



SSPX



In Principio

The Bread of Travellers



Washington Allston, *Elijah in the Desert* (1818)
Museum of Fine Arts, Boston, USA



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Society of St Pius X in Ireland

The Bread of Travellers

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The Bread of Travellers

Rev Fr David Sherry, District Superior

Dear Friends and Benefactors,

The weary, demoralised traveller stumbled forward a few more steps. He was weary because he had walked a long way without anything to eat. He was demoralised because fighting alone a battle for the truth. He sat down, he wanted to die. 'It is enough for me, Lord,' he prayed, 'take away my soul: for I am no better than my fathers.'

He fell asleep. After a long time, it seemed to him someone had touched him. He awoke and made out a shadowy figure offering him bread. It was an angel who said, 'Get up and eat, you have a long way still to go.' He ate and, at length, he roused himself and walked for many days — all the

time in the strength of that bread. At last, he came to a cave and in the silence there, he understood that he was to stand out on the mountain to be ready for the manifestation of God.

There came then a wind so strong that it shook the mountains and broke the rocks in pieces. He thought, 'This, then, is the coming of the Lord.' But the Lord was not in the wind. And after the wind, there came an earthquake. 'God is now showing His power,' he thought. But the Lord was not in the earthquake. And after the earthquake, there came a fire. 'This is it,' he thought. But the Lord was not in the fire.

After the fire, he heard the whisper of a gentle breeze. And



Fr Sherry in his new post as District Superior, February 2024.

the Lord was in the gentle breeze. The Lord spoke: 'Elias, what dost thou here?'

'With zeal have I been zealous, for the Lord the God of hosts; see how the sons of Israel have forsaken Thy covenant, thrown down Thy altars, and put Thy prophets to the sword! Of these, I only am left, and now my life, too, is forfeit.'

God said to him, 'Retrace your steps. Do all that I will tell you. You are not alone. I have left myself seven thousand men out of all Israel; knees that have never bowed to Baal.'

Like Elias, we live also in a time of universal perfidy. Few among the powers of Church or State seek the true God. They turn away from truth and revel in lies. An inspired poet predicted our time to perfection.

Come to my rescue, Lord. Piety is dead. In a base world, true hearts have grown rare. None but exchanges empty forms of speech with his neighbour; everywhere false hearts and treacherous lips. Those treacherous lips, that tongue with high-sounding phrases; Lord, rid the earth of them! 'With our tongues,' they



say, 'we can do great things; our lips are good friends to us; we own no master.'
(Ps 11:2-5)

Like Elias, I too can be discouraged. I am tired, I am alone, and I am fighting a seemingly hopeless battle. I too could easily sit down in the shade of a juniper tree and say, 'It is enough for me, Lord, take away my soul. I am no better than my fathers.'

But lo, an Angel appears. The 'Angel of the Testament' foretold by Malachi. He is Jesus Christ. He feeds me with the Bread of Travellers and, far from the noise of wind and earthquake, He speaks to me. 'Retrace your steps! I have told you all this from the beginning.'

Beware of men. They will deliver you up in councils, and they will scourge you in their synagogues. You shall be hated by all men for my name's sake. (Mt 10:17-22)

And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to

death. And you shall be hated by all men for my name's sake. (Lk 21:16-17)

In the world you shall have distress. (Jn 16:33)

'But fear not!' says the Angel, 'I will not abandon you; I will be with you all days even to the consummation of the world.'

They will deliver you up. But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. (Mt 10:19-20)

You shall be hated by men. But a hair of your head shall not perish. In your patience you shall possess your souls. (Lk:17-18)

These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world. (Jn 16:33)

The truths of the Catholic Faith were revealed to us once and for

all by Our Lord Jesus Christ. They cannot change. The Sacrifice of Our Lord Jesus Christ is at the centre of the world and of all history. It has not lost its efficacy. There are 'seven thousand' others who have never bowed the knee to Baal. God requires of me not victory, but zeal; not clamour, only faithfulness. He will, at His chosen moment, manifest Himself.

'Now,' says the Lord, 'I will bestir myself, on behalf of the helpless who are so ill used, of the poor who cry out so

bitterly; I will win them the redress they long for.'

The promises of the Lord are true metal, like silver that is tested in the crucible, the stains of earth gone, seven times refined. Yes, Lord, thou wilt watch over us, and keep us ever safe from these evil days. (Ps 11:6-8)

May God bless you,

Fr David Sherry
District Superior



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See next page for more information.

'To those who take this sweet yoke upon themselves He provides the refreshment of the divine fruition and the rest of their souls. To which may He who made this promise bring us, Jesus Christ, our Lord, who is over all things blessed forever. Amen.'

