

The Priestly Society of Saint Pius X in Ireland

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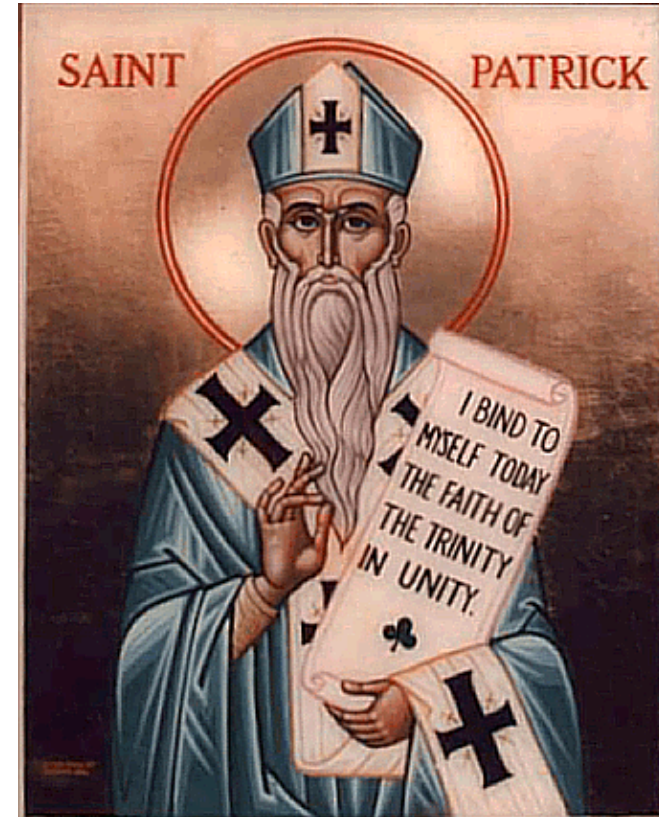
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The Society of Saint Pius X in Ireland



Saint John's Bulletin



In This Issue:

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

March 2011
Month of
Saint Joseph

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. Biérer

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

Confirmations in Athlone by Bishop Tissier de Mallerai



Some 27 children and adults received the Sacrament of Confirmation in Dun Laoghaire, Athlone and Cork during the visit of Bishop Tissier in the first week-end of February

The Month of March sanctified

Month dedicated to St Joseph

Recite the Litany and the Prayer to St Joseph every day after Rosary
 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 4th starts the Novena of Grace to St Francis Xavier
 On the 8th starts the Novena of St Patrick
 On the 9th Ash Wednesday, day of Fast and Abstinence
 On the 10th starts the Novena of St Joseph
 On the 16th starts the Novena of the Annunciation
 On the 25th starts the devotion of the 13 Tuesdays of St Anthony of Padua
 On the 25th starts the Novena of St Francis of Paula
 Stations of the Cross every Friday during Lent

Suggested resolution for the month :

Recite often during Lent the Hail Mary of the sorrowful Mother:

Hail Mary, full of sorrows, the Crucified is with thee: tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, grant tears to us crucifiers of thy Son, now and at the hour of our death. Amen. *Indulgence of 100 days each time*

dral was destroyed and plundered and the Shrine of St Cuthbert was robbed of its precious stones and metals and his remains, and those of St Bede, thrown on a dung heap. Afterwards, the monks buried the body secretly but the location was lost. It is thought that St Cuthbert's remains were rediscovered in 1827 at Durham.

St Cuthbert is listed in the Roman, Irish, Scottish and English Calendars. In Ireland, his feast was formerly celebrated with

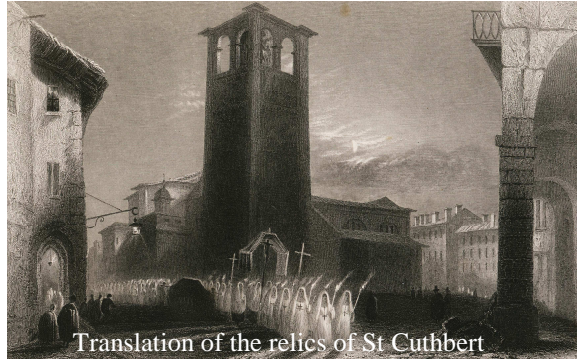
an Office and 9 Lessons. He is commemorated in many places with Churches and other religious buildings and wells. In Co Dublin there are Kilmacud, Kilmachudrick and also as St Mochutus at Clondalkin, as St Chu at Dunluce Co Antrim, and, of course his birth-county, Meath, where he is a minor Patron in the Diocese and his feast is celebrated as a Double. In Scotland, he is listed in the Kalendars with an Office of 9 Lessons and many churches, wells, ancient fairs and places are named after him or are under his Patronage. There were Churches in more than 20 places either dedicated and/or patronised by him. One of these, Kirkcudbright recalls his name in its middle syllable (the 'd' is muted). He is co-patron of Ewes with St Senan of Iniscathy (8th March) and other places. In England there are a number of commemorations, mostly in the North-East, near Durham, Newcastle and Lindisfarne and surrounding areas. On the west coast of Cornwall, there is a place called St Cubert, in which it is thought a muted 't' is omitted and lost, somewhat like the muted 'd' in Kirkcudbright in Scotland. There were also dedications to him in Canada at Halifax and Charlottetown. St Cuthbert was highly honoured by all English Catholics and, indeed, by many Protestants.

Then there is the famous Manuscript; the so-called Book of Durham, which claim depends on having mere custody of it for the most of 1,000 years. The Book is really the product of

the Irish monastery of Lindisfarne and therefore written by the monks of St Colmcille. Its more correct title is the Gospels or Book of Lindisfarne and it is also called St Cuthbert's Gospels. It was apparently written during the

time of St Cuthbert's successor (Egfrith) at Lindisfarne and therefore dedicated in honour of St Cuthbert – hence one of its names. The Abbot after that, Aethelwald, had the Book covered in gold and silver by St Bilfrid (6th

March). It is a sister volume to the Book of Kells, the Book of Durrow and other Irish Manuscripts of the period. It is now preserved in the British Museum and it is one of the most valuable Manuscripts known.



