

The Priestly Society of Saint Pius X in Ireland

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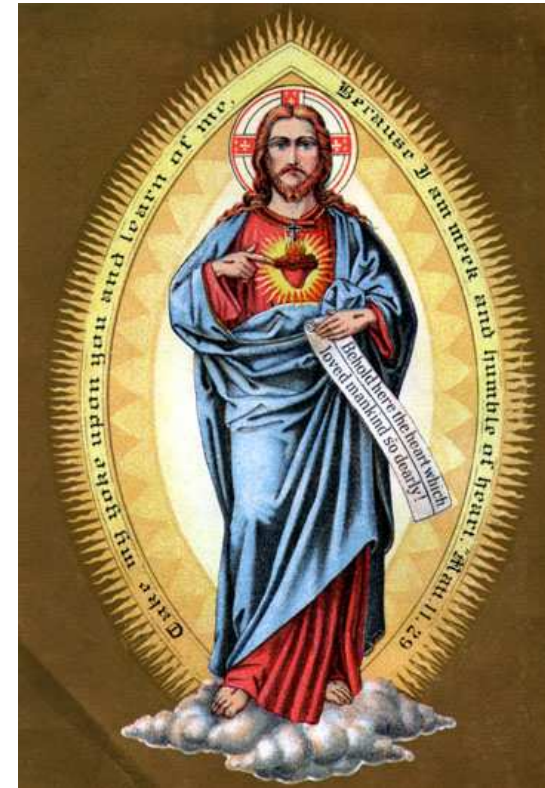
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St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Sermon of Archbishop Lefebvre
- Life of St Jarlath
- Devotion to the Sacred Heart
- Considerations on Vocation
- Plus all the activities and devotions in our priories and churches

June 2008
Month of
the Sacred Heart

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: Monthly day of Recollection (April to November)
Confessions: 10.30 am on Saturdays and Sundays (After 11am Sunday Mass on request)
Missa Cantata: Fourth Sunday of the month
Doctrinal Conference for Adults: First and Third Tuesdays at 7.30 pm
Catechism for children: Every Sunday between Masses
Catechism for teenagers: Second Saturday of each month at 11.45 am
St John's Schola and Choir: Wednesdays at 7.30 pm

Devotions & Activities in Athlone

Rosary daily at 6.30 pm
First Friday: Holy Hour at 6.30 pm
First Saturday: Benediction and Rosary at 10.25 am
Confessions: 10.30 am on Saturdays and Sundays
Missa Cantata: First and Third Sundays of the month

Devotions & Activities in Cork

Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass
First Friday: Holy Mass at 7.30 pm and Benediction after Mass
First Saturday: Holy Mass at 9.30 am and Holy Hour after Mass
Confessions: Half an hour before every Mass
Missa Cantata: Third Sunday

SSPX Groups and Pious Associations in Ireland

- Eucharistic Crusade:** Contact Fr. Biérer
- Archconfraternity of St Stephen for Altar Boys:** Contact Fr. Angles
- St John's Circle:** Contact Fr. Anglés
- Youth Group:** Contact Fr. Loschi
- Third Order of the SSPX:** Contact Fr. Anglés
- St Philomena's Rosary Association:** Contact Kay Cronin

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 € / £ 13
- Novena of Masses: 160 € / £ 130
- Gregorian: 640 € / £ 520

the cross and find in this cross a call once again signaling the will of God for him. Our Lord may call by allocutions, visions, or simply an attraction to the priestly or religious life.

God wants generous souls with the faith, to carry the true Faith to the next generation or to be the missionaries for inviting others far and wide into the flock of His holy church.

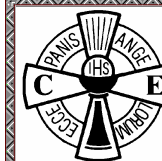
For example St. Francis Xavier went to the East Indies and before passing out of this world, baptized and converted up to one or two million Asians. The Cure of Ars, lived in his parish and saved many souls with the sacraments and preaching, even converting one hundred thousand souls, becoming a great incorrupt saint himself.

Some religious stay in their convent, in union with Our Saviour, such as St. Therese of the child Jesus and pray, as well as correspond with the missionaries, and support the church on the whole by their life of sacrifice.

There are callings given by Our Lord today for seminarians in the Society of St. Pius X Seminaries in six different countries. Even a number of vocations have been returning from the Novus Ordo and are manning the helms in our chapels to help souls. There a number of traditional religious orders, for whom God calls young men/women to lead a life of perfection in response to Our Lord's words "Be ye perfect as your heavenly father is perfect." "Many are called but few are chosen."

Ordinations are upon us now this year at our seminaries. We must pray for their perseverance and for many other to step forward and follow Our Lord's call with the "adsum". It is the Sacred Heart Himself who is the very source of all vocations, and the font of all graces. Out of Jesus' pierced come all benefits and all vocations for His holy Catholic Church.

