

## The Priestly Society of Saint Pius X in Ireland

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### Our Lady of Knock and St Patrick Chapel

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### Saint Joseph's Mass Centre

**Tralee**, Co. Kerry

### Cashel Mass Centre

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## The Society of Saint Pius X in Ireland

## Saint John's Bulletin



### In This Issue:

- Sermon of Bishop Fellay
- Archbishop Lefebvre
- St Corbmac and St Mochuan
- Plus all the activities and devotions  
in our priories and churches

**December 2012**  
Month of the  
Holy Child 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



A camel in the desert near Dubaï! And of course you can't do without KFC so it is there in the desert with the mosque next to it!!! A group of the French children with Fr. Biérer, who were at Mass and Catechism in Abu Dhabi during November's visit.



## Bishop Bernard FELLAY

### Faith confronted with Christ on the cross and the Church in crisis

*Sermon by Bishop Bernard Fellay, Superior General of the Society of Saint Pius X, in the Church of Saint-Nicolas-du-Chardonnet in Paris on November 11, 2012.*



Dear Father Superior of the District, dear Fathers, and dearly beloved faithful in Christ,

**W**e have just heard in the Gospel the parable of the tares [weeds]; this reality of the tares is quite mysterious. Our Lord is the one who teaches us this parable and tells us that the Kingdom of God—when He speaks about the Kingdom of God, this means first and foremost the Church—can be compared to a field whose master is God. He does nothing but good on that field; He plants only good seed. This is what God does by His grace, His goodness. Then we can extend this mystery much farther than the Church, to the entire world. God Himself is also the Master of this world, and here suddenly, in the midst of this beneficent, benevolent action—we know that God is the master of all—the tares appear, the weeds, evil (cf. Mt 13:24-30).

Astonishment among the Angels, astonishment of these workers in the field: “Sir, did you not sow good seed in your field?” The Master’s response: “An enemy has done this.” This answer, as it is phrased here, could lead us to suppose that the Good Lord can do nothing about it. We understand correctly that the Good Lord was not the one who did it.... Yes, but He is still the Master! The mystery is even greater. God permits it. He could have prevented these weeds but He permits this enemy, the Devil, to plant these weeds. He permits it that we

ourselves—because He made us with free will—can fall and do evil. He does not want it; He wants only the good seed. But as we see in our history—the history of the Church—evil, suffering, the tares spread throughout the world, a scandal for so many, many people. But the scandal goes still further. Now these Angels, the strong, powerful ministers of God, who want only what is Good, volunteer to pull up these weeds by the roots.... To have done with this evil! And the Master says: “No, we must let the weeds be”!

This sums up the mystery that we encounter in the Church, which henceforth must be called militant. It is necessary to fight; there will be a battle outside, and even inside. And it will last to the very end. However, the Master indeed is the one—you heard it in the Epistle—who tells us that above everything there is love—and love is union—which will be the very sign of the Church’s authenticity. And Saint Paul tells us also this terrible truth, which likewise runs along the lines of this parable about the tares: “*Oporet haereses esse*” (1 Cor 11:19). There must be divisions. Which seems contradictory. And Our Lord explains to His Angels that removing these weeds would cause more harm than good. And therefore it is necessary to let them be. This absolutely does not mean that God suddenly is no longer the Master of all things. Oh, no! He proclaims this mastery by saying that at the time of the harvest a

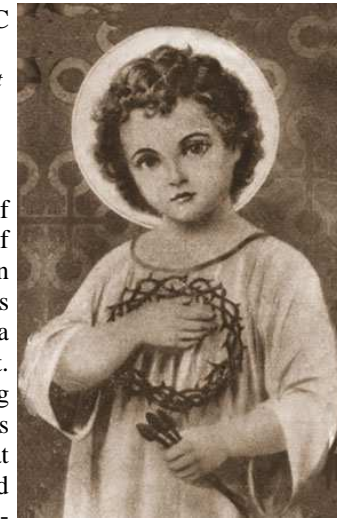
sum Christum, ET HUNC CRUCIFIXUM.

*Christ in His Mysteries, Part I, Chapter 5, Section 2*

**T**he human nature of Jesus, the Son of God, is similar in everything to that of His brethren: Debuti per omnia fratribus similari, says St. Paul, excepting sin: Absque peccato. Jesus has not known sin, nor that which is the source and consequence of sin—ignorance, error, sickness, all things unworthy of His wisdom, His dignity and His Divinity.

But our Divine Saviour willed, during His mortal life, to bear our infirmities, all those infirmities compatible with His sanctity. The Gospel clearly shows us this. There is nothing in the nature of man that Jesus has not sanctified; our labours, our sufferings, our tears. He has made all these His own. See Him at Nazareth: during thirty years He spent His life in the obscure toil of an artisan, so that when He began to preach, His compatriots were astonished, for up to this time they had only known Him as the son of the carpenter: Unde huic omnia ista? Nonne hic est fabri filius?

