

The Priestly Society of Saint Pius X in Ireland

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Resident Priests:
Rev. Craig Bufé
Rev. Greig Gonzales

CONTACT

Saint Pius V Chapel

78 Andersonstown Road
Belfast, Co. Antrim

Dún Laoghaire or
Mr. McKeown (048) 9445 3654

Our Lady of the Rosary Church

Shanakiel Road
Sunday's Well, Co. Cork

Athlone or
Mr. O'Connor (021) 437 1196

Our Lady of Knock and St Patrick Chapel

Unit 5 Richbrook Business Park,
Mill Rd, Bessbrook, **Newry**, Co. Down

Dún Laoghaire or
Mr. McArdle (048) 3082 5730

Our Lady of Fatima Chapel

Kesh, Co. Fermanagh

Athlone

Saint Joseph's Mass Centre

Tralee, Co. Kerry

Athlone or
Mrs. Dennehy (068) 43123

Cashel Mass Centre

Co. Tipperary

Athlone or
Mr. Walsh (062) 61028

Galway Mass Centre

Chapel of new Clinic by N6
Co. Galway

Athlone

Website : www.ireland.sspx.net

St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Letter from Father Anglés
- Letter from Bishop Fellay
- Ceremonies of Holy Week
- Note from the SSPX
- Plus all the activities in our priories and churches

April 2007
Month of the Resurrection
of Our Lord

Devotions & Activities at St John's

Rosary daily at 6 pm

Every Sunday: Exposition and Benediction of the Blessed Sacrament at 10.30 am

Every Thursday: Benediction of the Blessed Sacrament and Miraculous Medal Novena after the 6.30 pm Mass (except First Thursday)

First Thursday: Apostolate of Prayer for Priests. Exposition of the Blessed Sacrament after 11 am Mass, adoration until 6.30 pm Mass.

First Friday: Benediction after the 6.30 pm Mass

First Saturday: Monthly day of Recollection (See details on next page)

Confessions: Half an hour before Masses on Saturdays and Sundays

Missa Cantata: Fourth Sunday of the month

Doctrinal Conference for Adults: Tuesdays at 7.30 pm

St John's Schola and Choir: Mondays at 7.30 pm

St John's Circle: Sundays after 11 am Mass

Devotions & Activities in Athlone

Rosary daily at 6 pm

Every Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

First Friday: Benediction after Mass

First Saturday: Benediction after Mass

Confessions: Half an hour before Masses on Saturdays and Sundays

Missa Cantata: Third Sunday of the month

Children's Catechism: Sunday after Mass. Catechism Day once a month See announcements

Doctrinal Conferences for Adults: Wednesdays at 7.30 pm

Devotions & Activities in Cork

Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

First Friday: Holy Mass at 7.30 pm and Benediction after Mass

First Saturday: Holy Mass at 9.30 am and Holy Hour after Mass

Confessions: Half an hour before every Mass

Missa Cantata: First Sunday

Sunday 2nd Collection

1st : For the Seminaries of the SSPX

2nd : For Insurances (buildings, car, health)

3rd : For Utilities (heating, electricity, petrol, phone)

4th : Building Fund (renovations of churches & priories)

5th : For the Missions of the SSPX

SSPX Groups and Pious Associations in Ireland

Eucharistic Crusade: Contact Fr. Biérier

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

St John's Circle: Contact Fr. Anglés

Youth Group: Contact Fr. Bufé

Third Order of the SSPX: Contact Fr. Bufé

St Philomena's Rosary Association: Contact Kay Cronin

hard to give to our souls. Even if God does not seem to listen to our supplications, let us not be discouraged. He is putting us to the test, and wants to make us earn even more merits.

February 25, 2007

On the First Sunday of Lent

+ Bernard Fellay

NOTE TO THE FAITHFUL

The Society of St. Pius X in Ireland is a priestly institute with a priestly apostolate. The only members of the Society in Ireland are the priests incardinated in the Society and living in the priories of the Society.

The faithful attending our churches and chapels are not members of the Society, neither are the priests and religious from other dioceses, orders, congregations, or institutes who may collaborate eventually in our apostolate. The Society is not responsible for their actions, writings, or declarations.

