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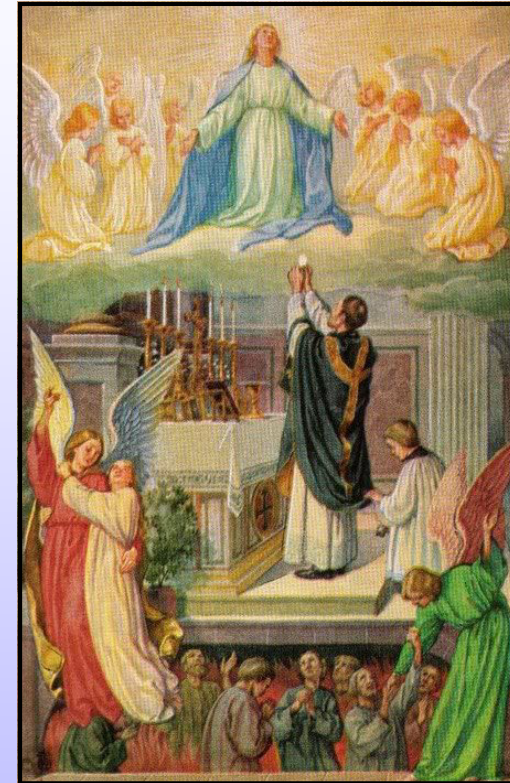
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The Society of Saint Pius X in Ireland



Saint John's Bulletin



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- Life of Blessed John Scotus
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November 2013

**Month of the Holy
Souls in Purgatory**

Devotions & Activities at St John's

Rosary daily at 6 pm; Saturday and Sunday 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: One Sunday per month
Doctrinal Conference for Adults: First Tuesdays at 7.30 pm
Catechism for children: Sunday between Masses

Devotions & Activities in Athlone

Rosary daily at 6.30 pm
First Friday: Mass & Benediction at 6.30 pm
First Saturday: Confessions at 10.30 am, Benediction and Rosary after 11 am Mass
Book Club: First Monday 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
Youth Catechism: Friday evenings

SSPX Groups and Pious Associations in Ireland

Third Order of the SSPX : Contact Fr. Gallagher

Third Order Carmelites : Contact Fr. MacDonald

Eucharistic Crusade : Contact Fr. Ballini

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

Youth Group : Contact Fr. MacDonald

St Philomena's Rosary Association : Contact Fr. Gallagher

Mass Stipends

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

Sunday 2nd Collection

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



**St. Michael's
School
England**

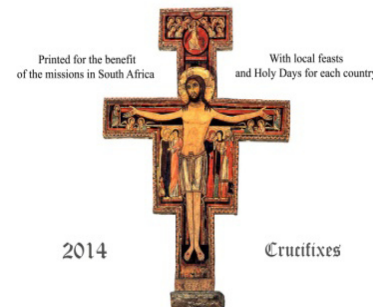
**2014
Calendars**

A Devotional Calendar for the Society of St. Pius X with the Saints and Feasts of Ireland featuring illustrations of Scenes from Our Lady's Life drawn by the pupils of St. Michael's School, Burghclere—€ 10.00 or £ 8.00

One on the Blessed Virgin Mary supports St. Michael's School in England.
 One on the Cross supports St. John the Baptist Catholic School in South Africa.
 € 10.00 or £ 8.00 each.

The Blessed Virgin Mary and the Cross are united. It is best to buy both calendars.

Traditional Liturgical Calendar



ST. JOHN THE BAPTIST CATHOLIC SCHOOL, SOUTH AFRICA

THIS CALENDAR HAS BEEN PREPARED AS A FUNDRAISER TO SUPPORT ST. JOHN THE BAPTIST CATHOLIC SCHOOL, GIVING A TRADITIONAL CATHOLIC EDUCATION TO SOUTH AFRICAN CHILDREN IN THE JOHANNESBURG AREA.

THE CALENDAR GIVES COMPLETE LITURGICAL INFORMATION ON EVERY DAY OF THE YEAR, FOLLOWING THE 1960 RUBRICS. THE ILLUSTRATIONS WILL HELP YOU TO GROW IN THE LOVE OF THE CROSS AS THE YEAR GOES BY.

—€ 10.00 or £ 8.00

St. Catherine of Genoa on Purgatory

Separation from God is the greatest pain of purgatory.

In this, purgatory differs from hell.

"The source of all suffering is either original or actual sin. God created the soul pure, simple, free from every stain, and with a certain beatific instinct toward himself. It is drawn aside from Him by original sin, and when actual sin is afterwards added, this withdraws it still farther, and ever as it removes from Him its sinfulness increases because its communication with God grows less and less.

"And because there is no good except by participation with God, who, to the irrational creatures imparts himself as he wills and in accordance with his divine decree, and never withdraws from them, but to the rational soul he imparts himself more or less, according as he finds her more or less freed from the hindrances of sin, it follows that, when he finds a soul that is returning to the purity and simplicity in which she was created, he increased in her the beatific instinct, and kindles in her a fire of charity so powerful and vehement, that it is insupportable to the soul to find any obstacle between her and her end; and the clearer vision she has of these obstacles the greater is her pain.

"Since the souls in purgatory are freed from the guilt of sin, there is no barrier between them and God save only the pains they suffer, which delay the satisfaction of their desire. And when they see how serious is even the slightest hindrance, which the necessity of justice causes to check them, a vehement flame kindles within them, which is like that of hell. They feel no guilt however, and it is guilt which is the cause of the malignant will of the condemned in hell, to whom God does not communicate his goodness, and thus they remain in despair and with a will forever opposed to the good will of God.

Reproaches of the soul in purgatory to persons in this world.

And thus this blessed Soul, illuminated by the divine ray, said: "Would that I could utter so strong a cry that it would strike all men with terror, and say to them: O wretched beings! why are you so blinded by this world that you make, as you will find at the hour of death, no provision for the great necessity that will then come upon you?"

"You shelter yourselves beneath your hope in the mercy of God, which you unceasingly exalt, not seeing that it is your resistance to his great goodness which will be your condemnation. His goodness should constrain you to his will, not encourage you to persevere in your own. Since his justice is unfailing it must needs be in some way fully satisfied." "Have not the boldness to say: 'I will go to confession and gain a plenary indulgence and thus I shall be saved.' Remember that the full confession and entire contrition which are requisite to gain a plenary indulgence are not easily attained. Did you know how hardly they are come by, you would tremble with fear and be more sure of losing than of gaining them."

ANNOUNCEMENTS

◆ EUCHARISTIC CRUSADE INTENTIONS

November: The Holy Souls in Purgatory

December: Catholic Families and the Youth

◆ BOOK CLUB (ATHLONE)

December 16th—Three by Mark Twain

* **The Man who Corrupted Hadleyburg**

* **The Million Pound Bank-Note**

* **The introduction to Joan of Arc**

◆ RETREATS AND RECOLLECTIONS IN BRISTOL IN 2013 :

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

◆ NOVEMBER DEAD LISTS

should be turned in to have the souls remembered in the November Masses.

