

## The Priestly Society of Saint Pius X in Ireland

**Very Rev. Paul Morgan, Superior**  
**Saint George's House**  
 125 Arthur Road, Wimbledon Park  
 GB - London SW19 7DR  
 Telephone : 00 44 208 946 7916

### Saint Pius X House

12 Tivoli Terrace South  
**Dún Laoghaire**, Co. Dublin  
 Telephone: (01) 284 2206  
 Very Rev. Ramon Anglés, resident  
 Rev. Régis Babinet

### Saint John's Church

1 Upper Mounttown Road  
**Dún Laoghaire**, Co. Dublin  
 Telephone: (01) 280 9407  
 Rev. Paul Biérier

### Saint Pius V Chapel

78 Andersonstown Road  
**Belfast**, Co. Antrim

### Our Lady of the Rosary Church

Shanakiel Road  
 Sunday's Well, Co. **Cork**

### Our Lady of Knock and St Patrick Chapel

Unit 5 Richbrook Business Park,  
 Mill Rd, Bessbrook, **Newry**, Co. Down

### Saint Joseph's Mass Centre

**Tralee**, Co. Kerry

### Cashel Mass Centre

Co. Tipperary

### Corpus Christi Church

Connaught Gardens  
**Athlone**, Co. Roscommon  
 Telephone: (090) 649 2439  
 Rev. David Sherry, Prior  
 Rev. Francis Gallagher  
 Rev. Br. Gerard

### CONTACT

St John's Church or  
 Mr. McKeown (028) 9445 3654

Corpus Christi Church or  
 Mr. O'Connor (021) 437 1196

St John's Church or  
 Mr. McArdle (028) 3082 5730

Corpus Christi Church or  
 Mrs. Dennehy (068) 43123

Corpus Christi Church or  
 Mr. Walsh (062) 61028

Website : [www.ireland.sspix.net](http://www.ireland.sspix.net)



The Society of  
 Saint Pius X in Ireland



## Saint John's Bulletin



### In This Issue:

- Letter from Father Morgan
- Life of St Colman of Stockerau
- Letter to Confused Catholics
- Summer Camps
- Plus all the activities and devotions  
in our priories and churches

**October 2011**  
**Month of the**  
**Most Holy Rosary**



## 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 Tuesdays at 7.30 pm  
**Catechism for children:** 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



**Eucharistic Crusade in Ireland**

**Summer Camps - Cavan 2011**



and fitting that she should remain so. Likewise, the priest by the words he pronounces at the Consecration, brings down God upon earth. He has such a closeness with God, a spiritual being, spirit above all, that it is right, just and eminently fitting that he also should be a virgin and remain celibate.

But, some object, there are married priests in the East. However, let us not deceive ourselves: it is only toleration. The eastern bishops may not marry, nor those holding important positions. This clergy respects priestly celibacy, which forms part of the most ancient Tradition of the Church and which the apostles had observed from the moment of Pentecost. Those who like Saint Peter were already married continued to live with their wives, but "knew" them no longer.

It is noticeable that the priests who succumb to the mirage of a so-called social or

political mission almost automatically get married. The two things go together.

People would have us believe that the present times justify all sorts of licence, that it is impossible under present day conditions to live a chaste life, that the vows of virginity for religious people are an anachronism. The experience of the last twenty years shows that the attacks made on the priesthood under the pretext of adapting it to the present time are fatal to it. Yet a "Church without priests" is not to be envisaged because the Church is essentially sacerdotal.

In these sad times they want free-love for the laity and marriage for the clergy. If you perceive in this apparent illogicality an implacable logic having as its objective the ruin of Christian society, you are seeing things as they are and your assessment is correct.

## The Month of October sanctified

Month dedicated to Our Lady of the 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

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

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

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

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

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

On the 16th starts the Novena of St Raphael

On the 20th starts the Novena of St Jude and

On the 23rd starts the Novena to Christ the King

On the 24th starts the Novena of All Saints

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

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

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

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

## ANNOUNCEMENTS

♦ **ROSARY CRUSADE** : 12 millions Rosaries to be offered to the Holy Father, a Crusade of prayer and penance for the freedom of the Church, the Consecration of Russia and the Triumph of the Immaculate Heart!

