



Society of Saint Pius X



SSPX



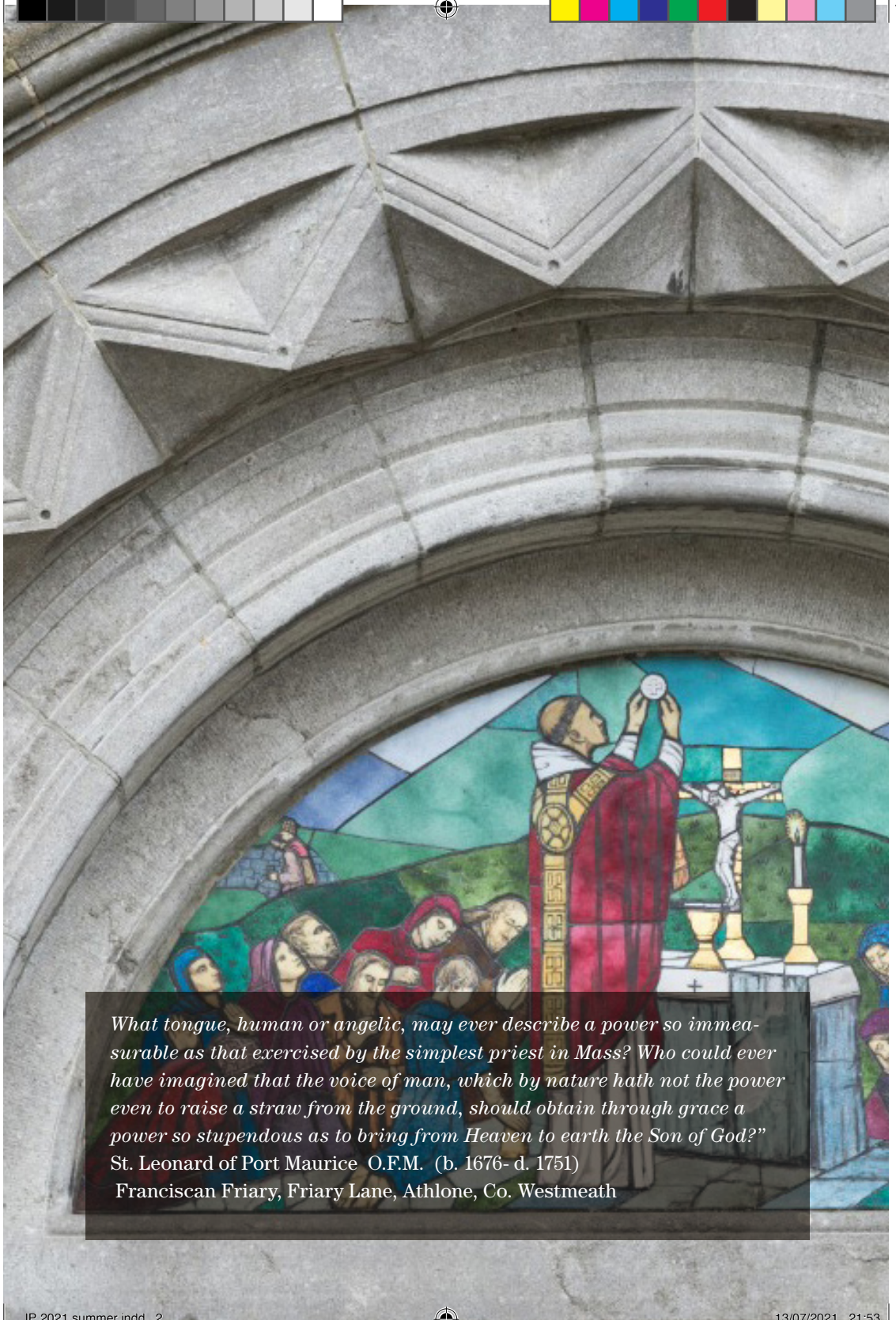
# In Principio

Faith of Our Fathers

Summer No.15

Newsletter of the SSPX in Ireland



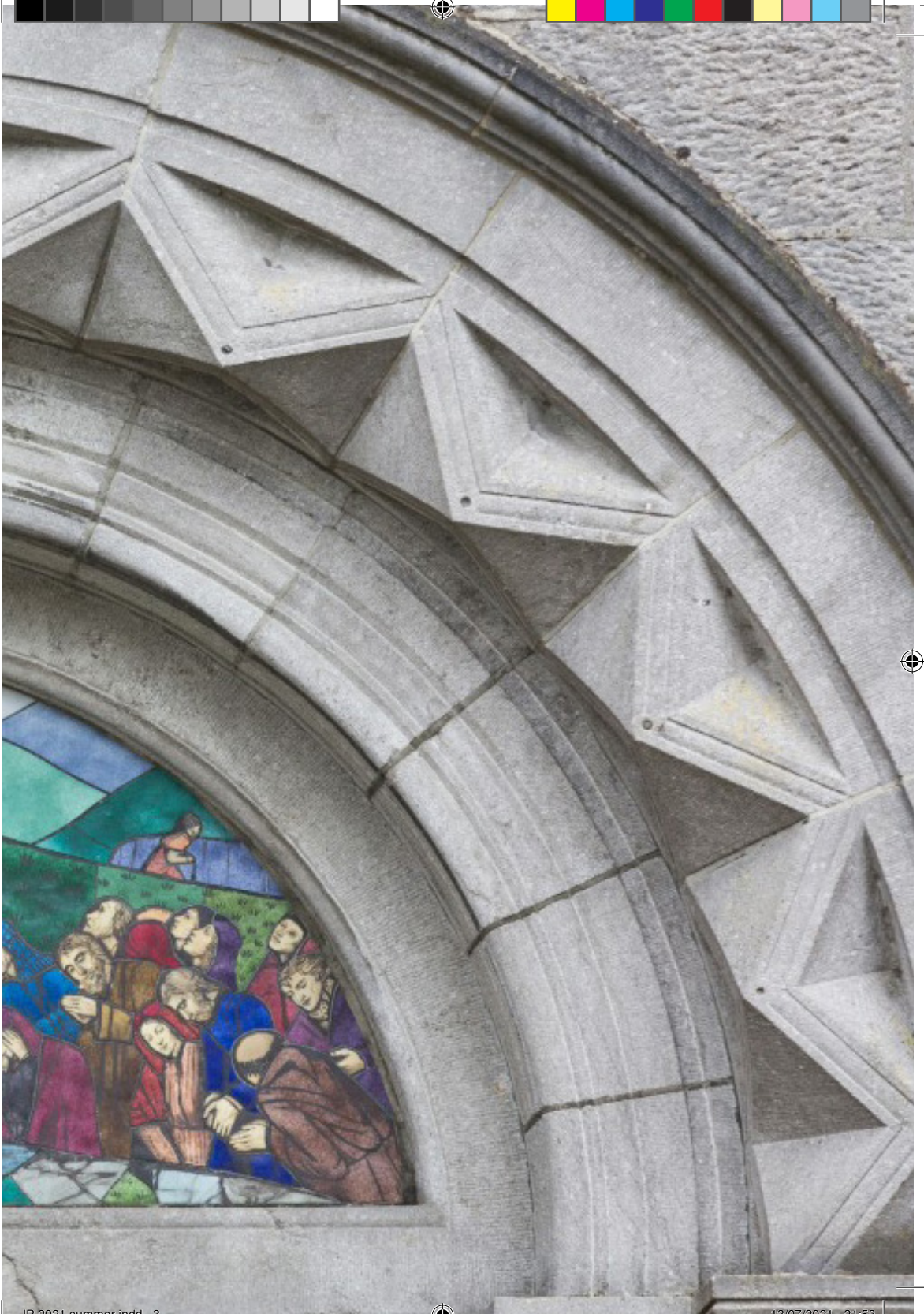


*What tongue, human or angelic, may ever describe a power so immeasurable as that exercised by the simplest priest in Mass? Who could ever have imagined that the voice of man, which by nature hath not the power even to raise a straw from the ground, should obtain through grace a power so stupendous as to bring from Heaven to earth the Son of God?"*

St. Leonard of Port Maurice O.F.M. (b. 1676- d. 1751)

Franciscan Friary, Friary Lane, Athlone, Co. Westmeath







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

**Publisher**  
Fr Robert Brucciani  
Saint Pius X House 12 Tivoli Terrace South  
Dún Laoghaire, Co. Dublin

**Editor**  
Gina Connolly

**Layout**  
Fr Patrick Kimball & Anthony Haughey

**Frequency**  
Quarterly

**Suggested Donation €3**  
to cover printing expenses

The SSPX relies solely on the donations of the faithful.

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Sort code: 99-06-04  
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IBAN: IE66 IPBS990 604 2619 0763

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# In Principio

**Society of St. Pius X in Ireland**

Year Planner 2021

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# Letter from the Superior

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**Rev. Fr Robert Brucciani, District Superior**

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My dear brethren,

Lest we be tempted to lament our miserable lot in this godless world, with its godless politicians, godless economy, godless schools and, dare I say it, increasingly godless Catholic hierarchy, we would do well to turn around and look back to our forefathers in the faith – particularly the martyrs. Their sufferings have a much greater claim on our pity than our own, their virtues are our model to follow and their reward is beyond our imagination.

