

# The Hibernian

For Faith, Family and Country

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**LATIN MASS  
IS BACK!**

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# Inside view

**A**ccording to a recent report, Spoken Irish, that is Irish as rendered by native speakers, will have died out within twenty years. If true, this is a sobering warning and brings to mind Pearse's observation about "Tír gan teanga, sin Tír gan anam"; a land without its language is a land without its soul.

The fate of the Irish language is closely related to the Anglicisation process in Ireland, something which *The Hibernian* has constantly sought to combat. If our native language is to be saved and promoted in any meaningful way, then the first place to start is with the minds and psyche of the people themselves. When the denizens of a given country have no proper sense of Patriotism, then the language, literature, history and culture of that country, no matter how rich and ancient, will have little or no meaning for them.

Thus it has been in Ireland. Whenever the Patriotic zeal of our people has been intense, the language and all things Irish have prospered. Conversely, once that zeal begins to wane then the suffocating process of Anglicisation takes hold once more. In today's Irish society, the obsession with English football teams and ludi-



**Gerry McGeough**  
**EDITOR**

crous soap operas speaks volumes for our sense of National integrity, or lack thereof.

Meanwhile, where the language is concerned, many people draw solace from the relative success of the Gaelscoilanna and presume that this augurs well for the future of the Gaelic tongue.

Such sentiments can be misleading. In the 1860s, one Irish language enthusiast pointed to the fact that even after the Famine there were still two million native Irish speakers in the country and the language was holding its own. Sadly, this was no longer the case twenty years later and the use of Irish has been in almost steady decline ever since.

That it has not died out entirely is largely due to the inception of the Twenty-Six County Irish State, which placed a premium on the preservation and promotion of the language. Critics like to condemn this "forced" policy



on Irish, but the fact remains that official protection for the language has helped ensure its survival.

To cite an example of this one need only consult the 1911 census, which reveals that there were still 5,000 native Irish speakers in the north Tyrone Gaeltacht, a sizeable proportion of whom could speak no English at all. Following the British Partition of our country a decade later these people found themselves under the rule of the distinctly anti-Catholic and anti-Irish unionist regime at Stormont.

Under Stormont's hostile neglect the Tyrone Gaeltacht died out within decades while similar Gaeltacht regions in neighbouring Donegal continue to exist, thanks in no small part to state intervention, for all its drawbacks.

That notwithstanding, even these areas face extinction under the relentless pressure of Anglicisation. The future of Irish lies in our willingness to retain it. Patriots must rise to the task.

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# The traditional Mass is back!

**I**n the popular version of history it's generally assumed that the protestant "reformation" of the sixteenth century was something of an overnight affair.

One week a community was Catholic, the following week the Catholic Faith was overthrown, centuries of tradition jettisoned and suddenly everyone was protestant. This, however, was far from the case.

Certainly, there were episodes that saw radical change as regards wor-

ship and allegiance in a short period of time, but overall things moved at a much slower pace.

It was not uncommon for people in remote rural areas of Europe to be generally unaware of any major upheaval in terms of worship despite the fact that their rulers and local church authorities may have rejected Rome. It was even considered desirable by some of the powers that be to allow Catholic priests to remain in their parishes administering to the Faithful provided that they were cut off from contact with

Rome and, more importantly, not be replaced by "Papist" priests once they had passed on.

Inevitably then, within a generation or two, entire societies that were once Catholic found themselves no longer hearing Catholic Mass but instead participating in a vaguely similar form of service in the local language. Propaganda from on high during the intervening period usually ensured that these societies were by now actively hostile to Rome and thoroughly protestant.

*Continued on Page 4...*



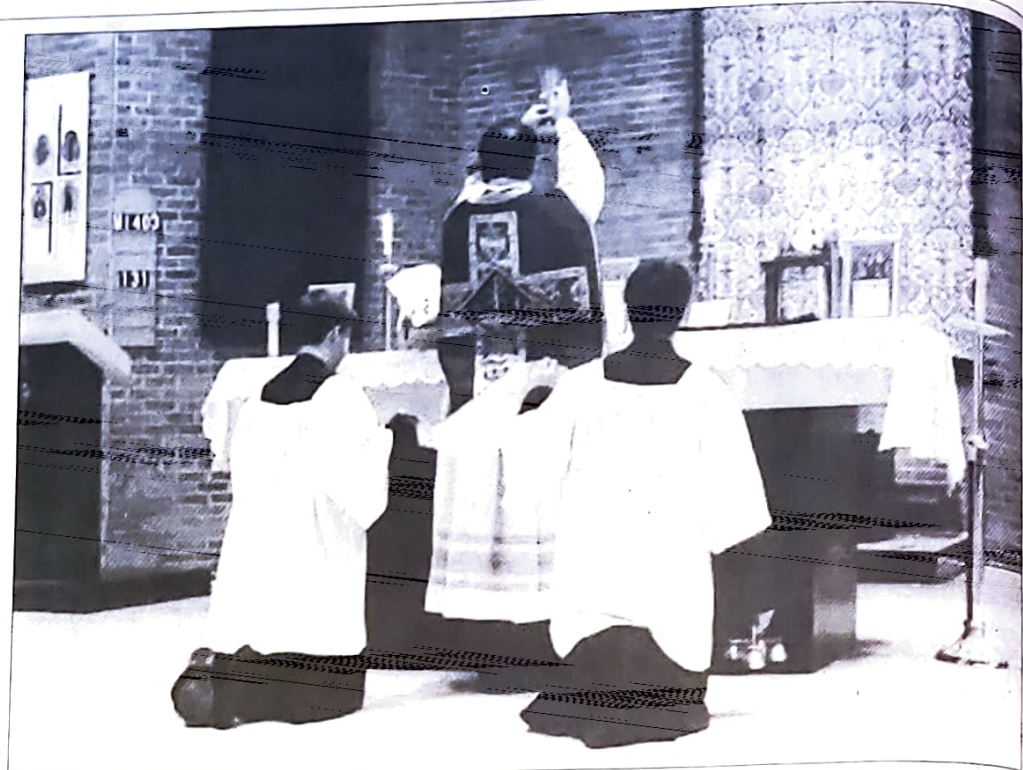


*Continued from Page 3...*

Still loyal Catholics among them found it prudent to remain vigilant and discreet.

In our own time we have witnessed another "reformation" in the guise of Vatican II, which has taken decades to fully reveal itself. The so-called reforms that have taken root in parishes across Ireland and the Catholic world are breathtaking in their audacity and could only have been implemented stealthily and incrementally. And for obvious reasons.

Imagine if on the first Sunday in January 1970, congregations reared on the Tridentine Latin Mass had gathered in their local churches to be confronted by a desolate building bereft of an altar, altar rails, statues and all the accoutrements of a traditional Catholic church.



Imagine their shock at discovering that the tabernacle had been relocated from the centre of the altar to some obscure corner of the building. Even this could not prepare them for the sheer disbelief of seeing civilians, including women, waltzing to the tabernacle and preparing to distribute Holy Communion into the

hands of communicants following Consecration.

For Catholics at the time, it was a given that only an ordained priest could handle the consecrated host and under no circumstances could the Faithful receive it in their hands. Indeed, it was a boast and goal freemasonry in the 1920s that if they could get Catholics to receive communion in such a fashion they would have broken the power of the Church.

Had all of this occurred in one fell swoop it would have provoked a full-blown insurrection by the Catholic Faithful and heresy would have been run out of the Church as quick as one could say *Novus Ordo Seclorum*.

All of this took time, decades in fact. Yet here

we are and the desolate fruits of Vatican II are everywhere to be seen from empty seminaries to empty pews, ignorance of the Faith and confusion everywhere.

Thankfully, the tide may now be turning following Pope Benedict's recent declarations on the Latin Mass and the Primacy of Catholicism. It will however take time to clear out the rot of Vatican II and rebuild the Church. We can rest assured no doubt that the clerical hippies from the Sixties will attempt to put obstacles in our way, but the Will of God will be done nonetheless and Catholics must demand the full implementation of Traditional Catholicism and the Old Latin Mass in every parish in the country. Only then will we have a return to true Christian Order.

# The Hibernian needs your support!

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# Cód Ghnéas-Chráiteora



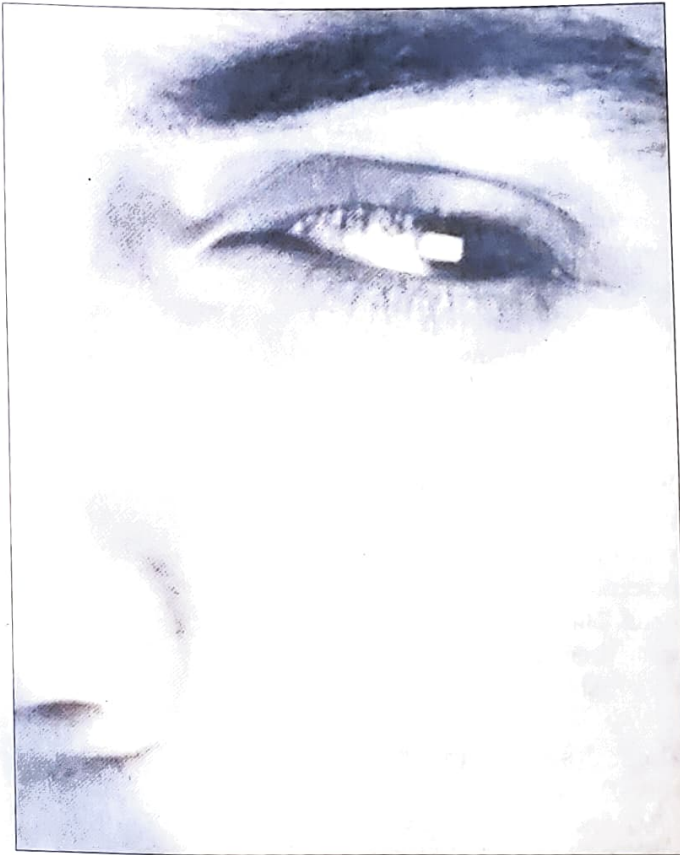
**Pádraig Ua Corbaidh**

**C**ód Ghnéas-Chráiteora Aistriúchán ar phíosa a bhí ar an nuachtán "Today" atá anseo.

Nuachtán nua a bhí ann san am. Ach níl sé ar an saol anois. Má's buan mo chuimhne bhain sé le Rupert Murdoch. Cheap mé go raibh Rupert ag freastal ar gach aicme i Sasana, do réir a nósanna féin ar ndóigh.

Bhí "The Sun" aige dóibh siúd a dtaitníonn pictiúirí leo; sé sin pictiúirí áirithe agus nach mbeadh a lán léimh i gceist. Táid ann agus tugtar 'Greannán' ar "The Sun" agus daoine eile a thugann 'Nochtán' air mar gheall ar na grianghrafanna. Agus ar ndóigh tá léamh ag daoine áirithe agus dóibh siúd tá trácht ar spórt. Sa dá chás ní bheadh machnamh doimhin i gceist.

Tá "The Times" ann don 'ard-aicme' agus san am bhí "Today" don meánaicme- bhuel dóibh siúd



a raibh áit éigin 'sa lár'. Ach is féidir comhairle mhaith a fháil i níos mó ná áit amháin agus seo mar atá sé leis an bpíosa seo leanas a foilsíodh ar an 27ú Deireadh Fómhair 1989:-

Ní shiúlfaidh tú ar chúl mná síos sráid dorchá.

Déanfaidh tú iarracht siúl at thaobh eile an bhóthair (bíodh cosán oiriúnach ann).

Ná bí i do stánaí ná i do scrannraitheoir (go ginearálta).

Beidh an fear feasach gurb fhéidir le féachaint

measúil neamhchiontach bheith in ann eagla a chur ar bhean.

Ní chuirfidh aon fhear é féin díreach in aice mná i gcarráiste traenach, bean atá ina haonar.

Ní bheidh caint curtha ar an mbean sin (fiú amháin go neamhchiontach) ag bus-stad uaigneach.

Ná ní ligfidh sé a shúile titim ar bhean ag stad-tacsaithe, fiú mura mbíonn sé ach ag smaoineamh ar bheith in am don "tsiopadóireacht dhéanach" ag Sainsbury's.

Ní rachaidh tú isteach in ardaitheoir le bean aonarach.

## Glossary

**Cód Ghnéas-Chráiteora** - Sex Pest Code

**Nuachtán** - Newspaper  
**ag freastal** - serving

**aicme** - class (of people)

**nósanna** - manner

**ar ndóigh** - of course

**Greannán** - Comic

**grianghrafanna** - photo-

graphs

**trácht** - mention

**machnamh doimhin** - deep

reflection

**ard-aicme** - upper class

**meánaicme** - middle class

**comhairle mhaith** - good

advice

**Ní shiúlfaidh tú** - You will not

walk

**ar chúl mná** - behind a

woman

**sráid dorchá** - dark street

**iarracht** - effort

**cosán oiriúnach** - suitable

footpath

**stánaí** - starrer

**scrannraitheoir** - intimidator

**go ginearálta** - in general

**feasach** - aware

**féachaint measúil** - admiring

look

**neamhchiontach** - innocent

**díreach in aice** - directly

beside

**bus-stad uaigneach** - lonely

bus-stop

**stad-tacsaithe** - taxi rank

**ag smaoineamh** - thinking

**(t)siopadóireacht dhéanach** - late shopping

**ardaitheoir** - lift

**do ghníomhartha** - your

actions

**bheith i láthair** - to be present

**siob** - lift (in car etc.)

**gaolta** - kin, relatives

Ar gach uair bí feasach gurb fhéidir le do ghníomhartha nó fiú amháin tú bheith i láthair, gurb fhéidir leo eagla a chur uirthi ach go háirithe san oíche.

Tabharfaidh tú siob abhaile do bhean-chara agus gaolta tar éis an dorchadais.



# The Vendée Revolt

Gerry McGeough

**I**n the annals of Catholic resistance to Masonic Tyranny the example of the people of Vendée in France ranks to the fore. Their courage, tenacity and above all loyalty to the Catholic Faith has echoed down the years and is an inspiration to modern generations everywhere.

The Vendée is a largely rural region in the west of France between Nantes and La Rochelle bordered by the Loire river and Celtic Brittany to the north. Following the masonic inspired French "revolution" of 1789 and the imposition of a distinctly anti-Christian republic, the people of these two regions retained a strong adherence to their Faith and a stubborn loyalty to the concept of Catholic kingship.

From 1790 onwards the population of the Vendée found itself on a collision course with the new revolutionary regime. In typical masonic fashion the latter set in progress a series of policies aimed at reducing ancient freedoms and gaining control over entire populations. There followed a raft of taxes, levies, new powers to municipal councils, requisitions and expropria-

tions. The Catholic clergy took the lead in opposing these measures, which prompted the regime to have them replaced by priests who had taken the "Civil Oath" and were loyal to the state as opposed to Rome.

In the Vendée, the people refused to recognise these curés truttons (intruder-priests) and preferred to hear Mass in the woods with their traditional pastors instead.