Lord, grant us priests!
Lord, grant us holy priests!
Lord, grant us many holy priests!
Lord, grant us many holy religious vocations!
St Pius X, pray for us!



Intention for the Eucharistic Crusade for the month of June 2008

That God give us holy priests

MARCH 2008 RESULTS

The Intention was for the propagation of the Catholic Faith

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
23	670	160	158	669	1230	3133	81	103	491

VOCATION

Archbishop Marcel Lefebvre

A “vocatio” from the Latin is literally “a calling” to the religious life or any walk of life, as also from the verb to call voco, vocare as well. God gives an invitation to the soul as a mark of His will, whether the duration of the vocation be long or short. The soul of a man or women is called to be tried and to follow a life dedicated to God. I say the soul because the soul has to be ultimately invited to to be immersed in a greater share in the matters which deal with God. God must be the ruling motivation in its following, both His glory and the salvation of souls.



Séminariste à Rome

It is then the Lord Our God who is the inviter and the source of vocations. It is quite an uncanny mystery of how God brings about a vocation. The stories are as varied as the the number of religious over the centuries themselves. Some examples to help us would be for instance the very call of the Apostles themselves, each called to “follow” Our Lord. St. Peter, married, puts it aside to follow the higher calling. St. John as well is, engaged to be married, and gives her up to follow Our Lord as the “beloved disciple”.

Many centuries later St. Aloysius Gonzaga is called on three separate occasions, quite miraculously, by a painting of Our Lady speaking to him, and almost dies in finally answering the call.

Our Lord once again gives the invitation and it is up to the recipient to correspond. One may delay, or lean away from the call. It may literally diminish or he may meet

The Month of June sanctified

Month dedicated to the Sacred Heart of Jesus

Recite every day the litany of the Sacred Heart of Jesus
 Offer 1st Friday Communion to the Sacred Heart of Jesus
 Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary
 On the 5th starts the Novena of St Anthony of Padua
 On the 13th starts the Novena of St Aloysius Gonzaga, Patron Saint of the Youth
 On the 16th starts the Novena of St John the Baptist
 On the 19th starts the Novena of Our Lady of Perpetual Succour
 On the 21st starts the Novena of Sts Peter and Paul
 On the 23rd starts the Novena of Our Lady's Visitation

Suggested resolution for the month :

I will learn and repeat during the month of June the prayer for the dying:
 « O most merciful Jesus, lover of souls; I pray Thee by the agony of Thy Most Sacred Heart, and by the sorrows of Thy Immaculate Mother, cleanse in Thine own Blood the sinners of the whole world who are now in their agony and are to die this day. Amen.
 Heart of Jesus, once in agony, have pity on the dying. »
 100 days Indulgence each time.

ANNOUNCEMENTS

♦ **SUMMER CAMPS:** For Girls: July 11th-20th; for Boys: July 20th-26th 2008 in Co. Cavan. Contact Fr. Biéer in Dun Laoghaire. Please send the application forms as soon as possible for the organisation of the camp.

♦ RETREATS IN BRISTOL :

June 9th -14th : Women's Ignatian Retreat
 September 15th - 20th : Men's Ignatian Retreat
 October 13th - 18th : Women's Ignatian Retreat
 Please contact Fr Boyle directly on +44 117 9775863

♦ **CATECHISM FOR TEENAGERS** (10-18 years old) at St John's in Dun Laoghaire on the 2nd Saturday of each month at 11.45 am by Fr. Biéer. Next meeting: Saturday 14th June

♦ **DEVOTION IN JUNE :** The month of June is dedicated to the Sacred Heart of Jesus. Let us recite the litany every day after the Rosary.

♦ **NEWRY MASS ROCK :** Friday 15th August 2008 : Holy Mass at 12 noon followed by a procession in honour of the Assumption of Our Lady. Lunch and barbecue, family day. Contact Dun Laoghaire for details.

♦ **CROAGH PATRICK PILGRIMAGE :** The pilgrimage will take place this year on Saturday 23rd August 2008. Contact Athlone for details.

♦ **KNOCK MASS ROCK AND PILGRIMAGE :** Saturday 13th September 2008 : Holy Mass at Cloonfad Mass Rock and pilgrimage to Our Lady of Knock Shrine. Contact Athlone for details.

♦ **LOURDES PILGRIMAGE :** October 25th-27th, 2008. International Pilgrimage of the Society of St Pius X to celebrate the 150th Anniversary of the Apparitions of Our Lady. Please contact Fr Biéer as soon as possible if you are interested in coming with a group we might be organising.

