

The Priestly Society of Saint Pius X in Ireland

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Our Lady of Knock and St Patrick Chapel

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Saint Joseph's Mass Centre

Tralee, Co. Kerry

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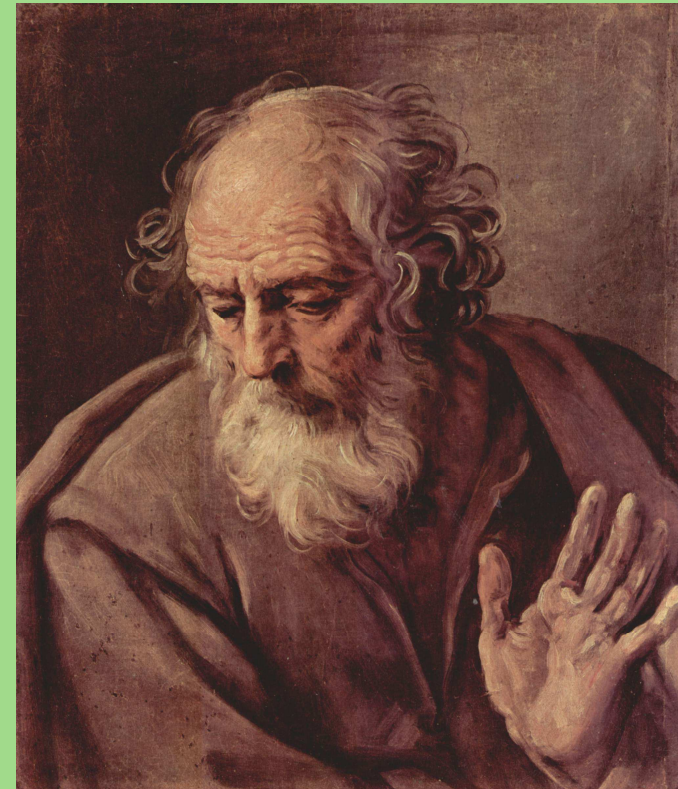
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The Society of Saint Pius X in Ireland



Saint John's Bulletin



**SAINT JOSEPH, PATRON OF THE CHURCH
PRAY FOR US !**

In This Issue:

- Letter from Father Morgan
- Archbishop Lefebvre
- St Patrick Birthplace
- Plus all the activities and devotions
in our priories and churches

March 2013
Month dedicated
to Saint Joseph

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

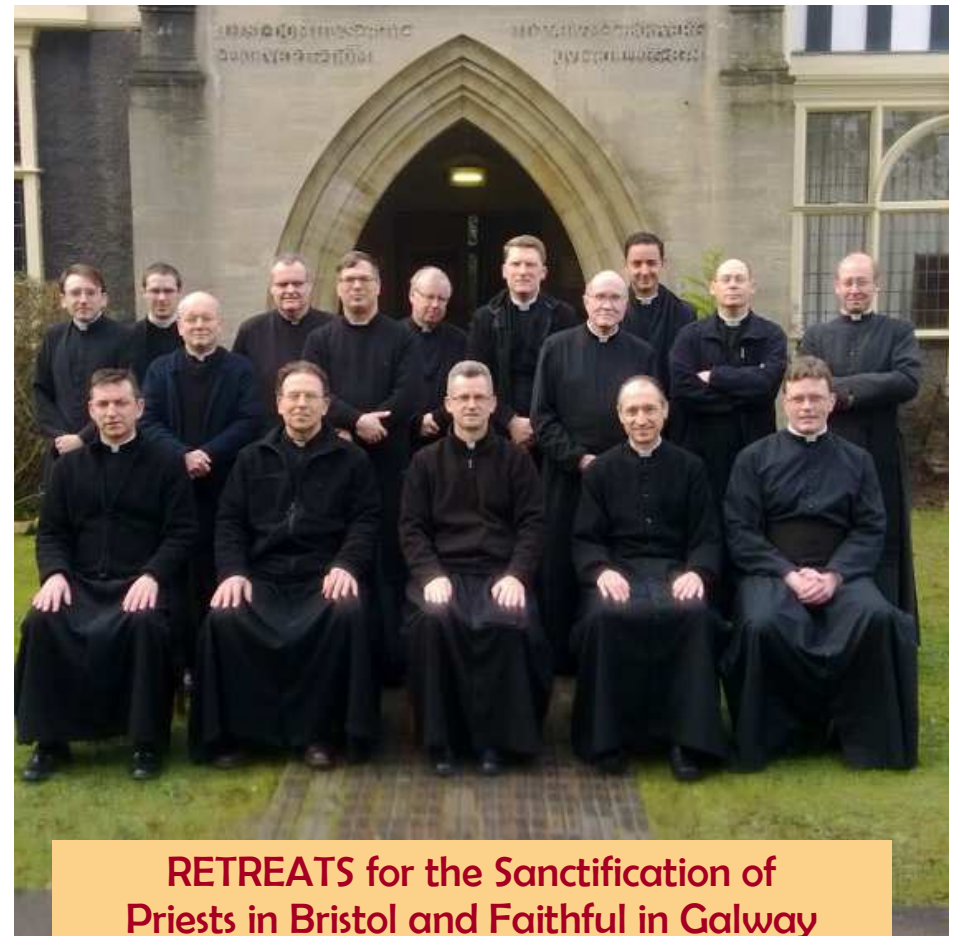
St Philomena's Rosary Association : Contact Fr. Gallagher

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



Kinane, Fr Keating, O'Sullivan-Beare and other notable authorities concur. As the Tours area was part of Brittany at the time, thus he was born among the Britons! Everything fits for France as to our Saint's origins. Even today, the remaining, greatly reduced, Brittany extends as far South as Tours and Nantes.