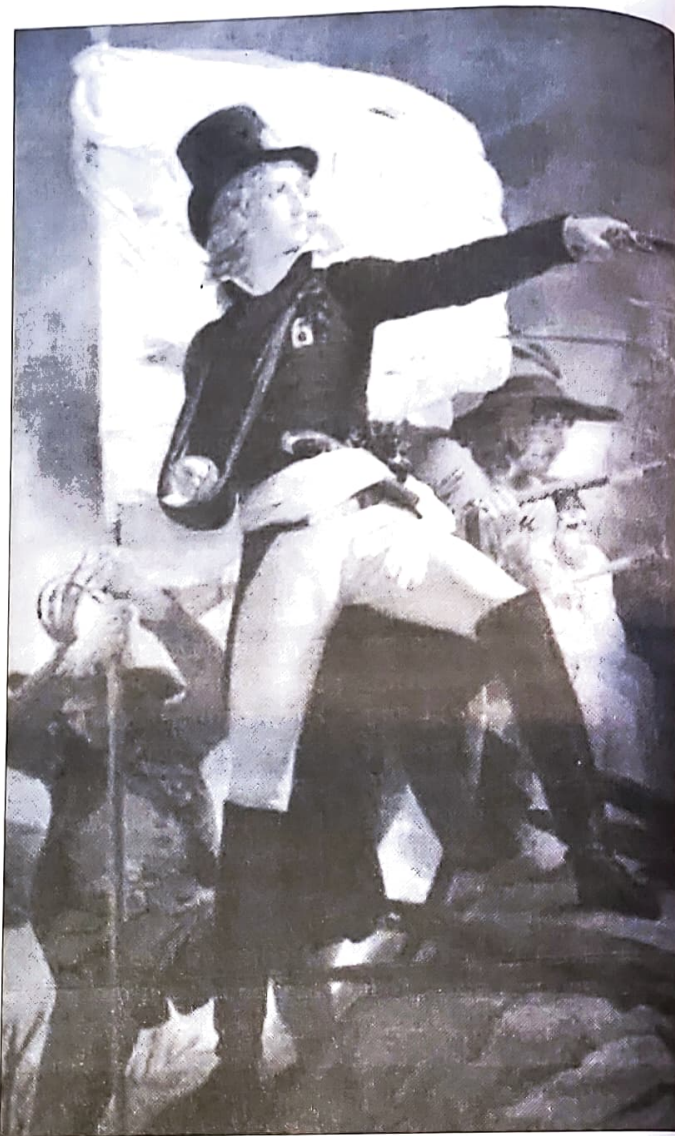
The first insurrection spread from Brittany in 1791 and it was repressed with brutal savagery. On August 16th that year a new law was declared ordering the deportation of priests who had not sworn the oath. Tensions mounted until January 1793 when the French King and Queen were guillotined causing the republican regime to falsely conclude that the Catholic peasantry had been subdued.

To the complete shock of the republican leadership the entire west rose in rebellion in early March, 1793. A spectacular example of Catholic Nationalism in action. Traditionally, there was a strong bond between the people of the Vendée and their nobles,

many of whom were little better off materially than the peasantry at large, and a number of these with military experience took leadership of the Catholic Army. They included such figures as the Marquis de Borichamps, Maurice d'Elbée and Henri, Marquis de la Rochejacquelein. These were joined by leaders from among the people themselves and in some cases members of the cler-

gy, notably Abbé Bernier who had great influence among both the generals and the people.

The Vendéans were distinguished by their unshakable commitment to the Catholic Faith and their readiness to endure martyrdom in its defence. Throughout the campaign, combatants wore Rosaries and Scapulars and symbols of the Sacred





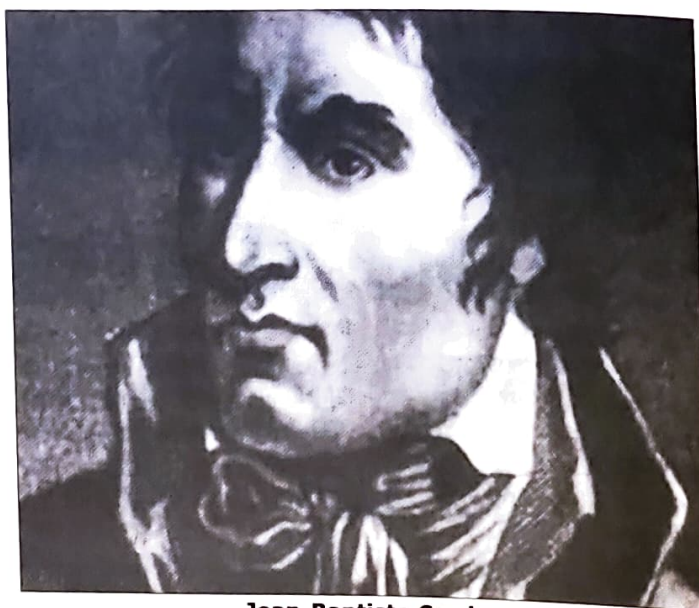
Heart of Jesus sown to their clothing. They also wore the famous Cockard Blanche or White Cockade on their headgear, an emblem signifying legitimate Catholic Monarchy, a symbol widely used by Irish Catholic Rebels in earlier generations and continued among secret societies like the Whiteboys and other fore-runners of the Ancient Order of Hibernians who abounded in Ireland during the anti-Catholic Penal Era of the eighteenth century.

Within weeks, the Vendean Rebels had formed themselves into a substantial military force that could muster not only a semi-guerilla infantry but also 2,000 irregular cavalry and captured artillery pieces.

The Masonic Republican Directory dispatched over 45,000 troops to suppress the Catholic uprising. The first major clash occurred near Lay. After six hours of fighting the Catholic Army routed the Republicans,

who had already gained a reputation for brutality against civilians. A few days later, on March 22nd, another Republican force was defeated near Chalonnes, abandoning their equipment to the Vendéans as they ran. For several months the Vendéans continued their military successes and by June they had secured control of most of their region.

On August 1st, however, Paris ordered General Jean-Baptiste Carrier to embark upon a ruthless "pacification" of the Vendée. Bolstered by significant reinforcements he ground down the Rebels and crushed their army at Savenay on December 23rd. The defeat was followed by a Reign of Terror that was excessive in its brutality, amounting to a genocide. Over the next two years, the Republicans were given orders to "...exterminate this rebellious race of Vendéans, to make their abodes disappear, to torch their forests,



Jean-Baptiste Carrier

to cut their crops." The first to be targeted were the priests and these were soon followed by men, women and children of all walks of life. An estimated 250,000 out of a regional population of just 800,000 were massacred.

In the midst of it all, the Vendean Rebels regrouped and under their commander Francois de Charette achieved a number of military victories over the Bleus (Republicans). In July, 1794 Robespierre, the driving force behind the "Terror", was guillotined by his erstwhile brethren and Carrier followed him that December. Peace talks between the regime and the Vendéans allowed Charette to enter Nantes in triumph in February 1795, but hostilities were resumed as soon as the Republicans had re-armed. Charette held out for a time, but was eventually wounded, captured and shot in March, 1796.

The Rebellion again flared up in 1799 but was short-lived. The Vendée only calmed down in 1801 after Napoleon Bonaparte replaced the Masonic Directory and negotiated terms with the Vendean religious leader, Abbé Bernier. Freedom for the Church was regained and the Vendée was exempted from conscription.

Although it had been a costly and bloody struggle, the example of the Vendée became an inspiration for Catholics in the decades to come and the memory of their martyrdom helped infuse French Catholic missionaries with extraordinary zeal throughout the coming century as they brought the Faith far afield. The fidelity of the Vendean Rebels is best summed up in the words of one of their leaders, who faced a firing squad at Angers in 1796 proclaiming his Faith to the last with the shout: "Long live the Catholic Religion!"

**"...Over the next two years, the Republicans were given orders to '...exterminate this rebellious race of Vendéans'..."**



# So, what does the Pope's move mean?



**Cathal Ó Broin**

**I've only ever been to one World Youth Day event. That was on the 15th of August 2000, for that year's Opening Ceremony in Rome.**

At that time I am not sure if I was even aware of the existence of the Tridentine Mass. I certainly was no 'traditionalist'. I do know that I was ignorant of some fundamental aspects of the Catholic Faith, but coming from a strong Catholic family, I had at least witnessed the Faith in action through the great charity and devotion of both my grandparents and parents.

What I saw that day, at the Opening Ceremony of *World Youth Day* really shocked me. I had attended it in expectation of something wonderful, and I left very disgruntled indeed. I was certainly not a pedantic nostalgic. Neither was I

a 'rubrical Nazi'. I was just an overly-romantic sentimentalist, brought up in the late springtime of the 'spirit of Vatican II'.

What I saw that day, at the *World Youth Day*, completely caught me by surprise. It was rumoured that there were more than two million young Catholics congregated. St Peter's Square was packed, and the end of the crowd went right out the Vatican gates.

'What an occasion!' I thought to myself, as we waited patiently for the

Holy Father to make his entrance. I started the day with great enthusiasm, but as the afternoon progressed I became increasingly frustrated by what I was witnessing.

I had expected, funny enough, some kind of prayerful event. I was left very disappointed indeed. The whole atmosphere was the antithesis of prayerful - it was exactly what you would find at a rock concert.

One grace that God has given me - I only recognise

it as such now - is that I have always had a certain hatred for popular music. I just don't like it. I prefer a Bach fugue to a Beatles fudge any day and every day of the week. "Hey Jude - go away!", I am too busy trying to figure out how to play the trills at the end of the Rondo of Beethoven's *Waldstein* piano sonata!

What has this got to do with *World Youth Day's* opening ceremony in the year 2000, in Rome? Well, it actually has a lot to do with it. It all relates to the culture of discos, or 'night clubs', as they



**Fr David Sherry, after his ordination in Switzerland. He is trained to offer the Mass in the Traditional Roman Rite**



are referred to by 'trendy' Dubs nowadays. Funny enough, I really hate them too (nightclubs, that is!) I must admit, that I have wasted many a night standing squashed into one of these smelly dungeons, listening to my least-favourite drive/'music' blared out at deafening sound levels, drinking severely overpriced dishwater-cum-beer, all in the pathetically vain hope that - let's be cringingly honest - that love might be just around the corner! Why else, save for love or a late pint, would any sane man ever frequent one of those dreadful places? I could probably write a book about 'night clubs', I will try to write an article sometime, but suffice to say for now that for me they were a Satanic symbol of oppression and frustration.

The 'spirit of the nightclub' has always left me with a terrible feeling of inadequacy, because in that place, external 'participation' is everything. It is 'what you do', or 'what you are seen to do' that matters. Your soul has no chance for repose in such an environment. Reflection and contemplation are viewed upon as a sort of mental illness or paralysis. Needless to say, in the 'disco', more often than not, I was left standing very still - caught in an alcohol-fuelled philosophical melancholy.

As I stood in St Peter's Square, during that *World Youth Day* Opening

Ceremony, I could not help but feel that same sense of isolation and sadness. I could not bring myself to 'participate' in the "viva Papa" chants that resounded around me from almost every direction. What I was witnessing was *definitely* a form of idol worship - exactly the same as 'pop-stars' are afforded by our modern popular culture. There was no doubt about it - there was something very wrong going on that day. Everybody was sup-

posed to chant "viva Papa, viva Papa" all the more, he smiled and continued on as though nothing at all were wrong.

At one stage we were subjected to what I can only describe as an exhibition of pseudo-sexual dance, which bordered on the perverse. I cannot remember it exactly, as I try not to store such memories to the forefront of my mind, but I would say that about a dozen dancers contorted themselves rhythmically,

***"I was certainly not a pedantic nostalgic. Neither was I a 'rubrical Nazi'. I was just an overly-romantic sentimentalist, brought up in the late springtime of the 'spirit of Vatican II'..."***

posedly there because of their Catholic Faith, but they were not adoring God, they were all worshipping the Pope.

I do not want to pass any judgement on the late John Paul II, God rest his soul. I do not lay blame on any one person. I can but recount the deep impression left on me by the events of that day. The late Holy Father told the crowd 'don't say viva John Paul II, but viva Jesus Christ'. One thing that really annoyed me, however, was that, when the crowd completely ignored his request, and contin-

only a few feet in front of the Pope. To put bluntly - their postures and actions were clearly more likely to create stimulation, not of the sacred, but of the sordid. I do remember thinking that the male dancing with male pairing / with females doing likewise as being particularly disturbing. The Pope clapped politely at them after their 'display'. I am sure that he was not involved in the connivance of this obscene pantomime, though he endured it without protest. I remember thinking that it was disrespectful of the organisers to subject the

Sovereign Pontiff to such an unholy show.

During the Opening Ceremony greetings and messages were announced in different languages to pilgrims over the sound system. I cannot forget the monotone voice that spoke in English, telling us that the event was evidence of 'the great fruits of the Spirit of Vatican II'. I had at that time no clue about the Second Vatican Council, but I did realise that whatever 'spirit' had brought about this carnival atmosphere, was certainly not the spirit of God. One only needed to bear in mind Christ's great rule, that 'a good tree cannot produce bad fruit' to see that something fundamental was not right.

A large part of the event, which went on for hours and hours in considerable heat, consisted of a talk given by the Pope, which he gave in Italian. I remember waiting and waiting for some sort of prayer. I thought that we would - all two million of us - kneel for Benediction or something. Imagine such a crowd all displaying their Faith in the Real Presence by prostrating down together before the Blessed Sacrament! I thought it would happen, but I was wrong, and as the day ended I departed in disappointment.

Apparently, I was told, the Pope had at one time said



a Pater Noster, but despite my attentiveness I had missed it amid all the football-match-like chanting and general commotion.

That event was an exterior display, typified by a general lack of prayerfulness. It was definitely not God-centred - it was humanistic and banal. Those people like me who, for whatever reason, had a distaste for the 'fun' of the day, were not really participating, but rather, disgruntled and dejected, we were avoided and ignored. It all seemed to me to be rather like the disco scenario - once 'the crowd' were having some kind of pseudo-fun, or at least acting as such, then that was all that mattered. 'If you love Jesus, wave your hands in the air' - that kind of thing.

At that time all I knew was the *Novus Ordo Mass* - how would I know any different? It was only gradually, through involvement with the pro-life movement, that I encountered the Tridentine Mass. I recall the first time I went to a low Mass in the Tridentine Rite (one without Chant, etc.) It was so alien to me that I remember asking myself "am I attending the prayer service of a different religion?"

I don't think I was particularly impressed at the beginning. It wasn't about feelings. It wasn't, to be honest, even about understanding. I went without understanding, but some

mysterious grace brought me there, and I went more and more often, and so, I understood a little better over time. When I say 'understood', I am not referring to the Latin - I don't mean the understanding of the words. What I refer to is a deeper understanding, beyond words. It's the gestures of reverence - the subtle postures of piety that even on a natural level draw us towards an appreciation of the sacred.

