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St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Interview of Bishop Fellay
- Fatima - 90 Years
- Reflection on the Rosary
- Mass Rock in Co. Mayo
- Plus all the activities and devotions in our priories and churches

October 2007
Month of the Holy Rosary

Devotions & Activities at St John's

Rosary daily at 6 pm

Every Sunday: Exposition and Benediction of the Blessed Sacrament at 10.30 am

Every Thursday: Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)

First Thursday: Apostolate of Prayer for Priests. Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.

First Friday: Benediction after the 6.30 pm Mass

First Saturday: Monthly day of Recollection (See details further in this bulletin)

Confessions: 10.30 am on Saturdays and Sundays (After 11am Sunday Mass on request)

Missa Cantata: Fourth Sunday of the month

Doctrinal Conference for Adults: First and Third Tuesdays at 7.30 pm

St John's Schola and Choir: Wednesdays at 7.30 pm

St John's Circle: Sundays after 11 am Mass

Devotions & Activities in Athlone

Rosary daily at 7 pm

Every Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

First Friday: Benediction after Mass

First Saturday: Benediction after Mass

Confessions: Half an hour before Masses on Saturdays and Sundays

Missa Cantata: Third Sunday of the month

Children's Catechism: Sunday after Mass. Catechism Day once a month See announcements

Doctrinal Conferences for Adults: Thursdays at 7.30 pm

Devotions & Activities in Cork

Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

First Friday: Holy Mass at 7.30 pm and Benediction after Mass

First Saturday: Holy Mass at 9.30 am and Holy Hour after Mass

Confessions: Half an hour before every Mass

Missa Cantata: First Sunday

Sunday 2nd Collection

1st : For the Seminaries of the SSPX

2nd : For Insurances (buildings, car, health)

3rd : For Utilities (heating, electricity, petrol, phone)

4th : Building Fund (renovations of churches & priories)

5th : For the Missions of the SSPX

SSPX Groups and Pious Associations in Ireland

Eucharistic Crusade: Contact Fr. Biérier

Archconfraternity of St Stephen for Altar Boys: Contact Fr. Gonzales

St John's Circle: Contact Fr. Anglés

Youth Group: Contact Fr. Bufé

Third Order of the SSPX: Contact Fr. Bufé

St Philomena's Rosary Association: Contact Kay Cronin

Mass Stipends

1 Mass intention: 16 €

Novena of Masses: 160 €

Gregorian: 640 €

Annoying Little Flies

St Louis Marie de Montfort, in Secret of the Rosary

In order to pray well, it is not enough to give expression to our petitions by means of that most excellent of all prayers, the Rosary, but we must also pray with real concentration for God listens more to the voice of the heart than that of the mouth. [...]

Of course, you cannot possibly say your Rosary without having a few involuntary distractions and it is hard to say even one Hail Mary without your imagination troubling you a little (for our imagination is, alas, never still). The one thing you can do, however, is to say your Rosary without giving in to distractions deliberately and you can take all sorts of precautions to lessen involuntary distractions and to control your imagination. [...]

Always remember that the best Rosary is the one with the most merit, and there is more merit in praying when it is hard than when it is easy. Prayer is all the harder when it is (naturally speaking) distasteful to the soul and is filled with those annoying little ants and flies running about in your imagination, against your will, and scarcely allowing you the time to enjoy a little peace and appreciate the beauty of what you are saying.

Even if you have to fight distractions all through your whole Rosary be sure to fight well, arms in hand: that is to say, do not stop saying your Rosary even if it is hard to say and you have absolutely no sensible devotion. It is a terrible battle, I know, but one that is profitable to the faithful soul. If you put down your arms, that is, if you give up the Rosary, you will be admitting defeat and then, having won, the devil will leave you alone.

But at the Day of Judgment he will taunt you because of your faithlessness and lack of courage. "He that is faithful in that which is least, is faithful also in that which is greater" (1 Luke 16:10). He who fights even the smallest distractions faithfully when he says even the very smallest prayer he will also be faithful in great things. We can be absolutely certain of this because the Holy Spirit has told us so.