Like us our Lord has felt hunger; after having fasted in the desert “He was hungry”: Postea esuriit. He has suffered thirst: did He not ask the Samaritan woman to give Him to drink, Da mihi bibere? and upon the Cross did He not cry: “I thirst,” Sitio? Like us He has felt



fatigue; He was often fatigued by His long journeys throughout Palestine. When at Jacob’s well, He asked for water to quench His thirst. St. John tells us that He was wearied; it was the hour of noon, and after having walked far and being wearied, He sat down on the side of the well: Fatigatus ex itinere, sedebat sic supra fontem. Hora erat quasi sexta. Thus then, in the words of St. Augustine in

the wonderful commentary he has given us on this beautiful evangelical scene, “He Who is the very Strength of God is overwhelmed with lassitude”: Fatigatur Virtus Dei. Slumber has closed His eyelids; He slept in the boat when the tempest rose: Ipse vero dormiebat. He really slept, so the Apostles fearing to be engulfed by the angry waves, had to awaken Him. He wept over Jerusalem, His Own city which He loved despite its ingratitude; the thought of the disasters that, after His death, were to fall upon it drew tears from His eyes: “If thou hadst also known . . . the things that are to thy peace!” Flevit super illam. He wept at the death of Lazarus, as we weep over those we cherish, so that the Jews who witnessed this sight, said to one another: “Behold how He loved him!” Christ shed tears because His Heart was touched; He wept for him who was His friend; the tears sprang from the depth of His Heart. Several times too it is said of Him in the Gospel that His Heart was touched with compassion.

*Christ, the Life of the Soul, Part I, Chapter 2, Section 2*

## Spirituality

### HOW CHRIST BEGAN HIS SACRIFICE FROM THE MOMENT OF HIS BIRTH

By Dom Columba MARMION

**T**he sacrifice of this one Pontiff is on a par with His priesthood: it was likewise from the moment of His Incarnation that Jesus inaugurated it.

You know that in Christ, the soul, created like ours, was not, however, subject to the progressive development of the corporal organism for the exercise of the faculties proper to it, intelligence and will: His soul had, from the first moment of its existence, the perfection of its own life, as befitted a soul united to the Divinity.

Now, St. Paul reveals to us the first movement of the soul of Jesus at the instant of His Incarnation. In one and the same glance, it beholds the ages past, the abyss wherein humanity lies powerless to liberate itself, the multiplicity and fundamental insufficiency of all the sacrifices of the Old Law; for no creature, however perfect, can worthily repair the injury committed by sin against the Creator. Christ beholds the programme of immolation that God demands of Him in order to work out the world's salvation.

What a solemn moment for the soul of Jesus! What a moment too for the human race.

What does His soul do? With a movement of intense love, it yields itself to perfect the work, both human and Divine, which alone can render glory to the Father in saving humanity. O Father,

"sacrifice and oblation Thou wouldst not," they are not sufficiently worthy of Thee, "but a body Thou hast fitted to Me": *Corpus autem aptasti mihi*. And wherefore hast Thou given it to me? Thou requirest that I should offer it to Thee in sacrifice. "Behold I come. In the head of the book [of My life] it is written of Me that I should do Thy will, O God": *Ecce venio, in capite libri scriptum est de me ut faciam, Deus, voluntatem tuam*.

With a perfect will, Christ accepted that sum of sorrows which began with the lowliness of the manger only to be ended by the ignominy of the Cross. From His entrance into this world, Christ offered Himself as Victim: the first action of His life was a sacerdotal act.

What creature is able to measure the love that filled this sacerdotal act of Jesus? Who is able to know its intensity and describe its splendour? The silence of adoration can alone praise it in some degree.

Never has Christ Jesus retracted this act, nor withdrawn anything from this gift. All His life was ordered in view of His sacrifice upon the Cross. Read the Gospel in this light and you will see how in every mystery and state of Jesus is found an element of sacrifice leading Him little by little to the height of Calvary, so much is the character of High Priest, Mediator and Saviour essential to His Person. We shall never grasp the true physiognomy of the Person of Jesus unless we constantly have in view His redeeming mission by the sacrifice and immolation of Himself. This is why when St. Paul said that he summed up everything in the knowledge of the mystery of Jesus, he immediately added: "and Him crucified": *Non enim judicavi aliquid scire inter vos nisi Je-*

distinction will be made. At that moment the weeds will be separated from the good wheat and burned. Those who do evil, who think that they are doing it with impunity because they see no immediate punishment: let them beware! God remains God. The day will come when He will manifest His sovereignty. God is not mocked. Sacred Scripture itself tells us that. But note, there is this mystery of the Good Lord who permits it here below, because of sin, because of the consequences of sin, that we should have to fight.

And this mystery has affected us a little more closely in recent months. We have seen even within our dear Society to some extent confusion, weeds, tares, trouble. God permitted it, as He permits it in the Church, as He permits is, we may say, in all society. This is the great mystery of the loving God. Our Lord likewise said to His Apostles: "If a branch bears no fruit, the vine-dresser cuts it off." And He continues, saying, "but even those that bear good fruit will be pruned... so that they may bear more fruit" (cf. Jn 15:1-2). What a great mystery, this proclamation of sufferings which, in God's plan, is necessary and which we understand so poorly. Every time we do good, every time we try to accomplish good or succeed in our effort to do good, we automatically expect from the Good Lord a benevolent glance, a blessing, something that does us good. And when the Good Lord responds with a blow, we no longer understand. And yet, this is not a bad blow—it is a blow, yes. To prune a branch does not benefit it, but it is pruned so that it might bear more fruit.... What a great mystery!

