

The Priestly Society of Saint Pius X in Ireland

Saint Pius X House

12 Tivoli Terrace South
Dún Laoghaire, County Dublin
 Telephone: (01) 284 2206
 Very Rev. Ramón Anglés, Superior
 Rev. Régis Babinet

Saint John's Presbytery

1 Upper Mounttown Road
Dún Laoghaire, Co. Dublin
 Telephone: (01) 280 9407
 Rev. Paul Biéer

Corpus Christi Church

Connaught Gardens
Athlone, Co. Roscommon
 Telephone: (090) 649 2439
 Rev. Fabrice Loschi, Prior
 Rev. David Nichols
 Rev. Br. Gerard

CONTACT

Saint Pius V Chapel

78 Andersonstown Road
Belfast, Co. Antrim

Dún Laoghaire or
 Mr. McKeown (028) 9445 3654

Our Lady of the Rosary Church

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

Dún Laoghaire or
 Mr. O'Connor (021) 437 1196

Our Lady of Knock and St Patrick Chapel

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

Dún Laoghaire or
 Mr. McArdle (028) 3082 5730

Saint Joseph's Mass Centre

Tralee, Co. Kerry

Dún Laoghaire or
 Mrs. Dennehy (068) 43123

Cashel Mass Centre

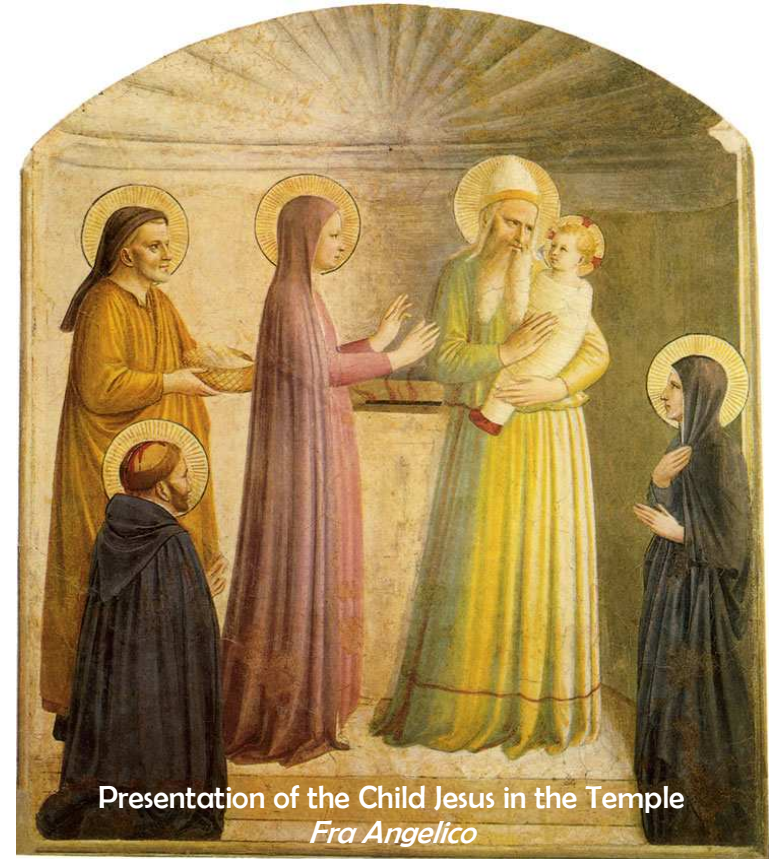
Co. Tipperary

Dún Laoghaire or
 Mr. Walsh (062) 61028

Website : www.ireland.sspix.net

St John's Bulletin

The Society of St Pius X in Ireland



Presentation of the Child Jesus in the Temple
Fra Angelico

In This Issue:

- Sermon of Archbishop Lefebvre
- Life of Sedulius, Christian Poet
- Fast and Abstinence for Lent
- Plus all the activities and devotions
in our priories and churches

February 2010
 Month of
 the Purification

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: See Schedule on church's notice board

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

Our Cribs around
the country:
← **ATHLONE**



NEWRY →



DUN LAOGHAIRE
←



CORK →



And the Shrine of
Our Lady in
Dun Laoghaire
under snow!



LAWS OF FAST AND ABSTINENCE

Present Legislation

All Fridays through the year and the time of Lent are penitential days and times throughout the entire Church.

Abstinence from eating meat is to be observed on Fridays throughout the year unless they are solemnities; abstinence and fast are to be observed on Ash Wednesday and on the Friday of the Passion and Death of Our Lord Jesus Christ.

All persons who have completed their fourteenth year are bound by the law of abstinence; all adults are bound by the law of fast up to the beginning of their sixtieth year. Nevertheless, pastors and parents are to see to it that minors who are not bound by the law of fast and abstinence are educated in an authentic sense of penance.

Traditional Fast and Abstinence

RULES OF FAST: The laws of fast apply to persons between the ages of twenty-one and fifty-nine. On a fast day one may eat one full meal and two light meatless meals, which together would not equal the main meal. Meat may be taken at the principal meal, except on days of complete abstinence. Liquids such as water, milk, and fruit juices may be taken between meals.

RULES OF ABSTINENCE: The laws of abstinence apply to everyone seven years of age and over. On a day of complete abstinence no meat, meat gravy or soup made from meat may be taken. On a day of partial abstinence meat may be taken once.

TRADITIONAL DAYS OF FAST: All the days of Lent up till noon on Holy Saturday, Ember Days, the Vigils of Pentecost, the Immaculate Conception, Christmas, and All Saints.

TRADITIONAL DAYS OF COMPLETE ABSTINENCE: Every Friday of the year, Ash Wednesday, Holy Saturday (until noon), the Vigil of All Saints, the Vigil of the Immaculate Conception, and the Vigil of Christmas.

TRADITIONAL DAYS OF PARTIAL ABSTINENCE: Ember Wednesdays and Saturdays and the Vigil of Pentecost.

