

The Priestly Society of Saint Pius X in Ireland

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The Society of Saint Pius X in Ireland



Saint John's Bulletin



In This Issue:

- Letter from Father Morgan
- Life of Sts Kilian and Eugene
- Chartres Pilgrimage
- Plus all the activities and devotions
in our priories and churches

July 2011
Month of
the Most Precious Blood
August 2011
Month of the
Immaculate Heart of Mary

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

CHARTRES PILGRIMAGE

"Cent kilomètres à pied, ça use, ça use, cent kilomètres à pied, ça use les souliers!" – "A hundred kilometres on foot wears out, wears out, a hundred kilometres on foot wears out your old shoes!" Thus goes the French song (politely omitting to mention what else a hundred kilometres on foot might wear out) applicable to thousands of pilgrims trekking the sixty odd miles through the beautiful French countryside from Chartres to Paris over Pentecost weekend.



As on the first New Testament Pentecost, there were there "devout men of every nation under heaven" gathered to manifest their faith in and love of Our Lord in the Blessed Sacrament. He Himself would lead them on the final leg of the pilgrimage, mounted on a golden chariot, incensed from golden censers, surrounded with the love of ten thousand hearts.

The chapter from these islands comprised about forty men, women and children from England, Ireland, America and Australia, united in the faith, helping and urging on one another with patience, charity and courtesy. Our bodies were did the walking but our souls were praying, meditating, singing Rosaries and hymns, talking about serious topics and not so serious things. But above all, we were offering up every step and every blister, each ache and pain in reparation to the Sacred Heart of Jesus and for the conversion of our countries.



The three days of prayer and penance were a summary of the Christian life: at the end of our earthly pilgrimage, there lies a goal – the heavenly Jerusalem and everlasting bliss in union with God. In order to get there, we must pray and do penance. There are times when we are tempted to give up – to stop advancing on the road and turn back but there is no turning back if we truly want to arrive at our goal. The road was long, the going tough but the goal was worth it. Having crossed the Red Sea by confession, heavenly manna, containing within it all sweetness, strengthened us every day. Lying at the side of the road, Samaritans were constantly passing to pick us up. In Paris, the Pascal Lamb Himself was waiting to lead us into the Promised Land.

Afterwards, we were tired but happy. If God would have spared Sodom for ten just men, perhaps in His mercy, He might spare us and our families, our Society and our Mother the Church for ten thousand doing penance. Amen.

The Month of July sanctified

Month dedicated to the Precious Blood of Jesus

Recite every day the litany of the Precious Blood of Jesus
 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 2nd starts the Novena to St Oliver Plunkett
 On the 8th starts the Novena of Our Lady of Mount Carmel
 On the 13th, Anniversary of the 3rd Apparition of Our Lady at Fatima
 On the 14th starts the Novena of St Mary Magdalen
 On the 17th starts the Novena of St James the Apostle
 On the 18th starts the Novena of St Anne, Mother of Our Lady
 On the 23rd starts the Novena of St Ignatius of Loyola
 On the 25th starts the Novena of St Alphonsus Ligori
 On the 29th starts the Novena of the Transfiguration of Our Lord

Suggested resolution for the month : Following the example of Our Lady and St Anne, I will fulfil my daily professional and domestic duties as if I were serving God Himself.

The Month of August sanctified

Month dedicated to the Immaculate Heart of Mary

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 7th starts the Novena of the Assumption of Our Lady
 On the 14th starts the Novena of the Immaculate Heart of Mary
 On the 31st starts the Novena of the Nativity of Our Lady

Suggested resolution for the month : I will memorise and repeat often throughout the day, especially when offering a small sacrifice **“O Jesus, it is for love of Thee, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.”**

Intention for the Eucharistic Crusade for the month of July 2011

For the Social Kingship of Christ

for the month of August 2011

For the Spirit of Poverty in the Hearts of all men

MARCH 2011 RESULTS

The Intention was for the sick

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
35	1001	217	214	560	1663	4014	65	200	1116



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!

♦ **CROAGH PATRICK PILGRIMAGE** : The pilgrimage will take place this year on Monday 1st August 2011. Contact Athlone for details.

♦ **NEWRY MASS ROCK** : Monday 15th August 2011 : Holy Mass at 12 noon followed by a procession in honour of the Assumption of Our Lady. Lunch and barbecue, family day. A coach can be organised from Dun Laoghaire and Athlone if there are enough people: Cost 15€ per person. Contact Fr Biéer.

♦ **PILGRIMAGE TO KNOCK** : Saturday 10th September 2011 : Holy Mass at 12.30 pm in the old church on the grounds of the shrine. Lunch BYO. Stations of the Cross and Rosary. Contact your priory for details.

♦ **IGNATIAN RETREATS IN IRELAND IN 2011:**

Esker Retreat House, Esker, Athenry, Co. Galway.

Men's retreat: 4th - 9th July

Women's retreat: 15th - 20th August.

Carmelite Third Order Retreat to be announced later.