#### What lessons should be derive from our internal sufferings and the contradictions observed in Rome?

I would like to address very, very briefly the last few months, which have caused quite a lot of sufferings, so as to derive several lessons from them; and also in order to be able to find our way again, if necessary. You know that these troubled times—I am speaking of course about our relations with Ro-

me, and about what led to reactions in our Society, and one of their painful consequences, the loss of one of our bishops—are not inconsequential! I am anxious to explain and to confirm here that the problem of our relations with Rome is not the cause of that departure. It was the occasion for it, the result of a problem that has existed for a much, much longer time. A problem of internal discipline within the Society, which finally manifested itself in a sort of open rebellion against authority, under a false pretext, let us say.

Let us try to explain a little more. What happened during all those months? Where was the cause of all these troubles to be found? I think that there were many causes, but the basis is a contradiction in Rome. A contradiction that we have observed and have already been explaining since the year 2009 at least. A contradiction that is manifested—specifically with regard to us—in decisions and declarations of the authority itself, that is, of the Holy See, that emanate however from different persons working for the Holy See, different persons who say contrasting and even contradictory things. And it does seem to us that in Rome the people who are there have different positions, even in relation to the crisis and then in relation to us. On the other hand, we see very well that there is a fragmentation in the exercise of authority in Rome. Hence a difficulty, which has existed already for several months, for several years, in knowing what is really intended by the head, in other words, by the Holy Father, the Supreme Pontiff: in principle what is called the Holy See. The Vatican is his hand. We make no distinction between the Holy See and the Pope. When we say Rome, we mean this whole thing, this authority in the Church. That is how it ought to be. But in reality we have observed on more than one occasion that there are, so to speak, sabotages of the authority, particularly when decisions have been made in favor of Tradition. One of the most obvious is the one that occurred on the subject of the Mass. This time this opposition was not only in Rome

but almost everywhere in the dioceses. This sabotage originated from bishops who prevented the priests and the faithful from having access to the Mass of all ages. In this climate, we had some doctrinal discussions that seemed to fizzle out at the end. By certifying that we disagree.

After these discussions—and for us this was a cause for great astonishment and surprise—the Holy See nevertheless proposes a canonical resolution. At the same time, on the one hand, through the official channel of the Congregation for the Doctrine of the Faith and the *Ecclesia Dei* Commission, we are given documents to sign or to discuss, and on the other hand we receive through persons who work in those same places, in *Ecclesia Dei*, or through a cardinal, a message different from the official line. More or less like this: “The Pope will recognize the Society as he did in the case of the excommunications, without demanding anything in return from the Society.” Such a situation cannot fail to pose major problems, because this message does not say the same thing as the document that has been received. These same persons will acknowledge this: “These documents that are being proposed to you do not correspond to what the Pope wants.” And for months this doublespeak would go on. To the official messages—since they ask us to accept what we did not accept in the discussions—our response is no. We cannot. But while we are getting these official responses, the benevolent messages continue, and it is impossible to call their source into question. And the source is at the highest level. I quote for you some of these sentences: “Let the Society know that resolving the problems of the Society is at the heart of my concerns,” or even “is a priority of my pontificate.” These things are said with the intention of resolving the problem.

As for the intermediaries, we hear other statements of this sort: “There are enemies in Rome who are sabotaging all the Pope’s initiatives in favor of a restoration.” Or others like this: “Let Bishop Fellay not worry; after the recognition he will be able

to continue to attack all those points as before.” Or even more forcefully: “The Pope is above the Congregation for the Doctrine of the Faith. If the Congregation for the Doctrine of the Faith makes a decision against the Society, the Pope will intervene to rescind that decision.”

Can we totally ignore this second line? It was absolutely necessary to verify it, to verify its authenticity, its veracity. But it was strictly impossible to say it, to communicate it. For to speak about it would have complicated matters further. At last—we might say since May—things began to become clearer. In June, finally, we arrived at clarity. Why? Because I managed, you might say, to combine these two channels. By letter I wrote to the Pope telling him this: “For a moment, given that you know our opposition to the Council and since you nevertheless want to recognize us, I had concluded that you were ready to set aside or to postpone these problems with the Council. Among other things, that means ‘demoting the Council’, making it subject to opinions, to discussions—since there was talk about possible or even legitimate discussions. Therefore I thought as follows: Since you are making this gesture toward us, despite the problem, this means that you consider it more important to declare the Society Catholic than to uphold the Council at any cost. Since I see that finally you yourself seem to be imposing the Council, I must conclude that I was wrong. Please, then, tell us truly what you want.”

