

Society of Saint Pius X

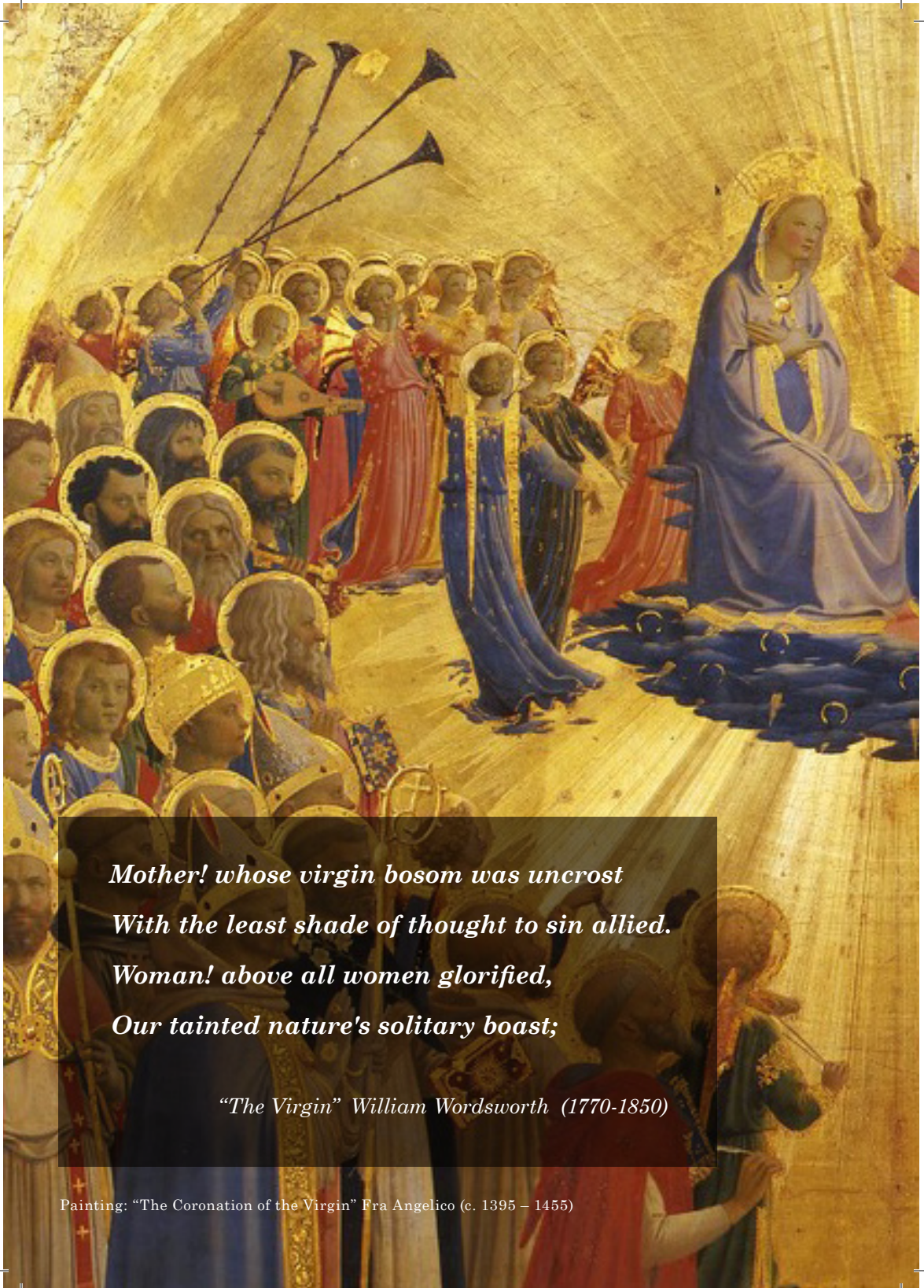


S S P X



In Principio

Salve Regina



*Mother! whose virgin bosom was uncrosth
With the least shade of thought to sin allied.
Woman! above all women glorified,
Our tainted nature's solitary boast;*

“The Virgin” William Wordsworth (1770-1850)



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

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Our Lady of Ireland

Rev. Fr Robert Brucciani, District Superior

And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the angel departed from her.