As regards his capture and enslavement, this was effected by the High King Niall and took place at Be(u)nnaven (meaning bottom or mouth of river – Gaelic Bun-açainn) Taburniae. This Dr Lanigan, and others, now identify as Boulogne-sur-Mer, a few miles from Calais and in the Straits of Dover. This also lay in Brittany of the time. Some accounts say that over 1,000 slaves (Patrick says thousands!) were captured. If so, it is clear that Niall had command of quite a substantial navy to transport his soldiers, booty and captives? Incidentally, it would be extremely unlikely for King Niall to make, or allow, a slaving or piratical attack on Scotland where lived his fellow Irishmen and which was part of his Protectorate! The same would apply for his fellow Celts in Wales, as they would be allies against the Romans, but possibly to a lesser extent. However, against the Romans on the Continent, now that was a completely different matter. King Niall was later killed on a similar expedition in the English Channel in 405. His nephew and successor, King Daithi, was killed by lightning at the foot of the Alps, while allied with the Romans against the invading German tribes in 428. Many writers go on with the nonsense that the Irish were incapable as mariners. The fact is that there was much boat commerce between Ireland and Britain and the Continent at the time; witness St Patrick's escape. Further, there were no transport problems mentioned for himself, or St Palladius before him, in getting from France to Ireland. After all, the Milesians arrived by boat from Spain, so they had all the navigational and boat-building skills necessary. Irish Saints travelled widely over the seas, witness St Brendan the Navigator. In later times Brian Boru had his ships clear the Vikings from Irish rivers and other waters. For

all such travelling and indeed fishing, the Irish could not be relying on friendly foreign sailors – such did not exist.

Tours lies about 150 miles south of the northern coast of France, about 130 miles South-West of Paris, and about the same distance east of the Bay of Biscay near Nantes. Like Nantes, it lay in ancient Brittany/Armorica. The traditions of the Church of Tours, and indeed in other places in Northern France, are in complete harmony with those of Ireland in recording St Patrick's connections with their St Martin. The old Church of St Patrick there was built not later than the 10th century and thus bears witness to the antiquity of devotion to our Saint. Then there is the amazing phenomenon of *Les Fleurs de Saint Patrice*, or The Flowers of St Patrick. From time immemorial, and from year to year, in defiance of the seasons in the depth of winter, that is, at Christmas, the 'Flowers of St Patrick' appeared on a blackthorn tree near the Church of St Patrick at Tours on the bank of the river Loire. Snow and the flowers could be seen at the same time. Tradition records how St Patrick reached that spot on his way to visit St Martin about 395, and while resting beneath the tree it shook off the snow and burst into flowers. After this, the Saint arose, and placing his cloak upon the waters, crossed the river upon it. These traditions at Tours could scarcely be the response for someone who had almost nothing to do with Tours? Morris concludes; "As to St Patrick's birthplace, the weight of authority gives to France the glory of being his native land".

We might add a little footnote of history. When St Columbanus was expelled from Luxeuil about 600, and given a military 'escort' to ensure his banishment to Ireland, the group stopped overnight at Tours on the way to the port of Nantes. St Columbanus made a special request to visit the holy places at Tours but was refused permission. However, he eluded his captors and spent the night praying at the shrines of St Martin and his illustrious kinsman.

ANNOUNCEMENTS

- ◆ **EASTER COMMUNION TIME** : From Ash Wednesday to Trinity Sunday.
 - ◆ **STATIONS OF THE CROSS** every Friday of Lent at 6 pm at St John's and Corpus Christi Church.
 - ◆ **LENTEN RECOLLECTION** : Saturday 9 March : Confessions at 10.30. Holy Mass at 11 am. Lunch (BYO) in the Parish Hall. Conference and Stations of the Cross. The spiritual exercises will finish around 3 pm. This recollection is for all crusaders, children and teenagers from around Ireland.
 - ◆ **CONSECRATION TO SAINT JOSEPH** of the Society of Saint Pius X on March 19th.
 - ◆ **EASTER DUES ENVELOPES** are available in the churches and chapels.
 - ◆ **YOUTH OUTING** in Ballyconnel, Co. Cavan on April 13th and 14th.
 - ◆ **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.
 - ◆ **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 Biéer.
 - ◆ **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

Letter from Father Morgan

Letter to Friends and Benefactors



My dear brethren,

On Monday 11th February I was flying from Stockholm to London in view of preaching the priests' retreat which began that day in Bristol. The airline company in question has on board WIFI facilities which enabled me to catch up on some electronic mail, and you can imagine my surprise and indeed disbelief when I read a message from one of the faithful which claimed that Benedict XVI had announced his abdication!

I naturally considered it to be some sort of Internet hoax...until arriving at the airport to be met by my awaiting colleagues, this incredible news was then confirmed as being authentic.

You will have all heard by now of the manner and content of the Pope's declaration announcing his resignation on 28th February 2013 at 8pm, with all the consequent media reports and commentaries.

On a human level one can indeed appreciate the Pope's wish to retire to a life of prayer and recollection given his advanced years and his declining strength to cope with the demands and rigours of such an enormous charge. He had himself volunteered his thoughts on

the matter a year or two ago in an interview, and hence he is indeed consistent with his words. But this does little to diminish the shock at such momentous news, not least because it was absolutely unknown to all but a handful of his closest collaborators. The Italian journalist who understood the original Latin statement had the scoop of her life as she was the first to report the news!