First Saturday Devotions

At St John's Church, Dun Laoghaire

10.30 am Rosary. Confessions
 11 am Holy Mass followed by Rosary and Benediction

At Corpus Christi Church, Athlone

10.25 am Rosary and Benediction. Confessions
 11 am Holy Mass



Consecrations - 20 Years

Sermon of Archbishop Marcel Lefebvre Episcopal Consecrations Ecône, Switzerland 30 June 1998



Your Excellency, dear Bishop de Castro Mayer, my most dear friends, my dear brethren,

Behold, here we are gathered for a ceremony which is certainly historic. Let me, first of all, give you some information.

The first might surprise you a little, as it did me. Yesterday evening, a visitor came, sent from the Nunciature in Berne, with an envelope containing an appeal from our Holy Father the Pope, who was putting at my disposal a car which was supposed to take me to Rome yesterday evening, so that I would not be able to perform these consecrations today. I was told neither for what reason, nor where I had to go! I leave you to judge for yourselves the timeliness and wisdom of such a request.

I went to Rome for many, many days during the past year, even for weeks; the Holy Father did not invite me to come and see him. I would certainly have been glad to see him if some agreement would have been finalized. So here you have the information. I give it to you simply, as I myself came to know it, through the letter from the Nunciature.

Now, some indications concerning the ceremony and some relevant documents regarding its significance.

The future bishops have already sworn in my hands the oath which you find in the little booklet on the ceremony of consecration which some of you have. Thus, this oath has already been pronounced, plus the Anti-Modernist Oath, as it was formerly prescribed for the consecration of bishops, plus the Profession of Faith. They have already taken these oaths and this profession in my hands after the retreat which took place at Sierre during these last days. Do not, therefore, be sur-

prised if the ceremony begins with the interrogations on the Faith, the Faith which the Church asks from those who are to be consecrated.

I also want to let you know that, after the ceremony, you will be able to ask the blessing of the bishops and kiss their rings. It is not the custom in the Church to kiss the hands of a bishop, as one kisses the hands of a newly-ordained priest, as you did yesterday. But the faithful may ask for their blessing and kiss their ring.

Lastly, you have at your disposal at the bookstall some books and flyers which contain all the elements necessary to help you better understand why this ceremony, which is apparently done against the will of Rome, is in no way a schism. We are not schismatics! If an excommunication was pronounced against the bishops of China, who separated themselves from Rome and put themselves under the Chinese government, one very easily understands why Pope Pius XII excommunicated them. There is no question of us separating ourselves from Rome, nor of putting ourselves under a foreign government, nor of establishing a sort of parallel church as the Bishops of Palmar de Troya have done in Spain. They have even elected a pope, formed a college of cardinals... It is out of the question for us to do such things. Far from us be this miserable thought to separate ourselves from Rome!

On the contrary, it is in order to manifest our attachment to Rome that we are performing this ceremony. It is in order to manifest our attachment to the Eternal Rome, to the Pope, and to all those who have preceded these last Popes who, unfortunately since the Second Vatican Council, have thought it their duty to adhere to grievous errors which are demolishing the Church and the Catholic Priesthood.

SPIRITUALITY

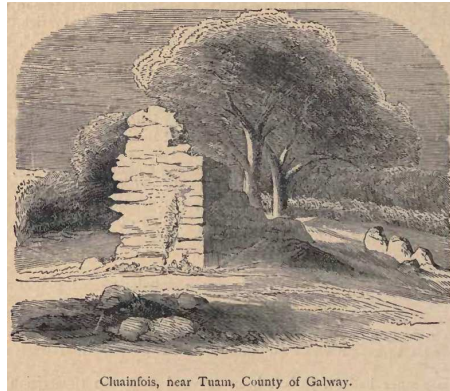
SALUTATIONS TO THE SACRED HEART OF JESUS

By St Margaret-Mary Alacocque

Hail, Heart of Jesus! Save me.
Hail, Heart of my Creator! Perfect me.
Hail, Heart of my Saviour! Deliver me.
Hail, Heart of my Judge! Pardon me.
Hail, Heart of my Father! Govern me.
Hail, Heart of my Spouse! Love me.
Hail, Heart of my Master! Teach me.
Hail, Heart of my King! Crown me.
Hail, Heart of my Benefactor! Enrich me.
Hail, Heart of my Pastor! Guard me.
Hail, Heart of my Friend! Caress me.
Hail, Heart of my Infant Jesus! Draw me to Thee.
Hail, Heart of Jesus, dying on the Cross! Ransom me.
Hail, Heart of Jesus! in all Thy states! Give Thyself to me.
Hail, Heart of my Brother! Dwell with me.
Hail, Heart of incomparable goodness! Pardon me.
Hail, Magnificent Heart! Shine forth in me.
Hail, Most amiable Heart! Embrace me.
Hail, Charitable Heart! Operate in me.
Hail, Merciful Heart! Answer for me.
Hail, Most Humble Heart! Repose in me.
Hail, Most Patient Heart! Bear with me.
Hail, Most Faithful Heart! Atonement for me.
Hail, Most Admirable and Most Worthy Heart! Bless me.
Hail, Peaceful Heart! Calm me.
Hail, Most Desirable and Excellent Heart! Enrapture me.
Hail, Illustrious and Perfect Heart! Ennoble me.
Hail, Sacred Heart, Precious Balm! Preserve me.
Hail, Most Holy and Profitable Heart! Make me better.
Hail, Blessed Heart, Medicine and Remedy of our evils! Cure me.
Hail, Heart of Jesus, Solace of the afflicted! Console me.
Hail, Most loving Heart, burning Furnace! Consume me.
Hail, Heart of Jesus, Model of perfection! Enlighten me.
Hail, Heart of Jesus, Origin of all happiness! Fortify me.
Hail, Heart of eternal blessings! Call me to Thee.

