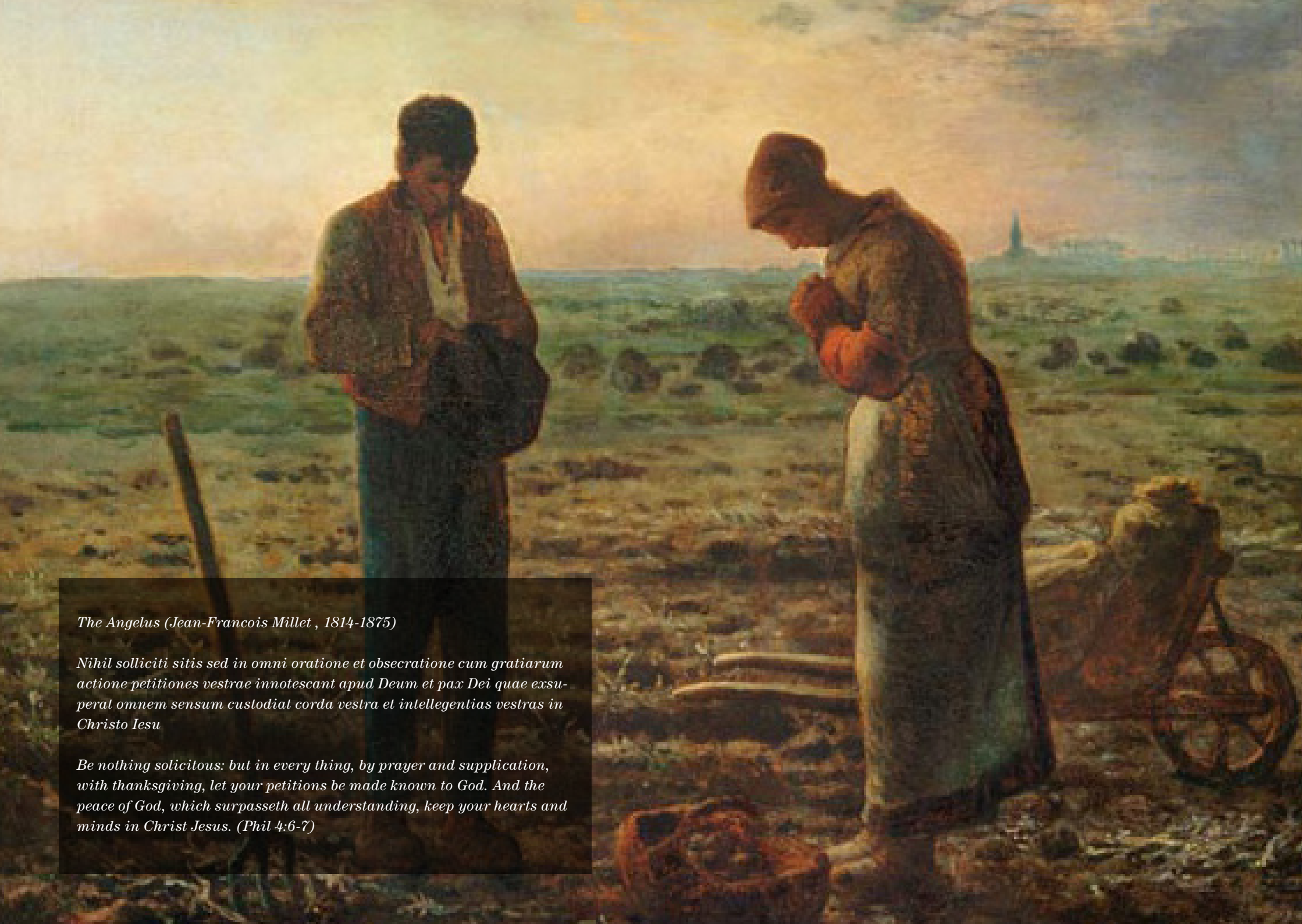
Society of Saint Pius X

SSPX

In Principio

Ora et Labora

Spring 2022 No.17 Newsletter of the SSPX in Ireland



The Angelus (Jean-Francois Millet , 1814-1875)

Nihil solliciti sitis sed in omni oratione et obsecratione cum gratiarum actione petitiones vestrae innotescant apud Deum et pax Dei quae exsuperat omnem sensum custodiat corda vestra et intellegentias vestras in Christo Iesu

Be nothing solicitous: but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (Phil 4:6-7)

In Principio
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In Principio

Ora et Labora

Prayer and Work

Pray without ceasing. (1 Th 5:17)

Rev. Fr Robert Brucciani, District Superior

Definition of Prayer

Prayer is the lifting of the mind and the heart to God. It is our first duty as Christians and is also a duty of natural law. The ultimate end of prayer is the glory of God. In its strictest sense, the immediate end of prayer is to ask for things but in the larger sense, we also pray to adore God, to thank Him and make reparation for offending Him. Materially, any action offered to God is a prayer: thought, word or deed.