So all of you, servants and handmaids of Our Lord Jesus Christ and the Blessed Virgin Mary, who have made up your minds to say the Rosary every day, be of good heart. Do not let the flies (it is thus that I call the distractions that make war on you during prayer) make you cowardly abandon the company of Jesus and Mary, in whose holy presence you always are when saying the Rosary.



world, standing next to Our Lady of Sorrows. After these visions the Lady of Mt Carmel finished the miracle. The people then became aware that their clothes were completely dried.

One of the principal anti-clerical publications of the day was *O Dia*, a major Lisbon newspaper. On October 17th, *O Dia* reported the following: At one o'clock in the afternoon, midday by the sun, the rain stopped. The sky, pearly gray in color, illuminated the vast arid landscape with a strange light. The sun had a transparent gauzy veil so that eyes could easily be fixed upon it. The gray mother-of-pearl tone turned into a sheet of silver which broke up as the clouds were torn apart and the silver sun, enveloped in the same gauzy gray light, was seen to whirl and turn in the circle of broken clouds. A cry went up from every mouth and people fell on their knees on the muddy ground. The light turned a beautiful blue as if it had come through the stained-glass windows of a cathedral and spread itself over the people who knelt with outstretched hands. The blue faded slowly and then the light seemed to pass through yellow glass. Yellow stains fell against white handkerchiefs, against the dark skirts of women. They were reported on the trees, on the stones and on the serra. People wept and prayed with uncovered heads in the presence of the miracle they had awaited.

The Month of October sanctified

Month dedicated to Our Lady of the Rosary

Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary

Offer 1st Friday Communion to the Sacred Heart of Jesus

During the month of the Rosary, try to say 15 decades in spirit of reparation

On the 7th starts the Novena of St Teresa of Avila

On the 9th starts the Novena of St Margaret Mary Alacoque

On the 13th, Anniversary of the last apparition of Our Lady at Fatima

On the 15th starts the Novena of St Anthony Mary Claret

On the 16th starts the Novena of St Raphael

On the 20th starts the Novena of St Jude and the Novena to Christ the King

On the 24th starts the Novena of All Saints

On the 25th starts the Novena of the Souls in Purgatory

On the 26th starts the Novena of St Malachy of Armagh

Suggested resolution for the month : During the month of the Rosary, I will try to say at least one extra decade everyday, and I will repeat often during the day the prayer taught by Our lady at Fatima:

« O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven especially those who are in most need of Thy mercy. »

ANNOUNCEMENTS

- **OCTOBER DEVOTIONS:** Rosary, Litany of Our Lady and Prayer to St Joseph with Benediction of the Blessed Sacrament every day at St John's, weekdays at 6 pm; Saturdays and Sundays at 10.30 am
- **CONFERENCES FOR ADULTS** at St John's on Church History, 1st and 3rd Tuesdays at 7.30 pm: October 2nd and exceptionally this month on the 23rd. In Athlone, they are on Thursdays at 7.30 pm.
- **CATECHISM FOR TEENAGERS** (10-18 years old) at St John's in Dun Laoghaire on the 2nd Saturday of each month at 11.45 am by Fr. Biérrer. Next meeting: Saturday 13 October
- **HOLY SOULS:** The indulgences start on November 1st with the visit of a cemetery and the prayers for the Holy Souls. Plenary indulgence to be gained under the usual conditions.

