



S S P X



In Principio

Lux Veritatis



Iterum ergo locutus est eis Jesus, dicens : Ego sum lux mundi : qui sequitur me, non ambulat in tenebris, sed habebit lumen vitae.

Again therefore, Jesus spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. (John 8 : 12)

Ananias restores the sight of Saul (Pietro da Cortone c.1596 – 1669)



In Principio
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Nothing but the Truth

Rev. Fr Robert Brucciani, District Superior

It's all about doctrine

The crisis in the Church today is clearly a liturgical crisis, a vocational crisis, an apostolic crisis, a crisis of authority and a moral crisis, but above all—or should we say, below all—it is a doctrinal crisis.

Doctrine is at the bottom of it all because it determines our liturgy, it is what we give our lives for, it is what we teach, it is what gives us order in society and in our actions. If our doctrine is true then it will inform our liturgy, vocations, the apostolate, authority and morality with truth.

What is true doctrine?

True doctrine is that body of teachings given to us by God, either



directly through Divine Revelation (which is recorded in Sacred Scripture or transmitted by Tradition), or indirectly through our reasoned understanding of divinely revealed truths or by a study of the world He created.

True doctrine is taught to us by the teaching authority of the Church



(the magisterium) and is either believed by the supernatural virtue of faith (which makes us give assent to truths that are beyond our reason), accepted by religious obedience, or understood (if it be accessible to individual reason). True doctrine has the following properties: it is coherent (it all fits together), it is reasonable (even if mysterious), it is holy (in its origin, in its subject matter or in its effect) and it is unchanging.

If a teaching does not have these properties, then it is not true; even if proposed to us by the same apparatus of Church hierarchy that should be teaching us true doctrine.

True doctrine subverted

The Second Vatican Council was a calamitous episode in Church history, because it introduced a false doctrine: the doctrine of man who is considered godlike on account of (a) a false conception of his nature—considering it to be holy of itself—and (b) a false conception of his liberty—considering it to independent of goodness. This false doctrine precipitated the multi-faceted crisis that has put the visible Church on a trajectory of accelerating disintegration.

One of the tactics of the doctrinal revolutionaries was to make the

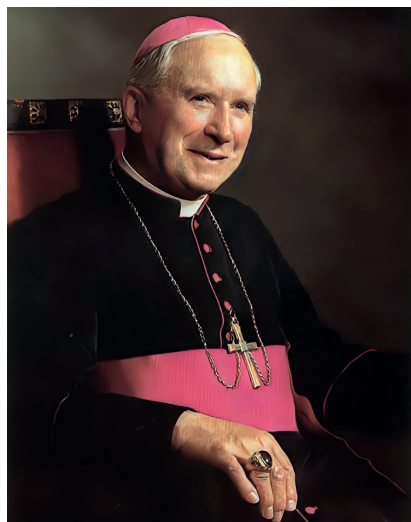
texts of the council documents ambiguous. Their ambiguity opened up a space for debate which caused well-meaning theologians no little pain in their mental gymnastics to interpret the texts in a way which most closely resembled true doctrine. This ambiguity also allowed the liberals to interpret the documents however they wished or even gave them an excuse to disconnect praxis from principles altogether. With each magisterial publication, ministerial promotion or symbolic action, ambiguities and contradictions multiplied to create a smokescreen of confusion which has brought us to a papacy whose encyclical *Laudate si* of 2015 gives the impression that recycling rubbish is more important for salvation than the sacraments, and whose apostolic exhortation *Amoris Laetitia* of 2016 implicitly subverts the natural law of indissolubility of marriage, denies the intrinsic evil of intrinsically evil acts, denies the necessity of repentance and thereby permits sacrilege towards the Blessed Sacrament by its unworthy reception. The Apostolic Exhortation *Gaudete et exsultate* of 2018 confusingly conflates those who adhere to Catholic tradition with Pelagianism, and the encyclical *Fratelli tutti* of 2020 promotes the liberty, equality and fraternity of the French Revolution rather than



Jesus Christ Who is the unique Way, the Truth, and the Life.

True doctrine will triumph

No lie can last and no false doctrine can endure. Sadly, there are some very long-standing false doctrines in the world today (those contained in Nestorianism, Greek Orthodoxy, Hinduism, Judaism, Islam, Freemasonry, etc.), but the false doctrine introduced by the Second Vatican Council will not be one of them, for the Church is the Bride of Christ and her ministers are her instruments. She has the guarantee of infallibility (*de fide*) and indefectibility (*sententia certa*) which means that



Archbishop Marcel Lefebvre c.1962

she cannot err in her solemn, definitive judgments on faith and morals, and she will remain unchanged in her teaching, constitution and liturgy until the end of the world. Thankfully the dogma of the Church's infallibility has not been tested in the last fifty years, but the doctrine of her indefectibility has been continuously challenged. The Society of St. Pius X, established by the heroic and saintly Archbishop Marcel Lefebvre, has championed true doctrine in this time of turmoil. Along with its affiliated communities, it is not an exaggeration to suggest that the Society of St. Pius X has been a proof of the indefectibility of the Church. She has been universal, consistent, uncompromising, and visible in the teaching and defence of true doctrine.

As the scandals multiply in the visible hierarchy, this truth is becoming increasingly evident to our gentle traditional friends of the erstwhile *Ecclesia Dei* communities and among those secular clergy who labour discreetly for Catholic tradition.

The Society of St. Pius X is often accused of being schismatic, but such accusations from the mouths of those bishops—who do not profess (teach and defend) the faith in its integrity, who have abandoned her holy, time-hallowed liturgy and ignore her laws in their pursuit of "relevance",



popularity, the status quo or promotion—sound rather hollow. Indeed, the spotlight should rather be on the question of their own membership of the Church. Do they share her faith? Do they follow her liturgy? Are they in practical schism in their episcopal conferences?

The hardest battle

For us clergy and faithful who have had the grace to be on the side of true doctrine (and true liturgy and true obedience), there are many battles ahead. To be soldiers of Christ means to be defenders of His doctrine. To be defenders of His doctrine means we must first know it, then pray according to it, submit ourselves to it, live entirely by it and convert others to it.

Feeble creatures that we are, we cannot do this alone, but we can turn to our Blessed Mother. She knew the truths of our faith, better than any other. She prayed by them, lived by them, and converted others to them. We ask her to beg for the strength to conform ourselves to them: to conform ourselves to the Truth and nothing but the Truth which is her very own Son.

We also turn to our Blessed Mother to offer our prayers of thanks for the ordination of Rev. Fr. Joseph to the eternal priesthood, and for

the ordination of Rev. Mr. Niall o'hAimheirgin to the diaconate at St. Thomas Aquinas Seminary, Dillwyn, USA on 16 June. We must also offer prayers of thanks for that singular gift which is Rev. Fr. Patrick Kimball, who is recalled to his home country after labouring for seven years in this emerald vineyard. In his wake, he has left a veritable trail of order—both spiritual and temporal. May he be blessed forever! Deo gratias.

