

## The Priestly Society of Saint Pius X in Ireland

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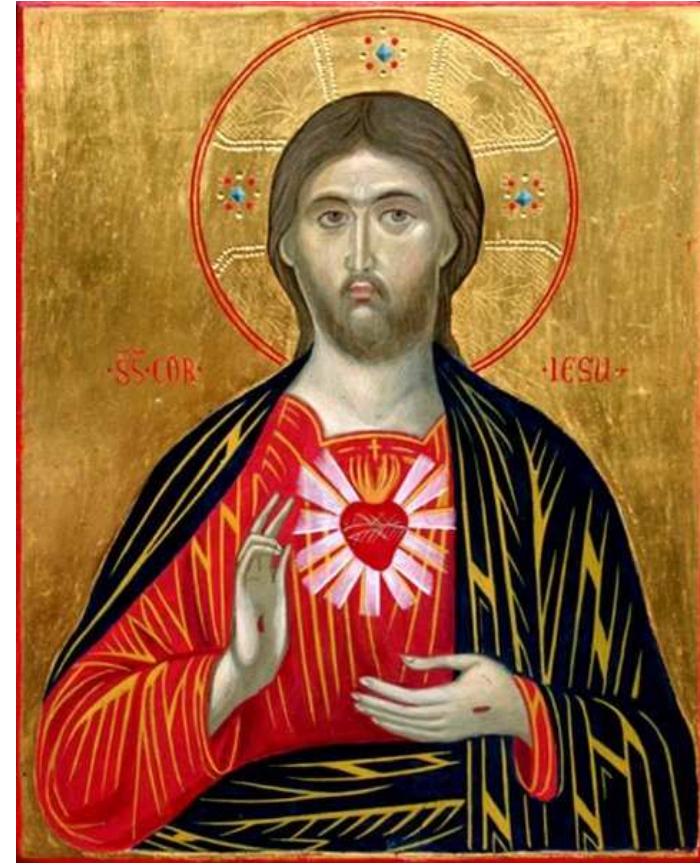
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The Society of  
Saint Pius X in Ireland



Saint John's Bulletin



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- Letter from Father Morgan
- Commentary on Universæ Ecclesiæ
- Open Letter to Confused Catholics
- Life of St Moling
- Plus all the activities and devotions in our priories and churches

**June 2011**  
Month of the  
Most 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:** Benediction and Rosary after 11 am Mass  
**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 Tuesdays at 7.30 pm  
**Catechism for children:** Sunday between Masses

## Devotions & Activities in Athlone

**Rosary** daily at 7 pm  
**First Friday:** Holy Hour at 6.30 pm  
**First Saturday:** Confessions at 10.30 am, Benediction and Rosary after 11 am Mass  
**Every Thursday:** Mass at 6 pm followed by Rosary and Benediction  
**Every Saturday:** Catechism for adolescents and altar serving practice at 9 am  
**Missa Cantata:** Second and Fourth Sundays of the month

## Devotions & Activities in Cork

**First Friday:** Benediction after 7 pm Mass  
**First Saturday:** Benediction and Rosary after 11 am Mass  
**Confessions:** Half an hour before every Mass and after Mass when announced  
**Conference for Children and Teenagers:** Second Sunday after Mass  
**Missa Cantata:** Third Sunday  
**Fourth Sunday:** Exposition and Benediction of the Blessed Sacrament after Mass

## SSPX Groups and Pious Associations in Ireland

**Third Order of the SSPX :** Contact Fr. Sherry

**Eucharistic Crusade :** Contact Fr. Biérer

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

**Youth Group :** Contact Fr. Sherry

**St Philomena's Rosary Association :** Contact Fr. Gallagher

### 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

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. 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 17<sup>th</sup> of June and the 25<sup>th</sup> 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 Monamolín in Co Wexford which formerly held a fair and pattern on his feastday.

*The fame of few men survives more than a generation without adequate cause. That of St Moling is still green in the memory of the local people. Nor is it likely to perish as it is entwined with the religious veneration of the people, who still proclaim his praises. St Molyng, through the Grace of God, possessed all the apostolic virtues. Great miracles distinguished his career; for he raised the dead; he cleansed the lepers; he caused the lame to walk, he cured the blind and all kinds of diseases and infirmities. The Almighty then called him away to crown him with those joys which are boundless and with those imperishable rewards which are the portion of all his faithful servants.*

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 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 arrival after a journey. Gougau found a copy of it in a 15<sup>th</sup> century German *Reisesegen*. 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 regard-

ing 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 (4<sup>th</sup> 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. St Moling 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 15 dogs that had remained 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

## ANNOUNCEMENTS

♦ **ROSARY CRUSADE** : 12 millions Rosaries to be offered to the Holy Father, a Crusade of prayer and penance for the freedom of the Church, the Consecration of Russia and the Triumph of the Immaculate Heart!

