

The Priestly Society of Saint Pius X in Ireland

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The Society of Saint Pius X in Ireland



Saint John's Bulletin



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- Letter from Father Morgan
- Open Letter to Confused Catholics
- Life of St Colman
- Bishop Fellay's Interview
- Plus all the activities and devotions
in our priories and churches

November 2010
Month of the
Holy Souls in Purgatory

Devotions & Activities at St John's

Rosary daily at 6 pm; Saturday and Sunday at 10.30 am
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: Benediction and Rosary after 11 am Mass
Confessions: 10.30 am on Saturdays and Sundays, and after 11am Sunday Mass
Missa Cantata: Fourth Sunday of the month
Doctrinal Conference for Adults: First and Third Tuesdays at 7.30 pm
Catechism for children: Every Sunday between Masses
Catechism for teenagers: Second Saturday of each month at 11.45 am
St John's Schola and Choir: See Schedule on church's notice board

Devotions & Activities in Athlone

Rosary daily at 6.30 pm
First Friday: Holy Hour at 6.30 pm
First Saturday: Benediction and Rosary at 10.25 am
Confessions: 10.30 am on Saturdays and Sundays
Missa Cantata: First and Third Sundays of the month

Devotions & Activities in Cork

Confessions: Half an hour before every Mass and after Mass when announced
Conference for Children and Teenagers: Second Sunday after Mass
Missa Cantata: Third Sunday
Fourth Sunday: Exposition and Benediction of the Blessed Sacrament after Mass

SSPX Groups and Pious Associations in Ireland

Eucharistic Crusade: Contact Fr. Biéer

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

Youth Group: Contact Fr. Sherry

Third Order of the SSPX: Contact Fr. Sherry

St Philomena's Rosary Association: Contact Fr. Gallagher

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

Mass Stipends

1 Mass intention: 16 € / £ 15
 Novena of Masses: 160 € / £ 150
 Gregorian: 640 € / £ 600

DE PROFUNDIS - PSALM 129

An indulgence of 5 years every day in November

Out of the depths I have cried unto Thee O Lord, Lord hear my voice!
 Let Thine ears be attentive to the voice of my supplication.
 If Thou, O Lord, wilt mark iniquities, O Lord, who shall stand it?
 For with Thee there is mercy, and by reason of Thy law I have waited on Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.
 From the morning watch even unto night, let Israel hope in the Lord.
 For with the Lord there is mercy, and with Him is plentiful redemption.
 And He shall redeem Israel from all its iniquities.
 Eternal rest grant unto them, O Lord.
 And let perpetual light shine upon them.
 May they rest in peace. Amen.

O Lord hear my prayer;
 And let my cry come unto Thee.

Let us pray:

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through our pious supplications they may obtain that pardon which they have always desired, Thou who livest and reignest world without end. Amen.

The Month of November sanctified

Month dedicated to the Holy Souls in Purgatory

Offer 1st Friday Communion to the Sacred Heart of Jesus
 Offer 1st Saturday Communion in honour and reparation to the Immaculate Heart of Mary
 On the 1st at Midday starts the Jubilee for the Poor Souls
 On the 2nd make a pious visit to the Cemetery to pray for the Poor Souls
 On the 13th starts the Novena of Our Lady's Presentation in the Temple
 On the 16th starts the Novena of St John of the Cross
 On the 19th starts the Novena of the Miraculous Medal
 On the 25th starts the Novena of Grace to St Francis Xavier
 On the 30th starts the Novena of the Immaculate Conception of Our Lady

Suggested resolution for the month : I will say often during the day the invocation:
 « Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.
 May they rest in peace. Amen. »

Indulgence of 300 days, applicable only to the Holy Souls

that God could work such a miracle, usually God governs His Church differently, through the more normal cooperation of creatures and of His saints. In general it takes at least as much time to get over a crisis as it did to unleash it, if not more. The path of reconstruction is long, and the work—immense. But above all the choice of personnel will be the determining factor. If the policy for nominating bishops finally changes, then we can hope. By the same token there will have to be a thoroughgoing reform of teaching at the pontifical universities and of priestly formation in the seminaries. These are long-range projects which at the moment are still dreams, but over a period of ten years they could already be taking shape seriously. Everything depends on the pope at first. For the moment the positive thing is above all the acknowledgment that many things have gone awry.... People are admitting that there is a sickness, a grave crisis in the Church. Will they go much further? We will see.

What specifically can the Society of St. Pius X contribute as a solution to this unprecedented crisis? What role can Catholics devoted to Tradition take in this work of restoration? What do you expect from the young generation which is now twenty years old and will be sixty... in forty years?

