

The Priestly Society of Saint Pius X in Ireland

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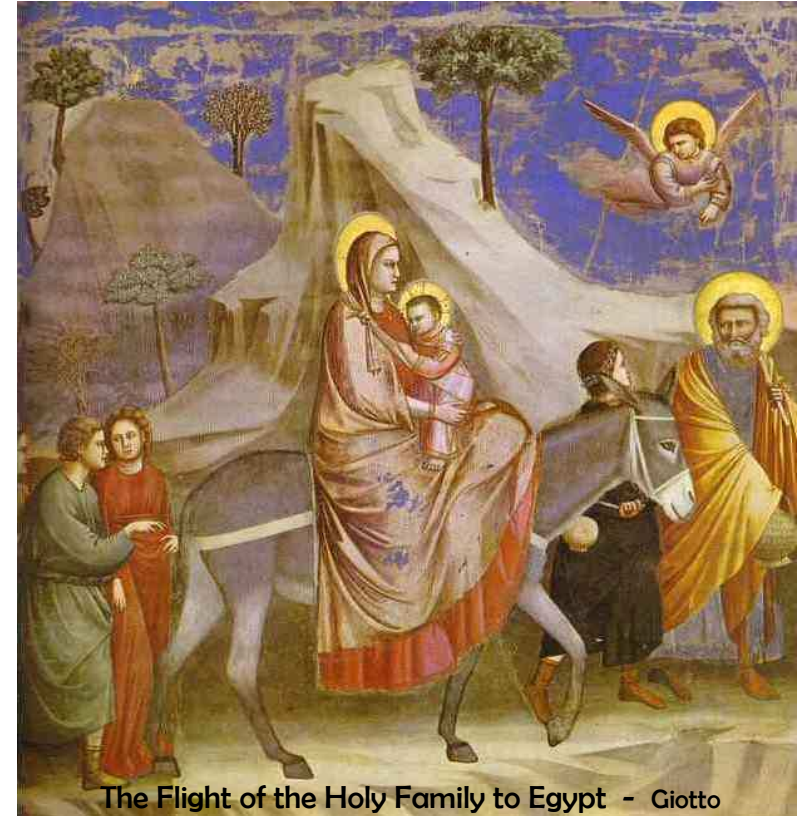
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The Society of Saint Pius X in Ireland



Saint John's Bulletin



The Flight of the Holy Family to Egypt - Giotto

In This Issue:

- Letter from Father Morgan
- Dominican Sisters on Education
- Open Letter to Confused Catholics
- Life of St Gillebert
- Plus all the activities and devotions in our priories and churches

February 2011
Month of
the Presentation of Jesus

Devotions & Activities at St John's

Rosary daily at 6 pm; Saturday and Sunday at 10.30 am
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: Benediction and Rosary after 11 am Mass
Confessions: 10.30 am on Saturdays and Sundays, and after 11am Sunday Mass
Missa Cantata: Fourth Sunday of the month
Doctrinal Conference for Adults: First and Third Tuesdays at 7.30 pm
Catechism for children: Every Sunday between Masses

Devotions & Activities in Athlone

Rosary daily at 7 pm
First Friday: Holy Hour at 6.30 pm
First Saturday: Confessions at 10.30 am, Benediction and Rosary after 11 am Mass
Every Thursday: Mass at 6 pm followed by Rosary and Benediction
Every Saturday: Catechism for adolescents and altar serving practice at 9 am
Missa Cantata: Second and Fourth Sundays of the month

Devotions & Activities in Cork

First Friday: Benediction after 7 pm Mass
First Saturday: Benediction and Rosary after 11 am Mass
Confessions: Half an hour before every Mass and after Mass when announced
Conference for Children and Teenagers: Second Sunday after Mass
Missa Cantata: Third Sunday
Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

SSPX Groups and Pious Associations in Ireland

Third Order of the SSPX : Contact Fr. Sherry

Eucharistic Crusade : Contact Fr. Biérier

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

Youth Group : Contact Fr. Sherry

St Philomena's Rosary Association : Contact Fr. Gallagher

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

Mass Stipends

1 Mass intention: 16 € / £ 15
 Novena of Masses: 160 € / £ 150
 Gregorian: 640 € / £ 600

NEW STATIONS OF THE CROSS IN ST JOHN'S CHURCH



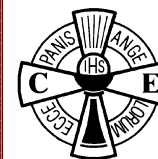
Archbishop Lefebvre and the Society of St Pius X, a continuity in Tradition for future generations of Catholics in Ireland !

This is the 12th of the 14 stations of the Cross that were brought back last week from Ecône, Switzerland.

They were given by a rich countess to Archbishop Lefebvre in the 1970's for the chapel of the International Seminary of the Society of St Pius X in Ecône. They come from a church in Chambéry, France.

The Archbishop and many generations of priests and seminarians prayed in front of those beautiful painted canvases in golden frames, probably 200 years old.

When the new church was built in Ecône in 1996, these stations (over 6 ft high without the cross!) were not to be hung again but were put in storage, and the idea came that they would fit perfectly in the newly renovated church of St John's in Dun Laoghaire. So they were brought in a big van on the ferry from Switzerland through France (and it was quite an expedition!). They now beautiful adorn St John's, and are a testimony and visible heritage of the work of



Intention for the Eucharistic Crusade for the month of February 2011

For Religious Vocations

OCTOBER 2010 RESULTS

The Intention was for the Missions and the Conversion of Pagans

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
35	907	272	258	900	1332	4587	74	182	1082

Bible History

THE PRESENTATION OF JESUS IN THE TEMPLE February 2nd

The law of God, given by Moses to the Jews, ordained that after childbirth a woman should continue for a certain time in a state which that law calls unclean, during which time she was not to appear in public. This term was of forty days following the birth of a son, and double that time for a daughter. When the term expired, the mother was to bring to the Temple a lamb and a young pigeon or turtle-dove, as an offering to God. These being sacrificed to Almighty God by



the priest, she was cleansed of the legal impurity and reinstated in her former privileges. A dove was required of all as a sin-offering, whether rich or poor; but as the expense of a lamb might be too great for the poor, these were allowed to substitute for it a second dove. Such was the case, Scripture tells us, for the Holy Family. (Luke 2:24)

Our Saviour having been conceived by the Holy Ghost, and His Blessed Mother remaining always a spotless virgin, it is evident that She was not subject to the law of purification, but devotion and zeal to honor God by every observance prescribed by His law, prompted Mary to perform this act of religion.

