



S S P X



In Principio

Thy Kingdom Come



"Et transfiguratus est ante eos et resplenduit facies eius sicut sol vestimenta autem eius facta sunt alba sicut nix et ecce apparuit illis Moses et Helias cum eo loquentes"

"His face shone like the sun, and His clothes became as white as snow. Just then there appeared before them Moses and Elijah"

St Matthew 17:2



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Thy Kingdom Come

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Edel Quinn

Courageous Apostle of Mary

Rev. Fr Robert Brucciani, District Superior

My dear faithful,

We rejoice and give thanks for the news of the ordination of Rev. Dominic O'Hart to the diaconate on 6 June at St Thomas Aquinas Seminary, Dillwyn, USA. Next year, by the grace of God, he will be ordained a priest. With five Irish seminarians, we have great hopes for an expansion of the apostolate in Ireland, but we will always need the help of the laity if the apostolate is to yield its greatest fruits. Frank Duff, the founder of the Legion of Mary, understood this truth and Edel Quinn, perhaps the Legion's greatest member, was living proof of the same.

The definitive biography of Edel Quinn was written by His Eminence Leon-Joseph Cardinal

Suenens who is sadly remembered for the nefarious role he played at the Second Vatican Council. Nevertheless, the biography is rightly celebrated for accurately tracing her short but exciting life: sketching her character with all its charm and vivacity, and penetrating that engaging surface to glimpse the radiant beauty of her soul. The biography merits the high praise given to it by His Eminence Cardinal Antonio Ribera in the preface and it might well have been that, at the time of writing in 1953, Cardinal Suenens was yet to be starstruck by the world that he worked so hard to make the Church embrace at the Council. Or, perhaps, he saw in Edel Quinn the shining example of the lay apostolate which fitted his vision of a new church without priests. In either case, the

biography is the primary source from which we may here draw the picture of Edel Quinn and be moved by her wonderful example.

The Exterior

Early Life

Edel Quinn was born in Ireland, in the townland of Greenane, near Kanturk, a remote small town in Co. Cork, on 14 September 1907, on the feast of the Exaltation of the Holy Cross. She was the first of five children born to Charles and Louise Quinn. She was baptised four days later and given the name "Edel" apparently in error – the priest had misunderstood the request that her name was to be Adèle!

Mr Quinn's job as a bank manager meant that the family had to



Edel Quinn, age 4

move around Ireland. On account of this, Edel made her First Holy Communion in Cahir in Co. Tipperary on the feast of the Ascension. She was nine years old and wore a crown of edelweiss. She was confirmed at the age of ten, taking the name Eucharistia Joseph because of her love of both the Holy Eucharist and St Joseph.

First educated by the Loreto Sisters in Ireland, Edel was sent to the Faithful Companions of Jesus boarding school at Upton in Cheshire in 1922, but was forced to return home the next year because of her father's demotion at the bank on account of his

gambling addiction.

The family moved to a flat at no. 22 Trafalgar Terrace, Monkstown, Dublin in 1924 where Edel attended commercial classes at Potter's College in Dun Laoghaire and then Rosse College, at St Stephen's Green, so that she could help support the family.

After finishing her course, Edel found a post as a secretary at Chagny Tile Works where she thrived. She was a very active young woman, enjoying tennis and golf, acting and directing plays at the Loreto Social Club and even dancing at parties. All of this activity, however, was always second place to her greatest love which was the Mass. She went to 7am Mass every day and as many as five Masses on a Sunday and two benedictions! 'It's keeping holy the Lord's day', she explained. She joined the recently founded Legion of Mary around this time too.

Apostolate

When her employer, a young Catholic Frenchman for whom she had been instrumental in his return to the sacraments, asked for Edel's hand in marriage in 1927, she revealed that she had already decided to embrace the contemplative life of a Poor Clare. Her refusal was sadly but

gracefully accepted by her would-be suitor and became the occasion of a deep spiritual friendship between them. Edel persevered in her employment while her family still needed her and threw herself into the Legion apostolate, but then in 1932, when she was finally free to pursue her vocation, she was denied her ambition by a diagnosis of tuberculosis.

The doctors gave her two years to live, but after eighteen months in Newcastle Sanatorium, Co. Wicklow, with little improvement to her health, she signed herself out and resumed her employment and Legion work in 1934. She was made vice-president of a junior praesidium of junior nurses in Temple Hill, Blackrock, which was intended to spare her too much exertion. This had her laughingly complain that 'they had her sitting up in a coffin'. Edel wanted to give herself entirely.

When a request came from South Africa for a Legion envoy, Edel accepted to go instantly, but then the bishop of Zanzibar convinced the Concilium that East Africa was more urgent; Edel's response was the same. Her dream of self-oblation had come true.

She arrived in Mombasa, Kenya, on the feast of St Columbanus – Ireland's greatest missionary – in 1936 and made Nairobi, the capital of Kenya, her base. The Apostolic Nuncio, Archbishop

Riberi, had written to each of his districts to recommend both the Legion of Mary and Edel, but the work remained immense. Such was the holiness, energy and winning personality of Edel, however, that she overcame cultural, language and class barriers to establish praesidia of the Legion with breathtaking efficiency and speed: first of all in Kenya, then Tanzania, Uganda, Mauritius, South Africa and Malawi. She contracted malaria on her travels and continued to battle with her tuberculosis so that in 1941, after four and a half years of intense work and travelling, she had a complete physical breakdown.

Edel stayed in South Africa for six months to recover, then returned to Nairobi and set to work again despite still being ill and recognising that her time was short. By 1943, Edel could hardly walk, but she still travelled and worked incessantly: writing letters and receiving visitors when she wasn't out visiting praesidia. She was bedridden for weeks at a time in the course of her journeys, but always worked and planned for the next one. Eventually, she found herself bedridden at the Sisters of the Precious Blood in Nairobi where she received her final vocation. She died on 12 May 1944 surrounded by the sisters after receiving Extreme Unction and whispering the words 'Jesus, Jesus'.



Character

All the written accounts of those who had met Edel describe her as a ray of sunshine in their lives. She seems to have been that rare sort of person whose entrance into a room – however discreet – would command the attention of all those present, not so much because of her beauty or her elegance, although she possessed these qualities in great measure, but because she radiated goodness. This goodness was supplemented by profound prudence and a sharp wit so as to make her invaluable to those with whom she worked and sought-after by all who had heard of her. She ever had a twinkle in her eye and flickering smile upon her lips.