The cost of the retreat is 300 euros. (Discounts for those unable to pay)

For more details and an application form, contact Fr Sherry.

♦ **RETREATS IN BRISTOL IN 2011:**

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 - July 7th - August 4th

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,

During his ordination sermon at Winona last month the Superior General, Bishop Fellay, gave the latest news on the Society's situation with Rome:

[In the first part of the sermon Bp. Fellay recalled the priestly spirituality which will feed the new priests ordained during the ceremony. He then provided an update about the situation in the Vatican and the relationship between the Society of Saint Pius X and the Roman authorities.]

My dear brethren, you would certainly like to hear something about the Society's present situation. Where do we stand? What's going on? I would prefer to tell you that it's all sunshine or all clouds, but I have to tell you what it's like today: we have clouds and sun! This is the case to such an extent that, for the last two years, we have constantly faced contradiction. Already two years ago, in 2009, I requested a meeting with the Secretary of State, Cardinal Bertone, because of the difficulty of the contradictions that we are always facing. I do not exaggerate the word "contradiction." What does it mean? It means that we receive from Rome contradictory messages; some

will tell you this and some will tell you that. It's not only divergence; it's contradiction.

Of course we think about it and ask why it is the case. Where does it come from? Our understanding is that, in Rome, as in the whole Church, there are different currents. To simplify, let's call them the progressive and conservative currents. There are certain churchmen who are close to us and who like to see us nurtured. But there are others who hate us, this being the only phrase which correctly describes their behavior towards us. They hate us and they are in Rome. Sometimes things come from them and sometimes from the others.

Let me give you an example which took place last September. A priest, who used to belong to a religious order, and who had just joined us, received a letter from his former superior. He was told that he was no longer a member of his order and that he was excommunicated. To this letter was joined a letter of confirmation from the Congregation in charge of religious in Rome, stating the following: "Father is indeed no longer member of your order because he is excommunicated as he has lost the Faith by joining the formal schism of

from Brittany and carried there as slaves and put to work in a mill. They were caught reading Scripture and ordered back to work. They prayed to the Almighty and Angels were sent to keep the mill going while they returned to their studies. When the local King heard of this he had them released immediately and they returned to Rosnat, giving thanks to the Lord.

After some years training Saints Ninian, Eugene and Tighernach returned to Ireland where they founded a number of Churches and monasteries in Leinster. St Eugene is said to have built a monastery at Kilnamanagh in the Cualann district near Bray, Co Wicklow where he led a life of sanctity, mortification and prayer. He presided over this monastery as Abbot for some fifteen years and, during that time, he is said to have trained many holy men, including his relative, St Kevin of Glendalough.

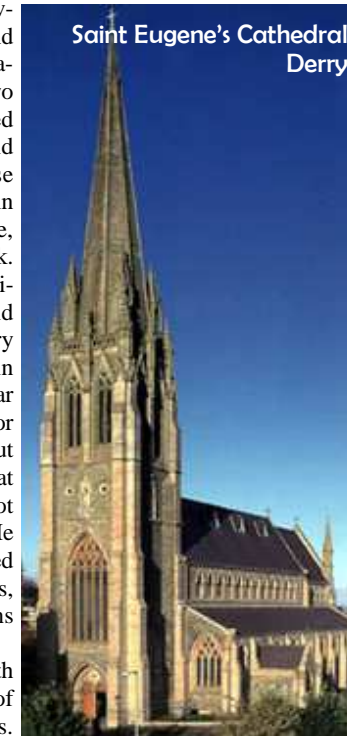
At the end of the above period, following a Divine admonition, he travelled to the North of Ireland and St Tighernach accompanied him. Together, the two saints founded a celebrated monastery at Clones and another religious house nearby and they lived in those places for some time, continuing with their work. Later, St Eugene, in obedience to orders left and founded another monastery at Ardstraw near Strabane in Co Tyrone. It is not clear when he became Abbot or was consecrated Bishop but he soon set up his See at Ardstraw and ruled as Abbot and Bishop in the area. He also founded, or helped found, many other Churches, monasteries and institutions in the district.

St Eugene is credited with the gift of prophecy and of performing many miracles.

His belongings were often Divinely protected and would be miraculously returned to him; he is said to have raised a priest to life. He is said to have saved a large number of people from pirates by spiriting them away miraculously. His Book of the Gospels was miraculously returned to him by Angels. Many other miracles are related in the most ancient Lives of the saint. A wicked pagan prince planned to stab innocent people with a special five-pointed spear; St Eugene visited him and warned him to desist as otherwise he would be killed with the same spear within three days; the prince persisted and all the Saint foretold came to pass. He is also said to have foretold the birth and greatness of St Colmcille.

At Ardstraw he continued to lead a most holy life. Many of the ancient Lives indicate that he died about 570 on the 23rd of August. His Festival dates from a very early period and it was celebrated as a Double of the First Class with an Octave.