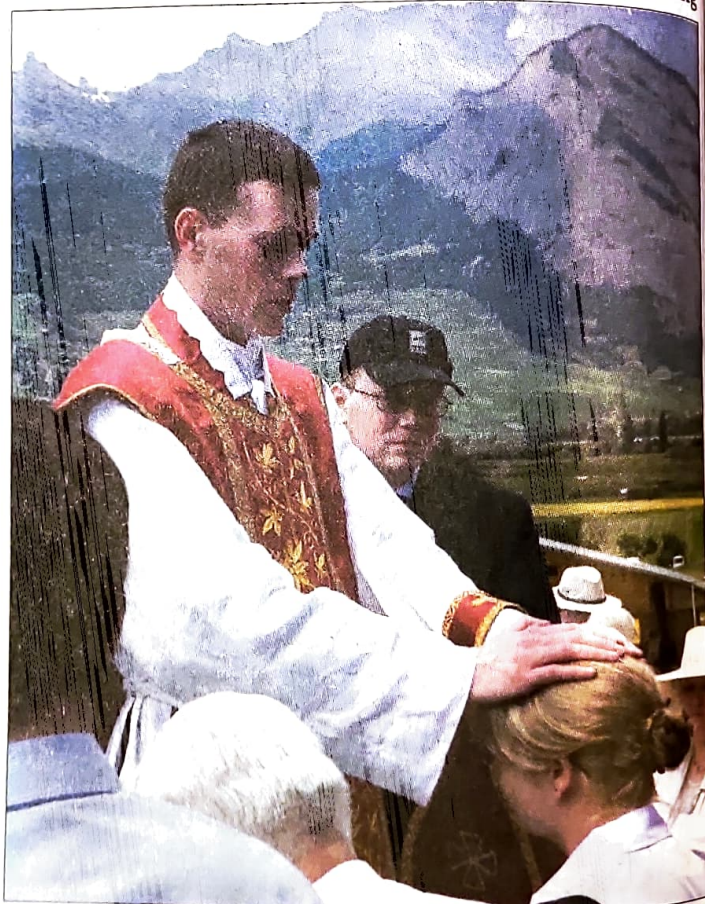
The experiments that took place after Vatican II flew high for a while on the winds of novelty. So long as the 'progressives in the Church' were in revolution, in motion, they were in ascendancy. The very thing that gave them vigour was their rebellion from the norm. That's why almost everything that could be changed, was changed. Novelty is insatiable - it is never satisfied by itself, but makes itself increasingly hungrier the more it eats, and so, like all unsustainable humanistic projects, the *New Order* in the Church had to 'evolve more and more' to keep itself going. Novelty by its nature can not last forever, because novelty can never bring rest.

So, what is the significance of Pope Benedict's *Motu proprio Summorum Pontificum*? I would say that it is nothing less than a death sentence for the 'spirit of Vatican II'. I say this because there can now be no 'progressive' novelty as radical or as potent

**"...The tide has turned, the storm is dying down, and the great gust which has carried the liberals thus far is beginning to fade forever."**

as a return to the old. Of course, the war is not over - there are massive battles still to be won. The crisis in the Church is primarily rooted in false ecumenism, but the return of the Tridentine Mass will once more display to the world the Catholic spirit of true ecumenism (One True Church) and of sacrifice for the atonement of sin. The

Tridentine Mass will be the greatest 'novelty' since the changes after Vatican II. The difference is that this time it is a 'novelty' with substance, and this new thing, because it is God-centred will remain forever-new. The tide has turned, the storm is dying down, and the great gust which has carried the liberals thus far is beginning



Fr David Sherry gives a First Blessing



to fade forever. The 'reformers' know this. That's why, Bishop Luca Brandolini, for instance, a great advocate of the liturgical innovations, said on the day that the Papal document was released, that he was in 'mourning', that the 'reform... has now been cancelled.'

We are unlikely to see massive changes overnight. It could take decades before the woodworm dies in what's left of the liberal seminaries, etc. But, we can be sure that they will die - for they are running out of wood (and fresh worms)! Almost all great Catholic institutions have been demolished or destroyed. The vast majority of once-thriving schools, seminaries, convents, monasteries and churches are now decrepit, derelict or defunct.

The 'new springtime' was more like a late winter with a bitter frost. This is now thawing ever so slowly. Ideas such as the false notion of 'participation' are nearly over. It is not the genuine Catholic way to allow nonsense to take place of substance - such as 'clap your hands, or raise your voices, if you love Jesus' - for we know that Christ calls for a much deeper, more genuine involvement. He asks us simply to take up our Cross and follow Him.

There are going to be many more crosses before the crisis in the Church is

fully resolved. One thing though, is certain. The liberation of the traditional Latin Mass will bring a flood of graces to the world. The past forty years have seen the Church pre-occupied with opening itself up to the world. This pathetic pandering has not attracted doves of young people to the Church as it was hoped. The Tridentine Mass appeals not to man but to Almighty God. This Mass, with its Christ-centred liturgy, opens heaven for the world. This wonderful treasure has been for years unjustly kept from younger generations, but now that time of oppression is drawing to a close.

A real springtime is approaching, and as the sun begins to slowly break through, there are small signs of new life already beginning to show. The

Church of Christ was not built on the sands of novelty or fashion - rather it was set upon the immovable Rock of unchanging Faith. In this we will find true repose, and from it we can gain a genuine and lasting peace. As the Tridentine Mass slowly returns in the years to come let us have patience and confidence in God. He allows storms and sufferings so that great things may come from them. We cannot see the wounded hands of Christ, yet we know by faith that He is Risen. This same Faith and hope can give us a great certainty and strength throughout all the storms we must endure in life.

God does not change, and if we want to live and flourish we should seek first His Kingdom, instead of chasing the fleeting consolations and trivial novelties

of the world. If we hope in God we shall not be confounded. If we focus on Him we shall certainly succeed. If we truly treasure the things that the Church has always held holy, we shall one day see a great harvest that will exceed our every expectation.

#### The start of the Tridentine Mass - Prayers at the foot of the altar:

*"I will go in unto the altar of God.*

*To God who giveth joy to my youth.*

*Judge me, O God, and distinguish my cause from the nation which is not holy: deliver me from the unjust and deceitful man.*

*For Thou, O God, art my strength: why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?*

*Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.*

*And I will go unto the altar of God: to God who giveth joy to my youth.*

*To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me?*

*Hope in God, for I will still give praise to Him: the salvation of my countenance and my God.*

*Glory be to the Father, and to the Son, and to the Holy Ghost.*

*As it was in the beginning, is now, and ever shall be, world without end. Amen."*





# How Mother Ireland may be left with no baby to hold...

Ellen O'Donnell

**The Catholics of Mexico City weep and the Vatican hangs its head in disbelief.**

Yet even before we stop reeling at the events which caused one of the strongest Catholic countries to embrace abortion, the ambitious pro choice machine sets itself up to devour the country which is arguably the jewel of the Catholic Crown, Mother Ireland.

Just as in Mexico before the shock of the government U turn on abortion, most of Catholic Ireland sits comfortably watching the TV as, behind the scenes, both North and South of the border, the abortion propaganda machine is in full swing. The D case, wherein a 17 year old girl, in the care of the Health Authority, sought to abort her anencephalic baby, is a legal anathema. Nobody knows exactly why this case came before the courts. The central question was, "could she have legally travelled for an abortion to

England?" The answer, which everybody already knew, was "yes". Notwithstanding, the case provided an excellent vehicle to discuss the question of abortion of a disabled baby, specifically one which suffers from anencephaly. Every pro-abortion pundit jumped on the bandwagon, successfully steering it

government has just handed over to a devolved Stormont set-up. Amid the back patting and hulla-balloo about Blairs' "legacy" in the Six Counties, there is a more sinister "legacy" lurking. Under the British direct rule Minister, Mr Goggins, the Health Department drew up a set of abortion guidelines for the medical profession which will allow for abor-

***"Just as in Mexico before the shock of the government U turn on abortion, most of Catholic Ireland sits comfortably watching the TV as, behind the scenes, both North and South of the border, the abortion propaganda machine is in full swing..."***

away from the real question of "how did this case end up in the High Court?" to a discussion on how cruel we are as a nation for not allowing the abortion of this baby here, on Irish sod.

Meanwhile North of the border the British Labour

tion to full term if the woman says she is mentally unable to continue with her pregnancy, along with a provision whereby the refusal of consent for abortion by a girl under 18 years of age can be overridden. The guidelines are based on overemphasising

an exception to the Criminal Law which makes abortion illegal in most circumstances. These guidelines also require all doctors to know how to perform abortions "for each gestation band", that is to full term. The guidelines are only at draft stage and await implementation. Legally these guidelines are a shambles, practically they are a nightmare, ethically they spell the end to any claim Ireland might have had to being a Christian country.

It is interesting that the Health Service in the Republic were involved in bringing the D Case to court, especially as they have funded abortions to take place in England. It was also the Department of Health in the North of Ireland which kept going to court with "hard" cases involving girls in care who allegedly wanted to go to England for abortions. It's the Health Service who has drawn up these guidelines, after "defending" a case brought by the FPA (NI) to "force" the Department of Health to



Youth Defence

# BERTIE, NO ABORTION HERE!



issue guidelines. Funny that, because the FPA (NI) are funded by the Department of Health and still are! Added to this is the fact that before the liberalisation of the abortion law in Portugal the Portuguese Health Service was drafting Guidelines for months in advance. Starting to sound familiar?

The Irish Medical Council (IMC) agreed to change its ethical stance on abortion in 2001. This was called a "subtle shift" in an article in *The Lancet*. Up until this change there was a complete blanket ban on abortion.

The guidelines used to state, "The deliberate and

intentional destruction of the unborn child is professional misconduct. Should a child in utero lose its life as a **side-effect** of standard medical treatment of the mother, then this is not unethical. Refusal by a doctor to treat a woman with a serious illness because she is pregnant would be grounds for complaint and could be considered to be professional misconduct." The new wording completely replaces this and uses the phrase that termination of pregnancy can occur where there is a *"real and substantive risk to the life of the mother."* (s.24.6 IMC Guide to Ethical Conduct and Behaviour) This is the SAME phrase

that the guidelines in the North are based around. There were good doctors who voted against this change as they felt this phrase was open to abuse, how right they were. The difference, which might be subtle, but is deadly, is that previously a doctor could never directly abort a child, that is directly and intentionally kill the child, he was only allowed to treat the mother. Now the **direct** abortion of the child is countenanced. Thus the seed is planted....

What is perhaps most interesting is the way in which abortion may be introduced into Ireland. Traditionally the majority in Ireland have been staunchly against abortion. The Irish constitution gives protection to the Unborn from conception. There was a failed attempt to introduce the UK Abortion Act into the North of Ireland which couldn't get past its' democratically elected assembly members, who represent the peoples' anti abortion feeling. Failing to win over the majority and having no pro-abortion movement on the ground, as opposed to the pro-life movement which is alive and kicking, the proponents of abortion have preferred another strategy. By using the courts to tease out judgements on exceptions in the law, and obiter dictum judicial pronouncements, which were never meant to be legally binding, the pro abortion

lobby wave their little victories like flags as they dance around the Constitution and the Law avoiding the tricky question of democracy.

There has been a constant international assault on Catholic and Christian abortion free countries. There is a ship that actually sails about offering on board abortions. (Perhaps there might be an opening for a ship that offers on board criminal hangings in countries where executions are illegal? ) Poland has braced itself against the tirade, Portugal has fallen. But what is it about abortion that makes its supporters so determined to enforce it even in countries where it is not wanted? Is it their refusal to go with the flow that irks? Or is it more than that, is it their religious culture? The fact that such cultures revere motherhood and motherhood is powerful is the clue. An attack on motherhood is an attack on a culture. Remember, "For the hand that rocks the cradle is the hand that rules the world".

In the eye of Our Lady of Guadalupe is seen a miniature photographic image of a mother and children. The mother and child is at the centre of Gods plan, revealed though Our Lady's eyes, the attack on this will be unremitting. The answer? Resist, resist, resist.

(the writer is a Barrister)



# Fianna Fáil Tuaisceart

## The Republican Party's Trojan Horse in the Six-Counties?

Neil McCarthy

**I**f every Northern election can essentially be seen as consisting of two elections, then it is more than clear that not only were the SDLP again the clear losers in the nationalist contest of March 7th, but also that the long term electoral decline of the party is now irreversible.

This means that the vote of that section of the nationalist community which will never vote Sinn Féin is up for grabs.

This is the story of one particularly interesting reaction to that situation...

"Akin to a particularly nasty turd landing on your table" was the reported reaction of one SDLP member to the announcement March 29<sup>th</sup> last by the chair of Mid Ulster SDLP Constituency Council and Vice Chair of the SDLP itself, Eddie Espie, that he was stepping down from the party he had served for over ten years; Espie had added further to the odour by stating "This is not the SDLP I joined. In my opinion, it has become polluted by obstinate representatives, corrupted by quick fix self-interested solutions and ruined by pig-headed

individuals displaying complete indiscipline. I am no longer prepared to preside over, or have any part in the unremitting demise of the SDLP nor will I allow myself to be corrupted, polluted or caged..." And as if this were not bad enough, it was all the sadder for the party of "constitutional nationalism" that this gentleman was someone who can honestly say about himself: **"I come from a protestant background but I am not a unionist, I am anti-monarchist and I believe pas-**

**sionately in a united people in a united country".**

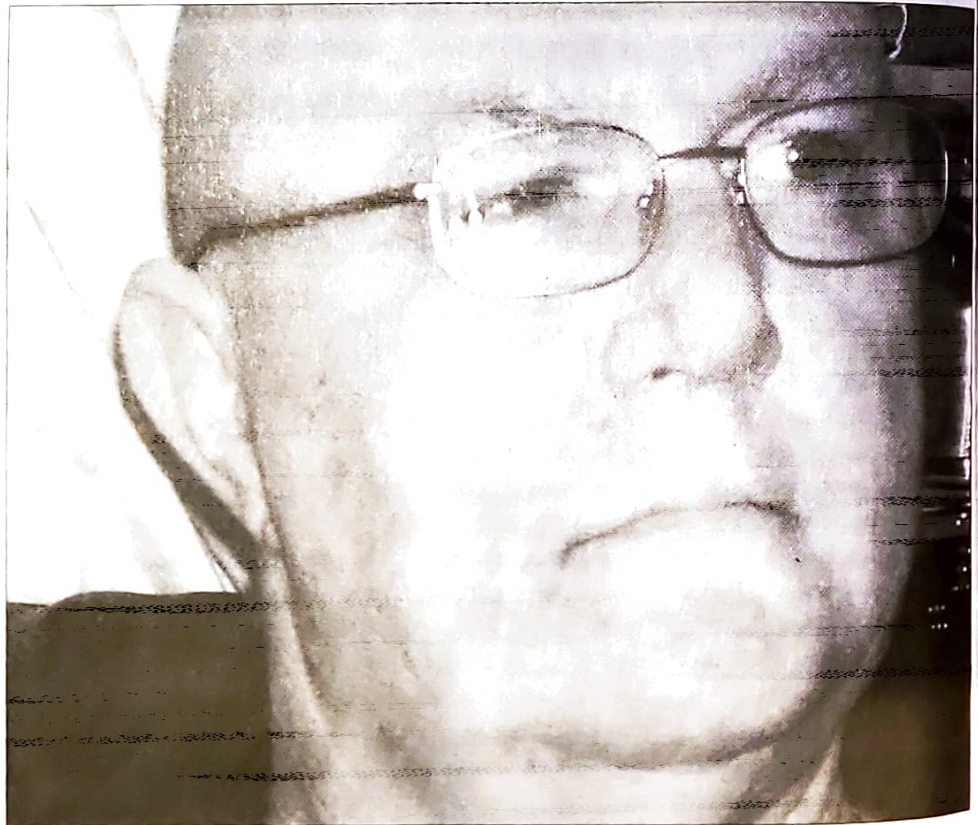
It was not to hear the sour grapes of a disgruntled and embittered political exile with no place to go, however, that I went to meet Eddie recently in his Cookstown, County Tyrone, home. Rather it was to hear at first hand the intriguing story of how this old fashioned Protestant Nationalist with his stirring rhetoric straight out of the era of

Davis and Parnell was intent on forging a new and, to say the very least, somewhat surprising way forward for "constitutional nationalism" (Espie inclines rather to the phrase "democratic republicanism") in the North.

