

## The Priestly Society of Saint Pius X in Ireland

Very Reverend Paul Morgan, Superior

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### Corpus Christi Church

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

### CONTACT

### Saint Pius V Chapel

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

### Our Lady of the Rosary Church

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

Corpus Christi Church

### Our Lady of Knock and St Patrick Chapel

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

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

### Saint Joseph's Mass Centre

**Tralee**, Co. Kerry

Corpus Christi Church or  
Mrs. Dennehy (068) 43123

### Cashel Mass Centre

Co. Tipperary

Corpus Christi Church or  
Mr. Walsh (062) 61028

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

## The Society of Saint Pius X in Ireland

## Saint John's Bulletin



### In This Issue:

- Letter from Father Morgan
- Documents SSPX-Rome
- Life of St Moengal
- Plus all the activities and devotions  
in our priories and churches

**September 2012**  
Month of the  
Seven Sorrows 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. 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



## SUMMER CAMPS IN CAVAN

Well attended by over 30 campers and helpers in both boys and girls' camps, the good spirit was always there, even if the sun kept hiding!



## Holy Family School

A small Traditional Catholic school in Moydow, Co. Longford under the guidance of the Society of Saint Pius X is enrolling for the academic year 2012-2013.

*For more information and a prospectus, please write to:*

Holy Family School,  
c/o Corpus Christi Church,  
Ganly Place, Athlone, Co. Westmeath.

## The Month of September sanctified

Month dedicated to the Seven Sorrows 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 the Holy Name of Mary

On the 6th starts the Novena of Seven Sorrows of Our Lady

On the 15th starts the Novena of Our Lady of Ransom

On the 20th starts the Novena of St Michael

On the 24th starts the Novena of Holy Guardian Angels

On the 25th starts the Novena of Saint Therese of the Infant Jesus

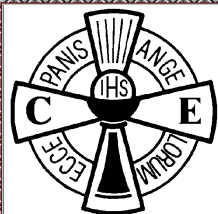
On the 26th starts the Novena of Saint Francis of Assisi

On the 29th starts the Novena of Our Lady of the Rosary

### Suggested resolution for the month :

During every Mass and Rosary, I will unite my intentions and sufferings to the ones of the Sorrowful Heart of Mary at the foot of the Cross. I will often repeat during the day the indulgenced prayer: « **My Mother, My Hope** »

*Indulgence of 300 days*



### Intention for the Eucharistic Crusade for the month of September 2012

For the return of those who left the Faith

### MAY 2012 RESULTS

The Intention was for the sick and the dying

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
47	1333	187	151	1081	1794	5287	114	140	1936

## ANNOUNCEMENTS

♦ **YOUTH OUTING** : 6-7th October in the Newry and Mourne area. £25 per person to include: accomodation, horseriding, meals and other activities. All welcome! Contact Peadar Walsh for more information: [peadar.walsh@hotmail.co.uk](mailto:peadar.walsh@hotmail.co.uk)

♦ **PILGRIMAGE TO KNOCK** :

Saturday 8<sup>th</sup> September 2012

**Holy Mass around 12 noon (call the priory to confirm exact time)** on the grounds of the shrine. Lunch BYO. Stations of the Cross and Rosary. Contact your priory for details. There will be a bus from Dun Laoghaire

♦ **PARISH DAY IN ATHLONE** : with barbecue and music will take place in Athlone on Sunday 23rd September after Mass from 1-6pm. All are welcome. To put your name down, please contact Anne Brennan ([Deranne2@gmail.com](mailto:Deranne2@gmail.com)) or Corpus Christi Priory. Suggested donation: €5 -€10.

♦ **CATECHISM** : At the beginning of this new school year, don't forget to ensure that your children will study their catechism either at home, or with the priests. A catechism course from the SSPX Sisters in America is available for all levels. Please contact Fr. Biérier for more information. Be reminded that the tests and exams from the Sisters course are not to be sent back to the Sisters in America, but can be given to one of the priests for correction and grading.

♦ **RETREATS IN BRISTOL IN 2012** :

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

## 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,

As previously announced, the Society's General Chapter meeting took place at Econe last month from 9-14<sup>th</sup> July. Although it was not an elective chapter, which takes place only every 12 years, it provided the important occasion for addressing those major issues which have been of great concern, and indeed division, to us all in recent months. Composed of the superior general and his assistants, as well as the major superiors and a percentage of the most senior priests, the chapter produced a declaration which is included later in this newsletter. This text was consensual in its compilation, and was the result of discussions, interventions and votes.

In addition the chapter dealt with a wide ranging number of decisions and resolutions concerning our sanctification, apostolate, seminaries and administration, and these acts will be communicated to the members (bishops, priests, brothers and sisters) of the Society in due course.

As mentioned by Bishop Fellay in his ordination sermon at Econe on 29<sup>th</sup> June, the talks concerning a possible practical agreement with Rome. We are

now back to square one (and this due to their insistence on the acceptance of Vatican II and the New Mass). Hence, as the declaration states, the Society is 'waiting for the day when an open and serious debate will be possible which may allow the return to Tradition of the ecclesiastical authorities.' This indeed has been the Society's policy to date.

It is to be hoped that the faithful who have been understandably troubled by the prospect of a practical settlement without sufficient doctrinal redress on the part of Rome, will be reassured by the reiteration of this policy, and by the Society's restated opposition to the errors of Vatican II and 'the reforms issued from it,' as well as its steadfast attachment to 'the Catholic Faith in all its purity and integrity.'

