

## The Priestly Society of Saint Pius X in Ireland

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Dún Laoghaire or  
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## St John's Bulletin

### The Society of St Pius X in Ireland



#### In This Issue:

- Letter from Bishop Fellay
- All Saints of Ireland
- Photos from Lourdes 2008
- Plus all the activities and devotions  
in our priories and churches

**November 2008**  
**Month of the Holy Souls**

## 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. Biérier

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

**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

## DE PROFUNDIS - PSALM 129

*An indulgence of 5 years every day in November*

**O**ut of the depths I have cried unto Thee O Lord, Lord hear my voice!

Let Thine ears be attentive to the voice of my supplication.  
 If Thou, O Lord, wilt mark iniquities, O Lord, who shall stand it?  
 For with Thee there is mercy, and by reason of Thy law I have waited on Thee, O Lord.  
 My soul hath relied on His word; my soul hath hoped in the Lord.  
 From the morning watch even unto night, let Israel hope in the Lord.  
 For with the Lord there is mercy, and with Him is plentiful redemption.

And He shall redeem Israel from all its iniquities.

Eternal rest grant unto them, O Lord.

And let perpetual light shine upon them.

May they rest in peace. Amen.

O Lord hear my prayer;  
 And let my cry come unto Thee.

Let us pray:

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through our pious supplications they may obtain that pardon which they have always desired, Thou who livest and reignest world without end. Amen.

The Miraculous Novena of Grace  
 Prayer to Saint Francis Xavier

*November 25th - December 3rd*



**M**ost amiable and most loving Saint Francis Xavier, in union with thee I reverently adore the Divine Majesty. I rejoice exceedingly on account of the marvelous gifts which God bestowed upon thee. I thank God for the special graces He gave thee during thy life on earth and for the great glory that came to thee after thy death. I implore thee to obtain for me, through thy powerful intercession, the greatest of all blessings, that of living and dying in the state of grace. I also beg of thee to secure for me the special favour I ask in this novena. *(Here you may mention the grace, spiritual or temporal, that you wish to obtain.)* In asking this favour, I am fully resigned to the Divine Will. I pray and desire only to obtain that which is most conducive to the greater glory of God and the greater good of my soul.

*V.* Pray for us, Saint Francis Xavier.

*R.* That we may be made worthy of the promises of Christ. Let us pray:

O God, Who didst vouchsafe, by the preaching and miracles of Saint Francis Xavier, to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example, through Jesus Christ Our Lord. Amen.  
*Pater, Ave, Gloria*

murdering and robbing all in sight. Of course the Romans 'tell' us about the Celts but one should only give as much credence to what Caesar said about the Celts in his 'Gallic Wars' than one would give to Hitler's propaganda about the Jews or left-wing versions of the recent Civil War in Spain. All are 'selectively' and dishonestly loaded in favour of the writers; all of them have little to do with, in fact they are more a perversion of, the actual truth. Furthermore, in contradiction to Roman slanders, the Celtic Druids, particularly those of Ireland and Britain, were probably the most knowledgeable group in Western Europe regarding sciences, art and literature and lay education generally before St Patrick. Further, even Cicero, one of the greatest Roman orators and authors, had a Celt from Gaul as tutor in oratory. Furthermore, in ancient times there was far more foreign traveling than is generally thought nowadays. Indeed, Fuller comments on the apparently constant migrations of early Irish Saints: "...most of these men seem to have been born under a wandering planet; seldom having their education in the place of their nativity; oftentimes composed of Irish infancy, British upbringing, French preferment; taking a coule in one country; a crozier in another; and a grave in a third; neither born where bred; nor benefited where born; nor buried where benefited; but wandering in several kingdoms". There are many accounts of such Irish travellers. In particular, there was constant traffic, particularly for trade, between Ireland, Britain and the Continent. There is also clear evidence of trade between the Mediterranean cultures of Tarshish, Carthage and Celt-Iberia with the North-Eastern quarter of the USA dur-