— St Thomas Aquinas, *Contra Retrahentes*.

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Communiqué from the Superior General

Don Davide Pagliarani

He who loves me keeps — and makes others sheepest of — my commandments.

We are dismayed by the declaration *Fiducia supplicans* of the prefect of the Dicastery for the Doctrine of the Faith, on the question of blessings for ‘couples in an irregular situation and couples of the same sex’. Especially since this document was signed by the Pope himself.

Although it purports to avoid any confusion between the blessing of such illegitimate unions and that of a marriage between a man and a woman, this declaration avoids neither confusion nor scandal: not only does it teach that a minister of the Church can call down God’s

blessing on sinful unions, but by doing so, it actually reinforces these situations of sin.

The call for such a ‘blessing’ would consist only of asking for these people, in a non-liturgical framework, that ‘all that is true, good and humanly valuable in their lives and in their relationships be invested, healed and elevated by the presence of the Holy Ghost’.

But to make those who live in a fundamentally flawed union believe that the same could have any positive value is the worst kind of deception, and the most serious lack of charity towards these lost souls. It is wrong to imagine that there is anything good in a situation



Don Davide Pagliarani at the General House of the SSPX in Menzingen, Switzerland.

of public sin, and it is wrong to claim that God can bless couples living in such a situation.

Doubtless, every man can be helped by the prevenient mercy of God, and discover with confidence that he is called to convert in order to receive the salvation that God offers him. And Holy Church never refuses a blessing to sinners who legitimately ask for it: but then, this blessing has no other object than to help the soul to overcome sin in order to live in a state of grace.

Holy Church can therefore bless any individual, even a pagan. But never in any way can it bless a union that is sinful in itself, under the pretext of encouraging what is good in it.

When we bless a couple, we do not bless isolated individuals: we necessarily bless the relationship that unites them. However, we cannot redeem an intrinsically bad and scandalous reality.

Such encouragement to proceed pastorally with these blessings leads



in practice, inexorably, to the systematic acceptance of situations incompatible with the moral law, whatever else is said.

This unfortunately corresponds to the assertions of Pope Francis, who defines as ‘superficial and naive’ the attitude of those who force people to behave ‘in a way for which they are not yet mature, or of which they are not capable’.¹

This idea, which no longer believes in the power of grace and rejects the cross, does not help anyone avoid sin. It replaces true forgiveness and true mercy with a sadly impotent amnesty. And only accelerates the loss of souls and the destruction of Catholic morality.

All the convoluted language and sophisticated dressing up of the document of the Dicastery for the Doctrine of the Faith cannot hide the elementary and obvious reality of these blessings: they will do nothing more than reinforce these unions in their intrinsically sinful situation, and encourage others to follow them. This will merely be a substitute for Catholic marriage.

In fact, it manifests a profound lack of faith in the supernatural, in the grace of God and the strength of the

Cross to live in virtue, in purity and in charity, in accordance with the will of God.

It is a naturalistic and defeatist spirit that loosely aligns itself with the spirit of the world, the enemy of God. This is one more surrender and subjugation to the world, on the part of the liberal and modernist hierarchy, which since the Second Vatican Council has been at the service of the Revolution inside and outside the church.

May the Blessed Virgin Mary, guardian of faith and holiness, come to the aid of the Holy Church. May she especially protect those most exposed to this chaos: children, now forced to grow up in a new Babylon, without reference points or a guide that reminds them of the moral law.

Menzingen, 19 December 2023

Note

1. Pope Francis, Interview with the Jesuits at Lisbon, 5 August 2023.

The DDF Authorises the Blessing of Same-Sex or Unmarried Couples

Society of St Pius X News Service

On Monday 18 December 2023, the Dicastery for the Doctrine of the Faith (DDF) published a Declaration signed the same day by Pope Francis, authorising, for reasons of pastoral charity, the blessing of couples ‘in irregular situations’ — in other words, unmarried or divorced and remarried couples, as well as same-sex couples.

In this rather long text, the DDF justifies this decision by relying on the teaching of Francis, and in particular on the response he gave to the dubia of the five cardinals — strangely brought up twice in the text — justifying its action as that of ‘an instrument at the service of the successor of Peter’.

For that matter, Cardinal Víctor Manuel Fernández, ‘Tucho’, recognised in his prose an ‘innovative’ character, which could be translated as ‘non-traditional’. He even thinks to give a new ‘pastoral’ signification of blessings, ‘permitting a broadening and enrichment of the classical understanding of blessings, which is closely linked to a liturgical perspective’, which shows above all his ignorance.

