a dual purpose as church and church hall, the sanctuary being screened off when the main body was needed for social purposes. In 1934 a presbytery was built next door to the church.*



*The blessing of the original church by Archbishop Williams  
7<sup>th</sup> March 1933.*



*The original church 1933.*

*The temporary church soon became inadequate for the needs of the congregation. This is confirmed by Father Rooney when he wrote an article on Christ the King Church in the Coventry Evening Telegraph in 1938.*

*".... More than one non-Catholic friend in these parts has expressed surprise at the large number of people of both sexes, of all ages, from infants to the ancient, whom they have seen issuing from this church of Christ the King after the services. On an average about 1,100 persons pack themselves into it every Sunday .... it is always crowded out..."*



*The altar in the temporary church which was opened on March 7<sup>th</sup> 1933 in the presence of the Archbishop of Birmingham.*

*A permanent church could not yet be built, because of the cost, so the temporary building was enlarged. Father Rooney was assisted at the weekends by the Franciscan Friars from Olton Friary until the first curate, Father Bernard McKenna, was appointed in July 1936.*

*On 1<sup>st</sup> February 1938 Christ the King primary school was opened with one hundred and one children on the registers. By August of the same year the numbers had increased. On 29<sup>th</sup> August 1938 the Headteacher, Miss Mary Sircom, wrote in the school log book:*

*"The school re-opened with 172 children on the books. Mrs. Bowness (supply-teacher) is now engaged for half-time services only. Her class numbers 52 and is left in the charge of the Headteacher during the afternoon sessions. The infants' class (in the charge of Miss A. Sircom) now numbers 63, and class 2 (Miss Reid's) numbers 58."*

### *Chapter 3*

#### *The War Years*

*The declaration of war in August 1939 brought with it disruption of normal life for many families, when men and women were called up to serve in the armed forces. At home, air-raid precautions were taken and shelters were built in the playground of Christ the King School.*

*Before receiving Holy Communion, fasting regulations were still very strict. As a special concession they were relaxed for those working on National Defence only, such as munitions workers, A.R.P. wardens and local defence volunteers. A dispensation, which would allow workers to fast from food and drink for only three hours before receiving Holy Communion,*

*could be obtained from the Parish Priest. Second collections were taken for blackout material for the Church, and for fire-fighting equipment.*

*Christ the King School was obliged to take in children aged 11 to 14 and a new hut was provided for one hundred senior pupils. In the summer of 1940 there were 320 children. There were air-raid practices every day and the senior boys practised putting out a fire with the aid of a stirrup pump. The first air raids came in August 1940, and sometimes classes would have to spend a large part of the school day in the shelters and were unable to go home until the all-clear siren had sounded, often after school hours. The school was well used by the local community.*



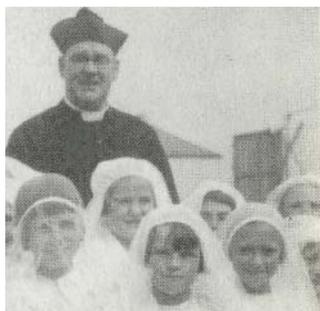
*Some of the pupils of Christ the King School, outside wooden hut.*



*Some of the first boy pupils of Christ the King School, outside the wooden hut.*

*On October 31st 1940, it was recorded in the school logbook:*

*".. About 80 children have recently left the school owing to continued air-raids. These children have been privately evacuated. The school basement is now being used as an air-raid shelter at night. It is equipped with bunks for this purpose."*



*First Holy Communicants with Fr Rooney taken about 1941.*

*When the city was devastated by enemy bombers on the night of November 14th 1940, the log-book entry stated:*

*"....As a result of the air-raid....children are attending school for registration for evacuation. The entire city is now an evacuation area. Some damage to doors locks and glass have been done to the school. The walls of the hut have been forced from the flooring by blast, the cloakroom and one classroom of the hut has been taken over by the Balloon Barrage contingent (R.A.F.). The remaining classroom has been cleared of furniture to accommodate goods salvaged from St. Osburg's school, church and presbytery, which have been destroyed by enemy action."*

*Miss Sircom recalled seeing the playground filled with mothers and children from St. Osburg's School at nine o'clock on the morning after the raid, requesting admission to the school. The priests from St. Osburg's became temporary paying guests at Christ the King presbytery.*

*By Christmas 1940 there were only 58 children on the registers, as many had been evacuated to the villages of Studley, Two Gates and Amington. The children had left in buses from the car park of the Holyhead Public House on November 19th, seen off by Father Rooney, who was in tears.*



*Evacuees at Studley, about 1941.*



*Evacuees from Christ the King school to taken Studley, taken in the garden of a billet*

*There was another heavy air raid in April 1941 when a bomb fell in the school garden in front of the hut, which made the latter unsafe. For the duration of the war, the schoolchildren were allowed to use Bablake playing fields for their games.*

*In January 1941, both Father Rooney and Father McKenna left Coventry. Father Rooney had been a popular figure in the parish, well known to Catholics and non-Catholics alike, and*

*usually dressed in his cassock and biretta. Collections were made in the community for Catholic charities, particularly for the Coleshill children's homes. The licensees at the Cedars Public House organised coaches to visit the children's homes. Father Flint, to quote Father Gardner, "a man of great energy and genial temperament", became parish priest.*

*The frequency of air-raids decreased and families began to return to the parish. Father Flint had the task of helping to restore some kind of normal life to the community. Sodalities began to flourish again. The Guild of the Blessed Sacrament, both men's and women's branches, met regularly for their devotions. The Children of Mary were very active, and besides their spiritual activities, undertook pantomimes. One notable production was Cinderella in January 1942, in St. George's Hall, produced by the curate, Father Cyril Adams. Father Flint made an impact on the church debt, paying off £6,000. One idea for raising money was a mile of pennies, organised by the schoolchildren.*

*The number of children on the school registers increased again, but some indication of the difficulties still being experienced as a result of the war is shown by the fact that in 1943 and in subsequent years until 1948, some of the senior children, accompanied by their teachers, were engaged on potato-picking for a few days in the Autumn.*

*During the latter years of the war, hostels were set up in the parish to accommodate war-workers, who first of all came from other parts of Britain and Ireland to work in the munitions factories and the mines. These hostels were at Keresley, Brooklands and Sherbourne, for which the parish had spiritual responsibility.*

## Chapter 4

### Post War Expansion

Peace in 1945 solved some problems but brought about others. Father Flint had moved to Coleshill in 1943 and was replaced in January 1944 by Father W. F. Gardner.

By 1947 the numbers of parishioners had increased to 3,500 but the temporary church could not be extended without weakening the structure, hence it continued to be sometimes overcrowded. A second curate was sent to the parish in 1947 when Father Lyons joined Father Tuite.

In 1946 Christ the King Football Club was founded with Father Tuite being the initial driving force. He often played football on the small field (now the church car park) on Sunday morning after Mass. There was no rule in those days about tackling from behind, and this was his preferred approach.

