

NC 0021015 3



NATIONAL COLLEGE OF ART AND  
DESIGN

FINE ART PAINTING.

"WHAT IS IT THAT MAKES THE  
HUMAN MIND WANT TO BELIEVE  
THAT THERE IS 'SOMETHING  
ELSE OUT THERE', IN A  
RELIGIOUS CONTEXT."

BY  
ELAINE GREEN

SUBMITTED TO THE FACULTY OF  
HISTORY OF ART AND DESIGN  
AND COMPLEMENTARY STUDIES IN  
CANDIDACY FOR THE DEGREE OF  
B.A HONOURS. FINE ART  
PAINTING.

SUBMITTED IN THE YEAR 1996.



## ACKNOWLEDGEMENTS

*I would like to thank the following people as without their help this thesis would not have been possible.*

*Mrs. Frances Doherty who kindly supplied much information and the photographs relating to Mount Melleray.*

*I would also like to thank Mr. Tom Cliffe for speaking openly about his experience.*



## TABLE OF CONTENTS.

TITLE PAGE	- page 1
ACKNOWLEDGEMENTS	- page 2
TABLE OF CONTENTS-	page 3
LIST OF PLATES USED	- page 4
INTRODUCTION	- An explanation of the aims of this thesis (PAGES 5-8)
CHAPTER ONE	- An investigation into the psychological theory behind the alleged religious messages.(PAGES 9-20)
CHAPTER TWO	-The beginning of my religious investigation by taking a look at Mount Melleray.(PAGES 22-33)
CHAPTER THREE	-An examination of other occurrences of a supernatural nature in the world, specifically examining <i>The Roswell incident</i> and Fr. Peter Rookey. (PAGES 34-46)
CHAPTER FOUR	-An investigation into the claimed occurrences at Medjugorje and Achill island and also an examination into the difference between subjective and objective experiences.(PAGES 47-63)
CONCLUSION	-A discussion on what I have attempted and achieved in the thesis.(PAGES 64-69)
BIBLIOGRAPHY	-(PAGES 70-71)



LIST OF PLATES.

- PLATE NO.1 -THE GREAT PSYCHOLOGIST CARL G. JUNG, .  
PAGE 11.  
(JUNG,1964,P.8)
- PLATE NO.2 -A MANDALA-LIKE PATTERN  
PAGE 14  
(JUNG,1964,P.305)
- PLATE NO.3 -PHOTOGRAPH FROM MELLERAY  
PAGE 31
- PLATE NO.4 -PHOTOGRAPH FROM MELLERAY  
PAGE 32
- PLATE NO.5 -PHOTOGRAPH FROM MELLERAY  
PAGE 33
- PLATE NO.6 -THE VIRGIN AS AN ALIEN LIFE FORM  
PAGE 37  
(TOPPS COMICS,1995,P.23)
- PLATE NO.7 -FIVE OF THE ALLEGED VISIONARIES FROM  
MEDJUGORJE.  
PAGE 49  
(PARSONS,1989,P.34)
- PLATE NO.8 -THE SPINNING SUN  
PAGE 51
- PLATE NO.9 -MRS. CHRISTINE GALLAGHER  
PAGE 54  
(GALLAGHER,1991,P.12)
- PLATE NO.10-THE FRENCH NUCLEAR TEST  
PAGE 62  
(ASHE,1978,P.45)
- PLATE NO.11-JOSEP TERELYA'S DRAWING  
PAGE 62  
(ASHE,1978,P.45)







# INTRODUCTION.

AN EXPLANATION OF THE AIMS OF THIS THESIS.





Throughout history the peoples of the world have believed in a "reality" in the Universe which is greater than themselves and have named this "reality" God. They worship God as the supreme being, the creator and ruler of the Universe and as the all-knowing, all-powerful, infinite and ever-present entity. Throughout history there is documented evidence that many people were "polytheistic", meaning that they worshipped many gods; but today humanity tends more towards "monotheism", the belief in only one God. There are many religions encompassed in the world and these different religions use different terms in speaking of God. Muslims call him "Allah", and Hindus believe in a single spiritual being called "Brahman" who has no traits of either good or evil, and cannot be known by human beings, so the followers of this religion pray to other gods who are expressions of "Brahman". Christians believe in the risen Trinity of God the Father, Son and Holy Spirit and pray to all of these Divine beings which constitute the one God.

Within the various faiths under the banner of Christianity there is one which this thesis revolves around and that is the Roman Catholic faith and the many events which have happened within this mostly Catholic country in the last ten years. The Bible is filled with stories of Jesus Christ appearing to many of His followers, yet now as we approach the end of the twentieth century it is reported that it is Mary, the Mother of God, who is appearing in the







world with divine messages for the people, willing them to change before it is too late and the "hand of God" comes over the world in punishment for its sins.

Through this thesis I would like to investigate the places within Ireland where it is claimed the Virgin has appeared and look at the alleged messages to the people of Ireland and the world with a view of trying to discover what exists within the human character which makes us want to believe that there is something else out there which can help us as human beings to understand our role in the Universe. There have been stories of the Virgin appearing all over the world throughout history and they are always met with mixed reactions, for on one side you will always find people who will believe any sighting which is claimed, and on the other side you will always find people who will discredit these sightings no matter what, because it does not coincide with what they believe to be a rational train of thought.

The places which I would like to examine through this thesis are first of all Melleray Grotto, a small grotto one mile below the Cistercian Monastery of Mount Melleray in the Knockmealdown mountains in County Waterford. Secondly, I would like to take a look at a place in "The Former Yugoslavia" called Medjugorje and then I would like to take a brief look at the "House Of Prayer" on Achill island. The interesting factor bringing these three and a lot of other places together is that either one or more







people in these places have claimed that the Virgin has given the world only one more chance to save itself, or it will allegedly be destroyed. Many believe that these "visions" can be explained by logical and not supernatural thought, depending on what a particular person's stance on these "appearances" is - for instance some people like to believe that this new religious wave, so to speak, comes out of the attack the church is coming under through the many paedophile cases which are rocking the institution at this time. In other words, the church is attempting to deflect attention from the scandals which could damage it, such as that of Father Brendan Smith who was found guilty of abusing young boys, to news that the belief that it has always promoted in Jesus Christ and his mother is actually true, and in these places we have the "evidence" of this. This theory is indeed an interesting one and would have a lot more power behind it if in fact the church had declared these places authentic holy sites, but the way it stands at the minute the church will neither agree nor dispute that the Virgin is appearing in these places. Therefore, through this thesis I can only inform the reader of what is allegedly happening in these places and I then leave it to yourself to either believe or not believe.







# CHAPTER ONE.

AN INVESTIGATION INTO THE PSYCHOLOGICAL THEORY  
BEHIND THE ALLEGED RELIGIOUS MESSAGES.





Here I would like to take a look at the theories of psychologists such as Carl G. Jung who through their specific life's works can explain these "divine" experiences by psychological thought, i.e. we must look within if we want to find the answers to the Universe, not to the outside. Jung (ref. plate one) is extremely valuable in this thesis because rather than just believing in religion, or religious occurrences for the sake of believing them, he puts the beliefs into specific theories. In his book *"Man And His Symbols"* Jung studies religious symbols, of which the Virgin is one in the Catholic faith. She is a symbol of humanity who is now a "godly" figure because of the importance that she is given in the Catholic religion. This is an important factor in relation to this thesis for all the alleged "messages" are related to us through her from, allegedly, God. On the subject of the Virgin and the reported visionaries' experiences of her, the interactions between them usually occur while they are in a state of prayer, i.e. a time during the day when they are totally immersed in prayer and have only thoughts of God. They then allegedly experience the Virgin, possibly explained in Jungian terms as a waking dream, where the psychological regulations which they impose on themselves in "waking" or normal life invade their subconscious during this period of concentration. To explain this Jung cites a Catholic woman who after Pope Pius XII issued a









(plate no.1)

...(contemporary man) is blind to the fact that, with all his rationality and efficiency, he is possessed by 'powers' that are beyond his control. His gods and demons have not disappeared at all; they have merely got new names. They keep him on the run with restlessness, vague apprehensions, psychological complications, an insatiable need for pills, alcohol, tobacco, food—and above all, an impressive array of neuroses. (Jung, 1964, inside cover)







declaration on the Assumption of Mary, dreamed that she was a Catholic priestess. Jung explains this as her unconscious seemingly extending the dogma in the way that "if Mary is now a goddess, she should have priestesses" (Jung, 1964, p. 224) This dream demonstrates the interest that the unconscious takes in the conscious religious representation of an individual.