A Scandalous Text

It is important to point out the scandalous nature of this text, which, despite the semantic squirming, appears to counter the preceding decision of the Congregation for the Doctrine of the



Faith. That decision, dating from 22 February 2021, denied the possibility of such a blessing, with an explanation that did not leave loopholes. It was a decision which had been approved by Francis, incidentally.

The scandal lies in the fact that, even if the DDF is careful to avoid any resemblance to marriage, the result produced on the faithful, in the newspapers and to those who are not Catholics, is one of affirmation: ‘The Church authorises the blessing of same-sex couples’, without any other distinctions that the Dicastery attempts to set down.

Yet, it is impossible that the Curia did not anticipate this result: the DDF is therefore entirely responsible for the scandal, which according to its definition consists in an occasion to fall, that is, to sin. It is absolutely evident that in the thinking of a number of people, part of the faithful or not, this announcement is one manner of saying that the Church accepts — with nothing to add — these situations.

An Ineffective Distinction

The argument that leads to the conclusion is the distinction

between liturgical blessing and non-liturgical blessing. If the first is excluded, the second is accepted under the conditions enumerated in paragraph n° 39: ‘this blessing should never be imparted in concurrence with the ceremonies of a civil union, and not even in connection with them. Nor can it be performed with any clothing, gestures, or words that are proper to a wedding.’

But the problem is not in the distinction itself; it is in the very object of the blessing which, whether it is liturgical or not, should not be bad or immoral. If a woman wanting an abortion asks a priest to bless her so that all goes well, must he grant her a blessing? According to the terms of the Declaration, it seems that the response could be ‘yes’. Every sensible person understands that the blessing cannot be granted to this woman except for the goal of helping her avoid committing this crime.

It is true that the priest can bless ‘everyone’, even if a person is a homosexual or someone living with another without being married. Similarly, in the confessional, if, for a valid reason, the priests refuses absolution in one case or the other, he can bless the penitent in order to

encourage him and ask for him the grace of enlightenment and strength.

But in the blessing of a ‘couple’, the very object of the blessing is this illegitimate union that Catholic doctrine condemns. And to say, in paragraph n° 40, that in this blessing ‘there is no intention to legitimise anything’, is at best a vain wish, at worst a perjury. For in the eyes of those who are blessed just as those around them, it’s a legitimisation.

The False Safeguard of Non-Liturgical Blessing

In paragraph n° 37, the text uses the response to the dubia of the five cardinals: this response insists on the fact that, ‘Decisions that may be part of pastoral prudence in certain circumstances should not necessarily become a norm.’ The DDF concludes in paragraph n° 38, ‘For this reason, one should neither provide for nor promote a ritual for the blessings of couples in an irregular situation.’

The danger for the Pope, as paragraph n° 37 explains, would be to ‘lead to an intolerable casuistry’, according to paragraph no°. 304 of *Amoris laetitia*. But Cardinal Joseph Zen already responded to such a pretension in his

commentary on Francis’ response to the dubia of the five cardinals.

As for the fact that Francis would not want a precise rule for these blessings, this ‘is pastorally untenable’, asserts the Chinese cardinal. ‘How can the Church, in such an important matter, leave the people without a clear rule and trust individual discernment? Isn’t this how a chaos of casuistry very dangerous for souls will break out?’

For that matter, a question presents itself: will the DDF ask episcopates or bishops who have already promulgated such liturgical formulas — the Dutch-speaking Belgian episcopate as well as some German bishops — to withdraw them? The casuistic chaos has already begun.

In conclusion, this Declaration, which leads the revolutionary text of *Amoris laetitia* to its final consequences — which some had already anticipated — introduces a seed of deep division and will do incalculable harm in the Church. We can only hope that reactions to it quickly give the authors an understanding of this.

*Originally published on
30 December 2023*

Fiducia Supplicans and the 'Pastoral Blessing'

Rev Fr Jean-Michel Gleize

The Church must shy away from resting its pastoral praxis on the fixed nature of certain doctrinal or disciplinary schemes.

This passage from n° 25 of the latest Declaration *Fiducia supplicans* is merely a repetition of the fundamental principle already spelled out by Pope Francis in the Post-Synodal Exhortation *Amoris laetitia*. The principle itself finds its justification in n° 8 of said Declaration, which refers to n° 12 of the new Roman Ritual promulgated by John Paul II in 1985 (*De Benedictionibus*, Praenotanda). It says:

Blessings are among the most widespread and evolving sac-

ramentals. Indeed, they lead us to grasp God's presence in all the events of life and remind us that, even in the use of created things, human beings are invited to seek God, to love Him, and to serve him faithfully.