On our side we must not neglect the work of sanctification, which begins with ourselves, 'as Faith without good works is dead,' and hence the good combat for Catholic Tradition must not serve as an excuse from the pursuit of virtue.

Significant also in the declaration is the clarification that an extraordinary gen-

which will emerge from the group itself. What does he mean by this? He is not sure himself. But in his book, *Contemporary Thought and Expression of Eucharistic Faith*, he prophesies that members of that group gathered together will create the feeling of communion in Christ who will be present amongst them, but above all under the species of bread and wine. He scoffs at calling the Eucharist "an efficacious sign" (a definition common to all the sacraments). "That is ridiculous," he says, "we can no longer say that sort of thing, in our day it no longer makes sense."

The young students who hear these things from their professors and moreover from the dean of the faculty, and young seminarians who attend the classes, are little by little infected with the error. They receive a training which is no longer Catholic. It is the same for those who not long ago heard a Dominican professor at Fribourg assuring them that premarital relations are both normal and desirable. My own seminarians knew another Dominican who taught them to compose new versions of the Canon of the Mass. "It isn't difficult; here are a few principles you can easily use when you are priests." We could go on with examples like this. Smulders, at the Theological Faculty in Amsterdam, suspects that St. Paul and St. John invented the concept of Jesus as Son of God, and thus he rejects the dogma of the Incarnation. Schillebeeckx, at the University of Nimjaegen, comes out with the most outrageous ideas; he has invented "trans-signification," subjecting the dogma (of transubstantiation) to the conditions of each period of history; and he assigns a social and temporal definition to the doctrine of salvation. Küng, at Tübingen, before he was forbidden to teach in a

chair of Catholic theology, questioned the mystery of the Blessed Trinity, of the Virgin Mary, and the sacraments, and described Jesus as a public story-teller lacking "all theological training." Snackenburgh, at the University of Würzburg, accuses St. Matthew of having forged the confession, "Thou art the Christ," in order to authenticate the primacy of Peter. Rahner, who died recently, minimized Tradition in his lectures at the University of Munich, virtually denying the Incarnation by always speaking of Our Lord as a man "naturally conceived," denying original sin and the Immaculate Conception and recommending theological plurality.

All these people are praised to the skies by the leading spokesmen of neo-modernism. They have the support of the press, in such a way that their theories assume importance in the eyes of the public and their names are known to all. They thus appear to represent the entirety of theology and gain support for the idea that the Church has changed. They have been able to continue their subversive teaching for many years, interrupted sometimes by mild sanctions. The popes issue regular reminders of the limits of the theologian's competence. Pope John Paul II said quite recently, "It is not possible to turn away and detach oneself from those fundamental reference points, the defined dogmas, without losing one's Catholic identity." Schillebeeckx, Küng and Pohier have been reprimanded but have not suffered sanctions, the last-named for a book in which he denies the bodily resurrection of Christ. And who would have imagined that at the Roman Universities, including the Gregorian, under the pretext of theological research the most incredible theories are allowed, regarding the relationship of Church and State, divorce, and other fundamental questions?

## Archbishop Lefebvre

### An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

#### Chapter 9

#### The New Theology - Part 1

The ravages caused by the new catechism are already visible in the generation which has been exposed to it. As required by the Sacred Congregation for Seminaries and Universities since 1970, I had included in the plan of studies for my seminaries one year's spirituality at the beginning of the course. Spirituality includes the study of asceticism, mysticism, training in meditation and prayer, deepening the notions of virtue, supernatural grace, the presence of the Holy Ghost. Very soon we had to think again. We realized that these young men, who had come with a strong desire to become true priests, and having an interior life deeper than many of their contemporaries, and accustomed to prayer, were lacking the fundamental ideas of our Faith. They had never learned them. During the year of spirituality, we had to teach them the catechism!

I have many times told the story of the

birth of Ecône. In this house situated in the Valais in Switzerland, between Sion and Martigny, it was originally intended that the future priests would complete only their first year (of spirituality). Then they would follow the university course at Fribourg. A complete seminary (at Ecône) took shape as soon as it did because the University at Fribourg could not provide a truly Catholic education. The Church has always considered the university chairs of theology, canon law, liturgy and Church law as organs of her magisterium or at least of her preaching. Now it is quite certain that at present in all, or nearly all of the Catholic universities, the orthodox Catholic faith is no longer being taught. I have not found one doing so, either in free Europe, or in the United States, or in South America. There are always some professors who, under the pretext of theological research, express opinions which are contradictory to our faith, and not only on points of secondary importance.



*Traditio quod est accepti, j'ai transmis ce que j'ai reçu.*

I have already spoken of the Dean of the Faculty of Theology at Strasbourg, for whom the presence of Our Lord in the Mass can be compared to that of Wagner at the Bayreuth Festival. It is no longer a question of the Novus Ordo for him. The world is evolving so rapidly that these things are quickly left behind. He considers that we must foresee a Eucharist

eral chapter with a deliberative vote would have to be called in the event of any eventual settlement with the Roman authorities – at such time as the ecclesiastical authorities return to Tradition. This means that the chapter as a whole would have a binding vote on the issue.

For other news:

\*Some twenty one new priests were ordained in our seminaries this June/July, including three from the other Traditional Communities. Also twenty one deacons were ordained, of whom nineteen for the Society.