Eucharistic Crusade Day

ATHLONE - Saturday, October 27th, 2007

Holy Mass at 11 am, Conference, Lunch (BYO),

Visit to Clonmacnoise (weather permitting),

Rosary and Benediction at 4 pm

Monthly Day of Recollection in St John's Every First Saturday May through December Saturday, October 6th

10.30 am	Rosary. Confessions
11 am	Holy Mass
11.50 am	Veni Creator. First Conference. Angelus
12.45 pm	Lunch with spiritual reading (bring your own lunch). Free time
1.30 pm	Visit to the Blessed Sacrament and Stations of the Cross
2.15 pm	Veneration of the relic of the True Cross. Second Conference
3.15 pm	Rosary & Benediction. Distribution of Holy Communion
4 pm	Holy Mass

Next day of recollection, Saturday, November 3rd

Bishop Fellay on the Motu Proprio

Bishop Fellay on Summorum Pontificum: “a very significant historical event”

Pope Benedict Affirms Cardinal Castrillón Interviews:
SSPX within the Church

Brian Mershon

REMNANT COLUMNIST, South Carolina
A Remnant Exclusive Interview



Ecône, Switzerland

Bishop Bernard Fellay, Superior General of the Society of St. Pius X (SSPX), said at least three of the four SSPX bishops were satisfied with the contents of the *motu proprio*, confirming that the Traditional Roman rite of Holy Mass (extraordinary form of the Roman rite) has never been abrogated. By interview time, he had not spoken to the fourth bishop, but said he expected that bishop to also be pleased with the document. “The Priestly Society of Saint Pius X extends its deep gratitude to the Sovereign Pontiff for this great spiritual benefit,” read a July 7, 2007 news release from the SSPX. The SSPX also released a more detailed letter to its Catholic lay faithful.

Bishop Fellay said the document gave priests much more freedom to offer the Traditional rite “than any expectation” he had in advance. He also said that that the Holy See “consider(s) [the lifting of the decrees] of excommunication less difficult than the *motu proprio*.” This was communicated to Bishop Fellay in the accompanying letter of the *motu proprio* he received from Darío Cardinal Castrillón, Prefect of the Pontifical Commission *Ecclesia Dei*.

Cardinal Castrillón said in an interview with *Il Giornale*, “With this *motu proprio*, the door is widely opened for a return of

the Fraternity of Saint Pius X to full communion.”

The document gives freedom to all Latinrite priests to choose either missal in offering their daily Mass. While there are some restrictions on the celebration of the Mass publicly at a regular time, the Pope wrote that in parishes where there is a stable group of faithful desiring the Mass regularly, “the pastor should willingly accept their requests.” For Masses “without the people,” such Masses may be attended by the faithful who request to be admitted.

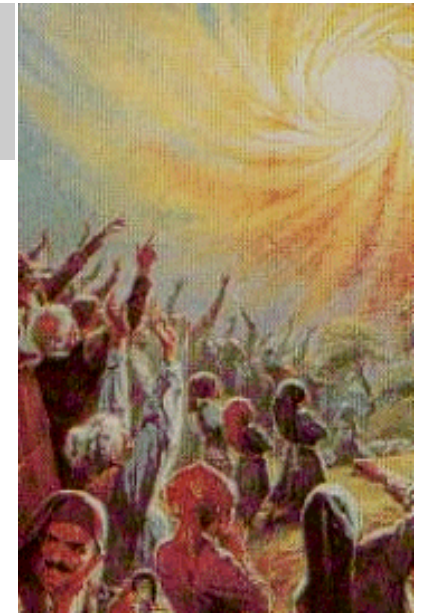
This document is the fulfillment of the first of the three preconditions of the SSPX before coming to a full canonical regularization with the Holy See. The second request is for the Holy See to rescind the decrees of excommunication, similar to the removal of excommunications for the Ecumenical Patriarch of Constantinople by Pope Paul VI in 1965.

Bishop Fellay said the recently released Congregation for the Doctrine of Faith document, “Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church,” only proved the necessity of the doctrinal discussions between the SSPX and the Holy See prior to a final practical canonical agreement. Bishop Fellay said that “this document... is telling us that a circle is a quadrangle.”

