



SSPX



In Principio

In London Town

Ravens of the Tower of London (photograph by Colin, Wikimedia Commons)



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Society of St Pius X in Ireland

In London Town

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In London Town

Rev Fr David Sherry, District Superior

‘It is the mark of an educated man to not seek more certainty than the nature of the subject admits.’
(Aristotle)

If you ever stray to London and are looking for the Mass of All Time, you couldn’t do better than go to the church of Saints Joseph and Padarn in Holloway. Co-incidentally or not, it is the area of London where live the greatest proportion of Irish people and you are as likely to meet a Kerry man or a Donegal man there as anyone else.

Some years ago, I met a man there who tried to persuade me that there was no God because we all came from the stars. When I asked him where the stars came from, he shook his head pityingly and said that they always

were. More recently, I met a Belfast man who assured me that he himself was Jesus Christ. I told him I didn’t believe him, but that if he did want to meet Jesus Christ, I would be very happy to arrange an introduction in the confessional at Saint Joseph’s at any convenient time. Most recently of all, I bumped into a sedevacantist. Having identified me as a ‘Lefebvrist’, it was not long until he exposed his certainty that Francis is not the Pope. ‘Bergoglio is a heretic,’ he said ‘and no heretic is a member of the Church. Therefore, Bergoglio cannot be pope.’ Moreover, as charitably as he could, he accused me and the Society of being formally disobedient and closet-sedevacantists: ‘because,’ he said ‘while you purport to believe that Francis is the Pope, you disobey him by not following his every command



while knowing that obedience to the Pope is necessary for salvation.’ (He himself, by the way, is formally obedient to the Pope because he will obey him once he decides that he is the Pope).

I was not in a rush and he seemed willing to listen, so I took him on. I told him that the pivotal and providential man in the crisis since Vatican II was Archbishop Marcel Lefebvre and he had very seriously considered the possibility of the Chair of Peter being vacant. His conclusion was that it was impossible to conclude with certainty that the Pope was not the Pope because the Church has never defined in what circumstances a Pope could be deposed. One could say that it is *possible* but that’s just another way of saying that it is *not certain*. In that case, the principle to apply is ‘Possession is nine-tenths of the law’ or, in other words, he who appears to be Pope enjoys the benefit of the doubt if any doubt there be.

Now, it is indeed incontrovertible that Francis utters heretical things. Whenever he says that ‘good atheists go to heaven’, or that ‘it is morally permissible to live in adultery in certain circumstances’ or that ‘all religions lead to heaven’, he is uttering heresy.

However, the fact that he utters heresy is not enough for us to conclude that he is not a member of the Church. How so? Because, to separate oneself from the Catholic Church by the sin of heresy, one must hold the heresy *knowingly*. Just as full knowledge is necessary to commit a mortal sin, so full knowledge is necessary for heresy. Furthermore, as no man can see another’s soul, the Catholic Church — the Mystical Body of Christ — only judges based on what is external. For a prelate to lose his authority because of heresy, he must be judged by his superior by a legal process.

Let’s say for argument’s sake that, in the course of my sermon next Sunday, I happen to say that Hell does not exist. This would be a heresy. Will I have immediately lost my authority within the Catholic Church? The answer is that it cannot be assumed that I have lost it; it will have to be proven that I did say these words *knowing* that I was deviating from the one true Catholic Faith. The scandalised Mass-goer will have recourse to my superior who alone has the right and duty to demand an account of me. Based on my reply to him — ‘I’m sorry Father, I was up too late watching England lose in Dublin’ or, God forbid, ‘I don’t believe in Hell, a loving God would never send people



to a place of punishment, blah, blah, blah' — he will make a legal judgement on whether or not I am a knowing heretic.

If he judges that I am a knowing heretic, all will know with certainty that I have no authority. If, on the other hand, through overwork or for any other reason, he does not make a judgement, it will not have been proven that I have lost my office. If I continue uttering heresy, people full of common sense should certainly avoid me as they know for certain that my mouth does not speak the Catholic Faith. But no one can come to the conclusion that I have lost my authority because it hasn't been legally proven that I am knowingly heretical.

In the case of the Bishop of Rome, to be certain that the Pope has lost his authority, he who has the power to judge the Pope should demand an account of him and come to a conclusion whether the Pope is simply crazy, a knowing heretic, or something else. But, here's the thing, the Pope has no superior on earth and therefore it never has been proven that the Pope is a *knowing* heretic. We may suspect he is, and we may be right, but we do not have certainty. In those circumstances, our common sense and our sense of the Faith will

tell us to avoid a man who attacks our faith by his nonsensical utterings; but in the question of whether he is the Pope, we cannot come to a certain conclusion that he isn't.

