

## The Priestly Society of Saint Pius X in Ireland

Very Reverend Paul Morgan, Superior

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Rev. Paul Biérier

### Saint Pius V Chapel

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### Our Lady of the Rosary Church

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

### Our Lady of Knock and St Patrick Chapel

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

### Saint Joseph's Mass Centre

**Tralee**, Co. Kerry

### Cashel Mass Centre

Co. Tipperary

### Corpus Christi Church

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## The Society of Saint Pius X in Ireland



## Saint John's Bulletin



### In This Issue:

- Letter from Bishop Fellay
- Letter from Father Morgan
- Life of St Germanus
- Plus all the activities and devotions  
in our priories and churches

**May 2013**  
Month of  
the Blessed Virgin Mary

## Devotions & Activities at St John's

**Rosary** daily at 6 pm; Saturday and Sunday at 10.30 am

**Every Sunday:** Exposition and Benediction of the Blessed Sacrament at 10.30 am

**Every Thursday:** Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)

**First Thursday: Apostolate of Prayer for Priests.** Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.

**First Friday:** Benediction after the 6.30 pm Mass

**First Saturday:** Benediction and Rosary after 11 am Mass

**Confessions:** 10.30 am on Saturdays and Sundays, and after 11am Sunday Mass

**Missa Cantata:** Fourth Sunday of the month

**Doctrinal Conference for Adults:** First Tuesdays at 7.30 pm

**Catechism for children:** Sunday between Masses

## Devotions & Activities in Athlone

**Rosary** daily at 7 pm

**First Friday:** Holy Hour at 6.30 pm

**First Saturday:** Confessions at 10.30 am, Benediction and Rosary after 11 am Mass

**Every Thursday:** Mass at 6 pm followed by Rosary and Benediction

**Every Saturday:** Catechism for adolescents and altar serving practice at 9 am

**Missa Cantata:** Second and Fourth Sundays of the month

## Devotions & Activities in Cork

**First Friday:** Benediction after 7 pm Mass

**First Saturday:** Benediction and Rosary after 11 am Mass

**Confessions:** Half an hour before every Mass and after Mass when announced

**Conference for Children and Teenagers:** Second Sunday after Mass

**Missa Cantata:** Third Sunday

**Fourth Sunday:** Exposition and Benediction of the Blessed Sacrament after Mass

## SSPX Groups and Pious Associations in Ireland

**Third Order of the SSPX :** Contact Fr. Sherry

**Eucharistic Crusade :** Contact Fr. Biérer

**Archconfraternity of St Stephen for Altar Boys :** Contact Fr. Sherry

**Youth Group :** Contact Fr. Sherry

**St Philomena's Rosary Association :** Contact Fr. Gallagher

### Sunday 2nd Collection

- 1st : For the Seminaries of the SSPX  
 2nd : For Insurances (buildings, car, health)  
 3rd : For Utilities (heating, electricity, petrol, phone)  
 4th : Building Fund (renovations of churches & priories)  
 5th : For the Missions of the SSPX

### Mass Stipends

- 1 Mass intention: 16 € / £ 15  
 Novena of Masses: 160 € / £ 150  
 Gregorian: 640 € / £ 600

the General Chapter decided on in July 2012, is taking place right at this decisive moment. Why Saint Joseph? Because he is the Patron of the Catholic Church. He continues to carry out for the Mystical Body the role that God the Father had entrusted to him with regard to His Divine Son. Since Christ is the Head of the Church, Head of the Mystical Body, it follows that he who was in charge of protecting the Messiah, the Son of God made man, now finds his mission extended to the entire Mystical Body.

Just as his role was very discreet and for the most part hidden—while being perfectly effective—so too this role of protector—which is quite effective with regard to the Church also—is carried out today with great discretion. Only over the course of the centuries was devotion to Saint Joseph manifested more and more clearly. One of the greatest saints, one of the most discreet. Following Pius IX, who declared

him Patron of the entire Church, following Leo XIII who confirmed this role and introduced the magnificent Prayer to Saint Joseph, Patron of the Universal Church—which we recite every day in the Society—and following Saint Pius X, who had a very special devotion to Saint Joseph, whose name he bore, we want to adopt as our own, in this tragic moment in the history of the Church, this devotion and his patronage.

Dear Friends and Benefactors of the Society of Saint Pius X, I bless you with all my heart, while expressing my gratitude to you for your prayers and your generosity for the benefit of the work of restoring the Church that Archbishop Lefebvre undertook. Moreover I ask Saint Joseph to obtain for you the divine graces that your families need in order to remain faithful to Catholic Tradition.

+ Bernard Fellay

## The Month of May sanctified

### Month dedicated to 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 14th starts the Novena of St Rita

On the 10th starts the Novena for the Feast of Pentecost

« Veni Creator »

On the 18th starts the Novena of St Philip Neri

Every day in May, Rosary and Benediction at 6 pm except Saturday and Sunday

Every Sunday at St John's after 11am Mass, Marian

Procession with Rosary and Litany of Loreto



**Suggested resolution for the month :** learn and repeat often during the day the prayer taught by Our Lady to St. Catherine Labouré

"O Mary conceived without sin, pray for us who have recourse to Thee."

*mecum* [manual] all of these points in various works that have been published since, including the remarkable *The Catechism of the Crisis in the Church* by Fr. Matthias Gaudron (Angelus Press).

Today, along the same lines, we can only repeat what Archbishop Lefebvre and Fr. Schmidberger in turn declared. All the errors that they denounced, we denounce. We beg Heaven and the authorities of the

Church, in particular the new Supreme Pontiff, Pope Francis, Vicar of Christ, Successor of Peter, not to allow souls to perish because they no longer learn sound doctrine, the revealed deposit of the faith, without which no one can be saved, no one can please God.