♦ **CHOIR PRACTICES** at St John's in Dun Laoghaire. All are welcome to come and join. "To sing well is to pray twice!" Contact Fr Biérer.

♦ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year 2011 will be for the girls : July 15<sup>th</sup> to 24<sup>th</sup> and for the boys : July 24<sup>th</sup> to 30<sup>th</sup>. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérer.

There are also camps in England :

Girls : July 19-27, contact Sister Mary Elizabeth at St Michael's School

Boys : August 2-11, contact Fr Sherry in Athlone

♦ **IGNATIAN RETREATS IN IRELAND IN 2011:**

Esker Retreat House, Esker, Athenry, Co. Galway.

Men's retreat: 4th - 9th July

Women's retreat: 15th - 20th August.

Carmelite Third Order Retreat to be announced later.

The cost of the retreat is 300 euros. (Discounts for those unable to pay)

For more details and an application form, contact Fr Sherry.

♦ **RETREATS IN BRISTOL IN 2011:**

July 18<sup>th</sup> - 23<sup>rd</sup> : Men's Retreat

Aug. 8<sup>th</sup> - 13<sup>th</sup> : Women's Retreat

Oct. 10<sup>th</sup> - 15<sup>th</sup> : Women's Retreat

Nov. 14<sup>th</sup> - 19<sup>th</sup> : Men's Retreat

Dec. 5<sup>th</sup> - 7<sup>th</sup> : Mixed Advent Recollection

Please phone St Saviour's House : +44 117 977 5863

## ALL-DAY ADORATION of the Blessed Sacrament



St John's Church in Dun Laoghaire  
every First Thursday - July 7<sup>th</sup>

Apostolate of Prayer for Priests  
After the 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

## Letter from Father Morgan

### Letter to Friends and Benefactors



My dear brethren,

In the light of John-Paul II's beatification last month the Society has published a book highlighting some of the principal reasons as to why he should not be raised to the status of blessed.

Previously Bishop Fellay had instructed one of our priests, the Abbe Patrick de la Rocque, to compile a document showing the obstacles to the pontiff's beatification. This text was sent in due time to the ecclesiastical authorities responsible for collecting favourable and unfavourable testimonials regarding the reputation for sanctity.

However this document was conveniently put to one side, and was only discovered the day after the closure of the diocesan process, too late to be taken into consideration! Something very similar happened at Vatican II when Archbishop Lefebvre submitted to the competent authority the petition calling for a condemnation of communism, signed by 250 bishops...

So it was that on 19th December 2009 the Holy See declared that John-Paul II had practiced the virtues to a heroic degree. Undeterred by this development the document in question was presented to the Vatican commission in the course of the doctrinal discussions with Rome, with the indication that the Society would publish it thereafter. Interestingly, just a few days later, the beatification process was put on hold due to insufficient evidence to substantiate the alleged miracle cure obtained through intercession to John-Paul II.

However, this 'miraculous cure' from Parkinson's disease was eventually admitted several months later, with the ensuing beatification ceremony organised for 1st May 2011.

The document provides the basis for the book just published in French under the title 'John-Paul II, doubts on a beatification,' and is prefaced by Bishop Fellay. Hopefully an English edition will be available

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 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 watercourse 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

## Irish Saints

### St Moling

St Moling(us) – Luachra. Bishop, Abbot, *Ṫeacḥ-MoLing*, now St Mullins, Co Carlow. 7<sup>th</sup> century.

Feastday: 17<sup>th</sup> June.

Also known as *ṪaIrceLL* or *ṪaIrceLL*.

*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 at 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, 7<sup>th</sup> 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 7<sup>th</sup> century, although others claim he was born a short distance away in Co Kilkenny near Jerpoint or Mullenakill 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/Kenny) 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

soon. Whilst elucidating the numerous scandalous events of his papacy, the work goes on to expose the heart of the problem, namely John-Paul II's 'humanism,' which was the essential point and axis of his pontificate, the most striking illustration of which consisted in the inter-religious gathering of Assisi in 1986.

