

The Priestly Society of Saint Pius X in Ireland

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CONTACT

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Mr. O'Connor (021) 437 1196

Our Lady of Knock and St Patrick Chapel

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Mr. McArdle (048) 3082 5730

Our Lady of Fatima Chapel

Kesh, Co. Fermanagh

Athlone

Saint Joseph's Mass Centre

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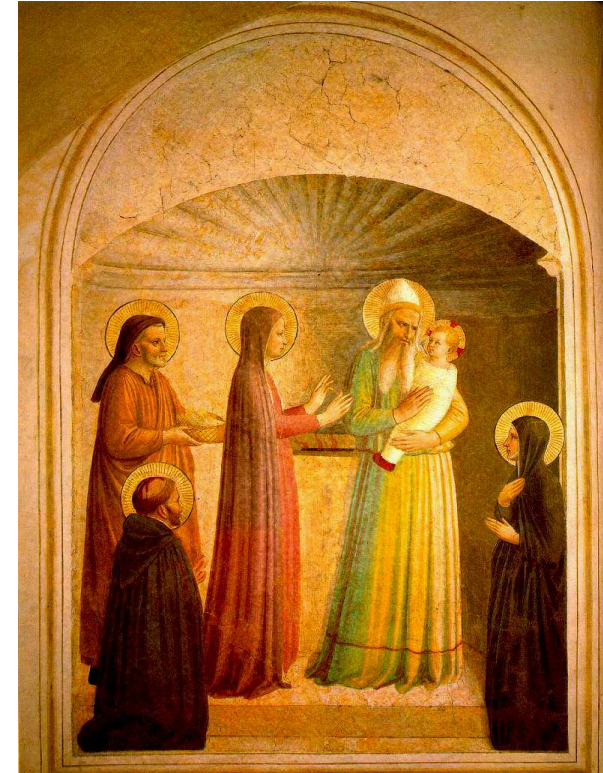
Chapel of new Clinic by N6
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Athlone

Website : www.ireland.sspix.net

St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Letter from Fr. Anglés
- Carmelite Nuns
- Life of Saint Mel of Ardagh
- Purification of Our Lady
- Plus all the activities in our priories and churches

February 2007
Month of the Purification
of Our Lady

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: Wednesdays 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. Biérer

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

by His most Holy Mother while a divine light illumined him interiorly, making known to him that this was the promised Saviour of the world. Then, his heart overflowing with happiness broke forth into the Nunc dimittis, a canticle of rapturous joy: Now Thou dost dismiss Thy servant O Lord in peace, Since my eyes have seen Thy salvation.

Our Lord favours us far more than He did the holy old Simeon; He comes not only for an instant to rest in our arms, but He unites Himself to us in the most intimate manner and at any time that we desire, since it is for this that He always remains in the tabernacle and so lovingly invites us to unite ourselves to Him in Holy Communion; but is our fidelity great as was St. Simeon's? Do we desire the coming of the Lord with his holy impatience, and are our souls illumined with joy when He deigns to visit us? Alas! There are amongst us many so insensible they would never approach Holy Communion at all but for the menaces of the Church! Jesus extends His arms tenderly to them and they will not cast themselves into them. They must be compelled! Nay, there are some Catholics who close their hearts and wholly refuse to receive Him! Senseless and ungrateful, they perish with hunger, with the Bread of Life close at hand! They are poor: by their side is a treasure, yet they do not possess themselves of it! Ah! Pray to Mary to open their eyes and to draw them to her Son. If they do but come to know Him, they must love Him, and this love will fill their hearts with heavenly joy.

From Ave Maria. May 16, 1868



Children of the Eucharistic Crusade singing Carols at Stella Maris nursing home in Athlone December 16th, 2006

the sins of the world; she had conceived and brought Him forth, still preserving stainless virginity; there was no reason then that obliged her to the law of purification. But the law she made unto herself was the law of edification. She would not scandalize her neighbour. Now, what would they have thought if they had seen her, who passed for a pious woman in Israel, dispensing herself from the observance of a law that all other women exactly observed? Learn from this admirable model that we are under obligation to give to our neighbours the edification expected of us. The higher our reputation for piety is, the more scandal do we give, if we are lax even in observances we think of less importance, because we often thus occasion the fall of others, who are led by our example to abandon some pious practice.

