

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



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- Plus all the activities and devotions
in our priories and churches

February 2013
**Month of the
Presentation of Jesus**

Devotions & Activities at St John's

Rosary daily at 6 pm; Saturday and Sunday at 10.30 am
Every Sunday: Exposition and Benediction of the Blessed Sacrament at 10.30 am
Every Thursday: Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)
First Thursday: Apostolate of Prayer for Priests. Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.
First Friday: Benediction after the 6.30 pm Mass
First Saturday: Benediction and Rosary after 11 am Mass
Confessions: 10.30 am on Saturdays and Sundays, and after 11am Sunday Mass
Missa Cantata: Fourth Sunday of the month
Doctrinal Conference for Adults: First Tuesdays at 7.30 pm
Catechism for children: Sunday between Masses

Devotions & Activities in Athlone

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

Devotions & Activities in Cork

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

SSPX Groups and Pious Associations in Ireland

Third Order of the SSPX : Contact Fr. Sherry

Eucharistic Crusade : Contact Fr. Biérer

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

Youth Group : Contact Fr. Sherry

St Philomena's Rosary Association : Contact Fr. Gallagher

Sunday 2nd Collection

1st : For the Seminaries of the SSPX
 2nd : For Insurances (buildings, car, health)
 3rd : For Utilities (heating, electricity, petrol, phone)
 4th : Building Fund (renovations of churches & priories)
 5th : For the Missions of the SSPX

Mass Stipends

1 Mass intention: 16 € / £ 15
 Novena of Masses: 160 € / £ 150
 Gregorian: 640 € / £ 600



Chapel of Nouméa in New Caledonia

Above : Fr Biérer, during a visit in January, outside the Chapel that was finished 2 years ago for 100 faithful on all the island

Below : Fr Pflüger during his visit in January inside the chapel



Calling on Taxpayers... Render to God through Caesar

How can I put the taxes I pay to better use?

The Revenue Commissioners have in place a tax relief scheme whereby the tax paid on money donated to charities can be claimed back by that charity. In other words, all the tax already paid on the money which you have donated to the Society of Saint Pius X, instead of going to finance brave new Ireland can be claimed by the Society of St. Pius X and used for the propagation of the faith.

Who can claim tax back?

Only PAYE earners who have donated a minimum of €250 (on average €5 per week) during the tax year can claim the tax back for the charity. Self-assessed taxpayers can claim back the tax on their donations themselves.

By how much will the church actually benefit?

Depending on the tax band of the donor, as much as €173 can be claimed for €250 originally donated. The maximum is that the amount donated claimed on in one year cannot exceed the total amount of tax paid.

What can I include in the claim?

All monies donated to the Society of St. Pius X in the tax year 2012 can be included in the claim. This includes Offertory collections, dues, one-off donations (eg. Restoration fund), etc.

Can I also claim for previous tax years?

Yes, you can. Simply fill out an individual certificate for each tax year.

How can I claim?

Fill in a "CHY2 Certificate" and post it to: District Bursar, Corpus Christi Church, Ganly Place, Athlone, Co. Westmeath. Certificates are available in the churches or on request from this address.

How will the money be used by the Society?

Money reclaimed from the Revenue Commissioners will be paid into the District Account from which all-Ireland expenses (insurances, district projects, etc.) are paid.

What if I pay tax in the Six Counties?

The HMRC Gift Aid scheme will launch in due course for the Northern Mass centres.

May God bless you for your generosity.

ANNOUNCEMENTS

♦ **CONFIRMATION:** Bishop Bernard Fellay will be in Ireland to give Confirmations at the end of April. Please contact your priest as soon as possible with a Baptismal certificate if your child is to be confirmed. There is a minimum knowledge to have in order to receive this great Sacrament, that the priests can inform you on.

♦ **CARMELITE RETREAT:** in Esker, Co. Galway from Monday 11 till Thursday 14 February 2013. Cost 225€. **IGNATIAN RETREAT:** in Esker, Co. Galway : for men from 1st to 6th July and for women from 19th to 24th August 2013. Cost **€340/£300stg.** Please contact Fr Sherry in Athlone.

♦ **EUCCHARISTIC CRUSADE CAMPS :** The dates for the Summer Camps of the Eucharistic Crusade this year 2013 will be for the girls : July 14th to 21st and for the boys : July 21st to 27th. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. The price is unchanged as well, 150€ for 1st child, then discounts. Contact Fr Biérer.