In Jesu et Maria,
Rev. Robert Brucciani



The Madonna del Rosario c. 6th century



Truth Endangered by Science

Rev. Fr Robert Brucciani

The Problem

If a modern man desires to understand something, justify a decision or solve the great problems of the universe, more likely than not he will turn to the physical sciences (physics, chemistry, biology and all their offshoots). He does this because good science is at once penetrating, logical and entirely unemotional. He finds that the physical sciences will give him answers most of the time, will be free from ideology, and will tell him the truth. Indeed, it would probably not be unfair to suggest that most modern academics hold that, if the physical sciences cannot draw conclusions about something, it is either unknowable (at least for the moment) or falls into the realm of opinion which is entirely subjective and

so can happily differ from person to person. The physical sciences, therefore, are held to be the highest source of truth.

To hold this view is problematic, for the further one looks into outer space or the more closely one examines physical matter, the more elaborate and incomprehensible the universe appears and the more uncertain one becomes about what is absolutely true. And with no certitude about the absolutely true, it is not a big step to surmise that absolute truth is unknowable. And, if we cannot know absolute truth, we cannot know what is absolutely right and absolutely wrong. In summary, if we rely on the physical sciences as our highest source of truth, the moral compass of man becomes little more than a weathervane indicating the direction of



the latest useful or desirable theory. This is exactly what is happening today, and it is a big problem.

The Cause: Rationalism

“We don’t need no Revelation”

To discover the roots of the problem, we must cast our minds back as far as the 15th century, to the early years of the renaissance. During this period, there was an acceleration in the development of the physical sciences arising from the increasing affluence and leisure time of the educated classes and an appreciation of the physical sciences’ potential for commercial gain. This development led to a gradual divorce of the physical sciences from Aristotelian philosophy (as the latter was not able to keep up with the pace of discovery) and, happening at a time of diminishing respect for the Church, emboldened many to challenge the existing order of knowledge and to fall into the error of rationalism.

Rationalism, in the wide sense of the term, holds that human reason is the sole source and final test of all truth. Divine Revelation, therefore, being subject to human reason, cannot tell us any truths above reason with any pretension of authority over reason. In short, a rationalist will tell you that you

should only hold to be true those things that you can fully understand.¹

Rationalism, in effect, deposes Divine Revelation as a source of truth and elevates the physical sciences in the hierarchy of the sources of truth. This presents a grave danger to reason, for Divine Revelation not only reveals mysteries to us, it also safeguards reason by revealing things that we can also know by reason so that we do not accidentally fall into error. These knowable truths are called *preambula fidei* and include truths such as the existence and attributes of God, the natural law, the immortality of the soul, etc.

“We don’t need no thought control”

Divine Revelation was not the only victim of the march of the rationalists. In an attempt to reduce the spiritual order to the physical order in the mind of man, the physical sciences were deployed to destroy the highest source of natural truth: metaphysics.

Metaphysics is the natural science to which all other natural sciences (including the physical sciences) are subject. Metaphysics is the science which has being as its object, and so, as everything that is has being, all things (including God) fall under its gaze. Metaphysics underpins the other natural sciences by



giving us an understanding of the essence and nature of all things. Just as the science of biology can be seen as underpinning the sciences of zoology and botany by its understanding of living beings in general (from the aspect of their material composition and comportment), the science of metaphysics underpins all the other natural sciences by its understanding of beings in general. Indeed, no legitimacy can be given to any scientific reasoning without metaphysics, because it furnishes us with the first principles of reasoning, without which we could not claim to know any truth.² Metaphysics, therefore, is the highest natural source of truth.

The rationalists overthrew metaphysics through the philosophy of Immanuel Kant (1724–1804) in his famous *Critique of Pure Reason* (1781), which denied that human reason could attain to the underlying nature or essence of things. According to Kant, knowledge is always the result of experience and, since it is experienced by us, it is not—and could never be—knowledge independent of our minds. Since it is not independent of our minds, it cannot be considered real, for reality is independent of the human mind. For Kant, the only things that are independent of the human mind are *Dinge an*

sich—"things in themselves"—and these are intrinsically unknowable.

The problem with this view is that if we cannot know things as they are in themselves to any degree (i.e. if we cannot have reality control our thoughts), then we cannot know truth.

Kant's philosophy of transcendental idealism gave birth to a whole family of deviant philosophies (positivism, existentialism and phenomenology) which have this in common: they all deny man's ability to know objective truth. The rationalist tyrants, discarding revelation and destroying metaphysics, built their house upon the physical sciences and took as their motto, "It is absolutely true that absolute truth is unknowable."³

The Result: Religion of Man

In a well-ordered world, the posturing of an emperor clothed in nothing but the physical sciences and spouting transcendental idealism would ordinarily be short-lived. The absurdity of claiming that the physical sciences are the highest source of truth, whilst simultaneously denying the knowability of absolute truth, would be spotted and systematic exposure and would



restore the correct order of things. This, unfortunately, has not happened in modern times, because the academic community (and the establishment in general), ignorant of sound philosophy (of which metaphysics is the highest discipline), appears to have gone after a new religion—a religion where man is his own God.

Support for this new religion is readily supplied by the unsavoury productions of mass media. Rarely a week goes by now without the parading of a celebrity scientist to shore up the belief that the physical sciences are the highest source of truth and show that God probably does not exist.

Celebrity scientists are generally academics from the best universities in the world (often introduced as “leading scientists”) who publish jaunty exposés of modern scientific theory and pour witty scorn upon those truths traditionally taught by the Church, which have not been “proved” by modern science.⁴ In the popular consciousness they have created the erroneous notion that the Catholic faith is opposed to science and is something only for simple folk. They have made man the measure of truth and the physical sciences the new gospel. The irony, of course, is that such a religion requires a much greater act of faith than the

True Religion ever did, for it is fundamentally unreasonable. Their deception succeeds because, in every lie, there must be some degree of truth. The celebrity scientists are not wrong in saying that there is truth in what physical sciences tell us (e.g. that the speed of sound in air at one atmosphere pressure is 340.29m/s; or that lead has a density of 11.34g/cm³), but they err in overestimating the certitude of their truths. Now, if we can make a man understand this last point, then perhaps we can lead him to an understanding of the order of sciences and hence the order of truth.



Immanuel Kant (Johann Gottlieb Becker, 1768)



The Solution

Understanding the Nature of Truth

There are two sorts of truth, ontological truth and logical truth. Ontological truth is the conformity of things with the Divine Intellect. All things exist according to the Divine Plan, they are the creations of the Divine Architect (the Triune God, not the god of the Freemasons) and, inasmuch as they conform to the Divine Plan, they are true. As everything conforms to the Divine Plan in their being, everything that exists is ontologically true.

Logical truth, on the other hand, is the conformity of an intellect with a thing known. When an intellect has grasped the truth, it is entirely conformed to the thing that it knows (its object). For example, when a man apprehends a sphere placed in front of him, then he possesses the truth. Similarly, when a man makes a judgement about something (e.g. the dog has fleas), he possesses the truth if this judgement is borne out by reality.