Translation of the relics of St Cuthbert

**The Miraculous Novena of Grace
Prayer to Saint Francis Xavier
March 4th-12th**

Most amiable and most loving Saint Francis Xavier, in union with thee I reverently adore the Divine Majesty. I rejoice exceedingly on account of the marvelous gifts which God bestowed upon thee. I thank God for the special graces He gave thee during thy life on earth and for the great glory that came to thee after thy death. I implore thee to obtain for me, through thy powerful intercession, the greatest of all blessings, that of living and dying in the state of grace. I also beg of thee to secure for me the special favour I ask in this novena. *(Here you may mention the grace, spiritual or temporal, that you wish to obtain.)* In asking this favour, I am fully resigned to the Divine Will. I pray and desire only to obtain that which is most conducive to the greater glory of God and the greater good of my soul.

V. Pray for us, Saint Francis Xavier.

R. That what may be made worthy of the promises of Christ. Let us pray:

O God, Who didst vouchsafe, by the preaching and miracles of Saint Francis Xavier, to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example, through Jesus Christ Our Lord. Amen.

Pater, Ave, Gloria



ANNOUNCEMENTS

♦ **EASTER COMMUNION TIME** : From Ash Wednesday to Trinity Sunday.

♦ **STATIONS OF THE CROSS** every Friday of Lent at 6 pm at St John's and Corpus Christi Church.

♦ **CHOIR PRACTICES** at St John's in Dun Laoghaire on Saturday March 13th, March 20th and March 28th. All are welcome to come and join, especially for the Holy Week Ceremonies. "To sing well is to pray twice!"

♦ **EUCCHARISTIC CRUSADE LENTEN RECOLLECTION** : Saturday 12 March : Conference at 10 am, Confessions at 10.30. Holy Mass at 11 am. Lunch (BYO) in the Parish Hall. Conference and Stations of the Cross. The spiritual exercises will finish around 3 pm. This recollection is for all crusaders, children and teenagers from around Ireland.

♦ **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 Biéer.

♦ **RETREATS IN BRISTOL IN 2011:**

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

Forty Hours Adoration in Athlone
From Friday 11 at 7pm till Sunday 13 at 11 am

St John's Church in Dun Laoghaire
every First Thursday

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,

Bishop Fellay, our Superior General, recently accorded an interview in which he replied to 54 questions under main headings relating to Doctrinal Discussions, the *Motu Proprio* Effect, Assisi III, Beatification of John Paul II, and SSPX 40th Anniversary. The following extracts give an idea of the full text, which can be found at the SSPX-USA website (ssp.org):

Qu. 8 Besides witnessing to the Faith, is it important and advantageous for the SSPX to go to Rome (for talks)? Is it dangerous, and do you think that it (the talks) might last a long time?

R/ It is very important that the Society give this witness; that is the reason for these doctrinal talks. It is really a matter of making the Catholic Faith understood in Rome and trying, why not, to make it understood even more throughout the Church.

There is one danger: the danger of keeping up illusions. We see that some Catholics have managed to lull themselves to sleep with illusions. But recent events have managed to dispel them. I am thinking about the announcement of the beatification of John Paul II or the announcement of a new Assisi event along the lines of the inter-religious gatherings in 1986 and 2002.

Qu. 18 What advice do you give to Catholics who, since and thanks to the *Motu Proprio*, have now a traditional Mass closer to them than a chapel of the society of St Pius X?

R/ My advice to them is to ask the priests of the Society for advice first, not to go with their eyes closed to just any traditional Mass that is celebrated nearby. The Mass is a treasure; but there is also a way of saying it, and everything that goes with it: the sermon, the catechesis, the way of administering the sacraments... Not every traditional Mass is necessarily accompanied by the conditions required for it to bear all its fruits and to protect the soul from the dangers of the current crisis. Therefore, ask the priests of the Society for advice first.

Qu. 28 What should Catholics do with regard to this announcement about Assisi III?

R/ Pray the good Lord intervenes in one way or another so that it doesn't take place, and in any case start making reparation now!

Qu. 29 Does the announcement of the approaching beatification of John Paul II pose a problem?

R/ A serious problem, the problem of a pontificate that caused things to proceed by leaps and bounds in the wrong direc-

paralysis and wished for help from St Cuthbert. Without being told physically, he sent her a silken cincture which she put around her and was soon healed. The cincture also healed another nun in the convent who was on the point of death.

In 684, Archbishop Theodore of Canterbury convened a Synod which elected St Cuthbert as Bishop of Lindisfarne. However, our Saint wished to remain in his hermitage and so refused the honour in humility but was visited by the King, nobles and Clergy who prevailed upon him to accept. He made a special retreat before he was consecrated Bishop at York in 685. At that time Bishop Eata was transferred to another See at Melrose. King Elfrid made numerous grants of lands to the new Bishop who used them to found a monastery at Creik and a convent near Carlisle.

Filled with zeal, St Cuthbert freely administered reproof to sinners; but still, his spirit of tenderness was manifested in his treatment of them. Often, when hearing confessions, he shed abundant tears, thus teaching by example an effectual means of removing disorders. St Cuthbert's prayers were constantly offered for his flock. He taught by precept and example. His virtues and sanctity were exceptional. He protected the poor and oppressed; he consoled the afflicted and dejected; he gave food to the hungry and clothing to the naked. He displayed all the perfections of the Episcopal character in discharging his every duty.