Regarding the obedience to the Pope being necessary for salvation and that we refuse him such obedience, I allowed myself the excess of telling my sedevacantist friend that this was the most meaningless drivel I had ever heard (at least, since the local council announced that they were going to increase the hourly parking charge by €1.20 'to improve the parking experience'). Obedience is a virtue by which we obey our lawful superior in all things that he can lawfully command us except sin. If my boss tells me to steal money to keep the shop open, I am not being disobedient when I refuse, but he remains my boss. If my father teaches me to sacrifice to Moloch, I am not being disobedient when I say 'No, Daddy', but he remains my father.

Similarly, if the Pope invites me to Assisi to hug snake-worshippers and kiss the Koran, I am not being disobedient when I decline. Just as a teenager obeys his parents in all matters except sin, we obey the Pope in all matters which involve no deviation in the Catholic Faith. When he attempts to compel us to engage in



protestantised Masses or dodgy ecumenism, or to do anything which is against that immutable Catholic Faith transmitted to us from Christ through the Apostles, we must refuse. I am not being disobedient and he remains the Pope.

The position of Archbishop Marcel Lefebvre, the hero of the Vatican II crisis — and by extension, the position of the Society that he founded — is very simple. There is a crisis in the Church precisely because

authority is not defending the Faith, it is attacking it. In this crisis, we must stay calm and carry on. This means keeping the rule of Faith for crises: *hold fast to what was always believed everywhere by everyone*. What we cannot know for certain, we can safely leave to the future judgement of the Church.

May God bless you,

Fr David Sherry



Fr David Sherry speaking at the Chesterton Conference, London, 1 June 2024.

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Mitte Operarios in Messem Tuam

Letter from the Superior General

Don Davide Pagliarani, Superior General

Send labourers into Thy harvest.

My dear faithful, friends and benefactors,

I hope that many of you will gather with us in Rome, on 20 August 2025. There, we shall bear witness to our faith — a faith that we have received from the Church through her Tradition. This is our living faith that we have a duty to pass on, exactly as we have received it, free from any compromise with the spirit of the world.

May this jubilee also be a testimony of hope, especially in regards to the future of the Catholic Church and its indefectibility! Indeed, if we are deeply attached to Rome as it was, we must be intimately concerned about the Church of tomorrow. Obviously,

we know Christ's promise that He will be with Her until the end of time, despite the attacks of the devil. However, we must understand that this promise necessarily implies our participation. Our Blessed Lord is counting on our efforts — prompted and nourished by His grace, so as to guarantee the Church's indefectibility.

In concrete terms, what efforts does Our Blessed Lord expect us to make to ensure the future of the Church? They can be summed up as our collective efforts to nurture numerous priestly and religious vocations. Popes and saints have never ceased to remind us: people can only be holy if they have a holy clergy, and likewise, a civilisation will become Christian once more only if it is sanctified by holy religious. Our concern for the



Church of tomorrow means doing everything in our power to nurture, to encourage and to sustain these vocations.

Heroic witnesses of Jesus Christ

Who can say enough about what tomorrow's priests and religious are called to be? His Grace Archbishop Lefebvre put it succinctly when addressing his seminarians:

‘Today is the time of heroes! When everything seems to disappear in the structure of society, and even in the structure of the Church, the time is not for lukewarm souls, or for souls who give way to confusion or doubts circulating throughout the world — including doubts about the divinity of Our Lord Jesus Christ, as is the case even within the Catholic Church. Today is the time for those who believe in Our Lord Jesus Christ, and those who believe that Our Lord Jesus Christ, through His Cross, provided the solution to all the personal problems in our lives.’¹

What the current situation of our world calls for, is a generation of priests and religious (both men and women) who bear witness to Our Lord Jesus Christ — even against all odds. For this world that is half-dead, we need a generation who will bear witness to the all-powerful redemptive

force that is found in Our Lord Jesus Christ, and only in Him. We need a generation who will bear witness to this truth through their words, without fear or deviation, and even more so through their lives, lived according to His rule and His love. This will be a generation in which each person, in his or her own way, will be — as Pope Pius XII declared — ‘a living image of our Saviour’.²

A light for the world

People can sometimes be frightened by the storms that are sweeping the world, and that are shaking it all the more, as it moves further away from God. Therefore, in union with Our Blessed Lord, who calmed the hearts of his apostles even before he calmed the waves, we would like to say to them: *do not be afraid*. (Jn 6:20) The power of a storm is a sign of the even greater power of the lighthouse, which never ceases to shine and to guide us to a safe haven.

I am the light of the world.
(Jn 8:12)

To follow Christ, such is the essence of the Church. Thus, such also will be Her ministers and religious, provided that they remain grounded and rooted in charity, and if Jesus Christ dwells in their hearts through faith (cf. Eph 3:17). With Saint Paul, they will be able to say:



For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ... nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord. (Rom 8:38–39)

Therefore, far from being frightened by the darkness, they will overcome it by the light they bring with them. From the humble classroom where a religious sister teaches children, all the way through to the pulpit where the priest delivers his sermon, through them the Church will continue to strengthen souls, lift up hearts and enlighten the world. From the silent cloister to the darkness of the confessional, the Catholic Church will pour out Christ's peace in abundance upon souls — and very soon upon cities as well. Let there be no doubt: Our world, which is increasingly

entangling itself each day in its self-destructive logic, is also thirsting for this light that contains both truth and charity.

