



S S P X



In Principio

Fatherhood



"The Dream of St. Joseph," by Anton Raphael Mengs, 1728-1779.

Give me a man of prayer and he will be capable of everything. He may say with the apostle, "I can do all things in him who strengthens me." St Vincent de Paul (1581 – 1660)



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In Principio

Society of St. Pius X in Ireland

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Paternity

Rev. Fr Robert Brucciani, District Superior

Paternity

*For this cause I bow my knees
to the Father of our Lord Jesu
Christ, of whom all paternity in
heaven and earth is named.
(Eph. 3:14-15)*

Paternity, like every perfection, is to be found in God or, more precisely, it is God. Paternity is the Person of God the Father eternally begetting His Son.

Commenting on St Thomas' exposition of the Person of God the Father in the *Summa Theologica* (1aQ33a2ad4), Fr Garrigou-Lagrange says:

From the divine paternity is derived that spiritual paternity by which the Supreme Pontiff is the

Father of the Christian people, by which the founder of a religious order is the father of his sons, by which the bishop is the father of his diocese, and by which the priest is the father of the souls committed to his care. From this divine paternity, too, is derived that earthly paternity, which is something noble and excellent in the good Christian father, who like a patriarch gives his sons and daughters not only corporal life but heavenly blessings as did Abraham, Isaac, and Jacob.

In short, the Paternity that is God the Father is the perfection of paternity, in which the spiritual paternity of the priest and the natural paternity of a Christian father participate after their own manner. Heroic models of natural paternity



are presented in subsequent articles of this edition of *In Principio*. Here, in this editorial, we delight in touching upon the spiritual paternity of our favourite priest, Fr William Doyle S.J.

Spiritual paternity

My little children, of whom I am in labour again, until Christ be formed in you. (Gal. 4:19)

As a youth:

Long before his ordination to the priesthood, Fr Willie Doyle, manifested a spiritual paternity of souls by disposing them to grace. In effect, he exercised the 'priesthood of the faithful'. His biographer, Alfred O'Rahilly, relates:

For the poor people on Dalkey Hill Willie constituted himself into a Conference of St. Vincent de Paul. He raised funds by saving up his pocket-money, by numberless acts of economy and self-denial; he begged for his poor, he got the cook to make soup, he pleaded for delicacies to carry to the sick... While thus aiding his poor friends temporally, he did not forget their souls. He contrived skilfully to remind them of their prayers and the sacraments; he also strongly advocated temperance. There was



Fr. Willie Doyle SJ

one old fellow on the Hill whom Willie had often unsuccessfully tried to reform. After years of hard drinking he lay dying, and could not be induced to see a priest. For eight hours Willie stayed praying by the bedside of the half-conscious dying sinner. Shortly before the end he came to himself, asked for the priest and made his peace with God.

As a newly ordained priest:
After his ordination in 1907, Fr Willie Doyle exercised his sacramental priesthood with uncommon zeal.

The priest is a man marked with a sacramental character by which he shares in the priesthood of Our



Lord Jesus Christ and is thereby wholly ordained to the begetting of souls in the supernatural life. He does this by teaching souls the doctrine of Our Lord Jesus Christ, by governing them according to the law (both natural and divinely revealed) and by sanctifying them with the sacraments instituted by Our Lord Jesus Christ.

Fr Doyle began his priesthood as a prolific retreat preacher. Between 1908 and 1915, he preached no less than 152 missions and retreats.

As a 'shimmer' and beater-up of hard cases he had few equals. None could withstand his winning and persuasive ways; his childlike directness and self-sacrificing kindness were irresistible. Grace seemed to go out from him...

'My intense desire and longing,' he once wrote, 'is to make others love Jesus and to draw them to His Sacred Heart. Recently at Mass I have found myself at the Dominus Vobiscum opening my arms wide with the intention of embracing every soul present and drawing them in spite of themselves into that Heart which longs for their love. "Compel them to come in," Jesus said. Yes, compel them to dive into that abyss of love...'

Fr Doyle had all the natural virtues

fitting him for his ministry, but the source of his power as a spiritual father was his intimate union with God in the Blessed Sacrament.

After an arduous day's work in pulpit and confessional he would often spend a good part of the night before the Tabernacle, cutting his sleep down to three or four hours. Thus during a mission in Drogheda, the curate observed that Fr. Doyle on emerging from his confessional at eleven o'clock at night used to retire to the little oratory and remain on his knees before the Blessed Sacrament until the clock struck two; yet he was always up and out of the house before anyone else was astir.

As a military chaplain:

Having volunteered as a military chaplain at the outbreak of World War I in 1914, Fr Doyle was called up in November 1915 and sent to the front in Loos, Belgium, in March 1916 with the 8th Battalion Royal Irish Fusiliers. He was forty-two years old.

During the eighteen months he exercised his ministry on the front, he saw action on three major battlefields of the war: Loos, the Somme and Ypres. A life of hard training in virtue – both natural and supernatural – prepared him for heroic



feats of spiritual paternity in the trenches.

Begetting children in grace:

The trenches were fertile ground for conversions. Only the Catholic faith could make sense of the horror of warfare and offer consolation in the extremes of distress. Many thousands were received into the Church.

One of my converts, received into the Church last night, made his First Holy Communion this morning under circumstances he will not easily forget. I see in the paper that 13,000 soldiers and officers have become Catholics since the War began, but I should say this number is much below the mark. Ireland's missionaries, the light-hearted lads who shoulder a rifle and swing along the muddy roads, have taught many a man more religion, by their silent example, than he ever dreamed of before.

Nourishing his children:

Fr Doyle nourished his children with the Bread of Angels, the Holy Eucharist.