In early times, Ardstraw was the principal See of the area and it embraced most of the present Co Derry, although there is much uncertainty about the precise boundaries of the ancient Sees generally. In most cases, the modern Sees, as we know them, were made up by combining a number of smaller Bishoprics. St Eugene is said to have fixed his See first at Ardstraw but to have moved it later to Derry as being a place of greater importance because of St Colmcille's foundation there. Some think the See was formally identified first as Derry about 1158 or even as late as 1230, i.e. some six centuries later. After many years labours, a new Cathedral was completed outside the walls of Derry in 1873.



St Eugene

Eoghan, Abbot and Bishop of Ardstraw
and Patron of the Diocese of Derry.

5th and 6th centuries.
Feastday: 23rd August.

Under the ceaseless labours of St Patrick, Ireland soon became a favoured spot in the vineyard of the Church. There sainted men, like the Apostles of old, left all things at his preaching to follow Christ. Princes and nobles were not ashamed to lay aside the pomps of royalty and to put on the humbler garb of the Christian missionary. Tender virgins were crowding to the cells of Brigid – the Mary of Erin – and consecrating their lives to the service of God and His poor. Those were truly the ages of faith, when Churches and monasteries rose as if by magic on every mountain and in every valley; when the music of the sacred hymns and of Divine Psalmody was borne on every breeze, and when that golden era, foretold in the words of Isaiah of old, seemed to be fully realised in Ireland. “The land that was desolate and impassable shall be glad, and the wilderness shall rejoice and flourish like the lily.” Whether viewed in either a political or religious aspect, Derry is a spot dear to the hearts of the annalists, for hal- lowed reminiscences cluster round it, and the golden glory of bygone days still sheds its lustre on the See of Eugene and the city of Colmcille. From immemorial ages, the “place of the oaks” was sacred; for here, even the Druids, it is tradi- tionally held, had one of their foremost Colleges. From the holy island, – for such Derry was formerly – went forth the royal poets, the sage legis- lators, the learned astronomers and the well- instructed annalists. There the mystic rites of Druidism were once studied, and there in after times the young aspirant to the priestly dignity underwent his long and arduous novitiate.

Like charming flowers that cover the face of Ire- land on each returning May-day, and whose faces and forms soon fade from our view, are many of our holy countrymen. However, the fragrance of their virtues remains, and after death, they again arise and bloom in a state of immortality, while their remembrance is still treasured among our best inheritances. Their example yet inspires us to labour for the Heavenly crown. We should bear in mind that to attain such a reward, four things especially are required: the infusion of God’s grace, the motion arising from grace and free- will, contrition and the pardon of sin. The saints



had an early intuition of God’s purpose to make them vessels of election; they corresponded with the Divine call with alacrity and zeal; they were humble and contrite; and such dispositions were sure to give them a place among the true follow- ers of Christ on earth, and a high degree of happi- ness and glory among the beatified in Heaven.

The Acts and Life of St Eugene have been treated by many hagiographers and are found in a number of manu- scripts. As he lived at a very early period there is a fair amount of obscurity concern- ing his life. Most of the sources still extant were written many centuries after his death and many uncertainties and contradictions have crept in. St Eugene’s father was called Cainnech and belonged to a Leinster family and was descended from Ugaire Mór, an ancient King of Ireland. His mother was Muindecha and her people came from Co Down. Through his father, he was said to be closely related to St Kevin of Glendalough, possibly a first cousin or uncle, and both being about 60th in descent from Milesius, King of the Milesians.

St Eugene was born near the end of the 5th century and was apparently educated at a school near modern Clones at about the same time as St Tighernach, with whom he was to be connected for much of his life. Both, together with St Corpre who was later to become Bishop of Coleraine were cap- tured by pirates and taken to Britain. How- ever, they were freed by the holy Maucenas and all three were subsequently trained at the monastery of Rosnat under St Monenus or Nennian/Ninian. All three youths were again captured by more pirates, this time

Archbishop Lefebvre.” This letter was dated last September!

So I went to Rome and asked the Secre- tary of the Ecclesia Dei Commission what this was all about. He did not even let me finish the passage which I was reading from this letter before he said: “I know already. We—the Congre- gation for the Doctrine of the Faith— have told the Congregation for religious that they do not have the right to say

something like that. They are incompe- tent, and they have to revise their judg- ment.” He then continued: “This is what you have to do with this letter” and acted like he was throwing it away. That’s the gesture he made! In other words, take it and put it in the trashcan. So one authority in Rome is asking me to throw away another Roman author- ity’s decision. Is that not a contradic- tion? He continued by saying the fol- lowing: “You must tell your priests and faithful that not everything that comes from Rome comes from the pope!” I said to him: “It’s impossible. How do you want the faithful and the priests to be able to make that judgment? What comes from Rome, comes from the pope! Or else one might say what pleases me comes from the pope and what displeases me does not come from the pope!”

With such an example, my dear breth- ren, you have to understand that there is a serious problem in Rome. If an au- thority tells us: “Be aware that not eve- rything that comes from Rome comes from the pope”, where does it then come from? How is it possible? Rome, the Vatican, is supposed to be the right hand of the pope. This means that the

pope is no longer in control.