In his preface to the book, Bishop Fellay says it presents 'the fundamental unity of thought and action of Karol Wojtyla, whose compatibility with Catholic Tradition, one must unfortunately acknowledge, is difficult to establish.'

And he concludes that at this moment in time, when the Apostolic See prepares to renew the scandalous episode undertaken by John-Paul II at Assisi in 1986, the work is as relevant as ever.

#### Motu Proprio

A commentary on the instruction *Universae Ecclesiae* is included in this newsletter. The document on the subject of the application of the *Motu Proprio Summorum Pontificum*, was made public on 13th May and is signed by Cardinal Levada, Prefect of the Congregation for the doctrine of the Faith.

Whilst the instruction is said to represent an 'important stage in recog-

nising the rights of the Traditional Mass,' its major flaw consists in reaffirming that there is doctrinal continuity between the Tridentine Mass and the *Novus Ordo Missae*.

#### III Rosary Crusade

Please fill in the forms and return them to your Priory. This latest Crusade began with Easter of this year, and will end at Pentecost 2012.

#### Canterbury Pilgrimage

This year marks the twenty-fifth anniversary of our annual Rochester to Canterbury pilgrimage which is offered each year towards the conversion of our country. As always it will take place over the last weekend of July, and even those who cannot take part in person are welcome to support this public manifestation of Faith by making a donation towards the substantial costs of the event through a forthcoming second collection in each chapel.

As June is dedicated to the Sacred Heart of Jesus, we are reminded of that beautiful prayer made at the consecration of the family:

*Sacred Heart of Jesus, who didst manifest to Saint Margaret Mary the desire of reigning in Christian families, we today wish to proclaim thy most complete regal dominion over our own. We would live in future with thy life, we would cause to*

*flourish in our midst those virtues to which Thou hast promised peace here below, we would banish far from us the spirit of the world which Thou hast cursed; and Thou shalt reign, over our minds in the simplicity of our faith, and over our hearts by the whole-hearted love with which they shall burn for Thee, the flame of which we shall keep alive by the frequent reception of thy divine Eucharist.*

*Deign O divine Heart, to preside over our assemblies, to bless our enterprises, both spiritual and temporal to dispel our cares, to sanctify our joys, to alleviate our sufferings. If ever one or other of us shall have the misfortune to afflict Thee, remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the*

*hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to Thy eternal decrees. We will console ourselves with a thought that a day will come when the entire family, reunited in Heaven, can sing forever Thy glories and Thy mercies.*

*May the Immaculate Heart of Mary and the glorious Patriarch, St Joseph, present this consecration to Thee and keep it in our minds all the days of our life. All glory to the Heart of Jesus, our King and our Father.*

With every good wish and blessing

Father Paul Morgan  
Superior

## 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.

ne, that they may become for us one of the ways in which you are present." No! People who celebrate in this manner do not believe in the Real Presence!

One thing is certain; the first victim of this scandalous ordination is the young man who had just pledged himself for ever without exactly knowing to what, or thinking that he knows. How can he not fail, sooner or later, to ask himself certain questions? Because the ideal that has been proposed to him cannot satisfy him for long; the ambiguity of his mission will become evident. The priest is essentially a man of faith. If he no longer knows what he is, he loses faith in himself, and in his priesthood.

The definition of the priesthood given by Saint Paul and by the Council of Trent has been radically altered. The priest is no longer one who goes up to the altar and offers up to God a sacrifice of praise, for the remission of sins. The relative order of ends has been inverted. The priesthood has a first aim, which is to offer the sacrifice; that of evangelization is secondary.

The case of C., which is far from being unique, as we know of many examples, shows to what extent evangelization has taken precedence over the sacrifice and the sacraments. It has become an end in itself. This grave error has had serious consequences.

Evangelization, deprived of its aim, loses direction and seeks purposes that are pleasing to the world, such as a false "social justice" and a false "liberty." These acquire new names: development, progress, building up the world, improving living-conditions, pacifism. Here is the sort of language which has led to all the revolutions.

The sacrifice of the altar being no longer the first end of the priesthood, it is the whole of the sacraments which are at stake and for which the "person responsible for the parish sector" and his "team" will call upon the laity, who are themselves overburdened with trade unions or political tasks, often more political than trade unions. In fact, the priests who engage in social struggles choose almost exclusively the most politicized organizations. Within these they fight against political, ecclesiastical, family and social structures. Nothing can remain. Communism has found no agents more effective than these priests.

