

## The Priestly Society of Saint Pius X in Ireland

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### Saint Pius V Chapel

78 Andersonstown Road

**Belfast**, Co. Antrim

### Our Lady of the Rosary Church

Shanakiel Road

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

### Our Lady of Knock and St Patrick Chapel

Unit 5 Richbrook Business Park,

Mill Rd, Bessbrook, **Newry**, Co. Down

### Saint Joseph's Mass Centre

**Tralee**, Co. Kerry

### Cashel Mass Centre

**Cashel**, Co. Tipperary

### Blessed Columba Marmion Chapel

**Enniscorthy**

Website : [www.ireland.sspx.net](http://www.ireland.sspx.net)



## The Society of Saint Pius X in Ireland



## Saint John's Bulletin



The Boy Bishop, see page 23

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**January—April  
2014**

# "God's Secret Agent"



A highly entertaining time was had by all at the recent performance of Holy Family School's Christmas play on December 22nd last! This year, a small but talented cast of budding actors and actresses brought to life the inspirational story of the 20th century Mexican martyr, Fr. Miguel Pro.



On the 1st of January an old tradition has seen light again in Corpus Christ Church in Athlone, the "Child Bishop" has solemnly celebrated the second Vespers of the feast of the Circumcision of Our Lord. The custom on the feast of St. Nicholas or of the Holy Innocents of electing a child as bishop was spread all over Europe and dates to the Middle ages when society was still Catholic and sane.

Here an example of what was done in Padua.

*"The Child Bishop attended Mass on the day of the Innocents and at the end of the Gospel seated along the steps of the altar of the Holy Cross and there received the offerings from the people. After the Mass all the canons and clerics were invited to dine with him, after the meal in pontifical vestments, gloves and ring, the Child Bishop went on horseback accompanied by his ministers in cope and the canons, and granting blessings on the way, he visited the monasteries of Padua subject to him, that is St. Justine, St. Stephen, St. Sofia, St. Peter and St Leonard, then occupied by monks depending on the Abbot of Nonantola. Entering the Church he was honorably received by the abbots and priors, by the abbesses and nuns, meeting him in cope with incense and holy water, then after a short prayer, he blessed all of them and entered the cloisters and was offered the usual drink of wine. Then the tribute was presented to him, which consisted of a pork shoulder and a cake. Woe to those who would have denied that gift. He cast an interdict on that Church, in force of which the Bishop had to consider that church as suspended and during the Rogations as it was the custom in those days to visit the churches, he was not going to visit that church because it was schismatic and separated from the others, because it had refused the customary tribute to the Child Bishop and such an interdict was not lifted until that Church had paid due obedience. "*

Dissertazioni sopra l'istoria ecclesiastica di Padova 1817

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

	March	St. John's	Athlone	Cork	Belfast	Newry	Tralee	Ennis-corthy	Cashel
<b>2nd Sunday Lent</b>	16th	9am & 11am	10am	11am	11am	8:30am	5:00pm	5:00pm	
<b>St. Patrick</b>	17th	9am & 11am	11am	11am	11am	8:30am	8am	10am	
<b>3rd Sunday Lent</b>	23rd	9am & 11am	10am	11am	11am	8:30am			
<b>4th Sunday Lent</b>	30th	9am & 11am	10am	11am	11am	8:30am			
<b>Passion Sunday</b>	April	St. John's	Athlone	Cork	Belfast	Newry	Tralee	Ennis-corthy	Cashel
	6th	9am & 11am	10am	11am	11am	8:30am	5:00pm	5:00pm	
<b>Palm Sunday</b>	13th	9am & 11am	10am	11am	11am	8:30am			5:00pm
<b>Easter Sunday</b>	20th	9am & 11am	10am	11am	11am	8:30am	5:00pm	5:00pm	
<b>Low Sunday</b>	27th	9am & 11am	10am	11am	11am	8:30am			
	May	St. John's	Athlone	Cork	Belfast	Newry	Tralee	Ennis-corthy	Cashel
<b>Second Sunday after Easter</b>	4th	9am & 11am	10am	11am	11am	8:30am	5:00pm	5:00pm	
<b>Third Sunday after Easter</b>	11th	9am & 11am	10am	11am	11am	8:30am			5:00pm

## 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 7:00 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

## ANNOUNCEMENTS

### ◆ EUCHARISTIC CRUSADE

**Intentions:** March: Persecuted Catholics

April: That Catholics live in the Spirit of Sacrifice and Penance

**Camps: Girls**—13-20 July, **Boys**— 20-26 July

### ◆ ST. STEPHEN'S ALTAR BOY CAMP—28 July to 9 August

### ◆ BOOK CLUB (ATHLONE) Meeting in April

\* *One Hundred Years of Modernism* by Fr. Dominique Bourmaud

### ◆ BOOK CLUB (CORK) Meeting in April

\* *Spiritual Journey* by Archbishop Marcel Lefebvre

### ◆ RETREATS AND RECOLLECTIONS IN BRISTOL (2014):

Marian Retreat: 12-17 May

Ignatian Retreats: ~Men: 13-18 October, Women: 10-15 November

Advent Recollection: 1-3 December, Doctrinal Seminar: 15-17 December

£125.00 for retreats, £60 for recollections and seminars

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

### ◆ THIRD ORDER Society of St. Pius X

Meeting in Dublin April 26th at 12:30pm

### ◆ THIRD ORDER OF OUR LADY OF MT CARMEL

Meeting in Athlone: April 12th after 11:00am Mass

### ◆ MARIAN RECOLLECTION IN IRELAND

Preached by Fr Loschi May 26th - 29th 2014

Esker Retreat Centre, County Galway, Cost: €220.00

Book with Miss Agnes Ingham 087 642 6122

### ◆ YOUTH GROUP :

20 to 30 June Italy and Econe

### ◆ Chartres Pilgrimage June 6-9

### ◆ Tentative Fatima Pilgrimage

June 10-14 contact Joe O'Connell 086 867 8271 to express interest

### ◆ DOMINICAN SISTERS OF WANGANUI

The Dominican Sisters will visit Ireland from 30 August to 21 September to let us know about their congregation and work, and to speak to young ladies about the religious life.

### ◆ The Priests will be in Bristol:

7 to 12 April for a retreat, 26 to 28 May for a meeting.

stances. If the action, the procedure that is taken in consideration, specifically induction of labour of an unviable baby, is evil, the Principle of Double Effect doesn't apply.

There is no reason to continue analysing the other effects and the intentions. Even if "the intention of the obstetrician to deliver the baby is a good effect allowing for treatment of the infection and the survival of the mother", it is a circumstance that doesn't change the evilness of the act itself.

It is wrong to say: "The incidental and unintended bad effect is the death of the baby from severe immaturity." Or to say, "the good effect of the induction outweighs the bad effect, which is not intended and is without bad will but is occurring in such grave circumstances which results in bad effect, the death of the baby."

It seems that the two effects are inverted, according to these words, the direct effect of the induction is to cure the mother, to save her life, and then another effect occurs, the death of the baby, but this is not the case. Perhaps, or even surely, this can be true in the mind of the physician, but it is evidently not true of the action itself, regardless of the circumstances, one of those is the intention of the agent, the mind of the physician in this case. There is confusion between the purpose of the action in itself and the purpose of the action in the mind of the agent. To use an example that we have taken before, if we tell someone that to say few specific words in a language that he doesn't speak and understand is a praise to God, and in reality it is a blasphemy, every time that this person repeats, in perfect good will and with the best intention, these words, he will pronounce a blasphemy and not certainly a praise to God. Can he be accused of blasphemy? Not until he understands the real meaning of what he says.