[We can offer] a reminder that the Church has a past that still remains quite valuable today. This is not dusty nostalgia but a fresh look at

the Tradition of the Church—a decisive contribution toward a solution of the crisis. We should add to this the reminder about the power of the traditional Mass, about the mission and role of the priest as Our Lord intends it, in His image and according to His Spirit. When we ask priests who approach the Society what they expect from us, they tell us initially that they expect doctrine. Even before the Mass! This is surprising, but at the same time it is a good sign. The lay faithful have the important role of witnessing, of showing that the Christian life as it has always been understood, with its demands and respect for God's law, is quite possible in the modern world. It is Christian life put into practice, a very concrete example needed by the man in the street. And for the generation of twenty-year-olds, I see that it is waiting, ready for the adventure of Tradition, sensing very well that what is being offered to it apart from Tradition is nothing but imitation goods. We are at a pivotal point for the future reconstruction and, although it is not yet clearly apparent, I think that everything is possible.

Footnote:

1. Conference given by Msgr. Guido Pozzo on July 2, 2010 at the seminary in Wigratzbad (Germany), entitled, "Aspects of Catholic theology in the reception of Vatican II". See our commentary in DICI no. 220 dated August 7, 2010, "Vatican II: a debate between Romano Amerio, Msgr. Gherardini and Msgr. Pozzo".

ANNOUNCEMENTS

♦ **DEAD LIST ENVELOPES** are to be given to your priests in the churches and chapels. The names of the deceased members of your family and friends will be put on the altar and remembered at every Mass during the month of November.

Indulgences for the Poor Souls in Purgatory

2nd November :

Plenary Indulgence for the Poor Souls by visiting a church and reciting the Our Father and the Creed.

From 1st to 8th November:

Plenary Indulgence every day by visiting a cemetery and praying even mentally for the dead.

The usual conditions for a plenary indulgence are:

- Confession and Communion (8 days before or after)
- Prayer for the intentions of the Pope (Pater or Ave or other prayers)
- Visit of a church reciting the Our Father and the Creed
- Being detached from all affection to sin, even venial

♦ **CHOIR PRACTICES** at St John's in Dun Laoghaire on Saturdays after Mass. Please ask Fr. Biérier for next practice. All are welcome to join : Saint Augustine says "To sing well is to pray twice!" : November 20th, December 4th and 18th.

♦ **RETREATS IN BRISTOL IN 2010:**

Please phone St Saviour's House : +44 117 977 5863
Nov. 8th – 13th: Men's Ignatian Retreat

ALL-DAY ADORATION of the Blessed Sacrament

St John's Church in Dun Laoghaire

Every First Thursday


Apostolate of Prayer for Priests

After the 11 am Mass until 6.30 pm Mass

The SSPX intentions are:

- The Holy Church
- The Holy Father and the Bishops
- The Priests and Seminarians
- Priestly & Religious Vocations





**Intention for the Eucharistic Crusade
for the month of November 2010**
For the Souls in Purgatory and the grace of a good death

JULY 2010 RESULTS
The Intention was for the family, source of holiness for children

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
27	800	345	295	565	1196	3623	76	41	623

Letter from Father Morgan

Letter to Friends and Benefactors



My dear brethren,

As the Society of Saint Pius X celebrates its fortieth anniversary this 1st November, this newsletter includes an interesting interview with our Superior General, Bishop Fellay, to mark the occasion. I am happy to include also the following letter from a priest in this country, which eloquently expresses the sentiments of gratitude and thanksgiving which we share:

'I write to offer my congratulations on the occasion of the fortieth anniversary of the establishment of the Priestly Society of Saint Pius X. The founding, and indeed the work, of the Society has proved truly to be a work at the service of God and His Church. Many graces have flowed into the Church through the Society in the last forty years.

Although I was ordained in the Novus Ordo, and continue to say Mass in that rite for most of the time, nevertheless I frequently say the Traditional Mass and draw much strength, inspiration and encouragement from the presence of the Society. Together, following the inspiration of Archbishop Lefebvre and under the leadership of Bishop Fellay, you do more good than you know with the influence of the Society extending well beyond the boundaries of the Society and its Mass centres. I pray for all the priests of the Society daily that you may persevere in your labours for

the Kingdom of God and the restoration of all things in Christ.

In the days before 1st November I shall offer a triduum of Masses in thanksgiving for the foundation of the Society as well as for the priests of the Society both living and dead.'

