

The Priestly Society of Saint Pius X in Ireland

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CONTACT

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Cashel Mass Centre

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Our Lady of Fatima Chapel

Kesh, Co. Fermanagh

Dún Laoghaire

Website : www.ireland.spx.net

St John's Bulletin

The Society of St Pius X in Ireland



In This Issue:

- Letter from Father Anglés
- Rules for Fast and Abstinence
- Sisters of the Precious Blood
- Life of Sts Fintan and Finan
- Plus all the activities and devotions
in our priories and churches

February 2008
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 (April to November)

Confessions: 10.30 am on Saturdays and Sundays (After 11am Sunday Mass on request)

Missa Cantata: Fourth Sunday of the month

Doctrinal Conference for Adults: First and Third 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 7 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: Thursdays 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: Third 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. Angles

St John's Circle: Contact Fr. Anglés

Youth Group: Contact Fr. Anglés

Third Order of the SSPX: Contact Fr. Anglés

St Philomena's Rosary Association: Contact Kay Cronin

Mass Stipends

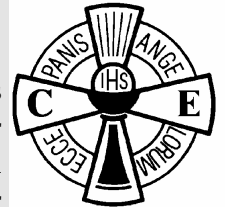
1 Mass intention: 16 €
Novena of Masses: 160 €
Gregorian: 640 €

including Diurna, whom he consecrated Bishop of Middle Angles and Mercia, under King Oswy. The breviary of Aberdeen styles him "a man of venerable life, a bishop of great sanctity, an eloquent teacher of unbelieving races, remarkable for his training in virtue and his liberal education, surpassing all his equals in every manner of knowledge as well as in circumspection and prudence, but chiefly devoting himself to good works and presenting in his life, a most apt example of virtue".

In the mysterious ways of Providence, the Abbey of Whitby, his chief foundation, was the scene of the famous Paschal controversy, which resulted in the withdrawal of the Irish monks from Lindisfarne. The inconvenience of the two systems -- Irish and Roman -- of keeping Easter was specially felt when on one occasion King Oswy and his Court were celebrating Easter Sunday with St. Finan, while on the same day Queen Eanfled and her attendants were still fasting and celebrating Palm Sunday. Saint Finan was spared being present at the Synod of Whitby. His feast is celebrated on the 17th of February.

Eucharistic Crusade

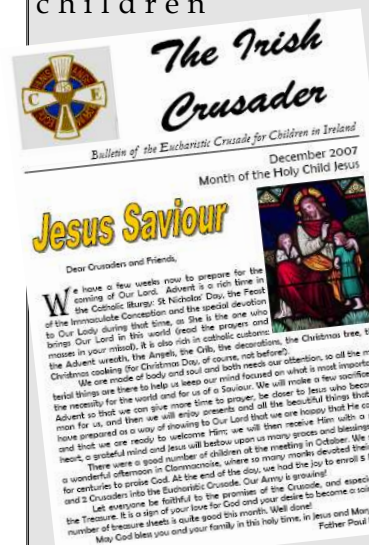
It is an association for children and teenagers who want to lead a good spiritual life and offer up their prayers, communions, sacrifices and apostolate in union with thousands of other children



around the world for the intention that is given them each month. A bulletin, *The Irish Crusader*, is sent to all the members, that is, those who have made promises as Pages, Crusaders, Knights or Handmaids. It is also sent to others who prepare to make their promises and to those who just want to benefit from the good readings they will find in the pages of the monthly bulletin.

