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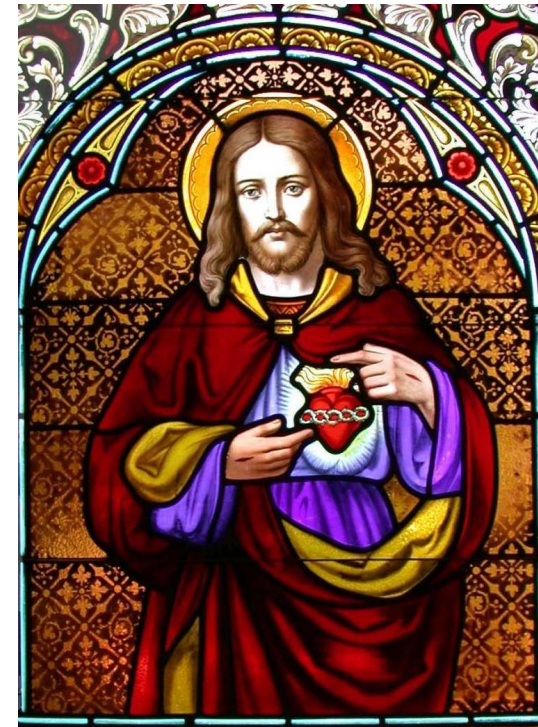
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St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Sermon of Archbishop Lefebvre
- Life of St Moling
- Apostle of the Enthronment
- Plus all the activities and devotions
in our priories and churches

June 2009
Month dedicated to
the Sacred Heart of Jesus

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

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

younger years he frequently preached as often as eight times a day. In later years he at times showed signs of great fatigue, but when he rose to speak, his burning love for the Sacred Heart sent a magic current of life into his exhausted body and he spoke with astounding energy and volume of voice.

Along with the Enthronement, Father Mateo promoted Night Adoration in the home as a means of intensifying the devotion of families to the Sacred Heart and of offering reparation to Him, especially for sins committed in and by families. He also found time to write books of devotion and various treatises on the Enthronement, as well as periodical circular letters aimed at stimulating the fervor of his fellow-workers in the apostolate.

In the course of time, the work of the Enthronement was efficiently organized by the establishment of Enthronement Centers in each country, where priests, religious and zealous lay persons work enthusiastically in promoting both the Enthronement and the Night Adoration. In 1917, the Benedictine Convent of Perpetual Adoration at Clyde, Missouri, became the first authorized Center in the United States, outside the one operated by the Sisters of the Sacred Hearts at Fairhaven, Massachusetts. Each of the five Popes who reigned during the life of Father Mateo gave his full approbation and blessing to the Work: St. Pius X, Benedict XV, Pius XI, Pius XII, and John XXIII.

Styling himself the "beggar of love for the King of Love," Father Mateo spent himself unstintingly for the reign of the Sacred Heart over hearts and homes and nations. But he did not seek to attain this end by preaching alone. Rather, his preaching was ever the fruit of prayer, sacrifice and suffering, upon which he depended for the fruitfulness of his apostolate. He also used to very good effect the literary talent with which God had endowed him. But the paramount reality in his life, the sun and center of all his days and the source from which he drew light and strength and inspiration, was the holy Sacrifice of the Mass. To see him celebrate the Sacred Mysteries was in itself a seen more eloquent than any he could preach. He also insisted upon a living, loving devotion to the Holy Spirit, the source of all interior light and supernatural inspiration.

Worn out by his incessant labors and by the ravages of various ailments, as well as by the weakness of advancing age, Father Mateo was forced, at length, to give up his preaching apostolate. In the fall of 1946 he was confined to a hospital in Canada, and the remaining years of his life were spent for the most part in his "cloister of the Divine Will," his own term for a hospital. Nevertheless, he continued his crusade of love by writing, praying, and suffering. He still made his Holy Hour each night, and daily offered Holy Mass seated at an improvised altar in one of his hospital rooms, using a privilege granted him by Pope Pius XI some years before. In time, even this became impossible because of his physical condition, and it was one of the greatest privations of his life not to be able to offer the Mass.