Fatima 90th Anniversary

THE MIRACLE OF THE SUN

On 13 October 1917 the children surrounded by a crowd of 70.000 persons under a torrential rain, Lucy asked again of the Lady: “What do you want from me?” she answered: “I am the Lady of the Rosary, I desire here a chapel in my honor to be built, that people continue to recite the Rosary every day. Will the war finish. The war is going to end, and the soldiers will soon return to their homes.” Then Lucy asked: “may I ask you for cures and conversions, will you grant them?”. “Some yes, others no. It is necessary that they ask pardon for their sins, that they don’t offend God our Lord, and that he is already too much offended.” “Do you Want anything else from me?” Lucy asked. “I do not want anything more.”



Then She opened her hands again and She launched a ray of light in the direction of the sun as Lucy shouted that they should look at the sun. At this point the promised sign happened, Lucy shouted to look at the sun, the rain stopped suddenly and there appeared an exceptionally bright sun but not dazzling. The sun began to turn as if projecting in each direction bands of light of each color that lit and colored the clouds, the sky, the trees, and the crowd. It stayed for some moments then it went back to its normal position, it stayed still for a small while and then it happened again. Suddenly it looked as if it stood out from the sky to fall headlong on the crowd, that was looking terrorized, they fell to their knees and begged mercy. Meanwhile the children saw a Lady dressed like the white of the sun with a blue cope, St. Joseph with the Child Jesus that blessed the world. Then after this vision they saw The Lord bless the

A: Exactly. For us, we still use the old weapons.

Q: In the CDF document clarifying the nature of the Church, in answer to a question about the use of the proper use of the term “Church” for the Eastern Orthodox, using the Second Vatican Council’s Decree on Ecumenism as a reference, the following answer is provided: “It is through the celebration of the Eucharist of the Lord in each of these Churches that the Church of God is built up and grows in stature.”

Taking into account how explicitly positive and encouraging this text is for the celebration of the Eucharist (and by extension, the other sacraments) for the Eastern Church, which is not in full communion with the Holy See, nor believes all the dogma or morals of the Catholic Faith, isn’t it ironic that so many Catholic bishops, priests and laymen will not extend this same positive and charitable attitude to “the celebration of the Eucharist of the Lord” when offered by priests who are within the Church and believe all its Faith and morals? Can you imagine the majority of Catholics dutifully adhering to the following? “It is through the celebration of the Eucharist of the Lord in each of these *SSPX chapels* that the Church of God is built up and grows in stature.” Is this but another irony?

A: Sure. You could say this is an *ad hominem* argument. I want to state that very precisely. We could very easily say that in the Society, we have the celebration of the Eucharist. We have apostolic succession. So definitely, according to that statement, we contribute to the edification and glorification of God. Definitely.

We are in the Catholic Church—period.

We have never pretended to be an independent body [in other words, a separate “Church” in the sense used with the Eastern Orthodox].

Q: Do you have any closing remarks?

A: I think first of all, all of these documents should never be read just as an absolute. They have to be put in their context. The current context is that we still have a tragedy and a tremendous crisis in the Church.

And that means that even with something that tends toward the good that will definitely be for the good of the Church—like the document on the Mass—we cannot expect that suddenly things will be perfect. I don’t want to give any illusions.

So as we greet this courageous act of the Pope at this time, and we greet this great act. That’s the first step. At the same time, that does not mean it is the end of the fight or the crisis. What is very important is to see how this document will be applied in reality. Now that it has been said that the Mass has never been abrogated and that every priest has the right to say it; so, will they be able to? Practically speaking, who will care about granting this freedom and assuring this freedom of celebrating the Tridentine Mass? That will be very interesting. How will the bishops react?

I think this is very important for the future. If I may say here, this kind of fight is so overwhelming; the crusade of rosaries which we started and seems to bring some good fruits, has to be continued.

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What seems to be at issue is the newer, post-Conciliar ecclesiology as the Church as “sacrament,” which defines Christians as having “degrees of unity” of communion with the Church instead of the more juridical understanding of “membership” in the Church and a Christian being “inside” or “outside” the Church. Bishop Fellay affirmed that the SSPX holds the pre-Conciliar theology.