Why? Because their purpose is to 'lead us to grasp' and to 'remind' us.... To lead us to grasp and to remind us: Does this mean, then, that blessings are nothing but a language, pure signs, achieving no more and no less than an awareness? If that is indeed the case, it is logical that they should adapt, like any language, to the mentality of those to whom they are addressed. For the essential thing, in all pastoral work, is to make one-

self understood. From this all the rest follows.

And first of all, in order to bless, it is enough to get into an attitude of listening to the different persons 'who come spontaneously to ask for a blessing' (n° 21). This request in and of itself expresses a person's need for 'God's saving presence in his life' (n° 20). To ask for a blessing is to recognise the Church 'as a sacrament of salvation' (*ibid.*), 'to acknowledge that the life of the Church springs from the womb of God's mercy and helps us to move forward, to live better, and to respond to the Lord's will' (*ibid.*). In short, the request expresses convictions, but what else? Does it express a desire for healing, an effective resolution? Does it express the desire for a conversion? N° 21 is content to mention, on the part of those who ask for the blessing, 'sincere openness to transcendence, the confidence of their hearts that they do not trust in their own strength alone, their need for God, and their desire to break out of the narrow confines of this world, enclosed in its limitations.' What about getting out of the state of sin? Apparently there is no question of that here. Which is not sur-

prising at all, since the blessing is a form of listening, because, like all listening, it does not have to worry about effective resolutions. It occurs at the hour of hope and expectation.

The blessing is only a form of listening; it must also express God's love, and this is why it becomes everything for everyone. Of course, it could not possibly 'offer a form of moral legitimacy ... to an extra-marital sexual practice' (n° 11). However:

One must also avoid the risk of reducing the meaning of blessings to this point of view alone, for it would lead us to expect the same moral conditions for a simple blessing that are called for in the reception of the sacraments. Such a risk requires that we broaden this perspective further. Indeed, there is the danger that a pastoral gesture that is so beloved and widespread will be subjected to too many moral prerequisites, which, under the claim of control, could overshadow the unconditional power of God's love that forms the basis for the gesture of blessing. (n° 12)

The blessing must therefore express God's love in differentiated ways. The essential thing is not to 'lose pastoral charity, which should permeate all our decisions and attitudes' and to avoid being 'judges who only deny, reject, and exclude' (n° 13).

The new pastoral 'magisterium' inaugurated by John XXIII no longer seeks to convert. You may as well say that it no longer seeks to get souls out of sin. It listens and it dialogues. In doing this, it gives people the means by which to fulfil itself as people, by escaping materialism, in openness to transcendence.

Ultimately, a blessing offers people a means to increase their trust in God. The request for a blessing, thus, expresses and nurtures openness to the transcendence, mercy, and closeness of God in a thousand concrete circumstances of life, which is no small thing in the world in which we live. It is a seed of the Holy Spirit that must be nurtured, not hindered. (n° 33)

And what about sin? And conversion? And eternal salvation? Not a word. They just told you: the bless-

ing is there to lead you to grasp 'the presence of God in all the events of life'.

This is why 'the Church must shy away from resting its pastoral praxis on the fixed nature of certain doctrinal or disciplinary schemes'. That is understood, since a blessing is an aspect of pastoral care and pastoral care consists of being a good listener and dialoguing, 'leading people to grasp' and 'reminding' them. In this field, schemas are unacceptable, 'especially when they lead to "a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyzes and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying"' (n° 25, quoting Pope Francis, [*Evangelii Gaudium*, n° 94]). Consequently, 'when people ask for a blessing, an exhaustive moral analysis should not be placed as a precondition for conferring it. For, those seeking a blessing should not be required to have prior moral perfection' (n° 25). For this is not about conversion. It is about dialogue and listening. The fundamental principle of this listening, which is also the fundamental principle of the

New Evangelisation, is that 'we are more important to God than all the sins we can commit because he is father, he is mother, he is pure love, he has blessed us forever. And he will never stop blessing us' (n° 27). If we adhere to a principle like that, does Hell exist? And if it exists, would it not be rather empty? ... This principle is 'to make those people feel that they are still blessed, notwithstanding their serious mistakes, that their heavenly Father continues to will their good and to hope that they will ultimately open themselves to the good' (*ibid.*). 'Open themselves to the good': in what sense? Is it only the 'desire to break out of the narrow confines of this world, enclosed in its limitations' what was mentioned earlier? Logically yes. And this is why the long-awaited conclusion appears incapable. Same-sex couples, too, have a right to receive the blessing of the Church.