\*At the very end of the chapter the usual summer question of new appointments was broached by the superior general. To date one of these concerns us in the person of Father Mauro Tranquillo who is being transferred back to Italy. We shall be sorry to lose Fr Tranquillo, who settled happily into the apostolate of St Andrew's House in Carluke since his arrival there in October 2010. This was no mean feat in itself, given the obvious differences between the Adriatic and the Clyde! Father will be remembered for his extensive knowledge of matters liturgical as well as his great interest in church history. The name of his replacement in Scotland has not yet been confirmed, but we extend a warm welcome to the new incumbent, whose arrival will determine the date of Fr Tranquillo's departure.

\* On the subject of Italy, I am happy to

announce a group pilgrimage, scheduled for September 2013, to Assisi, Loreto, Padua and Venice with the same guide as our Roman pilgrimage of 2011. Further details are to be found elsewhere in this newsletter, and we are grateful to Mr John Wetherell for again undertaking the role of coordinator.

\*The pilgrimage to Quito last May, led by Father Paul Kimball, was well attended and all the pilgrims survived their adventures in Ecuador and Columbia which may be best summarised as 'memorable' and 'unforgettable!'

\*St Saviour's House, Bristol was the venue for an apologetics seminar for the benefit of young adults, from 19-21<sup>st</sup> July, with Fathers Kimball and Ballini, providing time for both instruction and socialising. Such events are important for the formation of the Catholic character and it is desirable that they be continued. Indeed, a sound knowledge of the proofs and explanations of the Catholic Faith provides a valuable means of perseverance and an important instrument of apostolate. Similarly, although in a different way, we cannot under-estimate the value of the four children's summer schools, which are presently underway in England and Ireland.

\*Please note that, exceptionally, the August Mass in Jersey will be on Sunday 26<sup>th</sup>.

With every good wish and blessing,  
Father Paul Morgan  
Superior

## SSPX Press Communiqué about the General Chapter and Common Statement

The General Chapter of the Society of St. Pius X ended this Saturday, July 14, 2012, in Econe (Switzerland). Gathered near Archbishop Marcel Lefebvre's tomb, the capitularies have given thanks to God for the profound unity that prevailed among them during all these workdays.

The General Chapter will soon make a common statement to Rome, which will then be made public.

The Superior General, Bishop Fellay, thanks deeply all the priests and faithful's for their fervent prayers during this chapter.

Econe, July 14, 2012

*As announced in the press communiqué (above) of the Society of St. Pius X's General House on July 14, 2012, the members of the General Chapter sent a common statement to Rome. It is published below.*

*During the interview published at DICI on July 16, (See next page) Bishop Bernard Fellay stated that this document was "the occasion to specify the (SSPX's) road map insisting upon the conservation of the Society's identity, the only efficacious means to help the Church to restore Christendom". "For," he said, "doctrinal mutism is not the answer to this "silent apostasy", which even John Paul II denounced already in 2003."*

**A**t the conclusion of the General Chapter of the Society of St. Pius X, gathered together at the tomb of its venerated founder, Archbishop Marcel Lefebvre, and united with its Superior General, the participants, bishops, superiors, and most se-

nior members of the Society elevate to Heaven our heartfelt thanksgiving, grateful for the 42 years of marvelous Divine protection over our work, amidst a Church in crisis and a world which distances itself farther from God and His law with each passing day.

We wish to express our gratitude to each and every member of our Society: priests, brothers, sisters, third order members; to the religious communities close to us and also to our dear faithful, for their constant dedication and for their fervent prayers on the occasion of this Chapter, marked by frank exchanges of views and by a very fruitful common work. Every sacrifice and pain accepted with generosity has contributed to overcome the difficulties which the Society has encountered in recent times. We have recovered our profound unity in its essential mission: to preserve and defend the Catholic Faith, to form good priests, and to strive towards the restoration of Christendom. We have determined and approved the necessary conditions for an eventual canonical normalization. We have decided that, in that case, an extraordinary Chapter with deliberative vote will be convened beforehand.

We must never forget that the sanctification of souls always starts within ourselves. It is the fruit of a faith which becomes vivifying and operating by the work of charity, according to the words of St. Paul: "For we can do nothing against the truth: but for the truth" (cf. II Cor., XIII, 8), and "as Christ also loved the church and delivered himself up for it... that it should be holy and without blemish" (cf. Eph. V, 25 s.).

The Chapter believes that the paramount duty of the Society, in the servi-

The Irish culture had an extraordinary love for facts and tradition, rather than theories or utopias. Hence their extraordinary adaptation to the truths of Christ's religion, whose dogmas are all supernatural facts, at once human and divine.

Further, to quote Count Montalembert, author of "The Monks of the West": "Irish poetry, which in the days of Patrick and Columcille, was so powerful and so popular, has long since undergone, in the country of Ossian, the same fate as the religion of which these great saints were the Apostles. Rooted, like it, in the heart of a conquered people, and like it proscribed and persecuted with an unwearied vehemence, it has come ever forth anew from the bloody furrow in which it was supposed to be buried. The bards became the most powerful allies of patriotism, the most dauntless prophets of independence, and also the favourite victims of the cruelty of spoilers and conquerors. They made music and poetry weapons and bulwarks against foreign oppression; and the oppressors abused them as they had abused the priests and the nobles. A price was set upon their heads. But while the last scions of the royal and noble races, decimated or ruined in Ireland, departed to die out under a foreign sky, amid the miseries of exile; the successor of the bard, the minstrel, whom nothing could tear from his native soil, was pursued, tracked, and taken like a wild beast, or chained and slaughtered like the most dangerous of rebels. In the annals of atrocious legislation, directed by the English against the Irish people, as well before as after the 'Reformation', special penalties against the minstrels, bards and rhymers, who sustained the lords and gentlemen,.....are to be met with at every step. Nevertheless, the harp has remained the emblem of Ireland, even in

the official arms of the British Empire, and during all the last century (the 18<sup>th</sup>), the travelling harper, last and pitiful successor of the bards, protected by St Colmcille, was always to be found at the side of the priest, to celebrate the holy mysteries of the proscribed worship. He never ceased to be received with tender respect under the thatched roof of the poor Irish peasant, whom he consoled in his misery and oppression by the plaintive tenderness and solemn sweetness of the music of his fathers".

