

Society of Saint Pius X



S S P X



# In Principio

Superior's Letter

Prayer Warrior

A Message of Peace

A Powerful Image



Every year thousands of pilgrims climb Croagh Patrick on 'Reek' Sunday. The SSPX has a pilgrimage scheduled for 14 July.



St. Declan's Tower in Ardmore, Co. Waterford. A 3-day trial pilgrimage from Ardmore to Cashel will take place 19-21 July. If interested email [info@fsspx.ie](mailto:info@fsspx.ie)

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Fr. Patrick Kimball  
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# In Principio

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# Letter from the Superior

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

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Dear Friends and Benefactors,

IN THE PREAMBLE OF the Constitution of Ireland (1 July 1937), we read: *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... Do hereby adopt, enact, and give to ourselves this Constitution.*

These words ring hallow in the aftermath of the popular approval to repeal the Eighth Amendment of the Constitution, which ultimately allows for unrestricted abortion – diametrically opposed to divine *and* natural law. The contradictory outcome was not impossible to foresee, since a more crucial truth was rejected forty-five years earlier; namely, the

unique role of the Catholic Church in Ireland.

On 5 January 1973, the Fifth Amendment revoked the special position of the Catholic Church in Ireland and recognised false religions. Religious liberty denies objective truth and foments indifference; consequently, it is a grave injustice to Jesus Christ, the Son of God, Who instituted the Church. The recognition of false religions deprives souls of necessary graces, thereby abandoning men, wounded by sin, to a declining observance of God's Law, ignorance of God's truth, and indifference to the Christian combat.

Inevitably men, deprived of grace, not only ignore God, but violently reject God. Without God sinful men have nothing to prevent malice from enslaving them – even blinding them to

the barbarism of abortion. Depraved by the lust for sensual pleasures, men choose not to know, love, and serve God on earth and in heaven, but desire only earthly happiness: ...*what doth it profit me, if the dead rise not again? Let us eat and drink, for tomorrow we shall die* (I Corinthians 15:32).

The graphic horror of the perversion of abortion rightly enrages our sense of justice. So too, and more so, should doctrinal deviation rouse our zeal to fight for the honour of God, Who is gravely dishonoured by the perversion of religious indifference.

This veritable crime of indifference is not unique to Ireland. Neglect of truth, especially the first truth – the one, true God – was adopted by many prelates and clergy of the Church, which indirectly facilitated the eventual moral degradation of civil society (e.g. promiscuity, contraception, abortion, homosexuality, etc.).

When churchmen welcomed the ‘smoke of Satan’ at the Second Vatican Council’s embracing of condemned modernist

and liberal thinking, human vanity and pride presumptuously set out to save mankind ... but without God. So deceived, the divine weapons of grace and moral and doctrinal integrity (which admits no compromise with evil) were abandoned. Notable deviations from objective and entire truth have deprived many of grace and doctrine, especially the *Novus Ordo* Mass of Paul VI, which ecumenically obscures integral doctrine, and the blatant subjectivism of Pope Francis, which destroys truth and morality.

Integral Catholic Tradition, the Deposit of Faith, communicates clarity and direction through the timeless principles by which men access God’s grace to live, to be sanctified, and ultimately to be saved. Hence, we must be zealous for the whole truth – not only those parts we find easy or pleasing. To live fully the faith, there will necessarily be difficulties – especially as we find ourselves in contradiction to our surroundings, our neighbours, perhaps, even our family.

This is nothing new to the Church and true Christians, who follow in the steps of Our Lord: *My Heart hath expected reproach and misery: and I looked for one that would grieve together with Me, but there was none: and for one that would comfort Me, and I found none* (Psalm 68:21).

In these sad days of manifest apostasy, great ignorance of truth, the parody of civilisation, and corruption of morals, we must more perfectly live the ideal of Christ and His Kingdom – despite the world's furious opposition. Otherwise, we too will lose and outrage the good God, we too will become the enemies of truth, and corrupters of morals. This is the consequence of not loving Christ, as He loved us: *Greater love than this, no man hath, than to lay down his life for his friends* (John 15:13).