The irony is that many Catholic bishops, priests and faithful who hold almost exclusively the sacramental ecclesiology are often those to claim the SSPX is “outside” the Church, while at the same time calling Protestants “separated brethren” and refusing to use the terms “schismatic” or “heretic” to those who are further away from the body, heart and soul of the Church. In other words, they will often engage in ecumenical events and worship services with those who don’t share the same Faith and sacraments and no ordained priesthood, but will be the first to warn Catholics against attending Mass at an SSPX chapel with other Catholics.

Q: Your Excellency. What is your personal reaction to the long-awaited and much anticipated *motu proprio Summorum Pontificum*? What is the general reaction you have heard from other Society of St. Pius X (SSPX) bishops and priests?

A: Since I have just returned from a trip, I haven’t heard much of anything. So I don’t have many reactions [from priests] yet.

However, I know that at least three of the four bishops are satisfied with the *motu proprio*. The other probably also, but I don’t know because I haven’t gotten his impression yet.

I would insist on two things. The first is the *motu proprio* itself. It is very clear that the *motu proprio* does open—

much more than any expectation—the celebration of the Tridentine Mass and all of the previous liturgies. That is, not only the Mass, but the Breviary and the *Rituale*.

I think we have to salute and to greet this date and this *motu proprio* as a very significant historical event in the history of the Church and in post-Vatican II history. This has to be noted. I think it is very important.

Nevertheless, this does not mean it is perfect—especially when we link the *motu proprio* with the letter [to the bishops]. The letter is, if I may say it, the usual Vatican language. It is very unfortunate.

There are some interesting things in this letter like the quote where the Pope says the reason for his action is for an internal reconciliation within the Church; which means that we are not outside of the Church. That is very interesting.

But nevertheless, this letter has to be understood as a political letter which most surely does represent his personal thinking. Nevertheless, it is more than unfortunate in many ways, especially where he insists upon the necessity to recognize the value and the holiness of the New Mass. He plays both sides against each other. And the modern bishops that are progressive—they will jump on that point immediately trying to dismantle the *motu proprio*.

Q: With this first precondition met for the good of the Church overall—the freeing of the Traditional Mass—what is your outlook on the possible lifting of the decrees of excommunication against the SSPX bishops? Have you had any correspondence with the Pontifical Commission *Ecclesia Dei* since January 2007?

A: I have had no conversations, no discussions and no relations. That is the first point.

The second point on the Roman side: as far as I know, they consider the [lifting of the decrees] of excommunication less difficult than the *motu proprio*. That's the only answer I can give you.

Q: Your Excellency. This is quite surprising. What indication do you have from the Holy See that this is the case?

A: It is the word of Cardinal Castrillón [in the letter] when he sent me the *motu proprio* [the week before *Summorum Pontificum* was issued]. That is the first contact of the Cardinal with me since the 15th of November 2005.

Q: Do you believe the Holy See might possibly be awaiting a private letter or move by you on behalf of the SSPX requesting the lifting of the decrees of excommunication before they consider possible action?

A: I have no idea (chuckling). I don't care about public or not public. Certainly, after this [freeing of the extraordinary Roman rite], there will certainly be an expectation of some contacts—definitely. But our line is very clear, so I don't think there is much to expect new or surprising.

Q: Your Excellency, just to clarify: Based upon the letter you received last week from Cardinal Castrillón along with the *motu proprio*, was there any indication from the good Cardinal that he expected any follow-up action on the part of the Society?

A: No. It was just a very broad expectation that this would open the way to reconciliation, which can be understood in many ways.

Q: Just this morning, July 10, 2007, the Congregation for the Doctrine of the Faith (CDF) issued a document defining the meaning of *subsistit in* and the doctrinal development on the ecclesiology of the Church. The document is entitled, "Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church."

The secular media is reacting like two nuclear bombs have gone off around the world within three days with the freeing of the Traditional Mass on Saturday, July 7, and today with the reaffirmation on the Catholic Church being the one, true Church, and the defects in the Orthodox Churches and Protestant ecclesial communities. This document seems to be geared specifically toward attempting to clarify some theological concerns with certain passages of the Second Vatican Council's key documents. What is your initial reaction?

