



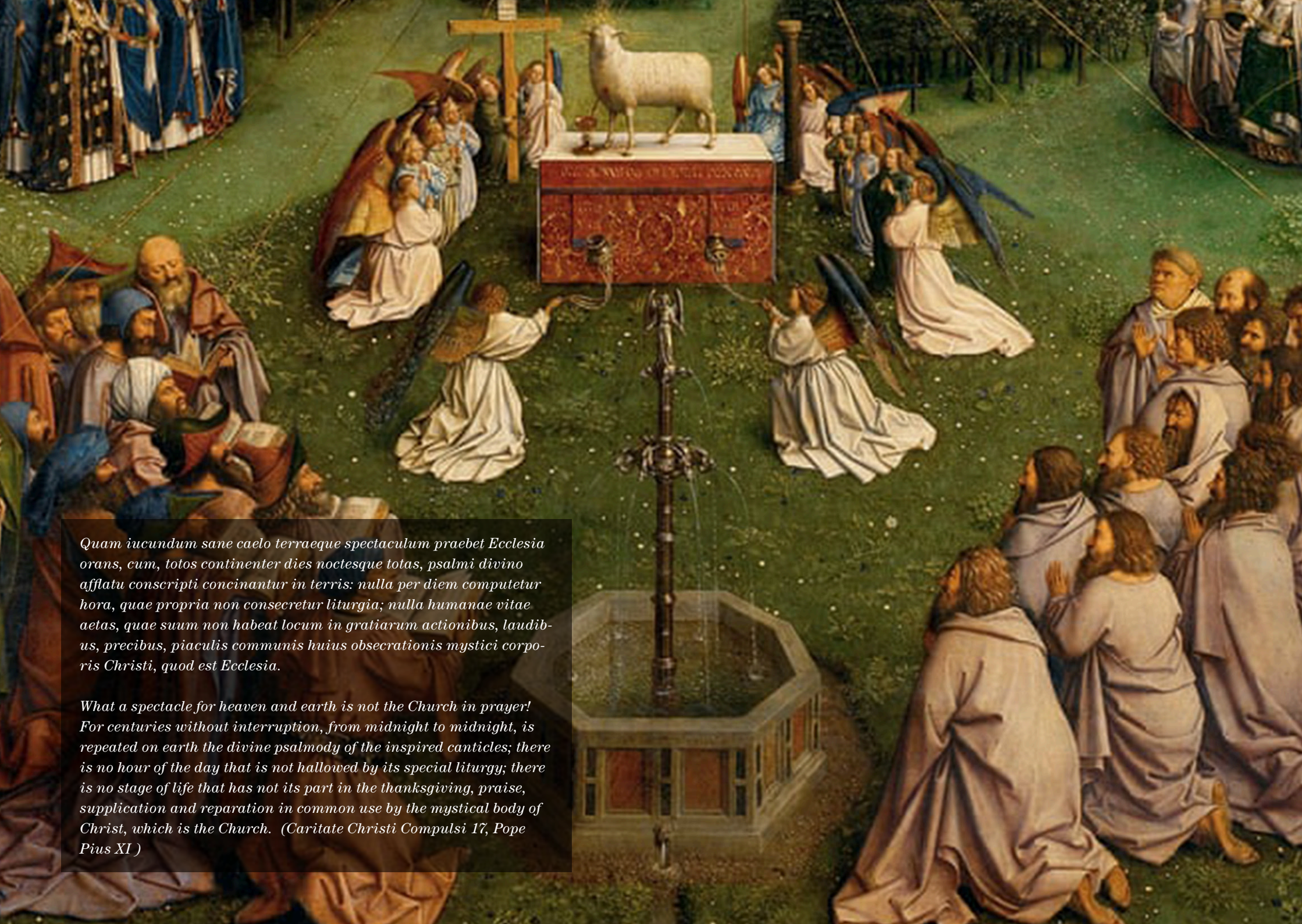
SSPX



# In Principio

Lex Orandi  
Lex Credendi  
Lex Vivendi





*Quam iucundum sane caelo terraeque spectaculum praebet Ecclesia orans, cum, totos continenter dies noctesque totas, psalmi divino afflatu conscripti concinantur in terris: nulla per diem computetur hora, quae propria non consecretur liturgia; nulla humanae vitae aetas, quae suum non habeat locum in gratiarum actionibus, laudibus, precibus, piaculis communis huius obsecrationis mystici corporis Christi, quod est Ecclesia.*

*What a spectacle for heaven and earth is not the Church in prayer! For centuries without interruption, from midnight to midnight, is repeated on earth the divine psalmody of the inspired canticles; there is no hour of the day that is not hallowed by its special liturgy; there is no stage of life that has not its part in the thanksgiving, praise, supplication and reparation in common use by the mystical body of Christ, which is the Church. (Caritate Christi Compulsi 17, Pope Pius XI)*





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# In Principio

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# Liturgy Downstream and Upstream

Rev. Fr Robert Brucciani, District Superior

Liturgy is downstream for some

‘Liturgy is downstream from doctrine.’ This is a modern way of saying that liturgy – the public worship of the Church – follows doctrine: when doctrine changes, then liturgy follows suit.

