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St John's Bulletin

The Society of St Pius X in Ireland



 In This Issue:
 - Interview with Bishop Fellay
 - Life of St Beoc and Nathy
 - Litany to the Precious Blood
 - Plus all the activities and devotions
 in our priories and churches

July 2009
Month of
the Precious Blood
August 2009
Month of the Immaculate
Heart of 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: Monthly day of Recollection (April to November)
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 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

Confessions: Half an hour before every Mass and after Mass when announced
Missa Cantata: Third Sunday
Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

SSPX Groups and Pious Associations in Ireland

Eucharistic Crusade: Contact Fr. Biérer

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

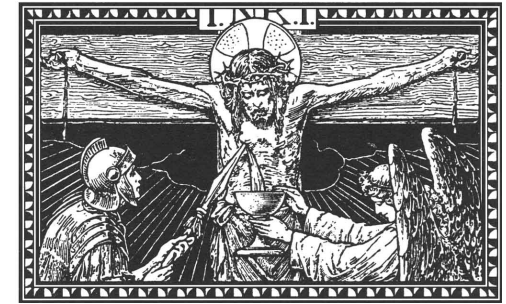
Mass Stipends

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

Devotion

LITANY OF THE PRECIOUS BLOOD OF JESUS

Lord, have mercy.
 Christ, have mercy.
 Lord, have mercy.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of Heaven, have mercy on us.
 God the Son, Redeemer of the world, have mercy on us.
 God the Holy Ghost, have mercy on us.
 Holy Trinity, one God, have mercy on us.
 Blood of Christ, only-begotten Son of the Eternal Father, save us.
(Save us is repeated after each invocation.)
 Blood of Christ, the Word of God Incarnate,
 Blood of Christ, the New and Eternal Testament,
 Blood of Christ, dropping on the ground during the Agony,
 Blood of Christ, flowing at the Scourging,
 Blood of Christ, gushing forth at the Crowning with Thorns,
 Blood of Christ, shed upon the Cross,
 Blood of Christ, price of our salvation,
 Blood of Christ, without which there is no pardon,
 Blood of Christ, quenching and washing souls in the Eucharist,
 Blood of Christ, river of mercy,
 Blood of Christ, vanquisher of devils,
 Blood of Christ, the strength of martyrs,
 Blood of Christ, support of confessors,
 Blood of Christ, bringing forth virgins,
 Blood of Christ, comfort of those in danger,
 Blood of Christ, help of the afflicted,
 Blood of Christ, solace of the sorrowing,



Blood of Christ, hope of the penitent,
 Blood of Christ, consolation of the dying,
 Blood of Christ, comfort and peace of hearts,
 Blood of Christ, pledge of eternal life,
 Blood of Christ, the deliverer of souls in purgatory,
 Blood of Christ, most worthy of all honour and glory,
 Lamb of God, who takest away the sins of the world, spare us, O Lord.
 Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
 Lamb of God, who takest away the sins of the world, have mercy on us.
 V. Thou hast redeemed us, O Lord, in Thy Blood,
 R. And made us a kingdom for our God.

LET US PRAY:

Almighty and everlasting God, Thou hast appointed Thy only-begotten Son the Redeemer of the world and have willed to be appeased by His Blood; grant us, we pray, so to venerate the price of our redemption and to be defended by its power against the evils of this life, that we may enjoy its fruits for ever in heaven. Through the same Christ our Lord. Amen.

The Month of July sanctified

Month dedicated to the Precious Blood of Jesus

Recite every day the litany of the Precious Blood 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 2nd starts the Novena to St Oliver Plunkett
 On the 8th starts the Novena of Our Lady of Mount Carmel
 On the 13th, Anniversary of the 3rd Apparition of Our Lady at Fatima
 On the 14th starts the Novena of St Mary Magdalen
 On the 17th starts the Novena of St James the Apostle
 On the 18th starts the Novena of St Anne, Mother of Our Lady
 On the 23rd starts the Novena of St Ignatius of Loyola
 On the 25th starts the Novena of St Alphonsus Ligori
 On the 29th starts the Novena of the Transfiguration of Our Lord

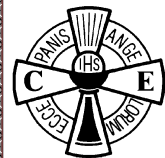
Suggested resolution for the month : Following the example of Our Lady and St Anne, I will fulfil my daily professional and domestic duties as if I were serving God Himself.

