

## The Priestly Society of Saint Pius X in Ireland

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The Society of  
Saint Pius X in Ireland



Saint John's Bulletin



CORONATION OF THE BLESSED VIRGIN MARY by Fra Angelico

In This Issue:

- Letter from Father Morgan
- Queenship of Our Lady
- Letter from Bishop Fellay
- Open Letter to Confused Catholics
- Life of St Wiro
- Plus all the activities and devotions  
in our priories and churches

**May 2011**  
Month of  
the Blessed Virgin Mary

## Devotions & Activities at St John's

**Rosary** daily at 6 pm; Saturday and Sunday at 10.30 am

**Every Sunday:** Exposition and Benediction of the Blessed Sacrament at 10.30 am

**Every Thursday:** Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)

**First Thursday: Apostolate of Prayer for Priests.** Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.

**First Friday:** Benediction after the 6.30 pm Mass

**First Saturday:** 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 and Third 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

Wiro and Plechelm as Bishops. The 3 planned to work together henceforth and are said to have later attended a Synod at Rome in 697. St Wiro returned to Dublin and carried out his duties assiduously for a number of years. However, after some time, he felt the call to become a missionary abroad so he resigned his See and travelled to France, again accompanied by Plechelm and Otger.

It is thought the missionaries arrived in France about 680 and met Pepin de Heristal, the powerful Prince-Regent of the Franks in Neustria and Austrasia,

which today corresponds to parts of North-Eastern France, Belgium Holland and North-Western Germany. Pepin welcomed the missionaries wholeheartedly, approving of their aims and projects and gave them a site for a Church and monastery at Roermund (mouth of the Roer river where it joins the Maas [of Maastricht]) in the South-East of modern Holland. St Wiro and his companions first built a Church in honour of the Blessed Virgin Mary and then some cells around it. Later they built a monastery and dedicated it to St Peter. Soon, large numbers of people were attracted to join as monks and a great monastery grew. The Rule of life called for prayer, meditation, fasting, humility and charity, and also they cherished poverty and were in contempt of the world. St Wiro's teaching and example was an edification for all. Soon, he and his co-workers, spread the faith widely in the regions of Belgium and Holland. Pepin, and many others, chose St Wiro as his spiritual guide

and guardian of his public and private life. It is said that Pepin would approach St Wiro barefooted as a token of his respect. St Wiro was consulted on all great occasions of state such as conventions of nobles and chiefs of the kingdom and all affairs of state. He spoke the truth freely and fearlessly and without respect of persons. Thus St Wiro lived, respected for his virtues until he reached a very advanced age. Some say he died in 739, but others think it was earlier or later. A great number of clerics and lay people assembled for his funeral obsequies



and he was buried in his monastery at Mons Petri which he had founded and was located within the Lordship of Montfort. Afterwards, a great number of miracles took place at his tomb and through his intercession.

Some of St Wiro's relics were translated for safety to Ruremond in 1361 to the Collegiate Church of the monastery. The Church at Ruremond was elevated to Cathedral status in 1569 under its first Bishop, St Lindanus. About this time some more of St Wiro's relics, as well as those of St Plechelm and St Otger were translated to Utrecht, where they were later still buried for safety and subsequently lost. Years later they were re-discovered and honoured. St Wiro is specially commemorated in the Dioceses of Utrecht, Groningen and Davenport and his feast is celebrated as a Double. He is listed in most of the more modern Irish Calendars as well as in all the general Calendars of the Universal Church.

## Irish Saints

### St Wiro

Wiro/Maolmúire Bishop at Dublin and Belgium, Apostle of Belgium. 7/8<sup>th</sup> centuries. Feastday: 8<sup>th</sup> May.

*Whether Ireland deserves greater merit for sending innumerable Doctors and Apostles to convert and enlighten the people of the Continent, or, for having attracted to itself, as to a hive of learning and monastic piety, Italians, Gauls, Germans, Britons, Picts, Saxons, even Egyptians, with people of many other countries, who flocked hither in order to acquire sacred and secular branches of learning of the highest order, and to lead lives of strict holiness, may exercise speculative opinion. Sinardet says: 'There they sought out the masters of Greek, Latin, sacred literature and all secular knowledge.' It was the cradle of learning and asceticism for European scholars, while many distinguished and pious men are recorded to have lived and died in Ireland. In our ancient records, and in the Lives of our Saints, such as Saints Patrick, Kyran, Declan, Ailbhe, Colmcille, Columbanus, Enda, Maidoc, Sennan and Brendan, besides in various other similar biographies, confirmations of these assertions are to be found. From St Ængus's 'Book of Litanies' alone, we find innumerable native saints, and its author also invokes many holy men and women found in the lists of foreign saints who were buried in Ireland. The earliest Irish saints were predominantly men of action yet they regarded prayer as among the first and most essential of their duties. To renew their sense of God's presence, they had recourse to short prayers suited to each action; while their habits of meditation were acquired from the consolation it affords. Abroad as well as at home, they felt in their true sphere when labouring with zeal for the salvation of others, and ever pointing the way to that true country, where all the elect are destined to reap in joy the product of those seeds, which may have been sown with tears.*

