

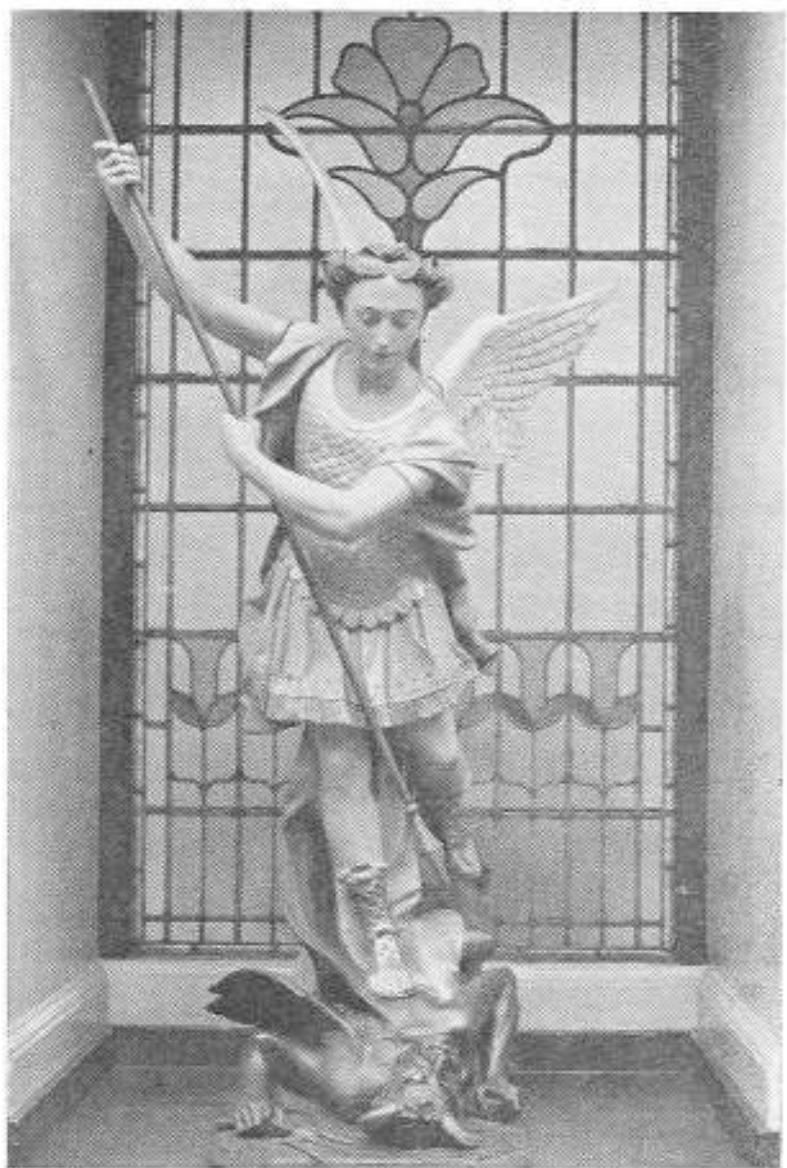


*Souvenir*  
of the  
*Solemn Blessing*  
*and Opening*  
of the new  
**PARISH CHURCH**  
of  
**ST. MICHAEL**  
**BLACKROCK**

SUNDAY, JUNE 7th, 1964



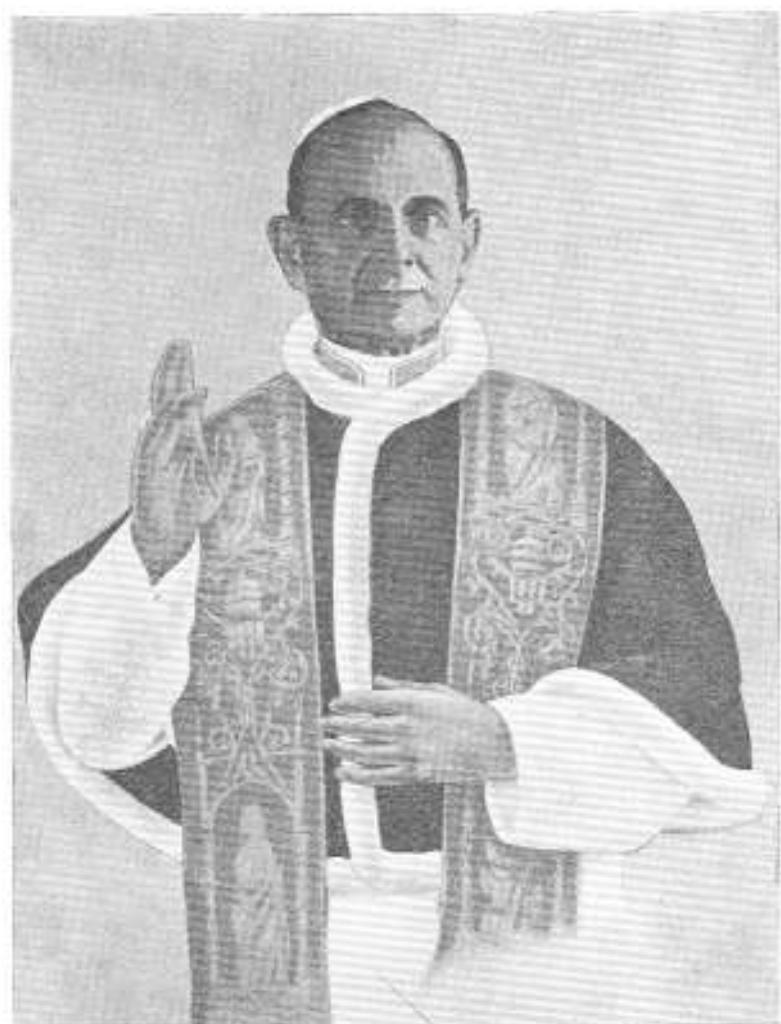
PRICE — 2/-



*Blessed Michael, Archangel, defend us in the hour of conflict,  
be our safeguard against the wickedness and snares of the devil  
—may God restrain him, we humbly pray; and do thou, O  
Prince of the Heavenly Host, by the power of God thrust Satan  
down to hell, and, with him, the other wicked spirits who  
wander through the world for the ruin of souls. Amen.*