Our physical and mental sufferings are nothing compared to those who risked poverty, imprisonment, torture and death in the past. Anxiety lest our chapel be visited by the gardai, who are clearly reluctant to

apply politically motivated Covid rules, is really incomparable to the gnawing fear and sense of injustice that afflicted Irish Catholics on and off for nearly 500 years. The sanctions we face today – financial and administrative – are paltry compared to those suffered at various times by our Catholic forefathers.

And even if we do suffer today, we must remember that hardship endured for Christ is like a refining fire for the golden virtues of faith, hope and charity. We see this clearly in Catholic Ireland of old and we have contemporary examples in those Catholic countries which, until recently, laboured under Communist dictatorships (for example, Poland and Lithuania) and have best preserved the faith in this cur-







## Editorial



*To God the Father, and the Son,  
And Holy Ghost, who reign on high,  
One God, to all eternity.  
Amen.*

Let us pray that this hymn might be sung of us one day, if not as martyrs by the shedding of blood, then as martyrs by the total giving of self.

Finally, let us offer prayers of thanks for the recent ordination of Rev. Dominic O'Hart, and for Miss Mairead Sherry's entrance into the

novitiate of the Sisters of the Society of St. Pius X. This young man and young woman have made the gift of self and we rejoice. This is the faith of our fathers living still.

Deo gratias.

In Jesu et Maria,  
Rev. Robert Brucciani



Miss Mairead Sherry enters the novitiate of the sisters of the Society of St. Pius X







# An raibh tú ag an gCarraig? The Mass Rock and the Faith of a Nation

Kelly Murphy Bannwart

The Mass Rock has long been a place of refuge and spiritual nourishment for Catholics suffering persecution during penal times. These monuments continue to serve as visual reminders of the deep roots of our Catholic heritage and devotion to the Mass in Ireland. The celebration of the Holy Mass at Mass Rocks grew as a practice throughout Ireland well before the infamous imposition of penal laws with the tide of toleration of the Catholic Church taking an unfavourable turn in 1536. This was the year that the Irish parliament voted to pass the Act of Supremacy, making the English monarch, Henry VIII, ‘the only supreme head on earth of the whole Church of Ireland’. The spread of Anglicanism under Henry VIII threatened to

eradicate the Catholic faith from Ireland in the wake of the reformation. While the full ramifications of the Act of Supremacy were not immediately felt in Ireland, this act immediately outlawed all other churches – apart from the manmade Church of Ireland – and imposed a mandatory tax on all Catholics to facilitate the growth of the new religion of Protestantism in Ireland.

The defeat of the Catholic King James II in 1690 by the Protestant King William of Orange at the Battle of the Boyne, coupled with the fall of Limerick in 1691, left Catholic Ireland in an even more defenceless position against Protestant England’s unrelenting political, economic and religious conquest of Ireland.





## Catholic History



King James II

In 1697 the Irish Parliament passed the Banishment Act in Ireland, which banished from Ireland all Catholic bishops, religious orders and clergy charged with 'exercising ecclesiastical jurisdiction' in Ireland. Wealthy Catholic families helped to hide Jesuits and Franciscans to enable them to discreetly continue in their pastoral duties. The 1536 Act of Supremacy, the defeat of the Catholic King James II in the 1690s and the Banishment Act of 1697 collectively set the

stage for a long, trying season of persecution for Catholics in Ireland with the imposition of penal laws from 1695 to 1829.

While the 1697 Banishment Act specifically targeted certain Catholic priests and bishops in Ireland, the penal laws targeted all practising Catholics. Under penal legislation, Catholics were forbidden from assisting at Catholic Mass and were legally compelled to attend worship at the Church of Ireland. Penal laws also prohibited Catholics from providing a Catholic education for their children, owning land, engaging in free commerce, voting, holding public office or retaining arms for self-defence.

As the noose of persecution continued to tighten around the necks of Irish Catholics, those who chose to hold fast to the faith accepted persecution as God's Holy Will. The sixteenth-century attempt by Henry VIII to destroy all monasteries in Ireland gave birth to the prevalent use of Mass Rocks amidst the destruction of a landscape once plentiful with Catholic monasteries. According to oral tradition, some Catholics risked imprisonment or death in order to salvage altar stones or cornerstones from the sites of destroyed monasteries for use in the construction of the altars of early Mass Rocks. Faith-





ful Catholics and priests worked together to secure remote places of worship to avoid the detection of authorities. Lay Catholics were also instrumental in providing shelter and material provisions for priests and bishops on the run.

The greatest concentration of Mass Rocks can be found in Co. Cork, but this is due in part to the detailed level of archaeological survey undertaken in this county and not replicated on this scale elsewhere in Ireland. It is possible that other types of sites – such as caves, private homes, penal period chapels or abandoned early medieval ecclesiastical sites – were more commonly used for saying Mass in other regions. Mass Rocks frequently occur in small clusters and, were often located on privately owned land and situated in very remote places not easily accessible. The remote and challenging accessibility of many of the Mass Rocks served as a natural means of escaping the notice of Crown forces.