The Month of August sanctified

Month dedicated to the Immaculate Heart of Mary

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 7th starts the Novena of the Assumption of Our Lady
 On the 14th starts the Novena of the Immaculate Heart of Mary
 On the 31st starts the Novena of the Nativity of Our Lady

Suggested resolution for the month : I will memorise and repeat often throughout the day, especially when offering a small sacrifice **“O Jesus, it is for love of Thee, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.”**



Intention for the Eucharistic Crusade for the month of July 2009

That governments may desire to please God and obey His commandments for the month of August 2009

For the return of those lost, those who have left the Faith and that the Jews may acknowledge their Saviour

MARCH 2009 RESULTS

The Intention was in reparation for the Pope and bishops

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	984	267	249	616	1724	4651	61	199	881

ANNOUNCEMENTS

♦ **DEVOTION IN JULY :** The month of July is dedicated to the Precious Blood of Jesus. Let us recite the litany every day after the Rosary.

♦ **ROSARY CRUSADE :** 12 Million Rosaries for the Consecration of Russia to the Immaculate Heart of Mary. Please give your pledges to your priest or send them to Father Anglés.

♦ **EUCCHARISTIC CRUSADE CAMPS :** The dates for the Summer Camps of the Eucharistic Crusade this year are:
 for the girls : Friday, July 10th at 5 pm to Sunday 19th at 11 am Mass,
 for the boys : Sunday, July 19th for 11 am Mass to Saturday 25th at Noon.
 They will take place, as usual, in Sandville House, Ballyconnell, Co. Cavan.
 Thank you for all those who can help financially for the large families who cannot pay the full fees! Please contact Father Biéer.

♦ RETREATS IN BRISTOL:

July 6th - 11th - Men's Ignatian Retreat
 August 17th - 22nd - Women's Ignatian Retreat
 September 14th - 19th - Men's Ignatian Retreat
 October 19th - 24th - Women's Ignatian Retreat

Please contact Fr Boyle directly on +44 117 9775863

♦ **CROAGH PATRICK PILGRIMAGE :** The pilgrimage will take place this year on Monday 3rd August 2009. Contact Athlone for details.

♦ **NEWRY MASS ROCK :** Saturday 15th August 2009 : 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.

ALL-DAY ADORATION of the Blessed Sacrament



St John's Church in Dun Laoghaire
 Thursday 2 July 2009

Starting at 11am until 6.30 pm Holy Mass

The intentions are:

- The Holy Church
- The Holy Father and the Bishops
- The Priests and Seminarians
- Priestly & Religious Vocations

Bishop Bernard Fellay

INTERVIEW

Your Excellency, what is the state of negotiations with Rome?

They are presently at a standstill, an impasse. I think that this stoppage results from the groundwork on which the dialogue was started. In any case, we have to recognize that, in a certain way, the current stalemate allows us to regain our positions. Currently, we hear from Rome the same kind of talk we were used to hearing from the Conciliar Church; we find the habitual ways of thinking, the usual limitations imposed on the discussions they entertain with us.

We know very well the situation in which we find ourselves; we recognize the same old dilemma they impose on us: either you return to the bosom of the Church, and then they cage you or muzzle you; or else you stay outside. As for us, we reject the dilemma they are trying to snare us in again. It is very clear: we are not outside, nor will we allow ourselves to be caged. After six months of negotiations we find that once again this is Rome's fixed position; I say that this allows us to regain our positions.

You are telling us that these negotiations are just so much sound and fury, signifying nothing?

Not nothing; on the contrary. Without a doubt, something has happened to permanently alter the climate in which future exchanges will take place. We are in a phase of withdrawal, it is true, because Rome does not want to discuss anything of substance, but at the same time there was something new. First of all, last autumn, Rome approached us in an entirely uncharacteristic way, and made us offers it is still difficult for us to completely assess. In fact, considering current ecclesiastical forms, such arrangements have never been seen before. We could never have imagined that Rome would make us such an offer. Undoubtedly you have heard about the idea of an apostolic administration. The Society of Saint Pius X would have been integrated into an apostolic administration. What does that mean? An apostolic administration is ordinarily a diocesan or quasi-diocesan organization established in time of crisis over a given territory. Well, for us, the territory was the whole world. In other words, they offered us an organizational form that encompasses the whole world, a kind of personal diocese.

Pardon me, Your Excellency, but are you talking about a personal prelature?