This conclusion arrives in black on white, unsurprisingly, in n° 31 of the Declaration. 'Within the horizon outlined here appears the possibility of blessings for couples in irregular situations and for couples of the same sex.' Of course, the document explains that this blessing will take place in a form 'which should not be fixed

ritually by ecclesial authorities to avoid producing confusion with the blessing proper to the Sacrament of Marriage.' And n° 39 adds to this precaution which is meant to be reassuring — one wonders, moreover, for whom:

[T]o avoid any form of confusion or scandal, when the prayer of blessing is requested by a couple in an irregular situation, even though it is expressed outside the rites prescribed by the liturgical books, this blessing should never be imparted in concurrence with the ceremonies of a civil union, and not even in connection with them. Nor can it be performed with any clothing, gestures, or words that are proper to a wedding. The same applies when the blessing is requested by a same-sex couple.

But n° 40 hastens to reopen the doors that were closed in the preceding paragraph:

Such a blessing may instead find its place in other contexts, such as a visit to a shrine (Lisieux?), a meeting with a priest (while leaving church after Mass?), a prayer recited in a group (on the occasion of praying Vespers or the Ros-



ary?), or during a pilgrimage (to Lourdes or Fatima?). Indeed, through these blessings that are given not through the ritual forms proper to the liturgy but as an expression of the Church's maternal heart — similar to those that emanate from the core of popular piety — there is no intention to legitimize anything, but rather to open one's life to God, to ask for his help to live better, and also to invoke the Holy Spirit so that the values of the Gospel may be lived with greater faithfulness.

Does that mean that the ritual forms proper to the liturgy are not the expression of the Church's maternal heart? It seems not, since n° 36 explains that trying to make these blessings a liturgical act 'would constitute a serious impoverishment because it would subject a gesture of great value in popular piety to excessive control, depriving ministers of freedom and spontaneity in their pastoral accompaniment of people's lives'. Again this childish, harmful dialectic between authority and freedom, between law and charity, between justice and love. For the moment, remember that this kind of 'blessing' can take place inside a

church and, why not, at the communion rail, facing the main altar. These blessings will descend 'upon those who — recognizing themselves to be destitute and in need of [God's] help — do not claim a legitimation of their own status, but who beg that all that is true, good, and humanly valid in their lives and their relationships be enriched, healed, and elevated by the presence of the Holy Spirit' (n° 31). Therefore this is about an improvement, starting from what is already good, not about a cure. Absolutely nothing is said about what is wrong and bad, even humanly speaking, much less about sin itself. Nothing about any of this, neither here nor anywhere else in the document. But does sin even exist? The important thing is that 'human relationships may mature and grow in fidelity to the Gospel, that they may be freed from their imperfections and frailties, and that they may express themselves in the ever-increasing dimension of the divine love' (*ibid.*). Imperfections and frailties... All the same, isn't this saying too little, when it is an instance of adultery or homosexuality? It is true that 'the grace of God works in the lives of those who do not claim to be righteous but who acknowledge themselves humbly as sinners, like everyone

else. This grace can orient everything according to the mysterious and unpredictable designs of God' (n° 32). Mysterious and unpredictable designs, yes, there are those which correspond to what theologians call the 'divine good pleasure' (i.e. His will, without consulting human beings). But there is also a 'signified' divine will, which is expressed in a manner that is not mysterious at all but rather perfectly clear and corresponds to perfectly predictable designs: the will of God as it is expressed through the Ten Commandments and the law of the Church. Before blessing in every direction, would it not be advisable to recall these requirements and to exhort people as persuasively as possible to comply with them? N° 40 describes the ambitions of this new pastoral approach, 'to open one's life to God, to ask for His help to live better, and also to invoke the Holy Spirit so that the values of the Gospel may be lived with greater faithfulness'. The frivolousness of expressions like this is too vague to avoid fostering procrastination.

The impact of this Declaration, which is simultaneously sinister and shameful, will be felt especially among Catholics, who once again will be shaken in their mor-

ality and literally scandalised, in other words driven — one could even say exhorted — not just to tolerate now but to accept the unacceptable. The most tangible result, in the immediate future, can be seen on page one of all the newspapers, with competitively screaming headlines proclaiming that the Vatican is finally authorising (and this is a first) the blessing of homosexual couples.

This Declaration is therefore scandalous in the proper sense of the word, and the scandal that it is fomenting is great. Where, then is the *mola asinaria* (millstone) of the Gospel?¹ ... But since God's goodness is still great, no doubt it will be necessary to make more room in the churches of Tradition, so as to welcome — as in the stable in Bethlehem — all the poor Catholics who are increasingly disappointed with those whom they trusted.