♦ RETREATS AND RECOLLECTIONS IN BRISTOL IN 2013 :

March 11th-16th Men's Ignatian Retreat

April 15th-20th Women's Ignatian Retreat

July 8th-10th Recollection for Young Adults

July 11th-13th Recollection for Married Couples

August 8th-10th Apologetics Seminar for Young Adults

September 20th-22nd Doctrinal Seminar on Liberalism for Adults

October 14th-19th Women's Ignatian Retreat

November 11th-16th Men's Ignatian Retreat

December 9th-11th Advent Recollection

December 16th-18th Apologetics Seminar for Young Adults

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

ALL-DAY ADORATION of the Blessed Sacrament



St John's Church in Dun Laoghaire
and Corpus Christi Church in Athlone
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,

A recent article in the 'Catholic Herald' of 18/1/13 raised a number of questions about the Society of Saint Pius X. Introduced under the heading "I'm glad I left the SSPX." the article, written by Stuart Reid, refers to a recent conference by Bishop Fellay in Canada, about which DIC1 says the following:

"Bishop Bernard Fellay, the Superior General of the Society of St. Pius X, gave a conference in Ontario, Canada, on December 28, 2012, during which he stated that among the opponents of the SSPX's canonical regularization were forces outside the Church, known for their opposition to Catholic doctrine. He specifically named *"the Jews, the Masons, and the Modernists."*

"The expression employed by the Bishop, *"enemies of the Church,"* was denounced by the media and by the Simon Wiesenthal Centre. On January 5, 2013, the US district of the SSPX published a press release stating:

"The word *"enemies"* used here by Bishop Fellay is of course a religious concept and refers to any group or religious sect which opposes the mission of the Catholic Church and her efforts to fulfil it: the salvation of souls. This religious context is based upon the

words of Our Lord Jesus Christ as recorded in the Holy Gospels: *"He that is not with me, is against me: and he that gathereth not with me, scattereth."* (Matthew 12:30). By referring to the Jews, Bishop Fellay's comment was aimed at the leaders of Jewish organizations, and not the Jewish people, as is being implied by journalists.

"On this topic, it is not out of place to point out that two influential Jews spoke out publicly on Rome's relations with the SSPX..." [DIC1 18/1/13]

Precise issues raised – no doubt sincerely – in the Catholic Herald article, are summarised as follows:

1/ Bishop Fellay made 'spectacularly ill-judged remarks about the Jews being the enemies of the Church' in his recent interview in Canada.

2/ He also reasserted that the 'New Mass is evil.'

3/ But the Motu Proprio 'Summorum Pontificum' said 'that both forms of the Roman Rite are equally valid and equally pleasing to God.'

4/ 'What's wrong with the sort of traditional Catholicism to be found at the Oratory, Spanish Place and St Bede's, Clapham Park?'

As a preface to the above issues, I would refer readers to our book 'Most

Passion of Christ in your Bible or Missal.

- Take only one helping of each item at meals.
- Say an extra Rosary.

Spiritual or Internal Fast Practices:

- Don't do any unnecessary talking; instead, say some little prayers and aspirations throughout the day.
- Exercise your patience in all things.
- Don't make any complaints.
- Restrain any anger, and go out of your way to be kind to the person who caused your anger.
- Don't be distracted with someone else's business.
- Avoid any gossip. Instead say an extra Rosary to overcome this great fault.
- When asked to do something extra do so with a joyful and pleasant attitude today. Speak in a pleasant tone to everyone today.
- Avoid using the phone today.

- Tell the truth in all your dealings today.
- Avoid any vanity or self-seeking today.

Spiritual Practices: [virtues and good works]

- Practice humility today in all your actions.
- Be generous today; help someone in need.
 - Look for ways to be helpful throughout the day.
 - Do a job that needs to be done without being asked.
 - Be courageous; walk away from any impure situations today.
 - Don't be at all idle today. Always be doing something for others or for your spiritual growth.
 - Go out of your way today to help or talk to someone who is usually difficult.
 - Volunteer for an extra job today.
 - Say an extra Rosary today for the conversion of a sinner.
 - Visit someone who is sick or lonesome. Offer to say the Rosary with them.

The Month of February sanctified

Month dedicated to the Purification of 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 3rd starts the Novena of St Agatha
On the 13th, Ash Wednesday, fast and abstinence

Suggested resolution for the month :

Learn and pray often during the day an act of spiritual communion. Example:
"My Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee."