To come to our case, the death of the baby is not an incidental effect, but it is the direct effect of the practice of inducing a premature labour, as it is clearly defined by the decree of the Holy Office of the 24 July, 1895.

Can the obstetrician be accused of committing abortion? Not until he is made aware of the teaching of the Church on this matter. Must he submit himself to this teaching? Yes, under pain of mortal sin.

### Volunteer Needed

We have been asked to add a gossip column giving news about baptisms, deaths, First Communions, marriages, etc. Anyone willing to gather this information and write it up may apply to Fr. MacDonald.

### 1 Is this action good or indifferent?

"Inasmuch as it is never lawful directly to kill the innocent, it is never lawful directly to procure abortion at a time when there is no probability that the foetus can live outside the mother's womb."

Abortion was condemned by name, 24 July, 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 to the question is simple, the action itself, regardless of the circumstances, is evil.

### 2 Is the good effect the immediate result of this action?

The immediate result of removing the foetus from the mother's womb is to cause the death of the foetus and eventually to save the mother's life.

"To deprive it (the foetus) directly of the medium in which alone it can live is to kill it directly, just as to deprive a man of air by plunging him under water is to kill him directly."

### 3 Is the aim of the agent honest?

Easily we can answer that every doctor, worth of this title, would never accept to kill an innocent. So the aim of the agent is honest.

### 4 Is there a proportioned serious cause?

Again in the mind of the doctor the reason to accomplish such an act is to save the life of the mother, that is a serious cause.

As you can see we cannot apply the Principle of Double Effect to the case of induction of premature labour of an unviable baby, because the first and second conditions are not fulfilled. So to perform such an action is morally wrong and consequently sinful.

As we said at the beginning we will give an example of defective definition of the Principle of Double Effect, definition that necessarily leads to a wrongful application of the same Principle.

Here the example:

"Principle of Double Effect which states that it is morally permissible to carry out a procedure that has two effects, one good and the other bad which are practically inseparable."

As you all can see this definition lacks of the first condition, the most important, the action has to be good or indifferent in itself, regardless of the circum-

## Letter from Father Morgan

### Letter to Friends and Benefactors

January-February



My dear brethren,

#### Canonisation of John Paul II

The canonisations of John XXIII and John Paul II, scheduled to take place on April 27<sup>th</sup> 2014, may pose a real dilemma for faithful Catholics not least because such solemn pronouncements have always been held to be infallible. For, on the one hand, if the conciliar novelties, implemented in particular by John Paul II, provide a sure path to salvation and indeed to sainthood, then why should Vatican II not be embraced? On the other hand, given that the conciliar errors and their proponents undermine the Catholic Faith, how could a true pope, endowed with infallibility in such pronouncements, canonise those given to liberalism and false ecumenism and still be accepted as pope?

Is there a way around the apparent dilemma of having either to embrace the errors of the Newchurch, or of having to adopt a Sedevacantist position? The Society's official website DIC1, proposes an alternative to these two positions. It argues that papal infallibility does not come into play in these canonisations because of three major weaknesses of the new beatifications and canonisations, regarding procedure, collegiality and heroic virtue.

#### 1/ **Inadequate procedure**

The divine assistance that guarantees the infallibility – preservation from error – of dogmatic definitions does not dispense the pope from having to carefully examine the sources of Revelation. Similarly for canonisations, there is meant to be a serious examination of the human testimony to the practice of the virtues to a heroic degree by the candidate, as well as a serious examination of the divine testimony of miracles.

Now the new procedures are no longer as rigorous as before, and hence, for example, can be expedited, with the essential part being confided to the local bishop. Also, the number of miracles required for beatification and canonisation have been halved, and the requirements for something to be regarded as miraculous are much less stringent than was previously the case.

For instance, the instantaneous cure from bone cancer of a Nun who touched a relic of Pius X contrasts vividly with the apparent remission from Parkinson's disease of the Sister who spent a night praying to John Paul II. In the case of John XXIII's beatification even

the requirement for one miracle was dispensed from on the grounds that "his whole life was a miracle!"

## 2/ Collegiality

It is now the local bishop who makes the direct judgement on the causes of saints before they are passed on to the Sacred Congregation of Rites. The pope simply reserves to himself the power to confirm the judgement of the local bishop. This regression is one of the consequences of conciliar collegiality, or the democratisation of the Church, as acknowledged by John Paul II himself in the 1983 Apostolic Constitution 'Divinus Perfectionis Magister.'

Furthermore, the term 'infallibility' is no longer to be understood in its traditional sense. The pope now merely acts as a simple interpreter of the ordinary and universal collegial magisterium in the matter of making saints. As such canonisations are no longer guaranteed by the pope's personal infallibility.

## 3/ Heroic virtue

The formal object of the magisterial act of canonisation is the saint's practice of the virtues to a heroic degree. To depart from this, by setting forth the example of the life of someone who did not practice the virtues in a heroic degree, is to depart from the whole notion of canonisation. To change the object is to change the act, and in the modern canonisations the emphasis is placed more on the dignity of the human person than the supernatural action of the Holy Ghost. Indeed, the distinction between common sanctity and heroic sanctity is silenced, with the term 'heroic virtue' being nowhere mentioned in the texts of Vatican II.

**Conclusion:** So it is that the acts of the new beatifications and canonisations are not in real conformity with the Tradition of the Church and therefore have no real claim to infallibility. In some respects they have been reduced to the level of popular esteem bestowed upon a beloved figure in the Church as a kind of ecclesiastical Academy Award! They represent another instance of the "diabolical disorientation" in the Church as foretold by Sister Lucy of Fatima.

## Recent Papal document

### 'Evangelii Gaudium'

Pope Francis, at the end of the 'Year of Faith,' published his Apostolic Exhortation *Evangelii Gaudium* [The Joy of the Gospel], on the preaching of the Gospel in today's world. The document represents a response to the Synod of Bishops held last year in Rome from October 7th to 28<sup>th</sup>, which had for its theme the 'New Evangelization.' It is 288 points long and requires the reader and theologian to expend a great effort if he is to study this document somewhat carefully. Father Franz Schmidberger, presently Rector of our seminary in Zaitzkofen, compiled 'a first and certainly incomplete overview of this document,' which is accessible from our website. The tenor of his findings is clear from the concluding paragraph:

'The papal document *Evangelii Gaudium* may, like dispersed seeds, contain some good aspects. As a whole, however, the document is nothing but a development of the Second Vatican Council in its most unacceptable statements. We cannot find in it any "new paths for the Church's journey in years

## 1 Action good or indifferent.

To judge if an action is good or indifferent we must first of all have a look to the purpose of the action itself, to the object to which by its proper nature the action is directed. Consequently, from the point of view of the object, the action will be good or evil if what we do, regardless of the circumstances (who, what, where, when, by what means, why and how), is or is not in conformity with right reason (Law of God and nature).

If the object is not opposed and not convenient to the right reason, the action will be indifferent.

## 2 The good effect is the immediate result of the action.

This condition is a simple explanation of the words of St Paul: "*And not rather let us do evil, that there may come good.*"

It is not licit to steal from a rich man to give alms to the poor. In a certain way this condition coincides with the first, because if the immediate effect of an action is evil, then evil will be the action itself.

## 3 The aim of the agent is honest.

This condition corresponds to the circumstance *Why*, the purpose of the agent. Although a good purpose doesn't make honest evil means, nevertheless an evil purpose makes evil all the means used to reach the end.

The agent, the person that accomplishes the act, has to intend only the good end; he can however want the expected evil effect.