The terrain of the various Mass Rock locations throughout Ireland is quite diverse and varied from location to location. The East Ferry Mass Rock, also known as the Marlogue Mass Rock, in the townland of Walterstown not far from Cobh, is an example of one such uniquely

situated Mass Rock. It is sited in a cave only accessible by row boat or on foot through the thick foliage on the East Ferry side of the catchment. The cave itself is only accessible and visible at low tide. It was at this Mass Rock that the faithful on the East Ferry side of the river would kneel on stones separated by the strait of water to assist at Mass offered on the Great Island side. This cave is also notable because it is traditionally believed that it is one of the few Mass Rock locations that was never raided and the priest never captured throughout the years of persecution. This is remarkable considering that a well-known priest hunter lived less than a mile away.

The Caherkeen Mass Rock, located in West Cork, differs from the ter-



Caherkeen Mas Rock





## Catholic History



rain of the East Ferry Mass Rock and serves as an example of Mass Rock locations on higher ground. It is located on a steeply sloping hill highly exposed to wind and rain. While the mud and muck make for a difficult ingress, the Mass Rock offers a solid footing for the celebration of Holy Mass on high ground overlooking the Kenmare River. The natural rock outcrop acted as a backdrop for the altar as well as doubling as a convenient hiding place within the landscape for priests on the run. The words of the psalmist come to mind as one considers the Caherkeen Mass Rock: 'And he heard my prayers, and brought me out of the pit of misery and the mire of dregs. And he set my feet upon a rock, and directed my steps' (Psalm 40:2).

The remote nature and challenging accessibility of many of the Mass Rocks in Ireland speaks to the resolve and devotion of the faithful throughout the penal times. A 1963 reflection on the period published in the *Evening Echo* reads, 'During all the dark years of persecution the Irish people clung desperately to the Mass, the Rosary and the Priesthood. Armed with these weapons they withstood the shock of assault and emerged from the trial with their faith purified and strengthened'. The natural simplic-

ity of the Mass Rocks strewn about the Irish countryside is a visual representation of the beautiful simplicity of the Catholic faith. During the penal times and other periods of persecution, Catholics did not have access to elaborate catechesis or faith formation as their priests were constantly on the run. Yet Catholics survived periods of spiritual starvation by cleaving to the Holy Mass, the Rosary and the priesthood. May God grant us the grace to cling ever more to Him as we consider the faith of our fathers in light of the challenges to the faith that lie ahead.

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# The Hunted Priest

## Fr Patrick Kimball

The popish clergy were formally expelled from Ireland under Elizabeth I in 1584. But decades later, many still roamed the countryside and ministered to their flocks in secret. Cromwell, determined to rid the country of popery once and for all, introduced a new phase of the penal laws, namely by placing bounties on the heads of all Catholic clergy: £50 for bishops and £20 for priests – substantial sums at the time, today’s equivalent being approximately €6,200 and €2,500 respectively. A few short years after the introduction of these laws, some faithful Catholics just south of Monaghan town were gathered together in a little hidden glen (Killyvane) to worship at their local Mass Rock in the early hours of the morning.

The priest ministering to these faithful was a certain Fr McKen-

na. Although the officials knew of him and his illegal activities, his faithful had been sufficiently discreet to protect him from any encounters with the law. That is, until a few short hours before when one of them, eager for a reward, re-



Oliver Cromwell





vealed the locals' secret to the officials. This morning redcoats too were present at that Mass; but for fear that the sentry would discover them and alert his fellow worshippers, the soldiers watched the scene unfold from afar. Only at the very end, as McKenna was reading the Last Gospel, a seasoned marksman aimed his rifle, and in the next moment the country was rid of one more popish priest.

During the penal times this was not a rare occurrence. Faithful Catholics were retreating en masse to various locations to worship there clandestinely. And because the persecution dragged on for so long, Irish Catholicism will always be especially associated with the Mass Rock of penal days. This is easily forgotten in times when the sacraments are readily available. But when the Mass is outlawed, for whatever rationale the godless era might propose, our thoughts are turned back to these testaments of faith. As the inscription at the Mass Rock in Tobernalt, Co. Sligo, so well states, the brave people who worshipped behind these rocks must especially be remembered:

*Here are the memories of a poor persecuted people.  
They braved death to come.  
They walked barefoot through the woods.*

*To worship in secret.  
There are the memories of hunted priests.  
Offering Mass in this hollowed place  
At the risk of their lives  
They have handed us a torch  
Let us keep that torch alight.  
Will their sufferings and sacrifices  
Be in vain?*

The principal hero throughout these times was the one who was primarily targeted: the Catholic priest. Although there were the odd casualties, the persecutions generally strengthened rather than weakened the resolve of these good pastors. For many, we have very few details of the sufferings they underwent. Others simply have their names etched in history, such as Fr Molloy from Co. Offaly. His gravestone inscription simply states that he was 'hanged and beheaded because he was a priest'. But the stories of some of these brave men have been passed on to us and ought to be remembered. The common thread amongst each of their stories is their uncompromising determination to nourish their flock in spite of the dangers, even the loss of their own lives. This often meant that these clergy had to resort to rather innovative methods to escape detection, which at times even appear comical.