'Francis, go and repair my house, which is falling into ruin.' Such were the words of the Crucified Christ to the young Francis of Assisi. To spread this divine light over a darkened world, and to communicate the life of Our Blessed Lord to souls, we need souls who are ready to give testimony to the truth (cf. Jn 18:37)— whether it be before the High Priest or before Pontius Pilate.

Admittedly, the smoke of Satan has entered the Church, and the divisive devil has transformed himself into an angel of light (cf. 2 Cor 11:14). Yet, let us make no mistake: the serious doctrinal and moral aberrations of the men of the Church, which is in full decay, herald sooner or later the death of the modernist utopia.



A militia all fired up

The victory of Our Blessed Lord and the Immaculate Heart of Mary will therefore come through the radiance of the consecrated life, lived fully and completely, and therefore through a holy militia of priestly and religious vocations, choosing to renounce everything so as to follow Our Lord Jesus Christ.

Obviously, these heroic and luminous witnesses will need great strength of soul and noble virtues. Animated by a spirit of faith as firm as it is profound, they will need to be incapable of compromising with evil or error, and at the same time, they will need to be filled with meekness and charity.

These conquerors will succeed only to the extent that they are on fire with the love of Our Lord Jesus Christ. They must be ablaze with zeal and entirely dedicated to the good of the Church.

Archbishop Lefebvre reminded his seminarians:

‘You will have to be heroes, saints and martyrs — martyrs in the sense of witnesses to the Catholic faith. You will be criticised on all sides, but encouraged by the example of those who have given their life and their blood for their faith. You will also be strengthened by the

example of the Blessed Virgin Mary, and with her help you will accomplish this work — for your own sanctification and for the sanctification of souls.’³

It is this new generation of priests and religious (both men and women) who must be awakened, and without whom Divine Providence will lack the means to carry out its work of salvation.

Therefore, we must ask ourselves: How can we achieve this?

A gift to implore from God

As we know from the word itself, a vocation is a gift from God. God alone calls: *Neither doth any man take this honour to himself, but he that is called by God.* (Heb 5:4) God alone breathes His grace into souls — and a priestly or religious vocation is a very special grace, a very precious grace.

Such a grace, however, has to be asked for. Such a gift depends on our prayers. Our Blessed Lord reminds us: *The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.* (Mt 9:37–38) The more precious the gift, the more insistent must be the prayer. However, is this truly the case concerning our prayers for vocations? It is to be feared that we sometimes spend more time lamenting the evil



than imploring God for the remedies ... If we are truly convinced that only holy vocations will restore the Church, and thus also the world, and if we truly want the work of Our Blessed Lord's Redemption to triumph once again in our time, then we must ask ever more insistently and perseveringly for many holy vocations, by redoubling our supplications.

Like the righteous people of the Old Testament who longed eagerly for the coming of the Saviour, we must implore Heaven to send in our present time 'true images of God's love' and 'living examples of Jesus Christ', or in other words, others like Francis of Assisi, Padre Pio, Teresa of Avila or Catherine of Siena, and many holy priests to dispense to souls the 'precious pearl, the inexhaustible riches of the blood of Jesus Christ'.⁴

This is certainly the most urgent request of our time. We know that God will not abandon His Church, and that He wants to give our age the saints it needs. However, He will do so, only insofar as we ask Him with as much insistence as humility. This is precisely the hope and the prayer that we want to bring to Rome on the occasion of the Jubilee Year. This is the reason why we have chosen as the theme for our pilgrimage: *Mitte operarios in messem tuam* — 'Send labourers into Thy harvest'.⁵

A legion to be born!

However, we do not wish to limit such a cause to the short hours of our jubilee prayer. On the contrary, we would like this concern for vocations to live within all of us throughout the years to come. This must be first and foremost in our prayers, obviously, but also in the zeal that each one of us will deploy to this end. All of us have to work for this great cause: priests, without a doubt, by their example and their supernatural enthusiasm; but also fathers and mothers! For it is with the zeal that they will unleash for the development and sanctification of their families that tomorrow's vocations depend. Pope Pius XI so perfectly summarised this when he said that 'the first and most natural place where the flowers of the sanctuary should almost spontaneously grow and bloom, remains always the truly and deeply Christian family'.⁶ We will come back to these thoughts in greater detail in a future letter to you.