Logical truth is the truth that concerns us in this article.

Understanding the Nature of Certitude

Now, when a man is presented with a proposition, he may have several states of mind in relation to this proposition. His mind might be in a state of ignorance (unable to say anything about the truth or the falsity of the proposition), he could also be in a state of doubt (being inclined to think it false), he might hold the proposition as an opinion (holding it as true while accepting that further evidence might contradict this judgement), or, finally, he might have certitude in relation to the truth of the proposition (holding the proposition as true to the exclusion of all reasonable doubt). Certitude, however, is susceptible to degrees. For example, the certitude one has about a part of a thing never being greater than the whole thing (e.g. a slice of cake is never greater than the whole cake) is going to be greater than the certitude one has about the truth of Newton's Second Law of Motion. Commonly, there are recognised to be three kinds of certitude in the natural order of things: metaphysical certitude, physical certitude, and moral certitude.

Metaphysical certitude is that with which self-evidently necessary truth is known, or necessary truth demonstrated from self-evident truth. The demonstrative sciences



(whose conclusions can be demonstrated by reason rather than by repetition of measurement—such as geometry) possess metaphysical certitude. The fact of one's own existence, or of one's present state of feeling, is known with metaphysical certitude. In the natural order, metaphysical certitude is the highest degree of certitude one might have. Physical certitude is that which rests upon the laws of nature. These laws are not absolutely unchangeable, but subject to the will of the Creator; they are not self-evident nor demonstrable from self-evident truth, but constant and discoverable as laws by experience, so that the future may be inferred from the past, or the distant from the near. It is with physical certitude that a man knows that he shall die, that food will sustain life, that a brick will accelerate at about 9.81m/s^2 downwards when dropped from the top of building. Physical certitude about the nature of a thing, therefore, is what a good scientist might have when he draws conclusions from sufficient experimental data.

Moral certitude is last on the list and is that certitude with which judgments are formed concerning human character and conduct. It is moral certitude which we generally attain in the conduct of life concerning, for example, the friendship

of others, the fidelity of a friend, or the occurrence of certain historical events such as the Protestant Reformation or the French Revolution. Though almost any detail in these events may be made a subject of dispute, especially when we enter the region of motives and try to trace cause and effect, and though almost any one of the witnesses may be shown to have made some mistake or misrepresentation, the occurrence of the events, taken en masse, is certain.



Medieval Sculpture of the Trinity, Black Abbey, Kilkenny



There is, however, a certitude higher than any natural certitude. It is the certitude of Divine Revelation held with the supernatural virtue of faith. The First Vatican Council (De Fide, Cap. IV) declares that:

There are two orders of knowledge, distinct both in their source and their object; distinct in their source, for the truths of one order are known by natural reason, and those of the other by faith in divine revelation; and distinct in their object, because, over and above the truths naturally attainable, there are proposed to our belief mysteries hidden in God, which can be known through divine revelation alone.

This solemn affirmation is supported by an anathema against anyone who shall deny that there is an order of knowledge higher than the natural, or who shall say that man can at length naturally attain to the knowledge of all truth by progress (De Revelat., Can. iii).

Order of Certitude—examples

- Supernatural (e.g. “Jesus Christ is God” can be held with supernatural certitude).
- Metaphysical (e.g. “A cat is not a fish”⁵ can be held with metaphysical certitude).
- Natural Physical (e.g. “Cats like

fish” can be held with physical certitude).

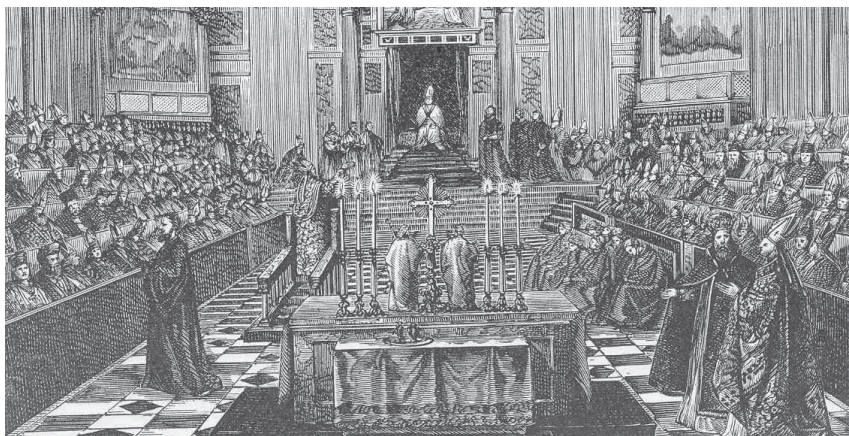
- Moral (e.g. “This cat will eat the whole fish” can be held with moral certitude).

The Relationship Between Truth and Certitude

Now it must be understood that the truth of a proposition is not determined by the certitude with which one holds the proposition to be true. A member of the Flat Earth Society, for example, exudes an enthusiastic certitude that the earth is flat, but with little effect on the truth of the matter. The truth of a proposition is determined only by the reality itself.

The degree of certitude one has a right to claim about the truth of a proposition is not determined primarily by how passionately one holds to the truth of the proposition, or how flawless is the method one used to arrive at the statement of the proposition, but it is determined primarily by the nature of the reality about which a proposition has been made. A proposition which concerns the behaviour of an individual, for example, can only have moral certitude; it could never have physical or metaphysical certitude.

To summarise the discourse on



The First Vatican Council

truth and certitude we can simply say that:

1. Truth is determined by the reality.

2. The greatest certitude one may have about an object is determined by the nature of this object. Having understood this, we are now in a position to assess the physical sciences more clearly.

Understanding the Limits of the Physical Sciences

The primary limitation of any science is the nature of its object (i.e. what the science looks at). The proper object of the physical sciences is measurable things, which means that the physical sciences can tell us nothing about the things they cannot measure. A physical scientist cannot draw any conclusions about

the soul, the angels or God unless they cause a measurable effect in the physical world. He can say nothing about the Holy Trinity, the comity of grace, or the particular judgment. He cannot (as he often does) claim that these things do not exist. And, of the beings a scientist can take measurements from, he can say nothing of their essence (their formal cause or quiddity), little of their finality (final cause or why they exist) and nothing of their remote efficient cause (their creation).⁶ When a scientist brings his intelligence to bear on a proper object, all he can speculate upon is its material cause (what it's made of), its proximate efficient cause (how the matter came together) and the measurable effect it has on other beings around it. And, from the above



exposition of the nature of certitude, he can only ever have physical certitude of the things he finds, regardless of what he feels and regardless of the care he has taken.

And the limitation of the physical sciences as sources of truth does not stop there, for the more complex his reasoning, the more elaborate his model, the less right he has even to this physical certitude. The two great scientific theories of the twentieth century—Einstein’s General Law of Relativity and Quantum Theory—cannot be claimed to be true except within limits, because otherwise they would contradict each other. One only has to consider the long list of ascendant, triumphant and then abandoned scientific theories across the centuries, to see how uncertain is the truth that the physical sciences can furnish.

