

The Priestly Society of Saint Pius X in Ireland

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Our Lady of the Rosary Church

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

Our Lady of Knock and St Patrick Chapel

Unit 5 Richbrook Business Park,
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Saint Joseph's Mass Centre

Tralee, Co. Kerry

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The Society of Saint Pius X in Ireland



Saint John's Bulletin



*Our Lady
of
Fatima*

In This Issue:
- Letter from Father Morgan
- Archbishop Lefebvre
- Life of St Conleth
- Plus all the activities and devotions
in our priories and churches

May 2012
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 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

SAINT JOSEPH'S MASS CENTRE, TRALEE, Co. KERRY

On 25 March St. Joseph's Mass Centre Tralee was consecrated to the Immaculate Heart of Mary. Most of the faithful who attend Mass there participated in the preparation and had their names along with those of family members and friends printed on a sheet of paper which was placed in a heart shaped container and which was itself suspended from the neck of a statue of Our Lady. As this event took place on Passion Sunday the statue was removed before Mass began.

A similar consecration took place a few years ago at Corpus Christi Church Athlone which has enjoyed many favours and graces from Our



Lady's hands since then. We confidently hope to see Her grant us similar favours at St. Joseph's Mass Centre, Tralee.

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 9th starts the Novena of the Ascension
 On the 14th starts the Novena of St Rita
 On the 18th starts the Novena for the Feast of Pentecost « Veni Creator »
 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 Labouré
 "O Mary conceived without sin, pray for us who have recourse to Thee."

Lord has chosen the Society, has wanted the Society. In November we reach the Society's 20th anniversary and I am intimately convinced that it is the Society which represents what the Good Lord wants, to continue and maintain the Faith, maintain the truth of the Church, maintain what can still be saved in the Church, thanks to the bishops grouped around the Superior General, playing their indispensable part, of guardians of the Faith, of preachers of the Faith, giving the grace of the priesthood, the grace of Confirmation, things that are irreplaceable and absolutely necessary.

So all that is highly consoling. I think we should thank God, and enable it to carry on, so that one day people are forced to recognize that although the Visitation of 1987 bore little fruit, it showed that we were there and that good was being done by the Society, even if they did not wish to say so ex-

PLICITLY outside of our circles after the Visitation. However, one day they will be obliged to recognize that the Society represents a spiritual force and a strength of the Faith which is irreplaceable and which they will have, I hope, the joy and the satisfaction to make use of, but when they have come back to their Traditional Faith.

Let us pray to the Blessed Virgin and let us ask Our Lady of Fatima for all our intentions on all the pilgrimages we make in various countries, that she come to the aid of the Society, that it may have numerous vocations. Obviously we would like to have some more vocations. Our seminaries are not filled. We would like them to be filled. However, with the grace of God, it will come. So, once more, thank you, and please pray for me that I die a good and holy death, because I think that is all that I still have to do!



**Intention for the Eucharistic Crusade
for the month of May 2012**
For the sick and the dying

FEBRUARY 2012 RESULTS
The Intention was for spiritual retreats

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
39	945	169	148	724	1278	4302	74	161	638

Holy Family School

A small Traditional Catholic school in Moydow, Co. Longford under the guidance of the Society of Saint Pius X is enrolling for the academic year 2012-2013.

For more information and a prospectus, please write to:

Holy Family School,
c/o Corpus Christi Church,
Ganly Place, Athlone, Co. Westmeath.

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!

♦ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year 2012 will be for the girls : July 15th to 22nd and for the boys : July 22nd to 28th. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérier.


♦ **SSPX RETREATS IN IRELAND**
When: Women: July 2nd—7th 2012
 Men: August 20th—25th 2012
Where: Esker Retreat Centre, Esker, Athenry, Co. Galway
Cost: €340/£300stg (those who cannot pay need not worry)

♦ **ARCHCONFRATERNITY OF SAINT STEPHEN SUMMER SCHOOL** : August 13th to 18th at St. Patrick's Academy, Islandeady, Co. Mayo. Please contact Fr Sherry.

♦ **YOUTH OUTING** in Glendalough and Dublin area: Friday 15th - Sunday 17th June. Approximately €30 all inclusive (price includes 2 nights accomodation and all meals).

♦ **RETREATS IN BRISTOL IN 2012 :**
 May 10th-12th Marian Recollection for Women
 July 5th-7th Apologetics Seminar for Young Adults
 July 23rd-28th Men's Ignatian Retreat
 August 20th-25th Women's Ignatian Retreat
 Sept. 20th-22nd Recollection for Men on the Four Last Things
 October 8th-13th Women's Ignatian Retreat
 November 12th-17th Men's Ignatian Retreat
 December 6th-8th Advent Recollection
 Please phone St Saviour's House : +44 117 977 5863

ALL-DAY ADORATION of the Blessed Sacrament



St John's Church in Dun Laoghaire
every First Thursday

Apostolate of Prayer for Priests
After the 11 am Mass until 6.30 pm Mass

The SSPX intentions are:

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

Letter from Father Morgan

Letter to Friends and Benefactors



My dear brethren,

The centenary of the sinking of the Titanic occurred on 15th April. The story of the great maritime disaster is well known, caused as it was by a combination of damage from an iceberg as well as human error, both before and after the collision. It may serve as a graphic illustration of the hidden dangers we run on our perilous journey through the seas of this life, both individually and collectively, not least in the combat for the Faith...