Besides the law which obliged the mother to purify herself, there was another which required that the first-born son be offered to God, and that after his presentation the child be ransomed with a certain sum of money, and specific sacrifices offered on the occasion. Mary complied exactly with all these ordinances. She obeyed not only in the essential points of the law, but had strict regard to

all the circumstances. On the day of Her purification She walked several miles to Jerusalem, with the world's Redeemer in Her arms. She waited for the priest at the gate of the Temple, made Her offerings of thanksgiving and expiation, and with the most profound humility, adoration and thanksgiving, presented Her divine Son, by the hands of the priest, to His Eternal Father. She then redeemed Him with five shekels, as the law appoints, and received Him back again as a sacred charge committed to Her special care, until the Father would again demand Him for the full accomplishment of man's redemption.

The ceremony of this day closed in a third mystery — the meeting in the Temple of the holy prophets Simeon and Anne with the Divine Infant and His parents. Saint Simeon, on that occasion, received into his arms the object of all his desires and sighs, and praised God for the happiness

of beholding the much-longed-for Messiah. He foretold to Mary Her martyrdom of sorrow, and that Jesus would bring redemption to those who would accept it on the terms it was offered, but a heavy judgment on all who would obstinately reject it. Mary, hearing this terrible prediction, courageously and sweetly committed all to God's holy Will. Simeon, having beheld Our Saviour, exclaimed: "Now Thou canst dismiss Thy servant, O Lord, in peace, according to Thy word, because mine eyes have seen Thy salvation." The aged prophetess Anne, who had served God with great fervor during her long widowhood, also had the happiness of recognizing and adoring the Redeemer of the world. This feast is called Candlemas, because the Church blesses the candles to be borne in the procession of the day.

Reflection. Let us strive to imitate the humility of the ever-blessed Mother of God, remembering that humility is the path which leads to lasting peace and brings us closer to God, who gives His grace to the humble.

ANNOUNCEMENTS

♦ **CONFIRMATIONS** will be given by Bishop Tissier de Mallerais in 2011: In Cork, on 4th February (First Friday) at 6 pm, in Athlone, on 5th February at 11 am, and in St John's, Dublin on Sunday 6th February at 11 am. All candidates for Confirmation must send their application with a baptismal certificate (specifying which church they wish to be confirmed in) to Fr Biérier if Dublin, to Fr Sherry if Athlone or Cork.

♦ **EUCCHARISTIC CRUSADE CAMPS**: The dates for the Summer Camps of the Eucharistic Crusade this year 2011 will be for the girls: July 15th to 24th and for the boys: July 24th to 30th. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérier.

♦ RETREATS IN BRISTOL IN 2011:

Jan. 3rd - 8th: Women's Retreat
 Jan. 31st - Feb. 5th: Mixed Retreat in Swedish
 Feb. 21st - 26th: Priests' Retreat
 Mar. 24th - 26th: Recollection for Men on the Four Last Things
 May 12th - 14th: Marian Recollection for Women
 May 26th - 28th: Marian Recollection for Men
 July 18th - 23rd: Men's Retreat
 Aug. 8th - 13th: Women's Retreat
 Oct. 10th - 15th: Women's Retreat
 Nov. 14th - 19th: Men's Retreat
 Dec. 5th - 7th: Mixed Advent Recollection
 Please phone St Saviour's House: +44 117 977 5863

ALL-DAY ADORATION of the Blessed Sacrament



St John's Church in Dun Laoghaire
 every First Thursday
 Corpus Christi Church, Athlone - 25 February

Apostolate of Prayer for Priests

After the 11 am Mass until 6.30 pm Mass

The SSPX intentions are:

- The Holy Church
- The Holy Father and the Bishops
- The Priests and Seminarians
- Priestly & Religious Vocations

Letter from Father Morgan

Letter to Friends and Benefactors



My dear brethren,

The two recent announcements from the Vatican, with regard to another Assisi-interfaith event and the beatification of John-Paul II, require a robust response from our side.

Assisi

To mark the twenty-fifth anniversary of the 1986 Assisi inter-religious meeting, Benedict XVI has called for an Assisi-III. On January 1st of this year the pope announced this intention, and invited 'Christian brethren of various denominations' and 'the exponents of the world's religious traditions' to join him on his pilgrimage to Assisi in October for the purpose of remembering the historical gesture of John Paul II.

The pope also expressed the hope that believers of every religion would solemnly renew their commitment to live their own religious faith as a service to the cause of peace.

Bishop Fellay's first comments against this proposed gathering, can

be seen at our dici.org website: 'We are deeply indignant, we vehemently protest against this repetition of the days at Assisi. Everything we have said, everything that Archbishop Lefebvre had said at the time [of the first World Day of Prayer for Peace in Assisi in 1986], we repeat in our own name.'

Let us remind ourselves of what the Archbishop actually said at the occasion of Assisi-I:

*In his preface to 'They have Uncrowned Him,' he wrote of Assisi as 'the most abominable manifestation of liberal Catholicism...a tangible proof that the Pope, and those who approve of him, have a false idea of the faith, a modernist notion, which is going to shake the whole edifice of the Church.'