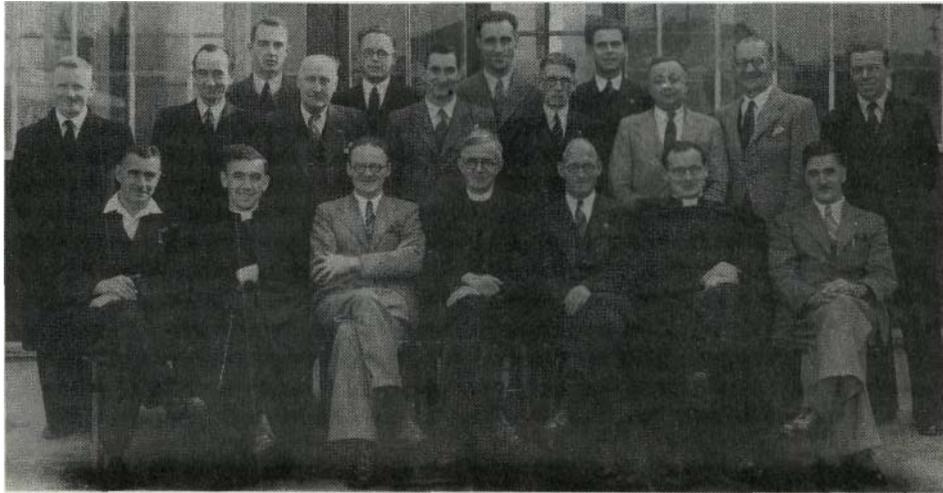


*Father Tuite, Father Gardner and Father Lyons.*

The raising of the school leaving age to 15 in 1947 meant that more children had to be accommodated in the school. A new hut was erected in 1948, but for six months, until it was completed, a class of 30 seniors had to work in a cloakroom, and the Lady Chapel in the Church was converted into a temporary classroom for 36 infants. Provision had been made for school dinners to be served in a canteen, but so many children were using the facility, that there was an appeal in 1947 for families, living within easy reach of the school, to keep their children at home for the mid-day meal for two weeks during the year. A large extension was built on to the school at a cost of £17,000, and this was completed in 1951.

In the evenings, the school was well used by the parish for meetings and social activities. In his parish review for 1948, Father Gardner reported that the companies of Girl Guides and Boy Scouts were flourishing, the Brownies had been established, but as yet there were no Cubs. The Guide Company won the cup for that year, presented by the Bishop, for the best Guide Company in the Archdiocese. The Union of Catholic Mothers was then, he stated, "... the strongest society in the parish. It is a tower of strength in every kind of good enterprise." The C.Y.M.S. were apparently hampered by the lack of suitable premises, but a small number of members met regularly in the school. Social events, such as the Parish

*Reunions, were held at the Rialto cinema. Annual Catholic sports days for children in Catholic schools throughout the city were organised in Coundon Park, to raise money for Catholic schools and to provide entertainment for the Catholic community. There were side-shows, five-a-side football, sports competitions and a tug of war. The St. Vincent de Paul Society was very active, and the Association of Catholic Trade Unionists held regular meetings.*



*The Society of Vincent de Paul with Father Gardner.*

*A large number of Catholic refugees from Eastern Europe, mainly from Poland, Lithuania, Estonia and Latvia, settled in the parish, at first in the industrial hostels. There were also a substantial number of Italians. These different nationalities used Christ the King Church for their worship, and there was a Polish Mass every Sunday at 12 o'clock. The presence of these refugees was a constant reminder of the "Church Suffering" in Eastern Europe, with prayers being offered for Cardinal Mindzenty and Archbishop Stepinac. A large rally was held in the Coventry Hippodrome in 1949 to voice the sympathy of the Catholics of Coventry with Archbishop Beran of Czechoslovakia, who was on trial at the time.*

*In November 1950 Father Gardner died, after an illness of several months. He was obviously a priest with a sense of humour. For example one Sunday the following notice was read from the pulpit:*

*"A certain number of men and women make their way up Westhill Road or Hollyfast Road on their way back from local hostelrys, singing songs at the top of their voices. Most of them are Catholics. If you don't mind drawing attention to your nationality by the sort of song you sing, the Parish Priest requests that you at least refrain from drawing attention to the fact that you are a Catholic, by the kind of hymn you sing."*

## Chapter 5

### Change and Growth

*On January 21st, 1950, Father Carter was installed as Parish Priest. During Father Gardner's illness, Father Toplass had administered the Parish.*

*Changes began to be made in the liturgy. The Holy Week Services were radically altered in 1952 and for the first time the Easter Vigil Service was held on Holy Saturday night, followed by Midnight Mass on Easter Sunday morning. On the occasion of the Queen's Coronation in 1953, the first evening Mass was held in the Church. Fasting regulations were relaxed for those wishing to receive Holy Communion. No food was to be eaten for up to three hours before Holy Communion and no drink could be taken up to one hour before. The Dialogue Mass was introduced in 1954, when the congregation was permitted to say some of the responses with the acolytes, in Latin. There were two broadcasts from Christ the King Church during the 1950's, one in 1954 when the evening service was broadcast on the National Home Service, and the other the Children's Mass on the Feast of Corpus Christi, in 1958. 12" records of this Mass were later available at a cost of 75 shillings. Father Carter also gave the commentary for the televised broadcast of the Pontifical High Mass from the Catholic High Altar at the Scouts International Jamboree held in Sutton Park in 1957. Andrew Kenny was the first young man the parish had given to the priesthood, and on the Feast of St. Patrick, 1957, he celebrated his first Mass in the Church.*



*Father Kenny's first Mass in Christ the King Church,  
March 17<sup>th</sup> 1957.*

*In spite of the new extensions to the school, there was still pressure on accommodation. In 1952 there were 533 children, but plans were well in hand for the new Bishop Ullathorne secondary schools. These opened in 1953 and the senior children were gradually phased out from Christ the King School, until in 1959 it became a fully re-organised Primary School.*



*The staff of Christ the King Primary School about 1955, with Father Carter.*

*The establishment of new secondary schools left a heavy financial burden on the Catholic community in Coventry. One of the main sources of revenue was a tote, at first named P.A.C.K. (Parents Association of Christ the King). It was administered from "the solarium", the glass structure between the presbytery and the church.*

*New sodalities were established in the parish. The Guild of St. Stephen now met regularly. A branch of the Pioneers was established in 1952. The C.Y.M.S. had their own premises, the green hut near the presbytery, and membership rose dramatically from about 30 to 150. Members were continually reminded that the purpose of the society was primarily spiritual and talks were organised to promote their spiritual development.*

*Father Carter was instrumental in setting up the Christmas Crib Committee. The aim of this Committee was to remind the people of Coventry of the real meaning of Christmas, by erecting a Crib in the City Centre, and to raise money to pay for the materials and crib figures. The first site of the Crib was in Broadgate, close to Holy Trinity Church and the Central Library. Several parishioners became members of the Committee and most of their money came from the proceeds of a Ball and Cabaret held annually at the Rialto.*



*Christ the King Football Team 1952-53.*



*The C.Y.M.S. with Fathers Carter, Jones and Hogarty.*

## Chapter 6

### Vatican II and After

1959 was a memorable year. Pope John XXIII convoked the Second Vatican Council of the Universal Church, and locally, Father McTernan became parish priest. Father McTernan was no stranger to Coventry as after his ordination in 1942 he served as curate in St. Elizabeth's parish until 1949. From about the time Father McTernan began his ministry here, there have been striking developments in the liturgy and attitudes within the universal Church to which we have had to adapt, and structural alterations in Christ the King parish which have changed the face of the area.