CHRISTMAS MASSES

St John's - 24th: Carols & Rosary at 11 pm followed by Holy Mass

Day Masses : 9am & 11am

Athlone - 24th: Carols & Rosary at 11.30 pm followed by Mass

Day Masses : 8am & 10am

Cork - Christmas Novena at 11:30pm followed by Mass

Day Mass at 8.30 am

Tralee - 12 noon

Newry - 8.30 am

Belfast - 11 am

Letter from Father Morgan

Letter to Friends and Benefactors

My dear brethren,

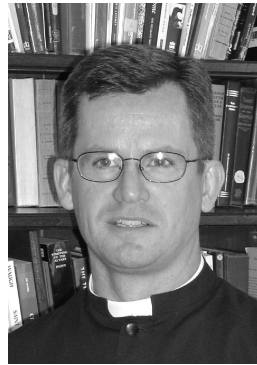
On October 12th Bishop Fellay outlined the disastrous condition of the Church during a conference given in Kansas, USA, and how Pope Francis is making it "10,000 times worse".

Fatima

The Superior General focused on the Third Secret of Fatima, and its apparent prediction of both a material chastisement and a great crisis in the Church. He noted Sister Lucia said that if we want to know the contents of the Third Secret, read chapters 8 through 13 of the Apocalypse.

Sister Lucia's reference to Chapters 8 through 13 of the Apocalypse is particularly chilling, since the end of Chapter 13 speaks of the coming of Antichrist. Bishop Fellay noted that Pope St. Pius X said at the beginning of his pontificate the 'son of perdition' may already be on the earth. He also noted the original prayer to St. Michael of Pope Leo XIII mentions that Satan aims to establish his seat in Rome.

The bishop quoted Cardinal Luigi Ciapi, the Papal Theologian of all the Popes from Pius XII to John Paul II who said, "In the Third Secret we read among other things that the great apostasy in the Church begins at the top."



He also spent a good bit of time on the famous and dramatic 1957 interview of Fr. Fuentes with Sister Lucia, in which she reiterated that "various nations will disappear from the face of the earth," and that "the devil will do all in his power to overcome souls consecrated to God."

Since the ministers of God are struck with this confusion and disorder, the faithful are left to fend for themselves for their own salvation. The help that should be provided by Churchmen is not there. This is "the greatest tragedy you can ever imagine for the Church."

The times are very serious. We have to be serious about our salvation, "and to do this we are deprived of a very important element, which is the support of the [Church] authorities. What a tragedy."

He spoke of Sister Lucia's comforting words that God has given two last remedies for us: The Holy Rosary and Devotion to the Immaculate Heart.

Rome/SSPX

Bishop Fellay alluded to the 2012 difficulties between SSPX and Rome:

"When we see what is happening now [under Pope Francis] we thank God, we thank God, we have been preserved from any kind of Agreement from last

NOTES

[1] Catholic Encyclopedia, Volume 1, Caxton Publishing Company, London; Robert Appleton Company, New York, 1907—Abortion, emphasis added. This article may be found online at <http://oce.catholic.com/index.php?title=Abortion>

[2] Ethical and Religious Directives for Catholic Health Care Services, Fifth Edition, United States Conference of Catholic Bishops, Issued by USCCB, November 17, 2009, page 26-27, available online at <http://www.usccb.org/issues-and-action/human-life-and-dignity/health-care/upload/Ethical-Religious-Directives-Catholic-Health-Care-Services-fifth-edition-2009.pdf>

[3] "Cowboy" Jack Clement (1931-2013) Singer, songwriter, producer, member of the Country Music Hall of Fame

[4] This is all explained in the book *Liberalism is a Sin* by Rev. Fr. Felix Sarda Salvany, and chapters 1-3 of *They Have Uncrowned Him* by Archbishop Marcel Lefebvre. Both books are available from Amazon.

[5] <http://www.thelifeinstitute.net/latest-news/false-irish-times-headline-misleads-public-with-first-abortion-claim/>

[6] http://en.wikipedia.org/wiki/Excommunication_of_Margaret_McBride

Council of Trent Decree Concerning Purgatory

Whereas the Catholic Church, instructed by the Holy Ghost, has, from the sacred writings and the ancient tradition of the Fathers, taught, in sacred councils, and very recently in this ecumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; the holy Synod enjoins on bishops that they diligently endeavour that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred councils, be believed, maintained, taught, and every where proclaimed by the faithful of Christ... [And] let the bishops take care, that the suffrages of the faithful who are living, to wit the sacrifices of masses, prayers, alms, and other works of piety, which have been wont to be performed by the faithful for the other faithful departed, be piously and devoutly performed, in accordance with the institutes of the church; and that whatsoever is due on their behalf, from the endowments of testators, or in other way, be discharged, not in a perfunctory manner, but diligently and accurately, by the priests and ministers of the church, and others who are bound to render this (service).

the Church is a great grace. We pray, *From a sudden and unprovided death, O Lord deliver us.*

YD's error is to think that death is the worst evil that could befall a mother. It is not. The greatest evil that could happen is that she is beguiled by deceivers into committing the mortal sin of aborting her baby; which may torment her for the rest of her life in this vale of tears and lead her to everlasting death.

Is Youth Defence "Pro-Life"?

As honest assessment must decide that YD is no longer Pro-Life, ditto for Life Institute. They have adopted the culture of death. They are finished as Pro-Life advocates.

Call to the many good souls working with YD!

YD and Life Centre have ceased to be pro-life. We cannot approve of abortion in any circumstances. YD is willing to make an exception for those intending to save the mother's life. It is impossible for a Catholic to support YD. Abandon YD. Admit that YD is finished as an effective force to fight against the *Angel of Death* inspiring abortion and other anti-life evils plaguing the world.

Start a new Catholic pro-life organisation under the standard of the Cross "in this sign you will conquer"; under the patroness of Our Lady of Guadalupe and St. Patrick; with prayers, especially the rosary AND fasts as primary weapons. "Some devils are only cast out by prayer and fasting."

The first goal of any Catholic Society is the sanctification of its members. Thus leaders should encourage all affiliated with the organisation to regularly assist at the Holy Sacrifice of the Mass and to frequent the Confessional and the Communion Rail. Then take to the streets with your rosaries in hand. Educate yourselves, the young and politicians; campaign and support candidates for office. Demand that the existing law criminalised abortion be enforced, so that God's law will not be mocked.

Members of a Pro-Life organisation must fight against all enemies of life and evils attacking life. They cannot pick and choose. This eliminates most Protestants, Mohammedans and Mormons. Members of sects that permit some anti-life evils, e.g., divorce and contraception, must renounce these evils before they can join. Some of the evils that must be fought are Abortion, Contraception, Divorce, Polygamy, Homosexual "marriage", Sodomy, and "LGBT" adoption.

Demand that legislators legislate for Catholic morality in Ireland! And that marriage and parental rights are respected.

Marriage must be defended as an exclusive lifelong union of one man and one woman for the purpose of having a family. In this context a "man" is a male animal of the species homo sapiens and a "woman" is a female animal of the same species.