What good is it to devote oneself to serving people if one hides from them what is essential, the purpose and the meaning of their life, and the seriousness of sin that turns them away from it? Works of charity done for the poor, the needy, the infirm, and the sick have always been a true concern for the Church, and we must not excuse ourselves from it, but if it becomes merely man-centered philanthropy, then the Church is no longer carrying out her mission, she is no longer leading souls to God, which can really be done only by supernatural means: faith, hope, charity and grace. And therefore by denouncing anything that is opposed to them: errors against faith and moral-

ty. Because if people sin, for want of that denunciation, they are damned for eternity. The Church's reason for being

is to save them and to help them avoid the misfortune of their eternal perdition.

Now obviously that could not possibly please the world, which then turns against the Church, often violently, as history shows us.

Here we are then, at Easter 2013, and the situation in the Church remains

almost unchanged. The words of Archbishop Lefebvre take on a prophetic tone. It has all come to pass, and it all continues for the greater misfortune of souls who no longer hear from their pastors the message of salvation.

Without becoming upset over the duration of this terrible crisis or over the number of prelates and bishops who pursue the self-destruction of the Church, as Paul VI acknowledged, we continue, to the extent of our abilities, to proclaim that the Church can change neither her dogmas nor her morality. For no one can meddle with these venerable institutions without provoking a genuine disaster. Although some accidental modifications pertaining to the external form must be made—as it happens in all human institutions—in no case can they be made contrary to the principles that have guided the Church in all the preceding centuries.

The consecration to Saint Joseph, which



## ANNOUNCEMENTS

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

◆ **CHARTRES PILGRIMAGE** on Pentecost Week-end May 18<sup>th</sup> - 20<sup>th</sup>, accompanied by Fr. Biérier as chaplain. Please contact Peadar Walsh for more information: [peadarwalsh@hotmail.com](mailto:peadarwalsh@hotmail.com)

◆ **IGNATIAN RETREAT**: in Esker, Co. Galway : for men from 1st to 6th July and for women from 19th to 24th August 2013. Cost €340/£300stg. Please contact Fr Sherry.

◆ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year 2013 will be for the girls : **July 14<sup>th</sup> to 21<sup>st</sup>** and for the boys : **July 21<sup>st</sup> to 27<sup>th</sup>**. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. The price is unchanged as well, 150€ for 1<sup>st</sup> child, then discounts. Contact Fr Biérier.

◆ **SAINT STEPHEN'S GUILD** :

Altar Servers Pilgrimage to Ecône for ordinations from 26th to 29th June. Guild Summer School from 12th to 17th August at Islandeady, Co. Mayo. Contact Fr. Sherry in Athlone.

Summer Camp in Italy under the guidance of Father Ballini stationed in Preston, **July 29<sup>th</sup> - August 10<sup>th</sup>**. Visits of Rome and Florence and activities for the altar boys with serving practises and High Masses in some beautiful Italian churches. For boys 15 and older. Price : 190€ plus airfare. Fr Ballini's number in Preston : +44 1772 885990

◆ **RETREATS AND RECOLLECTIONS IN BRISTOL IN 2013** :

April 15th-20th Women's Ignatian Retreat

July 8th-10th Recollection for Young Adults

July 11th-13th Recollection for Married Couples

August 8th-10th Apologetics Seminar for Young Adults

September 20th-22nd Doctrinal Seminar on Liberalism for Adults

October 14th-19th Women's Ignatian Retreat

November 11th-16th Men's Ignatian Retreat

December 9th-11th Advent Recollection

December 16th-18th Apologetics Seminar for Young Adults

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

## Letter from Father Morgan

### Letter to Friends and Benefactors

My dear brethren,

Following the Internet appearance of Menzingen's 'Doctrinal Declaration,' which dates from 15<sup>th</sup> April 2012, a number of faithful have manifested their concerns over this text. They have expressed alarm at its perceived ambiguity regarding the acceptance of Vatican II in the light of Tradition, the adoption of the New Code of Canon Law, and the assertion that the New Mass was legitimately promulgated!

The document resembles the 5<sup>th</sup> May 1988 'Protocol Agreement' which was signed by Archbishop Lefebvre and Cardinal Ratzinger, only to be retracted the very next day by the Archbishop. He explained why in his notes for a meeting at Le Pointet on May 30<sup>th</sup> with 'the leaders' of the Traditionalist resistance: "The mood of the meetings and the thinking, expressed by various individuals in conversation clearly show that the Holy See wants to bring us into line with the Council and its reforms, and to bring us back within the bosom of the Conciliar Church. Consequently, do we really need to consider the 'advantages' of the canonical normalisation' of our work, the guarantee for the 'liturgy and the training of our members, easier missionary contacts to



convert priests and faithful to Tradition, and finally a bishop consecrated with the agreement of the Holy See?"

Whilst awaiting the public and official commentary on, and context of, this document of April 15<sup>th</sup> 2012, it is important to know that it too was subsequently withdrawn by Bishop Fellay in the summer of last year. No doubt the Superior General will speak about this and other important issues at the occasion of his conferences in Ireland (Athlone, May 27<sup>th</sup>, Dun Laoghaire, May 28<sup>th</sup>) and Britain (Liverpool, June 1<sup>st</sup>, and Burghclere, June 2<sup>nd</sup>), which I would encourage you to attend.

Meanwhile, may I draw your attention to the Superior General's latest letter to Friends and Benefactors, which is included in this newsletter, as it deals with the Society's 'delicate position during most of 2012,' as well as its commitment to the combat for the Faith?

