**FORGOTTEN IRISH HISTORY**

**THE ORIGINAL FAITH OF SAINT PATRICK AND IRISH CELTIC CHURCH**

 compiled by

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This compilation reveals the original religion of Ireland and its Saint Patrick.

**The Story of Patrick and the Celtic Church**

by Ulrike Unruh

[www.dedication.www3.50megs.com/Home/patrick.html](http://www.dedication.www3.50megs.com/Home/patrick.html)

The history of God's faithful people during the ages of Rome's supremacy are written in heaven, but they have little place in human history books. Rome endeavors to write history to show herself in the best light. But the stories can still be found.

Here is the story of St. Patrick and the Christianity he and his converts established in Northern Briton.

The Irish "Celtic" people trace their conversion to Christianity to Patrick, who came to them early in the fifth century:

It all began when the great empire of Roman declined and its legions were withdrawn from the defense of the British Continent. From the north the Irish, then called Scots, began swooping down on the English coast, sailing up the rivers, raiding the settlements, and carrying off plunder and slaves. Among those captured was a young man named Patrick. So Ireland's patron saint was not Irish! Patrick had been reared in a Christian home. His father was a deacon. Yet Patrick did not take religion serious until he was captured and sat as a swineherd in a foreign country. Here he began to pray for his freedom. His conversion dates from this captivity. "The Lord opened to me the sense of my unbelief," he says. After six years he managed to escape and found his way to the coast where he boarded a ship carrying a cargo of hounds.

He would have gladly remained in England had he not had a dream one night in which the babies of Ireland pleaded with him to come back to their country and tell them about Christ. Patrick decided to return, but first he had to learn more about Christianity. Ordained a priest, at length he was sent out, to be a missionary to the people among whom he had once been a slave. He was appointed, sometime after 431A.D., as successor to St. Palladius, first bishop of Ireland.

From this point we have only legends. We know, however, that a century later the entire structure of the church in Ireland was monastic. Presumably, the monastic community, maintaining itself on the land, fitted the agricultural communities of the Celts better than the parish-church system, which was more common elsewhere.

We also know that Ireland became the base for the evangelization of Britain.
In fact one historian (Thomas Bokenkotter, *A Concise History Of The Catholic Church*, p. 94), says that "these Irish monks were the leading missionaries of the age, and they carried their monastic ideal across the length and breadth of Europe in the sixth and seventh centuries."

Then in the 6th century the Roman pope sent Augustine (of Canterbury) to evangelize the Anglo Saxons. So the missionaries from Rome were working up from the south, while the missionaries from Ireland and Scotland were working from the north. As they worked, the papal missionaries and their converts met the primitive Christians from the north. There was a striking contrasted between them. The northern Christians were simple, humble, while the papal representatives manifested the pomp and arrogance of popery. The later demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. They acknowledged no other master than Christ.

According to Merle D'Aubigne, in *History of the Reformation of the Sixteenth Century*, b. 17, ch. 2, the Roman missionaries said, "If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death."

Did you know that Patrick may very well have been a Seventh-day Sabbath keeper.

According to one historian:

"We find traces in the early monastic church of Ireland that they held Saturday to be the Sabbath on which they rested from all their labors." (W.T. Skene, *Adamnan Life of St. Columba*, p. 96)

Also Professor Moffet says: "It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They obeyed the fourth commandment literally upon the seventh day." (*The Church in Scotland*, p. 140)

This seems to have been the case until about 1066 when the Norman invasions of England took place. William II, duke of Normandy (area in France bordering the English Channel) invaded England and established himself there as William I, king of England. The reigning pontiff favored William in his invasion, blessed his armies and consecrated his banners and took the opportunity to also establish his own spiritual authority. William permitted him to do so in order to more effectually humble the Saxon clergy and aggrandize his Norman prelates.

At this time the papacy was undergoing massive endeavors to gain control of all religious activities. Christian society, they maintained, must be organized under the pope, and guarded against all possibility of error by the presence of Peter perpetually present in his successors, the bishops of Rome. (Shelley, *Church History in Plain Language*, p. 182)

Pope Gregory VII (1073) successfully asserted the absolute papal power over the Church. It was he who declared that "the pope can be judged by no one, the Roman church has never erred and never will err till the end of time; the Roman church was founded by Christ alone; the pope alone can depose and restore bishops; he alone can make new laws, set up new bishoprics. ...he alone can revise his judgments; his legates...” (*A Concise History of the Catholic Church*, p. 112)

The movement was to "free" the entire church from secular control and make everything subject to the pope. Gregory insisted that the church was above the state. It was Gregory who humiliated the German emperor Henry VI making him stand barefoot in the snow for three days begging for forgiveness.

During this time we see a Queen in Scotland named Margaret, wife of King Malcolm III Canmore (1057-1093). Raised in the Hungarian court, she promoted, in conformity with the Gregorian reform, the interests of the church. She was later granted Sainthood by Pope Innocent IV in 1250 for her great benefactions to the church.

In the book (Turgot, *Life of Saint Margaret*, p. 49) we read:

"It was another custom of theirs (people of Scotland) to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she (Queen Margaret) proved to them as well by reason as by authority. `Let us venerate the Lord's day,' said she, `because of the resurrection of our Lord, which happened upon that day, let us no longer do servile works upon it... …Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seemed to have followed a custom of which we find traces in the early Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours." (See also Skene, *Celtic Scotland*, Vol. 2, p. 349)

(Barnett, *Margaret of Scotland: Queen and Saint*, p, 97) writes: "In this matter the Scots had perhaps kept up the traditional usage of the ancient Irish Church which observed Saturday instead of Sunday as the day of rest." (Lewis, *Seventh Day Baptists in Europe and America*, Vol. 1 p. 29) says "There is much evidence that the Sabbath prevailed in Wales universally until A.D. 1115, when the first Roman bishop was seated at St. Davis's. The old Welsh Sabbath keeping churches did not even then altogether bow the knee to Rome, but fled to their hiding places."