**A**t first sight Wiro seems to be a very un-Irish name, but in fact we have here a classic example of how Irish names were so often transmogrified into something almost unrecognisable in some foreign language or country. Start-

ing from Wiro, it would be impossible to establish what it came from or what it meant, and this is also applicable to many other Irish names. However, in this case we are fortunate in knowing the original name, Maelmhuire, so that we can understand the pathway of change and corruption into something meaningless and incomprehensible. In Gaelic however, the word Maol/Mael means tonsured or bald or votary and Muire means Mary, specifically, the Mother of God, respectively. When contracted into one word, Maolmhuire (meaning tonsured or votary of Mary) the m of Muire becomes lenited, i.e. softened into the sound of 'w' so the second part becomes something like 'wiro' (with a short i as in 'it'). Next the Maol is incorrectly omitted and we are left with the orphan 'Wiro', more or less meaning 'of Mary'.

The principal authority for the Acts of St Wiro is an old Life by an anonymous writer which came into the possession of St Lindan(us), first Bishop of Ruremond, Belgium, and this has been collated and compared with other Manuscripts and sources. St Wiro is treated by many hagiographers. He was born in Ireland in the early part of the 7<sup>th</sup> century, probably in West Clare. His parents were thought to be of high rank and of the race of Conaire, as was St Senan (8<sup>th</sup> March). His father was named Cuan and little is related about his early life, training and education except that he grew in learning and virtue with many prayers, vigils, penances and fasts and was soon recognised for his piety, sanctity and wisdom, and was ordained priest. His youth was said to have been marked with numerous miracles. On the death of a Bishop near Dublin, both the clergy and people sought to elect St Wiro as Bishop. However, through humility he first refused, but when further pressed, he accepted and he, with two other priests, Plechelm and Otger, went on a pilgrimage to Rome to see the Pope who consecrated

## 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!

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

♦ **EASTER DUES ENVELOPES** are available for you in the churches and chapels

♦ **MAY CROWNING AND FIRST COMMUNIONS** at St John's on Sunday May 8th. Marian procession every Sunday of May after 11 am Mass. Rosary and Benediction every day at 6 pm and after Mass on Saturday.

♦ **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 Biéer.

♦ **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 Biéer.

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

♦ **CHARTRES PILGRIMAGE** : June 11-13th. Group travelling from Ireland with Fr Sherry as Chaplain. Contact Paul O'Donovan 087 625 6310.

♦ **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:**

Mar. 24<sup>th</sup> - 26<sup>th</sup> : Recollection for Men on the Four Last Things

May 12<sup>th</sup> - 14<sup>th</sup> : Marian Recollection for Women

May 26<sup>th</sup> - 28<sup>th</sup> : Marian Recollection for Men

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

# Letter from Father Morgan

## Letter to Friends and Benefactors



My dear brethren,

**B**ishop Fellay's latest letter to Friends and Benefactors, which is included in this newsletter, deals with the impending disasters which threaten the Church and the salvation of souls, namely John-Paul II's beatification and Assisi III.

The Superior General contrasts the recent natural disasters, such as the tsunami in Japan, which led to a huge loss of bodily life, with those spiritual catastrophes which threaten 'millions, if not billions, of souls.' Recalling some of the awful events from John-Paul II's pontificate, including Assisi I, Bishop Fellay illustrates why we remain opposed to the beatification, scheduled for 1st May, which will consecrate the pope's life and actions, which gave rise to religious indifference, that is to say, practical

atheism.

In response to these outrages, the Superior General is calling for another Rosary Crusade, 'a campaign of prayer and penance,' to commence on 12th June, the Feast of Pentecost:

'What is to be done? For our part what can we do, my dear friends? "*Prayer and penance*" was the watchword given by our dear Heavenly Mother, the Most Blessed Virgin Mary, both in Lourdes and in Fatima; these celestial instructions are still valid and even more so today than when they were pronounced. Many of you are wondering about the effect of our Rosary Crusade that ended last year. We forwarded the results of it along with our request to the Supreme Pontiff, who has not deigned to reply, not even with a letter acknowledging receipt. But that

would be a lie and culpable negligence on our part to soothe you by letting you hope that things will improve by themselves.

We are counting on your generosity to collect once more a bouquet of at least twelve million rosaries for the intention that the Church may be delivered from the evils that oppress her or threaten her in the near future, that Russia may be consecrated and that the Triumph of the Immaculata may come soon.