A: My reaction? In the declaration about the *motu proprio*, we insisted in saying that the confused excerpts of places in the letter show that the need to enter into theological discussions was reinforced very, very strongly by this document which is telling us that a circle is a quadrangle.

You have a perfect illustration of what we have said for 6 years. That is that Rome is continuing in a confusing way because they don't seem to give much care to contradiction and non-contradiction.

This document seems to be a clarification of nothing but assuring once again that "Yes" means "No."

Q: Your Excellency. Can you give us an example?

A: Sure. One example is precisely the

A: Certainly, this *motu proprio* is a step in our direction. It is most probably the will of Rome to answer to our first precondition. It is nice.

Is it enough to say, "We can now just go ahead?" Well, we can just look at this text published today [on the nature of the Church from the CDF] and you have the answer.

Look. It is a good step forward, but that does not mean that everything is solved. Absolutely not.

Q: In numerous public interviews over the past 2 years with both the secular and Catholic media, Cardinal Castrillón continues to repeat that the SSPX is not in formal schism, but that has unfortunately often fallen upon deaf ears with many Catholics within the Church. What do you think motivates this new attitude?

A: It shows that Rome wants to end this apparent split in the Church. It is a thorn in their side because on the one side, they want to have unity.

They want to work all this ecumenism toward unity, but there is an apparent division within at the closest level. So how can you pretend to make unity with people who are outside when you are not capable of doing it with those who are inside?

It's a contradiction. And so as they try to do this ecumenism; it is a duty for them to stop this interior division. Now the problem is that the means they use are much too superficial. It's fine if they want to use these means, but it will not end the cause of it [the division].

Q: Your Excellency. What do you mean by "superficial"?

A: If you say, "Let's sign a paper [a practical agreement]," that is superfi-

cial. Merely signing a paper is superficial.

If you say, "Let's agree on a formula that is acceptable to both parties, but both continue to think their own ways, that is superficial."

The real thing is when you agree on truth. That is not superficial.

Q: Some within the Church continue to state the SSPX is in schism; how do you answer to the following question? When was the last time 6,000 schismatics prayed in Rome during the Year of the Jubilee in 2000? When was the last time schismatics sent a spiritual bouquet of 2.5 million rosaries to the Holy Father?

A: And we have an even better argument in the [Pope's] letter that accompanies the *motu proprio* on the Mass where the Holy Father says it is an internal matter within the Catholic Church—in the Church.

It clearly states that it is not about a schism. It is about an interior dispute which requires an interior reconciliation within the Church.

So we have it from the word of the boss. Our Pope says it is not a schism.

Q: Many Catholics who are enamored with solely using the newer ecclesiology of "partial" and "full" communion (and call Protestants our "separated brethren" and would never dare call them "schismatics" or "heretics") are the same people who are the first to continue to call the SSPX "schismatics" and claim they are outside the Church. But they use the pre-Conciliar juridical ecclesiology of "outside" and "inside" the Church while describing the SSPX, thus showing a notable inconsistency. Is there an irony here? Your thoughts on this, Your Excellency?

So the question of the necessity of having doctrinal discussions prior to coming to any sort of practical agreement is very well documented in this new document [as an example]. It is a beautiful expression of the necessity, of the need and the importance of dealing with these matters before going any further.

☉: Archbishop Lefebvre signed all 16 documents of the Second Vatican Council. After the Council, he was very critical of the documents and even sent a *dubia* to the Holy See requesting clarification on religious liberty. However, Archbishop Lefebvre never rejected all the documents of the Second Vatican Council in totality.

▲: And we don't do so either. It is not a matter of rejecting or accepting.

The questions are, "Are these documents good? Are these documents nurturing the Faith? Are they good for the survival of the Church or not?"