No, it is something more. An apostolic administration is even better than a personal prelature. First, a personal prelature is not necessarily governed by a bishop; an apostolic administration, which is a kind of diocese, usually is. What is more, the scope of an apostolic administration's action is not limited to its own members. The Opus Dei; which is the only personal prelature existing today, is not subject to the local bishop for what concerns its members, but it cannot contemplate any external action without the local bishop's approval. With an apostolic administration, we would escape that limitation. We would be able to carry out our apostolate autonomously, without needing to obtain the authorization of the diocesan bishop, since we would have a real diocese the special characteristic of which is to extend to the whole world. The fact that such a proposition was made is very important because, after all, this legal solution is unprecedented, it is "sui generis." [i.e., "one of a kind"-Ed.]

Since this solution has been formulated, it can represent for us a bench mark, a point of comparison, especially since it was to the Society of Saint Pius X that this possibility was suggested, which goes to show how seriously Rome takes our resistance. Believe me, it is not boasting that leads me to say that: symbolically (it is not principally a question of our numeric size) we represent something important for Rome, and this is also new.

Your Excellency, if this proposition is so extraordinary-and it certainly seems to be- then one cannot help but ask why you didn't immediately accept this practical arrangement that was handed to you on a platter.

You're right, it is an extraordinary proposition, and if Rome desired a real reform, then the plan I just described would indeed be the one to follow. But it requires a genuine will to reform. So it is very difficult to know exactly where we would have ended had we signed an agreement on the practical level. One thing



by order of the English Government as part of its religious persecution of Catholics. In 1703, in the reign of Queen Anne, the Dublin Parliament passed an Act to prevent the growth of what they called 'Popery', i.e. Catholicism, by suppressing all pilgrimages to Holy Wells and, specifically mentioned, to St Patrick's Purgatory.

Saint Nathy (Ναθι).

Principal Patron of Diocese of Achonry (Sligo). Feastday; 9th August.

Regretably, precise and accurate details of the lives of many of the early Irish Saints are often not available. Even for St Patrick, most

agree he died in 461 but some scholars think it was as late as 493. Much of the information is vague and uncertain. Often, all that is known comes from references made to some in the lives of other saints.

Such is the case with St Nathy/Nathi/Nathin/Nathius/Nathineus/Nathyus/Dathyeus/Daithi/David or Gaelic Ναθι. One of our famous manuscripts, the *Leabhar*

Breac, tells us that: "In Achaidh Cáin [later Conaire][modern Achonry], is buried Nathi, a pious priest". He is listed by most of the great hagiographers such as Aengus, Butler and O'Hanlon as well as in most Calendars of Irish Saints and the *Kalendar of Drummond* in Scotland. Fr O'Hanlon places his birth time in the early 6th century, possibly before 525 and that a Saint Finnian placed him in charge of the monastery at Achonry about 550.

This would imply he had been made Abbot, which was more or less equivalent to being a Bishop in those times even though many references to him indicate he was a priest. If only a priest however, it would be quite unusual for him to become the principal Patron of a Diocese, as he is of Achonry. In the ancient *Annals of Ireland* the Prelates of Achonry are also called the Bishops of

Lughna/Luigne/Leney wherein lies Achonry. It is quite definite that Achonry had Bishops subsequently.

Some think St Nathi was the first Bishop of Achonry, which would certainly account for being made Principal Patron. In any event he was venerated and eulogised from the earliest times as being a very learned and holy man.

Shortly after the foundation of Achonry monastery, St Nathi also set up a school which later became quite famous and was the nursery of many

saints, including St Feichín of Fore. St Nathi is thought to have lived until about 615, by which time St Feichín was a priest, probably ordained at Achonry. Some also say that Saint Naithi was a contemporary of St Attracta (secondary Patron of Achonry) and was spiritual director at her convent, but if so she would have been very old. More likely, that St Attracta's convent was simply within his jurisdiction.



Irish Saints

St Beoc

Mobheoc/Beog/Dabeoc/Dabheoc/Dabheog.
5th - 6th centuries,

Abbot of Tarmonn, Lough Derg, Co Donegal.
There are 3 distinct festivals; 1st January, 24th July,
16th December which are said to relate to his
birth, coming to Lough Derg and death.

Principal Feastday: 24th July.

According to Tradition, St Patrick was the first Saint to go to Lough Derg as a hermit. According to legend he had been directed there by the Lord. The lake had previously been called Fionloch, or Fair Lake, but it was terrorised by a huge monstrous serpent which was then killed by St Patrick. The serpent's blood turned the lake red, whence the new name became Lough Dearg/Derg, meaning the red lake. St Patrick performed many prayers, meditations and penances there. There was also a cave on the island in which he had many sufferings, including visions of Hell. Hence the place is called; 'St Patrick's Purgatory'. He also obtained some visions of Heaven there.

