

Society of Saint Pius X



S S P X



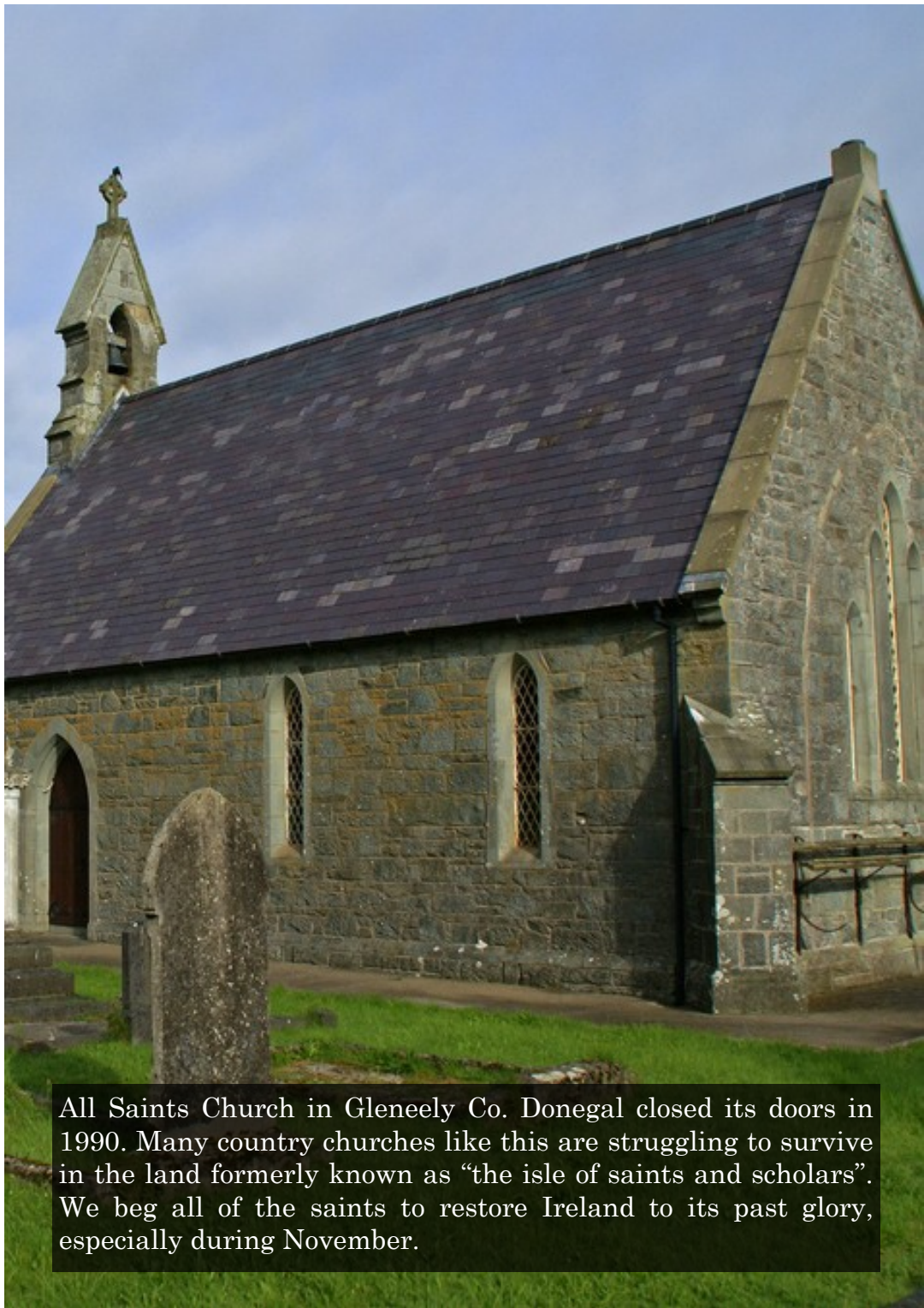
# In Principio

Superior's Letter

Court Devenish House

Approach to Atheism

Abortion in Ireland



All Saints Church in Gleneely Co. Donegal closed its doors in 1990. Many country churches like this are struggling to survive in the land formerly known as “the isle of saints and scholars”. We beg all of the saints to restore Ireland to its past glory, especially during November.





Thomas O'Hart (third from left) received the subdiaconate in April and then the diaconate in July. He is scheduled to receive Holy Orders in 2018.

**In Principio**  
Bulletin of the  
Priestly Society of Saint Pius X in Ireland

**Publisher**  
Fr. Vicente A. Griego  
Saint Pius X House  
12 Tivoli Terrace South  
Dún Laoghaire, Co. Dublin

**Editor**  
Fr. Patrick Kimball  
Saint Joseph's House  
Court Devenish Lane  
Athlone, Co. Westmeath

**Frequency**  
Quarterly

The SSPX relies solely on the donations of the faithful.

