

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
- Holy Communion
- Open Letter to Confused Catholics
- Life of St Cronan
- Plus all the activities and devotions
in our priories and churches

April 2011
Month of
the Blessed Sacrament

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

Devotions & Activities in Athlone

Rosary daily at 7 pm
First Friday: Holy Hour at 6.30 pm
First Saturday: Confessions at 10.30 am, Benediction and Rosary after 11 am Mass
Every Thursday: Mass at 6 pm followed by Rosary and Benediction
Every Saturday: Catechism for adolescents and altar serving practice at 9 am
Missa Cantata: Second and Fourth Sundays of the month

Devotions & Activities in Cork

First Friday: Benediction after 7 pm Mass
First Saturday: Benediction and Rosary after 11 am Mass
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

Third Order of the SSPX : Contact Fr. Sherry

Eucharistic Crusade : Contact Fr. Biérer

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

Youth Group : 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

OUR LADY OF THE ROSARY CHURCH - CORK

Palm Sunday: Blessing and distribution of the Palms at 11 am
Holy Thursday: Confessions at 6.15 pm
 Mass in Coena Domini at 7 pm, Adoration until midnight
Good Friday: Confessions at 2 pm
 Good Friday Liturgy at 3 pm
 Stations of the Cross afterwards
Easter Vigil: Confessions at 7.15 pm
 Easter vigil at 8 pm
Easter Sunday: Mass of the Resurrection of the Lord at 11 am

OUR LADY OF KNOCK AND ST PATRICK CHAPEL NEWRY

Palm Sunday: Blessing and distribution of the Palms at 8.30 am
Easter Sunday: Mass of the Resurrection of the Lord at 8.30 am

SAINT PIUS V CHAPEL - BELFAST

Palm Sunday: Distribution of the Palms before 11 am Mass
Easter Sunday: Mass of the Resurrection of the Lord at 11 am

SAINT JOSEPH MASS CENTER TRALEE

Palm Sunday:
 Holy Mass at 5 pm

BLESSED COLUMBA MARMION CHAPEL - EN- NISCORTHY

Easter Sunday:
 Mass at 5 pm



Holy Week

THE GREAT AND HOLY WEEK OF THE PASSION, DEATH AND RESURRECTION OF OUR LORD AND SAVIOUR JESUS-CHRIST April 17th - April 24th 2011

SAINT JOHN'S CHURCH - DUN LAOGHAIRE

Palm Sunday: Low Mass at 9 am
Blessing and distribution of the Palms at 11 am

Monday to Wednesday in Holy Week :
Parish Mission: Rosary and Confessions at 6 pm, Holy Mass at 6.30 pm, Conference after Mass

Holy Thursday: Confessions at 6 pm
Mass in Coena Domini at 6.30 pm, Adoration until midnight

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

Easter Vigil: Confessions at 7 pm and throughout ceremonies
Easter vigil at 8 pm

Easter Sunday: Mass of the Resurrection of the Lord at 9 am
Mass of the Resurrection of the Lord at 11 am

CORPUS CHRISTI CHURCH - ATHLONE

Palm Sunday: Blessing and distribution of the Palms at 10.30 am

Holy Thursday: Confessions at 6.15 pm
Mass in Coena Domini at 7 pm, Adoration until midnight

Good Friday: Confessions at 2 pm
Good Friday Liturgy at 3 pm
Stations of the Cross afterwards

Easter Vigil: Confessions at 7.15 pm
Easter vigil at 8 pm

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

ANNOUNCEMENTS

- ♦ **EASTER COMMUNION TIME** : From Ash Wednesday to Trinity Sunday.
 - ♦ **STATIONS OF THE CROSS** every Friday of Lent at 6 pm at St John's and Corpus Christi Church.
 - ♦ **EASTER DUES ENVELOPES** are available for you in the churches and chapels
 - ♦ **CHOIR PRACTICES** at St John's in Dun Laoghaire on Saturdays. All are welcome to come and join, especially for the Holy Week Ceremonies. "To sing well is to pray twice!"
 - ♦ **EUCCHARISTIC CRUSADE CAMPS** : The dates for the Summer Camps of the Eucharistic Crusade this year 2011 will be for the girls : July 15th to 24th and for the boys : July 24th to 30th. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérer.
- There are also camps in England :
- Girls : July 19-27, contact Sister Mary Elizabeth at St Michael's School
Boys : August 2-11, contact Fr Sherry in Athlone
- ♦ **YOUNG PEOPLE GROUP WEEKEND** in Athlone Saturday 30th April (11am) - Sunday 1st May.
 - ♦ **CHARTRES PILGRIMAGE** : June 11-13th. Group travelling from Ireland with Fr Sherry as Chaplain. Contact Paul O'Donovan 087 625 6310.
 - ♦ **IGNATIAN RETREATS IN IRELAND IN 2011:**
Esker Retreat House, Esker, Athenry, Co. Galway.
Men's retreat: 4th - 9th July
Women's retreat: 15th - 20th August.
Carmelite Third Order Retreat to be announced later.
The cost of the retreat is 300 euros. (Discounts for those unable to pay)
For more details and an application form, contact Fr Sherry.