'The next morning,' he continues, 'I had Mass in a field close to the camp. I wish you could have seen the men as they knelt in a hollow

square round the improvised altar, brilliant sunshine overhead, and the soft green of spring about them. They looked so happy, poor lads, as I went down one line and up the other, giving them the Bread of the Strong, and I could not help thinking of another scene long ago when our Lord made the multitude sit down on the grass, and fed them miraculously with the seven loaves. Before I got to the end of my 700 Communion I felt wondrous pity for the twelve Apostles, for they must have been jolly tired also...'

Healing his children:

His mission was to prepare 'his boys' for heaven and his letters home give us some idea of the extraordinary zeal with which he set about achieving this:

5th August 1917, Ypres Salient: 'All day I have been busy hearing the men's confessions and giving batch after batch Holy Communion. A consolation surely to see them crowding to the Sacraments, but a sad one too, because I know for many of them it is the last Absolution they will ever receive, and the next time they meet our Blessed Lord will be when they see Him face to face in Heaven.' And here—he was writing a week later—Fr. Doyle interrupts his nar-



Ypres Reservoir Cemetery
(CC BY-SA 4.0, Nenea hartia)

native by a spontaneous outburst of grief for the loss of those whom he loved as 'his own children.' 'My poor brave boys!' he exclaims. 'They are lying now out on the battle-field; some in a little grave dug and blessed by their chaplain, who loves them all as if they were his own children; others stiff and stark with staring eyes, hidden in a shell-hole where they had crept to die; while perhaps in some far-off thatched cabin an anxious mother sits listening for the well-known step and voice which will never gladden her ear again. Do you wonder in spite of the joy that fills my heart that many a time the tears gather in my eyes, as I think of those who are gone?'

Offering Sacrifice for his children:
The priest offers the Holy Sacrifice

of the Mass for the living and the dead. Acting in persona Christi, he is the go-between betwixt God and his flock – including the personal sacrifices of his spiritual children with that of the Divine Victim, that they may participate in its fruits.

'Round about me on every side was the biggest congregation I ever had: behind the altar, on either side, and in front, row after row, sometimes crowding one upon the other, but all quiet and silent, as if they were straining their ears to catch every syllable of that tremendous act of Sacrifice—but every man was dead! Some had lain there for a week and were foul and horrible to look at, with faces black and green. Others had only just fallen, and seemed rather sleeping than dead, but there they lay, for none had time to bury them, brave fellows, every-one, friend and foe alike, while I held in my unworthy hands the God of Battles, their Creator and their Judge, and prayed Him to give rest to their souls. Surely that Mass for the Dead, in the midst of, and surrounded by the dead, was an experience not easily to be forgotten.'

Consummation:
I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down



my life for my sheep. (Jn 10:14-15)

The consummation of Fr Willie Doyle's paternity of souls is in the imitation of Our Lord's sacrifice on the Cross. He was the shepherd that gave his life for his sheep.

From the Daily Telegraph and Daily Chronicle:

'All through the worst hours an Irish padre went about among the dead and dying giving Absolution to his boys. Once he came back to headquarters, but he would not take a bite of food or stay, though his friends urged him. He went back to the field to minister to those who were glad to see him bending over them in their last agony. Four men were killed by shell fire as he knelt beside them, and he was not touched—not touched until his own turn came. A shell burst close by, and the padre fell dead.'



Simple Christmas crib in a hollow tree in Frastanz- Austria (CC BY - SA 4.0, Asumipal)

Spiritual paternity and Christmas

Let us consider that the spiritual paternity of holy priests like Fr Willie Doyle was made possible by the feast that we will celebrate in a few days. 'God became man that man might become God', said St Athanasius. God became man that man might participate in His Paternity. *As we kneel before the crib, let us also bow our knee to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named*, and offer our prayer of thanks for the great gift of Himself in His Son.

Please accept my wishes and prayers for a truly peaceful and holy Christmas.

In Jesu et Maria,
Father Robert Brucciani



St Joseph:

Patron of Fathers and Patron of the Universal Church

Richard Greene

*Fathers of families find in Joseph the best personification of paternal solicitude and vigilance...
(Leo XIII, Quamquam Pluries)*

What is in a name? The Hebrew for Joseph is 'Yosef', meaning 'God will add'. Joseph is the biblical name of St Joseph, Our Lady's husband, a carpenter, chosen by God as the foster father of Jesus, the Son of God.

St Paul in Romans (11:34) asks the following question: 'Who has known the mind of the Lord? Or who has been His counsellor?' The only person in the Bible that could come close to putting themselves forward to answer these questions in the affirmative is St Joseph. He was specially chosen to carry out God's Will.

The Joseph in Genesis prefigures the role of St Joseph in the New Testament. The Joseph of the many coloured dream coat saves his family and, likewise, the St Joseph of the New Testament, inspired by angelic dreams and through his practicality, not only saves the New Eve, Mary, immaculately conceived in the womb of St Anne, her mother, but also the incarnate son of God the Father, by taking them to Egypt from the Holy Land to protect the Holy Family, as foretold in the Old Testament. Like his namesake and predecessor, St Joseph saves, protects and provides for his family.

... the Joseph of ancient times, son of the patriarch Jacob, was the type of St. Joseph, and the former by his glory prefigured the great-



*ness of the future guardian of the Holy Family.*¹

Beginning in Genesis, in planning to undo the damage caused by the disobedience of mankind's first parents, Adam and Eve, God the Father prepares the way for His Eternal Son to come on earth to re-open the gates of paradise. God starts to reveal his plan through the story of the patriarch Jacob and his son Joseph. The latter is Jacob's eleventh and favourite child, and he becomes the object of jealousy and hatred for his brothers. Sold into slavery in Egypt by 'God's will', Joseph becomes the most powerful man in Egypt, next to the pharaoh. He not only forgives his hate-filled brothers but he saves them from starvation and death. God the Father's unfolding divine plan to send his incarnate Son to redeem mankind is foretold by the great prophets of the Old Testament. Some of these prophecies can be meditated upon when we say the Joyful, Sorrowful and Glorious Mysteries of the Rosary.