Note

1. *But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea.* (Mt 18:6)



Amendments RIP

Rev Fr Francis Gallagher

When he was devising the 1937 Constitution, Eamon de Valera consulted militantly orthodox priests like the Holy Ghost Fathers John Charles McQuaid and Dennis Fahey, and the Jesuit Fr Edward Cahill.

Although this Constitution was not fully Catholic, it had Catholic elements. The family was recognised as society's basic unit. Marriage was upheld and divorce forbidden. It recognised that woman in the home provides a necessary support for society. All this discouraged anti-family legislation.

But more recently governments have weakened the Church's influence by introducing various



Éamon de Valera (1882–1975)

constitutional amendments. These obtained majority approval in referenda, with minimal Church opposition.

When announcing the recent referenda, the Minister for Integration (!) Roderic O'Gorman said, 'A woman's place is wherever she wants it to be.' A nice thought indeed!¹

Anyway, the Constitution *does not* say that a woman's place is in the home. Article 41.2.1 *does* say:

In particular, the State recognises that by her life within the home, woman gives to the State a support without which the common good cannot be achieved.

Article 42.2.2 says that the State shall endeavour to ensure that mothers need not work outside the home.

The 40th ('Care') Amendment proposed to replace Article 41.2 with Article 42B, which would have read:

The State recognises that the provision of care, by members of a family to one another by reason of the bonds that exist among them, gives to Society a support without which the common good cannot be achieved, and shall strive to support such a provision.

This 'gender neutral' newspeak indicates the government's desire to usurp the roles of parents in the family. In 1951, the Irish bishops, foreseeing such developments, opposed the proposed 'Mother and Child Scheme'.² Today's Irish bishops, in their statement on the referenda, merely expressed their 'concern' and offered 'reflections'. However, most media outlets interpreted their document as a call for a 'No' vote.³

Article 41.3.1 says, 'The State pledges itself to guard with special care the institution of marriage, *on which the family is founded*,⁴ and to protect it against attack.' The 39th ('Family') amendment proposed the deletion of the words emphasised above and replacing them with 'whether founded on marriage or on other durable relationships'. What are 'durable relationships'? Would they perhaps include somebody 'married' to a tree? Obviously this term was meant to include and recognise cohabitation and homosexual unions. It would also have facilitated migrants bringing to Ireland those with whom they already had a 'durable relationship' — including possibly several wives!



The Taoiseach, Leo Varadkar, said that a ‘Yes’ vote would continue to protect marriage and the family. But what do these words mean to him?⁵

‘The Constitution’, he added, ‘says that families can only be based on marriage and the Government believes that *this no longer reflects modern society*.’⁶ But a constitution must uphold order rather than foster subversive changes. However, order is not a priority for Varadkar or his NWO handlers.

Recently our Superior General, Fr Davide Pagliarani, reminded us that God ‘created them male and female ... man and woman ... with very specific functions and roles’.⁷ But our wilfully blind government refuses to recognise these specific functions and roles. Yet the members of the cabinet must (presumably) have specified functions and roles.

Fr Pagliarani goes on to say that there is order ‘because there are distinctions’. It is like the order in the Blessed Trinity.

The father is not the mother, nor the grandfather, nor the child, nor the son, nor the

daughter. The father is the father and nobody else. Likewise, the mother is the mother and nobody else. In a family there is a naturally established order ... which enables the family to achieve its purpose.

He goes on to quote Archbishop Lefebvre who frequently insisted that we must return to Christ the King.

First and foremost, He is the King of intellects — of minds. He is the only one capable of enlightening us supernaturally and naturally.

He is also the King of hearts ... of true charity ... Everybody talks about love. However, when the notion of charity (of God) is lost ... then you can easily understand how the word ‘love’ can acquire scandalous meanings ... and what is not love is then called ‘love’.

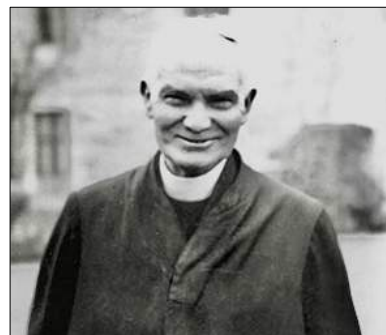
Fr Cahill defined the family as ‘an assemblage of individuals dwelling in the same house under a common superior or head and united by ties founded on the natural law’.⁸ This cannot apply to

cohabiting or homosexual couples.

The family’s foundation is the union of husband and wife. Both parents and children have duties and rights. Although the individual is its fundamental unit, the State is essentially a union of families. The family and the individual are prior to it. So the state cannot usurp the functions of parents.

Popes Pius XI and John Paul II taught that economic necessity should not force mothers to work outside the home, thereby neglecting their domestic duties.⁹

Cahill states that the sexes are equal in all essential attributes. Both have liberty and responsibility. Both were redeemed by Our Lord and are destined for Heaven.