Spirituality

GUIDE TO MAKING A SPIRITUALLY PROFITABLE LENT IN PREPARATION FOR THE PROPER CELEBRA- TION OF EASTER

The Lenten discipline consists of three separate parts:

1. Corporal or External Fast, including the abstinence from certain foods, drinks, and amusements, i.e. music, and parties during Lent.

These points of fast should be stressed today especially with the mania for entertainment besetting our society;

2. Spiritual or Internal Fast which consists of abstinence from all evil - sin.

Saint John Chrysostom taught that the "value of fasting consists not so much in abstinence from food but rather in withdrawal from sinful practices." And Saint Basil the Great explains: "Turning away from all wickedness means keeping our tongue in check, restraining our anger, suppressing evil desires, and avoiding all gossiping and swearing. To abstain from these things---herein lies the true value of fast!"

3. Spiritual Change achieved by the practice of virtues and good works must be the main objective of our fasting.

The Fathers of the Church insisted that during Lent the faithful attend the Lenten church services and daily Mass.

In the course of the centuries, our fasting discipline has undergone numerous and radical changes. Today, unfortunately, the observance of Lent is but mere formalism, reduced to abstinence on certain days and without any stress on one's spiritual growth or the amending of one's life style.

It is urgent that we return to the pristine spirit of the Great Fast which is so badly needed in our materialistic world.

Listed below are suggested practices that may be used along with your usual Lenten family traditions of sacrifices and penances.

Corporal or External Practices:

- Take less of what you like and more of what you dislike at meals.
- Take nothing to drink between meals.
- Do not use seasoning on your food.
- Do not use any sweeteners with your food or drinks.
- Avoid listening to the radio at all.
- Take nothing to eat between meals.
- Avoid any TV or videos; instead read the

Asked Questions about of the Society of Saint Pius X' which is available from Carmel Books.

Is the New Mass evil?

In response to issues 2 and 3 our book explains why Catholics should have nothing to do with the New Mass. 'The Novus Ordo Missae assumes heterodox elements along side Catholic ones to form a LITURGY FOR A MODERN-IST RELIGION which would marry the Church and the world, Catholicism and Protestantism, light and darkness. Indeed the NOM presents itself as:

a **meal**. This is shown by its use of a table around which the people of God gather to offer bread and wine [with the new 'offertory' prayers] and to communicate from rather commonplace utensils, often under both kinds, and usually in the hand. (Note also the almost complete deletion of references to sacrifice, [principally through the suppression of the traditional Offertory prayers]).

a **narrative** of past events, which is related aloud by the one presiding, 'who recounts Our Lord's words as read in Scripture (rather than pronouncing a sacramental formula) and who makes no pause until he has shown the Host to the people.'

a **community** gathering, Christ being perhaps considered to be morally present but ignored in His Sacramental Presence.

Whilst the numerous rubrical changes emphasise the above, the official introduction to the New Mass [Institutio Generalis, 1969 version] is explicit: 'The Lord's Supper, or Mass, is a sacred synaxis, or assembly of the people of God gathered together under the

presidency of the priest to celebrate the memorial of the Lord.'

The aim of the New Rite of Mass 'was to reform the Catholic liturgy in such a way that it should coincide with the Protestant liturgy...There was with Pope Paul VI an ecumenical intention to remove, or at least to correct, or at least to relax, what was too Catholic, in the traditional sense, in the Mass and, I repeat, to get the Catholic Mass closer to the Calvinist mass..' [Jean Guittou – an intimate friend of Paul VI – Dec 19, 1993]

When Michael Davies began his work on the destruction of the Traditional Mass, Vatican II, and the New Mass, it was because of his concerns 'at the extent to which the Catholic liturgy was being protestantized. The more detailed my study of the Revolution, the more evident it has become that it has bypassed Protestantism and its final goal is humanism.'" [Pope Paul' New Mass p.137]

Judging the NOM in itself, in its official Latin form, Cardinals Ottaviani and Bacci wrote to Pope Paul VI:

"...the Novus Ordo represents in itself, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session XXIII of the Council of Trent." [Sep 25 1969]

"The Novus Ordo Missae, even when said with piety and respect for the liturgical rules...is impregnated with the spirit of Protestantism. It bears within it a poison harmful to the faith." [Archbishop Lefebvre, Open Letter to Confused Catholics, ch. 4] Hence the dissimulation of Catholic elements and the pandering to Protestants, which are evident in the New

Mass, render it a danger to our faith, and, as such, **evil**, given that it lacks the good which the sacred rite of Mass ought to have.