**To donate to the SSPX in Ireland**

Society of Saint Pius X  
Permanent TSB  
Account no: 26190763  
Sort code: 99-06-04  
BIC: IPBSIE2D  
IBAN: IE66 IPBS990 604 2619 0763

Cheque donations may be made out to  
"The Society of Saint Pius X"  
and sent to: 12 Tivoli Terrace South  
Dún Laoghaire, Co. Dublin

The Society of Saint Pius X is a registered Charity: CHY 9694  
All donations made by individuals amounting to  
€250 or over authorise the Charity to a tax rebate.  
For more information, contact Fr. Griego.

**Wills and Bequests**

The Society gratefully appreciates the generosity  
of benefactors who remember the Society in their wills.  
Contact a solicitor for further advice.

**The Web**  
Visit us online at [fsspx.ie](http://fsspx.ie)



Letter from the Superior	6
An Approach to Atheism	12
Court Devenish	15
Abortion & De Valera	20
Revival of the Crusaders	26
SSPX Irish News	28
Calendar of Events	29
Addresses	31

# In Principio

# Letter from the Superior

---

Rev. Fr. Vicente A. Griego, Superior of Ireland

---

Dear Friends and Benefactors,

It is with joy that the Priestly Society of Saint Pius X once again publishes a journal in Ireland to promote and nourish integral Catholic doctrine and morals. Jesus Christ, true God and true man, is the Beginning and the End, the Light of Truth that breaks the darkness overshadowing the Valley of Tears, and He reveals the way of salvation to the humble wayfarer. As pilgrims we must stand in the Light to begin to possess and to grow in union with God – our perfect happiness. This union alone achieves man's reason for existence, whereby he is enabled to give glory to God, the first Principle and the last End of all things.

As we inaugurate a new journal for the Autonomous

House of the Society in Ireland, it shall be given a new name to reflect the ideal of the apostolate in all of Ireland: ***In Principio***, the words that begin the Gospel of Saint John. This quarterly Journal will have as its purpose to present the principles of the Faith, which clearly indicate the direction we must steadfastly steer to persevere in the Faith. Additionally, this bulletin will present news and information about the various developments of the Society's apostolate in Ireland as well as a means of publishing various events of our apostolate planned throughout the country.

May this bulletin help in these terrible times of uncertainty, to dispel the obscurity of confusion and ignorance and help to anchor us in the time-



less principles of objective truth and sound morals, which will instil great confidence in the soldier of Christ, facing the storms that buffet the Church, today.

Setting out confidently with objective truth, we can make our way with Christ and we will rejoice in sharing His triumph over sin and death. This means that we, like Our Lord and Master, will in some measure share in paying the price for victory. Christ *is* triumphant: we can triumph – but only by His grace. Victory for the Church Militant will be difficult, but it is not impossible.

Victory is not cheaply won by Our Lord, Who shed His most Precious Blood upon the Cross as the price of our Redemption, whereby sinners are offered sanctification and eternal life. What great love God has for us in sending the eternal Word to rescue us from the slavery of sin and eternal death. We must have great confidence in God's supreme goodness, paternal love, and invincible omnipotence, to obtain victory. Humility and zeal are nec-

essary to follow Christ in the various circumstances of life, which will be for each of us our participation in the *Way of the Cross*.

Fear not, dear friends, the Way of the Cross is not miserable, but glorious. But only if we live it with supernatural faith and great love of God. Often, we lower our sights to a natural hope for supernatural achievements. This we do when we act merely upon our own natural strengths and talents, or in the note-worthy but natural talents of other men. But success cannot be achieved in this way. As soon as difficulties, contradictions, or even failings arise, we are discouraged. Hope lost in one, we anxiously turn to another solution or theory. In this frenzied and natural activity, we will become more discouraged. Were we more firmly anchored in supernatural virtue – faith, hope, and charity – we would more peacefully withstand the anxieties of evil times and wicked men, because our hopes are certain in God.

Therefore, dear friends, do not fear the chaos of evil



ideas, unjust works, iniquitous men, or even the devious interventions of demons in this life of spiritual combat. When such seem to gain ground in the spiritual battle, bear in mind, Christ has already won and we need only cling to Him to also gain the victory! *Come to me, all you that labour, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. For my yoke is sweet and my burden light* (Matthew 11:28-29).

To labour under the burden of the cross, to learn true meekness and humility, to find rest for the soul, and to discover the sweetness of the yoke of Christ, we need Our Lord's Most Holy Body and Blood – our spiritual nourishment. Do we understand this? If so, we cannot fail to prepare for and to make every reasonable effort to receive Our Lord as frequently as possible.

It is not enough to merely have a theoretical appreciation of the Holy Eucharist and the Holy Sacrifice of the Mass. We

must set out to realise and practice the truth of the Cross, by living the Mass and to be frequently nourished by the Holy Eucharist. It is in the Holy Mass that we contemplate Divine Providence's joy in the perfect offering of Christ and how we are called to do similarly in conforming our lives to His in the vicissitudes of our unique circumstances of life. The foreseen inevitable sufferings of the Christian in this life, are the Providential opportunities for each to share in the deliberate and willing Sacrifice of Christ on Calvary.