In many of the messages which are allegedly coming from God there is the widespread belief that the devil, or as Jung prefers to explain it, the fourth element of the Godhead which was separated and became matter itself, has been given this century to wreak havoc before God brings His hand over the earth. In Jung's theory -

The unconscious seems to want to unite these extremes, the light having become too bright and the darkness too sombre  
(Jung, 1964, p. 225)

Jung then goes on to explain that as it is the Godhead which is the central symbol of religion, then it is to this which we will turn.

A Tibetan Abbot once told Jung that the most impressive mandalas in Tibet are built up by imagination, or directed fantasy, when the psychological balance of the group is disturbed, or when a particular thought cannot be rendered because it is not yet contained in the sacred doctrine...

(Jung, 1964, p. 225)

Jungian theory suggests that the "mandala" (this is the symbol of contemplation or meditation in Buddhism and Hinduism, it is usually represented by a square within a circle) serves the purpose of restoring previously existing







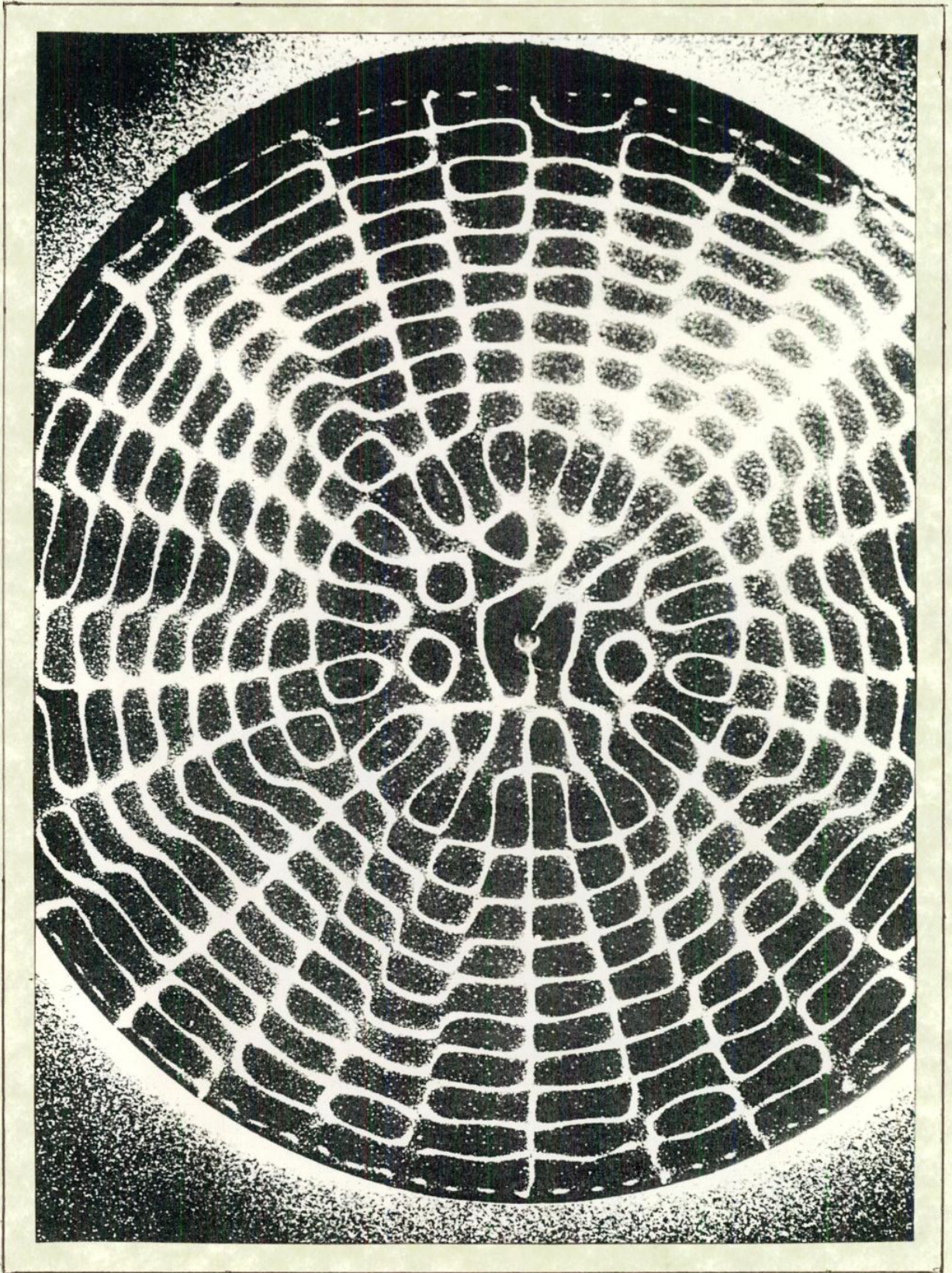
order and it also gives expression and form to something that does not yet exist.(ref. plate two)The alleged messages that the visionaries are receiving can be equated with the Tibetan mandala,for they emanate mostly when the recipient is psychologically in tune with God,and has therefore moved from a conscious to a more subconscious train of thought.Secondly the alleged messages are calling the people back to the doctrines of the Catholic Church.

Jung believed that when religious symbols or theories different from our own emanate from the unconscious of an individual,they can be rejected because of fear,in a sense an unwilling part of the subconscious which fears change in something we have always believed in.This could explain how when the alleged visionaries state that we have very little time before the hand of God comes over the earth again,many believe that God will not do this just because a few visionaries claim this.Jung divides human beings into three types ,1.those who always believe any doctrine which is set in front of them,(and the people who fully believe the alleged messages without questioning would fall into this category).2.Those who have completely lost their faith and have replaced it with purely rational thought,these are the types of people who will not believe the messages at their face value and will look to conscious thought to explain them.3.Lastly we have the people who in their mental or rational thought no longer









(plate no.2)

A mandala-like pattern







believe in religion, but some other part of them does (maybe the soul?). This last category would encompass a lot of people and it is these people who can turn both ways when it comes to believing the messages. Either they believe in their hearts or their rational thought leads them to completely disregard the messages. These people who are caught in a "no man's land" so to speak are, according to Jung, this way because all official doctrines belong to the "collective consciousness", but long ago they sprang from the unconscious. An example of this is a ritual which still survives today, belonging to a tribe of Eskimos in Alaska, "The Eagle Festival".-

A young hunter shot dead a very unusual eagle and was so impressed by the beauty of the dead bird that he stuffed and made a fetish of him, honouring him by sacrifices. One day, when the hunter had travelled far inland during his hunting, two animal-men suddenly appeared in the role of messengers and led him to the land of the eagles. There he heard a dark drumming noise, and the messengers explained that this was the heartbeat of the dead eagle's mother. Then the eagle spirit appeared to the hunter as a woman clothed in black. She asked him to initiate an eagle festival among his people to honour her dead son. After the eagle people had shown him how to do this, he suddenly found himself, exhausted, back in the place where he had met the messengers. Returning home, he taught his people how to perform the great eagle festival-as they have done faithfully ever since.