If the New Mass is not truly Catholic then it cannot oblige for one's Sunday obligation. Any Catholic who is aware of its harm does not have the right to participate.

In light of the above we see that assertion made by Summorum Pontificum, that both Forms of the Mass are equally valid and equally pleasing to God, is untenable.

What's wrong with the sort of Traditional Catholicism found in certain churches?

This 'traditional Catholicism,' as raised in issue 4 above, is situated in a conciliar context, alongside the New Mass, with the errors of Vatican II as presented in the New Catechism. It is thus a 'conciliar traditionalism' or conservatism.

Indeed, the 'Ecclesia Dei' groups, such as the Society of Saint Peter, are founded upon the major compromises of recognising the lawfulness of the New Mass and the orthodoxy of Vatican II. Hence they are therefore conciliar Catholics and not Traditional Catholics.

"This being so, attending their Mass is: accepting the compromise on which they are based

accepting the direction taken by the Conciliar Church

accepting, in particular, the lawfulness and doctrinal soundness of the Novus Ordo Missae and Vatican II.

That is why a Catholic ought not to attend their Masses." [page 56 MOQ's]

Can we be silent about the Church's enemies?

To answer this question – issue 1 – we may turn to Father Denis Fahey, so often recommended by Archbishop Lefebvre, and his magisterial work 'The Mystical Body of Christ and the Reorganisation of Society,' first printed in 1945:

"There is unorganised opposition to the Supernatural Life in each one of us, owing to the Fall [Original Sin]. This unorganised opposition of individuals inevitably leads to the formation of little anti-supernatural groups here and there, even without the concerted action of vast organised forces. But the fact that there exist concerted anti-supernatural forces on the part of the organised bodies is so far removed from the preoccupation of the average Catholic that it needs to be specially stressed and its aim made clear.

"...The Christian framework of society is destined not only to aid us in attaining union with Christ but to serve as a bulwark against the assaults of the forces organised against our Supernatural Life.

"These forces are three in number, one being invisible, the other two visible. The invisible host is that of Satan and the other fallen angels, where the visible forces are those of the Jewish Nation and Freemasonry.

"The Jewish Nation is not only a visible organisation, but its naturalistic and anti-supernatural character is openly proclaimed, by its refusal to accept the supernatural Messiah and by its looking forward to a naturalistic messianic era.

"The Masonic Society, or group of Societies, is a visible organisation, but its

St Fortchearn

2nd Bishop of Trim, Co Meath and Cill-Fortcheirn in Uí Drona, Co Carlow
5/6th centuries

St Fortchearn was the son of Prince Feidhlimidh who had a castle in Trim and who was son to King Laoghaire Mac Niall, the reigning monarch in Ireland. His mother was Scoth, a daughter of the King of Britain. When St Patrick and St Loman came to Trim, she welcomed them and encouraged her son to hear them. He was thereupon Baptised by St Patrick. St Fortchearn became a pupil and novice of both



St Loman and St Patrick and they took charge of his education in all fields. St Fortchearn followed a religious vocation and soon became a priest, and later Abbot in one of St Loman's monasteries.

When St Loman felt his death approaching he wanted St Fortchearn to succeed him but the latter wanted to refuse through humility and the fact that he was about to inherit his fathers' previous possessions which had been given to the Church. However, he was persuaded to accept when it was agreed that all the properties would be committed to St Patrick and to God. He assumed authority as Abbot and Bishop over all St Loman's responsibilities but almost immediately handed authority over to a visiting pilgrim Cathald or Cathlaca.

St Fortchearn then left and founded another monastery and school in Hy-

Felimy near Tullow, Co Carlow which was called Tulach (=Hill of) Fortchearn or Cill Fortcheirn Uí-Drona. Tradition says that St Finian of Clonard was Baptised by St Fortchearn and that he received a most excellent education in his school at Tullow in Psalms, Canticles

and Church Offices. When Finian reached 30 years of age he left to found his own monastery and famous school at Clonard.

St Fortchearn is listed in a number of Calendars. He was venerated in the various places where he laboured. We do not have specific details about his growth in holiness and his Acts nor concerning dates for either his birth at Trim or his death at Cill-Fortcheirn but his lifespan is likely to have been somewhere between about 450 and 550.