Menzingen issued the following press statement shortly thereafter as follows: 'The Society of Saint Pius X has learned of the sudden announcement about the resignation of Pope Benedict XVI, which will be effective on the evening of February 28, 2013. Despite the doctrinal differences that were still evident on the occasion of the theological talks held between 2009 and 2011, the Society of Saint Pius X does not forget that the Holy Father had the courage to recall the fact that the Traditional Mass had never been abrogated, and to do away with the canonical sanctions that had been imposed on its bishops following their consecration in 1988. It is not unaware of the opposition that these decisions have stirred up, obliging the pope to justify himself to the bishops of the whole world. The Society expresses its gratitude to him for the

and write history to favour themselves?

According to Fr Kinane, we have no less than the authority of the great Roman historian Pliny and the Venerable Bede, Doctor of the Church and an eminently accurate historian (He was born in Albion, i.e. modern England, but the new name, England, would not begin to be used until about a century after his time), as well as other eminent ancient writers, that Northern France was the original Britannia or Britain and the natives were called Britons or Praetani and that these people colonised Albion (England). From them was derived the modern name - Great Britain. The Welsh Triads say precisely the same. Bede also tells us that the Romans had ceased to rule effectively in Albion from early in the 4th century. As regards Scotland being where our Saint lived, Dr Lanigan writes; "It would be difficult for the sticklers for St Patrick's birth in Scotland, to find a Curio or Decurion in Kilpatrick, or any place near it, in the late 4th century". The same would apply even more for his capture. Pliny called Northern France plus Belgium and western Holland as far as the Rhine, Britannia. Eutathius confirms that the Gallo-Britons were also referred to as the Walloons (Belgae) of Belgium. In the original Britain in Northern France, the Germans also invaded, took over and formed a state called Neustria of the modern North-East France, Belgium and western Holland. Later the Vikings, or North-men, took over Normandy which is called after them. Brittany, in a corner of North-West France is all that is left today.

St Patrick's mother was named Concessa or Conceis and she was called a sister of St Martin of Tours. Now sister in those times was often used to mean a female relative. As St Martin was born about 316 and St Patrick about 373, or later according to some, it is most unlikely that Concessa was a full sister of St Martin's, far more likely that she was a niece or possibly even a grand-niece. Further, like St Martin himself, she was of the Franks, another tribe of German invaders who even gave its name to France. Now, it is generally accepted that St Patrick was born of the Brit-

ons but many wrongly assume that this proved he was born in Great Britain. In fact, if he was born of the Britons, he could not possibly have been born in Scotland, for at that time it was controlled and populated by the Irish, Picts, Caledonians, etc – but no Britons! No, the most likely reality is that he was of the original Britons, the inhabitants of Brittany, part of which was called *Aremorica* (meaning beside the sea).

In his Confession, St Patrick regrets that he cannot visit his family as they live so far away from him, and he explains that to visit would mean being negligent in looking after his mission. Now, if his family had been in Scotland, or even Wales, he could visit them easily and return within a day or two. France would be a completely different matter. He would need to get to the South Irish coast, as he did during his escape and then it was about a 3-day crossing to France with possibly another 3 or more days of travel overland. Thus, he would be lucky to return within 3 weeks. Then add the dangers of bad weather on the Atlantic, Biscay and English Channel as well as the threat of pirates and it would require serious business to journey to France. The Saint writes: "Therefore, though I had wished to leave them....to go even to Gallia [i.e. France], to visit my brethren, and to see the face of my Lord's Saints....if I do it, I fear to lose the labour which I have commenced...". Crucially also, there were no relations, 'brethren' or 'our Lord's Saints' to be found in Scotland, or Wales either, at that time. Only France would have them. When he escaped, he made straight for France and Tours and this cannot be considered an accident, he knew where he was going and why. Furthermore, St Fiacc, who was ordained and consecrated by St Patrick himself, tells us that he was born at Nemthur, which early authorities could not, or refused to identify but which the learned Dr Lanigan DD, Professor of Hebrew, Sacred Scriptures and Ecclesiastical History at Pavia, positively identified as being Holy-Tours in his great work, the Ecclesiastical History of Ireland, published in 1829. Canon O'Hanlon, Fr

Queen Mother of the Milesians. From about the 1st century onwards to the 5th, the Irish colonised modern Scotland, then known exclusively as Caledonia or Alban (literally meaning 'the high peaks' as do the words Alps and Albania!) or Pict land. By the middle of the 4th century the Irish controlled much of the Lowlands of modern Scotland. About 378, the great Irish King Niall of the 9 Hostages became High King and soon made an expedition to Scotland where he helped the Irish colonists subdue the remaining tribes of Picts, Caledonians and other Celtic tribes in the Highlands and Islands so that Scotland became an Irish Protectorate. The colonists wanted this formally recognised and he changed the name of the country to Lesser Scotia, with the understanding that Ireland was the original and Greater Scotia. It was only in the 12th century that modern Scotland was thus named, and also Ireland began to be used for Hibernia.

As regards Hostages, these were usually princes of the blood; and this was the method used by High Kings to ensure good behaviour from lesser kings or governors in their regions. Thus to say that Niall had 9 Hostages, meant that he had 9 princes from the subkings or rulers of 9 Provinces or regions. There were at least 5 of these in Ireland (Modern Leinster was then 2 Provinces, viz. modern South Leinster, then called Leinster and Meath or Tara for the Northern part. Scotland provided other Hostages for Niall spread over both the Lowlands (South of Glasgow-Edinburgh) and the Highlands of Scotland. About this time the Gaelic language spread all over Scotland and this gave rise to the modern Gallic, which is a dialect of Gaelic. The very word Argyle, a modern region in South-West Scotland but which was far more extensive in the 4th century, came from the Gaelic Oir-Ghialla, meaning Eastern-Hostages and tells us that the region was a dependency of Ireland. The same language origin, but from an earlier period and for the same reason, gave rise to Oriel for the region of Louth, Monaghan and Armagh which at one time gave hostages to the Kings or Queens of Connaught.