♦ **OCTOBER DEVOTIONS** : Rosary, Litany of Our Lady and Prayer to St Joseph with Benediction of the Blessed Sacrament every day : at St John's, weekdays at 6 pm; Saturdays after 11 am Mass in Athlone, weekdays at 6 pm; Saturday at 10.25 am.

♦ **EUCCHARISTIC CRUSADE MEETING** :

Saturday 29<sup>th</sup> October 2011 : ALL SAINTS' PARTY in Athlone Holy Mass at 11 am (Confessions during Mass). Lunch BYO. Children from all over Ireland are welcome to participate in the All Saints' Party that will take place in the Parish Hall of Corpus Christi Church in the afternoon. Please contact Fr. Sherry or Fr. Biérer. Rosary and Benediction around 3.30 pm.

♦ **HOLY SOULS**: The indulgences start on November 1st with the visit of a cemetery and the prayers for the Holy Souls. Plenary indulgence to be gained under the usual conditions.

♦ **RETREATS IN BRISTOL IN 2011:**

Oct. 10<sup>th</sup> - 15<sup>th</sup> : Women's Retreat

Nov. 14<sup>th</sup> - 19<sup>th</sup> : Men's Retreat

Dec. 5<sup>th</sup> - 7<sup>th</sup> : 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

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,

Following Bishop Fellay's meeting with Cardinal Levada on 14<sup>th</sup> September, the Vatican issued the following press statement:

'On 14 September at the offices of the Congregation for the Doctrine of the Faith, Cardinal William Joseph Levada, prefect of the congregation and president of the Pontifical Commission *Ecclesia Dei*; Archbishop Luis Francisco Ladaria Ferrer S.J., secretary of the congregation, and Msgr. Guido Pozzo, secretary of the pontifical commission, met with Bishop Bernard Fellay, superior general of the Society of St. Pius X, who was accompanied by Fr. Niklaus Pfluger and Fr. Alain-Marc Nely, respectively first and second assistant general to the society.

'Following the appeal of 15 December 2008, addressed by the superior general of the Society of St. Pius X to His Holiness Pope Benedict XVI, the Holy Father decided to remove the excommunication against the



four bishops consecrated by Archbishop Lefebvre. At the same time, he approved the opening of discussions with the Society in order to clarify doctrinal problems and to heal the existing rift.

In order to put the Holy Father's instructions into effect, a joint study commission was set up, composed of experts from the Society of St. Pius X and from the Congregation for the Doctrine of the Faith who met in Rome on eight occasions between October 2009 and April 2011. Their discussions, which aimed to identify and study the essential doctrinal difficulties in the controversial issues, had the result of clarifying the positions of the two sides and their respective motivations.

'While bearing in mind the concerns and demands presented by the Society of St. Pius X about protecting the integrity of the Catholic faith against Vatican Council II's "hermeneutic of rupture" with Tradition (a theme addressed by Pope

their holy blessing, they may effect the Transubstantiation of the bread and the wine into the Body and Blood of thy Divine Son."

Nowadays the bishop says, "Receive the offering of the holy people to present it to God." He makes the new priest an intermediary rather than the holder of the ministerial priesthood and the offerer of a sacrifice. The conception is wholly different. The

priest has always been considered in Holy Church as someone having a character conferred by the Sacrament of Holy Orders. Yet we have seen a bishop, not "suspended," write, "The priest is not somebody who does things that the ordinary faithful don't do; he is not 'another Christ,' any more than any other baptized person." This bishop was merely drawing the conclusions from the teaching that has prevailed since the Council and the liturgy.

A confusion has been made with regard to the relation of the priesthood of the faithful and that of priests. Now as the cardinals said who were appointed to make their observations on the infamous Dutch catechism, "the greatness of the ministerial priesthood (that of priests) in its participation in the priesthood of Christ, differs from the common priesthood of the faithful in a manner that is not only of degree but also of essence." To maintain the contrary, on this point alone, is to align oneself with Protestantism.