## 4 There is a proportioned serious cause.

The evil effect, even if it is not intended and wanted, is nevertheless joint to the action and will always be a material sin, that means a sinful action that cannot be imputed to the conscience of the agent. A simple example of material sin would be to ask someone who doesn't speak and understand a certain language to repeat few words in that particular language, words that in fact are a blasphemy. Now the action is clearly sinful, it is to blaspheme, but the agent doesn't know what he is doing so he cannot be accused of blasphemy.

We must know that not rarely the material sin leads to the formal sin, a sinful action of which the agent is totally guilty. It is not licit then to expose oneself to the danger of committing a real sin if there is not a proportioned serious cause. The more grave is the malice of the effect, the more serious must be the cause.

**If we apply this Principle to the case of the following action, induction of premature labour of an unviable baby, here is the result.**

*So to consider lawful an operation that causes the expulsion from the womb of a premature foetus, even if it is to save the life of the mother, even if the death of the child is not in any case wanted and intended, is a grave sin."*

Jim: "Thank you very much Father, it is always a pleasure to talk to you. And let me say that this Italian machine makes a wonderful coffee."

Fr. Tom: "You are very welcome Jim and come whenever you want. If you have any doubts, any uncertainty about your faith, the best thing you can do is to see your Priest."

### **Qui habet aures audiendi, audiat.**

He that hath ears to hear, let him hear. *St. Matthew 13,9.*

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### **Principle of Double Effect**

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.

Our acts must be led by determined principles that allow us to behave according to the commandments of God.

One of these principles is the so called "Principle of Double Effect" or in other words "Principle of Voluntary Indirect".

In these days we have heard a lot about this Principle, especially concerning the practice of inducing premature labour of a not yet viable baby, many definitions and explanations have been given, most of them correct, but still few of them not complete and guilty of important omissions.

We will start with a definition of this principle, an explanation and finally an example of an incomplete definition that leads to a wrongful application of the same principle.

#### **Principle of Double Effect:**

*It is licit to accomplish an action that has a double or multiple effect, of which one is good and another is evil if:*

*1 the action is in itself good or indifferent;*

*2 the good effect is the immediate result of the action;*

*3 the aim of the agent is honest;*

*4 there is a proportioned serious cause.*

In order to apply the Principle of Double Effect to a specific action, this action must fulfil all the conditions.

*to come,"* but another fatal step towards the downfall of the Church, the decomposition of its doctrine, the breakdown of its structure, and even the extinction of its missionary spirit which ironically is evoked over and over again. In this way *Evangelii gaudium* becomes the *Dolor Fidelium*, [The Sorrow of the Faithful], a source of grief and pain for the faithful. Catholics attached to the Tradition of the Church do well to hold themselves to the motto and program of Saint Pius X: *Instaurare omnia in Christo* - to renew all things in Christ. This is the only way possible "*for the Church's journey in years to come.*"

#### **A new Rosary Crusade**

As mentioned in Bishop Fellay's latest Letter to Friends and Benefactors, which is found elsewhere in this newsletter, a new Rosary crusade has been launched from January 1<sup>st</sup> – June 8<sup>th</sup> 2014. Here follows the Superior General's oral advice in order for our prayers to be fruitful:

#### **Facing the Crisis**

I think we must continue. We have a policy that we already know. This policy is simply to be witnesses first and foremost. That is, to maintain and keep the treasures of the Church, and then to make them seen. We cannot do much more because of this very situation, because we are considered black sheep; even the simple fact of mentioning the name of the Society of St. Pius X closes many doors. So what! God will open them when He so desires. We must be the Christians of this century. Therefore, the bearers of Christ. That is all!

#### **The Testimony of Fidelity to Our Duty of State**

It is a reality, there are martyrs today. The confrontation between the Church and the world reminds us painfully of the reality, as people are dying every day! Every day, Christians die for their faith in Our Lord. So I think there is nothing pessimistic in telling our faithful: be ready. There is no need to panic! That would do no good. How do we prepare? By doing our duty of state. By being very faithful in the little things, and doing everything for the love of God. It requires a little effort, but paying attention to the little details of everyday life is a real effort. One might call everyday life little, but everyday life is where great things are accomplished. It is where great things are prepared.

#### **The Goal of the New Crusade**

If we go on crusades, it is obviously to obtain graces from God; He is the one who said, "ask and you shall receive," so we do so; but given the circumstances in which we are living, we are going to try to kill two birds with one stone, so to speak. We are going to make these requests, to ask that His kingdom come. He is the one who told us to ask it of Him, so we can be sure we are asking rightly. We are going to ask for the triumph of the Blessed Virgin, which Our Lord has very clearly shown to be his will: the will to see the devotion to His Holy Mother side by side with the devotion to his Sacred Heart.

Prayer is more fruitful when it is accompanied by acts of penance and good works. When we see what takes away

sins – Holy Scripture tells us that it is alms – we see that charity towards our neighbour covers a multitude of sins. It all goes together. We are fighting against sin, against the forces of evil, the devil and his helpers. And so just as this wicked world tries to pollute souls by temptations and sins, the Christian must influence souls for the good.

### **The Spirit of the New Crusade**

It should bring us closer to God through prayer, since that is the first means, but not only through prayer. Archbishop Lefebvre spoke beautifully on this point, saying that “we must pray constantly.” That is, this union with God that we find in prayer must accompany us in everyday life. It will obviously be a life of charity. We must be close to God, that is all. I believe that if there is one word to be said in our situation about what we must do, it is that we must take refuge close to God.

### **For other news:**

#### **Bristol**

Most of the priests from Britain and Ireland gathered at Saint Saviour's House in Bristol from November 25-27 for the first meeting to include the recently appointed Fathers to this District. The various conferences covered the topics of the New Canonisations, the life and work of CS Lewis, moral theology and rights of the unborn child. This latter consideration arose from recent new legislation in Ireland allowing occasional abortion, as well as perceived confusion in pro-Life circles regarding the equal right to life of the unborn child and the mother.

Father MacDonald, prior in Athlone, had written just previously an article which appeared in our Irish newsletter

on these very considerations. He rightly emphasised the immorality of inducing the birth of a non-viable baby in order to save the life of the mother, for such would also constitute an abortion. Whilst the principle of double affect can be invoked when removing, for instance, a diseased uterus, in order to save the life of the mother, with the indirect consequence of the death of an unborn child, a direct attack on the life of the unborn is never permitted.

The article's assertion that 'Youth Defence' is 'no longer Pro-Life' also provoked various responses from readers with calls for clarification on the Society's official position. May it suffice to say that whilst the Society endorses entirely the Church's traditional moral teaching as outlined in the article, the non-doctrinal part of the article simply reflects the considered convictions of its author?

#### **Scotland**

Following the priests' meeting in Bristol I was happy to have paid an overdue visit to Saint Andrew's House in Carlisle for a few days and to have celebrated the Feast-Day of the Patron Saint of Scotland with the Fathers and faithful in our Church of Saint Andrew in Glasgow. It was a pleasure to have Father Edward Black with us also for the occasion. We continue to remember in our prayers his mother who remains very weak but stable at the time of writing. Following Sung Mass and a buffet lunch, Father McLaughlin showed a new film on the Society in the church hall. The First Sunday of Advent provided me with the opportunity of celebrating Holy Mass in our fine churches in Edinburgh and Gateshead before returning to London.

Jim: “Yes, Father, very clear. One last favour, if I may. Can I ask you to give me some examples of these decrees and decisions not infallible and to which our mind must offer an interior, religious and certain consent and if it didn't our soul would be in great danger of eternal damnation.”