Having had occasion elsewhere to mention Pope Francis' choice of Paul VI's distorted 'ferula' or crozier in these early days of his pontificate, the following article from DICI is pertinent:

to modify the constitution of the Church and to claim to appeal to human rights against the Divine Right, as in religious liberty, as in the Eucharistic hospitality that is authorized in the new Canon Law, as in the assertion of two supreme authorities in the Church.

"It is clear that in these cases and in other similar cases, it is the duty for each member of the clergy and every faithful Catholic to resist and to refuse obedience. Blind obedience is a misunderstanding and no one is exempt from responsibility for having obeyed man rather than God (Denz. Sch. 3115). This resistance must be public if the evil is public and an object of scandal to souls (*Summa Theologiae* II-II, q. 33, a. 4).

"These statements are elementary principles of morality. They regulate the relations of subjects with all legitimate authorities.

"Moreover this resistance is corroborated by the fact that henceforth those who hold firmly to Tradition and the Catholic Faith are penalized; those who profess doctrines which are heterodox, or who commit veritable sacrileges are in no way troubled. That is the logic of an abuse of authority."

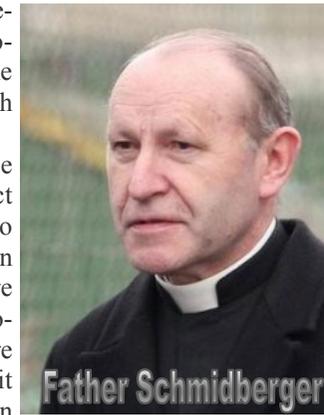
#### *The New Mass*

"Contrary to the teaching of the Council of Trent in Session XXII, contrary to the Encyclical *Mediator Dei* of Pius XII, the role of the faithful in the participation of the Mass has been exaggerated, and the role of the priest, now become a simple presider, has been diminished. The importance of the Liturgy of the Word has been exagger-

ated, and the importance of the propitiatory Sacrifice has been diminished. The meal of the community has been exalted and the Mass has been laicized, to the detriment of the respect and the faith in the Real Presence by transubstantiation.

"By the suppression of the sacred language, the rites have been infinitely multiplied. They have been profaned by worldly and pagan additions. False translations have been propagated to the detriment of the true faith and the true piety of the faithful."

In 1986, Archbishop Lefebvre vehemently protested the interreligious meeting at Assisi, which was an unprecedented scandal in the Catholic



Church, and above all a violation of the first of the Ten Commandments: "You shall adore the one God alone," in which the Vicar of Christ publicly invited the representatives of all religions to call upon their false gods. Our founder later said that he regarded that event, which was intolerable to anyone with a Catholic heart, as one of

the signs that he had asked for from Heaven so as to be able to go ahead and consecrate bishops.

In the Letter to Friends and Benefactors no. 40 dated February 2, 1991, Fr. Franz Schmidberger, the second Superior General of the Society of Saint Pius X, took up the question in its entirety and restated the Catholic position in a short compendium of contemporary errors against the faith. And we asked several confreres to summarize in a sort of *vade-*

practice of the Magisterium of the Church, especially in Vatican Council I (Denz. Sch. 3055), and in the Encyclical of Leo XIII, *Satis cognitum*. The Pope alone has this supreme authority which he can communicate, in the measure which he judges expedient and in extraordinary circumstances.

“This grave error brings with it the democratic orientation of the Church, with the power residing in the ‘People of God’ as it is defined in the new Code. This Jansenist error is condemned by the Bull *Auctorem Fidei* of Pius VI (Denz. Sch. 2602)....”

#### Religious liberty

“The Declaration *Dignitatis humanae* of Vatican Council II affirms the existence of a false natural human right in religious matters, contrary to the papal teachings which repudiate such a blasphemy.

“Thus Pius IX in his Encyclical *Quanta cura* and in the Syllabus, Leo XIII in his Encyclicals *Libertas praestantissimum* and *Immortale Dei*, Pius XII in his allocution *Ci Riesce* to the Italian Catholic jurists, deny that reason and revelation provide any basis for a right of this sort.

“Vatican II believes and professes, universally, that ‘The Truth cannot impose itself except by virtue of its own Truth.’ This is formally opposed to the teaching of Pius VI against the Jansenists of the Council of Pistoia (Denz. Sch. 2604). The Second Vatican Council thus absur-

dly ends up affirming the right not to adhere to, and not to follow the Truth, in order to oblige civil governments to cease discriminating for religious motives, thus establishing a juridical equality between false religions and the true one....

“The consequences of the recognition by the Council of this false human right destroy the foundations of the social reign of Our Lord. They undermine the authority and power of the Church in its mission to cause Our Lord to reign in souls and in hearts, for the Church must combat the satanic forces which subjugate souls. The missionary spirit will be accused of exaggerated proselytism.

“The neutrality of States in religious matters is injurious for Our Lord and His Church, in the case of a State with a Catholic majority.

#### Papal power

“Certainly the authority of the Pope in the Church is a supreme authority, but it cannot be absolute and unlimited, since it is subordinate to Divine Authority, which is expressed in Tradition, Sacred Scripture, and the definitions already promulgated by the ecclesiastical Magisterium (Denz. Sch. 3116).

“The authority of the Pope is subordinate to and limited by the end for which this authority was given to him. This end is clearly defined by Pope Pius IX in the Constitution *Pastor aeternus* of Vatican Council I (Denz. Sch. 3070). It would be an intolerable abuse of power



‘Humility to the detriment of authority?’