The Soul of Edel

The goodness that Edel radiated was born of supernatural charity: that virtue by which she loved God above all things and all things because of God; that virtue by which she transformed herself into her Beloved, participating in His will to give herself to others to the point of self-sacrifice.

She was both deeply contemplative of the mysteries of the faith – particularly the mysteries of

the Holy Sacrifice of the Mass, the Holy Eucharist and the Mystical Body of Christ – and unrestrainedly active in her desire to bring other souls to a love of the same mysteries through the instrument of predilection, the Blessed Virgin Mary.

Edel had very few friends to whom she showed the depths of her heart, but one of these writes: ‘Edel practised interior recollection and strove to live in the presence of God. She loved to turn inwards on to her Divine Guest. Her conversation revealed a choice understanding of divine truths’.

Another friend reveals the fountainhead from whence these supernatural gifts flowed: ‘She could not pass a Church without a ‘short visit’, as she said. I well remember those visits on our way to Legion meetings in Myra House. She would kneel, rapt in prayer before the altar in Francis Street Church, and frequently I had to whisper a gentle reminder that we were going to be late. Outside, she would joke to avert my attention from the incident. She was always jesting in that way, so that it was only after her departure that we realised the depth of her holiness’.

Her friend continues, ‘No matter how busy her day, she fitted in at least a quarter of an hour’s



The house in which Edel Quinn was born, Kanturk, Co Cork (from cloynediocese.ie)

meditation, but her general rule was half an hour’. ‘On her way to town, she always said her rosary if she could find a quiet corner in the train. Come what might, she recited the fifteen mysteries daily, and frequently got in the praesidium rosary in addition’.

A monk of the Carthusian Monastery at Parkminster, England, gave this analysis of Edel:

Edel Quinn was one of the most remarkable souls of our time. At the basis of her spiritual life, we can, I think, distinguish a four-fold motive power:

-a generosity in God’s service which was absolutely unbounded;

-a burning love of Our Crucified Saviour, which led her to embrace with visible joy all the sufferings which He saw fit to send her, and to thirst for still more;

-a one hundred percent membership of the Legion of Mary;

-implicit in no. 3, the dedication of herself in total holocaust to Our Lady, and through Our Lady to the Blessed Trinity.

Example to every soul

To bring this short account of a short, saintly life to a profitable close, we should see that Edel's life is a model for all souls: religious and lay, contemplative and active. Her understanding of the truths of the faith was not just speculative, but practical – her daily life was lived according to her faith rather than the other way round. Her devotions were not just personal, but apostolic – her love of Our Lord and Our Lady found its perfection in loving everything that They loved. She was the tireless handmaid of the Co-Redemptrix and Mediatrix of All Graces.

She was, in effect, another St Theresa of the Child Jesus, Patroness of the Missions – a contemplative missionary, but with this obvious difference: instead of being confined by the bars of a convent, she was allowed to run amok in the world! We can all do the same.

Epilogue

Edel Quinn's apostolic success in East Africa was instrumental in the foundation of the Legion of Mary in China at the behest of the then Archbishop Riberi who became the internuncio to China. The Legion helped form lay Catholics who persevered in the

Catholic faith in China after all the priests had been imprisoned or killed.

Edel Quinn's cause for beatification was introduced in 1957 by the archbishop of Nairobi. We should pray to her for the gift of apostolic zeal.

Retreat resolution of Edel Quinn

Work for the day.

The saints never lost time.

Live for the day.


Life is made up of many days.

Why lose a moment on the way during a brief journey?

Our Eternity is built on time. Never waste time.

If one has given all to Jesus and Mary, one has no right to waste time.

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Margaret Ball

A life of faith in action

Kelly Murphy Bannwart

There is a tendency to romanticise the ideal of the 'later years of life'. After years of hardship, one may hope that old age will bring long-awaited peace and rest. Perhaps those who spent their early years open to life will enjoy the fruits of their generosity surrounded by loving children and grandchildren. Such could have been the picturesque last years of Margaret Ball. Margaret had borne twenty children in her lifetime, five of whom survived infancy. She was left a widow in the year 1530 following the death of her husband Bartholomew Ball – a merchant and Dublin aristocrat ¹. It was at this later stage in life that Margaret chose a path quite different than one of blissful retirement.

Margaret was born around the year 1515 in Corballis, Skreen, Co. Meath, to Katherine and

Nicholas Bermingham. She was a noblewoman by birth, descended from the line of Edward I. Both the Bermingham and Ball families were fiercely loyal to the Catholic faith. This had a profound influence on Margaret's own faith formation ². Her Catholic heritage grounded her in the faith and fortified her soul to endure the coming persecution.

As the atrocities of the Protestant Reformation came to a head in sixteenth-century Europe, Margaret grew ever more resolute in her determination to advance the Catholic faith. Having faithfully completed the duties proper to her state in life as a wife and mother, she did not hesitate to offer the remainder of her life in service to Christ and His Church.

Upon receipt of a jointure of 60 acres of land in Balligalle, in the



A statue of Margaret Ball and of her grandson-in-law, Francis Taylor, which stands in front of St. Mary's Pro-Cathedral, Dublin, Ireland
(Attribution Psyberartist CC BY 2.0)

On the background Henry VIII, King of England . 1509-1547



parish of Finglas, as her widow's allotment, Margaret transformed her land into a haven and place of refuge for priests. She worked tirelessly to provide a place for the instruction of young people in the Catholic faith. Margaret was also proactive in facilitating communication and support amongst the Catholics of Dublin³. She attended to those who had become societal outcasts for holding fast to the Catholic faith following the passage of the Act of Supremacy in 1534. This act had established King Henry VIII as the head of the Church of England, severing all union with the Holy Roman Catholic Church. The passage of this act marked the beginning of the English Reformation and a period of accelerated and severe persecution of Catholics in Ireland and England.

Due to the frequency of the Catholic activities in which Margaret was engaged, it was inevitable that she would eventually attract the attention of Crown forces. In late 1570, Margaret was at her home assisting at a Mass celebrated by a Catholic priest on the run. The Mass was disrupted by Crown forces in a raid on the home. Both Margaret and the priest were arrested, and the chalice and vestments commandeered. But Margaret was eventually released. The legal laxity in the circumstance of her release was due to Margaret's aristocratic

standing in Dublin society⁴. Margaret took her release as an opportunity to recommence her work in promoting and preserving Catholicism in Ireland. Towards the end of the sixteenth century, the last kicks of the failed Desmond Rebellion under the leadership of Lord Baltinglass could be felt in Leinster. The attempts of counter-reformers to rid Catholic Ireland of Elizabethan rule greatly alarmed the British government and strengthened their resolve to stamp out future revolts and 'popery'⁵. Eager for commendation from the British government, the Dublin administration foresaw that there could be no better demonstration of strong 'anti-popery' than the public arrest of one of Dublin's most notorious Catholics: Margaret Ball.