The Month of February sanctified

Month dedicated to the Purification of Our Lady

Offer 1st Friday Communion to the Sacred Heart of Jesus

Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary

On the 3rd starts the Novena of St Agatha

On the 17th, Ash Wednesday, fast and abstinence

Suggested resolution for the month :

Learn and pray often during the day an act of spiritual communion. Example:

"My Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee."

ANNOUNCEMENTS

♦ **ROSARY CRUSADE** : 12 Million Rosaries for the Consecration of Russia to the Immaculate Heart of Mary. Please send as soon as possible your numbers. Write them down and give them to your priest or send them to Father Anglés.

♦ **CHOIR PRACTICES** on Saturday January 31st, February 27th, March 13th and March 20th. All are welcome to come and join, especially for the Holy Week Ceremonies. "To sing well is to pray twice!"

♦ **EUCCHARISTIC CRUSADE OUTING** : There will be an outing for all the children of the Eucharistic Crusade in Ireland in Athlone on Saturday 13 February. Holy Mass and Benediction at 11 am at Corpus Christi Church (Confession during Mass). Visit to the Lockes's Distillery at Kilbeggan in the afternoon. Bring your lunch.

♦ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year will be for the girls : July 16th to 25th and for the boys : July 25th to 31st. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérier.

♦ **BLESSING OF CANDLES** at St John's and Corpus Christi Church on February 2nd, Candlemas, and on the following Sunday in the churches and chapels.

♦ **BLESSING OF ST BLAISE (THROATS)** at St John's and Corpus Christi Church on February 3rd, and on the following Sunday in the churches and chapels.

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

♦ **ASH WEDNESDAY:** Blessing and distribution of ashes on Ash Wednesday at St John's and Corpus Christi Church; Distribution of ashes before the Masses on Sunday, February 21st in the churches and chapels.

♦ **STATIONS OF THE CROSS** every Friday of Lent at 6 pm at St John's and Corpus Christi Church.

ALL-DAY ADORATION of the Blessed Sacrament



St John's Church in Dun Laoghaire
Corpus Christi Church in Athlone
Every First Thursday

Offered especially this year for the Priesthood
in order to gain the indulgences

Starting after 11 am Mass until 6.30 pm Mass

The SSPX intentions are:

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

Sermon of His Excellency Archbishop Lefebvre on His Fortieth Anniversary As a Bishop

3 October 1987

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

I am very grateful to you for having come in great numbers on the occasion of this anniversary of my episcopacy, to give thanks to God, to take part in our acts of thanksgiving, and also to ask of the Good Lord to have mercy on me for everything that, in the course of these forty years, may not have been accomplished according to His holy Will.

I am also happy to thank the members of my family for being here, and likewise to thank our dear sisters who have come in numbers to participate in this ceremony. I thank all the members of the associations who have determined to travel in order to participate in this Mass of thanksgiving.

My very dear brethren, what will be the main idea of these few words that I am happy to address to you during this Mass? Well, I would like you to imagine that, in the course of these forty years, all my episcopacy has been directed by a light. And then what is that light? It is summed up both in the motto which I wanted inscribed on my coat of arms when I was named Bishop of Dakar and in the motto of St. Pius X: "*Credidimus Caritati* - We have believed in charity"; and "*To Restore All in Christ Jesus*." *Credimus Caritati*. What is this charity then if not the Incarnation of the Word of God, the mission that God has willed to accomplish among us, a mission of charity, a mission of love, a mission of mercy, by the Redemption, by the Cross, by His Holy Sacrifice? That is the Love in which we believe! We believe in Jesus Christ born, dead on the Cross, resurrected for the redemption of our souls. And we want to set up the Reign of Our Lord Jesus Christ, and this is the motto of St. Pius



X, our holy Patron, the holy Patron of our Society. It is by this Light, my very dear brethren that these forty years of my episcopacy have unfolded.

Obviously, during these forty years, the circumstances have been very different according as I found myself at Dakar for fifteen years and at the same time Apostolic Delegate for French Africa, and then the years that have followed. The fifteen years at Dakar were, I can say, marvelous, marvelous years because they were filled with graces. During these years after the war, calm having returned, peace having returned, there was an atmosphere very favorable to the Reign of Our Lord Jesus Christ in the missions. The governments generally did not make any opposition, even as a whole rather favored our schools, our works and therefore our apostolate.

And it is thus that in those dioceses, which went from forty-five to sixty-four during the eleven years that I spent as Apostolic Delegate in Africa, in those dioceses an immense development was brought about by the zeal of the missionaries, by the zeal of the bishops, by the multiplication of the semina-

Sick Calls *"I was sick and you visited Me."*

"To visit the sick" is an important corporal work of mercy. Especially for a priest. Our Blessed Lord spent a lot of time with the sick. However your priests are not 'all knowing': and 'all present'. It is therefore an important apostolate of the laity:

- a) To tell the priest who is bed- or home- or hospital-ridden.
- b) To prepare the sick for the visit of the priest when possible.

In the weeks preceding or following **Christmas** and especially **Easter**, prepare those who cannot make it to the Church, the sick, the infirm, the elderly for their duty to receive Our Lord (especially during Easter time) and notify the priest.

In case of necessity, do not wait, call the priest, doctor of souls, at the same time as the medical doctor. If there is a real danger, do not hesitate to ring him at any time, day or night.

Preparation for a sick call

1) Prepare the soul. Prepare the soul by a preparation adapted to the person's age, character, habits, receptivity, health. A great discretion and a true spirit of faith are necessary along with gentle kindness for the sick. The easiest means suitable to everyone and everywhere is to suggest to the sick a short prayer and to say it with him; better still, to have it said for him in a high voice, near him by the younger children of the family, if there are any.

2) Prepare the room. God is coming into the house. He must be honoured. To receive Him in an untidy room, neglected or dirty is a lack of attention. In the hall way, on the bed of the sick, all must be tidy, seemly.