ing the 8<sup>th</sup> to the 4<sup>th</sup> centuries B.C. After all, the Apostles soon traveled over all the 'known world' to spread the Gospel. St Mary Magdalen is said to have migrated to the South of France to live in a community and that she died there. Also, St Joseph of Arimathea was a tin merchant who traded to Cornwall for tin. Thus, it can be expected that Christianity was at least known about in Cornwall by 40 A.D. With plenty of travelling, the Irish would have known about it almost immediately. Thus we should not be surprised if Ireland had some Christians in the 2<sup>nd</sup> half of the 1<sup>st</sup> century, or that there might be some enthusiastic men and women who would have become Christian zealots in the following 400 years before St Patrick started his mission in 432. It should be remembered that St Patrick, and St Palladius for a year before him, were sent by the Pope to "the Irish who believed in Christ"! Of course the amount of definitely solid information that has come down to us regarding these times is quite small but that is no reason to discount it. There would appear to be at least 4 eminent men prior to St Patrick and who had no connection with him, even though some of them may have been alive for a few years contemporaneous with him, viz. Saints Abban, Monenn or Ninnidh, Mansuy and Sedulius. Then there is a group of 4 who appear to have been Bishops before St Patrick came but were contemporaneous with him and later became part of his mission, viz. Saints Ailbhe of Emly, St Ibar of Beg-Eri off Wexford, St Kieran of Saighir in Co Offaly and St Declan of Ardmore in Co Waterford. We'll have in later bulletins the lives of some of those saints.

## ANNOUNCEMENTS

♦ **ROSARY CRUSADE** : Bishop Fellay in Lourdes : "*Given the success of our first Rosary Crusade to obtain the return of the Tridentine Mass, we would now like to offer to Our Lady a new bouquet of a million rosaries (5 decades) to obtain the withdrawal of the decree of excommunication through her intercession.* »

The Rosaries are to be said between November 1<sup>st</sup> and December 25<sup>th</sup> 2008

Please send you pledge to Father Anglés in Dun Laoghaire

or give it to one of your priests.

♦ **DEAD LIST ENVELOPES** are to be given to your priests in the churches and chapels. The names of the deceased members of your family and friends will be put on the altar and remembered at every Mass during the month of November.

♦ **CATECHISM** : The course from our Sisters in the USA is now available in Ireland. There are 9 levels from age 5 (or earlier) to 14. They cost 30 euros each and it is a course for a whole year with homework and exams. Please contact one of the priests for a set.

♦ **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. Biérer. Next meeting: Saturday 8 November

### Indulgences for the Poor Souls in Purgatory

2nd November (this year on the 3<sup>rd</sup>, because of Sunday:

Plenary Indulgence for the Poor Souls by visiting a church and reciting the Our Father and the Creed.

From 1st to 8th November:

Plenary Indulgence every day by visiting a cemetery and praying even mentally for the dead.

The usual conditions for a plenary indulgence are:

- Confession and Communion (8 days before or after)
- Prayer for the intentions of the Pope (Pater or Ave or other prayers)
- Visit of a church reciting the Our Father and the Creed
- Being detached from all affection to sin, even venial

NB: One can gain only one Plenary Indulgence a day.

## BISHOP FELLAY

### SUPERIOR GENERAL'S LETTER TO FRIENDS AND BENEFACTORS # 73

*Dear Friends and Benefactors,*

In this letter, I would have liked to give you first of all some news about the internal life of the Society. However, current events in the Church at large and especially concerning the developments in favour of Tradition compel us to dwell longer upon these topics of a more external nature, because of their importance. Once again, it seems to us necessary to tackle this subject so as to express as clearly as possible something which might have caused some concern at the beginning of the summer. As the media related in a rather surprising manner, I must say, we did receive an ultimatum from Cardinal Castrillon Hoyos. But the thing is rather complex and needs to be clarified in order to be well understood. A glance back at recent past events will help us to grasp things a little more clearly.