If you desire your child to receive *The Irish Crusader*, send his/her name, date of birth and address to Fr. Biérer:

12 Tivoli Terrace South, Dun Laoghaire



Irish Saints

Festivals kept on February 17th

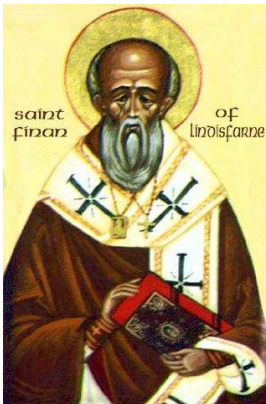
SAINT FINTAN OF CLONENAGH

Born in Leinster; died 635. A disciple of Saint Columba (or according to Montague, Saint David), Fintan led the life of a hermit at Clonenagh in Leix (Laois). Soon numerous disciples, including Saint Comgal, attached themselves to him, and he became their abbot. Such was the austerity of the life led at Clonenagh that neighboring monasteries protested. Fintan himself was reputed to live on a diet of barley bread and clayey water; however, he established a less strict rule for some neighboring monks. One day some soldiers brought the severed heads of their enemies to the monastery. Fintan had these buried in the monks cemetery hoping that by the Judgment Day they would have benefitted from the prayers of generations of monks: "since the principal part of their bodies rest here, we hope they will find mercy." Fintan's feast is celebrated throughout Ireland.



SAINT FINAN OF IONA

Second Bishop of Lindisfarne; died 9 February, 661. He was an Irish monk who had been trained in Iona, and who was specially chosen by the Columban monks to succeed the great St. Aidan (635-51). St. Bede describes him as an able ruler, and tells of his labours in the conversion of Northumbria. He built a cathedral "in the Irish fashion", employing "hewn oak, with an outer covering of reeds", dedicated to St. Peter. His apostolic zeal resulted in the foundation of St. Mary's at the mouth of the River Tyne; Gilling, a monastery on the sight where King Oswin had been murdered, founded by Queen Eanfled, and the great abbey of Streanaeshalch, or Whitby. St. Finan (Finn-án -- little Finn) converted Peada, son of Penda, King of the Middle Angles, "with all his Nobles and Thanes", and gave him four priests,



ANNOUNCEMENTS

- ◆ **CONFERENCES FOR ADULTS** at St John's on Church History, 1st and 3rd Tuesdays at 7.30 pm: February 5th and 19th.
- ◆ **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: February 9th.
- ◆ **SUMMER CAMPS:** For Girls: July 11-20; for Boys: July 20-27 2008 in Co. Cavan. Please contact Fr. Biéer for more information. For those who receive *The Irish Crusader*, the forms will be sent in May. For the others, contact directly Fr. Biéer in Dun Laoghaire.
- ◆ **BLESSING OF CANDLES** at St John's on February 2nd, Candlemas, and on the following Sunday in the churches and chapels.
- ◆ **BLESSING OF ST BLAISE (THROATS)** on Sunday, February 3rd in the churches and chapels.
- ◆ **ASH WEDNESDAY:** Blessing and distribution of ashes on Ash Wednesday at St John's; Distribution of ashes before the Masses on Sunday, February 10th in the churches and chapels.
- ◆ **STATIONS OF THE CROSS** every Friday of Lent at 6 pm at St John's.

At St John's First Saturday Devotions

- | | |
|----------|---|
| 10.30 am | Rosary. Confessions |
| 11 am | Holy Mass
followed by Rosary and Benediction |

Letter from Father Anglés

ON PENANCE



Dear Friends and Benefactors of the Society,

LENT is already here, and with it the privileged season which the Liturgy introduces as "the acceptable time, the day of salvation" (2 Corinthians, VI, 2).

The imposing ceremony of Ash Wednesday is not only a yearly reminder of our death and of the futility of perishable things, it is also a symbolic burial of the old man who is in each one of us; the ugly and imperfect man made of concupiscence, of mediocrity, of materialism; the frivolous and selfish man of sin who must die so that we may be free again, free to serve God in the joy of a pure and perfect heart.

How shall we "kill" the old man? And how will the new man grow strong and healthy? Lent gives us the answer and shows us the way: penance is the weapon, Our Lord's Passion the source of

strength. Penance is the first motive which seems to have influence Mother Church in the institution of the Lenten season. We cannot forget that there is a law, an ineluctable command, calling all the children of Adam to do penance. This law was decreed in the garden of Eden at the moment of the first fall, and again proclaimed in Calvary at the time of our regeneration. Heirs to the sin of Adam, we are also heirs to the sentence which has condemned him to suffer, and which sheds a comforting light on the mystery of sorrow and pain: we must suffer because we have all sinned in our first parents, and suffering leads to redemption.