It is inappropriate to disappear when the priest arrives. The persons present must receive worthily the adorable Guest, carried in silence by His sacred minister. Men should uncover their heads, while women veil theirs, and accompany Him with a blessed candle, lit, in the already prepared room. They then associate themselves respectfully with the prayers recited by the priest. They leave the room only if the sick person wants to make his confession.

3) Prepare a table with all the required objects. Take a table other than the night table, larger, covered with a clean white cloth. The table should be located in a place as to be easily seen by the sick person. On it there must be:

1. A standing **crucifix**
2. **Between two blessed candles** already lit.
3. A glass or dish with **holy water** and a palm or little branch used to sprinkle the holy water.
4. A glass of **ordinary water** to purify the priest's fingers.
5. Some **flowers** may decorate the table.

4) When the Priest arrives at the door greet him in **silence**, holding in your hands a **blessed candle** lit and lead him to the room of the sick.

5) If the Sacrament of Extreme Unction is to be administered, there should also be a small plate or bowl with six cotton buds, one or two slices of white bread and a slice of lemon. The cotton buds are to wipe the unctions on the sick, the bread and the lemon are to purify the priest's fingers. Afterwards the cotton buds, bread and lemon must be burned.

Carmen Paschale

by Sedulius

Here is the Preface:

Paschales quicumque dapes conuiuia requiris,

Dignatus nostris accubitare toris,

Pone supercilium si te cognoscis amicum,

Nec quaeras opus hic codicis artificis:

Sed modicae contentus adi sollemnia mensae 5

Plusque libens animo quam satiare cibo.

Aut si magnarum caperis dulcedine rerum

Diuitiasque magis deliciosus amas,

Nobilium nitidis doctorum uescere cenis,

Quorum multiplices nec numerantur opes. 10

Illic inuenies quidquid mare nutrit edendum,

Quidquid terra creat, quidquid ad astra uolat.

Cerea gemmatis flauescunt mella canistris

Conluentque suis aurea uasa fauis.

At nos exiguum de paupere carpsimus horto, 15

Rubra quod adpositum testa ministrat, holus.

You who seek this paschal banquet as a guest,

Having deigned to recline upon our couches,

Put your arrogance aside, if you think yourself a friend,

And do not look here for the work of an artful book:

But come to the solemnities of this modest table contently,

Wanting more to be filled in spirit than with food.

Or if you are taken with the sweetness of great things,

And, being delicate, love their richness more,

Then feast upon the brilliant fare of learned nobles,

Whose manifold riches cannot be counted.

There you will find whatever the sea nourishes for eating,

Whatever the land creates, whatever flies to the stars.

Waxen honey turns golden-yellow in sparkling canisters,

And golden vessels gleam in their combs.

We, however, have picked meagre greens from a poor garden,

Which are put before you in a red earthen pot.

ries, multiplication of the religious works, abundance of vocations, seminaries full, sisters coming from Europe, coming from Canada to help in the evangelization, indigenous African sisters. It was truly very consoling on the occasion of my visits with this immense marvelous development in peace, in the union of all, and *in the Faith*, in the Catholic Faith. There were no problems, no disputes, no division.

But after those fifteen years spent at Dakar and at the end of those years, it is then that I was called by Pope John XXIII to participate in the preparatory commission of the Council. I went up many a time to Rome to be in that imposing assembly of seventy Cardinals, of twenty Archbishops and Bishops, and of four Generals of Orders, often in meetings presided over by Pope John XXIII himself, to prepare the council. And I admit that that ideal and that light which illuminated my episcopacy was then profoundly troubled. I felt on the occasion of the meetings, on the occasion of the discussions, on the occasion - it must be said - of the oppositions sometimes between the Cardinals, I felt that a new wind was passing through the Church, a wind that seemed to me truly not to be the breath of the Holy Ghost.

What I experienced in 1962, precisely during the preparation of the Council that opened in October 1962, I felt also that in the diocese of Tulle; for I had ended my functions as Archbishop of Dakar on the request of the Holy See in order to take the See of Tulle in 1962. A different atmosphere from that which I had felt at Dakar was blowing and was clearly revealing some grave difficulties in holy Church. In that diocese a certain discouragement was appearing, the contrary of what I had seen in Africa: a lessening of vocations, closing of the seminary.

"Every year now for the past several years," my predecessor, Bishop Chassigne, said to me, "religious houses close, Catholic schools close, the Sisters leave the hospitals." A great sorrow, a great confusion was

affecting those good priests; for the priests were very pious and very fervent, but they felt a kind of fatality that was coming down onto that diocese and moreover onto the other dioceses also, in the face of this lessening of the workers in the Lord's vineyard.

And then a new spirit was breathing; we have to go to the world, we must come out of our sacristies, we have to change our liturgy, if we want to be up-to-date, if we want to be heard, we have to be wed to the ideas of this world, of this world of work. From this began the priest workers. Then for the first time, in a bishops' meeting in Bordeaux, which I attended because the Archbishop of Bordeaux was the president of the meeting of the Southwest, in this assembly for the first time someone posed the question which seemed to me bewildering, improbable: "Is it necessary that the priests still wear the cassock?" As all our priests still wore the cassock, it was not a question of some priests having already abandoned it, but of the bishops posing the question and the Archbishop saying, "Oh, I think really that it would be quite preferable to give up the cassock." I felt a new spirit, a spirit of abandonment of Our Lord Jesus Christ. For in short the cassock is a symbol. Certainly one can be a good priest without the cassock; but it is a symbol' a symbol of the spirit of Our Lord Jesus Christ, of the spirit of poverty, of the spirit of renouncement, of the spirit of chastity! And what do we preach, we priests, if not these virtues - the virtue of poverty, of obedience, of chastity, of humility, of renouncement, of which the cassock is the model and the symbol? To abandon the cassock, that was in some way with regard to our people, to abandon the ideal of Our Lord Jesus Christ, which our faithful need in order to keep themselves in virtue! All that was ominous.