St Cuthbert's method was to persuade and console by his discourses; he was at one time the pontiff, the priest, the shepherd, the sailor, the agriculturist of the Northumbrians, comprehending and taking part in their occupations, their emotions and their wants. He taught them virtue by practising it himself, and truth by observing it without ceasing, but with a boundless charity. Thus he acquired the greatest veneration from people, princes, lords, clerics and prelates, more than any other saint of his age and country, and the veneration comes down to our own times, unfading and serene. King Elfrid was killed in battle late in 685 and St Cuthbert then gave the veil to his widowed Queen. King Alfrid, his half-brother, then succeeded him as St Cuthbert had foretold the two events.

St Cuthbert performed many miracles: a nobleman's wife was on the point of death when he

arrived at their house – he had Holy Water sprinkled on her and she made a full and immediate recovery; a nun had a terrible pain in the side for a year and was about to succumb to it, but he anointed her with Holy Oil and she regained full health; a nobleman fell into a grievous distemper but recovered fully when he ate some bread blessed by the saint; a child nearing death by plague recovered immediately he was kissed by the saint and he foretold that no other member of the family would die of that particular plague – which came to pass; another time he asked for some water to drink and what remained in the vessel became the most marvellous wine. St Cuthbert is also credited with raising a boy from the dead, of healing many, and of various other miracles. He had many visions of the Angels and also when holy souls departed for Heaven.

Having acted as a Bishop for 2 years, St Cuthbert knew his death was approaching and so handed over his office and returned to his retreat at Farne to engage more closely with God. His brethren continued to visit him for spiritual guidance. In early 687 he fell into his final illness and died on the 20th of March. His body was taken to Lindisfarne and buried there in a sarcophagus with great solemnity within the Church to the right of St Peter's altar. 11 years later his remains were exhumed and found to be incorrupt and he appeared to be sleeping rather than dead. The remains were then placed in a shrine. The signs and wonders of St Cuthbert's sanctity increased after his remains were deposited in the tomb and many miracles occurred, then and in aftertimes.

In 793 the Danes destroyed Lindisfarne but the monks had previously removed their valuables, including their Book of the Gospels (of Lindisfarne) and St Cuthbert's relics, with those of St Bede, Doctor of the Church, to safety on the mainland; first to Scotland where they were kept in a number of places for short periods, until eventually the relics of both Saints were deposited in the Cathedral of Durham, which is one of the finest in the world, in 999. The See of Lindisfarne was also transferred to Durham (about 90 miles South) at that time. Later, around 1069, during the wars of William the Conqueror, the relics of both saints were taken back to Lindisfarne for safety but were returned to Durham Cathedral after 75 years. During the Protestant reformation the Cathe-

saw and communicated with the Angels who would furnish him with food or any other necessity. He was good natured and exceedingly well-tempered, and also known for his modesty, patience and tact while performing his various duties. He was a tremendous inspiration to those with whom he conversed and exemplified the most perfect precepts of the monastic profession.

After some time in Ripon, the Easter controversy erupted once more. Sts Eata and Cuthbert, and some others, who were in a minority wishing to retain the ancient Irish usage and so they were expelled from Ripon and returned to Abbot Boisilus at Melrose where Saint Colmcille's observances were retained. [This was a further indication of his Irish origins.] In 664, St Cuthbert was stricken with the Yellow Plague; his brother monks prayed for his recovery which occurred overnight. However, Abbot Boisilus, who had also been infected, succumbed. St Cuthbert was elected Abbot in succession and thereafter, he discharged his duties as Superior with great virtue and prudence.

At this time, St Cuthbert often made journeys outside the monastery on missions to preach to and convert the people. His angelic countenance, together with his fervent zeal and persuasive eloquence had a tremendous effect on all who heard him so that they were moved to conversion, contrition and penance. In this work he travelled wide and, on occasions, would be away from the monastery for weeks. He also preached in other monasteries and convents to great effect. During these journeys he performed many miracles; providing food via an eagle; saving a village from fire by reversing the wind; exorcisms and other wonders.

After some time, probably about 665, i.e. after 14 years in Melrose Abbey, Bishop Eata placed St Cuthbert in charge of Lindisfarne, so that he might teach the perfection of monastic discipline by precept and example there. Here he also continued to go on missions into the countryside around and he furthered schooling, for both clerics and lay people, at Lindisfarne and Melrose. He wrought many miracles; restoring many to health from all kinds of diseases and infirmities and whether physical, mental or spiritual. He was partly resisted in making his reforms by the monks but his invincible pa-

tience and sanctity enabled him to bear all adversities and so to overcome all obstacles. He also continued with his prayers, vigils and meditations.

Such was St Cuthbert's fervour and compunction of heart, that frequently, when offering the sacrifice of the Mass, his face was bathed in tears. While celebrating the Mass of Our Lord's Passion, he felt a most intense sorrow of soul; and when inviting the people to raise their hearts to God, and to give Him thanks according to the ritual, he appeared to elevate his mind rather than his voice. The tones of psalmody, when recited by him, produced a deeply plaintive melancholic feeling. [Note: These details, as serving to illustrate early Irish ritualistic observances, show that certain aspects of 'modern' liturgy were used at a very early period of our national Church].

St Cuthbert's garments were simple and he was imitated by his monks. His moderation and sanctity drew all hearts to him. In a short time he revived the old spirit of discipline and observances at Lindisfarne. After about 12 years as Abbot there, about 676, he withdrew to the island of Farne, which lay further out to sea, so that he might devote himself better to his Creator. There he built a stone hut and oratory in a small enclosure and also an almshouse set apart nearby for visitors. He dug a hole in the ground from which sprung forth a fountain for his needs. Soon, apart from attending to visitors, he remained in his cell most of the time – praying, watching, fasting. He planted some barley for food, but birds came to eat it. After speaking to them, they departed. Later, it is said that an eider duck became domesticated and in that area such birds are known as St Cuthbert's ducks. He made the birds his friends and they supported his needs and wishes. Further, on one occasion he asked his brethren to bring him a timber beam for a building; but they forgot, and a beam of the exact dimensions required was soon washed up on the shore for him. St Cuthbert's fame spread and many came for help and all kinds of assistance, particularly from all over Britain. He afforded the greatest consolation to all, especially comfort for the afflicted. He also had a gift of prophecy.