How does the Incarnate God call sinners, who put Him unjustly to death, *friends!*? God sees the good He can bring about by His love. It is the good He loves, the good He desires to bring forth from sinners, who repent and learn to love: *Many*

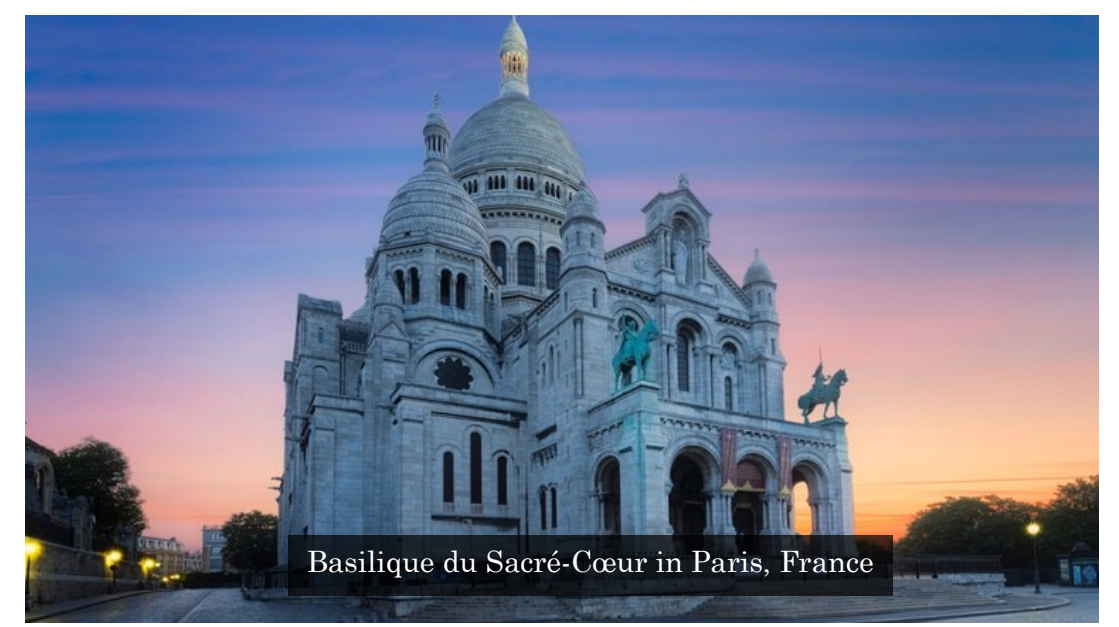
*sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less* (Luke 7:47).

This is the transforming supernatural charity of God, whereby sinners are made just! What a wonderful work – a work that humbled a boasting Peter into a Saint Peter, strong and courageous; a work that converted the pagan empire of Rome into the Holy Roman Empire. So too today, can secular and irreligious society become a truly Christian civilisation. But we must do our part, dear friends, and this is to love like the Sacred Heart of Jesus.

Combat Liberalism that weakens our sense of justice. Furthermore, the virtue of religion, which is a part of the virtue of justice, demands we pay due reverence to God. All is due to God. Do we each give all to God? All of our heart? Or do we save something for ourselves and rob God of what is due to Him? The Sacred Heart of Jesus proposes a courageous and sacrificial love.

The Sacred Heart will give





Basilique du Sacré-Cœur in Paris, France

us the graces necessary to give all if we honour Him as He asks. The Sacred Heart promises abundance of graces to those who practice the devotion of the Nine First Fridays. This devotion is made in reparation for the sins of ingratitude committed against the unfathomable love of God. The promises of the Sacred Heart extend also to those families and homes where the Sacred Heart has been solemnly and genuinely enthroned – that Christ rule over the family and the home.

I draw your attention to the twelve promises made by the Sacred Heart to all who receive Holy Communion, in reparation for sin, on the First Friday

of nine consecutive months. The first promises all graces needed for one's state in life and the twelfth promises one the grace of final repentance.

These and many other graces will fortify individuals and families for the spiritual combat to achieve victory with Christ, Our King! Let us begin anew our personal reform, the restoration of Christ in all, and, like Christ, take on the responsibility of making reparation for sin for the conversion and sanctification of our neighbour. This will be Christ's victory, that we become saints and that others are drawn to conversion and sanctification by our humble efforts.

Cast your vote for Jesus Christ the King and *honour* Him by living His life of virtue; *venerate* His Sacred Heart (especially throughout June); *enthroned* His Sacred Heart in your home; *consecrate* your life to the Sacred Heart of Jesus!

Thank you dear friends and benefactors for your generous support of the Society of Saint Pius X and our apostolate, by your prayers and sacrifices, as well as your financial assistance, upon which we rely for the material aspect of our apos-

tolate (i.e. maintenance of our priests and properties in Ireland). May God bless you and the Immaculate Heart of Mary, Our Lady of Victory, watch over you.