Bishops, because of the higher price on their heads, had an especially difficult time. They had to cover vast territories, and hiding, guide their homeless priests. Bishop Hugh MacMahon, appointed to the see of Clogher in 1707, was known to appear in various disguises to escape detection. One particular journey he 'became' a Dublin merchant and en route was hosted by a Protestant minister, oblivious of his true identity! Thus cleverly disguised, he was able to visit many of his priests, whom he found were often poorly dressed and malnourished. He also discovered that during Mass, his priests would often veil their faces and discourage the faithful from looking into their faces '... as they were liable to be summoned at any moment to be interrogated regarding the priest who celebrated, and those who were present'.

A contemporary of MacMahon, Bishop Donnelly of the see of Dro-more, would also use disguises to travel around. During his travels he once chanced upon a famous bard from Cavan, giving him a marvelous idea. He would become a bard himself. 'Dressed in rags and carrying an old fiddle, he visited the local fairs and markets, playing folk-tunes and quietly ministering to his flock'. We have no indication of the

calibre of his fiddle playing, but his faithful affectionately dubbed him the 'Bard of Stradone'. And when he died in 1716, they carried his coffin under the cover of darkness back to his native Tyrone.

But many priests were not as fortunate as these bishops. Fr Tadhg Moriarty, a native of Kerry, also took the disguise of a merchant (seemingly a useful disguise for an outlaw always on the move) and would travel around the area administering to his faithful. On the feast of the Assumption 1653, while celebrating Mass at a Mass Rock in Killaclohane Wood, he was imprisoned and ill-treated for some months before being sentenced to death by hanging. His death was,



Killaclohane, Co. Kerry





however, a further occasion to evangelise. For before the noose was around his neck, he had the opportunity to encourage the witnesses to obey God's law rather than the law of man. Bravely welcoming death, he made such an impact on his Protestant executioners that one of them remarked: 'if ever a papist were a martyr he certainly should be accounted one'.

But Catholics were not the only ones who were unjustly treated. Following the Rebellion of 1641, the Catholic rebels too would persecute their Puritan adversaries. On one such occasion in Naas, Co. Kildare, a Protestant clergyman was led to the gallows and forced to preach a mock sermon. Just before the execution the local Dominican prior hurried forward to plead for the life of the man. At his request, the rebels capitulated and released their prisoner. Nor was this an isolated event in the life of the prior, Fr Peter Higgins. Many Protestants later admitted that they owed their lives either to his intercession or hospitality. When the town was retaken by the Protestant army, Higgins was one of the first to be captured. After spending a few weeks in prison, he was condemned to be hanged in the marketplace. Among the crowd who witnessed his death was a Protestant whom Higgins

had once hidden under his bed to protect him from the rebels. Without any sign of bitterness, he bravely told the crowd that he would prefer death to giving up his faith. The last words he muttered while hanging from his halter were 'Deo gratias'.

Gradually, the British ruling class came to realise how ineffective were their methods of penalising the priests and faithful of Ireland; whenever one was disposed of, another always came to replace him. Whatever Faith this country still clings to today, it is due largely to the merits of the penal period priests and the sufferings and deaths they endured at the hands of



Fr Patrick Kimball celebrates Mass at a Mass Rock in Co Cork







Pope Pius XI

others. As Pius XI acknowledged in the Eucharistic Congress of 1932, these priests continued to celebrate the Mass ‘... secretly and furtively in dark caverns in the mountains, in forests, in marshes, in hidden places of every kind ... [they] preferred to endure every kind of suffering rather than to abandon the religion of their fathers...’. Now

more than ever does this country need priests who understand what priests in penal times grasped so well – that the priestly life is a life of total consecration to God. And even if totalitarian decrees are made against the practice of the Faith, the priest must continue to fulfil his vocation, even at the cost of his own life. Oh Lord grant us many such priests!

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# Catholic Voices: Alexis de Tocqueville in Ireland

Liam Foley

*This people has all the virtues dear to God; it has faith; there is no better Christian than the Irishman.* (Bishop Kinsella of Ossory, 1829–45)

The French-born Alexis de Tocqueville (1805–59) is best known for his work *Democracy in America*, first published in 1835. His works analysed living standards, social conditions and relations between civil society, the market and the state. He had a distinguished career in French public life, eventually becoming Minister of Foreign Affairs in 1849. Although he had a very high regard for the Church, he remained a liberal believing in the separation of Church and State.