Rescuing Truth

By putting too much faith in the physical sciences, modern man has imprisoned himself in the narrow world of the material order. By basing his belief on *sola scientia*, he has closed himself off from realities that he cannot measure and has severed his reason from the anchor of knowable absolute truth. With reason adrift, acts of pru-

dence and all moral virtues are no longer possible. Man, absorbed in himself, can only become enslaved to his passions.

But if we can make our modern man understand the nature of truth, certitude, the limits of the physical sciences and their place in the order of sciences, then, assisted by God’s grace, when he wants to understand something, justify a decision or solve the great problems of the universe, he will lift his gaze heavenward to look upon all things with Eternal Wisdom, and then, with the Truth to guide him, act with unerring prudence.

Notes

1. All divine truths are reasonable (as demonstrated by the science of apologetics), but, except for the *preambula fidei*, they cannot be fully understood; they necessitate our adhesion by the supernatural virtue of faith.
2. The very first principle of reasoning is, “It is impossible for a thing to be and not to be at the same time and in the same way.” Now, because a first principle is first, it cannot be demonstrated, for there are no higher principles by which to demonstrate it. We must accept it, for to reject it would be to fall into the absurd.
3. It is interesting to note that St. Thomas says of those who deny that the possibility of knowing the truth: “they do not differ from plants”—*Si autem non concedunt omnia*



significare aliquid, tunc non differunt a plantis (Metaphysica IV).

4. Richard Dawkins' God Delusion is a classic example. Fr. Thomas Crean, O.P. has provided a comprehensive refutation of this work in God Is No Delusion (2007. Ignatius Press. ISBN 9781586172312).

5. N.B. a catfish is not a cat!

6. These questions are answered by the higher science of cosmology, which is sometimes confusingly called physics in the

domain of philosophy.

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| Discipline | Object | Degree of Abstraction | Light | Class of Certitude | Degrees of Certitude possible within each class |
|--------------------|--|--|----------------|--------------------|---|
| Theology | The Supreme Being | All levels | faith & reason | faith | certitude opinion doubt ignorance |
| Metaphysics | Being as being | 3rd level: abstracting from all matter (looking only at the <i>being</i> of being) | reason | metaphysical | |
| Mathematics | Being as quantifiable | 2nd level: abstracting from matter in as much as it makes a being sensible (looking only at the <i>quantity</i> in being) | | | |
| Natural Philosophy | Being as changeable | 1st level: abstracting from matter in as much as it individuates being (looking at being as a universal – eg. cats in general) | physical | | |
| Natural Sciences | Being as sensible (able to be sensed/measured) | | | | |

The certitude of the sciences

International SSPX Pilgrimage to Lourdes 2023

Friday 27th - Monday 30th October.

Details on the Notice Board or email: pilimages@fsspx.ie

Pilgrims must book their own flights (currently €220 return including cabin bags).

To register with the group, book the flights below by Sunday 10th September forward a confirmation email of your flights to email above.

Out: Ryanair FR6485 Dublin to Bordeaux Friday 27th October 17.45

Return: Ryanair FR6484 Bordeaux to Dublin Monday 30th October 19.50

There is limited hotel and coach transfer availability book now to avoid disappointment!



Bartolo Longo

A Story of Hope

Mary-Jacinta Murphy

O blessed Rosary of Mary, sweet chain which unites us to God, bond of love which connects us with the angels, tower of safety against the assaults of hell, safe harbour in the universal shipwreck, never more shall we part with thee.¹

Where Sin Abounds

Bartolo Longo's story encourages us to hope against hope for the souls of our brethren. For this 19th-century Italian, a third-order Dominican named 'Brother Rosary', who definitely lived up to his name, was once a tool of Satan in the most literal sense. Consecrated in official diabolical ceremonies, he had delivered his soul to the devil as a priest of Satan.

Authoritative sources for Longo's early life are hard to find. It can be said for certain that his childhood and adolescence were outwardly



Bartolo Longo at age 22



unremarkable and even promising. His prideful journey really began when he was attending the University of Naples, which was infested with the anti-clerical and anti-religious spirit of the time. Straying from the faith of his childhood, he sought enlightenment in spiritistic practices and finally apostatised from the Catholic Church. Sinking even lower into evil, he received consecration as a priest of Satan. He later recalled that the walls shook and that blasphemous, unearthly shrieks resounded as he was formally delivered to the devil.²

The Prodigal's Return

Meanwhile, the Divine patience was on the lookout for the opportune moment to shock Longo's prideful soul out of its self-sufficiency. Providence made use of the affection and prayers of Bartolo's family members. In a dream, his deceased father called him, 'Return to God! Return to God!'³ Although these warnings affected Bartolo, they did not suffice. He needed a sharp shock.

Bartolo's trafficking with the devil had caused him deep spiritual depression and anxiety. These diabolical trademarks were truthfully interpreted by a charitable friend,

who bluntly asked Bartolo if he would be happy to end up in an insane asylum as well as to suffer damnation for all eternity. This verbal cold bath shocked Bartolo into having recourse to a Dominican priest, Friar Alberto Radente. After confession and absolution, he was readmitted to the Church on the Feast of the Sacred Heart.⁴

Our Lady of the Holy Rosary Triumphs

Bartolo's conversion was a true one: decisive and universal. As a proof of this, he denounced courageously and publicly his former errors: walking into a seance, he held up the Rosary and proclaimed spiritism 'a maze of error and falsehoods'.⁵ He immediately began to do much good for the poor and destitute. Though vowed to God's service (he had taken vows as a lay Dominican) he could not shake off the oppressive fear that he belonged to the devil. The wise Fr. Alberto had forbidden Bartolo to reflect on his past consecration to the devil, but Bartolo was tempted to ignore this advice. Whilst wandering in the poor and religiously decayed area of Pompeii, scene of pagan superstition and theatre of medieval war, he found himself sinking into sadness and despair.



He contemplated his past sins and wondered if its consequences were irrevocable, eternal:

Despite my repentance, I thought: I am still consecrated to Satan, and I am still his slave and property as he awaits me in hell. As I pondered over my condition, I experienced a deep sense of despair and almost committed suicide.⁶

The devil was frightfully close to Bartolo at this moment, but the devil had reckoned without his nemesis. The Blessed Virgin Mary, to whom Bartolo's family had lifted many an Ave, came decisively to the penitent's aid. He regained his spiritual balance by recalling her promise that the propagators of the Rosary would be saved:

Then I heard an echo in my ear of the voice of Friar Alberto repeating the words of the Blessed Virgin Mary: 'One who propagates my rosary shall be saved.' Falling to my knees, I exclaimed: 'If your words are true that he who propagates your rosary will be saved, I shall reach salvation because I shall not leave this earth without propagating your rosary.'⁷

Bartolo called this moment 'the last battle, but the most terrible one'.⁸

The Marvellous Efficacy of the Rosary

'One who propagates my Rosary shall be saved.' Whence this magnificent promise? According to an approved tradition,⁹ Our Lady made a series of promises to two Dominicans, St. Dominic in the 12th century and Bl. Alan de la Roche in the 15th. The promises, which deserve to be read in their fullness, offer graces of conversion, deliverance from damnation and purgatory, and the reception of a 'plenitude' of heavenly graces including a high state of glory for devout reciters of the Rosary.

