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Anexo A: Entrevista com o Padre Michael por John Vennari (traduzido para português)

http://www.archconfraternity.com/News/Interview_Fr_Michael_Mary_2006.htm

Os Redemptoristas Transalpinos e a Arquiconfraternidade do Purgatório

Nota: John Vennari, o editor-chefe do Catholic Family News, entrevista o Padre Michael Mary, fundador e superior dos Redemptoristas Transalpinos, sobre sua comunidade religiosa e sobre o restabelecimento da Archiconfraternidade do Purgatório.

J. Vennari: ***Padre*** *Michael Mary, quando você se tornou Redemptorista?*

Padre Michael Mary: Entrei para os Redemptoristas aos dezessete anos e confirmei meus votos no final do meu noviciado em 1972. Segui o currículo dos estudos oferecidos pela província à qual pertencia e fui devidamente ordenado padre Redemptorista em agosto de 1978. Depois disso, preguei missões e também estive vinculado ao rito Bizantino Ucraniano.

J. Vennari: ***Como os*** *Redemptoristas Transalpinos foram fundados?*

Padre Michael Mary: Em março de 1987, cheguei a Ecône, na Suíça; um padre da Fraternidade São Pio X me havia enviado para me encontrar com o Arcebispo Lefebvre. Desde 1986, de fato, eu estava estudando o importante tema da nova e da antiga missa e havia chegado ao ponto em que não poderia mais, em consciência, continuar a celebrar a Missa do *Novus Ordo*, embora a tivesse celebrado desde minha ordenação em 1978. Sentia a necessidade de encontrar o Arcebispo para discutir isso, assim como minha ordenação que tinha sido realizada segundo o Novus Ordo. Foi após estudar a questão que ele procedeu à minha reordenação condicional. Isso foi um grande alívio para mim. Então, permaneci em Ecône pelos quinze meses seguintes.

Foi durante essa estadia que o sacerdote tradicional e amigo pessoal do Arcebispo Lefebvre, o Padre Epiney, me visitou para sugerir a ideia de um retorno à Regra tradicional dos Redemptoristas e de fundar um mosteiro redentorista tradicional. Ele me disse para fazer esse pedido ao Arcebispo. Demorei um certo tempo para fazer esse pedido. Eu não tinha certeza de como isso

poderia ser realizado. No entanto, finalmente pedi um encontro com o Arcebispo, que me disse para voltar no dia seguinte, 3 de dezembro de 1987. Compartilhei com ele a visita do Padre Epiney e o projeto de empreender uma fundação redentorista tradicional. O Arcebispo ficou em silêncio por um instante para refletir sobre a questão, e então me perguntou: “Onde você quer começar?” Eu respondi que não tinha ideia de como fazê-lo. Foi então que ele me deu alguns conselhos e encorajamentos. Essa fundação teve a sua bênção.

Pouco depois, em 8 de dezembro, pude conversar com o Cardeal Gagnon, que estava visitando Ecône como representante do papa. Compartilhei com ele o projeto de fundação. Fiquei surpreso ao ouvir sua resposta. Ele também estava positivo. Ele declarou que os Redentoristas precisavam ser reformados; que ele mesmo, como chefe da Comissão Pontifícia para a Família, havia tentado, mas em vão, silenciar o Padre Redentorista Bernard Haring devido aos seus ensinamentos não ortodoxos; além disso, ele me declarou que deveríamos agir como Santa Teresa de Ávila e trabalhar 'fora das estruturas' da Igreja, acrescentando a observação pessimista de que eu teria dificuldades para encontrar jovens dispostos a se comprometer com tal reforma. Isso me pareceu ser o selo de Deus sobre a aprovação desse projeto. Lembro-me de ter pensado depois que ele era o representante pessoal do Papa junto aos Tradicionalistas. Ele veio em nome do papa. Por que ele não me disse: “Escute, jovem, você volta para a sua província e faz o que lhe dizem”? Pelo contrário: ele me transmitiu uma indicação clara de sua aprovação. Esse projeto de fundação me pareceu então como uma cena de um filme de espionagem em que a Autoridade dá sua aprovação à empreitada, mas, caso a missão dê errado, o Governo diria que nunca soube de nada.