Make no mistake about our intentions. We are launching a project that will last for years! That is why we wish to place it most particularly under the protection of Our Lady of Sorrows. Already through her *fiat* of the Annunciation, her virginal womb became the first cathedral where the Word Himself, taking on our human



nature, received the anointing that made Him the Consecrated One of God, and established the new priesthood ... Then, at the foot of the Cross, Jesus entrusted to the Sorrowful and Immaculate Heart of Mary the priesthood of Saint John, establishing her, through the beloved apostle, as Mother of all priests. Thus, through her compassion, and the sufferings of Calvary, which she intimately united to the sufferings of her Divine Son, Our Blessed Lady gave birth to the Church of yesterday, today and tomorrow.

It is to her, then, that we must direct our urgent prayers. Let us confidently implore her to grant us the vocations that we so desperately need. In very concrete terms: let us tirelessly use the powerful weapon of the most holy Rosary. Throughout this Jubilee Year, which will end on 6 January 2026, let us conquer Heaven with a continual supplication of fervent Rosaries for vocations. We will not try to keep count of them, nor do we wish to limit their number. However, we are counting on the determination of each and every one of us to devote this Holy Year to the fruitful recitation of the Rosary. We are counting, in particular, on the prayers of the children in our families and schools — and on their sacrifices too! This is why we urge their parents and teachers to

do everything possible to help these children to be enormously generous.

Then, on 20 August 2025, we shall be able to solemnly lay at the feet of Our Blessed Lady an incalculable number of Rosaries and sacrifices, as a tribute of our gratitude and humble trust in the power of her maternal intercession. May we thus, under her guidance, all work towards the blossoming of the many holy vocations that will make the Church of tomorrow holy!

May God bless you!

Menzingen, 20 December 2024

Don Davide Pagliarani
Superior General

Notes

1. Sermon, Ecône, 7 January 1973.
2. Pius XII, Encyclical *Menti Nostræ*.
3. Sermon, Ecône, 21 May 1983.
4. Encyclical, *Menti Nostræ*.
5. Votive Mass to ask for priestly vocations, *Missale Romanum*.
6. Pius XII, Encyclical *Ad Catholicici sacerdotii*.



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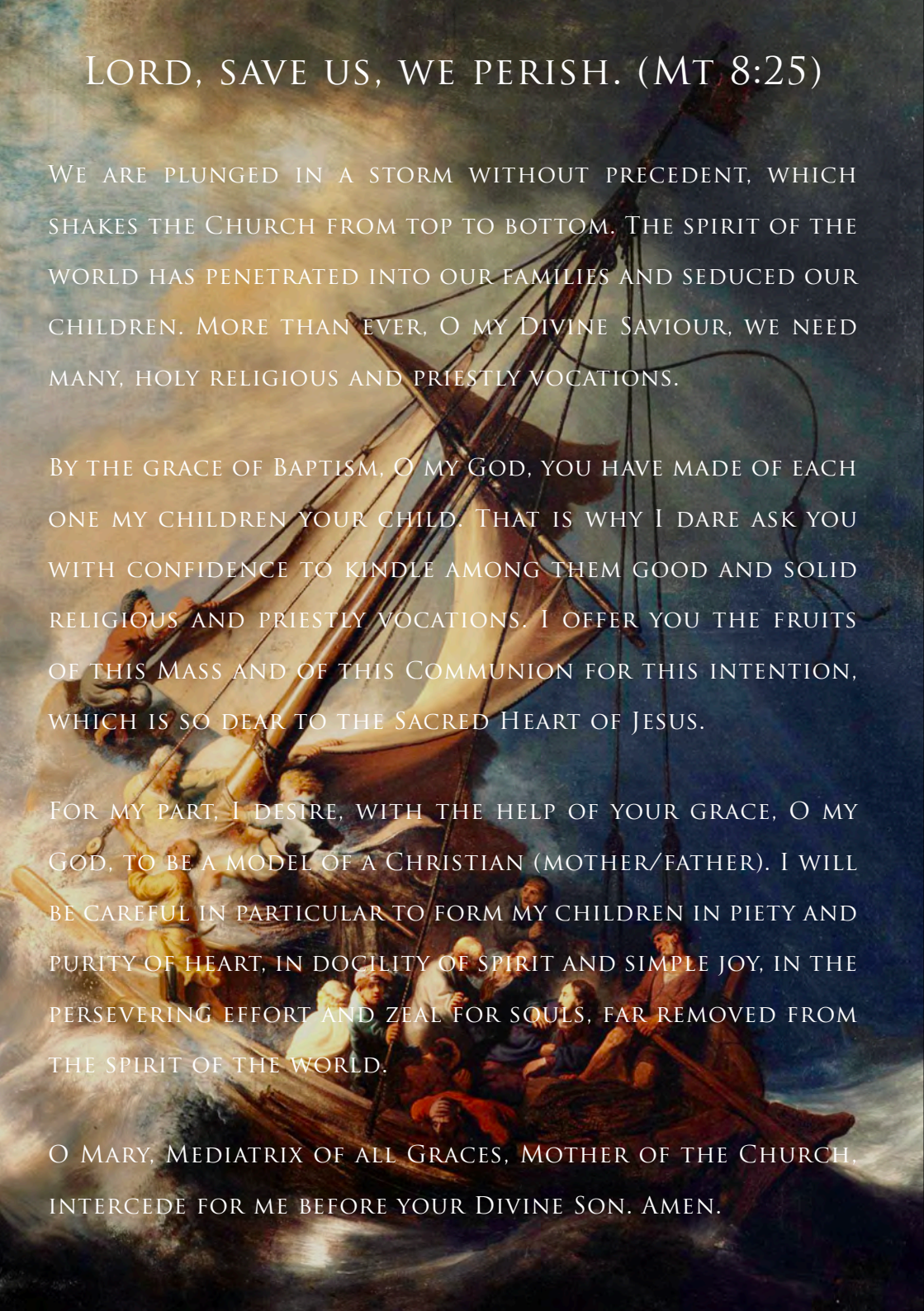
LORD, SAVE US, WE PERISH. (MT 8:25)