Types of Prayer

This table most succinctly divides prayer into its different types:

Prayer	actual: Ora	public prayers of the Church (liturgy)	vocal	collective (e.g. Mass, vespers in choir)
				personal (e.g. reciting the breviary alone)
		private prayer	mental	contemplative (a special grace)
				meditative (a conscious work)
			vocal	collective (e.g. Benediction, family rosary)
				personal (e.g. silent morning prayers)
	virtual: Labora	spiritual works (e.g. spiritual works of mercy, any other intellectual or devotional work for the greater glory of God such as spiritual reading, theology, writing for the instruction and edification of the faithful)		
		corporal works (e.g. corporal works of mercy, any other physical work for the greater glory of God)		

Ora

Liturgy

The highest form of prayer is sacrifice, which is the act of giving a gift irrevocably to God to symbolise the irrevocable gift of self in adoration, thanksgiving, supplication and reparation. The greatest sacrifice is the Sacrifice of Calvary, which is made present in an unbloody manner as the Sacrifice of the Mass. The Mass is the pinnacle of the public prayer of the Church which is called the Liturgy.

The public prayers of the Church, including the Holy Sacrifice of the Mass, are those found in the seven liturgical books of the Church (the missal, pontifical, breviary, ritual, ceremonial of bishops, memorial of rites and the martyrology) and are prayed by or with a minister of the Church.

Saint Teresa of Avila, Alfred Dehodencq (1822- 1882)

Mental Prayer

As most Catholics spend only a small portion of their day or week participating in the liturgy of the Church, when they think of prayer, they are most likely to think of vocal private prayer. Very few Catholics know about mental prayer. Mental prayer can be either meditative or contemplative.

Meditation

Meditative prayer is the simplest form of mental prayer and may be defined as ‘a loving discursive consideration of religious truths’. What this means is that having put ourselves in the presence of God (imagining ourselves kneeling before His throne, sitting at His feet or however we might wish to become conscious of His presence), we begin to consider Him or consider some aspect of His created world and its creatures as being ordered to Him. The object of this effort of discursive reasoning is not to become more knowledgeable about the truths of our faith (or even truths of philosophy or science in relation to God) but to discover manifestations of God's love for us.

St John of the Cross says succinctly: 'The end of meditation and mental consideration of divine things is to obtain some knowledge of the love of God'.

Contemplation

Meditation is a prayer of means to achieve the perfection of prayer which is contemplation. St Theresa of Avila describes contemplation as 'nothing but the intimate commerce of friendship, in which a soul converses one to one with this God by whom it knows itself loved'.

At first it is an intimate colloquy, wholly personal and spontaneous, without preoccupation of form and order, and proceeding only from the overflowing love of the heart. Just as two lovers, convinced of their mutual love, feel total liberty and delight in each other's company, contemplation is that unrestrained, uninhibited relationship of love with God. Sometimes the soul speaks, sometimes it holds itself in silence, listening interiorly in order to perceive the movements of grace which are God's answer.

When all our love's desires have been spoken, just as two lovers might gaze at each other in silence, our colloquy ceases and our soul is stilled in silent contemplation of God. This is the consummation of the prayer of contemplation: a simple intuition of the Truth. In contemplation, the soul seeking God is illuminated by His light and is drawn intensely to Himself.

It must be noted that the prayer of contemplation is a free and rare gift of God. It is accorded at His leisure and is not something that a soul can arrive at by her own effort. Not all souls receive this grace and few receive it for more than a few moments.
Contemplation is the highest form of private prayer, which, together with the public prayer of the Church, constitute the actual prayers of the faithful Christian – the ora of Christian life.

Labora

In addition to the ora of the Christian life, we can pray by offering our works to God: the labora of the Christian life. As with the ora, when we pray in a state of grace, it is really God who is the initiator, executor and end of our prayer.

Regrettably, this type of prayer is most often neglected among Catholics today, which represents a missed opportunity. All it takes is a desire to offer a work for the glory of God, at least at its commencement

or end. As soon as we rise from our knees after a hurried and semiconscious morning offering, more often than not, excepting grace at mealtimes and the rosary, we will not likely raise our minds and hearts heavenward even once during the day. When we arrive at the workplace, for many of us, we hang up our souls with our coats at the door, not thinking of God at all while we are buried in the world.

By turning our work into a prayer, we sanctify both ourselves and our surroundings, and assimilate ourselves, albeit in a remote way, to our guardian angels who pray continuously before the throne of God. The model of labora presented to us by the Church is of course St Joseph, the universal saint, on the feast of St Joseph the Artisan on 1st May. This feast was established by Pope Pius XII in 1955 to 'Christianise' a day that had been devoted to the world of materialistic work by the communists. If we would heed his lesson, we would Christianise not only the day of the feast, but every day and every moment of every day so that, in obedience to St Paul's command in his first letter to the Thessalonians, we would indeed pray without ceasing.