nary survival and prolongation of the 5th century into the 21st; the pilgrimage of Lough Derg. Here are the means considered indispensable by the Celtic Christians of early times for gaining God's help: solitude, endless repetitive prayer, vigil, fasting, humiliation, physical endurance. Here is the absolutely essential chastening, the mortification of the body which gives the spirit freedom. This is one of the most striking instances of continuity in the Catholic world and the most precious memorial we possess of Jarlath and all the other Celtic saints. The student weary of searching through books for information can still go to Lough Derg and get an increase of knowledge, both physical and mental. When he strives in imagination to extend this three-day experience over a lifetime, he can glimpse some faint, pale replica and hear some distant echo of such a life as Jarlath chose.

Jarlath and his compeers must always be thought of as fighting against great odds. They hated the existing order into which they were born, just as you and I might hate a certain established rule in our world, with this difference; they were out to destroy that which they hated. Nothing less would do them. They hated the things of the heathen: the false gods, the petty strife, the ignorant taboos, the low pricing of human souls, the bloodshed, the universal corruption. They were determined to make their vision of Christianity prevail. They not only hated the evil, but they got to grips with it, and – heroically – never desisted until death. The absence of record concerning so many of the Irish saints such as Jarlath, and which is continually being deplored, is really all of a piece with their general outlook and training. One



would almost imagine that they knew by Divine prescience how the Irish Church was to be tested in the future; by the Vikings and the English 'reformers', and that they specially devised a spiritual fabric that should resist such formidable assaults. The only thing that mattered was the creed they handed on and the fidelity to that creed. They concentrated ruthlessly on essentials: they bred in their disciples a spirit of abnegation stark in the extreme.

They were so far removed from egoism that only with extreme difficulty would Jarlath have even grasped the idea that his chronology, his itinerary, his individual contribution mattered one whit. They even taught an independence of relics and of shrines, which, in the light of future events, was indeed fortunate. It would have gone hard on the Gael had his trust been in shrines. When St Ciaran of Clonmacnoise was dying, he said this memorable thing to his disciples: "Hasten to other quiet places and leave my remains just like the dry bones of the stag on the mountain; for it is better that you should be with my spirit in Heaven, than to be alongside my bones on earth with scandal".

Thus you will find among these flyers which are put at your disposal, an admirable study done by Professor Georg May, President of the Seminary of Canon Law in the University of Mayence in Germany, who marvelously explains why we are in a case of necessity: necessity to come and help your souls, to help you! Your applause a while ago was, I think, not a purely temporal manifestation; it was rather a spiritual manifestation, expressing your joy to have at last Catholic bishops and priests who are dedicated to the salvation of your souls, to giving to your souls the Life of Our Lord Jesus Christ, through good doctrine, through the Sacraments, through the Faith, through the Holy Sacrifice of the Mass. You need this Life of Our Lord Jesus Christ to go to heaven. This Life of Our Lord Jesus Christ is disappearing everywhere in the Conciliar Church. They are following roads which are not Catholic roads: they simply lead to apostasy.

This is why we do this ceremony. Far be it from me to set myself up as pope! I am simply a bishop of the Catholic Church who is continuing to transmit Catholic doctrine. I think, and this will certainly not be too far off, that you will be able to engrave on my tombstone these words of St. Paul: "Tradidi quod et accepi-I have transmitted to you what I have received," nothing else. I am just the postman bringing you a letter. I did not write the letter, the message, this Word of God. God Himself wrote it; Our Lord Jesus Christ Himself gave it to us. As for us, we just handed it down, through these dear priests here present and through all those who have chosen to resist this wave of apostasy in the Church, by keeping the Eternal Faith and giving it to the faithful. We are just carriers of this Good News, of this Gospel which Our Lord Jesus Christ gave to us, as well as of the means of sanctification: the Holy Mass, the true Holy Mass, the true Sacraments which truly give the spiritual life.