Lough Derg is in the Diocese of Clogher and is the scene of many pious pilgrimages. It is 4 miles North of Pettigo in the extreme South of Co Donegal. It is a moderately sized lake, about 5 miles by four. It has 2 large islands, one called Station or Pilgrim Island and the other called Saints' Is-

land (after St Patrick and St Beoc), also known as St Patrick's Purgatory, and it is about 7 acres in area), as well as a number of smaller islands. St Patrick built an oratory there as well as a wall around the cave which was later enclosed in the cemetery. In St Patrick's time, many are said to have visited the cave and borne witness to the sufferings experienced within it as well as the glory they beheld.

St Beoc came to Lough Derg after St Patrick had first gone there. He is said to have been a foreigner and that his father was Brachan, King of the Britains and his mother Dina, a daughter of the King of the Saxons.

He lived as a hermit at Lough Derg for a long time, doing penances, fastings, vigils, meditations and prayers. He is regarded as the special Patron of the Saints' island and was sometimes even called St Dabheoc's island. The local people had a great reverence for him.

He had a vision of the birth of St Colmcille and foretold his greatness. The year of his death is not certain but it is generally thought to have occurred very early in the 6th century and certainly before the birth of St Colmcille in 521.

After St Beoc's time, churches, 7 penitential cells or beds and a monastery were built on the island. The Purgatorial Cave is situated in the East of the island. During the Middle Ages many came there, not alone from all over Ireland, but from Britain and many countries on the Continent. In the 17th century, all the structures on the island were destroyed



is sure: other circumstances were not favourable to concluding an agreement rapidly, without precaution. These known factors were, firstly, the way Rome dealt with the Fraternity of St. Peter, imposing the principle of celebrating the New Mass, going against their constitutions, going against the very right that Rome had conceded to them ten years ago. Then again, some priests of the Fraternity came to see us, telling us not to accept this solution, not to sign anything, that it would be to our loss. Also, we saw very quickly the reaction of a certain number of bishops and cardinals: they were furious, furious to the point that some of them (I am speaking of French bishops) threatened disobedience. What would have been Rome's reaction? A formidable battle would have broken out and we would only have been able to wage it if Rome clearly supported us. It was with this in mind that we proposed two preliminaries, which we conceived as two indispensable marks of Rome's support. It was not a matter of conditions properly speaking, as has been written here and there: a Catholic cannot subject Rome to conditions! No, it was simply a question of preparing ahead for the battle that would inevitably break out by obtaining a clear sign of Rome's adherence to her Tradition. We asked for these two marks: the retraction of the decree of excommunication, and the granting of permission to all priests of the Latin rite without distinction to celebrate the traditional Mass. I think that, were these two measures to be implemented, by their very nature they would effect a change of climate in the whole Church.

Did you believe at the time that, despite the reasons for circumspection which you just related, these two preliminaries might be accepted?

Firstly, we were not in a hurry. That is the big difference between now and 1988: in 1988, Archbishop Lefebvre had to settle the future of his work quickly. Today, that future is no longer up in the air, it has become our present. We have shown for more than ten years that it is assured. Now we have the time to study the propositions that are made. For a moment we really believed that there was a real change of heart at Rome. I have to say that there was a noticeable change of language in each of our meetings from the outset. On the 13th of March, for example, they were still saying, "The Pope is in favour of this solution (the organizational solution that I described); you have nothing to fear. The Church needs you and asks you to help her in her combat against liberalism, modernism, and masonry. You must not refuse to help." Oh! It is just a way of talking; we have always wondered if words have the same meaning for the Vatican as for us. I think not.

A moment ago, you mentioned the negotiations of His Grace Archbishop Lefebvre with Rome in 1988. Can the two series of talks be compared?

They are really different from each other. In 1988, His Grace, sensing that his end was near, desired above all else to guarantee the continuation of the Society. Rome wished to avoid the consecrations conferred without its endorsement, and, by means of an ambiguous formulation, to obtain Archbishop Lefebvre's recognition of the Council. The hasty discussion was partly on doctrinal matters. What we have been going through is something completely different. They approached us, and the doctrinal matters were avoided from the start. Rome did not want to talk about doctrine.