In 1956, to the surprise of all who knew him, he rallied sufficiently to return by plane to the monastery of the Sacred Hearts in Valparaiso, Chile, from which he had set forth some forty years before. For a time he seemed marvelously renewed in strength and health, but old age and chronic illness continued their ravages, and he died on May 4, 1960, after months of intense suffering --- a veritable crucifixion.

Regarding his well-beloved apostolate, Father Mateo once wrote to a friend: "If you should hear that I have become paralyzed, that I am no longer able to preach, to write, to walk, do not say, 'What of his mission?' No, for as long as I have a heart to love and a body to suffer, I will still be an apostle. I would not then be preaching four or five times a day, but a hundred times, on the cross. In life and in death I will be an apostle, for I love Him, I love Him, I LOVE Him! In sickness and in health, I will be an apostle, for I want all to love Him, to love Him, to LOVE Him!"



Spirituality

FOUNDER AND APOSTLE OF THE ENTHRONEMENT OF FAMILIES TO THE SACRED HEART OF JESUS



Father Mateo Crawley-Boevey, SS.CC., Founder of the Work of the Enthronement of the Sacred Heart in the home, was born in Peru, South America, on September 18, 1875. At the age of sixteen he joined the Congregation of the Sacred Hearts of Jesus and Mary in Valparaiso, Chile, and applied himself with great zeal to promoting devotion to the Sacred Heart. Animated with the desire to make more effective the promises of the Sacred Heart to St. Margaret Mary, he conceived the idea of drawing families closer to Jesus, the King of Love, by placing the image of His Sacred Heart in a place of honor in the home and thus bringing the family's life into intimate relations with Him.

In 1907, a breakdown in health sent him on a trip to Europe. After visiting the Motherhouse of his Congregation in Belgium, he went to Paray-le-Monial in France, overjoyed at being able to realize his desire to visit the scene of the apparitions of the Sacred Heart to St. Margaret Mary. He then went to Rome, where he submitted to a prominent Cardinal an outline of his proposed apostolate for the social reign of the Sacred Heart, together with a rough outline of the ceremonial of the Enthronement. Being greatly encouraged by this prince of the Church, Father Mateo next sought and obtained a private audience with Pope Pius X, who in turn gave his whole-hearted approval and "commanded" the young priest to devote his life to this magnificent work.

Receiving this "command" as a mandate from Heaven, Father Mateo at once prepared to carry out his commission, with the approval and blessing of his Superior General. First he returned to Paray-le-Monial to give thanks for this singular grace and to implore light and guidance as well as the necessary health for his mission. As he knelt in prayer at this hallowed spot, a strange sensation suddenly gripped his whole being, and he rose to his feet, perfectly cured. At the same time a clear methodic plan of the work took shape in his mind. It was August 24, 1907. That same evening, he drew up his plan "to conquer the whole world for the Heart of Jesus, home after home, family after family."

After making a pilgrimage to the Holy Land, Father Mateo returned to Valparaiso, where he resumed his post of teaching in the school conducted by his religious community. At the same time he inaugurated his crusade for the Enthronement of the Sacred Heart in the home. The work was attended with remarkable blessings ---- clearly indicating that it was truly the work of the Sacred Heart. Fallen-aways returned to the Sacraments, notorious sinners [including enemies of the Church] were converted, the spiritual life of the whole parish was renewed.

With the help of many "secretaries" - principally children, at first - letters were sent to various countries and brought an enthusiastic response. Father Mateo himself embarked on a crusade, literally traversing the world to "preach love," as he expressed it. South America, Spain, France, Portugal, Italy, Switzerland, Luxembourg, Belgium, Holland, England, Scotland, China, Japan, Indo-China, India, Ceylon, the Philippines and Hawaii, and finally the United States and Canada, came under the sway of his fiery eloquence, and responded magnanimously to his appeal "for love for the Beggar of Love." Some countries he visited twice and even three times, in response to pressing invitations from the hierarchy and clergy. In his world-wide crusade, Father Mateo's heart and soul, mind and body, combined in a heroic effort to do the maximum amount of good to the greatest possible number of souls. He preached retreat after retreat, usually giving four sermons a day of one hour each. In his

ANNOUNCEMENTS

- ◆ **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.
- ◆ **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 AND FAMILY OUTING** : **Athlone, Saturday 20 June**; Holy Mass at 11 am in Athlone, then lunch and visit to Ogulla Holy Well, in Tulsk, Co. Roscommon for the afternoon; more information on the day.
- ◆ **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.
- ◆ **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 bar-becue, family day. Contact Dun Laoghaire for details.