Prayer of thanks

By the time this edition of In Principio has gone to press, we will have occasion to add a prayer of thanksgiving to our ora et labora on account of the ordination of Mr Joseph Budds of Cork to the subdiaconate at St Thomas Aquinas Seminary, Dillwyn, USA, on 9 April 2022. By the short step he makes in the sanctuary on that day, he will have signalled his intention to make his whole life a prayer of sacrifice. Deo gratias.

Please accept my blessing and wishes for a holy Triduum and happy Easter.

In Jesu et Maria,
Rev. Robert Brucciani
District Superior

Dom Columba Marmion: Magister Adest Et Vocat Te

Liam Foley

Throughout his protracted exile in Belgium he remained unmistakably although not defensively, Irish in person and character.[1]

Abbot of Maredsous

Joseph Marmion was born in Dublin on 1 April 1858, into a large middle-class Catholic family. He was one of nine children, seven of whom survived infancy. Three of the four girls joined religious communities. Marmion was also a very devout child. He was sent to complete his schooling with the Jesuits at Belvedere College, where he received an excellent grounding in both Greek and Latin. From a young age, the prospect of religious life – as distinct from the diocesan priesthood – had entered his mind, but one of his Jesuit schoolmasters approached him and encouraged him to become a Jesuit. At the young age of seventeen Marmion's mind was made up: he would go to Holy Cross Seminary, Clonliffe, where he would commence his studies for the priesthood.

The young seminarian was known for his piety and devotion, especially to the Passion of Our Lord. It was as a seminarian that Marmion had his first mystical experience: he received a vision of the infinity of God. This would remain with him for the rest of his life. Marmion took to his studies and was an excellent student. He told a friend that after meditating on the Cross, his eyes were opened to the great love of Christ who sacrificed all. The realisation that God so loved the world gradually made Him real for Marmion, as opposed to his previous notion of a more distant God.

Dom Columba Marmion (1858-1923)

There was no doubt that Marmion grew through prayer and study as a seminarian. However, throughout this time he also felt an intense call to live in community; this was something he regularly discussed with his spiritual director. Shortly after Marmion's twentieth birthday, tragedy struck and his father died. This placed extra responsibility on his shoulders as he was now the head of his family. In 1879 he was chosen to complete his priestly studies in Rome based on his excellent performance. Despite some reservations about leaving his mother and brothers behind, he accepted the requests of his superiors as the Will of God and went to Rome.

His time in Rome was fruitful, during which he was exposed to the heart of the Church in those turbulent years after the fall of the Papal States when several popes became virtual prisoners within the walls of the Vatican. The Irish seminarian, however, was able to travel freely throughout Italy. For instance, he visited Monte Cassino, founded by St Benedict and the location where the saint composed his rule. Here Marmion felt, for the first time, a real desire to be a Ben-

edictine. This he discussed with his confessor and bishop, and again he deferred to authority, choosing to proceed and be ordained for his diocese and leave any decision about being a monk to a later date.

After his ordination in 1881, Marmion made his way home to Dublin via Maredsous Abbey in Belgium. Again, it seems as if he was being called to the monastic life when he encountered the atmosphere of prayer and contemplation. However, he had to return home to Dublin. When he got back to Ireland, he was appointed curate in Dundrum parish and threw himself into his parish work. After about a year in Dundrum, he was appointed to a full-time teaching position in the seminary. This helped him develop as a teacher, while he also got the opportunity to carry out chaplaincy work within enclosed religious communities. Late in 1885, he made a return visit to Maredsous. His desire to be a monk had not waned, it was clear in his mind this was God's call for him so on his return to Dublin he went to speak to the archbishop. In October 1886 Archbishop Walsh granted Marmion permission to become a Benedictine and he departed that November for Maredsous.
Apart from leaving Ireland, his family and his friends, Marmion faced other difficulties too in becoming a monk. Columba, as he was named after entering the religious order, found the transition from experienced Irish priest to novice in Belgium somewhat traumatic. His experience as a parish priest and professor did not accelerate the process; in addition, he did not have an easy relationship with his novice master. Furthermore, despite his mother being French, he did not have a good grasp of the French language at this time, making learning and communication all the more difficult. Nevertheless, Marmion persevered and was solemnly professed in 1891.

Within a week, the abbey received a request from a Belgian priest desperately seeking a preacher, and the abbot reluctantly recommended Marmion as no other priest was

Marmion in 1881

available. Several days later when the priest returned with Marmion, he declared that the people had never before experienced such a preacher. This solidified Marmion's reputation. With great joy, Marmion was able to visit Ireland in 1896 for the centenary of Maynooth. This also allowed him to visit his family, including his three sisters who had also taken religious vows.