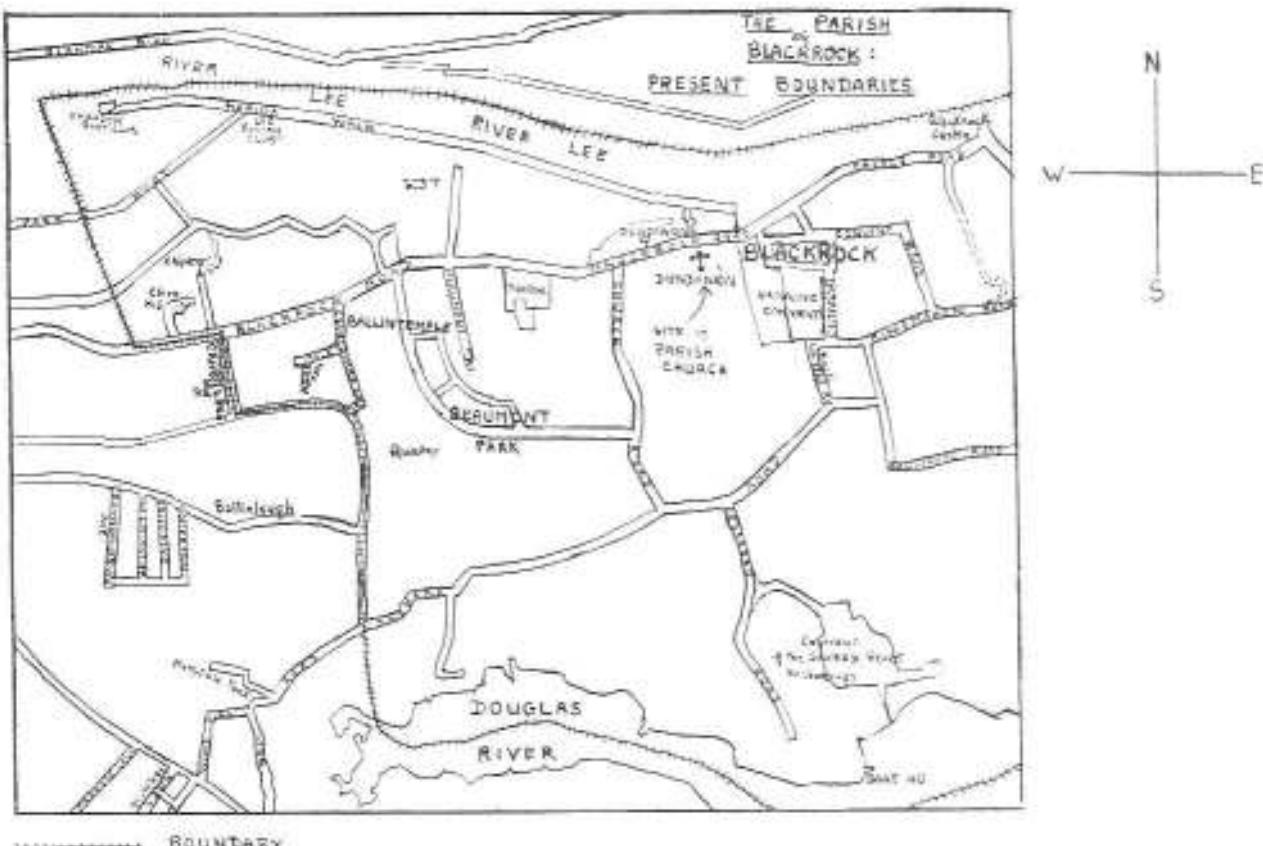
ST. PATRICK



POPE PAUL VI



MOST REV. DR. LUCEY, Bishop of Cork and Ross



## Official Decree

In the name of God. Amen.

Having in mind the reasons assigned in Canon 1427 of the Code of Canon Law for the division and dismemberment of parishes and having consulted the Cathedral Chapter, I hereby decree the division and dismemberment of the existing Parish of Blackrock. I further decree the immediate erection of two new parishes to be known as Ballinlough and Blackrock respectively from one part thereof, and the addition to the existing Parish of Douglas of the remaining part. Finally, I decree the taking of a section from the existing Parish of St. Finbar's South and the attaching of same to the new Parish of Ballinlough.

This decree shall be effective as and from Saturday, May 7th, 1955.

CORNELIUS LUCEY,

Bishop of Cork & Apostolic  
Administrator of Ross.

Bishop's House, Cork.  
May 1st, 1955.

### BLACKROCK PARISH BOUNDARY

Beginning on the wharf at a point immediately east of Dunlop's, due south from Boggy Road taking all on east of Diamond Quarry and Obelisk, then proceeding due east to Crab Lane along centre of road—all on north of that road is in Blackrock Parish. Boundary continues down centre of Crab Lane to Berehennanua Road—all on east in Blackrock. Boundary continues east to crossroads at Flower Lodge and then due south through centre of Churchyard Lane, passing Carrigmore Quarry to Gregg's Corner—all on east of that line to Blackrock. Boundary continues from Gregg's crossroads due south to Douglas River—all on east to Blackrock.