Conscious of Margaret's status as a noblewoman, Dublin authorities consulted one of Margaret's own sons, Walter Ball. Walter had risen to the position of mayor of Dublin and had assumed a post on the court of high commission. Walter had rejected his Catholic faith, choosing instead the promise of advancement and prosperity inherent in his acceptance of the false state-enforced religion of Protestantism⁶. With a response not unlike the kiss of betrayal in the Garden of Gethsemane, Walter consented to the imprisonment of his infirm and elderly mother.

In the year 1580, Crown forces

proceeded to arrest Margaret who was in her mid- to late sixties at the time. Due to her advanced arthritic condition and age, Margaret was forced to lie on a wooden hurdle⁷. She was drawn through the streets to Dublin Castle in a cruel and humiliating fanfare. The Dublin authorities were determined to capitalise on the opportunity to make a public example of one of Dublin's most prominent Catholics.

After years of suffering in prison for her faith, Margaret succumbed to death in the year 1584⁸. Alone and betrayed by her own son, Margaret passed from her cell of suffering into eternal rest with her beloved Saviour. Her cruel imprisonment and death had a most significant impact on her contemporaries. Her public witness in refusing to renounce her faith left an indelible mark on Dublin society and on her son, Nicholas Ball.

Nicholas was a high-ranking official in Dublin society. He served as the sheriff of Dublin and held the position of mayor prior to Walter's fateful assumption of office. Nicholas was presented with the same temptations as his brother Walter to abandon Catholicism in favour of the prosperity and worldly acclaim adherence to Protestantism could bring. But Nicholas, like his mother, chose to cleave to the Catholic faith passed on to him by Holy Mother Church⁹.

While Nicholas' pleas to free his mother from prison fell on deaf ears, he was able to witness firsthand his mother's undying commitment to the Catholic faith. At the time of his death in 1610, he left a will directing money to Catholic priests in support of the Church in Her continued plight under persecution.

Just as Nicholas Ball was spurred on in the faith by the witness of his mother, so we too can consider the life of Margaret Ball as a call to courageous faith and action.

NOTES:

¹ Clarke, F. 2009. 'Ball, Margaret Bermingham'. 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 Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ní hAirbeith, M. 1992. 'Beatification of the Irish martyrs'. *Seanchas Ardmhacha: Journal of the Armagh Diocesan Historical Society* 15, no. 1, pp.272-88, at p.273, available at www.jstor.org/stable/29742540.

⁶ Clarke, 'Ball, Margaret Bermingham'.

⁷ Ibid.

⁸ Ibid.

⁹ Woods, C. J. 2009. 'Ball, Nicholas'. 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/viewReadPage.do?articleId=a0349#>.

¹⁰ Ibid.

Conquerors for Christ

The Sacred Heart of Jesus and the Apostolate of Love



There is no doubt that the first and most adorable of His rights is that of being loved...¹

Beginnings

On the banks of the River Bourbince, in the beautiful countryside of southern Burgundy, lies the medieval French town of Paray-le-Monial. Within easy reach of its central square, the Place Lamartine, one finds the Chapel of the Visitation. It was here, in the simple confines of the monastery chapel, in the latter half of the seventeenth century, that the apparitions of the Sacred Heart to St Margaret Mary Alacoque took place.

The importance of these revelations, whilst adding nothing new to Catholic doctrine, lay in 'that Christ Our Lord, exposing His

Sacred Heart, wished ... in a quite extraordinary way to invite the minds of men to a contemplation of, and a devotion to, the mystery of God's merciful love for the human race'.²

This devotion, flowing from the very foundations of Christian teaching³, had, by then, long been fostered and promoted by many holy persons who had developed its theory and practice. Indeed St John Eudes had practised and preached devotion to the Sacred Heart for many years before the apparitions to St Margaret Mary. In his meditation for the Feast of the Sacred Heart, in his exhortation to the render of 'love for love'⁴, St John Eudes had already outlined the unfathomable reality which Jesus Himself would reveal in a few short years to the Visitandine of Paray:



My Divine Heart is so inflamed with love for men ... that, being unable any longer to contain within Itself the flames of Its burning Charity, It must needs spread them abroad ... Behold the Heart that has so loved men that It has spared nothing, even to exhausting and consuming Itself, in order to testify to Its love; and in return, I receive from the greater part only ingratitude, by their irreverence and sacrilege, and by the coldness and contempt they have for Me in this Sacrament of Love ⁵.

In the course of the revelations which took place in Paray-le-Monial between the years 1673 and 1675, Our Lord asked that a Feast in honour of His Heart be offered Him by the Church on the Friday after the Solemnity of His Body and Blood (Corpus Christi) and that public homage be paid to the Sacred Heart by the King of France. Here too we find the origin of the First Friday devotion so beloved of the Irish people for so many years:

I promise you, in the excessive mercy of My Heart that My all powerful love will grant to all those who receive Holy Communion on the first Friday for nine consecutive months, the grace of final repentance; they shall not die in My disgrace nor without receiving the sacraments; My Divine Heart shall be their safe refuge in that last moment ⁶.

The failure of the King of France to carry out the wishes of the King of Heaven would lead to consequences more terrible than could have been imagined. This inexplicable neglect on the part of the French monarchy would cause global reverberations that are still felt in our own century. There were many, however, amongst both faithful and clergy, who most assiduously heeded Our Divine Lord's requests. From the humble convent of Paray-le-Monial, devotion to the Sacred Heart would spread rapidly to the entire Church. An army of simple souls made reparation for those who had not ears to hear. 'For the remedies adapted to the condition of time and circumstances, are always supplied by Divine Wisdom, who reacheth from end to end mightily, and ordereth all things sweetly' ⁷.