And indeed it was necessary to state that at the Council there were deep divisions. Then I was named Superior General of the Congregation of the Fathers of the Holy Ghost. Why did they put their trust in me,

when I was already known for my traditionalist ideas? Nevertheless my confreres decided to elect me as Superior General of a congregation that counted 5,300 members and sixty bishops, sixty dioceses in the diverse countries in the African and American worlds. Then the Council took place, with its new spirit, with a spirit of listening, of a favorable listening in on the world, on the spirit of liberty, on the spirit of demagoguery, which has been interpreted, by a collegial spirit, which destroyed the notion of authority. Authority could no longer be exercised without being obliged to ask all one's subjects what their opinion was. And these subjects, as it is noted on the decree on religion - among the religious! - have a right to participate in the exercise of authority. This is the destruction of authority! How can authority act if it has to ask all the members to participate in the exercise of authority? That was one of the characteristics of the Council: the bishops rose up against the authority of the Pope - against the authority of the bishops, against all authority, even against the authority of the father in the family, against the authority of the superiors of religious congregations. I felt it in my congregation; it was difficult for me to direct the congregation because of this wind of liberty and of inquisition as it were that was rising up among the members. It was a revolutionary spirit that was breathing then in the Council.

And then came the post-conciliar reforms, reforms of the congregations, reforms of the seminaries, reforms of the Roman Curia, reforms of the religious congregations. And next came the order that the religious congregations had to adapt themselves to the new spirit, to what was then already called the spirit of the Council, a worldly spirit, a spirit that is no longer the truly Christian spirit, that is no more the spirit of humility, of obedience, of dependence on God. Everyone wanted his independence. And then, on the occasion of the General Chapter, when I reported specifically that the effects of the Council were completely destroying

the authority of the congregation of which I had now been the superior for six years, (it was 1968) and since I was appointed until 1974, I preferred to hand in my resignation. I did not want to sign the acts of that General Chapter that was demolishing our Congregation of the Fathers of the Holy Ghost. And it is a fact that it is ruined; there is no more novitiate, there are no more missionaries to send to Africa; this is the destruction of our dear congregation. It is thus in this climate, my very dear brethren, that my episcopacy unfolded. After the fifteen years at Dakar, a painful atmosphere followed. We felt a spirit, which was no longer the spirit of Our Lord Jesus Christ, which was no more the truly Christian spirit.

And then, as the years passed, there came those manifestations of ecumenism, which is contrary to the spirit of Our Lord Jesus Christ, contrary to the Kingship of Our Lord Jesus Christ.

And next, because of the reforms, which were being set up everywhere and particularly in the seminaries, there came to me from the French Seminary some seminarians while I was making a retreat in the house of the Lithuanians in Rome. Some young men from the French Seminary came to me to insist that I do something for them because in the seminary there was disorder, there was also revolution, there was no discipline, there was no spirit of study, there was no longer a spirit of prayer, and there was a new liturgy that was being set up. Every week there was a liturgy committee appointed which changed the liturgy. Faced with this confusion, this disorder, they came to ask me to help them to keep the Faith, to preserve Tradition, to conserve what they had been taught in their youth!

Then urged on by these youths, I came here to Switzerland; and I came to see Bishop Charriere, whom I already knew, who had come to Dakar to spend two weeks because there were some young Swiss people who were in the diocese of Dakar. I asked the Good Lord that this might be the sign of

the volume most copied as Manuscripts in the Scriptoria of the monasteries, and was freely used by monks and clergy. It has been praised by many holy men and women down through the ages, by great writers and saints such as Cassiodorus, Fortunatus (author of *Vexilla Regis* and *Pange lingua*), Ildelfonsus, St Isidore of Seville, Cardinal Bellarmine and many others. Editions were produced regularly during all the Middle Ages and the first printing was as early as 1473, which was followed by a new edition about every 5½ years until the 19th century! After his own time, the works of St Sedulius were very highly esteemed by Church Fathers and other ecclesiastical writers. It is thought that there are still over 70 ancient Manuscript copies of the *Carmen* extant in various Libraries, with 14 of those in the Vatican. In the most famous, and truly remarkable, extracts from the *Carmen Pascale*, our Saint exhibits a tremendous devotion to Our Lady, quite rare in this century, in the lines 50-55 from Book 2 :

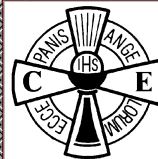
Salve, sancta parens, enixa puerpera regem,
Qui caelum terramque tenet per saecula, cuius
Nomen et aeterno complectens omnia gyro
Imperium sine fine manet; quae ventre beato
Gaudia matris habens cum virginitatis honore
Nec primam similem visa es nec habere sequentem:
Sola sine exemplo placuisti femina Christo.

which Dr Sigerson translates as:

Hail, holy Mother, thou who'st borne the King,
Who, Heav'n and Earth upholds, and everything,
Embracing, is Eternal, Infinite!
Thou, with a Virgin's honour, the delight,
Of Motherhood hast owned: there hath not been,
Thy like on Earth, nor ever shall be seen.

The first 3 lines beginning with the salutation; 'Hail Holy Mother' or '*Salve sancta parens*....' in our Saint's Latin, has been used, and is at present chanted, in Catholic Churches all over the world as the Introit for the special Mass for Festivals of Our Blessed Lady, a signal honour for St Sedulius and it is almost unique as a non-Biblical Introit in the Liturgy.

St Sedulius wrote many other tracts and especially, hymns. A famed piece is his *Elegia*, a hymn in elegiac metre of 110 lines. This is an excellent collection of moral maxims. And then there is probably his most famous hymn, beginning and called; '*A solis ortus cardine*'. This has 23 quatrains and it was abecedarian, that is, each succeeding quatrain begins with the succeeding letter of the alphabet. It gives the details of the Life of Our Lord Jesus Christ in very terse and striking language.