This is what happened at the Second Vatican Council. A revolution in doctrine resulted in a radical new liturgy being imposed upon the Church. For the poor faithful, all of a sudden, there was a jarring disconnect between the Catholic doctrine of 2,000 years and a brand-new liturgy of two dimensions, created as the lowest common denominator for pan-Christian worship.

The ancient faith of mystery and reason, grace and nature, majesty and intimacy, and justice and mercy could no

longer be expressed by the new liturgy. It was like trying to play Beethoven’s Fifth Symphony on a recorder and triangle. It wasn’t just the Mass that had changed either; the entire liturgical life of the Church was changed: all the liturgical books (the missal, the Divine Office, the ritual, the martyrology), the liturgical traditions and even the churches were changed.

Upstream for others

‘Liturgy is downstream from doctrine.’ This is indeed true for those who impose the liturgy, but it clearly isn’t for those upon whom the liturgy is imposed. Archbishop Fulton Sheen said somewhere, ‘If you don’t behave as you believe, you will end believing as you behave’. The same principle can be roughly applied to

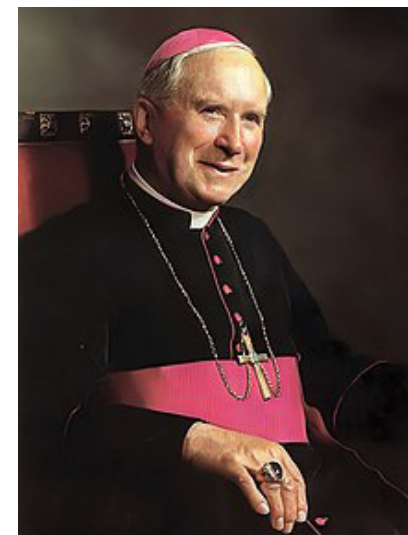
the liturgy, ‘If you don’t worship as you believe, then you will end believing as you worship’.

For those priests and faithful who enthusiastically embraced the new liturgy, their religion soon lost its mystery and logic; nature eclipsed the supernatural; majesty was replaced by childishness, intimacy by introspection and mercy was divorced from justice. It was not a very attractive religion in the end, and so most people left.

Ministers keep doctrine,  
faithful keep liturgy

Liturgy is downstream from doctrine for those with authority, but upstream from doctrine for those who must follow. Hence, those ministers with authority who wish to keep the ancient liturgy must never compromise on doctrine; and those faithful, who wish to keep the ancient faith, must never compromise on liturgy.

This is why Archbishop Lefebvre would not accept an offer from Roman authorities that conceded use of the ancient liturgy only in return for silence on modernist errors. This is also why the archbishop recommended that the faithful only attend the Tridentine Rite of Mass.



Archbishop Marcel Lefebvre

This is why Pope Benedict’s *Summorum Pontificum* was a dangerous compromise for the *Ecclesia Dei* communities because the basis on which they were allowed to offer the old rite was an acceptance of the new rite. This is also why the same *Motu proprio* yielded felicitous results for the faithful – helping many discover the bankruptcy of the revolution that was the Second Vatican Council.

Lex orandi, lex credendi

Faith and liturgy should always go together as expressed in the oft-quoted phrase ‘lex orandi, lex credendi’ which translates as ‘the





law of prayer, is the law of belief'.

Both Rome and the Society of Saint Pius X are in complete agreement over this: both parties recognise that the Tridentine Rite of Mass is not compatible with the religion of the Second Vatican Council. Where the two parties differ is in the understanding of Tradition. For the conciliar church, Tradition means perpetual change! Therefore, according to the new thinking, if the conciliar church is to remain anchored in Tradition, it has to perpetually change. In the same vein perhaps, if the old definition of 'Church' is 'the assembly of all the faithful under one head', then the new definition must be 'the dispersal of the faithful under no head!' This would explain quite a lot. Love the liturgy  
My dear faithful, love the liturgy  
– especially the Mass. Give the

liturgy full meaning by learning the doctrine it expresses. Give the liturgy full life by living the doctrine it expresses. Give the liturgy its proper beauty to reflect the doctrine it expresses. Make your chapel a place worthy of the Mass: learn the chant, learn how to serve (young men), keep God's house spotless: keep the altar linens crisp, the candlesticks shiny, the candles trim and the flowers abundant. Most of all, keep that bond of supernatural charity between you so that, regardless of whether the liturgy is upstream or downstream of doctrine, in you, it becomes the perfect realisation of one Christ worshipping Himself.

With my blessing.