The Nineteenth and Twentieth Centuries

What is an apostle?... Someone who bustles about, who creates a sensation, a sower rushing here and there to sow the good seed? No, a thousand times no! Converting souls, winning them for Jesus Christ, is a supernatural work ... It is not scholars or great orators that we need, especially at the present moment; it is Saints. An apostle is a chalice full of Jesus that pours out its overflow upon souls. Be full of Jesus, full

St. Margaret Mary Alacoque contemplating the Sacred Heart of Jesus (Corrado Giaquinto 1703-1766)



of Divine life, and you will be apostles. (Fr Mateo Crawley-Boevey) ⁸

More than two hundred years after the death of St Margaret Mary Alacoque, a sick and exhausted young priest would enter the same small Chapel of the Apparitions where Our Lord had so mercifully revealed His Sacred Heart. The date was 24 August 1907. In the priest's own words,

I prayed, and suddenly I felt within myself a strange shock. I was struck by a blow of grace, at the same time very strong, yet infinitely gentle. When I arose, I was completely cured. Then, kneeling in the sanctuary, absorbed in an act of thanksgiving, I understood what Our Lord wished of me. That very evening I conceived the plan to reconquer the world home by home, family by family for the love of the Heart of Jesus. ⁹

Edward Crawley-Boevey, the future Fr Mateo, was born on 18 November 1875 in Arequipa, Peru, the son of an English Protestant father and a Spanish Catholic mother. Most of Edward's early childhood was spent in the pious Catholic home of his maternal grandparents, an environment that would greatly influence the course of his life.

In 1884 Mr Crawley moved the

family to Chile and it was here, in Santiago, on 2 February 1891, that Edward received the religious habit of the Congregation of the Sacred Hearts of Jesus and Mary. On 17 December 1898, he was ordained to the priesthood and the now Fr Mateo would spend the first eight years of his priesthood serving the people of Valparaiso, the city which had first bade him welcome after the family's move from Peru. After a violent earthquake struck the city in 1907, his work amongst the poor and homeless eventually left him so unwell that he was forbidden to work for a year. It was thus, having been sent to Europe by his Superior, that Providence led him to what would become his life's mission – the conquering of the world for the Sacred Heart. He would carry out



this courageous plan ‘home by home, family by family’, through familial consecrations to the Heart of Jesus. Since the family is the foundation of society, Fr Mateo, Apostle of the Enthronement of the Sacred Heart, knew that conquering the family meant conquering the world. Not just confirmed in this apostolate but commanded to its continuance by Pope Pius X, Fr Mateo would dedicate the remainder of his life to this ‘work of social salvation’.¹⁰

A Response to the Darkness of our Times

We have always opposed Modernism which tries to dethrone Jesus and banish Him from the life of the family, society and nation ... Christ must not be deprived of His social rights by the shameful cowardice of His so-called friends and the malice of His enemies. His title must be accepted by individuals and by families. His empire must also extend to Parliaments and laws, although many would think it prudent that He should remain mute in the Tabernacle, mute in Parliament and mute before the abuses of modern society. (Fr Mateo Crawley-Boevey)¹¹

How relevant are these words

today when the attacks on the Christian family have intensified to a hitherto unknown degree? How dreadfully they ring true when so many Church leaders act as mere vassals of the State!

Pope Benedict XV, in 1915, wrote a letter to Fr Mateo in which he confirmed and underlined the importance of his unique apostolate in the light of increasing attacks on the sanctity of marriage and the family. The wicked, reminded the Pope, understand well that to destroy society, they must first destroy the family. For this reason their attacks are particularly directed towards the Christian home.

“Since the family contains the root, the elements of civil society, the enemies realise well that the hoped-for transformation or rather the hoped-for destruction of all human society cannot take place before the ruin of the family is accomplished.”¹²

Conversely, as Fr Mateo foresaw, the sanctification of the home leads to the sanctification of society.

The Enthronement of the Sacred Heart involves the installation of a statue or picture of the Sacred Heart in the home and its blessing by a priest. An Act of Consecration of the entire family follows. The Enthronement, however, is much

more than just a beautiful, one-off ceremony. It is a daily recognition by each member of the family of the sovereign rights of Christ the King. As such, it is not simply a transitory act but a living apostleship of love: ‘a social and solemn recognition by the family of the divine royalty of the loving Heart of Jesus’.¹³ Through the Enthronement, the family makes a commitment to strive for its own sanctification and the transformation of society.

Fr Mateo also asked families to consider a night-time Holy Hour for Jesus, King of their homes. Night adorers normally make one Holy Hour of prayer and adoration once a month during the night hours, between 9 pm and 6 am. Nightly adoration in the home is made in a spirit of reparation. In larger families the adoration may be arranged in such a way that each member of the family watches in turn before the picture or statue of the Sacred Heart. If this is not practical, the whole family could make the Holy Hour together at an agreed time. The Sacred Heart of Jesus said to St Margaret Mary: ‘Make reparation for the ingratitude of men. Spend an hour in prayer to appease divine justice, to implore mercy for sinners, to honour Me, to console Me for My bitter suffering when abandoned by My Apostles when they did not watch one hour with Me’.¹⁴ Families can make this Holy Hour in union with the saint of Paray-le-Monial who brought to the world the

sorrows of His Heart.

In these dark times we need, more than ever, to keep before us that sweet beacon of light which is the Sacred Heart of Jesus. Let us renew our commitment to the apostolate of His Love. If we have already had Jesus enthroned in our homes, let us strive once more to live as true servants of such a King. May the words of Fr Mateo inspire us anew:

O apostles of the Heart of Jesus, be sources of life. May each of you be able to say, “I have given myself to God ...” Sacrifices, good works, little daily duties, prayers, trials, all become a source of grace for you with far-reaching consequences ... countless supernatural fruits are communicated by the Communion of Saints and the reversibility of merits. And the principle of this fruitful apostolate, which is the principle of the Saints, is the intensity of a great love.¹⁵

NOTES:

¹ Crawley-Boevey, Fr M. 1978. Jesus, King of Love. Seventh ed., St Paul Editions, p.48.

² Pope Pius XII, Encyclical of Pope Pius XII Haurietis Aquas on devotion to the Sacred Heart, 15 May 1956, §97.

³ Ibid. §98.

⁴ St Eudes, J. 1946. The Sacred Heart of Jesus. D. R. Flower (trans.) P.J. Kenedy and Sons, New York.

⁵ Revelations of the Sacred Heart to St Margaret Mary Alacoque, 1673–75.

⁶ Revelations of the Sacred Heart to St Margaret Mary Alacoque, 1673–75.

⁷ Pope Pius XI, *Miserentissimus Redemptor*: Encyclical of Pope Pius XI on Reparation to the Sacred Heart to Our Venerable Brethren the Patriarchs, Primate, Archbishops, and Other Local Ordinaries in Peace and Communion with the Apostolic See, 8 May 1928.