The law therefore which Mary made for herself was the law of love to us. She knew that since the fall of Adam the world expected Him who was to be its Redeemer. As soon, therefore, as she held in her arms Him who was to be the Saviour of sinful man, she hastened to the temple, she offered Him in sacrifice, she placed in the hands of the priest the Victim offered for the sins of the world, and she thus voluntarily participated in

the work of our salvation. Mary had been the Mother of Jesus for only a few days, and already she felt she was also our Mother; she offers for us - so cold, so indifferent, so unloving as we are - her dearly loved divine Son!

Let us turn our regards for a few moments on the saintly old man Simeon, who had the happiness of receiving into his arms the Infant Jesus, and who was the first priest who offered this divine Victim to God. Simeon, the Gospel tells us, waited for the consolation of Israel. The heart of this just man, nourished by reading and meditation on the holy books, awaited with faith and pious impatience Him who was to redeem Israel; thus it was he merited that the Messiah should be placed in his arms



ANNOUNCEMENTS

- **BLESSING OF CANDLES** in the churches on February 2nd, Candlemas, and on the following Sunday in the chapels.
- **BLESSING OF ST BLAISE (THROATS)** on February 3rd in the churches and on the following Sunday after the masses in the churches and chapels.
- **CATECHISM DAY** in Athlone is on Wednesday 14 February. The children of all our chapels are invited.
- **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. Biérrer. Next meeting: Saturday 10 February.
- **CONFERENCES FOR ADULTS** at St John's this year are on Church History. They are held on Tuesdays at 7.30 pm.



ALL-DAY ADORATION of the Blessed Sacrament

Corpus Christi Church in Athlone
Wednesday 21 February

Starting after morning Mass 11am
until Rosary 6 pm

*Next day of Adoration :
Dun Laoghaire on March 29th*

Monthly Day of Recollection in St John's
Every First Saturday April through November
From December to March, Short Recollection as follows
Saturday February 3rd, 2007

10.30 am	Rosary. Confessions
11 am	Holy Mass
11.50 am	Conference
12.30 pm	Rosary & Benediction.

*Next day of recollection in **May***

Letter from Father Anglés



THE ENEMY WITHIN THE CHURCH

Dear Friends and Benefactors of the Society in Ireland,

Archbishop Lefebvre established in the curriculum for the first-year seminarians of our priestly Society a special course on the Acts of the Magisterium. My class was fortunate enough to have it taught by the Archbishop himself, and it is a pleasure to come back often to the notes he gave us almost thirty years ago. In the first day of classes he reminded us that all the popes of the past three centuries until Pope Pius XII did not cease to proclaim the truth and to condemn unanimously the very errors which nowadays poison the souls and the institutions. I remember vividly his emphatic reading of the first paragraph of **Pope Pius IX's "Quanta Cura"**: "Our Predecessors, have, with Apostolic fortitude, constantly resisted the nefarious enterprises of wicked men, who, like raging waves of the sea foaming out their own confusion, and promising liberty whereas they are the slaves of corruption, have striven by their deceptive opinions and most pernicious writings to raze the foundations of the Catholic religion and of civil society, to remove from among men all virtue and justice, to deprave persons, and especially inexperienced youth, to lead it into the snares of error, and at length to tear it from the bosom of the Catholic Church."

The Archbishop then said that the study of these documents would provide us future priests with the understanding of the continuous papal doctrine on the modern errors, and it would also shed light on the post-conciliar crisis, since after Vatican II not only was the constant combat suddenly abandoned, but a pact was established with the heirs of the promoters of those condemned errors. He called it "a betrayal of truth in the name of a false ecumenical spirit."

In this centennial year of **St. Pius X's Encyclical "Pascendi"** I would like to bring to your attention every month some of those treasures of doctrine with which the modern popes have answered to the problems of today. I cannot imagine a better manner to celebrate this

Spirituality

The purification of the most Blessed Virgin Fidelity in the observance of the law of God

Forty days after the birth of our Lord, the Most Blessed Virgin carried Him to the temple to be offered to God as her first-born Son according to the ordinance of the Jewish law, and, after the custom of all Hebrew women, to purify herself after childbirth. There are here deep mysteries to be meditated. God presented in His own temple, and the Mother of God, the purest of Virgins submitting to the law of purification. What need had Mary to purify herself? This Virgin-Mother had never ceased to be perfectly pure; her only Son is God as well as Man; He is the Master of the law and the source of all purity; they cannot then, either of them, be obliged by this law of purification. But God had given to the Jews a law that required of all mothers three things: the first was to present themselves in the temple forty days after they had given birth to a son; the second, to offer to God two doves to be sacrificed, in order to purify themselves; the third, to present also their child to God as a gift which they had received from Him.