St Elflod (8th February), Abbess of a local monastery and sister to both Kings Elfrid and Aldfrid, was struck by a serious illness and

tion, along "progressive" lines, toward everything that they call the "spirit of Vatican II." This is therefore a public acknowledgment not only of the person of John Paul II but also of the Council and the whole spirit that accompanied it.

Qu. 37 You commented recently, at the Conference in Rome sponsored by *Le Courier de Rome*, on a meeting of around thirty diocesan priests in Italy that you attended. What do those priests expect today from the society of St Pius X?

R/ These priests ask us above all for doctrine, which is an excellent sign. If they are with us, it is of course because they want the old Mass, but after discovering the old Mass, they want something else. They want something more, because they discover a whole world that they know is authentic. They have no doubt that is the true religion. Then they need to brush up on their theological studies. And they are not mistaken: they go directly to St. Thomas Aquinas.

Qu. 45 The American bishops want to revise together the directives given by John Paul II for the universities. What, in your opinion, are the urgent measures that should be taken to turn today's universities into authentic Catholic universities?

R/ The first and most urgent measure is to return to Scholasticism. They have to get rid of those modern philosophies and return to the sound philosophy, the objective, realist philosophy. Saint Thomas must become the norm again, as at the beginning of the twentieth century.

Back then the 24 Thomistic theses were obligatory. We have to return to them - that is absolutely necessary. And after this philosophical renewal, it will be possible to continue along the same line with theology.

St. Thomas must become the norm again, as at the beginning of the 20th century. The 24 Thomistic theses were obligatory, were presented as obligatory. We have to go back to them - that is absolutely necessary. And after that, it will be possible and necessary to continue along the same line with theology.

The 'Catholic Herald' newspaper (25/02/2011) referred to this interview recently under the headline: 'Unification talks with Vatican are failing, say SSPX.' It reported that the talks with the Vatican would soon be coming to an end, 'with little change in the views of either side.'

Confirmation tour

More than fifty individuals received the sacrament of Confirmation from Bishop Tissier de Mallerais on his recent trip to Ireland and Great Britain.

In addition to giving an insightful conference on the providential beginnings of the Society, the bishop was also able to visit North Wales for the first time and to appreciate its religious and cultural heritage. In addition to visiting the smallest church in the country, that of St Trillo in Rhos on Sea, His Lordship also saw the smallest house in the country at nearby Llandudno, before going on to the smallest cathedral in the country in St Asaph!

Whilst in Ireland Bishop Tissier de Mallerais also went to see the early monastic settlements in Glendalough which continue to bear witness to the spirit of faith and mortification of the early monks.

Just prior to the bishop's visit Fr Anglés was able to install a very fine set of stations for our Church of St. John in Dun Laoghaire which he had acquired from Ecône. Having adorned the temporary

chapel there for a number of years, they were collected by Fr Bi er who made the long return journey from Dublin to Ec ne in a van hired for the occasion.

Priests' retreat

Eighteen Fathers attended our recent priests' retreat at St Saviour's House in Bristol, including Father Alain N ly, Second Assistant to the Superior General, from the Mother House in Menzingen. The retreat master, Fr Ramon Angl s, preached engagingly on the theme of the Blessed Trinity and the Holy Sacrifice of the Mass, with all those in attendance benefiting from his extensive knowledge of matters liturgical.

Dominicans' conference

A good number of parents and families attended the talk given at Saint Michael's School, Burghclere, by the Teaching Dominicans of Fanjeaux by Mother Maria Johanna and Mother Maria Sabina. The traditional Congregation now has some eleven schools for girls in France and the USA, and numbers some 190 Sisters. At present there is only one British sister, in the person of Mother Mary Hilary (Wood), and hence the Mothers in their talk emphasised the importance of more vocations from these shores before a new foundation here could really be considered. Interestingly a good number of former Dominican pupils have joined the Congregation, hence the particular relevance of our parents sending their daughters to one of their schools in France!

Church of Saint Anne in Leicester

We are indebted to Father Alan Rolph for having continued to minister to the needs of our faithful in the Midlands these past few years, and indeed for his loyal support of the Society and its work in this country for some ten years. Due to a worsening

arthritic condition however, and the prospect of hip replacement surgery, Fr Rolph regrets that he must now desist from celebrating the regular Masses at St Anne's Church in Leicester-at least for the present - but assures us that his prayers and sufferings will continue to be offered up for the Society.

Whilst assuring Father Rolph of our good wishes and grateful prayers also, please note that Sunday Mass will be celebrated in Leicester each week at 5.30pm until further notice.

Year planner

Please note the dates of the various retreats and summer camps which are given in the announcement section of this bulletin. The pilgrimage to Walsingham will take place on the last weekend of August this year due to the Priory ruins being already booked by another group for the first weekend in September.

The Rule of Saint Benedict includes the following exhortation to be generous in Lent:

'In these days, therefore, let us add something beyond the wonted measure of our service, such as private prayers and abstinence in food and drink. Let each one, over and above the measure prescribed to him, offer God something of his own free-will in the joy of the Holy Ghost.'

O God, Who dost purify thy Church by the yearly observance of forty days; grant to Thy household, that what we strive to obtain from Thee by self-denial, we may secure by good works. [Collect for the First Sunday in Lent]

With every good wish and prayer in Jesus, Mary and Joseph,

Father Paul Morgan
Superior

Irish Saints

St Cuthbert

Bishop, Abbot & Patron at Durham & Lindisfarne, Northumbria. 7th century.