And I received a letter, a written response dated June 30. This letter of June 30 shows that he, the Pope, was indeed the one who intervened to oblige us to accept the council, to reintroduce into the document everything that I had removed from it and that we could not subscribe to. It was all put back in. And he continues, saying that in order to reach a juridical recognition, there are three conditions, three things that the Society must accept:

Accept that “the Magisterium is the judge of the apostolic Tradition,” in other words that it is indeed the Magisterium that tells us

daughter of Loichin who was a son of Dioma Chiat of Cill Chonaigh. When young, our Saint took up the life of a soldier, wherein he showed great bravery and thereby achieved many victories. He followed a worldly life until he was about 30, when he



converted, dedicated himself to the Church and became a monk in a monastery. Later, under Divine inspiration, he founded his own Church and monastery with a number of disciples. This was later called Teach-Mochua, e.g. House-of-Mochua, in his honour. The monastery had one of the finest Round-Towers of Ireland nearby.

A neighbouring St Colman Elo lost all his noted wisdom through pride and he was directed to our Saint, who drove out the evil spirit and St Colman Elo was fully restored. He also healed St Fintan Munnu of his leprosy and got a deer to replace the latter’s horse which had broken a leg. He obtained the miracle of dry weather for St Kianan while he built a Church. He harnessed 12 wild deer from the forest to fetch wood, and later, water for St Kianan, after which they were killed and eaten, but the following day he restored all of them to life and they returned to their habitat. He also was invited to consecrate the Church and got St Kianan and 15 companions to walk across a swollen river. St Mochua is said to have erected 30 Churches and 120 cells in Ireland. He appears to have resided at Teach-Mochua, now Timahoe, during much of

his holy life, or at least for 30 years. He was often interrupted in his religious exercises by visits from clerics, friends, nobles and people seeking all kinds of advice and directions, mainly in spiritual affairs. Therefore, he desired a special hermitage as a private retreat which he found at Dair-Inis, or Oak-Island, in Lough Erne, Co Fermanagh, where again, he built a Church. He is said to have died near the end of the 6<sup>th</sup> century at the age of 88 years, having spent more than 30 years at Timahoe. His life was marked with numerous miracles and they continued after his death, especially at his tomb in Timahoe. His staff was also said to have miraculous properties.

#### The Little Pets of St. Mochua

When Saint Mochua knelt to pray  
Each morning at the break of day  
There always was about the house  
A rooster, fly and little mouse,  
Three willing slaves to serve him well  
And share his solitary cell.  
The rooster every morning would crow  
And waken him for matins, though  
When he slept too sound to hear  
The mouse came forth and nipped his ear,  
And though he never had a clock  
The mouse would call him, or the cock  
And if he had to leave a book  
From out some dusty hidden nook,  
A fly with patience and with grace  
Would sit for hours and mark the place.  
(John Irvine)

## Irish Saints

### St Corbmac

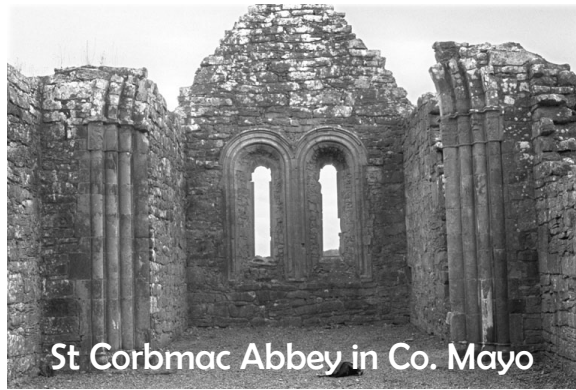
Abbot. 5<sup>th</sup> or 6<sup>th</sup> century.

Ballina, Co Mayo.

Feastday: 13<sup>th</sup> December

There have been quite a number of St Corbmacs or Cormacs. This one was said to be a son to Eugene, son of Murchad, descended from Eugene the Great (Eoghan Mór), King of Munster, and his mother was named Iamhnat. He was born in Munster and is said to have had 5 holy brothers including St Becan (26<sup>th</sup> May) and possibly St Evin (22<sup>nd</sup> December). When he was young he took the religious path and entered some monastery, possibly that of St Abban near New Ross. Later, he went into South Connaught and after that into North Connaught and he is said to have built a Church and monastery on the banks of the Moy, near Ballina, Co Mayo about 537, under the permission and grant of the Princes of Connaught, whom he blessed and for whom he predicted happy futures for their posterity. The place had formerly been inhabited by St Muredach. He also predicted the coming of many holy Saints. His influence expanded over many adjacent territories and he was able to make peace treaties between warring factions and septs.

St Corbmac applied himself assiduously to religious practices and heavenly contemplation and by his great virtues and angelic mode of life attracted the regard of all. He became greatly venerated and honoured and was showered with gifts. This excited the envy of local clergy who complained to the local chieftains



St Corbmac Abbey in Co. Mayo

so that they arranged to banish him. They sent a certain Lonius to evict him upon which Lonius was punished by being eaten alive when asleep in the forest. St Corbmac ignored the threats and others were sent to no avail either, although some of his supporters abandoned him and fled.