The General Superior and the District Superior are responsible only for their priests and exercise their authority exclusively over them and over their apostolate in Ireland. The superiors of the Society are not the superiors of the faithful, they are the ecclesiastical superiors of the priests.

The Society in Ireland has no other publications than the following: the St. John's Bulletin, the monthly letter from the Superior, the Irish Crusader, and the Handmaids Bulletin; and it does not endorse directly or indirectly any other publication.

The Society in Ireland is not affiliated with any organization or publication, religious, educational, cultural, or political, and it does not endorse directly or indirectly any religious, educational, cultural, or political association.

Any contrary claim by individuals or associations is a fraudulent one.

NOTE CONCERNING COLLECTIONS AND PRINTED MATERIAL

All collections of money and the distribution of printed material in the churches, chapels, and mass centres of the Society of St. Pius X in Ireland are subject to the superior's previous written permission.

Outside the regular Sunday church collections, the only authorized one at the present is the monthly collection for the Living Rosary Association in Dublin. No other collections are permitted on our property.

The only printed material authorized to be distributed in our chapels is the St. John's Bulletin, the Crusaders and Handmaids monthly bulletins, the monthly letter of the superior, The Angelus magazine, and The Catholic newspaper. No other publication can be distributed on our property.

The purpose of this notice is to make the faithful aware that any other eventual requests for funds and distribution of other printed material are not sponsored by the Society.

4. It will be, rather, a movement that will take off slowly, but which will slowly gain strength as the riches and beauty of the lost liturgy are rediscovered. Indeed, simply by granting the Tridentine Mass the right to exist (this Mass was never suppressed!), it will gradually impose itself since the New Mass cannot rival it.
5. At any rate, a broader permission to celebrate the old Mass is a blessing for the Church. Certainly, the publication of this document might engender a certain confusion "among us," in the sense that it will create the impression of a rapprochement between the official Church and Tradition. When it happens, an appeal by Rome for renewed unity should be expected. For the SSPX, a greater liberalization of the holy Mass is a cause for rejoicing, a step towards the restoration of Tradition; however, the distrust born of years of self-defense and combat against "those who should be our pastors" will not be easily allayed. Indeed, the New Mass should be considered an effect much more than a cause of the crisis that has afflicted the Church for nearly forty years. In other words, our situation will be practically unchanged by the return of the old Mass so long as it is not accompanied by other absolutely essential rectifications.
6. Ecumenism, liberalism, and this spirit of the world that defiles the Bride of Christ are still the principles animating the Conciliar Church. These principles kill the spirit of God, the Christian spirit. We must understand more than ever the roots of the crisis in order to keep ourselves from rushing blindly into the new situation that would be created by the *motu proprio*. Before thinking of the measures that will need to be taken for our canonical regularization, an in-depth discussion of these questions is indispensable. We hope that Rome at last understands our demand to see any discussions preceded by what we call our preliminaries or preconditions, one of which would be met by the *motu proprio*. For thirty years we have refused to take the poison; it is for this reason that we have been rejected, and it is still the condition (more or less hidden) that Rome imposes for accepting us. Ecumenism, religious liberty, and collegiality remain the points of contention over which we will not budge.
7. What we have been saying up to this point is just speculation. The concrete circumstances, that is, the actual terms of the *motu proprio*, may require other distinctions and clarifications.

Entering Lent, let us remember that the gifts of Heaven are obtained by purifying prayer and penance, that God listens more willingly to the prayer of a pure and humble heart. Let us continue, then, our crusade of prayer, and join to it some voluntary penances to wrest from Heaven what the Churchmen find so