WE ARE PLUNGED IN A STORM WITHOUT PRECEDENT, WHICH SHAKES THE CHURCH FROM TOP TO BOTTOM. THE SPIRIT OF THE WORLD HAS PENETRATED INTO OUR FAMILIES AND SEDUCED OUR CHILDREN. MORE THAN EVER, O MY DIVINE SAVIOUR, WE NEED MANY, HOLY RELIGIOUS AND PRIESTLY VOCATIONS.

BY THE GRACE OF BAPTISM, O MY GOD, YOU HAVE MADE OF EACH ONE MY CHILDREN YOUR CHILD. THAT IS WHY I DARE ASK YOU WITH CONFIDENCE TO KINDLE AMONG THEM GOOD AND SOLID RELIGIOUS AND PRIESTLY VOCATIONS. I OFFER YOU THE FRUITS OF THIS MASS AND OF THIS COMMUNION FOR THIS INTENTION, WHICH IS SO DEAR TO THE SACRED HEART OF JESUS.

FOR MY PART, I DESIRE, WITH THE HELP OF YOUR GRACE, O MY GOD, TO BE A MODEL OF A CHRISTIAN (MOTHER/FATHER). I WILL BE CAREFUL IN PARTICULAR TO FORM MY CHILDREN IN PIETY AND PURITY OF HEART, IN DOCLILITY OF SPIRIT AND SIMPLE JOY, IN THE PERSEVERING EFFORT AND ZEAL FOR SOULS, FAR REMOVED FROM THE SPIRIT OF THE WORLD.

O MARY, MEDIATRIX OF ALL GRACES, MOTHER OF THE CHURCH, INTERCEDE FOR ME BEFORE YOUR DIVINE SON. AMEN.





The Prayer of the Mothers of Lu

Mr Peter Newman

O God, grant that one of my sons may become a priest! I myself want to live as a good Christian and want to guide my children always to do what is right, so that I may receive the grace, O God, to be allowed to give you a holy priest! Amen.

In 1881, under the direction of their parish priest, Mgr Alessandro Canora, mothers of families in the little village of Lu, near Turin in Northern Italy, began praying this prayer together after Mass. In addition, they offered Holy Communion on the first Sunday of every month for the intention of fostering vocations to the priesthood and to the religious life among their children, and gathered every Tuesday for Adoration of the Blessed Sacrament for the same intention. In a

period of fifty years, five hundred priests and religious came from this village of just four thousand souls.

The well-known story of the mothers of Lu might conjure up the image of a miraculous transformation by which the village became a seedbed of vocations overnight. But the atmosphere of devotion and piety had been cultivated for years in the family homes of Lu, which then averaged between seven and ten children per household. A pre-existing culture of vocations is clear from the fact that, of the nine children in the Rinaldi family, five became Salesian priests and two became Salesian sisters. Philip, the second-youngest Rinaldi, was ordained in 1882, meaning that the vocations of the Rinaldi children were already either in seed or in full



bloom when the mothers of Lu began their public devotions in 1881.

No doubt the Rinaldi children's vocations to the Salesian order owes something to the presence of Don Bosco just fifty miles away in Turin. The great Salesian saint-maker and thaumaturge visited Lu four times. Philip Rinaldi had known him from the age of five, and it was through Don Bosco's counsels that he abandoned the idea of marriage at the age of twenty and eventually became Don Bosco's third successor as vicar general of the Salesians.

However, this river of vocations did not only lead into the Salesian order but into forty other congregations, and continued to flow long after Don Bosco's death in 1888, with 152 priests

and religious brothers and 171 religious sisters (323 in total) after their mothers' (or grandmothers'...) momentous decision. Among these later vocations from Lu was Evasio Colli, Archbishop of Parma, of whom John XXIII is reputed to have said, 'He should have become pope, not me.'

The tradition of large Catholic families in Lu also endured, with 304 more births than deaths in the decade from 1919 to 1929, and the village's decennial 'alumni' reunion continuing to swell for decades to come. During all this time, the parish church at Lu, dedication to the Assumption of the Blessed Virgin Mary, was the site of a litany of first Masses throughout the year, whilst the nearby villages seldom if ever celebrated one. So what's the explanation for this particular grace?