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

The Archbishop speaks

The 1979 Ordination Sermon

*delivered by Archbishop Marcel Lefebvre
on the Occasion of the Ordinations
at the Seminary of Saint Pius X,
Ecône, Switzerland,
on the Feast of Saints Peter and Paul 1979*



My dear brethren,

What do you think of this ceremony today? What have you in your minds and hearts at the sight of all the priests here present and particularly in view of these deacons who in a few moments, with the grace of God, will have become priests?

I am persuaded that your heart is full of joy, of consolation at the thought of the multiplication of priests of the Catholic Church. For it is indeed the Catholic Church present here today and you have the proof of this in the great number and diversity of priests who have come from the entire world. I salute, in particular, Monsignor Ducaud-Borget who has come from Paris expressly in order to assist at this ceremony, he who in the capital of France is the valiant defender of the Tradition of the Catholic Church. I salute equally Monsignor Donahue who has come especially from America, from Los Angeles, in order to assist at this ceremony.

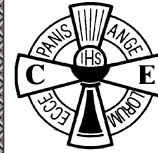
These are testimonies which show us at the same time the profound convictions which all of these priests, who are present, have of the need of a renewal in the Church but renewal based upon the Tradition of the Church; upon that which has made the grandeur of the Church in the past; that which still makes it in the present, and that which will make it in the future. It is these same principles which would respond to the question of those who yet would wonder: *Why Ecône? Why this Seminary? Why the priestly Society of St. Pius X?*

See these priests, these future priests, these seminarians. See all of these religious who are here, present from diverse congregations, of diverse nationalities and I should make allusion to our dear Carmelites who are most certainly united with us in heart but who are not able to come for they have the cloister and they desire to keep the cloister. They are with us and they pray for us; and all those religious who are absent and were not able to come today, but who are united in heart and prayer with us. All that is the Church. And you dearest faithful who are present, you represent also the Christian families—Catholic families— who defend their faith and do not want to allow themselves to be invaded by error, by heresy, by immorality, by the removal of faith in God and of Catholic morals. All this is a great testimony.

Ecône—it is the faith of the Church. Ecône—it is the moral of the Church. Ecône forces itself to be the holiness of the Church and I will add, without fear, this term which in certain ears will create a certain emotion, that Ecône has the politics of the Church; for the

He is listed in most Calendars. In the areas where he laboured, there are a great many local practices and traditions connected with him. Many patterns and pilgrimages were held down through the centuries. A bell of St Moling was preserved for a long time. He is commemorated on both the 17th of June and the 25th of July in different places. Many miraculous cures are attributed to him. He is esteemed as one of the principal saints of

Leinster and the special patron saint of the Kavanagh family. There is another Timolin (From Tigh-Moling) in Co Kildare at which he is thought to have founded a monastery or other foundation. Its ancient site is now taken over by a Protestant church. There is also a St Moling's Well at Monamolin in Co Wexford which formerly held a fair and pattern on his feast-day.



**Intention for the Eucharistic Crusade
for the month of June 2009**

For the new priests and for all priests
to attain sacerdotal holiness

FEBRUARY 2009 RESULTS

The Intention was for the sick

| Treasure Sheets returned | Morning Offering | Masses | Communions | | Sacrifices | Decades of the Rosary | Visits to Blessed Sacrament | 15 mins of meditation | Good Example |
|--------------------------|------------------|--------|------------|---------|------------|-----------------------|-----------------------------|-----------------------|--------------|
| | | | Sac. | Spirit. | | | | | |
| 20 | 479 | 152 | 146 | 341 | 647 | 2750 | 71 | 84 | 188 |

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.

arrival after a journey. Gougau found a copy of it in a 15th century German *Reise-segen*. The King later raised an army against the Leinstermen but was killed in an attempt to re-impose the Tribute. The Tribute was reinstated after the battle of Clontarf because the Leinstermen had treacherously assisted the Vikings in that Battle.