Fr. Tom: “I'll give you two examples:

1 Question: Is it licit to a Catholic, especially considering the interpretation given by the Prince of the Apostles (Act. 2, 24-33; 13, 35-37), to interpret the words of the Psalm 15, 10-11:” Because thou wilt not leave my soul in hell; nor wilt then give thy holy one to see corruption. Thou hast made known to me the ways of life”, as the sacred author was not talking about the resurrection of Our Lord Jesus Christ?

Answer: No.

*So to say that these words of the Psalm 15 do not apply to the resurrection of Our Lord is a grave sin.*

2 Titius, doctor of medicine, called to assist a seriously ill pregnant woman, realized that the only cause of the deadly illness was the pregnancy, that is, the presence in the womb of the foetus. To save the mother from a certain and imminent death, he had at hand only one solution, to cause the abortion or in other terms the expulsion of the foetus. He was used to have recourse to this solution, obviously making use of means and operations that in themselves and immediately did not tend to this specific end, to kill the foetus in the womb of the mother, but only to this other one, that is to bring the foetus to light alive, if that was possible, although destined to death, being certainly premature.

However, after having read what the Holy See has written to the Archbishop of Cambrai: “it cannot be safely taught” that any operation directly ordained to the murder of the foetus is licit, even if this was necessary to save the mother: Titius still has a doubt concerning the lawfulness of the surgical operations, by which he procured abortion (*the expulsion of the premature foetus*) to save the life of pregnant mothers seriously ill.

Question: Titius asks if that kind of operation (*causing the expulsion of the premature foetus*) can be performed in the circumstances listed above (*only solution to save the mother from a certain and imminent death, cause of which is the presence in the womb of the foetus*).

Answer: No, according to the other decrees of 28 May 1884 and 19 August 1889.



itly contained in: I Vatican Council, Dz. 3045. An interior consent is explicitly requested in: Leo XIII, "*Immortale Dei*", Denzinger-Umberg, Enchiridion Symbolorum 1880, Pius X, "*Lamentabili*", Dz. 3407s. That the consent that the Holy See pretends has to be religious is deduced by the fact that is required under pain of mortal sin, confer Motu Proprio "*Praestantia Scripturae*", Dz. 3503, the Antimodernist Oath, Dz. 3543 and the Declaration of the Holy Office, Dz. 3681, by conforming our mind to these decrees and decisions we show our reverence to God, who through His Church gives them to us to make straight the path to Heaven. And finally Pius XII clearly teaches this doctrine in "*Humani generis*", Dz. 3885.

Jim: "Thank you, Father, I think that everything is clear now. So in any case we must agree with these decisions."

Fr. Tom: "Generally speaking, Yes. It is possible that some of these decrees or decisions appear to us as false or irrational."

Jim: "What can we do in this case?"

Fr. Tom: "Humility, Jim, humility, the first step towards holiness, as we said. Sometimes these decisions or decrees appear false or irrational simply because our mind cannot clearly understand them, so we must ask help to the Priest. Sometimes we could have really good reasons on our side, in this case we must have recourse to the authority that promulgated these decrees and meanwhile we must accept them. In both cases, because of the respect due to the authority of the Church, we cannot make public our ideas; the only result would be troubles in the flock of the Lord. Finally if really, and we are absolutely certain, these decrees and decisions go against an infallible statement or are to the detriment of our supernatural life, then and only then we must act publically."

Jim: "Yes, all right Father, but what about the teachings given by the hierarchy today?"

Fr. Tom: "My friend, this question opens another Pandora's box and it would be very long to give you an exhaustive explanation. To make it simple, as I suggested few minutes ago, while I was talking of the approval given by the Sovereign Pontiff, our consent is proportioned to the value that the authority gives to a particular document, decree or decision. It is quite clear that since the Council, Vatican II I mean, since the promulgation of the declaration on religious liberty, *Dignitatis humanae*, the authority of the Church gives a different value to the documents, decrees and decisions taken, at least they are not conscience binding as they would have been before. Less value, less consent required. Is it now more clear?"

### Ireland

Two days later I travelled to Athlone in Ireland for a five day visit to Corpus Christi Church and priory. Amongst other things I was happy to have met with the parents and teachers of the Holy Family School group, and to have encouraged them all in their worthy endeavours in the work of Catholic Education under the guidance of the Society.

With regard to the delayed renovations of Court Devenish House, which is destined to become the new Athlone priory, we are hoping for a positive response from the local council following our latest planning application. Please continue to keep this project in your prayers.

My final few days were spent in Dun Laoghaire where I was able to appreciate the recent improvements in St John's Presbytery and church hall.

### Norwich Mass Centre

Special thanks are due to Mr and Mrs Robin Knowles who have taken care of setting up the Mass centre for many years but whose health no longer allows them to do so. May God reward them!

These trips around the country remind me of St Paul's words about his concerns for all the churches, as well as how indebted we are to all those generous benefactors, living and dead, who have done so much over the years to build up the work of Catholic Tradition in these isles.

On behalf of all the Fathers, and with sincere thanks for the many cards and gifts, may I wish you all a very happy and holy Christmas season.

Father Paul Morgan,  
Superior

## Irish Saints St. Colman Mac Duach

**Irish Saints:** St Colman Mac Duach. Bishop and Patron of Kilmacduagh (sub-Diocese of Galway), 6/7<sup>th</sup> centuries  
Feastday: 3<sup>rd</sup> February (also commemorated on 29<sup>th</sup> [or 27<sup>th</sup>] October).

St Colman was of noble heritage and was born about 550, son of Duach Mac Fiachra, in the Kiltartan area of Co Galway. Little is known of his early life but it appears that he was educated in both holy and profane subjects in St Enda's monastery on Aran. Afterwards he lived for many years as a recluse and contemplative, first on Aran and later in the mountains between Galway and Clare near the Burren and his native Kiltartan. He is said to have been the first to have introduced bee-hive cells for monks to that region. About 620 he went to what is now Kilmacduagh where he founded a Church and monastery over which he became Abbot. Kilmacduac(g)h takes its name from the saint where the final c is softened into the softer guttural g and the Colman is omitted (as there were so many St Colmans). He was later made Bishop over the monastery and the surrounding area which became a small Diocese in its own right. This was the way the Church grew in Ireland in those days – a holy Bishop founded a monastery which converted and looked after the people of surrounding countryside and which was thereupon recognised as a Diocese. Another notable example is St Kevin and Glendalough, which first became a Diocese and is now administered by Dublin but the name is retained in the full title of the current Diocese of

Dublin & Glendalough. Centuries later, under a rationalisation, Kilmacduagh was incorporated into the Diocese of Galway and is thus administered today. Indeed, a similar thing happened in the adjacent Kilfenora so that the full name of the current Diocese is that of Galway, Kilfenora and Kilmacduagh. There are a number of legends about St Colman. One tells that the angels intervened to bring St Colman to the attention of his kinsman, the local King Guaire. There came an Easter Sunday and St Colman was without food after a rigorous Lenten fast. Some miles away, King Guaire was about to sit down to a festive meal when the angels whipped his dinner away before his very eyes. The startled King and his attendants gave chase, which led them to our Saint's sanctuary. Today, there is a pathway formation in the rock terrain of the Burren that tourist guides pointed out as the "road of the dishes" that led Guaire to Colman's door. The King and St Colman subsequently founded Kilmacduagh, i.e. the Church-of-the-son-of-Duach. Down the centuries, the O'Heynes of the barony of Kiltartan (descendants of King Guaire) and their kinsmen, the O'Shaughnessy's, were custodians of St Colman's crozier which is now in the National Museum in Dublin. As in the case of other sacred relics, it was long used by contending parties to prove the innocence or guilt of any accused whose oath with hand upon the crozier was acceptable to all. During his life, St Colman was renowned for his piety, virtues and his miracles. He is venerated locally and on the Aran Islands, with local novenas and patterns to wells and his 'bed' of rock. In Kiltartan there is a well com-

memorating him, i.e. Tobbermacduagh. On Aran, there are ruins of Churches which are called, St Colman's and a Kilmacduagh, near Port Murvey, which has traces of antique windows and Cyclopean masonry from about the 7<sup>th</sup> century. He is thought to have died about 632. Local people of these areas make special invocations to their honoured Saints, viz. the locals, MacDuagh and MacDara.