⁸ *Visites et séjours du Père Mateo à l'Abbaye de Sept-Fons*, Aug. 1917 and Feb. 1918, partly available at <http://www.catholictradition.org/Two-Hearts/sacred-heart18b.htm>.

⁹ Buck, R. 2012. 'Father Mateo Crawley Boevey and the Sacred Heart in the home and the world', available at <https://corjesusacratissimum.org/2012/10/father-mateo-crawley-boevey-and-the-sacred-heart-in-the-home-and-the-world/>.

¹⁰ Pope Pius X words to Fr Mateo.

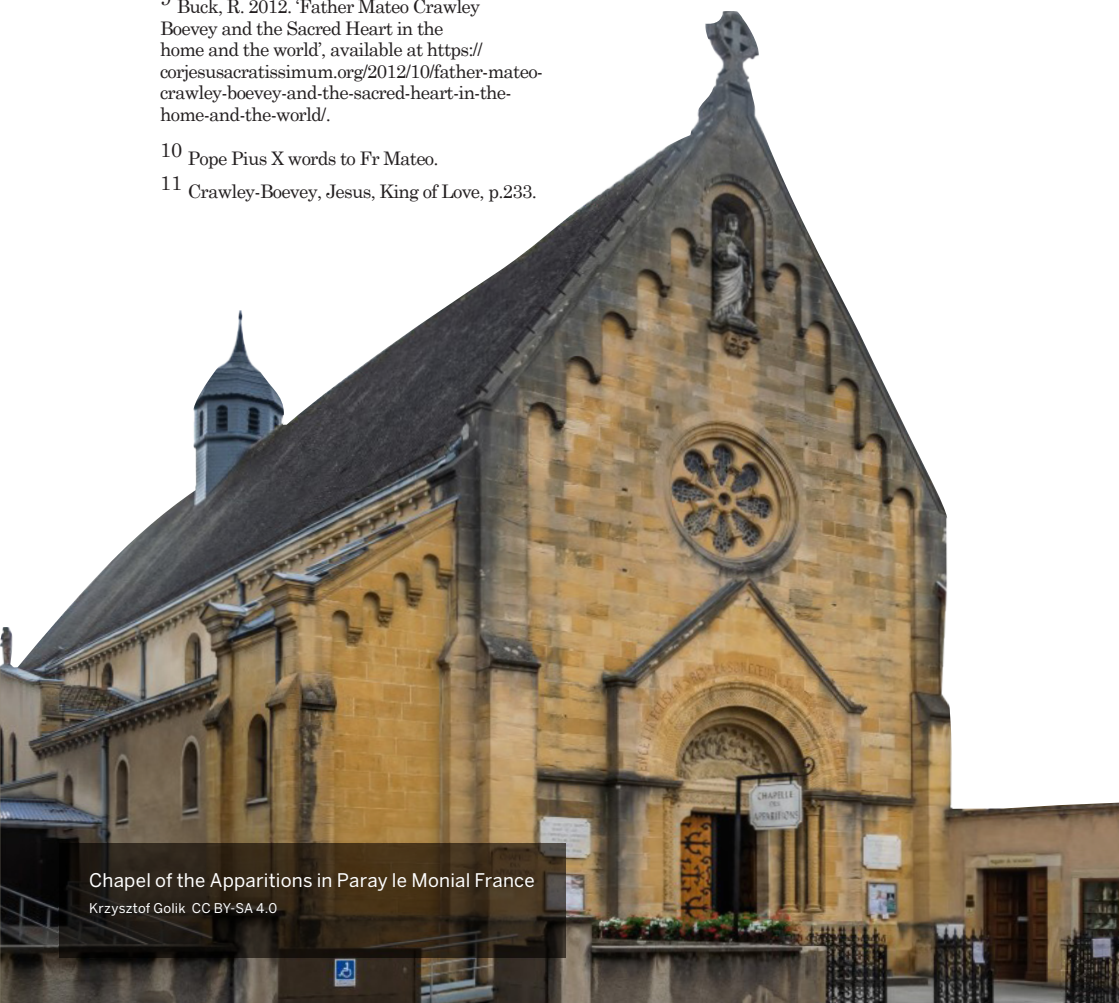
¹¹ Crawley-Boevey, Jesus, King of Love, p.233.

¹² Letter of Pope Benedict XV to Fr Mateo

¹³ 'Enthronement of the Sacred Heart' taken from *Theology of the Enthronement*, National Centre of the Enthronement, available at <https://www.sacredheartlegion.com/enthronement.htm>.

¹⁴ Revelations of the Sacred Heart of Jesus to St Margaret Mary Alacoque, 1673–75.

¹⁵ *Visites et séjours du Père Mateo à l'Abbaye de Sept-Fons*.



Chapel of the Apparitions in Paray le Monial France

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Ofsted Report, May 2019



‘Like an army in battle array’