For having left the SDLP for the reasons outlined above and more pointedly because "it is going to remain a West of Britain party" - by which he means that the

FIANNA FAIL TUAISCEART

Le Chéile Le Neart



Eddie Espie



party has no intention of organising on an all-Ireland basis and no prospect of hooking up with a party "down South" (Espie told me of an SDLP Executive meeting where a very prominent member, in the light of failed party attempts to woo suitors in the Republic, tearfully exclaimed: "They're just not interested in us!") - where was he and like minded ex-SDLP activists such as Martin Morgan (once touted as the great white hope of the SDLP, but ignominiously beaten in the last European elections by Sinn Féin's Bairbre de Brún) going to go?

Were they going to join up with Sinn Féin? No.

"When the current round of troubles began in 1969, sectarian solidarity completely hijacked the republican movement and tradition, and has held it hostage ever since...I find it hard to see any room for unionism or for any unionist traditions within the Provisional combination of degenerate republicanism and sectarian solidarity".

Considering himself "not merely a nationalist in the sense of one who wants to further the interests of the Irish nation... [but in the sense that I want] a radical, democratic, republican form of government for all the people of this island, and that I want to achieve it by the time-honoured method of the original, Protestant republi-

cans, by bringing about the unity of Catholic, Protestant and Dissenter", Espie looked to another, even more prominent, self-proclaimed Republican party:

"The one way to achieve a proper 32-County republic is to join the party in Government, the Republican Party, not only the most successful party in recent Irish history but also in E.U. history, and that is Fianna Fáil".

And he was not alone.

In the days after his dramatic resignation from the SDLP "the telephone never stopped ringing... people still wanted representation on ordinary every day issues...I was approached by a number of activists, one from Belfast and two from Dublin to go to a meeting in the Hilton Hotel in Belfast...". This then lead to the sensational development whereby "at a meeting held here in Cookstown last November, myself, Marty Morgan and a number of activists from throughout the North... came together to form an organisation called Fianna Fáil Tuaisceart...so that democratic republicanism could move forward, could represent the people and could eventually see ourselves in Government."

Well you have to hand it to him and his reputedly one hundred (and counting) fellow members (all of whom have joined Fianna Fáil itself as well), that is

***"Well you have to hand it to him and his reputedly one hundred (and counting) fellow members (all of whom have joined Fianna Fáil itself as well), that is certainly a bold move forward for northern nationalism."***

certainly a bold move forward for northern nationalism. Not the least because he claims that of these one hundred, around five per cent are from a "unionist background".

And bold because the reality for Espie and indeed all Northern Ireland residents is that they cannot at present cast a single vote for any party which has a hope of ever becoming a party of government in either Ireland or Britain. Despite numerous soundings and votes and indeed utterances from no less than Bertie Ahern himself at a recent Árd Fheis, and a much publicised bid by Ógra Fianna Fáil to recruit members on Northern campuses last October (a bid which reportedly came to nothing), there is little evidence of hard political will in Dublin to melt the ice of Northern politics (although one of the most prominent Fianna Fáil activists on this question, former Mayor of Letterkenny Damien Blake, says FF organisation in the North

is "something that has to come" he concedes that "the people up there are not going to be waiting around forever"). And that is a pity. As Espie puts it:

"For 35 years a man called Liam Bradley in Derry - (of his own semi-official self-styled "Eamon de Valera Cumann") - has been to-ing and fro-ing in an endless succession of trips to Dublin - and for 35 years Liam has come back with an invisible carrot...just enough to maintain his interest but never coming close to a commitment."

I for one wish Eddie Espie the very best of luck in bringing home to Cookstown a real, visible carrot, and I am pleased to report that Liam Bradley has also joined his brave new Northern Fianna Fáil. Perhaps the bones of Frank Aiken in Camlough, South Armagh and Johnny Haughey in Swatragh, South Derry, will start to rattle some Southern consciences. Fianna Fáil Tuaisceart Abú!



# Catholic Action & Reaction

## Some Ideas...

**Alan Robinson**

**W**e used to watch a television programme called *The Good Old Days*, usually on a Friday night, it featured Leonard Sachs as a compere who would try to re-create an Old Tyme Music Hall, with the audience all dressed up in their best re-enactment gear.

It was a fairly harmless and funny programme, but as a child it left me with a feeling of unease, because deep down, I knew full well that all these people eager for a slice of the Good Old Days' cake, would rush home, take off their old tyme clothes and slip into their jeans and pull out a can of Stella Artois and put a pizza into the microwave oven. There's nothing intrinsically wrong with all that, of course, but just a faint feeling of unease and of the bogus overcame me. Our local paper had an article the other day

Nostalgia rules O.K. ? - it could have only been written by a priest in his late middle age because no-one under 65 says Rules OK anymore. Indeed, it was written by an elderly priest

whole life on the past as a way of life. Yet, as Christians, there is a sense in which we do base our lives on the past. One of the expressions or phrases we rarely hear

replaced by Spirituality (say it slowly with a slight lisp).

***"Catholic action was inspired by the Social Encyclicals of Pope Leo XIII, Pope St. Pius X and Pope Pius XI and it was a response to the Revolution and the various anti-clerical governments who had eliminated the Religious Orders from their place in the nations of Europe..."***

and it was an attack on the extended use of the Old rite of Mass. Now nostalgia isn't what it used to be and there's always a danger of basing your

now is Catholic Action and yet if we had been around in the 1950s it was a real key idea and name for an important work which seems to have been

Catholic action was inspired by the Social Encyclicals of Pope Leo XIII, Pope St. Pius X and Pope Pius XI and it was a response to the Revolution and the various anti-clerical governments who had eliminated the Religious Orders from their place in the nations of Europe. It was a way of mobilising the lay people to act in the temporal sphere, the proper place of their action. They were to act as like upon like, the Catholic workers in the factories would talk as equals to their non- or anti-Catholic fellow workers, the Catholic professors in the University would tackle their colleagues. The mission of the laity would be to and in the places where the priests generally could not or would not go with any degree of ease. This is an excellent idea because the priestly state can be a





great help to some, but it can be a barrier to others. Some people are more inclined to listen to a colleague or friend if he talks about the faith, rather than reading a book or listening to a sermon.

What happened to Catholic Action and why did it all seem to fade away in an ocean of controversial ink in the Catholic papers and journals? I would say that although there were wonderful Catholic Action movements in Ireland and in England (for example the work of Maria Duce, Fr Fahey C.S.Sp. Fr

Edward Cahill S.J., The Legion Of Mary, the Society of St Vincent de Paul, the Crux and the Cell movements, the League of Christ the King and the Young Christian Workers) it was in France that the intellectual dynamism of the movement was rooted. After the Second World War there were many left leaning movements both politically and theologically, the Dominicans of the French province, Editions du Cerf and others dominated this tendency. The "liturgical movement" had its headquarters at St Severin - where mixed with some

very good practices were the seeds of the post-Vatican II liturgical revolution. However, there were tremendous strides in the social and political areas. The most famous was the Cite Catholique, a study group set up by Jean Ousset (author of the influential *Action* (in print with the splendidly counter-revolutionary IHS Press) and *Pour qu'il regne*). He and two others, rather like the young Fr Denis Fahey in Rome, made a promise in front of an image of Our Lady that they would serve with all their power the Social Reign of Christ the King

here on earth. The Cite used *Action* as its manual and was organised in cells of about ten people - a practical and sensible number for study, prayer and action. Of course, people now and then were ready and quick to condemn these people as mere social and political activists working on the material plane, instead of spending their time lighting candles in Church.

But then as the Spanish proverb says: The woman who spends her time in church and burns her stew is half an Angel and half a devil. Jean Ousset





Bishop Willamsom ordains a priest

knew that a social apostolate based on natural and material strengths would be doomed to mere Natural success and ultimate failure. Ousset realised that it had to be all an overflow of the interior life. He insisted that the young militants of Cite Catholique should fortify themselves with prayer, penance, the Sacraments and good doctrine. The place for particular re-fuelling was to be in the Drome, Nazareth Retreat house in Chabeuil. This was the main house of the Parochial Co-operators of Christ the King, founded by Fr Francois-Paul Vallet, (1883-1947), a great preacher and teacher. His idea was to give the 30 Days of the Spiritual Exercises in Five Days, compressed for the busy laity. This retreat was to animate many thousands of French, Spanish and other Europeans to a Social apostolate in the world. Many of them were to be warriors (and some Martyrs) of Christ the King in the Spanish Civil War, the Last Crusade, fighting for the Christian Rightist forces of General Franco. Many more went out into the shops, factories and workshops ; some of the Five Days Retreats had enormous numbers running into the hundreds. The retreats were centred on the social responsibilities of the layman as a result of the overflow of the life of Grace in the soul. It was not piety or



action ; it was action flowing from piety and doctrine (theological, ascetical, social and moral). The C.C.P.R. have, like so many other orders, collapsed in the stormy wake of Vatican II. Several of their members continued as part of the traditionalist resistance in France. The best known was Fr L.M. Barrielle (1897-1983) who ended up in a kind of exile, unable to accept the "reforms" made to his order; eventually he found his way to Msgr Lefebvre's seminary at Econe. He served there as spiritual director and passed on the Five Day retreat method to the priests of the Society of St. Pius X and especially Bishop Richard Williamson.

Why did it all, seemingly, collapse? The reasons are, I think, complex, but briefly the Vatican II revolution swallowed up these movements. Following Vatican II there was immense controversy, centred around three major issues: the Church and the modern world ; the changes in the liturgy and the morality of artificial contraception. These three areas divided people and split the Catholic witness. I am not here judging the Second Vatican Council ; that is beyond the competence of a mere layman. Prior to the Council, the Church taught that it was *Mater et Magistra* (mother and mistress of the world) with authority to teach the world, under and with Christ the King, Whose

reign encompassed states, politics, persons, culture, education and all life. Many good people said Mater, yes..... Magistra..... no. We are willing to take our piety, our devotions, our personal spiritual life from the Church. But, political ideas and social opinions... no... we'll take these from Fianna Fail, Sinn Féin, the Social Democrats, the Labour

The church after Vatican II seemed to change its policy and its Public Law and instead of teaching the world, opted to be a leaven working inside the lump. It was to be an influence within the political body, content, as Pope Paul VI said, to have freedom but no privilege. This was the end of the Catholic State. People were told that the

**"...We are willing to take our piety, our devotions, our personal spiritual life from the Church. But, political ideas and social opinions... no... we'll take these from Fianna Fail, Sinn Féin, the Social Democrats, the Labour Party and a good dose of RTÉ, BBC and the Irish Times..."**

Party and a good dose of RTÉ, BBC and the Irish Times. We'll behave like Catholics on Sundays but on Mondays to Saturdays we'll make up our minds about everything else. As Ed Willcock wrote famously in Integrity [a fine and sadly defunct American magazine]:

*"Mr Business went to Mass, Never missed a Sunday, But Mr Business went to Hell For what he did on Monday"*

Catholic state was theocracy (look at the title of Archbishop McQuaid's biography: John Charles Ruler Of Catholic Ireland) this was a lie. A theocracy is a state in which the Prelates hold political office this was not true and it would have been an error were it to be so. The bishops in the Catholic state act as "supervisors", overseeing that the rights of the Church are respected and that the

Catholic Constitution is maintained.

The second cause of the collapse and I am sure this paragraph is redundant in *The Hibernian*, is the question of the morality of artificial contraception [and indeed I would say that this is closely related to controversial matters in the area of marriage, sexual morality and the protection of human life]. After a long wait, during which the media lords and progressive churchmen had assured us that the Church would alter its stance on the morality of contraceptive acts, Pope Paul VI declared in *Humanae Vitae* that this was not to be the case. Many modern Catholics even in the 1960s seemed to think with a TV instead of a Catholic brain were horrified by this. They had been told over and over again that this would change. This crisis in which many of the world's Bishops failed to clearly and unequivocally support the Pontifical Magisterium, meant that many intellectuals, theologians and priests were lost to the Church. Catholic intellectuals, priests and laity were badly split and demoralised. Those who continued to accept the church's teaching found themselves in a hostile world and for the first time in a largely hostile church, where you couldn't be sure that your own priest, or bishop was teaching



the Catholic faith. This was followed by a crisis in catechetics ; after all, the catechisms, books and theology were being written by the heretical intelligentsia. The changes in the liturgy were a dividing line in the post-Vatican II church. Prior to the council, many of the intellectuals had embraced the ideas (a mixed bag - see Didier Bonnetterre: *The Liturgical Movement*) of the Liturgical Movement. When the New Mass appeared people all over the world were divided from those who rejected it in every way right through the spectrum of those who rejoiced in the changes and longed for more, a perpetual liturgical revolution. All these sudden changes in areas that were so deeply engraved in the psyche of Catholics took a tremendous toll. Almost overnight the Catechism disappeared as did Apologetics taught in schools, Friday abstinence, the Eucharistic Fast, the "Old Mass" was persecuted, the One, True Church was Out and Ecumenism was In. It was a period of controversy, bitterness and argument. Every one of these changes had some personal bearing on ordinary life. They were not remote theological arguments and forty years later they have not gone away.

The whole lay apostolate seems to have collapsed as good men fought a civil war within the church.

They were often arguing about areas that were well outside the sphere of Lay competence and often they (we) were out of our theological depth.

That's the end of the moan ; now, what's to be done ? A great deal. The laity have a great apostolate. First there is the apostolate to the family, so easily damaged by work-addiction and commuting. There is the apostolate to friends and colleagues, bringing them, each, closer to Christ our Lord, through

thing and we need to be aware of not spreading ourselves too thinly.

However, we must fight against pious naturalism. We need to cultivate the spiritual life and we need the daily Mass, frequent Confession, the daily Family Rosary, spiritual and Doctrinal reading. We need to fill our minds with good doctrine and morality. We will probably never hear these teachings from the pulpits of the Churches. Everyone has different temptations and areas of struggle, we

**"However, we must fight against pious naturalism. We need to cultivate the spiritual life and we need the daily Mass, frequent Confession, the daily Family Rosary, spiritual and Doctrinal reading. We need to fill our minds with good doctrine and morality..."**

prayer, words and example. There is the social apostolate, local and national politics, letters to the press and TDs. There is the apostolate of communications, distribution of good Catholic literature and putting some at the back of the Churches. There is a huge field and we can do something but not every-

have to look carefully. Are we apostles or are we turned in on ourselves carrying out a self-centred sugary piety, following dubious Visions and visionaries that are at best a waste of time and at the worst, the work of Satan, paralysing us by thoughts of Three Days of Darkness (lovely for a good rest) and universal

conflagration. After all, if it's all going to blow up, why do anything, except read *The Visions Of St. Matilda Of The Withered Hand* (Tan paperbacks) and *Implanted Bar Codes and Other Evidence of Satan on Your Credit Card* (Universal Disaster Publications, Idaho) and other uplifting books. There are some great books around that tackle real issues that are relevant and useful to modern life. Then, if the Three days of darkness comes and we're selling *The Hibernian* outside the local pub or Church, just take the money and run.