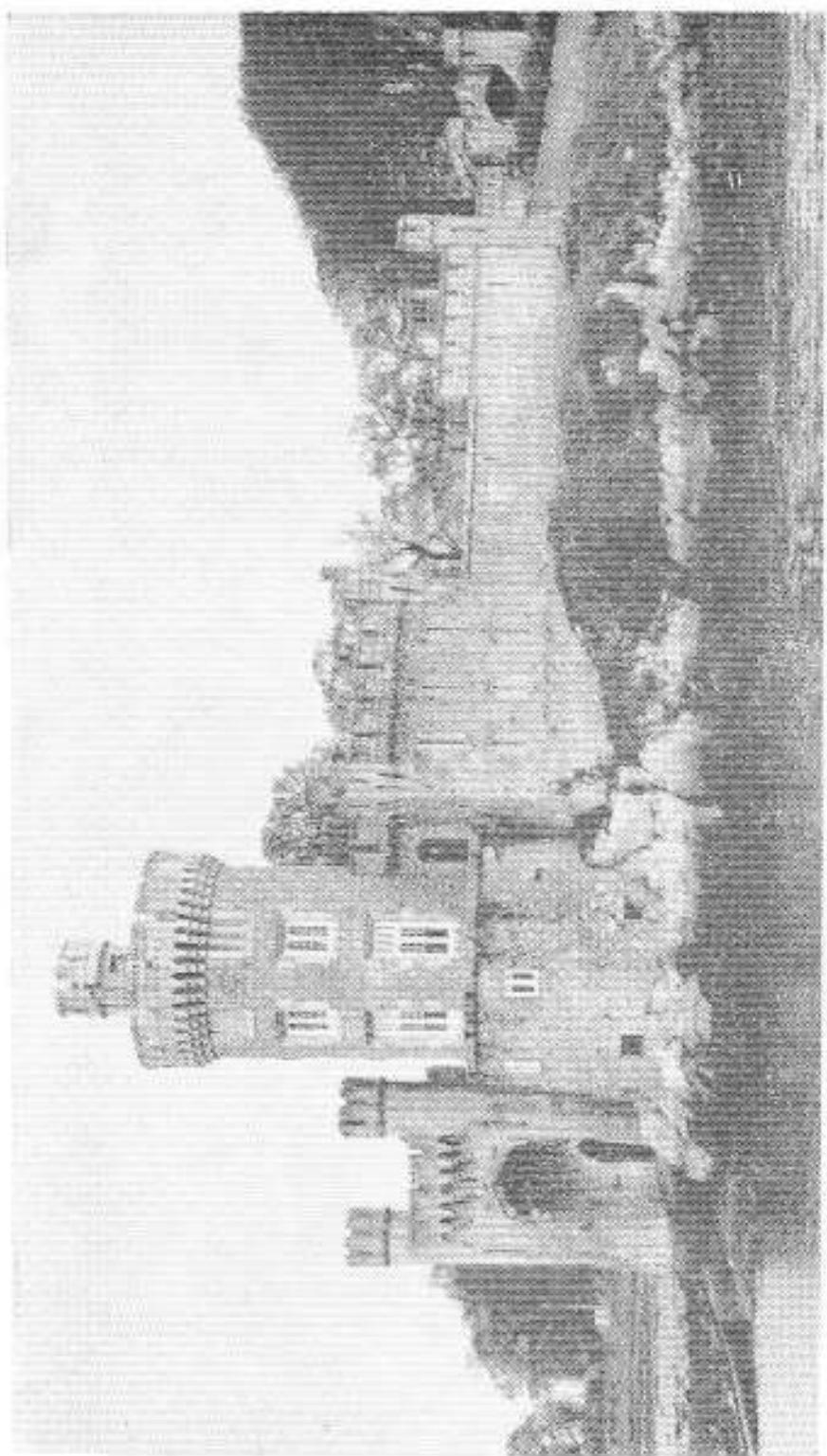
The old church, opened in 1822. Destroyed by fire, Wednesday, January 31, 1962

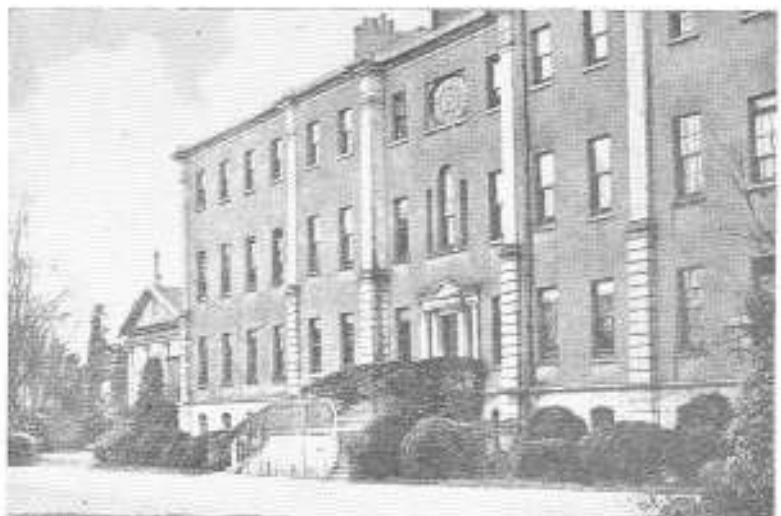


DUNDANION CASTLE

One of the most familiar landmarks in the approaches to Cork by river is the castle of Dundanion. The ivy-covered ruin, best seen from the Marina, is a remnant of an epoch which has left few traces in Blackrock. The name has an historical and topographical significance. When the sept of the Uí Eacach, later known as the O'Mahonys, occupied the eastern littoral of Cork, a local stronghold or residence was a *dun* or *lios* which was located on the slightly elevated ridge where the ruins

of the castle now stand. The O'Mahonys were pushed westwards at some time in the twelfth century and some years later Cork received *Pax Normannica*. Anglo-Irish mercantile families grew affluent and acquired lands outside the city. Among the most illustrious of the trading families were the Galweys, said to have been of Norse or Viking origin. A Godfrey Galway was mayor of Cork in 1430 and he had a residence at Dundanion. The fortunes of the Galweys prospered; the present estab-





URSULINE CONVENT, BLACKROCK

lated residence was built in 1551. Dundurion castle was a place of some importance. The anonymous author of the *Pacata Hibernia* (1633) published a map of Cork belonging to the period 1585-1600 in which "Galwales Castle" is carefully marked and outlined.