But the worst was still to come for Ireland. The total ruin of Patrick's church.

In 1156 Pope Adrian issued to King Henry II of England a bull authorizing him to invade Ireland. It was Dermot of Leinster, a man from Ireland itself, that carried out the dreadful order. Because of his cruelty as a chief, the people of Leinster had driven him out of Ireland. Blinded with revenge he aligned himself with the Norman King of England, Henry II and the Pope of Rome who had already resolved upon the destruction of Ireland.

Why would Rome want the invasion of Ireland?

We will refer frequently throughout the remainder of this webpage to (Lawrence, *Historical Studies* pp. 360-392 written in 1876,) in which we find the full story.

"The chief boast of Ireland was its independence... Christianity, in its purer form, came to Ireland about the middle of the fifth century... In the year 432 there were no images, nor crucifixes, no pompous ritual, no spiritual despotism, no moral corruption emanating from Rome... Patrick, therefore, the humble slave and missionary, brought to Ireland the simple elements of an apostolic faith…not the Romish practices… Ireland became a Christian country renowned for its intelligence, its pious genius, and its missionary zeal... Avarice and priestly pride were unknown to the successors of Patrick. Their doctrines were from the study of the Scriptures..."

"The Irish bishops firmly maintained their independence against the constant menaces of popes or councils; would consent to hold no intercourse with the Court of Rome; denied its claim to the right of ordination and consecrated each other by a simple laying on of hands; rejected the worship of images, the adoration of Mary, the infallibility of the pope, and in all their schools and colleges persisted in a free study of the Scriptures. They inculcated and exercised a general liberty of conscience founded upon the wide education of the people. The honesty, simplicity, and pious zeal of the Irish teachers were recognized by their opponents.

"But bitter was the hostility with which the Roman Popes and the Italian conclaves viewed the people of Ireland, where their maledictions were treated with neglect, where there was a general refusal to bow to mandates of Rome.

"Its apostolic usages, its Scriptural doctrines and its ever-open Bible were arguments so strong against the fabric of Romish superstition that the Popes felt that they could never be secure until they had swept from their path, in fire and blood, the schools, the churches, and the native bishops of Ireland. To accomplish this inhuman aim Pope Adrian IV., in 1156, sold Ireland to the Normans."

"The sale of Ireland to its foes is the guiltiest of all the evil deeds of the Italian priesthood. It produced a succession of St. Bartholomew massacres; worse then what happened to the Huguenots; it has proved more fatal to the Irish race than the Inquisition to Spain."

Dermot Macmorrough, with the permission of Henry II, enlisted Richard Strongbow, and Robert Fitz-Stephen to join his enterprise. But impatient at their slowness Dermot, with a small group of men attacked his country. The Irish drove him back and had they pursued him they might have saved the country a lot of trouble. But Dermot swore fealty to Ireland and they accepted his treacherous submission.

In May, 1169, Robert Ritz-Stephen with his army landed in Ireland, and Dermot joined him with a group of warriors of his own. City after city was destroyed. Ireland roused into action and resolved that the whole force of the nation be gathered to wage war against the traitor Dermot. They rallied a great host, led by the Roderic King of Ireland, and Dermot and the Normans, dismayed and disheartened fled and hid themselves in the marshes and forests. Roderic surrounded the Normans in their secret hiding place, and by his immense superiority might have forced them to surrender. But Roderic, perhaps misled by priests or bishops, perhaps fearful at the thought of being assailed by England and exposed to the anathemas of the Roman Church, for some reason unknown failed to press the battle and accepted another oath of allegiance from the traitor Dermot.

But the traitor continued his plans and set about building a larger army. Three years of skirmishes which caused much suffering for the Irish people and in which Dermot himself was killed, finally resulted in the English king sending an armada of four hundred ships filled with knights, soldiers and supplies to Ireland. The war ravaged bleeding land was a helpless victim and yielded to the authority of Henry II.

"When any Irish chief ventured to ask by what authority Henry had taken possession of Ireland, he was told that the Pope, as vicar and head of the Church, had given it to the king; and that he who resisted the generous donation of St. Peter to his favorite son was a heretic, condemned to everlasting reprobation." "It was ever the aim of the Roman Church in those ages--nor does the policy seem yet to have been abandoned to set nation against nation, and from the horrid discord and general woe to add to its own growing strength. Henry, conscious of the claims of his Italian masters, hastened to lay Ireland at their feet. A council was summoned at Cashel professing to represent the Church of St. Patrick. The Norman king ordered the bishops of Ireland to assemble. A motley group of Norman priests, of martial monks, of the papal archbishops, and a few trembling presbyters, natives of the South, gathered at his command; but it was noticed that none of the bishops of Ulster or Connaught assisted at the destruction of their national faith. They still adhered to the usages of Patrick, and of Columba, that the Irish Church, amidst bogs and forests, still defied the ambition of cruel Rome."

"Every trace of independence was abandoned by the Council of Cashel. The Romish ritual was enjoined on every priest; the worship of Mary, of images, and of saints was to extend throughout the Island; the priest was forbidden to marry; his hair was to be cut after the exact fashion at Rome; the clergy who failed to observe the new customs were condemned with indignant solemnity; tithes were to be paid by the laity; and Ireland for the first time was made tributary to the Romish Pope" (*Ibid.*).

The conquered lands were divided among the victors while the freedom loving Irish were reduced to the condition of slaves and paupers; driven to live in caves, huts, and forests; outcasts and beggars amidst the lands that once belonged to them.

But even this is not the end. Henry returned to England and for a few years took care of duties assailing him there. In Ireland the old church may have been formally replaced by the Roman approved bishops. But Irish presbyters rejected the authority of the unpatriotic synod.