There are a number of Legends regarding St Moling and his fame spread all over Ireland. He was said to have the gift of prophesy and was ranked as one of the four greatest Irish prophets, after St Patrick, St Colmcille and St Braccan/Berchen, Bishop of Clonsast (4th December). He foretold the coming of the Normans. He is credited with writing many poems, more than any other Irish saint, and many other books. An illustrated manuscript of the Gospels, called the Book of Moling was extant around 1200, according to Giraldus Cambrensis. This is dated prior to 800 but St Moling

may not have written all of it but it was dedicated to him. A Yellow Book of St Moling was said to be extant as late as 1635 but is now lost. It was used then as a reference by Fr Keating in his History of Ireland. He was especially kind to animals; 30 hounds came and he ordered food prepared for them. In the meantime 15 of them went off and he ordered the food be put out in 30 portions. The remaining 15 dogs ate one portion each and left the rest for the others who each took one portion when he returned. Such behaviour is most uncharacteristic of hounds; normally they would eat everything available. Afterwards all the hounds played joyfully around the saint. A bird

consumed a fly and the bird was in turn killed and eaten by a cat. St Moling had pity and ordered the cat to regurgitate the bird which occurred; he restored the bird to life which was then ordered to give up the fly which was in turn restored to life! A fox stole, killed and ate a hen and the saint reproved it and ordered that the hen be replaced. The clever fox stole another hen and brought it alive to the saint, who smiled at the subterfuge and instructed that the hen be returned and that the fox be of good behaviour thereafter. Another

fox stole a book from the monks, and the saint ordered that it be returned and never to take another. A multitude of foxes visited the saint at Ferns and departed safely.

It was said that Our Lord Himself visited St Moling and was seen in the bosom of the saint by St Oiblan. When old, he was afflicted with the weakness of age and knew his death approached. Therefore, he resigned his See at Ferns and returned to Tech-

Moling. He enjoined charity over all and also humility, gentleness and every virtue on all his monks. He is thought to have died around 697 (some writers say earlier). He was interred in his own Church at St Mullins. The Church and monastery survived for a long time with its monks and Abbots. However, it was destroyed by the Vikings; rebuilt; and destroyed again by the Normans. It was burned completely in 1323. During the plague of 1348, possibly a form of the Black Death and which all feared and was very contagious, thousands came in pilgrimages to the well, to bathe in the waters.

St Moling's festival was formerly celebrated with a special Office of 9 Lessons.



Church where St Moling is buried

Church has politics. The Church knows what Christian society is. The Church has forged it, she formed it during the course of the centuries. During nearly twenty centuries the Church has inspired all of Christian Europe—Catholic Europe. She has directed it. She has directed all of society which was otherwise oriented. Its justice was other than that in which we live today because the Church has her principles—eternal principles—principles of her faith and her faith is nothing other than Our Lord Jesus Christ: the living Son of God as St. Peter expressed it, he who was worthy to be the founding rock of the Church, "Thou art Christ, the Son of the living God".

Christ, the Son of the living God, has shown us that which it was necessary to do and in particular by His cross, by His priesthood, by His immolation on the cross, by all of His blood poured forth; he has shown us that to be the Son of God, to be Catholic, is to have the heart filled with charity, filled with love, and to be ready to give one's life for others.

Our Lord Jesus Christ has shown us this example and He shows it continually upon the altar. The altar is nothing other than the place of sacrifice; the altar of sacrifice where love immolates itself; the charity and that which manifests it and which gives the grace to practice this charity from whence the utility of the priesthood. The Church is not able to put aside the priest because if there were no priests there would no longer be the Sacrifice of the Mass. There would no longer be the Sacrifice of the Cross. There would no longer be this Source. This source of love of charity which so remarkably expresses itself in the sacrifice of Our Lord. We see Him with His Heart pierced, His head bowed, His hands and His feet also pierced—all this by love for us. This is the sacrifice of the altar. Thus, this magnificent example is a source of charity, a source of the Holy Ghost who "invades" us when we receive Holy Communion—the Body, Blood, Soul and Divinity of Our Lord Jesus Christ.

There is then the lesson which the Church gives us, there is that which the Church thinks and there is what She has done through the course of the centuries.

Thus Ecône continues. Ecône continues the Church with the same principles, with the same faith, with the same charity, with the same convictions and we are persuaded of this—filled with the same spirit, with the spirit of Our Lord Jesus Christ who has manifested Himself in all of the holiness of the Church through the course of the centuries.