(Jung, 1964, p.228)

This festival can be equated to the alleged visionaries' experience for if we look at Mount Melleray we see that







the young children began a ritual at the grotto and even today, ten years on, people are still making pilgrimages to the grotto, continuing on the ritual. We can also see different similarities between the eagle story and that of the visionaries for both revolve around a mother who had lost her son to humanity and seems to want honour for that dead son through worship.

Jung believed that if someone objects that a religious reality exists independently of humanity, then they are wrong, for it is only through our human psyche that we can really understand religious theory and reality itself. Jung believed that

...a door is shut against the illusion  
that one can completely understand  
person and tell him what is right for  
him.

(Jung, 1964, p.228)

and with this theory I completely agree, for although these messages tell us what we must do if we are to be perfect Christians, the decision whether to follow them lies with each individual.

If I am to write on the theories of Jung, I must also refer to his counterpart of many years, Sigmund Freud, the father of psychoanalysis. For many years both these men worked towards the same aims until their ideas about certain theories began to differ. Freud's work has had such a great impact on society that in the western world nearly all human behaviour is viewed in Freudian terms. Freud is an important source in this thesis because







one of his main tools to understanding the human mind was that of hypnosis, the same tool that some believe the alleged visionaries are using over the believers. Freud himself declared that he was not a great master of hypnosis and it was through his many studies of this that he became interested in why some of the patients resisted help. Through this Freud discovered "free association" which was a tool he also used to help open his work on dream analysis.

Freud observed that many of the patients he was working with behaved according to drives and experiences of which they were not consciously aware, and because of this he concluded that the unconscious plays a major role in our behaviour. He divided the mind into three parts: (1) the "id"; (2) the "ego" and (3) the "superego". Through these three parts Freud was capable of ascertaining that each person is born with various instincts such as the need to satisfy hunger, or the need to satisfy sexual needs and the "id" is the mental representation of these needs although it cannot distinguish between a mental image and the thing itself. In relation to the religious messages it could be argued that this is what has happened to the visionaries, i.e. they cannot distinguish between a mental image of the Virgin and one which they claim to see in reality. Secondly we have the "ego", the part of the mind which is capable of distinguishing between the internal







mind and external reality, and thirdly we have the "superego" which governs modern behaviour. In a mentally healthy individual these three components work in harmony, but in mentally disturbed individuals one of the components has more control than the others. It is here that it could be asked whether or not the alleged visionaries could be merely individuals whose "ego" just happens to be particularly strong, making them not fully aware that the visions that they bear witness to are in fact inner mental images. If this last theory is rejected then there still stands the theory that the visionaries are doing no more than using Freud's theory on hypnosis to make their followers believe that they too can see the Virgin.

Sigmund Freud is given the credit for pioneering a branch of science which is now commonly known as "psychical research". This is the study of psychical or mental phenomena that lie outside the fields of normal behaviour. Throughout history there have been many reports and claims of psychical phenomena and most of these can be neither verified nor disproved, therefore because of the multitude of supernatural claims there has to be some sort of investigation into these. Although many which are investigated by the psychical researchers are proved to be untrue, people's interest in such stories remains strong.

If Sigmund Freud were to investigate the alleged







visionaries and the messages which they claim are coming from God, it is possible that he would begin by examining the content of the visions and then apply it back to the individual's subconscious, but as we cannot apply this way of working fully, we can at least examine why these messages are claimed to be coming from the Virgin. The first question that I would like to ask is, "why Mary and not God himself?", for surely if these messages to the world are so important they should be given to the people by God. I believe the answer to these questions lies in the ways in which the Virgin is seen to be a link between humanity and God, for she is human with a Divine role. These years have been christened "Marian" years by the Church and this has a lot to do with the messages (which the church will not proclaim to be true). The role that the Virgin occupies within the church is a complex one, and one which has come under many attacks from feminists who see the Virgin's role as being insulting to the female image as she is often described as being the "most beautiful" lady, for they ask why we as a society put so much emphasis on beauty.

To Catholics of the last century and a half the belief remains that the Virgin has appeared often but Christ less frequently, and this is why they relate more easily to her. The first of her accounted appearances occurred at a convent in Paris in 1830, and since, it is claimed that she







has appeared at La Salette in 1846, Lourdes in 1858, Pontmain in 1871, Fatima in 1917 and at Beauraing in 1932 to name a few. Most of the visionaries who have allegedly seen the Virgin have been very young and both Mount Melleray and Medjugorje slot into this category. Whatever we may think about the role which the Virgin plays, or in fact does not play in our lives, the following she has gathered is certainly one of a large amount of devoted followers. The Virgin has, through the messages, gathered a great amount of followers to God and the phenomenon of her role-

Has a life, a strength, a passion which defies cool analysis. It has something of the quality of being in love. The cool analyst is supposed to stay outside the experience, but if he does, he is outside the understanding of it.

(Ashe, 1976, p. 52)







## CHAPTER TWO.

THE BEGINNING OF MY RELIGIOUS INVESTIGATION BY  
TAKING A LOOK AT MOUNT MELLERAY.







In this chapter I would like to begin my investigation by taking a look at what is being claimed to happen within Ireland. The first place I would like to examine is Mount Melleray in County Waterford. It is claimed that the Virgin first appeared here ten years ago to three young children and to this day many still make the pilgrimage to this desolate spot.

It is claimed that in 1985 the Virgin made herself known again to the Irish people in Melleray, the first time being at Knock in 1879. Mount Melleray is situated between the two tiny towns of Lismore and Cappoquin in County Waterford and here the Virgin allegedly gave a message and warning to the world. One mile below the Cistercian monastery of Mount Melleray lies the tiny grotto where the Virgin apparently appeared, first on the Friday evening of the 16th August 1985 to a seventeen year old local girl by the name of Ursula O'Rourke, and the following week to two young local boys. These two young boys were Tom Cliffe, aged twelve at the time and Barry Buckley aged eleven. Barry Buckley has since died tragically in a road accident, yet the messages that all three received are regarded by the believers as being as strong today as when they first received them.

Ursula O'Rourke writes of her experience on the 16th August that she "did not go there with the intention of seeing something supernatural" (Deevey, 1993, p. 12), but this







is exactly what she claims to have happened for she "finally realised" that she "was looking at the Blessed Virgin Mary"(Deevey,1993,p.12 ).Ursula Firmly believes that what she saw or experienced that evening was a vision of the Virgin and describes her as standing there-

...Her gown blowing as if in the wind.  
Her hands were joined as if in prayer  
and Her head moved in a very slow  
reverent movement,-up to heaven,left  
and right,down towards me.I felt the  
blood in my body move from my head to  
my toes.The green shrubbery all around  
Her spun.It formed a very dark green  
which made Our Lady shine brightly  
white.

(Deevey,1993,p.12 )

Since the visions of the Virgin began at Melleray many have described this vision and they also go on to agree with Ursula in that "no words could describe how beautiful she looked"(Deevey,1993,p.17 ).Many who have claimed to have seen the Virgin agree that she is indeed the most beautiful woman that they have ever seen.

I feel it is important to mention at this point that a lot of people who claim to witness visions at Melleray see the statue of the Virgin change from Mary to Jesus,and when this occurs the statue of the Virgin is not visible at all and Jesus is described as "of sallow complexion, dark beard,and hair to shoulders"(Deevey,1993,p.15) which I feel I must point out is a common description of what Jesus is perceived to look like,and this can be proved by looking at any "sacred heart" picture which are hung in most Catholic homes.







On Sunday 18th August Michael Cliffe took his young son Tom to the grotto and as they were leaving Michael describes Tom as being pale and claiming that he saw the face of Christ on the statue. The two returned home only to travel back to the grotto again that afternoon. On this occasion Tom believes that the Virgin appeared and spoke to him saying "I want you two" or "I want two" (Deevey, 1993, p. 17). At this stage the family claim to have become distressed as they believed that the Virgin wanted the young Tom. At this point Tom refused to go back to the grotto. On Monday 19th August, Barry Buckley who was a cousin of Tom's, called at Tom's house to play and as Tom's mother drove them past the grotto at around five o'clock, she asked them if they wanted to go in. They both agreed and the Virgin allegedly appeared again and asked the boys to relate to the people who had congregated that she wanted prayer. They prayed the "Rosary" and after it the boys claim that they heard the Virgin say "thank-you".