*In August 1986 Archbishop Lefebvre wrote to eight cardinals in view of the Assisi meeting. He asked them to protest against the actions of John-Paul II, in particular "the planned procession of religions in the streets of the town of Assisi."

might prevail through Apostolic humility. St Gillebert became distinguished for his zeal and made continuing efforts to reform Irish ecclesiastical offices and usages. About this time, his fame and sanctity caused him to be chosen in Rome as Apostolic delegate in Ireland. In 1111 a great Synod of Bishops and other ecclesiastics was brought together, probably at Usnagh, Co Westmeath, where laws, decrees and regulations were enacted for the guidance of the clergy and laity. Another Synod was held a few years later in 1118 at Rathbresail, thought to be in Co Down, at which our Saint presided as Apostolic delegate. Here the freedom of all Sees and Churches from any lay authority or rents was decreed, and the boundaries of all the Irish Dioceses were settled. The country had then just two Archdioceses, Armagh and Cashel (which had replaced the Emly of St Ailbhe). The division roughly followed the ancient division of the two halves of Ireland, Leath-Conn in the North with 13 Dioceses and Leath-Mogha in the South with 12 Dioceses. The boundary between them ran from a few miles South of Dublin city to a few miles South of Galway city. The See of Dublin was not included here as it was customary at the time for the Bishops of Dublin to be consecrated and appointed from Canterbury due to Viking influence and power, (but this ended with the appointment of St Laurence O'Toole in 1162). At Rathbresail, the excessive number of small Sees which had previously existed in Ireland – there seemed to be a monastery with a Bishop everywhere, about 10 of them in Co Meath alone, all were rearranged and amalgamated. The areas allocated to each Diocese were strongly influenced by political control of territory at the time. Thus Thomond, meaning North Munster, which was firmly in the control of the O'Briens whose writ ran from Loop Head in Clare through North Tipperary to parts of South-West

Offaly and Laois gave rise to the Diocese of Killaloe with a length of about 100 miles! These changes were made gradually as incumbents in the various small Sees died and were not replaced. Later, at the Synod of Kells, Co Meath in 1152, 2 further Palliums for Archbishops were given by Rome for new Archbishoprics of Tuam for Connaught, and Dublin for South Leinster. Armagh retained the Dioceses of Meath and Ardagh which covered North Leinster. There have been only a few minor alterations since then.

About 1130, St Gillebert, with the assistance of St Malchus of Lismore and other Bishops, was instrumental in convincing St Malachy to accept being made Archbishop of Armagh as the latter was most reluctant to be a cause of further division in a disputed and difficult situation at Armagh due to political interference and claims and an unworthy incumbent in the See. (Refer to the Life of St Malachy for details).

It is recorded that St Gillebert assisted at Westminster Abbey at the consecration of Bishop Bernard for the See of St David's, Menevia, Wales in 1115. About 1138, due to his great age, our Saint asked Rome to relieve him of the Legateship which was then conferred on St Malachy by Pope Innocent III. St Gillebert is thought to have resigned or died about 1140. Our Saint is not to be confused either with St Gilbert (4th February) of Sandringham, died 1159, or St Gilbert of Caithness (1st April), died 1245.

St Gillebert's Cathedral was in the old Church of St Munchin, but in 1182 King Donald O'Brien endowed and built the new Cathedral of St Mary's and St Munchin's was reduced to being a parish Church. St Mary's was later taken by the Protestants during the so-called "Reformation", and after Catholic Emancipation in 1829 the completely new, and current, Cathedral of St John's was built.

Irish Saints

St Gillebert

*St Gille/Gillebert, Papal Legate,
Bishop of Limerick. 11/12th centuries.
Feastday: 4th February.*

Two St Gille flourished in Munster in the 12th century, both were Bishops, they are commemorated on the same day and some hagiographers confuse the two and mix details concerning one with the other. However, they flourished at different periods in different places and there are different pedigrees for them.

The name Gille comes from the Gaelic $\xi\omicron\upsilon\lambda\lambda\alpha$, meaning servant, apprentice or youth, somewhat like gillie in Scotland. Thus, in ancient Ireland, Irish families which were devoted to holy persons named their children after them and prefixed $\xi\omicron\upsilon\lambda\lambda\alpha$ to indicate that they were disciples of particular saints, or of God, Christ, Jesus, the Trinity, Angels or even Saints in general. $\mathfrak{M}\lambda\omicron(\epsilon)\mathfrak{L}$, indicating tonsured, was used in the same way. Thus we have $\xi\omicron\upsilon\lambda\lambda\alpha$ - $\mathfrak{O}\acute{\epsilon}$ (of God) becoming Gildea, $\xi\omicron\upsilon\lambda\lambda\alpha$ - $\mathfrak{E}\lambda\sigma\upsilon\iota\varsigma$ (of Bishop) becoming Gillespie, $\xi\omicron\upsilon\lambda\lambda\alpha$ - $\mathfrak{I}\omicron\sigma\alpha$ (Jesus) becoming Gilleece and $\mathfrak{M}\lambda\omicron\mathfrak{L}$ - $\mathfrak{I}\omicron\sigma\alpha$ (Jesus), $\mathfrak{M}\lambda\epsilon\mathfrak{L}$ - $\mathfrak{O}\mathfrak{R}\mathfrak{I}\xi\mathfrak{I}\mathfrak{O}$ (Bridget) becoming Mulbride, etc. such titles were also Latinised as Christianus, Marianus, etc. and $\mathfrak{M}\lambda\omicron\mathfrak{L}$ - $\mathfrak{M}\mathfrak{U}\mathfrak{R}\mathfrak{E}$ (Mary) is the original of St Wiros, the Dublin Saint and Bishop where the $\mathfrak{M}\lambda\omicron\mathfrak{L}$ is omitted.