Why then this situation of Ecône? A situation which, let us hope, will soon be resolved for the greater good of the Church? It is that in face of the Church the citadel of Satan has built itself and today it well hopes to have the victory—they are indeed close. All is organized. All is prepared to crush the Church, to make it disappear, to make the name of Our Lord disappear, to make the priesthood disappear, to make the faith disappear. All is ready because for centuries Satan has prepared it.

He has prepared it in his secret meetings which Have given as foundation of their legislation; opposed to the legislation of the Church, opposed to the legislation of love—the celebration of the Rights of Man in 1789 and in 1948.

They are identical, both, and they may be translated simply: the right to despise the rights of others, the right to lack charity, the right to no longer fulfill one's duties, the right of force. There is this declaration and we see its deplorable results—physical force. The force of an army which invades a country as all the communist countries have been

invaded; force of money which commands the world; force of political power which placed as the basis of governments—no longer the rules of charity; no longer the decalogue; no longer the "Sermon on the Mount" which asks man to sacrifice himself for his neighbor, to give himself for his neighbor. No! Their principles are principles which destroy society, which destroy man and which are a continual scandal.

We see today the atrocious effects of this, it must be said, humanity is seen as never before. That a mother may assassinate her child without being punished and by the hundreds of thousands, by millions. That cries for vengeance! The blood of these children cries for vengeance before God; the blood of these innocents is a disgrace for our civilization and that because they have replaced the decalogue and Christian principles, the principles of the Church by the rights of man. The rights of man—which as I have been saying to you is" the right to kill one's neighbor, it is the right to despise one's neighbor, it is the right to steal, it is the right to crush.

Simply think of the dear Vietnamese who today perish in the sea. Who perish of hunger. Why? In order to flee the hell of communism-, in order to flee their dear country of Vietnam where they had been at home. They indeed had rights in their homeland. What are their rights now? Who defends their rights today? They no longer have the right to approach the land-the land which has been given to all men. They have simply the right to die at sea! And how many? How many have escaped upon fragile crafts and have perished in the sea? Think of the Cambodians massacred today in our age when one says that science has made marvelous things. This science, for what does it serve if not only to crush others more rapidly and more efficaciously.

Let us take guard! Let us take guard of the promises of Fatima. They indeed risk to be realized and we well risk, perhaps, seeing them if God gives us life to do so. The Blessed Mother clearly said that the end of the Twentieth Century, if man did not convert and return to the law of God, to the application of the law of God, would see terrible chastisements. She said this in 1917 at a time when no one would yet have been able to think of atomic bombs but she said that water would be transformed into vapors and that fire would descend from heaven and that those who will be living will wish to die before the atrocities that they will see!

This is what awaits us with these principles of the rights of man. This is what awaits us with this contempt of neighbor, this contempt of God and when one considers that this is done by Catholics— by those who have been baptized and call themselves Catholics and who are chiefs of state—it is a scandal! We must pray, my dear brethren, that the Holy Ghost will enlighten them.

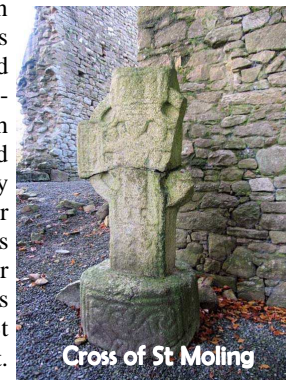
This citadel of Satan which has been raised against the citadel of God has cause, unfortunately, many Catholics to lose their faith. Many of them have believed it necessary to ally themselves to the force, with powers to those who have money and thus they have made compromises. It is these that one calls liberal Catholics, condemned by Pope Pius IX, condemned by Pope Leo XIII, condemned by St. Pius X. All these Catholics who have come to terms with the enemy and those who play the game of the enemy—it is these who have penetrated in Rome and it is these who have inspired the Second Vatican Council and all of its consequences. Thus we are in complete confusion.