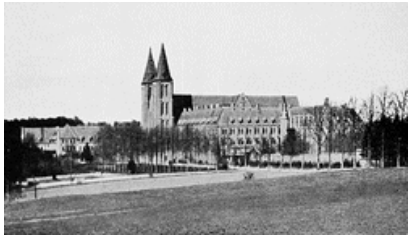
After being solemnly professed, Marmion took on several monastic duties particularly involving the junior monks. He was made assistant novice master and his experience as a seminary professor stood to him as he was given the role of teaching the monks philosophy.
He regularly held conferences and retreats, especially for the priests of Namur and Liege. The need to formalise the theological education of the monks resulted in the founding of a new house near the Catholic University of Louvain in 1897. Marmion was made sub-prior of the new monastery and was given charge of the monks' education. The university attracted many who were drawn to Marmion for spiritual direction, including Fr Mercier (later cardinal). Here he also made contact with many non-Catholics and became known for winning many of them over and receiving them into the Church. In 1907 he was called back to Maredsous as abbot. By this time, Maredsous was a substantial monastery with a community of about 100 monks, two schools and a publishing house: it was a great responsibility. Marmion took as his motto, 'Magis prodesse quam praeesse', a line from chapter 64 of the Rule of St Benedict, which states that the role of the abbot is to serve rather than be served.

Apart from the day-to-day work all abbots must undertake, Marmion was faced with many unusual tasks and requests. For example, the Belgian government requested that a monastery be established in the Congo; this was refused. Another issue Marmion became involved with was the aftermath of the decision of the Anglican community of Calday who already lived according to the Rule of St Benedict to convert to Catholicism. Marmion held conferences to assist them as they became Catholic. On another occasion, while visiting Rome, he was received by Pope Pius X.

Other worldly events would intervene and the German invasion of Belgium in 1914 put Marmion and his community in harm's way. In a scene familiar to us today, the

monastery, only 30km from the frontline, received many refugees. Another Benedictine (female) community, the Irish Dames of Ypres, narrowly escaped the war but Marmion had the additional complication that some of his junior monks could be called up for military service. Therefore, Marmion (incongruously but persuasively disguised as a cattle dealer) and several of the monks, took the decision to leave for Ireland. This was a difficult time: many challenges faced Marmion and the monks, who were dispersed for the duration of the war, never an ideal solution as stability is an important part of the rule. They were, however, eventually able to return to Maredsous, including Marmion, in May 1916, but not before his health deteriorated.

The stress and strain of the war years took their toll on Marmion. His health had never been robust but he was not the type to shirk his responsibility. His Belgian friends,



Maredsous Abbey (circa 1920)

who had not seen him for years, were shocked by his appearance on his return from Ireland: he had aged considerably. As the leading Benedictine in Belgium, he had to bear other responsibilities, such as the erection of the Belgian Congregation of Benedictines and all of this placed great strain on his already weakened state. He reached his sixtieth birthday just before the end of the war. This did not prevent him from continuing his administrative work, as well as the work he really loved, giving conferences to his monks and other religious. On 20 January 1923, in the middle of a flu epidemic, he returned from a conference in Antwerp, speaking enthusiastically about a painting he had viewed there, 'Christ in Agony'. A few days later, however, it was clear he was very unwell. On 25 January he was well enough to offer Mass for some intentions he received. Soon, though, his health began to further deteriorate and, surrounded by his brother monks, and after receiving the sacraments, he breathed his last on the night of 30 January 1923.

Today he is known for his spiritual writings, especially Christ, the Life of the Soul (1917), of which Pope Benedict XV told Marmion, 'It is a great help to me in my spiritual

The Marmion family, Joseph (centre)

life'. Another pope, Pius XII, said that Marmion's works 'are outstanding in the accuracy of their doctrine, the clarity of their style, and the depth and richness of their thought'. Archbishop Lefebvre considered Dom Marmion to be one of the greatest modern masters of the spiritual life. He often encouraged priests, seminarians and the faithful to draw from his works and his spirituality, both of which we hope to address in more detail in a later issue. For now, we can finish with this great principle of the spiritual life, which formed the basis of the great abbot's writings, and which we would do well to make our own: *We shall understand nothing – I do not say only of perfection, of holiness, but even of simple Christianity – if we do not grasp that its most essential foundation is constituted by the state of a child of God; participation, through sanctifying grace, in the eternal Sonship of the Word Incarnate (Christ in His Mysteries, 64).*

Notes:

[1]Murray, P. 2005. 'Abbot Columba Marmion'. In E.M. Browne and C. Ó Clabaigh (eds) The Irish Benedictines: A history. Columba Press, available online < https://www.dundrumparish.com/dom-marmion/>

On the Gift of Tears

Fr Bede Rowe

In chapter 20 of his rule for monks, Our Holy Father St Benedict says,

If we wish to prefer a petition to men of high station, we do not presume to do it without humility and respect; how much more ought we to supplicate the Lord God of all things with all humility and pure devotion. And let us be sure that we shall not be heard for our much speaking, but for purity of heart and tears of compunction.

St Benedict has just finished telling his sons what the specific 'work of God' is for the monk – namely the psalms and canticles that he is to sing each week, how he is to live his life in community and how he is to live in complete obedience. Then in this little chapter, St Benedict describes the spirit in which a monk's prayers are to be offered.