So that our prayers may be even more efficacious and each one may derive a greater benefit from them, we wish to conclude by recalling that when one recites the Rosary, the most important thing is not the number of Hail Mary's, but rather the way in which one prays them. The risk of monotony or distraction can be fought effectively by praying the Rosary according to the instructions of Mary herself: while counting off the Rosary beads, it is a matter of meditating on the scenes from the life of Our Lord and of His Holy Mother and the mysteries that they present. The most important thing is this contact with the life of our Savior, which is established when one thinks lovingly about the events announced with each decade, the "mysteries" of the Rosary. The decades of Hail Mary's become like background music accompanying

and sustaining this powerful, gentle contact with God, with Our Lord and Our Lady. Sister Lucy of Fatima could say, following the popes, that God has willed to confer a very special power on this prayer, so that there is no problem that cannot be resolved by this magnificent devotion. We venture to insist on prayer within the family, which daily gives proof of its efficacy in protecting children and young people from the temptations and appalling dangers of the modern world, which protects family unity in the midst of so many perils that threaten it. Let us not allow ourselves to become discouraged by the apparent silence of Divine Providence after our last crusade. Is it not so that God love it when we prove to Him, in important matters, that we know how to appreciate the true value of what we ask for and that we are ready to pay the price?

As we are about to enter into the Passion of Our Lord, Holy Week and the glorious Resurrection of our Savior, we ask Our Lady to deign to bless your generosity, to take you under her kindly protection and to answer your persevering prayers.

Menzingen, Passion Sunday

+Bernard Fellay, Superior General



**Intention for the Eucharistic Crusade  
for the month of May 2011**  
For Holiness and Unity in Families

**JANUARY 2011 RESULTS**

The Intention was that the talks with Rome be fruitful for the whole Church

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
23	600	156	162	689	1029	2592	53	97	565

ran and the repeated ceremonies of repentance that make people think that the Church is responsible for the schisms that have caused countless Christian souls to be lost through separation from our Holy Mother the Church, and through adherence to error and heresy. Practically speaking, all this leads to indifference in everyday life, and the few efforts that Rome makes to correct somewhat a course that is so harmful to the Church produce only meager results: the Church herself is anemic.

They will tell us that we are exaggerating, that we are being melodramatic or that we are using tendentious rhetoric; however this dramatic assessment is found even on the lips of Popes Paul VI, John Paul II and Benedict XVI. But it appears like a shooting star in the firmament and is quickly forgotten, leaving totally indifferent the multitude that has no concern for look up to Heaven.

What is to be done? For our part what can we do, my dear friends? *“Prayer and penance”* was the watchword given by our dear Heavenly Mother, the Most Blessed Virgin Mary, both in Lourdes and in Fatima; these celestial instructions are still valid and even more so today than when they were pronounced. Many of you are wondering about the effect of our Rosary Crusade that ended last year. We forwarded the results of it along with our request to the Supreme Pontiff, who has not deigned to reply, not even with a letter acknowledging receipt. But that must not discourage us. Our prayer was sent up to Heaven, to Our Lady, such a kind and merciful Mother, and to the God of Mercies; therefore we do not have the right to doubt that our prayers will be answered, according to the infallible arrangements of Divine Providence. Let us trust in the good Lord. Nevertheless, the situation of the Church and of the world prompts us to ask you

insistently not to stop this movement of prayer for the good of the Church and of the world, for the triumph of the Immaculate Heart of Mary. The intensity of the crisis, the multiplication of all sorts of misfortunes that strike or threaten humanity, demands on our part a corresponding attitude: *“We ought always to pray and not to faint.”* *“Oportet semper orare et nunquam deficere”* (Luke 18:1).

Therefore it seems to us urgent and more than opportune, given the redoubled intensity of the evils that are swamping the Holy Church, to launch once more a **Rosary Crusade, a campaign of prayer and penance**. Starting on Easter of this year until Pentecost of 2012, we invite you to join all your efforts, all your strength, so as to make a new spiritual bouquet, a new garland of these roses that are so pleasing to Our Lady, to beg her to intercede on behalf of her children with her divine Son and the Almighty Father. Confusion is only increasing among souls; they are being handed over to the ravaging wolves even in the sheepfold. The trial is so difficult that even the elect would be lost if it were not shortened. The few reassuring developments of the past few years are not enough to allow us to say that things have really changed fundamentally. They give us great hopes for the future, but like the light that one perceives while still in the depths of the tunnel. And so with all our hearts let us ask our Heavenly Mother to intervene so that this terrible trial may be cut short, that the Modernist cape muffling the Church—at least since Vatican II—may be torn in two, and that the Authorities may perform their salvific duties for souls, that the Church may regain her spiritual splendor and beauty, that souls throughout the world may hear the Good News that converts, receive the Sacraments that save, and find the one sheepfold. Ah! How we would love to be able to use less dramatic language, but it

must not discourage us. Our prayer was sent up to Heaven, to Our Lady, such a kind and merciful Mother, and to the God of Mercies; therefore we do not have the right to doubt that our prayers will be answered, according to the infallible arrangements of Divine Providence. Let us trust in the good Lord. Nevertheless, the situation of the Church and of the world prompts us to ask you insistently not to stop this movement of prayer for the good of the Church and of the world, for the triumph of the Immaculate Heart of Mary. The intensity of the crisis, the multiplication of all sorts of misfortunes that strike or threaten humanity, demands on our part a corresponding attitude: *“We ought always to pray and not to faint.”* *“Oportet semper orare et nunquam deficere”* (Luke 18:1).’