Consequently, it would be unreasonable to think that we should escape our share in the Cross if we hope to be assimilated with Christ to share in His victory. Likewise, it would be unreasonable and a great insult to think or act as if it were impossible to bear the cross and triumph. Our natural instinct is to flee the Cross. Naturally... the Cross is not comfortable; yet, by supernatural faith, we take great comfort in the fact that Christ's death on the Cross makes it possible for us to triumphantly bear the cross – by His grace!



Supernatural Faith identifies the Cross as the beautiful means of our perfection; supernatural Hope gives confidence to undertake the arduous way of the Cross; and supernatural Charity urges us to embrace the Cross. We do well to adopt that holy disposition of Saint Andrew, who greeted the cross he was to give his life upon: *Salve crux pretiosa, suscipe discipulum eius qui pependit in te*, which is "Hail precious Cross, receive the disciple of Him Who hung upon thee" (Feast of Saint Andrew). Of course, Saint Andrew was not always so resolute, he did not always have this strength of character or grace. He, like the other Apostles, like all men

in some measure, suffered the scandal of the Cross with dismal results. However, he overcame the scandal and became the saint who preached for two days from his cross, confirming those words solemnly pronounced as he approached his cross. With confidence in God, he persevered. In the terrible days of darkness, we face today, great scandals and evils are before us. Bear in mind, trust with courage, and keep in your heart: Christ is God, Who never dies and always triumphs.

Confidence in God allows of no discouragement; albeit, the temptation may arise. To waiver is to give in to natural

considerations of Christ. We must assert our trust in God to overcome the scandal of the Cross: *In the world you shall have distress: but have confidence, I have overcome the world* (John 16:33).

There is no other way to God, than by the Cross. Our Divine Lord manifests this not merely as a demonstration, but as the Model for each of us to pattern our lives upon. He embraced the Cross – so too will all who genuinely follow Him. This means we must choose to follow Him out of love as we confront the various difficulties of our Christian life as members of the Church Militant. Dare we expect to escape what Our Lord and Master has Himself embraced? *If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you...* (John 15:19-20).

Then to the fight! We can-

not give in to fear, which makes a soldier baulk at the presence of self-sacrifice. Despair is quick on fear's heels and to fear that God cannot achieve victory in us over our spiritual enemies would be to insult the infinite goodness and omnipotence of God – a grave evil that belies the truth of God.

We may have fears and face discouragement, but we must have courage in God's promise to aid us in combat and confident in His Providence – omnipotent, but able to employ adversity to wonderful profit. *O death, where is thy victory? O death, where is thy sting?* (I Corinthians 15:55). We must not be attached to our own wills, desires, and dreams; otherwise, we may find ourselves in opposition to God, when, according to our feeble understanding, "it doesn't make sense". God's ways are not always our ways and we do not always see things as God; consequently, we must trust God.

Today, perhaps more than ever, Catholics striving to remain integrally faithful amid the confusion and apparent victories of God's and true relig-





ion's enemies, are at a certain risk to fail in supernatural hope. It is difficult for us to understand why the Almighty God permits evil, but if He, Who is infinitely good, does permit evil to exist, it is – without a doubt – because Divine Wisdom has plans to draw forth a much greater good. We must be patient and trust God. This should bring joy to us, to know that God will be more greatly glorified by the events that take place, even when we cannot presently understand. Like Christ, we must lay down our lives in His hands, to possess perfect, joy now and everlasting life hereafter.

Finally, our gratitude goes out to the contributors for this bulletin, who in zeal hope for the edification of our neighbour. Thank you to all our benefactors and friends whose prayers and sacrifices have enabled the Society to continue its apostolate in Ireland. Indeed, we need your material support, but much more importantly, we need your spiritual support – thank you for giving yourselves to God in the generous support of integral Tradition.

Dear friends, be assured of my prayers as I send my priestly blessing to you all. May God be glorified by the honest efforts of all to live Christ – Crucified and Triumphant; and may His Immaculate Mother, Our Queen, rule over our lives for the glory of God, now and forever!

In Christ the King,

Rev. Vicente A. Griego  
Superior

Autonomous House of Ireland

# An Approach to Atheism

---

By **Martin Molloy**

---

Atheist ideas are far from new. They usually die on their own incoherence, and then reemerge on the inconsistency of others. The most recent form of Atheism is led by the likes of Richard Dawkins, Daniel Dennett, Simon Harris and, until recently, by the late Christopher Hitchens. In reference to the Book of the Apocalypse, these four atheists are known by their supporters as "The Four Horsemen".

Atheists have never been able to counter the "Five Ways" of Saint Thomas Aquinas. These five ways are arguments for the existence of God, presented by the Angelic Doctor. The most well known is the argument for a First Cause. If every effect has a cause, then either there is an infinite chain of cause and effect in the past or there was a First Cause. Imagine we had an infinite amount of days before today then we could never get to this

moment because it would take forever. This is why philosophers have always reasoned that there was a first day, which is corroborated by the scientific discoveries in cosmology in the 20th Century. And thus, they reasoned that there was a First Cause, based on the fact that there cannot be an infinite amount of things in real life. This First Cause that is the Cause of everything but itself uncaused, is who we call God.