Would you please briefly relate the chronology of these talks?

Certainly. The initiative for the negotiations came from Rome. I received a letter from Cardinal Castrillon Hoyos dated November 18th, containing an invitation (a result of the interview published in 30 Days) to meet him in order to prepare a visit to the Holy Father. This visit took place December 29th. On the 30th the meeting with the Pope occurred: it was very brief due to a fault in planning. There was no conversation to speak of.

The Vatican press bureau Zenit said that you had assisted at the Pope's mass?

Now that's a tall tale. I saw the Pope for some five minutes at most, and for a good while we remained in his private chapel in silence. Then the Pope rose. He wished me a happy new year; we exchanged greetings; he asked if we had been able to talk. Cardinal Hoyos replied, yes. The Pope said: "I am pleased" He gave us a rosary, blessed us, and then we left.

This meeting, then, did not have any immediate consequences?

No. On January 13th I summoned an expanded general council, with the assistants, the bishops, and a priest, Fr. Rifan, of the diocese of Campos, Brazil, representing Bishop Rangel. On January 16th, I orally communicated our decision to Cardinal Hoyos: we requested two preliminaries: the retraction of the decree of excommunication, and the Mass for all the priests of the Latin rite. On February 12th, Fr. Simoulin, who is the Superior of the Society in Italy, was informed that the second preliminary as such could not be granted, but that it was necessary to trust the Holy Father. The 19th, in reply to this response, I delegated Fr. Selegny, co-author of the recent book on the liturgical reform, to say that we were withdrawing from the talks since we had not obtained the two preliminaries. At the same time, he offered the book, then just

recently published, to Cardinal Hoyos in order to help him to find another, more doctrinal, subject of discussion.

We can say that since then, the discussions have not really resumed, each side maintaining its positions. On March 13th, there was another telephone call between the Cardinal and Fr. Simoulin following a plenaria of the Ecclesia Dei Commission, which governs the Fraternity of St. Peter. My feeling is that since then, the die is cast. They announced a plenaria of the Curia (a meeting of all the Roman cardinals) solely to discuss our case. Cardinal Hoyos said that they would give us everything at the same time, but not as a preliminary. "The Pope will speak of the Mass, but only at the time of the (new) motu proprio, in order to set off just one bomb at a time." On the 19th of March, I wrote to him to reaffirm the necessity of the preliminaries as unequivocal marks of Rome's good will, underlining that a purely practical solution without treating of doctrinal matters was impossible.

On Good Friday, April 13th, Fr. Simoulin received a telephone call to confirm that it was not possible to agree to the preliminary on the Mass: "It is not possible to disavow the work of the Council and of Paul VI by freeing the traditional Mass." "Opposition from the cardinals is too strong; the Pope cannot not take it into account." Certainly, the traditionalists "can make theological remarks on particular points," but criticism of the Council is not allowed.

From this moment, then, there has been a change in tone?

There has been a change of tone, and I think that the root cause is the cardinals' refusal (to the point of public disobedience, if need be, as I told you). While paying a call at the Vatican on May 2nd, Fr. Rifan and Fr. Simoulin heard this strange word, which gives some insight into the state of the Church: "Just as the Society does not want to be divided, so the Pope cannot divide his cardinals." I think that this sentence takes us to the heart of the problem: a good agreement does not depend just on the good will of both parties. The bureaucracy of the Conciliar Church is very influential, and the fierce hostility of a certain number of the cardinals prevents Rome from contemplating a real reform of the Church.

Today, in any case, hope wanes...

Cardinal Hoyos, even as he was refusing the preliminaries, asked us for trust: "The question of the Mass will be resolved simultaneously with that of the Society. Trust us." Which meant: no preliminaries, you will be given everything at once. Our entire problem was to know whether, beneath the words, we understood the same thing. From reading the last letter of the Cardinal, dated May 7th and written with the advice of the cardinals of the Ecclesia Dei Commission, I can say that we do not. Take, for example, this judgment of Cardinal Hoyos, justifying himself for not being able to accord the permission sought for all priests of the Latin rite: "With respect to the first condition, a certain number of cardinals, bishops, and faithful believe that such a permission ought not to be granted." This reticence surprised me because we did not speak with a certain number of cardinals, bishops and faithful, but with Cardinal Castrillon Hoyos himself. And now this is the response he gives us. In the beginning he said, that the Pope is in agreement, he will grant everything. And now it is no longer possible. One no longer knows who governs the Church.