The two boys began to experience the apparitions regularly and they claim that the Virgin usually manifested shortly after they had entered the grotto and prayers had commenced. In time Ursula and the two boys joined together to experience the alleged visions, although I must point out that these three were not the only people to claim to have seen the visions.







THE VIRGIN'S MESSAGES TO THE WORLD  
FROM MOUNT MELLERAY.

MONDAY 19TH AUGUST-

My message is peace and prayer, tell the people that the water is blessed.

(Deevey, 1993, p. 23 )

(meaning that the water from the well at the grotto has been given a divine importance.

MONDAY 19TH AUGUST-

God is angry with the world. The people will have to improve and pray. My message is for all the people of God's church. The people have ten years to improve and pray and if not this is what will happen. (The boys then received a vision of Noah's ark and the great flood.)

(Deevey, 1993, p. 23 )

(There has indeed been flooding in Ireland recently but not to the extent that the Virgin seems to be referring to)

MONDAY 19TH AUGUST-

Someone asked was this only happening in Ireland ? (meaning the apparitions) and Mary answered, only in Ireland.

(Deevey, 1993, p. 24 )

(This statement could discount the events occurring at Medjugorje, but the believers choose to believe that it is only messages which are attached to the Irish people which are being given in Ireland)

TUESDAY 20TH AUGUST-

I love the Irish people. I am praying with the people to God, to forgive the Irish people. I want the Irish people to spread my message to the world. when asked how this could be done, she replied, ye have ways yourselves of spreading my message. The world must improve, (said several times) if the people would improve and pray, God would save Ireland. I want the people to accept my message from you. The people must pray more. The people must go to mass more and receive my son more often. I want the people to believe. The world has ten years to improve, it must improve ten times. I want the people to stop saying bad things about me, and not to be mocking me.

(Deevey, 1993, p. 26 )







THURSDAY 22ND AUGUST-

The world must improve and the world must believe. If the world does not improve the devil will take over God's church in ten years.

(Deevey, 1993, p. 35 )

It is true to say that the alleged visions which occurred at Melleray did not last long, but the people who still flock to that lonely grotto still claim to see visions of their own. It is possible, as some people like to believe, that the events at Melleray could be attributed to mass hallucination or indeed hypnosis but then we must remember the fact that Tom Cliffe was only twelve years old at the time of the apparitions and Barry Buckley only eleven. There was nothing outstanding about the two boys as they were two sons of two local farmers, and it is considered inconceivable that two good-living boys such as these could perpetrate such an elaborate hoax of which the after effects of are still evident today. What we must ask ourselves if we believe that the boys were in fact lying is, what the purpose of this lie would be ?. If we believe that the boys hypnotised the crowd which had gathered, we must ask ourselves how two young boys could possess the psychic ability to hypnotise such a large crowd and have the power to continue for over ten years after it, even when they themselves are not in or anywhere near the grotto ?. If these children were indeed masters of hypnosis they should have been making their fortunes on the stage.







A PILGRIMAGE TO  
MELLERAY.







On a normal Saturday morning a group of people meet to go on a journey which could definitely not be classed as ordinary. These people, for whatever individual reasons, are beginning a pilgrimage to a place called "Mount Melleray" where they believe they have a chance of seeing the mother of God in a tiny grotto. The journey begins and as the bus which they are travelling on approaches the border, the first stage of the "Rosary" is recited, for the intentions of those travelling on the bus. Often a video is played during the twelve-hour journey from the North, the theme of this usually being religious to keep the travellers thoughts on why they are on this long journey.

Eventually the travellers arrive at Melleray and as they exit the bus they make their way down to the grotto where they will usually be met by at least three other bus-loads of people making the same pilgrimage as themselves. Prayer begins in the grotto and all talking stops for it is forbidden, and this is the way in which the pilgrims will pass the night, in total silence unless they leave the grotto to attend the priest who sits in a small tin hut further up the road, ready to give absolution to the people who ask for it. Throughout the night some of the people will experience their own personal apparitions which range from seeing saints, the devil, members of their family and sometimes people they do not even know. At twelve o'clock the local priest usually arrives to explain







the grotto to those who do not know its history and he would normally explain to the pilgrims that there is no point in staring at the statue, willing themselves to see something, for he fully believes that if it is the will of God that you be blessed by an apparition, then you will surely see it.

The next morning at six o'clock everyone attends mass at the local Cistercian monastery, and after this the pilgrims begin their journeys back to the various cities and villages that they have travelled from after a night in what they believe to have been in the company of the Virgin Mary, whether they have experienced a vision of some sort or not.







PHOTOGRAPHS FROM  
MELLERAY.









(plate no.3)

This photograph was taken at Melleray by Mrs. Frances Doherty who was on a pilgrimage to the grotto. The statue of the Virgin can be seen, but the interesting factor which this shot possesses is the neon-like numbers which overshadows the picture. After taking the original photograph to a processing laboratory, I was told that this is not a fault in the development of the negative, so what do these cryptic numbers mean ?.









(plate no.4 )

This photograph was taken by a five year old boy while at the grotto, at a first glance this shot looks no more than a series of double exposures on the same negative, but if we look closer at the series of statues we can plainly see that the statue which is on the very right of the shot, seems to be facing towards the rest. What makes this photograph strange is that the statue is placed into the rock which the grotto is built upon and cannot be moved.









(plate no.5 )

This is a photograph of the well at Melleray, the distinguishing importance of this photograph is that when the photograph was taken the little nymph-like entities were not present. The actual well is nothing more than a hole in the ground with a few flag stones surrounding it, because of this photograph the pilgrims now call this well "The Well Of The Angels".







## CHAPTER THREE.

AN EXAMINATION OF OTHER OCCURRENCES OF A  
SUPERNATURAL NATURE IN THE WORLD,  
SPECIFICALLY EXAMINING *THE ROSWELL INCIDENT*  
AND FATHER PETER ROOKEY.







Here as a way to show that there are many other occurrences of a "supernatural" nature also happening in the world I would like to take a look at the field of aliens in a brief way. Why, for example, is the television series "The X-Files" so very popular. Is it because, although we watch it with a view to its being fiction, there is always the possibility that it is not?, it is the same with religion. A lot of people do not believe it is true but there is always that possibility that there are people receiving messages from God. Everyone wants to believe that "the truth is out there", and this is the likely reason that the makers of "The X-Files" use this expression as a catch-phrase to make their programme known. There are a lot of people who believe in the existence of extra-terrestrial beings and there are a lot of people who believe in the existence of that higher entity known as God, there is a certain amount of evidence to support the beliefs in both, yet it is the underlying realm of the unknown which links both.

The television programme "The X-Files" is definitely proving to be one of the most popular programmes on television for quite some time. The series lives-

In a nether world between genres, a murky land between science and faith where all the tools we humans create to explain reality are available, but none of them are necessarily up to the task.

(Petrucha, 1995, p.26)

We all approach life, death, morality, the future and the







possibility of other life-forms in the ways in which our rational trains of thought allow us to, and what binds us together is that to varying extents we are all curious about what is unknown. This is why I believe series like "The X-Files" and the messages that are claimed from God have a lot in common. They can be tied together in that both offer different explanations of how the Universe exists, and I should point out that as long as someone believes in them, they are both valid answers to the questions which the Universe poses. As an example of this we can turn to an "X-Files" story where "Mary" appears to a priest, and later in the story it seems that "Mary" was in fact an alien life-form with supreme intelligence which found the image of the Virgin an ideal image in which to make contact with humanity through. (see fig. 16)

No-one can dispute that lying at the core of science, faith and terror is the fact that anything could be possible and this is why religion captivates people all over the world, the same way in which it is a possibility that these are in fact messages from that higher being known as "God", warning us of impending destruction unless we change our ways.