“The style of the new pope, Francis, has been analysed at length by all the specialists since his election. Humility and proximity [closeness] seem to be the key words of a pope who will celebrate a Mass on Holy Thursday in a prison, where he will perform the traditional washing of feet [including those of two women - Ed]. By trying too hard to play the simplicity card, could the Church lose her influence? ...

“During the Mass of enthronement, Pope Francis did not dispense with the pontifical throne which is raised up a step and protected by a canopy.... Nevertheless (and no commentary remarked on these two facts), the pope received standing the respects paid by the six cardinals representing the three orders of their College and likewise gave his first official homily standing, unlike all his predecessors.

“Was it yet another demonstration of this ‘simplicity’ that the media have played up so much? To renounce a sitting position, which in all times and in all places is the highest mark of authority (whereas the standing position assumed in the presence of a seated audience shows a figure’s inferiority) blurs all the distinctions in such extraordinary circumstances and erases all signs of true acknowledgment. What meaning should we give to an honorific ceremony in which the loyal subject and his new superior both remain standing, as peers, and during which some of the cardinals did not even remove their hats?

“For someone who holds authority, from the father of a family to a head of State, via teachers and judges, and on to the figure of a bishop or the pope, to sit while speaking is never the vainglorious expression of self-aggrandizement. On the contrary, it means subjecting oneself to the observance of decorum, which requires on the part of those who respect it not just the delivery of well-considered words, but also genuine humility and true simplicity that are practiced *in petto* [Italian: in the heart], in other words, without the blare of the media trumpets and false celebrity....

“In a book that will soon be published by Cerf, *Le luxe pour Dieu* [Luxury for God], I emphasized how the symbol, even more than the image, offers to someone who interprets it a language of synthesis. Indeed, although words may amuse an audience, a symbol offers only its silence to someone who sets about deciphering it. Paraphrasing Saint Francis de Sales (to whom Francis might also have wanted to refer in his choice of his name), we could even add that the symbol “speaks to the heart, while language speaks only to the ears”. In its presentation it is faithful to reality and delivers, for those who can see it correctly, the totality of its substance through a single perception. So that, in presenting itself to all, just like the sun, it *enlightens the good and the bad* [cf. Matthew 5:45].

“Consequently, using symbolic language requires prudence, simplicity and humility; to tinker with it is to run the risk of using the language of confusion, an idiom belonging to the builders of the tower of Babel!” (Source : *atlantico.fr* – *DICI* no.273 dated April 12, 2013)

**For other news:**Father Stehlin's visit

We are grateful to Father Karl Stehlin for his recent visit from Poland and for his talks in Leicester, Bristol, London and Burghclere. Our Polish faithful in particular appreciated seeing Father again, not least in Oslo where some 45 souls attended his Lenten recollection. Father Stehlin has kindly offered to visit Oslo again over the third weekend of June.

Clothing ceremony

Our prayers and good wishes are with Miss Stephanie Martin of Stronsay – an Old Michaelian - who is to receive the Religious Habit in the community of the Disciples of the Cenacle, Velletri, Rome on 3<sup>rd</sup> May, Feast of the Finding of Holy Cross. In addition to friends and family who will be present for the happy occasion, I have requested Father Tranquillo, formerly of Carluke but now in Albano, to represent me at the ceremony, as regretfully I shall be unable to attend in person. On April 2<sup>nd</sup>, it was Miss Adele O'Farrell from Cork who took the habit in the same community.

The First Assistant's visit to Ireland, Orkney and Bristol

The First Assistant, Father Niklaus Pfluger, has scheduled a visit here in May with the following itinerary: Dun Laoghaire (18-19 May); Stronsay (within period 20-24 May); Cork (26 May); Bristol priests' meeting (27-29 May).

Liverpool work

Numerous bureaucratic delays and various setbacks have delayed the opening of our new Church of Saints Peter and Paul in Liverpool resulting in increased costs. Consequently we have had to reduce the remaining scope of works to a minimum, leaving some items to a future date. Nevertheless the church should be sufficiently ready for its blessing by Bishop Fellay on Saturday 1<sup>st</sup> June, even though certain jobs will need to be completed in the weeks following.

Bi-monthly newsletters

Please note that the British newsletter is scheduled henceforth to appear every two months for practical and financial reasons. Additional or important notices will also be found on our website, which is soon to be 'overhauled!'

Silver Jubilees

The Society's bishops will be celebrating the twenty-fifth anniversary of their episcopal consecrations, termed 'Operation Survival' by Archbishop Lefebvre, at the end of June, and our gratitude, thoughts and prayers are with them all.

I myself also give thanks to Our Lord and His Holy Mother for the grace of my priestly silver jubilee this June 29<sup>th</sup>. Whilst I shall be at Ecône for the anniversary itself, Father Summers is kindly organising a 'pig-roast' at St Michael's School on Saturday 22<sup>nd</sup> June to celebrate both events. All going well, I hope to include 'some musings from the past' in the summer Mater Dei to mark the occasion.

## 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.

during the Second Vatican Council, and after the Council, in all the reforms which issued from it.

"Indeed, all these reforms have contributed and continue to contribute to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and the Sacraments, to the disappearance of the religious life, and to a naturalistic and Teilhardian education in the universities, in the seminaries, in catechetics: an education deriving from liberalism and Protestantism which had been condemned many times by the solemn Magisterium of the Church."

And this declaration concluded with these lines:

"The only attitude of fidelity to the Church and to Catholic doctrine appropriate for our salvation is a categorical refusal to accept this reform.