The Origin of the Militia Immaculatae

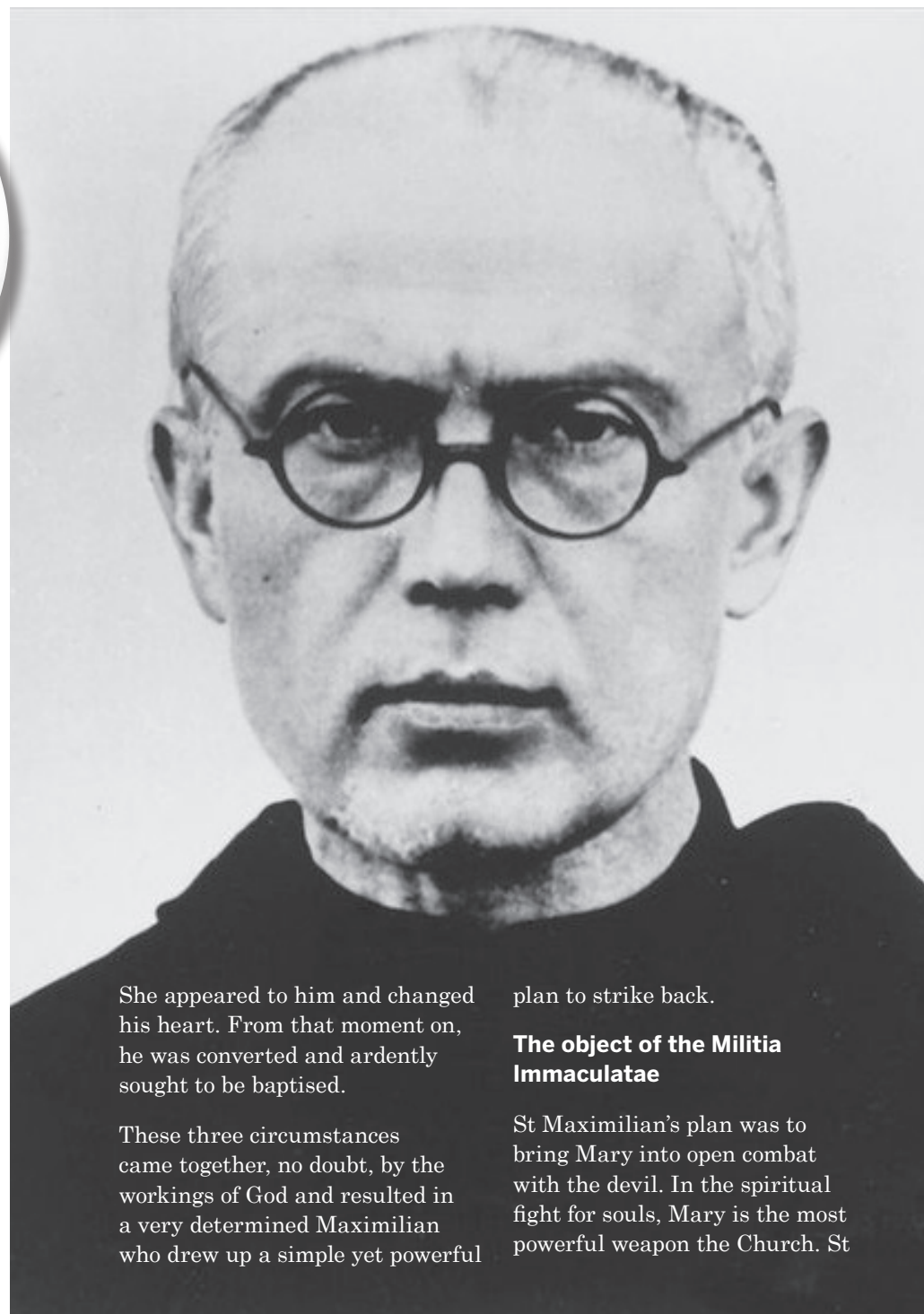
Fr Marcel Ockerse

With God there are no accidents, no unforeseen circumstances and so, when things ‘just so happen to come about’, we can still find in them the workings of Divine Providence. This is what happened in Rome in 1917.

On one particular occasion in the early twentieth century, the enemies of the Church were openly celebrating 200 years of Freemasonry. They boldly boasted their infernal intent by the banners they unfurled – Archangel Michael crushed beneath Lucifer – and the blasphemies they chanted: ‘Satan will reign in the Vatican and the Pope will be his servant’.¹ A Franciscan brother happened to be in Rome at this time too. Maximilian Kolbe witnessed the demonstrations and wondered indignantly, ‘Is it possible that our enemies should make such a display of force in order to defeat

us, while we fold our hands in our lap and do nothing? After all, do we not have more powerful weapons; can we not count on Heaven, and especially on the Immaculata?’² He continued to study theology in Rome and focused especially on the role that Mary plays in the economy of salvation.

Also, in Rome there was another celebration taking place that year. They were commemorating the conversion of Alphonse Ratisbonne through the mediation of the miraculous medal. Alphonse was a Jew and from a well-known family of Jewish bankers. He had, however, accepted a miraculous medal from a Catholic friend and had kept it out of politeness. Later, while accompanying his friend to the church of Sant’Andrea delle Fratte in Rome he found himself drawn to Our Lady’s altar where



She appeared to him and changed his heart. From that moment on, he was converted and ardently sought to be baptised.

These three circumstances came together, no doubt, by the workings of God and resulted in a very determined Maximilian who drew up a simple yet powerful

plan to strike back.

The object of the Militia Immaculatae

St Maximilian’s plan was to bring Mary into open combat with the devil. In the spiritual fight for souls, Mary is the most powerful weapon the Church. St



Maximilian understood the divine plan to save mankind and the place given to Mary in it: 'she shall crush your head'.³ He knew that victory for God and His Church is, by divine decree, reserved for Her as she is God's chosen instrument, '[Who] alone hast vanquished all heresies throughout the world'.⁴

Mary is the Immaculate Conception, pure and without sin, and as such the devil has no power over Her. She is the captain of God's army and the Mother of a new generation, the children of God. She wages war against Satan and his works, and our salvation depends on whether or not we rally to Her standard.

When the Holy Ghost first formed Christ's physical body in the immaculate womb of Mary, He also chose to form in Her Christ's mystical body. It is this reality we acknowledge when we hail Mary as the mediatrix of all grace. If we look at the image on the miraculous medal, we see rays of light beaming from Her hands. These rays represent the continual streams of graces She distributes to souls. These streams are, by the choice of God, the exclusive channels of His grace.

The goal of the MI is to make

Mary the channel of all graces, present and active in our lives, and in the lives of every human being on earth. This process of making Mary present and active in something is known as "Marialisation".⁵ The term is a broad one, however, and includes not only the process of making Mary present and active in souls, which is gradual but also the final state of Her total and all-encompassing dominion, and also all of the activities by which that state is achieved.

St Maximilian would not settle for half measures. He would found an organization to work for the conversion of all men, be they heretics, schismatics or Jews, and not only the devils footmen, but especially his leaders, the Freemasons.⁶

The means of the Militia Immaculatae

Marialisation prepares the 'soldiers' or 'knights' of the Militia Immaculatae for the fight by pledging them irrevocably to her. It requires two conditions⁷ of every knight: 1. to consecrate oneself entirely to the Immaculate Virgin, placing oneself freely as a docile and generous instrument in Her hands; and 2. to wear the

miraculous medal, 'a sure sign of [Her] affection for us and a constant reminder of our duties toward [Her]'.⁸

The means of Marialisation are likewise twofold:

1. to pray a short ejaculatory prayer every day;⁹
2. to use all other valid and legitimate means for the conversion and sanctification of men, in the different states and conditions of life, as the occasions present themselves.

The latter is entrusted to the zeal and prudence of each knight.