The unchanging doctrine of the Church is



that the priest is invested with a sacred and indelible character. "*Tu es sacerdos in aeternum.*" Whatever he may do, before the angels, before God, in all eternity, he will remain a priest. Even if he throws away his cassock, wears a red pullover or any other color or commits the most awful crimes, it will not alter things. The Sacrament of Holy Orders has made a change in his nature.

We are far from the priest "chosen by the assembly to fulfill a function in the Church" and still more so from the priest for a limited period, suggested by some, at the end of which the official for worship--for I can think of no other term to describe him--would take his place again amongst the faithful.

This desacralized view of the priestly ministry leads quite naturally to querying priestly celibacy. There are noisy pressure groups calling for its abolition in spite of the repeated warnings of the Roman Magisterium. We have seen in Holland, seminarians go on strike against ordinations to obtain "guarantees" in this matter. I shall not quote the names of those bishops who have got up to urge the Holy See to reconsider the subject.

The subject would not even arise if the clergy had kept the right understanding of the Mass and of the priesthood. For the true reason appears of itself when we fully understand these two realities. It is the same reason for which Our Blessed Lady remained a virgin: having borne Our Lord within her womb it was perfectly right

## Archbishop Lefebvre

### **An Open Letter to Confused Catholics**

*By His Grace Archbishop Marcel Lefebvre*

#### **Chapter 7 The New Priests - Part 2**

If he no longer announces Jesus Christ, the apostle becomes a militant and marxist trade unionist. That is very natural. We quite understand it. He needs a new mystique and he finds it this way; but loses that of the altar. We must not be surprised that, completely bewildered, he gets married and abandons the priesthood. In France, in 1970, 285 ordinations; in 1980, 111. And how many of them have returned or will return to civil life? Even the startling figures we have quoted do not correspond to the actual decline in numbers of the clergy. What is offered to young men and what it is said they "now desire" evidently does not satisfy their aspirations.

The proof is easy to demonstrate. There are no more vocations because they no longer know what is the Sacrifice of the Mass. In consequence, one can no longer define what the priest is. On the other hand, where the Sacrifice is known and respected as the Church has always taught, vocations are plentiful.

I have witnessed this in my own seminaries. All we do is to affirm the everlasting truths. Vocations have come to us of their own accord, without publicizing. The only advertizing has been done by the modernists. I have ordained 187 priests in thirteen years. Since 1983 the regular numbers are from 35 to 40 ordinations per year. The young men who apply to enter

Ecône, Ridgefield (USA), Zaitzkofen (West Germany), Francisco Alvarez (Argentina) and Albano (Italy) are drawn by the Sacrifice of the Mass.

What an extraordinary grace for a young man to go up to the altar as the minister of Our Lord, to be another Christ! Nothing is finer or greater here on earth. It is worth the cost of leaving one's family, of giving up having a family, or renouncing the world and accepting poverty. But if there is no longer that attraction, then I say frankly, it is not worthwhile, and that is why the seminaries are empty.

Let them continue on the lines adopted by the Church for the last 20 years, and to the question "Will there still be priests in the year 2000?" The answer must be, "No." But if there is a return to the true notions of the Faith, there will be vocations, both for seminaries and for the religious orders.

For what is it that makes the greatness and the beauty of a priest or a nun? It is the offering up of oneself as a victim at the altar with Our Lord Jesus Christ. Otherwise the religious life is meaningless. The young men are just as generous in our times as they were in former times. They long to make an offering of themselves. It is our times that are defective.