It seems to me, my dear brethren, that I am hearing the voices of all these Popes - since Gregory XVI, Pius IX, Leo XIII, St. Pius X, Benedict XV, Pius XI, Pius XII - telling us: "Please, we beseech you, what are you going to do with our teachings, with our predications, with the Catholic Faith? Are you going to abandon it? Are you going to let it disappear from this earth? Please, please, continue to keep this treasure which we have given you. Do not abandon the faithful, do not abandon the Church! Continue the Church! Indeed, since the Council, what we condemned in the past the

present Roman authorities have embraced and are professing. How is it possible? We have condemned them: Liberalism, Communism., Socialism, Modernism, Sillonism. All the errors which we have condemned are now professed, adopted and supported by the authorities of the Church. Is it possible? Unless you do something to continue this Tradition of the Church which we have given to you, all of it shall disappear. Souls shall be lost."

Thus, we find ourselves in a case of necessity. We have done all we could, trying to help Rome to understand that they had to come back to the attitudes of the holy Pius XII and of all his predecessors. Bishop de Castro Mayer and myself have gone to Rome, we have spoken, we have sent letters, several times to Rome. We have tried by these talks, by all these means, to succeed in making Rome understand that, since the Council and since aggiornamento, this change which has occurred in the Church is not Catholic, is not in conformity to the doctrine of all times. This ecumenism and all these errors, this collegiality - all this is contrary to the Faith of the Church, and is in the process of destroying the Church.

This is why we are convinced that, by the act of these consecrations today, we are obeying the call of these Popes and as a consequence the call of God, since they represent Our Lord Jesus Christ in the Church.

"And why, Archbishop, have you stopped these discussions which seemed to have had a certain degree of success?" Well, precisely because, at the same time that I gave my signature to the Protocol, the envoy of Cardinal Ratzinger gave me a note in which I was asked to beg pardon for my errors. But if I am in error, if I teach error, it is clear that I must be brought back to the truth in the minds of those who sent me this note to sign. "That I might recognize my errors" means that, if you recognize your errors we will help you to return to the truth. (What is this truth for them if not the truth of Vatican II, the truth of the Conciliar Church?) Consequently, it is clear that the only truth that exists today for the Vatican is the conciliar truth, the spirit of the Council, the spirit of Assisi. That is the truth of today. But we will have nothing to do with this for anything in the world! .

That is why, taking into account the strong will of the present Roman authorities to reduce Tradition to naught, to gather the world to the spirit of Vati-

can II and the spirit of Assisi, we have preferred to withdraw ourselves and to say that we could not continue. It was not possible. We would have evidently been under the authority of Cardinal Ratzinger, President of the Roman Commission, which would have directed us; we were putting ourselves into his hands, and consequently putting ourselves into the hands of those who wish to draw us into the spirit of the Council and the spirit of Assisi. This was simply not possible.

This is why I sent a letter to the Pope, saying to him very clearly: "We simply cannot accept this spirit and proposals, despite all the desires which we have to be in full union with you. Given this new spirit which now rules in Rome and which you wish to communicate to us, we prefer to continue in Tradition; to keep Tradition while waiting for Tradition to regain its place at Rome, while waiting for Tradition to reassume its place in the Roman authorities, in their minds." This will last for as long as the Good Lord has foreseen.

It is not for me to know when Tradition will regain its rights at Rome, but I think it is my duty to provide the means of doing that which I shall call "Operation Survival," operation survival for Tradition. Today, this day, is Operation Survival. If I had made this deal with Rome, by continuing with the agreements we had signed, and by putting them into practice, I would have performed "Operation Suicide." There was no choice, we must live! That is why today, by consecrating these bishops, I am convinced that I am continuing to keep Tradition alive, that is to say, the Catholic Church.

You well know, my dear brethren, that there can be no priests without bishops. When God calls me - no doubt this will be before long - from whom would these seminarians receive the Sacrament of Orders? From conciliar bishops, who, due to their doubtful intentions, confer doubtful sacraments? This is not possible. Who are the bishops who have truly kept Tradition and the Sacraments such as the Church has conferred them for twenty centuries until Vatican II? They are Bishop de Castro Mayer and myself. I cannot change that. That is how it is. Hence, many seminarians have entrusted themselves to us, they sensed that here was the continuity of the Church, the continuity of Tradition. And they came to our seminaries, despite all the difficulties that they have encountered, in order to receive a true ordination to the Priesthood, to say the true Sacrifice of Calvary,

the true Sacrifice of the Mass, and to give you the true Sacraments, true doctrine, the true catechism. This is the goal of these seminaries.

So I cannot, in good conscience, leave these seminarians orphaned. Neither can I leave you orphans by dying without providing for the future. That is not possible. It would be contrary to my duty.