By studying the complex order in the universe such as the stars, planets, living things etc., one can recognise the unfathomable intelligence causing all existence. It's no wonder the Psalmist says "*The fool hath said in his heart 'There is no God.'*" Psalm 13:1

Saint Thomas's approach is a scientific one i.e. rational, methodical and structured. Atheists respond to these questions in an unscientific way.



Three of the four atheists previously mentioned have a scientific background, but when debating the existence of God, all four resort to unscientific tactics.

By way of explanation, one could compare this scientific approach to building a structure. The foundations are laid step by step, layer by layer in order to construct the building. It's in this fashion that an argument from first principles of reason is constructed. One can't tell a builder that the roof is leaking when he has only put in the foundations. Every reasonable person would laugh at such a complaint. Yet this is the atheist's approach to God and religion.

St. Thomas presents his arguments by laying down the foundations and building layer by layer. Atheists will use arguments such as: Why would a

perfect God make anything? Different religions contradict each other. Why does God allow evil? Yet all these arguments do not touch on the question of God's existence. These are questions to be examined after we have established the existence of God. They argue about the roof before it's built. Why?

There are two main reasons. Firstly, they are not so concerned about God's existence, but rather the consequences of His existence. Christopher Hitchens used to put it very honestly when he said that he found the idea of a supervising Father horrifying and that he refused to be a slave. Denying God's existence is a way to deny responsibility, and a licence to live life accordingly.

Secondly, this logic is a consequence of Modernism. Modernism is a system of thought exposed and condemned by Saint Pius X. It



Martin Molloy goes head to head with Michael Nugent of Atheist Ireland.



taught that religion was the way by which man dealt with his experience of the divine. The consequence of such thinking is that all religions are to be respected because they are rooted in the human condition. From Vatican II, this way of thinking has become popular even by Churchmen in the highest levels. Statements such as "it doesn't matter what religion you espouse as long as you're a decent person" are a result of modernist thinking. Ironically, it's the atheist along with the traditional minded Catholic who understand that if we believe something to be true, then we believe that contrary ideas are wrong. And if we hold that other beliefs are somehow valid then we don't really believe our own to be true. If we give respect to false religions then we are breaking the first commandment and giving fuel to the atheist. Obviously, we must be charitable to the people adhering to these false religions, but true charity is ultimately based on truth.

When debating with atheists, one should stick to discussing the basics, such as the First Cause. The atheist will try to change the debate into secondary questions about the Bible,

Creation, moral issues etc. He needs to do this in order to distract from the argument for God. If he will not accept the foundations then the discussion cannot and should not proceed.

Because Atheism itself has no rational foundation, atheist organisations are never interested in establishing anything but only in tearing down Christian civilization. In particular "Atheist Ireland" is not content with just denying the reality of God's existence, but they actively campaign to rid Irish society of all Christian influence. They want to get rid of the unborn's right to life, of State money helping religious schools, of prayers opening the Order of Business in Dáil Éireann, of broadcasting of the Angelus on TV and radio etc. The common thread is to remove all Catholic influence from the State.

While Atheism is a serious threat today, we can fight it by trying to understand the Faith better. We should make a stand against their growing pernicious influence in Irish society. And most importantly by trying to live an exemplary life. Saint Francis said "*preach always, and if you must, use words!*"



---

# Court Devenish House

## A Brief History

---

By **Gavin Sherry**

---

The first castle at Athlone was built in 1129 by Turrough O'Connor, the king of Connaught. Athlone became a walled town and was granted money for the erection of town walls in 1251 which was after the arrival of the Normans towards the end of the twelfth century. Norman power then fell into decline in the 14<sup>th</sup> Century, and the town saw a revival of Gaelic power until the time of the Tudor monarchs when English power began to be restored in Ireland. It was at this time that the original Court Devenish House was built in a half "H" shape close to the town walls around the year 1620 by George Devenish, a Dublin Catholic merchant. The house was damaged twice during the Cromwellian wars; first by Sir James Dillon's attack on the town in 1642, and six years later it was held by a detachment of General Owen

Roe O'Neill's Ulster army. Rebuilding commenced after the 1660s and in 1682 Henry Piers mentioned Court Devenish House in his brief description of the town: "one house built set back from the street by one Devenish exceeded all the rest for politeness of architecture; but this beauty was all without doors, for within they were ill shapen and ill contrived".

The house and lands of George Devenish were forfeited to the crown and granted to the Earl of Ranelagh around 1650. But he had difficulty in obtaining possession of them and in 1675 he was forced to appeal to the English King.

In 1688, a son was born to King James, a staunch Catholic. This brought tensions between the king and his Protestant lords to a head, and the king was forced to flee to



The building before and after the renovation pictured above.