"That is why, without any rebellion, bitterness, or resentment, we pursue our work of priestly formation under the guidance of the never-changing Magisterium, convinced as we are that we cannot possibly render a greater service to the Holy Catholic Church, to the Supreme Pontiff, and to future generations."

In 1983, recalling the meaning of the fight for Tradition, Archbishop Lefebvre sent an Episcopal Manifesto, co-signed by Bishop Antonio de Castro Mayer, to John Paul II, in which he denounced, once again, the havoc caused by the post-conciliar reforms and the disastrous spirit that spread everywhere. He underscored, in particular, the following points on the subject of false ecumenism, collegiality, religious liberty, papal power and the New Mass.

***False Ecumenism***

"This ecumenism is likewise contrary to the teachings of Pius XI in the Encyclical *Mortalium animos*. Concerning this point it is timely to expose and reject a certain false opinion which is at the origin of this problem and of this complex movement by the means of which non-Catholics strive to bring about a union of Christian churches. Those who adhere to this opinion constantly cite these words of Christ: 'That they all may be one . . . and there shall be one fold and one shepherd' (Jn. 17:21 and 10:16), and they claim that by these words Christ expresses a desire or a prayer which has never been realized. In fact, they claim that the unity of faith and of government, which is one of the marks of the true Church of Christ, until now has never existed in practice and today does not exist.

"This ecumenism condemned by Catholic morality and law, now goes so far as to permit the reception of the Sacraments of Penance, Holy Eucharist and Extreme Unction from 'non-Catholic ministers' (canon 844, CIC 1983), and encourages 'ecumenical hospitality' by authorizing Catholic ministers to give the Sacrament of the Holy Eucharist to non-Catholics...."

***Collegiality***

"The doctrine, already insinuated by the document *Lumen Gentium* of Vatican Council II, is taken up again explicitly by the new Code of Canon Law (can. 336). According to this doctrine, the College of Bishops united with the Pope, also possesses supreme authority in the Church, in a habitual and constant manner.

"This doctrine of a *twofold supreme authority* is contrary to the teaching and

gious Liberty, destroy the authority of the Church's Magisterium. Indeed, Rome is no longer the unique and necessary "Magistra Veritatis" ["Mistress of Truth"].

**"Compelled by the facts, it is necessary to conclude that the Council has favored, inconceivably, the diffusion of liberal errors. Faith, morals, and ecclesiastical discipline have been shaken to their foundations according to the predictions of all the popes.**

"The destruction of the Church is rapidly advancing. By an exaggerated authority given to the episcopal conferences, the Sovereign Pontiff has rendered himself ineffectual. In a single year how many painful examples of this have we witnessed! Still, the Successor of Peter, and he alone, can save the Church.

"Let the Holy Father surround himself with vigorous defenders of the Faith; let him appoint them in the important dioceses. Let him deign, by important documents, to proclaim truth, pursue error without fear of contradictions, without fear of schisms, without fear of questioning the pastoral guidelines of the Council.

"May the Holy Father deign: to encourage the bishops to uphold faith and morals, each in his respective diocese, as befits every good pastor; to support the courageous bishops, encouraging them to reform their seminaries and to restore studies according to St. Thomas; to encourage the general superiors to uphold in the novitiates and communities the fundamental principles of Chris-

tian asceticism, especially obedience; to encourage the development of Catholic schools, a doctrinally sound Catholic press, associations of Catholic families; and, finally, to reprimand the instigators of errors and reduce them to silence. The Wednesday allocutions cannot replace encyclical letters, mandates, and letters to bishops.

"Undoubtedly, it is bold of me to express myself in this way! But it is from a burning love that I write these lines, love of God's glory, love of Jesus, love of Mary, love of the Church and of the Successor of Peter, Bishop of Rome, Vicar of Jesus Christ."

On November 21, 1974, after the apostolic visitation of the seminary in Ecône, Archbishop Lefebvre deemed it necessary to summarize his position in the famous declaration that would result, several months later in the unjust canonical suppression of the Society of Saint Pius X, which our founder and his successors have always considered null and void. This document, which is of capital importance, opened with this profession of faith, which is that of all the members of the Society:

"We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, [school]mistress of wisdom and truth.

"We refuse on the other hand, and have always refused, to follow the Rome of Neo-Modernist and Neo-Protestant tendencies, which manifested itself clearly



Please note that due to a superiors' meeting at Ecône on June 25-26, and a retreat I shall be preaching there for the Oblate Sisters following the ordinations, I shall be away from London from June 24<sup>th</sup>-July 9<sup>th</sup>.

#### New pews in Athlone

Corpus Christi Church in Athlone has recently been refurbished with a set of fine pews, which had been in storage in Bristol, and which provide more seating than the previous ones. There are also plans to install an antique stone pulpit in the church which lay disassembled for a number of years in Wimbledon then in Bristol!

#### Orkney cottage

Renovations on the cottage adjoining Saint Columba's House on Stronsay are almost completed, thanks to a generous bequest from the late Miss Muriel Fen who lived on the island. This self-catering guest accommodation will be available for private retreats as well as to visitors, and further details may be obtained from Father Nicholas Mary CSSR at the address as found on the inside cover of this newsletter.