`At length Henry, when his affairs were somewhat settled in England, resolved to . . . launch the thunders of the Romish popes against the Irish patriots. He had procured from Alexander III a confirmation of the bull of Adrian excommunicating all who opposed his authority over Ireland, and he now prepared to publish the two solemn decrees, in their full enormity, to all its schismatical Church.`

`1175 the two bulls were read by John of Salisbury, who had come from Rome bearing the final decree of Alexander, recited the doom of Ireland. ...Under a florid profession of Christian zeal it contained a bitter denunciation of the Irish Church...and promised Henry the favor of Heaven and an illustrious renown should he succeed in planting true religion in the home of Patrick and Columba. Alexander`s bull was still more effective, for it excommunicated all who resisted Henry`s authority or that of his heirs... every Irish patriot was converted into a child of Satan; every aspiration of freedom was an impious defiance of the Roman Church.`

`Now began that perpetual conflict of races, the saddest in the history of Europe, ...a mournful wail has never ceased to ascend to heaven and blight the charms of Ireland... when the papal decrees were proclaimed they still retained a sentiment of independence...in defying the authority of the Italian priests. …Centuries of fatal discord followed, during which the Normans strove in vain to extirpate the accursed race who refused to obey the decrees of the Popes or submit to a foreign lord. Papal legates launched new excommunications against the Irish, and Romish priests urged on that work of extermination which alone could secure the supremacy of the Romish See. The papal monks declared that it was no crime, no sin, to kill a Celt...` (*Ibid.*).

Things didn`t get better with the reformation. The chief leaders in the English reformation were Henry the VIII and his daughter Elizabeth I. The English had become protestant but they showed no disposition to abandon control of Ireland which they had received from the Papacy of Rome. Elizabeth I continued the conquest to reduce the Irish to a passive subjection to her power.

`The cause of this fresh assault upon the liberties of Ireland was the restless intrigues of the Jesuits. Elizabeth was waging war against the Pope and the Jesuits, the most active and most dangerous of her foes were ever the disciples of Loyola. To ruin and break down every Protestant government, to cover with discord and slaughter every Protestant land, and from the wreck of nations to build up a spiritual empire tyrannical and severe was the secret or open aim of every Jesuit. To wound or destroy Elizabeth the society began its disastrous labors in Ireland. The Jesuits, in various disguises, penetrated to the courts of the native chiefs. They roused the fires of national antipathy; they scoffed at the British as heretics; they allured the Irish to abandon forever the usages of St. Patrick and to ally themselves with the Roman Church; they promised the natives the protection of St. Peter, the shield of Mary, the blessing of the Pope, and the military aid of all Catholic Europe, if they would rise once more in a crusade against the English.`

`The Irish accepted the offers of Rome, threw themselves at the Pontiff`s feet, and became, for the first time, the willing instruments of the Jesuits and the Popes. They may be excused, if not forgiven. Their schools had long been swept away; their people had sunk into ignorance; they had endured centuries of ceaseless turmoil and war. Rome stretched forth its cunning hand to get control of the Irish Church, and after four centuries of violence, succeeded at last by fraud` (*Ibid.*).

The Irish rallied against the British, but were hopelessly defeated by Elizabeth`s armies. The Pope gave little aid, the Spanish were too far off and the English Raleigh cut down the Irish and Grey massacred the rebels. When Elizabeth died, Ireland was almost wholly conquered by England.

St. Patrick`s day? The church of St. Patrick is gone. Rome has claimed his name and largely blotted out the history of the defeat and takeover of the church he established, and the fact that most of Ireland`s present miseries are still ripples of the dark history.

But that is the story if one simply looks in the old history books.

**The "REAL" St. Patrick's Day!**

Source: <http://www.champs-of-truth.com/books/patrick.htm>

One of the most recognized saints of God is the patron, Patrick of Ireland. People from different parts of the world observe the festival of St. Patrick's Day. Catholics and Protestants alike find a common ground in that day dedicated to the man named Patrick of Ireland. The Catholic Church made him a Catholic saint, but was Patrick really Catholic? Most people do not know where this mysterious, remarkable man came from! You'll be amazed at what history reveals! Let us do a background check on Patrick's life. First of all, Patrick was born in about 360 A.D. *(see -- Smith and Wace, A Dictionary of Christian Biography, art. "Patricius".)* His original name was Succat but later became Patrick. "Succat, afterwards known as St. Patrick..." J. H. D'aubigne, *The Reformation in England*, p. 28. He was the son of Calpurnius, a deacon in the early Celtic church. He was born in a town in the southern part of Scotland, and at the age of 15, he was taken captive and brought to Ireland by freebooters or pirates. Here is Patrick's own testimony:

"I, Patrick, a sinner, the rudest and least of all the faithful, and most contemptible to great numbers, had Calpurnius for my father, a deacon, son of the late Potitus, the presbyter, who dwelt in the village of the Bonavan, Tiberiae, for he had a small farm at hand with the place where I was captured. I was then almost 16 years of age. I did not know the true God; and was taken to Ireland in captivity with many thousand and in accordance with our deserts, because we walked at a distance from God and did not observe his commandments." William Betamn, Irish Antiquarian Researches, vol. 1, p. 270.

So far, we have found out that Patrick was not born in Ireland but in Bonnaven in southern Scotland. He was the son of Calpurnius, a deacon in the Celtic church. He was taken captive by a ruffian band at the age of 15 and brought to Ireland.

After six years of captivity, Patrick escaped and made it back to his home town in southern Scotland. During his captivity, Patrick gave his heart to the Lord! "Here, in slavery, he gave his heart to God and, after six years of servitude, escaped, returning to his home in Scotland." Christian Edwardson, *Facts of Faith*, p.134. Also, about ten years later, Patrick returned to Ireland because of his remembrance of the poor heathens who needed the knowledge of Christ and the spiritual graces from God. ...But he (Patrick) could not forget the spiritual need of these poor heathen, and after ten years he returned to Ireland as a missionary of the Celtic Church." *Ibid*., pp. 134,135. Another Christian historian, Dr. William Cathcart, reveals that Patrick was about thirty years old at this time. "He (Patrick) had now reached his thirtieth year [390 A.D.]." Dr. William Cathcart, *The Ancient British and Irish Churches*, p.70. The great Patrick of Ireland did such a marvelous work in evangelizing Ireland that another historian makes this comment on the subject. "Saint Patrick in his day founded there 365 churches." Dr. E. Pagit, *Christianography*, Part 2, p.10.