We are grateful to the good Father for his kind and encouraging words, which doubtless reflect the sentiments of a good number of clergy and faithful outside our immediate circles, and will remember them also in our thanksgiving Masses and prayers on the Feast of Christ the King and on All Saints' Day. Two commemorative cards, depicting St Pius X and Archbishop Lefebvre, have been printed to mark this anniversary, and will be available forthwith in our churches around the country.

Whilst celebrating this anniversary, we realise also that the crisis in the Church continues apace, with a corresponding loss of Faith and the loss of souls, and this notwithstanding the concessions made to Tradition in recent times. As our Superior General mentions in his interview included in this newsletter, the Pope continues in his endeavours to implement Vatican II. Hence ecumenical 'inter-faith' services, such as that with Benedict XVI in Westminster Abbey recently, having become almost commonplace. And, as the years pass by, we too can fail to appreciate the seriousness

Do you mean to say that in the Church today, behind a façade of unity, there are hidden divisions not only between the local bishops' conferences and the Holy See, but even in Rome among various opposing trends? Do you have factual evidence?

Oh! Yes, alas, we certainly are in those times that have been foretold, when there will be cardinal against cardinal, bishop against bishop. This sort of dispute is generally very discreet and escapes the notice of the laity. But recently, on various occasions, it has become open and public, for instance in the gratuitous attack by Cardinal Schönborn against Cardinal Sodano. That looked a lot like a settling of scores. But it is no secret that opposing trends clash in Rome itself. We have the facts about several cases, but I don't think that it is helpful to the lay faithful to reveal such things.

A recent conference given by Msgr. Guido Pozzo, Secretary of the Ecclesia Dei Commission at the seminary of the Priestly Fraternity of St. Peter attempts to prove the doctrinal continuity between Vatican II and Tradition. To that end it deals with the question about the "subsistit in" and the issue of ecumenism. Do these examples seem convincing to you?

I would not say "convincing" but surprising. That conference is the very logical application of the principles enunciated by Benedict XVI in December of 2005. And it gives us a presentation of ecumenism that is fairly different from what we have heard for the past forty years... a presentation mixed in with eternal principles concerning the oneness of the Church and her unique perfection, concerning the exclusive character of salvation. We do see in this an attempt to preserve the Church's perennial teaching and at the same time a Council that is revisited in the light of Tradition. The mixture, although interesting, still leaves open some logical questions concerning the role played by the other Christian confessions [denominations]... which were called "false religions" until the time of Pius XII inclusive. Will anyone from now on dare to use that term again?

In his lengthy conclusion, Msgr. Pozzo propo-

ses a Second Vatican Council that has been re-examined—if not corrected; one that denounces relativism, a certain overemphasis on the "pastoral" approach, and an excessive reliance on "dialogue".... Do you think that this presentation is capable of bringing about unanimity in Rome and in the dioceses? What do you think about this revised version of the Council?

It is interesting, in the sense that they are presenting a new Second Vatican Council to us, a council which in fact we never knew and which is distinct from the one that was presented during the past forty years. A sort of new skin! It is interesting especially inasmuch as the ultra-modern trend is condemned rather strongly. A sort of moderate or tempered council is being presented to us. The question remains, what kind of reception will this new formula have? It will certainly be deemed too traditional for the modernists and not traditional enough for us. Let us say that many of our attacks have now proved to be justified, a good deal of what we condemn is condemned. But although the matter is condemned, there is still a major disagreement concerning its causes. Because ultimately, if such intellectual disorientation was possible with respect to the Council, and to such a degree, to such an extent..., there certainly must be a proportionate cause! If we discover such a great divergence in interpreting the conciliar documents, we will have to admit someday that the deficiencies in those documents are there for a reason.

Some people committed to Tradition think that the crisis in the Church should end instantaneously, that the passage from this crisis to its solution should take place all at once. In your view is this a sign of supernatural confidence or of all-too-human impatience? In a gradual resolution of the crisis, what are the positive steps that have already been taken? What steps do you hope to see in the future?

The instantaneous solution of the crisis, as some people imagine it, can result only from a miracle or from large-scale violence. If it does not come about in that way, then there will still be the gradual solution. Although absolutely speaking one cannot exclude the possibility

Bishop Fellay

“At a pivotal point”

Interview with Bishop Bernard Fellay
Nouvelles de Chrétienté, Sept.-Oct. 2010

The Society of St. Pius X is celebrating its fortieth anniversary. Is this the end of the wandering in the desert, as it was for the Hebrews in the time of Moses?