#### Consecration to Saint Joseph

On the 19<sup>th</sup> March the Society of Saint Pius X was solemnly consecrated to Saint Joseph by Bishop Fellay at Ecône. Priests in each District made this consecration also by means of the following prayer:

'O glorious Saint Joseph, Spouse of the Immaculate Virgin, Foster Father of the Son of God, appointed Head of the Holy Family and raised up as Heavenly Patron of the Universal Church;

Thou whose faith triumphed over doubt, whose justice was as great as thy chastity, whose obedience was the servant of thy wisdom, whose strength went hand in hand with thy prudence and whose magnanimity vied with thy humility;

Thou model of those devoted to labour, assurance of those in the midst of battle, terror of the demons unleashed against the work of the Redeemer;

Thou who didst employ all thy virtues in sav-

ing the God-man from grave perils, and who from on high dost protect His Mystical Body, subjected to the ever-renewed attacks of its enemies;

Cast thine eyes upon this little portion of the flock of Jesus Christ, which an inscrutable plan of God has raised up to safeguard the Catholic priesthood and the Catholic Faith. Conscious of its nothingness and enlivened by a boundless confidence in thy powerful patronage, O Blessed Patriarch Joseph, the Priestly Society of Saint Pius X consecrates itself to thee, with all its members

and all its undertakings, in order to magnify thy glories and thy virtues.

Deign in return, O most generous Steward of the King of Glory's bounty, to grant to this little family the same benefits that thy paternity obtains for the entire Church: deign to make it thine own, to keep it faithful to its statutes, to make it live and propagate the Sacrifice of the Altar, to enrich it with spiritual life, to establish its members in the sanctity and chastity proper to their state, to strengthen it in its holy apostolic labours, to lead it in the combat for the Faith, to thwart the traps of the Enemy and to make it serve

the interests of the Church.

Deign also, O our faithful Intercessor, to make of this humble legion of restorers a firm support for the Roman Pontiff in his mission to confirm his brothers in the clear and entire profession of Faith of St. Peter: *Thou art Christ, the Son of the living God.*

O thou who wast providentially placed at the side of Mary our Queen, grant that we, through thine irresistible intercession with Jesus, Sovereign Priest and King of Eternal Glory, may live and preach in all their most concrete consequences the divinity, the priesthood and the royalty of this same Jesus Christ, Who with the Father and the Holy Ghost liveth and reigneth, God, world without end. Amen.'

With every good wish and blessing,

Father Paul Morgan  
Superior

## Irish Saints

### St Germanus

Bishop, Martyr. Picardy, France.  
5<sup>th</sup> century. Feastday: 2<sup>nd</sup> May.

*It is the fate of most subject peoples, and the Irish are no exception, to have not alone their material wealth appropriated by the dominant invader, but even to have their men of sanctity and renown (even sports heroes!) claimed by their conquerors as being of their own, in spite of the conquered having a distinct national existence. Many go even further, like some of the Chichesters, who, having robbed the Irish O'Neills of their lands and patrimony, changed their name by deed poll to O'Neill, no doubt so that they might masquerade as Irish. One of the descendants was the Unionist, Capt. Terence 'O'Neill', who became Prime-Minister at Stormont. The Irish were called 'Scoti' before and during the Middle Ages. The present day Scots got their name from the Irish/Scoti who colonised 'Scotland' in the first centuries of Christianity. Subsequently, a few modern Scottish authors, ignorant of their own history, falsely claim Irish missionary Saints and others to be their own countrymen, when in reality they were Irish. Serious hagiographers ignore such false claims. Thus, the present holy man was claimed to be an 'Anglus', although his father was unambiguously stated to have been a Prince of the Scots (meaning Irish in those days) in his earliest biographies. Most accounts of him state clearly that he was Irish.*

**W**e do not have the original Gaelic name for St Germanus; it is not given in his Acts. All these tell us is that his father was a noble Irishman named Audin or Aedan and his mother was called Aquila. It appears that when our Germanus was young, his pagan family came in contact with St Germanus of Auxerre around 448 when he was on a missionary expedition to Britain against the Pelagian heresy. St Germanus prayed for the family and all were converted and Baptised. At the Baptism of the young man, St Germanus became God-father to the youth who took the name Germanus at the ceremony in honour of his

sponsor. The Saint of Auxerre returned to France and the young Germanus took up the religious life and training. He soon excelled in learning and wisdom and he became remarkable for his eloquence, his religious fervour and his almsgiving. All that came in contact with him received religious instruction and many were converted. Guided by Divine Grace, he embraced the clerical and priestly state but we do not know where or who ordained him. Immediately after, he possessed the gift of miracles and of healing; curing the blind, deaf, leper, lame and all sick in body or soul. He is also said to have raised the dead to life. His fame spread widely and soon after an Angel appeared to him and instructed him to go to Gaul (France) as the scene of his future labours as a missionary.

St Germanus set out, and on reaching the ocean, a chariot miraculously appeared and carried him over the waves to Dieppe in North-East France. The local people who saw him arrive were astonished; he preached to them and many, over 600, were immediately converted. He remained in that area for about 3 months, converting and instructing many. His exalted virtues, great labours and sanctity soon spread his fame widely. He resolutely travelled among ferocious and pagan peoples and he continued to extend his field of operation more widely in Eastern France to the regions near the river Moselle and Treves. He met St Severinus, the Bishop of Cologne, who welcomed him with open arms and consecrated him Bishop. He continued to spread the Gospel, ordaining priests and founding congregations. He is also said to have preached in Frisia and Lower Germany, where he wrought many miracles. He made a pilgrimage to Rome after which he went to Spain where paganism and Arianism were ravaging the fold. The holy Bishop preached the Gospel, wrought miracles and overcame all obstacles to convert many and found Churches. After some time he returned to Britain by sea, where he spent a year and a half and where he again restored the faith

ral excerpts from it today.