Feastday: 20th March.

Commemorated in the Diocese of Meath.

St Cuthbert was born about 625 in Ireland at Kells in Co Meath, according to some accounts, although some think he came from Kilmacud or Kilmachudrick near Clondalkin, Co Dublin as these places are named after him and he would appear to have built Churches there. Or these may have been a family connection relating to his mother's people. A minority of Scottish and English writers claim him as native of their own countries, without any great basis, but most authoritative writers even from those countries accept the preponderance of evidence making him an Irishman by birth, or are silent on the matter. What is most significant is that the constant view and tradition at Durham and Lindisfarne is that he was Irish by birth. His father was named Murchertach and his mother Sabina (Feast: 5th November) and his original

Gaelic name was M'Uall g given to him at baptism at Ardraccan Co Meath. Later he was sent to the Bishop of Kells who oversaw his education. When he was young his father died and, probably due to political conflict, he and his mother fled to Argyle and later Lothian in Scotland where they lived in the vicinity of Kilcudbright. For some time, he worked as a shepherd in the hills of Lammermoor. At the time, Sabina's brothers Sts Meldan(us) and Eata(n) or Aedanus Hua Coinn were mission-

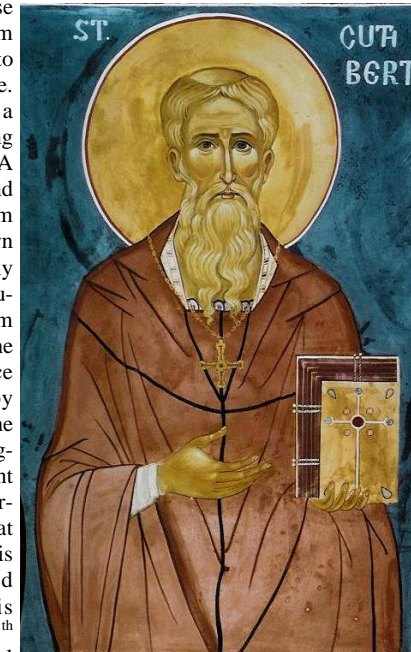
ers in that area. The Britons often substituted letters in Gaelic names, and the -us ending is merely a Latinised version.

When young, St Cuthbert was a superior athlete and excelled in sports and games but he was admonished to put aside such worthless pursuits and so he decided to devote himself to God. Thereupon, St Cuthbert went to Dull in Perthshire where he became a hermit and devoted himself to prayers, vigils and penances. About this time he began to be assisted in a miraculous manner in that; he caused a fountain to flow where none had been; he exorcised a demon; and, when a local pregnant princess

falsely accused him of being the father of her child. St Cuthbert prayed and the ground swallowed her up. His prayers also brought relief to others in distress.

On one occasion, some monks from a nearby monastery were blown out to sea by a terrible storm; St Cuthbert prayed and the winds turned and blew them back. One night in a vision he saw a great soul being transported to Heaven. This turned out to be on the death of St Aiden of Lindisfarne. Soon after, he went to the monastery of Melrose, which was founded from Lindisfarne, and became a monk there about 651. No sooner had he entered the monastery than he became distinguished for his great observances of the usual disciplines and for extra austerities.

Some time later, the local king Alefrid donated a site at Ripon for a monastery. The Abbot appointed was St Eata, St Cuthbert's uncle, and he took St Cuthbert with him to the new foundation which followed the Rule of Iona and Lindisfarne. St Cuthbert was appointed guest-master and one day he attended to someone whom he thought was a poor beggar but who was in reality an Angel. Henceforth, he often



been defined by its first aim which is procreation and its secondary aim which is married love. Now, at the Council they sought to alter this definition and say there was no longer a primary aim, but that the two aims of which I speak were equivalent. It was Cardinal Suenens who proposed this change and I still remember Cardinal Brown, the Master General of the Dominicans, getting up to say, "Caveatis! Caveatis!-- Beware! Beware! If we accept this definition we go against all the tradition of the Church and we pervert the meaning of marriage. We do not have the right to modify the Church's traditional definitions."

He quoted texts in support of his warning and there was great agitation in the nave of St. Peter's. Cardinal Suenens was pressed by the Holy Father to moderate the terms he had used and even to change them. The Pastoral Constitution, Gaudium et Spes, contains nevertheless an ambiguous passage, where emphasis is laid on procreation "without nevertheless minimizing the other aims of marriage." The Latin verb, post habere, permits the translation "without putting in second place the other aims of marriage," which would mean "to place them all on the same level." This is what is wanted nowadays; all that is said about marriage comes back to the false idea expressed by Cardinal Suenens, that conjugal

love--which was soon termed quite simply and much more crudely "sexuality"--comes at the head of the purposes of marriage. Consequently, under the heading of sexuality, everything is permitted--contraception, family planning and finally, abortion.

One bad definition, and we are plunged into total disorder. The Church, in her traditional liturgy, has the priest say, "Lord, in Thy goodness, assist the institutions Thou hast established for the propagation of the human race..." She has chosen the passage from the Epistle of St. Paul to the Ephesians, which points out the duties of the married couple, making of their joint relationship an image of the relationship uniting Christ and His Church. Very often the couple to be married are nowadays invited to make up their own Mass without even having to choose the Epistle from Holy Scripture, replacing it by a profane text, and taking a reading from the Gospel that has no connection with the sacrament to be received. The priest in his exhortation takes good care not to mention the demands to which they will have to submit, for fear of giving a forbidding impression of the Church or even of offending any divorced people present among the congregation.