There is almost a complete obscurity concerning the details of St Gillebert's early life. Fr Colgan and Dr Keating refer to him as $\xi\omicron\upsilon\lambda\lambda\alpha$ - $\mathfrak{E}\mathfrak{s}\mathfrak{b}\mathfrak{o}\mathfrak{c}/\mathfrak{E}\lambda\sigma\upsilon\iota\varsigma$ (Bishop) which was probably his earlier name in Gaelic. He was probably born about, or a little after, the middle of the 11th century, at or near Limerick. At the time the city contained many Irish but it was controlled

contained many Irish but it was controlled by the Danes, many of whom had already been converted. Some suggest our Saint might have had a Danish origin but most authorities consider him Irish, as his name would indicate. Of course, he could have been of mixed ancestry. There is a distinct possibility that an Irish Bishop preceded him as the ruling King Muirheartach O'Brien of Thomond had tremendous power and influence at the time. It is thought that our Saint was first trained, educated, ordained and consecrated in Ireland and that he then went abroad, at least to France for further experience and this is how he became acquainted and very friendly with St Anselm at Rouen. St Gillebert is also said to have made a pilgrimage to Rome and visited some of the colleges and monasteries of Italy and France. On a return journey from Rome, he is said to have come to Mainz in Germany where he held a learned disputation with a Jew who was well skilled in Hebrew and the Old Law and Testament. This he later reduced to a written dialogue called '*De fide ecclesiae contra Judaeos*' and he dedicated it to Saint Anselm.

St Gillebert is thought to have been Bishop of Limerick before 1106 as at that time he was commended on having induced the Vikings of the city to observe the regular decrees of the Church, which was when King Henry I also accepted the same through St Anselm. These two Bishops corresponded regularly in relation to their work. St Gillebert is also credited with writing a book entitled "*De usu Ecclesiastico*" and a tract "*De statu Ecclesiae*", regarding the various liturgies in use in different places and which he wanted changed to conform with the current Roman customs and practices. An epistle in the prologue of the book directs it particularly to his fellow Bishops in Ireland, so that they "with one mind, and with one mouth, would glorify God", and that unity

"He who now sits upon the Throne of Peter mocks publicly the first article of the Creed and the first Commandment of the Decalogue. The scandal given to Catholic souls cannot be measured. The Church is shaken to its very foundations."

*The Archbishop and Bishop de Castro Mayer publicly protested against Assisi as being a 'public sin against the unicity of God, the Word Incarnate, and His Church.' They denounced 'John Paul II for having 'encouraged false religions to pray to their false gods,' as an 'unprecedented and immeasurable scandal...an inconceivably impious and intolerable humiliation to those who remain true to those who remain Catholic, loyally professing the same Faith for twenty centuries.'

John-Paul II's beatification

With reference to the above it is truly shocking that Benedict XVI has announced that his predecessor's beatification has been 'fast-tracked' and will be performed by himself in Rome on 1st May of this year.

John-Paul II's reign was marked by the implementation of Vatican II, with its errors of false ecumenism, religious liberty, and collegiality. He will be remembered for the scandal of his participating in non-Catholic rites, as well as for having excommunicated Catholic Tradition in 1988. His was hardly an example

of zeal for the defence, and propagation, of the Catholic Faith. Having uncrowned Our Lord through his rejection of the Church's teaching on Our Lord's Social Reign, any attempts to raise him to the glory of the altar must be denounced and resisted.

Whilst the beatification process is not an infallible one, the efforts to beatify, and then, God forbid, canonise, John-Paul II, are obviously attempts to canonise Vatican II and its fruits.

Accidentally speaking, both these planned events - Assisi-III and John-Paul's beatification- may help consolidate the resistance to the New Church, crystallising as they do the reasons for our combat.

We should turn in particular to Saint Joseph, Patron of the Universal Church, imploring his intercession to deliver the Church from these ills, whilst converting the minds and hearts of the Church's authorities.

Pilgrimage to Rome

I am happy to announce our intention of having a one week pilgrimage to Rome in September or October of this year. Details are being worked on by McCabe Travel, who organised our Holy Land pilgrimage in 2009, and will be made available in due course. Mr John Wetherell has again graciously volunteered to

undertake the work of pilgrimage co-ordinator, which is much appreciated. Provisional applications can be made to Mr Wetherell whose contact details are to be found elsewhere in this newsletter.

Conferences on the Society

Please note that with regard to Bishop Tissier de Mallerai's Confirmation visit this month, His Lordship has kindly offered to give some conferences on the 'Foundation of the Society of Saint Pius X' and consequently these will take place in the different venues following the lunch-breaks.

Candidates for Confirmation are reminded that they will be asked to publicly recite the Apostles Creed during the Confirmation ceremony, and should be duly prepared to do this in a becoming manner.

Visit by the Dominican Teaching Sisters

As announced previously, the Mother General of the Teaching Dominican Sisters of Fanjeaux, has kindly authorised the Mother Prioress of St Dominic's School, Post Falls, Idaho, to give a conference on the subject of their Congregation and education. This conference will take place on Sunday 27th February at St Michael's School, Burghclere at 1.30pm. I would encourage as many parents as possible to attend this event, given the important role played by this Congregation in upholding Catholic Tradition, and be-

cause of our particular needs in the domain of education for girls.

Mater Dei

Regrettably the winter issue of the District magazine has been delayed for various reasons, but should be available for the start of this month of February.

Priests' retreat

The annual six day retreat will be held in Bristol, from 21-26th of February, and so please remember the Fathers from Great Britain and Ireland in your prayers during this time. In the event of an emergency, please use the special number as given on the inside cover of this newsletter, or contact St Saviour's House.