Cill Fortcheirn Uí-Drona

Irish Saints

St Loman

Or Luman, 1st Bishop of Trim and Patron in Co Meath 5th century
Feastdays for both: 17th February

St Loman is said to have been one of St Patrick's disciples from the very beginning of his Irish mission. His mother, Darerca, was said to be St Patrick's sister. His brothers also were disciples and became Bishops, viz. St Munis at Coircne in the north of Meath, St Broccaidh at Imlech-Achaidh in Connaught, St Broccan in Brechmagh, Co Meath, and St Mughenoc in South Bregia, around Tara, Co Meath. Some writers want to give him an Irish pedigree as a descendent of the Mac-Uais sept but this most likely is an error arising from a misinterpretation of the fact that St Loman's later foundations at Lough Owel (see below) were located in the *territory* of the Mac-Uais (from them came the modern O'Curry and O'Corry) into believing he was of the sept. Tradition has it that St Patrick and his companions sailed up the Boyne as far as Trim and that St Patrick converted and Baptised, with water from a spring that appeared miraculously, the local chieftain, Forthernus and his people. Thereupon he was granted the grounds for a Church and monastery by Forthernus and Feidhlimidh, the son of the High King Laoghaire, who had a castle at Trim. St



Patrick placed St Loman in charge as Abbot and Bishop.

The monastery expanded and St Loman soon built an oratory on Church Island in Lough Owel near Portloman. Today, all that remains there are ruins of the Church, cemetery and the cells of monks. He also built his principal residence at Portloman which lies about 3½ miles north-west of Mullingar on the western shore of Lough Owel. This also developed into a monastery and town but no traces remain today. St Loman also founded a monastery at Athlumney in Co Meath and became Patron of the area.

The year of St Loman's death is unknown but is thought to have been before the end of the 5th century. A Festival in his honour was held in the Diocese of Ardraccan (today incorporated in Diocese of Meath) in former times. He is listed in many Calendars of the Saints. His Staff was still extant in the beginning of the 17th century. A chain of his was believed to ease the pains of childbirth. Both of these have disappeared.

Note that in the above, St Patrick set up at least 4 monasteries with an Abbot or Bishop in Co Meath. Later, there was another Bishopric centred on Ardraccan. This left at least 5 monasteries and Bishoprics founded in Meath alone. This was how the seed of the Gospel was spread in ancient Ireland. Later, mainly at the Synod of Rathbreasail in 1152, these smaller 'Sees' were amalgamated so that the Diocese of 'Meath' today includes most of Counties Meath, Westmeath and Offaly.

naturalistic or anti-supernatural character is secret or camouflaged. The Naturalism or Anti-Supernaturalism of its end, as well as of its ritual and symbolism, is clearly grasped by only relatively few of the initiated. The pantheistic deification of man, which is the consequence of this Naturalism, is the supreme secret of Freemasonry.

"Both of these visible societies, however, make use of subterfuge and secrecy in their modes of action against the Supernatural Life of the nations of the world.

Accordingly, the most vitally real struggle in the world is that waged by those naturalistic or anti-supernatural armies, under the leadership of Satan, against those who accept the Supernatural Life of Grace, participation of the Life of the Blessed Trinity, under the leadership of Our Lord Jesus Christ. This vital struggle is depicted in striking terms by Pope Leo XIII in the opening sentences of the Encyclical Letter, 'Humanum Genus:'

"...In our day, however, the partisans of evil seem to be drawing closer together and as a body to be animated with extraordinary energy, under the leadership and with the assistance of the widely diffused association known as Freemasonry. No longer concealing their designs, with the greatest audacity, they are egging one another on to attack God Himself. They are planning the utter overthrow of Holy Church openly and publicly, with the intention of despoiling completely the Christian nations of the benefits procured for them by Jesus Christ, our Saviour, if that were possible..."

"From what We have already said, it is indisputably evident that their ulti-

mate aim is to root out completely the whole religious and political order of the world which has been set up by Christianity and to replace it by another in harmony with their way of thinking. This will mean that the foundation and laws of the new structure will be drawn from pure naturalism."

Semi-Conciliarism

The Catholic Herald article also manifests a line of thought which I would term 'semi-Conciliarism.' In the same way as the heresies of Arianism and Gallicanism were followed by variants known to history as Semi-Arianism etc., which continued to contaminate many, so it is now with the errors of the Conciliar Church.

The present day, and indeed official, version of modernism seeks to present the conciliar reforms as being in continuity with traditional teaching, the so-called 'hermeneutic of continuity,' and consequently to be embraced by us all. Indeed, the number of people who are tempted away from the sure path of Catholic Tradition for the wide road of 'semi-Conciliarism' is not to be underestimated.