Conclusion

In 2013 there were 5,000 knights enrolled in Mary's militia. By 2016 around 13,000 knights were in active service, and in January 2020, the number rose to over 120,000 knights worldwide¹⁰, of which 222 are from Ireland. These generous souls love Our Lady and want to save their souls. They have family and friends in need of conversion and want to be instrumental in saving them from hell. This is what the Militia Immaculatae is all about. It is an

easy and effective way to honour Our Lady, sanctify ourselves and save souls. All that's needed is to make the personal consecration to Her, wear the miraculous medal and recite the short daily prayer. With these simple means, we can join the Immaculata in Her fight and her inevitable victory.

NOTES:

¹ Stehlin, K. 2005. *Militia Immaculatae: The knighthood of the Immaculate Virgin Mary*. Angelus Press: Warsaw, p. 5.

³ Genesis 3:15.

⁴ The Roman Breviary.

⁵ Stehlin, K. 2018. *Militia Immaculatae: Short handbook for moderators and coordinators*. Kolbe Publications, p. 9.

⁶ Kolbe, *Original Statutes of the MI*.

⁷ 'Act of consecration to Our Lady of the miraculous medal', available at <https://www.catholic.org/prayers/prayer.php?p=914>.

⁸ Ibid.

⁹ *Militia Immaculatae*, 6 May 2020, 'The 20th anniversary of the Militia Immaculatae traditional observance', available at

¹⁰ <https://m-i.info/en/the-20th-anniversary-of-the-militia-immaculatae-traditional-observance/>.

Comhaltas Chríost Rí

Thérèse McKeown

Adveniat Regnum Tuum!

Such is the motto of Comhaltas Chríost Rí (CCR), an association of single young people between the ages of eighteen and thirty, united in faith under the banner of Tradition and the guidance of the priests of the Society of St Pius X. Regular readers of the *In Principio* will have seen many pictures of the more light-hearted activities popular with the CCR members. However, the principle aim of this group is the restoration of the social reign of Christ the King, firstly in our hearts and secondly in the hearts of others.

It is with this goal in mind, that the Charter of the CCR¹ lays out the following three principles of Catholic Action outlined by St

Pius X as the means to attaining this end: prayer, study and action². The group's primary focus at this time is our formation: emphasis is placed on spiritual formation and the formation of conscience, followed by formation in the moral, social and political domains.

1. Prayer

We must first let Christ rule in our own hearts³. It is only by cultivating a truly fervent interior life that we will have a fruitful apostolate⁴ because, 'if [we] are what [we] should be, [we] will set the whole world on fire'⁵ with the love of God and play our part in 'restoring all things in Christ'.⁶

The requirements of an ordinary



Stations of the Cross, Fermoy, Co Cork

engagement in the CCR help us start working on our spiritual life as we pledge ourselves to reciting the group's short daily prayer and a decade of the rosary. Full membership pays particular attention to mental prayer as the cornerstone of one's sanctification

because 'fidelity to mental prayer will guarantee this life with Christ. Without mental prayer, it is morally impossible'.⁷ The spiritual conferences delivered by the chaplain at every CCR weekend and the short Lenten or Advent recollections greatly aid

one's sanctification.

2. Study

It is the duty of every Catholic to educate himself and study his Faith. Ignorance is a great adversary⁸ and in order to serve God fully and establish the reign of Christ in our hearts, we must first know Him.

CCR offers a variety of study options. Regional teams study the same book independently, meeting weekly to discuss it and national study sessions are held every six weeks to recap with the chaplain present. Books recently studied include Frank Sheed's *Theology and Sanity*, an exposé on Catholic doctrine and St Francis de Sales' *Introduction to the Devout Life*, a summary of the spiritual life. Our next book will allow us to study the current crisis in the Church. Personal reading is also encouraged through our ever-growing library, *Leabharlann Chríost Rí*.

As well as committing ourselves to the study of doctrine and Catholic morality, we also dedicate time to acquiring a Catholic understanding of social doctrine, history, science and the



arts. Volunteer members take it in turns to research and deliver presentations on "hot topics". Some examples of recent subjects are beauty in art, technology and Communism. In this way, we inform ourselves of the Church's teaching on a wider range of topical issues.

In June 2019, we held a week-long seminar in Westport where a range of topics were studied under the theme 'Living the Faith in Today's World' whilst enjoying each other's company, daily Mass, communal prayers, games and day trips.

3. Action

Catholic Action is not so much optional⁹ but a duty that proceeds from our baptism which makes us citizens of the Church,¹⁰ and CCR

is a way for young people to fulfil this obligation, both within and outside of the group.

Within the group, Catholic Action takes place mainly in the form of teaching. Study group leaders and those delivering hot topics thus participate in true Catholic Action by assisting the members' formation.¹¹ The members of the committee further participate in Catholic Action by helping with the running of the group.

Members of CCR, especially its core members, readily help out with the organisation of larger SSPX events. During the 2019 Knock conference for example, dedicated teams looked after the administration, catering, child minding, flower arranging and general organisation of the event.

Weekend activities provide the opportunity to bear witness to the Faith. Examples of these are a public rosary in Cork city to give honour to Our Lady, distributing Miraculous Medals in Newry and leafleting to advertise Mass at Bonamargy Friary in Ballycastle, while taking the time to share with people the beauty of the Tridentine rite and the reason for the existence of the SSPX. The best Catholic Action, however, is often found in the discussions had with newcomers to the group, explaining the Faith and Tradition with simplicity.

Members of the group also strive to support their parishes and you will often find our members singing in our church choirs and serving Holy Mass. It is through these little acts that we can truly help spread the Kingship of Christ.

These activities take place in a spirit of good humour and the CCR weekends also involve activities such as hiking, skating, singing and plenty of good craic! They are a healthy balance of prayer, study and fun which draw members back over and over again to spend time with like-minded friends in order to recharge one's batteries to head back into the world, whether it be to college or the workplace. A CCR member survey last year stressed

the importance of this support system since 83% of members found it difficult going to college or the workplace for the first time and 50% found it difficult 'being different' from their peers.¹²

In summary, Comhaltas Chríost Rí helps young people fulfil their duty as Catholics, both in their spiritual life and in their life in society by realising the three precepts of Catholic Action – prayer, study and action – whilst making friends and building important support systems in the modern world we live in. Adveniat Regnum Tuum!!

Finally, the Catholic Action of CCR is supported by many generous benefactors to whom the members of the group wish to express their most sincere thanks and appreciation. Without them, many events would not have been possible, in particular the 2019 seminar. They are remembered in the prayer intentions of the group and by the chaplain at Mass.