The Eucharistic Crusade

For some years now Mrs Susan Horton of London has put together the Crusade's monthly 'Hostia' newsletter, which is enjoyed by young and old alike, and for this we thank her most sincerely. Whilst we are grateful for Mrs Horton continuing to assist in this regard through her regular contributions to, and distribution of, 'Hostia,' I am happy to announce a new format for the newsletter as edited by Fr Biérier in Dun Laoghaire, who is himself the Crusade's chaplain.

With every good wish and blessing,
 Father Paul Morgan
 Superior

found sense of their priesthood.

It is therefore difficult to make judgments on the religious spirit of the day. It is unfair to assume that those whom we meet in business relations or in informal relations are not religious. The young priests who come out of Ecône and all who have not gone along with the fad of anonymity verify this every day. Barrier? Quite the contrary. People stop them on the street, in stations, to talk to them, often quite simply to say what a joy it is for them to see a priest. The great boast of the new Church is dialogue. But how can this begin if we hide from the eyes of our prospective dialogue partners? In Communist countries the first act of the dictators is to forbid the cassock; this is part of a program to stamp out religion. And we must believe the reverse to be true too. The priest who declares his identity by his exterior appearance is a living

sermon. The absence of recognizable priests in a large city is a serious step backward in the preaching of the Gospel. It is a continuation of the wicked work of the Revolution and the Laws of Separation.

It should be added that the soutane keeps the priest out of trouble for it imposes an attitude on him, it reminds him at every minute of his mission on earth. It protects him from temptations. A priest in a cassock has no identity crisis. As for the faithful, they know what they are dealing with; the cassock is a guarantee of the authenticity of the priesthood. Catholics have told me of the difficulty they feel in going to confession to a priest in a business suit; it gives them the impression they are confiding the secrets of their conscience to some sort of nobody. Confession is a judicial act; hence the civil law feels the need to put robes on its magistrates.

The Month of February sanctified

Month dedicated to the Purification of Our Lady

Offer 1st Friday Communion to the Sacred Heart of Jesus
 Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary
 On the 3rd starts the Novena of St Agatha
 On the 17th, Ash Wednesday, fast and abstinence

Suggested resolution for the month :

Learn and pray often during the day an act of spiritual communion. Example:
 "My Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee."

Archbishop Lefebvre

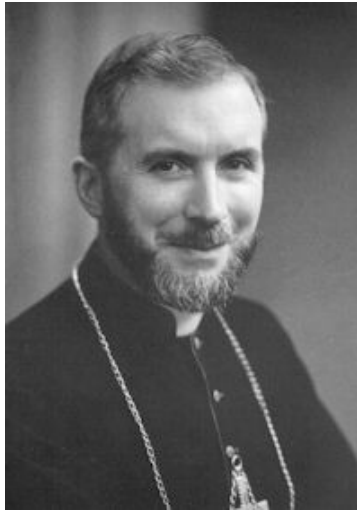
An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 5

« You are a dinosaur! » Part 2

The habit identifies the cleric or the religious, as a uniform identifies a soldier or a policeman. But with a difference: these latter, in representing the civil order, remain citizens like other people, whereas the priest is supposed to keep his distinctive habit in all phases of life. In fact, the sacred mark he received at ordination means that he is in the world but not of the world. We know this from St. John: "You are not of the world; I chose you out of the world" (15:19). His



habit should be distinctive and at the same time reflect the spirit of modesty, discretion and poverty. Secondly, the priest has the duty to bear witness to Our Lord. "You are My witness... men do not put a lamp under a bushel." Religion should not be confined to the sacristy--as the powers in Eastern European countries have long since declared it

should be. Christ commanded us to spread our faith, to make it visible by a witness which should be seen and understood by all. The witness of the word, which is certainly more essential to the priest than the witness of the cassock, is nevertheless greatly facilitated by the unmistakable sign of the priesthood implicit in the wearing of the soutane.

Separation of Church and State, which is accepted and sometimes considered preferable, has helped the spirit of atheism to penetrate little by little into all the realms of activity, and we must admit that many Catholics and even priests no longer have a very clear idea of the place of the Catholic religion in civil society. Secularism is everywhere.

The priest who lives in a society of this type gets the ever increasing impression of being a stranger in this society, an embarrassment, and finally a symbol of a past age, doomed to disappear. His presence is barely tolerated. At least that is the way he sees it. Hence his wish to identify with the secular world, to lose himself in the crowd. What is lacking in priests of this type is experience of less dechristianized countries than theirs. What is especially lacking in them is a pro-

Education

Talk Given by the Dominican Teaching Sisters

On the Education of Children

This is a talk given by the Dominican Teaching Sisters of Post Falls, Idaho. In the first part of this talk they point out the importance of a good education and the faults (sins) of their students which frustrate the learning process and the serious consequences of these unchecked vices later in life. The Sisters site the causes of the problems and give parents and teachers the remedies.

The second part gives emphasis to the influence of television and how to best combat its effect on children as well as young adults. The conclusion offers guidelines which can aid parents in combating the permissiveness of today's society. Stressed is the importance of co-operation between teacher and parent.