(Lk 1:38)

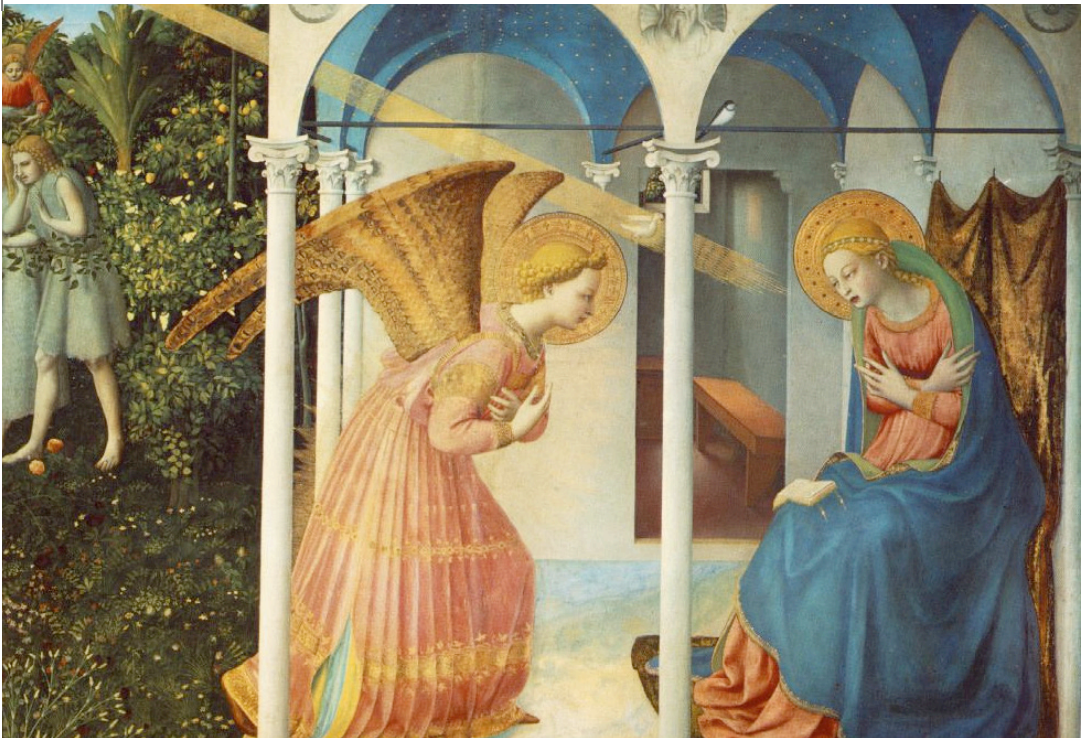
Great “fiats” in history

Occasionally in history, a person makes a decision that changes the course of history. Early in the fifth century, St Patrick made such a decision when he decided to return to Ireland, the place of his captivity. Here is the extract from his Confessions which tells the tale:

23. A few years later I was again with my parents in Britain. They welcomed me as a son, and they pleaded with me that, after all the many tribulations I had undergone, I should never leave

them again. It was while I was there that I saw, in a vision in the night, a man whose name was Victoricus coming as it were from Ireland with so many letters they could not be counted. He gave me one of these, and I read the beginning of the letter, the voice of the Irish people. While I was reading out the beginning of the letter, I thought I heard at that moment the voice of those who were beside the wood of Voclut, near the western sea. They called out as it were with one voice: ‘We beg you, holy boy, to come and walk again among us’. This touched my heart deeply, and I could not read any further; I woke up then. Thanks be to God, after many years the Lord granted them what they were calling for.





Fiat mihi secundum verbum tuum

The greatest “fiat” of them all

But of all the decisions that have ever been made, the decision that had the most impact on history was the decision of a thirteen-year-old girl in Nazareth, in Galilee. By saying “fiat” to the will of God as announced by the Angel Gabriel, Mary changed the course of history; She changed the universe – she even changed heaven! It was the greatest decision ever made. Greater than the decision of any king or emperor, greater than any mogul, general or politician:

- When the Word of God uttered his “fiat”, the universe was created, but when Mary uttered her “fiat”, **God was created**

man – the Word was made flesh. He was made part of His creation – He joined Himself to His creation. (Max. Kolbe: *‘Fiat lux et lux erat. Fiat mihi et Deus erat’.*)

- When Mary uttered her “fiat”, she became the **Mother of God** (the mother of the Second Person of the Blessed Trinity).
- When Mary uttered her “fiat”, she **set in motion the redemption of mankind.** The story started with her “fiat”, reached its crescendo with the passion, death, resurrection and ascension of Our Lord Jesus Christ, and her words echo through time as souls from one end of the world to the other imitate her ‘Thy will be done’.