St Benedict does not forget for one moment the purpose of his Rule and the purpose of the very lives of the monks themselves. This purpose is no more nor no less than eternal life in heaven. It is to live a life on earth worthy of the great dignity to which his monks have been called; that they may listen to the voice of God, hear His commands, and rise up without delay and hasten to perform them 'not timorously, not tardily, not trepidly', as St Benedict says.

In the midst of this overall pattern of life, which has survived 1,500 years, we have the instruction of chapter 20: that we will be heard not because of our much speaking, but because of our purity of heart and our tears of compunction.

The state of life of the religious may be different from others in the Church, but at its centre are men and women responding to the call of Almighty God, each in the way that God has ordained for them. The vocation may be different, but the goal is fundamentally the same. For what is the purpose and goal of life other than to render fit worship and praise of 'the Lord God of all things', and so thereby win the glories of everlasting salvation?

How are we to perform this great task? It is true that we must do so with a rule of life. And it is also true that we must do so with prayers and supplications. And all of this must be performed in charity and love. But even more, we shall be heard because of purity of heart and with our tears of compunction.

We know well that we must strive for purity of heart. It is one of the Beatitudes of the Lord – that the pure of heart will be blessed. We must ask God to receive and to be sustained in purity of heart. But tears of compunction, however, may have been forgotten or put to one side. We do not often hear of them. This is a pity because the tears of compunction are so important that a whole Mass is dedicated to asking for this gift, the Missa ad Petendam Compunctionem Cordis.

What are these tears of compunction? The 'gift of tears' is, of course, intimately connected with the soul. It is a result of the soul looking at itself and seeing the deeds that it has done, the opportunities it has missed, but, most especially, the sins it has committed. This brings about true sorrow and tears of contrition.

When we realise that we have fallen into sin, that we have committed actions which have offended the majesty of Almighty God and that these sins have driven our souls far from the path that leads to Heaven, we rightly weep for our sins. We weep for the offence against God, for our ingratitude, our shame, our horror at what we have done. But these are tears of contrition – of deep sorrow and revulsion of what we have done.

The tears of compunction do not come at the moment when we confess our sins, but rather they are asked for some time after the sins have been forgiven. They are not emotional tears welling up from within us at our plight and predicament. Such an emotional response is easy to manufacture and manipulate. We can design and stage-manage situations that can get an emotional response from people. We can whip

St. Benedict (Herman Nieg,1849-1928)
Heiligenkreuz, Austria

people up into a frenzy, and as it is a forced and controlled emotion, we can wield it whither we will. We can make people violent or peaceable, we can make them shriek with laughter or sob with anguish. Our emotions simply cannot be trusted, as they can be moulded and influenced by those with a stronger influence upon us. When we ask for the gift of the tears of compunction, then, we are not trying to recreate the sense of sorrow and shame at our sins which we may have felt at the time when we realised the gravity of what we have done.

The gift of tears does not transport us back into the emotional maelstrom of realising our sin.

What then are the tears of compunction? It is true that they are intimately connected to the knowledge that we are sinners, and that we should quite rightly remember the sins that we have committed and weep for them. And it is also true that we should renew the sorrow and contrition that we feel for the sins in our past, which have been forgiven. And, further, we can even bring to confession a remembrance of the most grievous sins of our past life, even though they have been confessed and the sin absolved. But we do not relive them in an emotional way. To do so would be to doubt the power and efficacy of the confessional, and could be an occasion of sin. After all, these sins held us once in thrall, and so we should not be too quick to relive them in our mind, lest they begin to weave the web of the sick fascination which sin holds over us, and to which we are all too prone – that web which clouds our minds and turns day to night, light to dark, the joys of Heaven to the pains of Hell.

The tears of compunction then come from the knowledge that we are sinners, but they are not tears simply of emotional sadness. Think of the Magdalene. St Mary was forgiven much for the sins she had committed. We further hear of her in this beautiful passage in the Gospel of St Luke: *One of the Pharisees desired him to eat with Jesus. And he went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; And standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. (Lk 7: 36-47)*

Pope St Gregory the Great tells us that this woman is Mary Magdalene; St John tells us in his gospel that it was Mary, the sister of Martha and Lazarus who anointed the Lord with ointment and wiped his feet with her hair. We know that the Lord had forgiven Mary her sins and saved not only her physical life from death by stoning but, much more, had saved her soul from the supernatural death which comes from committing terrible sins. It was after such a rescue and out of a spirit of love and devotion that Mary washed the Lord's feet with her tears, wiping them dry with her hair and kissing them. She wept and her tears fell on the Lord's feet, that same Lord from whom the grace of forgiveness had fallen into her soul. And it was through her tears that we see the magnificence of her action.

Penitent Magdalene
(Caravaggio – 1571-1610)

Of course, Mary cried these tears in sorrow for the sins that she had committed, how could she not think again of the terrible actions that had brought her face to face with her Saviour on that wondrous day? But Mary's tears were so much more than that. She wept out of love for the Lord. She wept precisely because her sins had been forgiven. She wept not because of her fall, but because of her rescue. She wept not thinking inwardly of her own soul and her own actions, but outwardly to perform this act of unutterable love for her Lord.