One such beautiful mystery is the presentation of the Child Jesus in the temple. The prophet Malachi, who lived around 516 BC, foretold: 'he will send his messenger before him and the child will appear in the temple'. In this Joyful Mystery, Jesus, Mary and Joseph are present and

are recognised by Simeon and Anna. Both truly believed in a 400-year-old prophecy and saw it fulfilled before them when the Holy Family arrived at the temple. We should use this mystery to pray for an increase in our faith and ask that our children and grandchildren grow in the love of God and the Holy Family of Jesus, Mary and Joseph.

Why would God, a supreme being beyond any human's comprehension, choose to become an impoverished baby born in a stable in Bethlehem? A story I came across many years



Saint Joseph and the Christ Child
(Bartolome-Esteban-Murillo, 1617 - 1682)



ago might explain it. One cold Christmas Eve, a young farmer in the wilds of Alaska was closing his barns as a blizzard was blowing up. As he was doing this, his four-year-old son asked if he was coming to midnight Mass with him and his mother. 'No child', he replied; 'I am too busy'. While engaged in his work, he saw a flock of birds struggling desperately from the blinding blizzard snow and ran towards them to try to guide them to the safety of the barns. It was all to no avail until he realised that if he wanted to save them, he would have to become one of them. The story ended with the farmer entering a small music-filled chapel where his smiling young son and wife greeted him at Christmas Mass. God had to become one of us to save us, so he sent St Joseph to protect and provide for his Divine Son.

Through the centuries, the great saints of the Church have always advised people to seek favours from St Joseph because he protected Our Lady and Her Divine Son from all dangers and provided for all their needs. For example, St Teresa of Ávila, one the great mystics of the Church, always encouraged her Carmelite nuns to go to St Joseph in their difficulties and troubles. She also named many of her reformed Discalced Carmelite foundations in honour of St Joseph.

From the very beginning, the Catholic Church has suffered from the attacks of heretics, schisms and the bad example of immoral popes, bishops and priests. However, since the French Revolution and the so-called Enlightenment, ideologies started to emerge that sought to destroy belief in Christianity in all its forms, especially the Roman Catholic Church. The sanctity of marriage and the family and other tenets of Catholic social teaching came under sustained attack. This movement set the trend for how future governments and societies would support the godless ideologies of Marxism and socialism.

Pope Pius IX was born Giovanni Maria Mastai Ferretti on 13 May 1792 in Italy during the French Revolution. This pope recognised the growing danger of the new ideologies and decided to name St Joseph as the Protector of the Church. On 8 December 1870, the Feast of the Immaculate Conception, the Sacred Congregation of Rites promulgated the decree 'Quemadmodum Deus'. In so doing, Pius IX recognised that the man appointed by God the Father to defend the lives of His Incarnate Son and His Immaculate Mother Mary is the most fitting saint to be the patron and protector of the Universal Church.

On 15 August 1889, the Feast of



the Assumption, Pope Leo XIII issued an encyclical ‘Quamquam Pluries’ on St Joseph. The pope’s description of the evils besetting the world of his time could easily describe the world of today:

*... we see faith, the root of all the Christian virtues, lessening in many souls; we see charity growing cold; the young generation daily growing in depravity of morals and views; the Church of Jesus Christ attacked on every side by open force or by craft; a relentless war waged against the Sovereign Pontiff; and the very foundations of religion undermined with a boldness which waxes daily in intensity...*²

Indeed, these attacks have now increased. How much more do we now need to heed this pope who urged the faithful to turn to St Joseph for protection? He also exhorted them to devote the month of March to praying to St Joseph to protect the family, the world and the Church. He ended his encyclical with that beautiful prayer to the saint – ‘To Thee O Blessed Joseph’³ – with which we are all familiar.

Pope Benedict XV, known as ‘the pope of peace’, saw what World War I had done to the stability of marriage. So many men away at war

had been either killed or injured. This left many widows, abandoned wives and orphans, all of which contributed to lax moral standards in the Western World. On 25 July 1920, Benedict XV issued the motu proprio ‘Bonum Sane’ to commemorate the fiftieth anniversary of Pope Pius IX’s ‘Quemadmodum Deus’, which declared St Joseph patron of the Universal Church. In ‘Bonum Sane’, the pope warned the faithful of socialism and world governance whilst entrusting them to the care and protection of St Joseph:

... an idea has matured of a certain universal republic to come, founded on the absolute equality of men and on the communion of goods, in which there would



Pope Benedict XV



*no longer be any distinctions of nationality, and in which is recognized neither the authority of the father over his children, nor the public authority over the citizens, nor the authority of God over men united in a civil consortium.*⁴

His warning to all the Catholic faithful is now more relevant than ever. The world in which we live should heed the advice, wisdom and foresight of the popes. We should pray daily to St Joseph as the chosen protector, the foster father of God the Father's Incarnate Son and the spouse of His Immaculate Mother Mary.

In St Joseph, in particular, fathers of families should find their strength when the very foundations of the family are under attack. They should 'go to Joseph', putting trust in his patronage ...