They still have some reservations about the practice and teaching of the New-Church, but with time they compromise, salving their consciences with the concessions reserved for those who accept liberalism in order to have something of Tradition.

This includes making peace with the enemies of the Church. "It is clear that there was, at the Second Vatican Council, an agreement with the enemies of the Church, so as to finish off with the existing enmity towards them. But this is an agreement with the

Devil!" [Archbishop Lefebvre, 'They have uncrowned Him' p.215]
So it is that "in this struggle with the powers of darkness" we have special recourse to the Patron of the Universal Church, Saint Joseph, by means of the solemn consecration of the Society of St Pius X on the feast day of 19th March, as resolved by the General Chapter of July 2012, so that he "protect God's holy Church from the snares of the enemy and from all adversity."

For other news:

Ireland

Father Daniel Couture was delighted to visit to Ireland again from 6-15th January, his first extensive visit after fifteen years spent as superior of the Society's district of Asia! Travelling around all the chapels and Mass-centres Father was able to celebrate Mass and give slide-shows on his work and apostolate, and was grateful for all the generous donations received.

Also re-visiting his former priory in Athlone, Father Fabrice Loschi, now stationed in Rimini, Italy, kindly preached a four-day Carmelite retreat in Esker, County Galway, from 11-14th February.

We are now awaiting the final planning permission so as to move forward with the renovation project of our new Court Devenish property in Athlone.

Preston

Following the successful apologetics seminar held at St Saviours' House,

Bristol last December, Fr Ballini gave a second series of conferences to a group of young adults from 3-5th January in North Wales. The event took place in Pantasaph and was attended by seventeen young adults from the ages of 15-30 years.

"This initiative," explains Fr Ballini "is aimed at explaining to young adults the foundations of our Faith and our place in the world. God willing, this will be the first of six steps by which we will try to discover the arguments for God's existence against the arguments of atheism and false religions. In fact this meeting had as its object the Existence of God as demonstrated by the arguments of movement, causality, and contingency, according to the teaching of St Thomas Aquinas.

"The next seminars will treat of: the Existence of God with proofs from order, morality and ontology; the God of the Bible as opposed to the Oriental religions; the God of the Gospel as opposed to that the Jewish and Islamic religions; the God of the Catholic Church as opposed to the Orthodox and Protestants; and finally, Modernism and Vatican II."

Gregorian chant seminar in Bristol

The importance of sung Masses, suitably performed, goes without saying. We could observe that there are two excesses in this domain: one by default, when sufficient efforts are not made towards having a regular sung Mass in each chapel; the other by a sort of excess when the singing is undertaken, but lacking in sufficient preparation or musical quality. Consequently I am happy to encourage attendance at this seminar over the first weekend of May

Britain and Holland. The missionary spirit has faded away because of the wrong definition of the Church and because of the conciliar declaration on religious liberty of which I must now speak.

Chapter 11 Religious Liberty - Part 1

Among all the documents of the Council, it was the schema on religious liberty which led to the most acrimonious discussions. This is easily explained by the influence of the liberals and the interest taken in this matter by the hereditary enemies of the Church. Now, twenty years later, we see that our fears were not exaggerated when the text was promulgated as a declaration comprising all the concepts opposed to tradition and to the teaching of recent popes. How true it is that all false or ambiguously expressed principles will inevitably reveal their implicit errors. Later in this chapter, I shall show how the attacks on Catholic education by the Socialist government in France are the logical consequence of the new definition given to religious liberty by Vatican II.

A little theology will help us toward a proper understanding of the spirit in which this declaration was drawn up. The initial--and, in fact, new--argument was based on the freedom of every man to practice inwardly and outwardly the religion of his choice, on the basis of "the dignity of the human person." In this view, liberty is based on dignity, which gives it its *raison d'être*. Man can hold any error whatever in the name of his dignity.

This is putting the cart before the horse. For whoever clings to error loses his dignity and can no longer build upon it. Rather, the foundation of liberty is truth,

not dignity. "The truth will make you free," said Our Lord.

What is dignity? According to Catholic tradition, man derives dignity from his perfection, i.e. from his knowledge of the truth and his acquisition of the good. Man is worthy of respect in accordance with his intention to obey God, not in accordance with his errors, which will inevitably lead to sin. When Eve the first sinner succumbed, she said, "The serpent deceived me." Her sin and that of Adam led to the downfall of human dignity, from which we have suffered ever since.

We cannot then make the downfall the cause of liberty. On the contrary, adherence to truth and the love of God are the principles of authentic religious liberty, which we can define as the liberty to render to God the worship due to Him and to live according to His commandments.

