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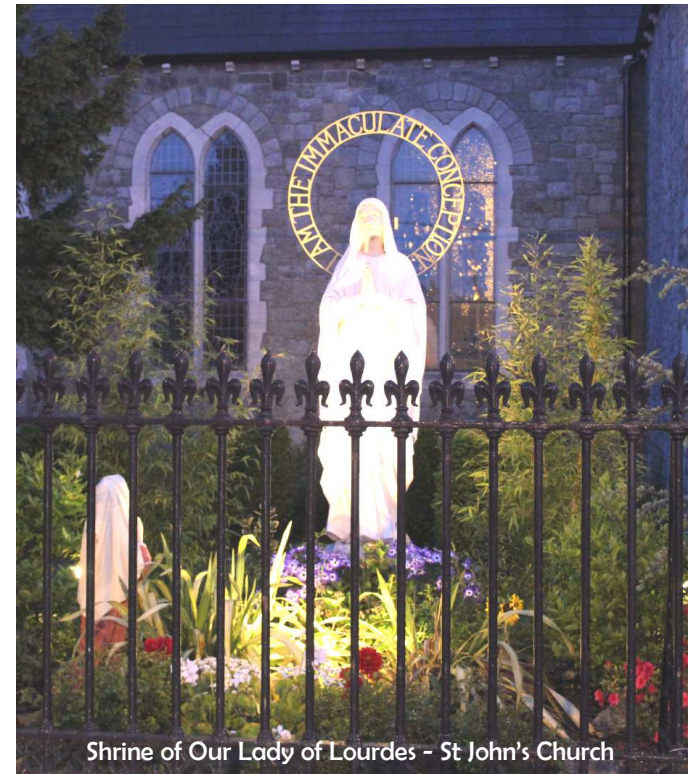
Website : www.ireland.sspx.net



The Society of Saint Pius X in Ireland



Saint John's Bulletin



Shrine of Our Lady of Lourdes - St John's Church

In This Issue:

- Letter from Father Morgan
- Letter to confused Catholics
- Life of St Gobnait
- Crisis in the Church
- Plus all the activities and devotions in our priories and churches

February 2012
Month of the
Purification of Our Lady

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. Biérér

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

contradiction is an opposition that is found between two propositions, one of which affirms and the other denies the same thing predicated of the same subject. The principle of non-contradiction demands that if this opposition occurs, the two propositions cannot be true at the same time. This principle is a law of the intellect and only expresses the unity of its object. Since faith defines itself as intellectual adherence to the truth proposed by God, it verifies this principle. The objective unity of the faith also corresponds to an absence of contradiction in its dogmatic statements.

The hermeneutic of Benedict XVI now understands this principle in a sense that is no longer objective but subjective, no longer intellectualistic but voluntaristic. "The absence of contradiction" is a synonym for continuity at the level of the subject. Contradiction is a synonym for rupture, at the same level. The principle of continuity does not demand first and foremost the unity of the truth. It demands first and foremost the unity of the subject that develops and grows over the course of time. It is the unity of the People of God, as it lives in the present moment, in the world of this time, to quote the suggestive title of the Pastoral Constitution [on the Church in the Modern World], *Gaudium et spes*. This unity is expressed solely through the authorized word of the present Magisterium, precisely insofar as it is present. Msgr. Ocariz underscores this: "An authentic interpretation of the conciliar documents can be made only by the Church's Magisterium itself. That is why the theological work of interpreting passages in the conciliar documents that raise questions or seem to present difficulties must above all take into account the meaning in which the successive interventions of the Magisterium have understood these passages."

Let us make no mistake about it: this Magisterium which must serve as a rule of interpretation is the new Magisterium of this time, the one that resulted from Vatican II. It is not the Magisterium of all ages. As it has been rightly remarked, Vatican II must be understood in the light of Vatican II, reinterpreting in its own logic of subjective, living continuity all the teachings of the constant Magisterium.

Until now the Magisterium of the Church has never compromised itself by begging the question in this way. It has always wanted to be faithful to its mission of preserving the deposit [of faith]. Its principal justification has always been to refer to the testimonies of the objective Tradition which is unanimous and constant. Its expression has always been that of the unity of the truth. (...)

That is why nobody could be content today with the so-called "spaces for theological freedom" at the very heart of the contradiction introduced by Vatican II. The profound desire of any Catholic who is faithful to his baptismal promises is to adhere with complete filial submission to the teachings of the perennial Magisterium. The same piety demands also, with increasing urgency, a remedy for the serious deficiencies that have paralyzed the exercise of this Magisterium since the last Council. To this end the Society of Saint Pius X still desires, now more than ever, an authentic reform, meaning that it is up to the Church to remain true to herself, to remain what she is in the unity of her faith, and thus to preserve her original form, in fidelity to the mission that she received from Christ. *Intus reformari*. [To be reformed inwardly.] (Source : *Courier de Rome* – Emphasis in bold added by the editor. – DICI no.247 dated December 23, 2011)

as such is relative to the subject. In the logic of Vatican I, and of all the traditional teaching of the Church, the subject as such is relative to the object. These two logics are irreconcilable.