Athlone at dusk (bottom).

France. His daughter Mary, and her protestant husband William of Orange, were invited to rule England in James' place. Within a few short months, fifty thousand Irishmen had joined the royal army, with the intention of safeguarding Ireland for James, whom they envisioned as their liberator. However, the "English interest" in Ireland established by Cromwell and Charles II backed William.

The struggle between James and William was only part of a greater struggle. Louis XIV of France supported James, But a number of European powers, both Catholic and Protestant, were allied with William against France. France was the most populous, richest and most highly civilised nation of Europe at the time and could have sent a great army to secure Ireland for James. But Louis did not think that the Irish campaign could influence the war on the continent. William however, when he had sufficiently mastered England and Scotland, threw all his resources into the Irish war. He gathered together a large force consisting of Dutchmen, Germans, Danes and French

Huguenots. These men, in addition to the Northern Protestants, formed an army of about 40,000 men. The Irish and French Catholics on the other hand numbered only about 25,000. They were ultimately defeated at the decisive Battle of the Boyne on the 12<sup>th</sup> July 1690.

After Baron Ginkel, the leader of the Williamite army, had failed to take Limerick, he turned his attentions to Athlone. As the Williamites approached the town, their artillery crumbled the walls like pastry. A small defensive force of only about 350 men under the command of Colonel Fitzgerald defended the Leinster side of the town, hoping to hold off the Williamite army long enough to give de Ruth sufficient time to arrive and offer his assistance. As they fought, their colleagues behind them tore down the bridge to prevent the Williamites from reaching the Castle on the Connaught side of town. It was probably during this attack that Court Devenish House was partially destroyed. Later, seven batteries of siege guns and mortars pounded the Irish side of town (the castle side) for seven long





days. Following this siege, Ginkel stormed the bridge by throwing planks over the broken arches in an attempt to cross, putting the Irish and French in mortal danger. They were repelled with a heroism that has not been forgotten.

The story goes that a certain Custume, a sergeant of dragoons, stepped out from the Irish ranks and beckoned "*are there ten men who will die with me for Ireland?*" Ten men, led by Custume, rushed across the bridge under heavy fire and began tearing down the planks. When the smoke finally cleared, the volunteers were all either dead or wounded. Eleven others took their place. They were likewise successively shot down. When the task was finally accomplished, only two of

the heroes escaped by jumping into the river. The heroism of Custume is etched in memory as the barracks in Athlone bear his name to this day. His brave deed however only saved the town momentarily from the Williamites, who forced a passage by a ford lower down the river which General de Ruth had left insufficiently guarded.

Court Devenish House was never rebuilt. It is believed that the family later adapted the stables and outbuildings as a house using the stones of the original house. The modern house is believed to be a development of this and dates from 1790.

Sylvester Devenish sold his interest in the property to Gustavus Hamilton in 1751.



---

Captain Devenish, who is thought to have been the last of the family, was killed in 1851 in the Cape Province in the Frontier Wars.

The property was acquired in 2011 and re-developed from 2014 to 2016 by the Priestly Society of Saint Pius X. Father Vicente Griego states that: *“the Society hopes to use these refurbished facili-*

*ties in order to further the ideal of its Patron, Pope Saint Pius X – To Restore All Things in Christ!”*

The very history of Court Devenish House seems to reflect the heroic challenge involved in the upholding of traditional Irish and Catholic values in opposition to the destructive influences of indifference and the absence of Christ in society.





# Abortion & De Valera

---

By Brian Ó Caithnia

---

Although great Catholic nations have legalised abortion over the last number of decades, Ireland, by God's grace, has somehow managed to withstand the anti-life assaults even to the present day. This may very well be due to Eamon de Valera's visionary Constitution of 1937.

In the last half century abortion has been introduced across the Christian lands of Europe, and there seems to be a common thread that links the legalisation of abortion in these places. There is certainly something unique in the constitutional regime which exists in Ireland since it has successfully placed a stumbling block in the path of the abortion industry's global conquest.

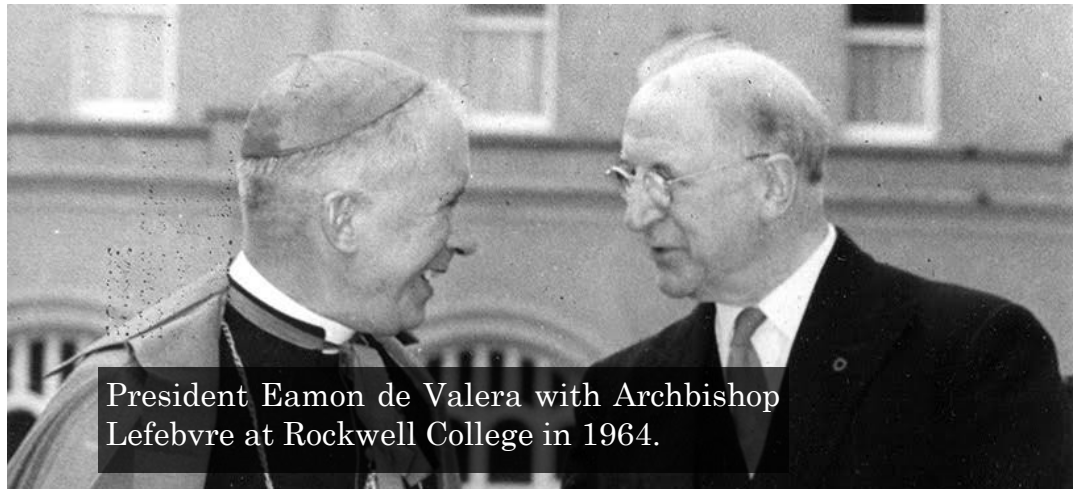
Britain legalised abortion in 1967 when MP David Steel passed the Abortion Act through parliament, which was considered a relatively restrictive act at the time. Today, over 200,000 pregnancies, approxi-