For more information on CCR, see fsspx.ie/en/youngadults or email youngadults@fsspx.ie.

NOTES:

- ¹ CCR Charter, 2019.
- ² St Pius X, Allocution, 25 Sep. 1904.
- ³ St Pius X, Encyclical Quas Primas, 11 Dec. 1925.
- ⁴ Lefebvre, Archbp. M. 1997. Against the Heresies. Angelus Press.
- ⁵ St Catherine of Siena.
- ⁶ St Pius X, Encyclical Supremi Apostolatus, 4 Oct. 1903.
- ⁷ Chautard, D. 1912. The Soul of the Apostolate.
- ⁸ St Pius X, Encyclical Acerbo Nimis, 15 Apr. 1905.
- ⁹ St Pius X, Encyclical Supremi Apostolatus, 4 Oct. 1903.
- ¹⁰ Civardi, Mgr L. 1936. A Concise Manual of Catholic Action. Sheed & Ward.
- ¹¹ Fahey, Fr D. 1938. The Mystical Body of Christ in the Modern World. Browne & Nolan.
- ¹² CCR Survey, Persevering as a Catholic, 2019.



Previous page: CCR Study Day May 2019
Picture above: Compline at June 2019 Seminar

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

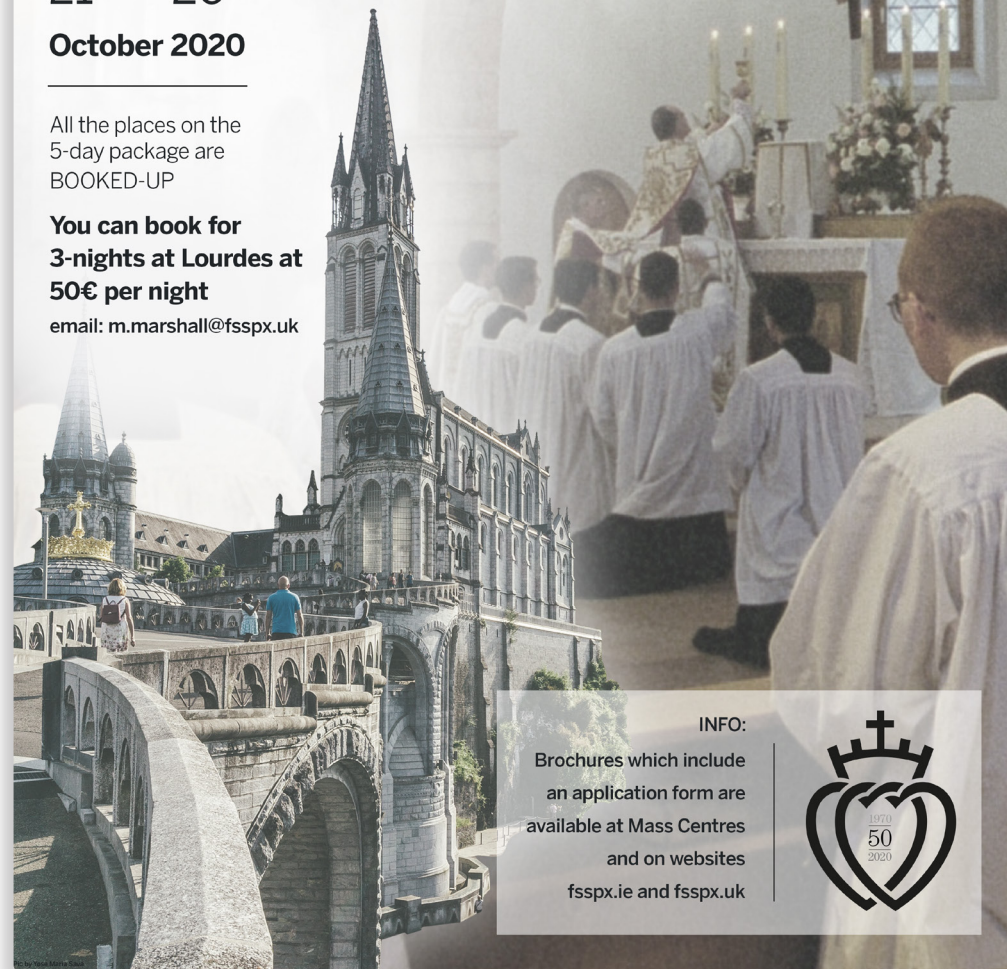
21st – 26th

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





Image 1 and 2:
Rev. Dominic O'Hart of County Fermanagh was ordained to the diaconate by His Excellency Bishop Bernard Fellay on the 6th of June.

Image 3 and 4:
Corkman Joseph Budds received the orders of Porter and Lector on 18 April. Please continue to keep all the Irish seminarians in your prayers.

Calendar of Events Summer 2020*

Jul 11 **Croagh Patrick Pilgrimage** - Free, no registration required.
 19-26 **Girls' Eucharistic Crusade Camp** - Registration required
 26-Aug 1 **Boys' Eucharistic Crusade Camp** - Registration required.

Aug 15 **Newry Mass Rock Pilgrimage** - Free but registration required.
 22 **Cork City Pilgrimage** - Free, no registration required.
 28-30 **St Declan's Way** - Registration required (postponed from 7-9 August).

Sep 11-13 **Knock Conferences & Pilgrimage** - Registration required.

Oct 23-25 **50th Anniversary Lourdes pilgrimage****

** Because the uncertainty of events due to the outbreak of COVID-19 all events are subject to change or cancellation. Please refer to the website for the most up to date information.*

*** There are no remaining spots for the pilgrimage organised by the district, but you may book a room through us for € 50. For more information visit Fsspx.ie or Fsspx.uk*

Priestly Society of Saint Pius X in Ireland

DUBLIN St John the Evangelist Church

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

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

Saint Pius X House

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

Resident:

Rev. Fr Patrick Abbet (Prior)
 Rev. Fr Francis Gallagher
 Rev. Fr Marcel Ockerse

ATHLONE Corpus Christi Church

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

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

Saint Joseph's House

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

Resident:

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

BELFAST Saint Pius V Chapel

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

Mass Times
 - Sunday 12noon

CORK Our Lady of the Rosary Church

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

Mass Times
 - Sunday 11am (check website, can be 4pm)
 - Saturday 11am
 - First Friday 7pm

NEWRY Our Lady of Knock Chapel

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

Mass Times
 - Sunday 8:30am

Society of Saint Pius X



S S P X

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

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

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