I was explaining one day to a Cardinal what I was doing in my seminaries, with their spirituality directed above all to the deepening of the theology of the Sacrifice of the Mass and towards liturgical prayer. He said to me, "But Monsignor, that is exactly the opposite of what our young priests now want. We now define the priest only in terms of evangelization." I replied, "What evangelization? If it does not have a fundamental and essential relationship with the Holy Sacrifice, how do you understand it? A political evangelization, or social, or humanitarian?"

If he no longer announces Jesus Christ, the apostle becomes a militant and marxist trade unionist. That is very natural. We quite understand it. He needs a new mystique and he finds it this way; but loses that of the altar. We must not be surprised that, completely bewildered, he gets married and abandons the priesthood. In France, in 1970, 285 ordinations; in 1980, 111. And how many of them have returned or will return to civil life? Even the startling figures we have quoted do not correspond to the actual decline in numbers of the clergy. What is offered to young men and what it is said they "now desire" evidently does not satisfy their aspirations.

## Archbishop Lefebvre

### An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

#### Chapter 7 The New Priests

To the man in the street, even the most indifferent to religious questions, it is obvious that there are fewer and fewer priests, and the newspapers regularly remind him of the fact. It is over fifteen years ago since the book appeared with the title "Tomorrow a Church without Priests?"

Yet the situation is even more serious than it appears. The question has also to be asked, how many priests still have the faith? And even a further question, regarding some of the priests ordained in recent years: are they true priests at all? Put it another way, are their ordinations valid? The same doubt overhangs other sacraments. It applies to certain ordinations of bishops such as that which took place in Brussels in the summer of 1982 when the consecrating bishop said to the ordinand, "Be an apostle like Gandhi, Helder Camara, and Mohamed!" Can we reconcile these references, at least as regards Gandhi and Mohamed, with the evident intention of doing what the Church intends?

Here is the order of service for a priestly ordination which took place at Toulouse a few years ago. A commentator starts off, introducing the ordinand by his christian name C., with the words "He has decided to live more thoroughly his self-dedication to God and to man by consecrating himself entirely to the service of the Church in

the working-class." C. has worked out his "pathway," that is to say, his seminary training, in a team. It is this team who present him to the bishop: "We request you to recognize and authenticate his application and ordain him priest." The bishop then asks him several questions purporting to be a definition of the priesthood: Do you wish to be ordained a priest, "to be, with the believers, a Sign and a Witness of what Mankind is seeking, in its striving for Justice, for Brotherhood and for Peace," "to serve the people of God," "to recognize in men's lives, the action of God in the ways they take, in their cultural patterns, in the choices open to them," "to celebrate the action of Christ and perform this service;" do you wish "to share with me and with the body of bishops the responsibility that has been entrusted to us for the service of the Gospel?"

The "matter" of the sacrament has been preserved in the laying on of hands which takes place next, and likewise the "form," namely the words of ordination. But we are obliged to point out that the intention is far from clear. Has the priest been ordained for the exclusive service of one social class and, first and foremost, to establish justice, fellowship and peace at a level which appears to be limited to the natural order only? The eucharistic celebration which follows, "the first Mass" in effect, of the new priest was, in fact, on these lines. The offertory has been specially composed for the circumstances. "We welcome you, Lord, by receiving on your behalf this bread and wine which you offer us; we wish to show by this all our work and our efforts to build a more just and more humane world, all that we are trying to bring about so that better living conditions may follow..." The prayer over the offerings is even more dubious: "Look, Lord we offer you this bread and this wi-

## Church News

### Commentary on the Instruction *Universæ Ecclesiæ*

Announced as early as December 30, 2007, by Cardinal Tarcisio Bertone, the Instruction *Universæ Ecclesiæ* on the application of the Motu Proprio *Summorum Pontificum* (July 7, 2007) was made public on May 13, 2011, by the Pontifical Commission *Ecclesia Dei*. Signed by Cardinal William Levada, Prefect of the Congregation for the Doctrine of the Faith, and by Msgr. Guido Pozzo, Secretary of the *Ecclesia Dei* Commission, this Roman document is being issued after the bishops throughout the world had the opportunity to send to Rome an account of their experiences in the three years that have passed since the publication of the Motu Proprio, in keeping with the wish expressed by Benedict XVI in his accompanying letter dated July 7, 2007.