Afterwards, St Corbmac was distinguished for his prophesies and miracles, curing many infirmities, diseases and the effects of noxious vapours. A well dedicated to him near Ballina, was said to give protection to those who bathed in it from a bloody death, and for women in childbirth and from an unhappy marriage. He is said to have flourished about 600 AD but the year of his death is unknown.

### St Mochua(n)

Abbot and Patron of Teach-Mochua, i.e.

Timahoe, near Stradbally, Co Laois.

6<sup>th</sup> century

Feastday: 24<sup>th</sup> December

Our Saint is said to have been the son of Lonan of the race of Lugne. His father was also from the race of Eochaidh Finnfuathuirt, was St Brigid. His mother was Fineacht,

what belongs to Tradition. That is *de fide*, an article of faith. Obviously, in this context, the Pope is utilizing it so as to oblige us to accept the innovations.

And above all, we are asked to accept that “the Council is an integral part of this Tradition.” That means that the Council would be “Tradition”, would be traditional. For forty years now we have been saying the contrary, not just for fun but, in keeping with that hallowed expression that we find so many, many times on the lips of our revered founder: “We are obliged to note”—the facts demonstrate it to us—that this council is an agreed-upon decision to do something new. And this is not a matter of just any innovation, a superficial novelty, but rather a profound innovation that is in opposition to, in contradiction with what the Church had taught; indeed, the Church had even condemned it. It was not just for fun that we have been in this battle for so many, many years, against these innovations, these conciliar reforms that are demolishing the Church and making it a ruin. And here’s what they tell us: the condition is to agree that “the council is an integral part of Tradition”....

Finally one other condition., which concerns the Mass this time. We must accept the validity of the new Mass, but not only its validity. We would have to accept also its liceity. We speak about validity when we ask, “does the thing exist?” A Mass that is celebrated validly means that Our Lord is there. We are not looking then at the circumstances in which this Mass is said. Thus a black Mass could be valid. It is horrible, it is a terrible sacrilege, but, alas, there are priests who celebrate what is called a black Mass. This Mass is valid. In citing this shocking example, you understand of course that that is not permitted, that is not licit because it is bad. “Licit” means permitted because it is good. We, however, we have observed the ravages caused by this new Mass, we have noted how it was made, for what purpose it was made, for the sake of ecumenism. And we see the results, the loss of the faith, the empty churches, and we say: it is bad. This is how I replied to Ro-

me. Usually we do not even speak about liceity, we simply say about this Mass that it is bad. That is enough.

**We have reached roadblock, but we will continue our fight.**

My dear Brothers, this is the situation. And this is why it is obvious that since June—we announced it at the ordination ceremony—matters have reached a roadblock. It is a return to ground zero. We are at exactly the same point as Archbishop Lefebvre in the years 1975, 1974. And yet, we continue our fight. We do not abandon the idea of winning the Church back some time, of conquering the Church again for Tradition. Tradition is HER treasure, the Church’s treasure. Well, then, we will continue, while waiting for the happy day... it will come, but when? We know nothing about it. Certainly we will see. That is the Good Lord’s secret. The day will come when the cockle [weeds] will be uprooted, this evil that makes the Church suffer. The crisis that we are going through is probably the most horrible that the Church has ever endured. A crisis in which we see bishops, cardinals even, who no longer lead souls to Heaven, who bless the roads to hell. Who no longer warn souls about the dangers that they encounter here on earth. Who no longer remember the goal of their existence... the goal is God, it is going to Heaven. And who forget that there are not thirty-six ways of going there. It is the path of repentance, the path of renunciation. Not everything is allowed. We have the Good Lord’s Commandments. And if someone does not want to observe them, he is preparing for hell. How many times do we hear these words from the lips of a bishop? How many bishops probably have never pronounced them? We know modern seminarians who arrived at the end of their seminary training and told us: “We never heard anyone say that at the seminary”! And yet this is the direct consequence of sin.

Our life on earth is a trial. We must show the Good Lord that we choose Him and that we therefore renounce our own loves, the

love of earthly things, that we prefer Him. We must not be discouraged by these tares, these weeds. That can be one reaction when faced with this evil that is everywhere, that invades everything, more and more. This could be one reaction, but it would be an all-too-human reaction. In today's Collect, the Church tells us that She relies only on grace for everything that we need, throughout our battle. Trying to rely on one's own strength can easily lead to discouragement. Our strength is what we say every day: "*Adjutorium nostrum in nomine Domini.*" Our help, and therefore our strength, is in the Name of the Lord. The Good Lord is the only one we must count on. And we know very well that although the Good Lord permits trials, He never allows us to undergo a trial without giving us sufficient grace to triumph. These words must be taken as they are: they are true. "We know that in everything God works for good" (Rom 8:28): everything, and, of course, especially trials.