Let us turn in our needs also to St Joseph, Protector of the Universal Church, by often reciting the following prayer in his honour:

**Ad te Beate Ioseph  
To thee, O blessed Joseph**

*Written by Pope Leo XIII*

**T**O thee, O blessed Joseph, we have recourse in our tribulations, and while imploring the aid of thy most holy Spouse, we confidently invoke thy patronage also. By that love which united thee to the Immaculate Virgin Mother of God, and by the fatherly affection with which thou didst embrace the Infant Jesus, we humbly beseech thee graciously to regard the inheritance which Jesus Christ purchased by His Blood, and and to help us in our necessities by thy powerful intercession. Protect, O most provident Guardian of the Holy Family, the chosen children of Jesus Christ; ward off from us, O most loving father, all taint of error and corruption; graciously assist us from Heaven, O most powerful protector, in our struggle with the power of darkness; and, as thou didst once rescue the Child Jesus from imminent peril to His life, so now defend the Holy Church of God from the snares of her enemies and from all adversity. Shield each one of us with thy unceasing patronage, that, imitating thy example and supported by thy aid, we may be enabled to live a good life, to die a holy death, and secure everlasting happiness in Heaven. Amen.

It was a pleasure to have spent a weekend with Father Nicholas Mary CSSR and Brother Gerard Mary CSSR on the Orcadian Isle of Stronsay recently, renewing my acquaintance with the local faithful who certainly appreciate the blessings of their island "parish." Fr Nicholas and I were also able to make a visit to the Shetland Isles, some seven hours away by ferry, where I celebrated Holy Mass. The rugged but beautiful Shetland terrain contrasted sharply with the pastoral scenes of Jersey, where I had been the Sunday before, although in both places the small but keen groups of faithful relished the opportunity to attend the Mass of Ages and receive the sacraments. Returning to London via Aberdeen, the 'granite city' also saw a few

good souls gather around the Altar, where the Fathers from Carlisle and Orkney are now providing for a monthly weekday Mass-centre.

Please note that there will be several Sunday morning Masses in Leicester this month, due to the kindness of Fr Robert Brucciani who is back from India for a few weeks holiday, and similarly to Fr John McLaughlin.

Wishing you every grace and blessing this month of Mary,

Father Paul Morgan  
Superior

## The Month of May sanctified

### Month dedicated to 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 24th starts the Novena of the Ascension

On the 14th starts the Novena of St Rita

On the 18th starts the Novena of St Philip Neri

Every day in May, Rosary and Benediction at 6 pm except Saturday and Sunday

Every Sunday at St John's after 11am Mass, Marian Procession with Rosary and Litany of Loreto

**Suggested resolution for the month:** learn and repeat often during the day the prayer taught by Our Lady to St. Catherine Laboure "O Mary conceived without sin, pray for us who have recourse to Thee."

**reign that we are dreaming of for him.... Get yourself the reputation of being a good Catholic.... This reputation will gain easy access for our doctrines amongst the young clergy.... In a few years the young clergy will in the normal course of things have taken over all functions... it will be called upon to choose the Pontiff... and this Pontiff, like most of his contemporaries, will necessarily be imbued with the humanitarian principles... that we are going to put into circulation.**

**We must little by little, very gradually, arrive at the triumph of the revolutionary idea through a Pope.... This project has always seemed to me a superhuman calculation.**

Moreover, we read in the Little Exorcism of Leo XIII, in its original version:

**Now most cunning enemies have filled with bitterness the Church, Bride of the Immaculate Lamb, have made her drink absinth, have laid their wicked hands upon everything beautiful within her. Where the seat of blessed Peter and the throne of Truth was established like a light for the nations, there they have set up the abominable throne of their wickedness, so that having once struck the pastor they might scatter the flock.**

What are we to do, faced with this situation which from a human point of view is desperate? Pray, work and suffer with the Church."

Twenty-five years later, have these words lost their power? One might have hoped, with the coming of Benedict XVI, for a rectification of the situation, since he himself recognized that Holy Mother Church was in a tragic situation. And in fact he laid down a few markers which certainly can foster a restoration, despite much hostility. We have very much in mind the be-

nevolent acts that he performed on behalf of our priestly society, which we remember with gratitude. But the Assisi revival, even though it has been sweetened and modified, which seems to be his intention, will inevitably recall the first Assisi meeting, which was scandalous in so many respects; one of the most noteworthy was the lamentable, distressing spectacle of seeing the Vicar of Christ side by side with a colorful multitude of pagans invoking their false gods and their idols—the placing of a statue of Buddha on the tabernacle of St. Peter's Church in Assisi remains the most shocking and horrible example. When one intends to celebrate the anniversary of such a meeting, by that very fact one rules out blaming the organizer. To an Evangelical Lutheran pastor who protested against this new Assisi, Benedict XVI wrote that he would do everything he could to avoid syncretism. But will somebody tell the participants from other religions that there is only one true religion that saves? Will anyone tell them that there is no other name under heaven by which we can be saved except the name of Jesus, as St. Peter, the first pope, taught? (*Cf.* Acts 4:12.) These are dogmas of the faith, though!