Everything is bound up together. By attacking the base of the building it is destroyed entirely. No more Mass, no more priests. The ritual, before it was altered, had the bishop say, "Receive the power to offer to God the Holy Sacrifice and to celebrate Holy Mass both for the living and for the dead, in the name of the Lord." He had previously blessed the hands of the ordinand by pronouncing these words "so that all that they bless may be blessed and all that they consecrate may be consecrated and sanctified." The power conferred is expressed without ambiguity: "That for the salvation of Thy people and by

Benedict XVI in his address to the Roman Curia on 22 December 2005), the Congregation for the Doctrine of the Faith maintains that the fundamental basis for achieving full reconciliation with the Apostolic See is the acceptance of the text of the Doctrinal Preamble, which was handed over during a meeting on 14 September 2011. The Preamble defines certain doctrinal principles and criteria for the interpretation Catholic doctrine, which are necessary to ensure faithfulness to the Church Magisterium and "*sentire cum Ecclesia*". At the same time, it leaves open to legitimate discussion the examination and theological explanation of individual expressions and formulations contained in the documents of Vatican Council II and later Magisterium.

"At the same meeting, certain suggestions were made for a canonical solution to the position of the Society of St. Pius X, with a view to achieving the desired reconciliation."

[Source: Holy See Press Office Bulletin, September 14, 2011]

Later the same day Bishop Fellay made known his initial thoughts via the Society's official media outlet DICI:

#### ***'How did this meeting go?'***

"The meeting was conducted with

great courtesy and with equally great candour, because for the sake of honesty the Society of St. Pius X refuses to evade the problems that remain. Moreover the theological discussions that took place during these past two years were held in this same spirit.

When I stated on August 15 of this year that we were in agreement on the fact that we did not agree about the Second Vatican Council, I also made sure to explain that when it comes to dogmas, like the doctrine of the Trinity, we are quite obviously in agreement when we find them mentioned in Vatican II. One sentence must not be taken out of its context. It is to the great credit of our theological talks that they seriously examined and elucidated all these doctrinal problems.

***"The joint press release by the Vatican and the Society announced that a doctrinal document was delivered to you and that a canonical solution was proposed to you. Can you give us any particulars?"***

"This document is entitled "Doctrinal Preamble"; it was handed over to us for in-depth study. Hence it is confidential, and you will understand why I say no more about it to you. However the term "preamble" does indicate that acceptance of it is a preliminary condition for any canonical recognition of the Society of St. Pius X on the part of the Holy See.

***“On the subject of this doctrinal preamble, to the extent that this does not concern its confidentiality, can you confirm that it contains, as announced in the press release, a distinction between what is de fide [essential to the faith]—to which the Society fully adheres—and what is dependent on a pastoral council, as Vatican II itself claimed to be, and thus could be subjected to criticism without calling the faith into question?”***

“This new distinction was not only announced in the press release; I have personally heard it from various sources. As early as 2005, Cardinal Castrillon Hoyos told me, after I spent five hours explaining to him all the objections to Vatican II that the Society of St. Pius X had formulated: “I cannot say that I agree with everything that you have said, but what you have said does not mean that you are outside the Church. Write to the pope therefore and ask him to lift the excommunication.”

“Today, for the sake of objectivity, I must acknowledge that in the doctrinal preamble there is no clear-cut distinction between the inviolable dogmatic sphere and the pastoral sphere that is subject to discussion. The only thing that I can say, because it is part of the press release, is that this preamble contains “certain doctrinal principles and criteria for the interpretation of Catholic doctrine, which are neces-

sary to ensure faithfulness to the Church’s Magisterium and to ‘sentire cum Ecclesia’ [thinking with the Church]. At the same time, it leaves open to legitimate discussion the examination and theological explanation of individual expressions and formulations contained in the documents of Vatican Council II and of the later Magisterium.” There you have it; no more and no less.

***“As for the canonical status that is said to have been proposed to the Society of St. Pius X, on the condition that it adheres to the doctrinal preamble: there has been talk about a [personal] prelature rather than an ordinariate; is this correct?”***

“As you correctly note, this canonical status is conditional; only later on will we be able to see the exact modality of it; it still remains a subject for discussion.

***“When do you think you will give your answer to the proposal in the doctrinal preamble?”***

“As soon as I have taken the time necessary to study this document, and to consult with those who are chiefly responsible for the Society of St. Pius X, because in such an important matter I have promised my confreres not to make a decision without consulting them first.