The Greatest evil that can happen to someone is that they commit a mortal sin! Death comes to all of us. It is not such a great evil. What is important is that we die in the State of Grace!, i.e., without the guilt of mortal sin on our soul. Abortion is a mortal sin.

year. And we may say that one of the fruits of the [Rosary] Crusade we did is that we have been preserved from such a misfortune. Thank God. It is not that we don't want to be Catholics, of course we want to be Catholics and we are Catholics, and we have a right to be recognized as Catholics. But we are not going to jeopardize our treasures for that. Of course not."

He continued, "To imagine that some people continue to pretend we are decided [still] to get an agreement with Rome. Poor people. I really challenge them to prove they mean. They pretend that I think something else from what I do. They are not in my head."

As for the discussions with Rome:

'Any kind of direction for recognition ended when they gave me the document to sign on June 13, 2012. That very day I told them, "this document I cannot accept." I told them from the start in September the previous year that we cannot accept this 'hermeneutic of continuity' because it is not true, it is not real. It is against the reality. So we do not accept it. The Council is not in continuity with Tradition. It's not. So when Pope Benedict requested that we accept that the Second Vatican Council is an integral part of Tradition, we say, "sorry, that's not the reality, so we're not going to sign it. We're not going to recognize that.'

"The same for the Mass. They want us to recognize not only that the [New] Mass is valid provided it is celebrated correctly, etc., but that it is licit. I told them: we don't use that word. It's a bit messy, our faithful have enough [confusion] regarding the validity, so we tell them, "The New Mass is bad, it is evil" and they understand that. Period

[Full-stop]."

Of course the Roman authorities "were not very happy with that."

It has never been our intention to pretend either that the Council would be considered as good, or the New Mass would be 'legitimate'.

The [April 15, 2012] text we presented to Rome was a very, shall we say, delicate text that was supposed to be understood correctly; it was supposed to be read with a big principle which was leading the whole thing. This big principle was no novelty in the Church: "The Holy Ghost has not been promised to St. Peter and his Successor in such a way that through a new revelation the Pope would teach something new, but under his help, the pope would conserve and faithfully transmit the deposit of the Faith." It belongs to the definition of infallibility [from Vatican I]. That was the principle, the base of the whole document, which excludes from the start any kind of novelty.

And so take any kind of sentences from the text without this principle is just to take sentences that have never been our thinking and our life. These phrases in themselves are ambiguous, so to take away the ambiguity we wanted to put [in] this principle [from Vatican I]. Unfortunately, maybe that was too subtle and that's why we withdrew that text, because it was not clear enough as it was written.

So it is very clear our principle is always the same to stay faithful! We have received a treasure. This treasure does not 'belong' to us. We have received this treasure and we have to hand it to the next generation. And what is requested from us is faithfulness, fidelity. We do not have the right to jeopardize

these treasures. These are the treasures we have in our hands and we are not going to jeopardize them.

Pope Francis

Bishop Fellay returned to Sister Lucia's 1957 statement that the Rosary and devotion to the Immaculate Heart are the two last remedies God has given to mankind.

He said there is "definitely a 'material' chastisement of the world in sight. There is something big in front of us. How? When? I have no idea. But if you put everything together, it is clear that God has had enough of the sins of man."

He then spoke of those sins that cry to Heaven for vengeance, such as abortion, and the sins against nature, which was an illusion to the unnatural 're-definition' of marriage and related sins. He also spoke of what appears to be a coming persecution of Christians.

"What do we do? Don't panic, because panic is of no use at all. What you need to do is your job — your daily duty. That is the best way to prepare."

He continued that we are in "very scary times" but we are not helpless. He noted the "the situation of the Church is a real disaster. And the present Pope is making it 10,000 times worse."

In the beginning of the pontificate of Pope Benedict XVI, I said, "the crisis in the Church will continue, but the Pope is trying to put on the brakes." It's as if to say, the Church will continue to fall, but with a parachute. And with the beginning of this [Pope Francis] pontificate, I say, 'he cuts the strings, and he put a [downward] rocket'.

If the present pope continues in the way he started, he is going to divide the

Church. He's exploding everything. So people will say: it is impossible that's he's the Pope, we refuse him... [I say] "Wait, consider him as Pope, but don't follow him. He's provoking anger. Many people will be discouraged by what people in the Church do" and will be tempted to 'throw it all away.'

But, he reminded, God is "much, much bigger than we are. God is able to have the Church continue" and even can work through these imperfect ministers. "But once again", he repeats, "don't follow them. Follow them when they say the truth, but when they tell you rubbish, you don't" follow them on those points. "Any obedience to be true must be related to God. When I say I obey to a person" he should be an "a mirror of God." But "when mirror tells me contrary of God, it is no longer a mirror, then I don't follow him."

Bishop Fellay noted that we cannot simply obey the present Popes without question, because then we would destroy ourselves, we would endanger our Faith.

Following the warning of Sister Lucia, Pope Leo XIII and Pius X, Bishop Fellay further warned that we may be entering into the time of Antichrist, but we cannot know how far off in the future this may be.

The following day, when Pope Francis in Rome had omitted consecrating Russia to the Immaculate Heart, the bishop again spoke of Fatima in his Sunday sermon and the 2012 SSPX relations with Rome, and then went on to deal with some of the many grave problems with Pope Francis.

"From the start, we have the impression that we have something wrong with this

ure. Her lungs are filling with fluid and she cannot breathe. She becomes haemodynamically unstable and unable to support her major organ systems. The pregnancy is clearly aggravating the situation. A patient like this will literally have hours to live unless I act. The only way this lady can be saved is by terminating her pregnancy by bringing forward delivery. If I do not act there is certainty of death for her and baby. Is it your position and that of the Church that I cannot bring forward the delivery and that I must let both these patients die?"

[This lady is clearly in a desperate situation. Will aborting her baby reverse all these problems and give her a new lease on life?]

Readers are already sure of the clear and simple answer. "Thou shalt not kill". The Holy Office decreed, 28 May, 1884, that "it cannot be safely taught in Catholic schools that it is lawful to perform... any surgical operation which is directly destructive of the life of the fetus or the mother." [1]

Thou shalt not kill the baby. Therefore you cannot "deliver it early", cannot "terminate the pregnancy", you cannot "abort the baby."

Thou shalt not kill the mother.

It is a simple question. The answer is clear. Fr. Maurice Colgan should have given YD and Life Institute the simple clear answer to this question and not allowed them to start promoting abortion.

YD has rejected this answer because they don't like it. They say "kill the baby to save the mother" but don't call it "kill"; don't call it an "abortion" because we are against abortion. Call it "deliver the baby early." Niamh Uí Bhriain of the Life Institute says:

Sr. Margaret McBride, hospital ethics committee member, approved just such an abortion (November 2009) as YD and Life Centre want to describe as a "medical procedure". Bishop Thomas J. Olmstead of Phoenix informed her that in allowing the abortion, she had incurred an automatic, excommunication. Where are the Irish Bishops? [6]

"From the details that have emerged it seems clear that this was not an abortion, but an intervention that was necessary to save a mother whose life was at risk from sepsis. The twin babies who were delivered were sadly too young to survive." [5]

Yes, it is not killing the baby, it is a "necessary intervention". It is however sad that baby was "too young to survive". Sad indeed.