This sin of the first couple brought upon the human family, along with the sentence of punishment, the promise of the Redeemer. The perfect expiation


Divine Providence led the young community to find a new home in Germany in the beautiful Black Forest. Since September 3, 1990, feast of St. Pius X, the Sisters live in their new convent. This spacious accommodation allows the Sisters, besides adoring the Precious Blood, to work for the Apostolate. Retreats of the Society of St. Pius X are held in the convent, and with their prayers, the sisters help the lectures of the priests to obtain that the spiritual seed fall on fruitful ground and bring plentiful fruit. But since their arrival in their new home, the young community has constant problems with local authorities. On one hand, the Government does not give them the rights to utility services, and on the other hand, he refuses to give them permission to reside in Germany. What the Church is suffering in general, the young community of Sisters is experiencing in detail. But as victory is promised to the Church, the Sisters also hope for the coming victory of Christ the King. The small community of Sisters has grown during their first year stay in Germany with the addition of two novices and two postulants. The Sisters are delighted with every vocation that will strengthen their prayer and fighting power. Their special hope, with the graces and blessings of Almighty God, is to reach a sufficient and growing number of Sisters to reach their goal – the perpetual adoration of the Precious Blood of Our Savior Jesus Christ. The Sisters especially thank all the faithful who help them with their prayers.

"May the Most Precious Blood be praised."

Rev. Mother Superior
Tochter Mariens vom Kostbaren Blut
Anbetungskloster Marienberg,
Haselwies 10
D-79837 Häusern
Germany



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**Intention for the Eucharistic Crusade
for the month of January**

For the return of the true spirit of Sacrifice

NOVEMBER 2007 RESULTS

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
33	811	230	217	660	1439	4468	80	109	643

Traditional Religious Order

THE CONGREGATION OF THE DAUGHTERS OF MARY OF THE PRECIOUS BLOOD

The Congregation of Daughters of Mary came into existence only since December 8, 1988. It was established by six sisters who separated themselves from their Community of Sisters of the Precious Blood in Schellenberg. They did not want to follow their former Congregation in their decision of getting associated to the Fraternity of St. Peter, after the consecration of bishops in 1988 in Ecône by Archbishop Lefebvre.

The young community risked this step trusting in the Divine Providence, and in the protection and patronage of the Blessed Virgin Mary. They gave her the sovereign government over their rule, and to show her their filial love, chose the name of 'Daughters of Mary of the Precious Blood'. The Community continues to observe the rule of the former Sisters of the Precious Blood, whose founder was Fr. Franz Sales Brunner, who died in holiness on December 29, 1859, in Schellenberg. His mother was the cofounder of the Congregation in 1834 in the Castle of Lowenberg in Schleuis (Switzerland). The Congregation of the Sisters of the Precious Blood was given the mission that was the heart's desire of Fr. Franz Sales Brunner and of his mother, the adoration of the Precious Blood in the Blessed Sacrament.

The young Congregation of Sisters continues to be faithful to this mission of their honored founders. Foremost is their desire to preserve their perpetual adoration of the Precious Blood and their fervent veneration of the Mother of God. Like the former Congregation, they want to storm heaven for the sanctification of priests and, as a praying army, help them in their spiritual battles. They want to sacrifice

themselves for priestly and religious vocations. But, united to the Society of St. Pius X, they offer their prayers of adoration for the victory over the internal and external enemies of the Church, for the return of Rome and of the Bishops to the 'Faith of the Fathers'. As devotees of St. Francis Xavier, they pray especially for the preaching of the faith and the extension of the Kingdom of God.