Among the interesting ruins at Kilmacduagh, the little oratory of St John may go back to St Colman's own time. There are also ruins of the 10<sup>th</sup>-13<sup>th</sup> century O'Heyne Abbey Church as well as the 13<sup>th</sup>-16<sup>th</sup> century O'Shaughnessy tombs. Dominating all is Ireland's 'leaning tower' – a magnificent specimen of the Irish Round Tower and which is much older than the leaning tower of Pisa.



decisions that are not infallible our mind, not being free to doubt them, but must offer a consent, a conditional consent."

Fr. Tom: "Jim, you understand very quickly! In fact if you want me to be a little bit more precise on the subject of the kind of consent, I would say so. The consent of our mind must be *interior*, our mind must accept the decision, it is not enough to act according to it; *religious*, that means that we believe because it is coming from the holy authority of the Church; *certain*, not absolutely, that means that there is not even a possibility that the contrary is true, as it would be for an infallible decision, but at least relatively, that means that it is not even probable that the contrary is true; and finally *conditional*, that simply means that we remain open to a different decision of the Holy See, if it has to come."

Jim: "Father, it is becoming a little bit complicated... So I must believe it, really in my heart and not only in my actions, because the holy Church is teaching it, and I must be certain that to believe it and act according to that decision, at this moment of history, is the best way to be a good Catholic, to go to Heaven."

Fr. Tom: "Perfect, what you say is correct."

Jim: "I'm sorry, Father, if I insist, but, I know I shouldn't tell you this, but there are in the parish some people who wouldn't agree with what we have been saying, what can I say to them, which reasons can I offer?"

Fr. Tom: "Yes, you must help them to understand this, so they can become more faithful children of the Church. I will give you some reasons that you can propose."

First of all the *Church has the right* to ask an interior and religious consent of the mind to those decrees approved by the Sovereign Pontiff, but that are not infallible. The Church teaches with a true authority and for this reason must be truly believed as this authority comes from God Himself, this is why the consent must be religious. As we already said what the Church teaches is to lead us easily and certainly to Heaven, if we could freely give or deny our consent to the teachings of the Church that are not infallible, we would be able to put ourselves at the mercy of uncertain, doubtful and eventually erroneous doctrines that could lead us to damnation. So it is clear that our mind must give a consent that is interior and religious.

Secondly not only the Church has the right to do so, but *in fact the Church did it*. This Doctrine is contained in different ways in Documents such as: Pius IX, "*Tuas libenter*", Dz.2779-80, "*Quanta cura*", Dz. 2895. It is implic-

acceptance as revealed by God, either by solemn definition or through her ordinary and universal teaching. Is it all right at this point?"

Jim: "Yes, Father, no problem."

Fr. Tom: "I would say that *it is not enough to avoid the heretical perversity, but one must also carefully shun all errors which more or less are close to that perversity; hence all must observe also the constitutions and decrees by which the Holy See has proscribed and forbidden opinions of that sort.*

Not only heresy must be avoided, but also those doctrines and practices that, although they are not to be considered as heretical, are in different ways and for different reasons close to heresy. So, to give you an example.

If you say and firmly believe against the teaching of the Holy Church something like this: *The rite of the Roman Church, according to which part of the Canon and the words of Consecration are pronounced in a low voice, must be condemned, the Mass must be celebrated only in vernacular, the water must not be mixed with wine in the offering of the chalice because it is against the institution of Christ.*

Or if you say: The Blessed Virgin Mary was not from the first instant of her conception preserved from all stain of sin.

Well if you say this, dear friend, you must be considered as heretic.

But if you say something like: It is licit to enter the Communist Party or to promote it. Well I wouldn't say that you are heretic, but, tell me, would you say that you are correct, that you are a good Catholic? This is the point, to be a good Catholic, to think with the Church."

Jim: "I see the point, Father. But can you tell me which are these decrees; these decisions that you are talking about."

Fr. Tom: "Well, Jim. To be simple. Some of them can be edited directly under the name of the Sovereign Pontiff, others under the name of a Roman Congregation that partakes of the Pontiff's authority. In this latter case most of the decrees come from the Congregation of the Holy Office, but another example could be the one of the decisions of the Biblical Commission. Some of these decrees and decisions could be eventually approved by the Pope himself, so they will be called authentic decrees or decisions. You see, Jim, the more the Holy Father puts his authority on a matter, the larger consent of mind a good Catholic must offer."

Jim: "So, Father, if I have rightly understood. To the infallible decisions and statements our mind must offer a consent that is unconditional and to those

## Youth Defence and Abortion

Fr. MacDonald your article on Youth Defence in the November 2013 St. John's Bulletin caused a stir. It also raised questions.

### Q. What brought up this topic?

A. At the January 2013 Health Committee hearings Dr. Eoghan de Foite, speaking on behalf of Youth Defence said, "Irish Obstetricians... will always intervene to save the life of a mother when she has a live 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 guidelines and within pro-life principles." Fr. David Sherry, my predecessor, communicated with Dr. de Foite and other leaders in the pro life movement explaining clearly the errors in this statement of Dr. de Foite and also explaining the teaching of the Church on this issue. Mrs. Johanna Higgins, also had correspondence with Pro-Life leaders on this same issue. Fr. Sherry and Mrs. Higgins explained the teaching of the Church that to "deliver a baby prematurely" when he has no chance of surviving is an abortion. Fr. Sherry also explained the error of Dr. Berry Kiely, speaking on behalf of the Pro-Life Campaign, in his April 2013 newsletter. For much of 2013 Fr. Sherry and Mrs. Higgins were unprofitably dialoguing with Youth Defence and Life Institute on the subject of the early delivery of a non-viable foetus. Both Fr. Sherry and Mrs. Higgins passed their correspondence and writings about the Pro-Life groups in Ireland to me. It was easy to see from the tone of the conversation that they were beating their heads against a wall. I decided to make the support of abortion by Youth Defence public so that the many good people supporting this and other organisations, i.e., Life Institute and Pro-Life Campaign, would see these errors and cease to support them.

### Q. What exactly were they saying?

A. Fr. Sherry was explaining the teaching of the Church on abortion.

### Q. Did YD not know the teaching of the Church on abortion?

A. Youth Defence and Life Institute are organisations made up mostly of Catholics. The leaders are Catholics. Those working in the fight against abortion and especially those leading others in that fight have a duty to know what the Church teaches on abortion. Catholic doctors have a duty to know

Catholic medical ethics. However, it seems that the leaders of YD and LI either neglected this duty or, which is worse, rejected the teaching of the Church. We must not only learn the teaching of the Church, we must also submit to it. Unfortunately the leaders of these organisations do not accept the teaching of the Church on abortion. It is the clear position of Youth Defence and Life Institute that they reject the Church's teaching.