The Second Vatican Council heralded a period of renewal and change. In their opening message issued at the beginning of the Council, the Fathers of the Church stated: "... In this assembly, under the guidance of the Holy Spirit, we wish to inquire how we ought to renew ourselves, so that we may be found increasingly faithful to the gospel of Christ..." After nearly four years of preparation the Council opened on October 11<sup>th</sup> 1962. There followed two years of deliberations during which sixteen texts were promulgated – the results of exhaustive debate, and when the Council ceremonially closed with Mass in St. Peter's Square on December 8<sup>th</sup>, 1964, the Bishops of the Church returned to their dioceses with the task of applying their decisions.

Amongst the earliest and most visible changes which occurred were those in the Liturgy. In its Constitution on the Liturgy the Council declared: "With the passage of time, there have crept into the rites of sacraments and sacramental's certain features which have rendered their nature and purpose less clear to the people of today; and hence to that extent the need arises to adjust certain aspects of these rites to the requirements of our times." Before any changes were made careful investigations were to be made into the parts of the liturgy to be revised. The use of mother tongue was recommended in the administration of the sacraments. With regard to the Mass it stated: "The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, can be more clearly manifested, and that devout and active participation by the faithful can be more easily accomplished."



Father McTernan, (2nd from right), taking part in a presentation to Mgr. Emery on the occasion of the latter's silver jubilee in 1948. Mgr. Emery was then parish priest of St. Elizabeth's and Father McTernan curate. Father Diamond is on the far right.

Therefore during the 1960's and 1970's the form of the Mass was radically altered. At first the congregation's responses in the Latin Dialogue Mass were translated into English, but most of the Latin spoken by the priest remained. Then the whole of the Mass was said in English, and the Latin Mass became a separate, rarely used rite.

*Structural adaptations were made in the sanctuary. The priest no longer said Mass with his back to the people. Participation by the faithful in the sacred mystery of the Eucharist was encouraged by moving the altar and by the priest facing the people. Lay readers were introduced on the altar to deliver the readings from Scripture. Subsequently lay ministers were commissioned to assist the clergy in the distribution of Holy Communion. Changes in the administration of the sacraments were made so that the participants or recipients could more easily understand the nature of the sacraments and translations were made from Latin into English. These changes did not come about easily or without opposition. Some felt that the beauty and the mystery of the old rite had been lost in the transition, but probably to most people the Latin Mass is only a vague recollection, and to the younger generation it is merely history.*

*Each year in January, for many years, Catholics offered eight days of prayer for Christian unity, with the hope that Protestants would once more belong to the one true Church and that the schism with the Orthodox Church would end. The decree on Ecumenism issued by the bishops showed a change of emphasis and direction. There was a remarkable admission of guilt for some of the disagreements and differences which had arisen among Christians. However the Council warned that: "... There can be no ecumenism worthy of the name without a change of heart." There were practical suggestions for ecumenism. The Council placed on the faithful the obligation to pray and work for the restoration of unity and to enter into dialogue with other Churches and Communities. It encouraged co-operation between Churches "in whatever projects a Christian conscience demands for the common good", and to come together for common prayer where this was permitted. The Coventry Council of Churches had been working as an ecumenical group for several years before Catholics attended their meetings as observers. Representatives from Christ the King parish attended their meetings in the Coundon area and in the city. It was only after the Vatican Council that Catholics were able to become full members of the Council. The Coventry Council of Churches has provided the impetus for many social projects, perhaps the most notable being the Churches Housing Association. Several Catholics in the city were involved in the establishment of this project and are still active on the executive committee. At local level the Churches cooperated in raising money for projects in the Third World. During the Octave of Prayer for Christian Unity there was a regular joint service of prayer for unity in the local churches and open-air services were sometimes held during the summer. Ministers of other Churches had preached in Christ the King Church. The clergy in the area also had their own dialogue and held regular meetings. Over the years, through their discussions, a spirit of trust, friendship and co-operation developed between the ministers and priests.*

*Catholics in the parish joined in study groups with members of other churches, usually during Lent. These efforts led to a more open attitude towards our separated brethren. Much progress was made locally and nationally. The visit by Pope John Paul to the Scottish Church Assembly in 1982 would have been unthinkable a few years previously. There was great rejoicing when he visited the Cathedral at Canterbury, the centre of early English Christianity, where the Pope, the successor of St. Gregory, conducted a joint service with the Archbishop of Canterbury, the successor of St. Augustine in the same year.*

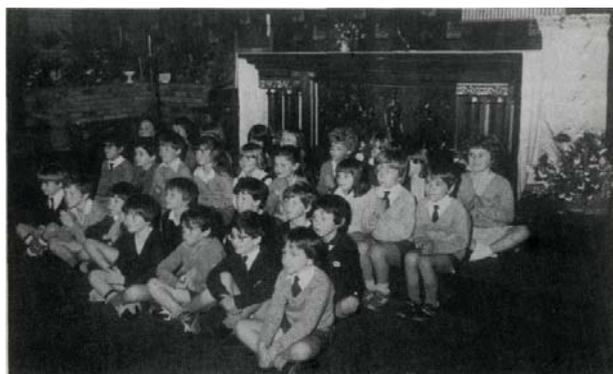
## Chapter 7

### New Buildings

*Writing in 1938, Father Rooney posed a question: "In 1932 in the house of Mr and Mrs MacBeath, this parish started. In the Basilica of Santo Rialto it was continued in 1933, in a wooden tabernacle. When shall we build Christ Our King His House? Who knows?" The answer came in 1972 when the existing wooden church was extended and reconstructed to become a permanent building. The need for a new church was very pressing, as the number of people attending Mass had increased from 1,400 in 1956 to 3,000 in 1966, and sometimes, at the more popular Masses, people were unable to squeeze inside the Church. After consultations with parishioners a church was built with the intention of retaining the atmosphere and character of the old church whilst improving its aesthetic appearance and using permanent materials. A new facade was designed which gave added height, and the entrances planned, so that they were linked by a series of arches. The seating capacity was increased by extending the Lady Chapel, and the baptistry was transferred from the back of the Church and became part of the Lady Chapel. The wooden walls were rebuilt and faced with bricks. A crying room was incorporated into the design and the piety stall was no longer confined to a cupboard at the back of the church but had its own shop within the Church where Catholic newspapers could also be obtained. A new tabernacle, depicting the Last Supper, was placed on the rear wall of the Sanctuary, and a statue of Our Lady designed by Carmel Couchi, a Nuneaton sculptor, was placed in the Lady Chapel. This has since been replaced by an Italian ceramic. A new organ built by the Italian firm, Tamborini, was installed in 1981. The sacristy was transferred to the side of the church, where the priests' garage had once stood, and a new library and meeting room were included in the same block. The library was equipped with a wide range of books of a 'religious' nature, which provided an excellent resource for the parish.*