The Magisterium, in whatever era it may be, must remain the organ of the deposit of the faith. It becomes perverted to the extent in which it alters that deposit. It is false to say that divinely revealed principles that have been made explicit by the previous Magisterium are not necessarily binding, on the pretence that the subject-Church experiences them differently through the contingency of history, or that the People of God finds itself being led to establish a new relation between its faith and the modern world. Some principles that are applied in contingent matters (for instance those that form the basis of the whole social doctrine of the Church) are not contingent. No doubt, the substantial immutability of revealed truth is not absolute, because the conceptual and verbal expression of that truth can acquire greater precision. But this progress does not involve any calling into question of the meaning of the truth, which only becomes more explicit in its formulation. The principles are still necessary principles, whatever the different concrete forms they may assume when they are applied. This distinction between principles and concrete forms proves to be artificial with regard to the social doctrine of the Church; when Benedict XVI resorts to it in his 2005 Address [to the Roman Curia] in order to legitimize the Declaration Dignitatis humanae, he does so in vain.

To return to Vatican II: the fundamental question is to determine the first principle that must serve as the ultimate rule for the activity of the Magisterium. Is it the objective data of divine revelation, as

it is expressed in its definitive substance through the teaching authority of Christ and the apostles, to which the ecclesiastical Magisterium is only the successor? Is it the communitarian experience of the People of God, the trustee (and not just the recipient) of the gift of the Truth as the bearer of the meaning of the faith? In the first case, the ecclesiastical Magisterium is the organ of Tradition, and it depends on the divine-apostolic teaching authority as its objective rule; the question then is whether the objective teachings of the Second Vatican Council are those of a constant Magisterium and an immutable Tradition. In the second case, the ecclesiastical Magisterium is the amalgamating spokesman of the communal awareness of the People of God, charged with establishing the spatial-temporal cohesion of the expression of the *sensus fidei*; Vatican II is then for the subject-Church the means of expressing in conceptual language its *sensus fidei*, experienced and updated with respect to the contingencies of the modern era.

Hermeneutic and reinterpretation

In Msgr. Ocariz' view, the teachings of Vatican II are novelties "in the sense that they make explicit some new aspects which were not yet formulated by the Magisterium but which, on the doctrinal level, do not contradict the preceding Magisterial documents". An accurate exegesis of the documents of the Council would therefore apparently presuppose the principle of non-contradiction. But appearances are deceiving, since non-contradiction no longer has the same meaning at all as it did until now.

The Magisterium of the Church has always understood this principle to mean an absence of logical contradiction between two objective statements. Logical

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!

♦ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year 2012 will be for the girls : July 15th to 22nd and for the boys : July 22nd to 28th. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérer.

♦ **FORTY HOURS** in Athlone : February 24th-26th

♦ RETREATS IN BRISTOL IN 2012 :

February 13th-18th Priest's Retreat

Feb. 23rd-25th Recollection for Women on the Four Last Things

March 12th-17th Men's Ignatian Retreat

April 23rd-28th Women's Ignatian Retreat

May 10th-12th Marian Recollection for Women

July 5th-7th Apologetics Seminar for Young Adults

July 23rd-28th Men's Ignatian Retreat

August 20th-25th Women's Ignatian Retreat

Sept. 20th-22nd Recollection for Men on the Four Last Things

October 8th-13th Women's Ignatian Retreat

November 12th-17th Men's Ignatian Retreat

December 6th-8th Advent Recollection

Please phone St Saviour's House : +44 117 977 5863

Also contact Fr Kimball for the Our Lady of Good Success Pilgrimage to Quito, Ecuador (26 May 2012, to 4 June 2012)

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,

An article recently posted on a French website (TradiNews) caught my eye because of its alarm over Swedes from 'militantly atheist backgrounds' turning to fundamentalist (i.e. Traditional) Catholicism! Whilst it is true that at least two Ecclesia Dei groups are also working in Scandinavia, as well as there being several Motu Proprio Masses, the article clearly targets our apostolate there as well. Predictably the article's source was a particular Swedish television programme...

The text in question originates from a secular website (Riposte Laique) and dates from 2009. The term 'secular' is to be understood here as 'anti-Christian' and the whole tone of the article is set in the opening paragraph: 'Many militant secularists, with good reason, observe closely fundamentalist Islamism. But not to be forgotten, under the pretext of being less visible, is fundamentalist Catholicism which risks creating major problems within several years, if only because it could well ally with radial Islam.'

Following the statement that one tenth of practicing Catholics in France are

traditional Catholics, the article then alleges that these latter now base their 'new methods' on those of the fundamentalist Muslims! To justify this assertion the piece presents five areas which are said to be common to both:

Firstly, the 'birth-rate,' described as being 'explosive' in the case of traditional Catholics, with an average of seven children per family, which exceeds that of the Muslims in France. Faced with the prospect of their becoming the Catholic majority, Benedict XVI 'is conceding to all their demands!'

Secondly, the 'closed communities,' with traditional Catholics looking for spouses within their own circles, similar to the Muslims who seek their spouses back in North Africa!