mately one in five pregnancies, end in abortion in the United Kingdom, 98% of which are paid for by the taxpayer.

In France, abortion was legalised by Minister for Justice Simone Veil in 1975, when she introduced a bill into parliament. France quickly became the abortion capital of Europe, until it was over-taken by Britain in 2009. The law was further liberalised in 2013, and today, all abortions are 100% taxpayer funded.

Spain, our greatest aid and support during the centuries of brutal English-Protestant persecution, had already legalised abortion by 1982. Today, over 200,000 abortions occur each year.

The common thread linking how each of these heinous laws were passed, was that the voting public were never consulted for their support. Abortion was introduced in each country in a clandestine manner. In the UK, Spain and



President Eamon de Valera with Archbishop Lefebvre at Rockwell College in 1964.

France, parliaments voted on the laws behind closed doors.

Why has the same not occurred in Ireland? It seems the one thing separating Ireland from the abortion holocaust was Eamon de Valera's Irish Constitution of 1937.

Eamon De Valera was Taoiseach for the majority of the time between 1932 until 1959. De Valera was certainly a controversial figure, and was hated by different factions within Irish society, including both Unionist and Republican traditions. His greatest foe, however, was undoubtedly liberalism, as he waged an unrelenting war to rid Ireland of the Protestant-Liberal culture that had been imposed on her for decades. Though certainly with its flaws, the Constitution he formed has proven to be one of the greatest political

achievements in recent times, for both its vision and its legacy.

De Valera spent his political career observing how foreign courts and politicians were capable of systematically undermining the legal order of the State. The Irish Free State Constitution of 1922 was recognised by the Anglo-Irish Treaty as being the effective unalterable constitution of the new Irish State in the infamous "repugnancy clause." Britain had also ensured that the highest court in the land remained under their control in what was called the Privy Council.

De Valera witnessed how the Free State Constitution of 1922 was so radically altered by parliamentary voting, that by the time of its abolition in 1937, it hardly resembled the initial document. This was be-

cause the initial Free-State politicians gave themselves the right to alter the constitution by a mere parliamentary vote, which rendered the Constitution a “virtually useless document.”

De Valera retained a deep distrust for politicians and the judiciary as he had witnessed how easily they had been able to dismantle the constitution of the country without any consultation with the people. He despised the British model and the “opinions” of the Courts and liberal judges and sought to prevent a constitution “being operated with such possible views held by the Courts.” De Valera himself capitalised on the weakness of the Free-State Constitution, dismantling it in parliamentary votes with the intention of replacing it entirely by his own Constitution in 1937. Unlike the initial Free State Constitution of 1922, De Valera held a referendum to ensure that his Constitution was supported from the outset by a majority of the Irish public, setting a necessary precedent for any future changes to the Irish Constitution. With the Constitution approved, De Valera dealt a blow to the protestant-liberal political system that had plagued Ireland for centuries.

As President of Ireland in the 1960s, he warmly received Archbishop Marcel Lefebvre, and insisted on serving at his Masses when he was in Ireland.

De Valera died in 1975. When he died, the cultural incineration of the West was picking up speed. In Britain, the 1861 Offences Against the Persons Act that prohibited abortion was easily discarded by a mere parliamentary vote. To prevent this from happening in Ireland, a coalition of Catholics proposed that an article needed to be inserted into the Irish Constitution to copper fasten the illegality of abortion.

The valiant Dublin Fine Gael TD Alice Glenn, in the Oireachtas debates before the 1983 Pro-Life 8<sup>th</sup> Amendment, explained the urgency of the situation in the Dáil debates:

*Abortion was introduced in Britain in 1967, in the USA, 1973, France 1975, Germany 1976, Italy 1978, Holland 1981 and the latest victim is Spain. I question Deputy Manning and anybody else who will stand up in the House and try to tell us that there is no urgency and they do not know what we are on about. I suggest they do some reading about the progress of this scourge. It is as plain as a pikestaff to me that time is not on our side.*

By God’s grace, the prolife amendment passed with a true landslide victory of 67% in favour of it. The Amendment states that under Article 40.3.3°:

*The State acknowledges the right to life of the unborn and, with due regard to the equal right to life of the mother, guarantees in its*



*laws to respect, and, as far as practicable, by its laws to defend and vindicate that right.*

Abortion for suicidality was finally approved by the Dáil in 2013, however, the constitutional prohibitions have made the suicidality clause nearly unworkable, and that is why the pro-abortionists are advocating for a full repeal of the Eighth Amendment as the only option.