In 1835 Tocqueville travelled extensively throughout Ireland and



Portrait of Alexis de Tocqueville by Théodore Chassériau, at the Palace of Versailles (1850).

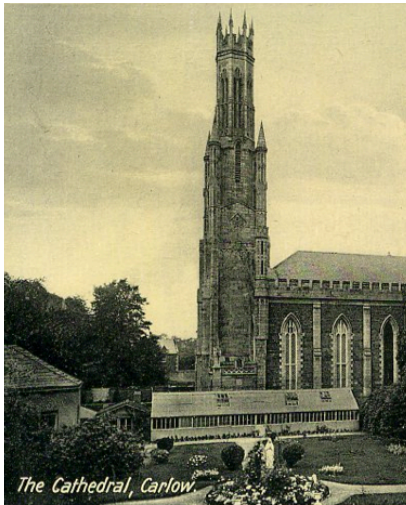
produced a fascinating account of conditions in Ireland in the period between Catholic Emancipation and the Great Famine. His visit coincided with the high point of the Tithe War and he was appalled at the state of poverty in which Irish Catholics





were forced to live. Despite all this, crime – aside from the theft of food to stay alive – was almost unknown. Protestant-controlled schools were already actively engaged in trying to convert Catholic children and in response Catholics were lobbying for their own schools.

Whilst in Ireland, Tocqueville sought out clergy, who had been educated in France to provide accurate accounts of the state of the Irish Church in a manner to which he could relate. The following snapshots of such interactions are informative, providing often moving accounts of a dedicated clergy, a pious and God-fearing faithful, and an awe-inspiring affection and trust between priest and people. The following serves as both an example



and an ideal in these more prosperous times.

### Carlow

Tocqueville provides us with a detailed account of his interactions in Carlow. There, he noted, that although the Catholic people's living conditions were very poor, their churches were 'very beautiful'. While walking the streets of Carlow with local clergy, Tocqueville noted how well the people treated the clergy, always respectfully saluting when they passed. He also had an opportunity to dine with the local bishop and several clergy. He wrote very highly of them and their love for their parishioners, as well as the oppression they suffered because of their faith and the unjust burden of the tithes. Bishop Nolan noted that while the population was increasing, the means of making a living were diminishing – and the authorities, who should have been implementing a Poor Law, were dithering.

One proposal put forward in an attempt to end the Tithe War involved the continuation of the collection of this tax but instead of it being given solely to the Church of Ireland, it would be shared with the Catholic Church. This in turn had the added bonus that the more radical priests could be somewhat controlled by





## Irish Catholics



the government because they would essentially become civil servants. Bishops and priests were wiser than this and almost universally preferred voluntary contributions and the abolition of the hated tithe payments.

Tocqueville asked the bishop how he felt about these proposals. He replied that if this happened in Ireland, the faithful would lose all trust in the clergy. Given the incredible closeness between the people and their priests, the faith itself would suffer if this proposal came to pass. The rector of St Patrick's, Carlow College, reiterated the words of the bishop: the poverty of the people was a consequence of the policies of Protestant landowners. He also opposed state funding of clergy, even though he pointed out that priests and bishops in that part of the country were amongst the poorest. He was aghast at the increasing poverty of his faithful and the way the landowning class did little for them. Even though the people were poor, they had managed to build a fine cathedral and pay for the seminary. He also spoke of the great sacrifices made by locals to ensure their children received their education in Catholic schools. Speaking of the tithes he said,

*Is it not revolting that the Protestant clergy, who do hardly any-*



Tithe War cartoon: A pig is unwilling to give one of its ten banbhs to a Protestant

*thing for the people, should enrich itself at their expense, and employ for its own ends the tithe which was established not only to provide for the needs of the priest, but also for those of the poor and for public education?*

For example, in one parish in Carlow there were 6,000 Catholics and forty Protestants, but the two Protestant clergy lived off the tithes provided by the many Catholics.

## Kilkenny

In Kilkenny Tocqueville dined with the Bishop of Ossory, Dr Kinsella, who outlined how poor and oppressed the Catholics of Ireland had been under the penal laws. Nonethe-





less, the bishop praised the chastity of the Catholic women in his diocese, explained that hardly anyone failed to make their Easter duty and noted that suicides were extremely rare occurrences. However, he spoke of the worrying shift in farming from arable to grassland, and anticipated great trouble if the Poor Laws were not reformed; this was only ten years before the Great Famine.