If the organizers remain silent about such essential truths, they are deceiving the participants! If they hide from them the one thing necessary, *unum necessarium*, by causing them to believe that all is well this way, because the Holy Ghost makes use of other religions too as means of salvation—even if they are talking about extraordinary means, according to the new magisterium of the Second Vatican Council—then they are leading them into error by depriving them of the means with which to be saved.

As for the beatification of John Paul II, its immediate effect will be to consecrate his pontificate as a whole, all his undertakings, even the most scandalous, the ones described above and others, like kissing the Ko-

### to the Father but by Him!

10. In a note on how to present Judaism in the catechism, published on June 24, 1985, Cardinal Willebrands claims that, like the Jews, we are waiting for the Messiah! And he refers to the Pope's own words, who stated in front of the Jews on November 17, 1980 in Mainz, that the Old Testament is not yet abrogated.
11. During the summer of 1985, the Vatican sent an official delegate to the laying of the foundation stone of a large new mosque in Rome.
12. In August of 1985, the Holy Father proclaimed to young Muslims in Casablanca that we Christians adore the same God as they do—as though there is a Most Holy Trinity and an Incarnation of God in Islam! A few days later, he went with some animist priests and their escorts to the outskirts of Lohomay, to a cult in the “holy forest” where “the force of water” and the divinized souls of the ancestors are invoked. And at least two times at Kara and Togoville—at Kara just before celebrating Holy Mass!—he poured water and cast corn flour into a dried-out cucumber skin, a gesture professing a false religious belief.
13. A Catholic-Evangelical Commission, set up to close the visit of the Pope to Germany in 1980, declared in its final report published on January 24, 1986, that there are no more divergences between the two confessions as far as justification, the Eucharist, the priesthood and the papacy are concerned. The attentive observer does not fail to notice that the unified ecumenical religion is being openly proclaimed here.
14. And now on January 25, 1986, he called upon all religions to gather together in Assisi to pray for peace.

According to the newspapers, the date of October 24, the anniversary of the founding of the United Nations, might be chosen. “*What God are people going to pray to, who explicitly deny the divinity of our Lord Jesus Christ? Truly the devil came up with that idea,*” commented Archbishop Lefebvre.

15. Lastly, in the course of his journey to India, the Pope spoke only of dialogue and mutual comprehension between religions in order that they promote together human brotherhood and social well-being.

Do you think, my dear friends, that to lay out these things gives us joy? It fills us with grief to write them down, our sole concern being the welfare of Mother Church. Similarly, we are far from wishing to judge the Pope—we gladly leave this delicate task to a later judgment of the Church. We do not belong to those who hastily declare that the Papal See is vacant, but we let ourselves be led by the history of the Church. Pope Honorius was anathematized by the Sixth Ecumenical Council because of his false teachings, but no one has ever claimed that Honorius was not Pope. However, it is impossible for us to close our eyes in front of the facts.

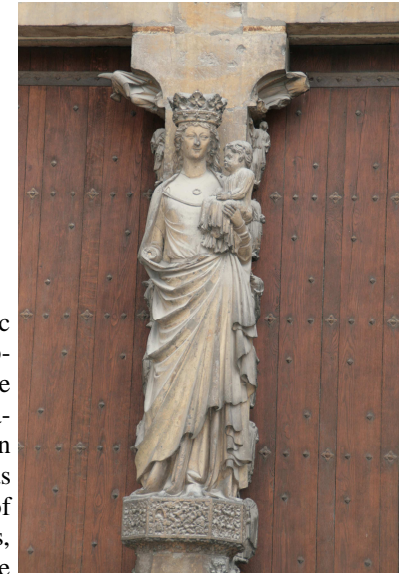
And the secret instructions of the Carbonari [Italian Freemasons—*Ed.*], like their correspondence around the year 1820 are also facts! This is what we read:

**The work which we are going to undertake... may last several years, perhaps a century... what we must strive and wait for, like the Jews wait for the Messiah, is a Pope according to our needs.... With that, in order to smash the rock on which God built His Church... we have the little finger of Peter's successor involved in the plot.... To be sure of a Pope of the kind we wish, we must first of all make him a generation worthy of the**

*Spiritual Bouquet:* I have come to cast fire upon the earth, and what will I but that it be kindled?  
St. Luke 12:49

## THE QUEENSHIP OF MARY

**F**rom the earliest centuries of the Catholic Church, Christians have addressed suppliant prayers and hymns of praise to the Blessed Virgin Mary, and the hope they have placed in the Mother of the Saviour has never been disappointed. They have looked upon Her as Queen of Angels, Queen of Patriarchs, Queen of Prophets, Queen of Apostles, Queen of Martyrs, Queen of Virgins. Because of Her eminence, She is indeed entitled to the highest honors that can be bestowed upon any creature. Saint Gregory Nazianzen called Her *Mother of the King of the entire universe*, and the *Virgin Mother who brought forth the King of the entire world*.