### Q. What is the teaching of the Church?

A. The Church teaches that the delivery of a non-viable foetus is an abortion. This is the classic definition of abortion. A non-viable foetus is one that is not developed sufficiently to survive by itself. It can survive only in the environment of its mother's womb. If a non-viable foetus is removed from his mother's womb he dies. The one who removes him is guilty of killing him. He has committed abortion. The mother has had an abortion. On July 24, 1895 the Holy Office condemned this medical procedure. Pope Leo XIII confirmed this decision of the Holy Office. The US Conference of Catholic Bishops in their directives for Catholic Health Care Services (November 17, 2009) taught that such a procedure is an abortion and that "It is never permitted." Pope Pius XII taught, "to save the life of the mother is a very noble act; but the direct killing of the child as a means to such an end is illicit." [1]

#### Definitions

**Abortion**—"the act of giving premature birth; particularly, the expulsion of the human foetus prematurely, or before it is capable of sustaining life."<sup>1</sup> Moral handbooks define abortion: "the ejection of a live, immature or non-viable foetus from the mother's womb."<sup>2</sup>

**Spontaneous Abortion**—The foetus is ejected from the womb spontaneously. It is commonly called "miscarriage."

**Procured or Induced Abortion**—Human intervention causes the abortion. It does not matter what method is used. The abortion is desired.

**Therapeutic Abortion**—a euphemism used for a procured or induced abortion performed to save a mother whose life is at risk because of pregnancy.

**Foeticide**—The killing of a foetus in the womb. It is normally followed by abortion.

**Pope John Paul II's** definition.

"Procured abortion is the deliberate and direct killing, by whatever means it is carried out, of a human being in the initial phase of his or her existence, extending from conception to birth."<sup>3</sup>

1. Webster's, 1913 edition

2. e.g., Prummer, *manual Theologiae Moralis* (Herder, 1961).

3. *Evangelium Vitae*, 25 March 1995

supernatural Faith, because they are revealed by God through His Church. My problem is with those decrees, decisions that are not infallible. Should we believe them in the same way, should we obey them in the same way? And finally is it a sin to refuse them? You know, Father, I want to go to Heaven, so if I can avoid a sin I'd like to know it."

Fr. Tom : "Dear friend, I understand your question, and I must say that the fact that you are here well disposed to do what the Church says on this subject shows already that you are a good Catholic. There are many people who would be more attached to their own opinion and if there is not an infallible statement of the Magisterium they would never change their attitude. You know, pride is the root of all sins. Humility instead is the first step towards holiness. Here are few words of St. Pius X on the Modernists:

*"And then with a system of sophistry and deception they insinuate as false the concept of obedience taught by the Church, they arrogate to themselves the right to judge the acts of authority, even mocking her; they attribute to themselves a mission that they do not have, nor from God, nor from any authority, to impose reforms; they limit obedience only to the outward acts, though they do not resist and rebel against that authority, contrasting the flawed judgment of some person without authoritative competence, or their own private conscience deluded by vain subtleties, to the judgment and precept of whom by divine mandate is legitimate judge, teacher and pastor. Ah! Dear young people, listen to the word of one who truly loves you: do not be seduced by certain appearances, but be strong to resist the blandishments and protests, and you will be saved."*

To limit our obedience only to what is infallible and to doubt of everything else is not what the Church teaches, it is not what Catholics should do, but they should listen to her to progress in their way towards Heaven."

Jim: "Yes, Father, I think that I understand that. A Mother has been given to us by Our Divine Saviour to lead us to Heaven and we must listen to Her because whatever She will teach us will be a necessary and useful means to safely reach that homeland that has been promised to all true believers."

Fr. Tom: "Exactly, that is the question!"

Jim: "Father, can I ask you to be more precise on the subject of these acts that are not infallible."

Fr. Tom: "By all means, Jim. You see, someone becomes a heretic if he denies one of those Truths, Dogmas, infallible statements, *which are contained in the written word of God or in tradition and which the Church proposes for*

was also relevant given the debate surrounding this issue not least in Ireland. We also had the chance to watch and appreciate a thought-provoking religious film – *The Squint* - produced by Mr Tony Plumridge, which I am happy to recommend.

### **Saint Joseph**

As the month of March is dedicated to Saint Joseph we do well to thank our heavenly patron for the many manifest blessings we have received and to invoke his special intercession in our projects, not least those of renovating Court Devenish House in Athlone and of finding a replacement church for Keighley.

With every good wish and blessing this Lent,  
Father Paul Morgan  
Superior

### **A dialogue between Father Tom and Jim**

Jim, who has recently recovered his Faith, is a young man very active in his traditional parish, and sometimes he has questions and doubts about his faith. For this reason as every good Catholic, he knows that the best thing to do is to ask the Priest whose duty is to instruct the people and to lead them to Heaven. Jim decided to visit Father Tom in the presbytery to solve his doubts that in today's case were about the obedience due to the decisions of the Holy See that are not infallible.

Fr. Tom: "Hallo Jim, are you all right?"

Jim: "Yes, Father, thank you."

Fr. Tom: "Wold you like a cup of coffee while we discuss? I have this new Italian machine that I must try."

Jim: "Yes, please Father, I'm curious to try."

Fr. Tom: "Jim, on the phone you were explaining that you wanted to know something more about those documents, decrees, decisions of the Holy See that are not infallible, am I right?"

Jim: "Yes, Father. I've no problem with all the infallible stuff....Dogmas, sorry Father. I know that, to be Catholic, we must believe them, with Faith,

And explaining the divine commandment, "Thou shalt not kill," Pius XII pointed out: This principle is as valid for the life of the child as for the mother's. Never and in no case has the Church taught that the life of the child must be preferred to that of the mother. It is erroneous to put the question with this alternative: either the life of the child or that of the mother. No, neither the life of the mother nor that of the child can be subjected to an act of direct suppression. In the one case as in the other, there can be but one obligation: to make every effort to save the lives of both, of the mother and of the child. [2]

### **Q. This teaching of the Church is not infallible. It could be wrong.**

A. It is not infallible but nevertheless it is certainly correct; it cannot be wrong. There are many degrees of certainty in the teachings of the Church. Infallible teachings are the most certain. The non-infallible teachings are still certainly true. See, *A Dialogue between Fr. Tom and Jim*, in this SJB for a greater explanation.

### **R. Does YD not submit to this teaching of the Church?**

A. YD does not submit to this teaching of the Church. They organised a rally on September 7, 2013 precisely to defend the early "termination of a pregnancy". They claim that it is a "legitimate medical procedure" not an abortion. YD has adopted as their own the doctrine of their affiliate group, *Life Institute*. The LI "*Briefing on Proposed Abortion Legislation, 8 Key Facts You Should Know*" is found on the YD website. [3]

### **R. What is wrong with this Briefing?**

A. This Briefing goes to great lengths to confuse the teaching on abortion.

### **R. Why does LI want to confuse things?**

A. They explain under fact 4 in the *Briefing* referenced. "Doctors reaffirmed that terminology is hugely important, and that it is of enormous psychological importance to a woman who is having her pregnancy interrupted for a life-saving procedure whether we call that an abortion or a termination of pregnancy." This is the problem that Fr. Sherry ran into with YD leaders. They refuse to call an abortion, an abortion. For them it is a crucial matter of terminology. They play semantic gymnastics to avoid calling an early delivery of a non-viable baby an abortion.

**Q. Why do they do this?**

A. They do this not to traumatise the mother by telling her that she had an abortion. And also they want to claim that abortions are not being done in Ireland. Under fact 5 in the same *Briefing*, they claim that the newspapers are causing *confusion* for reporting that up to thirty abortions occur every year in Ireland to save mother's lives. But, the life of the baby was not deliberately ended in any of these instances-and the procedures are not considered by YD to be abortions.