And the more we go on, the more we see the ambiguities in the Council—which at a certain time seemed to be reconcilable to be correctly interpreted with Tradition, not including the very obvious errors—the further we go on, and the more we see that this is an impossible job.

☉: Your Excellency. Do you believe the destruction in the Church has been caused by not following the letter of the documents or by possible errors or ambiguities in the documents themselves?

▲: I would say that not all of the documents, but most of them, are full of ambiguities. The more we study them, the more we see that according to the letter, you have these ambiguities.

Ambiguities mean that you have at

least two ways to understand them or to interpret them. This is terribly damaging for a document that is supposed to be from the highest solemnity in the Church—a document which comes from an Ecumenical Council. It is a great tragedy.

These ambiguities, I must say, you find them almost everywhere. In addition to these three major errors of ecumenism, religious liberty and collegiality, you have all these ambiguities everywhere.

It is not in the Catholic spirit. It is this modern, progressive spirit which has partly been condemned by Pope Benedict XVI, but which also basically and fundamentally has been approved by him. We're going around in circles there.

And I must say once again, this document ["Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church."] is a perfect illustration of this ambiguity and of contradictory statements.

☉: Cardinal Castrillón's Sunday, July 8, *Il Giornale* interview spoke specifically about the SSPX, saying the following: "With this *motu proprio*, the door is widely opened [*si spalanca la porta*] for a return of the Fraternity of Saint Pius X to full communion. If, after this act, the return does not take place, I truly will not be able to comprehend. I wish to clarify, though, that the papal document has not been made for the Lefebvrists, but because the Pope is convinced of the need to underline that there is a continuity in the Tradition, and that in the Church one does not move forward by way of fractures. The ancient Mass has never been abolished nor forbidden." What is your reaction?

question about *subsistit*. [The question is] "Why use the expression "*subsistit in*" and not "*est*?" You read the answer and you conclude nothing.

They say it is "*est*" and that there is an identity with the Church of Christ with the Catholic Church; and there is no change of doctrine. And then the next phrase is precisely a change in doctrine. So... It is a contradiction.

In his sermon in Ecône, Bishop Williamson said that in Rome they say something like two plus two makes four, but maybe it also makes five. And here you have a perfect illustration of that.

The only positive thing [in the document] is about the Protestants which are now barred from the title of Church. Great! [Ed. Note: This doctrine on Protestant "ecclesial communities" has already been outlined previously by *Dominus Jesus* and other authoritative Church doctrinal clarifications.]

Besides that, it is a confirmation of what we say. This text tries to tell us that there is no contradiction between the doctrine of the Church of the past and of Vatican II. And we insist by saying that Vatican II is in disharmony—is in contradiction—is even teaching error opposed to the traditional

teaching, especially on ecumenism. And here [in this new document on ecclesiology] you have both sides put together; that is, the past and Vatican II.

☉: Two traditionalist priestly societies—most recently with the Institute of the Good Shepherd in France—and the apostolic administration of the priests of St. John Marie Vianney led by Bishop Fernando Rifan, have reconciled with the Holy See. The Holy See has allowed these traditionalist groups to continue to hold fast to the expressions of the Catholic Faith used prior to Vatican II, while accepting that Vatican II was a real and valid Ecumenical Council, while allowing constructive theological study on possible ambiguities in the documents. What keeps the SSPX from doing the same?

▲: This text is a confirmation of all of our reproaches against the ambiguities of Vatican II and the post-Vatican II [documents]. It is a superb example of ambiguity and maybe it has never gone so far by trying to put together what cannot be put together; by pretending that there is no position which is a clear position.