Next, the words Britannia, Britons, and derivatives. The Greeks knew of the Irish Isles in the 6th century BC and referred to them as Ierne or Iernian (or Hibernian). Aristotle (4th century) and Polybius (2nd century) refer to Ierne and Albion. Greek and Latin authors made reference to Britannia in the 1st century BC, and earlier, and identified it as including Northern France and also extending into modern Belgium and Holland, west of the Rhine. The natives were various Celtic tribes and as a group they were known as Praetani or Britons. At the time, England was known as Albion (from *Albinus* = white) due to the White Cliffs, as at Dover, which were visible across the Channel. Probably due to prevailing pressures from marauding Romans, Germans, Goths, Huns or other barbarians these people colonised the Southern parts of Great Britain and gave their name, Britain, to it. The Romans later took over England and a part of southern Scotland, starting in the middle of the 1st century BC. Prior to these invasions the language of modern England had been – Gaelic! When the Roman Empire weakened, and their army was withdrawn, modern England was invaded and taken over by 3 German tribes called Angles, Saxons and Jutes from about the end of the 4th, to the 6th, century. They soon had control of the Eastern half of England from about Southampton northwards to slightly East of Edinburgh, while the Britanic West still held out due to the efforts of those like King Arthur. In the Western half there were the Cornish and Welsh kingdoms as well as Strathclyde, now in Scotland but which then extended southwards through all of Lancashire to about Manchester. In Scotland, there were the Irish, Picts, Caledonians, etc. Later, the German tribes took over the whole island of Great Britain. Then, from the 9th century on, they cobbled together the English language from pieces of Latin, Greek, German dialects, Celtic languages, Scandinavian languages and other Continental languages. They also took the name Britain for the country they had conquered as they had the territory. Later again, they took over Ireland. Conquerors rule OK

strength and the constancy that he has shown toward it in such difficult circumstances, and assures him of its prayers for the time that he wishes to devote from now on to recollection.

Following its founder, Archbishop Marcel Lefebvre, the Society of Saint Pius X reaffirms its attachment to eternal Rome, Mother and Instructress [*Mater et Magistra*] of Truth, and to the See of Peter. It reiterates its desire to make its contribution, according to its abilities, to resolving the grave crisis that is shaking the Church. It prays that, under the inspiration of the Holy Ghost, the cardinals of the next conclave may elect the pope who, according to the will of God, will work for the restoration of all things in Christ (Eph 1:10).

Menzingen, February 11, 2013, on the Feast of Our Lady of Lourdes'

Objectively speaking, however, and in spite of the human considerations referred to above, Pope Benedict's abdication is being described by some Traditional commentators as a desecralisation of the papal office. Whilst Canon Law allows for such an eventuality, this decision may further destabilise the Church, with the divinely instituted papacy coming to resemble a merely human function comparable to others in 'democratic society.' Indeed, the positive reaction of the world's media, governments and religions has been to greet this news with approval as a gesture of modernity.

The 'Catholic Herald' of January 25th 2013 gave a report of a letter from Archbishop Di Noia to Bishop Fellay and all the priests of the Society under the headline 'Vatican official urges

SSPX to adopt a new attitude in talks.'

'The Society of Saint Pius X will have a future only if it returns to full communion with the Vatican and stops publicly criticising the teachings of the Pope, the Vatican official responsible for relations with traditionalists has said.'

'Archbishop Augustine Di Noia, vice-president of the Pontifical Commission Ecclesia Dei, wrote in an Advent letter to members of the SSPX: "Surely the time has come to abandon the harsh and counterproductive rhetoric that has emerged over the past years."'

'Vatican Radio reported on the contents of the Archbishop's Advent letter and provided links to the full text both in English and French. Jesuit Fr Frederico Lombardi, the Vatican spokesman, told the French Catholic newspaper 'La Croix' that the letter was a personal appeal from Archbishop Di Noia.'

While Archbishop Di Noia said in the letter that the Vatican's relations with the SSPX "remain open and hopeful," he also said the Vatican would not and could not continue forever to remain silent when SSPX leaders misrepresent what is taking place in the discussions or publicly reject positions still supposedly being discussed with the Vatican.'

"A review of the history of our relations since the 1970's leads to the sobering realisation that the terms of our disagreement concerning Vatican II have remained, in effect, unchanged," the Archbishop wrote.'

'Instead of focusing first on the specific teachings of the Second Vatican Council and of the popes since the mid-1960's, he said, the starting place must

be on God's will that his Church be united and on the role of the various ministers and faithful within the Church.'

Indeed, and as the traditional Catechism teaches, 'the Church is one because all her members agree in one faith, have all the same sacrifice and sacraments, and are all united under head.' Hence there is no avoiding the issue of Vatican II which 'itself both encouraged liberal trends (and its encouragement became post-conciliar Vatican policy) and departed from traditional Catholic teaching' resulting in a new faith and a new Mass in opposition to traditional papal teaching.

Meanwhile another recent development has come to light as reported by the French website 'TradiNews' with regard to a second letter from Rome with yet another ultimatum. The Abbe Barthe, an informed French commentator of an 'Ecclesia Dei' stance, stated in the French newspaper 'Present, on 16th February 2013, that the 'Commission Ecclesia Dei had sent a letter to Bishop Fellay on 8 January and that it expects a response from him on February 22, the feast of the Chair of Saint Peter...'