#### Our Pre-conditions

From the beginning when Rome approached us and proposed some solutions, that is, at the beginning of 2001, we clearly stated that the manner in which Church authorities were treating the problems raised by those who desired to attempt the experience of Tradition with Rome did not inspire confidence in us. Logically

we had to expect to be treated in like manner once the issue of our relationship with Rome would have been settled. Since that time, and in order to protect ourselves, we have been asking for concrete actions which would unequivocally show Rome's intentions towards us: the traditional Mass for all priests, and the withdrawal of the decree of excommunication. These two measures were not sought directly in view of gaining some advantage for ourselves, but to re-instill into the Mystical Body a breath of traditional life, and thus, indirectly, help to bring about a sound rapprochement between the Society and Rome. The first responses were hardly engaging and were rather a confirmation of our misgivings: it was not possible to grant freedom for the Mass, because, in spite of the realization that the Mass had never been abrogated, some bishops and faithful thought it might be repudiation of Paul VI and of the liturgical reform... As for the excommunication, it would be lifted at the time of the agreement. In spite of this demurrer, we did not cut the slender thread of fairly difficult



scribed as holy. 5. Later Saints up to about 1150. 6. Special Saints whose importance had international status, e.g. St Colmcille, St Columban, St Gall. 7. Saints on missions to various countries, e.g. France, Belgium, Holland, Germany, Austria, Switzerland, Italy. 8. And then there are the little footnotes of history, like when the Irish monk, Aaron of Cologne was appointed Bishop of Cracow, Poland in 1049.

#### Irish Saints: Part 1 - The Earliest traces of Christianity in Ireland.

There is a charming tradition of how the Irish got in first. It is related in the Ulster, or Red Branch, Cycle of the Irish Sagas, which are set in the 1st century of our era, that the Ulster King, Conor Mac Nessa had been hit in the head by a ball in battle which stayed embedded in his skull. His medical advisors thought it too dangerous to attempt removing the ball but that he should be able to live fairly normally provided he did not allow himself become over-excited about anything. Some time later the Crucifixion occurred in Palestine and the signs and portents accompanying it were observed in Ireland. The King asked his Druids for an interpretation and they explained the killing of the innocent Redeemer God. The enormity of it enraged Conor completely and he charged into the woods and savagely hacked at the trees with his sword as if they were the persecuting Romans. The ball burst forth from the king's head and "King Conor Mac Nessa fell dead". Thus the legend makes him the first to have died for Christ.

According to another legend, in the 3<sup>rd</sup> century, the greatest King of Ancient Ireland, Cormac Mac Art, was maimed in battle and had to resign because of it. He then became advisor to his suc-

cessor. During his life he is said to have become a Christian (St Abban, 2<sup>nd</sup> century, see below), so that when his death approached he ordered that he should not be buried with his pagan ancestors at Brugh of the Boyne but rather at a place called Rosnaree and to bury him facing East to welcome the Redeemer. However, after his death, the powers that were decided to disobey the dead King's orders and began to carry his body across the Boyne to the pagan Brugh. However, the river is said to have risen up and taken the body from the bearers and deposited it at Rosnaree. Further to this sign, they obeyed Cormac's wishes and buried him as he had desired.

There is a common perception about that the world and civilization only began with the Romans. Almost the opposite is nearer the truth. The Romans were merely a barbaric and philistine bunch of marauders and adventurers who succeeded in utterly destroying the previous civilization in Europe, viz. the Celtic one, that is, except for what escaped their clutches in Ireland and Scotland. Of the top 25 Latin writers, not one was a Roman but at least 15 were Kelts, including Virgil and many of the others were Greeks. Note that the Romans did not even leave us a language (never mind letters) of their own but rather what they took from the Latins, a pre-existing tribe of Celts in Latium.