•When Mary uttered her “fiat”, she became our mother too because she had become the mother of the Mystical Body of Christ. All those who share in the life of her Son by grace have Mary as their mother. She gave birth to us in the supernatural life when we were baptised.

Mary our Mother and Mediatrix

And because Mary is our mother, she cares for us as mother showering innumerable graces down upon us. All graces pass through the hands of Mary; think of them: material graces such as food, shelter, clothes, precious possessions; spiritual graces such

as human love; supernatural graces such as sanctifying grace, actual graces and, above all, the Holy Eucharist, the Body of Her Son which she formed in her womb for nine months and tenderly nurtured and then mothered for the duration of His life on earth. This all comes from Mary’s “fiat”.

Mary, the Mother of priests

For us priests, we can say that our priesthood came from Mary’s “fiat”. A priest is a man who shares in the Divine Priesthood of her Son (just as someone who is in a state of grace shares in the Divine Life). If Mary had not uttered her “fiat”, there would be no Divine Priesthood on earth, there would be no Mass. There would be no priests, no Archbishop Marcel Lefebvre and no Society of St Pius X.

Mary, the Mother of Ireland

Ireland’s greatness came from Mary’s “fiat” too. Sadly, however, it is a greatness that is now faded. When one visits Ireland for the first time, one is struck by the signs of faith all around: the numerous churches and convent buildings, the statues by the roadside, the street names, school names and more. Ireland was indeed a place of great faith and fervour, and Our Lady was especially dear to every Irish



soul as a mother. In contrast, the present rejection of that same faith – plunging church attendance, paucity of vocations, moral scandals and contempt for the Catholic faith in public life – throws the past age of devotion into sharp relief. If the Blessed Virgin were not in the bliss of the beatific vision at this moment, she would be weeping bitter tears as she looked upon Ireland today.

In 1697, a miracle took place in the cathedral of Győr in Hungary on St. Patrick's Day. A portrait of Our Lady of Ireland was seen to perspire copious amounts of blood. Perhaps it was to show how much she suffered as Co-Redemptrix in union with her Son on account of Ireland's present rejection of the faith.

But, no matter how much Ireland rejects the sweet yoke of her divine Son, Our Lady will never renounce her motherhood of this Isle of Saints. Our Lady will remain the Mother of Ireland and she will intercede at the throne of grace until Irishmen echo her "fiat" once more.

The power of Mary's "fiat" came from the complete gift of self

To echo Mary's "fiat" is to submit oneself totally to the will of God. Mary's "fiat" had such an astounding effect on heaven and

the universe because there was nothing of self in her "fiat", there was nothing held back in reserve for herself. When we give to God, we usually keep something for ourselves. For example, when we make a sacrifice, we keep some comfort for ourselves (like taking the smaller slice of cake rather than taking no cake at all!). Or, when we perform good works, we look for just a little personal glory in our works (like a darting glance to see if anyone has noticed us!). Mary's "fiat" had nothing of self about it; was simply the utterance of the will of God.

Our "fiat" can change history too

If we would just follow the example of this thirteen-year-old girl, our "fiat" to the will of God would change history too: a "fiat" to God's will as expressed by His laws (e.g. welcoming children in your marriage or following the Rule of your religious community); a "fiat" to God's will to try a vocation. A "fiat" which is total and complete. Just think what might happen: martyrdom, sainthood or the conversion of Ireland all over again! Just think, you could be the second St Patrick – something to certainly pray for. Our Lady of Ireland, pray for us!

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Post Scriptum: The Coronavirus Affair

Now that we find ourselves with no public Masses or public ceremonies, we have an ideal opportunity to join Our Lady in her “fiat” – seeing God’s will in the present. The Mass is the perfect prayer and the Holy Eucharist is the greatest sacrament, but they are not the only means of sanctification.