♦ **RETREATS IN BRISTOL IN 2011:**

- Mar. 24th - 26th : Recollection for Men on the Four Last Things
 - May 12th - 14th : Marian Recollection for Women
 - May 26th - 28th : Marian Recollection for Men
 - July 18th - 23rd : Men's Retreat
 - Aug. 8th - 13th : Women's Retreat
 - Oct. 10th - 15th : Women's Retreat
 - Nov. 14th - 19th : Men's Retreat
 - Dec. 5th - 7th : Mixed Advent Recollection
- Please phone St Saviour's House : +44 117 977 5863

Letter from Father Morgan

Letter to Friends and Benefactors



My dear brethren,

Much has been made of the contribution of social media tools such as 'Facebook' with regard to the recent 'revolution' in Tunisia, and indeed to the other North African and Middle Eastern 'uprisings.'

Whatever the role Facebook has played in these events, it appears that social media, is causing a revolution in families, as explained by the following book review taken from our American website:

**First Sunday of March 2011:
Quinquagesima Sunday**

***The Facebook Effect*
(by David Kirkpatrick)**

This book launches a warning signal to all parents. The latest danger lies in a new communication device: social media (Myspace, Facebook, etc). Lucky there are parents who still have the choice between having and not having such media in the home. Some are less fortunate and may soon realize how difficult it is to delete its traces. In any case, social media is a problem for teenagers (and children too, alas!)

which requires parents to be fully educated about them.

The author describes the tragedies of teenagers who fell victims to the new monster. Here is one example out of a thousand: one youth realized only too late that he was being filmed in his room indulging in a promiscuous relationship. Instantly, the film was public and seen through one of these networks. When he realized this, the boy was so psychologically disturbed that he jumped off the Washington Bridge.

Besides the trauma, the new reality which comes with social media is a form of radical transparency. It does away with any limits of privacy and sends a message to "Publicize yourself!" The problem with this is that one's pictures, actions, and thoughts are shared instantly, globally and permanently: exactly the opposite of the Christian culture where people go into the secrecy and sacredness of the confessional to blot out their sins forever.

Who has come to grips with the new monster, growing exponentially by

himself and his companions under the Saint. Another man he restored to life became a religious for 7 years before dying. A copy of the Gospels fell into a lake and was lost for 40 days. It was recovered and found to be in perfect condition without any damage whatsoever. A St Mochmoch visited him with a large number of companions and there was not enough food for all. St Cronan blessed the food and there was plenty for everyone in the company of 150. Another time a



large tree had fallen across a road St Cronan was travelling, blocking it completely. He raised the tree miraculously and it remained standing for many years. A number of men, observing this, immediately became monks in his monastery. The inhabitants of Clonfert Molua substituted a gilded brass apple and chains for one of pure gold which was due to King Finghen. St Cronan saw through, and immediately revealed the fraud.

It is said that he was present at the death of St Mobian in 625 and that he lived a year only after that. However, some scholars think he lived for a number of years afterwards. He was buried with great honours and his relics were preserved and many miracles were wrought through his merits and intercessions. He is listed in many Martyrologies and Calendars of the Saints, including that of Drummond in Scotland where he was venerated. He was

also venerated annually at Lusmagh (called Cill na Mlédán?), one mile from Banagher. He was distinguished for his merciful disposition, for his patience, modesty and humility, for his fasts and prayers, being a reproach to the tepid, but, above all, he excelled in

the great precepts of Charity.