What type of churches were they? Were they Catholic churches? Let's have history bear record of the facts! "There is strong evidence that Patrick had no Roman communion in Ireland. As Patrick's churches in Ireland, like their brethren in Britain, repudiated the supremacy of the popes, all knowledge of conversion of Ireland through his ministry must be suppressed by Rome, at all costs." William Cathcart, The *Ancient British and Irish Churches*, p. 85. Even the popes, who lived as Patrick's contemporaries, NEVER mention or even rejoiced over his great evangelistic efforts in Ireland. "There is not a written word from one of them rejoicing over Patrick's additions to their church, showing clearly that he was not a Roman missionary... So completely buried was Patrick and his work by popes and other Roman Catholics, that in their epistles and larger publications, his name does not once occur in one of them until A.D. 634" *Ibid,* p.83. Isn't that amazing! Patrick and his great work was not mentioned by Papal historians and prelates until about 244 years later! "Prosper does not notice Patrick... He says nothing of the greatest success ever given to a missionary of Christ, apparently because he was not a Romanist" Ibid, p.84. Also, Patrick never mentions Rome or the pope in his writings." He (Patrick) never mentions either Rome or the pope or hints that he was in any way connected with the ecclesiastical capital of Italy. He mentions no other authority but that of the word of God" Dr. Killen, *Ecclesiastical History of Ireland*, vol. 1, p. 12.

Eventually, years later, the Roman pontiff did send a papal emissary to the Celtic church, but the papal legate was turned away! This proves that Patrick was of that pure Celtic Church of Christ. The historian, Bede, wrote of the papal emissary, Palladius, that was sent by the Roman pontiff in the year 431 A.D.: "Palladius was sent by Clestinus, the Roman pontiff, to the Scots [Irish] that believed in Christ" Bede, *Ecclesiastical History*, p.22. London: 1894. The historian, Cathcart, reveals that this papal representative was turned away. "He left because he did not receive respect in Ireland." William Cathcart, *The Ancient British and Irish Churches*, p.72.

Here are three reasons why Patrick of Ireland could not have been Roman Catholic. "1. Early Catholic historians and popes avoided mentioning Patrick or his work; until later legendary histories represented him as a Catholic Saint. 2. When papal missionaries arrived in Britain, 596 A.D., the leaders of the original Celtic Church refused to accept their doctrines, or to acknowledge the papal authority, and would not dine with them. They 'acted towards the Roman party exactly as if they had been pagans.' - *Ecclesiastical Records*, by Richard Hart. pp. viii, xiv. 3. The doctrines of the Celtic Church of Patrick's day differed so widely from those of the Roman Church, that the latter could not have accepted it as 'Catholic.'" Christian Edwardson, *Facts of Faith,* p.137. The first reason mentioned above happens quite a bit! For example, there is a story about Brian Boru, the king of Ireland around 941-1014 A.D., being the strongest man that ever lived. It was said that he was so strong that he could lift himself off the ground so that no part of him touched the ground! This is impossible and is misinformation! The same thing happened to Patrick by the Catholic Church. "Centuries were to pass before the papacy discovered that his (Patrick's) merits were too firmly established to be overlooked. It (the Catholic Church) labored to gather Patrick into its fold by inventing all kinds of history and fables to make him a papal hero." Elder Benjamin Wilkinson, *Truth Triumphant*, p. 93.

**There is another fact that proves that Patrick was not Roman Catholic. He worshipped on a different day than what the Roman Catholics worship on! Historically, the Celtic church observed the seventh day of the week in accordance with Holy Writ. A professor of church history at Princeton wrote, "It seems to have been customary in the Celtic churches of early times, in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They obeyed the fourth commandment literally upon the seventh day of the week." Professor James C. Moffat, *The Church in Scotland*, p. 140. Another historian wrote, "We seem to see here an allusion to the custom, observed in the early monastic Church of Ireland, of keeping the day of rest on Saturday." Blair's, *History of the Church in Scotland*, Vol. 1, p. 86. (This quote is found in a footnote of Blair's translation of the Catholic historian, Bellesheim). The Catholic historian, Bellesheim, also states the sentiments of Queen Margaret, for he wrote, "The queen further protested against the prevailing abuse of Sunday desecration. 'Let us' she said, 'venerate the Lord's day, inasmuch as upon it our Saviour rose from the dead: let us do no servile work on that day'... The Scots in this matter had no doubt kept up the traditional practice of the ancient monastic Church of Ireland, which observed Saturday rather than Sunday as a day of rest." Bellesheim, *History of the Catholic Church of Scotland*, vol. 1, pp. 249, 250. William Skene wrote, "Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seem to have followed a custom of which we find traces in the early monastic Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labors." William F. Skene,*Celtic Scotland,* vol. II, p. 349. (1877)**

There was a great missionary student of Patrick's schools in Ireland by the name of Columba, "the son of Feidlimyd, the son of Fergus." J.H. Merle d'Aubigne, *The Reformation in England,* vol.1, p. 30. He was born in Donegal, Ireland, in 521 A.D., and was sent to Scotland as a missionary. "'I will go' said he, 'and preach the Word of God in Scotland.'" *Ibid*, p. 30. Columba also kept the Bible Sabbath or Saturday which God commands in His decalogue. His last moments are recorded in history. "Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the ninth of June, he said to his disciple Diermit: 'This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors.'" Butler, *Lives of the Saints*, vol. 6, p. 139.