This major delay shows the extent to which the application of *Summorum Pontificum* has met with difficulties as far as the bishops are concerned. So much so that the official purpose of *Universæ Ecclesiæ* is "to guarantee the proper interpretation and the correct application of the Motu Proprio *Summorum Pontificum*" (n. 12), but also and above all to facilitate the application thereof, to which the Ordinaries [generally speaking] only grudgingly consent. The foreseeable discrepancy between the *de jure* right to the Traditional Mass, recognized by the Motu Proprio, and its actual, *de facto* recognition by the bishops had been foretold by Bishop Fellay in his Letter to the faithful of the Society of St. Pius X as early as July 7, 2007.

This factual situation obliges the Roman

document to recall several points:

- By this Motu Proprio, the Supreme Pontiff Benedict XVI promulgated a **universal law for the Church**, with the intention of giving a new regulatory framework for the use of the Roman Liturgy that was in effect in 1962. (n. 2)

- The Holy Father returns to the traditional principle, recognized since time immemorial and necessarily to be maintained into the future, that "each particular Church must be in accord with the universal Church not only regarding the doctrine of the faith and sacramental signs, but also **as to the usages universally handed down by apostolic and unbroken tradition**. These are to be maintained not only so that errors may be avoided, but also so that the faith may be passed on in its integrity, since the Church's rule of prayer (*lex orandi*) corresponds to her rule of belief (*lex credendi*)." (n. 3)

- The Motu Proprio proposes:

a) To offer "to all the faithful the Roman Liturgy in the *Usus Antiquior*, considered as a **precious treasure to be preserved**";

b) To guarantee and ensure effectively the use of the Extraordinary Form "for all who ask for it", given that **the use of the Latin Liturgy in effect in 1962 "is a faculty... granted for the good of the faithful and therefore is to be interpreted in a sense favourable to the faithful who are its principal addressees"**;

c) To **promote reconciliation** at the heart of the Church. (n.8)

Likewise, because of the legal disputes caused by the paucity of good will on the part of the bishops in applying the Motu Proprio, the Instruction grants the *Ecclesia Dei* Commission additional authority:

- The Pontifical Commission exercises this power, not only by virtue of the faculties previously granted by Pope John Paul II and confirmed by Pope Benedict XVI (*cf.* Motu Proprio *Summorum Pontificum*, arti-

cles 11-12), but also by virtue of **its power to decide, as hierarchical Superior**, upon recourses that are legitimately sent to it against an administrative act of an Ordinary which appears to be contrary to the Motu Proprio. (*Universae Ecclesiae*, n. 10 §1)

- In the case of a legal dispute or of well-founded doubt concerning celebration in the Extraordinary Form, **the Pontifical Commission *Ecclesia Dei* will decide.** (*Summorum Pontificum*, n. 11)

Provisions are made, however, for a possible appeal:

- "The decrees by which the Pontifical Commission decides recourses **may be challenged *ad normam iuris* before the Supreme Tribunal of the Apostolic Signatura.**" (n. 10 §2)

It will be advisable therefore to watch carefully in the coming months whether these regulations prove to be effective and whether the *de facto* actions of the bishops really conform to the *de jure* regulations that the *Ecclesia Dei* Commission is in charge of enforcing.

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The diplomatic character of this Roman document is easy to discern, since it is attentive to cases of resistance and very careful to treat divergent viewpoints with respect. Thus the reader finds several paradoxes which, despite the declared desire for unity, betray the dissensions that it had to take into account:

- Oddly, the bishops interested in applying the Motu Proprio generously may not be able to ordain seminarians from their dioceses in the traditional rite. Indeed, n. 31 stipulates: "Only in Institutes of Consecrated Life and Societies of Apostolic Life which are under the Pontifical Commission *Ecclesia Dei*, and in those which use the liturgical books of the *forma extraordinaria*, is the use of the *Pontificale Romanum* of 1962 for the conferral of minor and major

orders permitted."

In this regard the document recalls the post-conciliar legislation that suppressed the minor orders and the subdiaconate. Candidates to the priesthood are incardinated only upon entering the diaconate, but it will nevertheless be permissible to confer the tonsure, minor order and the subdiaconate in the old rite, without ascribing the least canonical value to them, however. This point is directly opposed to the principle recalled in n. 3 concerning adherence to "the usages universally handed down by apostolic and unbroken tradition".

- Paradoxically, the Roman document excludes from its regulations those priests who are most attached to the Traditional Mass as a "precious treasure to be preserved" (n. 8), and who for that reason are not bi-ritual. Indeed, n. 19 declares: "The faithful who ask for the celebration of the *forma extraordinaria* must not in any way support or belong to groups which show themselves to be against the validity or legitimacy of the Holy Mass or the Sacraments celebrated in the *forma ordinaria* or against the Roman Pontiff as Supreme Pastor of the Universal Church."