Instead of teaching the good and true catechism they teach anything. They place in doubt

accidentally immersed in water but was found dry and completely undamaged. He was also reputed to walk on water often. St Moling lived in the monastery for many years. He prevented his monks from taking some poisoned drink in the appearance of milk and he exposed the attempt. Occasionally, St Moling travelled to the monastery at Glendalough, stayed there for a period and was said to have presided there as well as at Clonmore, Co Carlow. He also visited the monastery of St Mogue/Aidan at Ferns. Later, about 691, the clergy and King of Leinster prevailed on him to accept the Bishopric of Ferns which meant he became the Archbishop of Leinster at the time. Even though holy and learned, he was also extremely humble. He did simple manual work just like the other monks and was said to have single-handedly dug out a 7-mile water-course and refused any help. This was the site of many pilgrimages in after times and many miracles and prodigies occurred and special benefits and indulgences were connected with it. He had a great love and respect for the Holy Trinity and would only labour, or even allow labour, under its blessing! A huge boulder blocked a road and the King's men could not move it, but St Moling's prayers moved it. On another occasion a large stone prepared for the monastery fell and broke in two. St Moling blessed it with the sign of the Cross and the following morning it was completely whole. He restored a dead child to life for its mother. He cured the paralysed, blind, deaf, dumb, leprous and possessed. He made peace between warring factions in Leinster. He also miraculously extinguished a huge and dangerous fire. The people feared he would be burned to death in it but he was unharmed. He freed a prisoner against the

King's wishes. A man was cured of a stomach swelling and pain by eating clay as ordered by the saint; another who refused, died. He cured a boy afflicted with madness. He cured all ordinary and also strange afflictions. St Moling also had a remarkable vision of the death of St Fechin (20th January), Abbot of Fore, in 664.

Due to a crime by a Leinster King, Eochaidh Aincheann, in earlier times against the O'Neill family of the High King Tuathal, a yearly Tribute was imposed on the Leinstermen in reparation. In St Moling's time this had been going on for over 500 years and the Leinstermen asked the saint to intercede so that the Tribute might be cancelled. Our Saint went to Tara when the great Fair and Sports were being held and asked the King to relent. The King was willing to listen but the nobles of the O'Neills opposed completely and continued with their games and insulted St Moling. A downpour of rain and hail struck the sports and festivities but St Moling and his companions were not touched by it. The nobles came to him for relief which was granted after his prayers as the rain stopped immediately so that the sports could be completed. Afterwards, some of the nobles still did not want to concede the saint's



Cross of St Moling

request, but he mollified them and the King also agreed. St Moling and his companions started for home but the King changed his mind and sent soldiers after them to capture and possibly kill them. However, St Moling chanted his famous Canticle and a miraculous cloud shielded his party from the pursuers so that they reached home safely. This sacred Canticle, calling on St Moling, St Brigid and all the saints of Ireland, was held in great esteem and was chanted by many for safe

Irish Saints

St Moling(us) – Luachra

Bishop, Abbot, Teach-Moing,
now St Mullins, Co Carlow.

7th century. Feastday: 17th June.

Also known as *Uaircell* or *Carcell*.

Considering the great number of pious inhabitants that Ireland had produced in former times, and the renowned sanctity of many that were distinguished in different locations, it is but just to conclude that Ireland should occupy a very high position among the nations of the Church of Christ. "O Ireland, first of all the lands that claim; the Christian hope, morality and name", as the couplet from 'Rose and Shamrock' tells us. Even in pagan times the island was called 'Insula sacra', and so well deserved the appellation 'Island of Saints', first bestowed by the English Doctor of the Church, the Venerable Bede, and later acclaimed by all Christendom. She also had another title added; the 'Island of Doctors, meaning scholars or learned men, as in Mediaeval Times the very fact of being Irish, called Scots then, implied being highly educated and wise. As the present holy man was distinguished for his sanctity and learning, he is a model example of the characteristic Irishman of his time.