was consummated on Golgotha. As children of the Cross, as fruits conceived in the agonies of Calvary, we are also called to a liberating penance. Although the sacrifice of Our Saviour has been complete in all that regards the Person and the merits of the Victim, this sacrifice must continue in His members, who with Him form but one and the same Mystical Body, the Church. The Cross of Christ remains forever planted in the midst of His Church, to recall to us the sweet obligation of attaching ourselves to it and of dying on it with Him; and there shall be something wanting to His passion, as St. Paul understood, if it is not accomplished also in our own body; if the blood of Jesus does not continue to flow in the veins of His martyrs and all those who believe in Him, until the time when the whole Church will have passed from the state of suffering and of combat to the possession of glory. Christians, we are children of the King, but of a King crowned by sorrow; we are born to the purple, but the purple of His Precious Blood. Our live should not belie our origin! Penance, then, accepted and carried as the holy livery of the house-

hold of Christ the King.

The law of penance binds us also as individual sinners in need of expiation. Who can count exactly all the sins of his life? So many transgressions make us debtors to Divine Justice, and insolvent debtors too, without any doubt, if God had not deigned to accept our feeble satisfactions in consideration of the superabundant merits of His Son.

At this remembrance, our conscience compels us to chastise and reduce to order the instruments of our falls. But we always procrastinate the time for penance, if we ever think about it. Well, this is Lent; this is the acceptable time to do penance! No more deferring, no more putting it off for tomorrow. Fast, abstinence, prayer, alms, good works, recollection of spirit... from the pulpits of Christendom the heralds of the Crucified Saviour, the physicians of the souls, His priests remind us of these duties and proclaim in unmistakable terms: "Unless you do penance you shall perish!" (Luke, XIII, 3).

The talk of penance sounds negative and depressing to modern ears, and rightly so, unless we understand that the principal act

in the exercise of this virtue is not the mere mortification of the senses but the detestation of sin because it offends God our Father. It is an empty penance and a monstrous one indeed the one which is separated from compunction of the heart. And what is more capable of exciting compunction in us than the meditation of the sufferings of Christ?

Unquestionably we can be achieve this compunction by other considerations, drawn from the grandeur of God, or His justice, or the heinousness of sin. But the true source of tears, those tears of the heart which have the power to purify the soul, to strengthen it, to transform it, to create in it the new man, this true source is the Cross. In the Cross which illumines all the divine perfections, but in a manner so well arranged that His goodness dominates and absorbs all the other perfections, and all the rays of this grand glory melt away and are effaced in the single resplendent light of God's infinite love.

The Cross is by excellence the Christian's book. Every one may read it. There, in characters visible to every eye and accessible to every intelligence, we learn the

most important of all lessons. This is why the Church unfolds its blood-stained pages during Lent and the exercises proper to the season, like the Way of the Cross. The liturgy of Lent not only recalls the grand mystery of our redemption, but it renders it in a way present and sensible by the vivacity and truth of its pictures, as an action which passes under our very eyes. The Church sprinkles her children with ashes, exchanges her vestments of joy by assuming the sombre hue of violet; she sings, but her chants are broken with sighs and repentance; she seems to fear the solitude of her penitent children, and therefore she invites them frequently to assemble in the church for prayers, devotions, days of recollection, and parish missions. Like a family bowed by sorrow, whose members are united to weep for the loss of an only and well beloved Son. As the end of Lent approaches, the representation becomes more striking, and the impression of the death of the Man-God is more vividly felt. The very silence of His tomb reigns in the temple during the last days of the Holy Week. The stripped altars, the covered statues, and the empty Tabernacle leave nothing to behold except

HOW THE DATE OF EASTER IS DETERMINED

Easter is an annual festival observed throughout the Christian world. The date for Easter shifts every year within the Gregorian Calendar. The Gregorian Calendar is the standard international calendar for civil use. In addition, it regulates the ceremonial cycle of the Church. The current Gregorian ecclesiastical rules that determine the date of Easter trace back to 325 AD at the First Council of Nicaea convened by the Roman Emperor Constantine. At that time the Roman world used the Julian Calendar (put in place by Julius Caesar).