What the doctor should have done and still should do is call in a priest. He should have done this before the woman's situation became so desperate, when for example, she could still speak. Nevertheless, it is not too late. The priest will give her absolution, and the sacrament of Extreme Unction, if possible Holy Viaticum, and the Apostolic Blessing with the plenary indulgence. He will prepare her for judgment and entrance into heaven. St. Gianna Beretta Molla is an example. Although her situation was different, she refused to abort her baby, died with the Sacraments of the Church and entered heaven. What happier result could be found? Doctors in these situations should not wait too late to call the priest. To die with the sacraments and blessings of

mindset, he is guilty of liberalism. He wants the teaching of the Church to be gray, cloudy, obscure and unsure. Here is his reply: "I know that the issue of premature induction of labour prior to viability is dividing many Catholic theologians even at the level of the Vatican although this has not been made public".

Dr. de Faoite knows it, but it has not been made public. It hasn't been made public because there is not a bit of truth in it. Theologians unanimously accept this teaching

of the Church. The division is only in his mind. Dr. de Faoite wants there to be division and confusion on this point so there must be division and confusion. This is classic liberalism. It has not been made public because it isn't true.

CJ died earlier this year, otherwise I would propose that Dr. de Faoite spend a few years in Nashville with him studying at the school of reality. Unfortunately clear thinkers like CJ are a dying breed.

Dr. de Faoite's Question

Dr. de Faoite proposes an emotionally charged dilemma based on feeling and sentiment as something insoluble by the Church:

"I am a treating physician and I am caring for a lady who is 18 weeks pregnant and who has severe pulmonary hypertension. She is not responding to traditional treatment methods. The right side of her heart is enlarged and she tips into complete heart fail-

Ethical and Religious Directives for Catholic Health Care Services — *Issued by United States Conference of Catholic Bishops, November 17, 2009*

45. Abortion (that is, the directly intended termination of pregnancy before viability or the directly intended destruction of a viable fetus) is never permitted. Every procedure whose sole immediate effect is the termination of pregnancy before viability is an abortion, which, in its moral context, includes the interval between conception and implantation of the embryo. Catholic health care institutions are not to provide abortion services, even based upon the principle of material cooperation. In this context, Catholic health care institutions need to be concerned about the danger of scandal in any association with abortion providers.

46. Catholic health care providers should be ready to offer compassionate physical, psychological, moral, and spiritual care to those persons who have suffered from the trauma of abortion.

47. Operations, treatments, and medications that have as their direct purpose the cure of a proportionately serious pathological condition of a pregnant woman are permitted when they cannot be safely postponed until the unborn child is viable, even if they will result in the death of the unborn child.

48. In case of extrauterine pregnancy, no intervention is morally licit which constitutes a direct abortion.

49. For a proportionate reason, labor may be induced after the fetus is viable.

Pope. From the start, he wanted to distinguish himself to be different from anybody else."

We must look, said the bishop, at what is his vision of the Church, his vision of the council, and what is his plan.

It was around the time of World Youth Day, late July of this year, that Francis began an avalanche of talks, interviews, phone calls, etc.

"We may not have the entire picture at this point, we have enough to be scared to death."

Contradictory statements of the Pope

Bishop Fellay gave the example of one of these contradictions:

He spoke of interview in early October that Pope Francis conducted with the atheist journalist Eugenio Scalfari in Rome's La Repubblica wherein Francis appears to promote a dangerous relativism:

Scalfari: Your Holiness, is there is a single vision of the Good? And who decides what it is?

Pope Francis: Each of us has a vision of good and of evil. We have to encourage people to move towards what they think is Good.

Scalfari: Your Holiness, you wrote that in your letter to me. The conscience is autonomous, you said, and everyone must obey his conscience. I think that's one of the most courageous steps taken by a Pope.

Pope Francis: And I repeat it here. Everyone has his own idea of good and evil and must choose to follow the good and fight evil as he conceives them. That would be enough to make the world a better place.

Few days after this, however, Pope Francis spoke of the necessity of fight-

ing the devil, the final battle with the devil, that nobody can fight the devil half way, and that we must fight relativism. Francis said the opposite what he said to La Repubblica. "He said the contrary of what he just said!" With a good deal of emotion, Bishop Fellay said of the Pope's response: "That's really not Catholic! Because whatever I think has absolutely no value if it does not fit with reality. The first reality is God!... God is the unique goodness and the reference for everything which is good! ... We have a conscience, but it will only lead us to Heaven if our conscience is a mirror of God. The conscience must be formed according to God's law. "So to pretend that anyone can follow his own idea is just rubbish," said Fellay, "It has nothing to do with Catholic teaching. It is absolute relativism."

Few days after this, however, Pope Francis spoke of the necessity of fighting the devil, the final battle with the devil, that nobody can fight the devil half way, and that we must fight relativism. Francis said the opposite what he said to La Repubblica. "He said the contrary of what he just said!"

Francis: A Man of the Council

What is the vision of Pope Francis on Vatican II?

Bishop Fellay says that Pope Francis "takes it for granted that the Council was a bright success. What was the main theme of the Council? To re-read the Faith in light of modern culture," you could say, "to incarnate the Gospel in the modern world." Francis "is very happy with this..." and believes "The Council brought forth many good fruits. The first example he gives is liturgy –

the reformed liturgy. That is the beautiful fruit of the Council. That's what he says. And he's very happy with it."

Francis tells us "this re-reading of the Gospel within the modern culture is irreversible, so we will not go back. How do you want us to be in agreement with him? We are in front of a major fight."

Pope Francis and the Mass

About the liturgy and of the Old Mass, Francis speaks of "Vetus Ordo" (Old Order). Francis believes that Pope Benedict probably helped restore the Old Mass as a prudential act for those who still hold to it. "But don't expect Francis to come back to the Old Mass... Maybe he will 'indulge' it [let us celebrate it unmolested]. God knows."

But Francis "sees there is a problem with this Old Mass. Because there are people who ideologize this Mass. Guess to whom he is aiming? I don't need to say much. So what is going to happen with us?... What I see: there is quite an obsession in him about those people who look to the past. Listen to the Pope's words:

Pope Francis: What is worrying, though, is the risk of the ideologization of the Vetus Ordo, its exploitation. ... If the Christian is a restorationist, a legalist, if he wants everything clear and safe, then he will find nothing. Tradition and memory of the past must help us to have the courage to open up new areas to God. Those who today always look for disciplinarian solutions, those who long for an exaggerated doctrinal 'security,' those who stubbornly try to recover a past that no longer exists -they have a static and inward- directed view of things. In this way, faith becomes an

ideology among other ideologies. I have a dogmatic certainty: God is in every person's life.