If we want to investigate reported incidents of "alien-related" events there is none better or more worthwhile to examine than what is known as "The Roswell Incident" which occurred in America in 1947. Roswell is a small town









(plate no. 6 )

This is a copy taken from the comic of  
"The X-Files", portraying the Virgin  
as an alien life-form.







in New Mexico and at the time of the incident it was inhabited by civilians and soldiers from the nearby base. In the summer of 1947 a strange light was reported in the sky over the town and on the Foster ranch a man by the name of Mike Brazell was on his daily rounds. What he found in one of the fields was debris from something that he had never seen before so he lifted up the debris and took it to the local sheriff, who in turn took it to the local air base. Major Jesse Marcel was assigned to investigate the strange material and that night he took some of it home with him. His son of the same name picks up the story when he tells us of how his father woke him up that night to see the debris of a "flying saucer". Major Marcel took the debris back to the Roswell army base where his commanding officer ordered an astonishing statement to be issued to the press. This statement was given to the base's press officer who was Walter Haut. Haut later said during a television interview-

I was instructed by Colonel Blanchard to put out a press release which in effect stated that we had in our possession a flying saucer. In essence it said that we had in our possession a flying disc which was picked up on a ranch...

(A.U.P.B.W.P For channel4,1995)

America was transfixed, as was the rest of the world at such a discovery, yet it is at this point that the story takes on an amazing twist for at a different air base which the debris was taken to, the Air Force then claimed







that the debris was that of a weather balloon and not that of a flying saucer. Dr. Jesse Marcel, the son of the officer, claims that the debris that they showed which the Air Force claimed was the remnants of a weather balloon, was not the debris that this father showed him the night he brought it home. The story then died everywhere apart from Roswell and those who had originally reported it found the military acting strangely over what they claimed to be a weather balloon.

For thirty years the incident remained a dark secret and the story did not see the light of day until 1978, when Jesse Marcel went public on American television to speak on the debris and said :

I tried to burn it, it would not burn; I tried to break it, it would not break. If it was something of ours I'm sure there would be no reason to keep it under cover that long... I sensed there was a cover up some place about this whole matter.

(A.U.P.B.W.P. For channel 4, 1995)

In 1947 the military's chief of staff was Colonel Thomas Du Bose and in 1991 before he died, he admitted that there was indeed a cover-up at Roswell. It is due to Du Bose's revelation that it is generally accepted that there was a cover-up, but the most important question is what were they covering up?. One of the most important players in this story is a man called Frank Kaufmann who claims he was sent into Roswell on a counter-intelligence mission in







1942 as radar movement in the area had attracted the attention of the government. On the 4th July 1947 an unidentified first appeared on the radar and then disappeared. Kaufmann and a few others travelled to the site where-

We saw this glow of light, this kind of halo of light just kind of beam out. We got to maybe two, maybe three hundred yards from where it was and we learned right there it wasn't a plane, it wasn't a missile. It was kind of a strange looking craft that was bedded in the arroyo. The size of the craft I'd say possibly around twenty, twenty-five feet in length and it was open a kinda half way and one body was thrown up against the arroyo, the other one was half in and half out of the craft and when we got in close we realised there was about three others inside the craft. Then we radioed back to the base to have a truck, a flat bed and a crane and everything else just come out to the site and we buried everything to clear everything off.

(A.U.P.B.W.P For channel 4, 1995)

The space craft was taken back to the base and put into Hangar 84 and although some people claim that they saw little men walking around this hangar, there is no conclusive to prove that there was ever a space craft or aliens in it. In 1995 after mounting pressure from the people of Roswell and a determined congressman, the pentagon was forced to admit that the weather balloon story was a lie designed to cover up what had really crashed at Roswell. The pentagon then went on to disclose that what had really crashed at Roswell was a balloon of a different kind named "Project Mogul" which was a top







secret project designed to detect sound waves from soviet atomic tests. This theory can definitely be seen as a possibility but if we look at the evidence, it too has holes in it, for every successful or unsuccessful mission that was associated with "Project Mogul" was recorded, and there was no mission on the days around when the debris was found.

When discussing the Roswell incident we can see that this is another example of the unknown just like the alleged religious messages coming from Melleray and other places like it, for on the one hand we have the mystique of something unknown set alongside what could be classed as rational theory. Just as we have the situation of the alleged messages standing alongside the psychological aspects, in Roswell we have the belief in the existence of alien life-forms standing along with the fact that Roswell is not far away from the naval base known as "White Sands" which is where the military tests its new weapons. This means that if we believe that the messages of the alleged visionaries are nothing more than something like an over-active imagination, then we must also be open to the possibility that the craft which crashed at Roswell was man-made.

The fact remains that for nearly fifty years the Roswell incident has defied all attempts at explanation, and just like the religious messages in the end it all







comes down to whether an individual wants to believe or disbelieve what is claimed to have happened. Just like the religious messages, Roswell's incident revolves around a group of normal people living in a normal town, and again it has been asked whether this group of people could be lying, or afflicted by a "false memory syndrome" that leads to similar accounts of the same story.

I find a comparison between the ways in which the American government has tried to keep whatever the truth is at Roswell, and the ways in which the Catholic church has tried to keep the religious messages under wraps, an example of this is the ways in which the church has set up various investigation bureaus, yet the evidence which these bureaus find, never comes to light, just like the American government says it is investigating the Roswell incident also, but here again nothing is brought to the fore by all this investigation. Maybe the people in power, whatever power that may be, do not like to be undermined by something they know nothing about.

The next unexplained mystery which I would like to examine in this chapter is that of the "healing ministry" of Father Peter Rookey. The relevance of this in relation to the alleged messages lies in the way we have here another individual who is coming under attack from both within and without by claiming to experience something that comes from God, just like the visionaries. On a







psychological level this is important for another strange effect is produced by Father Rookey in the way that it is claimed that he has the effect of leaving people "resting in the spirit", another reason why Father Rookey has a place of importance in this thesis lies in the explanations which Dr. Diarmuid Murray gives on the phenomena which Fr. Rookey produces, for these same explanations could be applied to the phenomena which is claimed at any of the religious sites.

Through the power of God, Fr. Peter Rookey has claimed to have "healed" a great number of people and has attained for himself a great number of followers. Many believe that the questions which we should be asking in relation to Fr. Rookey is, is he through his ministry giving hope where there was none and raising expectations to give new strength and life to his believers, or is it Divine intervention in a more heavenly sense healing these people? I have stated earlier that Fr. Rookey is being doubted from within the church as well, and this can be witnessed through a press release by Bishop Thomas Flynn, spokesman for the Catholic hierarchy, where he states that people flocking to see Fr. Rookey could end up worse than before. He then went on to say that those attending Fr. Rookey's sessions should not let their emotions run away with them. During one of Fr. Rookey's sessions he prays with the people and then invites the people for healing







and it is at this point that some of the people are seen to find themselves "resting in the spirit" which means that Fr. Rookey has touched them and they have fallen back onto the ground. A man who believes he can explain Fr. Rookey and other healers' powers is Dr. Diarmuid Murray who is in charge of the Catholic bureau at Knock. Dr. Murray explains-

If you consider how people go (to the healers) they are already going with raised expectations that something is going to happen to them, they invariably have some good reasons to go. Either they are suffering from a serious illness or disability and they believe this man or these people have the capacity to cure them, or at least help them, so you could say that they are already 90% along the road. So when they arrive there at the destination and indeed the longer and the further that they come to get there and the longer they have to wait-the greater the expectation and therefore that makes the therapist's job all that much easier. The questions relating to the phenomena that these therapists produce, I would feel are explicable through the modern phenomena which we call hypnosis.