This is why we have chosen, with the grace of God, priests from our Society who have seemed to us to be the most apt, whilst being in circumstances and in functions which permit them more easily to fulfill their episcopal ministry, to give Confirmation to your children, and to be able to confer ordinations in our various seminaries. Thus I believe that - with the grace of God, we, Bishop de Castro Mayer and myself, by these consecrations, will have given to Tradition the means to continue, given the means to Catholics who desire to remain within the Church of their parents, their grandparents, of their ancestors. They built churches with beautiful altars, often destroyed and replaced by a table, thus manifesting the radical change which has come about since the Council regarding the Holy Sacrifice of the Mass which is the heart of the Church and the purpose of the priesthood. Thus we wish to thank you for having come in such numbers to support us in the accomplishment of this ceremony.

We turn to the Blessed Virgin Mary. You well know, my dear brethren, one must have told you of Leo XIII's prophetic vision revealing that one day "the See of Peter would become the seat of iniquity." He said it in one of his exorcisms, called "The Exorcism of Leo XIII." Has it come about today? Is it tomorrow? I do not know. But in any case it has been foretold. Iniquity may quite simply be error. Error is iniquity: to no longer profess the Faith of all time, the Catholic Faith, is a grave error. If there ever was an iniquity, it is this. And I really believe that there has never been a greater iniquity in the Church than Assisi, which is contrary to the First Commandment of God and the First Article of the Creed. It is incredible that something like that could have ever taken place in the Church, in the eyes of the whole Church - how humiliating! We have never undergone such a humiliation! You will be able to find all of this in Fr. LeRoux's booklet which has been especially published in order to give you information on the present situation in Rome.

It was not only the good Pope Leo XIII who said these things, but Our Lady prophesied them as

him as apostle to the Clonmaicne. Thus he founded the church of Clonbannon, which was called after him, a few miles North-West of Tuam. He also undertook to train up 2 young men of the tribe to carry on the work. These were Jarlath of the Dunmore branch and Caillin of the Moyrein. These he educated, trained and ordained. As St Benen died around 468, both Jarlath and Caillin had to have been born before about 443, and we do not have anything more definitive than this regarding their births.

St Jarlath established his first Church at Cluainfois, about 2 miles West of Tuam. Like most of the sites of our ancient monasteries, the spot was admirably chosen on the southern slopes with rich grazing lands, overlooking a wide prospect to the south and west, with the Clare river quietly stealing through the quiet meadows to the south, and, here and there, the river showing reaches of its waters gleaming in the sunlight. Our monks of old always seemed to love the water - whether it was the great sea, or the quiet lake, or the murmuring stream - they never built a monastery unless it was close to water in one way or another.

Jarlath's Church, monastery and School at Cluainfois quickly became very celebrated, and attracted, especially towards the end of the 5th century, scholars from the most distant parts of Ireland and elsewhere. Two especially became even more eminent than their master; viz. St Brendan of Ardfert and Clonfert, known as the Navigator and St Colman, later 1st Bishop, Patron and founder of Cloyne, Co Cork. It appears that Jarlath was quite old at this time but St Brendan prophesied to him that he should not remain at Cluainfois, but

rather should travel eastwards to Tuam and make another foundation there as it was to be the place of his resurrection. St Jarlath did as he was bidden and founded another church and his See at Tuam which became even more famous and became the Metropolitan See of Connaught since the 12th century. St Brendan is thought to have been at Cluainfois for some time between 504 and 512. Subsequently, St Jarlath is deemed to have lived until about 540, i.e. well into his 90s. After his death his relics were preserved for a long time in Tuam with the greatest of reverence. A special church, close to the Cathedral, was built to house them in a dedicated shrine. Today, the original site of the Cathedral is occupied by the protestant church. The new Catholic Cathedral is some distance away.

Little physical remains at Cluainfois today apart from some ruins of an ancient church and a causeway leading to it, but even at the end of the 19th century there was still a vivid local tradition there of conferences held between Benen, Jarlath and Caillin. The name Cluainfois tells us what it was, i.e. the Meadow-of-Retreat.

St Jarlath, like many other Irish saints, came from the nobility. This point becomes somewhat monotonous as it is met with regularly. Fr John Ryan, in his great work "Irish Monasticism" comments on the matter saying "Recruiting for Irish monasteries seems to have been confined almost wholly to the upper and middle classes"

There still exists in Ireland today a means by which the curious can make a slight personal experience of such a life as Jarlath lived. There still persists in the Irish Church a vestige of Celtic monastic discipline - really an extraordi-

IRISH SAINTS

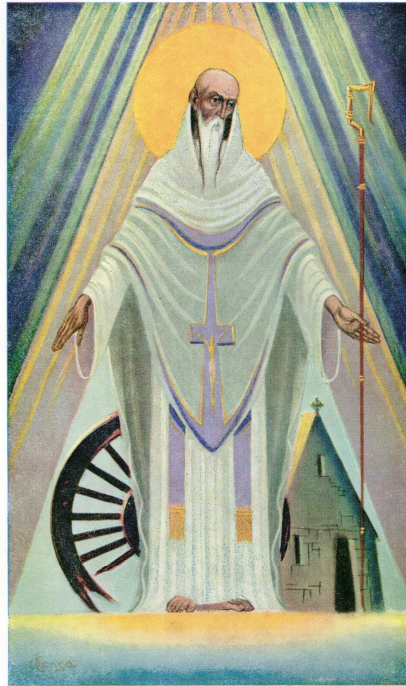
St Jarlath (IARFLAIC)