Much later, the Ely-O'Carroll area produced the Carroll of Carrolltown, a signatory to the American Declaration of Independence as well as Bishop John O'Carroll, the first US

Bishop. In 1826, when workers were digging the foundations for a new Catholic Church in Roscrea, they uncovered a memorial of ages past – an ancient stone with the simple inscription: 'Crónán'. From Cronan and Roscrea comes the Book of Dimna, one of the great Irish Antiquities. In 1150 Thaddeus O'Carroll had this treasure enshrined in a handsome silver casket, studded with lapis lazuli. At the Protestant suppression of the monasteries around 1539, the Book was hidden and lost. It was found by accident in 1789 in a crevice on a Tipperary mountain by two boys hunting rabbits. It passed via lay hands to Trinity College Dublin. The Book has left Ireland twice, both times to London; in 1819 for a lecture and demonstration to the Antiquarian Society and in 1961 for an Exhibition of Irish Antiquities and Treasures in order to raise funds for a new Library in TCD.

most important monasteries, with a huge school and all of which was termed a city of the period. It is said that St Cronan had been made a Bishop but some scholars disagree. Whether or no, Roscrea itself was a See in its own right until it was brought under the jurisdiction of the Diocese of Killaloe in the 12th century.

St Cronan had great influence with the holy men of Munster and over kings and chiefs, being able to maintain peace between warring factions. King Finghen of Munster visited him and 2 of his horses were stolen. The king wanted to wreak vengeance for the theft and the insult. The Saint was able to dissuade him and made peace, making him a gift of 2 excellent horses in their place, which he seemed to get from somewhere unknown. He also cured the king's son who had been deaf and dumb.

St Cronan is credited with many miracles. Once a man was to be executed by being thrown into a lake but was miraculously protected by St Cronan and was returned safely to shore. On another occasion he ordered a dead man in a tomb to arise, after which he was given Baptism. Again he cured a number of lepers. [Note: There appears to have been a substantial amount of lep-

rosy in Ireland in early times. One of the saints was St Finan the Leper, and the rich suburb of Leopardstown in South Co Dublin is really derived from Lepers-town as there was a hostel for lepers there in olden times]. He instantly domesticated a wild deer. On one occasion he asked Dimma or Dimna the scribe to write a copy of the 4 Gospels for him. Dimma only wanted to give one day to the task. St Cronan agreed and Dimma started but the 'day' miraculously extended over 40 days and nights of daylight and the scribe worked tirelessly without rest, food or sleep until the task was finished! Later the

scribe became St Dimma, Bishop of Connor. St Cronan cured a man of deafness. He miraculously provided the necessities of life for his monks at Easter. He once asked 9 soldiers to help raise his sunken boat. 8 refused and were killed within a day. The 9th helped and became a monk with him. At one time the Ossorians attacked the area, but by a miracle they were deluded into thinking that they had killed the inhabitants and robbed them and departed with the booty, while in fact, all was saved. A holy man, Colman, died before St Cronan could reach him but was brought back to life and then he placed



adding 25 millions members every month? About half of US citizens are involved, including three out of every four teenagers. Under the guise of the innocent pastime of connecting with friends, here are some of the dangers of these networks.

1. Dishonesty is the hallmark. "Users can *construct* their public profile", and are encouraged to fake things. This foments the "virtual self", the person we fancy we are and we dream to become. Naïve parents have been deceived by children smart enough to set up a dummy page to cover up the real page they use to connect socially. The system encourages them to break from all shackles of parental control, by the common use of initials known only to users, like PIR (parent in room) or POS (parent over shoulder).
2. Facebook is the most targetable medium in history. Predators of all sorts use it quite successfully, drawing out credit card numbers and other private information. Other types of predators try to seduce youngsters, including toddlers. Obviously impurity is rampant as the medium engages browsers to outdo each other in boldness. Other initials known only to avid users are common, e.g., GYPO—get your pants off—which is, as you can imagine, one of the more "innocent" ones out there. About one in every two children has been bullied or threatened

online.