#### BLACKROCK CASTLE

The race of Crones, Knapps, Hoares, Layitts and Winthrops drained the estuary sloblands and so laid the foundations of the modern city and built up its port. Very rightly, familiar local placenames contain recognition of the fact. Nor should we cavil at the convivial gatherings of the municipal council in Blackrock castle. Standing orders of the corporation made provision for "hogsheads of claret, bought and bottled—to be made use of on all such occasions glasses and other necessaries be provided". The convivial occasions were frequent in the old tower that stood on the rock overlooking the river at Lough Mahon. Soon the building was inadequate for its purposes. In 1723-24 Blackrock was re-modelled, if not re-built; an addition was a leaded cupola surmounting the tower. One sometimes sees old prints of the older structure.

#### URSULINE CONVENT

The property acquired by the Ursulines when they transferred from Douglas street had already close links with Nano Nagle. No doubt as part of a plan to concealment, Joseph Nagle leased the lands to Christopher Tuckey, who built the nucleus of the present house in 1720. Perhaps the best known of its later occupants was Reuben Harvey, a merchant of Cork. During the American war of independence Harvey gave unremitting care to prisoners of war detained in Cork. When peace was concluded in 1783 the American Congress passed a special vote of thanks to Harvey. General Washington sent the Cork merchant a signet ring with an inset portrait of himself. It is said that Harvey requested a monopoly of the importation into Ireland of Virginian tobacco, but Washington replied that such commercial matters did not fall within his competence.

*Pleasant Fields*, as the property was known, was readily adapted to Ursuline needs. Brother Michael Riordan of the Presentation Brothers, an architect in secular life, designed the community chapel and the extension to the building.



The burned church

There was a numbing sense of loss in the parish of Blackrock on Wednesday, 31st January, 1962. Almost within an hour the church of St. Michael was a smouldering ruin. Yet the sense of loss was short-lived; it was replaced with a realism intent on re-construction. Loss must be transmuted into gain.

Evidence of that realism abounds on all sides in Cork. The extraordinary programme of church building which has been carried to

completion in recent years may be explained only in the language of the Faith. Here indeed is proof that in Ireland material values have not clouded the vision splendid.

The new St. Michael's has the same lineage, the same transcending symbolism in the hearts and minds of our people. And is it not always a gain to demonstrate to ourselves and to others that in Cork at least Faith like Charity never falleth away?



Most Rev. Dr. Lucey laying the foundation stone  
of the new church, September 29th, 1962

*"Bless, O Lord, this creature of  
stone, and through the invocation of your Holy Name grant  
that whosoever with pure mind  
gives help for the building of  
this Church may receive health  
of body and soundness of mind.  
Through Christ Our Lord,  
Amen."*

D. O. M.  
THE FOUNDATION STONE  
THE CHURCH OF  
ST. MICHAEL THE ARCHANGEL  
WAS LAID BY MOST REV. DR. LUCEY  
BISHOP OF CORK & ROSS  
SEPTEMBER 29th, 1962  
VERY REV. D. J. DONOVAN, P.P.  
J. R. BOYD BARRETT, ARCHITECT

*Architect:*

CHEVALIER J. R. BOYD BARRETT,  
5 Camden Place, Cork.

*Quantity Surveyors:*

P. F. COVENNEY & SON,  
47 South Mall, Cork.

*Builders:*

JOHN SISK & SON LTD.,  
Douglas Street, Cork.



Solemn High Mass on opening day.

### THE PURPOSE AND DIGNITY OF A CHURCH

A Church is intended to provide a suitable dwelling place for Jesus Christ, the Son of God, who appears 'truly, really and substantially' in the Mass, reviews His Sacrifice and remains present in the Eucharist. Here the Divine High-priest is active day after day in the performance of such acts as are productive of the greatest graces. From very ancient times the Church was called the Lord's House; in the office for the feast of the dedication of a church, it is called 'a holy place', 'the house of God and the gate of heaven' . . . In comparison with the workshops and dwelling places of men,

this must be sublime, calmly majestic and still of a public nature; on the one hand it must inspire reverence for the Son of God who is active therein, and on the other hand it must encourage all to draw near to Him. The exterior is probably more adapted to accomplish the former, the interior the latter. The entire structure, however, exterior and interior, should be so arranged that it brings into special prominence and directs attention to that part wherein the most important act of the Liturgy, the Sacrifice of the Mass, is celebrated day after day.

**T**HIE new Church of St. Michael seats 1,100 people. It has been built on the site of the old church, but is larger than the old building. Some adjoining houses have been demolished, and a more open entrance leads to a paved area in front of the main doors.

The church has been planned with a central and two side aisles. The roof is supported by slender reinforced concrete arches, over which nave and aisles have a simple vaulted ceiling. The columns are finished with a decorative cap, and the slender windows give a feeling of height. The floor is of wood block with rubber-tiled passages.

The general effect internally is simple, the focal point being the Tabernacle on the High Altar in the large Sanctuary, which has three steps elevating the floor over the nave. The high altar and two side altars are of Slavonic oak, highly decorated with gold leaf.

The Sacrament of Baptism has been given greater emphasis in the new liturgy, and in the new church the Baptistry has been given

*Pope Pius XI when asked to name the greatest day of his life passed over all the great events of his life and named as the greatest—the day of his Baptism.*

special thought. It is linked to the main church by plate glass doors, and the walls and floor are finished in mosaic. The wall design shows the Baptism of Our Lord and symbolises the presence of God the Father and the Holy Ghost with a beautiful stained-glass window.

The Mortuary is planned near the main entrance, and a gallery has been included over the porches. The Confessionals are built flush with the side walls, and the Sacristies include a room for altar boys, a work room, and a large confraternity room.

Sit Nomen

Domini

Benedictum

A.D. MCMLXIV.

*"May the Name of the Lord be praised"*

A.D. 1961

(Mosaic over the main entrance)

## THE EXTERNALS

Externally, the church is dominated by a slender pre-stressed concrete spire, which rises to a height of 150 feet. The front wall is faced with rock-faced granite, having a statue of St. Michael over the main doors. There are limestone dressings to the tower and porch doors. The other walls are faced with bescostone. The interior width of the nave is 60 feet, the length 151 feet, and the height at the centre of the nave 45 feet.