When I speak of contradiction, my dear brethren, I mean that certain people in Rome consider us as being outside the Church, excommunicated, and even as having lost the Faith and being heretics. But there are others who very clearly accept us as Catholics. When Bishop de Galarreta and our priests go to Rome for the doctrinal discussions, they say Mass in St. Peter’s Basilica. How can you have both attitudes at the same time? Do you see how strong this contradic- tion is? My dear brethren, that’s why you can understand that we are very cautious. We are not going to throw ourselves into this turmoil, however much we welcome the sun but hide our- selves from the clouds.

Who is going to win in the Holy See? We have so many examples where we see that, when the pope wants to do something good, he’s blocked or paralyzed. I will give another of so many examples.

The only Trappist Abbot in Germany requested from the pope to return, not only to the Tridentine Mass, but to be able to restore the Rule and Constitu- tions that were in place prior to Vatican II. The pope granted it and, in order to make it possible, he removed him from the Benedictine Federation, which uses modern Rules, so that he could follow the old one. The pope placed the abbe- y directly under himself. Six months later, the abbot called a friend in Rome and asked him what was going on. “I have no news,” he said. His friend replied: “Write again to the Pope, but this time send the letter to me and I will person- ally take it to the pope,” which he did.

He brought the letter and asked the Holy Father what was happening with this abbey. The pope, very surprised, said: "I granted the permission six months ago!" An inquiry was made and they found out that someone—we know exactly who it was—had put the letter in a drawer at the Secretary of State's office. This time, this friend—who told me the story personally, so there is no hearsay—said to the Holy Father: "Write *concesso* ("permission granted") in the letter and I will take care of it. I will bring the news to the abbey." By doing this, they went around the Secretary of State to give news of the Pope's decision. This is just one example.

To show you how limited the pope himself is in his actions, look at the recent text about the Tridentine Mass. This is yet again a beautiful example of the contradictory forces which are in Rome. On the one hand, it's very obvious that there is a desire, with this text, to spread the Mass everywhere, to make it possible for every soul to have access to not only the old Mass, but to the old way the sacraments were given: all of the liturgical books are put at everyone's disposal. But at the same time, there are surprising restrictions. The first restriction, which is very surprising, is that modern seminarians cannot have the old rite. Only those who are under the Ecclesia Dei Commission can be ordained according to the old way. Why then is it said that the pontifical which provides the old rite of ordination is put at their disposal?

But I may say that there is something worse. On the one hand, you have this desire to put the Old Mass at the disposal of all the souls in the whole

world. But then you have paragraph 19 which says that those who want to be the beneficiaries of this must neither belong to groups nor even help those who are against the New Mass. But 95 percent of those who want the Old Mass are against the New Mass! Why do we want the Old Mass? If we were satisfied with the New, we wouldn't even think about the Old one! Those who are against the validity or the legitimacy of the New Mass are deprived of the Old one. For them: nothing! That is no longer an act of reconciliation; that's an act of war!

I think that the only way to explain how such divergences are possible in one text is precisely these divergences within the Vatican itself. Each party tries to get something. And, of course, we are in the middle of this mess.

So you hear all kinds of rumors: absolutely everything possible and impossible! Please, my dear brethren, don't run after these rumors. If we know something, we will tell you. We have never hid anything and we have no reason to hide what's going on with us. If we don't tell you anything, it's because nothing is happening. Some people say that something is going to happen. No; this is not true! The truth is that Cardinal Levada has called me to Rome and it appears that it will be around the middle of September. That's the only thing I know. It's about the discussions we had with Rome. After these discussions, it had been said that "the documents will be given to the higher authorities." These are the exact words. That's the only thing I know about the future. All the rest is made up. Please don't run after these rumors.

another went insane and shouted his crime in the streets. Gosbert was informed but did not believe or punish the guilty. He soon reverted into paganism and idolatry. Geilane also went insane and claimed that the martyred caused her, like the assassin, the greatest suffering. She also became possessed. Soon afterwards Gosbert was killed by his own servant and all his kindred fell from their positions of trust and power and his race was exterminated.

Some time later, St Gertrude, daughter of King Pepin of the Franks, travelled to Franconia and founded a monastery at Carlsburg and caused a certain Atalongus to be made a priest who became distinguished for solid virtues and was a noted scholar and teacher. When teaching young boys one day, one of them cried out: "Killian makes signs and should be taken from that place where he has been ignominiously buried". Atalongus did not believe and silenced the outcry. However, that night he had an extraordinary vision of St Killian and was told "Unless you believe you shall not see". He woke blind and enquired locally of St Killian and was informed of the tradition, which was fading by that time. He went to the graves and asked forgiveness and his sight was miraculously restored and so the fame of St Killian and his companions was also restored.