- Confession is still available to raise those who are spiritually dead and to strengthen those who are spiritually alive in grace.
- You probably have more time for prayer, penance and almsgiving, cornerstones of the spiritual life.
- This is the perfect occasion to start the family Rosary in those households where it is not yet a daily routine.
- Many of us will have a unique opportunity to deepen our faith and love of God by more scripture and spiritual reading (or listening).
- Parents will now have the time to teach catechism to their children. There are excellent resources such as the Light of the World Series on the GB website.

Use the internet by all means, but do not waste time there. There

are many good things to read and watch, but there are many more bad things – even under the guise of being salutary such as the Catholic blogs and social media channels! I am aware that the Society has been criticised in these fora for obeying governmental restrictions: we are accused of capitulation to an ungodly regime. In answer, I would say: ungodly, the regime certainly is, but the restrictions are not asking us to deny our faith. If we were to flout governmental restrictions, we would probably face a massive fine and even criminal charges, we would lose our charitable status and we would be lambasted in the national and possibly international media. Our mission in Ireland would be impossible thereafter and the Society would suffer globally. The “fiat” to God’s will clearly does not lie in this direction.

Let us bring good out of this present evil, not only within our personal lives and households, but in our community and country. Pray for and offer your services to the afflicted, pray for the self-sacrificing carers, pray for all those who will suffer social or economic distress. Pray that this crisis be the occasion for the lapsed to rediscover their total dependence upon a loving God and their consolation in having such a loving Mother.

Pilgrimage to Lourdes

For the 50th Anniversary of the Society of St Pius X

The Superior General of the SSPX invites all the faithful to Lourdes for a pilgrimage of thanksgiving on the occasion of the 50th anniversary of the Society

21st – 26th

October 2020

All the places on the 5-day package are BOOKED-UP

You can book for 3-nights at Lourdes at 50€ per night

email: m.marshall@fsspx.uk



INFO:

Brochures which include an application form are available at Mass Centres and on websites fsspx.ie and fsspx.uk





Mathair Dé

Ireland's Loyalty to Our Lady

Dr Brian Ó Caithnia

The spirit of a people is often revealed by the idioms and phrases they use in their language. So exalted a place did Our Lady hold in the minds of the Irish that a special word was reserved for her exalted name. She was Muire, a name distinct from the Christian name of Máire, with which baby girls were baptised in Her honour.

'Se do bheatha a Mhuire', 'A Mhuire Mháthair', 'an Mhaighdean Mhuire', 'A Naomh Mhuire', – 'Hail Mary', 'Mother Mary', 'the Virgin Mary', 'Saint Mary', since the days of St Patrick, this holy name has been venerated unceasingly on Irish lips.

Ireland's Loyalty to Mary (1950) by Fr Augustine Hayden, OFM, is a recently republished book, which magnificently recounts how devotion to Our Lady has shaped

Irish history. Fr Augustine was a prolific writer who is more widely known for his book *Ireland's Loyalty to the Mass*. However, towards his dying years he felt certain that the only way to combat modern materialism was devotion to Our Lady and, especially, the Family Rosary. He dedicated decades of his life to researching this wonderful book in order to inspire and promote the Family Rosary.

Kings pledged their allegiance to her, poets devoted their lives to her praise, soldiers fought and died for her honour, martyrs confessed their devotion to her as they were marched to the gallows, and the poor preferred to starve to death than renounce her blessings.

Fr Augustine begins by commenting on the arrival of St Patrick in 432 AD, a year after the Council



of Ephesus had declared as a dogma of defined belief the Divine Maternity of Mary against the 'pestilent heresy of Nestorius'. Consequently, St Patrick arrived full of zeal for Our Lady and preached Jesus as *Mac na Maighdine*, the Son of the Virgin, and spoke of Mary as *Muire Mháthair* or *Máthair Dé*, Mary Mother, or Mother of God. Although Our Lady has had many noble titles down through the ages, Fr Augustine notes that "these two shine with special lustre".

Fr Augustine then traces centuries of bardic poets who dedicated innumerable poems to her honour and glory. Why did devotion to Our Lady so resonate with the Irish? Fr Augustine explained how 'It was no wonder...that the heart of the Gaels, the heart of a nation that especially respected and honoured its women, should give itself up particularly to Mary'.