The reader will note here a nuance: the Instruction speaks about "validity" or "legitimacy" in the same context in which the Letter of Benedict XVI to the Bishops dated July 7, 2007, called for "recognition of [the] value and holiness" of the Novus Ordo Mass and the non-exclusive celebration of the Traditional form. Nonetheless this article n. 19 just might provide bishops with the opportunity to neutralize the Instruction effectively by paralyzing its stated wish for a broader application of the Motu Proprio "for the good of the faithful" (n. 8).

Certain rash commentaries led some to believe that the Priestly Society of St. Pius X was also excluded because of its opposition to the Roman Pontiff, which is not correct, since the "excommunications" of its bishops were lifted precisely because Rome consid-

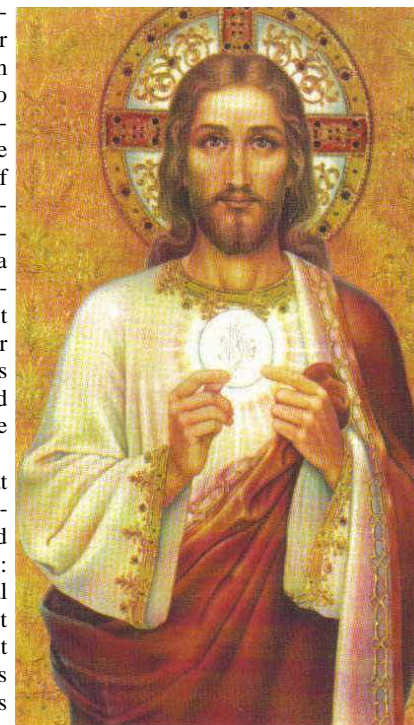
cordial and that union of hearts is concord. Yet, while everyone in every culture of history commonly symbolizes selfless love for others as coming from the heart, everyone also realizes that truly selfless love is among the rarest commodities of human experience. Indeed, as our faith teaches us, it is not only a difficult virtue to practice but in its highest reaches is impossible for human nature unless inspired and sustained by extraordinary divine grace.

It is precisely here that the Holy Eucharist supplies for what we could never do by ourselves: love others with total self-sacrifice. We must be animated by the light and strength that comes from the Heart of Jesus Christ. If, as He said, "without me you can do nothing," it is certainly impossible to give ourselves to others, tirelessly and patiently and continually, in a word, heartily, unless His grace gives us the power to do so.

And where does His grace come from? From the depths of His Divine Heart, present in the Eucharist, offered daily for us on the altar and available to us always in the sacrament of Communion.

Animated by His help and enlightened by His Word-made-flesh, we shall be able to love the loveless, to give to the ungrateful, to bear up with those whom God's Providence puts into our lives in order to prove to Him how much we love Him. After all, He loved and loves us in spite of our lovelessness and ingratitude and downright coldness to the Lord who made us for Himself and who leads us to our destiny by the path of self-immolation-which is another name for sacrifice. We surrender ourselves to Him as He surrendered Himself for us, and thus make the Eucharist what Christ wants it to be-**a union of God's Heart with ours as a prelude to His possession of us for all eternity.**

Fr. Hardon, S.J.



<b>Intention for the Eucharistic Crusade</b> <b>for the month of June 2011</b> For Priestly Vocations									
<b>FEBRUARY 2011 RESULTS</b> <b>The Intention was Religious Vocations</b>									
Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
30	681	157	148	596	1289	3034	41	87	1027



## Devotion

### SIGNIFICANCE OF THE EUCHARISTIC HEART OF CHRIST

We know that the Heart of Christ is more than just a physical organ of His human body. It is also the symbol of God's love for the human race, and, indeed, of the eternal love (that obtains) within the Blessed Trinity.

There is one passage in the encyclical « Haurietis Aquas » of Pope Pius XII that has become classic in describing how and of what the physical Heart of Christ is the symbol.

"The Heart of the Incarnate Word," says the Pope, "is rightly considered the chief sign and symbol of the threefold love with which the divine Redeemer continuously loves the eternal Father and the whole human race.

"1. It is the symbol of that divine love which He shares with the Father and the Holy Ghost, but which in Him alone, in the Word, namely, that was made flesh, is it manifested to us through His mortal human body, since 'in Him dwells the fullness of the Godhead bodily.'