Then, in the same letter of May 7th, here is another phrase: "For such a permission could create a confusion in the minds of many people, who would understand it as depreciating the value of the Holy Mass as it is celebrated in today's Church." As I told you at the beginning, we come back to the Vatican's classic discourse as soon as the question of the traditional Mass is discussed. "It is not possible to disavow the work of the Council by freeing the traditional Mass" (Cardinal Hoyos). Or take this passage on the Council: "It is not permissible,...to fall into the error of reading it in a 'free' manner, or of having recourse to interpretations that are not authorized...The Council's language has since been improved and made more precise on several points, thanks in particular to the addresses and teachings of Pope John Paul II." So, then, there is only one authorized way to understand the Council: not according to Tradition, but according to the current pope's teaching. I feel like answering: "Well, then, if one were to follow the Holy See's own directions, one would end up at Assisi in the midst of a prayer meeting of religions, or in the sacred forests of Togo, in the synagogue or a mosque-who knows? If those are the clarifications that one can expect,?"

One even finds reiterated in this letter the famous reproach of the motu proprio of 1988, couched in a more benign expression, certainly, but it still says: "I am sure that on this point [on the point about interpreting the Council] we shall be able to arrive at an agreement once we understand the deepest needs of the Church [so, one does not understand them], needs that must be understood in a larger historical perspective." He cites St. Vincent of Lerins and the idea of the progress of tradition. Stated otherwise, according to Rome, we do not have a correct concept of Tradition; we retain a congealed notion, and an agreement can only be reached once we become unstuck, if you will permit the expression. In other words, the Council has to be rightly understood, and Rome understands it well whereas we understand it badly. That is what the

	St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
1	11 am	11 am					
2	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
3	6.30 pm	11 am					
4	6.30 pm	11 am					
5	6.30 pm	11 am					
6	6.30 pm	11 am					
7	6.30 pm	11 am					
8	11 am	11 am					
9	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
10	6.30 pm	11 am					
11	6.30 pm	11 am					
12	6.30 pm	11 am					
13	6.30 pm	11 am					
14	6.30 pm	11 am					
15	11 am	11 am			12 noon		
16	9 am & 11 am	11 am	11 am	11 am	8.30 am		
17	6.30 pm	11 am					
18	6.30 pm	11 am					
19	6.30 pm	11 am					
20	6.30 pm	11 am					
21	6.30 pm	11 am					
22	11 am	11 am					
23	9 am & 11 am	11 am	11 am	11 am	8.30 am		
24	6.30 pm	11 am					
25	6.30 pm	11 am					
26	6.30 pm	11 am					
27	6.30 pm	11 am					
28	6.30 pm	11 am					
29	11 am	11 am					
30	9 am & 11 am	11 am	11 am	11 am	8.30 am		
31	6.30 pm	11 am					

Liturgical calendar for August 2009

Saturday	1	Our Lady, The Holy Machabees, IV class	FIRST SATURDAY
Sunday	2	Ninth Sunday after Pentecost, II class	
Monday	3	Ferial, IV class	
Tuesday	4	St Dominic, III class	
Wednesday	5	Dedication of Our Lady of the Snow, III class	
Thursday	6	The Transfiguration of Our Lord, II class	FIRST THURSDAY
Friday	7	St Cajetan, St Donatus, III class <i>Abstinence</i>	FIRST FRIDAY
Saturday	8	St John Mary Vianney, Holy Martyrs, III class	
Sunday	9	Tenth Sunday after Pentecost, II class <i>Sts Nathy and Fedlimin</i>	
Monday	10	St Lawrence, II class	
Tuesday	11	Ferial, Sts Tiburtius & Susanna, IV class <i>St Attracta</i>	
Wednesday	12	St Lawrence, II class <i>St Muredach of Killala</i>	
Thursday	13	Ferial, Sts Hippolitus & Cassian <i>St Lelia</i>	
Friday	14	Vigil of the Assumption, St Eusebius, II class <i>Abstinence St Fachnan</i>	
Saturday	15	Assumption of the Blessed Virgin Mary, I class Holy Day of Obligation	
Sunday	16	Eleventh Sunday after Pentecost, II class	
Monday	17	St Hyacinth, III class	
Tuesday	18	Ferial, St Agapitus, IV class	
Wednesday	19	St John Eudes, III class	
Thursday	20	St Bernard, III class	
Friday	21	St Jane Frances de Chantal, III class <i>Abstinence</i>	
Saturday	22	Immaculate Heart of Mary, Holy Martyrs, II class <i>Ded. Cath. Kerry</i>	
Sunday	23	Twelfth Sunday after Pentecost, II class <i>St Eugene of Ardstraw</i>	
Monday	24	St Bartholomew, II class	
Tuesday	25	St Louis, King of France, III class	
Wednesday	26	Ferial, St Zephrinus, IV class	
Thursday	27	St Joseph Calasanctius, III class	
Friday	28	St Augustine, III class <i>Abstinence</i>	
Saturday	29	Beheading of St John the Baptist, St Sabina, III class	
Sunday	30	Thirteenth Sunday after Pentecost, II class <i>St Fiacre</i>	
Monday	31	St Raymund Nonnatus, III class <i>St Aidan</i>	