But we have great cause for hope in Ireland yet. Whereas in other parts of the world the abortion rate has been steadily increasing, in Ireland it has been actually decreasing for the last fifteen years. In 2015, moving against this global trend, the Irish abortion rate has in fact been the lowest on record since 1980. This is surely something to celebrate!

Though the Constitution of Eamon de Valera had its flaws, it has managed to be a powerful tool in holding back abortion, perhaps due more to the preface than anything else. It begins thus:

*In the Name of the Most Holy Trinity, from Whom is all*

*authority and to Whom, as our final end, all actions both of men and States must be referred, We, the people of Éire, humbly acknowledging all our obligations to our Divine Lord, Jesus Christ, Who sustained our fathers through centuries of trial,*

*Gratefully remembering their heroic and unremitting struggle to regain the rightful independence of our Nation, and seeking to promote the common good, with due observance of Prudence, Justice and Charity, so that the dignity and freedom of the individual may be assured, true social order attained, the unity of our country restored, and concord established with other nations, do hereby adopt, enact, and give to ourselves this Constitution.*

- 
- 1 Rachael Harker, "Statistics on Abortion" 57
  - 2 Jessica Phelan, "France Makes Abortion Free"
  - 3 Seamus Ó Tuama "Revisiting the Irish Constitution and De Valera's Grand Vision" 57.
  - 4 Tuama, 60.
  - 5 Alice Glenn, "Parliamentary Debates"







Happy campers and counsellors (top); Rev. Mr. Thomas O'Hart with his brother and fellow countryman after his ordination to the subdiaconate (middle left); pilgrims process in honour of Our Lady in Knock (bottom).





From left to right. Fr. Ockerse celebrates Mass at the foot of Croagh Patrick (top); seminarians' visit to Athlone (middle); Masses at the Newry Mass Rock & Knock (bottom).



# Revival of the Crusaders

---

By Fr. Marcel Ockerse

---

“What does it profit, my brethren, if a man says he has faith, but does not have works? Can the faith save him?” (James 2:14). St James answers his own question in the negative, since faith that does not produce good works is a dead faith. For Faith to save us, it must be animated by Charity. Good works are the exercise of Charity, which proves its presence in the soul.

The Eucharistic Crusade is an apprenticeship for good works, those works that comprise the Christian life and were part of every-day life during the ages of faith. By inculcating the habits of prayer and self-sacrifice upon the malleable and generous souls of children, the Crusade trains their wills for the spiritual combat of the Christian life from their earliest years. With the fundamentals down pat, they have the foundation they need to stay their course when the time comes for them to go out into the world as teenagers and



Marcel Lefebvre the Crusader

young adults. If we know how to pray, we have ready access to our greatest helper. If we know how to deny ourselves, we have what it takes to knuckle down and bear it when things don't go our way, and merit for Heaven in the process.

The Eucharistic Crusade is once again alive in Ireland. In January we received the promises of three new members for St John's Parish and in April two for Our Lady of the Rosary. Slowly but surely this new leaven will spread throughout all our parishes until all of us will be leavened. Then again will Ireland truly be the "Isle of the saints."



Shots from the Crusade Camps in Cavan. This past July. Many thanks to all who made these possible!

---

## SSPX across Ireland



**Saint John's Church**, in Dún Laoghaire, Co. Dublin, suffered storm damage to some of the windows and parts of the roof, including the dangerously high bell tower roof in 2016. Happily, the insurance company helped with some of the repairs and the faithful have also raised a considerable amount of money to re-roof the bell tower at Saint John's. Sadly, we have not yet sufficient funds to complete all the repairs, but we trust in Providence. I do appeal to all our faithful to please consider donating to re-roof Saint John's bell tower, so that we may profit by a considerable savings – by using the enormous scaffolding that is still in place after the repairs made late last year (courtesy of our insurers). Thank you for your charity.

Saint John's Priory has also suffered extensive damage after years of failing foundations. The structural damage and many of the associate damages to the house are being repaired – thanks, once again, to the coverage of our insurance company.

**Corpus Christi Church** in Athlone, Co. Westmeath, has corrected a long-standing problem in the bell tower, leaking roof, and moisture infiltration to the church interior. After a successful fund-raising drive, it was possible to carry out the roof, masonry, plastering and ventilation repairs at Corpus Christi, which enabled the church interior to be repainted. The church interior is quite pleasing and more fitting for the Sacred Liturgy and the devotion of the faithful.