History is very clear on the origin of Patrick and the day that he kept as the Sabbath, but let us go to the Holy Scriptures and find out WHY Patrick and the early Celtic Church kept the seventh day or Saturday as God's holy rest! "It was the Sabbath among the Briton Christians 596-664, and then was still so with those who withdrew to the Isle of Iona and to Ireland rather than to submit to the laws commanding and enforcing Sunday observance." Alonzo T. Jones, *Lessons From the Reformation*, p. 360. Detailed history reveals that "In A.D. 664, Oswald, king of Northumberland, ordered Sunday observance. And the Sabbath keepers, 'rather than to submit to it,' withdrew to the Isle of Iona and to Ireland." *Ibid*, p. 319. The Celtic Church fled from Sunday observance!

Let's go back to the beginning of time to the end of the first week. In the book of Genesis, chapter 1, God created the heavens and the earth and all that it contains in six days, and on the SEVENTH DAY, God and man kept the first SABBATH together. There was no taint of sin or decay, for all was perfect and pure! "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all His work which God created and made." Genesis 2:1-3. There were two things that God did on the SEVENTH DAY, 1) He rested; 2) He blessed the SEVENTH DAY and sanctified it, which means to make it HOLY. Now, this is what God did to the SEVENTH DAY not the first!

In Exodus 20:8-11, God repeats what He did at the first week of time. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the SEVENTH DAY is the SABBATH of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made the heaven and the earth, the sea, and all that in them is, and RESTED THE SEVENTH DAY: wherefore the LORD BLESSED the SABBATH DAY and HALLOWED it." Exodus 20:8-11. After the Israelites came out of Egyptian bondage, when God reiterated the 10 commandments on Mount Sinai to Moses, He reminded the people of what He did at the very beginning of time. God placed this Sabbath commandment right in the heart of His 10 commandments. As a matter of fact, under the theocracy of Israel, God commanded that the violators of His Sabbath be put to death! "Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to DEATH... Six days may work be done; but in the SEVENTH is the SABBATH of rest, holy to the LORD: whosoever doeth any work in the SABBATH DAY, he shall surely be put to DEATH." Exodus 31:14,15.

Why was the punishment for the violation of this commandment so harsh? God explains why in verse 13 of the same chapter. "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: FOR IT IS A SIGN BETWEEN ME AND YOU throughout your generations: THAT YE MAY KNOW THAT I AM THE LORD THAT DOTH SANCTIFY YOU." Exodus 31:13. This is why Patrick and the Celtic Church had such strong convictions of observing this commandment of God! The Sabbath is a SIGN or a distinctive MARK that identifies GOD as our Creator and Redeemer. It is a day that reminds us that it is Jehovah that sanctifies us or makes us holy. It pin points us as HIS holy peculiar children! What did Jesus say about the Sabbath? "Therefore the Son of Man is Lord also of the Sabbath." Mark 2:28. The seventh day is also known, in the Bible, as the Lord's day. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Revelation 1:10. Remember, Jesus said He is the LORD of the Sabbath, so Saturday is the Lord's day spoken of in Holy Writ! If you do not observe the seventh day of the week, then you are taking away God's identity and sovereignty as the ONE and ONLY true God, Creator, Helper, and Sustainer.

The Apostle Paul expounds on the SEVENTH DAY or the Sabbath, and he carries the mind all the way back to that first week of creation. Read carefully! "For he spake in a certain place of the SEVENTH DAY on this wise, And God did rest the SEVENTH DAY from all his works... There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Hebrews 4:4, 9-11. Paul recognized the validity and obligation of the Bible Sabbath. What day did the New Testament Church observe as the Sabbath? "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next SABBATH... and the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42, 44. When Paul was in the city of Corinth, he preached in the synagogue on the Sabbath day and spoke to the Jews and Greeks. "And he (Paul) reasoned in the synagogues every sabbath, and persuaded the Jews and the Greeks." Acts 18:4. Remember, the Gentiles generally observed Sunday as a day of worship to their pagan deity.

When and where did Sunday worship come into the Christian Church? By whose authority was it established as a Christian doctrine? Remember, Patrick and the early Celtic Church recognized the One and Only true God that set up the SEVENTH DAY as a memorial that establishes Him as our God and Creator, so who was the perpetrator of Sunday worship? Jesus said "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19. Some believe it doesn't matter what day you keep! Did it matter to Adam and Eve which tree they ate from? Look around! You can see the results of that so-called insignificant piece of fruit! The issue comes down to this: who are you going to OBEY? God or man? Patrick and the early Celtic Church obeyed God and observed His choice day of rest!

Here are some historical statements regarding the change of the Sabbath from Saturday, God's appointed rest day, to Sunday, man's institution. "She (the Catholic Church) took the pagan Sunday and made it the Christian Sunday... And thus the pagan Sunday, dedicated to Balder (a pagan god) became the Christian Sunday, sacred to Christ." *Catholic World*, March, 1894. "...It was the Catholic Church that authorized and sanctioned the change in the Lord's day from the seventh day of the week to the first. She did it very early in her life." C.F. Thomas, Chancellor to Cardinal Gibbons, *Letter*, Oct. 8, 1901. "The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, No! By my divine power I abolished the Sabbath day, and command you to keep the first day of the week. And lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church!" Father Enright, C.S.S.R. of the Redemptoral College, Kansas City, MO as taken from the *History of the Sabbath,* p.802. "Sunday is our MARK of authority... The church is above the Bible, and this transference of Sabbath observance is proof of that fact." *The Catholic Record*, London, Ontario, Canada, Sept. 1, 1923. "The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the Catholic Church." *Talk About the Protestantism of Today*, p.213. My friend, I beg you to seek for the fidelity and integrity of Patrick and the early Celtic Church, for they followed the Bible admonition which states, "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4. The Seventh day Sabbath recognizes the God of heaven as our Lord and King, and it is His MARK or SEAL of authority, while Sunday is the MARK of man's authority and rulership. Friend, whose word are you going to take and follow? God's infallible word or man's fallible proud boasts? Jeremiah wrote, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and in whose heart departeth from the LORD... Blessed is the man that trusteth in the LORD, and whose hope the LORD is." Jeremiah 17:5, 7.