Education

Talk Given by the Dominican Teaching Sisters

On the Dangers of Television

TELEVISION:

Deadly poison for their soul

Often one television program is enough to push a youth into mortal sin. By letting your children sit in front of the television, you run the nearly certain risk of killing the supernatural life in their souls. There is no such thing as a harmless television program. Impurity, ugliness and vulgarity strike their eyes, their senses, their imagination and soil their souls. It cannot be avoided. None of you would dream of risking your children's lives, for instance, by setting them in the middle of the highway at night, all ready to be run over. Setting them in front of the television is worse yet. (And the same danger is true of listening to the radio, rock music and modern music.) You endanger the supernatural life of your children which is infinitely more precious than their bodily life. What a responsibility before God!

TELEVISION:

Deadly poison for their mind

Watching television requires no intellectual effort whatsoever. In front of a television people are passive, that is, they receive what is presented without making any effort to think. They are comfortably and lazily seated on the sofa, with a little snack on the TV table, why not? And like this, everything is at hand, and they swallow and swallow all that the television pours out, without their mind's having the time, or even the possibility, to react. The pictures strike the imagination and leave their trace on the mind, where they destroy any personal life, any personal thought or reaction. And television creates millions of people who do not think, who are no longer themselves. They are all alike, all blinded by the illusion that they are knowledgeable. And thus, news replaces culture; public opinion dispenses people from thinking for themselves and replaces God's judgment; even the stupidity of television shows does not awaken the apathy, the listlessness of their brains under anesthesia. But personal reflection is so important. It is necessary to our supernatural life. We shall not be saved automatically. We cannot be saved

without conquering our liberty of judgment and of choice, without making all our decisions in favor of **Good**, whatever be the obstacles and traps which come from the world, the devil, or our own lusts. Television prevents us from attaining this interior liberty of judgment, without which we can never truly be human persons.

TELEVISION:

Deadly poison for their studies

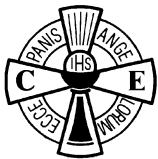
Ask an intellectual effort of children who watch television . . . you will obtain no response. These children have, firstly, an inability to concentrate, and inability to be attentive, which comes directly from television. They are unstable, superficial, incapable of maintaining an intellectual effort, and intellectual reasoning. In addition, they have lost their liking for this sort of work -- it is so arduous! With television, we just turn it on and . . . the whole world is before our eyes! These television watchers are full of illusion thinking they know so much.

What is more, their interests become as superficial as the programs they watch. This is why some children, even some only ten or twelve years old, are so worried about how they look; this is why they wear make-up etc. Certain twelve-year-olds look like sixteen-year-olds. It is a shame that they lose the innocence and the simplicity of their age.

And when this artificial world of television, this world of sin, of ugliness and of stupidity has captured their intelligences and their hearts, irreparable harm has been done. Their intelligences and their hearts remain untouched by the language of the Faith and of education. And all your efforts, all our efforts are made sterile.

Do not think that attending Sunday Mass is enough to save your children. But refer everything to this Mass, to Jesus Christ and to His love. If you do not, there is a lie in your life. It has always been necessary for Christians to cut themselves off from the world: "You are in the world, but you are no longer of the world," Jesus tells us. This means that your behavior must be different from the world's.

It would be too long to quote St. Paul, but reread



Intention for the Eucharistic Crusade
for the month of March 2011
For the Sick, isolated, abandoned and incurable

NOVEMBER 2010 RESULTS

The Intention was for the Holy Souls and the grace of a good death

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
24	640	168	144	699	998	2783	46	233	454

his Epistles. In all of them he enjoins his faithful to abandon their pagan customs and to put on the Christian way of living. And he goes into detail. He does not tell them, *"It is good enough if you go to Mass on Sunday and say your morning and night prayers."* He tells them all to overturn their idols; this is the other side of adhering to God. And all the missionaries after him always overturned the idols in order to install a Christian city.

Today's idols are no longer Zeus or Venus. Today's idols are television, singers, sports stars, rock music, movies, . . . We are to be as firm towards these idols as the first Christians were toward their false gods. *"No alliance is possible between the light and the darkness."* None.

TELEVISION:

Deadly poison for your family life

Your homes must be sanctuaries where God is honored, loved, served, where the parents watch vigilantly over the education of their children. What is television doing in the middle? It is breaking family life. It is keeping the father or the mother from talking, rectifying, advising, encouraging. The television is the stranger who has the place of honor in the home, the place that belongs to God, the place that belongs to the parents.

And there is no more family life, no more home where the flame is burning, from where it lights and warms all those who come near. You have simply people next to each other, separated, in fact, instead of being united; for the bond of unity is lacking, it is ruptured by the presence of television, which dictates its programs, its opinions, its lies. Well? What is the conclusion? It is easy. Get rid of the television. Throw it into the garbage. That is where it belongs. Do it this evening. Do not wait until tomorrow; your courage might fail. Tonight while your children are sleeping, without asking their opinion, of course!

And you will be surprised to see how much time you will then have to enjoy your family life and to look after each other. You will be surprised to see how fast the level of your conversations will go up, to see how docile your children will become to your authority. Family prayer, morning and night, family rosary, will take back their place of honor. Soon you will feel how much this new beginning of a **natural** life will pacify each and every one, will solder them to

each other. The artificiality of a life which goes on in front of the television kills the personality of everyone in the family, and the result is mediocrity, laziness, slavery to fashion, and always impurity in one way or another.

Catholic parents, you must not be accomplices of such an undertaking of dehumanization and of dechristianization.

Do not renounce educating your children.

"To educate your children," wrote Rev. Fr. de Chivré, *"is to secure them with the means of attaining the full exercise of their spiritual lives as baptized Catholics, of making the most of their natural lives, and of facilitating their future lives."* Thus one can understand the importance of the language in conversations, in readings, in warnings, in scoldings, in encouragements and in corrections coming from the parents. The education of a child's interior life is the only things that will arm him against the false appearances of the world. Helping him become accustomed to the truth, attracted to what is simple, energetic in the faithful accomplishment of his duties, proud in upholding moral values, aware of the presence of God, of an interior voice . . . teaching him to bear the arms of a Catholic who is baptized, who is confirmed . . . all these things galvanize the undecided frailty of teenagers and forge their characters.