In Jesu et Maria,  
Rev. Robert Brucciani

# Living the Liturgy

Gerard Brady

The eyes of all hope in you, Lord, and you give them their food in due season, you open wide your hand, and grant the desires of all that live. (Blessing before meals from the breviary.)

The term 'domestic church' is much used in our days to describe the family. There is certainly a good deal to be said for equating the two. The home as a 'little church' features often in the writings of St John Chrysostom, who many times exhorts the faithful to lead their children in prayer by teaching them the psalms and hymns. He recommends that the father at the family dinner table repeat and promote discussion about the instruction given at the Church: *When you go home from here, lay out with your meal a spiritual meal as well. The father of the family*

*might repeat something of what was said here; his wife could then hear it, the children too could learn something, and even the servants might be instructed. In short, that the household might become a church, so that the devil is driven off and that evil spirit, the enemy of our salvation, takes to flight; the grace of the Holy Spirit would rest there instead, and all peace and harmony would surround the inhabitants.<sup>1</sup>*

In what practical ways can we live a liturgical life? The first is embodied in the word 'Eucharist', which means thanksgiving. Prayers before and after meals are a small but important way of thanking God for His bounty and generosity. The family gathers around the table to share the food necessary for physical health and wellbeing, and this is clearly anal-



Iso Rae (1860-1940), 'Les Rogations' Oil on Canvas Musée du Touquet, Paris Plage (CC By-SA 4.0 Ltqphg)

ogous to the gathering together at Mass where we are fed spiritually.

There is also the family Rosary, usually in the evening when the father of the family returns from work. This can be a test of endurance when children are small and parents are tired but it is, without doubt, the cornerstone of Catholic family prayer-life. The Rosary has been called the layman's psalter because it has 150 Aves but it is not beyond most families' strength to say some part of the Divine Office, perhaps prime or compline. The Little Office of Our Lady is also an historic Catholic lay practice and at one time was also required of clerics; it is a much-simplified office based on the Divine Office recited by priests and religious.

Apart from morning and evening prayers, there are annual liturgical

feasts that can be celebrated. The yearly Rogation days are somewhat of a mysterious matter to most Catholics due largely to the flight from country to city and the industrialisation of wider society. However, for those of us who live in the country and grow some of our own food, these prayers for good growth and a bountiful harvest assume an importance not given them by others. The Rogation days are the three minor rogations on the three days before the Feast of the Ascension and 25 April.

The word 'rogation' has its origins in the Latin word 'rogare', which means to supplicate or ask. The purpose of the Rogation days is to beg God for His mercy, to turn away His anger and to ask Him to bless the fruits of the earth while protecting us from natural disasters. The first Rogation procession was made 1,500 years ago; its litanies and antiphons were meant to avert God's anger from his people and to call down his blessing on the fruits of the fields. The procession gradually made its way over fields, meadows and ploughed land, in fact throughout the whole of the parish. In seaside parishes, these processions included prayers for the harvest from the sea as they made their way along the dunes or cliffs. In some places, the Rogation days were called 'the Cross days' because the procession halted every so often

at carved crosses or trees marked with crosses, at which the priest said prayers before the crowd took up the litanies and antiphons once more. Children in the procession carried green boughs, the girls decorated themselves with flower garlands, and the men carried banners and a cross.

There are not many processions now over the fields on Rogation days. Still, after we pray the litany of the saints, we might have a procession like that once prevailing in former times and thus call on God to bless us and the fields.

*Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Communion from Rogation Mass.)*

It has to be said that processing around a small inner city flat probably has limited appeal for even the most committed Catholic (possibly also leading to dizziness) and when I lived in a city processing around our allotment might have drawn strange looks from our largely non-Catholic fellow gardeners. However, this particular aspect of the public prayer of the Church remains an important symbol of the faithful's connection with the natural world and our dependence on it for our sustenance.

There are other domestic liturgical traditions. At Epiphany, it is customary in many Catholic homes for the father to lead prayers in asking for a blessing on the family home for the coming year. Using the blessed chalk (which many parishes will bless and make available), you mark the lintel of your front door as follows: '20 + C + M + B + 22'. The letters have two meanings. First, they represent the initials of the Magi – Caspar, Melchior and Balthazar – who came to visit Jesus in His first home. They also abbreviate the Latin phrase, 'Christus mansionem benedicat' meaning 'May Christ bless the house'. The '+' signs represent the cross and the '20' at the beginning and the '22' at the end mark the current calendar year. Taken together, this inscription is performed as a request for Christ to bless those homes so marked and that He stay with those who dwell within throughout the entire year. There is one other custom I love and that is having the youngest child in the house place the Baby Jesus in the crib on Christmas morning. It is moments like these that last long in the memory and make concrete the domestic Church – that of Christ living in the world.