3. You will be alarmed to know that social media has teenagers hooked for about 20 hours per week. This amounts to about three hours a day taken away from the scarce precious time of family life, studies, and sleep. Three hours in which parents lose total control over children and teens, ignore totally what they do and say, who they talk to, and where they are going! What more is required to show the demise of parental authority? At that point, the parents only have an incidental influence on their children. Part of the problem is that such teens are not adults and cannot yet function responsibly! They are endowed with a huge capacity but without the power to control it by themselves, like a powerful sports car with bicycle brakes. This is in addition to the fact that the package of information is sent at a speed beyond the capacity to analyze and judge. In such conditions, given that the pace of threats is exponentially multiplied, the ability to react is proportionately diminished. The intellect and will turns into a bird brain only able to *Twitter!*
4. Facebook teaches children to flee from reality. Whoever enters this realm of virtual reality must leave at the gate any natural sensation like smelling a rose, disengaging himself from human interaction and real beings. One leaves real

friends and ends up “friending” hundreds of people you know nothing about. You leave reality because you are “not real” until you are connected: the online people you reach with Myspace are more real and more meaningful to you than Mom and Dad and your fellow students at school. You make your own world and your own image to show off, for self-glorification, to feed vanity, and offer yourself an alternate reality.

God entrusted our parents with the care of children for one particular purpose, and that is to teach them the way to know, love, and serve God in this life and save their souls hereafter. Everything leads us to think that Facebook fits poorly into this plan and was devised for a very different goal.

[taken from www.ssp.org]

Cremation

Given modern society's preference for cremation, it is important to make sure that one's Will contains specific instructions regarding the Requiem Mass and burial arrangements. Regrettably, even a straightforward phrase, such as ‘I direct that my body be buried in a given place, can be taken to mean that the ashes of my body be buried in a grave... Hence I would recommend that cremation be expressly excluded in a Will so as to avoid any confusion by executors.

Keighley

For some time now we have been trying to dispose of our church in Keigh-

ley due to serious structural concerns as well as ongoing issues with certain elements within the local community. Thankfully, the property, whose usage is limited due to the original covenants, has just been sold for re-development. Hence whilst looking for another chapel in a better vicinity, Sunday Mass will be celebrated for the time being in a temporary venue in Bingley at the revised time of 3pm. Further details are to be found elsewhere in this newsletter.

Sisters' retreat

Our four Oblate Sisters from Saint Michael's School, as well as the two Josephte Sisters at Saint Saviour's House, will be doing their annual retreat in Bristol in Easter Week. Let us remember these generous souls in our prayers, in appreciation for their selfless dedication.

Chartres pilgrimage

As mentioned in last month's newsletter, any enquiries about the Chartres pilgrimage (11-13th June), should be made to Fr Sherry in Athlone, who will be the chaplain for our Irish and British group this year. Also, Father is planning to organise some retreats in Ireland, details of which will be announced in due course in St John's Bulletin.

Australia

Father Matthew Clifton was recently at Holy Cross Seminary, in New South Wales, where he preached the retreat for the beginning of the academic year to priests and seminarians at the invitation of the Rector, Father Vincente

Irish Saints

St Cronan

or MoChua, Abbot and Patron of Roscrea and Monahincha, Co Tipperary.
6/7th centuries. Feastday: 28th April.

The personal excellence of one man often makes a wonderful impression over others, and so, the influence of a Saint over his fellow mortals is sure to bring many to practice virtuous lives. A Saint's influence lives on, and among our Celtic ancestors, the mementoes of his or her virtues are often well recorded. And even when records have perished, tradition preserves the fame of many local saints.

There are a number of copies of ‘Vita Sanctus Cronanus’ extant, e.g. in Trinity College Dublin, Marsh's Library Dublin, Brussels Library, Salamanca Library, the Bollandists, etc. These were first written about 4 or 5 centuries after the saint's death. Cronan's father was (H)Odharan of the hEly-O'Carroll in Co Offaly and his mother Coemri from the Corca Baiscinn in West Clare, 2 of whose sisters were mothers of Saint MoBai and Saint MoChonna. St Cronan is said to have been born in North Munster, probably at Tomfinlough, near Bunratty in Co Clare. He was first known as MoChua and from the beginning was devoted to his Creator. He renounced the world early in life and entered religion and was joined by his 2 cousins MoBai and MoChonna. Some say he was trained at Clonmacnoise and then went into Connaught and soon many others

were attracted by his sanctity and fame and attached themselves to him as monks in his monastery. After some time he left the monastery in Connaught with some of his disciples and, not taking anything with them, crossed the Shannon and founded another monastery at Lusmagh in West Offaly on the Shannon near Banagher. He first had to exorcise the place of demons and he remained there for a number of years. The site is now within the Diocese of Clonfert.