									
Intention of the Eucharistic Crusade for the month of February 2010									
For Princes and Heads of State									
OCTOBER 2009 RESULTS									
The Intention was for Religious and Priestly Vocations									
Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of medita- tion	Good Example
			Sac.	Spirit.					
31	875	235	216	494	1106	4542	64	82	418

See is identified for him. However, that was quite common in those times as many holy men or Abbots had Episcopal powers, perhaps in relation to a monastery or as a suffragan. Structures were not as formal then as now. Convaeus states he was a Bishop and that his high character was rendered illustrious throughout the earth and that he was especially venerated and honoured in Rome. Our Saint is referred to as a Saint by some, Blessed by more, Holy by others and Venerable by still others.

St Sedulius's undying fame rests however on his writings, particularly his *magnum opus* which he called *Carmen Paschale*, usually translated as the Easter Song, which was the first and really only great Christian Epic Poem telling the Story of Our Lord. However, Pasch can also refer to Jesus Christ and is used in the Biblical phrase – 'Christ our Pasch is sacrificed'. Thus it could also translate as Song of Christ Our Lord. It is thought to have been composed about the period 420-440. It is a poem in Latin of over 1,600 lines which abundantly exhibits almost all the graces and features of Gaelic poetry, the most elegant, sophisticated and complicated in the world, particularly at the time. The poem is divided into 5 (or 4) 'books', each of which starts and ends with a couplet wrought in Irish poetic art, like a garment with a band of exquisite interlaced embroidery added at each end, as it were. Book 1 has an introduction and covers; Creation, Fall of Man and the Miracles of the Old Testament. Book 2; the Incarnation, Birth and Childhood of Our Lord. Books 3 and 4 (sometimes considered 1 Book); Our Lord's Miracles and Public Life. Book 5; the Passion, Death and Resurrection. The *Carmen* is in the metre called ele-

giac distich, whose expressions are arranged with laborious ingenuity. It is written in an agreeable and facile style with lucidity, learning and purity of language. The language is chaste, elegant, harmonious; the verse is sweet and flowing; sentences are constructed with Virgilian simplicity; the prosody is wonderfully accurate; the tone elevated, imparting dignity and the whole adorned with becoming imagery. It may not reach the sublime all the time, but that could hardly be expected in such a long work. The author laboured within the constraints of the metre, yet there is no single instance of any fault having been found with the poet as regards theological accuracy or truth. Sedulius also wrote a prose version, called the *Opus Paschale*, which expanded on some of the themes and gave more detailed explanations of the text of the Poem.

In 494 Pope Gelasius I convened a Council of some 70 Bishops at Rome to decide on the Official Books and they produced what became the first Index. The Council decided which Texts of Scripture were authentic and they then approved especially the works of St Sedulius together with the Fathers of the Church. In his decree, '*De recipiendis et objeciendis libris*', the first Index, issued after the Council, Pope Gelasius I pronounced the *Carmen* as a Text most suitable, after the Scriptures, for ecclesiastical study of the Faith. Article 34 states: '*Item, venerabilis viri Sedulii, paschale opus, quod heroicis descripsit versibus, insigni laude praeferimi*'. Or in English: 'Also, we distinguish by signal praise the Paschal Work of the Venerable man, Sedulius, which he has composed in heroic verse'. From then on, after the Bible, the *Carmen* was

Providence: either Bishop Charriere accepted this foundation or he refused it - that would be the sign from the Good Lord. And when I came to see him, dear Bishop Charriere said to me, "But of course Your Excellency, do it! Do it, I implore you! We are in a serious, tragic situation." He said to me, "I perceive it in my diocese also. Where are we going? Where are we going? We are going towards the destruction of the Faith. Do it, do it, I beseech you. Do something here. Rent an apartment for your seminarians; look after this. I give you all authorization!" And it was a year afterwards that he signed for us the decree of recognition of the foundation of the Society of St. Pius X. Therefore we were perfectly in order with the authorities of the Church.

But, obviously now, Tradition is contrary to that wind which was blowing against it, and which was breathing in the highest authorities in the Church. Since the purge was already accomplished - the traditionalists, Cardinal traditionalists, Archbishop traditionalists in the important posts like that of Dublin, like that of Madrid, well, they were eliminated very simply. And the Cardinals who were traditionalists and conservative men in Rome were also immediately replaced. Cardinal Ottaviani and other Cardinals like him were certainly at once dismissed. It was evident that my initiative could not please the Roman authorities, and the French authorities particularly, who were afraid of seeing priests who kept Tradition, who retained the cassock, who held on to the liturgy of old come back among them. And this is why the persecution came, the persecution of which you, my dear Swiss friends who gathered around Econe were the witnesses; and you, very dear priests, who now have been priests for ten years or so, you were at that time witnesses from 1974 to 1977 of all the difficulties that we had with Rome, because we kept the Holy Mass of All Times, because we held on to the Faith in Our Lord Jesus Christ the King, and because this Mass expresses precisely the Kingship of Our Lord Jesus Christ by that

respect that is expressed in those ceremonies, you can verify this, a deep respect for the Person of Our Lord Jesus Christ, for the Body, the Blood, the Soul and the Divinity of Our Lord Jesus Christ in the Eucharist, and the respect that is expressed to those who represent Our Lord Jesus Christ in these ceremonies. The true liturgy is a school of Faith and a school of respect, of adoration towards God, and of respect toward those who participate in the authority of Our Lord Jesus Christ. It is an entire school, it is a whole education that is given from our infancy: when we verify that as children, we realize this in growing up that there is in this a great mystery, the Mystery of God, on whom we depend at every moment of our life, which is expressed in this mystery of the Cross that is realized on our altars. It is the whole attitude of the Church with regard to Our Lord Jesus Christ. And that is how it is with us also.