Prior to the Romans, Western Europe was dominated by a relatively benign and peaceful Celtic Empire which stretched from Iberia through Spain, France, Italy, Switzerland, Austria and eastwards along the Danube. The Celts also exercised a cooperative overlordship over the Germans, a kind of relatively peaceful co-existence. The Romans destroyed all that, butchering,

## IRISH SAINTS

### Feast of All the Saints of Ireland November 6<sup>th</sup>

November 6<sup>th</sup> is the feastday for commemorating all the Saints of Ireland. To write a complete history of all the Irish Saints would be quite impossible at this stage as records for most of them are virtually non-existent. Many others became hermits or went into the wilderness or abroad and no record is available. Many were martyrs and are completely forgotten. The number of these Saints is known to God alone. All that can be done is give some of the most known about examples.

During the last years of the 19<sup>th</sup> century and the early years of the 20<sup>th</sup>, Canon John O'Hanlon began compiling Lives of the Irish Saints. He had published a large volume for each of the first 9 months of the year before he died. On average, there were over 300 Saints mentioned in each volume giving an average over 10 Saints for every day of the year. And he would have accepted that his work did not include all of them. Fr John Colgan of Louvain collected materials for similar Books in Latin but he too was unable to complete his work.

Even with the materials gathered, there were still serious difficulties as 1; many of the accounts worked from did not give precise dates and this gave impossible situations when trying to sort out, for example, the 226 different Colmans, many of whom would be contemporaneous; 2: many Saints were known by different names, not alone in Ireland but in other countries, for instance, St Aiden or Maidoc of Ferns was known by about 20 different

names. Now, at first sight, Aiden and Maidoc would appear to have no relationship whatsoever but the Irish had a tendency to prefix the name of a well loved Saint with 'Mo' meaning 'my', thus Aiden would become Mo-aiden >Maiden, which is not far from Maidoc. Also, St Kieran of Saighir was known as St Peran (pronounced as Pieran) in Cornwall and as St Sézin in Brittany where here the q-Celtic k or c of Irish is transformed into the p-Celtic p of Cornish; another example of this - for 5, the Greek p of pente/pente, as in pentagon, is transformed into the k-sound in the Latin quinque and the ἑξαετικ cūγ - the latter 2 being q-type languages.

Incidentally, the vast majority of the Saints mentioned lived before the 11<sup>th</sup> century and thus were not formally canonized as that process was only initiated in the 11<sup>th</sup> century. This of course also applies to many other Saints who lived in Europe in those early times.

In order to get an understanding of the overall situation regarding the complete picture regarding all the Irish Saints, it is really necessary to separate them out into a number of groups. They can be broken up as regards times as follows; 1. Saints before St Patrick's mission; 2. Saints during St Patrick's time here and for the first 100 years after his coming, i.e 432-530 - the most important of these number about 350, nearly all Bishops, and are called a first wave of Saints which are described as the holiest; 3. Saints of the period 530-600, called the second wave, numbering about 300, with some Bishops but mostly priests, and which are described as holier; 4. Saints of the period 600-670, called the third wave, again numbering about 300, mainly priests and hermits, and de-

relations, aware as we were that what is at stake far exceeds our own plight. It is not a matter of persons, but of an attitude which for centuries has been that of all the members of the Church, and which remains ours, unlike the new spirit, called "the spirit of Vatican II." And it is obvious for us that this new spirit is at the root, and is the main cause of the present misfortunes of Holy Mother Church. Hence, the basic motivation behind our actions and our relations with the Roman authorities has always been to do prudently all we can to bring about the return of the Church to what she cannot deprive herself of without rushing headlong to suicide.