Some time later a number of religious men came to him seeking a place to live, so he gave them his monastery. Again he left everything behind and moved, this time into his own home country of (H)Ely-O'Carroll and founded monasteries; first at Monahinse (at that time one of the islands in a lake, called Lough Cré) about 3 miles East of the present Roscrea in Co Tipperary. Later when he found that people had difficulty finding him, he founded another monastery in Roscrea itself (about 606) on the side of the main highway (Sliúže Mór) between Leinster and Munster in those times. A second monastery for monks was also built on another island in Lough Cré. Today, there are very ancient ruins where these 2 islands were (it is all dry land nowadays). St Cronan lived in both monasteries. During his life he is said to have founded over 50 houses in honour of God. While at the second of the Lough Cré islands, called Senruis or Sean Ros [=old wooded hillock] at the time, St Canice (of Kilkenny) is reputed to have written a copy of the Gospels called Glass-Kyrick. The Annals of Ireland state that Ros Cré grew into one of the

brate Mass. Truly, the love of God is a "Devouring Fire" (Deut. 4:24).

When Jesus is mine, the whole Church exalts, the Church in Heaven, in Purgatory and the Church on earth. Who can express the joy of the Angels and Saints at every Holy Communion devoutly received? A new current of love arrives in Paradise and it makes the blessed spirits vibrate every time that a creature unites himself to Jesus to possess Him and be possessed by Him. A Holy Communion is of much greater value than an ecstasy, a rapture or a vision. Holy Communion transports the whole of Paradise into my poor heart!

For the Souls in Purgatory then, Holy Communion is the dearest personal gift which they can receive from us. Who can say how much Holy Communions are helpful in their liberation? One day St. Mary Magdalene of Pazzi's dead father appeared to her and he said that one hundred and seven Holy Communions were necessary for him to be able to leave Purgatory. In fact, at the last of the one hundred and seven Holy Communions offered for him, the Saint saw her father ascend into Heaven.

St. Bonaventure made himself an apostle of this truth and he spoke of it in vibrant tones, "O Christian souls, do you wish to prove your true love towards your dead? Do you wish to send them the most precious help and golden key to Heaven? Receive Holy Communion often for the repose of their souls."

Finally, let us reflect that in Holy Communion we unite ourselves not only to Jesus but also to all the members of the Mystical Body of Christ, especially to the souls most dear to Jesus and most dear to our heart. It is in Holy Communion that we realize fully the words of Jesus, "I in them ... that they may be perfect in unity" (John 17:23). The Eucharist renders us one, even among ourselves, His members, "all one in Jesus" as St. Paul says (Gal. 3:28). Holy Communion is truly all love of God and neighbor. It is the true "feast of love," as St. Gemma Galgani said. And in this "feast of love" the soul in love can exult singing with St. John of the Cross, "Mine are the heavens and mine is the earth, mine are men, the Just are mine and sinners are mine. The Angels are mine, and also the Mother of God, all things are mine. God Himself is mine and for me because Christ is mine and all for me."

Griego. He enjoyed the visit, his first to Australia, and was happy to have seen Father Black in Sydney, who continues to relish life 'down-under.' Father McLaughlin from Carluke replaced him for part of his absence, and in addition to seeing the faithful in Herne, Brighton and Woking, appreciated experiencing some lovely spring weather in contrast to the wintry conditions in Scotland. I myself shall be visiting Carluke from 25th March to 1st April, and will be interested to assess the building progress of the new oratory there.

Saint Michael's School

Extension work on the school chapel is now underway so as to accommodate the growing numbers of faithful, at least for the mid-term...

Jersey

Whilst the Fathers from our House in Gavrus, Normandy, habitually take care of the Jersey Mass-centre, I am looking forward to making my first visit there for the Sunday Mass at the

beginning of April.

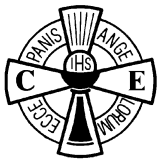
Stronsay

Thereafter, following a brief visit to Menzingen, I plan to be in Orkney so as to visit Father Nicholas Mary CSSR and Brother Gerard Mary CSSR in Saint Columba's House, as well as the local faithful. The visit from 8-11th April should also allow us to review ideas concerning the renovation of the adjoining cottage and outbuildings.

This 25th March, the Feast of the Annunciation, it was the twentieth anniversary of the death of Archbishop Lefebvre. We give thanks to Almighty God for having known this champion of the Faith, and we pray for fidelity to his legacy.