In Christ the King,



Rev. Fr. Vicente A. Griego

*Superior, Autonomous  
House of Ireland*





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# Prayer Warrior

Fr. Willie Doyle, SJ

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By Gerard Brady

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William Joseph Gabriel Doyle was born in Dalkey, County Dublin, on 3 March 1873. He was the youngest of seven children, four boys and three girls. The eldest and youngest girls married, and the middle girl became a Sister of Mercy. The eldest boy, after a short stay in the Jesuit Novitiate, entered Holy Cross College, Clonliffe Road, Drumcondra, graduating to the College of the Propaganda, Rome. Ten days before his ordination, he caught fever and died in 1887 at only 28 years of age.

After schooling at Ratcliffe College in Leicestershire and at only 18 years of age, William Doyle entered the Jesuit Novitiate. This decision was made just after reading St. Alphonsus' book *Instructions and Consideration on the Religious State*, which deeply affected him. Soon after his ordination in 1907, he was ap-

pointed by his superiors to the mission staff for five years.

During World War I, he was finally appointed chaplain of the 16th Irish Division, serving with 8th Royal Irish Fusiliers, Royal Inniskilling Fusiliers, 9th Royal Dublin Fusiliers, 6th Royal Irish Rifles and the 7th Royal Irish Rifles. Having fulfilled his priestly duties in an exemplary fashion for almost two years, he was killed at the Third Battle of Ypres (Passchendaele) on 16 August 1917.

That is but the bare outline of the life of a man who without doubt is one of the holiest men and religious exemplars of the early twentieth century, vying with Matt Talbot as one of Ireland's greatest modern ascetics. Even in childhood Fr. Doyle was marked out as an exceptional example of putting the Gospel into prac-

tice. He was wont to help the poor people of his area from a very early age by providing them with money and goods, or even by lending them a hand. It is impossible not to believe that this was the result of a fervently religious household. 'At the beginning of Lent, when he was quite a little boy, an old Aunt, chancing to go into his Mother's bedroom, found him gesticulating and talking in front of the mirror. "You villain, you wretch," he kept saying to his reflection, "I'll starve you, I'll murder you! Not a sweet will you get, not a bit of cake will you get!"'

This spirit of mortification and strong will to master his weaknesses was something he worked at his whole life. As he commented himself, 'The reformation of one's life must be the work of every day, I should take each rule and duty, think how Jesus acted, or would have done, and contrast my conduct with His'. He concentrated on using the life God had given him to remove any impediment to forming a close and lasting relationship with his creator. 'We should call a man a fool who wasted his

wealth warming himself before a fire made of banknotes. Do we act less madly in seeking gratification by consuming our precious day in frivolities?'

He did indeed bring his body and his will to submission. 'He gave up having a fire in his room and even avoided warming himself at one. Every day he wore a hair shirt and one or two chains for some time'. He also took up an amazing penance of saying thousands of short prayers every day which he referred to as 'aspirations'. 'I find I am falling off in the 100,000 aspirations. Have bound myself for a week by vow to make the full number (1 Feb. 1917)'. Reminiscent of the Eastern Jesus prayer, this was obviously quite a commitment while under fire or avoiding taking a surprise dip in a rain-filled shell hole.

It would be wrong, however, to think of Fr. Doyle as a humourless or dour individual. His severity was very much directed to his own faults and he was loath to ask similar penances of others. Added to this he had a very strong sense of humour that tended to disguise



his true ascetic nature. His principal biographer illustrates this somewhat playful side to his character. 'The scene of the first story is Donegal Bay on a summer vacation day. Fr. Doyle was in a small boat with four fellow scholastics. One of them, sitting in the stern, took out his watch to regulate the time for examen. Just as he said, "we begin now," Fr. Doyle, who was sitting in the bow with a gun in his hand, fired both barrels into the air, shouting "Go!" The oarsmen nearly fell out of the boat with the shock'.

'While in Clongowes Fr. Doyle came to the conclusion that a brother scholastic used to appropriate the newspaper too much. So one day he en-

tered the common room and sat down at the fire opposite Mr. X who was absorbed in his paper – which suddenly burst into flame. Fr. Doyle, having heated the poker, had surreptitiously applied it to the newspaper!' These and other incidents paint a picture of a rather mischievous and good-humoured individual.