Our situation is very delicate: on the one hand, we recognize both the Roman authorities and the local bishops as legitimate. But on the other hand, we contest some of their decisions, because, in various degrees, they are opposed to what the Magisterium always taught and ordered. In this, there is no pretense on our part of setting ourselves as judges or of picking and choosing. It is nothing more than the expression of an extremely painful observation of a contradiction which goes against both our Catholic consciences and faith. Such a situation is extremely grave, and cannot be treated with levity. This is also the reason why we move only very slowly and with the utmost prudence. If we are obviously greatly interested in obtaining a situation which is concretely livable in the Church, the clear awareness of the much more profound key issue which we have just described, forbids us to place the two issues on an equal footing. It is so clear for us that the issue of the Faith and of the spirit of

faith has priority over all that we cannot consider a practical solution before the first issue is safely resolved. Holy Mother Church always taught us that we had to be ready to lose everything, even our own life, rather than lose the faith.

What is strange is that the blows are now coming from within the Church, and that is the stark reality of the drama through which we are living.

### In 2007, One of the Pre-conditions was Fulfilled, the *Motu Proprio*

In 2007, the new Sovereign Pontiff Benedict XVI finally granted the first point we had requested, the traditional Mass for the priests all over the world. We are deeply grateful for this personal gesture from the pope. And it causes us a great joy, because we have a great hope that we can see in this a renewal for the whole Mystical Body. Yet, the *motu proprio* has become (because of the very nature of what it states and gives back, i.e., the traditional Mass), the object of the fight we mentioned earlier in this letter because the traditional worship is opposed to the cult which meant to be "new", the "*Novus Ordo Missae*".

It has become an occasion of fight between the progressivists, who give lip service to their full ecclesial communion while they more or less openly oppose the orders and the dispositions coming from the Sovereign Pontiff, and the conservatives, who consequently find themselves in a situation where they resist their bishops... So whom are we to obey? The progressivists know quite well that what is at stake is much more than a liturgical dispute. In spite of the efforts of the *motu proprio* to minimize

opposition by affirming continuity, what is at stake is the very fate of a Council which meant to be pastoral, and which was applied in such a way that Paul VI already could speak of the "self-destruction of the Church."

**Hope of a Rapid Fulfillment of Second Pre-condition**

This first step of Rome in our direction gave us to hope that a second would soon follow. Some signs seemed to point this way. But, whereas we had long ago proposed the itinerary we had mapped out, it would seem that Rome has decided to follow another route. In spite of our reiterated request for the withdrawal of the decree of excommunication, and as it seemed that there was no longer any major obstacle to prevent the accomplishment of this act, we witnessed a sudden turn of events: Cardinal Castrillon Hoyos wants to impose upon us conditions before going any further, even though we had clearly said that we expected a unilateral act. Our attitude seems to him ungrateful towards the Sovereign Pontiff, and even worse: haughty and proud, since we continue to openly denounce the evils from which the Church is suffering. Our latest *Letter to Friends and Benefactors* particularly aroused his displeasure. This earned for us an ultimatum, the precise conditions of which we still have not yet been able to figure out. For either we accept the canonical solution, or we will be declared schismatic! When we take a stand this is interpreted as a delay, a voluntary procrastination. Our intentions and our good will to really discuss with Rome are doubted. They

do not understand why we do not want an immediate canonical solution. For Rome, the problem of the Society would be resolved by that practical agreement; doctrinal discussions would be avoided or postponed.

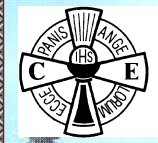
For us, each day brings additional proofs that we must clarify to the maximum the underlying issues before taking one more step toward a canonical situation, which is not in itself displeasing to us. But this is a matter of following the order of the nature of things, and to start from the wrong end would unavoidably place us in an unbearable situation. We have daily proofs of this. What is at stake is nothing more nor less than our future existence. We cannot, and will not leave any ambiguity subsist on the issue of the acceptance of the Council, of the reforms, of the new attitudes which are either being tolerated or fostered.

Confronted with these new difficulties, we take the liberty of appealing once more to your generosity. Given the success of our first Rosary Crusade to obtain the return of the Tridentine Mass, we would now like to offer to Our Lady a new bouquet of a million rosaries (5 decades) to obtain the withdrawal of the decree of excommunication through her intercession.