It seems to me that what we are experiencing resembles instead one of those expeditions of the scouts who catch a glimpse of the Promised Land, although circumstances do not allow the people to enter it. In order to avoid any misinterpretation of the image just used, I hasten to add that we declare just as firmly as ever that we are Catholics and that, with God's help, we intend to remain that way. However for the Church as a whole this crisis does resemble a wandering in the desert, with one difference: the manna is quite difficult to find. There are encouraging signs, especially on the part of Rome; unfortunately they are quite mixed up in other very troubling matters. A few blades of grass in the desert....

In spite of everything, how is the Society of St. Pius X developing throughout the world?

The Society is actually developing a bit everywhere. Some regions are making more rapid progress than others—I'm thinking of the United States, for example—but the big handicap that we run up against is the lack of priests. Requests for help come in from all sides, but because of our severe shortage of priests we cannot respond as we ought. With every appointment [of an SSPX priest to a pastoral assignment] we make a choice that is going to disappoint one or more groups of the faithful. On the one hand that is a rather good sign, since it shows a certain development in our work, but it is also quite painful. Think of the mission countries, particularly in Africa or in Brazil. If we could send fifty priests there, it would be a great relief. The immense continent of Asia is waiting also....

Archbishop Lefebvre used to say that for the authorities in Rome the statistics of that growth were more eloquent than theological arguments. Is that still true?

I don't know whether we should say “the statistics” or “the facts”. At any rate the two things are equally telling. As the good old saying puts it, *contra factum non fit argumentum*, there is no arguing against the facts—that is still totally valid. And Archbishop Lefebvre's statement is quite true. We should note that it is not so much the number that impresses Rome, since we are still a negligible quantity in the Mystical Body as a whole. But what we represent, in an extremely vivid way, a living tradition—that overawes them. These magnificent fruits which are very certainly, by the admission of a high-ranking Roman prelate himself, the work of the Holy Ghost—that is what induces the Roman authorities to take a look at us. All the more because we are talking about fresh fruit springing up in the middle of the desert.

In this month of September, reports on the implementation of the Motu Proprio concerning the traditional Mass are to be sent to the Holy See. Only a few bishops implemented the Roman directives generously. How do you explain this hesitance, or this resistance?

Just as the new Mass expresses a certain new spirit, that of Vatican II, so also the traditional Mass expresses the Catholic spirit. Those who cling tenaciously [mordicus] to Vatican II because they see in it a new start for the Church, or those who suppose that with Vatican II a new leaf was turned definitively in Church history, simply cannot accept the coexistence of a Mass that recalls precisely what they thought they had abandoned forever. There are two spirits embodied in the two Masses. That is a fact! And the two do not go together! We find among modern Catholics a similar hatred for the Rosary, for example. And it is all related. We see in the controversy over the Mass a very good illustration of the complexity of the crisis that is rocking the Church.

of such events, ‘communicatio in sacris,’ or formal and active participation in non-Catholic services, being expressly forbidden under pain of mortal sin and censure. Consequently we do well to read the accompanying flyers - ‘THE SSPX AND TRADITION, What makes our fight unique?’ - so as to be strengthened in our resolve and purpose. In the words of Archbishop Lefebvre, in time ‘we will be embraced by the Roman authorities, who will thank us for having maintained the Faith in our seminaries, in our families, in civil societies, in our countries, and in our monasteries and our religious houses, for the greater glory of God and the salvation of souls.’ [Consecration of Bishops sermon, 30th June 1988]

I was happy to have undertaken the October 10-day visit to Scandinavia, celebrating Masses and giving talks in Norway, Sweden and Denmark to the faithful whose small numbers are made up for by their keen and generous support. They were interested to hear of a distinguished Roman theologian's recent contributions to the Traditional cause, in the person of 85-year old Msgr Brunero Gheradini. This latter has critiqued the documents of Vatican II as well as the modern and erroneous notion of ‘a living tradition.’ Please see the September 2010 edition of ‘*The Angelus*,’ for his interesting and useful comparison of the Church's traditional teaching with the modern errors coming from the council.

Further to the announcement in last month's newsletter about Confirmations in Ireland, Menzigen has now confirmed that Bishop Tissier de Mallerais will administer this sacrament in 2011. Details to follow. Meanwhile I look forward to visiting the faithful in Cork on the first Sunday of November.

Please remember our seminarians in your prayers, Mr Charlie Byrne from Ireland and

Mr Paul Franks from Nottingham, who are studying in their first year in Winona, USA.

With regard to the 2011 St Joseph Calendars, which have been on sale for some weeks now, an error regarding the date of Easter has led to a reprint. The second and corrected issue of the calendar should be available this month; first issues can be exchanged at no extra cost from the place of purchase.