Fr Edward Cahill SJ (1868–1941)

Romano Amerio describes Catholicism’s elevation of women.¹⁰ They reached very high levels both culturally and in the government of religious orders during the Carolingian renaissance.¹¹ And of course many have been canonised. The greatest of the saints is surely the Blessed Virgin Mary.

Literature, in the Middle Ages emphasised ‘courtly love’, which, despite some excesses, had a civilising influence. It had greater appeal to women than epic poetry which romanticised valour and warfare.

In the 1970s, the ‘Women’s Lib’ movement promoted Marxist feminism. Its adherents encourage women to take on traditionally male occupations assuming falsely that mens’ work is always superior (Amerio calls it ‘masculinism’).

Since Vatican II, this feminism has influenced many in the Church.

We can certainly rejoice that such a decisive victory was won on 8 March. God will surely reward those who prayed and worked to obtain it.¹² However, abortion remains legal, euthanasia is already happening and the Church crisis worsens. The struggle



continues. Christ the King and Our Lady of Fatima will surely triumph. But they do require our prayers and sacrifices.

Notes

1. ‘Referendums on family and care to be held in March 2024’, RTE, 5 December 2023. The older spelling of the plural is ‘referenda’.

2. In 1951, the socialist health minister Dr Noel Browne tried to increase State involvement in childcare. The bishops were particularly concerned about the morality of the ‘education’ which State employees would give. However, after Browne leaked details of meetings between the bishops and the government to the press, the then Taoiseach, John A Costello, a loyal Catholic, had the entire scheme dropped. Browne’s successors were more tactful and successful in their approach. So in today’s Ireland, we have firmly entrenched ‘socialised’ medicine and a much weakened Catholic Church.

3. The bishops say, ‘We are concerned that the proposed Family amendment ... diminishes the unique importance of the relationship between marriage and family. ... In a democracy... it is

important that citizens cast their ballot ... with matters of such importance at stake. ... As pastors ... we offer these reflections in order to help inform the consciences of Christians and others ...’ (Emphasis added throughout). So do we vote ‘Yes’ or ‘No’?

4. Emphasis added.



Noel Browne (1915–1997)

6. Emphasis added.

7. FSSPX News Service, ‘*Fiducia Supplicans*: A synodal Church listening to the world’, 8 January 2024.

8. Fr Edward Cahill, *The Framework of a Christian State* (M H Gill & Son, Dublin) pp 337; 422–442.

9. *Casti Connubi* (1930); *Familiaris Consortio* (1981).

10. Romano Amerio, *Iota Unum: A Study of Changes in the Catholic Church in the 20th Century*. (Sarto House, 1996) pp 215–8.

11. St Bridget was the Superior of a ‘double abbey’ for both monks and nuns.

12. It seems that some even put miraculous medals into a ballot box. Every little helps!

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Messengers of God:

Physical Apparitions of Angels

Throughout Church History



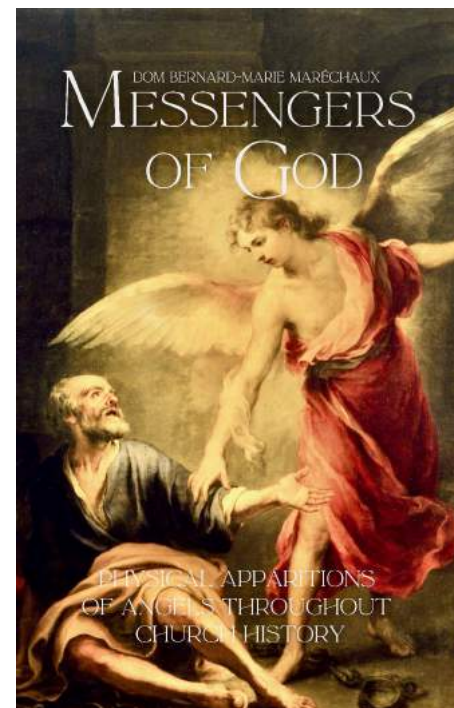
Peadar Walsh

All Catholics know that the Angels are pure spirits. The subtitle of this book by Dom Bernard-Marie Maréchaux might, therefore, appear surprising. How can we speak of physical apparitions of beings that have no bodies? Dom Maréchaux deals with this natural objection from the very outset. Although Angels can appear to men through intellectual and imaginative visions, they can also humanise themselves, so to speak, in order to enter into relations on our level. How so? By taking from material elements whatever is necessary in order to appear to us, 'either in ethereal form by condensation of the ambient air, or in a body similar to ours which they form in the twinkling of an eye by a very subtle operation.' But

unlike man's soul, which informs his body, the Angel is not substantially united with the borrowed body he forms in order to appear to men.