The Council decided to keep Easter on a Sunday, the same Sunday throughout the world. To fix incontrovertibly the date for Easter, and to make it determinable indefinitely in advance, the Council constructed special tables to compute the date. These tables were revised in the following few centuries resulting eventually in the tables constructed by the 6th century Abbot of Scythia, Dionysius Exiguus. Nonetheless, different means of calculations continued in use throughout the Christian world.

In 1582 Gregory XIII (Pope of the Roman Catholic Church) completed a reconstruction of the Julian calendar and produced new Easter tables. One major difference between the Julian and Gregorian Calendar is the "leap year rule" (which 2008 is). Universal adoption of this Gregorian calendar occurred slowly. By the 1700's, though, most of western Europe had adopted the Gregorian Calendar. The Eastern Christian churches still determine the Easter dates using the older Julian Calendar method.

The usual statement, that Easter Day is the first Sunday after the full moon that occurs next after the vernal equinox, is not a precise statement of the actual ecclesiastical rules. The full moon involved is not the astronomical Full Moon but an ecclesiastical moon (determined from tables) that keeps, more or less, in step with the astronomical Moon.

The ecclesiastical rules are:

- Easter falls on the first Sunday following the first ecclesiastical full moon that occurs on or after the day of the vernal equinox;
- this particular ecclesiastical full moon is the 14th day of a tabular lunation (new moon); and
- the vernal equinox is fixed as March 21.

resulting in that Easter can never occur before March 22 or later than April 25. The Gregorian dates for the ecclesiastical full moon come from the Gregorian tables. Therefore, the civil date of Easter depends upon which tables - Gregorian or pre-Gregorian - are used. The western (Roman Catholic and Protestant) Christian churches use the Gregorian tables; many eastern (Orthodox) Christian churches use the older tables based on the Julian Calendar.

Church Law

LAWS OF FAST AND ABSTINENCE

Present Legislation

All Fridays through the year and the time of Lent are penitential days and times throughout the entire Church.

Abstinence from eating meat is to be observed on Fridays throughout the year unless they are solemnities; abstinence and fast are to be observed on Ash Wednesday and on the Friday of the Passion and Death of Our Lord Jesus Christ.

All persons who have completed their fourteenth year are bound by the law of abstinence; all adults are bound by the law of fast up to the beginning of their sixtieth year. Nevertheless, pastors and parents are to see to it that minors who are not bound by the law of fast and abstinence are educated in an authentic sense of penance.

Traditional Fast and Abstinence

RULES OF FAST: The laws of fast apply to persons between the ages of twenty-one and fifty-nine. On a fast day one may eat one full meal and two light meatless meals, which together would not equal the main meal. Meat may be taken at the principal meal, except on days of complete abstinence. Liquids such as water, milk, and fruit juices may be taken between meals.

RULES OF ABSTINENCE: The laws of abstinence apply to everyone seven years of age and over. On a day of complete abstinence no meat, meat gravy or soup made from meat may be taken. On a day of partial abstinence meat may be taken once.

TRADITIONAL DAYS OF FAST: All the days of Lent up till noon on Holy Saturday, Ember Days, the Vigils of Pentecost, the Immaculate Conception, Christmas, and All Saints.

TRADITIONAL DAYS OF COMPLETE ABSTINENCE: Every Friday of the year, Ash Wednesday, Holy Saturday (until noon), the Vigil of All Saints, the Vigil of the Immaculate Conception, and the Vigil of Christmas.

TRADITIONAL DAYS OF PARTIAL ABSTINENCE: Ember Wednesdays and Saturdays and the Vigil of Pentecost.

the unveiled Cross, the only sacred object which the Church adores and only salutes in those days as our last, one, and only hope.