Bishop Fellay continues, "The impression we have in the present Pope is that he has a zeal for the 'more or less', for the 'about'; and he wants at all cost to escape what is too clear and too certain. But the Faith is like that because God is like that. Well, that's not what he thinks."

Pope Francis, a genuine Modernist!

Another troubling quote from Pope Francis: "If a person says that he met God with total certainty and is not touched by a margin of uncertainty, then this is not good. For me, this is an important key. If one has the answers to all the questions—that is the proof that God is not with him. It means that he is a false prophet using religion for himself. The great leaders of the people of God, like Moses, have always left room for doubt."

Bishop Fellay exclaims in response: "What Gospel does he have? Which Bible does he have to say such things. It's horrible. What has this to do with the Gospel? With the Catholic Faith? That's pure Modernism, my dear brethren. We have in front of us a genuine Modernist." ...

"How much time will be needed for people with authority in the Church to stand up and to say 'by no means!' [will we accept this new teaching]. I really hope and pray this will happen. But that means an enormous division in the Church." ...

Francis also tells us he is a greater admirer of the ultra-liberal Jesuit Cardinal Martini (now deceased). Martini wrote a book calling for a total revolution in

immediate effect of the procedure? Is this the sole immediate effect? If the procedure is "to deliver a baby" the immediate effect is that the mother is no longer pregnant; her pregnancy has been terminated. That is the precise effect of delivering a baby. It is also the sole immediate effect. Other effects from delivering a baby are mediated.

It is clear that "to deliver a baby early" is an abortion.

The teaching of the Church on this is clear and immutable. It will always be true, everywhere and in all circumstances. To deliver a baby before it is viable is always an abortion. It is never permitted. "My baby was delivered early to save my life" means "I had an abortion." If YD had true charity they would counsel such mothers and the medics involved to repent. It is against charity to leave a sinner in their sin or to make them comfortable in their sin. It is even worse to tell them that "a sin" is not a sin. "Go in peace, you have done no evil." That is scandal. Likewise YD must advise mothers that such "medical procedures" cannot be considered.

The teaching of the Catholic Church admits of no doubt on this subject. Such moral questions are decided by the Holy Office. Holy Mother Church has definitively decided this specific question: July 24, 1895, in answer to the question whether, when the mother is in immediate danger of death, and there is no other means of saving her life, a physician can with a safe conscience cause abortion, not by destroying the child in the womb, but by giving it a chance to be born alive, though not being yet viable, it would soon expire. The answer: he cannot. [1] An "early delivery" to save mother's life is an abortion and therefore never permitted.

The teaching of the Church is crystal clear and leaves no room for doubt. It is black and white without a tinge of gray-scale. We can confidently rest on this solid rock.

COWBOY JACK [3] lost his house and recording studio with many valuable guitars and irreplaceable recordings in 2011 when he was eighty-years-old. As he stood watching his house burn in his Elvis bathrobe a reporter asked him how he felt. He replied, "I don't like it, but that's the way it is." CJ certainly never read St. Thomas, but his philosophy of life was Thomist. He lived by a philosophy that submitted to reality "that's the way it is".

The clear teaching of the Church about abortion was explained to YD spokesman Dr. Eoghan de Faoite by both Fr. David Sherry and Mrs. Johanna Higgins. The essence of Dr. de Faoite's reply is "I don't like it, therefore it cannot be that way". His philosophy is the unreal philosophy of Descartes "all I know is my own thought", Kant "my thought is real" and Rousseau "I want it therefore it is good". [4] Dr. de Faoite has a liberal

Holy Office: July 24, 1895
Q. when the mother is in immediate danger of death, and there is no other means of saving her life, a physician can with a safe conscience cause abortion, not by destroying the child in the womb, but by giving it a chance to be born alive, though not being yet viable, it would soon expire.

R. He cannot.
Pope Leo XIII approved this decision of the Holy Office.
Acta Sanctae Sedis, Vol. XXVIII, 1895-6, p.383-4

The second definition of abortion interests us. To “extract” a non-viable baby from the womb, i.e., to deliver baby early, is an abortion.

A more recent (2009) explanation teaches the same thing.

Abortion (that is, the directly intended termination of pregnancy before viability or the directly intended destruction of a viable fetus) is never permitted. Every procedure whose sole immediate effect is the termination of pregnancy before viability is an abortion, which, in its moral context, includes the interval between conception and implantation of the embryo. [2]

Again there are two definitions of abortion:

The directly intended termination of pregnancy before viability.

The directly intended destruction of a viable fetus.

This “is never permitted”.

There is an explanation: “Every procedure whose sole immediate effect is the termination of pregnancy before viability is an abortion”.

Let us analyse this sentence.

Every procedure—That means absolutely anything the medical practitioner does.

Sole immediate effect

Sole = only

Immediate = without a medium, there is nothing in between.

Effect = what comes from a cause.

Termination of pregnancy = The woman is no longer pregnant. There was a baby inside of her, she was pregnant; there is no longer a baby inside of her, she is not now pregnant. Her pregnancy has been terminated.

Therefore, the cause is the medical procedure. The effect is that the mother is no longer pregnant. Her pregnancy has been terminated. Questions remain: Is this an

YD Deception

In September 2013 YD rallied in favour of abortion!

“My baby was delivered early to save me. That’s not an abortion”

Is this a true statement:

Yes, it is true if the baby is sufficiently developed to survive, i.e., if he is ‘viable’. He may be ‘delivered early’, cf. USCCB #49 on page 22. He lives and ‘gives joy to his mother’s heart.’ (John 16,22).

No, it is false if the baby is NOT viable. Then it is an abortion. The baby perishes. This is never permitted.

YD deliberately confused and equated these two drastically different events at their September anti-Irish Times protest. The difference is between life and death, between a lawful procedure, and an abortion and mortal sin. Death to the baby; death to the souls of doctor and mother.

the Church. “And that is what Francis wants. And he told us the eight cardinal he chose to help him ‘reform’ the Church think like him!”

The final example: Ecumenism

Bishop Fellay says, that Pope Francis claims that “very little has been done in this direction.” This is astounding, the bishop notes, because ecumenism has launched untold disaster to the Church, leading Catholic nations to apostasy. “Yet the present Pope says, ‘very little, almost nothing done in this direction’... and: ‘but I have the humility and the ambition to do it!’”

Stick to the past and to the Rosary!

Bishop Fellay says as part of his summing up: “The mystery of the shadow on the Church has never been so great! We are in front of very hard times. Don’t have any illusions. And it is clear the only solution is to stick to what we have; to keep it, to not let it go by any means...”

Pope St. Pius X said that it was the essence of any Catholic to stick to the past, that in this sense, every Catholic is traditional! The present Pope says exactly the contrary: ‘forget about the past; throw yourself into the uncertainty of the future’.

Definitely we need the Immaculate Heart of Mary. What we are experiencing is the Secret of Fatima. We know what we have to do: pray, pray, pray, and penance, penance, penance. To pray to the Immaculate Heart of Mary, the means given to us precisely in these hard times... and to pray the Rosary.