It is evident neither Jesus nor His Mother had any need to offer themselves to God, or to be purified; but they willed to observe the law, and accomplish all its exterior ceremonies as an example to all the people of Israel. They wished also to teach us many great virtues, which they practiced themselves in this action and which were destined to contribute to the salvation of the world; these were supreme adoration of God, obedience, humility, and the spirit of sacrifice.

It cannot be doubted that the very reasons that obliged all other mothers to observe the law of purification exempted the most Holy Virgin. One of these reasons was the sin of our first parents which had caused all their descendants to be born in sin. Their mothers, in carrying them to the temple, while they rendered thanks to God asked at the same time mercy for their sins. The Blessed Virgin had never any part in original sin, her Son was the Holy of holies, the Lamb of God who taketh away

Irish Saints

February 6th
St. Mel of Ardagh



St Mel and St Brigid preaching to the Irish

Most of the accounts of the life of St. Mel (Mael) emphasize his connection to other saints, espe-

cially the two patron saints of Ireland, Patrick and Brigid. It is not known exactly when or where Mel was born, but it is recorded that his father's name was Conis or Chonis and his mother's name was Darerca. St. Darerca was a sister of St. Patrick and was known as the "mother of saints" because all of her children (seventeen sons and two daughters) entered religious life, all were later recognized as saints, and all of her sons became bishops.

Mel and his brothers Melchu, Munis and Rioch accompanied their uncle Patrick to Ireland and helped him with his missionary work there. Mel and his brother Melchu were both reportedly consecrated bishop by Patrick himself. After St. Patrick built the church at Ardagh, he appointed Mel as Bishop of Ardagh, but according to the Life of St. Brigid, Mel is said to have had no fixed See for most of his life in ministry, which fits with other accounts of his being a traveling missionary and evangelist. Acting upon the apostolic precept, Mel supported himself by working with his hands, and what he gained beyond bare necessities, he gave to the poor.

According to ancient tradition, the most significant event in Mel's life is that he was the bishop who professed St. Brigid as a nun. During the rite, a mysterious manifestation of the Holy Spirit caused him to inadvertently read over her the episcopal consecration, about which St. Maccaille protested. Mel, however, was convinced that it happened according to the will of God and insisted that the consecration should stand. Mel proclaimed that Brigid alone of the abbesses of Kildare would be a bishop, and her successors, while not being bishops themselves, would continue to have a bishop's jurisdictional authority. This authority was respected for centuries, and the other Irish bishops customarily sat at the feet of Brigid's successors until the Synod of Kells ended this custom in 1152.

Mel has a strong cultus at Longford, where he was the first abbot-bishop of a richly endowed monastery that flourished for centuries. The cathedral of Longford is dedicated to Mel, as is a college. A crozier believed to have belonged to Saint Mel was found in the 19th century at Ardagh near the old cathedral of St. Mel. The crozier is now kept at Saint Mel's College in a darkened bronze reliquary that was once decorated with gilt and colored stones.

St. Mel died in approximately the year 489, and his feast day is celebrated on February 6.

anniversary than to encourage you to read those monuments of faith and lucidity.

A hidden pearl of our holy Patron's magisterium is the short **Allocution "Il Grave Dolore,"** pronounced at the secret consistory of May 27, 1914. The pope speaks of the clandestine war led against the Church from within its ranks. St. Pius X does not mince his words when he asks the newly created cardinals to be at his side "in order to maintain intact the deposit of the faith, to keep the ecclesiastical discipline, and to resist the concealed assaults made against the Church, not only by her declared enemies, but especially by her own children." He warns them that, despite all apparent good intentions, those who look with sympathy upon the modern spirit end by losing completely their faith. "How many sailors, how many navigators, and –alas!– how many captains have put their trust in profane novelties and instead of leading the ship into a safe harbour, they have sunk miserably!" It is clear that the pope is referring to the clergy, and he admonishes the cardinals, in their capacity of first masters of the truth, to preach especially to the priests and religious "that nothing is more repellent to Our Lord than the discord in matters of doctrine [...] in which only Satan triumphs."