His service as a chaplain to the 16th (Irish) Division during World War I and the subsequent biography detailing that service made him posthumously famous. The second part of the biography is largely comprised of edited letters written to his father and paints a true picture of life in the trenches but always with his

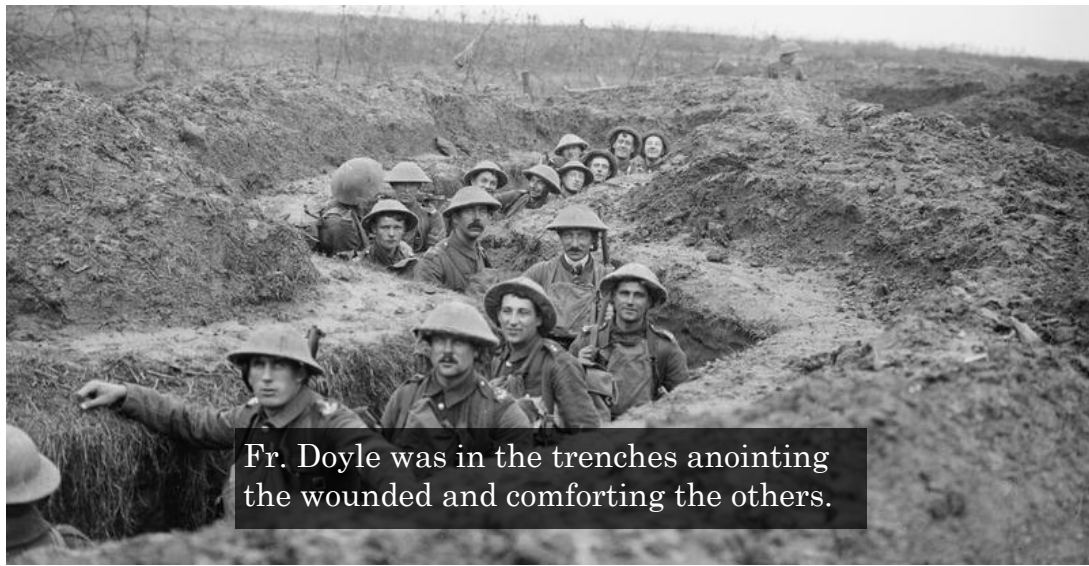


quirky sense of humour. He writes about a Christmas football game in 1916. 'On St. Stephen's Day the men were engaged in a football match, when the Germans saw them, sent over a lovely shot at long range, which carried away the goal post—the umpire gave a 'foul'—and bursting in the middle of the men, killed three and wounded seven. The wounded were bandaged up and hurried off to hospital, the dead carried away for burial; and then the ball was kicked off once more, and the game went on as if nothing had happened. The Germans must have admired the cool pluck of the players, for they did not fire any more. This is just one little incident of the war, showing how little is thought of human life out here; it sounds callous but there is no room for sentiment in warfare'.

He was very attached to the soldiers entrusted to his care, and they had great respect and affection for him. The soldiers and quite a number of the officers thought of him as fearless but the reality was different. "Three of my lads came tearing in to my dug-out; they had nearly been sent to glory and felt they were safe with the

priest. The poor priest cracks a joke or two, makes them forget their terror, and goes on with his lunch while every morsel sticks in his throat from fear and dread of the next shell. A moment passes, one, two, here it comes; dead silence and anxious faces for a second, and then we all laugh, for it is one of our own shells going over. Five minutes more and we know all danger has passed'.

Fr. Doyle's own time came on 16 August. 'Word came in that an officer of the Dublins had been badly hit, and was lying out in an exposed position. Fr. Doyle at once decided to go out to him, and left the Aid Post with his runner, Private McInespie, and a Lieutenant Grant. Some twenty minutes later, at about a quarter to four, McInespie staggered into the Aid Post and fell down in a state of collapse from shell shock. Corporal Raitt went to his assistance and after considerable difficulty managed to revive him. His first words on coming back to consciousness were: "Fr. Doyle has been killed!" Then bit by bit the whole story was told. Fr. Doyle had found the wounded officer lying far out in a shell crater.



Fr. Doyle was in the trenches anointing the wounded and comforting the others.

He crawled out to him, absolved and anointed him, and then, half dragging, half carrying the dying man, managed to get him within the line. Three officers came up at this moment, and McInnespie was sent for some water. This he got and was handing it to Fr. Doyle when a shell burst in the midst of the group, killing Fr. Doyle and the three officers instantaneously, and hurling McInnespie violently to the ground'.

Fr. Doyle was mourned by all the soldiers at the front. In the years that followed his

death, he became well known through Professor Alfred O'Rahilly's biography first published in 1920. More recently, there seems to have been a revival of interest in his life and he certainly has lessons to teach us with regard to striving for perfection, and the love and service of neighbour.