And therefore, if we have trials, we should not let it discourage us. Let us redouble our prayers. Let us turn and look to the Good Lord. Let us make some efforts, some sacrifices, and let us count on His grace. The Church has always told us that there is one look and one thought that are the solution to all problems. They will give us that strength, that courage, whatever our state in life may be. What she means is to look at Jesus crucified, on the Crucifix, at Jesus who is dying on the Cross for us, for love of us. He could very well have let us fall. He is God, infinitely above His creatures who have offended Him so ungratefully. What does He do? Instead of leaving things that way, He comes to repair them. He became man, in an ineffable self-humiliation. In His Passion He takes our sins upon Himself, He bears them, He pays instead of us. He takes upon Himself the chastisement that we merited by our sins.

This is the love that Jesus has for us. And should we have any doubt about the fact that He wants to assist us, that He wants to help us? Let us gather our thoughts. Let us reaf-

firm our faith. And even if He hides, if He intensifies the trial, it makes no difference: He is the absolute Master of all things. He is capable of saving us all in the current situation of the Church as well as in the best of times. And this mystery goes so far, my dear Brothers, that this power, this force of sanctity, of sanctification, still dwells today in this Church that we see on earth. If we have faith, it is in this Church; if we receive the grace of Baptism down to the last of the Sacraments, it is within and through this Church. This Church which is not an idea, which is real, which is before us, which we call the Roman Catholic Church, the Church with her Pope, with her bishops, who can also have moments of weakness—I almost said "be weak"—that makes no difference: the Good Lord does not allow His Church to fall. But it is up to us not to let ourselves be troubled and not to say, "Since the Good Lord is helping, all is well!" It certainly is not!

You see, this is the problem that we have with Rome in our discussions. We tell them: there is a problem and this problem manifestly comes from the Council and its aftermath. And they reply: "That is impossible. No, there are no problems. There cannot be any problems, because the Church enjoys the assistance of the Holy Spirit. Therefore the Church can do nothing bad. That is not possible. And therefore the Council must be good, by necessity. And therefore, what you say is not valid. There are some abuses here and there, but that does not matter. The new Mass was made by the Church. The Church is assisted. It is necessarily good, and you do not have the right to say that it is bad." That is what we are faced with. And we respond: "We accept the faith, down to the least iota, and also faith in the Church, in her privileges, in the assistance of the Holy Spirit. However, and this is quite true also, we accept the reality. We are far from denying the reality. And we know very well that there is no contradiction between the two. Of course someday there will be an explanation, even though there is none today."

munion." The only celebration which is not allowed, either at Chartres, or at Strasbourg, or at Marseilles, is that of Holy Mass according to the rite codified by Saint Pius V.

What conclusion can be drawn from all this by a Catholic who sees Church authorities condoning such scandalous ceremonies? If all religions are of equal value, he could very well work out his salvation with Buddhists or Protestants.

He is running the risk of losing faith in the true Church. This in fact is what is suggested to him. They want to submit the Church to natural law; they want to put it on the same footing with other religions. They refuse to say—even priests, seminarians and seminary professors—that the Catholic Church is the only Church, that she possesses the truth, that she alone is able to lead men to salvation

through Jesus Christ. "The Church is only a spiritual leaven within society, but the same as other religions; a bit more than the others, perhaps..." They sometimes grant it a slight superiority, if you press them.

If this is the case, then the Church is merely useful; she is no longer indispensable. She is only one of the means of salvation.

We must say it clearly: such a concept is radically opposed to Catholic dogma.

The Church is the one ark of salvation, and we must not be afraid to affirm it. You have often heard it said, "Outside the Church there is no salvation"—a dictum which offends contemporary minds. It is easy to believe that this doctrine is no longer in effect, that it has been dropped. It seems excessively severe.

Yet nothing, in fact, has changed; nothing can be changed in this area. Our Lord did not found a number of churches:



He founded only One. There is only one Cross by which we can be saved, and that Cross has been given to the Catholic Church. It has not been given to others. To His Church, His mystical bride, Christ has given all graces. No grace in the world, no grace in the history of humanity is distributed except through her.

Does that mean that no Protestant, no Muslim, no Buddhist or animist will be saved? No, it would be a second error to think that. Those who cry for intolerance in interpreting St. Cyprian's formula, "Outside the Church there is no salvation," also reject the Creed, "I confess one baptism for the remission of sins," and are insufficiently instructed as to what baptism is. There are three ways of receiving it: the baptism of water; the baptism of blood (that of the martyrs who confessed the faith while still catechumens) and baptism of desire.



## Archbishop Lefebvre

### **An Open Letter to Confused Catholics**

By His Grace Archbishop Marcel Lefebvre

#### **Chapter 10 Ecumenism - Part 1**

The expression has become so fashionable since the last Council that it has slipped into everyday speech. We speak of universal ecumenism, of exploratory ecumenism and whatever else, to express a taste or a preference for diversity and eclecticism. In religious language ecumenism has recently been extended to non-Christian religions and translated straightway into action. A newspaper in western France gives us a perfect example of the way this evolutionary process works. In a small parish near Cherbourg, the Catholic population showed concern for the welfare of the Muslim workers who had arrived to work on a building site. For this charitable action they can only be praised. In the next stage, however, the Muslims asked for a place to celebrate the fast of Ramadan, and the Christians offered them the basement of their church. Then a Koranic school opened. After a couple of years the Christians invited the Muslims to celebrate Christmas with them "around a common prayer made up of extracts from the Koran and verses from the Gospels." Misplaced charity had led these Christians to come to terms with error. In Lille the Dominicans have offered the Muslims a chapel to be turned into a mosque. In Versailles collections have been taken up in the churches for the

"purchase of a place of worship for the Muslims." Two other chapels have been handed over at Roubaix and at Marseilles, together with a church at Argenteuil. Catholics have become the apostles of the worst enemy of the Church of Christ--which is what Islam is--and are offering their money to Mohammed. It appears that there are more than four hundred mosques in France, and in many cases Catholics have given the money for their construction.