*since the family is the fulcrum and the basis of human unity, strengthening domestic society with the defense of holy purity, harmony, and fidelity, with all these a new vigor and, we might even say, a new blood would circulate through the veins of human society, by virtue of Christ, and there will follow not only an amelioration of private morals, but also in the discipline of community and civil life.*⁵

Notes

1 Leo XIII, *Quamquam Pluries*, 4.

2 *Ibid.*, 1.

3 *Ibid.*, 1.

4 Benedict XV, *Bonum Sane*.

5 *Ibid.*



Louis Martin:

Model of Catholic Fatherhood

Colin Dunne

When a Catholic couple make their wedding vows they agree to accept the children they are sent from God and to bring them up according to the law of Christ and of His Church. The potential father steps into the unknown and agrees to submit to the mysterious ways of God in raising saints for heaven. This can certainly be a daunting prospect, especially in the culture

we find ourselves in today, where children and teenagers are surrounded by all sorts of conflicting messages contrary to Catholic teaching. What was once widely accepted in society as immoral is now being presented as moral. However God in His infinite love and wisdom, certainly does not leave fathers to their own devices and is generous with His grace to



Louis and Zelig Martin

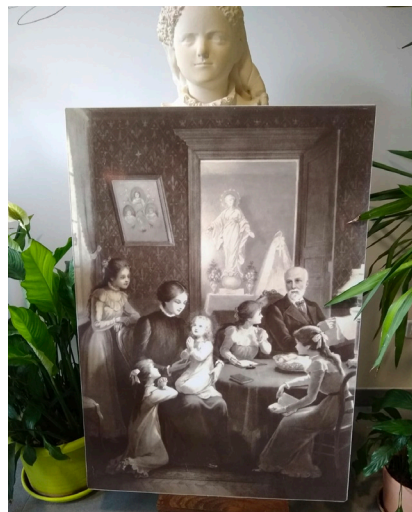


help raise saints. A classic example of this can be seen by looking into the life of Louis Martin.

Louis-Joseph-Aloys-Stanislas Martin was born the third of five children on 22 August 1823 in Bordeaux, western France. Because his father, Pierre-François, was a captain in the army, he spent his early years at different French military posts; from this, he learnt about the order and discipline that military life requires. In 1830 his family moved further north to Alençon, where Louis continued and perfected his Christian training and education with the Brothers of Christian Schools. In 1845 he travelled to the Congregation Hospitalière du Grand-Saint-Bernard monastery in the Swiss Alps intending to enter religious life. He dreamt of a life of prayer, study, contemplation and rescuing stranded travellers amidst the snowy mountains. However, learning Latin was a mountain too difficult for Louis to climb; God, clearly, had a different plan for him. Abandoning this pursuit, Louis turned to watchmaking. After finishing his studies in Paris, Rennes and Strasbourg, he returned to Alençon where he performed his trade with diligence and honesty.

It was in Alençon that the next part

of God's plan for Louis unfolded. Zélie Guérin, a very talented local lacemaker who had also sought but failed to enter religious life with the Daughters of Charity, had prayed: 'I beg Thee ... to send me many children and grant that they may all be consecrated to Thee!'. It was spring 1858, and while walking on the Saint-Léonard Bridge, Zélie passed a tall, handsome man and instantly heard an interior voice that said, 'This is he whom I have prepared for you'. Only a few days later, Louis was formally introduced to Zélie and their relationship developed quickly. They were married on 13 July 1858 in the church of Notre-Dame in Alençon. Over the following fifteen years, Louis became a father to nine children. Tragically Hélène died aged five, while Joseph Louis, Jean Baptiste and Marie Méla-





nie-Thérèse died as infants. Five daughters survived: Marie, Pauline, Léonie, Céline and Thérèse.

As a father, Louis kept God at the centre of his family; he trusted in Divine providence, abandoning himself always to the will of God. His greatest ambition was to



become a saint and he set a good example for his children by always pursuing holiness, once telling them, 'Yes, I have a goal, and it is to love God with all my heart'. Louis had a great hunger for the Eucharist. He attended 5.30am Mass and his day revolved around prayer. He ensured that Grace was said before meals and that family prayers were said in the evening before putting his children to bed. Louis firmly believed that God was intimately involved in his life and was generous with His grace. He often acknowledged to his children God's hand in what happened to them and the importance of giving thanks

to God for his guidance and inspiration in the details of their lives. When it was established that Zélie's lacemaking business was more successful than Louis' watchmaking business, he sold his and took on the management of his wife's business. This showed Louis' humility in working for the greater good of his family. He had a deep respect for Zélie, was patient and always helpful. She wrote of her husband, 'He was always my consoler and my support'.

In 1876 Zélie was diagnosed with terminal breast cancer; through this trial and suffering, Louis remained the devoted husband. He attended to his wife carefully and supported his children to resign themselves to the will of God and help their dear mother prepare for eternal life. Zélie died in 1877. Determined to do what was best for his children and ensure a better future for them, Louis decided to leave all his friends behind in Alençon and move to Lisieux, where his brother-in-law Isidore, his wife and two children lived. They greatly supported Louis and helped with the children's education. With his deep love of nature and precious creations, Louis gave his children a good representation of what God the Father is like and how much He loves us. Marie was

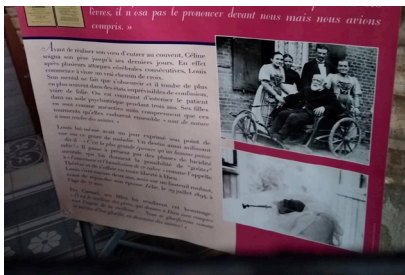


his ‘diamond’, Pauline his ‘noble pearl’, Céline ‘the bold and fearless one’ and ‘the guardian angel’, and Thérèse his ‘little queen ... to whom all treasures belonged’. In Les Buissonnets, the house in Lisieux, Louis created a monastic cell for himself in the attic for praying, contemplation and spiritual reading. His daughters were also allowed to use it but only for the purposes for which he created it.