Thirdly, 'poverty and exclusion' which are said to characterise 'fundamentalist' Catholic families, due to their large numbers of children raised one (paternal) income, whilst the otherwise well-qualified breadwinners, who cannot easily integrate into the work-place, have to make do on lower paid jobs further done the



Humani generis.

The doctrine on ecumenism, as it is expressed in no. 8 of Lumen gentium and no. 3 of the Decree Unitatis reintegratio, contradicts the teachings of Pope Pius IX in propositions 16 and 17 of the Syllabus, those of Leo XIII in Satis cognitum, and those of Pope Pius XI in Mortalium animos.

The doctrine on collegiality, as it is expressed in no. 22 of the Constitution Lumen gentium, including no. 3 of the Nota praevia [Explanatory Note], contradicts the teachings of the First Vatican Council on the uniqueness of the subject of supreme power in the Church, in the Constitution Pastor aeternus. (...)

A new set of problems

In keeping with the [December] 2005 address [of Pope Benedict XVI to the Roman Curia], Msgr. Ocariz posits the principle of a "unitary interpretation", according to which the documents of Vatican II and the preceding Magisterial documents ought to shed light on each other. The interpretation of the novelties taught by the Second Vatican Council must therefore reject, as Benedict XVI says, "the hermeneutic of discontinuity" with relation to Tradition, whereas it must affirm "the hermeneutic of reform, of renewal in continuity." This is new vocabulary, which clearly expresses a new set of problems. The latter inspires the whole observation by Msgr. Ocariz: "One essential characteristic of the Magisterium," he writes, "is its continuity and its homogeneity over time."

If we speak about "continuity" or "rupture", this should be understood, in the traditional sense, to mean a continuity or rupture that is objective, in other words, related to the object of the Church's preaching. This is tantamount to speaking about the set of revealed truths,

as the Magisterium of the Church preserves and presents them, giving them the same significance, without the possibility of a contradiction between present preaching and past preaching. Rupture would consist of attacking the immutable character of objective Tradition and would then be a synonym for logical contradiction between two statements, the respective meanings of which cannot both be true at the same time.

But it is necessary to admit the plain truth and to recognize that the word "continuity" does not have this traditional sense at all in the current discourse of ecclesiastics. They speak precisely about continuity with regard to a subject that evolves over the course of time. It is not a question of the continuity of an object, of the dogma or the doctrine that the Church's Magisterium proposes today, giving it the same meaning as before. It is a question of the continuity of the unique subject "Church". Moreover Benedict XVI speaks not exactly about continuity but about "renewal in the continuity of the one subject-Church which the Lord has given to us. She is a subject which increases in time and develops, yet always remaining the same, the one subject of the journeying People of God." Conversely, he adds immediately afterward, "The hermeneutic of discontinuity risks ending in a split between the pre-conciliar Church and the post-conciliar Church." That means that the rupture must be situated on that same level: it is a rupture between two subjects, meaning that the Church, the one subject [consisting] of the People of God, would no longer be the same before and after the Council. (...)

The knot of the dilemma

In the logic of Vatican II and of the 2005 Address [to the Roman Curia], the object

Crisis in the Church

Debate about Vatican II: Fr. Gleize responds to Msgr. Ocariz

In the current issue of *Courrier de Rome* (no. 350, December 2011), Fr. Jean-Michel Gleize, professor of theology in Ecône, responds to the article by Msgr. Fernando Ocariz that appeared in *L'Osservatore Romano* on December 2, 2011 (see *DICI* no. 246 dated December 9, 2011). Both men participated in the doctrinal discussions on Vatican II in Rome from October 2009 to April 2011. With the kind permission of *Courrier de Rome*, *DICI* is happy to be able to present to its readers significant excerpts from this remarkable study entitled "A Crucial Question".

(...) No doubt we could congratulate ourselves that we are finally seeing a theologian of the Holy See introduce all these nuances and thus deny quite formally, albeit implicitly, all the unilateral presentations which until now have presented the Second Vatican Council in a maximalist perspective, as an absolutely untouchable dogma that is "even more important than that of Nicaea". However, as seductive as it may be in the nuances and distinctions that it offers, such an analysis radically conveys a postulate that is far from being self-evident. Msgr. Ocariz' study thus avoids responding to the crucial question, which is still pending between the Society of Saint Pius X and the Holy See. More precisely, the answer to this question seems to go without saying in the view of the Opus Dei prelate, so much so that everything happens as though it had never

been necessary to address it. Or as though the debate would never have to take place.

Yet this debate is more imperative than ever. It is in fact far from self-evident that the last Council could impose its authority, in all matters and for all purposes, in the eyes of Catholics as the exercise of a genuine Magisterium, demanding their adherence at the different levels that are noted. Indeed, if we recall the traditional definition of Magisterium, we really are obliged to observe that the proceedings of Vatican II hardly conform to them. Much less so, given that this wholesale novelty of the 21st Ecumenical Council explains itself in depth in terms of absolutely unheard-of presuppositions.