"Choose ye this day whom ye will serve!" The faith of Patrick, the man of God, or the presumptions of man and the MARK of their authority!? May you choose the Infinite GOD and His Sabbath!

**A BRAZEN SERPENT AND TWO PATRICKS**

By

***Isabel Hill Elder, England***

**THE FIRST PATRICK**

**T**HE Culdee Church was planted in Ireland at an early date (some authorities say in the days of Boadicea) and flourished side by side with Druidism. Here the Levitical nature of Druidism was, perhaps, more apparent than elsewhere in the Isles of the West.

Moses, the great Hebrew Lawgiver, was followed more closely, as instanced in the symbol of the serpent, used as in the wilderness of Sinai; and the lifting up of the brazen serpent, the symbol of deliverance through the advent of Yesu the Christ, was a notable tenet of Druidic religion.

When Patrick embarked upon his missionary labours in Ireland, actually as a revivalist of earlier teaching, his first task was to enlighten the people as to the fact that Yesu, whom they had been taught to expect in fulfilment of prophecy, had already appeared and that the symbol should now be discarded. Thus was laid the foundation of the story that Patrick had banished the snakes from Ireland.

Born at Llantwit Major, Glamorgan, Cir. 390 A.D., Patrick had for his family name Succat, signifying "Prosperous in Battle", thus suggesting a military background; the name Margonius was added at his ordination as deacon, and, finally, Patricius, signifying "nobleman." Patrick was the son of Calpurnius and Otide, otherwise known as Conchessa, and was the grandson of the Deacon Odessa. His mother, Conchessa, was the daughter of a bard and sister of Martin, Bishop of Tours. The clergy of this period were not under the rule of celibacy, a rule of Roman Catholicism, introduced to these islands by Augustine in 597 A.D.

The basic ingredients of the story of St. Patrick are well known. This is because he has left us a record in his own words - his Confession, dictated in old age and copied into the Book of Armagh many years later.

From his Confession we learn that Patrick "travelled round Ireland", was put in irons ... lived in daily expectation of untimely death, treachery or captivity ...journeyed everywhere in many dangers, even to the outlying regions beyond which no man (and where never anyone) had come to baptize or to ordain clergy". In these words the true missionary spirit is discernible. From the fifth to the eighth century the simple Culdee or primitive Church in Ireland, of which Patrick was an earnest Apostle, brought about so notable a change in its people that one writer asserts in connection with this period "Ireland between the fifth and eighth centuries was like a second Palestine, like a new cradle of the Christian Church." (The French writer Daniel Rops, The Rising Star of the Reformation).

THE SECOND PATRICK

Into this Edenic like religious life in Ireland there was born, towards the end of this period, a son to a family in the Culdee Church named, at baptism, Patrick, presumably in remembrance of the great St. Patrick of hallowed memory.

Destined for the Church by education and family associations this Patrick, in due course, became a cleric of the Culdee Church in Ireland. Rumours of the prosperity of the Latin Church having reached Ireland, this second Patrick travelled to Rome to ascertain for himself how much truth there might be in these reports. This second Patrick soon became enamoured of her ritualistic display and evidence of wealth.

Returning to Ireland. Patrick sought to introduce Roman Catholicism, inflicting upon himself the title "Abbot of Ireland", an attempt strongly resisted by the Irish Culdees. The Pope, to reward him for his efforts to introduce purgatory, the Mass and Madonna worship in the Church, sent him the Pallium, the highest honour
ecclesiastical Rome could confer as it had been in Imperial Rome. This Patrick, by his exactions and cruelty, caused an exasperated people to drive him from the country. To Glastonbury in Somerset he fled and settled in the Roman Catholic community there, which the Saxon king, Ina, had imposed upon and made to supersede the primitive Culdee Church. The "Place of Refuge" from Druidic times still existed at Glastonbury, enabling Patrick to claim asylum and an unquestioned acceptance in the monastery. Here he spent the remainder of his life working as a monk; here he died and here he lies buried. (Martin Haverty, History of Ireland).

With the passage of time, confusion grew up regarding the two historic personages named Patrick, and incidents connected with the second Patrick were made to adhere to the first Patrick including the assertion that Patrick, Patron Saint of Ireland, lies buried at Glastonbury, an assertion which few have taken the trouble to refute.

[From: ***In Former Times***]

<http://www.ensignmessage.com/BrazenSerpent.html>

**The Early Church in Ireland**

by

Douglas Morley

Part I – Paul and James in Ireland

In the article „The Early Church in Britain“ of 30 September 1992, on pages 6 and 7, the author referred to the report by Frederick Haberman, (Ref 1 page 141), which tell of the twenty ninth chapter of Acts which is in the Turkish Archives at Istanbul.

Several paragraphs from the twenty ninth chapter of Acts give indications that St. Paul went to Britain. These are quoted below for convenience:

„And Paul, full of the blessings of Christ, and abounding in the Spirit, departed out of Rome, determining to go into Spain; for he had a long time purposed to journey thitherwards, and he was minded to go from thence into Britain. For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to „the isles afar off“ as spoken by the prophet, and called by the Romans Britain“.

„And they departed out of Spain, and Paul and his company finding a ship in Armorica sailing into Britain, they went therein and passing along the south coast, they reached a port called Raphinus“.

„And on the morrow he came and stood on Mount Lud; and the people thronged at the gate, and assembled in the Broadway, and he preached Christ unto them, and many believed the word and the testimony of Jesus Christ“.

The writer of „The Early Church in Britain“ indicated that he had been unable to trace a port called „Raphinus“ on maps of Roman Britain. Recently he found a geographical reference to Ireland in the times of the Roman by Richard of Cirencester, (Ref 2 p. 460. paragraph 13). This reference reads as follows:

„13. The southern side of the island, (i. e. of Ireland), stretched from the promontorium Austriacum, or southern promontory to the Sacred promontory. Here lived the Ibernii, whose metropolis was Rhufina. Next was the river Dobona, and the people called Vodiae, whose promontory of the same name lies opposite to the Promontorium Antivestaeum in England, at about the distance of one hundred and forty five miles. Not far from there is the River Dabrona, the boundary of the Brigantes who have also the river Briga for their limit and whose chief town is called Brigantia“.