Cardinal writes to us. Is it because one reads authors that are not good (who are out-of-date in the Conciliar Church?). Is it because one has not understood that there is a legitimate evolution of thought? In any case, in this last letter, our critique of Vatican II is disqualified in advance.

Your opinion, then, is that, obviously, we cannot make concessions on questions of doctrine?

One must begin at the beginning: why are we where we are? Rome approached us, saying: Listen, you have a problem; it needs to be solved. You are outside; you must come back in, under certain conditions. Now it is our turn to respond: No, it is not like that. If we are in the situation in which we currently find ourselves (a situation of being marginalized and persecuted), we are not the cause. The cause is to be found in Rome; it was because there are grave deficiencies at Rome that Archbishop Lefebvre had to adopt certain positions in order to conserve certain goods of the Church that were being vandalized. Rome gives itself the role of hero, while in fact it is Rome that should be saying a "mea culpa" for this terrible internal crisis that is tearing the Church apart. Rome has committed an injustice in blaming us. Obviously, the solution is not to be found with us, it is to be found in Rome. Rome must put things back in their places and come back to Tradition, to its own Tradition. Then everything would right itself. There would be no more problem of the Society. "We must maintain our freedom to act for the sake of the entire Church."

Ultimately, you are asking for repentance?

It would have to be a true repentance... and that would suppose a discussion of theology. You see, I believe that in the recent negotiations we have gone in circles because the preliminary (though not expressed as such) that Rome imposed on us is "No theology." A practical agreement, a legal solution right away; as for theology, we shall see about it later on. We say the opposite: doctrine governs our practice, and it has from the start. I am persuaded that now is the time to talk about doctrine, especially to young priests, to the faithful who are beginning to be aware of the gravity of the internal crisis in the Church. In particular, there is a movement in favour of the traditional Mass that needs to be encouraged, and even pushed. We need to welcome and form all those who request it. For the time being we must especially encourage the inductive movement that is bringing a lot of people back to Tradition because of their experience of concrete problems in the Church (the Mass, ecumenism, etc.) Many people are ready to listen to us on the Mass. On ecumenism, we need to work at posing the question so that people can receive our analysis. Rome is not ready for a debate on subjects that matter?! Rome does not want to discuss anything with us?! Then we have to launch the debate so that they understand that it is not possible to close one's eyes and act as if nothing is happening while the ship has sprung leaks all over.

Your Excellency, you have spoken about the faithful who must come to Tradition, but what about the traditionalists, those who are already in the house. Have they understood your approach?

Thank you for asking that question. I must tell you that very often during the last few months, before being able to speak, I have met with a certain lack of understanding among some of the faithful, who imagined that our negotiations would result in compromises, while that was never my intention. We are engaged in a warfare using every means, both conventional and unconventional. It is not a matter of concessions or compromises, or even of temperament. We are not arranging to rally the traditionalists into the Conciliar camp. We are trying to do all that we can to bring about a real reform of the Church, and because this reform is not something that we can effect, we are trying to save all that can be saved by utilizing all the means that the good Lord places at our disposition. From this point of view, I believe that in these last few months we have scored many points. We must continue; and it is for that reason that I do not want to speak of a rupture [of the negotiations]. On the contrary, we have been able to observe that there is a mutual exchange, albeit not on the same wavelength.

What about the future Your Excellency?