The extensive works at Court Devenish were completed at the end of last year, and the house has been re-named **Saint Joseph's**

---

**House**, where Fathers Leo Boyle and Patrick Kimball now reside. Although the furnishings are few and there yet remains several smaller works to be carried out, the house is a very suitable place for prayer, study, and the administrative works for the parishes in Athlone and Cork. There is still a need to raise funds for the stabilisation of the ruins on site.

**Our Lady of the Rosary Church**, in Cork, Co. Cork. Leaks in the belfry have been repaired, but now foundation issues in the baptistery need to be addressed. An engineer is investigating the situation. Repairs to various leaks and drainage problems are now underway, with a grant from the city to help subsidize these projects. We rely on the generosity of our benefactors to continue these works.

**Our Lady and Saint Patrick Chapel** in Newry, Co. Armagh. There has been a steady arrival of newcomers interested to learn more about Catholic Tradition. The faithful, feeling the crowded effects of more people at Sunday Mass, express their interest to further develop our apostolate in the area and consider opportunities for a more suitable venue for Holy Mass. May the faithful continue to grow in holiness and in numbers.

**Saint Pius V Chapel** in Belfast, Co. Antrim. After more than twenty years in our mini-subterranean chapel, the faithful are searching for a more fitting accommodation for the Holy Sacrifice of the Mass. Here to, there have been a few new faces looking for the sound doctrine and morals of Catholic Tradition. May Saint Joseph help the faithful to find improved circumstances, which, we hope, will also provide greater opportunity for the faithful to nourish their faith and to attract others to the integrity of Catholic Tradition.

# Comings & Goings



At the end of last year, we bid farewell to Father Regis Babinet on 10 November and then **Fr. Ramon Anglés** on 15 December. **Father Babinet** has retired to France at the Maison Saint-Ignace in Lourdes, which is attended to by the Little Sisters of St. John the Baptist. Father Anglés has taken a new post in Italy, at Castel Gabbiano, near the Shrine of Our Lady of Caravaggio, where he attends to numerous administrative and personnel duties for the General House. We must heartily thank these two men who collectively gave over two decades of service to our apostolate in Ireland. We remain united in the bond of charity and prayer.

In February, we welcomed **Fr. Pierpaolo Petrucci** to our house in Dun Laoghaire, where he undertook a serious study of English language and is now spending the year with us to perfect his English skills – putting them at the disposal of the Gospel.

It was the beginning of February when our little **Brother Gerard** entered the hospital for what we thought would be a series of medical tests that would have Brother back in our company in a week's time. Quite unexpectedly, Brother was diagnosed with an aggressive illness that quickly debilitated him and brought him to the end of his earthly pilgrimage. Brother Gerard, fighting generously and patiently for the love of God, died on April 24<sup>th</sup>. Let us keep Brother Gerard in our prayers – may he rest in peace.

## Calendar of Events



**October 14** Hill of Slane Pilgrimage

**October 21** Eucharistic Crusade Outing - Athlone castle

**October 28-29** Young Adult Outing - Dublin [fsspx.ie/youngadults](https://fsspx.ie/youngadults)

**November 5** All Saints Day Festivities

**December 17** First Communions Athlone & Cork

# The Priestly Society of Saint Pius X in Ireland

Rev. Vicente A. Griego, Superior

---

## Mass Centres

### **Saint John's Church**

1 Upper Mounttown Road  
Dún Laoghaire, Co. Dublin  
A96 P793  
(01) 280 9407

### **Corpus Christi Church**

Connaught Gardens  
Athlone, Co. Westmeath  
N37 E671  
(090) 643 3703

### **Saint Pius V Chapel**

78 Andersonstown Road  
Belfast, Co. Antrim BT11 9AN  
Mr. McKeown (028) 9445 3654

### **Our Lady of the Rosary**

Shanakiel Road  
Sunday's Well, Co. Cork  
T23 T389  
(090) 643 3703

### **Our Lady of Knock Chapel**

Unit 5 Richbrook Business Pk,  
Mill Rd, Bessbrook,  
Newry, Co. Down BT35 7DT  
Mr. McArdle (028) 3082 5730

## Residences

### **Saint Pius X House**

12 Tivoli Terrace South  
Dún Laoghaire, Co. Dublin  
A96 KV65  
(01) 284 2206

Fr. Vicente Griego  
Fr. Pierpaolo Petrucci  
Fr. Francis Gallagher  
Fr. Marcel Ockerse

### **Saint Joseph's House**

Court Devenish House  
Court Devenish Lane  
Athlone, Co. Westmeath  
N37 NF77  
(090) 643 3703

Fr. Leo Boyle  
Fr. Patrick Kimball

*Visit [fsspx.ie](http://fsspx.ie) for complete schedules, weekly bulletins, and more information.*





The Society of Saint Pius X is an international priestly society of common life without vows, whose purpose is the priesthood and that which pertains to it.

The main goal of the Priestly Society of Saint Pius X is to preserve the Catholic faith in its fullness and purity, to teach its truths, and to diffuse its virtues. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means of bringing this life of grace to souls.