J. Vennari: ***E foi assim que você decidiu se tornar um Redenptorista tradicional ?***

Padre Michael Mary: Não, receio que não. É verdade que o Arcebispo tinha dado sua bênção à empreitada. Que o representante do papa a havia encorajado. Mas eu era apenas um australiano estrangeiro vivendo na Suíça, a milhares de quilômetros de casa. Como isso poderia ser realizado? Por onde eu começaria? E o mais importante, quem começaria comigo? Havia alguém que poderia me acompanhar nessa empreitada. Ele estava ciente do projeto, mas era apenas um seminarista da Fraternidade São Pio X, e não tinha certeza se aceitaria me acompanhar; e seu Diretor Espiritual não havia dado sua permissão. Assim, juntos, nos voltamos para Nossa Senhora de Fátima; Ela me tinha conduzido tão longe que deveria mostrar o caminho a seguir. A decisão foi, então, empreender uma peregrinação de Ecône a Fátima para rezar pela graça de tomar a decisão certa e nos consagrar ao Seu Coração Imaculado. A peregrinação incluiu uma novena de Missas. A primeira foi a Missa da meia-noite de Natal de 1987 e a nona foi a do primeiro sábado de janeiro de 1988.

Foi durante essa peregrinação que eu celebrei a Missa na gruta de Lourdes, nos altares localizados entre os corpos de Jacinta e Francisco. No último dia dessa novena, fomos de ônibus a Coimbra, onde fizemos companhia a Nossa Senhora por cerca de quinze minutos, meditando sobre os Mistérios do Santo Rosário, e à noite, sob a chuva, percorremos de joelhos o caminho de Lucie. Esse seminarista, que agora se tornou nosso Padre Anthony Mary, declarou-me que aceitaria se juntar ao projeto de fundação, com a condição de que seu diretor espiritual lhe concedesse sua bênção.

J. Vennari: ***E foi assim que essa bênção foi concedida ?***

Padre Michael Mary: Sim, Nossa Senhora fez mais do que o necessário. Ao voltar a Ecône, não apenas o Padre Anthony Mary recebeu sua bênção para se tornar o primeiro noviço, mas o Arcebispo anunciou à mesa que "a primeira pedra da fundação tinha sido consolidada" e que teríamos um lugar onde começar essa fundação! A Providência Divina havia colocado tudo em seu devido lugar.

Foi no dia 2 de agosto de 1988, na ilha de Sheppey, em Kent, na Inglaterra, que começamos.

J. Vennari: ***O que significa o termo "Transalpino" ?***

Padre Michael Mary: O termo Transalpino vem do fato de que inicialmente fomos fundados como Redenptoristas "Tradicionais". Essa denominação foi contestada pelos Redentoristas do *Novus Ordo*, que queriam se distanciar de nós. Eles alegavam que eram eles os "Redentoristas Tradicionais." Portanto, fomos obrigados a mudar nossa denominação. Por isso, para marcar bem a diferença entre nossa fundação e os outros Redentoristas relacionados, escolhemos a denominação de "Redentoristas Transalpinos."

Essa denominação de Redentoristas Transalpinos foi fruto de uma santa inspiração, pois se adequava, na verdade, melhor do que nossa primeira designação de "Redentoristas Tradicionais." "Redentoristas Transalpinos" se refere, de fato, aos Redentoristas que estavam sob a autoridade do Vigário Geral São Clemente Maria Hofbauer. Durante os anos de 1800, os Redentoristas foram separados em dois grupos: aqueles que estavam baseados em Pagani, no Reino de Nápoles, e aqueles que estavam além dos Alpes em Varsóvia e Viena; foram esses últimos que foram chamados de "Ramo Transalpino" da Congregação. Não pretendemos ser os únicos Redentoristas no mundo. Mas afirmamos constituir um ramo dos Redentoristas que começou durante essa crise da Igreja. É uma denominação que não diz muito aos fiéis católicos, mas que é muito significativa para os Redentoristas. Ela significa que, por enquanto, estamos "separados", mas que mantemos a esperança de que, no futuro, também estaremos reunidos, assim como os anteriores Redentoristas Transalpinos foram finalmente. Essa esperança de reunificação colocamos no dia em que os Redentoristas do *Novus Ordo* voltarão à Regra tradicional de São Afonso e à Missa Latina tradicional.

J. Vennari: ***Onde vocês estão localizados agora ?***

Padre Michael Mary: Estamos localizados na ilha de Papa Stronsay, nas ilhas Orkney, a cerca de 50 quilômetros da costa norte da Escócia. As ilhas Orkney estão situadas no 59º paralelo de latitude, o que equivale a estar a poucos quilômetros ao sul de Anchorage ou do Lago Athabaska e da Cidade Uranium no Canadá. Dentro do arquipélago das Orkney, nossa ilha, da qual somos os únicos habitantes, é uma das ilhas do Norte, localizada a cerca de 30 quilômetros ao norte da ilha principal das Orkney. Papa Stronsay mede aproximadamente um quilômetro e meio por quinhentos metros; ou cerca de 250 acres em baixa-mar. Estamos mais próximos da ilha vizinha de Stronsay, onde podemos encontrar facilidades locais como médico e opções para nos deslocarmos até a ilha principal das Orkney.