Bishop Kinsella also let it be known that although he was one of the most poorly paid bishops in the country, he still resisted the idea of being paid by the state; in fact, he had been to London the previous year precisely to resist such a proposal. Kinsella also functioned as a parish priest, which took up a lot of his time. He underlined the vital importance of good priests, stating that, 'It would be a hundred times better to leave a parish without a priest than to give it a bad one'. Kinsella, like the rector of Carlow seminary, was critical of the external trappings that he observed in France, and remarked that French clergy called him a revolutionary. He explained to Tocqueville that when French priests said this to him, he would respond:

*Far from trying to offend the people, we identify ourselves as much as possible with their interests and views. We try and show our adversaries the substance of our religion without rasping their prejudices*

*by external details. We avoid contact with the State. We behave as missionaries in a non-Christian country.*

## Tuam

Near Tuam, Co. Galway, Tocqueville visited a parish priest and saw the people's devotion in practice. He noted the priest's living conditions were simple, only slightly better than his parishioners. After a simple meal, Tocqueville accompanied the priest on his rounds and observed the respect paid to him, as well as the care and compassion of the priest in return, while carrying the burdens of his flock. The priest told him that in Ireland it was the poor who cared for each other and the chief ill was the idle wealthy. The priest also showed him the ruins of a church destroyed during the Reformation, adding:

*... it is easier to knock down stones than to drive out a religion from the hearts of men. The heretics have devastated the sanctuary; they let their flocks graze over the ruins of the altar; but they could not stop the veneration of the people being attached to these insensible stones. We could not come to pray where our fathers had prayed, but we have continued to bury our dead in the place which had been blessed long ago and which holds their ashes.*





## Irish Catholics



They also went on a sick call to bring the Sacraments to a dying old man. 'As he spoke physical pain and hope alike were written on the face of the old man, care and anxiety on the face of the priest.' When done, the priest arranged some food and wine from his own table to comfort the dying man.

Again, the subject of clergy being paid by the state or having churches built by the state came up:

It is only the enemies of our holy religion, replied the priest, who can speak thus; only they who wish to break the bonds which unite priest and people. You have seen, Sir, how the village looks on me. Sir, the people love me, and they have reason to love me, for I love them too. They have confidence in me and I in them. Every man in a way regards me as one of his brothers, as the eldest of the family. How does this arise, Sir? Because the people and I have need of each other all the time. The people gives the fruit of its labours liberally to me, and I give them my time, my care and my entire soul. I can do nothing without them, and without me they would succumb under the weight of their sorrows. Between us there is a ceaseless exchange of feelings of affection. The day I received government money, the people would no longer regard me as their own. I for my part might

be tempted to believe that I did not depend on them, and one day perhaps we would regard each other as enemies. Then, Sir, I would become useless even to the government that paid me. If today I preach peace and patience, I am believed because I am not suspected of gaining anything by speaking thus, but if they could see in me an agent of the government, of what moment would my opinion be?'

After listening to the priest speak for some time of the injustices felt by the Catholic Irish at the hands of the Protestant aristocracy, Tocqueville told the priest that if he spoke like that in France he would be taken for a revolutionary.

First-hand accounts of the state of Irish Catholicism in this period from such a renowned observer as Tocqueville are uncommon. His interviews with the clergy reveal a poor Church but one whose clergy made great sacrifices for the people and for whom the people were willing to make great sacrifices in return.

### Further Reading

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# A Youth Group Week in Kerry

Kevin Quain

On Sunday, 20 June 2021, members of Comhaltas Chríost Rí, the Irish Youth Group, travelled from all parts of Ireland and rendezvoused at the Black Valley Hostel near the Gap of Dunloe. Surrounded by moss-encrusted mountains, numerous sheep and with no internet signal for several kilometres, it promised to be an ideal location for

an exciting week's holiday.

On Monday morning we set off, twenty-six strong, for Mass at the foot of Mount Brandon on the Dingle peninsula. Due to a mix-up about location, there was a late start which fortunately did not impact our plans for the day. After Mass, and a hearty meal of break-



A Youth Group Week in Kerry





## Report



Ladies' View, Killarney National Park

fast baps, we began the climb up the mountain following the footsteps of St Brendan, for whom the mountain is named. Apart from the wind trying to sweep us off the mountain, the weather was warm and sunny. Three hours of intense walking and clambering later, the rearguard of the group arrived at the summit and was welcomed to lovely and rugged views of the coast and the mountains. We then all went to Dingle for a well-deserved and much-needed ice cream followed by a talk on St Brendan and his voyage to America from Ireland. The day's activities culminated in a talk by a curragh maker who showed us his workshop and a small curragh he was making.

Tuesday's activities saw the group travel to Gleninchaquin Park for a much shorter hike than the previous day, followed by lunch and a short but intense soccer match. Then came the journey back to the hostel for dinner and a conference on friendship given by Fr Kimball, before we returned to Kenmare for an exciting night-time kayaking trip down Kenmare Bay. The group members then donned the several layers of wet gear that would prove very useful during the kayaking. The group split into teams of two and joined forces to pilot the kayaks along the bay. The guides of trouble seemed befuddled and amused at the level of camaraderie amongst the group and the positive interaction all around. The journey





back to the hostel that night was uneventful save for a ram in the middle of the road who was not at all bothered by six vehicles that swerved around him in the pitch-black night.