May I thank those of you who have already contributed items for the school fayre, which takes place on November 27th in Burghcere Village Hall, whilst hoping for a good attendance on the day itself. This event represents an important fund-raising occasion for the school, in addition to the regular church-door collections.

In this month of the Holy Souls the Church encourages us to pray for the dead by offering generous indulgences:

- on 2nd November a plenary indulgence applicable to the souls in purgatory can be gained with the usual condition by visiting a church, a public or semi-public oratory chapel, and there praying one Creed and one Our Father
 - similarly, from 1st-8th November a plenary indulgence for the Holy Souls may be gained by visiting a cemetery and there praying, even mentally, for the dead.
- [The usual conditions for gaining a plenary indulgence means: going to Confession within the week preceding or following the indulgenced devotion; receiving Holy Communion for each plenary indulgence; reciting an Our Father and a Hail Mary, or other prayers, for the intentions of the Holy See; **and**, having no affection for any sin]

Please note the corrected times of Masses in Leicester for 2nd November.

With every good wish and blessing,

Father Paul Morgan

Archbishop Lefebvre

An Open Letter to Confused Catholics By His Grace Archbishop Marcel Lefebvre

Chapter 4

The Mass of All Times versus the Mass of Our Time (Part 2)

Within the Church, the priest is marked with an indelible character which makes of him an *alter Christus*: he alone can offer the Holy Sacrifice. Luther considered the distinction between clergy and laity to be the “first wall raised up by the Romanists”; all Christians are priests, the pastor is only exercising a function in presiding at the Evangelical Mass. In the *Novus Ordo*, the “I” of the celebrant has been replaced by “we”; it is written everywhere that the faithful “celebrate,” they are associated with the acts of worship, they read the epistle and occasionally the Gospel, give out Communion, sometimes preach the homily, which may be replaced by “a dialogue by small groups upon the Word of God,” meeting together beforehand to “construct” the Sunday celebration. But this is only a first step; for several years we have heard of those responsible for diocesan organizations who have been putting forward propositions of this nature: “It is not the ministers but the assembly who celebrate” (handouts by the National Center for Pastoral Liturgy), or “The assembly is the prime subject of the liturgy”; what matters is not the “functioning of the rites but the image the assembly gives to itself and the relationship the cocelebrants create between themselves” (P. Gelineau, architect of the liturgical reform at the Paris Catholic Institute). If it is the assembly which matters then it is understandable that private Masses should be discredited, which means that priests no longer say them because it is less and less easy to find an assembly, above all during the week. It is a breach with the unchanging doctrine: that the Church needs a multiplicity of Sacrifices of the Mass, both for the application of the Sacrifice of the Cross and for all the objects assigned to it, adoration,

thanksgiving, propitiation, and impetration.

As if that were not enough, the objective of some is to eliminate the priest entirely, which has given rise to the notorious SAAP (Sunday Assemblies in the Absence of the Priest). We can imagine the faithful gathering to pray together in order to honor the Lord's Day; but these SAAP are in reality a sort of “dry Mass,” lacking only the consecration; and the lack, as one can read in a document of the Regional Center for Social and Religious Studies at Lille, is only because “until further instructions lay people do not have the power to carry out this act.” The absence of the priest may even be intentional “so that the faithful can learn to manage for themselves.” Father Gelineau in *Demain la Liturgie* writes that the SAAP are only an “educational transition until such time as mentalities have changed,” and he concludes with disconcerting logic that there are still too many priests in the Church, “too many doubtless for things to evolve quickly.”

Luther suppressed the Offertory; Why offer the pure and Immaculate Host if there is no more sacrifice? In the French *Novus Ordo* the Offertory is practically non-existent; besides which it no longer has this name. The New Sunday Missal speaks of the “prayers of presentation.” The formula used reminds one more of a thanksgiving, a thank-you, for the fruits of the earth. To realize this fully, it is sufficient to compare it with the formulas traditionally used by the Church in which clearly appears the propitiatory and expiatory nature of the Sacrifice “which I offer Thee for my innumerable sins, offenses and negligences, for all those here present and for all Christians living and dead, that it may avail for my salvation and theirs for eternal life.” Raising the chalice, the priest then says, “We offer Thee, Lord, the chalice of Thy redemption, imploring Thy goodness to accept it like a sweet perfume into the presence of Thy divine Majesty for our salvation and that of the whole world.”