Wishing you all a fruitful Lent in preparation for Holy Week,

Father Paul Morgan
Superior



**Intention for the Eucharistic Crusade
for the month of April 2011**

For the Faith, and its propagation in the whole world

DECEMBER 2010 RESULTS

The Intention was the desire of Heaven and the hope of eternal life

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
46	1194	245	226	1091	2209	4993	33	95	1720

The Month of April sanctified

Month dedicated to the Blessed Sacrament

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

Suggested resolution for the month :

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

Archbishop Lefebvre

An Open Letter to Confused Catholics

By His Grace Archbishop Marcel Lefebvre

Chapter 6 The New forms of Baptism, Marriage, Penance and Extreme-Uncion

Just as for baptism, experiments have been made for marriages by stages, or non-sacramental marriage, which scandalize Catholics. These experiments, tolerated by the episcopate, take place following lines laid down by the official organizations and are encouraged by diocesan officials. A form put out by the Jean Bart Center shows some of the ways of going about it. Here is one:

A reading from the text: "The essential is invisible to the eyes" (Epistle of St. Peter). There is no exchange of vows but a liturgy of the hands, symbol of labor and workers' solidarity. Exchange of rings (without the blessing), in silence. Reference to Robert's work: welding, soldering (he is a plumber). The kiss. The Our Father by all the believers in the congregation. Hail Mary. The newlyweds lay a bouquet of flowers at the statue of Mary.

Why would Our Lord have instituted the sacraments if they were to be replaced by this kind of ceremony devoid of everything supernatural, excepting the two prayers at the end? A few years ago, we heard a lot about liturgy in the department of Saône-et-Loire. To justify this "Liturgy of Welcome," it was said that they wished to give young couples the desire to come back later and get married for good. Out of something like two hundred pseudo-marriages, two

years later not a single couple had returned to regularize their position. Even if they had, the fact would remain that the priest of this parish had actually recognized officially, if not actually blessed,

over a period of two years, something none other than concubinage. An official Church survey has revealed that in Paris, 23% of the parishes had already held non-sacramental weddings for couples, one of whom if not both were non-believers, for the purpose of gratifying the families, or the couples themselves, often out of concern for social conformity.

It goes without saying that a Catholic does not have the right to attend such goings-on. As for the so-called married couple, they can always say they have been to church and doubtless they will end up by believing their situation to be regular by dint of seeing their friends follow the same path. Misguided Catholics will wonder if it is not better than nothing. Indifference takes over; they become willing to accept any arrangement, from a simple registry-office wedding to juvenile cohabitation (in respect of which so many parents want to show themselves to be "understanding"), and finally through to free unions. Total de-christianization lies ahead; the couples each lack the graces which come from the sacrament of marriage in order to bring up their children, if at least they agree to have any. The breakdowns in these unsanctified households have increased to such an extent as to worry the Council of Economic and Social Affairs, of which a recent report shows that even a secular society is aware that it is heading for ruin as a result of the instability of these families or pseudo-families.



dream.

St. Theresa of the Child Jesus has written a little Eucharistic Poem, "Desires near the Tabernacle," in which, among other beautiful things, she said, "I would like to be the chalice, there where I would adore the Divine Blood. I can however in the Holy Sacrifice, gather It in me every morning. My soul is therefore more dear to Jesus, it is more precious than vessels of gold." And what was not the happiness of the angelic Saint when, during an epidemic, daily Communion was conceded to her?

St. Gemma Galgani, one time was put to the test by a confessor who forbade her to receive Holy Communion. "O Father, Father," she wrote to her spiritual director, "today I went to Confession and the confessor has said that I must stop receiving Jesus. O my Father, my pen does not want to write more, my hand shakes strongly, I cry." Dear Saint! Truly a seraphim all on fire with love for the Eucharistic Jesus.

Similarly, St. Gerard Majella, for a false and slanderous report from which he did not wish to defend himself, was punished by being deprived of Holy Communion. The suffering of the Saint was such that one day he refused to go to serve Holy Mass for a priest who was visiting, "because," he said, "on seeing Jesus in the

Host in the hands of the priest, I would not be able to resist taking by force the Host from his hands." What longing consumed this wonderful Saint! And what a rebuke for us who, perhaps, are able to receive Holy Communion daily with ease and we do not do it. It is a sign that we lack the essential: love. And perhaps we

are so in love with earthly pleasures that we can no longer appreciate the heavenly delights of union with Jesus in the Host. "Child, how can you feel the fragrance of Paradise which diffuses Itself from the Tabernacle?" asked St. Philip of a young man in love with the pleasures of the flesh, of dances and amusements. The joys of the Eucharist and the satisfaction of the senses are "opposed to each other" (Gal. 5:17) and the "sensual man perceives not

of the Spirit of God" (1 Cor. 2:14). This is wisdom which comes from God.