"2. It is moreover the symbol of that most ardent love which, infused into His soul, sanctifies the human will of Christ. At the same time this love enlightens and directs the actions of His soul by a most perfect knowledge derived both from the beatific vision and from direct infusion.

"3. Finally, it is also a symbol of the sensible love of Jesus Christ, since His body, formed by the Holy Ghost in the womb of the Virgin Mary, has a most perfect capacity for feeling and perception, much more than the body of anyone else.

What are we to conclude from all of this? We are to conclude that, in the Holy Eucharist, the physical Heart of Christ is at once

the symbol and effective sign of the Saviour's love three times over: once of the infinite love He shares with the Father and the Holy Ghost in the Blessed Trinity; once again of the created love by which, in His human soul, He loves God and also loves us; and still again of the created affections by which even His bodily emotions are drawn to the Creator and to us unworthy creatures.

The important aspect of this is the fact that we have in the Holy Eucharist not only the physical Christ in His human and divine natures and therefore His Heart of flesh substantially united to the Word of God. We have in the Eucharist the effective means by which we can show our love for God, since it is not just our own affections when we unite them with the Heart of the Eucharistic Christ. It is His affections joined with ours. His love elevates ours, and ours as a consequence is raised to a participation in the divinity.

But more than that. By our use of the Eucharist, that is, by our celebrating the Holy Sacrifice of the Mass and by our reception of the Heart of Jesus in Holy Communion we receive an increase of the supernatural virtue of charity. We are thus empowered to love God more than we would ever be able to do otherwise, especially by loving the people whom He graciously-though often painfully-places into our lives. Whatever else the heart symbolizes, it is the world's most expressive sign of outgoing charity.

Our language is filled with terms that try to say something of what this means. We speak of a person as being a warmhearted individual when we wish to say that he or she is affable and kindly in spirit. When we want to show our appreciation in a special way we say that we are heartily grateful or that we express our heartfelt gratitude.

When something happens that raises our spirits, we speak of it as a heartwarming experience. It is almost a colloquialism to describe a generous person as big-hearted and a selfish person as cold-hearted.

So the vocabulary of all nations goes on, always implying that deep-felt affections are

red them not to be in opposition to the primacy of the pope. The decree dated January 21, 2009, in fact, adopted the terms used in a letter by Bishop Fellay dated December 15, 2008, addressed to Cardinal Castrillón Hoyos: "firmly believing in the primacy of Peter and in his prerogatives".

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The paradoxes in this Instruction reflect the diplomatic compromises made in order to facilitate the hitherto laborious application of the Motu Proprio *Summorum Pontificum*, but they substantially rest on the oft-repeated affirmation that there is doctrinal continuity between the Tridentine Mass and the Novus Ordo Missae: "The Roman Missal promulgated by [Pope Paul VI](#) and the last edition prepared under [Pope John XXIII](#), are two forms of the Roman Liturgy, defined respectively as *ordinaria* and *extraordinaria*: they are two usages of the one Roman Rite, one alongside the other. Both are the expression of the same *lex orandi* of the Church."(n. 6)

Now, on this point we can only note the opposition between two Prefects of the Congregation for the Doctrine for the Faith, Cardinal Alfredo Ottaviani, in his *Short Critical Study of the New Order of Mass* [the "Ottaviani Intervention"], and his [remote] successor, Cardinal William Levada, signer of the present Instruction.

In his study, submitted to Paul VI on September 3, 1969, Cardinal Ottaviani wrote, "the Novus Ordo represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was...definitively fixed" by the Council of Trent. And Cardinal Alfons Maria Stickler, librarian of the Holy Roman Church and archivist of the Secret Archives of the Vati-

can, wrote on November 27, 2004, on the occasion of the reprinting of the *Short Critical Study* by Cardinals Ottaviani and Bacci: "The analysis of the *Novus ordo* made by these two cardinals has lost none of its value nor, unfortunately, of its relevance.... The results of the reform are considered by many today to be devastating. It was to the credit of Cardinals Ottaviani and Bacci that they discovered very quickly that the change of the rites led to a fundamental change of doctrine."

Indeed, it is because of the serious failings and omissions of the Novus Ordo Missae



and of the reforms introduced under Paul VI that the Priestly Society of St. Pius X seriously questions, if not the validity in principle, then at least the "legitimacy of the Holy Mass or the Sacraments celebrated in the *forma ordinaria*" (n. 19), since it is so difficult,

as Cardinal Ottaviani had already noted in 1969, to consider the Mass of St. Pius V and that of Paul VI to be in the same "apostolic and unbroken tradition" (no. 3).