The fact of Vatican II: new teachings contrary to Tradition

On at least four points, the teachings of the Second Vatican Council are obviously in logical contradiction to the pronouncements of the previous traditional Magisterium, so that it is impossible to interpret them in keeping with the other teachings already contained in the earlier documents of the Church's Magisterium. Vatican II has thus broken the unity of the Magisterium, to the same extent to which it has broken the unity of its object.

These four points are as follows.

The doctrine on religious liberty, as it is expressed in no. 2 of the Declaration *Dignitatis humanae*, contradicts the teachings of Gregory XVI in *Mirari vos* and of Pius IX in *Quanta cura* as well as those of Pope Leo XIII in *Immortale Dei* and those of Pope Pius XI in *Quas primas*.

The doctrine on the Church, as it is expressed in no. 8 of the Constitution *Lumen gentium*, contradicts the teachings of Pope Pius XII in *Mystici corporis* and

wage scale.

Fourthly, under the term 'cultural self-sufficiency,' traditional Catholics are, 'like their Muslim counterparts,' cut off from 'normal' society content with their own newspapers, books, publishing houses, radio stations, websites, and schools which refuse any outside subventions. 'They do not watch television, and they never go to the cinema except to see Mel Gibson's film "The Passion!"'

Lastly, traditional Catholics are said to be hostile to their native country, much as the Muslims are to France, their country of adoption, and take as their models those who have betrayed France, such as the Vendéens (who fought for Catholic France against the revolutionaries). This 'third generation' of Catholics 'sympathise with separatist groups, and even dream of their own independent state called Tradiland!' Radically opposed to the USA and Israel, they side with Islam against degenerate French society, whilst both 'fundamentalisms' have succeeded in infiltrating the army...!

Clearly such perceived 'similarities' between faithful Catholics and fundamentalist Muslims is almost laughable, were it not for the fact that such allegations are presented as being serious, as are the proposed means to diffuse the 'TradCat' menace "before it's too late." As Saint Paul writes in the Epistle to Romans, however, 'let us overcome evil with good.'

For other news:

Liverpool

Renovation work on our new Church of SS Peter and Paul has been delayed due to an impasse with the city council over...two trees! Situated on council land next to the building, the tree roots have caused considerable damage to the basement of the church, and the relatively simple procedure to have them removed has been blocked to date by bureaucratic nonsense. Was it not Marcel de Cortes who said that the crisis of modern man consists in the loss of common sense? And so meanwhile we wait, lobby and pray, hoping that this latest obstacle be overcome without having to recourse to the law-courts.

Visit of the General Bursar

I am happy to announce the visit of Father Emeric Baudot from our General Headquarters in Menzingen which will take place from 30th January to 11th February. In his capacity as General Bursar Father Baudot will be visiting all the Houses in Great Britain and Ireland, as well as the churches which he has not yet seen, so as to access matters material, financial, insurance etc, and I shall be accompanying him for the brief stop-overs at each place.

Preston

Following major structural works on Saint Mary's House, Preston, the Fathers will be able to move back into the priory which had to be vacated for the six-month duration of the project. The property, which had begun to shift towards the rear garden, has now

been stabilised and the foundations reinforced. With the house now being 'built on stone,' the Fathers also appreciate the inclusion of a new kitchen in the scope of refurbishment works!

German girls' school

Each year we are happy to host two classes of girls from St Theresa's School in Schonenberg, situated between Bonn and Cologne, at St Saviour's House in Bristol, on a cultural visit. This year their visit will take place in early June. On my first visit to their school last month, at the kind invitation of the Headmistress, Sister Maria Michaela, I was impressed with the good spirit and high standards of staff and pupils alike, as well as their musical achievements. Sister Mary Compassiva, who had worked at St Michael's School for some five years, has now been in Schonenberg for ten years, and was interested to hear about all the news of Old Michaelians!

Dun Laoghaire

The bell-tower of St John's Church

has been renovated recently as a result of an interesting accord with a mobile phone company, whilst within the church Father Bi  rer has successfully repaired the large organ, ably assisted by one of the faithful.

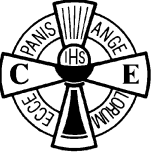
Priests' retreat

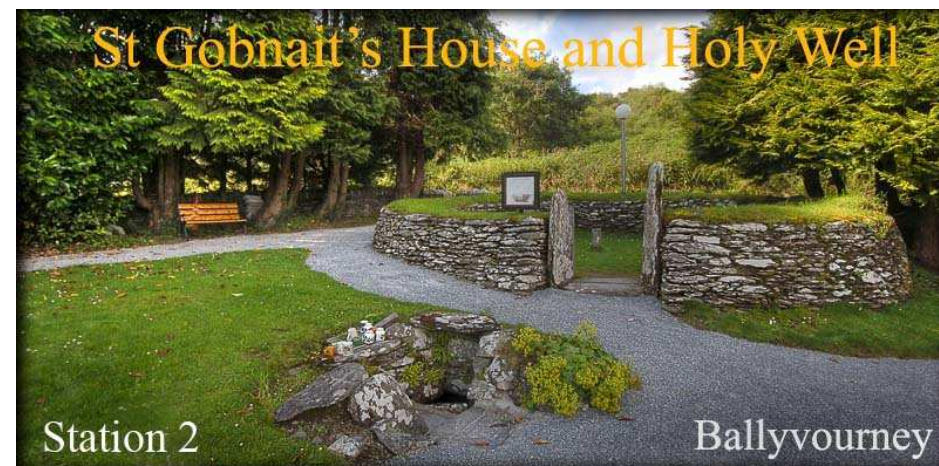
Please remember all the Fathers in your prayers who will be on retreat in Bristol from 13-18 February inclusively. Father Albert O.P. will be travelling from the USA to be the retreat master on this occasion, and we thank him in advance for managing to fit us in to his tight schedule. In the event of an emergency, please contact St Saviour's House, or 07950 452 997.