*The entrance to Christ the King circa 1982. This façade was designed to link the entrances by a series of arches.*



*Infant children of St Augustine's in the church.*

*The number of children attending Christ the King School had increased steadily since it had opened, and the number of baptisms registered each year between 1958 and 1966 rapidly increased. There were 73 baptisms in 1958, and in 1966 they had exactly doubled to 146. This meant a corresponding increase in children seeking admission to the school. Mr. Laverty, who had succeeded Miss Sircom as Headteacher in 1965, commented in the school log book that year, that some children had had to be refused admission, and that the average class size was 46. Father McTernan negotiated for the use of two classrooms at Keresley Grange School, where the children were bussed out each day for four years. Even then these extra classrooms proved to be insufficient and a second annexe was opened at Holy Family School in 1968. This time two infant classes were bussed out, which was an experience certainly enjoyed by the children (especially on one occasion when a fire broke out on the bus!)*

*In 1970 a new school was opened for children living in the Radford area, and in July 1970 118 children transferred to St. Augustine's Infant and Junior School. The need for a school in the area is witnessed by the number of pupils on the register, which in twelve months grew to nearly 400 pupils. The building had to be extended and a new Infant School was built, which was separated from the Junior School in 1975, with Mr. McGoldrick as head of the Junior School and Mrs. Edwards head of the Infant School. Plans were also made in 1971 for a new Christ the King Junior School in Scots Lane. These finally came to fruition in November 1973 when the keys to the new school were handed over, even though water was seeping through the floor in the Hall. Mr. Laverty wrote on November 24th 1973,*

*"... The Junior children reported to the old school this morning, picked up their previously prepared bundles of books and walked in classes to the new school which is about a quarter of a mile away. A somewhat hectic day was experienced due to the children's excitement, problems with the plumbing and dining arrangements."*

*Mrs. Bell became headteacher of the Infant School.*

*Christ the King School had a long tradition of music and held regular concerts and musical productions, including 'Joseph and his Amazing Technicolour Dreamcoat'. For many years, the school provided a Junior choir which sang at 9 O'clock Mass each Sunday. Many pupils became members of the City Schools' Choir. On a number of occasions the school won the Catholic Sports Trophy for Athletics and also won local competitions in football and swimming. Academically the school performed well, with many of its former pupils going on to colleges and universities throughout the country.*

*St. Augustine's School opened in 1970. It proceeded to win a large number of sporting competitions, particularly in football. 1975 and 1979 were particularly good years. In 1975 they won four football trophies playing against Catholic and non-Catholic schools, and in 1979 the season ended with no less than six trophies won! After 1976 there were performances of at least one musical each year, including 'Augustine' in 1981, the words of which were written by one of the teachers. In 1979 and 1980 pupils won the Coventry Road Safety Quiz, and in 1980 and 1982 won the Coventry Law and Order Quiz, going on to become West Midlands Champions.*

*Provision had to be made for secondary education. By the mid-1960's there was no longer enough room in Bishop Ullathorne and Cardinal Wiseman schools for the numbers of Catholic children in the city aged 11 to 18. A decision was made to build a new school on the north side of the city and the opportunity was seized to undertake comprehensive reorganisation of Catholic secondary education. The reorganisation preceded that for the remainder of the*

City. Cardinal Newman Comprehensive School opened in 1969 on a site near Coundon Park, with Mr. Mellon as Headteacher and 400 pupils. This grew over the years to well over 1,000 pupils. The children from Christ the King and St. Augustine's Junior Schools transferred to Cardinal Newman School at the age of eleven and strong academic and sporting links developed over the years between the three schools. Mutual visits by staff and pupils were made, and each year there was a sports evening at Cardinal Newman School during which the schools competed for trophies in swimming, netball, football and athletics.



*Pupils, parents and teachers in the grounds of Cardinal Newman School, taken about 1973.*

Another major project was the building of Christ the King Community and Social Centre. The community centre opened on 31<sup>st</sup> December 1975 taking 6 months to complete. This had two floors with separate function rooms as well as snooker, pool, darts etc..

Until 1979 St. Augustine's School was used as a Mass Centre for the Radford area. In the early years of St. Augustine's, Father McCurtain, Father Kevin Barry and Father Griffiths, who were Jesuit priests from Jesuit House, Stoney Road, regularly served the Centre. Then in 1979 a new Church was built which provided a more fitting place of worship in Radford. One of the most memorable occasions of those early years was the digging of an enormous hole - and preventing the schoolchildren from falling into it! The Church is essentially a simple rectangular building with a clerestory of stained glass. The altar is 180 years old with an original Belgian carving. An important and interesting feature of the church design is the provision of a number of small multi-purpose rooms.



*The entrance to St Augustine's 2008*



*Inside St Augustine's, 2006.*

## Chapter 8

### *Building on Firm Foundations*

*The Parish, although geographically defined by boundaries, "... brings together the many human differences found within its boundaries and draws them into the universality of the Church", according to the Decree on the Laity, issued during the Second Vatican Council. It is the Christian community living and praying together. Again the Decree stated that the Laity "... strengthened by active participation in the liturgical life of their community ... are eager to do their share in the apostolic works of that community." In elaborating on the apostolic works the Decree continued, "The laity can engage in their apostolic activity either as individuals or as members of various groups or associations."*

*An attempt to weld together the divergent elements in the parish was made by the establishment of the Street Warden System in 1964. Every street in the parish was represented by at least one Warden, who acted as co-ordinator of service in the immediate neighbourhood, and undertook other duties as required. One duty the wardens performed was the transport of the priests from and to Princethorpe each Sunday. The Sacred Heart Fathers came to Christ the King regularly for several years to assist the parish clergy.*

*The associations of the parish flourished in various ways, and most of those already mentioned continued in existence. The St. Vincent de Paul Society and the Legion of Mary carried out their work in so many practical ways among those in need. The Union of Catholic Mothers provided new vestments and altar linen for the church, as well as giving social support to their members. Valuable work among the youth of the parish was continued by the leaders of the Guide, Scout, Brownie and Cub companies, which provided excellent training in responsibility for their members. The Football Club too gave young people the opportunity to play organised football both for enjoyment and in competitions. Two associations formed in later years were the Prayer Group and the World Poverty Group. The latter was formed in 1968 and over the years raised money and administered a fund for self-help projects in the Third World. An annual event was the Soup Lunch during Lent. It also cooperated with other Coundon churches in efforts to raise money for joint projects. Catechetical was undertaken regularly over the years at Schools for handicapped children at Three Spires, Tiverton and Sherbourne Schools.*