Then they have tried, right up to the present, to make us understand that we have to follow the new current. And I repeated without ceasing, "If I follow the current that you yourselves are following, well, I will have the same results; that is to say, your seminaries are closing, your seminaries are being sold, and the priests whom you are forming do not have any longer the priestly spirit. The best proof is that a good number of them, three or four years after ordination, get married and abandon the priesthood. I do not want to arrive at that situation with my seminarians! I want authentic priests, priests of Our Lord Jesus Christ, who believe, who have the Faith, and who are ready to suffer for their Faith, who are ready to renounce all those worldly habits that have been introduced into the interior of the Church and that have invaded even the sacristies and the priesthood! "That is where I find myself now at the time of my fortieth year as a bishop.

Now it happens that, in the face of these two orientations which in practice are incompatible, - it is what I was saying to Cardinal Ratzinger last July 14th: "Eminence, you

see, it is very hard for us to agree, because you are for the lessening of the Reign of Our Lord Jesus Christ, for the idea that no one speak of it, that silence be kept on it, that in civil society no one speak of the reign of Our Lord so that all the religions can be at ease in our societies, and so that there will not be only Our Lord Jesus Christ and therefore the Catholic religion. We must not insist on this social reign of Our Lord Jesus Christ so that the Jews, the Moslems, the Buddhists will not be offended by the Cross and by the Faith in Our Lord Jesus Christ - that is your attitude! Well, for us, it is exactly the opposite! We want Our Lord Jesus Christ to reign, because He is the only God, because there is no other God, because when we die and find ourselves in eternity, there will be no other God who will present Himself to us than Our Lord Jesus Christ, who will be our Judge. *"Tu solus Dominus! Tu solus altissimus!* We sang it again, a moment ago, in the *Gloria*. "There is no other God! It is not Buddha who will receive us in heaven, it is not Mohammed, it is not Luther; it is Our Lord Jesus Christ, He who created us, He who has lived on earth, He who redeemed us, and He who waits for us in eternity. Therefore we desire that He reign. *Thy will be done on earth as it is in heaven*, - on earth as in heaven; and God knows whether the will of the Good Lord is done in heaven! If it is done in heaven, it must be done on the earth also: *Thy will be done on earth as it is in heaven; Thy kingdom come!* That is what I teach," I said to the Cardinal; "That is what I teach my seminarians and that is what they have in their hearts. They have only one care, only one desire, which is to make an apostolate for the reign of Our Lord Jesus Christ in the families, in souls, in society; that Jesus reign everywhere; that is it! And that is why it is indeed difficult for us to agree. Your ecumenism is ruining the social Kingship of Our Lord Jesus Christ; and this is why the book that I have written recently has as its title *They Have Uncrowned Him*, they have uncrowned Our Lord Jesus Christ, and gives the explanation of this situation that we are

living in today."

But on this occasion, it seems that by a particular circumstance, I think perhaps by the entreaties that have been made by certain Cardinals, by certain bishops to the Holy Father, to say, "But now we have to finish with this business of Tradition, with this affair of Ecône, we have to finish. They are not, just the same, enemies of the Church! We have to profit from these living forces, which are found in this Priestly Society of St. Pius X for the good of the Church. You cannot let that go indefinitely because everything is collapsing everywhere! When we see and hear the echoes of the Holy Father's trip to the United States, and the situation of the immorality in the United States, which is bewildering, even in Catholic spheres, even in the seminaries, it is unimaginable! Absolutely unimaginable!

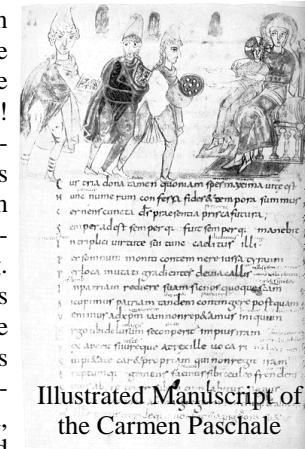
So where are we going to find the renaissance of the Church? Not in those seminaries where homosexuality is advocated, in the seminaries! So then? We have to know where we are going to regain the true essence of the Faith and the true virtue of Our Lord Jesus Christ!"

Now I think that there is a new dialogue that is being set up. And pray, my very dear brethren, pray that this dialogue will lead to a solution that will be for the good of the Church. We are not seeking anything else; we are not looking for the good of the society; it is not a question of the Society, it concerns the good of the Church. It is a question of the salvation of souls, of the salvation of Christian families, of the salvation of Christian societies. So we hope that in this new climate, which has been established for some weeks, well, some new solutions will be able to spring up. It is a small hope. Oh, I do not have an exaggerated optimism, because, concisely, those two currents that are opposed are indeed difficult to reconcile. But if Rome really wants to give us true autonomy, the one that we have now, but with submission, we would want this, we have always desired to be subject to the Holy Father. It is not a question of despising

Sedulius for their own countries, do not claim the others Seduliuses - no, the Irish can claim all of those! The most authoritative hagiographers agree that he was Irish. Ireland alone can provide a pedigree and explanation for everything. Saints Dichuil, Marianus Scotus, Sedulius the Younger (Scotus), Virgilius of Salzburg and John Scotus Eringenia all praised, referred to, and considered

our Saint an Irishman. John of Tritenheim, Abbot of Spandheim, and a very learned man, said that Sedulius was an Irishman. Then there is the incontrovertible evidence of his poetry, according to Dr Sigerson. Furthermore, it is unlikely that many European countries, excluding Ireland, could have produced and trained such a genius at the time as most of them were in a state of at best semi-barbarism with the collapse of the Roman Empire.

When adult and educated, Sedulius crossed over to France and is said to have taught philosophy at Bordeaux. After some time there, he went to Rome where he taught Philosophy and Rhetoric. He later went to Greece and came under the influence of the priest Macedonius with whom he became most friendly. Fr Macedonius encouraged Sedulius to write his famous *Carmen Paschale* and also a prose version as an expansion and explanation, and the works were afterwards dedicated to our saint's guide. It would appear that the two lived in some religious institution which was guided by Fr Macedonius and that Sedulius also taught Philosophy. Our saint later taught Poetry as



Illustrated Manuscript of the Carmen Paschale

well in his own School or College. It is thought that St Sedulius wrote his great work some time in the period 420-440 and that he probably died between 445 and 449. At first, his works were copied and circulated privately among the brethren, but after his death they were collected, edited and published by the ex-Consul Asterius about 450.