Wishing you all a generous and fervent Lent, which begins on 22nd February:

Grant O Lord, that Thy faithful may begin this solemn and venerable period of fasting with due piety, and calmly and devoutly complete it. [Collect from Ash Wednesday]

Father Paul Morgan
Superior

<div>  <p>Intention for the Eucharistic Crusade for the month of February 2012</p> <p><u>For Spiritual Retreats</u></p> <p>NOVEMBER 2011 RESULTS</p> <p>The Intention was for good death, dying and Holy Souls</p> </div>									
Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
49	1174	288	245	1009	2085	5277	182	270	1683



Church, her Cross and her Image were venerated and the pilgrims went in a circle around the holy spot, praying on their knees. This practice continues in uninterrupted observance up to the present day, and the local people still 'do the rounds' in honour of St Gobnait near the old Church, long since fallen into decay, probably since the Cromwellian pillage. Tradition has it that the people stripped the wooden roof from the Church to prevent its burning and desecration by the Roundheads, and it was never restored. The modern Church carries on St Gobnait's living tradition, a centre and symbol of her enduring presence and power among her people. Her feast is kept on the 11th of February.

Today, there remains but the ruin of a Church which lies just South of the Sullane River which runs through Ballyvourney. The site is on the side of a hill which provides a splendid view westwards to the mountains of Kerry. People also visit a local well, dedicated to the Saint, on Whit Sunday. Local items commemorating St

Gobnait include a bronze bell, a circle of stones and an image as well as single stone with a female figure holding a short crozier or staff. In the wall of the church was a round bowl of dark stone and there are two more holy wells in the parish. It is not known when St Gobnait died, but it is thought to be about 570. She is considered to be the patron Saint of Muskerry and her feast is celebrated with special honour there. Formerly, the Saint's day was a holyday of obligation and no work was done. She is also commemorated in Kilgobinet in Co Waterford where a cattle fair used to be held on the feastday; at Kilgobinet in Dunkerran Barony, Co Kerry; and at Ballyagran, Co Limerick where the people held a fair of St Gobnait and made rounds and said prayers at the local holy well. She is listed in many Calendars in Ireland and also in the Kalendar of Drummond in Scotland. She is commemorated with the highest eulogy in the Calendar of Aengus. She is greatly revered by the people, particularly all over Munster.

sure mediator with Him, and their refuge in every trouble. Like St Attracta of Elphin, she had extraordinary powers over nature because of her purity of heart. Thus, when a neighbouring chief led a raid on her people, wanting to drive off their herds as plunder, St Gobnait sent her bees to rout them, which they did most efficiently, and afterwards docilely returned to their beehives in the apiary. The cattle also returned quietly to their pastures. Such cattle-raids were a common feature of Irish life, but after the event related, there were no more such attacks on Ballyvourney.

The local O'Herlihy family had for long treasured St Gobnait's apiary, as well as St Gobnait's bell and an oaken image of her, but a branch of the family moved to Kerry in the early 19th century and took the precious relics with them. Concerning the image, an interesting entry is found in the protestant John Richardson's book; *The Great Folly, Superstitions and Idolatry of Pilgrimages in Ireland*, published in 1727: "An image of wood, about two feet high, carved and painted like a woman, is kept in the parish of Ballyvourney... it is called Gobnait. The pilgrims resort to it twice a year, viz. on Valentine's Eve and on Whitsun Thursday. It is set up for their adoration [sic] on the old ruined walls of the church. They go around the image thrice on their knees, saying a certain number of Paters, Aves and Credos. Then the following prayer in Irish; Δ ΣΟΒΝΑΙΤ, ΤΑΒΔΑΙΚ ΣΛΔΝ ΤΟΝ ΜΒΛΙΑΘΔΝ ΣΙΝΝ ΑΣΥΣ ΣΑΒΔΑΙΛ ΣΙΝΝ Ο ΣΑΔ ΣΟΝΑ ΑΣΥΣ

ΣΟΡΟ ΕΑΣΚΡΥΑΣ, ΣΟ ΣΠΕΙΣΙΑΛΕΑ ΟΝ ΜΒΟΛΣΑΔ. (O Gobnait, keep us safe throughout the year from all affliction and hardship, especially from the smallpox). They kiss the idol [sic] and make an offering, generally five or six pounds. The image is kept by the O'Herle(i)hy's". This piece of protestant misinterpretation of a simple devotion has the sole value of attesting to its existence.