There is little applied decoration. Simplicity and lightness are the dominant features of the church design, and these ideas are carried on by the stained-glass effect. The proportion and shape of the building are relied upon to give a feeling of space and peace to an edifice which is to be the House of God.

## THE WINDOWS

The windows were designed in a series of three-lights. There are ten of these three-lights running from the Sanctuary to the Gallery on both the Gospel and Epistle sides of the church. These windows start at 12 feet from the floor and rise 17 feet to the top of the angular-shaped head of the deep pre-cast concrete mullions.



The centre window in each three-light is the same throughout, a simple cross in White Venetian glass, and radiating around this cross the leaded pattern develops from deep orange through various shades of amber until it fades away at the top and bottom of the window to a very pale yellow.

The companion side lights in each case are in complete contrast both in colour and design, being a vertical ribbon of colour on a ground of pearly whites; on this ribbon is incorporated

The Gospel side:

1. St. Matthew
2. St. Mark
3. Pelican
4. Chalice and Host
5. Fish and Loaves
6. Wheat and Grapes
7. Bishop's Mitre
8. Papal Crest
9. Rose
10. Lily
11. Star
12. The Seven Dolors of Our Lady
13. Barque of Peter
14. Ark of Noah
15. Dove of Peace
16. I.H.S.
17. Symbols of the Passion
- 18.
19. St. Brigid's Cross
20. The sword and scales of Justice

a symbol. The overall effect is of a gradual change of colour, starting at the Gallery with cool greens, through cerulean blues, purples and warming up to deep rich rubies as they approach the altar. There are forty symbols in all, and to avoid introducing obscure symbols a few have been repeated.

Work on the windows and glass was carried out by Messrs. Murphy-Devitt Studios, Monks-Co. Dublin.

Starting at the altar, the symbols are:

The Epistle side:

21. St. Luke
22. St. John
23. Agnus Dei
24. Hands and Host
25. Alpha and Omega
26. Sword and Scales
27. Rosary
28. Miraculous Medal
29. Dove of Peace
30. Monstrance
31. Agnus Dei
32. Good Shepherd
33. Tower of David
34. Ark of the Covenant
35. Rose
36. Lily
37. Bishop's Mitre
38. Papal Crest
39. Fish and Loaves
40. Wheat and Grapes



## HEATING SYSTEM

The heating is carried out by means of Low Pressure Hot Water Heating system—oil-fired. All pipe-work is carried in ducting under floor level. Shallow panel-type steel radiators—twenty of them—are fitted on the side walls of the church, taking up the minimum space in depth. The system is thermostatically controlled. It was designed, in consultation with the architect, and installed by Messrs. Charles McCarthy and Sons, Cork.

## LIGHTING SCHEME

The lighting scheme has been designed by the Electricity Supply Board's Lighting Bureau in consultation with the architect.

At an early stage it was decided to use fluorescent tubes extensively throughout the church. The general illumination in nave and sides is provided by specially designed wall-mounted fluorescent fittings. These are located over and shaped to match the angled line of the window tops. Their high mounting position will ensure an even spread of light across the church. At the same time, wall-mounting facilitates tube replacement and general maintenance, in contrast to many pendant installations. The lighting units are manufactured by an Irish company—Messrs. Slade Electric of Dublin.

The Sanctuary lighting is a combination of side-wall fluorescent lighting as in the nave, further concealed fluorescent lighting and filament spotlamps. The general aim here is to increase Sanctuary brightness to approximately twice that of the body of the church by means of fluorescent units. The particular objective is to highlight the altar itself. The high intensity spotlights cater for this latter requirement. The difference in brightness levels will aid congregations to direct their attention towards the altar.



## THE CHURCH BELL

The bells in the new church are the successors in a great tradition going back from the beginning of Christendom. They embody all the improvements and developments which history and the skill of craftsmen have provided as part of their heritage.

They consist of six liturgical bells which will sound the daily call to Mass, the daily Angelus, Sunday Mass and Sunday Angelus, automatically controlled. Combined with these, there are a carillon of twenty-five English-tuned bells and twenty-five silver bells, capable of playing the great music of the Church on the special occasions of the liturgical year. Christmas will be ushered in with the sounds of the well-loved of this holy season, "Adeste Fideles", "Silent Night", etc.; Easter, the joyful season, associated with its great part in the Church's year; the month of May with the hymns devoted to Our Lady.

Over the years these bells will grow in the hearts of the people of Blackrock, and wherever they may travel and wherever they may go in the world the sound of bells will always bring to mind their own church, the parish of their childhood, where the sound of bells was part of their everyday lives.

What an expressive word the Latin liturgy uses to describe the church bell—*tintinnabulum*. There is a musical earliness in the sound; if we did not know we might guess the meaning of the word. Do we know the liturgical significance of the bell? It is the signal, the voice of God. Only a bishop may bless a bell. Its sacred function calls for a solemn anointing with the Holy Oils—that this signal of God may be sanctified and consecrated in the name of the Father and of the Son and of the Holy Ghost.

The *clogarán cléireach* or Mass bell looms

largely in ancient Irish lore. Someone has described the saint's *clogarán* as a little cow-bell of iron dipped in bronze but deemed worthy to be enclosed in an exquisitely ornamented Celtic shrine. There are a hundred references to the *cloigtheach* or belfry and a hundred tales of the *clog easpártan* or vesper bell. Little wonder that the *tintinnabulum* of St. Patrick is our most prized national relic. What a message of joy and hope it once told.

With the same motif is the story of Colum Cille. In his agony of soul after the bloody battle of Cuil Dremne, Colum Cille sought comfort of the holy hermit Cruimheir Fraech. The grieving saint was greeted by the hermit with, 'Welcome, O Colum of the Bells'.

There was no departure from ancient tradition when the people of Blackrock asked urgently after the great fire of January, 1962: "Was the bell saved?" Yes, the venerable bell of the destroyed church was saved—to pro-

claim in the mission-fields the message once told by the bell of Patrick.