## Suggested Reading:

John Sharpe: *Catholic Action - an Alternative View* (Seattle)  
Catholic/Internet articles  
Carol Robinson: *From Integrity : My Life With St Thomas Aquinas* (Angelus Press ; off-putting title, wonderful book)  
Mary Anne Budnik: *You Can Be A Saint* (RB Media)  
> From Integrity:  
Fatherhood & Family (Angelus Press)  
*A Catechism of Christian Doctrine* (1951 ed. re-printed Dublin)  
Carol Jackson Robinson: *This Perverse Generation* (1949, re-printed 2006)  
A.N. Gilbey: *We Believe*  
F. Ripley: *This Is The Faith* (re-printed early editions)  
Eugene Boylan: *This Tremendous Lover*  
Liam Connolly: *Catholic Action*  
Jean Ousset: *Action*



# Money Matters:

## Abraham Lincoln's

### Greenbacks

PART V IN A SERIES ON MONEY...



**Tommy Price**

**A**braham Lincoln had stated from the outset of his bid for the presidency that slavery was not an issue. Even after the outbreak of the Civil War he stated that his paramount objective was to save the union and that if all the slaves were freed or not, it did not matter.

France, Spain and England were applying pressure from both Mexico

and Canada within months of the first clash of arms between North and South in the Civil War. These external forces were trying to break up the union, so that they could have smaller nations of equal power, to play one against the other in the war debt game. They had been playing the game in Europe for over one hundred years or more, setting one nation up against another equally balanced, so that a small trickle of funds in either direction would tip the scales against one or other and of course there was money to be made out of wars. International banking was the hidden power behind these conflicts in Europe.

Alexander II of Russia, whose empire was suffering the same sort of pressure by the same enemies



**Abraham Lincoln**



## ***“...The Emancipation Proclamation announced by Lincoln converted the war into an anti-slavery crusade, which strengthened his hand...”***

as Abraham Lincoln, namely England and France, and incidentally the Tsar had never allowed a central bank to be established in Russia. He came to Lincoln's aid in 1863 by dispatching the Tsar's Baltic war fleet to Alexandria, Virginia and his Pacific fleet to San Francisco. This was a change to an offensive move by Alexander and allowed Lincoln to enforce a devastating naval blockade against the Southern States, which denied them European supplies. France and England backed off somewhat at this point, not wanting to become involved in an open war with the United States and Russia combined.

The Emancipation Proclamation announced by Lincoln converted the war into an anti-slavery crusade, which strengthened his hand and made it easier to recruit soldiers,

especially after the damage done by the initiation of conscription in 1863.

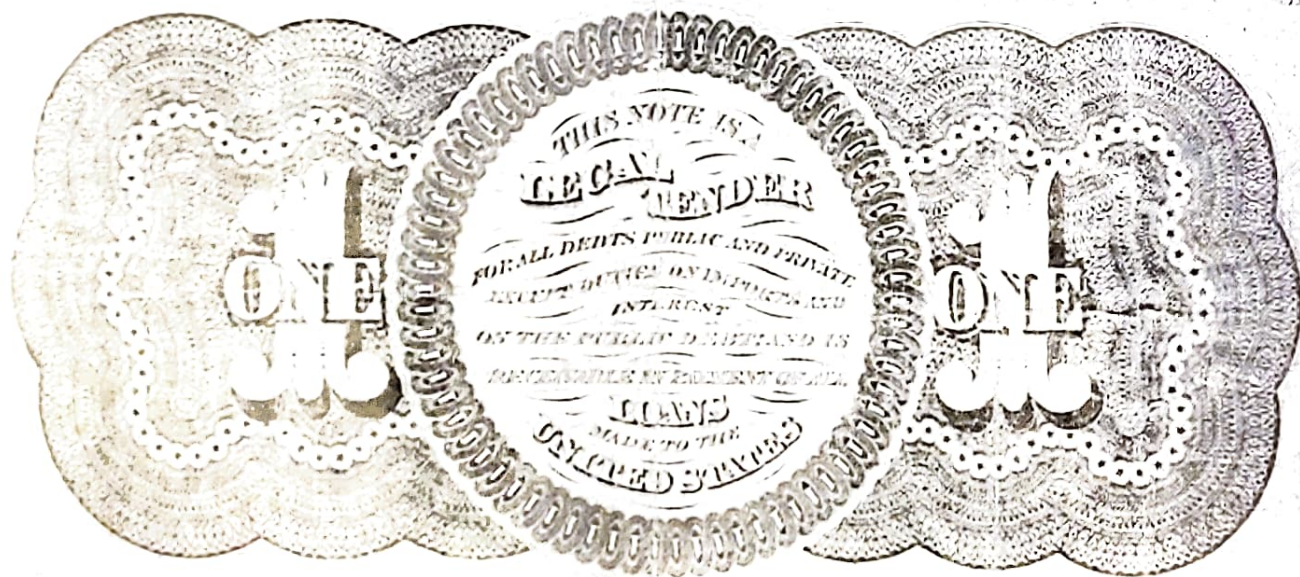
Earlier in 1863 Congress authorised the Treasury to print \$150 million worth of bills of credit and put them into circulation as money to fund the war, etc. This money was not backed by gold or silver, nor was there any debt attached to its issuance. Lincoln was in full support of this move, even though earlier in his career he had backed the establishment of the second Bank of the United

States. He obviously had a change of heart on money matters. This was a severe blow to international banking, depriving them of war debt interest payments. Rothschild agent August Belmont had placed large amounts of Rothschild money in to bonds of the state sponsored banks in the South. As the North gained the upper hand in the conflict these bonds became worthless. Belmont was also the main agent for the sale of Union Bonds in England and France. He called on President

Lincoln and personally offered him Rothschild money at 27.5 per cent. This offer was refused by Lincoln. International banking houses were furious over the issuance of Lincoln's Greenbacks.

The bankers' position was outlined in a memo, called the Hazard Circular, prepared by an American agent of the British Financiers and circulated among the country's wealthy businessmen.

It said "The great debt that capitalists will see to it is



The back of Lincoln's 'Greenbacks' dollar note





The Front of Lincoln's 'Greenbacks' dollar note

made out of the war, must be used as a means to control the volume of money. To accomplish this, the bonds must be used as a banking basis. We are now waiting for the Secretary of the Treasury to make this recommendation to Congress. It will not do to allow the Greenback, as it is called, to circulate as money any length of time, as we cannot control that. But we can control the Bonds and through them the bank issues."

Next came the National Banking Act in 1863 (Feb 25th), which established a new system of nationally-chartered bank. It had a similar structure as the Bank of the United States, but was not the same as it. The Bank of the United States was a central bank with dominance over the private banking sector. Now, there were to be many national banks, but the control lay with Washington. The act was passed fairly honestly

during the war period. These banks purchased government Bonds, but they didn't hold them - they turned them back to the Treasury in exchange for United States bank notes with the Bank's name engraved on them. The cost of the bonds to the banks was zero, because they were immediately paid out in United States notes. Interest could be collected on these notes and technically the banks were still the

Bond owners, but they had to keep reserves in gold coin.

Eventually Abraham Lincoln paid the price for the issuance of Greenbacks. He was dangerous! 'Issuing his own money'. The bankers will not tolerate that. Lincoln was killed by John Wilkes Booth, who had links to the 'Knights of the Golden Circle', established in 1854 in Connecticut, drawing its membership from the masonic lodges. There were other links to a secret society in France called the Seasons, which itself was an offshoot of the secret service and masonic based secret societies operating there. The objectives of the KGC were to overthrow Lincoln's government and seize political power. They, in partnership with Maximilian hoped to establish a Mexican-American empire as a counterforce against the North.

**"Eventually Abraham Lincoln paid the price for the issuance of Greenbacks. He was dangerous! 'Issuing his own money'. The bankers will not tolerate that. Lincoln was killed by John Wilkes Booth..."**



# The Rare Owl Times

**Patrick McDonald**

**T**he *Rare Owl Times*, a play by the Nomadic Theatre Company from Gilford, Co. Down, delineates the lives of two of Ireland's literary sons, Patrick Kavanagh and Brendan Behan.

The cantankerous Kavanagh resplendent in battered hat, spectacles and long trailing coat is vividly portrayed by Ken McElroy and the recalcitrant child Brendan Behan, complete with tattered suit and open-to-the- navel stained shirt is ably drawn by Oliver Moore. As the theatre company's name suggests the play has travelled throughout the country, playing to large audiences.

The setting is modest: a table, two chairs and the stage propped pints of stout and "half-uns" of Irish whiskey; the acting though illuminates the theatre. The writers' lives are encapsulated through an

eclectic mix of anecdotes, tall-tales, songs and banter-with smart interaction between the protagonists.

Viewing the play one could be forgiven for thinking the artists were playmates in real life, but the reality couldn't have been much different. They despised

leech, preying on friends for money. Voracious boozers both, if they were in one of the myriad of pubs in Dublin, insults would inevitably be hurled and sometimes punches thrown.

Before their battles began, these warring factions were one-time friends. Behan even

***"Viewing the play one could be forgiven for thinking the artists were playmates in real life, but the reality couldn't have been much different. They despised each other..."***

each other: Kavanagh purportedly "shuddered" at the mention of Behan's name; referring to him as "evil incarnate"; Brendan for his part venomously referred to Kavanagh as a "culchie"- a derogatory term for a country man- and implied that he was a

painted Kavanagh's flat and was presented with a signed copy of his novel *Tarry Flynn* as a thank you gesture, which came back to haunt Kavanagh years later.

In many ways both men's lives mirrored each other.

Both struggled with their graft for years before they found fame in the 1950s: Kavanagh through his novels *Tarry Flynn* and *The Green Fool* which focused on rural life from his beginnings in Inniskeen, Co. Monaghan; his poetry, most notably *The Great Hunger*, which vividly portrays rural man's sexual repression and *On Raglan Road* which encapsulates unrequited love; Behan for *Borstal Boy*, an autobiographical account of his time in prison for IRA activities and two plays *The Quare Fellow*, focusing on a prison hanging and man's ambivalence to capital punishment and *The Hostage*, which is reminiscent of Frank O'Connor's *Guests of the Nation*, in exploring the tragedy of political violence in Ireland. Both artists became denizens of alcohol's mad realm; their talents obfuscated by their boozing. Their explosive temperaments though were juxtaposed with a





**Ken McElroy (left) as Patrick Kavanagh with Oliver Moore as Brendan Behan**

gentle side, with a particular kindness shown towards children.

In 1952 Kavanagh was embroiled in a libel case involving *The Leader* newspaper, which had published an article on him, which he found derogatory. From the witness stand Kavanagh expressed his antipathy towards Behan, but was stunned when the defence lead by future Taoiseach John A. Costello produced the signed copy of *Tarry Flynn* he had given to Behan extolling his friendship. This sleight on his character accelerated

the loss of the libel suit. Brendan was blamed for providing the defence with the tome. It was subsequently revealed that the subterfuge was committed by Behan's half brother Rory Furlong, who, taking umbrage with Kavanagh's "dock speech" on Brendan, extracted his own revenge. Brendan for his part admonished him for interfering between the two writers.

The American writer Norman Mailer once implied that the 1950s was a staid and repressive period for artists and society in general. The time,

Mailer said, needed an "ice-breaker". Behan and Kavanagh were Ireland's.

Their drink fuelled lifestyles were the touchstone for posterity's bohemian writers and artists. They joined other literati including Brian O'Nolan, Anthony Cronin, Denis Devlin and JP Donleavy— an iconoclastic band of Irish intellectuals, who lit up the austere and prosaic 1950s. They were literature's "rock and roll stars".

In the manner that fate decrees, they bowed out just when their flames

began to burn the most brightest: Behan in March 1964 at a tender age of 41, and Kavanagh three years after. Although he was Behan's senior by almost twenty years, Kavanagh's longevity was ostensibly due to him not trekking John Barleycorn's destructive path until he was in his late 40s.

The artists who in the succeeding years have climbed to the top of alcohol's Mount Olympus will have no doubt gazed upon the names of Kavanagh and Behan engraved in its stone, there before them.



# Apostolic Letter In the form of "Motu Proprio"

# SUMMORUM PONTIFICUM

## Pope Benedict XVI

### The historic document that frees the Tridentine Mass

**I**t has always been the care of the Supreme Pontiffs until the present time, that the Church of Christ offer worthy worship to the Divine Majesty "for the praise and glory of his name" and "for the good of all his Holy Church."

As from time immemorial so in the future the principle shall be respected "according to which each particular Church must be in accord with the universal Church not only regarding the doctrine of the faith and sacramental signs, but also as to the usages universally handed down by apostolic and unbroken tradition. These are to be maintained not only so that errors may be avoided, but also so that the faith may be passed on in its integrity, since the Church's rule of prayer (*lex orandi*) corresponds to her rule of belief (*lex credendi*)."

Among Pontiffs who have displayed such care there excels the name of Saint Gregory the Great, who saw to the transmission to the new peoples of Europe both of the Catholic faith and of the treasures of worship and culture accumulated by the Romans in preceding centuries. He gave instructions for the form of the Sacred Liturgy of both the Sacrifice of the Mass and of the Divine Office as was celebrated in the City. He made the greatest efforts to foster monks and nuns, who militating under the Rule of St Benedict, in every place along with the proclamation of the Gospel by their life likewise exempli-

fied that most salutary expression of the Rule "let nothing be given precedence over the work of God" (ch. 43). In this way the sacred liturgy according to the Roman manner made fertile not only the faith and piety but also the culture of many peoples. Moreover it is evident that the Latin Liturgy in its various forms has stimulated in the spiritual life very many Saints in every century of the Christian age and strengthened in the virtue of religion so many peoples and made fertile their piety.

However, in order that the Sacred Liturgy might more efficaciously absolve its task, several others among the Roman Pontiffs in the course of the centuries have brought to bear particular concern, among whom Saint Pius V is eminent, who with great pastoral zeal, at the exhortation of the Council of Trent, renewed the worship of the whole Church, ensuring the publishing of liturgical books amended and "restored according to the norm of the Fathers" and put them into use in the Latin Church.

It is clear that among the liturgical books of the Roman Rite the Roman Missal is eminent. It grew in the city of Rome and gradually down through the centuries took on forms which are very similar to those in vigor in recent generations.

"It was this same goal that as time passed the Roman Pontiffs pursued, adapting or establishing liturgical rites and books to new ages and

then at the start of the present century undertaking a more ample restoration." It was in this manner that our Predecessors Clement VIII, Urban VIII, St Pius X, Benedict XV, Pius XII and the Blessed John XXIII acted.