Indeed, concerned about the modern rise of immorality and decadence, Fr Augustine's 'fervent wish bursts from the heart that there may be a fresh resurgence in our midst of preserving devotion to Mary. Then will the women of Ireland be fearless and the men honourable – as long as the world shall endure!'

Fr Augustine spends several chapters examining 'the savage persecution of the so-called Reformers' and how the Faith of the people was preserved by *An Choroinn Mhuire*, the Crown of Our Lady, the Rosary. 'The suppression of the monasteries was



one of the greatest crimes of history', he writes, 'not only the robbery of lands and goods, the means of support for so many poor, but the destruction of libraries as well as the monastic archives, and the stilling of the voice of prayer that used to ascend to heaven, from church and choir, both day and night'. During these dreadful days, the Protestant Bishop of Waterford and Lismore exclaimed in rage at how 'There is no difference betwixt the clergy and the laity here, for they have joined together to prevent His Majesty's Most Godly Proceeding'.

The Irish rose to defend their ancient religion, and against the odds they won numerous victories after days of prayer and fasting. On 15 August 1598, Feast of the Assumption of Our Lady, Hugh O'Neill crushed the English at the Battle of Yellow Ford. The following year on the same feast of Our Lady, 'after the whole army fasted in her honour', Red Hugh O'Donnell's inferior force vanquished another English army at the Battle of the Curlew Mountains on 15 August. In its wake, O'Donnell declared that 'it was not by force of arms that we gained victory, but by the pure mystery of the body and blood of Christ'. However, as part of Our Lord's mysterious Divine Plan, 'many an heroic soul fell victim to the Puritan hate', and eventually all that survived in Ireland was an 'underground resistance movement of prayer'.

During the dark centuries of Protestant heretical domination, Fr Augustine recounts how more than anything else, it was the Family Rosary that preserved the Faith in Ireland:

They might break the statues, tear the pictures, and hack the images wherever they found them; but they could not still the Hail Mary on Irish lips, nor erase the name of Mary from Irish hearts, nor quench, even in seas of blood, the love of Mary that burned brightly in the souls of a brave and devoted people.

Fr Augustine's book is filled with countless fascinating chapters I cannot reference in this short article, however, I will mention that he also shares his personal experience of Easter 1916, giving the last rites to many of the leaders who were shot by firing squad in Kilmainham Gaol.

Despite the past glories of the Faith in Ireland, Fr Augustine frequently expresses his terrible fear that Ireland would soon also succumb to 'the increasing materialism and atheistic communism of the time'. He ends his book with the following timely exhortation:

The music of the Rosary has been heard in Ireland for the last seven hundred years, and its splendid triumphs shine out from the pages of our history as brightly as the stars of God. It was the Rosary



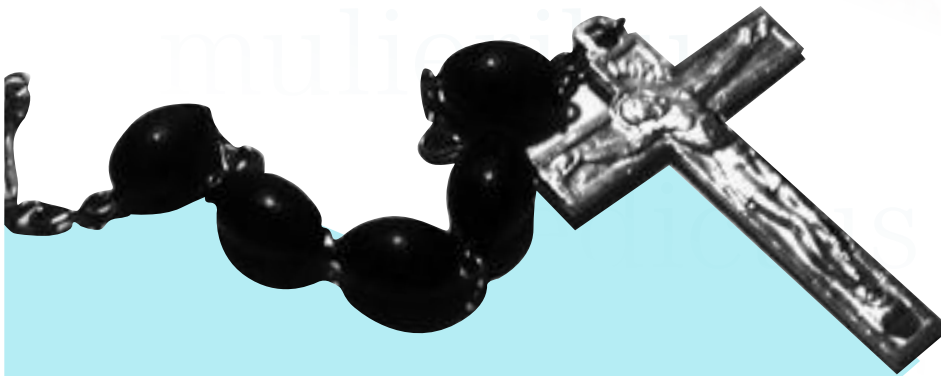


of Mary that kept the flag of the Faith flying proudly in the face of every battle, and in the teeth of every breeze. It was the Rosary of Mary that won the victory over all the powers of hell during the terrible periods in which godless persecution raged. It was the Rosary of Mary, in our own language too, that gave our forefathers grace to live like saints, and die like martyrs, when there was no altar round which they could cluster to receive the Body of the Lord ...