A chime of bells ring out from the new church in Blackrock. What of the old bell? Came an appeal from the Ursulines of Blackrock now labouring for Christ in Georgia. They had no bell; they did not hear a summons to prayer and worship. Soon a crate bearing a precious burden was in transit across the Atlantic ocean. The crate had nothing of anonymity: painted on the outside to be seen by all and sundry was a message of goodwill:

*"To the Ursulines and all in Georgia greetings and good wishes from the Mother House and all in Blackrock."*

Today the *tintinnabulum* of Blackrock whose tones rang loudly and clearly over Lough Mahon for a hundred and thirty years vibrates the message of Patrick to the Irish—but now across the grass lands of Columbus, Georgia.

*Old Church destroyed by fire, Wed., January 31st, 1962.  
Work begun on new Church, July, 1962.  
Foundation Stone laid September 29th, 1962, Feast of  
St. Michael.  
Solemnly Blessed and opened June 7th, 1964.*

### PRIESTS OF BLACKROCK, 1848—1964

Rev. Alex. O'Mahony	1848-49
.. Jas. O'Sullivan	1849-71
.. Canon John Browne	1871-72
.. Canon Wm. O'Sullivan	1872
.. Canon John Galvin	1872-82
.. Archdeacon J. Coughlan	1882-1901
.. Archdeacon J. Cotter	1901-14
.. Canon Jus. O'Mahony	1914-23
.. Canon Patrick Sexton	1923
.. Canon Thomas Tierney	1929-33
.. Canon William Murphy	1933-55
.. Canon Denis Ahern	1955-62
.. D. J. Donovan	1962-

Rev. W. Scamell	1832-40
.. T. Lyons	1840-48
.. J. Crowe	
.. F. MacGrath	
.. P. O'Neill	
.. P. Hurley	
.. J. Collins	
.. W. MacCullagh	
.. J. Sexton	
.. C. Coakley	
.. D. Scanlon	
.. R. Barrett	
.. H. O'Neill	
.. T. Murphy	
.. W. Hegarty	
.. J. Crowley	
.. J. Commins	
.. P. O'Farrell	
.. M. G. O'Brien	
.. L. O'Brien	



Group taken on opening day.

THE colourful and impressive opening ceremony was attended by Church and civic dignitaries and a capacity congregation of parishioners filled the spacious church for the first Mass to be celebrated there. An unusual ceremonial took place during the Mass when His Lordship, Most Rev. Dr. Lucey, inducted the architect, Chevalier J. R. Boyd Barrett, A.R.I.B.A., F.R.I.A.I., with the Papal honour which had been bestowed on him, the Knight-Commandership of the Order of St. Sylvester. The Chevalier, who, attired in traditional uniform of the Order, occupied a special prie-dieu in front of the altar, received the insignia of his high office, including sword

and bat, from the hands of His Lordship at the altar rails.

The approaches to the new church were bedecked with flags and bunting for the auspicious occasion, and extra guards kept traffic clear of the entrance to the church. At 9.30 a.m. His Lordship, with his assisting clergy, began the solemn blessing of, firstly, the interior and then the exterior of the new church. Then the main doors swing open for the first time to the public, and the congregation, headed by the Lord Mayor, Mr. Sean McCarthy, T.D., and members of the Corporation in their scarlet robes and officials, as well as the Chairman of the Cork Harbour Com-

missioners; Mr. P. J. O'Brien, also in robes, and members and officials of the County Council, filed into the church.

#### SPECIAL TRIBUTE

In the course of Solemn High Mass, which commenced at 10 o'clock, His Lordship paid special tribute to all who had contributed generously to the financing and construction of the church, while a sermon appropriate to the occasion was preached by Rt. Rev. Mgr. J. Barrett, P.P., V.G., Clonakilty, Diocese of Ross. Attendants on His Lordship were Ven. Archdeacon A. Stritch, P.P., V.F., Kinsale; Very Rev. D. Canon Connolly, P.P., St. Peter and Paul's; and Very Rev. J. Canon Bastide, P.P., St. Patrick's. The celebrant of the Mass was Very Rev. D. J. Donovan, P.P., Blackrock; the deacon, Rev. P. O'Sullivan, C.C., Clonakilty (who is a native of the parish of Blackrock); the sub-deacon, Rev. T. Kelleher, Bishop's Secretary; and the masters of ceremony, Rev. Dr. C. McCarthy, President, St. Finbarr's Seminary, Farnhillis, and Rev. E. F. Keenan, U.C.C.

In the sanctuary were Very Rev. E. Canon Fitzgerald, P.P., Ballincollig; Very Rev. R. V. Canon Powell, Adm., Cathedral; Very Rev. J. Canon O'Mahony, P.P., Douglas, and Very Rev. P. Canon Henchy, P.P., Ballyphistone; and clergy from the different religious congregations in the city were also present. The Mass was beautifully sung by the choir of schoolgirls from the nearby Ursuline Convent, with Mr. B. Curtis, B.Mus., at the organ.

Addressing the congregation, His Lordship said:

"Blackrock has its new parish church, more spacious, more sumptuous and better furnished than the old. This, out of the catastrophe of January 31st, 1962, when God and His people made good to come. The new St. Michael's is worthy of its high purpose of God's House and Blackrock's place of worship. Here God the Son, Jesus Christ, will dwell with His Eucharistic Presence. Here the people of this great and growing suburb of Cork will come for Mass and the Sacraments and for quiet prayer. This is indeed a holy place. As so long in the past, so for the future, it is no other than the House of God and the Gate of Heaven."

#### THE REQUISITES

"What are the requisites for a good parish church? First, that it should look a church inside and outside, suggesting something of the majesty and mystery of God's presence and man's worship. Secondly, that it should embody the tribute of craftsmanship and beauty which is God's due and within the people's power to provide. Thirdly, that it should accommodate the people of the parish, being large enough for them for Sunday Masses and intimate enough for them to feel one with the priest at the altar wherever they are in it. I think this church fulfills these requisites admirably."