**FURTHER READING:** O'Rahilly, A. 1922, *Father William Doyle S.J.* London. Available online at <https://archive.org>

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# A Message of Peace

Pope Benedict XV

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By Gina Connolly

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*There is no limit to the measure of ruin and of slaughter; day by day the earth is drenched with newly shed blood, and is covered with the bodies of the wounded and of the slain.*<sup>1</sup>

The papacy of Benedict XV, Giacomo della Chiesa, began on 3 September 1914. As he ascended the papal throne, Europe was already shrouded in the darkness of a war that would change the face of the continent in an unprecedented way.

From the very beginning of his pontificate, Benedict was tireless in his pursuit of peace. The conflict which would become known to posterity as 'The Great War' would cast a heavy shadow over the reign of this Vicar of Christ, a shadow which he would work ceaselessly to dispel. Already in his first public address, he had strongly condemned the evils of

war. With the war still in its early stages, Benedict XV published the encyclical *Ad Beatissimi Apostolorum* on the Feast of all Saints in 1914.

In this, his first encyclical, with the suffering of his people foremost in his mind he stated, 'on every side the dread phantom of war holds sway: there is scarce room for another thought in the minds of men'.<sup>2</sup> What was the root cause of the darkness into which Europe was now plunged? How had it come to this? The Holy Father answered the overriding question of a world in chaos. He stated, 'Ever since the precepts and practices of Christian wisdom ceased to be observed in the ruling of states it followed that, as they contained the peace and stability of institutions, the very foundations of states necessarily began to be shaken'.<sup>3</sup>

The Holy Father clearly





and unequivocally outlined the root cause of the war which he so vehemently deplored: the rejection by governments and rulers of the precepts and practices of Christian wisdom. The consequences of such a rejection were inevitable.

From this central error sprang the proximate causes of the serious unrest which the Pope now addressed under four headings: the absence from the relation of men of mutual love with their fellow men; the contempt in which the authority of rulers was held; the injustice which reigned between the classes of society; and finally, the desire for transient and perishable things being so keen as to cause men to lose sight of

the more worthy goods for which all should necessarily strive.

## Mutual love

‘Never perhaps was there more talking about the brotherhood of men than there is today; in fact, men do not hesitate to proclaim that striving after brotherhood is one of the greatest gifts of modern civilization, ignoring the teaching of the Gospel, and setting aside the work of Christ and of His Church. But in reality never was there less brotherly activity amongst men than at the present moment’.<sup>4</sup> The Pope insisted that the charity of Jesus Christ be once more central to relations between

men. Philanthropic institutions could be of no real value unless they stimulated true love of God and of neighbour in the hearts of men.

## Contempt for authority

In dealing with contempt for authority the Pope underlined the all-pervasive nature of the contagion. 'The unrestrained striving after independence, together with overweening pride, has little by little found its way everywhere; it has not even spared the home, although the natural origin of the ruling power in the family is as clear as the noonday sun; nay, more deplorable still, it has not stopped at the steps of the sanctuary'.<sup>5</sup>

## Class hatred

Reminding his listeners of the condemnations of the errors of Socialism by Leo XIII, and urging that they be expounded wherever teaching was possible, he called on them also to 'exhort all men, that in virtue of the divine law of charity they should love one another with brotherly love. Brotherly love is not calculated to get rid of the

differences of conditions and therefore of classes – a result which is just as impossible as that in the living body all the members should have the same functions and dignity ...'.<sup>6</sup>

## Desire for the transient

Finally, the Holy Father identified as a 'most pernicious error' that it is here on this lowly earth that man is to find his happiness. For if men, 'whose very nature is made for happiness' are led astray this error they will, 'with all the energy which impels them to seek that very good, break down whatever delays or impedes their obtaining it'.<sup>7</sup> Thus the pontiff unveiled the source of the multi-faceted dissatisfaction which leads to unrest, that unrest which by 1914 had reached a climax of unforeseen proportions.

Nor did the Pope wholly limit his exhortations to the immediate problem of war. Turning to the Church he did not miss an opportunity to renew the condemnation of the 'monstrous errors of Modernism', those same errors which had been solemnly condemned

by his immediate predecessor Pope Pius X. Fully aware that Modernism still lurked where it should not, he exhorted all to due care and vigilance. Borrowing the words of Job he reminded them to be on their guard against this great evil. 'It is a fire that devoureth even to destruction, and rooteth up all things that spring' (Job 31:12).<sup>8</sup>

Thus, in this era of war, this 'winter of the world',<sup>9</sup> it fell to Giacomo della Chiesa, Pope Benedict XV, to lead those with ears to hear, to recognition of the darkness of the error into which they had fallen. Four years after the promulgation of his first encyclical, he would joyfully welcome the peace 'for which the whole world had long sighed'.<sup>10</sup> His words echo now across a century, as timely today as they were then. In this sad time of apostasy, when states once more reject that

most necessary foundation of peace, 'the precepts and practices of Christian wisdom', we can discover anew the wisdom of a pontiff at war. To the detriment and grief of future generations, World War I would not become 'the war to end all wars'.<sup>11</sup> It was, put simply and sadly, but a beginning.