Around 742, St Boniface had nominated St Burchard (feast; 14th October) as Bishop of Würzburg and he, under the orders of Pope Zachary, had the remains translated to a shrine at Mount St Mary's, near Würzburg. The bodies had been left in the graves until about 746. When the graves were opened it was found that while the flesh had become dust, the bones were preserved and a fragrance permeated the place. Great celebrations and many great miracles took place at the translation and on many subsequent occasions. St Burchard then commenced the building of a great Cathedral dedicated to Saints Killian, Colman and Totnan. When completed, the relics of all 3 were translated there and placed in a sarcophagus in the

crypt. Again miracles occurred and for many years afterwards. From that time the city and people of Würzburg are under the special protection of their Patron Martyrs. There, St Killian is depicted as a Bishop, St Colman as a priest and St Totnan as a deacon. A new Cathedral was built around 1042 and the relics translated there on completion on the 25th of March. The three heads were preserved under the tabernacle. Later, Würzburg became the location of a famous Irish monastery and a most famous Library, which is said to include some manuscripts of St Killian's.

Throughout Germany, and especially in Würzburg, an extraordinary veneration is manifested for the three martyrs. Prior to the Lutheran 'reformation', the saints were revered all over Germany, especially in the great cities with many churches and chapels dedicated to them. Likewise in Vienna, there is an annual celebration of the patrons of Franconia. There is a special Mass of St Killian with both Vigil and Octave and also an Office. On the 8th of July, Würzburg celebrates with processions all over the city and the relics are exposed on the High Altar of the Cathedral during the Octave.

In Ireland their memory is preserved in churches, chapels and religious institutions dedicated to the martyrs. In Co Wicklow near Greystones a church was dedicated to St Killian. The people of Mullagh parish had a tradition that St Killian was born there. There was a church dedicated to St Patrick and St Killian in the vale of Clara on the Avonmore river a few miles above the 'Meeting of the Waters'. In the USA, churches and schools were dedicated to St Killian in Wisconsin and Milwaukee.

The labours and zeal of these apostles of Franconia (now Southern Germany) flourished and then faded for a brief time; but their blood sealed and watered that soil where they preached words of efficacy. In after times the withered plant revived and it became that seed which gave many Christians to the Church.



Statue of St Killian
in Marienburg

Irish Saints

Saint Killian

/CíUúin, and companions; Colman, Totnan.
7th cent. Bishop of Würzburg and Apostle
and Patron of Franconia
Feastday: 8th July.

There are a number of Lives/Acts of these saints found in many Manuscripts in the British Isles and on the Continent. One of the more useful is that written by Egilwald, a monk at Würzburg. They are also listed in most Calendars and Martyrologies and are treated by most hagiographers.

St Killian/Killinus/Killenus/Chillianus/Cillianus/Coellanus/Chilianus/Quillianus/Kyllenus/Killena – all derived from the Gaelic CíUúin, is known as being Irish born and of the Irish race, but none of the accounts indicate his genealogy or native place. Similarly, for his companions there are a number of forms for their names also. St Killian and his companions are listed in most of the Calendars and Martyrologies in Ireland, England, Scotland, Germany and elsewhere. The Martyrology of Tal-laght mentions 'Killian and his holy brethren Aedh and Tadhg'. The Martyrology of Donegal giving the Irish form of the names, i.e. Bishop Cele-clerech (son of Dodnan?), Aedh and Tadhg who were martyred in 'Uairseburg' (i.e. Würzburg) in Germany.

Killian is said to have come from a noble and illustrious, possibly royal, family and was born about 650, but there is not agreement as to the precise date. As a child he sought knowledge and he had a great talent for study. He received excellent instruction in a monastery where he made great progress in obedience, abstemiousness, prayers and keeping vigils so that he became a priest when fairly young. Some traditions indicate he was placed in charge of the monastery at an early age. He became an erudite scholar and a famous preacher and was raised to the episcopacy in Ireland. His pastoral labours led to many conversions.

Later, his zeal led him to undertake missions abroad so that with 11 companions he set out, first passing through Britain, then through France to Franconia and Würzburg which was

then a village with a nearby castle called the Marienburg. Paganism prevailed over all that region and it was ruled by a Duke Gosbert (us). St Killian learned the language quickly and started preaching whereby he attracted large crowds and converted many, including Gosbertus. Christianity soon spread widely and within 2 years idolatry had disappeared from Wurtzburg and surrounding areas. St Killian went to Rome in 686 where Pope Conon made him a regionary Bishop with full powers, and independent of any other Bishop. He visited Bobbio on his return journey to Germany and he is said to have met St Fiacre on his travels.