He merely governs it from within, without compenetrating it to its most intimate core, without being its life principle, without making it truly living.

Having established these principles, Dom Maréchaux then takes his readers on a tour of history, showing how Angels have appeared corporeally to men since the creation of the first man and woman. The Old Testament is filled with such visions, as is the New, starting with the apparitions of the Angel Gabriel to Zachary in the



Available from www.tedeumpress.com for €11.95.

Temple and to the Blessed Virgin Mary at the Annunciation. Unsurprisingly, the early days of the budding Church were also favoured with these kinds of visions, like the deliverance of St Peter from prison, recounted in the Acts of the Apostles.

The bulk of this book, however, deals with angelic apparitions throughout the history of the Church, after the death of the Apostles. Relying on the testimony of trustworthy historians, Dom Maréchaux brings us down through time, relating the fascinating accounts of how the Angels have been the constant companions of

the saints throughout every age, culminating with his own nineteenth century. However, as the Angels have continued to manifest themselves closer to our time, this first English-language edition of his book includes an extra chapter on angelic visions in the twentieth century.

The author closes his fast-paced account by telling us that the fundamental reason why God permits such extraordinary manifestations of the Angels is 'for the vindication of the faith of His Church and the consolation of His servants'.



On the Feast of the Baptism of Our Lord at St John's Church, Dún Laoghaire.

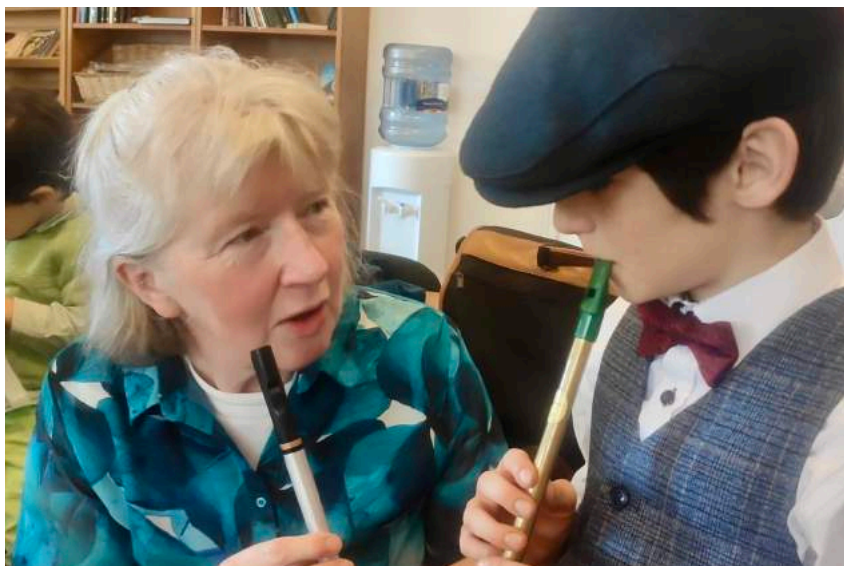


The statue of St John the Evangelist arrives at St John's Church.





On the Feast of St Patrick.



Priestly Society of Saint Pius X in Ireland

DUBLIN St John the Evangelist Church

1 Upper Mounttown Road, Dún Laoghaire
Co. Dublin, A96 P793

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

T: (01) 284 2206

Saint Pius X House

12 Tivoli Terrace S, Dún Laoghaire
Co. Dublin, A96 KV65

Resident:
Rev Fr Patrick Abbet (Prior)
Rev Fr Leo Boyle
Rev Henry Willioud
Rev Fr Jules Doutrebente

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ATHLONE Corpus Christi Church

Connaught Gardens, Athlone
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- Saturday 10am
- Friday 6:30pm

T: (090) 643 3703

BELFAST Saint Pius V Chapel

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Co. Antrim, BT11 9AN

Mass Times
- Sunday 12noon

T: (028) 9445 3654

CORK Our Lady of the Rosary Church

Shanakiel Road, Sunday's Well
Co. Cork, T23 T389

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

T: (090) 643 3703

NEWRY Our Lady of Knock Chapel

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Mass Times
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T: (048) 30 825730

KILKENNY St Joseph's Chapel

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S S P X

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By teaching the traditional doctrine of the Church, by organising apostolates throughout the world, and by sanctifying souls with the traditional Latin rite of Mass and the traditional sacraments, the Society's priests continue the apostolic work of two millenia for the glory of God and the salvation of souls. *Deo gratias.*