Her tears were those which remem-

bered sins confessed, but much more grace given. Yes, she wept in sorrow for the sins she had committed, but she wept because they have been forgiven, and she had been redeemed. Her tears were not the just tears of contrition, they were the tears of compunction. They were tears not of the sadness of a life of sin, but tears of the joy of a life of grace.

St Mary Magdalene points us to the deep appreciation of the gift of tears. They spring from knowing ourselves, not in our degradation and shame, but standing in the light of the love of God's forgiveness. They are not the tears of bitter self-recrimination as the soul crawls to the confessional disgusted with what he has done to his immortal soul. No, they are the tears of one who knows the enormity of his crimes, but even more, knows the greater enormity of the love and forgiveness of God, who loves with a passion that surpasses even death itself. A love that is given to the soul through the healing balm of the great sacrament of confession.

The tears of compunction are a sweet combination of these two things: the knowledge of sin, but more importantly, the knowledge of sin forgiven. For it is only then that the soul can weep with tears of compunction.

When we read then, in the Rule of Our Holy Fr St Benedict, that 'we shall not be heard for our much speaking, but for purity of heart and tears of compunction', we can see how important is this part of our spiritual life. For a monk, he must sing the praises of God in the Office, grow in fraternal charity and live in obedience, but all in purity of heart and with the tears of compunction. It is only through knowing that we have sinned, but that we have been forgiven, that the tears may flow. Not emotional tears, but tears through which we can wash the feet of our Lord, giving to Him a pale shadow of the mercy that He has given to us.

To pray with purity of heart and with tears of compunction is not just for the monk! Indeed, it is not even the particular calling of the monk. No, it is the calling of the Magdalene, the calling of the sinner, the calling of the Christian.

We need to know that we sin and the terrible consequences of that sin. We need to know that God in His mercy has given us the means to deal with that sin, through the grace of confession. And we need to weep for both of these things, with tears of compunction, those tears which spring from a pure heart and which wash the feet of our most adorable Saviour.

The Life of St Hyacinth

Catherine Godlewsky

The life of St Hyacinth, like that of many truly great saints, is filled not only with the patient practice of piety, but also with exciting tales of adventure and heroic sacrifice. As it is difficult to outline a life of consistent virtue in the humdrum detail required to practise it, we will follow the custom of biographers and focus only on the remarkable parts of Hyacinth's life.

St Hyacinth

Hyacinth was born in Poland in 1185, the son of the Count of Konski; his childhood demonstrated from the first that good temper, which was to characterise the saint throughout his life and the extraordinary youthful piety that distinguished him throughout his studies, which took place at Cracow, Prague and Bologna. However, the real excitement of Hyacinth's life did not begin until he was quite an adult, a doctor of law and divinity, and the companion of his uncle Yvo of Konski, who was then chancellor of Poland. This is when, in 1218, Hyacinth met St Dominic.

The scene that unfolded at the meet-

ing of these two saints was at once practical and delightfully dramatic – Yvo, accompanied by his two nephews Hyacinth and Ceslas, as well as the Bishop of Prague, went to entreat the founder of the new Order of Preachers for some missionaries to service the dioceses of Poland. St Dominic, upon receiving this delegation, replied sadly that he had no more missionaries to send, and so Poland would have to wait. However, perhaps much to the surprise of Yvo and the bishop, no sooner did the difficulty become apparent, than it was solved. Hyacinth and Ceslas, as well as two German attendants named Herman and Henry, received the grace of a Dominican vocation, and they took the habit from the hands of St Dominic that same year. So clear was the special nature of their vocations that they made their solemn vows early by a dispensation after only six months of a novitiate, and Hyacinth was appointed as superior of the missionaries to Poland.

From this moment, the work of Hyacinth and his companions was blessed with a special fruitfulness that, despite being an ordinary phenomenon amongst the Order of Preachers at this time, must be truly shocking to us poor moderns. During the journey from Santa Sabina in Rome, where he took the habit, to his homeland of Poland, Hyacinth and his companions recruited so many more priests to the Order of Preachers that he was required to leave Herman behind to govern the new monastery. By the time Hyacinth returned to Poland, the word about his powerful preaching had spread, and God blessed his work by the public conversion of the city of Cracow from the vices that had taken root there. A fire of piety travelled in Hyacinth's wake – it seemed no sooner had he set foot in a place than its disputes were settled, its people repented of their sins and its churches were filled to overflowing. In light of this, it must seem only natural that monasteries sprung up in Cracow, Sendomir and Plocsko.