His Holiness Pope Pius XII, in his Encyclical Letter of October 11, 1954, “On the Royal Dignity of the Blessed Virgin Mary and the Institution of Her Feast”, ordaining its celebration throughout the world every year on May 31<sup>st</sup>, reminds us of what Pope Pius IX had said of Mary: “Constituted by the Lord as Queen of Heaven and earth, and exalted above all the choirs of Angels and the ranks of the Saints in heaven, standing at the right hand of Her only-begotten Son, Our Lord Jesus Christ, She petitions most powerfully with Her maternal prayers, and obtains what She seeks.”

Pope Pius XII adds another ordinance: “We ask that on the feast day be renewed the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary. Upon this is founded a great hope that there may arise an era of happiness which will rejoice in the triumph of religion and Christian peace. Therefore let all approach, with greater confidence than ever before, to the throne of mercy and grace of our Queen and Mother, to beg help in difficulty, light in darkness and solace in trouble and sorrow.” In asking this, the Holy Father was responding to the request of the Virgin Herself at Fatima in 1917, that the world and each soul individually be consecrated to Her Immaculate Heart. She promised that it will be then that “a time of peace will be given to the world.” Do not Mary's rights as Queen require respect? And will we deny to Her maternal Heart the love it merits, for twenty centuries of uninterrupted intercession on behalf of Her children?

## Archbishop Lefebvre

### *An Open Letter to Confused Catholics*

By His Grace Archbishop Marcel Lefebvre

### Chapter 6 The New forms of Baptism, Marriage, Penance and Extreme-Uncion

The Journal of the Grotto, the bi-monthly magazine from Lourdes, reproducing this curious pastoral letter under the heading "General Absolution: Communion now, confession later," made the following comment: "Our readers will be fully aware of the deeply evangelical spirit which has inspired it, likewise the pastoral understanding of people's actual situation."

I do not know what results were obtained, but that is not the issue. Can pastoral needs take precedence over doctrine to the point of undertaking to give Communion in the Body of Christ indiscriminately to people who are probably in many cases in a state of mortal sin, after so many years without the practice of religion? Certainly not. How can we so lightly consider paying for the conversion with a sacrilege, and how much chance has this conversion of being followed by perseverance? We can observe, in any case, that before the council and before this "welcoming" pastoral method there were between fourteen and fifteen thousand conversions annually in England. They have dropped off to about five thousand. We recognize the tree by its fruit.

Catholics are just as confused in Great Britain as in France. If a sinner or an apostate, following his bishop's advice, presents him-

self for collective absolution and at the holy table in these conditions, does he not risk losing his confidence in the validity of sacraments so lightly accorded, when he has every reason to consider himself unworthy of them? What is going to happen if later on he neglects to "regularize" himself by going to confession? An unsuccessful return to the house of the Father will only make more difficult a final conversion.

That is what dogmatic laxity leads to. In the penitential ceremonies which take place, in a less extravagant manner, in our parishes, what certainty has the Catholic of being truly pardoned? He is given over to the same anxieties as Protestants, to interior torments provoked by doubt. He has certainly gained nothing by the change.

If it is a bad thing from the point of view of validity, it is also bad psychologically. For instance, how absurd to give collective absolution with the reservation that people with grave sins have to confess them personally immediately afterwards! People are not going to draw attention to themselves by showing that they have grave sins on their consciences, that is obvious! It is as though the secret of the confessional were violated.

We should add that the faithful who communicate after collective absolution will no longer see the need to present themselves before the judgment of penance, and that one can understand. The ceremonies of reconciliation are not complementary to auricular confession, they eliminate and supplant it. We are proceeding towards the disappearance of the Sacrament of Penance, established like the six others by Our Lord Himself. No pastoral concern can justify this.

For a sacrament to be valid, the matter, the form and the intention are all needed. The Pope himself cannot change that. The matter is of divine institution; the Pope cannot