**Q. Isn't this true?**

A. No, it isn't. The doctor wants to save the mother's life. To do this he deliberately removes the foetus from the safe environment of the womb of his mother womb. We define Abortion—"the act of giving premature birth; particularly, the expulsion of the human foetus prematurely, or before it is capable of sustaining life." [4] Moral handbooks define abortion: "the ejection of a live, immature or non-viable foetus from the mother's womb." [5] Thus, what the doctor does precisely is an abortion.

Fact 5 of *the Briefing* continues (emphasis in the original): "There is a crucial difference between a life-saving medical procedure and abortion. A termination of pregnancy can be a caesarean section, natural birth, an early delivery to save the life of a mother, etc. It is the ending of the pregnancy, which usually does not mean the death of the baby. An abortion, in contrast, is the direct and intentional killing of the unborn child. Abortions do not occur in Irish medical practice when life-threatening complications arise; in this situation doctors are free to intervene and save the mother, even if this results in the unintended death of the baby."

It is *Life Institute* and *Youth Defence* who are here causing confusion. The newspapers correctly term this procedure an abortion. LI and YD lump together "caesarean section, natural birth, an early delivery to save the life of a mother, etc." The pregnancy ends. "Usually" the baby does not die. Note

"If a man will stand up and assert, and repeat, and re-assert, that two and two do not make four, I know nothing in the power of argument that can stop him."

Abraham Lincoln  
Peoria Speech, October 16, 1854

the use of the word "usually". It is certainly true that with a caesarean section and a natural birth the baby usually lives. Also, although YD is calling these procedures "termination of pregnancy" it is not normal terminology. Normally a live natural birth and a

this publication had lain dormant for fifty years. More information (in Swedish) can be found by searching for the title "Tankar om yttre och inre bön" on the **bod.se** website.

Hopefully, this book will help its Swedish readership to make real progress in prayer and become more ardent in the pursuit of a holy life.

**Saint Manvieu**

We are indebted to the Teaching Dominican Sisters in France who continue to provide for the secondary education of many of our girls in their different schools. Hence I was happy to have been able to preach a retreat in January 2014 at the school of Saint Manvieu, near Caen, in Normandy, where several girls from Britain attend school, and to see first-hand the excellent formation which they receive from the dedicated Sisters. The manor house of Saint Manvieu dates from the seventeenth century and the extensive stables and out-buildings bear witness to the fact that the original *seigneur*, himself a counsellor to the king, provided the horses for the French Court. The buildings are being progressively renovated into classrooms and dormitories, whilst the simple but handsome new chapel, itself converted from an old stone barn, was blessed by Bishop de Galarreta at the beginning of this year.

**Priests' meeting**

Last month's priests' meeting at Saint Saviour's House, Bristol, gathered together most of the Fathers of the District, with one or two guest priests, and provided the occasion for renewing fraternal bonds. One of the conferences, given by Father Brendan King, dwelt on the major events of British History, which was of particular interest to the foreign Fathers of whom there are twelve in the District. Another, by Father Edward MacDonald, covered the principles concerning ectopic pregnancies, which

## Declaration of pro-Life principles

Given the recent introduction of abortion legislation in Ireland, and the apparent confusion which exists even amongst some pro-lifers, the following official declaration needs to be made:

**The Society of St. Pius X, in accordance with the Catholic teaching, considers it morally wrong to promote the early delivery of a non-viable foetus even to save the life of the mother.**

**The abortive practice of inducing delivery of a non-viable foetus to save the mother's life is immoral. Hence a Catholic cannot support this and is obliged in conscience to avoid participating in any activity which justifies, defends, or promotes such a practice.**

### Scandinavia

Having undertaken the January trip Scandinavia I was happy to have met several new families who are now supporting the Society's apostolate in Stockholm. The presence of young parents and their children represents a promising consolidation of our work there.

Our thanks go to Mr and Mrs Erik Persson, who attend our Malmo Mass-centre in the south of Sweden, for undertaking the translation into Swedish of an important spiritual work.

The French classic on the art of praying was written by Father Pierre-Joseph Clorivière (1735-1820), a Jesuit mystic and priest, who lived through the tempestuous times of the French Revolution, and who is highly regarded for his courage and saintly life as well as for his trenchant criticisms of the ideas of the Revolution and the Enlightenment. The book, which includes a lengthy introduction on Father Clorivière's life and ideas, is published under the auspices of the Swedish Catholic Academy in the prestigious series Acta Catholicae Academiae Suecanae, which before

live birth by caesarean section are not called "termination of pregnancy". No mother says, "I had a termination of pregnancy, isn't he cute?" With the terminology "an early delivery to save the mother's life" YD is again confusing two things. It is critical whether the baby is viable or not. The difference is between life and death if the baby is delivered one month early or six months early. In an early delivery of a viable baby the baby "usually" lives. In the early delivery of non-viable baby the baby "always" dies. He has been aborted.

**Q. But the *Briefing* makes it clear that the death of the baby is not "intended".**

A. The death of the baby is certainly going to happen therefore it is intended since you intend to do what you do indeed do, but it is not the first intention. The first intention is to save the mother. As explained in the November 2013, *SJB*. A good intention cannot make an evil act good. The fact of abortion does not depend on the intention of the mother or the intention of the doctor. It is an abortion whether it is the first intention or not. It is "never permitted." It is an evil act.

**Q. Therefore it is abortion whether it is intended or not! YD does not call this abortion.**

A. That is correct. YD refuses to call this procedure an "abortion". This is why Fr. Sherry could not make any progress in dialogue with YD. Abraham Lincoln explains Fr. Sherry's problem: "If a man will stand up and assert, and repeat, and re-assert, that two and two do not make four, I know nothing in the power of argument that can stop him." [6] Youth Defence and Life Institute assert and re-assert that an abortion is not an abortion. We cannot reason with them.

**Q. Is abortion in these cases that bad? We do save the mother's life!**

A. It is extremely bad. The punishment for all abortion, including when done to save the mother's life is excommunication. It is very grave and always a mortal sin.

**Q. What is required to suffer the penalty of excommunication for abortion?**

A. To be excommunicated one must directly cooperate in an abortion knowing that it comes with the penalty of excommunication. The abortion being

done with an alleged "good" intention does not cause one not to receive the penalty.

**Q. But then you are saying we cannot save the mother's life by delivering the baby early?**

A. Exactly.

**Q. Then both mother and baby die. We have two deaths instead of one. What good does this do? Isn't it better to have one live, than to have both die?**

A. The best result is that both live and that the baby gets to be baptised and become a child of God. Naturally, it would be better if one died rather than both died. However, we cannot kill the one so that the other lives. We repeat what Pope Pius XII taught, "No, neither the life of the mother nor that of the child can be subjected to an act of direct suppression. In the one case as in the other, there can be but one obligation: to make every effort to save the lives of both, of the mother and of the child." If the mother is going to die we have to help her make a holy death. That she dies accepting her death and offering her life to God. Everyone dies, it is inevitable. The important thing is to die united to God. It is normal that a mother refuse to kill her baby even though it means that she will die.

**Q. Is it then the position of YD that a non-viable foetus may be delivered early to save the life of the mother? This is what is normally called abortion but YD refuses to call it abortion.**

A. That is correct. That is the position of YD. They do not call it abortion. For them it is a matter of terminology.

**Q. What is the position of the Society of St. Pius X on this question?**

A. The Society of St. Pius X, in conformity with Catholic teaching, considers it morally wrong to promote the early delivery of a non-viable foetus even to save the life of the mother.