Notes:

Homily 2 on Genesis 13; Fathers of the Church, vol. 74. Trans. by Robert C. Hill, p.37



# Teaching Little Ones Devotion to Mary

Sisters of the Society of Saint Pius X

Mom or Mommy? Dad or Daddy?

'Oh Mommy, I love you so much I can't even tell you how much!' What mother would not be touched by such words from her little four-year-old daughter? They are a child's way of expressing his gratitude. Of course, the greatness of a mother's sacrifice and her great love remain partially hidden. But a child, even a small child, feels the love in his mother's heart. He sees – or rather he knows – that Mom is always there for him. If he falls while playing, he runs to Mom. If his sleep is interrupted by nightmares, he cries for Mom. If he is thirsty or sick, without even thinking about it, he knows that Mom can help him.

Yes, even in the eyes of a small



Mother and Child in an Interior-1898  
Peter-ilsted (1861-1933)

child, a mother's heart is indispensable and unlimited. In his own way, he tries to show his love in return. The flowers with no stems picked with so much affection for Mom! 'Dad does that for Mom, I'm

going to do it too.' When Mom is sick or tired, her child comes to her with a glass of water and a kiss. 'Mom does that when I am sick; I'm going to do it too.' You know well, dear mothers, that your child has another mother, the Mother of God Himself. Your greatest desire is for him to learn to know this excellent Mother who, without being visibly present in your house, pours out her motherly affection on each one of her children. During the inevitable separations that occur here below between mother and child, what a consolation to know that this same Mother will watch over him!

How to put this truth into practice, how to teach our child to know and love our heavenly Mother? Is he capable of understanding even though he is still so young?

Pictures and bouquets

From the earliest age, little ears listen to what Dad and Mom are saying. A baby quickly recognises the voice of his parents and it does not take long for him to recognise the faces around him. Do we not speak to him even before he can say 'Mommy' or 'Daddy'? These names are repeated to him thousands of times before the day he pronounces them himself. Why not add the holy names of 'Jesus' and 'Mary' to the list of his first words? Take the time

to show him pictures of his heavenly family: it will not take him long to recognise them.

At each step in his soul's awakening, there are opportunities to introduce songs, beautiful stories or little books that speak to him of Mary. And if the statues or pictures of the Blessed Virgin are given a place of honour in the living room, the child's thoughts will naturally turn to the queen of the family. Every word, every act inspired by Dad and Mom's love for the Blessed Virgin will be noticed. A baptised child will find them normal and imitate them.

The opportunities to direct the hearts of little ones are countless: Mom puts the bouquet Dad or one of the children offered her in front of the picture of Our Lady; Dad says his thanksgiving in front of the statue of Our Lady after Mass on





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Sunday; the entire family goes to the processions and ceremonies in honour of Our Lady.

And the Rosary ...What is a good age to start? And how? Is it too much to ask of children? Let us consider these questions.

The Rosary for little ones  
The Rosary is made up of the basic prayers that every Catholic should know by heart. What better way for a child to learn these prayers than by repeating them in the Rosary?

A child is never too young to begin saying his morning and evening prayers and to get into the habit of thinking often of God throughout the day. The family Rosary can only help him to do so.

As soon as we see that a child is capable of learning the Hail Mary, we can let him take a turn reciting the beginning of a decade. Of course, it takes great patience at first, to let him say every word with Dad and Mom. If they are encouraging, the child will learn more quickly and willingly.

The Rosary! What an excellent lesson for our little one to have a book in which he can follow the life of Jesus and Mary with the mysteries of the Rosary! After the prayer is over, what a joy for the little ones to take turns blowing out the candle that was lit

before the picture of Our Lady, and the older ones will take the privilege of lighting it before family prayers most seriously!

We have to admit that the family Rosary requires a lot of effort at first. The timing needs to be practical; it needs to be at a time when everyone can participate (but not when everyone is tired!). God gives us the grace to be faithful to this practice and, little by little, it becomes a habit. Is twenty minutes a day really too much time to spend with a Mother we truly love?

Our Lady herself asked the three children of Fatima to pray the Rosary and although they were quite young, they were already in the habit of doing so.

To conclude, let us admire the religious education Madame Vianney gave her children. As a small child, the holy Curé listened to his mother who spoke to him of Heaven and the Blessed Virgin Mary as she tucked him in for the night. As soon as little Jean-Marie was able to – at the age of three – he learned the Hail Mary, the prayer, he would say, that never tires God. Years later, he would say: “The Blessed Virgin is my earliest affection; I loved her before I even knew her... After God, this was my mother’s doing; she was so wise!”

# Helping Our Children to Behave Well in Church

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Sisters of the Society of Saint Pius X

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It is not a matter of being well-behaved for the sake of convention, but of developing in our children faith in the presence of God. The following are some tips for educators.