1. The new Canon Law promulgated by the Pope himself on January 25, 1983 abolishes the clerical state. Henceforth the Church is "The People of God" in a Protestant and egalitarian sense, without subordinates and without superiors. The hierarchy is no more than "a service" according to the explanation of Pope John Paul II in his Constitution [*Sacrae Disciplinae Leges—Ed.*], the Church is to be defined as "a communion" and by its "concern for ecumenism." Canon 844 explicitly allows intercommunion, Canon 204 confuses the priesthood of the priest with the spiritual priesthood of the laity, etc...
2. On Sunday, December 11, 1983, the Pope preached in a Protestant church of Rome after having more or less invited himself to do so.
3. The Bishop of Sherbrooke, Quebec (Canada), has repeatedly invited Protestants into his cathedral for their false ordinations. He himself took part in one of these ceremonies and received "communion" from the hand of a newly-ordained female minister.
4. On February 19, 1984, a new concordat was agreed upon between the Holy See and Italy: henceforth, applying the Council's Declaration on Religious Liberty, Italy is no longer a Catholic State but a lay State; that is to say, an atheistic State; according to the same document, Rome is no longer the Holy City!
5. On May 10, 1984, the Pope visited a Buddhist temple in Thailand; he took off his shoes and sat down at the feet of a Buddhist bonze, who himself was sitting in front of the altar on which there was a large statue of the Buddha.
6. In their pastoral letter of September 16, 1984, the Swiss bishops came to the important conclusion that "the desire to receive together the same bread at the same table, that is to say, the desire that the Mass and the Supper be no longer separately celebrated, comes from God. However," add the bishops, "careful thought must be given to the timing of the realization of this desire." Moreover, they supported a law project to undertake the change of marriage law thereby destroying more or less marriage and the family. Well, thanks to their support, this new marriage law was accepted in Switzerland on September 22, 1985. Once more, the bishops are proving to be the grave diggers not only of the supernatural order but even of the natural order established by God.
7. The French episcopate continues to impose the heretical catechism *Pierres Vivantes (Living Stones)* for religious instruction to the great detriment of children. "But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone be hanged about his neck and that he should be drowned in the depth of the sea" (Mt 18, 6).
8. A joint statement by Cardinal Hoffner and Mr. Lohse, president of the German Evangelical Church Council, signed on January 1, 1985, grants to the partners in a mixed marriage the freedom to marry, to have their children baptized and to raise them in either church. Now the Canon Law of 1917, canon 2319, punishes each of these three crimes with a special excommunication.
9. In his book *The Ratzinger Report* (1985), Cardinal Ratzinger claims that in extreme cases the other religions are "extraordinary" means of salvation. **No, your Eminence: Jesus Christ and He alone is the Way, the Truth, and the Life; nobody comes**



## Bishop Fellay

### Superior General's Letter #78

Dear friends and benefactors,

The new year has brought us quite a few surprises which are rather unpleasant, not to say dramatic. Obviously we are speaking about events that affect the Church, and not the catastrophes cascading over Japan, nor the troubles in Arab countries and in Africa, which nevertheless should serve as a warning to everyone! But who still understands them in that way?

Yes, much more damaging than any natural catastrophe—with its deaths, tragedies and very painful sufferings—are the catastrophes that wound or kill souls. If people took as much care of their souls as they do of their bodies, the face of the earth would be transformed. But the thing that rightly makes us react and seek healing at the level of the human body—because of the immediate pain that is felt—is almost nonexistent, alas, at the level of our minds. Sin, which causes so much harm to all humanity and to each human being, is perceived only very little, and that is why people do not seek adequate remedies for it. We are talking about a spiritual catastrophe: indeed, what other name can be given to an event that leads a multitude of souls astray? That imperils the salvation of millions, if not billions of souls? Now at least two events, likely to result in non-conversion and therefore the eternal loss of souls, were announced in Rome at the beginning of this year: the beatification of Pope John Paul II and the revival of the



Day of Prayer in Assisi on the occasion of the 25th anniversary of the first meeting of all religions organized in Assisi by the same John Paul II.

For those who may have difficulty understanding the significance of these two events, we simply quote what was written by Fr. Franz Schmidberger, the first successor to Archbishop Marcel Lefebvre as head of the Society of St. Pius X, twenty-five years ago in this same "Letter to Friends and Benefactors". In it he made a partial list of the acts performed by John Paul II, the pope who is about to be beatified:

" And on January 25, [1986], the Pope, in a sermon given in the Basilica of St. Paul Outside the Walls, invited all religions to Assisi to pray together for peace.

It suffices to cast a glance over the events of the last three years to see just how close we are now approaching to the establishing of a great worldwide religion presided over by the Pope, having for its one and only dogma the liberty, equality and fraternity of the French Revolution and the Masonic lodges.

say "tomorrow we will use alcohol for the baptism of infants, or milk." Neither can he change the essential of the form. There are essential words. For example, one cannot say, "I baptize thee in the name of God," because God Himself has settled this form: "Thou shalt baptize in the name of the Father, and of the Son and of the Holy Ghost."

The Sacrament of Confirmation has been equally maltreated. One formula current today is, "I sign thee with the Cross, and receive the Holy Spirit." But the minister does not then specify what is the special grace of the sacrament by which the Holy Ghost gives Himself, and the sacrament is invalid.

That is why I always respond to the requests of parents who have doubts regarding the validity of the confirmation received by their children or who fear it will be administered invalidly, seeing what goes on around them. The cardinals to whom I had to explain myself in 1975 reproached me on this and since then similar reproaches are repeated through the press on all my journeys. I explained why I carried on in this way. I meet the wishes of the faithful who ask me for valid confirmation, even if it is not licit, because we are in a period when divine law, natural and supernatural, has precedence over positive ecclesiastical law when the latter opposes the former instead of being a channel to transmit it. We are passing through an extraordinary crisis and there need be no surprise if I sometimes adopt an attitude that is out of the ordinary.