In light of all these things we see the importance of the Consecration of the Society of Saint Pius X to the Patron of the Universal Church, Saint Joseph, which is to take place on 19th March, and which we anticipated last year for the District.

Just at the time of writing the Society's official web-site DICI has relayed the following statement:

'This Thursday 21st February 2013, in the course of a press-release, Father

Frederico Lombardi, head of the Holy See's press-office, declared concerning the Society of Saint Pius X that 'the final date of 22nd February (for a reply from Bishop Bernard Fellay to the Congregation for the Doctrine of the Faith), as reported in the media, is nothing but hypothetical (*pure hypothese*), as *Benedict XVI has decided to refer the question to his successor. It is therefore useless to expect a resolution to the situation before the end of this pontificate.*'

For other news:

Father Andrew OSB in London and Burghclere

The February 6-11 visit of Father Andrew OSB to London and Burghclere went well, and a number of faithful were able to attend his talk on the Benedictine life and work. Fr Andrew (Menage), of South African nationality, was ordained last year in Winona, and was happy to have been able to spend a few days visiting his sister's family-the Smith's-near Burghclere, prior to his return to Our Lady of Guadalupe Monastery in New Mexico.

Third Order Carmelite Retreat in Ireland

Some 32 faithful attended the Carmelite retreat preached by Father Loschi in Athenry, Ireland last month, from 11-14 February, with two postulants making their Third order professions. Please note there will be a day of recollection at St Joseph's Church, London, on Saturday 13th April for the Third Order Carmelites by Fr Dubroeuq.

classed with the deniers of the existence of God, Jesus Christ, Julius Caesar, Australia, etc. because they did not have personal experience of them. All such can be dismissed as irrelevant. Many scholars attribute various other texts to St Patrick, but most of these are disputed. However, starting soon after our Saint died, his disciples gathered details of his life's works and miracles, e.g. Saints Loman of Trim, Secudinus of Dunshaughlin, Mel of Ardagh, Benignus of Armagh, Cianan, Fiacc of Sletty, Evin of Monasterevin, Ængus the Culdee, Ultan of Ardraccan, Patrick Junior of Duleek, Tirechan the Scribe as well as many others. About 66 different Lives had been produced by the

12th century, when Jocelyn produced his own Acts. However, the most complete life is that by Fr John Colgan, the great Irish hagiographer of the 17th century which he derived from 7 pre-existing Lives. However, due to the fact that he was writing on the Continent (Louvain), he was unable to check a number of details so that some minor errors appear in his works. St Fiacc's Hymn to St Patrick is also extant.

St Patrick's birthplace is a subject of doubt and argument among historians and biographers. From early times cities and countries have vied for having the honour of being the birthplace of great and famous people, whether king, queen, warrior, philosopher, poet, or other. For example, there is no agreed birthplace for Homer or St Joseph. So also with St Patrick. There are 3 main schools of thought; near the Clyde in Scotland; in Wales near the Bristol Channel; and France; but we shall see that only one stands up to modern scrutiny, France. Scottish hagiography is rot-

ten with forgeries and false claims down through the centuries and any claims from them are immediately suspect.

First, we quote a few words from St Patrick himself on his youth. In his Confession he tells us that his father was Calpurnius, a Roman Official and a Deacon and whose father was



Potitus {whose father was named Deochian Odissus}, a priest, and that they lived at Bennaven Taburniae when he was captured and enslaved at the age of 16. Many writers assume that he was born there but such does not necessarily follow from his statement which omits to say so. It may or may not be true. However, against that, his statement gives the impression that the family had lived there for some time as he does not mention anything about the family moving there. Now, 2 very important statements that are generally accepted say that he was born of the Britons, and St Fiacc of Sletty, in his hymn to the Saint, says that he was born in Nemthur.

Here we have to be careful about terms so a digression regarding the political situation in what are now called the British Isles and France in the 4th and 5th centuries is essential. Up to the 12th century, Greek, Latin and other Continental writers always referred to the Irish as the Scots. This name came from Scota,

Irish Saints

St Patrick

Archbishop of Armagh, Apostle, Primate and Chief Patron of Ireland. 4th and 5th centuries. Feastday: 17th March.

Part 1: Introductory and Birthplace.

A great number of lives of St Patrick have been written, but unfortunately, there are numerous contradictions between them. Reliable and authentic facts are few as compared to a great cloud of fables so that there is great scope for conjecture and speculative opinions. After all, the setting is over 1,500 years ago and records have suffered many ravages in the meantime. This is also true of many other personages of ancient times, whether kings, warriors, philosophers, poets, inventors or any other famous figure. In any event, Providence pre-ordained St Patrick to completely convert the Irish in a manner and to an extent almost unique so that within two generations of his death the whole race had been converted and had already started the reconversion and rebuilding of the civilisation of most of Western Europe. They had become almost the chosen people of the New Testament. St Patrick founded Churches and Dioceses, monasteries and schools and travelled all over the country doing so, so that accounts and the memory of all his works have been preserved down to the present time. Not alone Ireland, but all of Christendom acknowledge and proclaim his triumphs on earth and his glory in Heaven. To write a short account of his mission and achievements is impossible without omitting much of his story and the scope of his work as well as what developed from it. His own writings are of the greatest significance – provided they are sufficiently authenticated as genuine and accurate and unadulterated with extraneous or inaccurate material by various scribes down through the ages. No Manuscript has survived from his time. All we have are copies of copies of copies, etc. with great po-