*Terrible is this place: it is the house of God, and the gate of Heaven! (Introit from the Mass for the dedication of a church.)*

These words make us think of the One who dwells in our churches and convince us to pass on to our children that respect due to the presence of God by teaching them to behave properly in church. The attitude of the body will help the soul to produce those acts of adoration that it owes to its God. To educate them in this, we will focus on three points: silence, posture and example.

## Silence

God created our soul silent. At Baptism, he once again fills it with an inviolable silence. Let us, therefore, help the baby to keep silent in church. If he is awake in his buggy or carrycot and is quiet, we should leave him that way. If he makes a little noise, we can gently put his hand over his mouth. Little by little, he will understand that he must keep silent. To maintain this silence, we should avoid playing with him because the child would then get into the habit of becoming restless and he would soon understand that all he has to do to attract attention is to make noise. Therefore, as a general rule, we should not hold children in our arms or, if necessary, we should hold them





Tabernacle le Bon Pasteur avec brebis (CC BY-SA 4.0 ideefixe)

without entertaining them by making faces or caressing them, etc. When silence seems impossible, we should leave the church (when a room is available or outside if the weather permits!).

#### Posture

This first habit, silence, will help the growing child to be quiet. We shouldn't see six-year-olds looking for hugs in church either, since, from the very first months, they will have been taught that in church the family is not there for them but for God. When he has gone beyond the age for being in the buggy, the little child will come into the pew. There, we should de-

mand good posture and no slouching: the pew must not be used as a pillow! Of course, we will not be able to obtain this manly posture if our child has not been accustomed to it in everyday life. The child must learn to control his body. This fight against sloppiness will contribute to the formation of his will. Note that Sunday clothes (suit and tie for boys) favour this dignified posture of the child of God.

#### Example

This is the third step in helping the child to behave well in church. Because the little one quickly learns from his parents' attitude of prayer that it is important to behave well in church. The important thing in education is to find the balance between the example of prayer to be given and the supervision to be carried out. If he sees his parents recollected, the child will perhaps want to imitate them for a while, but very soon he will give in to his impulses. Therefore, we must know how to guide him, how to correct him when necessary and if a look or a gesture is enough, we should not start talking but remain serious and recollected. We should not let our children settle down and play as if they were in their room, waiting for everything to be over!

#### Attention to the child

A few practical steps can help our children, young and old, to behave as worthy children of God. It is good to prepare entry into the church either by asking for silence and calm or by a few words, such as: 'We're going into God's house'. Then we should ensure that we do everything at the child's pace so that he or she walks calmly and can genuflect properly. For the little ones, at this time, we may whisper in their ear, 'Jesus, I adore you'. Whenever possible, we should sit in the front pews so that the children can see the altar. We should monitor the children's seating in relation to one another, to prevent them from playing games or arguing with one another. When we get to our place, we should kneel down and teach the good habit of immediately adoring God. If necessary, we should help the little ones to do this first act properly. As for ourselves, we should present these little souls to Our Lord, asking Him to bless them, to prepare them well to follow Mass, to be an example for them, to help us teach them to behave well. Then the child can take up his missal. During the Holy Sacrifice, we should watch his or her posture, recall his or her attention by a gesture or a look, give some explanation, if necessary, but keep

our words to a minimum. Children under ten years of age must not be left to their own devices. We must make them love this time spent in church and the beautiful liturgy.

It is important to emphasise that it is not a question of behaving well for the sake of convention, but of developing in our children faith in the presence of God. And in turn, the more this faith grows, the more this sense of God will develop, and the more this good behaviour will become natural to them. Our external attitude reveals an inner attitude. For this reason, it is a good idea for our children to get into the habit of visiting the church outside of Sunday Mass, whenever this is possible. These short visits are ideal opportunities to teach our little ones to carefully accomplish the first liturgical gestures (the sign of the Cross with holy water, genuflection, etc.) and above all to introduce them to this heart-to-heart with Jesus in the tabernacle. Isn't that why they should behave well: to learn to pray well?

*(Translation: Peadar Walsh)*

# The Little Ark of Kilbaha

## Maura Sherry

The penal laws were relaxed and Catholic emancipation occurred in 1829 but not for the population of west Clare and notably the Loop Head peninsula. The local landlord Mr Westby and his agent, Marcus Keane (a ruthless landlord in his own right), were extremely anti-Catholic and encouraged proselytising. Economic coercion and threats were used by Marcus Keane and his brother Henry to 'convert' the local population to Protestantism. Soup kitchens were set up by evangelical groups funded by the Keanes and anyone who sent their children to the new schools, where a new catechism was being thought, would be fed.