Another little-known document is the **Encyclical "Communium Rerum"** of April 29, 1909, on the occasion of the eight hundredth anniversary of St. Anselm's death. St. Pius X makes a splendid panegyric of the saint as the example for every Catholic bishop, in those times when a double war is made against the Church, from without and from within.

The similarities with the present times are uncanny; it seems as if St. Pius X describes the accelerated decomposition of Spain, Italy, France, and even of our own country: "What more unnatural sight could be witnessed than that of some of those children whom the Church has nourished and cherished as her first-born, her flower and her strength, in their rage turning their weapons against the very bosom of the Mother that has loved them so much! And there are other countries which give us but little cause for consolation, in which the same war, under a different form, has either broken out already or is being prepared by dark machinations. For there is a movement in those nations which have benefited most from Christian civilization to deprive the Church of her rights, to treat her as though she were not by nature and by right the perfect society that she is, instituted by Christ Himself, the Redeemer of our nature, and to destroy her reign, which, although pri-

marily and directly affecting souls, is not less helpful for their eternal salvation than for the welfare of human society; efforts of all kinds are being made to supplant the kingdom of God by a reign of license under the lying name of liberty. And to bring about by the rule of vices and lusts the triumph of the worst of all slaveries and bring the people headlong to their ruin - "for sin makes peoples wretched" (Proverbs XIV, 34) - the cry is ever raised: "We will not have this man reign over us" (Luke XIX, 14). And the authors of this war, cunning and pitiless as it is, boast that they are waging it through love of liberty, civilization, and progress, and, were you to believe them, through a spirit of patriotism - in this lie too resembling their father, who "was a murderer from the beginning, and when he speaketh a lie, he speaketh of his own, for he is a liar" (John VII, 44), and raging with hate insatiable against God and the human race."

One wonders what would the reaction be today if Pope Benedict XVI repeated the words of his holy predecessor, pointing the supreme finger at the conspiracy within the ranks: "With no less severity and sorrow have We been obliged to denounce and to put down another species of war, intestine and domestic, and all the more disastrous the more hidden it is. Waged by unnatural children, nestling in the very bosom of the Church in order to rend it in silence, this war aims more directly at the very root and the soul of the Church. They are trying to corrupt the springs of Christian life and teaching, to scatter the sacred deposit of the faith, to overthrow the foundations of the divine constitution by their contempt for all authority, pontifical as well as episcopal, to put a new form on the Church, new laws, new principles, according to the tenets of monstrous systems, in short to deface all the beauty of the Spouse of Christ for the empty glamour of a new culture, falsely called science, against which the Apostle frequently puts us on our guard: "Beware lest any man cheat you by philosophy and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ (Colossians II, 8)." [...] But the error is worse when men deceive themselves with the idea of gaining an ephemeral peace by cloaking the rights and interests of the Church, by sacrificing them to private interests, by minimizing them unjustly, by truckling to the world, "the whole of which is seated in wickedness" (I John V, 19) on the pretext of reconciling the followers of novelties and bringing them back to the Church, as though any composition were possible between light and darkness, between Christ and Belial."

realizes that she is unable to continue in the Order, she is free to leave at the expiration of her vows. The decisive step, by which a *professed-novice* becomes a Carmelite, is the Solemn Profession at which she pronounces her solemn perpetual vows. She then receives the black veil as a symbol of her consecration.

Schedule of a Carmelite's Day

5:45 a.m. Rise
 6:00 Angelus, Lauds, Mental Prayer
 7:15 Prime, Terce
 8:00 Holy Sacrifice of the Mass
 9:00 Breakfast
 9:15 Work
 11:45 Sext, Examination of Conscience
 12:00 p.m. Angelus, Dinner
 12:30 Recreation
 1:30 None, Litany of the Blessed Virgin Mary
 2:00 Spiritual Reading (Novitiate formation for the Novices)
 2:30 Work
 4:45 Vespers followed by Mental Prayer
 6:00 Angelus, Supper (or collation during fast days)
 6:30 Recreation
 7:45 Compline
 8:00 Free time; Grand Silence until Prime the following day
 9:00 Matins
 10:00 Retirement