Aware, however, that we poor sinners are often blind to heavenly realities, our good Mother also promises that we shall obtain all we ask



Bartolo Longo at age 41



of her by the Rosary. Our requests made through the Rosary will always be answered, most often by the fulfilment of our exact request, and always at the very least by the substitution of something better than our earth-bound vision can see.¹⁰

'Charity Believeth All Things'

But why did Bartolo Longo feel the need of an additional reassurance in addition to the already abundant promises of Sacred Scripture and Tradition? Why the need for a 'boost' from private revelation, even if the promises were made to a saint (Dominic) and a beatus (Alain de la Roche)? Could this be interpreted as a continuation of his curiosity, his search after the extravagant and unusual? Or was his appeal to private revelation a result of his rediscovered filial relation to Jesus and Mary, and an expression of childlike faith?

The Catholic faith, which is neither a dead religion on a page, nor a codified set of laws, gives us the answer. The faith is a life, it is incarnational, and the Incarnation has far-reaching consequences which satisfy the love-hunger of humanity. Among these delightful

consequences is the continuous mediation of Our Lord Jesus Christ between God and man. Inseparable from, indeed dependent on, this mediation, is the mediation of Our Lady between her Son and mankind. Our Lord and Our Lady 'rolled up their sleeves' and involved themselves in our lives when they suffered for us on Calvary, and ever since, they reserve their parental right over our souls to stay involved—by miracles and private revelations, when they deem fit.

Normally, this involvement takes place in a hidden manner through the operation and distribution of invisible grace. Occasionally, should the Divine Wisdom so decree, the intervention of Our Lord or Our Lady can be visible and even miraculous. According to St. Louis de Montfort, the virtue of charity disposes a person to believe such well-authenticated stories, even if the narratives deal with unusual events—not, indeed, because it is always an obligation of faith to believe them, but because an over-critical, disbelieving spirit is not inspired by charity which 'believeth all things'.¹¹ Among those 'things', the venerable tradition of the fifteen Rosary promises holds a valuable place, so Longo's dependence on these promises can be seen as a grace—a grace obtained, per-



haps, by the persevering prayers of his family.

‘Grace Much More Abounds’

There was actually a particular and threefold fitness in Bartolo’s rescue from despair by the Rosary promises as opposed to any other aspect of Catholic faith and practice. Firstly, Bartolo in his evil days had had a particular hatred for the Dominican Order.¹² Secondly, Bartolo’s intellectual pride had hungered after forbidden knowledge in the form of superstitions, and now his salvation was to come chiefly through the simplest, most accessible prayers. Finally, Bartolo had solemnly consecrated himself to the devil. It was most fitting that his ‘devotion’ to the most evil of mere creatures should be reversed by devotion to the highest and worthiest of mere creatures, Our Lady.

His fulfilment of the promise to propagate the Rosary was certainly not minimalist. The contemporary church of Pompeii was a miserable building, infested by rats and lizards, and grossly insufficient in size for the Catholic population. The religious illiteracy of the populace was almost hopeless. Bartolo proposed to raise an altar and erect a Confraternity of Our Lady of the

Rosary in this destitute place.

Bartolo, as a wise apostle, began by making the characters and inclinations of the local people his study. He saw that they enjoyed festivals and prizes, and so he devised a lottery wherein the prizes consisted of holy pictures and crucifixes.¹³ In this way, he succeeded in winning the hearts of the people over to the devotion of the holy Rosary. A practical man, he painted the tiny church himself and scattered quicklime to dispose of the resident wildlife.

‘Humilia respicit’

Of course, Our Lady met this excellent apostle more than halfway; she waylaid the populace with graces. After three years, Longo’s dream of



The Shrine of Our Lady of Pompeii, Pompeii, Italy



Our Lady of Pompeii, Pompeii

a Rosary mission came true. The people flocked in their hundreds to the mission, even though they could not fit in the church. Prodigious spiritual graces of reconciliation followed the mission and Bartolo was instructed to raise not merely an altar to Our Lady of the Rosary but an entire church. The finance for this great operation? A penny's monthly subscription paid by the poor in addition to the prelate's handsome donation. And paid it was.

A picture of Our Lady of the Rosary was sourced at short notice for the Rosary missionaries, and arrived at the church on top of a cartload

of manure pulled by an obliging peasant. Nor was the picture itself any more propitious than the vehicle. Bartolo was horrified at the ludicrous round face of St. Rose, the face of St. Dominic who looked like a "street idiot", and the face of the Madonna which was like that of a 'coarse, rough country-woman'.¹⁴ Yet this poor image, restored by a painter and, in Bartolo's and other witnesses' opinion,¹⁵ miraculously changed by the Virgin herself, is today the centrepiece of the celebrated sanctuary of Pompeii and an instrument of Our Lady's graces.

'I can no longer refuse the favour'

Would that space allowed a complete catalogue of the wonders worked by Our Lady of the Rosary of Pompeii! The most well known is the cure of little Fortuna Agreli, who, in the year after the first Rosary mission, was terminally ill with not one but three incurable diseases. The best medical minds had nothing to offer, and Fortuna's stricken family began a Rosary novena. Our Lady of Pompeii (accompanied by Saint Catherine of Siena and Saint Dominic, as in the restored image at the Confraternity shrine) appeared to Fortuna two weeks later and, according to sev-



eral versions of the story, spoke the following words to the sick girl:

‘Child, thou has invoked me by various titles and hast always obtained favors from me. Now, since thou hast called me by that title so pleasing to me, "Queen of the Holy Rosary", I can no longer refuse the favour thou dost petition; for this name is most precious and dear to me. Make three novenas, and thou shalt obtain all.' On conclusion of the novenas, Fortuna was entirely cured. Once more the Queen of the Holy Rosary appeared to her and said, ‘Whoever desires to obtain favors from me should make three novenas of the prayers of the Rosary, and three novenas in thanksgiving.’¹⁶

If even temporal favours, such as miraculous cures, can be so easily obtained, why should we despair of the spiritual favours such as conversions and graces of sanctification which Our Lady thirsts so much more to grant us through the Rosary? And if even a Satanic priest can become a soul so zealous for the glory of Jesus and Mary, is there any limit to the graces that will be granted to us?