The bishop of Killaloe, who was anxious that the people of the area be ministered to, appointed Fr Meehan to care for the 8,000

souls in the Loop Head region. Fr Meehan was born and reared in the area. He was a very intelligent and well-educated man, a fluent Irish speaker and an excellent musician. He was ordained to the priesthood following three years of study at Maynooth. He had spent twelve years working as a priest in Kilrush before being appointed to Kilbaha on the Loop Head peninsula. Cholera was then rampant and many people were dying of disease and



Church of the Little Ark, Kilbaha, Loop Head Peninsula (CC SA-BY 2.0)

starvation. Indeed, Fr Meehan gave the last rites to his predecessor who died of cholera.

Fr Meehan set to work immediately giving the last rites to about forty souls on one of the first days of his new appointment. He obtained the use of two small adjoining cabins in which to celebrate Mass; however, this made Marcus Keane furious. He had the cabins torn down by hired thugs and forbade Mass to be said on any of the lands he controlled (over 150,000 acres). A warning was given to the people of the



The Little Ark (CC SA-BY 4.0 The Banner)

area that anyone who allowed Mass to be said in their homes would be evicted and their houses torn down. This meant almost certain death from starvation and exposure. Moreover, families helping those who were evicted faced eviction themselves.

Fr Meehan came up with the idea of a moveable hut on wheels, probably based on a moveable Victorian beach cabin he had seen in Kilrush. He discussed this idea with a local carpenter, Owen Collins. Owen built the hut to Fr Meehan's specifications, over a two-week period, on the street in the nearby town of Carrigaholt as the project was too large for the carpenter's small workshop. The hut consisted of a back wall, which the altar was set against, two side walls each with a large window and a door, and steps at the front. The whole hut was set on four large wheels. The door was opened for Mass and the faithful could see through the windows. It became known locally as the 'Little Ark'.

The Little Ark was brought to the beach at low tide. Mass was said there every Sunday for the next five years come hail or shine. Hundreds of people attended kneeling on the wet sand. This beach was only exposed at low tide and as such



was considered no man's land. This meant that Keane could not ban it as it was technically not his land, though he did not ignore it either.

Keane continued to harass both Fr Meehan and the local people. On one occasion, a house was burnt to the ground by Keane's thugs while the family attended Mass. A young child, who was left sleeping, was burnt to death and afterwards, the burnt skeleton was carried out on a shovel to the distracted gaze of its mother.

From 1852–57, Fr Meehan celebrated Mass, officiated weddings and baptised babies in the Little Ark. Eventually, following a court case in Dublin involving the bishop and Mr Westby, permission for a church at Kilbaha was reluctantly granted. The new church was built and dedicated originally to Our Lady, Star of the Sea but is known as the 'Church of the Little Ark'.

Fr Meehan died on 24 January 1878. Two days later, his remains were brought from Kilrush to Kilbaha by horse-drawn hearse and the coffin was taken to the spot where the ark had stood on the shore. He was then buried a few yards from the

site of the Little Ark.

Keane died suddenly in 1883. He was planning his mausoleum at the time. His son buried him temporarily in an empty vault; however, when the mausoleum was completed eight months later and the vault containing his coffin was opened, in order to transfer it to the new mausoleum, the vault was found to be empty. Despite a police inquiry, the body and coffin were never found.

The Little Ark is currently to be seen in the parish church at Kilbaha, on Loop Head and is well worth a visit if in the area.

Sources:

- 'Little Ark Crucifix Returns Home' <[www.clarechampion.ie](http://www.clarechampion.ie)>
- <[www.clarelibrary.ie](http://www.clarelibrary.ie)>
- <[www.europeanheritagedays.com](http://www.europeanheritagedays.com)>
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# Ireland's Loyalty to the Mass

Review by Colin Dunne

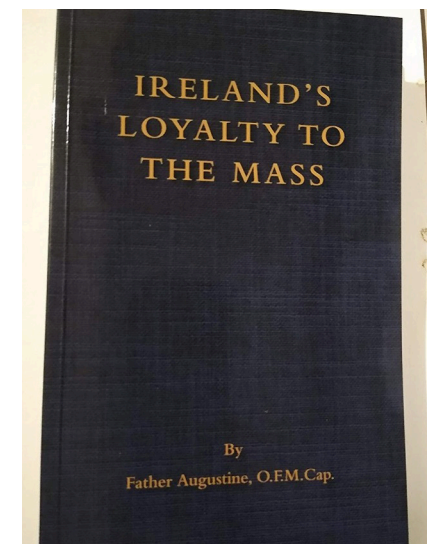
## IRELAND'S LOYALTY TO THE MASS

Fr Augustine Hayden  
Sands & Co., 1st publ.  
1933; reprint 2020

in Dublin and played an important role in the nation's struggle for freedom when he ministered to the Easter Rising leaders condemned to death in Kilmainham gaol in May 1916. This book details the strug-

### Introduction: Author and contents overview

'The year is 2020, the Mass has been severely restricted for the last 10 months. We appear to be embarking into a new paradigm where our freedom to participate in the Mass is now under threat. It seems like a very appropriate time to have this book reprinted' begins the introduction to Ireland's Loyalty to the Mass by Fr Augustine Hayden OFM Cap. This remarkable priest, writer, historian and storyteller was based in Church Street Friary



gles of the courageous faithful and clergy alike to celebrate the Mass in Ireland under the various monarchs beginning with King Henry VIII and followed by King Edward VI, Queen Mary, Queen Elizabeth I, King James I and King Charles I as well as Oliver Cromwell's infamous presence in the country. The post-Cromwellian era covering penal times is also detailed. The chapters of this book are briefly examined in the sections that follow.