*Visitors to Christ the King Church often remarked on the appearance of the Church Sanctuary, which was beautifully kept and on the services which ran so smoothly. This was largely due to a small number of people who dedicated much of their time to the service of the Church. Mr. Tony Jackson encouraged and coached boys to become members of a most competent team of altar servers. He ensured that an extremely high standard of punctuality and serving on the altar was maintained over many years. The Altar, Church linens and Vestments were cared for by Mrs. Irene Sherlock for much of the life of the parish and Mrs. Pat Moore ensured that the Sanctuary was tastefully adorned with flowers since the earliest years of Christ the King. The Church Wardens under the leadership of Mr. Jim Wilcox faithfully but unobtrusively attended to the needs and duties of the congregation at all services held in the Church.*

*The senior choir too has served the Church well, with many of its members having graduated from the Missa de Angelis to the more modern English sung liturgy.*

*Several members of the parish were called to the priesthood. Mention has already been made of Father Andy Kenny. Anthony Sims, who was a teacher at Christ the King School, was ordained in 1962, and another teacher, Chick Smart, became a member of the Franciscan*

*Order. Father Pius, as he became on ordination, became Provincial of the Franciscans. Two former pupils of the school who joined the Regular clergy were Tom Kelly, who became a Benedictine monk and Michael Pye, who became a Missionary of the Divine Word. Tony Norton was ordained in 1980 and this was particularly memorable as it was the first ordination to take place in Christ the King Church.*

*In the early days of the Parish Kathleen Ward and Mary Whitehead joined the Missionary Order of the Verona Sisters. Molly Jackson, Kathleen Phillips and Anne Robson were professed in The Order of The Sisters of the Poor Child Jesus. Marion Charley who was a teacher in Christ the King School became a Sacred Heart Nun. A former pupil of the School, Jean Barker, emigrated to America and became a Nun there. In 1967 Elizabeth Ferrie joined the Sisters of Charity of St. Vincent de Paul and was duly professed in that Order. In 1981 Anne Mulchinock entered a Convent to try her vocation with the Little Sisters of the Poor.*

*A battery of statistics could be produced which could prove the strength, certainly in numbers, of the parish of Christ the King, Coventry. Better evidence of this was provided by the participation of so many members in various aspects of Church life, and their willingness to give some part of their time and energy to the service of God and their neighbour. The parish was especially fortunate in the clergy who provided leadership over fifty years, and for nearly half of that time in having Father McTernan as its parish priest. The spiritual, social and material success of the parish over this period was due in no small measure to his influence and hard work, ably assisted by his curates. He guided the parish firmly but kindly through a period of great change, but maintained some of the traditions valued by many Catholics. In the wider City Community Father McTernan became well known particularly through his-work for Catholic education and during his time as Rural Dean in Coventry. Recognition of his work and of the parish was given in 1980 when he was made Prelate of Honour and became Monsignor McTernan.*

*1982 was a notable year for Catholics in Coundon. The Golden Jubilee celebrations in the parish were preceded by the visit to Coventry of Pope John Paul II. There was a general exodus from the parish to Coventry Airport, and on Whitsunday 1982, for the first time in 50 years, there was no Sunday Mass in Coundon. A third of a million Catholics were present in Coventry to attend Mass on Whitsunday led by the Pope.*



*Pope's Visit to Coventry, 1982.*

## Chapter 9

### *The Millenium Era*

*The history of the next twenty-five years begins in 1982 when the Golden Jubilee celebrations in the parish coincided with the visit to Coventry of Pope John Paul II. Mgr McTernan had been parish priest for 23 years, and remained in that role until 1993.*

*During the latter part of that time a new sports centre, adjoining St. Augustine's Church, was opened and blessed by Archbishop Couve de Murville on 13<sup>th</sup> June 1990. The Regional Director of the Sports Council (West Midlands) described this new venture as "...a top class neighbourhood sports centre for the area.....and was developed by volunteers with a great deal of self-help, but was also financed from the public purse by the City Council and the Sports Council". There was a full sized sports hall which incorporated 4 badminton courts, volleyball, basketball, 5-a-side soccer and Indoor Cricket. There were also 3 squash courts, a fully equipped multi-gymnasium and a separate aerobics area. It has provided a much-needed resource for both the parish and the wider Radford community.*



*St Augustine's Sports Centre, 2008.*

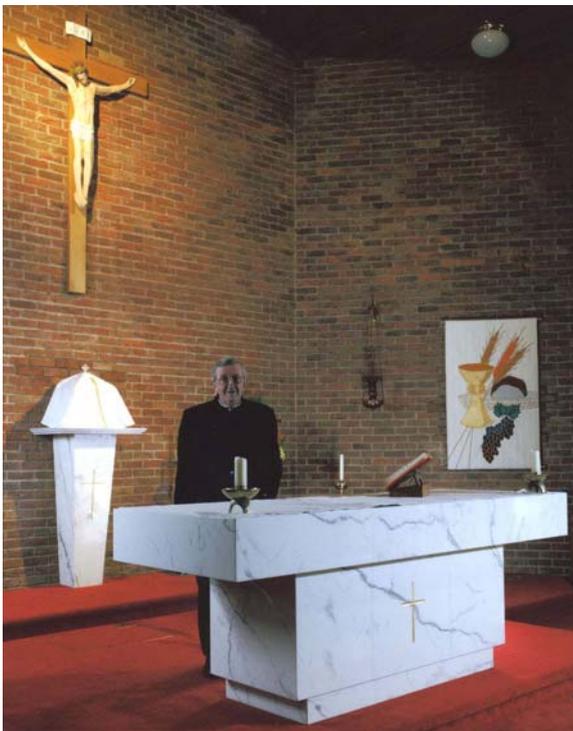


*St Augustine's Sport, 5-A-Side football, 2008.*



*In 1989, Father Michael celebrated his 70<sup>th</sup> birthday. Christ the King Junior School gave a concert for him, his brother and two sisters to mark the occasion, together with many cards and gifts. He celebrated the Golden Jubilee of his ordination to the priesthood on the 21<sup>st</sup> June 1992. The final years of his ministry were beset with health problems and it was these that finally forced Father Michael to retire. However, he continued his priestly ministry in his brother's parish in Perry Barr, Birmingham. In 1996, he had been on Retreat at Oscott College with a number of his brother priests and returned home feeling physically and spiritually refreshed. It was therefore a great*

*shock to learn of his sudden death in September 1996. He will be remembered by parishioners for his constant kindness, generosity and cheerfulness.*



*Father Michael was replaced as parish priest by Father Eamon Clarke. Coventry and Coundon were familiar to Father Clarke as he had previously been assistant priest in Holy Family Parish from 1960-66. During the 1970's and 1980's much building work had been undertaken on the two church sites. Both the new churches of Christ the King (1972) and St, Augustine's (1979), Christ the King Junior School (1973), St. Augustine's Schools (1970 and 1975) and the Parish Centre (1975) were constructed over this period. A decade or two later, these buildings had begun to show the effect of time and the weather, such as leaking roofs, flooded sacristy, etc.. The two churches, the schools, the parish centre and the Presbytery were all renovated. The interior of the Church sanctuary was re-ordered in 2003.*