In more recent time, however, the Second Vatican Council expressed the desire that with due respect and reverence for divine worship it be restored and adapted to the needs of our age. Prompted by this desire, our Predecessor the Supreme Pontiff Paul VI in 1970 approved for the Latin Church liturgical books restored and partly renewed, and that throughout the world translated into many vernacular languages, have been welcomed by the Bishops and by the priests and faithful. John Paul II revised the third typical edition of the Roman Missal. Thus the Roman Pontiffs have acted so that "this liturgical edifice, so to speak, ...might once again appear splendid in its dignity and harmony."

However in some regions not a small number of the faithful have been and remain attached with such great love and affection to the previous liturgical forms, which had profoundly imbued their culture and spirit, that the Supreme Pontiff John Paul II, prompted by pastoral concern for these faithful, in 1984 by means of a special Indult *Quattuor abhinc annos*, drawn up by the Congregation for Divine

Worship, granted the faculty to use the Roman Missal published by John XXIII in 1962; while in 1988 John Paul II once again, by means of the *Motu Proprio Ecclesia Dei*, exhorted the Bishops to make wide and generous use of this faculty in favor of all the faithful requesting it.

Having pondered at length the pressing requests of these faithful to our Predecessor John Paul II, having also heard the Fathers of the Consistory of Cardinals held on 23 March 2006, having pondered all things, invoked the Holy Spirit and placed our confidence in the help of God, by this present Apostolic Letter we **DECREE** the following.

**Art. 1.** The Roman Missal promulgated by Paul VI is to be regarded as the ordinary expression of the law of prayer (*lex orandi*) of the Catholic Church of Latin Rite, while the Roman Missal promulgated by St Pius V and published again by Blessed John XXIII as the extraordinary expression of the law of prayer (*lex orandi*) and on account of its venerable and ancient use let it enjoy due honor. These two expressions of the law of prayer (*lex orandi*) of the Church in no way lead to a division in the law of prayer (*lex orandi*) of the Church, for they are two uses of the one Roman Rite.

Hence it is licit to celebrate the Sacrifice of the Mass in accordance with the typical edition of the Roman Missal promulgated by Blessed John XXIII in



1962 and never abrogated, as the extraordinary form of the Liturgy of the Church. The conditions laid down by the previous documents *Quattuor abhinc annos* and *Ecclesia Dei* for the use of this Missal are replaced by what follows:

**Art. 2.** In Masses celebrated without the people, any priest of Latin rite, whether secular or religious, can use the Roman Missal published by Pope Blessed John XXIII in 1962 or the Roman Missal promulgated by the Supreme Pontiff Paul VI in 1970, on any day except in the Sacred Triduum. For celebration in accordance with one or the other Missal, a priest does not require any permission, neither from the Apostolic See nor his own Ordinary.

**Art. 3.** If Communities or Institutes of Consecrated Life or Societies of Apostolic Life of either pontifical or diocesan rite desire to have a celebration of Holy Mass in accordance with the edition of the Roman Missal promulgated in 1962 in the conventual or "community" celebration in their own oratories, this is allowed. If an individual community or the entire Institute or Society wants to have such celebrations often or habitually or permanently, the matter is to be decided by the Major Superiors according to the norm of law and the particular laws and statutes.

**Art. 4.** With due observance of law, even Christ's faithful who spontaneously request it, may be admitted to celebrations of Holy Mass mentioned in art. 2 above.

**Art. 5, § 1.** In parishes where a group of faithful attached to the previous liturgical tradition exists stably, let the pastor willingly accede to their requests for the celebration of the Holy Mass according to the rite of the Roman Missal published in 1962. Let him see to it that the good of

these faithful be harmoniously reconciled with ordinary pastoral care of the parish, under the governance of the Bishop according to canon 392, avoiding discord and fostering the unity of the whole Church.

**§ 2.** Celebration according to the Missal of Blessed John XXIII can take place on weekdays, while on Sundays and on feast days there may be one such celebration.

**§ 3.** Let the pastor permit celebrations in this extraordinary form for faithful or priests who request it, even in particular circumstances such as weddings, funerals or occasional celebrations, for example pilgrimages.

**§ 4.** Priests using the Missal of Blessed John XXIII must be worthy and not impeded by law.

**§ 5.** In churches, which are neither parochial nor conventual, it is the Rector of the church who grants the above-mentioned permission.

**Art. 6.** In Masses celebrated with the people according to the Missal of Blessed John XXIII, the Readings can be proclaimed even in the vernacular, using editions that have received the recognition of the Apostolic See.

**Art. 7.** Where some group of lay faithful, mentioned in art. 5§1 does not obtain what it requests from the pastor, it should inform the diocesan Bishop of the fact. The Bishop is earnestly requested to grant their desire. If he cannot provide for this kind of celebration, let the matter be referred to the Pontifical Commission *Ecclesia Dei*.

**Art. 8.** A Bishop who desires to make provision for requests of lay faithful of this kind, but is for various reasons prevented from doing so, may refer the matter to the Pontifical Commission *"Ecclesia Dei"*, which should give him advice and help.



**Art. 9, § 1.** Likewise a pastor may, all things duly considered, grant permission to use the older ritual in administering the Sacraments of Baptism, Matrimony, Penance and the Anointing of the Sick, as the good of souls may suggest.

**§ 2.** Ordinaries are granted the faculty to celebrate the sacrament of Confirmation using the former Roman Pontifical, as the good of souls may suggest.

**§ 3.** It is lawful for clerics in holy orders to use even the Roman Breviary promulgated by Blessed John XXIII in 1962.

**Art. 10.** It is lawful for the local Ordinary, if he judges it opportune, to erect a personal parish according to the norm of canon 518 for celebrations according to the older form of the Roman rite or appoint a rector or chaplain, with due observance of the requirements of law.

**Art. 11.** The Pontifical Commission *Ecclesia Dei*,

erected in 1988 by John Paul II, continues to carry out its function. This Commission is to have the form, duties and norm for action that the Roman Pontiff may wish to assign to it.

**Art. 12.** The same Commission, in addition to the faculties it already enjoys, will exercise the authority of the Holy See by maintaining vigilance over the observance and application of these dispositions.

Whatever is decreed by Us by means of this *Motu Proprio*, we order to be firm and ratified and to be observed as of 14 September this year, the feast of the Exaltation of the Holy Cross, all things to the contrary notwithstanding.

Given at Rome, at St. Peter's, on 7 July in the Year of Our Lord 2007, the Third of Our Pontificate.

**BENEDICT XVI**



# Suicide

## A tragedy of our times



**Martina Caffrey**

**L**ord God, Almighty Creator of the Universe and all that dwells therein, You in Your Divine Wisdom created us in Your Image. You are our God and we are Your people. Lord, please have mercy on us and help us in the struggles which we face on this earthly pilgrimage to Your Heavenly Kingdom.

Lord, You created our souls and formed us in our mothers' wombs. You gave us dignity and breathed Your life into each of us. Please have mercy on all those who have lost this sense of dignity and who have lost touch with You, their Lord and God. There are many people, Lord, who reject You and destroy the gift of



life which You gave each of us. Lord, have mercy on all those who feel they can not face life anymore and take their own lives in the act of suicide.

My God, we do not have to look far in recent times to know someone who has committed this act. It sometimes seems as if there is no one who has not had this tragedy strike their lives or community. Lord, the tragedy that really exists in this act of suicide is the fact that many have forgotten or have not been told how terrible an act it is. Lord, Your shepherds, the priests who are meant to lead and guide Your flock have neglected their charges. Lord, they no longer preach about sin or evil. They no longer mention Hell or Purgatory. They no longer inform their flock, that mortal sin does still exist and that anyone who dies with this on their soul will go to Hell. Lord, they neglect to mention that suicide is a mortal sin. My God, only You know the secrets of our hearts and the reasons behind our actions. There are many who take their lives due to psychological problems which may draw Your mercy on them in their time of judgement. Lord, grant that those who take their own lives may repent of their sin before the moment of their death so they may draw Your Mercy on their souls.

O Most Loving God, You do not want to see Your chil-

dren suffer in Hell. You want us to live good lives here on earth so we may enter Heaven to be with You for all eternity. There are so many though who are wandering this life without Your love in their hearts. They have rejected You, Lord, and they think that they don't need You. How many people are living empty lives far from You, my God? When bad

them from enjoying life. How wrong this misconception is, Lord. Instead they are so lost and empty without You in their lives that they try to find ways to substitute You. They turn to drink, drugs and promiscuity. They heap sin upon sin until they can not handle life anymore. Lord, so many are trying to free themselves from this through suicide and death when all

***"Lord, grant that those who take their own lives may repent of their sin before the moment of their death so they may draw Your Mercy on their souls..."***

times come and life begins to feel empty and meaningless, they don't have anywhere to turn because they have rejected the Light, they have rejected You. We just have to look at the numbers of people who commit suicide every year. Lord, most of them are young people, especially young men, who should be full of the joys of life. Instead they feel lost and depressed. My God, so many especially the young think that believing in You and practising their religion confines and restrains

they have to do is come to You and ask for help.

Divine Father, recently we have heard of so many cases where people are murdering their families before they commit suicide and where parents, who are entrusted with children by You, are destroying this most precious gift. Father, they are acting in even more selfishness than just taking their own lives. They are taking away the lives of their children as well, denying them the gift of life which You have most

lovingly bestowed. Have mercy on all those children who have been innocently murdered by those who were meant to care for them and protect them but who chose to end their children's lives along with their own.

Lord have mercy on all those who are contemplating suicide. Help them to get the help they need. Help them to realise that they are in the darkness and that they need to come into the Light. Comfort and console them, Lord, in whatever situation may be driving them to consider such a terrible act. Help them to turn to You and place all their troubles and pain in the Immaculate Heart of Mary, who will soothe and ease their pain.

O Blessed Mother, intercede and help those who feel they can not go on with this life. Place them in Your Immaculate Heart and bathe them in so much love that they can not help but turn to You and to their God before they harm themselves. Help all young people to consecrate themselves to Your Immaculate Heart, the easiest means of which is through Your Brown Scapular, so they will never feel the need to commit such an act. Place all Your children at the Foot of the Cross of Your Divine Son, Our Lord Jesus Christ, and beg God's help and mercy for them so that no more of God's children will be lost in this way. Amen.



# Safe Havens

## The Ploughman

**B**y some miracle of grace you may just have noticed that for you the end times have become the now times. Simply by standing still for just a few short decades you have become a dangerous thought criminal.

So fast is this pace of change that what was once considered by humanity for millenia as perfectly normal is now perceived by the majority of mankind as the haunt of the lunatic fringe. The things that were once sacred for the people of the past are now trashed by the herd as they move ever faster with the tide that sweeps away even the deepest and surest pillars of Christian civilisation.

Never, not even at the heights of the industrial revolution has the effect

been so swift, pronounced or as deeply felt. The eternal patterns of life that could once be recognised by all the peoples of the planet have exploded!

Change used to be imperceptible, and because these changes were slow they could be checked. Things for the bad usually died during this organic process, because it was just that, organic. If over time the changes were proven to work they were accommodated as tradition and passed on in custom, if not they survived briefly but were ultimately consigned to the scrap heap of fad, fashion and novelty. The difference today is that fashion itself has become the modern custom. Each new change is accepted immediately, the only gold standard being expedience. Does it please me? Is it easy? and

can I have it now? After surviving this intensive scrutiny the stamp that confirms that the newest novelty has met all the requirements of modern man is the word 'MORE'. After having been thoroughly doped and sedated by this self loving addic-

tion, the evil one can move in and begin his work of dismantling the reef of religious belief that for so long has protected man from himself.

Well advanced he is, and each waking day those with eyes to see can wit-

***"So fast is this pace of change that what was once considered by humanity for millenia as perfectly normal is now perceived by the majority of mankind as the haunt of the lunatic fringe."***



ness this demolition. Each day Pandora's box releases a new demon and each day a guiding angel is imprisoned. Some, not blind but only squinting in fear of catching the full glare of this carnage say to themselves, 'If it gets any worse I'll, I'll, I will I'll do something. After a brief head scratch he continues as before accepting each new final straw as a bed to lie on.

Abortion, contraception, homosexuality, homosexual marriage, adoption and indoctrination, cloning, human/animal hybrids, euthanasia, if someone suggests that paedophilia, incest and bestiality will never join the ranks of this monstrous hit parade, maybe, just maybe, they should get to the front of the queue and make that same assertion to the first born head of this ever growing hydra that appeared and was accepted and worshipped less than a brief generation ago.

The breaks are off, things are bad and they are going to get far worse. That assertion may depress some but I encourage them to examine the recent past as proof of the veracity of that statement. Without a break to apply the pressure to slow down and stop civilisation from its careering down hill, how on earth can a reverse or u turn ever be expected. Now this break that we need humanly and



politically speaking will never shut the lid to this sewer completely, because that lid is in fact the gates of hell.

The tool that God uses time and again to convince man to return to him and be saved is the rod of chastisement. The current state of man's

iniquity shames the times of Noah, Sodom and Gomorrah and Caligula by its depths of sheer universally accepted depravity. The wages due for those sins are crying out to be paid.

While trusting in His intervention and petitioning Him with prayer we

must fill the time in waiting. How does one do that today?

The terror of this particular atheistic experiment this capitalist/socialist nightmare that we are living today is only visible by those who can see the junction of the past and the present and the



future. Those who can see, can evaluate, they can weigh the value of each new change, based on what was gained, what was lost and at what cost. Whom do you serve? The choice is becoming clearer each day. Do you serve the lord of the world and his new emperors that have crowned themselves in God's sanctuary or do you serve Christ the King, Lord of your total life. Follow this sequence and weigh its probability if you would. Society continues as it is, the sheer volume of ever increasing occasions of sin and the complete abandonment of the guidance of the good God damns more and more souls to hell. The strong medicine that would be required to avert this and to save souls will have to be of an order that will need to eclipse anything seen previously. To re-orientate man he will need to be levelled first.

The collapse of this system could come in many ways and from many directions, war in the east, plague, natural disaster etc, perhaps even all three together. The direction of the collapse is fairly academic because from what ever direction it comes it will come for the same purpose. Like the scourges sent to Egypt to obtain the freedom of God's chosen, these scourges will come to free man from himself and to teach out to God as saviour. Those few who can

see the thunder and lightning of this spiritual storm can rest assured that the physical whirlwind will follow close on its tail. Spiritual preparedness is obviously paramount in obtaining the gift of eternal life, and that spiritual tribulation is here today. But what does one do physically to survive the tribulation that inevitably will follow from it?

Man is totally dependant on the state for everything from food at the super-

that parent can no longer cope? If we dare use our imagination on this one it is not difficult to see. First an eruption of anarchy and disorder where the strong trample the weak. The days when Christian men accepted the self sacrifice of 'women and children first' are long gone. The first will be the strongest. The weakest will be trampled to death in the mad scrum as the veneer of civilisation is ripped from the brutish animal that man has

***"The collapse of this system could come in many ways and from many directions, war in the east, plague, natural disaster etc, perhaps even all three together..."***

market to water through the taps and heat and light via the utilities. He is in effect a baby, he has made himself so in an attempt to release himself from the responsibility of survival. He has given that responsibility to the state as parent.