Priests and religious return to their home village of Lu, September 1946.



The vocations of the children of Lu and that of St John Bosco share a common source, at once more profound and more intimate than their common culture. In the words of St Pius X, 'A vocation comes from the heart of God, but goes through the heart of the mother.' Don Bosco and St Pius X were both raised in poverty by mothers who knew the first principle and foundation of Christian education, that 'man is created to love, serve and reverence God and by this means to save his soul', and took care to remove all obstacles which might stand in their children's way. It is no wonder that, when Don Bosco fell ill due to the rigours of his apostolate, his mother, 'Mamma Margherita', came to nurse him, becoming as much a mother to her son's ever-increasing horde of 'little angels'. St Pius X himself, as pope, kept a photograph of his mother on his desk and said, 'Give me truly Christian mothers and I will save the sinking world.'

As far as it depended on them, these mothers obtained the grace of vocation for their children, first, by desiring it so generously as to impress this desire upon them, and secondly, by cultivating an atmosphere which gave the spirit of the world no hold over their home but allowed God to act unimpeded in the souls within.

Fr Philip Rinaldi recalled of his home village of Lu, 'a faith that made our fathers and mothers say, "The Lord gave us our children, and so if He calls them, we can't say no."'

Archbishop Lefebvre said that the measure of any religious foundation was not the number of faithful at Sunday Mass, nor the number of baptisms, nor even of conversions, but the number of vocations. The period of his missionary work in the Holy Ghost Fathers, and indeed the whole of the twentieth century before the Council, saw a long-cultivated flourishing of apostolic zeal, not only in Africa but in Asia and throughout the world. This resulted in multiple generations of pagans snatched all at once *out of the snare of the hunters*, followed immediately by a new generation of young people who desired to give their lives to God. At a French foundation in Papua New Guinea, for example, all the novice's grandparents had been cannibals.

Archbishop Lefebvre also commented on the greatest transformation he saw in West Africa. Among the pagans and the Muslims, a woman was considered nothing, with wives and mothers generally held as little more (and sometimes even less) than property; but in those places where the inhabitants had embraced the faith,



the mother became the heart of the family and the queen of the home.

What can account for this transformation, notwithstanding great missionary labour and sacrifice? It is only possible through the operation of the Catholic priesthood. In a sense, the story of the mothers of Lu is an echo of the Protoevangelium, of Mary's *fiat* and of her contemplation of the open Heart of the Lamb on Calvary. It is a perpetuation of the Woman's role in the work of Redemption, to be continued until our Lord's return in glory, when the She will definitively triumph over the serpent through Her Son. Of the role of Christian mothers — and by analogy, that of female religious — Mgr Gerbet wrote:

“The mission of the woman is a private mission. She accomplishes it particularly in the sanctuary of domestic society. ... The predication of woman does not try and shake human nature but to cut to the quick of each individual. It is less resonant perhaps, but more penetrating. The great voice which announces the truth down the centuries is composed of two voices: to the man's belongs the striking major tones; the Christian woman's breathes forth the minor tones, veiled and unctuous, whose silence would leave only brute

force to the other. The result of their union is suave and sweet harmony.’

‘Let women not complain about their part. If they are not charged with directing men, they are charged with forming them, as Joseph de Maistre, our Christian Plato, remarked, “The moral man, is perhaps formed at the age of ten; if he has not been formed on the knees of his mother, this will always be a great misfortune. Nothing can replace this education. If the mother makes it a duty above all to impress the divine seal profoundly on the forehead of her son, one can be nigh on sure that the hand of vice will never remove it.”’

If, in St John Bosco's estimation, one in three people have a priestly or religious vocation, then even the mothers of Lu did not have a hundred-percent success rate in fostering vocations among their children. But the Rinaldis, the Rolls-Vaughans and the Guérin-Martin families of this world are indications that — in the words of that most unlikely vocation, St Ignatius of Loyola — ‘God will not be outdone in generosity’.



A Priest's Work

From the pamphlet *Shall I be a Priest?* (1915)

Rev Fr Willie Doyle, SJ

Saving Souls

'To save souls' is an expression often on the lips of many people, but how few give a thought to all that lies hidden in those words! To save a life is an act of heroism which wins the admiration of every man; to save an immortal soul and give it back to God, passes unnoticed in the world.

'Fire! Fire!'

Some years ago a fire broke out in a warehouse of an Irish city with such rapidity that, in a few moments, the whole building was a blazing furnace. The inmates had barely time to save their lives, and a sigh of relief went up when it became known that all had got out safely. But suddenly a cry of horror burst from the crowd and every eye was turned to the top window, where a little

boy of ten, with pallid face and terror-stricken eyes, was seen vainly striving to tear down the iron bars of the window. Piteously he stretched forth his hands, screaming for help, while the red tongues of fire, which would soon wrap him round in their fiery embrace, crept higher and higher.