1st Bishop and Patron of
Tuam Archdiocese.
Feastday: 6th June

St Jarlath is one of the most anonymous, the most self-effacing as regards record and the most elusive of all the Irish Saints. There appears to be no early Life of him in existence. A very sketchy life was pieced together by Fr John Colgan (more than 1100 years after his death), from references made to him in the Acts of other Saints. A noted fact, stressed in these accounts, is his austerity. When it is remembered that Jarlath's contemporaries were ascetics of a most notable kind; and that they all made of their own lives a model, every moment of which was a living sermon. The way they lived was their real achievement and on that alone they depended to secure their incorporation in Christ and their conquest over the heathen. Thus their allusions to Jarlath's asceticism show that he was pre-eminent in an age of men notable in this regard.

He had an enormous capacity for prayer. To say that he made 300 genuflections every day and every night is just a numerical way of expressing this fact. He fasted so continuously that he looked more like a spectre than a living man. He became so expert in meditation and vigil, that these were to him normal living.

The bare facts of his life are soon told. His father was Loga who belonged to the Conmaicne sept, so-called because



NAOMH IARFLAICÉ

Biprésapo Ó Giogsa

they descended from Conmac, son of the famous Fergus-Mac-Roy. When Jarlath was born the sept was established in 4 territories in Connaught/Ulster, firstly the Moyrein branch in Leitrim/Cavan who had St Cailin (see below) as their patron, secondly, in West Connaught, the Conmaicne Mara (=by the sea) branch who gave their name to Connemara, thirdly the branch of Cuil Tola located around Kilmaine, Co Mayo and fourthly, the Cineál-Dubhain located around Dunmore in Co Galway. Jarlath belonged to this final group and he followed the Irish custom of founding his church and monastery in or near his own native place.

St Benen or Benignus, a favourite disciple of St Patrick, was designated by

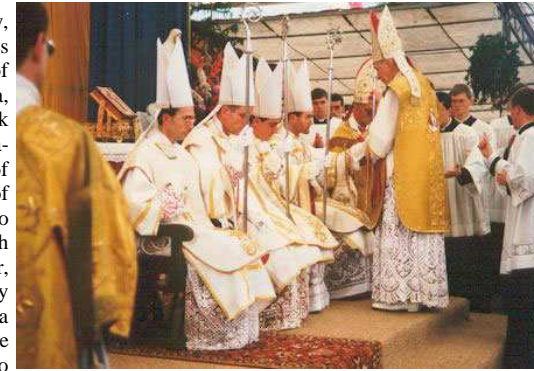
well. Just recently, the priest who takes care of the priory of Bogota, Colombia, brought me a book concerning the apparition of Our Lady of "Buon Suceso," - of "Good Fortune," to whom a large church in Quito, Ecuador, was dedicated. They were received by a nun shortly after the Council of Trent, so

you see, quite a few centuries ago. This apparition is thoroughly recognized by Rome and the ecclesiastical authorities; a magnificent church was built for the Blessed Virgin Mary wherein the faithful of Ecuador venerate with great devotion a picture of Our Lady, whose face was made miraculously. The artist was in the process of painting it when he found the face of the Holy Virgin miraculously formed. And Our Lady prophesied for the twentieth century, saying explicitly that during the nineteenth century and most of the twentieth century, errors would become more and more widespread in Holy Church, placing the Church in a catastrophic situation. Morals would become corrupt and the Faith would disappear. It seems impossible not to see it happening today.

I excuse myself for continuing this account of the apparition but she speaks of a prelate who will absolutely oppose this wave of apostasy and impiety - saving the priesthood by forming good priests. I do not say that prophecy refers to me. You may draw your own conclusions. I was stupefied when reading these lines but I cannot deny them, since they are recorded and deposited in the archives of this apparition.

Of course, you well know the apparitions of Our Lady at La Salette, where she says that Rome will lose the Faith, that there will be an "eclipse" at Rome; an eclipse, see what Our Lady means by this.

And finally, closer to us, the secret of Fatima. Without a doubt, the Third Secret of Fatima must have made an allusion to this darkness which has invaded Rome, this darkness which has invaded the world since the Council. And surely it is because of this, without a doubt, that John XXIII judged it better not to publish the Secret: it would have been necessary to take measures, such steps



as he possibly felt himself incapable of doing, e.g., completely changing the orientations which he was beginning .to take in view of the Council, and for the Council.