And their duty belongs primarily to parents: the heart of a father and the heart of a mother, constantly burning with flames which are conducive to the awakening of the soul, the conscience, the reason, the heart, and the sensitivity of children. *"The home is a church in which dwells the True Presence. Not just anybody may come in; not just anything may be said, no unfitting or vulgar tunes may be sung. The home is like a tabernacle; one enters to be grasped by a need for respect, to be stolen over by a certain depth, to be sheltered from intellectual and moral degradation."*

"It is the parents who have the responsibility, before the school, of teaching their children to live and to love what is Good and what is True. And it is precisely because childhood is characterized by both a lack of sufficient reason and an excess of anarchistic and unreasonable desires that intelligent imperatives are needed from parents, and intelligent refusals must be pro-

decide to change our life, it is a personal commitment that no one can make for you. It is a conscious decision which implies preliminary instruction, etc." What frightful errors are contained in those few lines! They lead to the justifying of another method; the suppression of infant baptism. It is another alignment with the Protestants, in defiance of the teachings of the Church right from its beginnings, as St. Augustine wrote in the fourth century: "The custom of baptizing children is not a recent innovation but the faithful repetition of apostolic tradition. This custom by itself alone and without any written



document, constitutes the certain rule of truth." The Council of Carthage, in the year 251, prescribed that baptism should be conferred on infants "even before they are eight days old," and the Congregation for the Doctrine of the Faith issued a reminder of the obligation in its Instruction *Pastoralis actio*, on November 21, 1980, basing it upon "a norm of immemorial tradition."

That is a thing you should know so as to be able to insist upon a sacred right when someone attempts to refuse your newborn children their share in the life of grace. Parents do not wait until their child is eighteen years old before deciding for him his diet, or to have a necessary surgical operation. Within the supernatural order their duty is even greater, and the faith which presides at the sacrament when the child is not capable of taking on for himself a personal engagement is the responsibility you

would have in depriving your child of eternal life in Paradise. Our Lord Himself has said in a most clear manner, "No one, unless he be born again of water and the Holy Ghost can enter into the Kingdom of God."

The results of this peculiar pastoral practice were quick to appear. In the diocese of Paris, whereas one child out of two was baptized in 1965, only one child in four was baptized in 1976. The clergy of one suburban parish observed, without appearing concerned about it, that there were 450 baptisms in 1965 and 150 in 1976. From the whole of France, the fall continues. From

1970 to 1981, the overall figure dropped from 596,673 to 530,385, while the population increased by more than three million during the same period.

All this is the outcome of having falsified the definition of baptism. As soon as they stopped saying that baptism wipes out original sin, people have been asking, "What is baptism?" and straightaway after, "What is the good of baptism?" If they have not got as far as that, they have at least thought about the arguments that have been put to them and accepted that there was no urgency, and after all, at the age of adolescence the child could decide for himself and join the Christian community in the same way as joining a political party or a union.

The question is raised in the same way regarding marriage. Marriage has always

Archbishop Lefebvre

An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 6 The New forms of Baptism, Marriage, Penance and Extreme-Unction

The Catholic, whether he be regularly practising or one who goes to church for the great moments of life, finds himself asking such basic questions as, "What is baptism?"

It is a new phenomenon, for not so long ago anyone could answer that, and anyway, nobody asked the question. The first effect of baptism is the redemption from original sin; that was known from father to son and mother to daughter.

But now nobody any longer talks about it anywhere. The simplified ceremony which takes place in the church speaks of sin in a context which seems to refer to that which the person being baptized will commit during his or her life, and not the original fault that we are all born with.

Baptism from then on simply appears as a sacrament which unites us to God, or rather makes us members of the community. This is the explanation of the "rite of welcome" that is imposed in some places as an initial step, in a first ceremony. It is not due to any private initiative since we discover plenty of variations upon baptism by stages in the leaflets of the National Center of Pastoral Liturgy. It is called "deferred baptism." After the welcome comes the

"progression," the "seeking." The sacrament will be administered, or not administered, when the child is able, according to the terms used, to choose freely, which may occur at quite an advanced age, eighteen years or more. A professor of dogmatic theology, highly esteemed in the new Church, has established a distinction between those Christians whose faith and religious culture he is confident he can verify, and the others--more than three-quarters of the total--to whom he attributes only a supposed faith when they request baptism for their children. These Christians "of the popular religion" are detected during the preparatory meetings and dissuaded from proceeding any farther than the "ceremony of welcome." This method of going on is "more appropriate to the cultural situation of our civilization."

Recently a parish priest in the Somme department who had to enroll two children for their First Communion asked for their baptismal certificates, which were sent to him from the family's parish of origin. He then found that one of the children had been baptized but not the other, contrary to what the parents believed. This is the sort of situation that results from such practices. What they give is in effect only a semblance of baptism which those present take in good faith to be the true sacrament.

That you should find this disconcerting is quite understandable. You have also to face up to a specious argument which even appears in parish bulletins, generally in the way of suggestions or testimonies signed with Christian names, that is to say anonymously. We read in one of them that Alan and Evelyn state, "Baptism is not a magic rite which will efface by miracle any original sin. We believe that salvation is total, free, and for all: God has elected all men in His love, on any condition, or rather without condition. For us, to be baptized is to

nounced by parents when the need arises.

"To educate a child is to dare to choose for him, in order to deliver him from his ignorance, his weakness, and his personal inclinations. It is to dare to choose in accordance with what one knows to be Christian, that is, Christ like."

To give **commands** is to love, precisely, with due measure and mild firmness.