What remains of that in the New Mass? This: “Blessed are You, Lord, God of the universe, You who give us this bread, fruit of the earth and work of human hands. We offer it to You; it will become the bread of life,” and the same for the wine which will become “our spiritual drink.” What purpose is served by adding, a little further on: “Wash me of my faults, Lord. Purify me of my sin,” and “may

some, who ruled at Cashel of Munster in the mid 6th century. Colman, aged 48, was the Official Bard in 570 for the inauguration and crowning of the Prince as King near Clonmel, Co Tipperary, while St Brendan the Navigator was the chief religious celebrant. St Brendan saw holiness and the grace of God in Colman and advised him to enter the religious life which he did, renouncing all worldly pursuits. An extract from the Book of Munster tells us that St Brendan christened him Colman at Baptism. He is thought to have then gone to the monastery and school of St Jarlath at Tuam, Co Galway for training. He made great progress in sanctity and religious knowledge and was also probably ordained and consecrated there. He is then thought to have gone to East Cork as a missionary and converted many. Unfortunately, details of his development have been lost, so that little can be certain concerning his Acts or dates. Even his precise times at Cloyne are unknown to either the historians or Annalists.

In St Colman's time, the Bardic order was, as a general rule, hostile to Christianity, although a number of the most eminent ecclesiastics had been Bards or Poets, even going back to the time of St Patrick when we had St Fiacc of Sletty, who was a nephew of Dubhthach, the chief Bard of Erin at the time and who was himself converted by St Patrick. The professional character of St Colman as a Bard and his conversion by St Brendan was written about in verse by the Rev Michael Barry, Professor at All Hallows, Dublin:

A Bard once came to Cashel's hall; And sat 'midst Erin's Kings,
His harp he took at chieftain's call;
And wildly touched its strings.

He sang of war, he sang of love; And none so well could play,
But not one word of God above; Did Colman sing that day,
St Brendan heard and drew him near; And marked the harper well,
His hand so sure, his voice so clear; His matchless music's spell,
'Ah me' he cried, 'if thus you sing; of mortals here below;
Come sing of Heaven, its Lord its King;
Not of this world of woe'.
The minstrel paused and ceased to play;
and gazed in dumb surprise,

And then at once began to pray; And raised up hands and eyes.
'O Lord' he cried, 'I give to Thee; my harp, my voice, my all;
'Tis Thou hast spoke, so let it be; And I obey Thy call.'
The minstrel's harp was heard no more; At castle, court or ball,

The voice that thrilled all hearts before;
Now cheers no festive hall.
Before the altar see him stand; And make his holy vow;
And see a Crosier in his hand; A Mitre on his brow.
At Cloyne, St Colman fixed his See;
'Twas there he preached and died,
In Heaven he reigns, his children we; Do in his aid confide.
And let us then in prayer and vow; With hearts and voices join,
And honour God in Colman now; The Patron Saint of Cloyne.

St Colman is thought to have attended the great Convention of Drom Ceat, which was threatening to banish Bards from Ireland because of their abuses of their position and power, where he assisted St Colmcille in supporting the Bards and regulating their work and power which had gone out of control.

St Coman's chief abode was at Cloyne, in the territory of Ua Liathain or Leathan, and his name has been associated with it for almost 1500 years. From there he administered many Churches and foundations in East and North-West of County Cork. In his time the Dioceses had not been set out as we know them today. What happened was that each local Bishop ruled his own area but there was not necessarily a continuous succession until the early 12th century. The controversy regarding the date for celebrating Easter was alive during St Colman's life and he is thought to have accepted the Traditional Irish view which relied on the authority of 150 fathers at the Council of Constantinople in 381, and which St Patrick had taught.

In his later years, St Colman still wrote and composed poetry, fragments of which still survive; one concerning the temptation of St Peter and another concerning St Senan of Inniscarra as well as some Latin compositions. His Festival is celebrated as a Double, 1st Class with an Octave, although no Office is extant.

The histories of many of our Irish Saints have been lost or wilfully destroyed, but hopefully these few observations about St Colman, imperfect as they are, may help give a glimpse into the religious life in Ireland in the 6th century and enable us to know as least something about one of them who has hitherto been little more than a name.

Irish Saints

St Colman Mac Lénin

1st Bishop and Patron of
Cloyne Diocese, Co Cork. 6th century.
Feastday: 24th November.

Colman was the most popular name taken by Irish Saints. It is a diminutive of Colm, meaning dove, and was taken in religion by at least 222 men, according to one writer. Colmcille, Columba and Columban(us) are other derivatives from the same source. It is disappointing that no comprehensive Life of St Colman has come down to us as he was a very important religious personage in that he founded the Diocese of Cloyne, becoming its Patron and first Bishop and was also a Poet or Bard of note. He belonged to one of the ruling families of Ireland and his genealogy is recorded in one of our famous ancient Manuscripts, the Book of Leinster, going back for 9 generations to Mogha Nuadhat, King of Munster in the 2nd century. He appears to have been contemporaneous with the Irish Saints of the 2nd order in the last 70 years of the 6th century.