“Be certain, the next [Rosary] Crusade is not far off. Go to the Rosary... Pray it every day. We live in very dangerous time for the Faith, and we need this

Heavenly protection which is promised, granted, let us just take it!... Let us grow in the intimacy with the Virgin Mary and God!”

For other news:

Professions

The month of September was marked by two definitive religious professions when Sister Mary Ancilla SSPX made her perpetual Oblation at Saint Michael’s School, Burghclere on 15th September, Feast of Our Lady of Compassion, whilst Brother Lawrence Mary SSPX made his perpetual vows on the Feast of Saint Michael, 29th September, at Saint Saviour’s House, Bristol. To both we extend our congratulations and gratitude for their generous dedication to the religious vocation and to the work of the Society in this country. Deo Gratias!

Saint Michael’s School

Congratulations are due also our school for having performed so well in this year’s public examinations. The pupils concerned achieved an excellent 96.7% of GCSE grades A*-C Further details are to be found elsewhere in this newsletter.

Bristol

After a delay of some two months, caused by visa complications, I am happy to announce that Father Francis Ockerse has now arrived to take up his appointment at Saint Saviour’s House. Ordained at Econe in 1986, Father Ockerse has spent the past sixteen years in Canada, and is now looking forward to assisting Father Pazat in preaching retreats and taking care of the pastoral needs of the faithful in the South-West.

Christmas schedules and Scandinavia

Please find the schedule for the Christmas Masses elsewhere in this newsletter. As Father Lindstrom will be celebrating Masses in Scandinavia over the Christmas period the December visit there has been amended accordingly. It is encouraging to note that Saint Eric's House oratory in the suburbs of Stockholm is in recent times attracting more faithful, and hence two Sunday Mass are now being celebrated there each month in addition to various weekday Masses.

Liverpool

As the new Church of SS Peter and Paul is endowed with an impressive church hall and facilities, it is very suitable for conferences and events. Hence it was gratifying to see a good response to the Fatima Day initiative held there on October 13th, part of which consisted in the public showing of Father Nicholas Gruner's DVD "Consecration Now!" Also, please note that regular Saturday Masses will be celebrated there also as of November 2nd.

Knock pilgrimage and Cork

I was happy to have paid a brief visit to Father Ed MacDonald, the new prior in Athlone, in September and then to have celebrated our annual pilgrimage Mass in Knock on Saturday 21st September for some 100 pilgrims. Fathers MacDonald and Gallagher then led the faithful for the traditional outdoor Way of the Cross and Holy Rosary, recited whilst processing around the apparition chapel. It was my first visit to this important Marian sanctuary where Our Blessed Lady had appeared in 1879 in the company of St Joseph and St John the Apostle.

The following day I was in Cork for Sunday Mass at our Church of the Holy Rosary, replacing Fr Ballini who was away on his annual leave. The full church highlighted the need for a church hall where the faithful can gather after Mass, but which is presently lacking. A recent quote for ground works behind the church and a suitable structure exceeds our possibilities and hence we are exploring other possibilities.

Italy pilgrimage

We had a wonderful pilgrimage to Assisi, Loreto, Padua and Venice from 6-14th September, with some 25 pilgrims, and are already thinking another one somewhere in 2014. It was a memorable occasion for Filipino Brother Ignatius from St Michael's School in particular, having been unable previously to obtain a visa to visit Italy.

Carmel Books

'A book is for life, not just for Christmas...' so may I encourage you to visit carmel-books.org so as to procure some wholesome and worthwhile gifts...this Christmas?

With every good wish and
blessing,
Father Paul Morgan
Superior

Eternal rest grant onto the holy souls in Purgatory O Lord, and let perpetual light shine on them. May they rest in Peace. Amen.

YD's Claim

"An early delivery to save a mother is a medical practice. It is not an abortion"

By the expression "an early delivery" YD means the delivery of a non-viable baby. The baby dies. If the baby is delivered "early" for some other reason, e.g., he is female, or he has Down syndrome, YD calls that an abortion. Thus, YD is teaching that if the intention of the mother and the doctor is good; if she wants to live and the medical practitioner wants to keep her alive; this good intention justifies delivering the baby before he is viable, leading certainly to his death. It is an acceptable medical procedure. YD teaches that precisely the same procedure performed on a woman with a less good intention is an abortion.

What Exactly is YD Teaching?

YD is teaching that the end justifies the means. My good end, saving mother's life, justifies killing baby. This violates a principle of the Natural Law, the law implanted in nature by our Creator: *I cannot do evil that good may come of it*. In the past this law was universally recognised.

"It is evident that the determination of what is right or wrong in human conduct belongs to the science of ethics and the teaching of religious authority. Both of these declare the Divine law, "Thou shalt not kill". The embryonic child has a human soul; and therefore is a man from the time of its conception; therefore it has an equal right to its life with its mother; therefore neither the mother, nor medical practitioner, nor any human being whatever can lawfully take that life away. The State cannot give such right to the physician; for it has not itself the right to put an innocent person to death. No matter how desirable it might seem to be at times to save the life of the mother, common sense teaches and all nations accept the maxim, that "evil is never to be done that good may come of it"; or, which is the same thing, that "a good end cannot justify a bad means". Now it is an evil means to destroy the life of an innocent child. The plea cannot be made that the child is an unjust aggressor. It is simply where nature and its own parents have put it. Therefore, Natural Law forbids any attempt at destroying fetal life." [1]

What is an abortion?

"Abortion (from the Latin word *aboriri*, "to perish") may be briefly defined as "the loss of a fetal life." In it the fetus dies while yet within the generative organs of the mother, or it is ejected or extracted from them before it is viable; that is, before it is sufficiently developed to continue its life by itself." [1]

This gives two definitions of abortion:
The fetus dies while in the womb.
The fetus is ejected or extracted from the womb before it is viable.
Viable is defined as "the baby being sufficiently developed to survive by itself."

**After twenty years of fighting abortion Youth Defence and Life Institute cannot correctly answer the question:
What is an abortion?**

Has YD asked themselves why they failed in their self-appointed mission to keep Ireland abortion free?

“Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. ...Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, And your feet shod with the preparation of the gospel of peace: In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God). By all prayer and supplication praying at all times...”—Ephesians VI

The Demon of Death can only be conquered by the Communion of Saints, i.e., the Church Militant working in conjunction with Our Lord Jesus Christ, His Holy Mother and the saints. Our Lord said, “without me you can do nothing.” YD never understood the nature of the battle. YD never wanted to be a Catholic apostolate, but the rosary was said at rallies; prayers at conferences. YD was not ideal but could be supported. Over the years YD has turned pro-Life into a political battle, seeking more to attract media coverage than the assistance of the heavenly host. YD has limited and sometimes banned prayer and the rosary; and although Our Lady of Guadalupe and the saints are still reluctantly tolerated they are most certainly not given *céad míle fáilte*. St. Paul's advice “pray at all times” has been disregarded. Incredibly, the Blessed Virgin Mary was banned outright at the largest pro-life rally in Irish history on the 19th of January. Activists had their banners of the Blessed Virgin Mary taken from them by YD's hired mercenaries. Scan the photo you will not see Her. Would Our Lord have been at Cana if His mother were not invited? Absolutely not! Rejecting Mary also rejects Jesus, leaving you on your own and guaranteeing failure.