Hyacinth's life of sanctity and preaching was not only marked by these great fruits of conversion, he is also renowned as a great miracle worker. For example, it is recorded in his bull of canonisation that when St Hyacinth and three of his companions were attempting to cross the Vistula to preach in a place across that river, they were prevented by a flood so high that it frightened all the ferrymen from taking out their boats. Hyacinth, however, was not to be dissuaded from spreading the word of the Gospel, even for something so seemingly insurmountable as a flood. With utmost calm, Hyacinth made the sign of the cross and simply walked across the swollen river, in full view of the hundreds of people who had assembled to hear him preach. Hyacinth proceeded to give his sermon as scheduled.

As one may imagine, soon Hyacinth's great zeal had eaten up all of Poland and, leaving his friends to continue the work of the faith in his homeland, the saint moved his own missionary work further abroad, preaching in the north and converting many throughout Denmark, Sweden, Norway and parts of Russia. His ardour for souls seemed only to increase as the trials of his life became more severe: as much as he suffered from hunger and cold, he was always humble and compassionate. It is said that Hyacinth would weep tears of compassion when he was comforting anyone in distress, and he never failed to give gentle encouragement to those in any kind of trouble.

It was while he was on his northern preaching tour that Hyacinth travelled through modern-day Ukraine and came to the dukedom of Muscovy, which was ruled by Duke Voldimir, a heretic. After much persuading, Hyacinth convinced

Holy Trinity Catholic Church (Somerset, Ohio).
St. Hyacinth icon (Nheyob CC BY-SA 4.0)

the duke to allow Catholicism to be preached to his people; no sooner had Hyacinth begun to preach than the usual wave of conversions and miracles followed. (Hyacinth seems to have had a special propensity to walk upon water – once when he saw a group of pagans worshipping a tree, he walked across a river to break up their prayer. After witnessing the miracle, the pagans had no difficulty in believing Hyacinth's preaching!) As may be imagined, his miracles convinced even the Muslims, schismatics and other non-believers to convert to the Catholic faith. Soon, Hyacinth had founded a monastery in Kiev, which

would soon be the place of his most famous miracle.

While Hyacinth was in the monastery at Kiev, the city was attacked by the Tartars, an army famous for its fierce brutality. While the rest of the city panicked, Hyacinth remained undisturbed and thought only of preserving the most important things. There are many legends referring to what happened next and it is difficult to determine whether when Hyacinth was praying he heard the voice of Our Lady coming from her image, calling him to come and collect her. (Given what we know of Hyacinth's life, this scarcely seems improbable!) However, we can be sure that, amid a fierce battle and while the city burned around him, Hyacinth held the ciborium in one hand and a large statue of Our Lady in the other, calmly walking out of the city, over the River Dnieper, and away from the invading Tartars.

After the siege of Kiev, Hyacinth returned to Poland and his work there seemed never to be done. He visited all the convents and monasteries that had risen up throughout his homeland, and his advice was invaluable to the religious there. Soon, however, Hyacinth was on the road again, preaching throughout the north; he went to Tibet and even into the territory of his old friends the Tartars. (According to some accounts, Hyacinth even converted one of the Tartar princes.) This brings us to Hyacinth's final miracle, which, as usual, involves water and rivers. While Hyacinth was preaching in Cracow in 1257, a noble lady named Primislava sent for her son to meet the saint. However, during his journey, the young man drowned while crossing a river and his corpse was carried home. Primislava knew exactly what to do – she brought her son's body immediately to Hyacinth; after a few moments of prayer, the saint took the young man by the hand and at once Primislava's son regained life.

Soon after this great miracle, however, it became clear that Hyacinth's life on earth was drawing to a close. After a final sermon, he succumbed to an illness on the feast of Our Lady's Assumption in the year 1257. St Hyacinth is often called the patron of Poland and, certainly, his intercession has followed the people of his beloved homeland.

The information in this article is taken primarily from Butler's Lives of the Saints.

Building Back Better – Catholic Style!

Gerard Brady

Ora et labora, the Benedictine motto that had so great an impact on Western civilisation, was frequently brought to my mind over the last two years as, in the midst of a putative pandemic, a hardy bunch of fellows, the modern embodiment of McAlpine's fusiliers, set about the refurbishment of St Patrick's Hall in Athlone. The tea room (stroke party venue) of Corpus Christi Catholic Church had been in dire need of some TLC for years. Indeed, when we first began attending Corpus Christi fifteen years ago, it was only the very hardiest of souls who would sit drinking tea in winter without several protective layers as insurance against severe refrigeration.

In late October 2020 Fr Kimball suggested a few of the men of the parish might wander along on Saturday before Mass to attend to a few minor repairs, with pizza for lunch being offered as a wee incentive. I had understood that a window in the porch might be replaced. I turned up a little late to witness scenes of destruction that without explanation might have led

to months of expensive treatment for PTSD! The hall had originally consisted of an open space with a stage at one end. About six months before I had arrived in the parish, the stage had been removed and about 12ft of the hall's length had been appropriated and partitioned for use as a living area for the priests. This was now being demolished, removed and dumped as a prelude to the complete refurbishment of the hall. A skip was filled and then the next week another, until the living area and wooden floor were removed.