ANNOUNCEMENTS

- **PALM SUNDAY** : Blessing and distribution of palms before Mass. (At St John's before the 11am Mass)
- **HOLY WEEK CEREMONIES** : See schedule further in this bulletin
- **EASTER COMMUNION TIME** : From Passion Sunday till Trinity Sunday
- **CATECHISM DAY** in Athlone is on Wednesday 26 April, Feast of Our Lady of Good Counsel. The children of all our chapels are invited.
- **ST STEPHEN GUILD CAMP for Altar Servers** in Athlone from Tuesday 10 April in the evening to Thursday 12 in the evening. Contact Fr. Gonzales.
- **CATECHISM FOR TEENAGERS** (10-18 years old) at St John's in Dun Laoghaire on the 2nd Saturday of each month at 11.45 am by Fr. Biéer. Next meeting: Saturday 14 April.
- **CONFERENCES FOR ADULTS** at St John's this year are on Church History. They are held on Tuesdays at 7.30 pm.
- **SUMMER CAMPS** in Co. Cavan for girls July 16-22 and for boys July 22-28. Contact Fr. Biéer.

MASS STIPENDS

1 mass - 16 Euros

Novena of masses (9 consecutive masses) - 160 Euros

Gregorian (30 consecutive masses for the dead) - 640 Euros

Monthly Day of Recollection in St John's
Every First Saturday April through November

First Saturday in April is Holy Saturday
Easter Vigil Ceremony at St John's is at 8 pm

Next day of recollection in *May*

Letter from Father Anglés

SEVENTY YEARS AFTER "DIVINI REDEMPTORIS"

Lent 2007

Dear Friends and Benefactors of the Society in Ireland,



On April 1917, Vladimir Lenin arrives from Switzerland to Petrograd and takes the leadership of the revolutionary movement in Russia. Between May and October 1917, Our Lady appears to the three children of Fatima. She tells them: *If my requests are granted, Russia will be converted and there will be peace. If not, Russia will spread her errors throughout the world raising up wars and persecutions against the Church, the good will be martyred, the Holy Father will have much to suffer, and various nations will be annihilated.* On 13 October 1917, the sun danced before a crowd of seventy thousand witnesses, while the three seers contemplated the greatest mariophany of history. Twelve days later, the Russian provisional government transferred the power to Lenin and his Bolsheviks, marking the beginning of the spread of Communism in the twentieth century. The Red Terror will follow, and with it an ocean of blood and tears will inundate the earth.

Bolshevism may be dead, but the principles of the Communist movement, the "errors of Russia" of which Our Lady of Fatima spoke, are very much alive, and in order to understand and detect them we must read what the Church has to say about them.

It was seventy years ago, on 19 March 1937, that Pope Pius XI solemnly condemned Communism as "intrinsically perverse" in his Encyclical *Divini Redemptoris*. As early as 1846, Pope Pius IX promulgated a similar condemnation, and in the *Syllabus Errorum* he warns against *that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself.* Also Pope Leo XIII in *Quod Apostolici Muneris*, 28 December 1878, defined Communism as *the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin.* The popes are not referring only to Bolshevism but to the Marxist principles of Communism. Some of you may be surprised

celebrate the Tridentine Mass would create doctrinal problems, they tell us; this Mass endangers the achievements of Vatican II. How can we not rejoice over this sudden discovery?

If we closely consider the arguments advanced this time, especially by the French episcopate, but also at Rome and in Germany, one notices that the bishops in fact are afraid of this Mass. Even Rome is being extremely careful not to disavow Paul VI's reform while outlining the possibility of a return to the old Mass. The progressivists' fear is such that it is necessary [for Rome] to go to great lengths and to argue forcefully for broadening the permission for priests to celebrate the Tridentine Mass. Certainly, that also explains why we have not yet received either thanks or a response to our letter from the Sovereign Pontiff or even the Vatican.

In the present situation, we can and we must draw some conclusions for the future, even if we do not yet know the exact terms of this much talked-about *motu proprio*.