Dear Parents of Our Students:

It is very important for us to meet with you, after these first two months of school, to clarify certain points; and this clarification is necessary in order to pursue the work which must be accomplished both by you, parents, and by us, the school: this work is the education of your children. There are many topics which would be interesting to think over together . . . We shall attack them later this year, in future meetings, and also as the years go by. Examples of these future topics are our teaching itself, the work we demand from your children, authority and discipline, and the specific mission of the woman. It is indeed necessary that we be aware of the woman's specific vocation of being wife and mother, and of all that is involved with this mission; from the virtues which must be developed, to proper feminine dress, which is not at all without importance. On the contrary, feminine dress works toward the sanctification of women, no matter what our modern world thinks. Our modern world tries fiercely to make a woman fall into sin, to make of her a vulgar object of lust, to steal

her maternal instinct, to make her lose the idea of her sacred and noble work of being a mother, bearer of life . . . I think I will speak in January of the feminine mission. We have had to choose amongst all these topics, and one of them seemed to have absolute priority over the others, perhaps because it is the vastest and it embraces all the others: Thus we have chosen to speak to you today about the education of your children.

Being Dominican teaching sisters, our task consists in teaching your children, not only in enriching their intelligence with a large quantity of intellectual knowledge, but also in educating them by and through teaching. To educate (in Latin e ducere = ducere ex = to lead out of) is to lead children out of ignorance, and out of weakness, out of their bad inclination. And I truly mean "to lead," which means to exercise authority, an authority willed by God, delegated by God, first to parents, and second to teachers, for the purpose of educating them. To neglect using this authority is a sin of betrayal. Your sacred duty and our sacred duty is to educate the children entrusted to us by God, which means to exercise this power and authority which are ours through the will and the grace of God. This authority is given us in order to deliver our children, to free them from the bonds of their ignorance and weakness, from the tyranny of their passions, and to attach them to the **True, the Good, the Beautiful.**

When a child comes into the world, he is far from being a man, an adult. A child does not possess the rational knowledge of **Good, Truth, Beauty**; he has no inborn ideas. The mind of a young child is a page on which nothing has yet been written, but on which will be marked all the images and ideas of what he will encounter hour after hour, from cradle to grave.

The soul of a child is new, completely receptive, and impressionable. So everything pre-

sented to him in the home, everything proposed to the awakening of his mind and his memory, will mean for him either security, peace, order, beauty, or slovenliness, carelessness, disorder. Everything which happens in the sight of a child, everything he hears, everything he receives will lead him either to virtue or to vice, either to grandeur or to meanness, either to the awareness of his duty or to cowardice.

Thus, what will this child become? Everything depends upon the education he receives. Everything depends on what is taught and demanded by those (parents and teachers) who have received the sacred mission of educating him, the mission of making an adult of him, a true adult, that is to say, someone capable of always choosing what is Good, someone who is always ready to act in accordance with what he knows to be right. For man is a free creature, which means that he can choose, that he has power over the choice he makes, and, consequently, he has the responsibility for his decisions. Unlike creatures without reason, (plants, birds, stars) that do automatically and blindly what is good for them, spiritual creatures (angels and men) have received this mysterious power to choose. And this power to choose is given to us not for what is pleasing, for what we like, but for what is good. This freedom of choice is the freedom of a creature; it is at the service of the end for which we have been created: that is, to know, love and serve God, in this world in order to be happy with Him forever in the next. It is not an absolute freedom: we are not free in order to be free, and to do all we want, we are free to deliver ourselves, from our passions, from our lusts, from evil and sin, from ignorance and error . . . and to become a true child of God. A free man is he who makes his decisions according to that for which he is made and who accordingly frees himself from that for which he is not made. A free man is he who is freed from all that is contrary to his vocation of being a child of God, of being an heir with Christ, a citizen of Heaven.

We can never insist enough: *"It is not sufficient for man to exist and to act instinctively*

for him to be good. Man is not an animal. He is endowed with a faculty, a light: his intelligence; thus he is free, that is, he has the ability to take care of himself, and he has power over his will and his passions. He will be good only if he consents to it and if he wills it. What will make him good is the good use, the right use of his freedom according to the divine law, the natural law, and the revealed law." (R.P. Calmel)

But there is yet another truth very important to remember, as soon as we wish to speak of education: Our human nature, the nature of every man who comes into this world since original sin, except the most Blessed Virgin Mary, is no longer an intact, balance nature, subject to God. The human nature which all of us, except Our Lady, have inherited from Adam, is a wounded nature, a corrupted, a fallen nature, **"whose will is no longer directed towards God, but is self-centered, and consequently, selfish; a nature whose tendencies and passions are no longer adapted to reason, but are carnal and opaque, permeated with the selfishness of the will."** (R.P. Calmel)

St. Thomas Aquinas writes: *"Through the sin of our first parents, all the powers of the soul are left destitute of their proper order, whereby they are naturally directed to virtue. This destitution is called a wounding of nature.*

"First, in so far as the reason, where prudence resides, is deprived of its order to the true, there is the wound of ignorance.

"Second, in so far as the will is deprived of its order to the good, there is the wound of malice.

"Third, in so far as the sensitive appetite is deprived of its order to the arduous, there is the wound of weakness.

"Fourth, in so far as it is deprived of its order to the delectable moderated by reason, there is the wound of concupiscence."

St. Thomas adds: *"These four wounds, ignorance, malice, weakness and concupiscence are afflicted on the whole of human nature only as a result of our first parents' sin. But since the inclination to the good of virtue is diminished in each individual on account of*

make efforts, to make sacrifices in order to save souls, they stare wide-eyed, as if we were speaking a new language. But it is the language of their Baptism, of our Baptism. A Catholic cannot save himself without helping others, by his daily prayers and his daily sacrifices, for the conversion of sinners. All Catholics must be missionaries by their prayers and mortification for the salvation of souls.

Sixth. The undeniable presence of the spirit of vanity.

Many are the examples. For instance, there is no need for our children to change skirts every day, other than to exhibit their wardrobe. They grow their nails as witches, then polish them. They wear make-up, when they are only eleven years old. And what is that if it is not worship of the body, worship of the flesh? The consequences are weighty: *"If you live according to the flesh, you will die,"* writes St. Paul.