Mention of the smallpox recalls another legend which shows her people's confidence in her. Ireland, no less than other European countries in the 7th century, was periodically ravaged by outbreaks of Yellow Fever. As one such plague was sweeping towards them, the terrified people of Ballyvourney rushed to their strong defender, Gobnait, and begged her to stay the plague, and this was just what she did. She went about a mile to where the first signs of the plague were evident, and there she buried it in a field, ever since called ΣΟΙΡΤΙΝ ΝΑ ΠΛΑΪΣ, or, The Little Field of the Plague. Nothing is said to have grown in that field ever since, nor has the plague ever again menaced Ballyvourney.

Up to the Middle Ages, St Gobnait's shrine was a place of pilgrimage on her feast day, and people came there to pray, not only from Ireland, but even from the Continent. Smith, in his *History of Cork*, 1750 edition, cites a decree made by Pope Clement VIII on the 12th of July, 1601, granting an indulgence to persons visiting St Gobnait's Church. The pilgrimage consisted in a journey, a vigil and a set of prayers. About 30 yards from her

Archbishop Lefebvre

An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 8 The New Catechisms - Part 2

But still more serious is the discredit that is being cast upon the Scriptures, the work of the Holy Ghost. Whereas one would have expected to see the selection of Biblical texts begin with the creation of the world and of man, *Pierres Vivantes* begins with the book of Exodus, under the title of "God creates His people." Catholics must surely be not only confused but disconcerted and disgusted by such a misuse of words.

We have to arrive at the First Book of Samuel before returning to Genesis to learn that God did *not* create the world. I am not inventing anything here, either. We read: "the author of the story of creation, like many people, is wondering how the world began. Believers have given thought to it. One of them wrote a poem..." Then, at the court of Solomon, other wise men reflected on the problem of evil. To explain it they wrote a "picture-story," and we have the temptation by the serpent and the fall of Adam and Eve. But not the chastisement. The story is cut at that

point. God does not punish, just as the Church no longer condemns, except those who stay faithful to Tradition. Original sin (printed between quotation marks) is "an illness from birth," "an infirmity going back to the origins of humanity," something very vague and inexplicable.

Of course, the whole of religion crumbles. If we can no longer give an explanation of the problem of evil, there is no further point in preaching, saying Mass or hearing confessions. Who will listen to us?

The New Testament opens with Pentecost. The emphasis is laid on that first community uttering its cry of faith. Next, these Christians "remember," and the story of Our Lord emerges little by little from the clouds of their memory, beginning with the end: the Last Supper, or Calvary. Then comes the public life, and finally the infancy under the ambiguous heading "The first disciples tell the story of Jesus' childhood."

On such foundations these courses have no difficulty in giving the impression that the Gospel accounts of the infancy of Christ are pious legends of the sort that ancient peoples were accustomed to invent when they recorded the lives of their great men. *Pierres Vivantes* also gives a late dating of the Gospels which diminishes their credibility and tendentiously portrays the Apostles and their successors as preaching, celebrating the Mysteries and teaching before

“presenting their own reading of the life of Jesus on the basis of their experience.” The facts are turned upside down: the Apostles' personal experience becomes the origin of revelation shaping their thoughts and their lives.

When it comes to the “four last things,” *Pierres Vivantes* is confusing and disquieting. What is the soul? Reply: “We need breath if we are to run; when someone dies, we say ‘he has breathed his last.’ The breath is the life, the intimate life of a person. We also say, ‘the soul.’” In another chapter the soul is likened to the heart, the heart which beats, and loves. The heart is also the seat of the conscience. What can we make of this? And death: what is that? The authors come to no conclusion. “For some, death is the final ceasing of life. Others think we can live after death, but do not know for sure. Finally there are others who have a firm assurance about this: Christians are among them.” It is up to the child to choose: death is a matter of opinion. But is not the one who is being taught the Catechism a Christian? In that case, why speak to



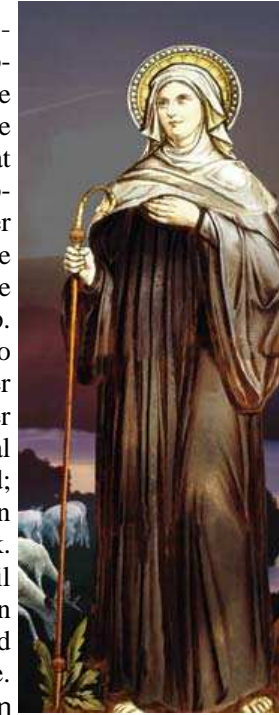
him of Christians in the third person instead of stating firmly, “We Christians know that eternal life exists and that the soul does not die?”