J. Vennari: ***A denominação de Papa Stronsay teria algum significado do qual você poderia nos falar?***

Padre Michael Mary: O termo “Papa” em Papa Stronsay significa uma ilha de padres, de monges pais, como na palavra latina para pai. Assim, nossa ilha tem sido chamada de “Papa” por mais de mil anos, talvez desde quinhentos anos. Ela já foi conhecida como Papa in Litia, Papa Minora, e foi chamada ao longo dos últimos séculos de Papa Stronsay devido à sua proximidade com nossa ilha vizinha de Stronsay.

Meu endereço detalhado é:

Padre Michael Mary, C.SS.R.,

Golgotha Monastery Island,

Papa Stronsay, KW17 2AR,

Ilhas Orkney, Escócia,

Grã-Bretanha.

Anexo B: Entrevista com o Padre Michael por John Vennari (original en inglês)

http://www.archconfraternity.com/News/Interview_Fr_Michael_Mary_2006.htm

Transalpine Redemptorists and the Purgatorian Archconfraternity

Note: Catholic Family News Editor John Vennari interviews Father Michael Mary, founder and superior of the Transalpine Redemptorists, about the religious community and the re-establishment of the Puragatorian Archconfraternity.

J. Vennari: *Father Michael Mary when did you become a Redemptorist?*

Father Michael Mary: At the age of seventeen I entered the Redemptorists and was professed at the end of my novitiate in 1972. I did the course of studies provided by the province to which I belonged and was duly ordained a Redemptorist priest in August 1978. After that time I preached missions and was also attached to the Ukrainian Byzantine rite.

J. Vennari: *How were the Transalpine Redemptorists founded?*

Father Michael Mary: In March 1987 I arrived at Econe in Switzerland, having been sent to meet Archbishop Lefebvre by a priest of the Society of St. Pius X. I had been studying the important subject of the New and Old Mass since January 1986 and had reached the stage of being unable in conscience to say the *Novus Ordo* Mass any longer: even although I had said it since my ordination in 1978. I needed to see the Archbishop to discuss the matter, of my ordination which had been in the Novus Ordo. Having examined the matter he proceeded to my conditional re-ordination. It was a great relief. I remained on at Econe during the next fifteen months.

It was during this time that the traditional priest and personal friend of Archbishop Lefebvre, Father Epiney, paid me a visit to propose to me the idea of returning to the traditional Redemptorist Rule and beginning a Traditional Redemptorist monastery. He told me to ask the Archbishop. It took some time to ask the Archbishop. I was not sure how it could be done. However I finally asked the Archbishop for an appointment and he told me to come the next day which was December 3, 1987. I explained about the visit of Father Epiney and the thought of beginning a traditional Redemptorist foundation. The Archbishop was silent for a little while thinking about the matter and then he asked me: “Where will you begin?” I replied that I had no ideas on how to do this. He then gave me some advice and encouragement. The foundation had his blessing.

A few days later on December 8, I had an interview with Cardinal Gagnon who was visiting Econe as the representative of the Pope. I told him of the proposed foundation. His response was quite amazing for me to hear. He also was positive. He said that: The Redemptorists needed a reform; that he, as the head of the Pontifical Commission for the Family had tried to have Redemptorist Father Bernard Haring silenced for his unorthodox teaching but he had not had success; he said that we would have to be like St. Teresa of Avila and work 'outside the structures' of the Church and then he made the negative statement that I would have difficulty finding young people to enlist in such a reform. This appeared to me as God's seal of approval on the project. I remember thinking later that that was the Pope's personal representative to Traditionalists. He had come in the Pope's name. Why did he not say to me: "Listen to me, young man, you get home to your province and do what you're told"? Just the opposite: he left me with a clear indication of approval. The proposed foundation sounded like the kind of scene from a spy movie where the Authority is giving approval for the undertaking but if the mission goes wrong the Government would know nothing about it.