"The final requisite for a good parish church is

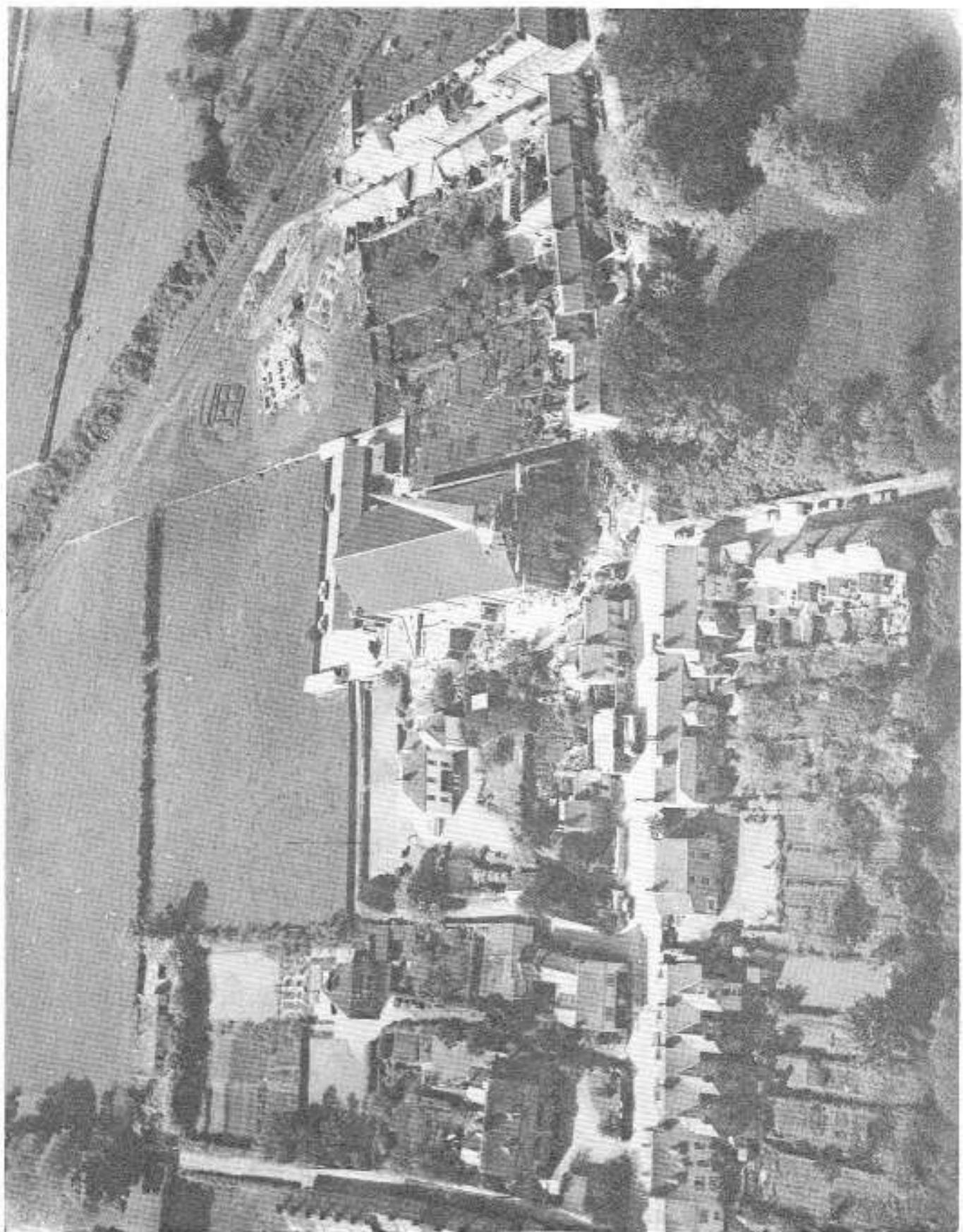
good people constantly worshipping in it. I know Blackrock will provide that; and not only at the time of obligation but all day every day of the week."

#### UNFLAGGING ZEAL

"Building is very much a matter of material resources and planning. Money is needed to secure these; and in the case of a church like this a great deal of money. To date, no less than £121,021 8/5 has come in for this church, some £40,000 of it from insurance and the rest from contributions in one form or another. The cost cannot be very much more than that. We should know by the end of the week. Then a statement will be issued by the P.P. May I say what a wonderful tribute to the faith and generosity of the people this collection of some £80,000 in less than two and a half years is. I thank the General Committee who organised the collection. I thank the collectors within and without the parish for their unflagging zeal; I thank the two treasurers who week after week looked after the money as it came in. Above all, I thank the subscribers, those who gave regularly and those who gave in one handsome sum and the givers of special gifts, as, for instance, the magnificent High Altar, the Stations of the Cross, etc. And to Mrs. Wrenne, to whom we owe the Tabernacle Fund, all due thanks too."

"The contractor was Mr. John Sisk. He took a personal interest in the work. So too did the many





craftsmen and other workers on the job over the last two years. They all gave of their best; they were building a house for God and they never lost sight of that. In work of this kind, if any one man counts more than another, it is the foreman. The good foreman is intelligent, competent on the job, interested in having it the best, and always pleasant to meet. Joe Murphy had all these qualities to a superlative degree. To all these gentlemen, to the various subcontractors and to our quantity surveyor, Mr. Coveney, thanks.

"While the church was a-building the parish was without a church of its own. But the good Ursuline Sisters placed their chapel at the disposal of the people. It was an intrusion on their cloistered privacy, and it sometimes meant rough usage for seating, etc., because of the inevitable overcrowding. We appreciate what they did so generously and so spontaneously.

"Finally, I come to the architect, Mr. Boyd Barrett. I am leaving it to the building itself to declare his praises. What I propose to declare is the outstanding contribution he has made over the years to church and school and convent architecture in the diocese, and indeed all through the country, and the esteem in which he is held by the ecclesiastical authorities. The symbol of that esteem is the Knight Commandership conferred on him by the Holy See, recognition of his qualities once as an architect and a Christian gentleman. What more fitting occasion than the present to induct him into this knightly order and to tender him warmest congratulations and good wishes."