(R.T.E., 1994,)

Dr. Murray also suggests that people who have strong personalities can hypnotise people without realising they are doing it, an important angle when discussing how other people than the alleged visionaries claim to experience the same phenomena that the visionaries claim-

I think there is possibly working at a subconscious or an unconscious level the belief that when the therapist comes up and touches them, they feel they have to fall. You merely have to get one







individual to fall to reinforce the belief on all the others that are watching and you'll find if he does it to one, it will have a kind of domino effect on the others. This again is now a common phenomenon, it reinforces on all the other people who are watching that this therapist has some kind of special talent. It does not mean that these people are being fooled in any way. Certainly there is a certain amount of showmanship and that helps reinforce the individual.

(R.T.E., 1994)

An increasing amount of people are now turning away from established ways of healing, i.e. popular medicine, and are turning to alternative healers to help them. One of these alternative ways of healing is called "plexus bio-energy" and the healers of this form believe that sickness really is all in the mind. This kind of healing has not been scientifically evaluated and it is difficult to know whether these healings are physical or psychological. (see "Would you believe," R.T.E., 1994)

Perhaps what we should remember when examining any healer is that as long as they are achieving good then they are serving a purpose. Concerning Fr. Rookey, Bishop Flynn suggests that there lies a possibility that this priest could be doing harm by raising people's hopes, but the thousands which flock to him would disagree. I think it is interesting that what Dr. Murray speaks on in this chapter could also apply to the alleged religious messages in relation to the physical endurance that the people that go to these places put themselves under. If we look at the three fields of religious messages, incidents involving







aliens, and miracle healers, we can see that although the evidence is presented in front of us to make us believe, there is opposing evidence to make us discount these mysteries.







## CHAPTER FOUR.

AN INVESTIGATION INTO THE CLAIMED OCCURRENCES  
AT MEDJUGORJE AND ACHILL ISLAND AND ALSO  
AN EXAMINATION INTO THE DIFFERENCE BETWEEN  
SUBJECTIVE AND OBJECTIVE EXPERIENCES.







In this chapter I would like to examine Medjugorje, another place where the alleged religious messages are coming from and contrast these messages with those of Christine Gallagher who built a house on Achill island in County Mayo because the Virgin allegedly appeared to her and asked that the "House Of Prayer" be built.

In the local Croatian language the holy place of Medjugorje means "between the hills", and here on the evening of June 24th 1981, a group of young children in a remote Yugoslavian valley claimed they saw a bright light on a nearby hill. They followed the light and at the end of it they claim to have found "a beautiful young woman clothed in grey and white, holding in her arms a tiny baby". (Parsons, 1989, p.23). This was the beginning of what a lot of people regard as daily meetings with the mother of God. A book which may be read to understand what is happening in Medjugorje is *A Light Between The Hills*, by Heather Parsons. Parsons herself claims that the events in Medjugorje have changed her life completely, for this Protestant journalist only went to Medjugorje to attain a newspaper story, yet in her own words she explains-

The story with which I returned was far from the purely objectional report I'd set out to make. In all my deliberations of the subject, I'd made no allowances for the fact that what was said to be happening at Medjugorje just might be of Divine origin, or that the miraculous power of God might not have been limited to the pages of the Old and New Testament, but still could be as richly evident in









(plate no. 7 )

Pilgrims flock to Medjugorje in Yugoslavia to listen to the messages received by these five alleged visionaries. Pictured here are Vicka, Jakov Ivanka, Maria and Ivan during an apparent apparition by the Virgin.







our lives today.

(Parsons,1989,p.11)

A phenomenon which people experience at Medjugorje, Melleray and The House of Prayer is the sun spinning in the sky (see plate no.8 ). Heather Parsons describes her own experience of this while at Medjugorje-

Raising my hand to shield my eyes,I looked into the sky and for one brief moment was left bereft of thought. There,looking for all the world like a child's top was the sun...spinning.A hand across my eyes to clear the vision -and the phenomenon was still present. For the next 35-40 minutes I watched without difficulty and without shielding my eyes as the sun spun and danced in the sky.

(Parsons,1989,p.12)

Although there is no conclusive evidence to prove that the sun actually "spins" in the sky at these religious sites, the reality status of this phenomena stands in the amount of people who claim to have seen it,and this is most evident among the pilgrims who flock to Melleray.

It is said that more than twelve million people from all over the world have visited Medjugorje in the first eight years that the messages became known and the alleged apparitions which are the longest ever recorded Marian phenomena have been studied and researched by some of the world's leading doctors,scientists and theologians.In the alleged messages which are emanating from Medjugorje the Virgin stated over and over that what God was asking from the world in return for His love was peace,faith,









(plate no. 8 )

This is a copy of a photograph taken by Mrs. Frances Doherty while at Melleray, Mrs.

Doherty claims that what she was trying to photograph was the phenomenon which Heather Parsons describes as the sun spinning in the sky, and although this is not apparent through this shot, Mrs. Doherty claims that other people apart from herself also witnessed it at this moment.







conversion, penance, prayer and fasting. These messages, it could be said, are not that much different from those occurring in Melleray but what we should remember is that the messages from Medjugorje occurred over years, while those from Melleray happened over one week. The other outstanding difference between Medjugorje and Melleray is that the six alleged visionaries from Medjugorje were given messages by the Virgin which they were told not to divulge until the appointed time, which only they, the Virgin and God knew. Compared to the other places which I have examined, it should be known that Medjugorje is in the forefront of investigation by the Catholic Church. Even in 1986, which was five years after the first reported apparitions, the local Bishop of Mostar visited Medjugorje and stated that he did not doubt the sincerity of the so-called visionaries, yet later the visionaries were to find that one of their greatest opponents was the Bishop. One of the main pieces of evidence to give Medjugorje its status as a miraculous place is the fact that of almost two hundred Italian reports of physical healings at Medjugorje, fifty had medical documentation to qualify their claims, and about half of these were being seriously investigated by the relevant medical authorities. On the other hand the investigators who disbelieved in Medjugorje could not produce one piece of evidence against the visionaries and their claimed meetings with the Virgin,







although we must remember that it would be very difficult to prove that there is nothing of a supernatural nature occurring at Medjugorje. Many people have sat with the visionaries while they allegedly speak to the Virgin and these people have testified that the visionaries are indeed talking to the Virgin.

In contrast to Medjugorje which is now known nearly everywhere in the modern world, is the "House Of Prayer" on Achill island in County Mayo in Ireland. This house was allegedly asked for by the "Virgin Mary Queen Of Peace" (Gallagher, 1991. p.1) as she introduced herself through Mrs. Christine Gallagher. (see plate no. 9) The Virgin, it is claimed, first appeared to Christine, a housewife and mother of two children, on January 21st 1988. Since then Christine says that she has experienced visions of heaven, hell, The Blessed Trinity, Angels, Padre Pio and various saints. A different element in Christine's spiritual life compared to the other visionaries is that she claims to have the scars or marks of the stigmata, which means that she has the scars of Christ's crucifixion on her body. Christine Gallagher's relationship to the Virgin is of a different nature compared to that of Medjugorje in that Christine belongs to a small island community in the west coast of Ireland and her messages from the Virgin would not be as well known as those from Medjugorje. In the other instances the "holy" sites had









(plate no. 9 )

Mrs. Christine Gallagher who claims that she receives messages from the Virgin. Mrs Gallagher also claims to have the marks of the "stigmata" on her body.







already been established and the Virgin did not ask for anything to be constructed, but in the case of Christine Gallagher this was different for it was through Christine that the Virgin asked for the "House Of Prayer" to be built in reverence of Mary.