“But I can assure you that our decision will be made for the good of

the Emperor in 1014. During the translation, a cleric scratched a foot and blood flowed. Also, an infirm man was restored to full health. It is one of the most popular places of pilgrimage in Austria. Many people prayed at the shrine and left valuable gifts. A thief stole some of these by night and his face took the form of a dog’s and the only sound he could make was a bark. After doing repentance and asking forgiveness of the Saint, he was restored to normal. Many other miracles and cures also occurred. Peter, King of Hungary, desired the relics for his country and he forced his will by threats. There followed disastrous consequences; those involved in the removals suffered serious infirmities, paralysis, madness, loss of speech and other diseases; Hungary suffered unusual calamities; a great drought ensued and the lands became barren; famine and death followed so that the King and people were terrified; and believing that they were being punished for the sacrilege of removing the relics, they returned them to MÖlk. Miracles continued at the tomb; the dumb spoke, the blind saw, the crippled were restored, tumours were healed and also many other signs. Special indulgences were granted for prayers at the shrine.

In the Palatinate, Suabia, Bavaria, Austria, Hungary – when it is not St Fridolin (another Irish Saint), who is invoked, it is to Colman that people have recourse for the protection or healing of their horses or cattle. To the many chapels dedicated to him in these countries, people brought animals to be blessed on his feast day. There is an old Chapel, now fallen into ruins, in St Colman’s wood, near Würtemberg. Around this chapel on any Whit Monday up to the



end of the 18<sup>th</sup> century, four or five hundred horses might have been seen, brought by pilgrims from the neighbouring parishes. At the door of the chapel, St Colman’s head was exposed for veneration. The Blessing of the animals still takes place in Bavaria, at Hohenschwanggen near Füssen.

In 1713, Melk offered to the Saint a wax candle weighing 70 pounds, to obtain for the people protection from a scourge which was then desolating Austria. St Colman’s name is in the Roman Martyrology, and Popes Paschal II, Clement VI, Innocent VI and Leo X have granted indulgences to those who venerate his relics.

Mölk celebrates the feast with a Special Mass and Office and also an Octave.

People in neighbouring areas held a special procession on the 3<sup>rd</sup> day after Pentecost. St Colman is commemorated all over Austria. He is first among the Tutelar Saints of the country and many Churches are dedicated to him. In Vienna, his feast is celebrated as a Double and in the great Cathedral of St Stephen the stone on which his martyred blood flowed is preserved. Such were the numbers of Irish that passed through Vienna in the Middle Ages that a special Church and Hospice was built for them there as also in many places in Bavaria. In Salzburg, a Chapel to St Colman was built by the Archbishop in 1452 and he also decreed that a perpetual Mass should be celebrated in his honour. At the monastery of St Emmeram at Ratisbon there is a Chapel dedicated to St Colman. St Colman is listed in almost all the great Calendars and Martyrologies of Austria, Germany, Italy, Ireland and England. When Austria had an Empire, St Colman was the Patron and he was celebrated throughout with the highest honours.



## Irish Saints

### Saint Colman,

Martyr, of Stockerau, Patron of Austria.

*Feastday: 13<sup>th</sup> October. Died 1012*

Only a few hours in the earthly life of St Colman are recorded. His astonishing record is that in those few hours he earned the glory which has made him one of the most popular Saints of Central Europe. He came unknown from Ireland in 1012 on a pilgrimage to the Holy Land. The first Acts of St Colman were written by Erchenfrid, Abbot of the monastery of MÖlk in Austria and many copies were made and these are to be found in various Libraries in Austria.