J. Vennari: *And so at that point did you decide to begin the traditional Redemptorist?*

Father Michael Mary: I'm afraid not. It is true the Archbishop blessed it. The Pope's representative encouraged it. But I was a foreigner from Australia living in Switzerland thousands of miles from home. How could it be done? Where would I start? And more importantly, who would begin with me. There was one person who could begin with me. He knew of the project but he was a seminarian for the Society of St. Pius X and it was not sure that he wanted to begin; and his Spiritual Director had not given his permission. So we both turned to Our Lady of Fatima; She had led me thus far She must show the way ahead. It was therefore decided that we would make a pilgrimage from Econe to Fatima to pray for the grace to make the right decision and to consecrate ourselves to Her Immaculate Heart. The pilgrimage was to involve a novena of Masses. The first was the midnight Mass of Christmas 1987 and the 9th was the First Saturday of January 1988.

During the pilgrimage I offered Mass in the grotto at Lourdes, at the altars beside the bodies of Jacinta and Francisco. On the last day of the Novena we went by bus to Coimbra where we kept Our Lady company for fifteen minutes while meditating on the mysteries of the Holy Rosary and in the rain in the evening we made Lucy's Mile on our knees. The seminarian, who is now our Father Anthony Mary, said he wanted to join me in the foundation if his Spiritual Director gave his blessing.

J. Vennari: *And the blessing was given then?*

Father Michael Mary: Yes. Our Lady had done more than was necessary. When we arrived back at Econe not only did Father Anthony Mary receive the blessing to be the first novice but the Archbishop announced at table that "the first stone of the foundation had been laid" we would have a place to begin the foundation! Divine Providence put everything in place.

We began on August 2, 1988 on the Isle of Sheppey in Kent, England.

J. Vennari: *What does "Transalpine" mean?*

Father Michael Mary: Transalpine comes from the fact that we were founded firstly as "Traditional" Redemptorists. This appellation was contested by the Novus Ordo Redemptorists who wanted us to be separate from them. They claimed that they were the "Traditional Redemptorists." We were forced to change our name. Therefore, to make a difference between our foundation and the parent body of Redemptorists we chose the name "Transalpine Redemptorists."

This name, Transalpine Redemptorist, was a holy inspiration because it is, in fact, better than the first name "Traditional Redemptorists." "Transalpine Redemptorists" refers to the Redemptorists who were under the Vicar General St. Clement Mary Hofbauer. During the 1800's the Redemptorists were separated into two groups: Those who were based in Pagani in the Kingdom of Naples and those who were across the Alps in Warsaw and Vienna; these latter being the "Transalpine Branch" of the Congregation. We do not claim to be the only Redemptorists in the world. But we claim that we are a branch of Redemptorists; begun during this crisis in the Church. It is a name that does not say a lot to the Faithful Catholics but it says a great deal to Redemptorists. It says: For the moment we are "separated" but we have the hope that in the future we will be reunited just as the earlier Transalpine Redemptorists were finally reunited. We see that hope for reunion when the Novus Ordo Redemptorists return to the traditional Rule of St. Alphonsus and the traditional Latin Mass.

J. Vennari: *Where are you now located?*

Father Michael Mary: We are located on the island of Papa Stronsay in the Orkney Islands which about 30 miles into the sea off the northern tip of Scotland. The Orkney Islands are on the 59th latitude which is equivalent to being a few miles south of Anchorage and about the same as Lake Athabaska and Uranium City in Canada. Within the Orkney archipelago our island, of which we are the only inhabitants, is one of the northern islands about 20 miles north of the Orkney Mainland. Papa Stronsay measures roughly one mile by one and a quarter miles; about 250 acres at low tide. We are closer to the neighboring island of Stronsay so we have local facilities like the doctor and travel to Orkney Mainland.

J. Vennari: *Has the name Papa Stronsay got some significance you could tell us about?*

Father Michael Mary: The "Papa" in Papa Stronsay signifies an island of priests, monastic Fathers as in the Latin word for Father. Thus our island has been called "Papa" for well over a thousand years, perhaps fifteen hundred years. It has been called Papa in Litia, Papa Minora the last centuries has called it Papa Stronsay because we are close to our neighboring island of Stronsay.

(…)

My address details are:

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Great Britain.

Anexo C: Relatório da reunião do Padre Michael e do Bispo Ortodoxo, Monsenhor Auhustyn

(publicado inicialmente no Angelqueen nos Estados Unidos)

http://www.websitetoolbox.com/tool/post/apologia/vpost?id=994266&trail=42

During my recent visit to Lviv I met the Russian Orthodox Archbishop. This was subsequently reported on the Internet as 'dialogue.' Since there has been some postings about this I thought that I should tell anybody who is interested about the meeting.