*A Carrera marble altar replaced the former altar table and a matching lectern was placed in the sanctuary. The tabernacle was removed from the side of the sanctuary to the centre. A marble baptismal font was placed in the Lady Chapel. The parish finances were put on a much firmer footing. Father Clarke sponsored many charitable causes in the name of the parish. He instigated and sponsored the Diocesan training programme for Baptism.*



*A big innovation was the appointment of two parishioners as Deacons. The permanent diaconate had been re-introduced to the Latin Church by the second Vatican Council and could be conferred on married men who had a vocation to the ordained ministry. The first deacons in the Archdiocese were ordained in 1989. Father Clarke encouraged Gerry O'Reilly and Pat Flanagan to go forward for training. Both of them had lived and worked in the parish for very many years and were well known and respected members of the parish community. It was a momentous step, not only for them to make a commitment to serve*

*their parish in this way but also for their families. After three years rigorous training they were ordained in 1999 and have made a highly significant contribution to the liturgical and pastoral work of the parish. Among the many tasks they perform, they are able to officiate at baptisms, weddings and funerals and take Eucharistic services.*

*Father Clarke was an avid reader and he expanded the parish library and educational resources. His breadth of knowledge was often displayed in his homilies. His short explanations of the day's readings at weekday mass gave a wonderful insight into scripture or the lives of the saints. His sermons, always well structured, were informative, moving, relevant and humorous, but never dull. He celebrated his fortieth anniversary of ordination to the priesthood in 2000. Health problems caused him to retire in 2006 and he now lives at St. Austin's presbytery in Kenilworth.*

*Pilgrimages have, for a long time, been a feature of parish life. On many occasions, a group from the parish has joined the annual Diocesan pilgrimage to Lourdes. Last year (2007), over a hundred parishioners took part.*



*Parishioners in Lourdes, 2007*

*In 1995 and 1996, the pilgrimage to Lourdes included visits to some of the shrines of France. In 1998 a pilgrimage set off for the Holy Land staying part of the time in Jerusalem and the rest in Galilee. On that occasion, participants did not know until the evening before departure whether they would be able to set out due to the unstable political situation in Israel. Having acquired a taste for travel, a visit to Rome was organised in 2002. Pilgrims attended a General Audience with Pope John Paul and after a very full programme in the Eternal City they enjoyed a few days at Palazzola, the summer residence of the English College. A smaller group travelled to Assisi for a short stay in 2005 when all the sites associated with St. Francis and St. Clare were visited. On this occasion, they were present at the Angelus blessing of Pope Benedict at Castelgondolfo. Much of the responsibility for organising most of these pilgrimages has rested on Winifred O'Sullivan and John Rock, who have quietly and efficiently enabled them to happen.*

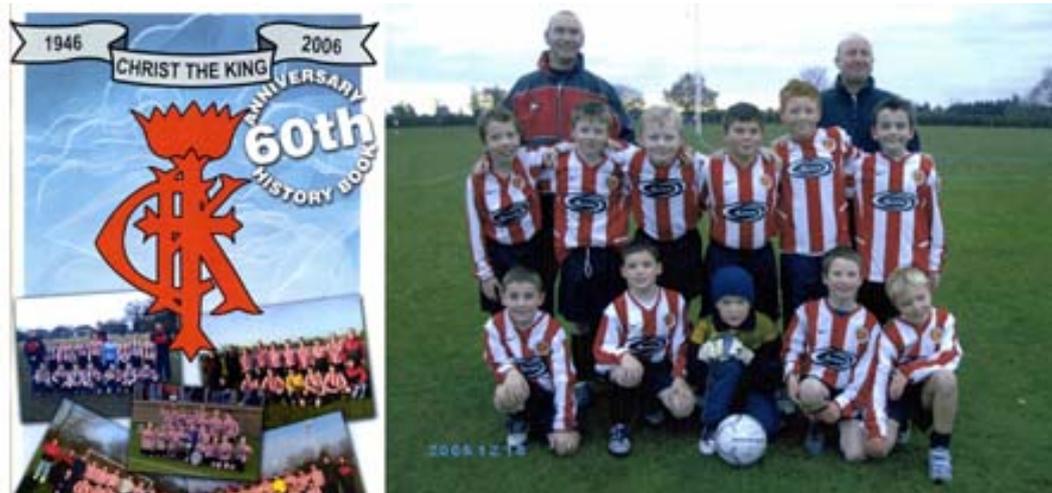


*Parishioners at Masada looking towards the Dead Sea.*



*Pilgrimage to Rome, 1982.*

*In 2006, the Christ the King Football Club celebrated its 60<sup>th</sup> anniversary and published its own history of those sixty years.*



*Christ the King Football Under 10's Team, 2007.*

*It records that in the early 1980s the Club had three Senior teams and six Juniors. In July 1982 it organised the Golden Jubilee Gala Day for the parish on the football pitches at Tamworth Road, Keresley. In 1984 a 30 year lease was negotiated for land at Wheelwright Lane, Exhall. Maintaining this lease was difficult over the years but has fortunately now been resolved. Since 1996, there has been an agreement on a ground-sharing venture with the Old Wheatleyans RFC and Bablake Old Boys Cricket Club at the playing fields in Norman Place Road. The club currently has three senior teams and twenty-three junior teams. During the last twenty-five years the club has achieved many successes, including the Coventry Evening Telegraph Cup at Highfield Road in 1984. However, the main contribution of the football club must surely be that it provides and has provided ".....a game of football for the youth of the Community." (60<sup>th</sup> Anniversary History). There were well over 300 registered players with the Club between 1996 and 2006. Writing in the History, the Chairman, Vinny Sloyan, gave a warm and fitting tribute to "the managers and players past and present over the years for their commitment which has made us one of the top amateur football clubs in the City."*

*Other groups working successfully with the youth in the parish were the Brownies, Guides, Cubs and Scouts. For many years there were over 70 girls ranging in ages from 7 to 19 attending weekly Guide and Brownie meetings in the School Hall. The guiding work was very popular and large summer camps were held most years in venues such as the New Forest, the Forest of Dean, the Peak District and Wales. International trips to the Swiss Alps were enthusiastically supported, providing challenges in organising safe and affordable transport and climbing the Jungfrau (by train!). Pack holidays were arranged for the Brownies and also trips to Birmingham Ice Shows and pantomimes. In 2003 Anne Rushton, who had been Guide leader at Christ the King since 1960, retired after 43 years of service in the parish. She always attached great importance to the links between the Guide movement and Church based activities. During that time she had been faithfully supported by her husband Alan who had safely negotiated many tortuous mountain roads on behalf of the Guides and Yvonne (Darragh) Harris, who still runs the Brownies together with Paula Dolan. Michelle McManus became the Guide Leader and both groups now meet in the local Sea Scouts premises in Cedars Avenue. There is a long-standing Brownie pack at St. Augustine's under the leadership of Sally Mawson*