A footnote on p. 441 of Ref 2, explains that the Promontories Bolerium and Antivestaeum are Lands End and Lizards Point, (of Cornwall), respectively. In the Atlas of the Classical World, map 65 of Roman Britain, Lands End is shown as Belerium Promontory. (Ref 3 p.164). The Southern Promontory appears to be „Toe Head“ and the Sacred Promontory appears to be „Carnsore Point“ is „about 145 miles“!

The Vodiae must be a Roman name for an Irish clan but the Ibernii were the people named after Eber who was allocated the southern part of Ireland at the time of the Milesian conquest, Erimhon taking Northern Ireland. Eber, son of Ir was allocated Ulster, and Lugaidh, son of Ith, was allocated Corca Luighe. (part of Cork). (Ref 4 Vol 1 p. 207). The Brigantes were the people of Lugaidh who later moved from the Cork area to the east in the area which became known as the Kingdom of Meath and Bregia. (Ref 4 Vol 3 p. 719). The plains of the Brigantes became known as „Campus Brigantium“ in Latin.

Dr Hoeh, (Ref 5 Vol 2 p. 284), points out that the Epistle of James, (KJV), is addressed to the twelve tribes which are scattered abroad. Chapter 4 verse 1 queries: - „From whence come wars and fighting among you?“ Dr Hoeh states that „James wrote this book about 60 AD. (he was martyred about two years later according to Josephus). The world was temporarily at peace... cowed by the fear of Roman military might. Just prior to AD 60 only two areas of the world were torn by war and civil fightings“. „...these two lands were the British Isles and the Parthian Empire“.

Ireland was not taken over by Rome nor was there war between Ireland and Rome at that time. However, a violent civil war had broken out in Ireland. The Athach – Tuatha (latinised to Attacoti), who were believe to be the descendants of the Firbolg and others treated as servile and helot classes, had rebelled and overthrown the ruling Gaels. (Ref 4 Vol 1 p. 292). Such was the chaos during this war that even the dates of the early Christian period are in confusion, Keating's dates being very different than those of the Four Masters. (Ref 4 Vol 1 p. 230/293 & p. 294/297). Dr Hoeh comes to the rescue again by showing that Roderick O' Flaherty, who has the most reliable dates for Irish History, records the „interregnum“ of the rebellion during 60-65 AD. (Ref 5 vol 1 p. 434)

James, son of Alphaeus, left Palestine twelve years after Christ's death. This was after James, the brother of John, had been martyred by Herod. (Acts 12 v.2). Cave (on page 148 of the History of The Apostles) states that James came to the Western parts of Europe and particularly into Spain (some add Briton and Ireland). (Ref 5 Vol 2 p. 300/301).

It has already been seen that Peter, Paul, Simon Zelotes, Joseph of Aramathea and Aristobolis went to preach to the lost tribes in Britain. (See „The Early Church in Britain“). In fact, the twenty ninth chapter of Acts appeared to give Biblical confirmation of Paul's arrival in London but it was not possible to find „Raphinus“. It now appears that this port is the Rhufina on the southern coast of Ireland reported by Cirencester.

According to Keating, the first recorded Christian in Ireland was Concobar MacNessa, King of Ulster. (Ref 4 Vol 1 p. 287 and p. 356). The second was Moran MacMaein, son of the Rebel King, Carbri Kincaidd. (Ref 4 Vol 1 p. 292 & p. 356). In AD 213, Cormac Ul-Fada, (of the house of Erimhon), became King of Ireland and ruled for forty years. He is listed as the third Christian in Ireland. (Ref 4 Vol 1 p. 328 & p. 356).

It is now apparent that „The Early Church in Britain“ requires to be modified to take into the account the information revealed in this article. It is also apparent further research is necessary to ascertain whether there is or was a Mount Lud near Rhufina and whether the rivers mentioned by Cirencester can be identified. Obviously, it is also necessary to more specifically identify „Rhufina“ with its Irish name.

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**HOW THE POPES GAVE IRELAND TO ENGLAND**

***Alan Campbell, Northern Ireland***

Source: http://www.ensignmessage.com/IrelandtoEngland.html

**G**ENERATIONS of Roman Catholic Irish Republicans have proclaimed loud and long that the source of all of Ireland's woes has once famed as a land of Saints and Scholars, has been drenched in blood down the centuries, as inhuman fiends posing as patriots have murdered, maimed and massacred, rebelled and waged civil war, often with the blessing of the Roman Catholic clergy, in the supposed cause of Irish freedom.

However the suppressed facts of history are that when King Henry II of England landed with an army of 4,000 at Waterford in October 1171, he came at the Pope's behest and carrying as his authority the Papal Bull Laudabiliter, by which the Roman Pontiff claimed the right to bestow Ireland as a gift to the English King on condition that he suppressed the ancient Celtic or Culdee Church, and brought the island and its people into submission to Rome.

**We reproduce herewith the *Bull Laudabiliter* by which Pope Adrian IV gave Ireland to England:**

"Adrian, bishop, servant of the servants of God, to our well beloved son in Christ, the illustrious king of the English greeting and Apostolic Benediction. Laudably and profitably does your majesty contemplate spreading the glory, of your name on earth and laying up for yourself the reward of eternal happiness in heaven, in that as becomes a Catholic Prince, you propose to enlarge the boundaries of the Church, to proclaim the truths of the Christian religion to a rude and ignorant people (the Irish) to root out the growth of vice from the field of the Lord; and the better to accomplish this purpose you seek the counsel and goodwill of the Apostolic See. In pursuing your object the loftier your aim and the greater your discretion, the more prosperous we are assured with God's assistance will be the progress you will make for undertakings commenced in the zeal of faith and the love of religion are ever wont to attain to a good end and issue. Verily as your excellency doth acknowledge, there is no doubt that Ireland, and all the islands on which Christ the sun of righteousness has shone, and which have accepted the doctrines of the Christian faith belong to the blessed Peter and the Holy Roman Church, wherefore the more pleased are we to plant in them the seed of faith acceptable to God, inasmuch as our conscience warns us that in their case a stricter account will hereafter be required of us.