When St Killian returned to Würzburg, he found that Gozbert had married his brother's widow, Geilana/Geilane/Galiane, a common practice among pagans at the time as well as the Jews. St Killian opposed this as being forbidden but the new wife opposed with rage and sought vengeance. In 689 Gosbert went on a military expedition and Geilana hired assassins who murdered St Killian and his companions Colman and Totnan on the 8th of July. Their bodies were removed and buried secretly and she had a stable for horses built over the secret grave. A false rumour was put out by the guilty that St Killian and companions had secretly gone away. A holy woman, Burgunda had a vision and found the grave but she kept the knowledge secret as she feared Galiane would have the bodies moved elsewhere. However, she revealed the secret on her deathbed. Later, Gosbert returned and was deceived by the lies of Geilane. Shortly afterwards, one of the assassins committed suicide, like Judas, and



All this shows, my dear brethren, that the fight is continuing. There are two dangers today, if I may say. The first is to be under the illusion that everything is fine, everything is finished, the fight is over. That, however, is an enormous illusion. I can guarantee you, my dear brethren, that if and when Rome finally corrects this canonical situation, the fight will start. It will not be the end! But we are not there yet. How long do we have to wait? I don't know; I have no idea! We will continue to say that there is a crisis in the church. Sometimes it's really frustrating because in Rome they give the impression that everything is fine, and the next day we talk to them it's not. These are the words from the Secretary of the Congregation for the Doctrine of the Faith: "But you know, it's the priests, it's the bishops, it's the Catholic universities: they are full of heresies!" That's what the the Secretary of the Congregation for the Doctrine of Faith told us in June 2009! So they know that the situation in the Church is dramatic. If they are able to say that it is full of heresies everywhere, it really means something! At the same time, they act as if everything is fine. It is disappointing and confusing, my dear Brethren, but that's the situation.

Therefore, don't get caught up in all these illusions. But at the same time, don't let discouragement touch you. It's true that this fight is long but we cannot change that. The devil remains the devil and we are not going to make peace with him. It's going to last as long as God wants, but we have all we need for this fight: grace and the support of God. So we must continue in this fight with serenity and without discouragement.

It's so clear that we are blessed by God. The traditional Mass that we are celebrating is nurturing the Christian spirit inside of us, the spirit of Christ, which teaches us that we have to stay away from the world, to make moderate use of earthly goods, and that what is most important is not here on earth. What is most important is God, heaven, our eternal destiny.

My dear brethren, if I call you to this Rosary Crusade, it's precisely to help you get out of these traps, both of illusion and of discouragement. In this prayer, in this chain of roses which unites us to the Blessed Virgin Mary, we are sure to be under her protection and to be fighting the right fight. She will lead us! Do not fear; the good Mother is not going to abandon her children. Be generous, be really generous in these prayers. We cannot expect good things for the Church through human means. No, we expect them by supernatural means and prayer precisely is one of the mightiest means we have.

So my dear Brethren, I invite you to pray the rosary and to pray it well. The quantity does not matter so much as the quality: the way you pray. Why did the Blessed Virgin Mary bring the rosary to St. Dominic? What was her purpose? It was to unite the faithful with God in contemplation by meditating upon the events in the life of our Lord and the Blessed Virgin Mary. That's the purpose of the rosary. It's not just to say 15 decades or a certain number of rosaries but it's like the melody, the background music which helps us meditate on the mysteries which unite us with our Lord Jesus Christ and with the Blessed Virgin Mary. So let us pray well! A well

prayed rosary—we can be certain—is a very, very powerful thing. Sister Lucy of Fatima dared to say that the Blessed Virgin Mary gave a special efficaciousness to this prayer in such a way that the rosary would be the solution to all problems.

My dear brethren, in continuing this ceremony, let us place ourselves under the protection of the Blessed Virgin Mary and under the protection of the Holy Ghost, asking Him to set the world afire, to put the flame of charity more and more into these priests and deacons that they, in turn, set the world afire, the invincible fire of charity, the love of God and one's neighbor for the love of God. Amen. (Source : SSPX-Winona – Dici No. 237, 06/25/11)

New church

I am delighted to announce that the Society has now acquired a new church in Liverpool, replacing the Edge Lane chapel which was demolished last year as part of a road widening scheme. This development is particularly gratifying as it includes compensation for our former property, and represents the best possible settlement with Liverpool City Council after months of protracted negotiations by our property consultant and lawyers.

The new church, which is almost three times the size of SS Peter and Paul on Edge Lane, is in a very central location being situated on Upper Parliament Street, just around the corner from the Anglican Cathedral. The listed building was built in 1911 by the 'Positive Sect' as a 'Temple to Humanity,' in the style

of red-brick Roman temple, but some fifteen years later was acquired by 'Church of Christ First Scientist,' who owned it until now..

Whilst the church is generally in a good state of repair a number of renovations and modifications will however need to be undertaken so as to restore it to pristine condition, but as the building lends itself well to Catholic worship, the end result should prove to be very pleasing. In some ways, the work involved will be very similar to that which occurred in the early centuries when pagan temples were converted in to Christian churches.

An attractive hall is situated in the basement providing ample space for functions and activities.