A further motive: is there any joy so great as our ability to give joy to Our Lord and Our Lady through the Holy Rosary? For the Blessed Virgin said

to Blessed Alan de la Roche:

When you say your Rosary the Angels rejoice, the Blessed Trinity delights in it, my Son finds joy in it too and I myself am happier than you can possibly guess. After the Holy Sacrifice of the Mass, there is nothing in the Church that I love as much as the Rosary.¹⁷

Notes

- 1, Longo, Bartolo. 1893. History, Novenas And Prayers Of Our Lady Of The Rosary Of Pompeii. Editing School of the Sons of Convicts.
- 2, Sullivan, Br Ezra, O.P. 2007. ‘The Rosary: The Devil’s Defeat’. catholicexchange.com
- 3, Anon. (Exorcist Priest). Introduction from: Longo, Bartolo. 54 Days That Will Change Your Life and Our World. p. 11.
- 4, O’ Neel, Bria. 2010. 39 New Saints You Should Know. Servant Books, Cincinnati, USA. p. 96.
- 5, Sullivan. Rosary.
- 6, Anon. Introduction. p. 12.
- 7, Ibid. p.12–13.
- 8, Longo, Bartolo. 1895. History of the Sanctuary of Pompeii. Editing School of Typography of Bartolo Longo. www.archive.org. p. 88.
- 9, See, for instance, the Rosary Crusade which was published in New York by the Holy Name Society in 1943. This booklet, published with a nihil obstat and imprimatur, contains the famous Rosary promises made to St. Dominic and Alan de la Roche.
- 10, Sr. Lucy of Fatima, recipient of the vision of



the Immaculate Heart of Mary who announced herself as the 'Lady of the Rosary', concurs. In her famous interview with the Jesuit Father Fuentes in 1957, she commented:

Look, Father, the Most Holy Virgin in these last times in which we live has given new efficacy in the recitation of the Holy Rosary. ... to such an extent that there is no problem, no matter how difficult it is, whether temporal or above all spiritual, in the personal life of each one of us, of our families, of the families in the world, or the religious communities or even of the life of peoples and nations that cannot be solved by the Rosary.

This interview is in the public domain and widely published by e.g. The Fatima Center, The Remnant newspaper and www.totustuus.ie

11. De Montfort, St. Louis Marie. 1954.

'Tenth Rose, Miracles' from *The Secret of the Rosary*. De Montfort Fathers, NY.

12. Anon. Introduction. p. 10.

13. Longo. 1895. Pompeii. p. 92.

14. Ibid. p. 119–120.

15. Ibid. p. 157.

16. This version is taken from www.summitdominicans.org and is the most common form of the story. It is interesting to note that in Bartolo Longo's account of the granted favour, Our Lady instructs the girl to pray novenas of thanksgiving only if the favour is granted. However, it has become customary to pray the novenas of thanksgiving as a praiseworthy act of faith that God hears our prayer and answers them with grace even if our specific request is denied.

17. De Montfort. *Secret*. Appendix: 'The Power, Value and Holiness of the Rosary'.



The remains of Blessed Bartolo Longo (1841–1926), inside the Shrine of the Virgin of the Rosary of Pompei in Italy.



‘You will know the truth, and the truth will make you free.’¹

Gerard Brady

This is the silent music, because it is knowledge tranquil and calm, without audible voice; and thus the sweetness of music and the repose of silence are enjoyed in it. The soul says that the Beloved is silent music, because this harmony of spiritual music is in Him understood and felt.²

In May of 1847 Hermann Cohen entered the now demolished church of St. Valere in Paris. He was in desperate need of funds. He had, since his youth, been addicted to gambling and when an aristocratic friend of his asked him to play the organ for a Benediction service he agreed. He was unmoved until the priest raised the host, whereupon he was touched deeply. He found himself bowing without understanding why. He returned to the

same Church a short time afterwards to attend Mass and, at the elevation, was moved to tears. Thus began the spiritual journey of the future Fr. Augustine Mary O.C.D.. A 20th century French journalist who similarly entered a Parisian Church (on a whim while waiting for a friend) as an atheist and emerged a believer, stated dramatically that he would have been less surprised if he had gone into Paris Zoo and come out a giraffe!³

Hermann Cohen was born in Hamburg in 1820 to Jewish parents. He began having piano lessons at the age of four and proved to be a gifted student, giving concerts by the age of seven! His mother Rosalie took him to Paris where, after some trouble, she managed to persuade Franz Liszt to take him as a stu-



dent. He soon became Liszt's favourite and was introduced to his social circle, a signal assortment of artistic and intellectual luminaries, including George Sand and the Rev. Robert de Lammenais.

When Liszt fled to Geneva with his aristocratic mistress, Cohen begged to be allowed to follow him. After some initial reluctance, Liszt once more took the boy under his wing. That same year, Cohen participated in a concert with Liszt and two other pianists. It was such a success that Liszt gave the boy ten students to teach. Hermann was thirteen years old.

Between 1835 and 1841, he was part of Liszt's entourage, but was then dismissed after being accused of embezzling funds from Liszt's concerts. He spent the next five years



Hermann Cohen as a young pianist in Paris, 1835

touring Europe giving concerts, eventually settling in Paris in 1846. At this stage, he was living a dissolute life centred on gambling and sensual pleasure. He was also deeply unhappy. After his encounter with Christ in the Eucharist in 1847, he had difficulty finding help to explain what was happening to him.

Finally, after surmounting many obstacles, I made the acquaintance of Abbot Legrand, legal advisor to the Archbishop of Paris. I told him what was taking place within me. After listening to me, he told me to stay calm, to persevere in my present disposition, and to trust in the paths that Providence would without fail reveal to me.⁴

He became acquainted with the Ratisbonne brothers, Marie-Théodor and Marie-Alphonse, both converts from Judaism who had jointly founded the Congregation of Our Lady of Sion, a religious congregation dedicated to bringing the Jews to Christ. It was in this congregation's church in Paris that Herman Cohen received baptism on 28 August (feast of St. Augustine), taking the name Marie-Augustin. He was confirmed later that year.

Almost from the beginning of his life as a Catholic, he experienced a strong calling to be a priest and,



after speaking with a number of members of various orders, he made a retreat to assist him in his decision. Here he came across the writings of St. John of the Cross. Thus he approached the reformed Carmelites. There were a number of impediments to his entrance however. Canon law forbade recent converts from entering the religious life and he had to obtain a dispensation. He was also in debt, which needed to be cleared before he could enter the novitiate. The dispensation was duly obtained and after teaching and giving concerts to clear his debt, the neophyte entered the Carmelite novitiate at La Brousse in south western France in 1849. He was professed in 1850.

During his novitiate year, his mother came to see him and was most distressed to see him head-shaven and wearing sandals. She made efforts to get him to leave, which he refused to countenance. Hermann's example was having an effect on some of his other family members and, in 1856, he went to Paris to baptise his young nephew. This was kept a secret from the boy's father (Fr. Augustine's brother). But when the boy refused to join his father in a Jewish prayer, the secret came out. 'His father was furious and put the boy in a Protestant school under a false name, refusing to

divulge to anyone where the boy was. He was even kept from his mother. After a few months, the father relented and the boy went home. Soon afterwards Hermann's elder brother Albert converted, and two of his daughters later became nuns.'⁵ His mother however remained resolutely opposed to Christianity.

Fr. Augustin was dispensed from some of the studies for the priesthood and was ordained in 1851.