Since then, the work has continued and concrete floors have been installed, the heating system replaced, and electrical wiring and plumbing improved, along with plastering and the installation of a new roof. The kitchen has been reordered and there are new toilet facilities. The project has taken seventeen months and the works should hopefully be completely finished soon.

Susie Lloyd, in her book Please Don't Drink the Holy Water, states that there is nothing so alluring to a married woman as a man in a tool belt ready to fix things. Apart from being alluring to women, I have found that men in a group with a job to do are a very jolly bunch indeed. I have in the dim and distant days of my early years as a married man belonged to a men's group. My memory of the meetings which, alas, were not held in a pub, is of worthy discussions around a subject chosen by one of the members of the group, but which typically held no interest for the others. Needless to say, the group was not long in existence when it folded. On the other hand, get a bunch of men of varying gifts, ages and abilities together to complete a task and it is a different story entirely. The leaders, normally the more talented who actually have some idea of what the task involves, advise the others where to stand in order to look good and perhaps also how to get the job done. Older or more talent-challenged participants go through the motions and endeavour to avoid serious injury.

On St Patrick's Day 2022, thirty years to the day the first Mass was said in the hall, we celebrated its reopening with a meal and entertainment. After two years of lockdowns and fearfulness, it felt as if life was finally getting back to some kind of normality.

I have really enjoyed getting to know my fellow parishioners, many of them new to Corpus Christi, through the Saturdays spent working with each other. The hall will stand as a testament to what can be done when a bunch of men get together to carry out a few minor repairs.

Subdiaconate Ordinations

Priests' Meeting in February

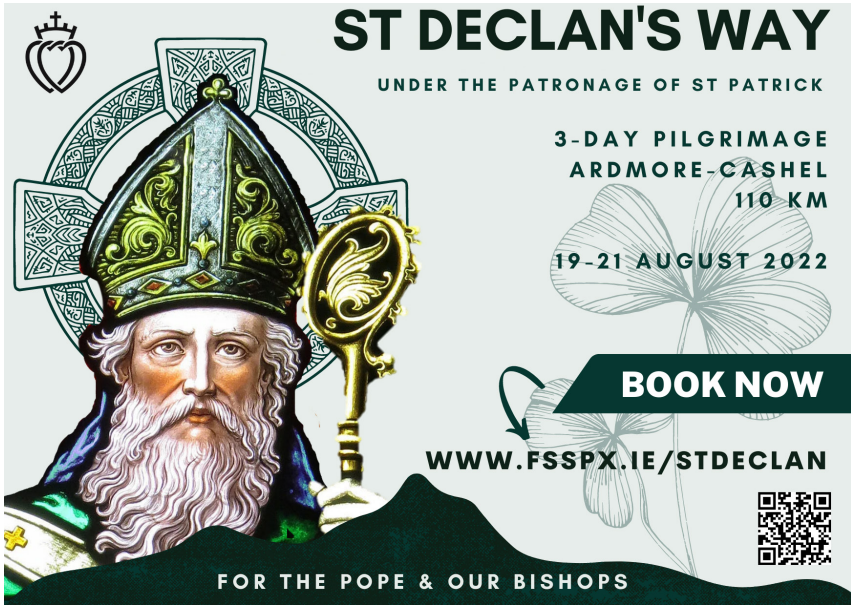
Activities of the CCR

St Patrick's Day Celebrations

Militia Immaculata Enrollment in Belfast

First Mass in Bundoran

comhaltaschriostri@gmail.com



Spring/Summer 2022 Events

Apr	30-2	Youth Outing in Westport
May	14	Youth Day Out and BBQ
June	3-5	Chartres Pilgrimage fsspx.ie/chartres
	11	St Kevin's Pilgrimage fsspx.ie/stkevin
	26-2 July	Youth Camp in Donegal fsspx.ie/young adults
July	9	Croagh Patrick Pilgrimage fsspx.ie/croaghpatrick
	31-6 August	Girls' Camp
Aug	7-13	Boys' Camp
	15	Newry Mass Rock Pilgreimage
	19-21	St Declan's Way Pilgrimage fsspx.ie/stdeclan
Sept	9-11	Knock Conference fsspx.ie/knock

FSSPX Northern Ireland

FSSPX Republic of Ireland

The winter 2021 issue of In Principio included an article by Mr Grattan Keating titled "O Glorious and Blessed Virgin". The authorship of this piece was incorrectly attributed to Fr Francis Gallagher. We sincerely apologise to both contributors for the error.

Priestly Society of Saint Pius X in Ireland

DUBLIN St. John the Evangelist Church

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

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

Saint Pius X House

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

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

ATHLONE Corpus Christi Church

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

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

BELFAST Saint Pius V Chapel

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

Mass Times
- Sunday 12noon

CORK Our Lady of the Rosary Church

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

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

NEWRY Our Lady of Knock Chapel

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

Mass Times
- Sunday 8:30am

Society of Saint Pius X

SSPX

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.