Being the generous and humble servant that he was, Louis offered to God all of his daughters and himself. He placed no obstacle before the vocations of Marie, Pauline and Thérèse who all entered the Carmel of Lisieux. In fact, because Thérèse was only fifteen and deemed too young to enter religious life, Louis brought her to Rome to seek permission from

the Holy Father himself. Seeing his youngest daughter, who had been only four when her mother died join the Carmelites at fifteen was bitter-sweet. He wrote the following to a friend: ‘God alone can exact such a sacrifice, but He helps me mightily so that in the midst of my tears my heart overflows with joy’.

The last years of Louis’ life were difficult, as he suffered strokes, paralysis, memory loss and depression. He spent some time in a mental hospital, where he filled those around him with admiration and respect by humbly submitting to the trials God had sent him to grow in holiness as he had requested. Near the time of his death in 1894, at the age of seventy-one, he could hardly speak. The last time he visited his daughters in the Carmel convent, he simply pointed upwards and whispered, ‘In heaven!’. Just before Louis died, his daughter, Léonie, who had struggled to enter religious life, joined the Visitation convent in Caen. His other daughter, Céline, was accepted into Carmel six weeks after his death. The life and legacy of this noble father should serve as an inspiration for all fathers gifted with the responsibility of raising children for heaven. May his example inspire us with confidence in God’s help, especially in these times where the difficulties for many may seem insurmountable.



In 1892 Louis returned to Lisieux, where Céline (left) and Léonie (right) looked after him until his death on 29 July 1894. Photo taken in the church of Notre-Dame, Alençon.



God, Family and Country:

The Life of Charles I of Austria

Gerard Brady

Men will see in their king or in their rulers men like themselves, perhaps unworthy or open to criticism, but they will not on that account refuse obedience if they see reflected in them the authority of Christ God and Man. Peace and harmony, too, will result; for with the spread and the universal extent of the kingdom of Christ men will become more and more conscious of the link that binds them together, and thus many conflicts will be either prevented entirely or at least their bitterness will be diminished. (Pius XI, Quas Primas)

On 1 April 1922, Charles, the last emperor of Austria-Hungary, died in exile on the Portuguese island of Madeira. He was just thirty-four years old and had only reigned as emperor for two years before being forced

into exile after the armistice at the end of World War I. Portrayed by many modern historians as a dilettante and an ingénue unable to deal with the political realities of his day, he was beatified on 3 October 2004. Studying his life, it is easy to understand why he was seen, both at the time of his death and subsequently, as a candidate for canonisation.



Charles as a child c.1889



Born in Austria in 1887, he was educated privately and was quite adept at learning languages. As a member of a ruling dynasty that counted many different ethnic groups within their territory, he was expected to be able to converse in several languages. 'He was taught to read and write by his Irish governess, Miss Bridie Casey – and thus was fluent in English as well as German by the age of six.'¹ As an adult, he spoke seven languages fluently.

He was notably devout as a child and this made an impression on his tutors, one of whom stated, 'Seeing him praying in Church remains a memory – his greatest joy was in being allowed to be an altar-boy'.²

In 1911 Charles married Princess Zita of the Spanish royal house of Bourbon-Parma. They had met in their youth but had not seen each other for ten years when, in 1909, his dragoon regiment was stationed in Bohemia and he visited his aunt and met Zita again. Charles decided to pay court to her in case some other suitor would win her hand before him. He proposed to her in front of the Blessed Sacrament at the Marian shrine of Mariazell in Austria. They made a wedding retreat together as they both saw their marriage as a path to holiness. Charles said to Zita on the

eve of their wedding, 'Now we must help each other to attain heaven'.

Three years later, Charles found himself at war in South Tyrol. He issued orders that officers below him would have to answer to him if they were irresponsible with their men's lives.

It should be emphasized that at the time he found himself first embroiled in the rigors of modern trench warfare, Charles was next in line for the throne of the Empire, and so as an active participant in a war he strove to end, he stands in marked contrast to modern politicians and pow-



Zita of Bourbon - Parma.



er-brokers, who have no qualms about promoting and perpetuating violent upheavals which they and theirs never need experience personally. Likewise, Charles orders' about safeguarding his troops came during a war which saw men of both sides consistently treated as cannon-fodder. For him noblesse oblige was a real thing.³

When the heir to the throne of the Austro-Hungary Empire died in 1916, Charles became emperor. The description of Emperor Franz Joseph's funeral is striking:

When the funeral cortege arrived at the Capuchin church, the door was closed. As ceremony prescribed, the court chamberlain knocked with his staff against the portal. The friar behind the door asked, 'Who is there?' The chamberlain responded with the late emperor's name and all of his many stirring titles and decorations, only to receive a brusque: 'We do not know him!' and the door opened once more, and the friar asked the same question; this time, the chamberlain said, 'Franz Josef of Habsburg, Emperor of Austria and Apostolic King of Hungary.' This received no more of a sympathetic hearing than the first attempt, and the door slammed once more. Finally, on the third attempt

and the chamberlain's identification of the deceased as 'Franz Josef, a mortal, sinful man,' the body was allowed inside.⁴

Charles ascended the throne in the middle of a war that he considered his duty to bring to an end for the sake of his people. He saw his office as a commission from God. This didn't mean an authorisation of the arbitrary use of power but rather the absolute duty to follow and imitate the example of Christ in His exalted position of being the one true King. Charles decided to



Charles in 1919



open up secret negotiations with France with the help and agency of his brother-in-law Prince Sixtus of Bourbon-Parma, who was an officer in the Belgian army. Unfortunately, those he was dealing with, notably Georges Clemenceau of France, were not honest brokers and leaked communications between the parties and thus brought all negotiations to nought.