So what happens when through an emergency

willed to become. A glimpse of this terror was brought home during the recent hurricane Katrina, where the weak trapped in the super bowl were preyed upon mercilessly by the strong. Murder, rape and robbery were the wages paid out. Looting and barbarity will be the immediate response to the breakdown.

## Luke 23:28

'Daughters of Jerusalem, do not weep for me; rather weep for yourselves and for your children. For the days will surely come when people will say 'Happy are those who are barren, the wombs that have never Bourned, the breasts that never suckled'. Then they will begin to say to the mountains 'fall on us' to the hills 'cover us!'

It was thus for Babylon, Greece and for Rome before they fell and it will be the more for this order because it is that much more all pervading and controlling in it's grip of our individual lives.

Fortunately, rural Ireland is still a long way from being Louisiana, outside of the big cities and towns familial ties still hold. The neighbourhoods that provide the parishioners for the local churches might react differently to the way they would in Bradford, the Bronx or even Dublin. An emergency is due, reacting to it before it arrives would be prudent.

The word 'separatism' confuses and alarms many. 'Aren't we meant to be a light in the world?' they ask. Undoubtedly, however that light must shine not just in this generation but in those to come. That is why the small lambs and the tiny flames that are the children given into each Christian family must be protected and guarded from both the

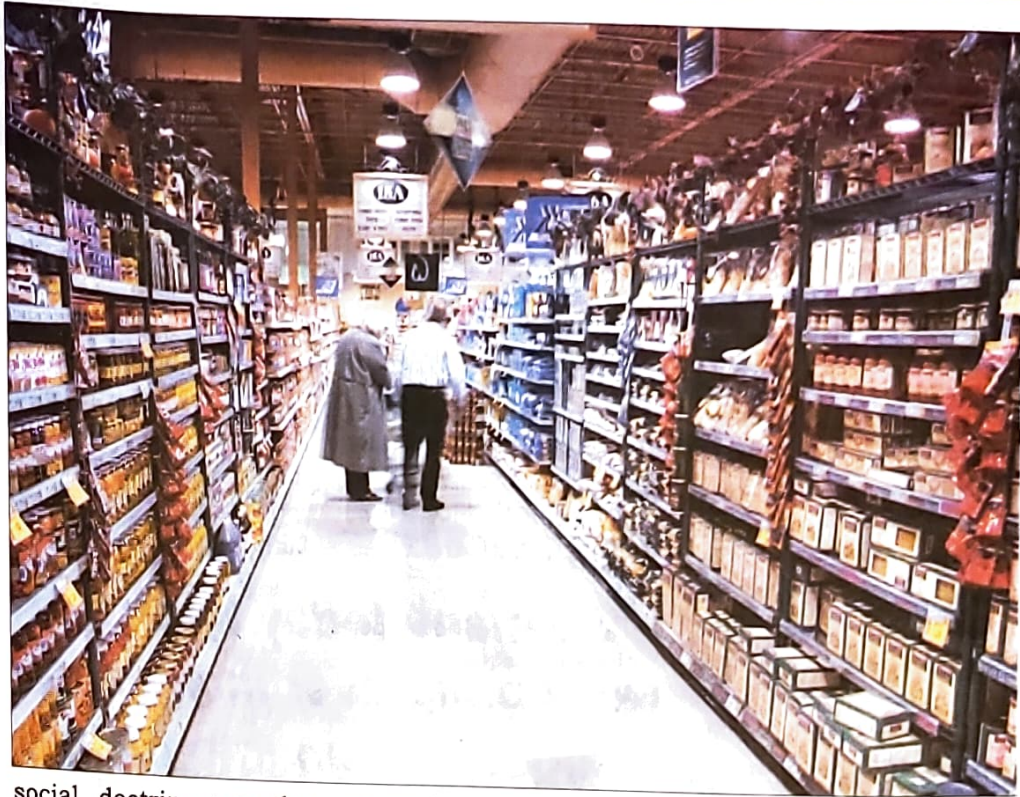


wolves and the hard winds. When candles are burning strongly and when they are standing together, their light is that much brighter and reaches so much further into the darkness.

Let's say you are not convinced that the privations you would have to accept today are proportionate to the threat that might or might not happen tomorrow. That is certainly something worthy of consideration. Do you have to sit in the storm shelter months before the storm hits? Perhaps not, but what I am proposing here is that we prepare the storm shelter in advance of the storm.

Since the beginning there have been attempts to secure a safe haven from both the disorder and chastisement that inevitably followed it. Many nations seeking independence from the tyranny of imperialism have built nations within nations, while in modern times various indigenous peoples' rights have been afforded plenty of largesse from big brother and have had specific areas accorded to them so that they could continue as separate entities. There have been many third ways, and most of those ways have been wrong ways. The true way between the constant tensions of conserve on the one hand and progress on the other is Christ's way.

The Catholic Church and its hidden treasure of



social doctrine are the only blue print for human existence that should interest us. We will have to do everything ourselves and ignore repressive and unrepresentative governments almost entirely, they will fall and rise as they have always done while we must attempt as best we can to avoid their continued encroachments

as ceasing to use it and by degrees our journey should be just that. And when those who scoff at the privations that you accept as part of the price for that freedom finally run for cover, what they will be trying to find you will have already. Please God like the loaves and the fishes and the heavenly manna, Divine multipli-

The most natural and most effective safe haven in the midst of this chaos would be a cluster of families and individuals of a like mind, living in close proximity to each other in a rural situation. Far from being an abnormal or synthetic construct this is in fact the ideal that has sustained and supported the flowering of human civilization since the beginning. Leaving the city is the most important move you could make. When the Jews left Egypt they did so in such a hurry that even the dough for the morning bread remained unleavened. Now we might not have to leave overnight as they did but if we plan for our journey today, if we could but spend a few tears now we might save buckets of tears tomorrow. When the flood water reach your doorstep take yourself, your wife and

***"The Catholic Church and its hidden treasure of social doctrine are the only blue print for human existence that should interest us..."***

into both our adult lives and our children's worlds. To be authentically free from Babylon is as simple

cation will help you assist those whom the Lord will most assuredly send in your direction.



your family to higher ground. It is no accident that the fertile ground that supports the health of the physical life at the same time nourishes the spiritual life.

Colonising an area of countryside and living in an alliance of clustered homesteading families is something that the Amish of America are and have been doing for centuries. It would not be in imitation of the Amish that the Irish Catholic adopted this lifestyle but in imitation of his Grandfather! In Ireland that way of life continued right up to less than half a century ago. Whether we do this now or later it is inevitable that the 'covered wagons' of these new pioneers will continue leaving the metropolis in search not of a new life but of the Old life. In search not of material gain but as an escape from the worst excesses of material tyranny. If you move house, make sure that one of the most important criteria in your re-positioning is that you move closer to another Christian family. It doesn't matter if they aren't your type' or whether they believe this or that prophecy or visionary. You are not marrying them and you are not going to set up house with them. Whether you see them a lot or rarely is not going to be the most important issue. What will be important however is that you will have made a commit-

ment to each other. 'If you need me I will be there for you, I might not hang around for a cuppa afterwards but you have got me if you need me'. The peace of mind that this commitment buys should transcend any of the minor differences that so bedevil the confused but sincere Catholic today. Trusting must always take precedence over liking in times of emergency. Now, if you can both trust and

minions become united in their onslaughts.

If families truly understood the perilous state of affairs in this increasingly hostile territory they might better appreciate their jeopardy and their need to respond with others in the face of it. Any of these future settlements should be places not of huddled besieged neurotics but of clear sighted faith inspired realists who

***"So many today think that accepting ever increasing doses of sin into their family life is the only way that they can show others that they are 'normal'...."***

like someone then you have already moved closer to them. The enemies of Christ have such a unity of hate towards him that it seems to nullify any of the thousand differences among them, not surprisingly because like the demoniac their name is 'legion'. For the many Catholics that seek but have no absolute understanding of the whereabouts of the orthodoxy they all aspire to, the rebuilding of the Church remains fixed on arguments on where to place the first brick, and who should lay it. The oneness of the true faith has become shredded to pieces while the devil and all his

so value the primacy of the next world over this passing world that they are willing to make sacrifices, not continuing compromises in the face of the world the flesh and the devil. So many today think that accepting ever increasing doses of sin into their family life is the only way that they can show others that they are 'normal'. The safety of your wife and your children are paramount, Your job is to rescue them from the lions not throw them to the lions. To be able to sally forth from your fort to strike a blow at the enemies surrounding you, you first need to build your fort ! It is a contest

between the Christ instituted Kingdom of the family versus Satan in the form of the individualist man-centred super state. Of Mary's children and the Dragon.

There is no directory for the countless like minded souls and many hermit families that live scattered across this fair nation. However God is moving them, they are meeting, sometimes passing like ships in the night, but the movement is afoot. Whether you meet them lighting a candle at the back of church, at a holywell, a shrine like Knock or at the summit of a mountain like Croagh Patrick don't loose the moment, make contact.

This magazine *The Hibernian* is like a small radio signal, the voice of the resistance bringing hope to those besieged in occupied lands. How long it will keep going is anybody's guess but while it is there share it with others, buy some extra copies and give them to members of your family or workmates, leave some in the doctors surgery amongst the filth that is so readily tolerated, or in the library. The powers that be have already attempted to bring the Hibernian down but thank God those committed to it are still beating out the distress signal.

First build your own small piece of 'Free Ireland' and then go join the resistance!



## Your Letters...

E-mail your letters to:  
Info@hibernianmedia.com

### Catholic Primacy

**A chara,**

There has been a flurry over the new document from Rome (29 June 07) upholding the teaching that Christ founded the Catholic Church. The document, clarifying the teaching of Vatican II, was ratified and confirmed by the Pope. Some are dismayed that the document states: "According to Catholic doctrine, [Protestant] Communities do not enjoy apostolic succession in the sacrament of Orders, and ... therefore, [with no] sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery [and therefore] cannot, according to Catholic doctrine, be called 'Churches' in the proper sense." Protestant commentators note that Christ, not the Pope, is the Head of the Church.

The Catholic Church, however, has never taught that the Pope is the Head of the Church. The Catechism teaches that Christ is Head of the Church, and the Pope is His Vicar or Rep. on Earth. This has always been the teaching. Scripturally we have the plain words of Mt 16:13-28. The Epistle of Clement (3rd in line from Peter) to the Corinthians (97 AD) is in the very language of the Popes through history. It was referred to Clement of Rome (not to the apostle John, who was still alive in Greece) that the Corinthians had deposed the priests ordained by the bishop and appointed others. Clement actually apologises for not writing before, then orders them to re-instate the lawful priests, and remarks, very gently, that he is sending two delegates to report back to Rome when it is done. There was a special "Chamber of the Popes" in the catacombs, 2nd & 3rd Centuries. Search online in tradwiki, New Advent, etc for full details. They are there to be read by any person of goodwill. The Catholic Church is not a human organisation, although it has all-too-human staff. "We carry a treasure in earthen vessels". Christ established a Church, not Churches, and He told us to "make disciples of all nations". The Catholic Church is the Mystical Body of Christ in a real sense. It is not a sports club. "Will you also go away?" [Jn 6:67]. Thank you, Pope Benedict, for saying these things clearly.

*Is mise le meas,*

*Micheál Ó Fearghail, Glanmire, Co. Cork*

### Ask for the Latin Mass!

**A chara,**

Now that the traditional Latin Mass has been let out of jail, it will be interesting to see what impact it makes as it is gradually re-introduced.

Will the seminaries flourish once again? Will Art once again be a search for the beautiful? I cannot wait, but I am sure it will take time!

I think that it is important for people around the country to ask their local priests for a regular Latin Mass in their parish. I know that there will be a shortage of priests educated in the old Rite at first, but that will sort itself out in the long run.

What did Christ say, "ask and ye shall receive". How often do we not ask, because we think it won't happen or can't happen. I must admit that I didn't think that the Pope would be able to make such a bold move as to bring back the Latin Mass, but I prayed for it anyway and now I am, like a lot of people, overjoyed. Thank God for the Holy Father! Let us all pray a lot, and more for the Pope in these times. We can ask and must ask for good things, but above all the thing we need too is to have patience in the hope of great things to come.

*Is mise le meas, G. Quinn, Monaghan*

### National Rosary Crusade AUGUST Reminder

#### What can I do?

- ♦ Organise a Rosary Group in your area.
- ♦ Assemble on the 13th of each month, in line with the requests of Our Lady of Fatima. This has started on May 13th
- ♦ On the 13th of October all groups will meet on the Hill of Slane

#### Purpose of the National Rosary Crusade:

- ♦ To ask for Our Lady's intercession on behalf of Ireland in these perilous times for our Nation.
- ♦ Specifically, we request that the One, True, Holy and Apostolic Catholic Faith be restored across Ireland.
- ♦ That God raise up leaders to defend the Faith, the Family and Nationhood of Ireland.
- ♦ Finally, we pray that the adversary and his servants be exposed and that their intrigues against Ireland and the Catholic Faith be crushed.

**The Hibernian encourages people to begin praying as individuals for these matters as soon as possible. May God Bless all Involved.**



# Antoni Gaudí

## GOD'S ARCHITECT



Montse Corregidor

**A**ntoni Gaudí is one of the most famous Catalan architects in the world. In spite of this, his life and his personality remain an enigma. For some people, he was a creator illuminated by his deeply rooted faith.

geniuses at world-wide level and his works are the heritage of all humanity.

His childhood was dogged by pulmonary illnesses and rheumatic arthritis. Gaudí wasn't a brilliant student: he was an irregular student except where geometry was concerned. Many teachers said that they did not know if they struggled with a genius or with a madman.

He preferred working on real projects rather than plans, reworking ideas and also arguing with the workers. He said: *"Architecture is the ordination of light"*.

Antoni Gaudí wanted to be *"The architect of God"*. In many works, there is a clear replaying, continuing and improving on the work

of nature, in a subjacent way. He considered nature to be Divine architecture and he saw himself as the architectural intermediary between God and man: the interpreter and extender of Creation. To decide whether he achieved it or not, depends on an act of faith.

One hundred and fifty years after his birth, his works have crossed time and borders. There isn't any literate person in the world that is unaware of him. People who couldn't say for certain where Catalonia is, still know of this architect.

In that time, the artistic currents turned back to the Gothic style, of the mediaeval creations. He said: *"Ornamentation is the origin of architecture"*. *"We have to base great works on the past: true originality is going back to the origins"*.

The genius of his work was founded on two basic elements: **the land and faith**.

There is one important hidden aspect of Gaudí, a consequence of the period of dictatorship: *"His deep*

*Catalanism"*. He said: *"I have always felt deeply Catalan and I have lived my land, Catalonia, and my people in a natural and absolutely emotional way"*.

As strange as some of his buildings seem, he always had preference for common materials like stone or brick, going back to the origin of the traditional crafts of Catalonia: pottery and the forge.

The faith of Antoni Gaudí in Catalonia was in his time, greater than men who defended it at that moment. As a visionary, he was convinced that on the Catalan land would arise a great nation. He said: *"In Catalonia, we speak Catalan as our own language but Spanish is also spoken because it is the one spoken in all Spain"*. He was very clear that if he lived in his land, he had to speak in Catalan. For him it was a question of principles.