Having shown how YD persists in considering acceptable the immoral abortive practice of inducing delivery of a non-viable foetus to save the mother's life, it is necessary to state that a Catholic cannot support this position and therefore is obliged in conscience to avoid participating in any activity which justifies, defends, or spreads such position.

young men made a similar offering when they vested themselves with priestly garments. The Blessing of the Candles, which are to be a "light for the revelation of the Gentiles," symbolizes the public role, which they must now fulfill. Henceforth they will be seen as priests, and simply by their cassock, they will carry the light of faith into the world. Just as Our Lord was prophesied to be a "sign of contradiction," they also will have to bear occasional ridicule and coldness as members of His Church.

The cassock is a great gift. It will help to keep seminarians faithful to their promises by being a constant reminder of their calling. As Archbishop Lefebvre said in a sermon for this occasion: 'Be proud to wear your cassock, your habit, which manifests Our Lord Jesus Christ to the world, and do not be afraid of anything: the good God, the holy angels, all of the saints in Heaven are with you, as well as all those who have worn this habit, who have been sanctified by it, and have sanctified others.'

### **Pilgrimages**

We are grateful to Mr John Wetherell for coordinating this year's pilgrimage to Italy and France in October 2014, which includes a visit to Riese, the birthplace of St Pius X, whose 100<sup>th</sup> anniversary occurs this year. Details are to be found elsewhere in this newsletter. In addition to the usual Eucharistic Crusade summer camps in both Britain and Ireland (see Year Planner for dates), the Archconfraternity of Saint Stephen is again organising a trip to Italy for altar servers, which will also incorporate a pilgrimage to Riese, from 28<sup>th</sup> July-9<sup>th</sup> August. Further details are also included in this newsletter.

There will also be a young adults' trip from Ireland to Italy and Ecône from June 20-30<sup>th</sup> with Fr Ballini.



Father Patrick Summers took a group of senior boys to the Somme over the weekend 18-19<sup>th</sup> January as guests of the Society's school at Camblain l'Abbe. The battlefields present a stark reminder of the follies of a war which was occasioned by the instability in Europe and the lack of moral principles on the part of most of the European leaders. With growing tensions between the USA and Russia over the Ukraine we wonder whether this centenary year of World War I might see history again repeating itself...

### **Carmel**

On 11<sup>th</sup> February 2014, Feast of Our Lady of Lourdes, Sister Theresa Carmela (Brucciani), made her solemn Profession and final vows as a Sister of the Discalced Carmelites at the Carmel of the Sacred Heart in Quievrain, Belgium. She then received the Black Veil of a Professed Carmelite from Bishop de Galarreta the following Saturday, 15<sup>th</sup> February. The Brucciani family gathered at the Carmel for the happy event with Fathers John and Robert Brucciani being the sacred ministers for the solemn occasion. Our sincere congratulations and prayers are with Sister Theresa Carmela and her family. Archbishop Lefebvre described the role of the Carmelites as being 'to train souls in sanctity by example and prayer. The priests and the faithful need this example and these prayers to continue the good fight for the Faith against the assaults of hell.'

### **Taking of the Cassock**

Irish seminarian Dominic O'Hart received the Cassock on Sunday 2<sup>nd</sup> February in Winona along with nine American seminarians. The Ceremony of the Taking of the Cassock, on February 2, is a fitting beginning to a public life in the Church. On this day Our Lady and St. Joseph brought the Infant Jesus to the Temple to offer Him to God in accordance with the Law, so this year ten

### **Q. What about Precious Life and SPUC?**

A. Precious Life and SPUC both follow the teaching of the Church. They are organisations that can be supported. John Smeaton, Chief Executive of SPUC directly commented on this issue and gave the Catholic teaching, in response to the wrong teaching of Life Institute and Youth Defence after the Savita case. His comments are worth reading. [7]

[1] Allocution to the Conference of Catholic Obstetricians October 29, 1951

[2] Allocution to the Congress of Large Families, November 28, 1951

[3] [http://www.youthdefence.ie/am cms media/uploaded/l/0e1708015\\_life-institute-expert-hearings-briefing.doc.pdf](http://www.youthdefence.ie/am cms media/uploaded/l/0e1708015_life-institute-expert-hearings-briefing.doc.pdf)

[4] Websters, 1913 edition

[5] e.g., Prummer, *Manual Theologiae Moralis* (Herder, 1961).

[6] Abraham Lincoln, Peoria Speech, October 16, 1854.

[7] <http://spuc-director.blogspot.ie/2012/11/induced-delivery-of-non-viable-children.html>

## **Letter from Father Morgan**

### **Letter to Friends and Benefactors**

March-April

My dear brethren,



### **LETTER FROM THE DISTRICT SUPERIOR**

My dear brethren,

The revolt against almighty God and the work of His creation continues apace with the introduction of a theory which claims that babies are born "gender-neutral" and should be left free to choose their own gender!

The 'gender-theory' goes back to the 1970's and is based upon a false distinction between gender and sex. The term 'gender' is

used here to designate the non-biological differences between men and women, with the term 'sex' designating the biological differences.

The theory was used by feminists to claim that the inequalities which exist between men and women are not due to biological differences but rather to social, economic and cultural factors. Hence the "gender issue," they would claim, must be addressed for there to be true equality...

In recent times the theory has been implemented in French state primary schools as of January 2014, but not without opposition from concerned parties across the country.

Media reports describe how the French government program aimed at combating 'gender stereotyping' has faced an unprecedented backlash from parents. 'Parents are pulling their children out of class for one day a month to protest against what they say is an attempt by the French government to teach primary school children that they aren't born boys or girls but neutral.'

The Society in France has publicly endorsed the campaign opposing this nefarious agenda, and has in turn organised conferences across France to denounce the implementation of the 'gender-theory.' It has also launched an online petition against totalitarianism in education.

The French Education minister meanwhile has denied that the government's program is anything more than an attempt to encourage equality between girls and boys...

\* \* \*

The "canonisations" of John XXIII and John-Paul II, announced for Sunday 27<sup>th</sup> 2014, constitute in many ways a greater evil than the worst of the scandals which marked the pontificates of these two popes. If the teaching of error by the Vicar of Christ is an unthinkable evil, then it is much worse to canonise those very popes who were the propagators of these errors. These putative

canonisations will raise the liberal and modernist ideas, which the conciliar popes promulgated, to the veneration of all Catholics.

Faced with these scandals our determination to make reparation and to preserve the Faith must increase proportionately. However, there is the risk that 'combat fatigue,' discouragement and the realisation of human limitations can lead to inertia or lassitude on our part.

Hence the importance of understanding that Almighty God is consoled by the resistance, however modest, we maintain against these scandals, with the realisation our combat is primarily for His honour.

The holy season of Lent, with its great works of prayer, fasting and alms-giving, provides a providential opportunity for making expiation for these latest scandals, and indeed for petitioning Heaven that they be prevented from taking place. In this context I have asked each House in the District to organise a day of reparation on Easter Saturday, 26<sup>th</sup> April, with solemn exposition of the Blessed Sacrament. The Society's latest Rosary crusade also takes on an extra significance in this regard.

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### **And now for other news:**

#### **Visits of the First and Second Assistants**

Father Niklaus Pfluger paid a visit to St Saviour's House and then Saint Michael's School from 18-23<sup>rd</sup> January, principally to meet with the Oblate Sisters for whom holds the responsibility from Bishop Fellay.

Father Alan Nely, Second Assistant, also paid a visit to the school in his capacity as 'schools-overseer' from 26<sup>th</sup> February-1<sup>st</sup> March, who then went on to Dublin before his return to Menzingen on 4<sup>th</sup> March.