The third condition of a valid sacrament is a right intention. The bishop or priest must have the intention of doing what the Church wills to be done. Not even the Pope can change that.

The priest's faith is not among the necessary elements. A priest or bishop may no longer have the faith; another may have it less;

and another a faith that is not quite complete. That has no direct effect on the validity of the sacraments they administer, but may have an indirect one. One remembers Pope Leo XIII's decision that Anglican ordinations are invalid through a defect in the intention. Now it was because they had lost the faith, which is not only faith in God, but in all the truths contained in the Creed, including, "I believe in one, holy, Catholic and apostolic Church," that the Anglicans have not been able to do what the Church wills.

Are not priests who lose the faith in the same case? There are already priests who no longer wish to confect the Sacrament of the Eucharist according to the Council of Trent's definition. "No," they say, "the Council of Trent was a long time ago. Since then we have had Vatican II. Now it's transignification, or trans-finalization. Transubstantiation? The Real Presence of the Son of God under the appearances of bread and wine? Not in these days!"

When a priest talks like this, he makes no valid consecration. There is no Mass or Communion. For Christians are obliged to believe what the Council of Trent has defined about the Eucharist until the end of time. One can make the terms of a dogma clearer, but not change them; that is impossible. Vatican II did not add anything or retract anything; and it could not have done so. Anyone who declares that he does not accept transubstantiation is, in the terms of the Council of Trent, anathema, that is, cut off from the Church.

This is why Catholics in this latter part of the twentieth century have a duty to be more vigilant than their fathers were. They must not let just any idea be imposed upon them, in the name of the new theology or the new religion: for what this new religion wants is not what the Church wills.

## Liturgical calendar for May 2011

<b>Sunday</b>	<b>1</b>	<b>Low Sunday, I class</b>	<i>St Ceallach</i>	<b>1</b>
Monday	2	St Joseph the Worker, I class		2
Tuesday	3	St Ferial, Holy Martyrs, Finding of the True Cross, IV class	<i>St Conleth</i>	3
Wednesday	4	St Monica, III class		4
Thursday	5	St Pius V, III class	<b>FIRST THURSDAY</b>	5
Friday	6	Ferial, IV class	<i>Abstinence</i>	<b>FIRST FRIDAY</b>
Saturday	7	St Stanislaus, III class	<b>FIRST SATURDAY</b>	7
<b>Sunday</b>	<b>8</b>	<b>Second Sunday after Easter, II class</b>	<i>St Wiro</i>	<b>8</b>
Monday	9	St Gregory Nazianzen, III class		9
Tuesday	10	St Antoninus, Holy Martyrs, III class	<i>St Catald and St Comgall</i>	10
Wednesday	11	Sts Philip & James, Apostles, III class		11
Thursday	12	Sts Nereus, Achilleus, Domitilla & Pancras, III class		12
Friday	13	St Robert Bellarmine, III class	<i>Abstinence</i>	13
Saturday	14	Our Lady on Saturday, St Boniface, IV class	<i>St Carthage</i>	14
<b>Sunday</b>	<b>15</b>	<b>Third Sunday after Easter, II class</b>	<i>St Dympna</i>	<b>15</b>
Monday	16	St Ubald, III class	<i>St Brendan</i>	16
Tuesday	17	St Pascal Baylon, III class		17
Wednesday	18	St Venantius, III class		18
Thursday	19	St Peter Celestine, St Pudentiana, III class	<i>Dedication of Cathedral of Ardagh</i>	19
Friday	20	St Bernardine of Siena, III class	<i>Abstinence</i>	20
Saturday	21	Our Lady on Saturday, IV class		21
<b>Sunday</b>	<b>22</b>	<b>Fourth Sunday after Easter, II class</b>		<b>22</b>
Monday	23	Ferial, IV class		23
Tuesday	24	Ferial, IV class		24
Wednesday	25	St Gregory VII, III class		25
Thursday	26	St Philip Neri, III class		26
Friday	27	St Bede the Venerable, III class	<i>Abstinence</i>	27
Saturday	28	St Augustine of Canterbury, III class		28
<b>Sunday</b>	<b>29</b>	<b>Fifth Sunday after Easter, II class</b>		<b>29</b>
Monday	30	Feria, Holy Martyrs, IV class		30
Tuesday	31	Queenship of the Blessed Virgin Mary, II class		31
Wednesday	1	Vigil of the Ascension, II class		1
Thursday	2	<b>Ascension of Our Lord, I class</b>	<b>FIRST THURSDAY</b>	2
Friday	3	Ferial, IV class	<i>Abstinence</i>	<b>FIRST FRIDAY</b>
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>

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

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

Blessed Columba  
Marmion Chapel  
Enniscorthy, Co. Wexford  
May 22nd - 5 pm  
Contact Corpus Christi Priory