1. If we consider how Roman documents have been received during the last decade by the episcopate and the faithful, we are obliged to say that what prevails is a very great indifference that has frustrated the measures recommended in them by Rome. Whether it be the place of laymen in the liturgy or, more recently, liturgical prescriptions; whether it concern the Declaration *Dominus Jesus* or the condemnation of abortion and euthanasia, one cannot fail to notice that the documents have had no real effect. One can well wonder even now whether the *motu proprio* will not have the same fate.
2. Nonetheless, since the document extends a favor rather than imposes a restriction, and since, moreover, it is addressed to persons who are very interested in the matter, it could well be that the expectations of the faithful and priests will awaken the hierarchies in some countries from their lethargy and disturb their resistance. This is what certain bishops are thinking of when they warn of a risk of liturgical anarchy in their dioceses. Considering the multiplicity of forms the New Mass has taken in reality, one might wonder where this new-found fear of "division" can be coming from. On the contrary, the traditional liturgy has always proven to be a factor of unity, especially because of its sacred language, Latin.
3. It is quite unlikely that this *motu proprio* will be followed by a mass movement. The priests and faithful who desire the old liturgy are proportionally few in number, and the others have lost the taste for it or the interest. It will take many serious efforts to restore to its place of honor in the whole Church the venerable and sacred rite that sanctified centuries and centuries of Christendom.

Letter of the Superior General



Dear Faithful and Benefactors,

For a long time we have desired to send you this letter to give you some news of our dear Society. We have postponed sending it because we wanted to explain to you our position after the publication announced months ago of the *motu proprio* on permission to celebrate the Tridentine Mass. For, last October while we were gathering our spiritual bouquet for obtaining the liberation of the holy Mass, everything seemed to indicate an imminent publication of a *motu proprio* by Pope Benedict XVI concerning the question. But it seems that the staunch opposition of certain episcopates has constrained the Sovereign Pontiff to delay it "a little while."

This "little while" is turning into a lengthy duration, so that we shall not wait any longer to share with you our take on the situation.

First, let me thank you warmly for your generous prayer. Our [General] Chapter had set the goal of offering a million rosaries by the end of October. The harvest was abundant indeed, as we were finally able to send the pope a spiritual bouquet of two and a half million rosaries. In our letter [to the pope] accompanying the bouquet, we indicated that we had wanted to show by this concrete act our will to collaborate in the rebuilding of the Church and Christendom. It is obvious to us that this terrible crisis, which has afflicted the Church since the Second Vatican Council, will not come to an end without a vast effort and a very great determination on the hierarchy's part, beginning with the Vicar of Christ. For, in the circumstances, it will take overcoming the lethargy created by a bad habit; it will mean refuting errors and even heresies and other positions totally incompatible with the doctrine of the Church, the Bride of Christ, which have become embedded in the Mystical Body. A happy result cannot be hoped for without the powerful help of Heaven. That is why we turned, and are still turned, towards Our Lady and Our Lord to obtain an improvement in the Church.

Even if till now the desired result has not come about, nevertheless, in the month of October we were witness to a scene concerning the Mass of All Time that had not been seen in the last decade. For, contrary to the usual slogans, which attribute attachment to the Latin liturgy to nostalgia or a particular sensibility, this time serious arguments were being made: freedom for priests to

to read what those principles are, and how the warning of Mother Mary is as valid today as it was in 1917.

Pius XI makes it clear that the ultimate goal of Communism is to upset the social order as a means *to undermine the very foundations of Christian civilization*. Terror, class struggle, and absolute state control are the means to achieve that truly diabolical aim, and they are well known to us as the typical marks of a Communist regime. Yet the "errors of Russia" are not to be found in the strategy of Communism but in its perverse principles, and so the pope denounces them in a magisterial dissection of a monster in which we recognize some of the very errors we are fighting today. Let us then see those principles of Communism, as diagnosed by Pius XI:

Materialism and Evolutionism: "According to this doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way."

Atheism and denial of an afterlife: "There is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life."

Absolute equality amongst men: "In man's relations with other individuals, besides, Communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents. What men call authority and subordination is derived from the community as its first and only font."

Destruction of Christian marriage and family: "Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage-tie is scouted."

Emancipation of women: "Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man."

Right of education denied to the parents: "The right of education is

denied to parents, for it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right."

Denial of human dignity: "It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality."

And after the principles, some of the methods to propagate the Communist errors:

World crisis: "The Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism."