St Colman was said to be a son to the great Malachy of the race of Niall of the 9 Hostages and who was High King of Ireland, before and after Brian Boru, and who was allied with Brian at Clontarf. His mother was Maura, said to have been a daughter of Brian's. When young he engaged in exercises of piety, although where is not related. In the spirit of the age, he wished to go on a pilgrimage to the Holy Land and Jerusalem. At the time, the usual route taken by pilgrims was to cross England and go via France or Belgium and Holland into Germany, up the Rhine and then via Austria, Hungary and along the Danube and so to Greece and onwards. Our St Colman followed this route until he reached Stockerau, near Vienna. There, he was seized and beaten by the mob, who thought him a spy, for Austria was at war with the peoples of Bohemia and Moravia, and Colman, ignorant of the local languages, could not explain about himself. The judge before whom he was dragged had him scourged and thrown into prison. Next day, they tried again to force a confession by torture. Further scourgings were followed by the rack; they rubbed his mangled flesh with sharp stones and then applied roasted eggs; with red hot hooks they peeled off his skin; they sawed

his legs to the bones. Finally, they strung him up on a gibbet with some robbers, and he died, as he had endured his agony, uncomplaining.

Wolves, dogs and vultures tore at the bodies of the robbers. Colman's swaying corpse they did not touch. For a year and a half it hung there, and then the amazed people, seeing that it was incorrupt, knew that their 'spy' was a Saint of God, and carried in awed procession to the church, the body they had so viciously tortured.

Tradition states that Colman's skin and nails grew while he hung upon the gibbet, and that the blood flowed whenever the mangled body was pierced. And it was said that the dead wood of the gibbet took root and sent forth branches. One of these branches, it would seem, was preserved as a relic by the Franciscan Community at Stockerau under the high altar of their Church. His body was then honoured and taken to the Church of Stockerau where a tomb was placed over it. Miracles confirmed the sanctity of St Colman. A young man had dreadful gout in his feet; his father had a vision that the flesh of St Colman be applied and so a piece was removed from the body and placed on the feet and the youth recovered completely. Later, on examining the body the part from which the flesh had been cut was perfectly healed. A doubter disbelieved and stuck a blade into the body, whereupon blood gushed forth upon him. These signs confirmed for the people and clergy that St Colman was an innocent Martyr. Some time later there was a great flood in the Danube and it overflowed its banks, covering all the surrounding lands and half-way up the Church. Particularly remarkable was that St Colman's tomb was protected as if the waters formed an invisible wall around it. This was discovered by a boatman and many people came to see the phenomenon. When the Emperor Henry II heard of this he determined that the relics be removed to a more honourable location. The remains were translated to the famous Abbey of Melk, which dominates the Danube, and there he sleeps in a tomb raised for him by

the Church and of souls. Our Rosary crusade, which continues for several more months, must be intensified so as to enable us to obtain, through the intercession of Mary, Mother of the Church, the graces of light and strength that we need more than ever." [DICI no. 240 dated September 14, 2011]

It may well be that the Superior General will choose to consult the Society district superiors on this matter during their 7-8<sup>th</sup> October 2011 meeting in Albano, Italy, but meanwhile it is interesting to note that Roman press statement apparently:

\* formally acknowledges the Society's concerns about the integrity of the Catholic Faith against Vatican II's hermeneutic of rupture with Tradition


\* concedes legitimate discussion on elements of Vatican II and post-conciliar teaching concurs that only a doctrinal resolution can be at the basis of any practical canonical agreement between Rome and the Society.

Obviously the meaning of 'Tradition' and the issue of what constitutes authentic Magisterium, and its 'interpretation,' continue to be crucial...

Whilst awaiting further clarifications let us watch and pray, confiding these intentions to the Queen of the Rosary during this month of October.

Yours sincerely in Christ,

Father Paul Morgan  
Superior

									
<b>Intention for the Eucharistic Crusade for the month of October 2011</b> In reparation for the outrages against <u>the Immaculate Heart of Mary</u>									
<b>JUNE 2011 RESULTS</b> The Intention was for Priestly Vocations									
Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of medita- tion	Good Example
			Sac.	Spirit.					
27	762	203	181	709	1283	3194	97	175	867