With the signing of the Armistice on 11 November 1918 and, it being made clear that he did not have the necessary political backing to remain in power, Charles signed and issued a carefully worded proclamation stating that he recognised the right of the Austrian people to determine the form of the state and relinquished all participation in its administration; he, likewise, absolved his officials of their oath of loyalty to him. He did the same for the Hungarian government a few days later. Charles felt that he had been coerced into acting in this manner and deliberately avoided using the word 'abdicate' in the proclamations he signed. He fully believed that he was the rightful ruler of the lands and peoples entrusted to him at his coronation, and he had every intention of returning if he could garner enough support. The emperor left for Switzerland with his family on 24 March and was banned from ever returning.

Twice in 1921, he tried to reclaim the throne of Hungary but could not do so, largely because the regent, Admiral Miklós Horthy, refused to support him. He was arrested after the second attempt, along with his pregnant wife. The Council of Allied Powers decided to exile him somewhere a little less accessible than Switzerland and on 19 November, they arrived on the isolated island of Madeira. They were virtually penniless and were dependent on the charity of others.

In March 1922, Charles caught a cold which turned into severe pneumonia and he died on 1 April from respiratory failure. He was buried in the Church of Our Lady of the Mount in Funchal on Madeira, where his body still rests. After his death, the writer Anatole France commented,

This war without end is criminal. What is abominable is that they do not want to end it. No, they do not want. Do not try to tell me that there was no way to end it. Emperor Charles offered peace; he is the only decent man to have appeared in this war, and he was not listened to. There was, through him, a chance that could have been seized ... Clemenceau called the emperor a 'rotten conscience,' it's ignoble. Emperor Charles



*sincerely wanted peace, and therefore was despised by the whole world... A king of France, yes a king, would have had pity on our poor, exhausted, bloodlet nation. However democracy is without a heart and without entrails. When serving the powers of money, it is pitiless and inhuman.*⁵

Winston Churchill stated:



*I am of the opinion that if the Allies at the peace table at Versailles had not imagined that the sweeping away of long-established dynasties was a form of progress, and if they had allowed a Hohenzollern, a Wittelsbach, and a Habsburg to return to their thrones, there would have been no Hitler.*⁶

Few leaders emerge from the history of the last 100 years with anything resembling an aura of sanctity. We can only thank the good Lord

that there was at least one ruler who cared enough for his multiethnic people that he risked his life to regain his leadership and throne. It would be difficult indeed to find a more worthy example or a truer model of paternal authority and God-centred leadership than this saintly emperor. His final words are a fitting testament to a life of self-sacrifice ordered to Christ and His Divine Will – to his wife, ‘I love you so much’ and then ...‘Thy Will be done’.

Notes

- 1 Bogle, J. and Bogle, J. 2004. A Heart for Europe. Gracewing, p.5.
- 2 Ibid., p.8.
- 3 Salyer, J. ‘Blessed Charles of Austria and the principled road less travelled’. Catholic World Report, 24 May 2021.
- 4 Coulombe, C. 2020. Blessed Charles of Austria: a holy emperor and his legacy Tan Books.
- 5 Le Goff, M. 1924. Anatole France à La Béchellerie: propos et souvenirs 1914-1924. Paris: Léo Delteil, p.166.
- 6 Gilbert, M. 1986. Road to Victory: Winston S. Churchill, 1941-1945. London: Heinemann, p.1314.



Fatherhood and Family

Angelus Press

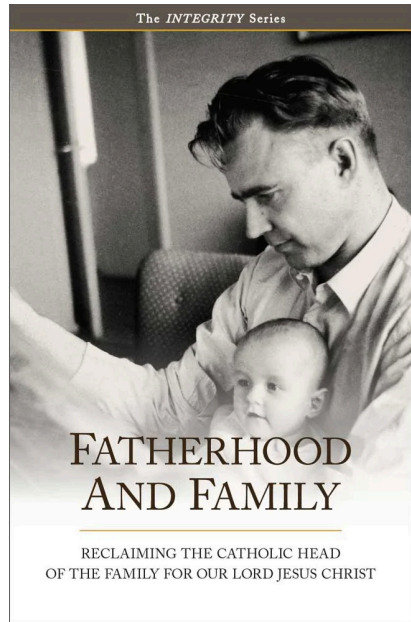
Rev. Fr Francis Gallagher

In his foreword, Fr Kenneth Novak describes this book as one especially suitable for fathers who, as heads of families, must play key roles in restoring Catholic order. It consists of still relevant essays taken from the American Catholic periodical *Integrity*, which was published between 1946 and 1955.

In his essay 'Holiness for Men', Ed Willock debunks notions that Catholicism is only for women and children. What, he asks, would the great Catholic men of bygone days have thought? Must we believe that the greatest man who ever lived appealed only to women and children?

What men seek, Willock says, is a Catholicism which is *lived*. They seek a piety which is 'austere' and not effeminate. Catholicism is

communitarian and social. Men



Fatherhood and Family,
Angelus Press



concern themselves more with the social order, while women are naturally more home-centred.

Wilcock insists that the Feast of Christ the King, which concerns the social order, should be well celebrated in all parishes. The parish men should prepare for it by distributing literature explaining its significance. There should be a solemn high Mass at 6:00 am with a rousing sermon. Then, there would be a procession with benediction regardless of the weather. Next, there would be a parish picnic. Vespers would be celebrated later on.