In the realm of your children's physical life, we do not hesitate to impose the necessary treatments to safeguard their health. And in the all-important realm of their conscience and knowledge, could we stand by and allow just anything to be said, or anything to be done? If we no longer dare to ask, no longer want to instruct, or decide no longer to allow or forbid, we annul and abandon our teaching functions.

It would also make all of our labor fruitless . . . We can obtain **nothing** from your children if you yourselves do not have the same requirements in their education. Children must learn the same truths and contemplate the same examples to follow at home and at school. If the case were to be the opposite we would be obliged, God forbid, to send away the children whose parents would educate them in a different direction: an atmosphere of carelessness, permissiveness, or liberal ideas in the intellectual, moral, and religious domains.

So, for the love of your children, be courageous enough to take heroic steps, of which only the first steps are hard, then the others come easier . . .

- Eliminate all the candy and cookies throughout the day. Save them for feast days and holidays, and even then in moderate quantity.
- Require that your children eat **everything** at meals without choosing, and without making comments which reflect their likes or dislikes.
- Establish a set time for studies in the evening, with calm, quiet surroundings. Supervise their work and insist on neatness and perfection.
- Punish them severely when their work is bad, and take measures until it changes and improves.
- Take a concrete **interest** in their school-work. Follow it closely. Without your help in this area we will have a hard time truly

captivating their interest.

- Send them to school, even if they have a headache or a stomach-ache.
- Require that your girls help around the house.
- Demand of them true Christian generosity towards you, first, then toward their brothers and sisters. (This is a sacred and religious duty.)
- Insist upon physical efforts: walking, hikes, bicycle riding, etc. They are too **lax**, weak and wanting in energy! . . . no physical or moral vitality!
- Throw out the makeup, the fingernail polish and the rest, for all of this develops the worship of the body to the detriment of the soul, the worship of one's own person instead of the worship of Jesus Christ and dedication to one's duties.

Whatever the causes may be, whatever weaknesses we may have or mistakes we may have made in the area of education, we must take courage and remain confident; for we have the graces to accomplish this work well, and where necessary, to correct and improve our methods of education.

Everything is possible as soon as the family and the school have decided to work together, in the same direction, with the same firmness. It is never too late to do something well or to make resolutions. We must have **Faith!**

Don't give up! It will be easier than you think. Youth is made for heroism. The more you ask of a youth, the happier you will make him; for you are giving him a **true** moral, intellectual and spiritual value.

At the origin of all great saints, there were almost always saintly mothers and fathers. Look at St. Pius X, St. John Bosco, Archbishop Lefebvre . . . Prayer, work, sacrifice, poverty . . . these were the conditions in which they lived . . . walking in the traces of the model which we all must follow: the Holy Family at Nazareth. If Our Lord felt it necessary to spend 30 years of His life hidden, in humble and laborious circumstances, it was to **teach** us what our Christian homes must be like. Let us live up to His expectations, and glorify Him by putting all of our zealous energies to work, in order to live in imitation of the **Holy Family**.

Liturgical calendar for March 2011

Tuesday	1	Ferial, IV class	<i>St David, Patron of Wales</i>	1
Wednesday	2	Ferial, IV class	<i>St Chad</i>	2
Thursday	3	Ferial, IV class	FIRST THURSDAY	3
Friday	4	Sts Casimir & Lucius, III class	<i>Abstinence</i>	FIRST FRIDAY
Saturday	5	Our Lady on Saturday, IV class	<i>St Kieran of Ossory</i>	FIRST SATURDAY
Sunday	6	Quinquagesima Sunday, II class	<i>St Fridolin</i>	6
Monday	7	St Thomas Aquinas, III class		7
Tuesday	8	St John of God, III class	<i>St Senan, Patron of Limerick</i>	8
Wednesday	9	ASH WEDNESDAY, I class	<i>Fast and abstinence</i>	9
Thursday	10	Ferial, Fourty Holy Martyrs, III class		10
Friday	11	Ferial, III class	<i>Abstinence St Aengus of Clonenagh</i>	11
Saturday	12	Ferial, St Gregory the Great, III class		12
Sunday	13	First Sunday of Lent, I class		13
Monday	14	Ferial, III class		14
Tuesday	15	Ferial, III class		15
Wednesday	16	Ember Day, III class	<i>St Finian the Leper</i>	16
Thursday	17	Saint Patrick, Patron of Ireland, I class	Holyday of Obligation	17
Friday	18	Ember Day, St Cyril of Jerusalem, III class	<i>Abstinence St Frigidian of Lucca</i>	18
Saturday	19	Saint Joseph, Patron of the Universal Church, I class		19
Sunday	20	Second Sunday of Lent, I class	<i>St Cuthbert</i>	20
Monday	21	Ferial, St Benedict, III class		21
Tuesday	22	Ferial, III class		22
Wednesday	23	Ferial, III class		23
Thursday	24	Ferial, St Gabriel the Archangel, III class	<i>St Macartan of Clogher</i>	24
Friday	25	Annuntiation of Our Lady, I class	<i>Abstinence</i>	25
Saturday	26	Ferial, III class		26
Sunday	27	Third Sunday of Lent, I class		27
Monday	28	Ferial, St John Capistran, III class		28
Tuesday	29	Ferial, III class		1
Wednesday	30	Ferial, III class		2
Thursday	31	Ferial, III class		3
Friday	1	Ferial, III class	<i>Abstinence</i>	FIRST FRIDAY
Saturday	2	Ferial, III class		FIRST SATURDAY
Sunday	3	Fourth Sunday of Lent, « Laetare », I 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	7 pm				
11 am	11 am	11 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	7 pm				
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am	6am, 11am, 5.30pm					
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	7 pm	11 am	8.30 am		
11 am & 6.30 pm	11 am					
11 am	11 am					
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					
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	

40 Hours in Athlone
 From Friday 11 March - 7 pm
 Till Sunday 13 March - 11 am