His attitude brought problems for him-both political and professional. He said *"It isn't easy for oneself to orient politically in a*

*"The genius of his work was founded on two basic elements: the land and faith..."*



*country where, through the systematized lie, it is wanted that I hide our national identity".*

A fact that was hidden during his lifetime was his arrest on September 11th, 1924. In Catalonia the 11th September is National Catalan Day. The day that Catalan people commemorate the defeat suffered at the hands of the Spanish troops of the Bourbon Felipe V in 1714. Catalonia, which until that moment had been a free nation, fell under Spanish rule suffering the prohibition of the Catalan language and culture. Every September 11th, many Catalans still demonstrate in the streets to ask for the recognition of our national rights and liberties and a greater degree of self-government.

That September 11th in 1924 Antoni Gaudi attended Mass in remembrance of the Catalans who had fallen in that war.

This activity had been banned by General Primo de Rivera (the dictator before Franco). Gaudi refused to fulfill these orders and he was arrested for this and also because he refused to speak in Spanish. In spite of being 72 years-old, he was attacked, arrested and put in prison with common criminals.

Finally, thanks to a friend, the fine was paid and he was set free. The



***" In spite of being 72 years-old, he was attacked, arrested and put in prison with common criminals."***



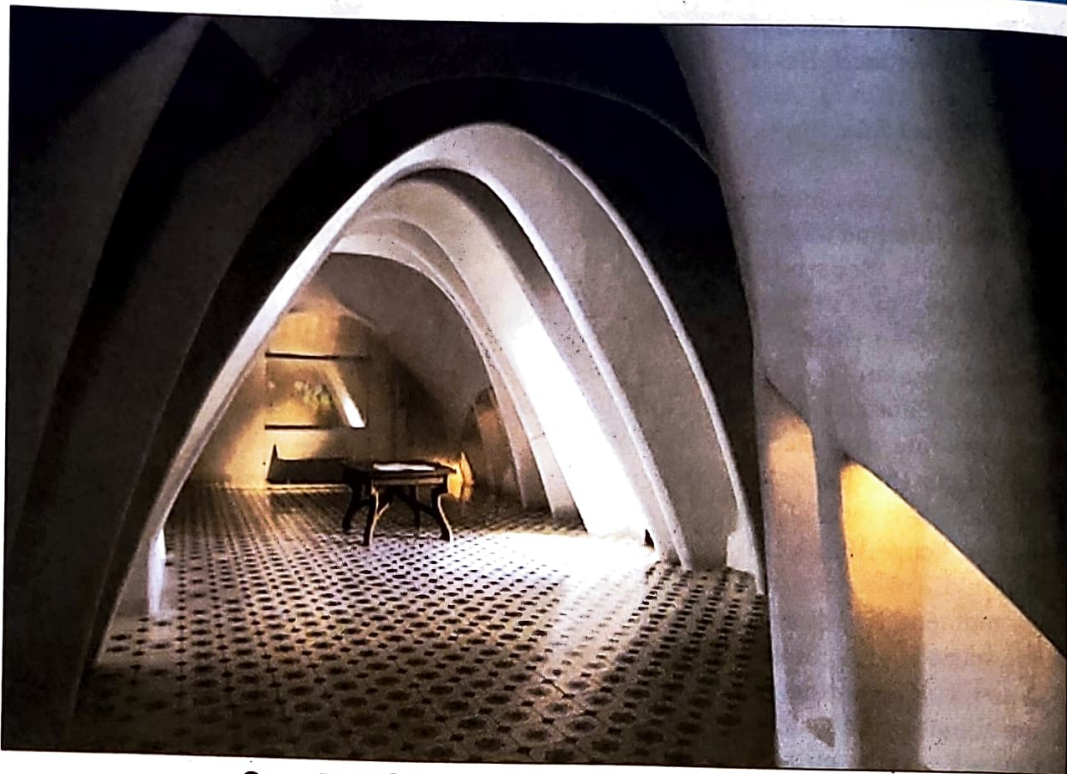
greater the repression against Catalonia the stronger Gaudi's patriotic faith: He never gave up.

Gaudi believed that Catalonia was the best place for his life and artistic creation. In his time, he suffered the concentrated envy of the mediocre who could not tolerate the singularity and magnificence of the work made by a Catalan supporter of the independence movement.

He was married to Catalonia. He used to see everything through architecture. He said: *"I work for Catalonia in my appropriate field, raising the Temple, because it is the worthiest monument to represent my land"*. Gaudi's pride and simplicity wasn't understood by everybody. Many of Gaudi's biographers have confused this with a lunacy.

Many works were based on origins of Catalonia: in particular in the Catalan flag. This heraldic flag is one of the most ancient in Europe and the world. It is known locally as "La Senyera" or "Les quatre barres" (The four bars), that according to legend were made with the blood of a Catalan Count who was injured in a battle. His four fingers, soaked in his blood were dragged across a yellow shield as a reward for having struggled bravely to create The Catalan Nation.

In his great work, The Temple of Sagrada



**Casa Batlló in Barcelona by Antoni Gaudí**

Familia, Antoni Gaudí was inspired by The Castellers (Human Towers). In this great work, he paid homage to God from Catalonia by raising the four bars of the Catalan flag towards the sky.

He loved to make sets of four belfries to subtly evoke the four bars (in all directions). He believed that it was necessary to return to Catalonia those ancient symbols that were supplanted in 1714 and

that it was necessary to do this in an original and spectacular form in order to give confidence back to the people.

There are many other patriotic symbols scattered throughout his work and universally recognised as such. For example, he designed the shield of Catalonia in Barcelona's Park Güell as well as a fish with four bars that he created in remembrance of Catalan Glories. He

thought that no fish of the Mediterranean could move around if it didn't wear the four Catalan bars.

He transformed this idea into one of the decorative symbols on the main façade of the Garden, in Bell-Esguard.

There are some projects that he couldn't finish and we only have his idea. He had the intention of making a Catalan flag, 20 metres high and composed

*"...Many works were based on origins of Catalonia: in particular in the Catalan flag. This heraldic flag is one of the most ancient in Europe and the world."*



**"Gaudi was a great Catalan and a convinced supporter of the country's independence movement. This fact has been strictly hidden as if it were an offense or an unforgivable sin...."**

of mosaic, to be put on the mountain of Montserrat along with a huge bell to call all of Catalonia. It had to be a permanent and solemn homage to the great admirals of the Catalan navy and to the leaders of our nation.

Gaudi was a great Catalan and a convinced supporter of the country's independence movement. This fact has been strictly hidden as if it were an offense or an unforgivable sin. At best, he is presented as a Catalan nationalist who reflected the Catalan culture.

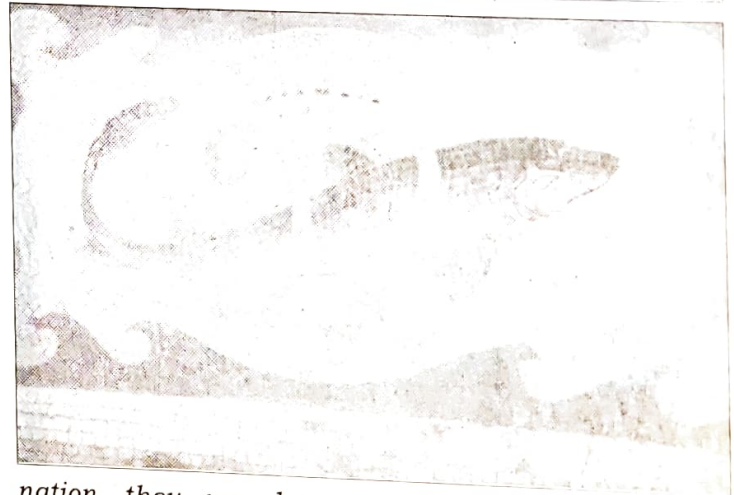
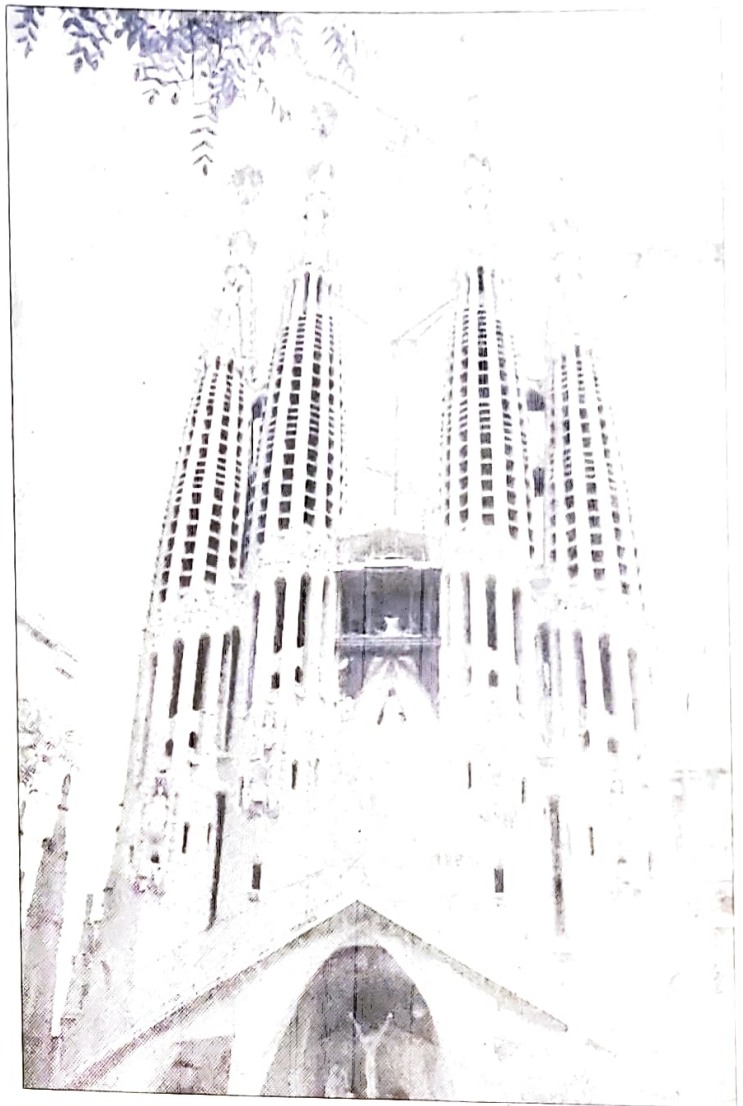
If we look at his architecture we can understand

nothing if we do not know the origins of the work.

He wanted to convert Barcelona into the great Capital of a free and powerful Catalonia. He wanted to correct the Catalan country: this was the unknown mission of the great patriot.

That so many books and biographies written about Gaudi have not mentioned this one might suspect that there is a conspiracy of silence about these aspects of Catalan history.

Before his death, he wrote the following message: "It is impossible to kill a



*nation, they can drown voices, to close valves, but then the pressure increases and the danger of explosion grows. And if so many valves close up, the explosion is unavoidable".*

Gaudi was not only a brilliant modernist architect

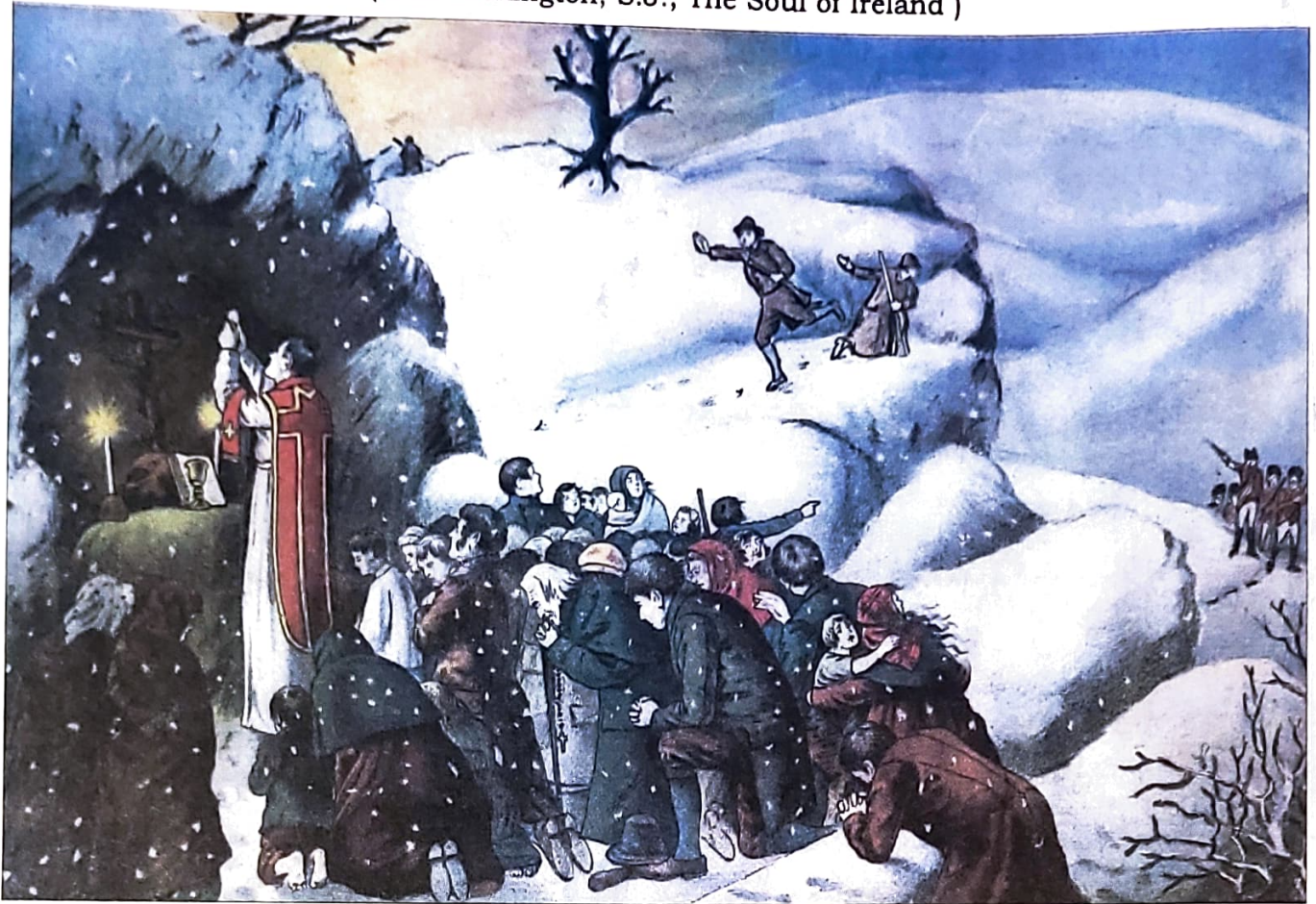
and a man who had spiritual convictions with an entrepreneurial personality, he was also a supporter of the Catalan independence movement. A born fighter who struggled for the freedom of his country and a true genius into the bargain.



# The Mass Rock

"There thou liest O Rock of the Mass, most splendid of Ireland's treasures: an imperishable monument, telling of Ireland's sorrow and of Ireland's glory! For thou, O holy Rock of the Mass, art the Calvary of Ireland."

(W.J. Lockington, S.J., The Soul of Ireland)



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