St Moengal was the inheritor of his race's gifts, genius and heritage as regards all culture. Thus under him, the music school of St Gall became "the wonder and delight of Europe". Its scribes supplied all Germany, Austria, Switzerland and other places with manuscript copies of Gregorian Chant, and these very copies often became priceless works of art. They led a rejuvenation and renewal of Church music in Europe. St Moengal, together with his pupils uplifted the whole of Europe in the fields of music and arts. We do not have much information on St Moengal's personal life, but his work became universal.

In the 11<sup>th</sup> century, the historian Ekkehard wrote: "It is delightful to recall how St Gall monastery began to increase and flourish under the auspices of Moengal and his colleagues". Another German, H. Zimmer, writing in 1887 on the Irish element in Medieval culture, said; "In my opinion, there are very few men, who in the middle of the 9<sup>th</sup> century exerted such a beneficial influence upon the German mind in the cultivation of the higher arts and sciences as Moengal and his followers". The necrology of St Gall has the entry for about the year 887: "Departure of Moengal, called also Marcellus, the most learned and excellent man".

ing to see it realised, that music, art and harmony would be naturally intrinsic in the operation of his Republic. Little did he realise that the Celts were doing it already, or perhaps, Plato got the idea from the Celts! With them, music and poetry were really a state institution and singers and harpers were necessary officers for princes and kings. All ancient writers who spoke of the Celts stated that they were fond of music and cultivated it above all others. From time immemorial, the Irish possessed the harp. Researchers have shown that it was in use by the Irish in the 7<sup>th</sup> century BC. Their proficiency in its use is indicated by the degree of perfection to which they raised it. They paid extraordinary attention to expression and brought about many improvements which made it a far superior instrument to the Grecian lyre. They designed it especially to accompany the human voice, reduced the range of notes and increased the number of strings to 33 for fine tuning. St Malachy of Armagh was said to have introduced some further improvements in the 12<sup>th</sup> century.

As long as Ireland retained its autonomy, the harp was the universal instrument among the Irish. It was found everywhere; it was heard wherever people met together. Studied so universally, so completely and perfectly, it gave Irish music in the Middle Ages a superiority over that of all other nations. Giraldus Cambrensis, a Norman writer who covered the invasion and was no friend to Ireland, yet had this to say; "The attention of these people to musical instruments is worthy of praise, in which their skill is, beyond comparison, superior to any other people; for in these the modulations are not slow and solemn, as in the instruments of Britain, but the sounds are precipitate and rapid, yet sweet and

pleasing. It is extraordinary, in such rapidity of the fingers, how the musical proportions are preserved, and the art everywhere inherent among their complicated modulations, and the multitude of intricate notes so sweetly swift, so irregular in their composition, so disorderly in their concords, yet returning to unison and completing the melody". Irish music surpassed all his conceptions.

The universality of song among the Irish grew out of their nature, and in time brought out all the refinements of art. Long before Cambrensis's time, the whole island resounded with music and mirth. In the 5<sup>th</sup> century, when St Brigit was an unknown young girl, she visited a palace and getting hold of a harp she enthralled all the family with her music, song and glee, so that when the king returned he found his household in an uproar of joy and merriment. Thus, the whole island remained for long ages. Never, in the whole history of man has the same been the case with any other nation. Weep on, Plato.

Before St Colmcille's time, the Church had been reconciled to the bards and harpers. According to a beautiful legend, St Patrick himself had allowed Oisín/Ossian, the time-travelled (300 years) Fenian warrior, to sing the praises of his ancient heroes. Music and poetry were instantly accommodated to ecclesiastical life. Monks and Bishops played the harp in Church and this strange spectacle amazed the first Norman invaders. Also, each master of these arts was called 'Ollamh' or Professor who had to be morally worthy of their status; they had to be completely competent and proficient and had to be pure in learning, mouth (no satire), hand (no killing), union (marriage), honesty and body (one wife only). It was virtually a priesthood!

ce which it intends to offer to the Church, is to continue, with God's help, to profess the Catholic Faith in all its purity and integrity, with a determination matching the intensity of the constant attacks to which this very Faith is subjected nowadays.

For this reason it seems opportune that we reaffirm our faith in the Roman Catholic Church, the unique Church founded by Our Lord Jesus Christ, outside of which there is no salvation nor possibility to find the means leading to salvation; our faith in its monarchical constitution, desired by Our Lord Himself, by which the supreme power of government over the universal Church belongs only to the Pope, Vicar of Christ on earth; our faith in the universal Kingship of Our Lord Jesus Christ, Creator of both the natural and the supernatural orders, to Whom every man and every society must submit.

The Society continues to uphold the declarations and the teachings of the constant Magisterium of the Church in regard to all the novelties of the Second Vatican Council which remain tainted with errors, and also in regard to the reforms issued from it. We find our sure guide in this uninterrupted Magisterium which, by its teaching authority, transmits the revealed Deposit of Faith in perfect harmony with the truths that the entire Church has professed, always and everywhere.