tential for error and alteration at every stage. Do realise that photocopying is a very recent invention, even printing was only invented about 1,000 years after our Saint's death! Furthermore, many tracts have been attributed to St Patrick, some simply in his honour and others in hopes of greater credibility, but there are just 2 tracts on which there is an almost universal agreement as to their authenticity. These are his *Confession* and his *Letter to Coroticus*, a Saxon king in what is now England. The more useful is the Confession which gives much autobiographical information and which has come down to modern times in about 5 fairly reliable and very ancient Manuscripts, namely; The Book of Armagh, which is about 1,000 years old and is preserved at Trinity College Dublin; a Manuscript in St Vedast's monastery near Beauvais in France but which, regrettably, was maliciously destroyed during the French Revolution; a 3rd Manuscript preserved in the Cotton Library of the British Museum. There are 2 other Manuscripts in the Library of Salisbury in England and 2 more in the Bodleian Library at Oxford. In 1668, a Life was published by the Bollandists, a famous group of hagiographers and Jesuit priests. There are also many other, less notable copies, many of which came from the sources listed above. A most authentic and comprehensive edition in Gaelic and Latin, was published by Sr Mary Clare Cusack of Kenmare Convent, in the 19th century. A Cottonian Manuscript also contains the Epistle to Coroticus. There are also an uncounted number of more modern copies of the ancient Manuscripts, which are held in both Public and Private collections in various countries of Europe, in many of which there are sundry inaccuracies, although some give some quite useful modern versions of some obscure ancient words.

St Patrick is written of by numerous authors in many languages, including Gaelic, English, French, Latin, Italian, German, Dutch, Danish and others, by both clerics and lay persons. There are also the naysayers who deny that he ever existed. However, these are to be

Bishop Fellay's visit on 1st-2nd June

I am happy to give the schedule for this occasion as follows:

Saturday 1st June:

Church of Saints Peter and Paul,
35 Upper Parliament Street,
Liverpool L87AL

11am Blessing of the new church,
followed by Confirmations and Pontifi-
cal High Mass.

Lunch

3pm Conference by Bishop Fellay int
church hall, followed by Benediction.

Sunday 2nd June: Saint Michael's
School, Harts Lane, Burghclere.

11am Confirmations and Pontifical
Mass

Lunch

2.30pm Conference, followed by Bene-
diction.

Faithful wishing to receive the sacra-
ment of Confirmation should apply in
writing to their local Society House.

Corpus Christi Triduum in Bristol

Please note that there will **NOT** be the
usual Triduum and solemn Saturday

Blessed Sacrament procession at St
Saviour's House this year due the
events surrounding Bishop Fellay's visit
as per the above.

XLHours devotion at St Joseph's Church London


The devotion will begin on Friday 1st
March with Solemn High Mass of Ex-
position at 7pm finishing with the Mass
of Reposition on Sunday 3rd March at
11am. In addition to the usual Saturday
Mass at 11am, there will also be 5am
Masses on both March 2nd and 3rd.

The Archconfraternity of Saint Stephen

Father Ballini is organising a trip to
Italy from 29th July – 10th August for
altar servers. Further details can be ob-
tained from St Mary's House, Preston.

With every good wish and blessing
this Lent in preparation for
the joys of Easter,

Father Paul Morgan



**Intention for the Eucharistic Crusade
for the month of March 2013
In Honour of Saint Joseph
DECEMBER 2012 RESULTS**

The Intention was for Leaders and Politicians

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of medita- tion	Good Example
			Sac.	Spirit.					
34	941	258	223	552	1015	4136	249	106	556

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

Archbishop Lefebvre

An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 11 Religious Liberty - Part 2

On the other hand, the increase in the number of secular states in Christian Europe has accustomed people to secularism and has led them to adapt to things contrary to the Church's teaching. But doctrine cannot be adapted; it is fixed and defined once and for all.

At the Central Preparatory Commission before the Council, two schemas were submitted, one by Cardinal Bea under the title "Religious Liberty," the other by Cardinal Ottaviani under the title, "Religious Tolerance." The first filled fourteen pages without any reference to documents of the Magisterium. The second covered seven pages of text and sixteen pages of references, from Pius VI (1790) to John XXIII (1959).

Cardinal Bea's schema contained, in my view and in that of a considerable number of the Fathers, propositions not in accord with the eternal truths of the Church. We read, for example, "This is why we must praise the fact that in our day liberty and religious equality are proclaimed by many nations and by the International Organization for the Rights of Man."

Cardinal Ottaviani, on the other hand, set forth the question correctly: "Just as the civil power considers it right to protect citizens from the seductions of error, so it may also regulate and moderate the public expression of other forms of worship and

defend its citizens against the diffusion of false doctrines which, in the judgment of the Church, endanger their eternal salvation."

Leo XIII, in *Rerum Novarum*, said that the common temporal good, the aim of civil society, is not purely of the material order but is "principally a moral good." Man is organized in society for the good of all. How can one exclude the supreme good, i.e., the blessedness of heaven, from the scheme of things?

There is another aspect of the Church's role in denying freedom to false religions. The propagation of false ideas naturally exerts more influence upon the weakest, the least educated. Who will challenge the duty of the State to protect the weak? This is its primary duty, the *raison d'être* of an organized society. It defends its subjects from outside enemies, it protects their everyday life against thieves, murderers, criminals and aggressors of all sorts. Even secular states offer protection in the area of morals by banning, for example, pornographic magazines (although the situation in this respect has greatly deteriorated in France in the last few years and is at its worst in countries like Denmark). Nevertheless, civilized Christian countries long retained a sense of their obligations towards the most vulnerable, particularly children. People have remained sensitive in this matter and through family associations call on the state to take the necessary measures. Radio programmes in which vice is too prominent can be banned--although nobody is obliged to listen to them--on the ground that, since many children have radios, they are no longer protected. The teaching of the Church in this regard, which might seem excessively severe, is thus in accord with reason and common sense.

ognize the second: "As the first caused the prosperity of his master's domestic interests and at the same time rendered great services to the whole kingdom, so the second, destined to be the guardian of the Christian religion, should be regarded as the protector and defender of the Church, which is truly the house of the Lord and the kingdom of God on earth."