From November 1st until the Feast of the Nativity of Our Lord, we will take it to heart to pray with renewed fervour that, in these difficult hours of history, the Holy Father may fulfill with fidelity his august functions in accordance with the wish of the Sacred Heart of Jesus for the good of all the Church. We are utterly convinced that such a gesture coming from the



Rosary at the Grotto after Mass on Sunday



**Intention for the Eucharistic Crusade  
for the month of November  
For the Departed and the Dying**

**JULY 2008 RESULTS**  
The Intention was for Christian families

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
33	954	270	243	668	1094	4569	56	117	1227

**AUGUST 2008 RESULTS**  
The Intention was for the holy Mass

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
30	898	222	258	730	1205	3972	31	221	1017

## Lourdes 2008



**20 000 people assembled in Lourdes to represent Catholic Tradition from all around the world as well as 4 Bishops, 150 Priests, 125 Brothers, Religious and Seminarians, and 163 Sisters. And more than 50 pilgrims from Ireland!**

## The Month of November sanctified

Month dedicated to the Holy Souls in Purgatory

- 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 1st at Midday starts the Jubilee for the Poor Souls
- On the 2nd make a pious visit to the Cemetery to pray for the Poor Souls
- On the 13th starts the Novena of Our Lady's Presentation in the Temple
- On the 16th starts the Novena of St. John of the Cross
- On the 19th starts the Novena of the Miraculous Medal
- On the 25th starts the Novena of Grace to St. Francis Xavier
- On the 30th starts the Novena of the Immaculate Conception of Our Lady

**Suggested resolution for the month :** I will say often during the day the invocation:  
« Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.  
May they rest in peace. Amen. »

*Indulgence of 300 days, applicable only to the Holy Souls*

Sovereign Pontiff would have as profound an effect on the Mystical Body as the freedom of the traditional liturgy.

Indeed, the excommunication did not cut us off from the Church, but it has driven away a good number of her members from the Church's past and from her Tradition. And she cannot deprive herself of them without suffering serious harm. It is truly obvious that Holy

Mother Church cannot ignore her past, since she has received everything and is still to this day receiving everything from her divine founder, Our Lord Jesus Christ.

Through the excommunication, what has been censured and penalized is the very attitude which specified the combat of Archbishop Lefebvre, *i.e.*, this relationship to the Church's past and to her Tradition. Since then, because of this reprobation, many fear to come to the sources of living water which alone can bring back the good old days of Holy Mother Church. Yet, Archbishop Lefebvre did nothing more than adopt the attitude of St. Paul, to the extent that he requested that the following words be engraved on his tomb: "*Tradidi quod et accepi*"—*I have handed down what I have received.* Did not St. Pius X himself write that the "*true friends of the Church are not the revolutionaries, nor the innovators, but*



*the traditionalists'?*

For this reason, dear faithful, we launch again this Rosary Crusade on the occasion of our pilgrimage to Lourdes for the 150<sup>th</sup> anniversary of the Apparitions of the Blessed Virgin. We thank the Mother of God for the maternal protection she extended over us during all these years, and especially for the twenty years since the Episcopal Consecrations. We entrust to her all your

intentions for yourselves, your families and your work. To her we entrust our future and beg for this fidelity to the faith and to the Church without which no one can work out his salvation.

I thank you wholeheartedly for your untiring generosity which enables us to continue the magnificent work founded by Archbishop Lefebvre. We ask our good Mother in Heaven to protect you and to keep you all in her Immaculate Heart.