The Society finds its guide as well in the constant Tradition of the Church, which transmits and will transmit until the end of times the teachings required to preserve the Faith and the salvation of souls, while waiting for the day when an open and serious debate will be possible which may allow the return to

Tradition of the ecclesiastical authorities.

We wish to unite ourselves to the other Christians persecuted in different countries of the world who are now suffering for the Catholic Faith, some even to the extent of martyrdom. Their blood, shed in union with the Victim of our altars, is the pledge for a true renewal of the Church *in capite et membris*, according to the old saying *sanguis martyrum semen christianorum*.

*"Finally, we turn our eyes to the Blessed Virgin Mary, who is also jealous of the privileges of her Divine Son, jealous of His glory, of His Kingdom on earth as in Heaven. How often has she intervened for the defense, even the armed defense, of Christendom against the enemies of the Kingdom of Our Lord! We entreat her to intervene today to chase the enemies out from inside the Church who are trying to destroy it more radically than its enemies from outside. May she deign to keep in the integrity of the Faith, in the love of the Church, in devotion to the Successor of Peter, all the members of the Society of St. Pius X and all the priests and faithful who labor alongside the Society, in order that she may both keep us from schism and preserve us from heresy.*

*"May St. Michael the Archangel inspire us with his zeal for the glory of God and with his strength to fight the devil.*

*"May St. Pius X share with us a part of his wisdom, of his learning, of his sanctity, to discern the true from the false and the good from the evil in these times of confusion and lies."* (Archbishop Marcel Lefebvre; Albano, October 19, 1983).

Given at Ecône, on the 14th of July of the Year of the Lord 2012.

## Interview with Bishop Bernard Fellay on the occasion of the General Chapter (July 16, 2012)

### *Doctrinal mutism is not the answer to the "silent apostasy"*



**DICI** : How did the General Chapter go? How was the mood of the meeting?

**Bishop Fellay** : It took place in a rather hot atmosphere, since July is a particularly hot month in the Valais! But in a very busy schedule, where the members of the Chapter were able to freely exchange ideas, as it befits such a working meeting.

**DICI** : Were you able to discuss the relations with Rome? Were there any forbidden questions? The dissensions manifested within the SSPX these last months, have they calmed down?

**Bishop Fellay** : That makes for quite a few questions! Regarding Rome, we went to the very heart of the issues, and all the capitularies were able to study the complete file. Nothing was left aside and there were no taboos among us. It was my duty to exhibit with detail all the documentation exchanged with the Vatican, something which was rendered difficult by the obnoxious climate of recent months. This made it possible for us to conduct direct discussions which have cleared out the doubts and dissipated any misunderstandings, resulting in peace and unity of hearts, which of course is something to rejoice about.

**DICI** : How do you foresee the relations with Rome after this Chapter?

**Bishop Fellay** : All ambiguity has now been resolved among us. Very soon we will convey to Rome the position of the Chapter, which has been the occasion to specify our road map insisting upon the conservation of our identity, the only efficacious means to help the Church to restore Christendom. As I told you recently, "if we want to make fruitful the treasure of Tradition for the benefit of souls, we must both speak and act". We cannot keep silent when facing the rampant loss of faith, the staggering fall of the number of vocations, and the decrease of religious practice. We cannot refrain from speaking when confronted with the "silent apostasy" and its causes. Doctrinal mutism is not the answer to this "silent apostasy" which even John Paul II denounced already in 2003.

Our approach is inspired not only by the doctrinal firmness of Archbishop Lefebvre but also by his pastoral charity. The Church has always considered that the best testimony to the truth is to be found in the early Christians' unity built in prayer and charity. They had "but one heart and one soul," as we read in the Acts of the Apostles

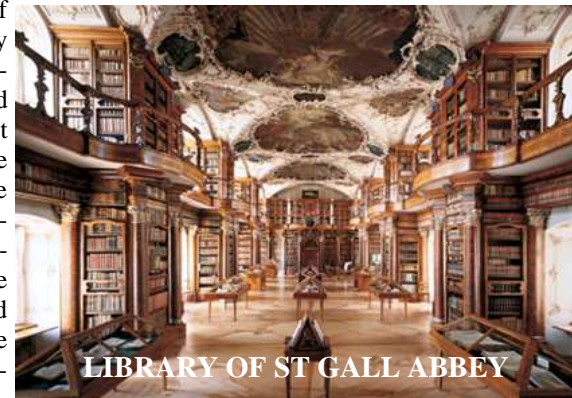
other Notkers at St Gall monastery. Fr O'Hanlon tells us that; "At the time that Marcellus/Moengal flourished on the Continent, that every 'Scotus' so distinguished was known as a native of Hibernia (Ireland); and, notably at St Gall, a

monastery of exclusively Irish foundation". And usually, most or all the monks were Irish. This debunks the numerous false and forged claims of some Scottish, so-called hagiographers, who claimed Moengal, and many other Irish, were Scottish! Fra Tommasini and many of the more notable Continental writers are scathing in condemning the false Scottish claims. Fr Thébaud in his book; 'The Irish Race' tells us that even in pre-Christian times, the Phoenicians referred to Ireland as 'The Holy Isle', thus implying that its people had the strongest religion, albeit pagan, in those days. They, and the Carthaginians up to 146 BC (when the Romans destroyed it and wiped it from the face of the earth), traded to Ireland and Great Britain, and Joseph of Arimathea was said to have traded for tin to Cornwall at the time of Christ. The Irish, and other Celts, were also renowned as having the greatest poets and musicians in those ages. And poetry and music went hand in glove. Poetry was everywhere in Ireland, even in the law-book. When Irish Laws had been rewritten and renovated under the guidance of St Patrick about 439, the poet-Bishop Dubhthach, who was a bard as well as a Brehon, 'put

a thread of poetry around it', i.e. put it in poetic form. Thus, Irish literature was inseparable from art; and music and design gushed naturally from the deepest springs of the Irish soul.