All men of every rank and country can recommend themselves to St. Joseph: "Fathers of families find in Joseph the best personification of paternal solicitude and vigilance; spouses a perfect example of love, of peace, and of conjugal fidelity; virgins find in him the model and protector of virginal integrity. The noble of birth will learn of Joseph how to guard their dignity even in misfortune; the rich will understand, by his lessons, the goods most to be desired and won at the price of their labor. As to workmen, artisans, and persons of lesser degree, their recourse to Joseph is a special right, and his example is for their particular imitation."

"For Joseph, of royal blood, united by marriage to the greatest and holiest of women, reputed the father of the Son of God, passed his life in labour... Joseph,

content with his slight possessions, bore the trials consequent on a fortune so slender, with greatness of soul... in imitation of the Lord of all things subjected himself of his own free will to poverty and loss of all."

St. Joseph is truly the model of those who live by the toil of their hands. "If they win the right of emerging from poverty and obtaining a better rank by lawful means, reason and justice uphold them in changing the order established, in the first instance for them by the Providence of God. But recourse to force and struggles by seditious paths to obtain such ends are madnesses which only aggravate the evil which they aim to suppress..."

Leo XIII concludes: "We prescribe that during the whole month of October, at the recitation of the Rosary... a prayer to St. Joseph be added... and that this custom should be repeated every year... It is a salutary practice and very praiseworthy... to consecrate the month of March to the honor of the holy Patriarch by daily exercises of piety... We exhort the faithful to sanctify March 19th as far as possible by private pious practices, in honour of their heavenly patron..."

The Month of March sanctified

Month dedicated to St Joseph

Recite the Litany and the Prayer to St Joseph every day after 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
On the 4th starts the Novena of Grace to St Francis Xavier
On the 8th starts the Novena of St Patrick
On the 10th starts the Novena of St Joseph
On the 16th starts the Novena of the Annunciation
On the 25th starts the devotion of the 13 Tuesdays of St Anthony of Padua
On the 25th starts the Novena of St Francis of Paula
Stations of the Cross every Friday during Lent and follow the ceremonies of Holy Week with devotion.

Suggested resolution for the month :

Recite often during Lent the Hail Mary of the sorrowful Mother:

Hail Mary, full of sorrows, the Crucified is with thee: tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, grant tears to us crucifiers of thy Son, now and at the hour of our death. Amen. *Indulgence of 100 days each time*

Saint Joseph

Pope Leo XIII

EXCERPTS FROM THE ENCYCLICAL QUAMQUAM PLURIES,

AUGUST 15, 1889

In this encyclical, **Leo XIII** (1878 – 1903) first recalls that in times of great difficulty, the Church implored God and Our Lady with fervour and perseverance. He recognizes that Christian fervour has greatly cooled in his time, but points out that human means cannot remedy the grave dangers threatening the Church. He exhorts the faithful, therefore, to increase their prayers to Our Lady, particularly during the month of October, the month of the Rosary.

But the Holy Father had another purpose in this encyclical: to invite Catholics “to invoke with great piety and trust, together with the Virgin-Mother of God, her chaste Spouse, the Blessed Joseph; and We regard it as most certain that this will be most pleasing to the Virgin herself.” Devotion to St. Joseph is already widespread thanks to the efforts of numerous popes. But it must “engraft itself upon the daily pious practices of Catholics and Catholic institutions,” and Leo XIII provides the principal reasons for this:

“St. Joseph was the spouse of Mary and he was reputed the Father of Jesus Christ. From these sources have sprung his dignity, his holiness, his glory... As Joseph has been united to the Blessed Virgin by the ties of marriage, it may not be doubted that he approached nearer than any to the eminent dignity by which the Mother of God surpasses so nobly all created natures... Thus in giving Joseph the Blessed Virgin as spouse, God appointed him to be

not only her life's companion, the witness of her maidenhood, the protector of her honour, but also, by virtue of the conjugal tie, a participator in her sublime dignity...”

Thus Joseph was, by divine will, the guardian of the Son of God and reputed as His father among men. “*The Word of God was humbly subject to Joseph, He obeyed him, and He rendered to him all those offices that children are bound to render to their parents.*”

For his part, Joseph fulfilled the duties that nature lays on the heads of families. “*He set himself to protect with a mighty love and a daily solicitude his spouse and the Divine Infant; regularly by his work he earned what was necessary for the one and the other for nourishment and clothing; he guarded from death the Child threatened by a monarch's jealousy, and found for Him a refuge; in the miseries of the journey and in the bitternesses of exile he was ever the companion, the assistance, and the upholder of the Virgin and of Jesus. Now the divine house, which Joseph ruled with the authority of a father, contained within its limits the scarce-born Church...*”

For this reason the multitude of Catholics who compose the Church are confided specially to his care. “*It is, then, natural and worthy that as the Blessed Joseph ministered to all the needs of the family at Nazareth and girt it about with his protection, he should now cover with the cloak of his heavenly patronage and defend the Church of Jesus Christ...*”

The Church recognizes that “*the Joseph of ancient times, son of the patriarch Jacob, was the type of St. Joseph, and the former by his glory prefigured the greatness of the future guardian of the Holy Family.*” Indeed, in the first patriarch, we may recy-