If you have followed my argument, you see that religious liberty cannot be applied to false religions; it does not allow of being split up in this way; the only right that must be recognized by the state is that of the citizens to practice Christ's religion. This will certainly seem an exorbitant claim to those who do not have the Faith. But the Catholic uncontaminated by the spirit of the times will find it quite normal and legitimate. Unfortunately many Christians have lost sight of these realities: it has been so often repeated that we must respect other people's ideas, put ourselves in their place, accept their point of view. The nonsensical "everyone to his own truth" has become the rule; dialogue has become the highest cardinal virtue, dialogue which necessarily leads to concessions. Through misplaced charity the Christian has come to think that he must go one step further than his interlocutors; he is usually the only one to do so. He no longer sacrifices himself for the truth, as the martyrs did. Instead, he sacrifices the truth.

Archbishop Lefebvre

An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 10 Ecumenism - Part 2

Baptism of desire can be *explicit*. Many times in Africa I heard one of our catechumens say to me, "Father, baptize me straightaway because if I die before you come again, I shall go to hell." I told him "No, if you have no mortal sin on your conscience and if you desire baptism, then you already have the grace in you."

The doctrine of the Church also recognizes *implicit* baptism of desire. This consists in doing the will of God. God knows all men and He knows that amongst Protestants, Muslims, Buddhists and in the whole of humanity there are men of good will. They receive the grace of baptism without knowing it, but in an effective way. In this way they become part of the Church.

The error consists in thinking that they are saved by their religion. They are saved in their religion but not by it. There is no Buddhist church in heaven, no Protestant church. This is perhaps hard to accept, but it is the truth. I did not found the Church, but rather Our Lord the Son of God. As priests we must state the truth.

But at the cost of what difficulties do people in those countries where Christianity has not penetrated come to receive baptism by desire! Error is an obstacle to the Holy Ghost. This explains why the Church has always sent missio-

naries into all countries of the world, why thousands of them have suffered martyrdom. If salvation can be found in any religion, why cross the seas, why subject oneself to unhealthy climates, to a harsh life, to sickness and an early death? From the martyrdom of St. Stephen onwards (the first to give his life for Christ, and for this reason his feast is the day after Christmas), the Apostles set out to spread the Good News throughout the Mediterranean countries.

Would they have done this if one could be saved by worshipping Cybele or by the mysteries of Eleusis? Why did Our Lord say to them, "Go and preach the Gospel to all nations?"

It is amazing that nowadays certain people want to let everyone find his own way to God according to the beliefs prevailing in his own "cultural milieu." A bishop once told a priest who wanted to convert the little Muslims, "No, teach them to be good Muslims; that will be much better than making Catholics of them." I am assured and know for certain that before the Council the Taizé community wanted to abjure their errors and become Catholics. The authorities said to them, "No, wait. After the Council you will be the bridge between Catholics and Protestants." Those who gave this reply took on a great responsibility before God, because grace comes often only at a given moment; it may perhaps not come again. At the present time the brethren of Taizé are still outside the Church, sowing confusion in the minds of the young people who visit them.

I have spoken of the conversions which have abruptly fallen in countries like the United States--where they used to amount to 170,000 a year--and Great

in St Saviour's, Bristol under the competent direction of Father Elias Stolz SSPX who has kindly accepted to come from Rimini in Italy for the occasion. All interested parties should contact the secretary at St Saviour's House for bookings and further details.

Ash Wednesday

Please note that as the priests' annual retreat coincides with Ash Wednesday this year, taking place during the school's half-term break for practical purposes, there will only be a few public Masses on this occasion. Blest Ashes however will be distributed on the First Sunday of Lent at those places where there was no Ash Wednesday ceremony.

Confirmations in Ireland by Bishop Fella

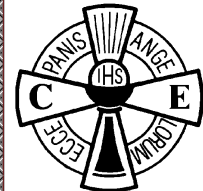
The same schedule is to be as follows in both Athlone (Saturday 27th April) and Dun Laoghaire (Sunday 28th April): 11am : Confirmations followed by Pontifical Mass; lunch-break, and conference by the Superior General at 3pm.