The following day, despite the late-night kayaking, saw us up bright and early for Mass, breakfast and a presentation about the relationship between the Church and the State. Then we all bustled into the cars and raced off to Derrynane beach. In the sand, the sun and the wind we played several matches of volleyball with everyone getting involved eager to dive headfirst if it meant saving the ball from

bouncing into the sea. Back at the hostel, the evening's entertainment consisted of a strange American game where the players toss bags filled with corn kernels into a hole to gain points. Despite the apparent simplicity of the game, it proved difficult and exciting for the teams of players. Some players were so skilled that it seemed strange that they were born in the Midlands as opposed to the Midwest.

To celebrate the Feast of St John the Baptist we had a sung Mass on Thursday morning. Then followed a presentation on the four temperaments and a trip to Ladies' View just outside Killarney. After some



Mass Rock at the foot of Mount Brandon





## Report

free time in the town itself, we had lunch at Muckcross House followed by more games of volleyball. The climax of the evening, however, was a wonderful barbecue with meat galore. Ironically, the only rain that fell all week coincided with the meat fest.

On Friday morning Fr Kimball gave another conference, this time on the spirit of CCR and states in life. We then drove to the Geokaun Cliffs and from there to Valentia Island for lunch. After a stop in Cahersiveen to say the Rosary at the Daniel O'Connell church, we headed back north for what proved to be the highlight of the trip. Jamie Nagle and co. treated us to a lively

trad music session where the songs were played and sung with an exuberance that has surely rarely been matched.

Saturday morning came and the sun shone down as we hustled and bustled to clean up and depart again, this time for home. It had indeed been an exciting week filled with many graces from daily Mass and compline, as well as from the talks and presentations. We had all been rejuvenated by each other's company. There had been newcomers who added to the enjoyment of the week and the spirit of the group. The trip left us all looking forward to many more outings and events to come.





## Comhaltas Chríost Rí





Collage



Fr Dominic O'Hart – Ordained 11 June 2021





# Mr Joseph Budds of Co. Cork receives the Minor Orders of Exorcist and Acolyte





## Summer 2021 Events

July	18-24	Girls' Camp
	25-30	Boys' Camp

Aug	15	Newry Mass Rock Pilgrimage
	20-24	St Declan's way

Sept	3	Feast of St Pius X
	3-5	Youth Outing in Cork
	25	Youth Study Session (Dun Laoghaire)

Oct	16-17	Youth Outing (tentative)
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FSSPX Northern Ireland



FSSPX Republic of Ireland





# Priestly Society of Saint Pius X in Ireland

## **DUBLIN St. John the Evangelist Church**

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

**Mass Times**  
- Sunday 9am & 11am  
- Monday - Friday 11am & 6:30pm most days  
- Saturday 11am

## **Saint Pius X House**

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

### **Resident:**

Rev. Fr Patrick Abbet (Prior)  
Rev. Fr Leo Boyle  
Rev. Fr Patrick Kimball  
Rev. Fr Jules Doutrebente

## **ATHLONE Corpus Christi Church**

Connaught Gardens, Athlone  
Co. Westmeath N37 E671  
T: 090 643 3703

**Mass Times**  
- Sunday 10am (check website, can be 4pm)  
- Monday - Saturday 11am  
- First Friday 6:30pm

## **Saint Joseph's House**

Court Devenish House, Athlone,  
Co. Westmeath N37 NF77  
T: 090 643 3703

### **Resident:**

Rev. Fr. Leo Boyle (Prior)  
Rev. Fr. Patrick Kimball

## **BELFAST Saint Pius V Chapel**

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

**Mass Times**  
- Sunday 12noon

## **CORK Our Lady of the Rosary Church**

Shanakiel Road Sunday's Well,  
Co. Cork T23 T389  
T: (090) 643 3703

**Mass Times**  
- Sunday 11am (check website, can be 4pm)  
- Saturday 11am

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

Unit 5 Richbrook Business Park,  
Mill Road, Bessbrook,  
Newry, Co. Down BT35 7DT  
T: (048) 30 825730

**Mass Times**  
- Sunday 8:30am





Society of Saint Pius X



S S P X

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

Since its foundation by Archbishop Marcel Lefebvre in 1970, the Society has formed priests according to the immemorial teachings of the Catholic Church. By offering the Holy Sacrifice of the Mass in the traditional Latin rite and administering the sacraments according to the traditional rites in vigour in 1962 (before the Second Vatican Council 1962-5), the Society's priests perpetuate what the Church has taught and done throughout its history. By the exercise of the teaching office of its priests, the Society fights against the errors that presently afflict the Church.