## Liturgical calendar for October 2011

					Times on which Holy Mass is celebrated in Ireland						
					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Saturday	1	Our Lady on Saturday, St Remigius, IV class	<b>FIRST SATURDAY</b>	1	11 am	11 am	11 am				
Sunday	2	<b>Sixteenth Sunday after Pentecost, II class</b>		2	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	
Monday	3	St Therese of the Child Jesus, III class		3	11 am & 6.30 pm	11 am					
Tuesday	4	St Francis of Assisi, III class		4	11 am & 6.30 pm	11 am					
Wednesday	5	Ferial, St Placid and Companions, IV Class		5	11 am & 6.30 pm	11 am					
Thursday	6	St Bruno, III class	<b>FIRST THURSDAY</b>	6	11 am & 6.30 pm	11 am					
Friday	7	Feast of the Most Holy Rosary, II class <i>Abstinence</i>	<b>FIRST FRIDAY</b>	7	11 am & 6.30 pm	11 am	7 pm				
Saturday	8	St Bridget of Sweden, Holy Martyrs, III class		8	11 am	11 am	11 am				
Sunday	9	<b>Seventeenth Sunday after Pentecost, II class</b>		9	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		<b>5 pm</b>
Monday	10	St Francis Borgia, III class		10	11 am & 6.30 pm	11 am					
Tuesday	11	The Maternity of the Blessed Virgin Mary, III class <i>St Canice or Kenny</i>		11	11 am & 6.30 pm	11 am					
Wednesday	12	Ferial, IV class <i>St Fiacc of Sletty</i>		12	11 am & 6.30 pm	11 am					
Thursday	13	St Edward the Confessor, III class		13	11 am & 6.30 pm	11 am					
Friday	14	St Callistus, III class <i>Abstinence</i>		14	11 am & 6.30 pm	11 am					
Saturday	15	St Teresa of Avila, III class		15	11 am	11 am					
Sunday	16	<b>Eighteenth Sunday after Pentecost, II class</b> <i>St Gall, Abbot in Switzerland</i>		16	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	
Monday	17	St Margaret-Mary Alacoque, III class		17	11 am & 6.30 pm	11 am					
Tuesday	18	St Luke, II class		18	11 am & 6.30 pm	11 am					
Wednesday	19	St Peter of Alcantara, III class		19	11 am & 6.30 pm	11 am					
Thursday	20	St John Cantius, III class		20	11 am & 6.30 pm	11 am					
Friday	21	Ferial, St Hilarion and Holy Martyrs, IV class <i>Abstinence</i>		21	11 am & 6.30 pm	11 am	7 pm				
Saturday	22	Our Lady on Saturday, IV class <i>St Donatus,</i>		22	11 am	11 am	11 am				
Sunday	23	<b>Nineteenth Sunday after Pentecost, II class</b>		23	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		Enniscorthy 5 pm
Monday	24	St Raphael, III class		24	11 am & 6.30 pm	11 am					
Tuesday	25	Ferial, Sts Chrysanthus & Daria, IV class		25	11 am & 6.30 pm	11 am					
Wednesday	26	Ferial, St Evaristus, IV class		26	11 am & 6.30 pm	11 am					
Thursday	27	Ferial, IV class <i>St Otteran of Waterford, St Abban of Wexford</i>		27	11 am & 6.30 pm	11 am					
Friday	28	Sts Simon & Jude, II class <i>Abstinence</i>		28	11 am & 6.30 pm	11 am					
Saturday	29	Our Lady on Saturday, IV class <i>St Colman of Kilmacduagh</i>		29	11 am	11 am					
Sunday	30	<b>Feast of Christ the King, I class</b>		30	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		
Monday	31	Ferial, IV class		31	11 am & 6.30 pm	11 am					
Tuesday	1	<b>Feast of All Saints, I Class</b> <b>Holy Day of Obligation</b>		1	<b>11 am &amp; 6.30 pm</b>	<b>11 am</b>	<b>7 pm</b>	<b>8 am</b>	<b>12 noon</b>		
Wednesday	2	All Souls' Day, I class		2	11 am & 6.30 pm	11 am	7 pm				

**November 2<sup>nd</sup>: ALL SOULS DAY**  
The 3 Masses are celebrated consecutively starting at the time indicated.