Whilst awaiting further official statements on Rome and the Society from both the Vatican and Menzingen, it is interesting to recall an important conference given by Archbishop Lefebvre in 1990, and included elsewhere in this newsletter, in which he emphasised why the Society could not 'rally' to Rome until such time as it returned to Tradition and rejected modernism and the liberal errors of Vatican II.

Twenty years on, some are now alleging that Rome is changing for the better, as seen in the 'restoration' of the Traditional Mass and in the correction of the words of Consecration to 'pro multis,' with the important resulting theological consequences, both for the sacrificial theology of the Mass and against the

error of universal salvation. Others, however, including many concerned faithful in this district, see the beatification of John Paul II and Assisi III as being inconsistent with a return to Tradition.

Hence we watch and pray, both for Rome and for the Society, fearful of shipwreck but confident in God's grace and assistance.

For other news:

New serialisation

This newsletter see the start of a new serialisation of a CTS pamphlet entitled 'New to the convert' which treats of the various Catholic practices and devotions which even we may either take for granted or not properly comprehend.

Anniversaries

Fr Patrick Summers recently spent a week back in the USA with fellow priests ordained in 2002, including Father Steven Webber, to enjoy an anticipated celebration of their tenth anniversary. Whilst congratulating Fr Summers on this happy occasion, we also look forward to celebrating Father Brendan King's silver jubilee next month, which will include a reunion with his confreres at Econe on 29th June.

schools, to close down all the institutions which cost us money, but that situation has now gone on for over two years and Providence has allowed for our benefactors to be generous and for the funds to come in, so we have been able to continue despite this iniquitous persecution. Iniquitous, because the law, the state of the law is on our side. But there is a letter to the French Minister from Cardinal Lustiger asking him to block our legacies, and this letter did not come out of nowhere, it was written under the influence of Msgr. Perl. It is he, the damned soul. It is he. He was all smiles when he came on the official Visitation of the Society in 1987, but he was the evil genius of that Visitation. He thought he had us where he wanted us when he cut off our funds!

So we must not worry, for when we look behind us, we see we are still not as unfortunate as those Catholics expropriated at the beginning of this century, who found themselves out on the street with nothing. That may happen to us one day, I do not look forward to it, but the more we expand, the more we will arouse jealousy on the part of all those who do not care for us. But we must count on the Good Lord, on the grace of the Good Lord.

NO EASY SOLUTIONS

What is going to happen? I do not know. Perhaps the coming of Elias! I was just reading this morning in Holy Scripture, Elias will return and put everything back in place! "Et omnia restituet" —"and he will restore all things." Goodness gracious, let him come straightaway! I do not know. But humanly speaking, there is no chance of any agreement between Rome and ourselves at the moment.

Someone was saying to me yesterday, "But what if Rome accepted your bishops and then you were completely exempted from the other bishops' jurisdiction?" But firstly, they are a long way right now from accepting any such thing, and then, let them first

make us such an offer! But I do not think they are anywhere near doing so. For what has been up till now the difficulty has been precisely their giving to us a Traditionalist bishop. They did not want to. It had to be a bishop according to the profile laid down by the Holy See. "Profile". You see what that means! Impossible. They knew very well that by giving us a traditional bishop they would be setting up a Traditionalist citadel able to continue. That they did not want. Nor did they give it to St. Peter's Society. When St. Peter's say they signed the sane Protocol as we did in May, 1988, it is not true because in our Protocol there was one bishop, and two members of the Roman Commission, of which their Protocol had neither. So they did not sign the same Protocol as we did. Rome took advantage of drawing up a new Protocol to remove those two concessions. At all costs they wanted to avoid that. So we had to do as we did on June 30, 1988...

ON THE BRIGHT SIDE

In any case I am happy to be able to encourage you and congratulate you on the work you are doing —the complaints now are rare, and how many people write to me their gratitude for the work of the priests of the Society of St. Pius X. For them the Society is their life. They have rediscovered the life they wanted, the way of the Faith, the family spirit they need, the desire for Christian education, all these schools, together with all that our Sisters and Fathers are doing, and all our friends who work together to continue Tradition. All that is marvelous, in the age we are living in. The people are truly grateful, deeply grateful. So carry on your work and organize —I hope that little by little our various communities will be able to increase in numbers so as to provide more mutual support for you all, moral and physical, so that you can maintain your present fervour.

I wish to thank all the Superiors for their zeal and devotion. I truly think the Good

servants in the Revolutionary World Government because, by saying they are in favor of the Rights of Man, religious liberty, democracy and human equality, clearly they are worth being given a position as servants in the World Government.

OUR STRENGTH IS IN THE LORD

I think that if I say these things to you, it is to put our own fight in its historical context. It did not begin with Vatican II, obviously. It goes much further back. It is a tough fight, very painful, blood has flowed in this fight, and in quantities! And then the persecutions, separation of Church and State, religious and nuns driven into exile, the sequestering of Church property, and so on, and not only in France but also in Switzerland, in Germany, in Italy —the occupation of the Pontifical States driving the Pope back into the Vatican abominations against the Pope, frightening!

Well, are we with all these innovators, and against the doctrine professed by the Popes, against their voice raised in protest to defend the Church's rights, Our Lord's rights, to defend souls? I think we have truly a strength and a base to stand on which do not come from us, and that is what is good —it is not our fight, it is Our Lord's fight, which the Church has carried on. So we cannot waver. Either we are for the Church, or we are against the Church and for the new Conciliar Church which has nothing to do with the Catholic Church, or less and less to do with it. For when the Pope used to speak about the Rights of Man, to begin with he used to allude also to the duties of men, but no longer. No longer. The Rights of Man, and this insistence on everything for man, everything by man. Truly appalling!

THE SOCIETY FIGHTS ON

I wished to lay out a few of these thoughts for you to fortify yourselves and to realize the fight you are carrying on. With the grace of God, because it is obvious we would no longer be in existence if the Good Lord was not with us. That is clear. There have been at

least four or five occasions when the Society of St. Pius X should have disappeared. Well, here we are, still, thanks be to God! And goodness gracious, we carry on. We should especially have disappeared at the time of the Consecrations in 1988. So we were told beforehand. All the prophets of doom, and even amongst those close to us said: "No, no, your Grace, do not do that, that is the end of the Society, you can be sure, we assure you, that is the end, it will all be over, you can close down." Yet we survived!

No, the Good Lord does not want his fight to come to an end, a fight in which there have been many martyrs, the martyrs of the Revolution and all those who have been moral martyrs by dint of the persecutions they underwent through the nineteenth century. Even in our own century, St. Pius X was a martyr. All there heroes of the Faith, the persecuted bishops, the sequestered convents, the exiled nuns; all these are to be nothing? That whole fight is to have been a fight for nothing, a fight in vain? A fight which condemns those who were its victims? And martyrs? Impossible. So we find ourselves caught up in the same current, in the continuation of the same fight, and we thank God.

THE SOCIETY BEING PERSECUTED

That we are being persecuted is obvious. How could we not be persecuted? We are the only ones to be excommunicated. No one else is. We are the only ones being persecuted, even in material matters. For example, our Swiss colleagues are being obliged again to do their military service. That is persecution by the Swiss government. In France they are persecuting the Society's French District by blocking legacies from being handed over to the District, this in the attempt to stifle us, by cutting off our income. This is persecution, of such a kind as history is full of, it is merely continuing. And God works his way round it. Normally, our French District should have been stifled, and we should have had to shut down our

Gay marriage

As the terms Tradition and Magisterium have been re-defined in the modern church, so has the whole notion of marriage in modern society. The moves to introduce legislation to enable 'gay marriages' in Great Britain have been well publicised, notwithstanding the fact that even the European Court has ruled that they are not a human right! As the catechism states: 'Marriage is the means God has instituted for the propagation of the human race,' and is

hence necessarily heterosexual. It also states that 'the sin of Sodom is one of the four sins crying to heaven for vengeance.' Libera nos Domine!

Yours sincerely in

'Mary, Queen of the May,'

Father Paul Morgan

Superior

TWO YEARS AFTER THE CONSECRATIONS: "WE MUST NOT WAVER, WE MAY NOT COMPROMISE"

Archbishop Lefebvre's address to his priests given in Ecône, Switzerland on September 6, 1990

Transcribed and slightly adapted from the French

THE PROBLEM

Concerning the future, I would like to say a few words on questions which the laity may ask you, questions which I often get asked by people who do not know too much about what is happening in the Society, such as, "Are relations with Rome broken off? Is it all over?"

A LIGHT-WEIGHT SOLUTION

I received a few weeks ago, maybe three weeks ago, yet another telephone call from Cardinal Oddi: "Well, Excellency, is there no way to arrange things, no way?" I replied, "You must change, come back to Tradition. It is not a question of the Liturgy, it is a question of the Faith." The Cardinal protested, "No, no, it is not a question of Faith, no, no. The Pope is ready and willing to receive you. Just a little gesture on your part, a little request for forgiveness and eve-

rything will be settled." That is just like Cardinal Oddi.

But he is going nowhere. Nowhere. He understands nothing, or wants to understand nothing. Nothing. Unfortunately, the same holds true for our four more or less traditional Cardinals, Cardinals Palazzini, Stickler, Gagnon and Oddi. They have no weight, no influence in Rome, they have lost all influence, all they are good for any longer is performing ordinations for St. Peter's Fraternity, etc. They are going nowhere. Nowhere.

THE HEAVY-WEIGHT PROBLEM

Meanwhile the problem remains grave, very grave. We absolutely must not minimize it. This is how we must reply to the layfolk who ask such questions as, "When will the crisis come to an end? Are we getting anywhere? Isn't there a way of getting permission for our liturgy, for our sacraments?"

Certainly the question of the liturgy and the sacraments is important, but it is not the most important. The most important question is the question of the Faith. This ques-

tion is unresolved in Rome. For us it is resolved. We have the Faith of all time, the Faith of the Catechism of the Council of Trent, of the Catechism of St. Pius X, hence the Faith of the Church, of all the Church Councils, of all the Popes prior to Vatican II. Now the official Church is persevering, we might say pertinaciously, in the false ideas and grave errors of Vatican II, that much is clear.

Father Tam is sending us from Mexico a number of copies of a piece of work he is doing, most interesting work, because he is compiling cuttings from the *Osservatore Romano*, hence cuttings from Rome's official newspaper with speeches of the Pope, of Cardinal Casaroli and Cardinal Ratzinger, official texts of the Church, and so on. It is interesting, because such documents of public record are irrefutable, being published by the *Osservatore Romano*, so there is no doubting their authenticity.

OURS AN ANCIENT STRUGGLE

Well, these texts are astounding, quite astounding! I shall quote you a few texts shortly. It is incredible. In the last few weeks (since I am now unemployed!) I have been spending a little time re-reading the book by Emmanuel Barbier on Liberal Catholicism. And it is striking to see how our fight now is exactly the same fight as was being fought then by the great Catholics of the 19th century, in the wake of the French Revolution, and by the Popes, Pius VI, Pius VII, Pius VIII, Gregory XVI, Pius IX, Leo XIII, and so on, Pius X, down to Pius XII. Their fight is summed up in the encyclical *Quanta Cura* with the Syllabus of Pius IX, and Pascendi Dominici Gregis of Pius X. There are the two great documents, sensational and shocking in their day, laying out the Church's teaching in face of the modern errors, the errors appearing in the course of the Revolution, especially in the Declaration of the Rights of Man. This is the fight we are in the middle of today. Exactly the same fight.

There are those who are for the Syllabus and

Pascendi, and there are those who are against. It is simple. It is clear. Those who are against are adopting the principles of the French Revolution, the modern errors. Those who are for the Syllabus and Pascendi remain within the true Faith, within Catholic doctrine. Now you know very well that Cardinal Ratzinger has said that as far as he is concerned Vatican II is "an anti-Syllabus". Therewith the Cardinal placed himself clearly amongst those who are against the Syllabus. If then he is against the Syllabus, he is adopting the principles of the Revolution. Besides, he goes on to say quite clearly, "Indeed we have now absorbed into Church teaching, and the Church has opened herself up to, principles which are not hers but which come from modern society," i.e., as everyone understands, the principles of 1789, the Rights of Man.

We stand exactly where Cardinal Pie, Bishop Freppel, Louis Veuillot stood, and Deputy Keller in Alsace, Cardinal Mermillod in Switzerland, who fought the good fight together with the great majority of the then bishops. At that time they had the good fortune to have the large majority of the bishops on their side. Bishop Dupanloup and the few bishops in France who followed Bishop Dupanloup were the odd ones out. The few bishops in Germany, the few in Italy, who were openly opposed to the Syllabus, and in effect opposed to Pius IX, they were the exception rather than the rule. But obviously there were the forces of the Revolution, the heirs of the Revolution, and there was the hand reached out by Dupanloup, Montalembert, Lamennais and others, who offered their hand to the Revolution and who never wanted to invoke the rights of God against the rights of man — "We ask only for the rights of every man, the rights shared by everyone, shared by all men, shared by all religions, not the rights of God," said these Liberals.

WE MUST NOT WAVER

Well, we find ourselves in the same situa-

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to have made such a remark, because people are now constantly quoting it back to him, as a criticism: "You said that Vatican II is a Counter-Syllabus! Hey, wait a moment, that is serious!" So he has found an explanation. He gave it just a little while ago, on June 27, 1990.

You know that Rome recently issued a major document to explain the relationship between the Magisterium and theologians. With all the problems theologians are causing them on all sides, Rome no longer knows what to do, so they have to try to keep the theologians in line without coming down too hard on them, so they go on and on, page after page after page in this document. Now in the presentation of the document Cardinal Ratzinger gives us his thinking on the possibility of saying the opposite of what Popes have previously decided one hundred years ago or whatever.

The Instruction on the Ecclesial Vocation of the Theologian, says the Cardinal, "states for the first time with such clarity..." —and indeed I think it is true! —"...that there are decisions of the Magisterium which cannot be and are not intended to be the last word on the matter as such, but are a substantial anchorage in the problem..." —ah, the Cardinal is an artful dodger! So there are decisions of the Magisterium (that is not just any decisions!) which cannot be the last word on the matter as such, but are merely a substantial anchorage in the problem! The Cardinal continues —"...and they are first and foremost an expression of pastoral prudence, a sort of provisional disposition..." —Listen! —definitive decisions of the Holy See being turned into provisional dispositions!! The Cardinal goes on —"...Their core remains valid, but the individual details influenced by the circumstances at the time may need further rectification. In this regard one can refer to the statements of the Popes during the last century on religious freedom as well as the anti-modernistic decisions at the be-

ginning of this century, especially the decisions of the Biblical Commission of that time..."

THE MAGISTERIUM DISSOLVED

Those are the decisions the Cardinal could not digest! Hence three definitive statements of the Magisterium may be put aside because they were only "provisional"! Listen to the Cardinal, who goes on to say that these anti-modernist decisions of the Church rendered a great service in their day by "warning against hasty and superficial adaptations", and "by keeping the Church from sinking into the liberal-bourgeois world...But the details of the determinations of their contents were later suspended once they had carried out their pastoral duty at a particular moment" (*Osservatore Romano*, English edition, July 2, 1990, p. 5). So we turn over the page and say no more about them!

So you see how the Cardinal has got out of the accusation of going a bit far when he calls Vatican II an Anti-Syllabus, when he opposes the Pontifical decisions and the Magisterium of the past? —He's found the way out! —"...the core remains valid..." —what core? No idea! —"...but the individual details influenced by the circumstances at the time may need further rectification..." —and there he has it, he is out of his difficulty!

SERVANTS OF GLOBALISM

So by way of conclusion, either we are the heirs of the Catholic Church, i.e., of *Quanta Cura*, of Pascendi, with all the Popes down to the Council and with the great majority of bishops prior to the Council, for the reign of Our Lord Jesus Christ and for the salvation of souls; or else we are the heirs of those who strive, even at the price of breaking with the Catholic Church and her doctrine, to acknowledge the principles of the Rights of Man, based on a veritable apostasy, in order to obtain a place as servants in the Revolutionary World Government. That is it. They will manage to get quite a good place as

can). St Conleth is said to have started out on a pilgrimage to Rome but had only reached part of the Leinster plain near Dunlavin, Co Wicklow when he was attacked and killed by some wolves and wild hounds in 519. His body was buried at Old Connell but some of his relics were taken to St Brigid's foundations at Kildare. Many miracles continued to occur through his intercession. Later the main relics were translated to Kildare and buried, with those of St Brigid, on different sides of the altar in the main Church. In 799 the relics of each were placed in rich shrines for preservation but in 836 all were plundered by the Danes.

St Conleth is listed in nearly all the Irish Calendars. His feast is celebrated in the Diocese of Kildare (& Leithghlin) as a Double, 1st Class with an Octave. In other Irish Dioceses, it is a Double. In the early 19th century the Catholic Irish were a cowering and proscribed race in their own country; their former places of worship had been robbed from them or de-

stroyed, plundered or passed into the hands of heretical despoilers; the sacred foundations of their ancient saints had been almost lost and forgotten. However, in 1848 the Parish Priest of Newbridge and his people undertook to build a large Church and to dedicate it to St Conleth, which happy event occurred in 1852. Nearby, a convent was founded by the Oblate Sisters of the Immaculate Conception and dedicated to St Conleth in 1878.

More than 15 centuries have passed since St Conleth started with his oratory, and yet his name and memory is retained throughout the Diocese of Kildare on which he conferred so many blessings from the period of its first organisation down to the present time. There are not too many Dioceses that have had as long an unbroken succession as the 1,500 years of Kildare. However, little is left of the original foundations at Old Connell, save a few very ancient ruins in a graveyard. Traces of ancient usage are still found beneath the surface when new graves are dug.



tion. We must not be under any illusions. Consequently we are in the thick of a great fight, a great fight. We are fighting a fight guaranteed by a whole line of Popes. Hence, we should have no hesitation or fear, hesitation such as, "Why should we be going on our own? After all, why not join Rome, why not join the Pope?" Yes, if Rome and the Pope were in line with Tradition, if they were carrying on the work of all the Popes of the 19th and the first half of the 20th century, of course. But they themselves admit that they have set out on a new path. They themselves admit that a new era began with Vatican II. They admit that it is a new stage in the Church's life, wholly new, based on new principles. We need not argue the point. They say it themselves. It is clear. I think that we must drive this point home with our people, in such a way that they realize their oneness with the Church's whole history, going back well beyond the Revolution. Of course. It is the fight of the City of Satan against the City of God. Clearly. So we do not have to worry. We must after all trust in the grace of God.

"What is going to happen? How is it all going to end?" That is God's secret. Mystery. But that we must fight the ideas presently fashionable in Rome, coming from the Pope's own mouth, Cardinal Ratzinger's mouth, Cardinal Casaroli's mouth, of Cardinal Willebrands and those like them, is clear, clear, for all they do is repeat the opposite of what the Popes said and solemnly stated for 150 years. We must choose, as I said to Pope Paul VI: "We have to choose between you and the Council on one side, and your predecessors on the other; either with your predecessors who stated the Church's teaching, or with the novelties of Vatican II." Reply —"Ah, this is not the moment to get into theology, we are not getting into theology now." It is clear. Hence we must not waver for one moment.

A FALSE CHARITY

And we must not waver for one moment

either in not being with those who are in the process of betraying us. Some people are always admiring the grass in the neighbor's field. Instead of looking to their friends, to the Church's defenders, to those fighting on the battlefield, they look to our enemies on the other side. "After all, we must be charitable, we must be kind, we must not be divisive, after all, they are celebrating the Tridentine Mass, they are not as bad as everyone says" —but THEY ARE BETRAYING US —betraying us! They are shaking hands with the Church's destroyers. They are shaking hands with people holding modernist and liberal ideas condemned by the Church. So they are doing the devil's work.

Thus those who were with us and were working with us for the rights of Our Lord, for the salvation of souls, are now saying, "So long as they grant us the old Mass, we can shake hands with Rome, no problem." But we are seeing how it works out. They are in an impossible situation. Impossible. One cannot both shake hands with modernists and keep following Tradition. Not possible. Not possible. Now, stay in touch with them to bring them back, to convert them to Tradition, yes, if you like, that's the right kind of ecumenism! But give the impression that after all one almost regrets any break, that one likes talking to them? No way! These are people who call us corpse-like Traditionalists, they are saying that we are as rigid as corpses, ours is not a living Tradition, we are glum-faced, ours is a glum Tradition! Unbelievable! Unimaginable! What kind of relations can you have with people like that?

This is what causes us a problem with certain layfolk, who are very nice, very good people, all for the Society, who accepted the Consecrations, but who have a kind of deep-down regret that they are no longer with the people they used to be with, people who did not accept the Consecrations and who are now against us. "It's a pity we are divided", they say, "why not meet up with them? Let's

go and have a drink together, reach out a hand to them" —that's a betrayal! Those saying this give the impression that at the drop of a hat they would cross over and join those who left us. They must make up their minds.

WE CANNOT COMPROMISE

That is what killed Christendom, in all of Europe, not just the Church in France, but the Church in Germany, in Switzerland — that is what enabled the Revolution to get established. It was the Liberals, it was those who reached out a hand to people who did not share their Catholic principles. We must make up our minds if we too want to collaborate in the destruction of the Church and in the ruin of the Social Kingship of Christ the King, or are we resolved to continue working for the Kingship of Our Lord Jesus Christ? All those who wish to join us, and work with us, Deo Gratias, we welcome them, wherever they come from, that's not a problem, but let them come with us, let them not say they are going a different way in order to keep company with the liberals that left us and in order to work with them. Not possible.

Catholics right down the 19th century were torn apart, literally torn apart, over the Syllabus: for, against, for, against. And you remember in particular what happened to the Count of Chambord. He was criticized for not accepting to be made king of France after the 1870 Revolution in France on the grounds of changing the French flag. But it was not so much a question of the flag. Rather, he refused to submit to the principles of the Revolution. He said, "I shall never consent to being the lawful King of the Revolution." He was right! For he would have been voted in by the country, voted in by the French Parliament, but on condition he accept to be a Parliamentary King, and so accept the principles of the Revolution. He said "No. If I am to be King, I shall be King like my ancestors were, before the Revolution." He was right. One has to choose. He

chose to stay with the Pope, and with pre-Revolutionary principles.

We too have chosen to be Counter-revolutionary, to stay with the Syllabus, to be against the modern errors, to stay with Catholic Truth, to defend Catholic truth. We are right!

VATICAN II PROFOUNDLY WRONG

This fight between the Church and the liberals and modernism is the fight over Vatican II. It is as simple of that. And the consequences are far-reaching.

The more one analyzes the documents of Vatican II, and the more one analyzes their interpretation by the authorities of the Church, the more one realizes that what is at stake is not merely superficial errors, a few mistakes, ecumenism, religious liberty, collegiality, a certain Liberalism, but rather a wholesale perversion of the mind, a whole new philosophy based on modern philosophy, on subjectivism. A book just published by a German theologian is most instructive. It shows how the Pope's thinking, especially in a retreat he preached at the Vatican, is subjectivist from start to finish, and when afterwards one reads his speeches, one realizes that indeed that is his thinking. It might appear Catholic, but Catholic it is not. No. The Pope's notion of God, the Pope's notion of Our Lord, come up from the depths of his consciousness, and not from any objective revelation to which he adheres with his mind. No. He constructs the notion of God. He said recently in a document —incredible —that the idea of the Trinity could only have arisen quite late, because man's interior psychology had to be capable of defining the Trinity. Hence the idea of the Trinity did not come from a revelation from outside, it came from man's consciousness inside, it welled up from inside man, it came from the depths of man's consciousness! Incredible! A wholly different version of Revelation, of Faith, of philosophy! Very grave! A total perversion! How we are going to get out of

across the Curragh. He was most cordially welcomed and all the nuns were introduced to him. He remained for some time instructing them and giving them spiritual directions and he carried out the functions of Spiritual Director for St Brigid and her charges from then on.

St Conleth may have been related to St Brigid and it is thought he was also a most famous artificer in gold, silver and other metals prior to his becoming a religious, and that he used such skills for making holy objects. A number of ancient Irish ecclesiastics of the highest rank considered it a suitable occupation to work as artificers making reliquaries, shrines, staffs, crosiers, bells, metal covers for sacred books and other ornaments suitable for Churches and other sacred functions. St Patrick had a number of sainted artificers such as St Assach and St Tassach (who might be one and the same) who later became Bishops and founders of Dioceses. Such metalwork was classed somewhat like the copying of Manuscripts of the Gospels, which St Colmcille himself was famous for. Indeed, St Conleth was said to be one of the "three chief artisans of Ireland" of his time, the others being St Tassach or Assach and St Daire who worked for St Kieran of Saighir. Several beautiful specimens of beautiful ancient Irish metal art, which belong to the period before the English invasion, are still pre-

served. One such piece is the crozier of St Finbar of Termon-Barry, now in the Royal Irish Academy in Dublin, and which is said to have been made by St Conleth.. An untold number of such treasured artefacts were wantonly destroyed, often melted down, by the Vikings and other destroyers who plundered Churches and monasteries in the following centuries.

It is thought that St Conleth's chief residence and See was located at Old Connell, originally called Con-dail (or Meeting Place) of the Kings, where he is said to have presided as Abbot and Bishop and that he also presided as Abbot over the monks at St Brigid's monastery at Kildare. Some writers (biographers of St Brigid in particular) incorrectly imply that somehow St Conleth was subject to St Brigid but such speculations are without any valid foundation and run contrary to the great principles of ecclesiastical government and jurisdiction which have had invariably a uniform, practical and universal application since the establishment of Christianity. Now St Brigid might have had tremendous political influence but, in religious matters, the Bishop reigns supreme.

The most reliable account of the death of St Conleth comes from St Aengus the Culdee in the famous Manuscript called the $\lambda\epsilon\alpha\delta\alpha\rho\ \text{O}\rho\epsilon\alpha\varsigma$, or Speckled Book (of Le-

Irish Saints

St Conleth

(Conlath/Conlath). Bishop, Abbot,
Patron of Kildare. 5/6th centuries.
Feastday: 3rd May

St Conleth is referred to under a number of other names, such as Conlath, Conlath, Conlaid, Conlaeth, Conlian and some Latinised variations of these such as Coelianus. He was also known as Cundail Aedh, meaning Aedh or Hugh, the Wise. There is no complete biography available for him and most of the information regarding him comes from various Lives of St Brigid, with whom he was so closely connected. There are no details known of the time or place of his birth, his parents or early education and training. His original name is given as Roinceann and he was said to be descended from an ancient King of Ireland, Ugainé Mór and a King of Leinster, Laeghaire Lorc. He was born, most likely, towards the end of the second quarter of the 5th century, possibly in the early 440's, that is, after St Patrick began his mission.

St Conleth's religious training could have come through St Patrick or one of Ireland's pre-Patrician Bishops such as St Ibar of Wexford or St Kieran of Saighir, or, indeed, through a combination of these. We are told that a number of Irish Bish-

ops, such as Saints Ibar, Erc, Fiacc of S l e t t y and Mac-calleus, were present at his con-

secration but there is no mention of St Patrick, indicating that the latter was dead at the time. We are not told who actually consecrated him. Prior to this, it appears that St Conleth had lived as a hermit on the bank of the Liffey, at Old Connell, near Newbridge, Co Kildare and that his holiness and learning had attracted many disciples so that he founded a Church, monastery and school there. It was probably to serve this foundation that he was advanced in Holy Orders and he was made first Bishop of the See of Kildare. This is thought to have occurred about 480.

In his time St Conleth was famous for his extraordinary sanctity, learning and wisdom and he had the gifts of prophecy and of performing miracles. Most ecclesiastical writers considered St Conleth an extremely illustrious man, adorned with every virtue and that the Almighty had been pleased to effect great wonders through him. He is said to have visited the renowned and holy Virgin, St Brigid, about this time. This merely involved a short journey



all this, I have no idea, but in any case it is a fact, and as this German theologian shows (who has, I believe, another two parts of his book to write on the Holy Father's thought), it is truly frightening.

So, they are no small errors. We are not dealing in trifles. We are into a line of philosophical thinking that goes back to Kant, Descartes, the whole line of modern philosophers who paved the way for the Revolution.

POPE JOHN PAUL II'S ECUMENISM

Let me give you a few relatively recent quotations, for example, on ecumenism, in the Osservatore Romano of June 2, 1989, when the Pope was in Norway: "My visit to the Scandinavian countries is a confirmation of the Catholic Church's interest in the work of ecumenism, which is to promote unity amongst Christians, amongst all Christians. Twenty-five years ago the Second Vatican Council insisted clearly on the urgency of this challenge to the Church. My predecessors pursued this objective with persevering attention, with the grace of the Holy Ghost which is the divine source and guarantee of the ecumenical movement. Since the beginning of my pontificate, I have made ecumenism the priority of my pastoral concern." It is clear.

Now when one reads a quantity of documents on ecumenism—he makes speech after speech on ecumenism because he receives delegation after delegation from the Orthodox, from all religions, from all sects, so the subject is always ecumenism, ecumenism, ecumenism. But he achieves nothing—the end result has been nothing, nothing at all, except on the contrary re-assuring the non-Catholics in their errors without seeking to convert them, the confirming of them in their error. The Church has made no progress, not the least progress, by this ecumenism. So all that he says is a veritable mish-mash, "communion", "drawing closer", "desire of imminent perfect com-

munion", "hope of soon communing in the sacrament", "in unity", and so on—a mish-mash. No real progress. They cannot progress this way. IMPOSSIBLE.

CARDINAL CASAROLI'S HUMANISM

Take next Cardinal Casaroli, from the Osservatore Romano in February, 1989, speaking to the United Nations Commission of the Rights of Man—just see what a speech it is! "In responding with great pleasure to the invitation extended to me to come before you, and bringing to you the encouragement of the Holy See, I desire to spend a few moments, as all of you will understand, on one specific aspect of the basic liberty of thought and action in accordance with one's conscience, religious liberty." Such things coming from the mouth of an archbishop! Liberty of thought and action according to one's conscience, hence religious liberty! "John Paul II did not hesitate to state last year in a message for the World Day of Peace, that religious liberty constitutes a cornerstone in the edifice of the rights of man. The Catholic Church and its Supreme Pastor, who has made the rights of man one of the major themes of his preaching, have not failed to recall that in a world made by man, and for man..."—Cardinal Casaroli's own words!—"...the whole organization of society only has meaning insofar as it makes of the human dimension a central preoccupation." God? God? No divine dimension in man! It is appalling! Paganism! Appalling! Then he goes on:—"Every man and all of man, that is the Holy See's preoccupation; such, no doubt, is yours also."

What can you do with people like that? What do we have in common with people like that? Nothing! Impossible.

CARDINAL RATZINGER'S WAY OUT

On to our well-known Cardinal Ratzinger who made the remark that the Vatican II document Gaudium et Spes was a Counter-Syllabus. He finds it nevertheless awkward

Continues on page 15

Liturgical calendar for May 2012

Tuesday	1	St Joseph the Worker, I class	<i>St Ceallach</i>	1
Wednesday	2	St Athanasius, III class		2
Thursday	3	Ferial, Holy Martyrs, IV class	<i>St Conleth</i>	FIRST THURSDAY
Friday	4	St Monica, III class	<i>Abstinence</i>	FIRST FRIDAY
Saturday	5	St Pius V, III class		FIRST SATURDAY
Sunday	6	Fourth Sunday after Easter, II class		6
Monday	7	St Stanislaus, III class		7
Tuesday	8	Ferial, IV class	<i>St Wiro</i>	8
Wednesday	9	St Gregory Nazianzen, III class		9
Thursday	10	St Antoninus, Holy Martyrs, III class	<i>St Catald and St Comgall</i>	10
Friday	11	Sts Philip & James, Apostles, III class	<i>Abstinence</i>	11
Saturday	12	Sts Nereus, Achilleus, Domitilla & Pancras, III class		12
Sunday	13	Fifth Sunday after Easter, II class		13
Monday	14	Ferial, St Boniface, IV class	<i>St Carthage</i>	14
Tuesday	15	St John Baptist de la Sale, III class	<i>St Dympna</i>	15
Wednesday	16	Vigil of the Ascension, St Ubald, II class	<i>St Brendan</i>	16
Thursday	17	ASCENSION OF OUR LORD, I class	Holyday of obligation	17
Friday	18	St Venantius, III class	<i>Abstinence</i>	18
Saturday	19	St Peter Celestine, St Pudentiana, III class	<i>Dedication of Cathedral of Ardagh</i>	19
Sunday	20	Sunday after the Ascension, II class		20
Monday	21	Ferial, IV class		21
Tuesday	22	Ferial, St Rita, IV class		22
Wednesday	23	Ferial, IV class		23
Thursday	24	Ferial, IV class		24
Friday	25	St Gregory VII, III class	<i>Abstinence</i>	25
Saturday	26	St Philip Neri, III class		26
Sunday	27	PENTECOST, I CLASS		27
Monday	28	In the Octave of Pentecost, I class		28
Tuesday	29	In the Octave of Pentecost, I class		29
Wednesday	30	Ember day in the Octave of Pentecost, I class		30
Thursday	31	In the Octave of Pentecost, I class		31
Friday	1	Ember day in the Octave of Pentecost, I class	<i>Abstinence</i>	FIRST FRIDAY
Saturday	2	Ember day in the Octave of Pentecost, I class		FIRST SATURDAY
Sunday	3	Trinity Sunday, I class		3

Times on which Holy Mass is celebrated in Ireland

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
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					
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm		
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am & 6.30 pm	11 am	7 pm					
11 am & 6.30 pm	11 am	9 am					
11 am	11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm		
11 am & 6.30 pm	11 am						
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						
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm		5 pm
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	11 am						
11 am & 6.30 pm	11 am						
11 am	11 am						