*Christ the King Guides.*

*The Cubs and Scouts were also very active in the parish until the year 2000. They held weekly activities, regular camps in this country and international camps every three years, which included trips to Austria, Belgium, Holland and France. Up to 140 young people were members of the troop at any one time. Its longest serving leader, Chris Sherlock, recalls that it was the largest Scout troop in the district and one of the largest in Coventry. Its leaders were also prominent in the organisation of the diocesan Scout camps.*

*Records have survived of the Senior Citizens' Club, which met every week in the Parish Centre, and together with the Happy Families Club provided weekly entertainment for many of the older members of the parish. Highlights of each year were the Christmas lunches, summer outings and holidays. Fifty-six people are recorded as going on holiday to Torquay in 1985 and other destinations included Scotland, Tenby and Eastbourne. The Happy Families and Senior Citizens Club amalgamated in 1994. Their activities continued until 2003 when the club closed down. In the meantime the Mercia Friendship Club had been formed in 2000 which offered a variety of activities for the over 50s. This was formed to fulfil a need in the parish and the wider community.*

*The Knights of St. Columba are not a strictly parish organisation, but they meet in the parish and are active both locally and in the wider Coventry community. The Coventry Council is even older than the parish, having just celebrated their 80th birthday. For the last thirty years they have assisted with the serving of food to the homeless in the City Centre on Christmas Day. They have been involved in the setting up of the Crib during Advent in the City Centre. Money has been raised to assist the Samaritans locally and this year they have helped financially with the project to send some of the youth in the parish to Australia for World Youth Day.*

*The three primary schools in the parish all play an important part in the life of the parish community.*



*Christ the King Infant School.*

*In the last twenty-five years there have been three Headteachers in the Infant School, Mrs Bell, Mrs Leigh and Mrs Smith. A new Nursery was opened in 1998 by the actor, writer and director, Iain Laughlan, and blessed by Father Clarke. Structural changes have been made to the school to match the changes to the curriculum and legislation.*

*A 'secret garden' has been developed for use in science work and more recently, a sensory garden, Sheila's garden, has been established. This is dedicated to the memory of Sheila Starkey who was a former pupil and teacher at the school and served for many years as Chair of Governors. An Ofsted inspection reported that the school "...is held in high regard by parents, who have an excellent partnership with the school". It also became the first primary school in Coventry to be awarded Artsmark Gold for the quality of its creative work. The school recently celebrated its 70<sup>th</sup> birthday.*

*Structural changes have also been made to the Junior School and over the last twelve years, the original open plan design has been converted into individual classrooms.*



*Christ the King Junior School.*

*Mr Twohig became Headteacher in 1982 and on his retirement in 1995 was replaced by Mrs Burnett. When the Pope visited Coventry in 1982 the school choir went to Baginton Airport to sing and Mass was celebrated on the school field with Mgr Mc Ternan.*

*There was great rejoicing in the city in 1987 when Coventry won the FA Cup. The schools wanted to participate in the celebrations and the Juniors and Infants held a picnic on the field, with banners, music and ice cream. The Golden Jubilee of the school in 1988 was marked by a concert, a birthday cake and a meal in the hall for all the children. During the year of the Millennium there was a city-wide celebration in the Memorial Park, when the children from each school in the city were bussed there and the traffic was stopped to let the*

*school-children arrive. There was a Millennium Dance in the school and the Juniors and Infants joined hands along Scots Lane. The Junior School has had many successes over the years - the trophies in the entrance hall are a witness to this - in music, sport, art and writing. In 2004 Ofsted wrote, "This is a very effective school. Pupils' achievement is very good.....The outstanding personal development of pupils reflects the school's excellent ethos which is firmly based on its Catholic mission statement."*

*St. Augustine's Infant and Junior Schools are built on the same site and therefore a decision was made in 1984 to amalgamate them.*



*The entrance to St Augustine's School, and Football team.*

*Mrs. Edwards became the first Headteacher of St. Augustine's Primary School, retiring in 1995. Miss Walsh replaced her in 1996. Although many staff have come and gone over the years, three of the present staff have taught at the school for over 30 years. The school buildings have undergone many changes and again the classrooms have changed from open plan to closed areas. A new entrance and office block were added in January 2008. The school now welcomes many children from Sri Lanka and Poland, as well as the grandchildren of its first pupils in 1970. The school's Ofsted reports recognised that St. Augustine's school has "a strong Catholic ethos and distinctive Catholic aims. It is a calm, well-organised place to be, where pupils are kept safe, lessons are enjoyable and pupils are motivated to learn and behave well".*

*Cardinal Newman School is not in the parish but the majority of the older children are educated there.*



*The entrance to Cardinal Newman, 2006.*

*The strong links between Christ the King and Cardinal Newman are illustrated by the long association of Mgr Mc Ternan as Governor and Clerk to the Governors.*

*His dedicated support helped it to secure Community College status in 1984 making it the first Catholic Community College in the country. Two former members of staff and Christ the King parishioners, Dick and Helen Deasy, lived and died in the service of Cardinal Newman School. In the words of a colleague: "The wider community owes so much to Dick (d. 1988) and Helen (d. 2002), whose devotion to their parish was matched only by their devotion to their school". Over the years, several priests from Christ the King have served as chaplains to the school. It also works cooperatively with the parish primary schools in areas of sport and the curriculum.*

*The Parish Centre has been an important and valuable resource for the parish. It is and has been well used by parishioners, the local community and beyond as a venue for baptismal, wedding, retirement and family celebrations and funeral receptions.*



*Entrance to the Community Centre, 2006.*

*Groups such as the Irish Dancing Club, the Line Dancing Club, Gateway Ladies, Tea Dances for the Elderly have regularly used the premises. Its success has been largely due to the commitment of the Manager, Frank Keogh, who is a parishioner and who has managed the club throughout the last twenty-five years.*

*Since her appointment as Secretary in 1981, Rhona Barry has served three parish priests. Rhona has been and is usually the first point of contact for anyone who calls the Presbytery. She is Registrar in the parish and has also undertaken much of the administrative work. During the time she has worked at Christ the King she has seen many changes in the people of the parish, the priests, the Church and particularly in office technology. For example in the early years Rhona would type the parish bulletin on to a wax sheet, then each Friday, together with Hugh Ferrie, it would be duplicated on a Gestetner machine, turning the handle manually. Sticky black ink would have to be fed into the machine at intervals, which was a very messy process. She recognises the advantages of the computer!*

*In 2003 the Sisters of the Holy Rosary established a convent in the parish and since then have provided valuable assistance and support to many groups and individuals in the parish and beyond. Their help has been particularly appreciated by St. Augustine's Church Community.*

*Canon Tom Farrell replaced Father Clarke as parish priest early in 2006 bringing with him not only his black Labrador dog, Guinness, but much energy and expertise. Having been brought up in Coventry, Father Tom knows the city well. He was previously Diocesan Treasurer and*