Dr Sigerson, a medical doctor, who made a poetic translation of some of St Sedulius's works, stated that our Saint also had a good understanding of medicine (the family speciality!). It is not known when or where he became a Christian, or where he learned his Latin and Greek. Indeed, all this could possibly have been in Ireland. Let us recall that while Caesar was butchering the peoples of Gaul (modern France) that back home in Rome one of the greatest orators of the Empire, Cicero, was tutored by a Gaul! And that was some 500 years earlier! This tells us that the Keltic education in France, and most likely also in Ireland, was familiar with and taught Latin for centuries. The Kelts had their own Magi, the Druids, and they were not called wise men for nothing! Then there is the matter of the Irish Druid Abaris who astounded the Greeks in the 6th century BC with his knowledge of Greek language, science and philosophy, 1,000 years before St Patrick came!

While it is not certain where or when our Saint was Baptised, there is a general understanding that he was ordained in Rome. Many very authoritative writers indicate that he was a Bishop, but no

Irish Saints

St Sedulius, (Caius Caelius)

Ireland, France, Italy, Greece.

Poet, Priest, 4/5th centuries.

Feastday: 12th February.

The earliest histories of Ireland tell of 7 invasions or colonisations. Each succeeding one more or less took over from the preceding group as a result of battles and conquest. In most cases, the previous inhabitants were not obliterated, rather they became the disenfranchised vassals of the new overlords. The 3rd last group were the Firbolg (i.e. sack-men) who were superseded by the Tuatha Dé Danann, i.e. the people of the goddess Dana, who is said to have given her name to the Danube as well as the Shannon, and also was the moon goddess. The final migration was that of the Milesians, or the sons of Mil, who took over from the Tuatha, some say about 1800 BC. The Tuatha were famed for their powers of god-like intellect and magic, and when defeated, were said to have gone underground, i.e. they had become subservient, and remained with us as the fairies with wondrous powers. Our Saint, whose original name in Gaelic was Ó Siad(h)ail, that is, of the Clan Siadail, Anglicised Shiel(d) and Latinised Sedulius, and the Sept were said to inhabit Co Antrim and they were of Tuatha Dé Danann stock. The family were highly intelligent and several rose high in many of the ancient professions, as Poets, Brehons(Judges), Druids, Counsellors, and professors in many Arts and Sciences, particularly medicine. Indeed, from the very dawn of Irish history, the name Siadail has been celebrated, particularly in the science of Medicine. Thus they became renowned and highly valued experts and could find employment all over the country. Note that the ancient Irish were extremely advanced in relation to access to education; e.g. St Kieran of Clonmacnoise, son of a carpenter, got the same education as St Colmcille, son of a great King. Competence and ability were encouraged and rewarded. In Ancient Gaelic, an ancient D and S were interchanged over time, e.g. Seal Vagh, the father of Ogham, was known also as Deavagh, and so Dana-ann became Shan-ann, with the ann being a reduction of abhann, both meaning river and thus 'river of Dana' is what Shannon means. Abhann is also the original of the numerous Avons in England, e.g. Stratford-on-Avon. Similarly the Gaelic Dia, meaning God, could transform to Sia

or Sí, which is the current word for the fairies, or lower gods. Further, the name Sia-dáil can be interpreted as 'folk of the Sí' or 'fairy folk', connecting this Clan straight back to the Tuatha Dé Danann.

Our Saint's identifying first names were Caius Caelius to distinguish him from others. He belongs to a very early period, even before the time of St Patrick's mission. He was probably born in Ireland in the middle, or in the 3rd quarter, of the 4th century and given a mainly secular education. However, some, including John of Tritenheim, suggest he may have been a student of St Ailbhe/Hildebert of Emly, a pre-Patrician Bishop. There is strong evidence that there were Christians in Ireland for quite some time before St Patrick's mission, even as early as the 3rd century from which time there are stories indicating that the ex-High King, Cormac Mac Art was a Christian. The Irish were inveterate travellers, then as now. St Patrick was captured in France and brought to Ireland some 40 years before he began his mission and king Dáithí died at the foot of the Alps about 428 AD.

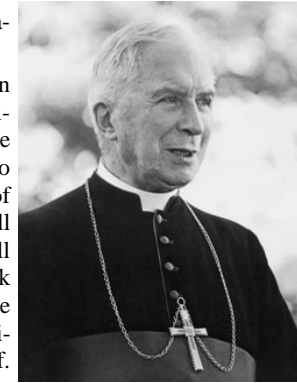
St Sedulius's country of birth is often disputed as there are many claims for various countries, such as Scotland, England, France, even Italy and Spain. However, none of these claims can stand proper scrutiny as they are without any solid foundation and most are by unreliable writers. As regards Spain for instance, the Spanish savant, Faustinus Arevalus, one of the greatest scholars of his time and Librarian at the Vatican, discounts the idea of any Spanish connection. In any event, Ireland is the only country which gives a source for the name Sedulius. It is interesting to note that people who claim the great

the authority of the Holy Father; on the contrary.

But we have been as if thrown outside because we were traditionalists. Well, if, as I have often asked, Rome agrees to have us make the experiment of Tradition, well then, there will be no more problems. We will be free to continue the work that we are doing, as we are doing it now, under the authority of the Sovereign Pontiff. Obviously that calls for solutions that must be looked at, that must be discussed, which are not easy to settle in their details. But with the grace of the Good Lord, it is possible that we will find a solution that will permit us to continue our work without abandoning our Faith, without abandoning that light of which I was speaking to you, which has been that of my forty years as a bishop, which is the reign of Our Lord Jesus Christ.