There are a number of manuscript Lives of St Moling extant. Most seem to have been compiled at a very early period and they are found in a number of Libraries, such as Brussels and 3 in Dublin. He is treated by a number of hagiographers. St Moling was descended from the race of Cathair Mór, a King of Ireland and the Leinstermen. His mother was Nemhnat Ciarraigheach (= of Kerry) or Eamhnat, 7th in descent from Crimthann Cas who was the first Christian King of Leinster and was said to have been baptised by St Patrick. His father was called Oilean or (F)oilian who was said to be a large and rich land-owner in Kerry, near Luachra and Castleisland and later retired back to his native territory in Hy Kinsella near the river Barrow, in the North-Wexford/

Carlow region. St Moling was born in Hy Kinsella early in the 7th century, although others claim he was born a short distance away in Co Kilkenny near Jerpoint or Mullena kill where a Church, cave, stone and



well are dedicated to him. At his birth, an angel was said to have appeared and foretold his future greatness. He was baptised by a person who seemed to appear from nowhere and as quickly disappeared afterwards. He grew in good morals and was soon delivered up to the Church for education and training in religious discipline and Sacred Scripture.

After completing his training St Moling was ordained and consecrated Bishop. Soon afterwards, he took some companions and travelled West to the river Barrow at what was later called Tech-Moling (or Moling's House) and which had previously been called Ross Broc (or Badger Wood). He later founded a monastery at Achaidh Chainnidh (or Field of Canice/Kennedy?) on the Barrow around which a city grew and was afterwards called St Mullin's, Co Carlow. He is said to have built a mill and to have introduced rye to Ireland when other grains failed. He lived apart from the other monks in a small cell and devoted himself to prayer, fasting and religious exercises. He normally fasted till evening unless he had visitors. After a particular fast a blinding light was seen around him and the fame of his sanctity soon spread abroad. He was regularly visited by an angel who comforted and consoled him. Many people came to hear him preach and he is also supposed to have acted as a ferryman on the river for pilgrims. His book of the Gospels was



all the truths of the Church. Instead of teaching the morals of the Church they place all in doubt and permit all "experiences". Rather than teaching the faith of the Church they "research" and they place all the principles of the Church in doubt. Thus our Church is infiltrated. It is in the process of "auto-destruction" as Pope Paul VI said.

We must then resist. We must hold fast. We must continue the Church. It is not possible that the good Lord will not aid us and He does so. How is it possible that in the space of ten to fifteen years so many priests, so many religious have understood that it was necessary to resist, that it is necessary to maintain our faith at all costs in spite of the persecutions, in spite of the difficulties, in spite of the trials.

The Lord one day will permit, we have no doubt, that we will be recognized, not only recognized but thanked for having defended the Tradition of the Church. Thanked for having made priests who are true priests and who have profound convictions and who have as a program for their life the Holy Sacrifice of the Mass and who want to put this into practice. There is the salvation of our civilization! There is the salvation of souls! There is the Church!

I then wholeheartedly congratulate you, my dear brethren, for having come to encourage our young Levites who indeed will have difficulties to conquer in the exercise of their ministry; difficulties of all sorts due precisely to the general confusion in which we live, due to this satanic organization which seeks to destroy the Church. But you will help them by your prayers and you will help them by all of your means. You will return to your homes everywhere, determined to maintain your Catholic faith and especially that of your children. Protect that of your children in order that afterwards generations will rise, Catholic generations, who will re-make a Christian society and who will restore justice, love, and peace in the states, in civilization and in all nations.

That is what we ask the good Lord today. Let us pray to the Holy Ghost, today, who is certainly present among us in a very special way. Let us pray to the Holy Ghost to give the Pope force and courage to conquer all of the opposition which surrounds him, in order that he accomplish a veritable renovation of the Church upon the eternal principles, upon the eternal sacrifice, upon the eternal sacraments. Let us ask the Holy Ghost today for our Holy Father the Pope who needs this succour in order to take the necessary courageous measures to "re-give" the Church her faith, her morals and her Christian civilization so that souls may be saved.

We ask this particularly of the Blessed Virgin Mary, she who is certainly very close to us today, who rejoices in this assembly, who rejoices in these young deacons who are going to become priests, sons of Mary. For if there is anyone who here on earth understood the program of the cross it is indeed the Blessed Virgin Mary who assisted at the agony of Our Lord and who understood the admirable mystery of the love of Jesus for us. Let us also ask the Blessed Virgin Mary to come in aid and support the Pope in an action of renovation in the Church.