I would like to make a somewhat audacious comparison. The Conciliar Church is like a termite that bores away from the inside. For 30 years and more, the same principles have been applied with an imperturbable coherence, despite their catastrophic fruits. These negotiations have fomented within the Conciliar Church itself great hopes in those who, in increasing numbers, desire to turn the page of the Conciliar revolution. In this context, the propositions that were made to us six months ago led us to hope that all would be golden. On advancing a bit, we saw that in fact what they offered was a gilded cage, for our critiques were not received and they even treated us as illegitimate in the Church. So, we prefer to keep our freedom to act for the whole Church rather than let ourselves be isolated in a zoo. We must shake the Catholic world from its post-Conciliar lethargy, re-launch the debate, but without their imposed condition that any agreement can only be practical. It certainly is a long-term task; the fruits cannot be seen immediately, but we must use all the means at our disposal to bring about the change of ambience that will allow Tradition to assume her rightful place at Rome, and Rome to rediscover her Tradition.

Liturgical calendar for July 2009

				St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Wednesday	1	Feast of the Most Precious Blood of Jesus, I class	1	6.30 pm	11 am					
Thursday	2	Visitation of Our Lady, II class - At St John's, Dedication FIRST THURSDAY	2	6.30 pm	11 am					
Friday	3	St Irenaeus, III class <i>Abstinence</i> FIRST FRIDAY	3	6.30 pm	11 am					
Saturday	4	Our Lady on Saturday, IV class FIRST SATURDAY	4	11 am	11 am					
Sunday	5	Fifth Sunday after Pentecost, II class	5	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	6	Ferial, IV class	6	6.30 pm	11 am					
Tuesday	7	Sts Cyril & Methodius, III class	7	6.30 pm	11 am					
Wednesday	8	St Elizabeth, III class <i>St Killian, Irish Missionary</i>	8	6.30 pm	11 am					
Thursday	9	Ferial, IV class	9	6.30 pm	11 am					
Friday	10	The Seven Holy Brothers & Sts Rufina & Secunda, III class <i>Abstinence</i>	10	6.30 pm	11 am					
Saturday	11	Our Lady, St Pius I, IV class <i>St Oliver Plunkett, Archbishop of Armagh</i>	11	11 am	11 am					
Sunday	12	Sixth Sunday after Pentecost, II class	12	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	13	Ferial, IV class	13	6.30 pm	11 am					
Tuesday	14	St Bonaventure, III class	14	6.30 pm	11 am					
Wednesday	15	St Henry, III class	15	6.30 pm	11 am					
Thursday	16	Ferial, Our Lady of Mount Carmel, IV class	16	6.30 pm	11 am					
Friday	17	Ferial, St Alexis, IV class <i>Abstinence</i>	17	6.30 pm	11 am					
Saturday	18	St Camillus de Lellis, Sts Symphrosa and her Seven Sons, III class	18	11 am	11 am					
Sunday	19	Seventh Sunday after Pentecost, II class	19	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
Monday	20	St Jerome Emilian, St Margaret, III class <i>Dedication of Cathedral in Armagh</i>	20	6.30 pm	11 am					
Tuesday	21	St Lawrence of Brindisi, St Praxedes, III class	21	6.30 pm	11 am					
Wednesday	22	St Mary Magdalen, III class	22	6.30 pm	11 am					
Thursday	23	St Apollinaris, St Liborius, III class	23	6.30 pm	11 am					
Friday	24	Ferial, St Christina, IV class <i>St Declan, 1st Bishop of Ardmore</i> <i>Abstinence</i>	24	6.30 pm	11 am					
Saturday	25	St James, St Christopher, II class	25	11 am	11 am					
Sunday	26	Eighth Sunday after Pentecost, II class	26	9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	27	Ferial, St Pantaleon, IV class	27	6.30 pm	11 am					
Tuesday	28	Sts Nazarius & Celsus, Sts Victor and Innocent, III class	28	6.30 pm	11 am					
Wednesday	29	St Martha, Holy Martyrs, III class	29	6.30 pm	11 am					
Thursday	30	Ferial, Sts Abdon & Sennen, IV class	30	6.30 pm	11 am					
Friday	31	St Ignatius of Loyola, III class	31	6.30 pm	11 am					
Saturday	1	Our Lady, The Holy Machabees, IV class FIRST SATURDAY	1	11 am	11 am					
Sunday	2	Ninth Sunday after Pentecost, II class	2	9 am & 11 am	5 pm	11 am	11 am	8.30 am		

Please note:
 Holy Mass on
Sundays, July 12th & 19th at 11 am
 in Sandville House, Ballyconnell,
 Co. Cavan, during the camp.
 Mass at 5 pm in Athlone on 19th