Cicero, one of Rome's greatest writers and orators, had a Celt from Gaul (France) as his tutor for rhetoric and grammar – this at a time when his fellow-countryman Caesar was butchering and laying waste the same Gaul with his 'Gallic Wars' of aggrandisement. Vergil, Rome's greatest epic poet, was a Celt from Mantua in Northern Italy. St Sedulius (12<sup>th</sup> February), the Irish author of the great Christian Epic called the Easter Hymn, and other works, was the greatest Latin poet of Christendom and he set up a school to teach poetry to the Greeks near Athens in the early part of the 5<sup>th</sup> century. As a certain author puts it; the Celts were the Torchbearers of Culture in Europe.

Fr Thébaud continues; A particular feature or trait of mind of the Irish and Celtic character is its special, almost unique, expressions in literature, art, music and especially poetry, in which the very soul is portrayed and that this belongs almost exclusively to the Celts. With them, literature, art, music and harmony were all one, a truly wholistic concept, and became the perfect expression of the social state of the people; it became a state institution, a happening totally unknown in other nations. The Greek Plato dreamed, without ever hop-



LIBRARY OF ST GALL ABBEY



## Irish Saints

### St Moengal

Or Marcellus, Priest, Professor at St Gall, Switzerland. 9<sup>th</sup> century, d. c.887.

*Feastday: September 27<sup>th</sup>*

Towards the middle of the first half of the 9<sup>th</sup> century, an Irish Bishop Marcus, with his nephew Moengal and a number of other companions, made a pilgrimage to Rome and the Holy Places. On their return journey they visited the monastery of St Gall in Switzerland during the Abbacy of their fellow-countryman Grimwoald, according to the historian Ekkehard, as did very many of their compatriots in similar circumstances. This was about the time that Johannes Scotus Eriugena was directing the College of Paris, St Sedulius was Professor in the Cathedral School of Liège and similarly St Findan in the monastery of Rheinau. For a further century, Irish scholars established themselves at St Gall until it was seized by the Magyars. Moengal, a name which was probably derived from the Gaelic *Moḡal(ach)* meaning bushy-haired, and who was later also called Marcellus, was exceedingly learned in both sacred and secular knowledge. He joined the community at St Gall and Bishop Marcus was asked to remain there for some time. The Bishop did so and gave his horses and mules to his companions returning to Ireland, but the two Irishmen retained their books, riches and vestments and donated them to the monastery. Françoise Henry, eminent authority on early Irish art, suggests that the 8<sup>th</sup> century Irish Book of Gospels now in St Gall Cathedral Library (Manuscript 51) may have been one of the books donated

by Bishop Marcus.

Both uncle and nephew were exceedingly learned in lay as well as sacred knowledge and St Moengal in particular was well versed in the seven liberal arts, especially music. Our Saint was fairly young and was described as a man of brilliant talents and he was placed in charge of the cloister schools. About 870 he became master of the Music School and soon it became 'the wonder and delight of Europe'. Among the boys he trained in the monastic life and other arts, and who were later to become famous in their own right are the celebrated trio, St Notker Balbulus, Ratb(p)ert and St Tutilo. Some consider the last of these was an Irishman, the name being derived from the Gaelic Tuathal, a Saint with the same name as St Laurence O'Toole from the Gaelic, *ḡ. ḡorcán Ó Tuathal*. Tutilo was believed to be a younger member of Bishop Marcus' company. He was a universal genius; preacher, orator, musician, poet, painter, sculptor, builder, goldsmith. Later, he became head of the Cloister school, teacher and composer of music for the harp and all stringed instruments. Paintings attributed to St Tutilo (March 28<sup>th</sup>) are still to be found in Constanx, Metz, St Gall and Mainz. He died at St Gall about 887. Afterwards the Chapel of St Catherine in which he was buried was renamed St Tutilo after him. It is noticeable also that the name Notker Balbulus could easily have been derived from Gaelic as *ḡalbhán* indicates a stammerer, which is the meaning of Balbulus and Notker is not far from the Gaelic *ḡachair*, meaning a companion or spouse (of Christ?). St Notker Babulus (April 6<sup>th</sup>), (840-912), canonised 1513, later became Abbot of St Gall and was a celebrated writer and musician throughout Europe. There were also a number of

(cf. Acts 4, 32). Such a common ideal is also our watchword, *Cor Unum* being the name of the internal bulletin of the SSPX. Hence we distance ourselves resolutely from all those who have tried to take advantage of the situation in order to drive a wedge turning Society members against each other. Such a spirit does not come from God.

**DICI** : What are your thoughts on the appointment of Archbishop Mueller as Prefect of the Congregation for the Doctrine of the Faith?