If we do not react, you and we, you with us, you before us, if we let our children give into the instinct of their capricious passions, we are preparing catastrophes.

When we always give our children what food they desire or prefer, we develop their sensuality. And later, in adolescence, they will not be able to defend themselves in temptations against purity. Their selfish, greedy, sensual flesh will demand to be satisfied in its lower instincts; and, having never learned to fight against these bodily appetites, the adolescents will be defeated during the strong attacks of the flesh.

If we obey our children, if we let them do what they want, if we satisfy their desires, we encourage their selfishness. By demanding of them no efforts and no sacrifices, we are preparing great falls. We are lying to children when we give them the illusion that life is easy, and that pleasure is the goal of life. And we do not develop in them the good qualities of energy, of perseverance in effort, of forgetting themselves to think of others. These qualities are indispensable to a Christian life. How will today's selfish girls be tomorrow's heroic family mothers? For mothers and fathers must be heroic in order to

remain faithful to God amidst the paganism in which we live. The Sacrament of Marriage can never make up for education that has been a failure. Future spouses must learn, from their earliest age, to practice these humble domestic virtues in which consists the sanctity of the woman: self-renouncement, sacrifice, dedication, submission, obedience, purity, unremitting work.

And how could vocations flourish in our families, if the children do not see the virtues of Our Lord shining at home, in a very concrete way; if we do not teach them to imitate Our Lord Jesus Christ, by the renunciation of their desires, of their self-love, and of their own will?

Our prayers are worth nothing if they do not lead us to imitate Our Lord, His virtues, His absolute dedication to the Glory of the Father and the salvation of His brothers!

Through the weakness of giving into our children, we work toward the destruction of their personality. And we can never make up for this harm done, or only at the price of great heroism, so great that only a few succeed. But most of these destroyed personalities became indecisive people, victims of their contradictory passions; they have nervous breakdowns, or complexes; they are incapable of making decisions . . . An education that is too weak has shut the door to grandeur, nobleness, magnanimity, holiness . . .

Unless the dream models are TV stars?

I am sure that your answer is, *"Oh, no Mother, never!"* Well, never? Then why do so many of your daughters spend so many hours in front of the television set? Do you think that it is harmless?

Television is deadly poison for their soul, and that is the most serious point.

Television is deadly poison for their world, and that is very serious.

Television is deadly poison for their studies, and that is very serious.

Television is deadly poison for your family life, and that is very serious.

mission of educating your children. So you first have the duty of harmonizing the education you give to them with the end for which you have received them from God. And, before God, you will answer for the exercise, of the lack of exercise, of the authority He has given you to be the guides, the fathers, the teachers, of your children.

Now, what do we see – too often – with many of our students –

We wish to speak to you of several problems, for we must bring to light certain inadequacies in their education, in order better to unite our efforts towards their sanctity.

It seems to us there are six aspects to point out.

First. The unbelievable greed of almost all our children.

If the food prepared for them does not please them, they make critical remarks about it, they refuse to eat it, sometimes by lying, claiming they are not hungry. But the next day they return triumphant: “*Mom won't give me any more of that.*” On one hand they are impolite and ungrateful towards their parents or towards us to complain of what they have been given; and on the other hand, they are gluttonous, capricious, whimsical, and rebellious to desire to eat only what they like.

If they feel like having candy or cookies, they have only to ask for them, to receive them. But we must not satisfy their animal instinct!

They eat much too much sugar, and it is bad for their health. If they had two or three cookies a day, we could let it go . . . but how many do some of them eat every day? If you yourselves do not wisely govern your children's eating habits, never will your children learn to eat correctly.

If they are thirsty, they find it normal to go drink immediately, even during classes. What do they do at home? We do not know. But our children are not animals. We must teach them to control, to master their hunger and thirst. We must not permit them to eat between meals, each time a cookie or a piece of candy tempts them.

Second. Their astonishing capriciousness.

If one or another does want to come to school, she refuses, or has a temper tantrum until Mom gives in: “*All right, get back in the car and we'll go home.*” A stomachache or a headache or a little cold is not a reason to miss school. There are too many absences for insufficient causes, and it is easy to see that many illnesses have a direct relation to tests or quizzes.

Third. Customary selfishness.

It is difficult to awaken their generosity. The small amount of household help that we ask of them . . . They try to avoid it or come dragging their feet, and they do not see anything wrong in this attitude.

It seems that they are not used to thinking of others or to helping out. They would have initiative or ideas of ways to help if they were more charitable and generous.

And amongst themselves, there is a lack of Christian charity. They do not forget themselves to think of others. They want what they want for themselves. If another girl pleases them, they are friendly with her, but if she does not please them, they reject her, they treat her like dirt, seemingly without feeling any guilt.

Fourth. An insufficient understanding of their duty of state.

They do not feel obliged to do their work seriously. Often their school work is poorly done, their lessons are only half-learned, and their writing is sloppy. They are lethargic, lacking energy and will, before the efforts demanded. And what shall we say of weekends . . . On Monday mornings, it seems as if they have just had a month's vacation. Some of them are exhausted instead of being rested and ready to work. Look back at their weekend occupations. They need time to sleep, to study, to read; they need to walk or ride bicycles, and to help around the house.

Fifth. Their lack of the spirit of making efforts, of the spirit of sacrifice, of renunciation.

Our children are too often the slaves of their selfishness, of their sensibility, of their sensuality, we must call it by its name, for their greed is nothing else.

Therefore, when we try to encourage them to

actual sin, these four wounds are also the result of other sins, in so far as, through sin, the reason is obscured, especially in practical matters, the will hardened to evil, good actions become more difficult, and concupiscence more impetuous.”