## England's breach with Rome

It may surprise some people to know that King Henry VIII – who was on the throne when England's ancient dependence on Rome was terminated in 1534 (the Act of Supremacy) because he wanted to divorce his wife who had not given him a male heir – was devoted to the Mass. In his last will and testament, he stated:

We do earnestly require and desire the Blessed Virgin, God's Mother, with all the company of heaven to pray for us ... and that there be provided, ordained and set a convenient altar honourably prepared and apparelled, with all manner of things necessary for daily Mass (for my soul), there to be said perpetually while the world shall endure.

## The undermining of the Mass

In 1547, Henry was succeeded by his only son Edward VI who was just ten years old, a king merely in name; the ruling power lay instead with the Council of Regency amongst whom the strongest were 'reformers' determined to change Catholic doctrine and worship in England and then Ireland, ironically changes Henry never contemplated. To protect the wealth accumulated through the suppression of monasteries and seizure of parish endowments, these 'reformers' sought to abolish the Faith that had given birth to these things. So began the more accommodating form of worship called Protestantism, the main object of attack being the Mass. In the common mind, it was the Latin language that the Mass was associated with, representing not just sacredness and mystery but universality. Those who sought to undermine the Mass focused their attention on the use of the vernacular. However, the faithful Catholics of England gave a precursor to the resistance to come in Ireland when the Book of Common Prayer (1549), which removed reference to the sacrificial quality of the Mass, was foisted on them.



Elizabeth I of England

## The Mass under Elizabeth I

Edward VI died in 1553 and was succeeded by Mary, his half-sister, whose brief five-year reign saw England reconciled to the Holy See; the Mass was triumphant once again and a respite to the faithful of England and Ireland was secured, albeit for a short time. Mary died in 1558 and, as she had no children, she was succeeded by her half-sister Elizabeth who, though she had professed attachment to Catholicism, was suspected by some as anti-Catholic. This suspicion was confirmed early on in her reign when at Christmas she ordered the bishop

of Carlisle to exclude the elevation of the Sacred Host and when he failed to comply with her order, she left the chapel before the offertory. This book contains two chapters on the Mass under Elizabeth, a reign it would be fair to say was a difficult time for Irish Catholics who, nevertheless, displayed heroic virtue and loyalty to the Mass.

## The Mass under James I

Elizabeth died in 1603 and her passing was met with joy and delight throughout Ireland due to her persecution of the Faith. The faithful were hopeful that freedom of worship would be restored under her successor James I and great public religious devotions took place in the immediate aftermath. Unfortunately, this hope was short lived and widespread persecution continued.

## The Mass under Charles I

In 1625, at the age of fifty-eight James passed away, admired neither by English nor Irish, infamous to the latter for adding to already drastic penal laws against the Catholic religion. His third and only surviving son Charles took the



❖ —————  
throne; his reign still saw many difficulties for Irish Catholics.

### Cromwell and the Mass

On 30 January 1649, Charles was beheaded and so began the darkest hour of religious history in Ireland when Oliver Cromwell imposed his iron will on Ireland with the aim of stamping out Catholic religion throughout the island. Perhaps the reader of this review is already aware of the dreadful persecution Cromwell oversaw but further insights can certainly be gained in the two chapters dedicated to this period in the book.

### Summary

The rest of the book describes what happened to the Mass after Cromwell and during the penal times but in closing this review the great sacrifices made by the faithful Catholics of Ireland must be acknowledged, whether it be walking miles to hear the Mass in a remote area, kneeling in mud, enduring the elements or hiding priests. Many gave their lives to preserve the Faith and today we can take inspiration from those who went before us, strong in their belief in the Real Presence and the sanctifying graces given by Our Lord Jesus Christ to reach their eternal reward; this encourages us Catholics in 2022 to persevere whatever persecution we

## Report

# Newry Mass Rock

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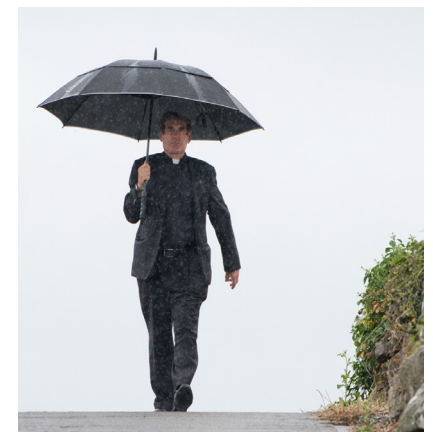
Tom Jennings

Over 200 pilgrims enjoyed the 17th annual Mass and barbeque at the mass rock in Ballyholland, Newry, on the Feast of the Assumption organised by the 'Apostolate of the Faith', a Newry registered charity formed to support the priests of the SSPX.