I still haven't recovered from the experience; nor do I wish to. Let love build up in this poor soul of mine that is so incapable of responding to the favours with which it has been showered so lavishly. Pray that I may be faithful, and grateful, and that I may love the Cross and desire the glory of God. My first Holy Mass! I was happy to be able to touch and hold Jesus in my hands.

Fr Augustine was sent on a preaching tour and spent many years travelling in France and abroad, also opening new monasteries for the Order. One notable sermon took place in Paris three years after his ordination, his first visit since being ordained. He was trembling as he entered the pulpit. Dear brothers! The first thing I should do on entering Christ's pulpit here is to beg forgiveness for all the evil that I had the misfortune to com-



mit in this city. By what right—you may well ask me—do you come here to talk to us and urge us to pursue virtue and piety? By what right do you seek to elucidate the great truths of the Faith and speak on the subject of love, of Jesus and Mary, whom many times you profaned to our face. We saw you in the company of public sinners. The plaything of every possible erroneous teaching, you did evil things in public and insulted us with your shameful conduct. Thou wast wholly born in sins, and dost thou teach us? Yes, my brothers, I confess that I have sinned before Heaven and you. . . . I have no right to your favour. I am ready, brothers, to beg your forgiveness both publicly and solemnly, to kneel, candle in hand, at the gates of the church with a rope around my neck, and beg the mercy and prayers of all those who enter. I come here covered in a penitential habit, for I belong to a strict religious order. My head is shaved and my feet are bare.

The following year, 1855, while preaching during Advent in Lyons, news came to him of his mother's death. He had prayed many times for her conversion and was devastated that she had died without baptism. He confided his distress to the Curé of Ars who told him 'Hope! Hope; you will receive one day, on the feast of the Immaculate Conception a letter that will bring you

great consolation'.⁶

These words had been forgotten when on the 8 December 1861, six years after the death of his mother, a priest of the Company of Jesus handed Fr. Augustine a letter. It was from a person who had died in the odour of sanctity and who was well known for her written works on the Eucharist. Part of the letter described what had happened as his mother was on the point of rendering her last breath; At the moment that she seemed deprived of awareness, almost without life; Mary, our good Mother, presented Herself before Her Divine Son,



Hermann Cohen - Fr Augustine Mary of the Blessed Sacrament, 1820 - 1871



and prostrate at His feet, She said to Him: 'Pardon and mercy, o my Son! for this soul who is going to perish. Yet another instant and she will be lost, lost for eternity. I beseech you, do for the mother of my servant Hermann, that which you would like to be done for your own, if She was in her place and if you were in his. The soul of his mother is his most precious good; he has consecrated her to me a thousand times; he has consecrated her to the tenderness and solicitude of my heart. Could I suffer her to perish? No, no, this soul is mine; I will it, I claim it as an inheritance, as the price of your blood and of my sufferings at the foot of your Cross...' hardly had the sacred suppliant ceased speaking, when a strong, powerful grace, came forth from the source of all graces, from the adorable Heart of our Jesus, and came to enlighten the soul of the poor dying Jewess; instantly triumphing over her stubbornness and resistances. This soul immediately turned herself with loving confidence towards Him whose mercy had pursued her as far as the arms of death and said to Him: 'O Jesus, God of the Christians, God whom my son adores, I believe, I hope in Thee, have pity on me'. In this cry, heard by God alone and which came from the intimate depths of the heart of the dying woman, were enclosed the sincere sorrow for her obstination and for

her sins, the desire of baptism, the express will to receive it and to live according to the rules and precepts of our holy religion, if she had been able to return to life.⁷

What wonderful consolation such a letter must have brought to the heart of Fr. Augustine, who had so prayerfully waited and longed for his mother's conversion, as Monica waited for Augustine's. How beautifully was his faith in the goodness of God rewarded!

In 1870, after the outbreak of the Franco Prussian war, Fr. Augustine was asked to go to Berlin to minister to French prisoners of war. While hearing confessions and administering the last rites of the Church, he contracted smallpox and died on 20 January 1871. He was 41 years old.

1. John 8:32 (Douay-Rheims trans.).
2. St. John of the Cross. 2016. *A Spiritual Canticle of the Soul and the Bridegroom Christ*. Lulu Press. p. 59.
3. Andre Frossard (1915–95).
4. Baptista, Sr. Maria, O.C.D.. 1956. *Künstler und Karmelit*. Credo-Verlag, Wiesbaden. p. 60.
5. Sr. Mary. www.religiouswriting.com.
6. Sylvain, M. l'Abbe Charles. 1883. *Vie du R.P. Hermann, en religion Augustine-Marie du T.S. Sacrament*, Carme Dechausse. Paris, pp. 126–129.
7. *Ibid*.



The Courage to be Afraid¹

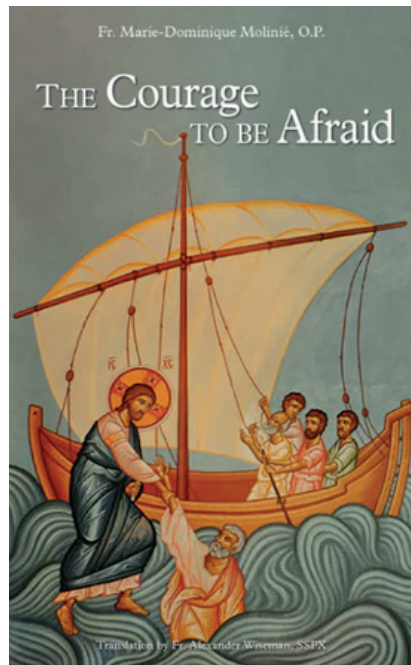
Angelus Press

Liam Foley

A book review is unlike most other kinds of articles; it is, more often than not, a very subjective analysis of an author's work. This is even more the case with a work of spirituality. My overall assessment of *The Courage to Be Afraid* can be summed up quite succinctly: not everybody will like it; however for those in the right place, it may be exactly what they need.

For a priest who lived in modern times and the concurrent crisis in the Church, relatively little is known about Fr. Molinié. We do know this work first saw the light of day as a result of a series of conferences he gave in the 1950s and that it has existed in the French language for many years. French speaking clergy would have been familiar with it and many found great value in the conferences. Fr. Wiseman himself was introduced to Fr. Molinié by his sem-

inary rector and was struck by the importance of his work, deciding to translate it and to have it published.





The book has as its overall theme the need to overcome naturalism. It emphasises that we can only progress when we allow God to lead us. There can be a strong temptation to believe we can overcome the obstacles of life and somehow reach God through our own efforts. This neglects the important fact that we are desperately in need of God's grace. Whenever we look to ourselves or rely on our own actions we necessarily neglect God and prevent his saving work in our lives. This is no more than pride, the first sin of our parents, Adam and Eve. When we succeed in overcoming this pride, we begin to see what God's real plan is for us. The paradox in the title then becomes clear: we must resist our natural desire and surrender completely to God in His greatness.