St Colman Mac Lénin was also given the second name Mittine, now Muskerry, which was his birthplace in North-West Cork in the 6th century, possibly about 522. He was son to Lénin and had 7 famous religious sisters, one of whom, Aiglend married and had 3 saintly sons, viz. St Fintan, St Colman of Ros-Glanda and St Lughaidh of Tír-dá-chraobh, as well as a daughter Commaigh who became a Holy Virgin. St Colman's



other 6 sisters (6th March) became saints in a convent in South-East Dublin at Killiney, from the Gaelic – CíU-Iníon-Lénín, meaning the Church of the daughters of Lénín, although some suggest that one sister, Brigit (sounded Breed or Bride), became a helper to our Saint in his work. This would account for the fact that she is remembered and commemorated near many places in County Cork where St Colman laboured. Thus at Buttevant (from the French Butte-en-avant for 'Press-forward', which is the motto of the Barrys), stood the Church of St Brigit, the Virgin. 3 miles from Buttevant is the site of St Colman's Church at Cilmaclean, Gaelic CíU-mac-Lénín. A well nearby is also dedicated to her as is the Bride River and valley, East and a little South of Fermoy, Co Cork. There are also places called Bridebridge and Old Bridebridge as well as other references to Brigit in the Diocese of Cloyne.

St Colman's early years were devoted to Poetic and Bardic studies and he became a high ranking Bard. In ancient Ireland, the Bards were given a long and thorough education for at least 12 years. They had to master not alone all the most complex versification and metres, but also music and history. There were several degrees in the ranks of the Bards and they had to be people of rounded culture, education and knowledge. They had to know and record the deeds of Kings, warriors and heroes, the histories of families, chieftains and other important personages, record their battles and victories, their genealogies and privileges, together with the bounds and limits of territories as well as the laws. Tradition indicates that Colman became laureate Bard to a Prince Aodh Caomh, meaning Hugh the Hand-

our sacrifice today find grace before You"? Which sin? Which sacrifice? What connection can the faithful make between this vague presentation of the offerings and the redemption that he is looking forward to? I will ask another question: Why substitute for a text that is clear and whose meaning is complete, a series of enigmatic and loosely bound phrases? If a need is found for change, it should be for something better. These incidental phrases which seem to make up for the insufficiency of the "prayers of presentation" remind us of Luther, who was at pains to arrange the changes with caution. He retained as much as possible of the old ceremonies, limiting himself to changing their meaning. The Mass, to a great extent, kept its external appearance, the people found in the churches nearly the same setting, nearly the same rites, with slight changes made to please them, because from then on people were consulted much more than before; they were much more aware of their importance in matters of worship, taking a more active part by means of chant and praying aloud. Little by little Latin gave way to German.

Doesn't all this remind you of something? Luther was also anxious to create new hymns to replace "all the mumblings of popery". Reforms always adopt the appearance of a cultural revolution.

In the Novus Ordo the most ancient parts of the Roman Canon which goes back to apostolic times has been reshaped to bring it closer to the Lutheran formula of consecration, with both an addition and a suppression. The translation in French has gone even further by altering the meaning of the words *pro multis*. Instead of "My blood which shall be shed for you and for many," we read "which shall be shed for you and for the multitude." This does not mean the same thing and theologically is not without significance.

You may have noticed that most priests nowadays recite as one continuous passage the principal part of the Canon which begins, "the night before the Passion He took bread in His holy hands," without observing the pause implied by the rubric of the Roman Missal: "Holding with both hands the host between the index finger and the thumb, he pronounces the words of the Consecration in a low but distinct voice and attentively over the host." The tone changes, becomes intimate, the five words "Hoc est enim

Corpus Meum," operate the miracle of transubstantiation, as do those that are said for the consecration of the wine. The new Missal asks the celebrant to keep to the narrative tone of voice as if he were indeed proceeding with a memorial. Creativity being now the rule, we see some celebrants who recite the text while showing the Host all around or even breaking it in an ostentatious manner so as to add the gesture to their words and better illustrate their text. The two genuflections out of the four having been suppressed, those which remain being sometimes omitted, we have to ask ourselves if the priest in fact has the sense of consecrating, even supposing that he really does have the intention to do so.