Whereas then well beloved son in Christ you have expressed to us your desire to enter the island of Ireland in order to subject its people to law (Papal Canon Law) and to root out from them the weeds of vice (the ancient Culdee faith) and your willingness to pay an annual tribute to the blessed Peter (the Pope) of one penny from every house, and to maintain the rights of the Churches of that land whole and inviolate. We therefore meeting your pious and laudable desire with due favour, and according a gracious assent to your petition, do hereby declare our will and pleasure, that with a view to enlarging the boundaries of the Church, restraining the downward course of vice, correcting evil customs and planting virtue and for the increase of the Christian religion (Romanism) you shall enter that island and execute whatsoever may tend to the honour of God, and the welfare of the land; and also that the people shall receive you with honour and revere you as their Lord: provided always that the rights of the Churches remain whole and inviolate and saving to the blessed Peter and the Holy Roman Church the annual tribute of one penny for every house. If then you should carry your project into effect, let it be to your care to instruct that people in good ways of life ... that the Church there may be adorned, that the Christian religion (Romanism) may take root and grow ... that you may deserve at God's hands the fulness of an everlasting reward and may obtain on earth a name renowned throughout the ages."

**Pope Adrian's successor Alexander III wrote to the Bishops of Ireland calling on them to submit to King Henry:-**

"Understanding that our dear son in Christ, Henry, illustrious King of England stirred by divine inspiration and with his united forces has subjected to his dominion, that people a barbarous one, uncivilized and ignorant of the Divine Law we command and enjoin upon you that you will diligently, and manfully assist the above said King to maintain and preserve tharland and to extirpate the filthiness of such great abominations. And if any of the Kings, Princes or persons of the land shall rashly attempt to go against his due oath and fealty pledged to the said King you shall lay ecclesiastical censure on such a one"

**In a similar vein Pope Alexander addressed these words to the Princes of Ireland:**

"Whereas you have received our dear son in Christ, Henry, illustrious King of England as your king and Lord and have sworn fealty to him ... we ward and admonish your noble order to strive to preserve the fealty which by solemn oath you have made."

**The same Roman Pontiff in a letter congratulating Henry on his conquest of Ireland wrote:**

"We have been assured how you have wonderfully triumphed over the people of Ireland and over a Kingdom which the Roman Emperors, the conquerors of the world left untouched, and you have extended the power of your majesty over the same people, a race uncivilized and undisciplined. We understand that you, collecting your splendid naval and land forces have set your mind upon subjugating that people ... so we exhort and beseech your majesty and enjoin upon you that you will even more intently and strenuously continue ... and earnestly enjoin upon your majesty that you will carefully seek to preserve the rights of the See of St. Peter."

This was indeed what King Henry did and one of his first acts was to call the Council of Cashel in 1172 at which the ancient Celtic Church of Ireland was brought into submission to the yoke of Roman bondage. As for the Papal insults that the Irish were a rude, ignorant, uncivilized people, had not the missionaries of Patrick's Celtic Church brought the uncorrupted Gospel not only to the rest of the British Isles but to Europe? Was it a savage people who produced such beautifully illuminated Christian manuscripts as the Book of Kells, and who preserved the primitive Christian faith in their communities even under Viking attack, whilst Papal Rome was sunk in the depths of vice and superstition?

**The Roman Catholic writer O'Driscoll admits:**

"The Christian Church of Ireland as founded by St. Patrick, existed for many centuries free and unshackled ... and differed on many points from Rome. From the days of Patrick to the Council of Cashel was a bright and glorious career for Ireland. From the sitting of that Council to our own times the lot of Ireland has been unmixed evil and all her history a tale of woe."

**Views of Ireland, Vol. 2, Page 84.**

It was only when the rest of the British Isles and the British Monarchy embraced Protestantism at the Reformation, that the Papacy changed its policy and began to pose as the champion of Irish freedom. The bloody wars, wholesale massacres, and midnight assassinations incited by the Romish clergy in the name of Irish patriotism were in fact conflicts fought purely and simply, to secure the continued domination of this island by Roman Catholicism. Papal policy is best summed up in this letter sent to the Irish rebel leader Shane O'NeilI by the Roman Catholic Bishop of Mentz - dated in Rome April 28th, 1528:

"My dear son O'Neill, thou and thy fathers are all along faithful to the Mother Church of Rome. His Holiness Paul Ill, now Pope, and the Council of the Holy Fathers there, have lately found a prophecy of one Saint Lazerianus Bishop of Cashel, wherein he saith that the Mother Church of Rome falleth, when in Ireland the Catholic Faith is overcome. Therefore for the glory of the Mother Church, the honour of St. Peter, and your own secureness suppress heresy and His Holiness' enemies, for when the Roman Faith there perisheth (in Ireland) the See of Rome falleth also. Therefore the Council of Cardinals have thought fit to encourage your country of Ireland as a Sacred Island, being certified whilst the Mother Church hath a son of worth as yourself, and those that shall succour you and join therein, that shewill never fall but have more or less hold in Britain in spite of fate."

**Mant's History of the Irish Church, Page 40.**

The Irish Republican terrorists currently waging their war of genocide against the Protestant majority in Northern Ireland, loudly demand that we:

**"Break the British connection!"**

and boldly declare that:

**"Ireland unfree will never be at peace!"**

Their political philosophy and hence their murder campaign is based on a perversion of Irish history and the deliberate suppression of facts. The real truth is that:

**Ireland will only truly enjoy peace and liberty when the chains of Roman Catholicism are broken by the Gospel of Christ, and the blight of priestcraft and Popery are banished from our island home forever.**