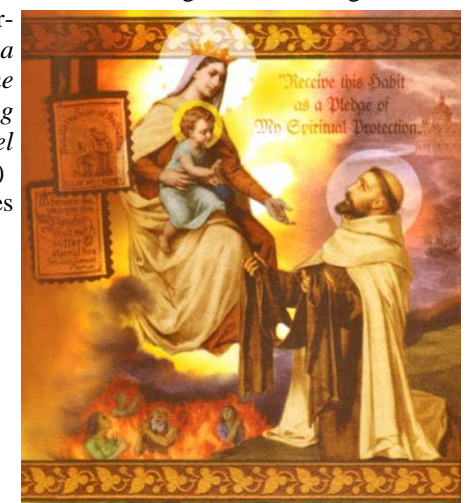
It is the thirst for God which leads souls to Carmel. The desire to love Him more and more, to spend one's life for Him alone, in unceasing adoration, to give Him back "love for Love". In itself, the Carmel can be considered "a visible sign, a sacrament of the presence of God in the world. Its very existence raises a big question mark for the world. The Carmel witnesses that God is there." (H. Peltier)
 Postulants are accepted between the ages of 18 to 30 years old preferably.

Contact:

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 Carmel de Sacré Cœur
 Rue des Wagnons, 16
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The Carmelites in their choir



Traditional Religious Orders

CARMELITE NUNS

The Rule

The Rule imposes certain mortifications to help attain conformity to Christ. St. Teresa told her daughters, "*Do not forget that you are spouses of a crucified God*". Though the Rule requires perpetual abstinence from meat, it does allow exceptions as a remedy for sickness or weakness. The fast of the Order from September 14th until Easter is less rigorous than that of the Church during Lent.

This should not be frightening because nothing is asked in the Carmelite life which would surpass the normal strength of a young 21st-century girl.

The Rule obliges common poverty (food, furniture, clothing, etc.) and personal poverty (no personal possessions). Linked to the profession of poverty is the necessity of manual labor. Carmelite nuns are seamstresses, embroiderers, gardeners, etc. Others apply themselves to painting, restorations of statues, bookbinding, making of liturgical vestments, as well as the necessary community works of cooking, cleaning and scrubbing. The vows of poverty and chastity express this renouncement of the world. Even during recreation, the nuns have some work to do by hand while relaxing and conversing in a family atmosphere.

Carmelites strive to learn the way of humility and abnegation through prompt and joyful obedience to their superiors. Their least actions done out of obedience are united with those of Christ and can then acquire a very redemptive value for souls. The Rule recommends "*Let all that you do be done in the Name of the Lord*".

Life in Carmel and its Requirements

St. Teresa of Avila requires that aspirants have good health, good judgment and a solid nervous equilibrium in order to be able to support solitude and the regularity of monastic life. For six months (or more according to circumstances) after entering Carmel, the postulant lives the Carmelite life as all the other nuns. Upon vote of the Chapter, she is admitted to begin her novitiate by receiving the Holy Habit of Carmel. After two years, the novice may ask to be received, by vote of the Chapter, to make her temporary profession, which binds her to religion and the Order, by the three vows of Poverty, Chastity and Obedience. These vows are renewed at the end of each year over a period of six years. If a *professed-novice*



*A family of Carmelites:
Marie, Pauline, Thérèse and Céline Martin (4 sisters)
and their cousin Marie Guérin.*

To avoid subterfuges or misinterpretations, the pope clarifies the identity of the internal enemy: "For even still there continues to circulate that poison which has been inoculated into many even among the clergy, and especially the young clergy, who have, as We have said, become infected by the pestilential atmosphere, in their unbridled craving for novelty which is drawing them to the abyss and drowning them." And this was written in 1909!

Strengthened by these luminous words, we must remain firmly attached to the unchangeable doctrine of the anti-liberal popes and storm Heaven with prayers and sacrifices for our Holy Father, since only the Vicar of Christ can put an end to the lunacy which afflicts the Church and the world today. Let us receive as directed to us, the faithful Catholics of 2007, the closing words of the encyclical: "This hallucination is as old as the world, but it is always modern and always present so long as there are soldiers who are timid or treacherous, and at the first onset ready to throw down their arms or open negotiations with the enemy, who is the irreconcilable enemy of God and man." Hard words to digest for modern minds, yet more necessary than ever.