It was in order to get some Old Slavonic copies of the Psalms that we visited the Russian Orthodox bookshop in Lviv. Since Vatican II is is now difficult to get copies of anything in Church Slavonic. The Russian Orthodox have these books and they are very handy; so we went to buy them. Seeing that we were foreigners the woman in the bookshop wanted us to meet the bishop. She insisted that it would only take a minute and that the bishop would like to meet us. We agreed. The bookshop is very small, really a kiosk, and the church and bishop's office are close by. We were taken up the stairs and into the bishop's antechamber. We first met an Orthodox priest who acted as a secretary.
He wanted to know who we were. It is the second time I had been in that room.

The first time was a couple of years ago to visit a nun whom we knew. She had been a Catholic nun in Ukraine but because of Vatican II and the confusion of Ecumenism she felt it was possible to leave the Catholic convent and join an Orthodox one; this is the sin of apostasy. She is a very intelligent person and has written several books etc. I wanted to visit her to see if she had anyone at all who was keeping contact with her since she committed her apostasy.

So I said to the priest on this occasion that we knew this particular nun. He in turn got her to come and visit us. She was slightly hostile at first because she had received a letter from us inviting her to return to the Catholic Church.

We talked together with the priest and nun for some time. They wanted
to know how we lived here on Papa Stronsay and what our ideas were. Then they offered us a cup

of tea and cakes. Our Ukrainian brother explained that we couldn't have anything to eat because we were fasting as it was our Lent. That caused alarm. 'What do Catholics fast?' The nun explained that Catholics do not fast. (That was perhaps her idea of Catholics.) When they heard that we fasted they wanted to know how we fasted and what we eat; being bi-ritual we follow the Byzantine fasting which was quite a shock to them. Here we see that the Vatican II discipline gives scandal not only to Traditional Catholics but also to the schismatics. This is a cause of Oriental Catholics deciding to join the schismatic Orthodox.

Then the bishop came.

We went through double doors into his office and sat down. He also wanted to know what we believe, how we live, what we follow. We told he we believe that the Russian Orthodox should be converted to the Catholic Church as was the policy of the pre Vatican II Church and the practise of Bishop Charnetsky. He listened quietly. He slightly peaked later when I told him that we did not agree with the Vatican giving the icon of Our Lady of Kazan to the Patriarch of Moscow; [that was when he stood up and waved his arms a bit and said it belonged to them and why should the Vatican not give back what was not theirs etc....]. We let that pass; he knew what we thought. Then he concluded that we Traditional Catholics had more in common with them than that Vatican does. He talked about only believing the Pope to be first among equals and proceeded to wind the conversation up giving us each the gift of a bar of Lviv's famous chocolate. He then wanted to have a photo taken with us. As we waited for the camera it was explained that the bishop's medals - those displayed and hanging in rows on the right side of the Wall-rug (over 20 of them) were awareded to him by his Church; and those arranged on the left side (another20 or so) were his civil awards. Then we were shown the photo of the bishop piloting a jet during the time that he was doing his Military Service and he told us that that he was a parachutist. Here our Brother Louis Marie replied that he too had been a parachutistist when he did his French Military service. Then to everyone's amazement the bishop suddenly seized him in a Russian bear hug exclaiming in a loud voice: Only parachutists know what it is to be alive!' [That must be a comment on how often Russian parachutes open!] Then he told a Russian parachutist's joke about the parachutist asking his commander what happens when falling if the second parachute doesn't open; to which the commander said, with an optimistic tone, that he would have the joy of free falling for the rest of his life! Br Louis had another in the French version about being told to keep his arm up in the air to save his watch. The atmosphere had changed quite suddenly he was very friendly. Then the priest arrived back with the camera and the photo was taken and we were given each a packet of paper icons. When we came out through the bishop's double doors the nun nodded as we left the ante-room for the corridor and thence to the street and the snow. That is the sum of it:

A visit to a bookshop for a few Psalm books in Old Church Slavonic. We met the Russian Orthodox Archbishop of Lviv and we told him what all Catholic priest would have told him before Vatican II. He knew our position and our intention for his soul and the souls of all those who followed him. He had heard a different story in Moscow the week earlier when a Vatican delegation went to wish the Patriarch of Moscow a happy Name day without telling him that they wanted the Russians to convert to the Catholic Church.

As for us we continue to pray that the Immaculate Heart of Mary will triumph over Russia converting her to the One True Church!

Fr Michael Mary, C.SS.R.