I feel that Christine Gallagher is an important source in relation to looking at what is happening within Ireland during these "Marian years" for of all the messages which have been given to the people through the different alleged visionaries, there are none as detailed as those of Christine Gallagher's. Christine claims to have had many burdens to carry because of her visions and these have included various torments by what Jung considers to be the fourth member of the Godhead, or more commonly- the being known as the devil. Her messages are essentially along the same lines as those from the other places but the role that Ireland has in what is claimed to be coming is greatly emphasised. Here is an <sup>alleged</sup> quote from the Virgin, working through Christine on this topic-

My child, I ask all the people of Ireland to respond to my message for the salvation of their souls. Every man, woman and child has his heart full of greed. Where there is greed in a person's heart there can be no sacrifice, no prayer from the heart, and no love or peace. I have asked the Irish people to be my messengers. They respond in a negative way because their hearts are on the things of this world without a thought for God. God is angry with the world and with the Irish people. God will not save Ireland if the Irish people do not respond in a positive way. He has







given all free-will to accept or reject my messages. In the year 1992 many will cry out to their Lord and He will not hear them. Sin is the reason for all disaster, illness and suffering. Those who suffer in innocence will be raised to the glory of heaven. I bless you my child, Father Son and Holy Spirit.

(Gallagher, 1991, p.4)

In this quote the Virgin has outlined one of her strongest messages in relation to the Irish people but I feel the most important piece concerning this message is the fact that we have a free-will, we can decide to change for God or not; just as we decide whether the messages are true or not.

In looking at the messages which Christine Gallagher has allegedly received we must realise that there are definite differences between the six visionaries of Medjugorje and Mrs. Gallagher and the main difference must lie in how Medjugorje has been the subject of a papal enquiry for many years at this stage and is therefore very well known, while Christine Gallagher belongs to a rural community which in a religious sense is virtually unknown outside Ireland.







*SUBJECTIVE  
AND  
OBJECTIVE  
EXPERIENCES.*







If we are to examine the alleged experiences by the different visionaries, we must take into account whether these claimed experiences fall into the categories of either subjective or objective occurrences. This is an important factor, for if the alleged visions are subjective, then the only proof that we have that they actually occurred are the testimonies of the visionaries themselves. If the visions fall into the objective category, then the proof stands that more than one person witnessed the event and gives the story a more authentic standing in relation to the others. In examining the different alleged visionaries and their "messages" we must understand which were objective and which were subjective to enable us to decide whether we are finding "divine intervention", or we are indeed investigating the fruits of over-active imaginations.

If we examine what is being claimed to have happened at Melleray, we can see that the alleged experience of Tom Cliffe was not a subjective one, for both Barry Buckley and Ursula O'Rourke also claim to have heard and saw the Virgin in this lonely grotto, although they did claim that they saw her independently. There is further "evidence" to show that the occurrences at Melleray are of an objective nature for many groups of people who have visited the grotto since the first "message" have also claimed to have witnessed religious appearances of a supernatural nature,







although on this point I must state that the groups of people who have flocked to the grotto since 1985 have also claimed to have experienced visions of an objective nature, for many claim to see the faces of dead relatives and saints, and only tell each other of these "visions" on leaving the grotto. If we look at Melleray in this light, we must understand that on the night of Thursday 22nd August, the three "visionaries" asked for a sign to the people on the road who had gathered, and this she gave them, therefore making the claims of the visionaries more believable, but the many claims of a subjective nature by people who only tell of their experiences once they leave the grotto, nearly all of whom have have different stories seems to leave the events at Melleray under a confusing light.

As evidence of religious appearances, Medjugorje also falls into the same vein as Melleray for although there are more visionaries claimed at Medjugorje, the alleged visions of <sup>the</sup> Virgin are also claimed as being of a subjective nature, for no real proof other than the word of the visionaries themselves seems to have been brought forward-although the advantage that Medjugorje has over Melleray is that the Church has been investigating the alleged visionaries and their messages for some time.

In relation to Christine Gallagher, it is obvious that out of all the alleged visionaries she must be the one who is subject to most criticism, for although she has a fully







believing spiritual advisor who is also a priest, the fact that she claims to receive the messages from the Virgin, and these messages are revealed to her while she is alone, does not help when scrutinising the visionaries. One aspect of Mrs. Gallagher's story which makes it credible in a lot of people's eyes is that she apparently possesses the marks of the "stigmata" i.e. the five wounds which Jesus obtained while on the cross, on her body. (see plate no. 9 )

The "evidence" which exists to validate the visionaries can be seen by some to be of a very subjective nature , i.e. there is no evidence which could be seen by all to completely prove what is being claimed to have happened, but if we examine it ourselves and do not necessarily believe the visionaries, then we must at least acknowledge that there is something happening which is extremely interesting at a psychological level in all of the places which I have mentioned. Nearly all of humanity believes in some definition of God and working from this theory we must understand that an entity which is given this much power and thought in the world will be given many different roles in the perceptions of different people and maybe the visionaries are merely people who hold their God, which happens to be the Roman Catholic idealised one, extremely important to them. If we remember the theories of Jung, we can understand that we all have an "unconscious psyche", meaning that:







...there are certain events of which we have not consciously taken note; they have remained, so to speak, below the threshold of consciousness. They have happened, but they have been absorbed subliminally, without our conscious knowledge. We can become aware of such happenings only in a moment of intuition or by a process of profound thought that leads to a later realisation that they must have happened; and though we may have originally ignored their emotional and vital importance, it later wells up from the unconscious as a sort of afterthought.

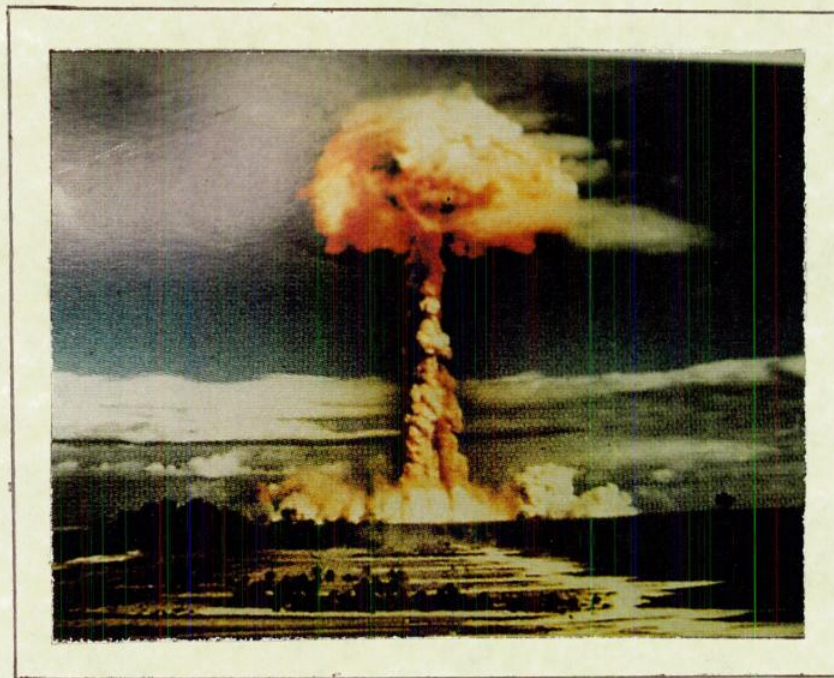
(Jung, 1964, p.23)

Jung goes on to explain that this "unconscious psyche" is usually evident in dreams, but there is nothing to prove that this is the only place where it can be found. Maybe the "visionaries" are experiencing nothing more than waking dreams, and because the unconscious has broken through to daily living, their followers are attaching an unwarranted importance to their claims. If this is indeed the case, we must warrant that the visionaries are standing in a realm which all of us can enter, although as we are all independent of each other, then our conscious and unconscious minds are also independent of each other also and what the visionaries are attaching importance to, in a religious sense, we can also attach the same importance to, only in a different field.