Paradise also is a subject treated equivocally: “Christians sometimes speak of Paradise to describe the perfect joy of being with God forever after death; it is Heaven, the

Kingdom of God, Eternal Life, the Reign of Peace.” This is a very hypothetical explanation. It would seem that one is dealing with a figure of speech, a reassuring metaphor used by Christians. But Our Lord has promised us Heaven, if we keep His commandments; and the Church has always defined that as “a place of perfect happiness where the angels and the elect see God and possess Him for ever.” This catechesis shows a definite going-back on what the catechisms used to affirm. The only result will be a lack of confidence in the truths taught and in a spiritual disarmament: what is the good of resisting our instincts and following the narrow way if we are not very sure of what awaits a Christian after death?

still a locality called Ceann-pailín Gobnait or Gobnait's Little Church. The very beautiful legend of the nine white deer tells us that an angel appeared to Gobnait and told her that her life's work would be done where she would find nine white deer lying asleep. Eight places dedicated to her show the path of her missionary activities in her search for her spiritual home; one in Waterford; two in Limerick; two in Kerry and three in Cork. She saw no white deer until she reached Clondrohid in Co Cork, where she found three and rested for a time. Then, at Cillín na bFianna (Little Cell or Church of the Fianna), she found six deer and, overjoyed, she moved on. Finally, she crossed the Sullane River at Ballyvourney, about 6 miles from Macroom, and on a little hilltop, now called $\text{Sorc na Ciorpratan}$ (The Field of the Well) she found nine white deer asleep. Saint Abban had been given a grant of land there and he established a convent and appointed St Gobnait its first Abbess.

St Gobnait was virtuous, pious, honourable and beautiful and belonged to the illustrious race of O'Connor-Sligo. Her parents sent her to college to study Theology and she remained there until she received a vision in a dream, saying to her: “Go teach the true religion to the multitudes; do not rest until you shall meet 9 white



hornless deer; pitch thy tent there and erect a monastery”. With true faith she obeyed this mandate and proceeded on her journey accompanied by a friend of hers named Crobh Dearg. Another legend is related of their travels. They kept travelling until they reached Calloneross. St Gobnait wanted a fire and Crobh Dearg went into a nearby forge to procure it for her. The latter had no place to put the fire except in her apron, so in this she was obliged to carry it. On leaving the forge, the smith said to her: “My pretty girl, what beautiful feet you have”. She looked down to

see her feet and as soon as she did so, the fire burned her apron. “I have sinned” said Crobh Dearg to St Gobnait, “and had no cause to do so”. St Gobnait then said; “Proceed on your way until sleep comes on thee (you get sleepy) and rest there”. She went on her way until she came to Cathair-Crobh-Dearg, a wild mountainous district about one mile North-West of the Paps in Co Kerry. In that place, there is a round performed in her honour to the present day, and the place derives its name from her. It is stated that no iron could be worked in the forge from which she had obtained the fire, from that time forward.

St Gobnait was, just as so many of Ireland's female Saints, a strong and splendid character; so living in God that her people recognised in her their

Irish Saints

Saint Gobnait

Virgin, Abbess, 6th century

Patron; Ballyvourney, Co Cork

Feastday: 11th February

Locally, people held a Pattern on February 14th

The courage and competence of the women of ancient Ireland helped wonderfully to make St Patrick's mission an immediate and comprehensive success. In the records of St Patrick's progress through Ireland, we find numerous references to convents founded by him, and governed by Abbesses chosen by him. These convents and religious houses for women, like their counterparts for monks, became strongholds for the Faith and centres of Christian hospitality, exerting an influence on the social life of the country which would not have been possible had the women of pre-Christian Ireland occupied an inferior or ineffectual position in the social order. Christianity, which perfects Man by Grace without destroying nature, used their privileges and talents to excellent ends.

Like many primitive and intelligent peoples, the ancient Irish regarded women with awe as being the preservers and guardians of life's great secrets, bound in mysterious ways to the beneficent fecundity of earth, and partaking of its immemorial wisdom. The Irish Laws wisely provided a special education for free women, and allowed them their own courts of appeal and rights to property. Unlike our present-day systems, identical in large part for boys and girls, their education was directed towards making them efficient home managers, which in those days included a wide range of crafts and skills. Women ruled supreme in the domestic domain, and were equal and honourable partners in the management of the patrimony.

The dictum that a woman's place is beside her husband was accepted very literally in ancient Ireland. Not alone did women rank equal in times of peace, but they shared the hazards in times of war. The custom of women fighting beside their men folk lasted well into the Christian era. It is said that it was the mother of St Adamnan/Eunan, horrified at seeing women attacking each other on the battlefield, who begged him to put an end to such an unwomanly practice. [Here we see the early awareness of the Christian dignity of women being put into practice]. Adamnan shortly after-

wards convened an assembly which passed; 'The Law of the Innocents', thus ending military service for women. But the practical courage and fortitude remained, to be canalised into lives of heroic Christian virtue such as those of Brigid, Ita, Gobnait, Attracta, Mella, Dymphna and many others.

Notwithstanding the great celebrity of this holy Virgin, St Gobnait, especially in the South of Ireland, not a great deal of material about her is available nowadays. Fr John Colgan, our great 17th century hagiographer, tells us that her Acts were extant in his time. She was descended from Conaire the Great, King of Ireland. She was born and baptised probably around 500. She was soon distinguished for her holiness, virtues and miracles, which the people fondly remember.