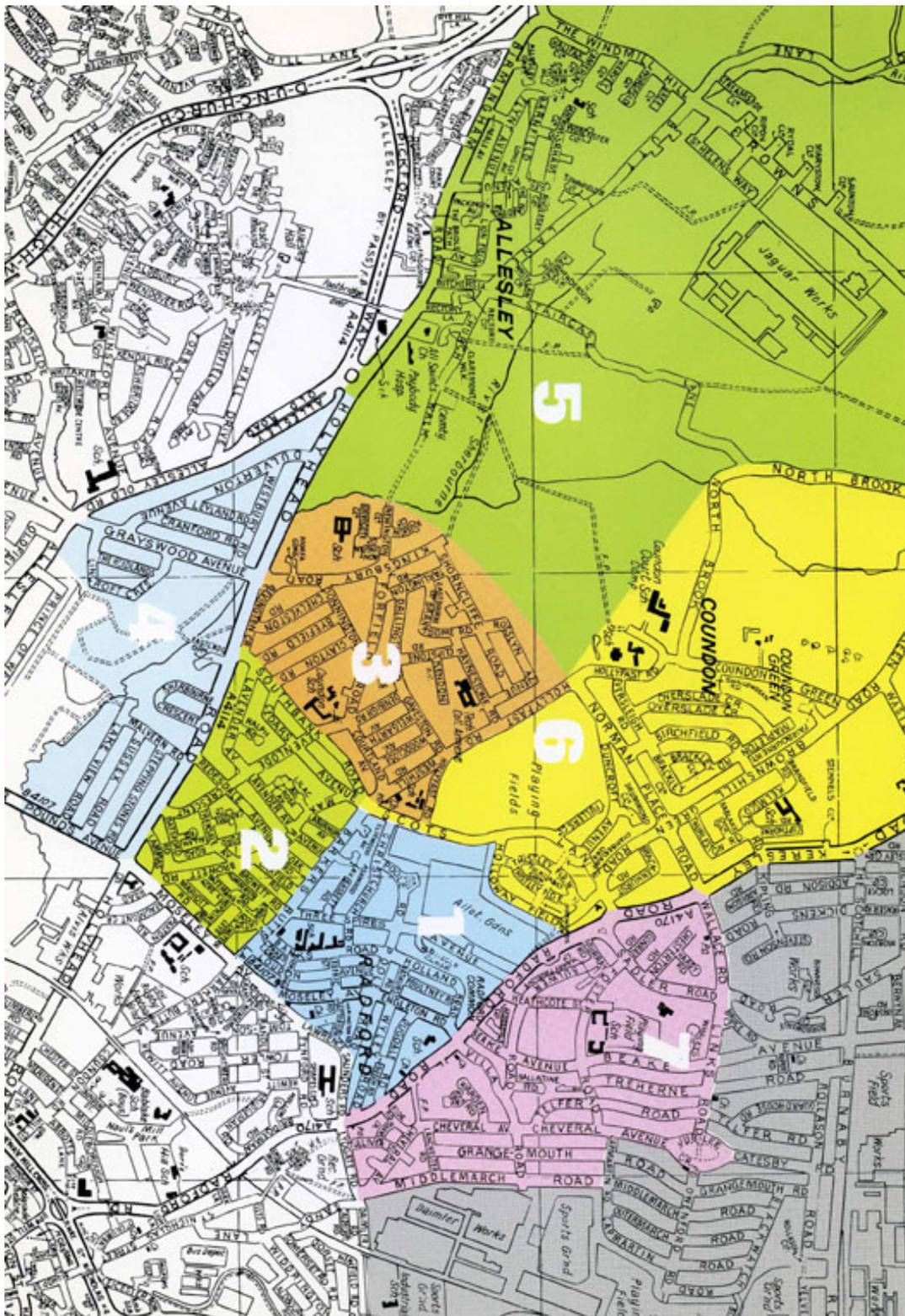


*Episcopal Vicar for this area. Since his arrival, there have been many new initiatives. Youth groups have been set up linked to Cardinal Newman School and a Pastoral Care Group for the sick and elderly in the parish has been established connected to Father Hudson's Society. A Children's Liturgy Group is arranged for the Sunday morning Masses and there are now some fifty altar servers. There is a Justice and Peace Group which worked to gain Fair Trade status for the parish in 2007 and more recently a Mothers and Toddlers Group was formed. The importance of Adult Education in the Faith has been recognised and developed by a course in the Catholic Faith last year and a Bible Study Course this year. Italian language classes are also held. All of these courses are well supported by parishioners and others in the local community. The parish library has been adapted for use as a meeting room with its own kitchen facilities. This complements the use of the already busy Parish Centre. There are other established groups that have existed in the parish for many years namely the Society of St. Vincent de Paul and the Legion of Mary both of which work hard with*

*many of the marginalised in our community. The parish also has a regular meeting of the Knights of St Columba and the Pioneer Total Abstinence Association which carry out work throughout the city. There are also two prayer groups which meet weekly.*

*A parish is a community that regularly comes together to celebrate and to share the Eucharist. It is the Eucharist which is at the heart of its activities and we are told at the end of each Mass - "Go in peace, to love and serve the Lord." So many groups and individuals in the parish have taken this as their mission that throughout the joys and sorrows of the last quarter of a century, Christ the King has maintained a thriving and active community. It is blessed with wonderful facilities, talent and resources and its vision is to put these gifts at the service of others and particularly to explore links outside the parish boundaries. We have a good solid base and can confidently look forward to the next twenty-five years and the centenary. It is one of the largest parishes in the diocese and its mission remains as urgent as ever.*

*Christ the King Parish Pastoral Areas*



*Christ the King and Our Lady of Lourdes Parish Boundary with Areas as devised by Mgr McTernan. The areas were served by a system of street wardens.*

*Clergy associated with the Parish 1932-2008*

<i>Year</i>	<i>Parish Priest</i>	<i>Assistant Priests</i>	
1932	<i>William Rooney</i>		
1936		<i>Bernard McKenna</i>	
1941	<i>William Flint</i>	<i>Cyril Adams</i>	
1944	<i>William Gardner</i>	<i>Peter Tuite</i>	
1947			<i>William Lyons</i>
1948		<i>Herbert Damp</i>	
1950	<i>Denis Toplass (acting PP) Douglas Carter</i>		
1952			<i>Laurence Hogarty</i>
1954		<i>John P. Lane</i>	
1956		<i>Bernard Jones</i>	
1957			<i>Peter Moore</i>
1958		<i>George Smith</i>	
1959	<i>Michael McTernan</i>	<i>Thomas Williams</i>	<i>Francis Gwinnett</i>
1966		<i>David Lloyd</i>	<i>Owen O'Connor</i>
1969		<i>Brendan McBride</i>	
1972			<i>Christopher Clonan</i>
1975		<i>Fergus O'Connell</i>	
1976		<i>Terence Smyth</i>	
1977			<i>John Paul O'Sullivan</i>
1978			<i>David Keniry</i>
1993	<i>Eamon Clarke</i>	<i>Bernard Kelly</i>	
1995		<i>Patrick Brennan</i>	
		<i>Bernard Donellan</i>	
		<i>Stephen Saunders</i>	
1997		<i>Michael Amalados</i>	
2000		<i>Richard Walker</i>	
2003		<i>John Bentley</i>	
2006	<i>Thomas Farrell</i>	<i>Richard Scott</i>	