Providentially the exchange of contracts took place on the Vigil of SS Peter and Paul, and so it is most fitting their patronage be retained for this new church on the centenary of its construction. *Deo gratias et Mariae!*

New priests

Some twenty new priests were ordained at the seminaries of Winona, Ecône and Zaitzkofen in the past few weeks, and we look forward to receiving one of their number here, in the person of an Italian, one Father Giacomo Ballini, ordained at Ecône on 29th June. It would be nice to think that this newly ordained priest would represent a net gain for the District, but unfortunately this will not be the case as Father Sandmark has been granted leave to take a sabbatical year in Sweden due his con-

Times on which Holy Mass is celebrated in Ireland

	St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
1	6.30 pm						
2	6.30 pm	11 am					
3	6.30 pm	11 am					
4	6.30 pm	11 am					
5	6.30 pm	6.30 pm					
6	11 am	11 am					
7	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
8	6.30 pm	11 am					
9	6.30 pm	11 am					
10	6.30 pm	11 am					
11	6.30 pm	11 am					
12	6.30 pm	11 am					
13	11 am	11 am					
14	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
15	6.30 pm	10 am	7 pm	8.30 am	12 noon		
16	6.30 pm	11 am					
17	6.30 pm	11 am					
18	6.30 pm	11 am					
19	6.30 pm		7 pm				
20	11 am		11 am				
21	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
22	6.30 pm	11 am					
23	6.30 pm	11 am					
24	6.30 pm	11 am					
25	6.30 pm	11 am					
26	6.30 pm	11 am					
27	11 am	11 am					
28	9 am & 11 am	11 am	11 am	11 am	8.30 am		Enniscorthy 5 pm
29	6.30 pm	11 am					
30	6.30 pm	11 am					
31	6.30 pm	11 am					
1	11 am & 6.30 pm	11 am					
2	11 am & 6.30 pm	11 am					
3	11 am	11 am					
4	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	

Liturgical calendar for August 2011

Monday	1	Ferial, The Machabees, IV class	
Tuesday	2	St Alphonsus Liguori, III class	
Wednesday	3	Ferial, IV class	
Thursday	4	St Dominic, III class	FIRST THURSDAY
Friday	5	Dedication of Our Lady of the Snow, III class	<i>Abstinence</i> FIRST FRIDAY
Saturday	6	The Transfiguration of Our Lord, II class	FIRST SATURDAY
Sunday	7	Eighth Sunday after Pentecost, II class	
Monday	8	St John Mary Vianney, III class	
Tuesday	9	Vigil of St Lawrence, St Romanus, III class	<i>Sts Nathy and Fedlimin</i>
Wednesday	10	St Lawrence, II class	
Thursday	11	Ferial, Sts Tiburtius & Susanna, IV class	<i>St Attracta</i>
Friday	12	St Clare, III class	<i>Abstinence</i> <i>St Muredach of Killala</i>
Saturday	13	Our Lady on Saturday, Sts Hippolitus & Cassian	<i>St Lelia</i>
Sunday	14	Ninth Sunday after Pentecost, II class	<i>St Fachnan</i>
Monday	15	Assumption of the Blessed Virgin Mary, I class Holyday of Obligation	
Tuesday	16	St Joachim, father of Our Lady, II class	
Wednesday	17	St Hyacinth, III class	
Thursday	18	Ferial, St Agapitus, IV class	
Friday	19	St John Eudes, III class	<i>Abstinence</i>
Saturday	20	St Bernard, III class	
Sunday	21	Tenth Sunday after Pentecost, II class	
Monday	22	Immaculate Heart of Mary, Holy Martyrs, II class	<i>Ded. Cath. Kerry</i>
Tuesday	23	St Philip Benizi, III class	<i>St Eugene of Ardstraw</i>
Wednesday	24	St Bartholomew, II class	
Thursday	25	St Louis, King of France, III class	
Friday	26	Ferial, St Zephrinus, IV class	<i>Abstinence</i>
Saturday	27	St Joseph Calasanctius, III class	
Sunday	28	Eleventh Sunday after Pentecost, II class	
Monday	29	Beheading of St John the Baptist, St Sabina, III class	
Tuesday	30	St Rose of Lima, III class	<i>St Fiacre</i>
Wednesday	31	St Raymund Nonnatus, III class	<i>St Aidan</i>
Thursday	1	Ferial, St Gilles, Holy Martyrs, IV class	FIRST THURSDAY
Friday	2	St Stephen, III class	<i>Abstinence</i> FIRST FRIDAY
Saturday	3	St Pius X, I class	FIRST SATURDAY
Sunday	4	Twelfth Sunday after Pentecost, II class	

cerns about his state of health. Please God, Father Sandmark will be able to assist us, at least occasionally, in our Scandinavian apostolate.

A new Sister

Miss Miriam Gill from London, who has been at the Poor Clares' convent in Morgon, near Lyon, France, since September 2009, received the Habit and novice's veil earlier this year and was given the name of Sister Magdelene-Joseph. Our good wishes and prayers are with Sister as she continues her formation in this traditional branch of the Franciscan family.

Chartres

Father Sherry led some forty pilgrims from Ireland and Great Britain to participate in the Chartres-Paris pilgrimage over the Pentecost weekend, and his brief account of this is included elsewhere in the newsletter.