Brave men rushed forward in a mad effort to save the child, but were held back by men not less brave than they, who knew it was madness to enter the building now.

'The stairs are burning,' they cried, 'at any moment the roof may fall in — God help the poor child, his sufferings will soon be over!'

A moment more and a fireman dashed into the burning house, right into the roaring flames. A death-like silence fell



on the crowd; strong men's faces turned ghastly white, for none expected to see that hero again. Then, from a thousand throats a mighty cheer burst forth, for there at the window, the boy safely clasped in his arms, stood the gallant fireman. Quickly the escape was run up, and in a few seconds rescued and rescuer stood safely on the ground, just as the blazing roof fell in with a crash.

It was a noble act, and all hearts go out in admiration to the nameless hero; yet, after all, what had he done? He had saved a boy's life, he had given the lad a few more short years to spend in this poor world, which, at its best, is but a Vale of Tears. But a soul? To save a

soul? What does that mean? It means the rescuing of some poor creature from the never-ending, everlasting pains of Hell, from the flames of the bottomless Pit, and giving him in exchange the unspeakable bliss of Heaven for all eternity. What comparison can there be between the two? If it is a noble and blessed action to save a life, which can only last a few years, what must we think of snatching a soul from endless misery? How content we should feel, if, when we came to die, we could say, 'There is one soul in Heaven now who would have been in Hell if it had not been for me.' What comfort such a thought would be



to a dying man, with what confidence would he go before the Judgment Seat if he could look back and say his life on earth had helped to save even one immortal soul. Who can measure what a holy and zealous priest can do for the salvation of souls?

‘I think it is no exaggeration to say that every priest is the means of saving at least five thousand souls from being lost eternally in Hell.’
(Archbishop Lynch of Toronto)

Sometimes God gives him the happiness of absolving a dying sinner, literally snatching him at the last moment from the clutches of the demon, but most of the glorious work is hidden from his eyes. Still he goes bravely on, fighting the never-ending battle for the hundred and forty thousand persons who die daily (a million a week), knowing well the infinite value of his morning Mass, the all-saving power of the Precious Blood he offers for sinners, and how easy it is for a priest to win from the Sacred Heart of Christ mercy and forgiveness for the souls He died to save.

The Harvest is Great

Readers of the Life of St Francis Xavier will remember the agonising cry that broke from his lips as he gazed on the

teeming population around him: ‘Souls, souls! O God, give me souls!’ The cry today is: ‘Priests, priests! send us priests!’ for the harvest is waiting, but none to gather it ‘Send me half a million priests,’ writes a Jesuit missionary from India, ‘and I promise to find them abundant work at once.’

From the Islands comes a despairing appeal: ‘Bishop Harty has nearly a hundred parishes without priests, Bishop Hendrick sixty more equally destitute. Thousands of pagans are asking for baptism, but there is no one to instruct them.’

‘My parish in China,’ writes Father Fraser, ‘is one hundred miles long by fifty wide. It contains seven hundred and fifty towns, with a population ranging from 500 souls to a quarter of a million each, and to cope with that huge work I have only two priests.’

Americans would naturally resent to be placed in the same category as the Heathen Chinese, but, says Archbishop Christie of Oregon, ‘There are between fifty and sixty million churchless persons in the United States who should be reached by the Catholic Church.’

‘Most people in England,’ the Protestant Bishop of Rochester stated recently in a

public speech, 'not only do not worship Almighty God, or believe in Jesus Christ, but they know absolutely nothing about Him, probably less than about Mahomet or Confucius. ... to hundreds of thousands He is practically unknown except as the substance of a hideous oath.'

The Bishop of London speaks of his '*Pagan diocese*, where not three per cent of the population ever enter a church. There are whole streets within easy walk of Charing Cross, and miles and miles in more obscure places, where the people literally live without God in the world.'

Not counting these so-called Christians, at the present moment the world contains nearly a thousand million pagans (1,000,000,000). Placed shoulder to shoulder, they would form a line four hundred thousand (400,000) miles long, or seventeen times round the earth. Passing a given point, in single file, one per second, day and night without ceasing, it would take thirty-one and a half years for the last person in that hideous procession to go by. *Four hundred thousand miles of pagans!* Every one of them dear to God, and yet not even knowing His holy Name!

'What Christ did and suffered,' says Père Grou, SJ, 'He would have endured for the salvation of even a single soul. The



salvation of a soul is, then, the price of the Blood of God, the price of the death of God, the price of the greatest sacrifice which Christ could possibly make, which proves that the value of a soul is beyond understanding.'

'Could you but see the beauty of a soul, you would be so much enamoured of it that you would do nothing else but ask souls of God.'
(St Mary Magdalen de Pazzi)

Behold, saith the Lord, I will send many Fishers, and after this I will send many Hunters (Jer 16).