Menzingen, October 23<sup>rd</sup>, 2008,

on the feast of St. Anthony Mary Claret

+ Bernard Fellay

Superior General

<b>Liturgical calendar for November 2008</b>					<b>St John's</b>	<b>Athlone</b>	<b>Cork</b>	<b>Belfast</b>	<b>Newry</b>	<b>Tralee</b>	<b>Cashel</b>
<b>Saturday</b>	<b>1</b>	<b>Feast of All Saints, I class</b>	<b>HOLY DAY OF OBLIGATION</b>	<b>1</b>	11 am	11 am					
<b>Sunday</b>	<b>2</b>	<b>Twenty-fifth Sunday after Pentecost, II class</b>		<b>2</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	
<b>Monday</b>	<b>3</b>	<b>All Souls' Day, I class</b>	<i>St Malachy, Bishop of Armagh</i>	<b>3</b>	11 am & 6.30 pm	11am&6.30pm					
Tuesday	4	St Charles Borromeo, III class		4	11 am & 6.30 pm	11 am					
Wednesday	5	Ferial, IV class		5	11 am & 6.30 pm	11 am					
Thursday	6	Ferial, IV class	<i>Comm. of all the Saints of Ireland</i>	<b>FIRST THURSDAY</b>	6	11 am & 6.30 pm	11 am				
Friday	7	Ferial, IV class	<i>Abstinence</i>	<b>FIRST FRIDAY</b>	7	11 am & 6.30 pm	11 am				
Saturday	8	Our Lady on Saturday, Four Crowned Martyrs, IV class		8	11 am	11 am					
<b>Sunday</b>	<b>9</b>	<b>Dedication of St John Lateran, II class</b>		<b>9</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		<b>5 pm</b>
Monday	10	St Andrew Avellino, St Tryphon, Respicius and Nympha, III class		10	11 am & 6.30 pm	11 am					
Tuesday	11	St Martin of Tours, III class		11	11 am & 6.30 pm	11 am					
Wednesday	12	St Martin I, III class	<i>St Livin</i>	12	11 am & 6.30 pm	11 am					
Thursday	13	St Didacus, III class		13	11 am & 6.30 pm	11 am					
Friday	14	St Josaphat, III class	<i>St Laurence O'Toole, Bishop of Dublin</i>	<i>Abstinence</i>	14	11 am & 6.30 pm	11 am				
Saturday	15	St Albert the Great, III class		15	11 am	11 am					
<b>Sunday</b>	<b>16</b>	<b>Twenty-seventh Sunday after Pentecost, II class</b>		<b>16</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		
Monday	17	St Gregory the Wonderworker, III class		17	11 am & 6.30 pm	11 am					
Tuesday	18	Dedication of the Basilicas of Sts Peter and Paul, III class		18	11 am & 6.30 pm	11 am					
Wednesday	19	St Elisabeth of Hungary, III class		19	11 am & 6.30 pm	11 am					
Thursday	20	St Felix of Valois, III class		20	11 am & 6.30 pm	11 am					
Friday	21	Presentation of the Blessed Virgin Mary, III class	<i>Abstinence</i>	21	11 am & 6.30 pm	11 am					
Saturday	22	St Caecilia, III class		22	11 am	11 am					
<b>Sunday</b>	<b>23</b>	<b>Last Sunday after Pentecost, II class</b>		<b>23</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		
Monday	24	St John of the Cross, III class	<i>St Colman, Bishop of Cloyne</i>	24	11 am & 6.30 pm	11 am					
Tuesday	25	St Catherine of Alexandria, III class		25	11 am & 6.30 pm	11 am					
Wednesday	26	St Sylvester, St Peter of Alexandria, III class		26	11 am & 6.30 pm	11 am					
Thursday	27	Ferial, Our Lady of the Miraculous Medal, IV class	<i>St Virgil</i>	27	11 am & 6.30 pm	11 am					
Friday	28	Ferial, III class	<i>St Columban, Abbot</i>	<i>Abstinence</i>	28	11 am & 6.30 pm	11 am				
Saturday	29	Our Lady on Saturday, St Saturninus, III class		29	<b>11 am</b>	<b>11 am</b>					
<b>Sunday</b>	<b>30</b>	<b>First Sunday of Advent, II class</b>		<b>30</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		

November 3<sup>rd</sup>: ALL SOULS DAY

The 3 Masses are celebrated consecutively starting at the time indicated.