Ballyholland is a townland situated southeast of Newry in the foothills of the Mourne Mountains with a great view of the nearby Cooley Mountains, and it is the homeland of the McAteer clan. The mass rock itself is well concealed, typical of the many mass rocks in Ireland. A granite cross was placed above the altar c. 1910. The cross marks the former position held by the scout, who, during the penal days, would scan the panorama for redcoats. It is believed locally that the red Coats did indeed come across the local congregation, albeit at an-

other site only a few miles away. The eldest parishioner adorned the priest's vestments and tradition has it that he lost his head as a result.

In early 2006, a priest of the SSPX visited Newry mass rock with a member of the Apostolate of the



Fr Boyle arrives at the Newry Mass Rock



The choir tuning up

Faith; they discussed how wonderful it would be to celebrate Mass at the site. The two men developed the idea into a proper social event. They built it on the notion of celebrating the Faith, the family and the Irish culture. Fr Biérer got approval from the Superior and the date was fixed: the Feast of the Assumption, 2006.

The local people of Ballyholland and surrounding areas hold their local shrine as sacred and are very vigilant about who uses the site. They have stated that they love to see the annual SSPX mass rock celebrations and in fact are of great assistance.

August 15th 2006 arrived and we set up. It was a dank day; the rain poured straight down and wasn't letting up. We positioned our gazebo over the altar and Fr started Mass. As he did, blue sky suddenly

appeared above us and the rain stopped; that was until Mass ended. Again, the rain came down but the priests decided to go ahead with the procession and the rain ceased until the procession ended. And yes, it rained again as we ate under the cover of the gazebo. The consensus was Our Lady held back the rain as an act of approval thereby endorsing the pilgrimage as an annual event.

A lot of planning goes into the mass rock celebrations. The Apostolate meets in early June to prepare the work schedule and delegate the various duties to our volunteers who make it a success. Local businesses are contacted in July, some of whom give their service free of charge because they believe it is a great local event. The local nursery school are very happy to give us use of their car park and so too is the Ballyholland GAA if needs must. A week before the big day, volunteers gather for the

grass cutting and the marques go up a few days later while the food and drink, along with all the paraphernalia that goes along with it, are bought in. By 10am all our ducks are in a row, the choir are rehearsing, flags are up, shuttle cars are at the ready, marshals are in position and the cooks are testing their equipment. At 11.30 this year, it seemed as though only a handful were attending; perhaps it was the rain that put them off? But by 11.50 there are people everywhere – relief is expressed! I could hear people saying 'Tommy, it's still raining', to which the reply was 'Mass hasn't started'. A gazebo was placed over the altar and at noon Mass started. The rain dissipated, umbrellas were put away and the choir sang beautifully. Success as once again Our Lady gave her approval on her great feastday.

The organisers rely on donations to cover expenses. The feastday is a family event and for that reason, the Apostolate is adamant not to charge for this happy occasion. We do love to see musicians bring along their instruments to add to the Irish flavour of the atmosphere. There is a lot of work involved but isn't it worth it?! After all, wasn't it a great Irish tradition to take off the day of the Feast of the Assumption? Sure, even the farmers took a

break to come to the fair. This year's mass rock celebrations were a great success; the official count was 220. It is the young families that make it a success; the atmosphere is carnival-like with a Catholic spirit. The burgers are a great hit and so too is the raffle. Fr Kimball has a unique way with children; it was beautiful to see how they interact with him as they pluck out the winning tickets for the great selection of prizes. The Apostolate of the Faith is encouraged by the magnificent turnout and is truly grateful to Fr Abbet and priests of the FSSPX; without them, we would have no Mass and no annual mass rock celebrations.



The rain holds off as Our Lady is carried in procession





### The EC Camps



### Newry Mass Rock





## St Declan's Way



## Skellig Michael



## Autumn 2022 Events

|      |         |   |
|------|---------|---|
| Sept | 24-25th | Youth Outibg (Dublin)                                       |
| Oct  | 2nd     | Father Henry Wuilloud welcome in Dublin                     |
|      | 16th    | Mission Sunday  |
|      | 28-30th | Youth Outing  |
| Nov  | 1st     | Feast of All Saints (Holy day of Obligation)                |
|      | 25-27th | Youth outing  |
| Dec  | 8th     | Feast of the Immaculate Conception (Holy day of Obligation) |



FSSPX Northern Ireland



FSSPX Republic of Ireland

## 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



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.