**Bishop Fellay** : It is nobody's secret that the former bishop of Regensburg, where our seminary of Zaitzkofen is located, does not like us. After the courageous action of Benedict XVI on our behalf, in 2009, he refused to cooperate and treated us like as if we were lepers! He is the one who stated that our seminary should be closed and that our students should go to the seminaries of their dioceses of origin, adding bluntly that "the four bishops of the SSPX should resign"! (cf. interview with *Zeit Online*, 8 May 2009).

For us what is more important and more alarming is his leading role at the head of the Congregation for the Faith, which must defend the Faith with the proper mission of fighting doctrinal errors and heresy. Numerous writings of Bishop Mueller on the real transubstantiation of bread and wine into the Body and Blood of Christ, on the dogma of Our Lady's virginity, on the need of conversion of non-Catholics to the Catholic Church... are questionable, to say the least! There is no doubt that these texts would have been in the past the object of an intervention of the Holy Office, which now is the very Congregation for the Doctrine of the Faith presided by him.

**DICI** : How do you see the future of the SSPX? In the midst of its fight for the Church's Tradition, will the SSPX keep to the same knife's edge?

**Bishop Fellay** : More than ever we must maintain the knife's edge traced by our venerated founder. It is not easy to keep, yet absolutely vital for the Church and the treasure of its Tradition. We are Catholic, we recognise the pope and the bishops, but above all else we must keep intact the Faith, source of God's grace. Therefore we must avoid all that may endanger the Faith, without trying to become a replacement for the Church, Catholic, Apostolic, and Roman. Far from us the idea of establishing a parallel Church, of exercising a parallel magisterium!

This was well explained by Archbishop Lefebvre more than thirty years ago: he did not wish to hand down anything else but what he himself had received from the Church of two millennia. This is what we want also, following his lead, so that we may effectively help "to restore all things in Christ." It is not us who will break with Rome, the Eternal Rome, mistress of wisdom and truth. Nevertheless, it would be unrealistic to deny that there is a modernist and liberal influence in the Church since the Second Vatican Council and its subsequent reforms. In a word, we maintain the faith in the primacy of the Roman Pontiff and in the Church founded upon Peter, but we refuse all which contributes to the "self-demolition of the Church" acknowledged by Paul VI himself since 1968. May Our Lady, Mother of the Church, hasten the day of its authentic restoration!

(Source : DICI 258)

## Liturgical calendar for September 2012

Saturday	1	Of Our Lady, St Gilles, Twelve Holy Brothers, IV class	<b>FIRST SATURDAY</b>	1	
<b>Sunday</b>	<b>2</b>	<b>Fourteenth Sunday after Pentecost, II class</b>		<b>2</b>	
<b>Monday</b>	<b>3</b>	<b>Saint Pius X, I class</b>	<i>St Macanasius</i>	<b>3</b>	
Tuesday	4	Ferial, IV class		4	
Wednesday	5	St Lawrence Justinian, III class		5	
Thursday	6	Ferial, IV class	<b>FIRST THURSDAY</b>	6	
Friday	7	Ferial, IV class	<i>Abstinence</i> <b>FIRST FRIDAY</b>	7	
Saturday	8	Nativity of the Blessed Virgin Mary, St Adrian, II class		8	
<b>Sunday</b>	<b>9</b>	<b>Fifteenth Sunday after Pentecost</b>	<i>St Kieran of Clonmacnoise</i>	<b>9</b>	
Monday	10	St Nicholas Tolentino, III class		10	
Tuesday	11	Ferial, Sts Protus & Hyacinth, IV class		11	
Wednesday	12	The Holy Name of Mary, III class	<i>St Ailbe of Emly</i>	12	
Thursday	13	Ferial, IV class		13	
Friday	14	Exaltation of the Holy Cross, II class	<i>Abstinence St Cormac of Cashel</i>	14	
Saturday	15	The Seven Sorrows of Our Lady, St Nicomedes, II class		15	
<b>Sunday</b>	<b>16</b>	<b>Sixteenth Sunday after Pentecost, II class</b>		<b>16</b>	
Monday	17	Our Lady on Saturday, Stigmata of St Francis of Assisi, IV class		17	
Tuesday	18	St Joseph of Cupertino, III class		18	
Wednesday	19	Ember Day, Holy Martyrs, Our Lady of La Salette, II class	<i>Ember Days are traditionally days of fast and abstinence</i>	19	
Thursday	20	Ferial, Sts Eustace & Companions, IV class		20	
Friday	21	St Matthew, Ember Day, II class		<i>Abstinence</i>	21
Saturday	22	Ember Day, St Thomas of Villanova, St Maurice & Comp., III class		22	
<b>Sunday</b>	<b>23</b>	<b>Seventeenth Sunday after Pentecost, II class</b>	<i>St Eunan of Raphoe</i>	<b>23</b>	
Monday	24	Ferial, Our Lady of Ransom, IV class		24	
Tuesday	25	Ferial, IV class	<i>St Finbarr, Bishop of Cork</i>	25	
Wednesday	26	Ferial, Sts Cyprian & Justina, IV class		26	
Thursday	27	Sts Cosmas & Damian, III class	<i>St Moengal</i>	27	
Friday	28	St Wenceslaus, III class	<i>Abstinence</i>	28	
Saturday	29	Dedication of St Michael the Archangel, I class		29	
<b>Sunday</b>	<b>30</b>	<b>Eighteenth Sunday after Pentecost, II class</b>		<b>30</b>	
Monday	1	Ferial, St Remigius, IV class		1	
Tuesday	2	The Holy Guardian Angels, III class		2	
Wednesday	3	St Thérèse of the Child Jesus, III class		3	
Thursday	4	St Francis of Assisi, III class	<b>FIRST THURSDAY</b>	4	
Friday	5	Ferial, St Placid and Companions, IV class	<i>abstinence</i> <b>FIRST FRIDAY</b>	5	
Saturday	6	St Bruno, III class	<b>FIRST SATURDAY</b>	6	
<b>Sunday</b>	<b>7</b>	<b>Nineteenth Sunday after Pentecost, Our Lady of the Rosary, II class</b>		<b>7</b>	