Interview continues after centre pages



**Intention for the Eucharistic Crusade
for the month of October
For the Conversion of Sinners**

**Results for the Treasure of June
The Intention was for Vocations**

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
26	709	213	207	579	1226	3437	47	39	648

Liturgical calendar for October 2007

SSPX Masses in Ireland - Locations and Times

					St John's	Athlone	Cork	Belfast	Newry	Kesh	Tralee	Galway	Cashel
Sunday	7	Feast of the Most Holy Rosary, 19th Sunday after Pentecost, II class		7	9 am & 11 am	11 am	6 pm	11 am	8.30 am				
Monday	8	St Bridget of Sweden, Holy Martyrs, III class		8	11 am & 6.30 pm	11 am							
Tuesday	9	St John Leonardi, Sts Denis & Companions, III class		9	11 am & 6.30 pm	11 am							
Wednesday	10	St Francis Borgia, III class		10	11 am & 6.30 pm	11 am							
Thursday	11	The Maternity of the Blessed Virgin Mary, II class	<i>St Canice or Kenny</i>	11	11 am & 6.30 pm	11 am							
Friday	12	Ferial, IV class	<i>Abstinence</i>	12	11 am & 6.30 pm	11 am							
Saturday	13	St Edward the Confessor, III class		13	11 am	11 am							
Sunday	14	Twentieth Sunday after Pentecost, II class		14	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm		
Monday	15	St Teresa of Avila, III class		15	11 am & 6.30 pm	11 am							
Tuesday	16	St Hedwig, III class	<i>St Gall, Abbot in Switzerland</i>	16	11 am & 6.30 pm	11 am							
Wednesday	17	St Margaret Mary Alacoque, III class		17	11 am & 6.30 pm	11 am							
Thursday	18	St Luke, II class		18	11 am & 6.30 pm	11 am							
Friday	19	St Peter of Alcantara, III class	<i>Abstinence</i>	19	11 am & 6.30 pm	11 am							
Saturday	20	St John Cantius, III class		20	11 am	11 am							
Sunday	21	Twenty-first Sunday after Pentecost, II class		21	9 am & 11 am	11 am	11 am	11 am	8.30 am			4.30 pm	
Monday	22	Ferial, IV class	<i>St Donatus, Bishop in Italy</i>	22	11 am & 6.30 pm	11 am							
Tuesday	23	St Anthony Mary Claret, III class		23	11 am & 6.30 pm	11 am							
Wednesday	24	St Raphael the Archangel, III class		24	11 am & 6.30 pm	11 am							
Thursday	25	Ferial, Sts Chrysanthus & Daria, IV class	<i>Bl. Thaddeus Machar, Bishop of Cork</i>	25	11 am & 6.30 pm	11 am							
Friday	26	Ferial, St Evaristus, IV class	<i>Abstinence</i>	26	11 am & 6.30 pm	11 am							
Saturday	27	Our Lady on Saturdays, IV class	<i>St Otteran or Odran, Bishop of Waterford</i>	27	11 am	11 am							
Sunday	28	Feast of Christ the King, I class		28	9 am & 11 am	11 am	11 am	11 am	8.30 am				
Monday	29	Ferial, IV class	<i>St Colman of Kilmacduagh</i>	29	11 am & 6.30 pm	11 am							
Tuesday	30	Ferial, IV class		30	11 am & 6.30 pm	11 am							
Wednesday	31	Ferial, IV class		31	11 am & 6.30 pm	11 am							
Nov Thursday	1	Feast of All Saints, I Class	<i>Holy Day of Obligation</i>	FIRST THURSDAY	11 am & 6.30 pm	11 am	7 pm	7.45am	12 noon				
Friday	2	All Souls' Day, I class	<i>Abstinence</i>	FIRST FRIDAY	11 am & 6.30 pm	11 am	7 pm						
Saturday	3	Of Our Lady, IV class	<i>St Malachy, Bishop of Armagh</i>	FIRST SATURDAY	11 am	11 am	9.30 am						
Sunday	4	Twenty-third Sunday after Pentecost, II class		4	9 am & 11 am	11 am	11 am	11 am	8.30 am	4.30 pm	5 pm		

Holy Mass is celebrated in Co. Mayo once a month. Please contact Priory in Athlone for time.

November 2nd: ALL SOULS DAY
The 3 Masses are celebrated consecutively starting at the time indicated.