There are the facts upon which, I think, we can lean.

We place ourselves in God's providence. We

are convinced that God knows what He is doing. Cardinal Gagnon visited us twelve years after the suspension: after twelve years of being spoken of as outside of the communion of Rome, as rebels and dissenters against the Pope, his visit took place. He himself recognized that what we have been doing is just what is necessary for the reconstruction of the Church. The Cardinal even assisted pontifically at the Mass which I celebrated on December 8, 1987, for the renewal of the promises of our seminarians. I was supposedly suspended and, yet, after twelve years, I was practically given a clean slate. They said we have done well. Thus we did well to resist! I am convinced that we are in the same circumstances today. We are performing an act which apparently... and unfortunately the media will not assist us in the good sense. The headlines will, of course, be "Schism," "Excommunication!" as much as they want to - and, yet, we are convinced that all these accusations of ;which we are the object, all penalties of which we are the object, are null, absolutely null and void, and of which we will fake no account. just as I took no account of the suspension, and ended up by being congratulated by the Church and by progressive churchmen, so likewise in several years - I do not know how many, only the Good Lord knows how many years it will take for Tradition to find - its rights in Rome - we will be embraced by the Roman authorities, who will thank us for having maintained the Faith in our seminaries, in our families, in civil societies, in our countries, and in our monasteries and our religious houses, for the greater glory of God and the salvation of souls.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

SSPX Masses in Ireland - Locations and Times

Liturgical calendar for June 2008

Liturgical calendar for June 2008				St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Sunday	1	Third Sunday after Pentecost, II class		9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	2	Ferial, Holy Martyrs, IV class		11 am & 6.30 pm	11 am					
Tuesday	3	Ferial, IV class	<i>St Kevin of Glendalough</i>	11 am & 6.30 pm	11 am					
Wednesday	4	St Francis Caracciolo, III class		11 am & 6.30 pm	11 am					
Thursday	5	St Boniface, III class	FIRST THURSDAY	11 am & 6.30 pm	11 am					
Friday	6	St Norbert, III class	<i>St Jarlath of Tuam</i> <i>Abstinence</i>	FIRST FRIDAY	11 am & 6.30 pm					
Saturday	7	Our Lady on Saturday	<i>St Colman of Dromore</i>	FIRST SATURDAY	11 am					
Sunday	8	Fourth Sunday after Pentecost, II class		9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	9	Ferial, Sts Primus & Felician, IV class	<i>St Columba of Iona</i>	11 am & 6.30 pm	11 am					
Tuesday	10	St Margaret, III class		11 am & 6.30 pm	11 am					
Wednesday	11	St Barnabas, III class		11 am & 6.30 pm	11 am					
Thursday	12	St John of San Facundo, Holy Martyrs, III class		11 am & 6.30 pm	11 am					
Friday	13	St Anthony of Padua, III class	<i>Abstinence</i>	11 am & 6.30 pm	11 am					
Saturday	14	St Basil the Great, III class		11 am	11 am					
Sunday	15	Fifth Sunday after Pentecost, II class		9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	16	Ferial, IV class		11 am & 6.30 pm	11 am					
Tuesday	17	St Gregory Barbarigo, III class		11 am & 6.30 pm	11 am					
Wednesday	18	St Ephrem, Sts Mark & Marcellian, III class		11 am & 6.30 pm	11 am					
Thursday	19	St Juliana Falconieri, Sts Gervase & Protase, III class	<i>Ded. of Cathedral of Limerick</i>	11 am & 6.30 pm	11 am					
Friday	20	Ferial, St Silverius, IV class	<i>Abstinence</i>	11 am & 6.30 pm	11 am					
Saturday	21	St Aloysius Gonzaga, III class		11 am	11 am					
Sunday	22	Sixth Sunday after Pentecost, II class	<i>Dedication of the Cathedral of Cashel</i>	9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	23	Vigil of St John the Baptist, II class		11 am & 6.30 pm	11 am					
Tuesday	24	Nativity of St John the Baptist, I class		11 am & 6.30 pm	11 am					
Wednesday	25	St William, III class		11 am & 6.30 pm	11 am					
Thursday	26	Sts John & Paul, III class		11 am & 6.30 pm	11 am					
Friday	27	Ferial, Our Lady of Perpetual Succour, IV class	<i>Abstinence</i>	11 am & 6.30 pm	11 am					
Saturday	28	Vigil of Sts Peter & Paul, II class		11 am	11 am					
Sunday	29	The Holy Apostles Peter & Paul, I class		9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	30	Commemoration of St Paul, III class		11 am & 6.30 pm	11 am					
Tuesday	1	Feast of the Most Precious Blood of Jesus, I class		11 am & 6.30 pm	11 am					
Wednesday	2	Visitation of Our Lady, II class - At St John's, Anniversary of the Dedication		11 am & 6.30 pm	11 am					