### Times on which Holy Mass is celebrated in Ireland

					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
Saturday	1	Of Our Lady, St Gilles, Twelve Holy Brothers, IV class	<b>FIRST SATURDAY</b>	1	11 am	11 am	11 am					
<b>Sunday</b>	<b>2</b>	<b>Fourteenth Sunday after Pentecost, II class</b>		<b>2</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		
<b>Monday</b>	<b>3</b>	<b>Saint Pius X, I class</b>	<i>St Macanasius</i>	<b>3</b>	11 am & 6.30 pm	11 am						
Tuesday	4	Ferial, IV class		4	6.30 pm	11 am						
Wednesday	5	St Lawrence Justinian, III class		5	6.30 pm	11 am						
Thursday	6	Ferial, IV class	<b>FIRST THURSDAY</b>	6	6.30 pm	11 am						
Friday	7	Ferial, IV class	<i>Abstinence</i> <b>FIRST FRIDAY</b>	7	11 am & 6.30 pm	11 am	7 pm					
Saturday	8	Nativity of the Blessed Virgin Mary, St Adrian, II class		8	11 am	11 am	11 am					
<b>Sunday</b>	<b>9</b>	<b>Fifteenth Sunday after Pentecost</b>	<i>St Kieran of Clonmacnoise</i>	<b>9</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		<b>5 pm</b>	
Monday	10	St Nicholas Tolentino, III class		10	11 am & 6.30 pm	11 am						
Tuesday	11	Ferial, Sts Protus & Hyacinth, IV class		11	11 am & 6.30 pm	11 am						
Wednesday	12	The Holy Name of Mary, III class	<i>St Ailbe of Emly</i>	12	11 am & 6.30 pm	11 am						
Thursday	13	Ferial, IV class		13	11 am & 6.30 pm	11 am						
Friday	14	Exaltation of the Holy Cross, II class	<i>Abstinence St Cormac of Cashel</i>	14	11 am & 6.30 pm	11 am	7 pm					
Saturday	15	The Seven Sorrows of Our Lady, St Nicomedes, II class		15	11 am	11 am	11 am					
<b>Sunday</b>	<b>16</b>	<b>Sixteenth Sunday after Pentecost, II class</b>		<b>16</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		
Monday	17	Our Lady on Saturday, Stigmata of St Francis of Assisi, IV class		17	11 am & 6.30 pm	11 am						
Tuesday	18	St Joseph of Cupertino, III class		18	11 am & 6.30 pm	11 am						
Wednesday	19	Ember Day, Holy Martyrs, Our Lady of La Salette, II class	<i>Ember Days are traditionally days of fast and abstinence</i>	19	11 am & 6.30 pm	11 am						
Thursday	20	Ferial, Sts Eustace & Companions, IV class		20	11 am & 6.30 pm	11 am						
Friday	21	St Matthew, Ember Day, II class		<i>Abstinence</i>	21	11 am & 6.30 pm	11 am					
Saturday	22	Ember Day, St Thomas of Villanova, St Maurice & Comp., III class		22	11 am	11 am						
<b>Sunday</b>	<b>23</b>	<b>Seventeenth Sunday after Pentecost, II class</b>	<i>St Eunan of Raphoe</i>	<b>23</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>			
Monday	24	Ferial, Our Lady of Ransom, IV class		24	11 am & 6.30 pm	11 am						
Tuesday	25	Ferial, IV class	<i>St Finbarr, Bishop of Cork</i>	25	11 am & 6.30 pm	11 am						
Wednesday	26	Ferial, Sts Cyprian & Justina, IV class		26	11 am & 6.30 pm	11 am						
Thursday	27	Sts Cosmas & Damian, III class	<i>St Moengal</i>	27	11 am & 6.30 pm	11 am						
Friday	28	St Wenceslaus, III class	<i>Abstinence</i>	28	11 am & 6.30 pm	11 am						
Saturday	29	Dedication of St Michael the Archangel, I class		29	11 am	11 am						
<b>Sunday</b>	<b>30</b>	<b>Eighteenth Sunday after Pentecost, II class</b>		<b>30</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>			<b>5 pm</b>
Monday	1	Ferial, St Remigius, IV class		1	11 am & 6.30 pm	11 am						
Tuesday	2	The Holy Guardian Angels, III class		2	11 am & 6.30 pm	11 am						
Wednesday	3	St Thérèse of the Child Jesus, III class		3	11 am & 6.30 pm	11 am						
Thursday	4	St Francis of Assisi, III class	<b>FIRST THURSDAY</b>	4	11 am & 6.30 pm	11 am						
Friday	5	Ferial, St Placid and Companions, IV class	<i>abstinence</i> <b>FIRST FRIDAY</b>	5	11 am & 6.30 pm	11 am	7 pm					
Saturday	6	St Bruno, III class	<b>FIRST SATURDAY</b>	6	11 am	11 am	11 am					
<b>Sunday</b>	<b>7</b>	<b>Nineteenth Sunday after Pentecost, Our Lady of the Rosary, II class</b>		<b>7</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		