Visit from Poland

Given the happy situation of a number of Polish faithful attending our Masses both here (London, Leicester and Portsmouth) as well as in Oslo, we look forward to a visit from Warsaw in the person of Father Karl Stehlin, the Society's superior in 'Eastern Europe' from 6-13th March. Father will be happy to give a talk on the Society's work in Poland and Lithuania on Saturday 8th March at St Michael's School, following the 12noon Mass and refreshments, as well as visiting some of the Polish families in the preceding days. In Oslo, Father will celebrate the 10am Sunday Mass in our Chapel of St Olaf, with a talk following brunch. Similarly he will visit the different families, a number of which know him well already from their native Poland.

With every good wish and blessing as we prepare for Lent,

Father Paul Morgan



**Intention for the Eucharistic Crusade
for the month of February 2013**

For the Spirit of Penance in Souls

NOVEMBER 2012 RESULTS

The Intention was for the Holy Souls in Purgatory

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
42	1135	173	129	887	1601	4416	60	211	1293

For information on the Eucharistic Crusade, on how to support it, or if you want your children, grand-children, relatives or friends to receive the monthly magazine, *The Irish Crusader*, please write to Fr Biérer in Dun Laoghaire or contact by email at : crusaderireland@gmail.com

Liturgical calendar for February 2013

					Times on which Holy Mass is celebrated in Ireland							
					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
Friday	1	St Ignatius of Antioch, III class	<i>Abstinence St Brigid</i>	FIRST FRIDAY	1	11 am & 6.30 pm	11 am	7 pm				
Saturday	2	Purification of Our Lady, II class		FIRST SATURDAY	2	11 am	11 am	11 am				
Sunday	3	Sexagesima Sunday, II class	St Blaise <i>St Colman</i>		3	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	5 pm
Monday	4	St Andrew Corsini, III class	<i>St Gillebert</i>		4	11 am & 6.30 pm	11 am					
Tuesday	5	St Agatha, III class			5	11 am & 6.30 pm	11 am					
Wednesday	6	St Mel (<i>Ardagh and Clonmacnoise</i>), St Titus, III class			6	11 am & 6.30 pm	11 am					
Thursday	7	St Romuald, III class		FIRST THURSDAY	7	11 am & 6.30 pm	11 am					
Friday	8	St John of Matha, III class	<i>Abstinence</i>		8	11 am & 6.30 pm	11 am	7 pm				
Saturday	9	St Cyril of Alexandria, St Apollonia, III class			9	11 am	11 am	11 am				
Sunday	10	Quinquagesima Sunday, II class			10	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	11	Apparition of Our Lady at Lourdes, III class	<i>St Gobnait</i>		11	6.30 pm						
Tuesday	12	Seven Holy Founders of the Servite, III class	<i>St Sedulius</i>		12	6.30 pm						
Wednesday	13	Ash Wednesday, I class	Fast and Abstinence		13	6.30 pm						
Thursday	14	Feria in Lent, St Valentine, III class			14	6.30 pm						
Friday	15	Feria in Lent, St Faustinus and Jovita, III class	<i>Abstinence</i>		15	6.30 pm	11 am					
Saturday	16	Feria in Lent, III class			16	11 am	11 am					
Sunday	17	First Sunday in Lent, I class	<i>St Fintan</i>		17	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	18	Feria in Lent, St Simeon, III class			18	11 am & 6.30 pm	11 am					
Tuesday	19	Feria in Lent, III class			19	11 am & 6.30 pm	11 am					
Wednesday	20	Ember Day of Lent, II class			20	11 am & 6.30 pm	11 am					
Thursday	21	Feria in Lent, III class			21	11 am & 6.30 pm	11 am					
Friday	22	Chair of St Peter, Ember Day, II class	<i>Abstinence</i>		22	11 am & 6.30 pm	11 am	7 pm				
Saturday	23	Ember Day of Lent, St Peter Damian, II class			23	11 am	11 am	11 am				
Sunday	24	Second Sunday in Lent, I class			24	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	25	Feria in Lent, III class			25	11 am & 6.30 pm	11 am	7 pm				
Tuesday	26	Feria in Lent, III class			26	11 am & 6.30 pm	11 am					
Wednesday	27	Feria in Lent, III class			27	11 am & 6.30 pm	11 am					
Thursday	28	Feria in Lent, III class			28	11 am & 6.30 pm	11 am					
Friday	1	Feria in Lent, St David, III class	<i>Abstinence</i>	FIRST FRIDAY	1	11 am & 6.30 pm	11 am	7 pm				
Saturday	2	Feria in Lent, III class	<i>St Chad</i>	FIRST SATURDAY	2	11 am	11 am	11 am				
Sunday	3	Third Sunday in Lent, I class			3	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	5 pm

Ember Days are
traditionally days of
fast and abstinence