Irish Saints—Blessed John Duns Scotus

Priest, Theologian, Preacher.
Oxford, Cambridge, Paris, Cologne.
13/14th centuries.
Feastday: 8th November.

About the year 1300, the most famous teacher and lecturer in the Universities of Oxford, Cambridge and Paris was the Franciscan Friar, John Duns Scotus. Over 500 years before the official proclamation of the doctrine of the Immaculate Conception he triumphantly championed the prerogative of Our Lady which the Church in 1854 declared a Dogma of Faith. At the time of the great *Disputatio* held about 1306 at the University of Paris for the examination of the doctrine of the Immaculate Conception, he was called upon by the Holy See to be the Defender of the Thesis.

On the way to his great, single-handed, triumph Duns Scotus knelt before a marble image of Our Lady in the hall where the *Disputatio* was to be held. “Dignare me laudare... Make me worthy to praise thee Holy Virgin. Give me strength against thine enemies”, he prayed, and in the presence of the great assembly, the head of the statue slowly inclined, as if in gracious approval. The miraculous stone was long preserved as an object of great veneration.

According to the Franciscan Book of Saints, John Duns was born in 1266 of an Irish family that settled in Littledean in Scotland, which is now called Duns. He received his early education from his Franciscan uncle, Fr Elias Duns, in the Friary of Dumfries and he was ordained on St Patrick's day, March 17th, 1291. Later, he spent some 8 years of

study at Oxford and Paris, came years of teaching and lecturing at Cambridge and at the Sorbonne, Paris. In 1307 he was sent to Cologne and there he died and was buried. The date of his death is given as 8th of November 1308, although some think it occurred later.

In recent times, there was discovered at the summer retreat of the Holy Father at Castel Gandolfo, two paintings that commemorate the Franciscan Duns Scotus. One is of the Blessed Mother and the Infant Jesus; St Francis stands on the right with John Duns Scotus behind him; on the left is St Patrick, backed by a representation of Ireland, to which the Infant is shown handing some now indistinguishable object. The other painting, by the Flemish artist von Heche, portrays the translation of the remains of John Scotus to his resting place behind the High Altar of the Franciscan Church in Cologne in 1619, the date also of the painting.

Down through the centuries, large numbers of the faithful have visited the tomb of John Duns Scotus, and the confirmation by the Holy See of his cult as Blessed is being sought in Rome. He is venerated in the Franciscan Martyrology and in the Dioceses of Cologne in Germany and of Nola in Italy, which since at least 1710, have observed the feast with an special Office and Mass on November the 8th. Now underway is a new and critical edition of his writings, the first volumes of which have been published, material it is hoped, that will speed the cause of his sanctification.

St. Catherine of Genoa on Purgatory

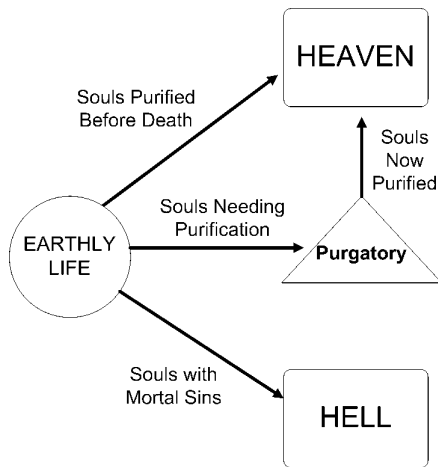
Of the necessity of purgatory, and of its terrific character

"I will say furthermore: I see that as far as God is concerned, paradise has no gates, but he who will may enter. For God is all mercy, and his open arms are ever extended to receive us into his glory. But I see that the divine essence is so pure--purer than the imagination can conceive--that the soul, finding in itself the slightest imperfection, would rather cast itself into a thousand hells than appear, so stained, in the presence of the divine majesty.

"Knowing, then, that purgatory was intended for her cleaning, she throws herself therein, and finds there that great mercy, the removal of her stains. The great importance of purgatory, neither mind can conceive nor tongue describe. I see only that its pains are as great as those of hell; and yet I see that a soul, stained with the slightest fault, receiving this mercy, counts its pains as naught in comparison with this hindrance to her love.

"And I know that the greatest misery of the souls in purgatory is to behold in themselves aught that displeases God, and to discover that, in spite of his goodness, they had consented to it. And this is because, being in the state of grace, they see the reality and the importance of the impediments which hinder their approach to God.

Perfect souls go to heaven at death!



Those who die in mortal sin go to hell for all eternity.

Souls who are imperfect go to Purgatory until they become perfect.

—Those dying with the guilt of venial sins are immediately forgiven as they are perfectly contrite when they meet Our Lord at their judgment. However they must be punished for their sins.
 —Those dying without having done sufficient penance for their sins.

Council of Trent Canon 30 Concerning Justification

If anyone says that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out to every repentant sinner, that no debt of temporal punishment remains to be discharged either in this world or in purgatory before the gates of heaven can be opened, let him be anathema.

Youth Defence: Past it's use by date!

by Fr. Edward F. MacDonald

Twenty years ago it looked like abortion was coming to Ireland. Youth Defence was formed to "keep Ireland abortion free." Over the years 1,000s of good people were mobilised for the fight; good was done; battles were won. YD may rightly glory in many victories.

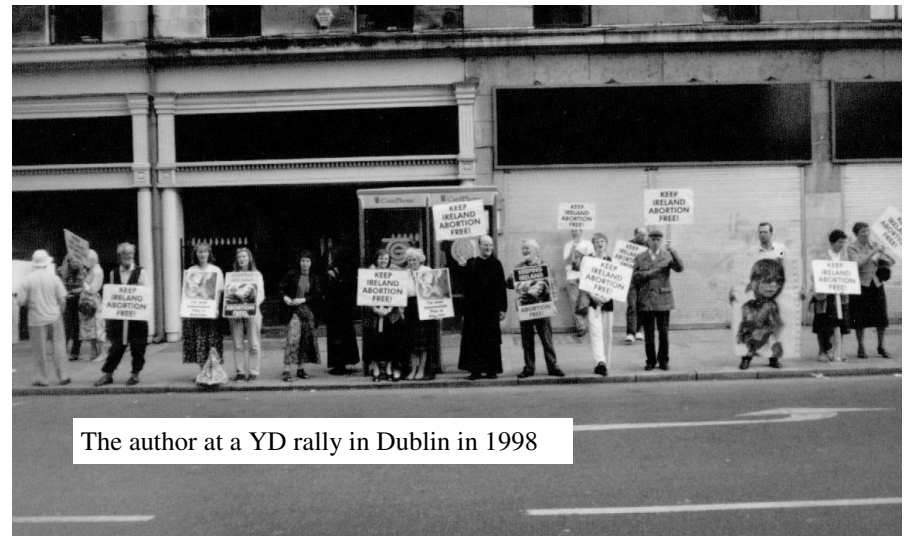
The evil is now here; the war lost. Ireland is no longer "abortion free." The Catholic Bishops bear prime responsibility for this evil because of their refusal to provide leadership; refusal to defend the rights of Christ the King; neglect to properly educate their flocks on the evil of abortion; neglect to admonish politicians on their duty; in general their failure to be 'the salt of the earth' makes them guilty.