## FOOTNOTES

1. Benedict XV, 1914, *Ad Beatissimi Apostolorum*, 3
2. *ibid.*, 3
3. *ibid.*, 5
4. *ibid.*, 7
5. *ibid.*, 9
6. *ibid.*, 13
7. *ibid.*, 15
8. *ibid.*, 25
9. Wilfrid Owen, "1914"
10. *Quod Iam Diu*, 1918, 1
11. Benedict XV, 1914, *Ad Beatissimi Apostolorum*, 5

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# A Powerful Image

Fr. Francis Gleeson

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By Liam Foley

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In May of 1915 just before the Battle of Aubers Ridge, an Irish chaplain granted general absolution to the men of the 2nd Battalion of the Royal Munster Fusiliers. This scene was later immortalised in a painting by Italian war artist Fortunino Matania, and is known today as *The Last General Absolution of the Munsters at Rue du Bois*. It is now arguably one of the most renowned images from World War I.

The Battle of Aubers Ridge which immediately followed the absolution, was a disaster for the attacking British forces and consequently, this was the fate of the vast majority of men in the 2nd Battalion. Eleven officers and 140 men died that tragic day, and over 200 others were wounded. Although the Munsters were one of the few British units to gain territory that day, they were nevertheless forced to abandon

the German trench they had captured. Amongst the dead was Lieutenant-Colonel Rickard, the commanding officer of the battalion. Rickard had formed a strong friendship with their chaplain Fr. Gleeson, particularly since his parents were Irish Catholics.

Fr. Francis Gleeson, born in 1884 in Templemore, Co. Tipperary, was one of thirteen children. In 1910, he was ordained a priest of the Archdiocese of Dublin. At the outbreak of war he volunteered to aid the military as a chaplain, and was appointed to the 2nd Battalion, Royal Munster Fusiliers. He followed them to the Western Front, and there became immensely popular with all the men, remaining much beloved to them and their families for many years after the war. Robert Graves, author of *I, Claudius*, mentions Fr. Gleeson in his own memoirs:



*Jovial Father Gleeson of the Munsters, when all the officers were killed or wounded at the first battle of Ypres, had stripped off his black badges (chaplains' insignia and a sign of his non-combatant status) and taking command of the survivors, held the line (Graves, R. 1929. Goodbye to All That.).*

Fr. Gleeson was particularly known for keeping records which he used to write home to the families of the men under his care, especially for those who lacked literacy skills. After a year of service and suffering battle fatigue, Fr. Gleeson returned home to his Dublin parish but soon after, in 1917, he

once again requested to return to the Western Front where he remained with the Munster Fusiliers until the end of the war. After the war, he was appointed as a curate in St. Michael's parish Dún Laoghaire and became a chaplain in the Free State army. He became the parish priest of Bray in 1941 and died in 1959. His diaries are kept in the archives of the Archdiocese of Dublin, while the National Army Museum has the purple stole he carried and which is depicted in the painting.

In his diaries Fr. Gleeson described the scene in the painting and the carnage of the battle:

**Saturday 8 May 1915.** We march out from Tombe Willot (Locon) about 900 strong, our Commanding Officer being Major Rickard & the Adjutant – Capt. Fitzpatrick – two of the kindest men I have come across. We leave about 7pm. The scenes of enthusiasm are extraordinary. I rode on my horse. Gave Absolution to Batt. during rest on road. Opposite La Couten Church between shrines of “N.D. de la Bonne Mort” & another shrine we have another rest. The men will sing Hymns esp. “Hail Glorious St. Patrick”... I go further up – near the trenches & bid goodbye to all. So sad!!