Nowadays all religions have the Freedom of the City within the Church. A French cardinal celebrated Mass in the presence of some Tibetan monks, dressed in their ceremonial robes and seated in the front row, bowing before them while a commentator announced: "The bonzes share with us in the Eucharistic celebration." In a church at Rennes, worship of Buddha was celebrated. In Italy, twenty monks were solemnly initiated into Zen by a Buddhist.

I could cite endless examples of such syncretism going on around us. We see associations developing, movements being born which always seem to find an ecclesiastic as leader who wants to join in the quest to "blend all spiritualities in love." Or astounding projects like the transformation of Notre Dame de la Garde (at Marseilles) into a place of monotheistic worship for Christians, Muslims and Jews, a project which fortunately was stopped by some groups of lay people.

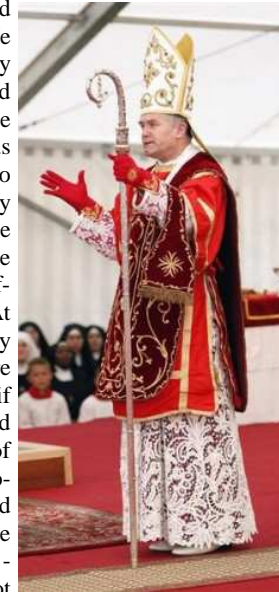
Ecumenism in the strict sense, i.e., as practised among Christians, has motivated joint Eucharistic celebrations with Protestants, such as at Strasbourg. The Anglicans were invited to Chartres Cathedral to celebrate "Eucharistic Com-

This is the mystery of the Cross. When Jesus is on the Cross, the Faith obliges us to profess that He is God, that He is All-Powerful, that He is eternal and immortal. He cannot die; He cannot suffer. God is infinitely perfect. It is impossible for God to suffer. And Jesus on the Cross is God. The Faith tells us this. And we are obliged to accept it, totally, without in any way diminishing it. But at the same time human experience tells us that this same Jesus suffers and even that He dies. At the foot of the Cross, the only ones who stand in the truth are those who maintain both, even if that seems contradictory. And we see throughout the history of the Church this same problem; the great majority would cling to what human knowledge tells us and conclude: "Therefore he is not

God. He really died. He died and was buried. It's over." This is the line taken by the enemies of the Church, by the atheists and heretics, and by the modernists who hide in the Church and let you think that they have the faith whereas they do not. They will cleverly distinguish between a Christ in History, who is the real Christ and they will say that he died and never rose, and a so-called Christ of Faith, the one in whom the Church is said to oblige us to believe and, for His sake, invented the resurrection. That is absolutely false. It is not right. He truly is risen. And just think that other heretics, on the contrary, insisted on saying: "But yes, He is God. Therefore that death, those sufferings were only appearances. He did not really die." This error has also occurred, but less widely.

Today, in relation to the Church, it is the same problem. In order to remain in the truth, one must keep these two sets of given facts: the facts of the Faith and also the facts noted by reason. This council tried to harmonize itself with the world. It brought

the world into the Church, and so now we have disaster. And all these reforms that were made on the basis of the Council, were



made by the authorities for this purpose. Today, they talk to us about continuity, but where is it? In Assisi? In the kissing of the Qur'an? In the suppression of the Catholic States? Where is that continuity? And therefore we continue quite simply, quite simply, my dear Brothers, without changing anything, until the moment when the Good Lord is willing, as He does.... That does not mean that we must remain inactive. Every day we have this duty to win souls. And we know very well that the solution will come from the Good Lord and we can even say through the Blessed Virgin. We can say this, it is something quite obvious in our times, indicated by

these beautiful, magnificent apparitions, Our Lady of La Salette, Our Lady of Fatima, which herald this painful, terrible era. *Rome will become the seat of the Antichrist, Rome will lose the faith...* that is what was said at La Salette. The Church will be eclipsed. These are not trivial sayings. One truly has the impression that this is what we are experiencing now.

We must not panic. It is terrifying, yes, but we must therefore take refuge all the more in the Blessed Virgin, close to Her Immaculate Heart. This is the message of Fatima: God wants to give to the world this devotion to the Immaculate Heart of Mary. This was not in vain! Let us ask in all our prayers, at every Mass, this grace of fidelity, so as not to let go of anything, whatever the cost. And that the Good Lord may protect and guide us to Heaven. Amen.