With Mary, Mother of Sorrows, we will be lead in spirit of faith to assist at each of those terrible and magnificent scenes of the drama of our redemption. With her Immaculate and Sorrowful Heart we will gather the drops of bloody sweat falling from Jesus in the Garden of Olives; we will accompany with Holy Mary, St. John, and the daughters of Jerusalem, the new Isaac up to the sacrifice of Calvary, and we will not descend from the holy mountain until we have struck our breast with the centurion. Or, rather, we will not quit the holy mountain, but remain there, cru-

cified with Jesus and close to Mary's maternal presence; nailing to the cross not our feet and hands but our sins, our defects and imperfections, for which the Saviour dies. He would have died in vain –terrible words!– if we also do not die to them, killing the old man to arise with the triumphant Christ to a new life.

A holy Lent to you, friends, hopefully the best ever, with the blessing of your priests of the Society of St. Pius X, who pray for you and love you much from their cold and quiet Dun Laoghaire.

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."

Liturgical calendar for February 2008

					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
Friday	1	St Ignatius of Antioch, III class <i>St Brigid of Kildare, Abstinence</i>	FIRST FRIDAY	1	11 am & 6.30 pm						
Saturday	2	Purification of the Blessed Virgin, II class	FIRST SATURDAY	2	11 am						
Sunday	3	Quinquagesima Sunday, St Blaise, II class		3	9 am & 11 am	5 pm	11 am	11 am	8.30 am	5 pm	
Monday	4	St Andrew Corsini, III class		4	11 am & 6.30 pm						
Tuesday	5	St Agatha, III class		5	11 am & 6.30 pm						
Wednesday	6	Ash Wednesday, I class <i>Fast and Abstinence St Mel, Bishop of Ardagh</i>		6	11 am & 6.30 pm						
Thursday	7	Ferial, St Romuald, III class	FIRST THURSDAY	7	11 am & 6.30 pm						
Friday	8	Ferial, St John of Matha, III class <i>Abstinence</i>		8	11 am & 6.30 pm						
Saturday	9	Ferial, St Cyril of Alexandria, III class		9	11 am						
Sunday	10	First Sunday of Lent, I class		10	9 am & 11 am	5 pm	11 am	11 am	8.30 am		5 pm
Monday	11	Ferial, Our Lady of Lourdes, III class		11	11 am & 6.30 pm						
Tuesday	12	Ferial, Seven Holy Founders of the Servite Order, III class		12	11 am & 6.30 pm						
Wednesday	13	Ember Day, III class		13	11 am & 6.30 pm						
Thursday	14	Ferial, St Valentine, III class		14	11 am & 6.30 pm						
Friday	15	Ember Day, Sts Fautinus and Jovita, III class <i>Abstinence</i>		15	11 am & 6.30 pm						
Saturday	16	Ember Day, III class		16	11 am						
Sunday	17	Second Sunday of Lent, I class <i>St Fintan of Clonenagh</i>		17	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
Monday	18	Ferial, St Simeon, III class		18	11 am & 6.30 pm						
Tuesday	19	Ferial, III class		19	11 am & 6.30 pm						
Wednesday	20	Ferial, III class		20	11 am & 6.30 pm						
Thursday	21	Ferial, III class		21	11 am & 6.30 pm						
Friday	22	Chair of St Peter, II class <i>Abstinence</i>		22	11 am & 6.30 pm						
Saturday	23	Ferial, St Peter Damian, III class		23	11 am						
Sunday	24	Third Sunday of Lent, I class		24	9 am & 11 am	5 pm	11 am	11 am	8.30 am		
Monday	25	St Matthias, II class		25	11 am & 6.30 pm						
Tuesday	26	Ferial, III class		26	11 am & 6.30 pm						
Wednesday	27	Ferial, III class		27	11 am & 6.30 pm						
Thursday	28	Ferial, St Gabriel of Our Lady of Sorrows, III class		28	11 am & 6.30 pm						
Friday	29	Ferial, III class <i>Abstinence</i>		29	11 am & 6.30 pm						
Saturday	1	Ferial, III class	FIRST SATURDAY	1	11 am						
Sunday	2	Fourth Sunday of Lent « Laetare », I class		2	9 am & 11 am	5 pm	11 am	11 am	8.30 am	5 pm	

*Ember Days are
traditionally days of
fast and abstinence*