(Plate no. 10)



(plate no. 11)

In plate no.10 we can see a very strange photograph of a french nuclear test in 1969.Notice the image of Christ in the rising cloud.Below this in plate no.11 we have a print by Joseph Terelya.At the time of the nuclear test Terelya was in a soviet prison,cut off







completely from all communication with the outside world. From time to time the other prisoners would secretly provide him with bits of paper and ink, which he would use to draw with to try and keep himself sane. On one such scrap of paper Terelya recorded this image which he had supposedly seen in an interior vision. As usual the drawing was immediately seized by his captors, who told him that they destroyed all such drawings. Twenty-one years later in 1993 the Terelya family came into the possession of Josyp's drawings, which had not been destroyed after all, and this is one such drawing. If we compare the two we can see that the resemblance between them is astounding, and the fact that there is no way Terelya could have seen the magazine article on the bomb makes it all the more strange.







# CONCLUSION.

A DISCUSSION ON WHAT I HAVE ATTEMPTED AND  
ACHIEVED IN THIS THESIS.







Through my thesis I hope that I have discussed the field of supernatural activity in relation to religious apparitions thoroughly enough so that anyone who is interested in this field has the relevant information provided in the thesis to enable them to decide whether they believe that the messages are true or not. No-one can ever dispute the fact that when messages of a religious nature come into a public forum, they must be treated with the utmost care and attention, for we must remember that for everywhere a true visionary is found, ten more are found to be false.

In this thesis I have discussed a few places where Divine apparitions are said to have occurred. I have discussed each of these places on their own merits but it should be obvious that apart from having the apparitions in common, there are other identifying factors which bring them together also, namely the alleged messages which are coming out of these places which together call us away from sin and back to God. I use the term "back to God" and not back to the church, because although a lot of people would connect the two together normally, in the situation of the alleged apparitions the two are seen to be quite separate in that we have seen how the church will neither confirm nor deny that the events are taking place. Some people believe that the church has only constructed the stories of miraculous appearances within Ireland and the







messages which accompany these, for the purpose of deflecting the attention away from the many scandals which have rocked the church in recent times, yet I cannot say that I would believe this theory for why would the church construct these Divine appearances, to then not support them in the public forum?.

We have seen through the explanations of philosophers like Carl G. Jung and Sigmund Freud that the human mind is a very powerful thing and the theories of these two men can be applied in attempting to understand the happenings at all the religious sites. Jung's theory on religions rests on the belief that we establish our beliefs in relation to our external opinions on how we perceive things to be and this could be applied in an understanding of the alleged apparitions for essentially this means that if we are open to supernatural activity, then it is easier for us to believe the stories, and it would also be easy for us to use self-hypnosis to really believe that there is something out of the ordinary occurring. Views such as how the apparitions are nothing but clever hypnosis can certainly never be discounted, but if we wish to travel along these lines of thought, we must remember not to judge each individual apparition with the same view as we might another. An example of this could be shown if we put Melleray alongside someone like Fr. Peter Rookey. In Melleray we had three children who claimed to have







received messages from the mother of God, and throughout these alleged visions they were joined in that same belief by other adults. Considering that the children were between the ages of eleven and twelve, I really do not believe that they could have hypnotised other people in the grotto into seeing the Virgin. Then we have Fr. Rookey whose healing ministry revolves around the power of his voice and his touch which leaves him wide open to the suggestion that he is hypnotising people into believing that they are healed. I am not attempting to belittle the ministry of Fr. Rookey, but the evidence is there to suggest that an element of hypnosis could be being used by him, whether he is aware of this himself or not.

To show that there are other things happening in the world in relation to supernatural activity than the alleged religious apparitions I included in my thesis the story of "The Roswell Incident", for I believe that the story of Roswell has been treated in the same way that the religious messages are being treated. Roswell, like Melleray or indeed Medjugorje, was a normal little town which according to the people who live there, was unprepared for the supernatural activity which was to happen. The field of alien sightings is normally treated in the same way that we have found the religious messages to be received, for you will always find people who will believe a story because it is what they consider further proof that the







specific story which they are trying to prove is true.

The religious messages that are claimed to have come from the Virgin are not the first to have done so, but it is claimed that the appearances and messages which have been introduced in the last twenty years are the most important in that there is a greater sense of urgency than there ever was before. The way in which the Virgin allegedly appeared at Melleray and told us that the people of Ireland had only ten years to mend their ways and now we are into the eleventh and nothing seems to have happened, makes a lot of people believe that the messages were false, for they ask how the Virgin could get the date wrong for us to be judged by her son. In answer to this the believers state that through the prayers of the faithful followers we have survived God's wrath.

In this thesis, up until this point, I have attempted to show no leaning towards either believing or disbelieving the stories of the visionaries. I have given the messages as they were written and the visions as they were claimed to have been seen and as a correlation to these I have given the theories of Jung and Freud, whose works on the human mind could explain that the apparitions were not due to Divine intervention at all, but that other entity which we know little about—the mind, although it could be argued by some that these two entities are not entirely independent of each other. In the end all that I can ask is







that you study the evidence for yourself, for at the end of the day, no other person can dictate what another should believe. The people who believe fully in what is claimed to be happening side with Pope Urban VIII, who stated-

In cases like this, it is better to believe than not to believe, for if you believe and it is proven true, you will be happy that you have believed, because our Holy Mother asked it. If you believe and it should be proved false, you will receive all blessings as if it had been true, because you believed it to be true.

(Gallagher, 1991, p.1)

but for those who do not believe and consider it strange to be blessed for believing a falsity, the engagement in relation to the alleged visions continues on a psychological plain.







BIBLIOGRAPHY.







1. ASHE, GEOFFREY, *MIRACLES*, LONDON, ROUTLEDGE AND KEGAN PAUL LTD., 1978.
2. ASHE, GEOFFREY, *THE VIRGIN*, LONDON, ROUTLEDGE AND KEGAN PAUL LTD., 1976.
3. DEEVEY, W., *HER MESSAGES FROM MELLERAY GROTTA*, IRELAND, 1991,
4. CHANNEL FOUR, *THE ROSWELL INCIDENT*, A UNION BIG WORLD PRODUCTION FOR CHANNEL FOUR, 1995
5. FREUD, SIGMUND, AND BREUER, JOSEPH, *3. STUDIES ON HYSTERIA*, GREAT BRITAIN, PELICAN BOOKS, 1974.
6. GALLAGHER, CHRISTINE, *MESSAGES TO CHRISTINE GALLAGHER*, IRELAND, 1991
7. JUNG, CARL G., *MAN AND HIS SYMBOLS*, LONDON, ALDUS BOOKS LIMITED, 1964.
8. PARSONS, HEATHER, *A LIGHT BETWEEN THE HILLS*, DUBLIN, KILDANORE PUBLICATIONS, 1989.
9. PETRUCHA, STEFAN, *THE X-FILES, EXPLORING THE EXTREMES*, NEW YORK, TOPPS COMICS, 1995.
10. .R.T.E, *MIRACLE CURES*, PART OF A SERIES CALLED *WOULD YOU BELIEVE*, R.T.E, 1994.
11. VARIOUS EDITORS, *THE WORLD BOOK ENCYCLOPEDIA*, UNITED STATES, FIELD ENTERPRISES EDUCATION CORPORATION, 1977.







"I believe that the moment is near when through a process of thought of a paranoid and active character, it will be possible (simultaneously with automation and other passive states) to systematize confusion and contribute to the total

---

### Surrealists on Art

Edited by Lucy R. Lippard.

Prentice-Hall, Inc. Englewood Cliffs, New Jersey  
1970. A Spectrum book.

---

J.A.C. Brown

pg. 112  
royal road  
to un.

Freud and the Post-Freudians.

Penguin Books, England 1987.

---

Deschamps Robert, S. Dali 1904-1989  
The Paintings  
1994 Benedikt Taschen Volume II, 1946-1989.  
Verlag GmbH  
Hohenzollernring 53-  
Köln.

---

D. Rob.	Dali	1993	/	Harry M.
1985.	Thames &			Abrams
	Hudson			New York.
	London			

---