Gobnait is a living and well known name in Munster. Among the families of Cork, Kerry, Limerick, Waterford and elsewhere you will meet the name for girls in the original Gaelic; *Gobnait* or Anglicised in various forms such as; Abbey, Abina, Abigail, Judith, Judy and Deborah, or in its shortened forms Debby or Dora. It is interesting to note that the name 'Deborah' in Hebrew means 'honey bee', and one of the most intriguing tales that has come down to us about St Gobnait tells of her love for bees and their docility to her will and needs. Thus pictures of her will often include bees.

Small wonder that St Gobnait was beloved by her people, since they were hers by God's special choice. She was born on one of the Aran Islands, then part of Munster, according to the Four Masters, where there is

A Catholic does not go to the priests or his bishop asking for suggestions to enable him to form his own idea about God, or the world, or the last things. He asks them he must believe and what he must do. If they reply a whole range of propositions and patterns for living, it only remains for him to make up his own personal religion: he becomes a Protestant. This catechesis is turning children into little Protestants.

The keynote of the reform is the drive against certainties. Catholics who have them are branded as misers guarding their treasures, as greedy egotists who should be ashamed of themselves. The important thing is to be open to contrary opinions, to admit diversity, to respect the ideas of Freemasons, Marxists, Muslims, even animists. The mark of a holy life is to join in dialogue with error.

Thenceforth everything is permitted. I

have already spoken of the consequences of the new definition of marriage. These are not the remote consequences which would follow if Christians took this definition literally: on the contrary, they have not been slow to appear, as we can judge by the moral permissiveness which is becoming daily more widespread. But what is still more shocking is that the catechesis is aiding this process. Let us take an example from some "catechetical material" as they call it, published with the episcopal *imprimatur* about 1972 at Lyons, and intended for teachers. The title: "Behold the Man." In the section dealing with morals we read: "Jesus did not intend to leave to posterity a moral system, either political, sexual, or what you will. His only permanent insistence is love for one another. Beyond that, you are free; it is for you to choose what in every instance is the best way to express this love which you bear to your fellow-men."

The Month of February sanctified

Month dedicated to the Purification of Our Lady

Offer 1st Friday Communion to the Sacred Heart of Jesus

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

On the 3rd starts the Novena of St Agatha

On the 22nd, Ash Wednesday, fast and abstinence

Suggested resolution for the month :

Learn and pray often during the day an act of spiritual communion. Example:

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

Liturgical calendar for February 2012

Wednesday	1	St Ignatius of Antioch, III class	<i>St Brigid</i>		1	
Thursday	2	Purification of Our Lady, II class	FIRST THURSDAY		2	
Friday	3	Ferial, St Blaise, IV class	<i>Abstinence</i>	<i>St Colman</i>	FIRST FRIDAY	3
Saturday	4	St Andrew Corsini, III class	<i>St Gillebert</i>		FIRST SATURDAY	4
Sunday	5	Septuagesima Sunday, II class				5
Monday	6	St Titus, III class				6
Tuesday	7	St Romuald, III class				7
Wednesday	8	St John of Matha, III class				8
Thursday	9	St Cyril of Alexandria, St Apollonia, III class				9
Friday	10	St Scholastica, III class	<i>Abstinence</i>			10
Saturday	11	Apparition of Our Lady at Lourdes, III class	<i>St Gobnait</i>			11
Sunday	12	Sexagesima Sunday, II class	<i>St Sedulius</i>			12
Monday	13	Ferial, IV class				13
Tuesday	14	Ferial, St Valentine, IV class				14
Wednesday	15	Ferial, St Faustinus and Jovita, IV class				15
Thursday	16	Ferial, IV class				16
Friday	17	Ferial, IV class	<i>Abstinence</i>	<i>St Fintan</i>		17
Saturday	18	Our Lady on Saturday, St Simeon, IV class				18
Sunday	19	Quinquagesima Sunday, II class				19
Monday	20	Ferial, IV class				20
Tuesday	21	Ferial, IV class				21
Wednesday	22	ASH WEDNESDAY, Chair of St Peter, I class				22
Thursday	23	Feria in Lent, St Peter Damian, III class				23
Friday	24	Feria in Lent, III class	<i>Abstinence</i>			24
Saturday	25	St Matthias, II class				25
Sunday	26	First Sunday in Lent, I class				26
Monday	27	Feria in Lent, III class				27
Tuesday	28	Feria in Lent, III class				28
Wednesday	29	Ember Day, II class				29
Thursday	1	Feria in Lent, St David, III class			FIRST SATURDAY	1
Friday	2	Ember Day, II class	<i>Abstinence</i>	<i>St Chad</i>	FIRST FRIDAY	2
Saturday	3	Ember Day, II class			FIRST SATURDAY	3
Sunday	4	Second Sunday in Lent, I class				4

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 & 7 pm	7 pm				
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					
11 am & 6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
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11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	Enniscorthy 5 pm
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am & 7 pm	7 pm				
11 am & 6.30 pm	11 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					
11 am & 6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	