The Health Committee hearings (January 2013)

Bishop Michael Jones gave the true teaching of the Catholic Church, but he did not state it clearly. Fr. Timothy Bartlett, another representative of the Catholic Church said, "Are we asking legislators to legislate for a Catholic morality in our country? Absolutely not!"

YD spokesman Dr. Eoghan de Faoite said, "Irish obstetricians... will always intervene to save the life of a mother when she has a life threatening complication in pregnancy, this practise of intervening, which includes premature delivery of the baby even when the baby has little or no chance of surviving, is permitted in Ireland today, it is permitted under Irish Law, under the medical council ethical guidelines and within pro life principles."

Bishop Jones did not correct him; Fr. Bartlett did not correct him, the Attorney General did not correct him. Dr. Eoghan de Faoite contradicted Bishop Jones with impunity. What he describes is a crime in Ireland bearing a sentence up to life in prison.



The author at a YD rally in Dublin in 1998

The Rector, at the time, of the SSPX North American seminary, Father Richard Williamson, observed that, shocking as these images may seem :

— “ if many souls will be turned away by such an overdose of reality, **the Archbishop may have judged that at this late stage those that have ears to hear should hear, even if many others take offence.**

“These two pictures do not call in question this Pope's intentions, nor damn his inner soul, but they remind us that his present outer acts are damnable, and lead to hell (...)

“Nor are the pictures in themselves undignified. They caricature neither the person nor the stand-point of the Pope. I happen to know that the Archbishop has long ruminated on these two pictures. I am con-

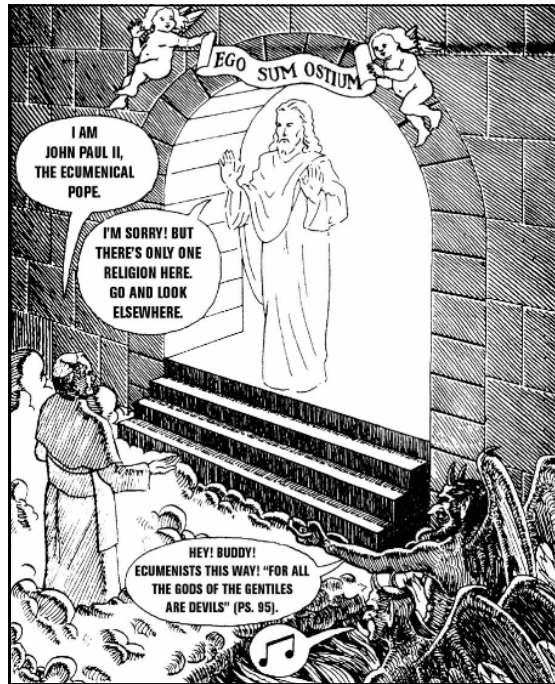
vinced that after maybe an initial shock, time and events will prove he was right to resort to this means to tell the essential truth – **ecumenism as practised today is damning, damnable and to be damned!**” (Letter of the Rector, 1986)

Heroic Act of Charity for the Poor Souls In Purgatory

This act has great benefits. One who has made it can gain many indulgences, innumerable souls are released in this way from Purgatory, it obtains the special love of the Holy Trinity, Our Lord, the saints and Our Blessed Mother. It gives great honour to the Blessed Virgin and is not in any way to be feared, as God is never outdone in generosity.

Heroic Act of Charity

O my God, in union with the merits of Jesus and Mary, I offer Thee for the Souls in Purgatory, all my satisfactory works, as well as those which may be applied to me by others during my life and after my death. And so as to be more agreeable to the Divine Heart of Jesus and more helpful to the departed I place them all in the hands of the merciful Virgin Mary. Amen.



This Cartoon and the one on page 16 missed the last SJB, we repeat the part of Fr. Morgan's letter that refers to them.

Archbishop Lefebvre did not seek to diminish the gravity of John Paul II's errors. He even sought new and striking ways to make them known. Understanding that a picture is worth a thousand words, he asked a seminarian to draw this "cartoon" in 1986 as a warning to John Paul II about the true nature of his false ecumenism at the proposed October "Prayer for Peace" at Assisi. This ecumenism, far from being a "saintly" initiative, leading souls to Heaven and bringing peace upon the earth, is in fact an insult to God and His Church. It is, in all objectivity, a sin against the First Commandment, truly deserving of the eternal punishment of Hell.

In his covering letter to the Pope the Archbishop wrote:

— “Holy Father,

“Be so good as to meditate on these two pictures, since you are deaf to the anguished appeals which we have filially addressed to you. **Deign at least not to offend gravely and in public against God's First Commandment: the salvation of your soul is at stake! Preach Jesus Christ, as did the Apostles, even at the cost of their lives. That is the fervent and filial wish of those who still remain Catholic.**”

(Continued on page 16)

SUNDAY MASS TIMES IN IRELAND
For Daily Mass Times contact Dun Laoghaire or Athlone

	NOVEMBER	St. John's	Athlone	Cork		Belfast	Newry	Tralee	Enniscorthy	Cashel
24th Sunday after Pentecost	3rd	9am & 11am	10am	11am		11am	8.30am	5pm	5pm	X
25th Sunday after Pentecost	10th	9am & 11am	10am	11am		11am	8.30am	X	X	5pm
26th Sunday after Pentecost	17th	9am & 11am	10am	11am		11am	8.30am	5pm	5pm	X
Last Sunday after Pentecost	24th	9am & 11am	10am	11am		11am	8.30am	X	X	X
	DECEMBER	St. John's	Athlone	Cork		Belfast	Newry	Tralee	Enniscorthy	Cashel
1st Sunday Advent	1st	9am & 11am	10am	11am		11am	8.30am	5pm	5pm	X
First Friday	6th	6.30pm	11am & 6:30pm	7pm		X	X	X	X	X
First Saturday	7th	11am	11am	11am		X	X	X	X	X
Immaculate Conception	8th	9am & 11am	10am	11am		11am	8.30am	X	X	5pm
3rd Sunday Advent	15th	9am & 11am	10am	11am		11am	8.30am	5pm	5pm	X
4th Sunday Advent	22nd	9am & 11am	10am	11am		11am	8.30am	X	X	X
Christmas	25th	Midnight 9am & 11am	Midnight 8 & 10 am	Midnight & 8:30 am		11am	8.30am	X	X	X
Sunday within the Octave of Christmas	29th	9am & 11am	10am	11am		11am	8.30am	X	X	X