No doubt the Instruction *Universae Ecclesiae*, which continues along the lines of the Motu Proprio *Summorum Pontificum*, is an important stage in recognizing the rights of the Traditional Mass, but the difficulties in applying the Motu Proprio which the Instruction strives to address will be fully resolved only by a study of the profound divergence, not so much between the Society of St. Pius X and the Holy See, as between the Traditional Mass and the Novus Ordo Mass. This divergence cannot be the subject of a debate about the form ("Extraordinary" or "Ordinary") but about their doctrinal basis. (DICI no. 235, dated May 19, 2011)

## Liturgical calendar for June 2011

Wednesday	1	Vigil of the Ascension, Rogations, II class		1
Thursday	2	<b>The Ascension of Our Lord, I class</b> Holy Day of Obligation <b>FIRST THURSDAY</b>		2
Friday	3	Ferial, IV class <i>Abstinence St Kevin of Glendalough</i> <b>FIRST FRIDAY</b>		3
Saturday	4	St Francis Caracciolo, III class <b>FIRST SATURDAY</b>		4
<b>Sunday</b>	<b>5</b>	<b>Sunday after the Ascension, II class</b>		<b>5</b>
Monday	6	St Norbert, III class <i>St Jarlath of Tuam</i>		6
Tuesday	7	Ferial, IV class <i>St Colman of Dromore</i>		7
Wednesday	8	Ferial, IV class		8
Thursday	9	Ferial, Sts Primus & Felician, IV class <i>St Columba of Iona</i>		9
Friday	10	St Margaret, III class <i>Abstinence</i>		10
Saturday	11	Vigil of Pentecost, I class		11
<b>Sunday</b>	<b>12</b>	<b>FEAST OF PENTECOST, I class</b>		<b>12</b>
Monday	13	In the Octave of Pentecost, I class		13
Tuesday	14	In the Octave of Pentecost, I class		14
Wednesday	15	In the Octave of Pentecost, Ember Day, I class		15
Thursday	16	In the Octave of Pentecost, I class		16
Friday	17	In the Octave of Pentecost, Ember Day, I class <i>Abstinence St Moling</i>		17
Saturday	18	In the Octave of Pentecost, Ember Day, I class		18
<b>Sunday</b>	<b>19</b>	<b>Feast of the Most Blessed Trinity, I class</b>		<b>19</b>
Monday	20	Ferial, IV class		20
Tuesday	21	St Aloysius Gonzaga, III class <i>St Dermot</i>		21
Wednesday	22	St Paulinus, III class		22
Thursday	<b>23</b>	<b>Corpus Christi, I class</b>		<b>23</b>
Friday	24	Nativity of St John the Baptist, I class <i>Abstinence</i>		24
Saturday	25	St William, III class		25
<b>Sunday</b>	<b>26</b>	<b>Second Sunday after Pentecost, II class</b>		<b>26</b>
Monday	27	Ferial, Our Lady of Perpetual Help, IV class		27
Tuesday	28	Vigil of St Peter and Paul, II class		28
Wednesday	29	The Holy Apostles Peter and Paul, I class		29
Thursday	30	Commemoration of St Paul, III class		30
Friday	1	<b>SACRED HEART OF JESUS, I class</b> <i>Abstinence</i> <b>FIRST FRIDAY</b>		1
Saturday	2	Visitation of the Blessed Virgin Mary, II class <i>Anniversary of Dedication at St John's</i> <b>FIRST SATURDAY</b>		2
<b>Sunday</b>	<b>3</b>	<b>Third Sunday after Pentecost, II class</b>		<b>3</b>

### Times on which Holy Mass is celebrated in Ireland

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
11 am & 6.30 pm	11 am	7 pm				
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am	7 pm				
11 am	11 am	11 am				
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am	7 pm				
11 am	11 am	11 am				
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am & 7 pm	7 pm				
11 am & 6.30 pm	11 am					
11 am	11 am					Enniscorthy
<b>9 am &amp; 11 am</b>	<b>10 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>		<b>5 pm</b>
6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
11 am & 6.30 pm	11 am	7 pm				
11 am	11 am	11 am				
<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>	

CORPUS CHRISTI  
IN ATHLONE  
June 26th  
Holy Mass at 10 am  
Followed by Procession