Hold on to the Rosary. Cling to it with all the tenacity of your being. Practice it every night in your homes. Teach it to your children. Make them love it and feel joy in it while you live, and when dying, you will have the consolation of knowing that you are leaving them, not merely an heirloom that is fragrant with the piety of the past, but also a weapon which can be used for the glory of God and the honour of Mary, for the purity of life and the defence of belief, for our cultural ideas and the Catholic Faith, in the trying and testing days that are sure to come.



Ave Maria,
gratia plena,
dominus
cum
benedicta Tu in
mulieribus





Queen of Ireland

The Miraculous Image of Gyor

Kelly Murphy Bannwart

Devotion to Our Lady runs deep within the hearts of Catholics. It is an unbreakable devotion, a true bond between a mother and her children. Her powerful intercession continues to steady faltering steps and calm anxious hearts seeking to follow her divine Son, Jesus Christ. Our Lady of Gyor, also known as *Consolatrix Afflictorum* or Our Lady of Consolation, can teach us to imitate her own perfect devotion and surrender to the will of God.

Our Lady of Gyor is an image that was brought to the Diocese of Gyor in 1655 by Bishop Walter Lynch of the Diocese of Clonfert in Galway.¹ The image depicts Our Lady in prayerful adoration of the Christ Child whilst he sleeps peacefully under her gaze. Our Lady's expression is sombre and serene. She is clothed in a simple robe of crimson red, the colour of martyrdom, and a traditional blue mantle, denoting her purity. Both figures are wearing gold crowns

containing precious stones to portray the divine royalty proper to the Christ Child and the Queen of Heaven. The crowns were a Hungarian addition to the image in the style of St Stephen, the King of Hungary.²

Bishop Walter Lynch from the Diocese of Clonfert in Galway came to the Diocese of Gyor at the invitation of the Bishop of Gyor, John Pusky. Bishop Lynch arrived at the Hungarian diocese in the wake of his flight from Cromwellian persecution. Bishop Lynch had fled from Clonfert after the fall of Galway city in 1652 and the fall of his initial place of refuge, Inishboffin, in 1653.³

Bishop Lynch was able to continue the exercise of his priestly office under the patronage of the Bishop of Gyor. Bishop Lynch served as a canon and auxiliary bishop of Gyor until his death in 1663.⁴ Following his death and burial at the cathedral



The image of Our Lady, Queen of Ireland in Győr, Hungary

of Győr, the image of Our Lady was displayed in the cathedral above an altar dedicated to St Anne.⁵ The image remains displayed in a shrine in the cathedral to the present day.⁶

One might expect that to be the end of the account of the Irish bishop from Galway and his humble image of Our Lady and the Christ Child. Yet the story continues. On 17 March 1697, thirty-four years after the death of Bishop Lynch, the miracle of the image of Our Lady of Győr captivated the attention and devotion of the Hungarian people.

Early on that March morning in

1697, the Feast of St Patrick's Day, the image of Our Lady of Győr began to perspire drops of blood and sweat in the middle of a well-attended Mass at the cathedral. Our Lady continued to weep, shedding tears and blood for three hours, which drew a large crowd of witnesses from the town.⁷ A cloth was used to wipe the image during the prolonged hours of perspiration. The perspiration continued to flow forth from the image unabated.

Numerous Catholic and non-Catholic observers alike witnessed the weeping image of Our Lady. Christopher Schrogg, an eighteenth



century canon of the cathedral, describes the scene at the time of the occurrence:

It is impossible to describe the commotion which arose owing to the holy horror, pious ardour and desire of seeing it close at hand. In order to obviate doubt concerning the miracle, and any suspicion of possible latent deception or fraud, the ecclesiastical authorities first had the picture taken down from the wall, then denuded of the ornamental frame, even stripped of the stretching laths, and finally closely inspected and shaken. But, since it was found free of natural moisture, and the wall quite dry, and moreover, being detailed and held by the hands alone of priests over a table, it ceased not to sweat blood; this manifestly constituted a miracle.⁸

In tandem with the primary account above, modern historians have confirmed the survival of an eighteenth-century manuscript, which contains a record of the weeping image of Our Lady in Győr on St Patrick's Day in 1697.⁹