And this wounded nature is redeemed by Christ. Thus, since original sin, grace is not only elevating but also healing. We are redeemed in Christ, healed by his wounds, and called to sanctity by our conformity to Christ crucified, offered in sacrifice. To resume, grace makes our human nature partake in the Divine Nature, and it is thus elevating; and since our human nature is wounded, it is also healing.

Since human nature is wounded in every man, in all our children, cute as they may be, education must strive to heal, to rectify, to purify the tendencies of their nature, with the grace of Jesus Christ, with authority that dares to command, and with the use of punishment when they refuse to obey. Baptism cleanses us from original sin, but leaves in us the four wounds of **ignorance, malice, weakness, and concupiscence**. The grace that it gives us makes us children of God in Christ Jesus, and through Christ Jesus. This grace conforms us to Christ, by demanding that we die on the cross of daily mortification in order to live a new life. St. Paul tells us: “*Do you not know that all we who have been baptized into Christ Jesus, have been baptized into His death? For we know that our old self has been crucified with Him, in order that the body of sin may be destroyed.*” *These words are very strong: “in order that the body of sin may be destroyed, that we may no longer be slaves to sin.”* (Roman 6:2-6) And also: “*If you have risen with Christ (through Baptism) seek the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God.*” (Colossians 3:1-3) This death of which St. Paul speaks in so many of his Epistles, is nothing other than the most necessary Christian mortification, the putting to death of our evil tendencies, our pride, of our selfishness, of our laziness, of our sensuality. This death is nothing other than the

daily renunciation that Our Lord demands from those who want to be saved. “*If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.*” Let him deny himself each day, from the cradle, early childhood, to the grave.

We are not aware enough that, since original sin, we are off course, and that our natural tendencies are bad. All of our children are inclined to evil, through their wounded nature. Therefore, the work of education, if it is to be intelligent and fruitful, must take account of this state of their nature. And it will consist not only in shedding light, in showing the way, but it will also have to teach the renunciation of all the evil tendencies of the nature, the rectification of their original misdirection, so that little by little their reason, enlightened by Faith, govern their passions; so that little by little they learn always to choose the Good.

A first concrete conclusion stands out: The desires of our children are not naturally good. On the contrary, let us remember the four words of their souls: **ignorance, malice, weakness, concupiscence**.

Their passions are lawless, bestial, their desires push them to sin.

It would be **stupid** and **criminal** to try always to satisfy them.

We are guilty if we obey all the desires the children express, all the wishes they pronounce, from cookies all day long to all the whims of their selfishness or vanity.

In permitting **them** to govern **us**, instead of our being firm enough to govern **them**, we make of them monsters of selfishness, of laziness and of sensuality. And this is very serious.

By letting them make up their own minds, instead of our having the courage to command them, we bind them more and more to the slavery of their passions. And instead of helping them to conquer their freedom, instead of teaching them to choose the Good, thinking we are satisfying their lusts, in reality we develop them, for our flesh is made in such a way that the more it has, the more it wants.

You, parents, have received from God the

Liturgical calendar for February 2011

Tuesday	1	St Ignatius of Antioch, III class	<i>St Brigid</i>	1
Wednesday	2	Purification of Our Lady, II class		2
Thursday	3	Ferial, St Blaise, IV class	<i>St Colman</i>	FIRST THURSDAY
Friday	4	St Andrew Corsini, III class	<i>Abstinence St Gillebert</i>	FIRST FRIDAY
Saturday	5	St Agatha, III class		FIRST SATURDAY
Sunday	6	Fifth Sunday after the Epiphany, II class		6
Monday	7	St Romuald, III class		7
Tuesday	8	St John of Matha, III class		8
Wednesday	9	St Cyril of Alexandria, St Apollonia, III class		9
Thursday	10	St Scholastica, III class		10
Friday	11	Apparition of Our Lady at Lourdes, III class	<i>Abstinence</i>	11
Saturday	12	Seven Founders of the Servite, III class	<i>St Sedulius</i>	12
Sunday	13	Sixth Sunday after the Epiphany, II class		13
Monday	14	Ferial, St Valentine, IV class		14
Tuesday	15	Ferial, St Faustinus and Jovita, IV class		15
Wednesday	16	Ferial, IV class		16
Thursday	17	Ferial, IV class		17
Friday	18	Ferial, St Simeon, IV class	<i>Abstinence</i>	18
Saturday	19	Our Lady on Saturday, IV class		19
Sunday	20	Septuagesima Sunday, II class		20
Monday	21	Ferial, IV class		21
Tuesday	22	Chair of St Peter, II class		22
Wednesday	23	St Peter Damian, III class		23
Thursday	24	St Matthias, III class		24
Friday	25	Ferial, IV class	<i>Abstinence</i>	25
Saturday	26	Our Lady on Saturday, IV class		26
Sunday	27	Sexagesima Sunday, II class		27
Monday	28	Ferial, IV class		28
Tuesday	1	Ferial, IV class		1
Wednesday	2	Ferial, IV class		2
Thursday	3	Ferial, IV class		FIRST THURSDAY
Friday	4	St Casimir, St Lucius, III class	<i>Abstinence</i>	FIRST FRIDAY
Saturday	5	Our Lady on Saturday, IV class		FIRST SATURDAY
Sunday	6	Quinquagesima Sunday, II class		6

Times on which Holy Mass is celebrated in Ireland

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am	6 pm				
11 am	11 am	6 am				
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am	7 pm				
11 am	11 am	11 am				
9 am & 11 am	11 am	11 am	11 am	8.30 am		
<p>Due to all the priests being on retreat, There will be no Mass this week. In emergency, please contact St Saviour's House, number to be found on page 3</p>						
9 am & 11 am	11 am	11 am	11 am	8.30 am		
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am	7 pm				
11 am	11 am	11 am				
9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm