

The Priestly Society of Saint Pius X in Ireland

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The Society of Saint Pius X in Ireland

Saint John's Bulletin



In This Issue:

- Letter from Father Morgan
- Archbishop Lefebvre
- Life of St Thaddeus Moriarty
- Plus all the activities and devotions
in our priories and churches

October 2012
Month of the
Most Holy Rosary

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



Where should they wander and in what other Eden
 Find the lost happiness of the hope forlorn,

Look in what other face for understanding,
 But hers who bore the Child that brought the Sword,
 Hang in what other house, trophy and tribute,
 The broken heart and the unbroken word?

This month of luminous and golden ruin
 Lit long ago the galleys and the guns.
 Here is there nothing but such loitering rhyme
 As down the blank of barren paper runs,

As I write now, O Lady of Last Assurance,
 Light in the laurels, sunrise of the dead,
 Wind of the ships and lightning of Lepanto,
 In honour of Thee, to whom all honour is fled.

In October

by G.K. Chesterton

WHERE ARE they gone that did delight in honour
Abrupt and absolute as an epic ends,
What light of the Last Things, like death at morning,
Crowns the true lovers and the tragic friends?

Young priests with eager faces bright as eagles,
Poor scholars of the harp-string, strict and strong,
All the huge thirst of things irrevocable
And all the intolerant innocence that died young.

The dark largesse of the last gesture flinging
The glove in challenge or gold in sacrifice-----
Where are they gone that had delight in honour,
That the world grows so greedy and so wise?

Vow and averted head and high refusal
Clean as the chasm where the dawn burns white,
Where shall they go that have delight in honour
When all men honour nothing but delight?

Out of the infinite came Finality,
Freedom that makes unfathomably sure,
For only a wind of all the widest windows
Can close with such a clang that iron door:

The doors that cannot shut shall never open
Nor men make windows when they make not walls,
Though emptiness extend its endless prison
In the white nightmare of its lengthening halls.

Shall they not rise and seek beyond the mountains
That which unsays not and is not forsworn?

ANNOUNCEMENTS

◆ PILGRIMAGE ON THE HILL OF SLANE :

Saturday 13th October 2012

Rosary and Hymns starting at 2 pm. Holy Mass at 3.30 pm
on the 95th Anniversary of the Apparition of Our Lady in Fatima.

Contact St John's Church for more details.

◆ FATIMA CONFERENCE IN CORK : On Saturday 13th October 2012.

Schedule of events for the day available in your church or chapel.

◆ **YOUTH OUTING** : 6-7th October in the Newry and Mourne area. £25 per person to include: accomodation, horseriding, meals and other activities. All welcome! Contact Peadar Walsh for more information: peadar.walsh@hotmail.co.uk

◆ **OCTOBER DEVOTIONS** : Rosary, Litany of Our Lady and Prayer to St Joseph with Benediction of the Blessed Sacrament every day in our churches.

◆ EUCHARISTIC CRUSADE MEETING :

Saturday 27th October 2011 : ALL SAINTS' PARTY in Athlone

Holy Mass at 11 am (Confessions during Mass). Lunch BYO. Children from all over Ireland are welcome to participate in the All Saints' Party that will take place in the Parish Hall of Corpus Christi Church in the afternoon. Please contact Fr. Sherry or Fr. Biérer. Rosary and Benediction around 3.30 pm.

◆ **HOLY SOULS**: The indulgences start on November 1st with the visit of a cemetery and the prayers for the Holy Souls. Plenary indulgence to be gained under the usual conditions. Return the Holy Souls envelopes as soon as possible.

◆ RETREATS IN BRISTOL IN 2012 :

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 appointment of the 64-year old Archbishop Ludwig Müller, by Pope Benedict XVI as Prefect for the Congregation of the Faith on 2nd July 2012, presents a clear indication that 'Modern Rome' is far from abandoning the errors of the 'Conciliar Church.'

As a result of his new role he is also, *ex officio*, president of the Pontifical Biblical Commission, the International Theological Commissions, and the Pontifical Commission *Ecclesia Dei*. Archbishop Müller succeeds Cardinal Lavada who was appointed in May 2005. This appointment places him in authority over any relations between the SSPX and the Vatican and hence it is of particular concern to us all.

Short biography

Born in Finthen, a borough of Mainz, Müller graduated from the Willigis Bischöfliches Gymnasium in Mainz, then studied philosophy and theology in Mainz, Munich, and Freiburg. In 1977, he received his Doctorate under Karl Lehmann for his thesis on the Protestant theologian Dietrich Bonhoeffer.

After his priestly ordination on February 11, 1978, he worked in three parishes. On October 1, 2002, Pope John Paul II appointed him bishop of Regensburg, in which diocese the Society's Zaitzkofen seminary is located. He was consecrated

on November 24, 2002 with Cardinal Friedrich Wetter serving as principal consecrator. Among the co-consecrators was Cardinal Karl Lehmann. For his episcopal motto, Müller chose *Dominus Iesus*:

'You made great efforts to explain the true meaning of the document *Dominus Iesus* which had so often been distorted in the reduction to a few slogans. As bishop of Regensburg you took the foundational biblical title "*Dominus Iesus*: Jesus is the Lord" (Rom 10:9; 1 Cor 12:3) as your motto...' (Pope Benedict XVI, Preface to the Festschrift [festive greeting - *Ed.*] for Müller's 60th birthday)

In addition to having been a University Professor at the University of Ludwig - Maximilians of Munich, he was invited as a professor by several Universities in Peru, Spain, the USA, India, Italy and Brazil. Müller has written more than 400 works on dogmatic theology, ecumenism, revelation, hermeneutics, the priesthood and the diaconate. As a published author, his most famous work is *Dogmatism: Theory and Practical Aspects of Theology*.

On December 20, 2007, Müller was reappointed for another five years as a member of the Congregation for the Doctrine of the Faith. On June 12, 2012, Bishop Müller was appointed a member of the Congregation for Catholic Education for a

The most absurd reasoning is used to support the activity of these *soit disant* theologians. We have seen a certain Father Duquoc, professor at Lyons, travelling all over France giving lectures on the advisibility of conferring temporary priesthood on certain of the faithful, including women. A good number of the faithful have protested here and there, and one bishop in the South of France has taken a firm stand against this controversial preacher. This happens occasionally. But at Laval the scandalized laity received this reply from their bishop: "It is our absolute duty in this case to preserve freedom of speech within the Church." This is astonishing. Where did he get this idea of freedom of speech? It is completely alien to the law of the Church; yet he considers the defence of it to be a bishop's absolute duty! It amounts to a complete inver-

sion of episcopal responsibility, which should consist of defending the Faith and preserving the people entrusted to him from heresy.

It is necessary to cite examples from the public sphere. I would ask the reader to believe that I am not writing this book to criticize personalities. That, too, was always the attitude of the Holy Office. It did not examine persons, but only writings. A theologian might complain that they had condemned one of his books without giving him a hearing. But precisely--the Holy Office condemned particular writings and not authors. It would say, "This book contains statements which are at variance with the traditional doctrine of the Church." Just that! Why go back to the person who had written them? His intentions and his culpability are the concern of another tribunal, that of penance.

The Month of October sanctified

Month dedicated to Our Lady of the Rosary

- Offer 1st Friday Communion to the Sacred Heart of Jesus
- Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary
- During the month of the Rosary, try to say 15 decades in spirit of reparation
- On the 7th starts the Novena of St Teresa of Avila
- On the 9th starts the Novena of St Margaret Mary Alacoque
- On the 13th, Anniversary of the last apparition of Our Lady at Fatima
- On the 15th starts the Novena of St Anthony Mary Claret
- On the 16th starts the Novena of St Raphael
- On the 20th starts the Novena of St Jude and
- On the 23rd starts the Novena to Christ the King
- On the 24th starts the Novena of All Saints
- On the 25th starts the Novena of the Souls in Purgatory
- On the 26th starts the Novena of St Malachy of Armagh

Suggested resolution for the month : During the month of the Rosary, I will try to say at least one extra decade everyday, and I will repeat often during the day the prayer taught by Our lady at Fatima:

Archbishop Lefebvre

An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 9

The New Theology - Part 2

There is no doubt that abolishing the Holy Office, which had always been seen by the Church as the tribunal of the Faith, has favored these abuses. Until then anyone—lay man, priest or a *fortiori* a bishop—could submit to the Holy Office any text, any article and ask whether the Church thought the writing was in conformity or not with Catholic doctrine. A month or six weeks later, the Holy Office would reply: “This is correct, this is false, that must be made clear; one part is true and one part false...”

Every document was thus examined and judged definitively. Does it shock you to learn that the writings of another person could be submitted to a tribunal? But what happens in civil society? Is there not a Constitutional Council to decide what is and what is not in conformity with the Constitution? Are there not tribunals to deal with cases affecting private individuals and groups? We can even ask a judge to intervene in cases of public morality, against an offensive poster or against a magazine sold openly, if the cover constitutes an outrage against public morals, although the limits of what is permitted have widened considerably in recent times in many coun-

tries. But in the Church, a tribunal was no longer acceptable; we could no longer judge or condemn. The modernists, like the Protestants, have singled out from the gospels their favorite phrase “Thou shalt not judge.” But they ignore the fact that immediately after, Our Lord said: “Beware of false prophets... by their fruits you shall know them.” A Catholic must not make ill-considered judgments on the faults and personal actions of his brethren, but Christ has commanded him to preserve his faith, and how can he do this without casting a critical eye upon what he is given to read or to hear? Any dubious opinion could be submitted to the magisterium; that was the purpose of the Holy Office. But since the reform, the Holy Office has defined itself as “the Office for Theological Research.” A considerable difference.

I remember asking Cardinal Browne, former Superior General of the Dominicans, who had long been at the Holy Office, “Your Eminence, do you have the impression that this is a radical change, or merely superficial and outward?” “Oh no,” he replied, “the change is fundamental”.

This is why we must not be surprised if little or nothing is condemned, if the Tribunal for the Faith of the Church no longer fulfills its duty toward theologians and all those who write on religious topics. It follows from this that errors are everywhere. They spread from the university chairs to the catechisms and to the remotest parish presbyteries. The poison of heresy ends by contaminating the whole Church. The ecclesiastical magisterium is in a very serious crisis.

five-year renewable term and a member of the Pontifical Council for Promoting Christian Unity

As a personal friend of Pope Benedict XVI, he has been charged with preparing the publication of the *Opera Omnia*: a series of books that will collect, in a single edition, all the writings of the current pope. Indeed, he worked closely with the then Cardinal Ratzinger on the International Theological Commission under John-Paul II, the same commission which attempted to jettison the doctrine of Limbo—a project whose central thesis landed in a published document of doctrinal ambiguity under the pontificate of Benedict XVI.

In his diocese Bishop Müller is known for his acts against pro-choice politicians and the firm way he disciplined critical priests and handled the lay movement “We are the Church”. The 64-year-old prelate said once: “*I am not addicted to conflict, but not addicted to harmony either!*” But he has made no secret either in the past few years of his negative attitude, indeed hostility, towards the Society of St Pius X.

Müller is a pupil and friend of Gustavo Gutierrez, the “father” of Latin-American liberation theology. From 1988 to date, he has travelled to Peru every year to follow the courses taught by his mentor who converted him to this theological theory. He frequented a few theological workshops in the seminaries of Cusco, Lima, and Callao, and while there, stayed with the poor in the neighbourhoods of Lima, and the farmers of Diego Irrazaval parish in the vicinity of Lake Titicaca, which is on the border with Bolivia. He spent his vacations there helping with pastoral work. In November 2008, he was awarded with a doctorate at the Pontifical Catholic University of Peru (PUCP), (the same university that is currently involved in a

polemic against the authority of the Lima's Cardinal, Juan Luis Cipriani Thorne, and the instructions of the Holy See). It is from this university that the most significant progressive movements of Peru found their origins, including today the pro-gay lobby. On this occasion, Müller gave an interesting discourse:

The theology of Gustavo Gutierrez, independently of how you look at it, is **orthodox...(!)** The theology of liberation is founded on a profound spirituality. Its substrate is the following of Christ, an encounter with God in prayer, participation in the life of the poor and the oppressed, the willingness to listen to their cry for freedom and their desire to be fully recognized as children of God. It is participating in their fight to end exploitation and oppression, in their eagerness to respect human rights and demand for fair share in cultural and political life of democracy.

(...) You cannot conquer territories for Christ and subjugate its inhabitants under the dominion of a state said to be Christian. (...)

(...) There are things incompatible with our spirituality and our Christian faith: racism and paternalism, a society breaking up into higher and lower classes which works on the principle of the law of the jungle and thereby disintegrates. (...)

(...) A radical new beginning will only be possible with a development leading to a more just society and guaranteeing by the state human rights. But it also requires a spirituality of human rights. (...)

Erroneous teachings

We cannot ignore the fact that many of his public statements have been irreconcilable with traditional Catholic teaching. Bishop Müller denies in his book *Die Messe: Quelle christlichen Lebens [The Mass: Source of Christian Life]* the real

transformation of bread and wine into the Body and Blood of Christ. Bread and wine remain, according to him, what they are; however, they become tools for integrating the faithful into the living community with the Father and the Son. This resembles the Calvinistic teaching, according to which bread and wine do not transform, but become tools of grace.

Contrary to Catholic doctrine, according to which the transformation of the gifts occurs with the pronouncement of the words of institution, "*This is my Body... This is the chalice of my Blood*", Bishop asserts that the question of the moment of transformation "doesn't make sense".

Bishop Müller **denies** in his *Dogmatik* [currently a standard work in Germany about Dogmatics] the dogma of the Virginity of Mary while giving birth, and, therefore, the teaching that Mary gave birth to her Son without violating her physical integrity.

In a eulogy for the Protestant bishop Dr. Johannes Friedrich, Bishop Müller said on October 11, 2011: "Also the Christians that are not in full community with the Catholic Church regarding teaching, means of salvation and the apostolic episcopacy, are justified by faith and baptism and they are fully(!) incorporated/integrated into Church of God, being the Body of Christ." This contradicts the integral Catholic tradition and especially the teaching of Pius XII in *Mystici Corporis*. Against the Catholic doctrine of the necessity of a conversion to the Catholic Church, Bishop Müller characterizes in the same speech the so-called "ecumenism of return" as being "erroneous". an interview in *Vatican Insider* (July 6), Don Nicolas Bux tried to "save" Müller. He explains that the criticisms against him are unfair because there is "*extrapolation from the context*", reminding us also that these texts belong "*to his time as a theologian*"...

In a speech he gave in October 2011, while quoting the Second Vatican Council's document on ecumenism, Müller said that "*the Catholic Magisterium is far from denying an ecclesial character or an ecclesial existence to 'the separated Churches and ecclesial Communities of the West'*". (Published by *Katholische Akademie* in Bayern)

More could be added to the list as, for example, some of his words about eternal damnation:

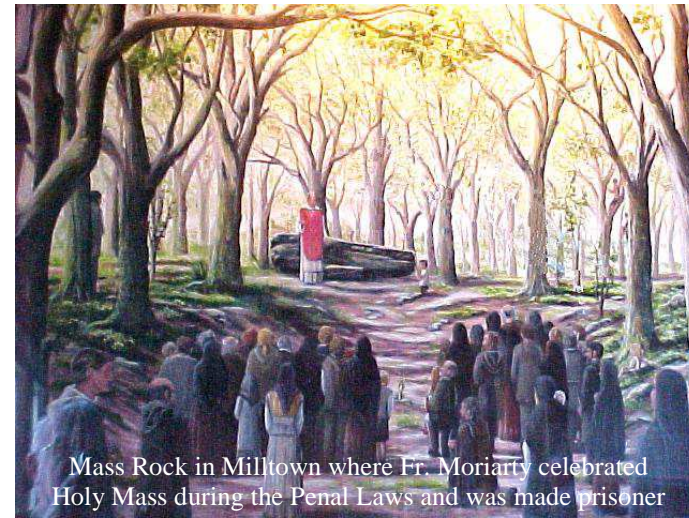
'In Christ, therefore, there is only one outcome of history, even though the reference to the real possibility that the accursed will depart "*into the eternal fire*" (Mt. 25:41) may at first, in terms of its literary composition, suggest a twofold outcome.'

Now a few lines later it (just) says that "*humanity*" has "*definitively arrived at God as its unique destination*," whereas "*perhaps a few*" may "*also persist in their opposition to God*".

The path to damnation seems to be so difficult to travel that it sounds almost like an accomplishment to get to hell: "*Whether any human beings at all have persisted until death in radical resistance to love, is something that eludes our knowledge not only incidentally but as a matter of principle.*" And it almost sounds as if God had failed when someone nevertheless "*succeeds*" in doing so. (in *Kirchliche Dogmatik*)

How is it possible?

In fact, it is the way of dealing with the revelation itself and the modern study of the theology that offers so many new and questionable expositions of dogmas already clearly defined. As a modern theologian, Müller abandons the idea of theol-

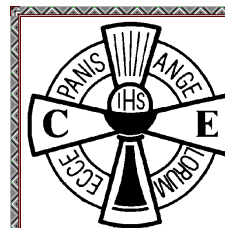


the gentle Piarás Ferriter, who was also murdered-under-law with him. A group of poor people gathered at his execution and expressed their grief. With the rope around his neck, he encouraged them not to despair. The date was the 15th of October, 1653. After his death, the discolouring of his face, so deplored by those who knew him, cleared away marvellously and he seemed transfigured. The parallel with the Divine model was continued in the manner of his burial. His grave was somewhere within the military enclosure and the people were

strictly prevented from access to it. It was closely guarded for a considerable length of time. Today, that grave is unknown.

The whole nation was keeping step with Fr Moriarty on the martyr's way. Those who were not dying of hunger or plague were mostly hiding, fearing death, rape, slavery or transportation. The

place where Fr Thaddeus was martyred was on Fair Hill in Killarney in a triangle of waste ground opposite the Franciscan Church, near the railway wall. This place of holy memories was marked with a circle of camomile plants until Famine days. A bare generation later, Fr Moriarty's life and death would be closely paralleled by that of Saint Oliver Plunket (11th July). Less than a year after Fr Moriarty's death, Saint Oliver was ordained in Rome. His story would continue the sad tale of Ireland's long crucifixion in the 17th century.



Intention for the Eucharistic Crusade for the month of October 2012

For the Consecration of Russia to
the Immaculate Heart of Mary

JUNE 2012 RESULTS

The Intention was for the Persecutors of the Church

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
36	1008	160	136	881	1085	4087	92	187	668

ster and transplant themselves by a given date to the waste lands of Connaught, where they would be permitted to hold small allotments. Furthermore, they were not permitted to live within 4 miles of a town or the sea, or within 2 miles of the Shannon. Otherwise, they were subject to outright killing. The slogan was; "To Hell or to Connaught".

Widows and orphans met a fearful fate: they were rooted out of their hiding places and sent overseas in slave gangs to the West Indies; even children of twelve and fourteen were thus sold into slavery. Unsurprisingly, many of them succumbed in a very short time. The whole exercise was naked genocide, nowadays called 'ethnic cleansing'. Even Hitler, of the same Germanic stock, was more humane.

During all these times and threats, Fr Thaddeus continued to labour among his stricken

people. Next, the Penal Laws against Catholics were enforced with increasing severity. In January 1653, all priests were warned to leave the country within 60 days, under pain of death. Fr Thaddeus ignored the edict and continued with his work at Holycross Abbey. A friendly caution was privately conveyed to him and he was offered safe conduct out of the country. He refused to leave his duties, or abandon his people.

After things got too dangerous in Tralee, the Dominicans withdrew to Castlemaine, where they posed as merchants. The only safe place to celebrate Mass, and it was not that safe, was at 'Poll an Aifrin' in Kilclohane Wood. It has been finely said that at this time the Mass Rock there became the parish

church of Milltown.

At dawn on 15 August 1653, while celebrating Mass there, Father Tadhg Moriarty was taken by soldiers who probably came from Castlemaine Castle.

Fr Thaddeus was marched directly to Ross Castle, outside Killarney, for trial. He had a long road to Calvary, 18 miles across rough roads, hills and bogs. He

was imprisoned in a dungeon at Ross Castle, just beside the Lake. Those into whose power he had fallen were curiously anxious not to condemn him immediately, but this only prolonged his martyrdom. Some say he was whipped in order to induce him to leave the country but that he refused. There are other accounts indicating that he was beaten and tortured in an effort to get information from him, but to no avail. This is likely to be accurate as when he was next seen, at his execution, many who had previously

known him well could hardly recognise him; his face was emaciated, darkened and discoloured and his appearance was completely altered. Finally, he was tried and found guilty of disobeying the Law of the Land. Asked why he did so he replied that when such 'laws' conflicted with the Law of God, he was bound to obey the Law of God.

Soon, sentence of death was pronounced on Fr Moriarty and he asked for a priest, but his request was refused. However, tradition says that a fugitive priest in the district succeeded in venturing in to him, administering the last rites, and walking out again, miraculously unperceived by the guards. The next day he was led out to his execution in the company of his sister's husband,



Moriarty Chalice
in Holy Cross Priory,
Tralee since 1651

ogy as a participation in the science of God, revealed through Tradition and Scriptures, to build a theology based on the human experience of the divine revelation, according to Karl Rahner's theory.

'In everything we sensed that your theology was not just academic learning, but that it was and is—as the essence of theology demands—a thinking-with the word of the Faith, thinking-with the "we" of the Church as the communal subject of the Faith.' (Pope Benedict XVI, Preface to the Festschrift for Müller's 60th birthday)

For the new theologians, if there is some doctrinal continuity through the centuries, it comes from the subject: the "*one subject Church*" and not the object of the Faith.

What is the new Archbishop Müller explaining about his future position?

'The Congregation for the Doctrine of the Faith has the responsibility to promote not only to protect (...) The idea is to promote the theology and its roots in the revelation with insurance of quality, having in mind today's intellectual novelties through the world. We cannot mechanically repeat only the unique doctrine. We do have to be sensible to the evolution of the time, to the sociologic changes, to our contemporaries' thinking.'

In the Oath against Modernism, St. Pius X asked all clergy and professors to swear:

'I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical' misrepresentation that dogmas evolve and change from one meaning to another different from the one which the

Church held previously. I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely.'

And again Müller states:

'You cannot just choose what fits to a certain schema (...) you must be open to the totality of the Christian faith, the entire profession of Faith, the Church history and the development of her teaching (...) the living tradition (...) Every age has its own challenges.' (*Katholische Nachrichten*, July 4, 2012).

In 2009, the Regensburg Bishop Müller was wondering about the SSPX "*problems in acknowledging the Magisterium of the pope*". He was considering the foreseen ordinations at Zaitzkofen as a "provocation."

What kind of results is the appointment of Archbishop Müller at the head of the Congregation for the Doctrine of the Faith going to provoke? Is he going to acknowledge the perennial Magisterium of the popes? As Bishop Fellay recently observed, in the past Archbishop Müller would have been more likely investigated by the CDF (formerly the Holy Office), not its head!

If anything, Archbishop Müller's promotion highlights the ongoing contradictions in Benedict XVI's pontificate in which he seeks to combine the old and the new in his 'hermeneutic of continuity.'

For other news:

New appointments

Having announced Father Tranquillo's departure for Albano in the last newsletter, I can now say that Father Matthew Clifton will be replacing him in Carluke. We are indebted to Fr Clifton for his dedication to the pastoral ministry of the eight churches, chapels and Mass-centres which depend upon Saint George's House, and in particular for taking care of the sick and elderly faithful each month! A good number of faithful attended the reception at St Joseph's church hall on 3rd September in his honour to express their appreciation, and we wish him well in his new posting in Scotland.

I am also happy to welcome Father Vianney Vandendaele to London, who was ordained at Econe on 29th June 2012. Twenty-five year old Father Vandendaele is French but of Flemish extraction, and celebrated the solemn High Mass at St Joseph's on the Feast of Saint Pius X.

Father Hakan Lindstrom will hence be the new District Bursar, in addition to being responsible for the apostolate in Scandinavia.

Later this month of September we look forward to welcoming an additional Oblate Sister to Saint Michael's School in the person of Sister Anne Marie from the USA, who is a qualified teacher, and who will be the fifth member of the Oblate community. One day, please God, there will also be British and Irish Oblates to collaborate in our work in these Islands in addition to the foreign Sisters presently here!

Ireland

The 50th International Eucharistic Congress took place in Dublin in June eighty

years after the Eucharistic Congress was last held in the city. In 1932, more than a third of the population of the Free State attended the main Mass in Phoenix Park and the State accorded all honour to the Eucharistic King. Befitting post Vatican II times, the 2012 incarnation sought to avoid any appearance of triumphalism and moreover had an ecumenical day as part of the week's events in which Michael Jackson, the Anglican Archbishop of Dublin, lectured at a 'Word and Water Liturgy'. The SSPX Irish Youth Group desired to do something to counteract the modernism apparent at the Congress by distributing literature giving the true facts about the Mass, the Blessed Sacrament and the priesthood. After adoration in St. John's and a lecture from the Chaplain, Father David Sherry, on the Eucharist according to St. Thomas Aquinas, the group stayed overnight in Glendalough and rose early on Sunday morning to attend the Mass of all time and then travel to Croke Park where they distributed about 10,000 leaflets to some of the 80,000 attendees including Archbishop Martin of Dublin and Cardinal Brady of Armagh. A separate group of faithful from Cork distributed Fatima literature, Rosary beads and scapulars. There was a very positive response from most people and good contacts ensued in the following weeks. The Youth Group intends to engage in the upcoming fight for the rights of the Family and parents with the onset of the upcoming 'Children's Referendum' in the South.

Two Ignatian Retreats were held in Athenry, Co. Galway over the summer for men and women. About twenty-five people attended these retreats encouraged so often by the popes. Please God, as work commences on Court Devenish House in Athlone, these and other retreats will soon be held there.

The Archconfraternity of St.

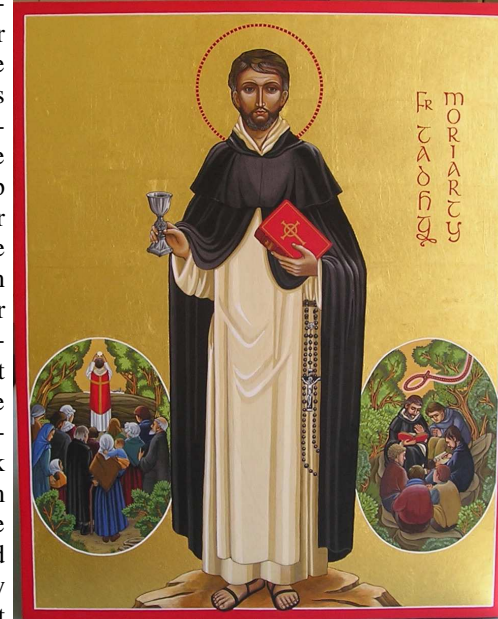
der and terror of the conquering army which was followed by plague, famine and death. Cromwell left in 1650, leaving his son-in-law, Ireton to continue the campaign. After a siege of 5 months in which 5,000 had died of plague or

starvation, Limerick fell in October 1651. When the Cromwellians forced their entrance they came across the Bishop of Emly, Dr O'Brien, a college class-fellow in Toledo of our Thaddeus, administering the Last Sacraments to the dying in a pest-house. They took him, hanged him on All-Saints' eve and then battered his dead body with clubs until it

lost human semblance, left it hanging for a considerable time, and set his head upon a pole over one of the city gates. The story of the fall of Limerick and other atrocities should have been a cue for Fr Thaddeus to flee. Instead, he went on with his work in Tralee.

Soon afterwards, Ireton died of the plague and was succeeded by Ludlow who captured Galway in May 1652, after which the army turned South. Matters had been fearfully hard on the civilian population, who, decimated by plague and famine, were now almost wiped out as the army destroyed everything in its path, killing all animals and destroying crops. It was worse than a countrywide plague of locusts. Horrible

pictures were painted of the plight of the people. In his march, Ludlow saw, along the roads of Ireland, mounds of skeleton corpses, their mouths stained green from eating nettles, grass and docks. These were among the thousands



that; 'filled the coffinless graves of poor Erin'. Once, on his march, Ludlow discovered a group of people in a cave and since he could not reach them, he tried to smoke them out but they all died. Later, the soldiers noted that a priest must have been among them, because a chalice and vestments were found in the cave. The English reached Kerry by the Autumn and

Ross Castle in Killarney surrendered to Ludlow, who then made it his headquarters and opened negotiations with the last of the Irish leaders to lay down arms, Piarás Ferriter, Chieftain of West Kerry, who was a Bard as well as a soldier. Ferriter's name still lives as one of the 4 great poets of Kerry. His wife was Margaret, sister to our Thaddeus.

Ferriter was captured by treachery and imprisoned in Ross and the Cromwellian victory was complete. The manner in which that 'victory' was ratified filled the people with sickening dismay. All except the very poor, who were needed as serfs on the land, were ordered to leave their homes in the 3 Provinces of Ulster, Leinster and Mun-

Irish Saints

St Thaddeus Moriarty

Priest, Martyr, in Tralee, Co Kerry.
c.1605-1653. Martyred, 15-10-1653.
Feastday: 15th October

Thaddeus Moriarty was born about 1605 in the family mansion at Castledrum, a district on the Northern shore of Dingle Bay and about 5 miles West of Castlemaine, Co Kerry. His father was chief of a powerful Kerry clan who were at the peak of their power and influence just before that. However, our Martyr lived to see his brother dispossessed and his home in ruins after the uprising of 1641. There are still many Moriartys in Kerry. Yet in that remote spot, doubly enclosed by the Slieve Mish range to the North and the apparently landlocked Dingle Bay to the South, communication with the Continent was close and constant at the time. The Old Gaelic culture that had persisted for thousands of years in the mountainy homes of the chieftains was astonishing in its vigour and modernity. Catholic education was banned in Ireland through Protestant persecution, so every Irish family of standing sent its sons abroad to be educated. Thaddeus and his brother Dominic had priestly vocations and, as a matter of course, they were sent to Spain where they had a choice of 7 Irish ecclesiastical colleges. There is no precise record of the whole course followed by Thaddeus but he joined the Dominican Order and was at Peter Martyr's at Toledo in 1627, then the foremost theological

College in Spain. Later he completed his studies at Lisbon sometime between 1634 and 1640. His intellect was keen and developed rapidly to the highest point possible and he achieved the degree of Master of Theology. In college he was said to have been as much a man of prayer as of study. He was a man of markedly mild disposition, to whom violence was foreign.

Fr Thaddeus seems to have come to the fore immediately in the ecclesiastical world of his day. About 1634, the Bishop of Ardfert, Co Kerry founded a seminary in Tralee, and after Fr Thaddeus' return to Ireland about 1639, he became one of its Professors. Shortly afterwards in 1643, he was appointed Prior of Holycross Abbey in Tralee. The same year, his name appears as Definitor at a Provincial Chapter in Kilkenny, at a time when the Confederation of Kilkenny was in sessions. In 1645, the Papal Legate, Cardinal Rinuccini arrived in Ireland with money and arms for the Confederates, but after 4 years of a losing fight, he returned to Rome, considering his mission a failure. Peace was made in 1649 mainly on the understanding that the Penal Laws would be repealed. But the English reneged on this, beheaded their own King, and Oliver Cromwell came to Ireland to let loose his orgy of savagery, murder and destruction. Cromwell first attacked Drogheda, then the largest town in the Diocese of Armagh and when he captured it, he massacred the garrison and all the civilian inhabitants, after they had surrendered. In Wexford, he did the same, slaughtering a garrison of 3,000 and over 2,000 civilians, who were put to death in the market-place. Other towns surrendered, but that did not save the countryside which suffered the thun-

Stephen held its annual Summer School in Co. Mayo in August. The members involved engaged in intensive study and training and three were promoted to MC, two to Senior Acolyte, and two were enrolled as Junior Acolytes. The members also climbed Croagh Patrick and visited the shrine of Our Lady at Knock on the Feast of the Assumption.

Father Paul Biérer organised the two Eucharistic Crusade summer camps for boys and girls, attended by some fifty children during the second half of July at Ballyconnell in County Cavan.

Scandinavia

I am happy to announce the purchase of a new house for the Society in the suburbs of Stockholm which will provide a residence for the visiting priests, as well as a much needed fixed venue for an oratory chapel in the Swedish capital. The four-bedroomed property will be dedicated to Saint Eric, the Patron Saint of Stockholm.

Saint Michael's School.

Brother Ignatius celebrated his 60th birthday in Burghclere with a pizza-party early in September thanks to the new outdoor pizza oven which has just been built by Brother Gerard, who was assisted by some pupils. In addition to the cows, pigs, hens, vegetable garden, and some eighty pupils, Father Summers has just acquired a stock of fish for the new pond, so carp and chips might soon be on the school menu. Meanwhile, the House-Master, Fr Holden, has a waiting list for the boys' dormitories, due to their being full to capacity.

Summer Schools

The Summer camps in Burghclere were held at the end of July and in early August. About thirty boys and thirty girls attended and engaged in the varied activi-

ties run by the Fathers and Sisters with their respective teams and able helpers. Daily Mass, Rosary and catechism, singing and altar-serving practices for the boys were complemented by team activities and challenges as well as educational and recreational outings.

Pilgrimages

The Canterbury pilgrimage was well attended by families and children, with almost two hundred people in attendance on the final day. Due to being laid low by some sort of bug, I was unable to be the chaplain as announced, so Father Summers opened the pilgrimage with prayers in Rochester, whilst Father Lindstrom replaced me for the duration, with Fr Steven Webber, visiting from Kansas City, concluding the event with prayers for the conversion of our country in the ruins of St Augustin's Abbey in Canterbury.

Some fifty faithful attended the Glastonbury pilgrimage, which takes place every few years, whilst a modest number of faithful travelled from around the country for the weekend pilgrimage to Walsingham. The centenary of the race to the South Pole by Amundsen and Scott served as a sermon illustration at England's Nazareth in our own race to obtain heaven...

Father Thwaites RIP

Father Hugh Thwaites SJ, who was known to many of you, died recently at the age of 95. He will be remembered for his attachment to the Traditional Mass and his devotion to the Holy Rosary. May he rest in peace.

With every good wish and blessing,

Father Paul Morgan

Superior

Liturgical calendar for October 2012

Monday	1	Ferial, St Remigius, IV class			1
Tuesday	2	Holy Guardian Angels, III class			2
Wednesday	3	St Thérèse of the Child Jesus, III class			3
Thursday	4	St Francis of Assisi, III class	FIRST THURSDAY		4
Friday	5	Ferial, St Placid and Companions, IV Class	<i>Abstinence</i>	FIRST FRIDAY	5
Saturday	6	St Bruno, III class		FIRST SATURDAY	6
Sunday	7	Nineteenth Sunday after Pent. Feast of the Most Holy Rosary, II class			7
Monday	8	St Bridget of Sweden, Holy Martyrs, III class			8
Tuesday	9	St John Leonardi, Sts Denis & Companions, III class			9
Wednesday	10	St Francis Borgia, III class			10
Thursday	11	The Maternity of the Blessed Virgin Mary, III class	<i>St Canice or Kenny</i>		11
Friday	12	Ferial, IV class	<i>Abstinence</i>	<i>St Fiacc of Sletty</i>	12
Saturday	13	St Edward the Confessor, III class			13
Sunday	14	Twentieth Sunday after Pentecost, II class			14
Monday	15	St Teresa of Avila, III class	<i>St Thaddeus Moriarty</i>		15
Tuesday	16	St Hedwig, III class	<i>St Gall, Abbot in Switzerland</i>		16
Wednesday	17	St Margaret Mary Alacoque, III class			17
Thursday	18	St Luke, II class			18
Friday	19	St Peter of Alcantara, III class	<i>Abstinence</i>		19
Saturday	20	St John Cantius, III class			20
Sunday	21	Twenty-First Sunday after Pentecost, II class			21
Monday	22	Ferial, IV class	<i>St Donatus, Bishop in Italy</i>		22
Tuesday	23	St Anthony Mary Claret, III class			23
Wednesday	24	St Raphael the Archangel, III class			24
Thursday	25	Ferial, Sts Chrysanthus & Daria, IV class			25
Friday	26	Ferial, St Evaristus, IV class	<i>Abstinence</i>		26
Saturday	27	Our Lady on Saturday, IV class	<i>St Otteran of Waterford, St Abban of Wexford</i>		27
Sunday	28	Feast of Christ the King, I class			28
Monday	29	Ferial, IV class	<i>St Colman of Kilmacduagh</i>		29
Tuesday	30	Ferial, IV class			30
Wednesday	31	Ferial, IV class			31
Thursday	1	Feast of All Saints, I Class	Holyday of Obligation	FIRST THURSDAY	1
Friday	2	All Souls' Day, I class	<i>Abstinence</i>	FIRST FRIDAY	2
Saturday	3	Our Lady on Saturday	<i>St Malachy of Armagh</i>	FIRST SATURDAY	3
Sunday	4	Twenty-Third Sunday after Pentecost, II class			4

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						
6.30 pm	11 am						
6.30 pm	11 am						
6.30 pm	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						
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		
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		

November 2nd: ALL SOULS DAY

The 3 Masses are celebrated consecutively starting at the time indicated.