Exploitation of social and educational conditions: "The preachers of Communism are also proficient in using racial antagonisms and political divisions and oppositions. They take advantage of the lack of orientation characteristic of modern agnostic science in order to burrow into the universities, where they bolster up the principles of their doctrine with pseudo-scientific arguments."

Economic liberalism, profanation of the Sabbath: "If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics. Even on Sundays and holy days, labor-shifts were given no time to attend to their essential religious duties."

Laicism: "Laicism has been actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent de-Christianized."

Blind rulers: "It may be said in all truth that the Church, like Christ, goes through the centuries doing good to all. There would be today neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warnings of the Church."

Global propaganda: "A propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of

Good Friday: Confessions at 2.30 pm
Stations of the Cross at 3 pm
Liturgy at 3.30 pm

Easter Vigil: Confessions at 9.30 pm
Easter vigil at 10 pm

Easter Sunday: Confessions at 10.30 am
Mass of the Resurrection of the Lord at 11 am

OUR LADY OF THE ROSARY CHURCH - CORK

Monday 2nd to Wednesday 4th April:

Parish Mission: Confessions 6 pm, Mission 6.30 pm, Stations of the Cross at 7 pm, Holy Mass at 7.30 pm

Holy Thursday: Confessions at 7 pm
Mass in Coena Domini at 7.30 pm
followed by adoration until midnight

Good Friday: Confessions at 1 pm
Stations of the Cross at 2.30 pm
Liturgy at 3 pm

Easter Vigil: Confessions at 9.30 pm
Easter vigil at 10 pm

Easter Sunday: Confessions at 10.30 am
Mass of the Resurrection of the Lord at 11 am

OUR LADY OF KNOCK AND ST PATRICK CHAPEL - NEWRY

Easter Sunday: Confessions at 8 am
Mass of the Resurrection of the Lord at 8.30 am

SAINT PIUS V CHAPEL - BELFAST

Easter Sunday: Confessions at 10.30 am
Mass of the Resurrection of the Lord at 11 am

TRALEE

Easter Sunday: Confessions at 4.30 pm
Mass of the Resurrection of the Lord at 5 pm

THE GREAT AND HOLY WEEK OF THE PASSION, DEATH AND RESURRECTION OF OUR LORD AND SAVIOUR JESUS-CHRIST 2007

SAINT JOHN'S CHURCH - DUN LAOGHAIRE

Monday 2nd to Wednesday 4th April:

Parish Mission: Rosary and Confessions at 6 pm, Holy Mass at 6.30 pm, Conference after Mass

Holy Thursday: Confessions at 6 pm
Mass in Coena Domini at 6.30 pm
followed by adoration until midnight

Good Friday: Confessions at 2.30 pm
Stations of the Cross at 3 pm
Liturgy at 3.30 pm

Easter Vigil: Confessions at 7 pm
Easter vigil at 8 pm

Easter Sunday: Confessions at 8.30 am
Mass of the Resurrection of the Lord at 9 am
Confessions at 10.30 am
Sung Mass of the Resurrection of the Lord at 11 am

CORPUS CHRISTI CHURCH - ATHLONE

Monday 2nd to Wednesday 4th April:

Parish Mission: Rosary 6 pm, Confessions 6.30 pm, Holy Mass 7 pm

Holy Thursday: Confessions at 6.30 pm
Mass in Coena Domini at 7 pm
followed by adoration until midnight

diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community, with the result that few are aware of the poison which increasingly pervades their minds and hearts."

The solution? The reign of Jesus and Mary in every heart and nation. The errors of Communism spread like fire because of the refusal of this Kingship by individuals and societies. On the bases of liberalism and laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus. Up to us, my dear friends, to contribute in a humble manner to restore all things in Christ through Mary. We cannot change the world, but we can change our hearts and our families.

May the graces of the Holy Week and of Eastertide strengthen, enlighten, and comfort us.