We want, I would say, to live heaven a little already; since we are made to go to heaven, it is indeed necessary for us to prepare ourselves here below. Thus it is necessary to create this climate of the Kingship of Our Lord Jesus Christ, for we are going to find Him when we die, hoping that we will be among the members of that realm of Jesus Christ. That is the whole situation such as it presents itself.

And since today this Holy Mass is taking place under the patronage of the Immaculate Heart of Mary, since we have taken this votive Mass of the first Saturday of the month, well then, let us ask the Most Holy virgin, my very dear friends, my very dear brethren, let us ask that the Good Lord make it possible for us to contribute in an official, free, public manner to the building up of the Church, to the salvation of souls, for the honor of God, for the honor of Jesus Christ, for the honor of the Church, for the honour of Rome, of Catholic Rome.



My very dear seminarians, who have come here from Zaitzkofen and from Flavigny, and you, dear confreres, who have also made a long trip to come and attend this ceremony, promise before God, before the Church, not to have any other goal but to restore all in Our Lord Jesus Christ! This motto of our dear patron, of our Holy Patron St. Pius X, this is the way and the solution of all the problems; economic problems,

political problems, moral problems, spiritual problems of every kind, all problems depend on the Reign of Our Lord Jesus Christ. We are created to live in Our Lord Jesus Christ, with Our Lord Jesus Christ, by Our Lord Jesus Christ, to end in Him; for He is God and God is heaven. Thus I desire that you be this army. And, thanks be to God, you are already 315 priests that I have ordained from Econe, and then you are, I think, 208 seminarians, which makes a small army of six hundred; six hundred soldiers of Our Lord Jesus Christ. You will be a ferment in the world which will make Holy Church revive, which will give it back that fervor, which will return its Faith, which will restore its catechism, which will give back to it its sacraments, which will restore grace to those who desire it and to those who ask for it. How I desire that you be faithful to your commitments!

And I acknowledge that you are, as St. Paul said, "*Corona mea* - You are my crown!" It is I who, for almost all of you, have ordained you, and have given you the grace of the priesthood. I cannot have any more beautiful reward: to make priests, to make good priests, to make holy priests. I think that for a bishop there is nothing more beautiful, more touching, and more deeply satisfying before the Good Lord, before the Holy Church!

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

Liturgical calendar for February 2010

					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Monday	1	St Ignatius of Antioch, III class		1	11 am & 6.30 pm	11 am					
Tuesday	2	Purification of Our Lady, II class		2	11 am & 6.30 pm	11 am					
Wednesday	3	Ferial, St Blaise, IV class		3	11 am & 6.30 pm	11 am					
Thursday	4	St Andrew Corsini, III class	FIRST THURSDAY	4	11 am & 6.30 pm	11 am					
Friday	5	St Agatha, III class	<i>Abstinence</i>	FIRST FRIDAY	5	11 am & 6.30 pm	11 am				
Saturday	6	St Titus, St Dorothy, III class	FIRST SATURDAY	6	11 am	11 am					
Sunday	7	Sexagesima, II class		7	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	8	St John of Matha, III class		8	11 am & 6.30 pm	11 am					
Tuesday	9	St Cyril of Alexandria, St Apollonia, III class		9	11 am & 6.30 pm	11 am					
Wednesday	10	St Scholastica, III class		10	11 am & 6.30 pm	11 am					
Thursday	11	Apparition of Our Lady at Lourdes, III class		11	11 am & 6.30 pm	11 am					
Friday	12	Seven Founders of the Servite, III class	<i>Abstinence</i> <i>St Sedulius</i>	12	11 am & 6.30 pm	11 am					
Saturday	13	Our Lady on Saturdays, IV class		13	11 am	11 am					
Sunday	14	Quinquagesima, II class		14	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	15	Ferial, St Faustinus and Jovita, IV class		15	11 am & 6.30 pm	11 am					
Tuesday	16	Ferial, IV class		16	11 am & 6.30 pm	11 am					
Wednesday	17	Ash Wednesday, I class	Fast and Abstinence	17	11 am & 6.30 pm	11 am					
Thursday	18	Ferial, St Simeon, III class		18	11 am & 6.30 pm	11 am					
Friday	19	Ferial, III class	<i>Abstinence</i>	19	11 am & 6.30 pm	11 am					
Saturday	20	Ferial, III class		20	11 am	11 am					
Sunday	21	First Sunday of Lent, I class		21	9 am & 11 am	11 am	11 am	11 am	8.30 am		
Monday	22	Chair of St Peter, II class		22	11 am & 6.30 pm	11 am					
Tuesday	23	Ferial, St Peter Damian, III class		23	11 am & 6.30 pm	11 am					
Wednesday	24	St Matthias, Ember Day, II class		24	11 am & 6.30 pm	11 am					
Thursday	25	Ferial, III class		25	11 am & 6.30 pm	11 am					
Friday	26	Ember Day, II class	<i>Abstinence</i>	26	11 am & 6.30 pm	11 am					
Saturday	27	Ember Day, St Gabriel of Our Lady of Sorrows, II class		27	11 am	11 am					
Sunday	28	Second Sunday of Lent, I class		28	9 am & 11 am	11 am	11 am	11 am	8.30 am		
March	Monday	1	Ferial, III class	1	11 am & 6.30 pm	11 am					
	Tuesday	2	Ferial, III class	2	11 am & 6.30 pm	11 am					
	Wednesday	3	Ferial, III class	3	11 am & 6.30 pm	11 am					
	Thursday	4	Ferial, Sts Casimir & Lucius, III class	FIRST THURSDAY	4	11 am & 6.30 pm	11 am				
	Friday	5	Ferial, III class	<i>Abstinence</i>	FIRST FRIDAY	5	11 am & 6.30 pm	11 am			
	Saturday	6	Ferial, Sts Perpetua & Felicity, III class	FIRST SATURDAY	6	11 am	11 am				
Sunday	7	Third Sunday of Lent, I class		7	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	

Ember Days are traditionally days of Fast and Abstinence