Some of this seems a bit idealistic. It would surely be unreasonable to expect those who now travel long journeys to find the true Mass to be there so early! Also, what parish priest would want his vestments destroyed by rain?

But Wilcock is correct in observing that faith and worship had indeed become unduly woman-centred even then. Indeed, in today's 'Conciliar Church', women are taking over both inside and outside the sanctuary. However, tradition-minded Catholics *are* realising the importance of Christ's social kingship. Now many processions are held on the Feast of Christ the King. There are also men's public

Rosaries, which are often opposed by rabid feminists but are certainly supported by good Catholic women.

The father of a family, Wilcock maintains, should be a hero to his wife and children. Today's 'heroes' are rock, film and sports stars. But now all Catholics must be heroes, daring and willing to take risks. Archbishop Lefebvre once told his seminarians to be heroes or nothing. Today's parents seek only secure and comfortable careers for their children. But fathers should encourage their children to be true servants of Christ and not mere respectable pillars of society.

Religion appeals to men in ways different to those in which it appeals to women. It is the same faith but its attractions are different. Men and women represent two aspects of the same human nature. They are equal in dignity. But women are more concerned with persons in particular, and men more with things and generalities.

The mature man, says Wilcock, is a custodian of life. Married men who reject their duty to father children render life sterile. The mature man lives a life of self-sacrifice and mortification. Men will be immature and barren until they are connected with Christ. Husband and wife must work



more closely together today than ever before.

Marriage is a happy relationship because of the *differences* between men and women, not simply because they are similar. Men and women are clearly different physically and psychologically. These differences combine to make them the head and the heart of any household. Today, families often lose their heads. Men are often divorced from their families.

Walter John Marx states that the economics of big Catholic families will involve the problem of providing for additional babies and aged parents. This is difficult in modern suburbia. Rural environments are more family-friendly. Man today, Willock writes, is obliged to be pre-occupied with money. We live in a society ruled by merchants. So no married man can now be a St Francis of Assisi. Men must cultivate the virtues that curb money hunger: liberality, thrift and proper reliance on God's Providence.

Elaine Malley writes that a man's essential task is *outside* the home. A man is fulfilled and sanctified by work. He identifies with Christ's work of redemption and receives moral and emotional sustenance from his family's love. Men are not

substitute mothers. A man's world colours all that goes on in his family. A wife must know that her role dovetails into her husband's.

Christ wants us to be patient for His Second Coming, says Willock. Science wants us to be patient for the triumph of human genius. Both promise true happiness, but science is lying. Daily work can be offered only to God. The fascination of faith must not give way to a fascination with technological progress.

For the man in society, the family and the state are, according to James M. Egan, OP, of all human associations the most essential, for without them, important human activities would be impossible or difficult. The family is a common good – a good that is the father's, the mother's and the children's. The state, too, has its role in ensuring the eternal salvation of its citizens.

Willock abhors self-appointed birth control 'experts' who advocate smaller families. He shows why it is wise and Catholic to have all the children that God wills. The prejudice against large families is because many are too selfish to joyfully accept the responsibilities of parenthood. Big families are the vitality of Christendom. Catholic men are so affected by prevailing attitudes towards work



that they no longer know what the Church's teaching concerning it is. Because of this, most men are unaware of any connection between the Church and their everyday work. Men come to think of the Church as an umpire who avoids the real game and only yells out 'thou shalt not'. In his essay on work, Willock exposes wrong notions of work and shows the direct relations between Christ's message and man's daily work.

He claims that work can help us to pray. A man's proper view of his work has immense spiritual value. Work well done is a partner to worship. The modern view of worship considers work as indifferent or hostile to it. Work well done increases a man's capacity for prayer. Work poorly done decreases that capacity, even if he wants to pray.

In his essay, 'Forward to the Land', Willock argues that to imply that where a family is now is the 'providential spot' in which it should remain is ridiculous. Unlike life in money-conscious suburbia, living in the country imposes a logic within which all other matters are better measured in their Catholic context. Clearly, he favours moving to the country if possible. For the past 100 years or more, those who moved from the country to the cities greatly outnumbered those who moved in the opposite direction. But this need not be so forever.

Although parts of it may seem abstruse and archaic, 'Fatherhood and Family' would, on the whole, be a most useful addition to the library of any Catholic man who takes seriously his vocation and duty as husband and father.



Knock Conference

Nikita Tyrell

With the car stuffed to the brim, children’s audiobooks downloaded and ready to go at the first sign of a back-seat wrestling match and checking and double-checking that we hadn’t forgotten anything, our family were all set for what is now becoming our favourite family weekend away – the SSPX Conference in Knock.

Friday night kicked off with refreshments and music. The room was full of fun and laughter as folks got settled in for their stay, old friends got reacquainted and children had a blast on the dance floor. The night finished outside the parish church with a beautiful candlelit Rosary. Saturday commenced with Holy Mass at the Adoration chapel with beautiful singing from the choir. We were then all welcomed back

to The International (hostel) for registration and breakfast. Once the children happily ran off to their day full of activities, we found ourselves a seat and with only the baby in tow, things were definitely starting to feel like a holiday.

The theme of this year’s conference was ‘Preserving Our Heritage: An Ancient and Timeless Liturgy’. Liam Foley did a fantastic job as MC for the day and the conference commenced with an opening address



Fun and games in the sun!



from Fr Brucciani. He talked about how Archbishop Lefebvre knew the importance of celebrating the sacred liturgy and that Our Lord must be worshipped with the greatest affection possible. Unfortunately, a false theology entered our churches after the Second Vatican Council. Fr Brucciani stressed that it is imperative today to know about our liturgy and spoke about the need to preserve the Holy Mass.