**Sunday 9 May 1915.** The famous 9th of May!! What a day for the Munsters! We lose at least 350 men, between killed, wounded, & missing. I slept in a bivouac with Divisional transports at Locon last night after having returned from Windy Corner. Attack started at 5 am. Lovely summer morn. I sat up in my bivouac listening to the boom of the guns thinking of the poor boys making their matching charge. Aeroplanes busy. Up early, shave & off to Bethune. Hard day. Spent all night trying to console, aid

& remove the wounded. It was ghastly to see them lying there in cold, cheerless outhouses, on bare stretchers, with no blanket to cover their freezing limbs. I shall never forget that young officer with the shattered left arm, nor how Barndale of the Welsh who was a great organist & played for me in Essars. Heart wrenching to see him dying there – wasting away. Hundreds lying out in cold air all night at Windy Corner. No ambulances coming. They came at last – at daylight

**Tuesday 11 May 1915.** Returned to Tombe Willot, starting from Windy Corner about 3 pm. All stretcher bearers remained the night, as I did not like the idea of leaving till we got every wounded man cleared from our Munster’s Dressing Station. We left when every single man had been evacuated. Poor Major Rickard, Capt. Hewitt, Pt. Leahy & several other bodied were lying in a stall in the yard. We took care to have people put in care of the bodies till our return this evening, to bury them. Buried all the bodies this evening at Windy Corner Capt. Fitz & Carrigan attended.

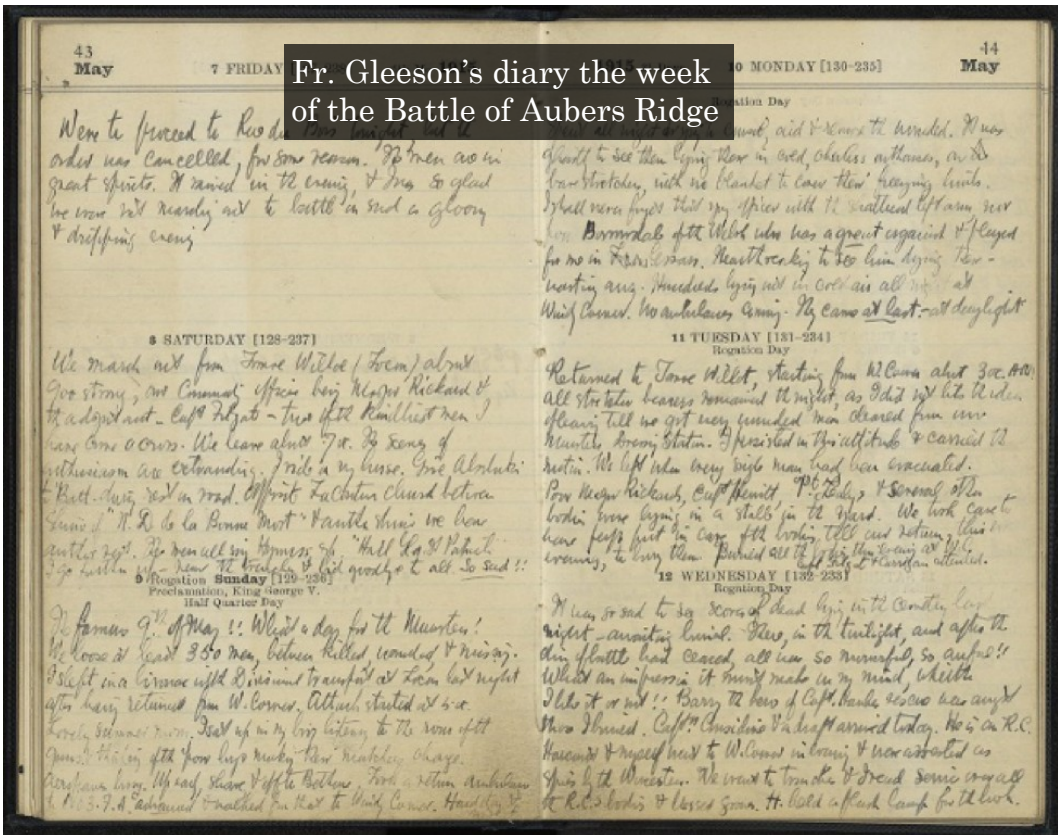




**Wednesday 12 May 1915.** *It was so sad to see scores of dead lying in the cemetery laid right - awaiting burial. There, in the twilight, and after the din of battle had ceased, all was so mournful, so awful!! What an impression it must make on my mind, whether I like it or not!! Barry the hero of Capt. Hawkes rescue was amongst those I buried. Captain Considine & a draft arrived today. He is a R.C. Harcourt & myself went to Windy Corner in evening & were arrested as spies by the*

*Wocesters. We went to trenches & I read service over all the R.C.s bodies & blessed graves. Harcourt held a flash lamp for the book.*

**Ascension Thursday 13 May 1915.** *The roll-call of the Munsters on Monday was the saddest thing imaginable. In the field beside "St. Mary's" (the little tent-chapel the artillery chaps erected for us) the four Companies all sat round on the dry grass. One Company was called at a time. Everybody was*



Fr. Gleeson's diary the week of the Battle of Aubers Ridge

worn, sad, depressed, after the loss of so many loved comrades. Some had lost brothers, others cousins, but all had lost good & faithful companions. The S. Major called out name after name. "Killed", "Wounded", "Missing" was answered according to the fate of each.