Fr. Apple's

The Month of April sanctified

Month dedicated to the Resurrection of Our Lord

Follow with devotion the Mission and ceremonies of Holy Week
Offer Good Friday Communion to the Sacred Heart of Jesus
Offer Easter Vigil Communion in honour of the Immaculate Heart of Mary
On the 23rd starts the Novena of St Joseph
On the 25th Feast of St Mark, Litany of the Saints before the Mass
On the 25th starts the Novena of the Holy Cross
On the 26th starts the Novena of St Monica

Suggested resolution for the month :

Remembering the Passion and the Resurrection of Christ, I will accept with joy my daily discomforts, difficulties, pains, or trials by saying immediately in my heart "Deo gratias!"

Intention for the Eucharistic Crusade for the month of April
For Schools

Liturgical calendar for April 2007

SSPX Masses in Ireland - Locations and Times

					St John's	Athlone	Cork	Belfast	Newry	Kesh	Tralee	Galway	Cashel		
Sunday	1	Palm Sunday, I class		1	9 am & 11 am	11 am	11 am	11 am	8.30 am	4.30 pm					
Monday	2	Holy Monday, I class		2	11 am & 6.30 pm	7 pm	7.30 pm								
Tuesday	3	Holy Tuesday, I class		3	11 am & 6.30 pm	7 pm	7.30 pm								
Wednesday	4	Holy Wednesday, I class		4	11 am & 6.30 pm	7 pm	7.30 pm								
Thursday	5	Holy Thursday, I class		5	Please see next pages for the time of the offices during Holy Week in the churches										
Friday	6	Good Friday, I Class	<i>Fast and abstinence</i>	6											
Saturday	7	Holy Saturday, I class		7											
Sunday	8	Resurrection of Our Lord Jesus Christ, I class		8	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm				
Monday	9	In the Octave of Easter, I class		9	11 am & 6.30 pm	11 am									
Tuesday	10	In the Octave of Easter, I class		10	11 am & 6.30 pm	11 am									
Wednesday	11	In the Octave of Easter, I class		11	11 am & 6.30 pm	11 am									
Thursday	12	In the Octave of Easter, I class		12	11 am & 6.30 pm	11 am									
Friday	13	In the Octave of Easter, I class	<i>Abstinence</i>	13	11 am & 6.30 pm	11 am									
Saturday	14	In the Octave of Easter, I class		14	11 am	11 am									
Sunday	15	First Sunday after Easter "Low Sunday", I class		15	9 am & 11 am	11 am	11 am	11 am	8.30 am			4.30 pm	5 pm		
Monday	16	Ferial, IV class		16	11 am & 6.30 pm	11 am									
Tuesday	17	Ferial, St Anicetus, IV class		17	11 am & 6.30 pm	11 am									
Wednesday	18	Ferial, IV class	<i>St Lasarian of Leighlin</i>	18	11 am & 6.30 pm	11 am									
Thursday	19	Ferial, IV class		19	11 am & 6.30 pm	11 am									
Friday	20	Ferial, IV class	<i>Abstinence</i>	20	11 am & 6.30 pm	11 am									
Saturday	21	St Anselm, III class		21	11 am	11 am									
Sunday	22	Second Sunday after Easter "Good Shepherd Sunday", II class		22	9 am & 11 am	11 am	11 am	11 am	8.30 am						
Monday	23	Ferial, St George, IV class		23	11 am & 6.30 pm	11 am									
Tuesday	24	St Fidelis of Sigmaringen, III class		24	11 am & 6.30 pm	11 am									
Wednesday	25	St Mark, Greater Litanies, II class		25	11 am & 6.30 pm	11 am									
Thursday	26	St Cletus and Marcellinus, III class	<i>St Asicus of Elphin</i>	26	11 am & 6.30 pm	11 am									
Friday	27	St Peter Canisius, III class	<i>Abstinence</i>	27	11 am & 6.30 pm	11 am									
Saturday	28	St Paul of the Cross, III class		28	11 am	11 am									
Sunday	29	Third Sunday after Easter, II class		29	9 am & 11 am	11 am	11 am	11 am	8.30 am		Holy Mass is celebrated in Co. Mayo once a month. Please contact Priory in Athlone for time.				
Monday	30	St Catherine of Siena, III class		30	11 am & 6.30 pm	11 am									
May Tuesday	1	St Joseph the Worker, I class		1	11 am & 6.30 pm	11 am									