Taking for the text of his sermon "This is no other than the House of God and the Gate of Heaven" (Genesis XXVIII 17), Rt. Rev. Mgr. Barrett said that the purpose that had brought them together that day was solemnly to dedicate this building to the worship of God.

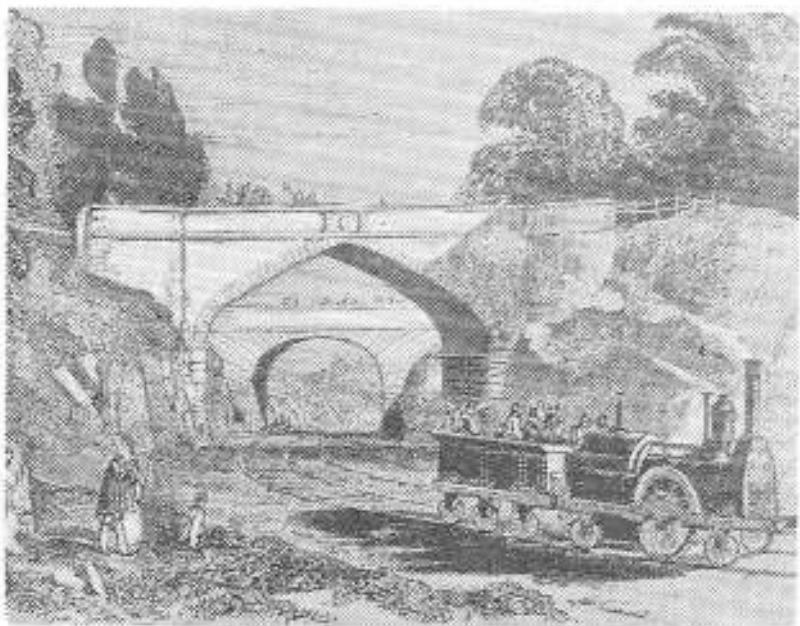
"A little more than two years ago the old Church of St. Michael, which had served the parish so long, was brought to ruin in a disastrous fire. As happens so often in life, the seeming calamity does but bring,

in the Providence of God, renewed hope and greater blessings. So did that fire of the January day in 1962 occasion the building of this noble edifice, a beautiful, spacious church, bright, simple and dignified—a veritable triumph for which all concerned have to be congratulated, and there are many who share your joy today. The piety and generosity of the people of Blackrock, the combination of many and great personal sacrifices, all these have raised this temple to Almighty God. All that man holds best in the way of skill and art has been lavishly poured out on divine worship here. This church is a monument of your faith, attesting your belief in God and the necessity of publicly worshipping and honouring Him.

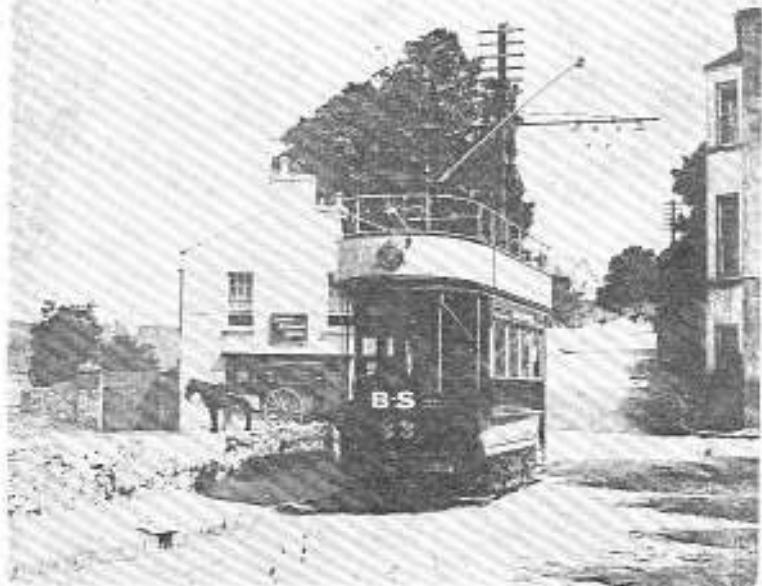
"The universality of religious belief shows the need man has ever felt of faith in the existence of a power above and distinct from the visible world and the corresponding duty of worship. We are here today in answer to that need and call, to dedicate this building to the one, true God, and through the rites of the one, true Church. It will be a witness while it stands to the Almighty and His claims on His creatures—a reminder that there is another world beyond the present, another order of facts besides that which we feel or see.

"St. Paul describes the Church as 'The House of God, the pillar and ground of truth'. It is the lighthouse of the world, ever casting rays around that no man can extinguish. A divine institution on earth, she marks the pathway to present and eternal peace; her kingdom is the kingdom of God, her work the restoration of all things in Christ and the salvation of every soul. Light and guidance, hope and saving, she alone in the world, in the name of Christ, confidently undertakes to secure. We are witnesses today of the re-birth of a parish; from hence shall flow a renewed spiritual life, better organised, more vigorous, more fruitful than ever before. We have watched today the successor of the Apostles dedicate this building; we are gathered with him for the breaking of the bread and the prayers, one in fellowship, most assuredly of one heart and soul on this happy occasion."

"Bless, O Lord, this creature of stone, and through the invocation of your Holy Name grant that whosoever with pure mind gives help for the building of this Church may receive health of body and soundness of mind. Through Christ Our Lord. Amen."



A big day in the history of Blackrock over 100 years ago. The first train, bearing the Directors of the Cork, Blackrock and Passage Railway, steams under Dundamion bridge, June, 1850. The railway lasted until 1932.



THE ELECTRIC TRAM which for 30 years carried parishioners resident in Ballintemple to and from Mass at St. Michael's. This photograph was taken at the Blackrock terminus 60 years ago.