Nevertheless, God can bring good even out of the worst situations. The image of Fr. Gleeson applying the redemptive graces of the Sacrament of Penance on the soldiers before they went to their Final Judgement is surely an example of this. The beautiful scene is described below:

*On the evening of 8 May, under command of Lt.-Col. V.G.H. Rickard, 2nd Munsters once again marched towards the front. At a French wayside shrine, Rickard halted the battalion and formed a hollow square before it. On three sides were the rifle companies, and facing them on horseback were Col. Rickard, his adjutant, Capt. Filgate and the chaplain, Father Gleeson. Gun flashes added to the semi-light of a spring evening; gunfire and shell explosions reminded all of the ordeal to come. All bared*

*their heads and the light breeze ruffled hair and caused to flutter the green company standards. Father Gleeson's stole made a splash of soft colour. The chaplain raised his right hand and intoned general absolution and all sang the *Té Deum*. Then, to the barked commands of RSM Ring, the march resumed towards the sound of the guns (Johnstone, T. *Orange, Green and Khaki: Story of the Irish Regiments in the Great War, 1914-18*, p. 82).*

The location of the last absolution was chosen because it was the site of a small wayside chapel and shrine dedicated to Notre Dame de Seez. The chapel had been destroyed in the early days of the war but was well known to the men who fought in the area. Rebuilt after the war, it has since been demolished in the 1970s to make way for a road. The original painting of Matania's has been lost but due to its popularity amongst veterans of the Royal Munster Fusiliers many copies were made and hung in homes throughout Munster. The painting itself was commissioned by the widow of the commanding officer, Lieutenant-Colonel Rickard who seems



to have perished that very day. Mrs. Rickard, the daughter of a Protestant clergyman, was later received into the Catholic Church and was known in her day as a novelist. She died in 1963. She describes the scene depicted in the painting in her own words:

*When the Munsters came up the road, Colonel Rickard halted the Battalion. The men were ranged in three sides of a square, their green flags, embroidered with the Irish harp and the word "Munster," a gift from Lady Gordon, placed before each Company. Father Gleeson mounted, Colonel Rickard and Captain Filgate, the Adjutant on their chargers, were in the centre, and in that wonderful twilight Father Gleeson gave a*

*General Absolution. To some present, very certainly, the "vitam æternam" was intensely and beautifully manifest, the day-spring of Eternity very near. "Miseratur vestri Omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam." The whole Regiment with their heads bared, sang the Te Deum, the great thanksgiving, the "Sursum Corda" of all the earth. (Rickard, Mrs. V. 1918. *The Story of the Munsters at Etreux, Festubert, Rue du Bois and Hulloch.*).*

FURTHER READING: transcriptions of Fr. Gleeson's diaries are available online at <https://digital.ucd.ie/view/ucdlib:36570>







Some faithful participated in the Chartres Pilgrimage to pray for the then-upcoming referendum.





About 150 people gathered for the Great Appeal conference on 5 May.





June Youth Outing in Cork

# Calendar of Events

**June 22** Priestly Ordination of Rev. Mr. Thomas O'Hart in Virginia

**June 30** Mass at Mass Rock in Castletownroche

**July 7** Rally for Life in Belfast

**July 14-15** Youth Outing

**July 14** Croagh Patrick Pilgrimage

**July 11-21** General Chapter of the SSPX

**July 19-21** St. Declan's Way Pilgrimage (trial)

**July 22-29** Girls' Eucharistic Crusade Camp

**July 29-Aug. 4** Boys' Eucharistic Crusade Camp

**August 15** Newry Mass Rock Pilgrimage

**September 8** Knock Pilgrimage



# The Priestly Society of Saint Pius X in Ireland

Rev. Vicente A. Griego, Superior

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## Mass Centres

### **Saint John the Evangelist Church**

1 Upper Mounttown Road  
Dún Laoghaire, Co. Dublin  
A96 P793  
(01) 284 2206

### **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  
Park, Mill Road, Bessbrook,  
Newry, Co. Down BT35 7DT

## 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.*

Society of Saint Pius X



S S P X

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

The main goal of the Society 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.