Although all talks can be found on YouTube, and I highly recommend you give them a listen, I'll give a short summary of the day's talks. The first talk was given by Fr Davide Pagliarani, Superior General of the SSPX, on how the Holy Mass was the focal point of society. He stressed that the Holy Mass can transform souls and will therefore transform society. Like our ancestors, he urged us to continue protecting our liturgy, the Mass that our ancestors died for and that we too should have the same zeal for it. Not only did Fr Pagliarani leave us with this heavy thought to dwell on, but throughout the conference, I noticed just what a friendly and humble man he was, speaking to so many of the conference attendees and really seeming to enjoy himself in Knock.

Next, Fr Abbet, Prior of Ireland, gave a very relevant talk on true liturgical participation. He brought up how

Vatican II stressed the need for active participation in the Mass. Likewise, the pope feels that we must wholly embrace the new rite to participate fully. They believe that following every word and seeing everything happening on the altar will bring about proper worship of Our Lord. However, Fr Abbet pointed out that it is actually the traditional Mass that allows for the proper worship of Our Lord at the sacrifice of the Mass. Knowing Our Lord Jesus is there – that He is the priest offering up this sacrifice on the altar – the priest and laity face Him, silently genuflecting and bowing in reverence to Our King. Fr Abbet formulated a memorable analogy: if he told us that a visiting priest called Jesus Christ would be celebrating Mass next Sunday, everyone would be there early, the pews would be packed and such reverence would be shown. But we must remember that He IS there every week and that we must come to Mass with the same reverence and respect.

During the break, we examined all the great books for sale in the lobby. We took this opportunity to buy a few new additions for our bookshelves while making notes of all the other titles we'd like to save up to purchase next year.

After lunch, Sr Mary Leo delivered the talk I was most looking forward to, entitled 'Teaching the Liturgy



with Catechism'. I sat back with pen and paper at the ready and it certainly did not disappoint. Sr Mary Leo gave great concrete advice to parents on transmitting the faith from newborns and toddlers to teens. From the parent being a good example to teaching our children how to pray at home, Sr Mary Leo offered simple, relatable advice to help our children grow in their love for God and respect for the Mass. Since it has been such a common problem in our household, one of my favourite lessons centred around keeping little ones quiet during the Rosary. Sr Mary Leo suggested that when younger children get restless and loud, they should be sent outside to play quietly. This has worked nicely for our family, usually resulting in our three-year-old getting bored by himself and wanting back in to play with the family. However, we're still working on quieting our one-year-old, who defiantly shouts 'NAH!' when I put my finger on his lips to quieten him during the Mass.

Mr Grattan Keating gave the fourth talk of the day, this time on Celtic art. A fine artist, art historian and head of his school's art department, Grattan gave us a glimpse into the vast area of Celtic art. From the fifth century to the Celtic Revival of the nineteenth and twentieth

centuries and right up to Harry Clarke, he demonstrated how Celtic art celebrated skill and beauty – something that is missing in modern art today. The second half of the talk gave us a crash course on how to read a stained-glass window. It was interesting to learn that these stained-glass paintings were created as teaching aids at a time when so many were illiterate. The size of the figures and the colours used were



Sr Mary Leo speaks at The International

all significant and could tell you the background of the story. Grattan ended on a strong note, declaring that as a traditional artist and traditional Catholic, he is bringing back authentic, skilful, beautiful art to our society. My husband really enjoyed chatting with him at the trivia night and getting to know even more about such an interesting topic.

The final talk was delivered by Fr Ailbe O'Reilly on 'Early Celtic Li-



turgical Practices', another exceptional lecture on a topic I knew so little about. I learned so many great facts about Ireland and the early Church. For instance, I never knew that the Feast of All Saints began as an Irish feastday now celebrated in all the Roman Rite. I also learned that there were more morning psalms in the Divine Office in Bangor than are said during the whole week nowadays. To be honest, a talk explaining how the Mass was offered in the year 800 in Ireland didn't sound like it would be my cup of tea, but even at the end of a long day, Fr Ailbe effortlessly kept everyone's attention with his wealth of knowledge on the subject and with his jokes throughout. Fr Kimball rounded up the day with some words of inspiration. In these crazy and dangerous times in which we live, when we can often feel isolated, he encouraged us to contemplate what we can do to learn more about the faith and to



Solemn Mass in the Blessed Sacrament Chapel, Knock

treasure the Mass. He also reminded us that conferences like this one are here to help us achieve this goal. This year's talks definitely succeeded!

From what I've heard of the kid's activities (and I've heard LOTS from our chatty five-year-old), it was a really well-planned day with games like table tennis and Duck, Duck, Goose. Our children, surprisingly, haven't even lost the Our Lady of Knock prayer cards the sisters so kindly gave them as a reward for their scavenger hunt.

After supper, my husband attended the table quiz. He said it was a great night, with the best team winning, of course. Wasn't he lucky he managed to slip onto it?! It was a great way for him to meet with and talk to some of the faces he'd seen that day and Mr Foley gave a great mix of questions.

Sunday morning brought the rain. I suppose it wouldn't be a trip to Knock without making a run for the chapel in the rain! After Mass, we checked out and returned to The International for a last goodbye.

God willing, we'll be back to Knock next year and after raving about it so much – with plenty of friends in tow!



Knock 2022





Blessing of the Kilkenny Chapel



Sisters in Dublin



Reopening of Athlone Hall





All Saints and Nativity





Winter 2023 Events

Jan 13 - 15th Youth Outing in Antrim

Feb 1st St Brigid's day
22nd Ash Wednesday
25th Youth Lenten Recollection

March 17th St Patrick's Day

Apr 29th - May 1st Youth backpacking trip in Wicklow



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.