May Our Blessed Mother, who alone has destroyed all heresies throughout the world, keep us always vigilant and loyal soldiers, in Faith, Hope, and above all in the Charity of Jesus Christ Our Lord.

Fr. Angles

The Month of February sanctified

Month dedicated to the Purification of Our Lady

Offer 1st Friday Communion to the Sacred Heart of Jesus - Candlemas

Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary

On the 3rd starts the Novena of St Agatha

Suggested resolution for the month :

Learn and pray often during the day an act of spiritual communion. Example:

"My Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee."

Intention for the Eucharistic Crusade for the month of February

For those who are forgotten, deprived and poor

Liturgical calendar for February 2007

SSPX Masses in Ireland - Locations and Times

						St John's	Athlone	Cork	Belfast	Newry	Kesh	Tralee	Galway	Cashel
Thursday	1	St Ignatius of Antioch, III class	<i>St Brigid of Kildare, Secondary Patron of Ireland</i>			11 am & 6.30 pm	11 am							
				FIRST THURSDAY										
Friday	2	Purification of the Blessed Virgin, II class	<i>Abstinence</i>			11 am & 6.30 pm	11 am	7.30 pm						
				FIRST FRIDAY										
Saturday	3	Our Lady on Saturday, St Blaise, IV class				11 am	11 am	9.30 am						
				FIRST SATURDAY										
Sunday	4	Septuagesima Sunday, III class				9 am & 11 am	11 am	11 am	11 am	8.30 am	4.30 pm	5 pm		
Monday	5	St Agatha, III class				11 am & 6.30 pm	11 am							
Tuesday	6	St Titus, St Dorothy, III class	<i>St Mel, Bishop of Ardagh</i>			11 am & 6.30 pm	11 am							
Wednesday	7	St Romuald, III class				11 am & 6.30 pm	11 am							
Thursday	8	St John of Matha, III class				11 am & 6.30 pm	11 am							
Friday	9	St Cyril of Alexandria, III class	<i>Abstinence</i>			11 am & 6.30 pm	11 am							
Saturday	10	St Scholastica, III class				11 am	11 am							
Sunday	11	Sexagesima Sunday, II class				9 am & 11 am	11 am	11 am	11 am	8.30 am				5 pm
Monday	12	Seven Holy Founders of the Servite Order, III class				11 am & 6.30 pm	11 am							
Tuesday	13	Ferial, IV class				11 am & 6.30 pm	11 am							
Wednesday	14	Ferial, St Valentine, IV class				11 am & 6.30 pm	11 am							
Thursday	15	Ferial, Sts Fautinus and Jovita, IV class				11 am & 6.30 pm	11 am							
Friday	16	Ferial, IV class	<i>Abstinence</i>			11 am & 6.30 pm	11 am							
Saturday	17	Our Lady on Saturdays, IV class	<i>St Fintan of Clonenagh</i>			11 am	11 am							
Sunday	18	Quinquagesima Sunday, II class				9 am & 11 am	11 am	11 am	11 am	8.30 am			4.30 pm	
Monday	19	Ferial, IV class				11 am & 6.30 pm	11 am							
Tuesday	20	Ferial, IV class				11 am & 6.30 pm	11 am							
Wednesday	21	Ash Wednesday, I class	<i>Fast and Abstinence</i>			11 am & 6.30 pm	11 am							
Thursday	22	Chair of St Peter, II class				11 am & 6.30 pm	11 am							
Friday	23	Ferial, St Peter Damian, III class	<i>Abstinence</i>			11 am & 6.30 pm	11 am							
Saturday	24	St Matthias, II class				11 am	11 am							
Sunday	25	First Sunday of Lent, I class				9 am & 11 am	11 am	11 am	11 am	8.30 am				
Monday	26	Ferial, III class				11 am & 6.30 pm	11 am							
Tuesday	27	St Gabriel of Our Lady of Sorrows, III class				11 am & 6.30 pm	11 am							
Wednesday	28	Ember Wednesday, II class	<i>Traditionally Fast and Abstinence</i>			11 am & 6.30 pm	11 am							