Dear reader, why should you not be one of the 'Fishers and Hunters' of men's souls?



From the District Superior's Desk

Rev Fr David Sherry, District Superior

Father Michael O'Reilly

I am delighted to announce that Fr Michael O'Reilly has received permission to begin his apostolate with the Society and has been assigned to St Pius X House in Dún Laoghaire. Fr O'Reilly who hails from Templemore, Co. Tipperary was ordained in 1995 as a member of the Canons of the Holy Cross. Over time, he has become more and more convinced of the unique rights of the Traditional Mass and Faith and requested to begin his probation in the Society. Prudence dictates that we proceed with much caution when welcoming a priest on a permanent basis: he has to undergo a period of probation, his theological and liturgical knowledge has to be ironed out and his *bona fide* must be verified

(including Garda vetting). When the District Superior is satisfied that he has been sufficiently proved, that his theological knowledge is good, and that he is validly ordained, he begins his apostolate in the Society. We wish Father all the best and, following the well-known saying, 'Where Tipperary goes, Ireland follows', we pray that many others may follow in his footsteps.

Dominican Teaching Sisters

Through the invitation of Fr Robert Brucciani and the good work of Fr Patrick Abbet and others, the Dominican Sisters of the Congregation of the Holy Name of Jesus intend to make a foundation in Ireland. This would consist of a small group of religious sisters who will



open a school. The congregation educates boys and girls to a certain age and then only girls. Please pray for this intention. Anyone who can help in any way is asked to contact Fr Abbet.

Death of Bishop Richard Williamson

Another of the four bishops consecrated by Archbishop Marcel Lefebvre has died. His Lordship Bishop Williamson passed away in England on 29 January, having received the last sacraments. Richard Williamson was born in 1940 and grew up near London in a non-practising Anglican family. He was led by grace to the unique Body of Christ and was received into the Catholic Church in 1971. He entered the Society's seminary and was ordained to the priesthood by Archbishop Lefebvre on 29 June 1976. He taught at our seminaries in Switzerland for six years, directed St Thomas Aquinas seminary in Connecticut and in Minnesota for twenty years before being rector of our seminary in Argentina for six years. In 2009, in the middle of the Williamson Affair (he had made some injudicious comments about the Holocaust on Swedish television), he was forced to return home. Bishop Williamson and the Society parted ways some years ago.

The ancients wisely counsel us, *De mortuis, nil nisi bonum* — 'do not speak ill of the dead'. Some weeks after Bishop Williamson's ejection from Argentina, he asked me to accompany him as chaperone to a gathering in one of the more salubrious areas of London. The dinner party was hosted by a noble lady whose guests were mostly controversial scholars. The bishop at one end of the table addressed his hostess as 'My Lady' and she at the other end addressed him as 'My Lord'. As happens at conventions of controversial scholars, the conversation soon turned to controversial matters and the evils besetting the world. I fully expected Bishop Williamson to be up there with the best of them. Instead, he refused to discuss the various controversies and conspiracies and went so far as to considerably irritate atheistic members of the company with his assertion — *ad nauseam* for them — that the only solution to the problems of the world was to convert to the living and true God and to return to Jesus Christ and the one Catholic Faith.

May he rest in peace.

D.S.



On the feast of the Purification, Mr Kieran Peline (above centre) of Glasgow, Scotland, took the cassock at St Thomas Aquinas Seminary in Dillwyn, Virginia. The same day, at Séminaire-Saint-Curé-d'Arns in Flavigny-sur-Ozerain, France, Fr Vianney Vandendaele assisted at the taking of the cassock of Mr Marc Crespin (below right) of Lewes, England.







Dear Irish Faithful,

It is with a heartfelt gratitude that the Sisters of the Society Saint Pius X thank you for your great charity towards the congregation.

As you can see, your generosity will be most useful for the work that we are undergoing there at the motherhouse!

Please be assured of our prayers for each one of you, as our daily rosary is offered for our dear Benefactors. It is 243 professes and novices who pray for you every day, especially during the rosary!

In Jesus and Mary

The Sisters

Priestly Society of Saint Pius X in Ireland

DUBLIN St John the Evangelist Church

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

T: (01) 284 2206

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

Saint Pius X House

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

T: (01) 284 2206

Resident:
Rev Fr Patrick Abbet (Prior)
Rev Fr Leo Boyle
Rev Fr Henry Willioud
Rev Fr Jules Doutrebente
Rev Fr Michael O'Reilly

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

KILKENNY St Joseph's Chapel

Waterford Road, Deansground, Kilkenny
Co. Kilkenny, R95 RR27

T: (01) 284 2206

Mass Times
- 2nd & 4th Sunday 6pm
- 1st Friday 6pm

MONAGHAN Mass Centre

Acorn Centre, Main Street,
Lisdarragh, Newbliss
Co. Monaghan

T: (01) 284 2206

Mass Times
- 2nd & 4th Sundays 4pm

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 all that 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 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.*