Whereas the Council was preparing to be a shining cloud [i.e. to proclaim the truth clearly] in today's world, if it had only used the prepared schemas that contained a solemn profession of sure doctrine with regard to modern problems, one can and unfortunately must affirm:

*"that, [almost universally], when the Council innovated, it shook the certitude of the truths taught by the authentic Magisterium of the Church as belonging definitively to the treasure of Tradition.*

"Whether it be the transmission of the bishops' jurisdiction, the two sources of Revelation, the inspiration of Scripture, the necessity of grace for justification, the necessity of Catholic baptism, the life of grace among heretics, schismatics and pagans, the ends of marriage, religious liberty, the last things, etc.: on all these fundamental points, the traditional doctrine was clear and unanimously taught in Catholic universities. Now, numerous Conciliar documents on these truths henceforth allow doubts.

"The consequences have been rapidly drawn and applied to the life of the Church:

- Doubts about the necessity of the Church and the sacraments lead to the disappearance of priestly vocations.
- Doubts about the necessity and the nature of the 'conversion' of every soul lead to the disappearance of religious vocations, the ruin of traditional spirituality in the novitiates, and the futility

of the missions.

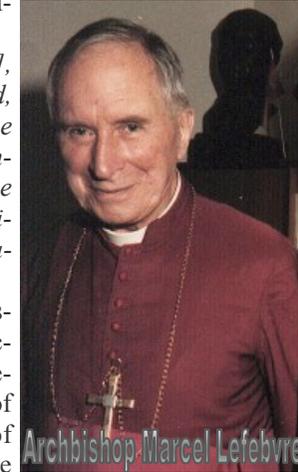
- Doubts about the legitimacy of authority and the duty of obedience provoked by the exaltation of human dignity, the autonomy of conscience, and of freedom shake all societies starting with the Church, religious societies, the dioceses, civil society, and the family.

"The normal result of pride is the burgeoning of the concupiscence of the eyes and of the flesh. Perhaps one of the most frightful observations to be made about our epoch is to note to what a level of moral degradation most Catholic publications have descended. They speak without the least reticence about sexuality, birth control by any means, the legitimacy

of divorce, about co-education, dating, dances as a necessary part of Christian education, about priestly celibacy, etc.

- Doubts about the necessity of grace in order to be saved provoke the undervaluing of baptism and its postponement, and the abandonment of the sacrament of penance. Moreover, this especially involves an attitude of priests and not of the faithful. The same goes for the Real Presence: it is the priests who act as if they no longer believed by hiding the Sacred Host, by suppressing all marks of respect towards the Blessed Sacrament and all the ceremonies in Its honour.

- Doubts about the necessity of the Church as the unique source of salvation and about the Catholic Church as the only true religion originating in the Declarations on Ecumenism and Reli-



Archbishop Marcel Lefebvre

## Letter from Bishop Fellay

### Letter to Friends and Benefactors



My dear brethren,

It has been quite a long time now that this letter has kept you waiting, and it is with joy, in this Easter season, that we would like to take our bearings and to present a few reflections on the situation of the Church.

As you know, the Society found itself in a delicate position during most of the year 2012, following the final approach of Benedict XVI in attempting to normalize our situation. The difficulties resulted, on the one hand, from requirements that accompanied the Roman proposal—to which we could not and still cannot subscribe—and, on the other hand, from a lack of clarity on the part of the Holy See that did not allow us to know precisely the will of the Holy Father or what he was ready to concede to us. The trouble caused by these uncertainties vanished as of June 13, 2012, with a clear confirmation, on the 30<sup>th</sup> of the same month, by a letter from Benedict XVI himself clearly and unambiguously spelling out the conditions that were being imposed on us for a canonical normalization.

These conditions are of a doctrinal nature; they entail the total acceptance of the Second Vatican Council and of the Mass of Paul VI. And so, as Archbishop Augustine Di Noia, Vice President of the Ecclesia Dei Commis-

sion, wrote in a letter addressed to the members of the Society of Saint Pius X at the end of last year, on the doctrinal level we are still at the point where we started out in the 1970's. Unfortunately we can only agree with this observation by the Roman authorities and acknowledge the current relevance of the analysis by Archbishop Marcel Lefebvre, founder of our Society, which was unwavering in the decades following the Council, until his death. His very accurate insight, which is at the same time theological and practical, is still valid today, fifty years after the start of the Council.

We would like to recall this analysis, which the Society of Saint Pius X has always made its own and which remains the guiding principle of its doctrinal position and of its activity: while recognizing that the crisis that is jolting the Church has external causes also, the Council itself has been the chief agent in her self-destruction.

At the conclusion of the Council, in a letter to Cardinal Alfredo Ottaviani dated December 20, 1966, Archbishop Lefebvre explained the havoc caused by the Council throughout the Church. I cited it already in the Letter to Friends and Benefactors no. 68, dated September 29, 2005. It is useful to reread sev-

and converted many. Next, he again set out for France and landed about 30 miles from Cherbourg on the West coast. At that place, there was a nobleman's daughter who had been blind and paralysed from birth. St Germanus preached and she believed. As soon as she was Baptised, her sight was restored, the paralysis was gone and she was completely cured. The fame of the miracle spread over the countryside and many were converted. St Germanus continued to preach and convert throughout Normandy and a great number were Baptised. He entered Bayeux and sought the release of some captives. This was at first refused, but after a miracle, their release was granted.