*In order to preserve the character of this sermon, the oral style was retained.*

(Source: Transcription LPL revue – DICI dated November 14, 2012)

## Liturgical calendar for December 2012

					Times on which Holy Mass is celebrated in Ireland							
					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
Saturday	1	Our Lady on Saturday, III class	<b>FIRST SATURDAY</b>	1	11 am	11 am	11 am		6 pm			
<b>Sunday</b>	<b>2</b>	<b>First Sunday of Advent, I class</b>		<b>2</b>	<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>		
Monday	3	St Francis Xavier, III class		3	11 am & 6.30 pm	11 am						
Tuesday	4	St Peter Chrysologus, St Barbara, III class		4	11 am & 6.30 pm	11 am						
Wednesday	5	Ferial, St Sabbas, III class		5	11 am & 6.30 pm	11 am						
Thursday	6	St Nicholas, III class	<b>FIRST THURSDAY</b>	6	11 am & 6.30 pm	11 am						
Friday	7	St Ambrose, III class	<i>Abstinence</i> <b>FIRST FRIDAY</b>	7	11 am & 6.30 pm	11 am	7 pm					
<b>Saturday</b>	<b>8</b>	<b>Immaculate Conception, I class</b>	<b>Holy Day of Obligation</b>	8	11 am	11 am	11 am					
<b>Sunday</b>	<b>9</b>	<b>Second Sunday of Advent, I class</b>		<b>9</b>	<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>	
Monday	10	Ferial, St Melchiades, III class		10	11 am & 6.30 pm	11 am						
Tuesday	11	St Damasus, III class		11	6.30 pm	11 am						
Wednesday	12	Ferial, Our Lady of Guadalupe, III class	<i>St Finnian of Clonard</i>	12	6.30 pm	11 am						
Thursday	13	St Lucy, III class	<i>St Corbmac</i>	13	11 am & 6.30 pm	11 am						
Friday	14	Ferial, III class	<i>Abstinence</i>	14	11 am & 6.30 pm	11 am	7 pm					
Saturday	15	Ferial, III class		15	11 am	11 am	11 am					
<b>Sunday</b>	<b>16</b>	<b>Third Sunday of Advent, Gaudete Sunday, I class</b>		<b>16</b>	<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>		
Monday	17	Ferial, II class		17	11 am & 6.30 pm	11 am						
Tuesday	18	Ferial, II class	<i>St Flannan of Killaloe</i>	18	11 am & 6.30 pm	11 am						
Wednesday	19	Ember Day, II class		19	11 am & 6.30 pm	11 am						
Thursday	20	Ferial, II class		20	11 am & 6.30 pm	11 am						
Friday	21	St Thomas, Apostle, Ember Day, II class	<i>Abstinence</i>	21	11 am & 6.30 pm	11 am						
Saturday	22	Ember Day, II class	<i>St Evin, Abbot of Monasterevin</i>	22	11 am	11 am						
<b>Sunday</b>	<b>23</b>	<b>Fourth Sunday of Advent, I class</b>		<b>23</b>	<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>
Monday	24	Vigil of the Nativity, I class	<i>St Mochuan</i>	24	11 am	11 am	<i>Midnight Mass in Dun Laoghaire, Athlone and Cork</i>					
Tuesday	<b>25</b>	<b>Nativity of Our Lord Jesus-Christ, I class</b>	<b>Holy Day of Obligation</b>	<b>25</b>	<b>9 am &amp; 11 am</b>	<b>9 am &amp; 11 am</b>	<b>8.30 am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>12noon</b>		
Wednesday	26	St Stephen Protomartyr, II class		26	6.30 pm	11 am						
Thursday	27	St John the Evangelist, II class	<b>(I class in St John's Church)</b>	27	6.30 pm	11 am						
Friday	28	The Holy Innocents, II class	<i>Abstinence</i>	28	6.30 pm	11 am						
Saturday	29	Within the Octave of Christmas, St Thomas of Canterbury, II class		29	11 am	11 am						
<b>Sunday</b>	<b>30</b>	<b>Sunday in the Octave of Christmas, II class</b>		<b>30</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>11 am</b>	<b>8.30 am</b>			
Monday	31	Within the Octave of Christmas, St Sylvester, II class		31	6.30 pm	11 am						
<b>Tuesday</b>	<b>1</b>	<b>Octave of the Nativity, I class</b>		1	6.30 pm	11 am						
Wednesday	2	The Holy Name of Jesus, II class		2	6.30 pm	11 am						
Thursday	3	Ferial, IV class	<b>FIRST THURSDAY</b>	3	6.30 pm	11 am						
Friday	4	Ferial, IV class	<i>Abstinence</i> <b>FIRST FRIDAY</b>	4	6.30 pm	11 am	7 pm					
Saturday	5	Ferial, St Telesphorus, IV class	<b>FIRST SATURDAY</b>	5	11 am	11 am	11 am					
<b>Sunday</b>	<b>6</b>	<b>Epiphany of Our Lord, I class</b>		<b>6</b>	<b>9 am &amp; 11 am</b>	<b>11 am</b>	<b>11am</b>	<b>11 am</b>	<b>8.30 am</b>	<b>5 pm</b>		