Fr. Molinié offers us a lot of practical advice in this book. He reminds us that God will often draw our attention to a particular defect at a particular time. We may have had this defect for decades, but God will draw our attention to it in His own time and in His own way. We will often know where God wants us to work by paying attention to where pride affects us the most. Often the very area we are least willing to change can be our Achilles heel. Paying attention to this fact, with the assistance of our spiritual guides, can be the best

way to mature in the spiritual life. In this busy world, with so many distractions around us, it can be hard to find the time to do this. However a full-week retreat is not necessary to start us on this path of discovery. Laying aside distractions and spending time in prayer and meditation is often the necessary first step. It is true that different approaches to the spiritual life appeal to different personalities. As such, this work may not appeal to everyone. It is a book that requires effort; a book that might best be picked up and laid down over a period of time. I did find the book tough going initially; but careful rereading brought clarity. Originally structured as conferences, the written style can be challenging and sometimes difficult to follow. Is this not an analogy, however, for the spiritual life itself? One thing is sure—anything worthwhile will not come easily. It will certainly require effort on our part, while always remembering that it is God in Whom we should place our complete trust. It is He alone Who saves.

Notes

1. Molinié, Fr. Marie-Dominique, O.P. 2022. *The Courage to be Afraid*. Translated by Fr Alexander Wiseman. St. Mary's Kansas. Angelus Press.

Chartres 2023

The Courage of Sanctity The Audacity of Christianity

Brigid Walsh

‘Remind me, why did I sign up for this dreaded torture again?’ This foreboding thought was to the forefront of some of the more seasoned pilgrims’ minds on Saturday morning as after a day of Parisian sightseeing, they reluctantly eased their already achy frames out of their hotel beds. Following some lengthy airport security delays, the previous day had been spent visiting the Rue du Bac (where the pilgrims had been able to ask Our Lady for all the graces necessary to make a good and fruitful pilgrimage), exploring the Luxembourg quarter, and finishing with Mass in the beautiful SSPX church in Paris, Saint Nicolas du Chardonnet. The unwelcome sound of their alarm at such an unearthly hour had strangely dissipated yesterday’s feverish enthusiasm. You

see some of the more experienced pilgrims had vowed that their last Chartres pilgrimage would be their ‘very, very last’, and now they found themselves in an all too familiar



Chartres Pilgrims 2023



Singing Pilgrims 2023

position, reproaching themselves for their hasty enthusiasm in registering all those weeks ago (when the exhaustion, pain and blisters of previous years had been but a dim and distant memory) and bracing themselves for the gruelling three days of walking ahead. Frustratingly, they had nobody but themselves to blame for such foolish fervour. The newcomers, in stark contrast, exuded a fresh and somewhat naïve enthusiasm, an eagerness met with wry smiles on the part of the more experienced walkers: 'The poor crathers, they really don't know what they're in for...'

And so, neophytes and seasoned pilgrims alike gathered in the car

park of Chartres train station at the crack of dawn to entrust their luggage to Tommy Jennings, the Irish chapter's support-vehicle driver. Banners were unpacked and assembled, and the Irish flag was unfurled, having been painstakingly ironed the night before by a French member of the Irish chapter (his patriotic spirit towards his adopted country is commendable). Following a beautiful sung Mass in front of Chartres cathedral, all 21 members of the Irish chapter set off with enthusiasm in the company of approximately 5,000 other traditional Catholic pilgrims from France and all over the world. The pilgrim column, stretching across the French countryside with its colourful flags flapping in the wind, made for an impressive sight in the morning sunshine.

Over the next 3 days and 120 kilometres, countless hymns were sung, many Rosaries were recited, and old Irish favourites were belted out with unmatched verve and gusto when spirits were low and needed lifting. En route, opportunities for penance were not lacking and the pilgrims were not found wanting: blisters made their presence felt, injuries were sustained, the sun beat down mercilessly, exhaustion kicked in and yet, banners and flags were carried without com-



plaint. Along the way, pilgrims took turns on the megaphone, reading meditations on this year's theme of the Beatitudes, singing hymns, leading a mystery of the Rosary and singing a song to jolly the troops when the going got tough. Throughout, the atmosphere in the Irish chapter was upbeat and cheerful—friendships were formed and pilgrims bore the challenges marvellously, helping each other along with good humour and a smile, making for a spiritually enriching pilgrimage.

Fr. Henry Wuilloud, our chaplain, tended diligently to the chapter's spiritual needs, leading morning prayers and the Rosary, and providing meditations reminding the pilgrims of the importance of the pilgrimage, their reasons for doing it and further developing this year's theme of the Beatitudes. Along the way, Father reminded us that those who strive for sanctity in this life—who put the Beatitudes into practice and endure sufferings willingly and with courage for the love of God—will reap the rewards in the next life. He also explained that these rewards are not merely reserved for eternity, but that already, through our efforts here on earth, we can enjoy a certain foretaste of the Eternal Beatitude. Over the three days, Father made himself

available at the back of the chapter for confessions and spiritual advice. A Swiss man, he also regaled the Irish pilgrims with a rendition of some impressive yodelling which helped us forget the sufferings of the present moment!

Upon arrival at the campsite each evening, the Irish pilgrims were met with the glorious sight of the Armagh flag marking the Irish chapter's camp spot for the night. A warm and hearty meal, expertly prepared by Tommy Jennings, awaited the weary pilgrims. Wine and Irish tea were provided, allowing the pilgrims to chat, unwind and enjoy each other's company—a fine reward after a gruelling day of walking! The evening's opportuni-



Walking repairs



ty to relax, after their exhausting day, gave the pilgrims a striking image of the eternal rest that awaits those who, going against nature, in a spirit of penance, defy the world and its false promise of happiness and put their faith in the true happiness promised to us by Christ in the Beatitudes.

To those without the Faith, the appeal of such a pilgrimage, of three days of penance and prayer, is a complete mystery. Why do these pilgrims return year on year despite the many hardships involved? For us Catholics, part of the attraction at least lies in the joy and happi-

ness experienced by the pilgrims upon their entry into Paris, and during the Mass celebrated at the end of the pilgrimage. After all, the pilgrimage is a microcosm of the Christian life, a life of suffering bravely borne, of difficulties endured for love of God with the hope of an eternal reward. The pilgrims' arrival into Paris, culminating with the final Mass, is a striking image of that eternal joy that awaits us in Heaven, following a life of hardship in this valley of tears.





First Holy Communions



Joshua with Fr Boyle, Belfast



St John's, Dún Laoghaire



St John's, Dún Laoghaire



Corpus Christi, Athlone



Collage



Fr. Wuilloud's Jubilee



Confirmations in Dún Laoghaire





Fr Joseph Budds' first Mass in Cork



Winter 2023 Events

| | | |
|------|----------|---|
| Sept | 9 | Knock Pilgrimage |
| | 29-1 Oct | Conference for Catholic Tradition 2013 in Glendalough |

Oct 27-29 International SSPX Pilgrimage to Lourdes



FSSPX Northern Ireland



FSSPX Republic of Ireland

September 9 : Knock pilgrimage
29th September - 1st October: Conference for
Catholic Tradition 2023 in Glendalough
27 October- 29 October: Lourdes

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 Henry Willioud
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.