Canterbury

Our annual pilgrimage from Rochester to Canterbury is upon us, and represents an important occasion for the faithful to undertake a journey of faith together as in days of old. Whilst it would be unfair to describe the Chartres pilgrimage as a forced-march, it is true to say that our Canterbury pilgrimage is intended to be more of a family occasion, allowing prayer, instruction and some discomfort to combine with song, refreshment and good cheer. Please note that the second collection around the country for the pilgrimage will take place on Sunday 17th July. In an attempt not to deter participants, a flat rate of £20 per pilgrim over the age of 12 will be introduced

this year, regardless of the number of days they may cover. Please note the earlier departure time from Rochester at 2pm.

Quito

Father Paul Kimball will be leading a pilgrimage to Ecuador next year in honour of Our Lady of Good Counsel and in the footsteps of Garcia Moreno. Details are included in this newsletter, and applications can be made to the coordinator Mr John Wetherell.

Corpus Christi

After the solemn high Mass for Corpus Christi at St Saviour's House in Bristol I flew to Athlone for the solemnity of the patronal Feast the following day. A good number of faithful attended the occasion and, blest with good weather, the Blessed Sacrament procession made its way through the streets of the attractive garrison town. The respectful attitude of bystanders and motorists was impressive as Our Eucharistic Lord made His royal progress through the town centre. It was interesting to note also that the local parish had chosen to hold their own procession on the Sunday afternoon for the first time in a number of years!

Dominican Sisters

In return for the Dominican Mothers' conference in Burghclere a few months ago, I accepted to preach the Congregation's annual retreat in Fanjeaux at the end of July and would be grateful for your prayers for this intention.

With every good wish and blessing this month of the Precious Blood,
Father Paul Morgan

Liturgical calendar for July 2011

					Times on which Holy Mass is celebrated in Ireland						
					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Friday	1	Feast of the Sacred Heart of Jesus, I class	FIRST FRIDAY	1	11 am & 6.30 pm	11 am	7 pm				
Saturday	2	Visitation of Our Lady, II class - At St John's, Dedication	FIRST SATURDAY	2	11 am	11 am	11 am				
Sunday	3	Third Sunday after Pentecost, II class		3	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	4	Ferial, IV class		4	6.30 pm						
Tuesday	5	St Anthony Mary Zaccaria, III class		5	6.30 pm	11 am					
Wednesday	6	Ferial, IV class		6	6.30 pm	11 am					
Thursday	7	Sts Cyril & Methodius, III class	FIRST THURSDAY	7	6.30 pm	11 am					
Friday	8	St Elizabeth, III class <i>Abstinence</i>	<i>St Killian, Irish Missionary</i>	8	6.30 pm	11 am					
Saturday	9	Our Lady on Saturday, IV class		9	11 am	11 am					
Sunday	10	Fourth Sunday after Pentecost, II class		10	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	11	Ferial, IV class	<i>St Oliver Plunkett, Archb. of Armagh</i>	11	6.30 pm	11 am					
Tuesday	12	St John Gualbert, Sts Nabor & Felix, III class		12	6.30 pm	11 am					
Wednesday	13	Ferial, IV class		13	6.30 pm	11 am					
Thursday	14	St Bonaventure, III class		14	6.30 pm	11 am					
Friday	15	St Henry, III class	<i>Abstinence</i>	15	6.30 pm		7 pm				
Saturday	16	Our Lady of Mount Carmel, IV class		16	11 am	11 am	11 am				
Sunday	17	Fifth Sunday after Pentecost, II class		17	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	Enniscorthy 5 pm
Monday	18	St Camillus of Lellis, III class		18	6.30 pm						
Tuesday	19	St Vincent de Paul, III class		19	6.30 pm	11 am					
Wednesday	20	St Jerome Emilian, St Margaret, III class	<i>Dedication of Cathedral in Armagh</i>	20	6.30 pm	11 am					
Thursday	21	St Lawrence of Brindisi, St Praxedes, III class		21	6.30 pm	11 am					
Friday	22	St Mary Magdalen, III class	<i>Abstinence</i>	22	6.30 pm	11 am					
Saturday	23	St Apollinaris, St Liborius, III class		23	11 am	11 am					
Sunday	24	Sixth Sunday after Pentecost, II class	<i>St Declan, 1st Bishop of Ardmore</i>	24	9 am & 11 am	9.30 am	11 am	11 am	8.30 am		
Monday	25	St James the Apostle, II class		25	6.30 pm	11 am					
Tuesday	26	St Anne, Mother of Our Lady, II class		26	6.30 pm	11 am					
Wednesday	27	Ferial, St Pantaleon, IV class		27	6.30 pm	11 am					
Thursday	28	Sts Nazarius & Celsus, Sts Victor and Innocent, III class		28	6.30 pm	11 am					
Friday	29	St Martha, Holy Martyrs, III class	<i>Abstinence</i>	29	6.30 pm	11 am					
Saturday	30	Ferial, Sts Abdon & Sennen, IV class		30	11 am	11 am					
Sunday	31	Seventh Sunday after Pentecost, II class		31	9 am & 11 am	11 am	11 am	11 am	8.30 am		

Please note:
Holy Mass on
Sundays, July 17th at 11 am
& 24th at 12 noon
in Sandville House, Ballyconnell,
Co. Cavan, during the camp