Some time later he left Normandy and travelled to Picardy in the very North-East of France to the Ambiani people who lived near Amiens and the Somme river. He continued preaching, converting and Baptising. However, one evening he was attacked and martyred by a local and wicked pagan lord, named Hebal and his followers. The year of his martyrdom is not certain but is thought to have been 480 or very close to it. The following day the remains were recovered, placed in a sarcophagus, and buried with full Church honours where it had been found. Later, a Chapel, and later still, a

Church was built over that location which later gave rise to the village of St-Germain-sur-Bresle. During the Middle Ages many pilgrimages came there and great miracles were wrought at the tomb. Some 300 years later, the Vikings attacked and the relics were removed to safety at Suzencourt. Later again, the relics were translated to a Church in the fortified castle of the local Count of Ribemont and St Germanus became the Patron Saint of Ribemont. During all these happenings, miracles continued. In 1650, marauding soldiers removed the relics but they were recovered a few years later and brought back to Ribemont.

St Germanus was greatly venerated in Normandy, Picardy and other regions of France. The people retained a great devotion to this Apostolic man. The Church of St Germain is dedicated to him at Amiens and he is commemorated in the local Breviaries and elsewhere. His relics were distributed to many places, particularly in Northern France where he is greatly revered. He is listed in a number of Calendars, mainly in Ireland and France. He is referred to in the Life of St Kieran of Saighir and some of the other early Irish Saints. He evangelised many districts in Wales and was honoured as the Apostle of the Isle of Man.



**Intention for the Eucharistic Crusade  
for the month of May 2013**

In Honour of the Immaculate Heart of Mary

**FEBRUARY 2013 RESULTS**

The Intention was for Spirit of Penance in Souls

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
37	906	187	139	567	1332	4189	134	118	785

For information on the Eucharistic Crusade, on how to support it, or if you want your children, grand-children, relatives or friends to receive the monthly magazine, *The Irish Crusader*, please write to Fr Biérer in Dun Laoghaire or contact by email at : [crusaderireland@gmail.com](mailto:crusaderireland@gmail.com)

## Liturgical calendar for May 2013

Wednesday	1	St Joseph the Worker, I class		<i>St Ceallach</i>	1
Thursday	2	St Athanasius, III class		<b>FIRST THURSDAY</b>	2
Friday	3	Ferial, Holy Martyrs, IV class	<i>Abstinence</i>	<i>St Conleth</i>	<b>FIRST FRIDAY</b>
Saturday	4	St Monica, III class			<b>FIRST SATURDAY</b>
<b>Sunday</b>	<b>5</b>	<b>Fifth Sunday after Easter, II class</b>			<b>5</b>
Monday	6	Ferial, Rogations, IV class			6
Tuesday	7	St Stanislaus, Rogations, III class			7
Wednesday	8	Vigil of the Ascension, Rogation, II class		<i>St Wiro</i>	8
Thursday	9	<b>ASCENSION OF OUR LORD, I class</b>		Holyday of obligation	9
Friday	10	St Antoninus, Holy Martyrs, III class	<i>Abstinence</i>	<i>St Catald and St Comgall</i>	10
Saturday	11	Sts Philip & James, Apostles, II class			11
<b>Sunday</b>	<b>12</b>	<b>Sunday after the Ascension, II class</b>			<b>12</b>
Monday	13	St Robert Bellarmine, III class			13
Tuesday	14	St Boniface, III class		<i>St Carthage</i>	14
Wednesday	15	St John Baptist de la Salle, III class		<i>St Dympna</i>	15
Thursday	16	St Ubald, III class		<i>St Brendan</i>	16
Friday	17	St Paschal Baylon, III class	<i>Abstinence</i>		17
Saturday	18	Vigil of Pentecost, St Venantius, I class			18
<b>Sunday</b>	<b>19</b>	<b>PENTECOST, I CLASS</b>			<b>19</b>
Monday	20	In the Octave of Pentecost, I class		<i>St Colman</i>	20
Tuesday	21	In the Octave of Pentecost, I class			21
Wednesday	22	Ember day in the Octave of Pentecost, I class			22
Thursday	23	In the Octave of Pentecost, I class			23
Friday	24	Ember day in the Octave of Pentecost, I class	<i>Abstinence</i>		24
Saturday	25	Ember day in the Octave of Pentecost, I class			25
<b>Sunday</b>	<b>26</b>	<b>Trinity Sunday, I class</b>			<b>26</b>
Monday	27	St Bede the Venerable, III class		<i>Dedication of Cathedral of Ardagh</i>	27
Tuesday	28	St Augustine of Canterbury, III class			28
Wednesday	29	St Mary Magdalen de Pazzi, III class			29
<b>Thursday</b>	<b>30</b>	<b>Feast of Corpus Christi, I class</b>			<b>30</b>
Friday	31	Queenship of Our Lady, II class			31
Saturday	1	St Angela Merici, III class			<b>FIRST SATURDAY</b>
<b>Sunday</b>	<b>2</b>	<b>Second Sunday after Pentecost, II class</b>			<b>2</b>
Monday	3	St Kevin, Patron of the Diocese of Dublin, I class			3
Tuesday	4	St Francis Caracciolo, III class		<i>St Cornelius</i>	4
Wednesday	5	St Boniface, III class			5
Thursday	6	St Norbert, III class		<i>St Jarlath</i>	<b>FIRST THURSDAY</b>
Friday	7	Sacred Heart of Jesus, I class			<b>FIRST FRIDAY</b>

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

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am	7 pm					
11 am	11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>10 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		<b>5 pm</b>
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am	7 pm					
11 am & 6.30 pm	11 am	7 pm					
11 am	11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>10 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am	7 pm					
11 am & 6.30 pm	11 am	7 pm					
11 am	11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>10 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		<b>5 pm</b>
6.30 pm	11 am						
6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am	7 pm					
6.30 pm	11 am	7 pm					
11 am	11 am	11 am					
<b>9 am &amp; 11 am</b>	<b>10 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		<b>5 pm</b>
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am	7 pm					