HOLY WEEK - March 24th - 31st 2013

SAINT JOHN'S CHURCH - DUN LAOGHAIRE

<u>Palm Sunday:</u>	Low Mass at 9 am Blessing and distribution of the Palms at 11 am
<u>Monday to Wednesday in Holy Week :</u>	Parish Mission: Rosary and Confessions at 6 pm, Holy Mass at 6.30 pm, Conference after Mass
<u>Holy Thursday:</u>	Confessions at 6 pm Mass in Coena Domini at 6.30 pm, Adoration until midnight
<u>Good Friday:</u>	Confessions at 2.30 pm and throughout ceremonies Stations of the Cross at 3 pm Solemn Liturgy at 3.30 pm
<u>Easter Vigil:</u>	Confessions at 7 pm and throughout ceremonies Easter vigil at 8 pm
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 9 am & 11 am

CORPUS CHRISTI CHURCH - ATHLONE

<u>Palm Sunday:</u>	Blessing and distribution of the Palms at 10.30 am
<u>Holy Thursday:</u>	Confessions at 6.30 pm Mass in Coena Domini at 7 pm, Adoration until midnight
<u>Good Friday:</u>	Confessions at 1.45 pm Stations of the Cross 2.15 pm Solemn Liturgy at 3 pm
<u>Easter Vigil:</u>	Confessions at 2-3 pm Easter vigil at 8 pm
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 11 am

OUR LADY OF THE ROSARY CHURCH - CORK

<u>Palm Sunday:</u>	Blessing and distribution of the Palms at 10.30 am
<u>Holy Thursday:</u>	Confessions at 6.30 pm Mass in Coena Domini at 7 pm, Adoration until midnight
<u>Good Friday:</u>	Confessions at 1.45 pm Stations of the Cross 2.15 pm Solemn Liturgy at 3 pm
<u>Easter Vigil:</u>	Easter vigil at 8 pm
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 11 am

OUR LADY OF KNOCK AND ST PATRICK CHAPEL NEWRY

<u>Palm Sunday:</u>	Blessing and distribution of the Palms at 8.30 am
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 8.30 am

SAINT PIUS V CHAPEL - BELFAST

<u>Palm Sunday:</u>	Distribution of the Palms before 11 am Mass
<u>Easter Sunday:</u>	Mass of the Resurrection of the Lord at 11 am

TRALEE

<u>Palm Sunday:</u>	Holy Mass at 5 pm
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Liturgical calendar for March 2013

					Times on which Holy Mass is celebrated in Ireland							
					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
Friday	1	Feria in Lent, III class	<i>Abstinence St David, Patron of Wales</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	
Monday	4	Feria in Lent, III class			4	11 am & 6.30 pm	11 am	6.30 pm				
Tuesday	5	Feria in Lent, III class	<i>St Kieran of Ossory</i>		5	11 am & 6.30 pm	11 am	6.30 pm				
Wednesday	6	Feria in Lent, III class	<i>St Fridolin</i>		6	11 am & 6.30 pm	11 am	6.30 pm				
Thursday	7	Feria in Lent, St Thomas Aquinas, III class		FIRST THURSDAY	7	11 am & 6.30 pm	11 am	6.30 pm				
Friday	8	Feria in Lent, St John of God, III class	<i>Abstinence St Senan, Patron of Limerick</i>		8	11 am & 6.30 pm	11 am	6.30 pm				
Saturday	9	Feria in Lent, III class			9	11 am	11 am	11 am				
Sunday	10	Fourth Sunday in Lent « Laetare », I class			10	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	11	Feria in Lent, III class	<i>St Aengus of Clonenagh</i>		11	11 am & 6.30 pm	11 am					
Tuesday	12	Feria in Lent, St Gregory the Great, III class			12	6.30 pm	11 am					
Wednesday	13	Feria in Lent, III class			13	6.30 pm	11 am					
Thursday	14	Feria in Lent, III class			14	6.30 pm	11 am					
Friday	15	Feria in Lent, III class	<i>Abstinence</i>		15	6.30 pm	11 am					
Saturday	16	Feria in Lent, III class	<i>St Finian the Leper</i>		16	11 am	11 am					
Sunday	17	Saint Patrick, Patron of Ireland, I class		Passion Sunday	17	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	18	Feria in Passiontide, III class	<i>St Frigidian of Lucca</i>		18	11 am & 6.30 pm	11 am					
Tuesday	19	Saint Joseph, Patron of the Universal Church, I class			19	11 am & 6.30 pm	11 am					
Wednesday	20	Feria in Passiontide, III class	<i>St Cuthbert</i>		20	11 am & 6.30 pm	11 am					
Thursday	21	Feria in Passiontide, St Benedict, III class			21	11 am & 6.30 pm	11 am					
Friday	22	Feria in Passiontide, Seven Sorrows of Our Lady, III class	<i>Abstinence</i>		22	11 am & 6.30 pm	11 am					
Saturday	23	Feria in Passiontide, III class			23	11 am	11 am					
Sunday	24	Palm Sunday, I class			24	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
Monday	25	Monday in Holy Week, I class			25	11 am & 6.30 pm	11 am					
Tuesday	26	Tuesday in Holy Week, I class			26	11 am & 6.30 pm	11 am					
Wednesday	27	Wednesday in Holy Week, I class			27	11 am & 6.30 pm	11 am					
Thursday	28	MAUNDY THURSDAY, I class			28							
Friday	29	GOOD FRIDAY, I class			29	<i>Holy Week, see schedule on previous page</i>						
Saturday	30	HOLY SATURDAY, VIGIL OF EASTER, I class			30							
Sunday	31	RESURRECTION OF OUR LORD JESUS CHRIST « EASTER », I class			31	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
Monday	1	In the Octave of Easter, I class			1	6.30 pm	11 am					