Then, from being puzzled Catholics you become worried Catholics: is the Mass at which you have assisted valid? Is the Host you have received truly the Body of Christ?

It is a grave problem. How can the ordinary faithful decide? For the validity of a Mass there exist essential conditions: matter, form, intention and the validly ordained priest. If these conditions are filled one cannot see how to conclude invalidity. The prayers of the Offertory, the Canon and the Priest's Communion are necessary for the integrity of the Sacrifice and the Sacrament, but no, for its validity. Cardinal Mindzenty pronouncing in secret in his prison the words of Consecration over a little bread and wine, so as to nourish himself with the Body and Blood of Our Lord without being seen by his guards, was certainly accomplishing the Sacrifice and the Sacrament.

A Mass celebrated with the American bishops' honeycakes of which I have spoken is certainly, invalid, like those where the words of the Consecration are seriously altered or even omitted. I am not inventing anything, a case has been recorded where a celebrant went to such an extent of creativity that he quite simply forgot the Consecration! But how can we assess the intention of the priest? It is obvious that there are fewer and fewer valid Masses as the faith of priests becomes corrupted and they no longer have the intention to do what the Church --which cannot change her intention--has always done. The present-day training of those who are called seminarians does not prepare them to accomplish valid Masses. They are no longer taught to consider the Holy Sacrifice as the essential action of their priestly life.

Liturgical calendar for November 2010

Monday	1	Feast of All Saints, I class	HOLY DAY OF OBLIGATION	1
Tuesday	2	All Souls' Day, I class		2
Wednesday	3	Ferial, IV class	<i>St Malachy, Bishop of Armagh</i>	3
Thursday	4	St Charles Borromeo, Sts Vitalis & Agricola, III class	FIRST THURSDAY	4
Friday	5	Ferial, IV class	<i>Abstinence</i>	FIRST FRIDAY
Saturday	6	Our Lady on Saturday, IV class	<i>All the Saints of Ireland</i>	FIRST SATURDAY
Sunday	7	Twenty-fourth Sunday after Pentecost, II class		7
Monday	8	Ferial, Four Crown Martyrs, IV class		8
Tuesday	9	Dedication of St John Lateran, St Theodore, II class		9
Wednesday	10	St Andrew Avellino, St Tryphon, Respicus and Nympha, III class		10
Thursday	11	St Martin of Tours, St Mennas, III class		11
Friday	12	St Martin I, III class	<i>St Livinus</i> <i>Abstinence</i>	12
Saturday	13	St Didacus, III class		13
Sunday	14	Twenty-fifth Sunday after Pentecost, II class	<i>St Laurence O'Toole, B. of Dublin</i>	14
Monday	15	St Albert the Great, III class		15
Tuesday	16	St Gertrude, III class		16
Wednesday	17	St Gregory the Wonderworker, III class		17
Thursday	18	Dedication of the Basilicas of Sts Peter and Paul, III class		18
Friday	19	St Elisabeth of Hungary, III class	<i>Abstinence</i>	19
Saturday	20	St Felix of Valois, III class		20
Sunday	21	Last Sunday after Pentecost, II class	Presentation of Our Lady	21
Monday	22	St Caecilia, III class		22
Tuesday	23	St Clement, St Felicity, III class		23
Wednesday	24	St John of the Cross, III class	<i>St Colman, Bishop of Cloyne</i>	24
Thursday	25	St Catherine of Alexandria, III class		25
Friday	26	St Sylvester, St Peter of Alexandria, III class	<i>Abstinence</i>	26
Saturday	27	Our Lady of the Miraculous Medal, IV class	<i>St Virgil</i>	27
Sunday	28	First Sunday of Advent, I class	<i>St Columban, Abbot</i>	28
Monday	29	Ferial, St Saturninus, IV class		29
Tuesday	30	St Andrew, II class		30
Wednesday	1	Ferial, III class		1
Thursday	2	St Bibiana, III class	FIRST THURSDAY	2
Friday	3	St Francis Xavier, III class	<i>Abstinence</i>	FIRST FRIDAY
Saturday	4	St Peter Chrysologus, St Barbara, III class	FIRST SATURDAY	4
Sunday	5	Second Sunday of Advent, I class		5

Times on which Holy Mass is celebrated in Ireland

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
11 am & 6.30 pm	11 am		8 am	12 noon		
11 am & 6.30 pm	10.30 am & 7 pm					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am	7 pm				
11 am	11 am	11 am				
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am	11 am					
9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm	
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am					
11 am & 6.30 pm	11 am	7 pm				
11 am	11 am	11 am				