It remains a matter of historical debate as to whether Bishop Lynch brought the image with him from the Diocese of Clonfert or acquired it elsewhere in Continental Europe. It is, nonetheless, agreed that the image of Our Lady of Győr was

acquired by the bishop at some point and remained with him until the time of his death. The image and associated miracle of 1697 has continued to inspire Marian devotion amongst the Hungarian people. Knowledge of and devotion to the miracle of Our Lady of Győr began to take root in Ireland in the nineteenth century.¹⁰

The year in which the weeping of Our Lady of Győr occurred marked a year of profound tribulation and sorrow for Ireland and the Catholic Church. In that same year, the most severe and debilitating of the Penal Laws was passed by the English Parliament: Act 9 Will. III c. I, also known as the 'Banishment Act', effectively banished all priests, bishops and religious from Ireland in an attempt to put an end to Catholicism in Ireland and secure unopposed prominence for the heretical Church of Ireland. To continue to celebrate Mass and administer the sacraments would mean certain imprisonment, banishment or death for an Irish priest.

The words of Canon Schrogg above, which describe the image of Our Lady weeping and perspiring blood as a 'holy horror', appropriately encapsulate the gravity of the Act for Ireland. A 'holy horror' was truly experienced by the Catholic Church in Ireland at the passage of the Banishment Act and in the years of persecution both before and after.



As one contemplates the image of Our Lady of Gyor sweating drops of blood as she gently weeps over the resting Christ Child, the Catholic mind is drawn to the scene of Our Suffering Lord in the Garden of Gethsemane. It is in this garden we encounter the familiar scene of our grief-stricken Lord weeping and perspiring blood at the 'holy horror' that lay before Him in His complete and perfect submission to the will of the Father.

It is a gift to contemplate the weeping image of Our Lady of Gyor and to consider her perfect capacity to assume within her person the sufferings of Christ. Let the Catholic in an act of true devotion reflect upon the scene on St Patrick's Day 1697. Let us observe Our Lady as she quietly weeps and perspires blood in great sorrow and sure anticipation of the sacrifice and suffering of her sons, the priests of Ireland.

As the priests of Ireland prepare to enter their own Garden of Gethsemane, Our Lady lovingly and quietly ventures into their suffering with them. From the cathedral of Gyor she silently weeps and intercedes for them, shedding the tears of a loving mother. Just as she did not withhold her *fiat* to the supreme sacrifice of the Word made flesh, so we now observe her as she offers her sons with yet another sorrowful and humble *fiat*. She invites them to carry their crosses as *alteri Christi* – to empty themselves

in complete self-sacrifice in the way of Our Lord, Jesus Christ.

As a mother, her entire being aches and weeps for the trials to befall her sons. And yet, in the midst of her grief and in her great mercy she takes a moment to teach us all to grieve. She shows us how to offer and unite our grief to the Will of God. As the miracle of Our Lady of Gyor teaches us, let us turn to Our Lady in these times of sorrow and tribulation. Let us imitate our dear Bishop Lynch, the persecuted priests of Ireland, the good people of Hungary and countless other devotees, in turning to Our Lady for comfort and fortitude, as we walk the path to Calvary once more...

Notes:

¹ Clavin, T. 2009. 'Lynch, Walter'. In J. McGuire and J. Quinn (eds) Dictionary of Irish Biography. Cambridge: Cambridge University Press. Available at <https://dib-cambridge-org.ucc.idm.oclc.org/quicksearch.do#>.

² Ryan, J. J. 1897. 'Our Lady of Gyor, And the Bishop Walter Lynch'. Irish Ecclesiastical Record, Fourth Series, Vol. 1, pp. 193-205.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Kelly, T. 2008. 'Hungary and the story of the "Irish Madonna"'. Westmeath Independent, 15 Sep. 2008. Available at <https://www.westmeathindependent.ie/news/roundup/articles/2008/09/15/30946-hungary-and-the-story-of-the-irish-madonna>.

⁷ Ryan, 'Our Lady of Gyor'.

⁸ Ibid.

⁹ Clavin, 'Lynch, Walter'.

¹⁰ Ibid.

¹¹ Ryan, 'Our Lady of Gyor, And the Bishop Walter Lynch'.