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

Liturgical calendar for June 2009

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|---------------|-----------|--|---|-----------|
| Monday | 1 | In the Octave of Pentecost, I class | | 1 |
| Tuesday | 2 | In the Octave of Pentecost, I class | | 2 |
| Wednesday | 3 | Ember Day, I class | <i>St Kevin of Glendalough</i> | 3 |
| Thursday | 4 | In the Octave of Pentecost, I class | FIRST THURSDAY | 4 |
| Friday | 5 | Ember Day, I class | <i>Abstinence</i> FIRST FRIDAY | 5 |
| Saturday | 6 | Ember Day, I class | <i>St Jarlath of Tuam</i> FIRST SATURDAY | 6 |
| Sunday | 7 | Trinity Sunday, I class | <i>St Colman of Dromore</i> | 7 |
| Monday | 8 | Ferial, IV class | | 8 |
| Tuesday | 9 | Ferial, Sts Primus & Felician, IV class | <i>St Columba of Iona</i> | 9 |
| Wednesday | 10 | St Margaret, III class | | 10 |
| Thursday | 11 | CORPUS CHRISTI, I class | | 11 |
| Friday | 12 | St John of San Facundo, Holy Martyrs, III class | <i>Abstinence</i> | 12 |
| Saturday | 13 | St Anthony of Padua, III class | | 13 |
| Sunday | 14 | Second Sunday after Pentecost, II class | | 14 |
| Monday | 15 | Ferial, Sts Vitus, Modestus & Crescentia, IV class | | 15 |
| Tuesday | 16 | Ferial, IV class | | 16 |
| Wednesday | 17 | St Gregory Barbarigo, III class | | 17 |
| Thursday | 18 | St Ephrem, Sts Mark & Marcellian, III class | | 18 |
| Friday | 19 | SACRED HEART OF JESUS, I class | <i>Abstinence Ded. of Cathedral of Limerick</i> | 19 |
| Saturday | 20 | Our Lady on Saturday, St Silverius, IV class | | 20 |
| Sunday | 21 | Third Sunday after Pentecost, II class | | 21 |
| Monday | 22 | St Paulinus, III class | <i>Dedication of the Cathedral of Cashel</i> | 22 |
| Tuesday | 23 | Vigil of St John the Baptist, II class | | 23 |
| Wednesday | 24 | Nativity of St John the Baptist, I class | | 24 |
| Thursday | 25 | St William, III class | | 25 |
| Friday | 26 | Sts John & Paul, III class | <i>Abstinence</i> | 26 |
| Saturday | 27 | Our Lady of Perpetual Succour, IV class | | 27 |
| Sunday | 28 | Fourth Sunday after Pentecost, II class | | 28 |
| Monday | 29 | The Holy Apostles Peter & Paul, I class | | 29 |
| Tuesday | 30 | Commemoration of St Paul, III class | | 30 |
| Wednesday | 1 | Feast of the Most Precious Blood of Jesus, I class | | 1 |
| Thursday | 2 | Visitation of Our Lady, II class - At St John's, Dedication | FIRST THURSDAY | 2 |
| Friday | 3 | St Irenaeus, III class | <i>Abstinence</i> FIRST FRIDAY | 3 |
| Saturday | 4 | Our Lady on Saturday, IV class | FIRST SATURDAY | 4 |
| Sunday | 5 | Fifth Sunday after Pentecost, II class | | 5 |

| St John's | Athlone | Cork | Belfast | Newry | Tralee | Cashel |
|-------------------------|--------------|--------------|--------------|----------------|-------------|-------------|
| 11 am & 6.30 pm | 11 am | | | | | |
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| 11 am | 11 am | | | | | |
| 9 am & 11 am | 11 am | 11 am | 11 am | 8.30 am | | 5 pm |
| 11 am & 6.30 pm | 11 am | | | | | |
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| 11 am & 6.30 pm | 11 am | | | | | |
| 11 am & 6.30 pm | 11 am | | | | | |
| 11 am | 11 am | | | | | |
| 9 am & 11 am | 11 am | 11 am | 11 am | 8.30 am | | |
| No Mass | 11 am | | | | | |
| No Mass | 11 am | | | | | |
| 6.30 pm | 11 am | | | | | |
| 6.30 pm | 11 am | | | | | |
| 6.30 pm | 11 am | | | | | |
| 11 am | 11 am | | | | | |
| 9 am & 11 am | 11 am | 11 am | 11 am | 8.30 am | 5 pm | |