St. Philip Neri loved the Eucharist so much that, even when he was gravely ill, he received Holy Communion every day, and if Jesus was not brought to him very early in the morning he became very upset and he could not find rest in any way. "I have such a desire to receive Jesus," he exclaimed, "that I cannot give myself peace while I wait." The same thing took place in our own time to Padre Pio of Pietrelcina, since only obedience could make him wait until 4 or 5 a.m. to cele-



Spirituality

The Most Blessed Sacrament

FR. STEPHANO MANELLI

Holy Communion: Jesus is Mine

In Holy Communion Jesus gives Himself to me and becomes mine, all mine, in His Body, Blood, Soul and Divinity.

Thus, one day, St. Gemma Galgani said candidly to Jesus, "I am Your master." With Communion, Jesus enters my heart and remains corporally present in me as long as the species (the appearance) of bread lasts; that is, for about 15 minutes. During this time, the Holy Fathers teach that the Angels surround me to continue to adore Jesus and love Him without interruption. "When Jesus is corporally present within us, the Angels surround us as a guard of love," wrote St. Bernard.

Perhaps we think too little about the sublimity of every Holy Communion, and yet, St. Pius X said that "If the Angels could envy, they would envy us for Holy Communion." And St. Madeleine Sophie Barat defined Holy Communion as "Paradise on earth."

All the Saints have understood by experience the Divine marvel of the meeting and the union with Jesus in the Eucharist. They have understood that a devout Holy Communion means to be possessed by Him and to possess Him. "He who eats

My flesh and drinks My Blood abides in Me and I in him" (John 6:57). One time St. Gemma Galgani wrote, "It is now night, tomorrow morning is approaching and then Jesus will possess me and I will possess Jesus." It is not possible to have a union of love more profound and more total: He in me and I in Him; the one in the other. What more could we want?

"You envy," said St. John Chrysostom, "the opportunity of the woman who touched the vestments of Jesus, of the sinful woman who washed His feet with her tears, of the women of Galilee who had the happiness of following Him in His pilgrimages, of the Apostles and disciples who conversed with Him familiarly, of the people of the time who listened to the words of grace and salvation which came forth from His lips. You call happy those who saw Him ... But, come to the altar and you will see Him, you will touch Him, you will give to Him holy kisses, you will wash Him with your tears, you will carry Him within you like Mary Most Holy."

For this reason the Saints have desired and longed for Holy Communion with ardent love; for example, St. Francis of Assisi, St. Catherine of Siena, St. Paschal Baylon, St. Veronica, St. Gerard, St. Margaret Mary Alacoque, St. Dominic Savio, St. Gemma Galgani ... it is pointless to continue because one would really need to list all the Saints.

For example, it happened one night to St. Catherine of Genoa, that she dreamed that the following day she would not be able to receive Holy Communion. The sorrow that she experienced was so great that she cried unceasingly, and when she woke up the next morning she found that her face was all wet from the tears she shed in her

Then there is the sacrament of Extreme Unction. This is no longer the sacrament of the sick or the feeble. It has become the sacrament of the old: some priests administer it to persons of pensionable age who show no particular sign of approaching death. It is no longer the sacrament that prepares one for the last moment, which wipes out the sins before death and disposes the soul to final union with God. I have in front of me a notice distributed to all the faithful in a Paris church to warn them of the date of the next Extreme Unction: "For those who are still active, the sacrament of the sick is celebrated in the presence of the whole Christian community during the Eucharistic celebration. Date: Sunday, at the 11 o'clock Mass." These anointings are invalid.

The same collectivist mentality has provoked the vogue of penitential celebrations. The sacrament of penance can only be of an individual nature. By definition and in conformity with its essence, it is, as I have previously pointed out, a judicial act, a judgment. A judgment cannot be made without having examined a cause; each one's case has to be heard in order to judge it and then to remit or to retain the sins. His Holiness John Paul II has insisted several times on this point, notably to the French bishops on April 1, 1982 telling them that personal confession followed by individual absolution is "a requirement of the dogmatic order." It is consequently impossible to justify these ceremonies of reconciliation by explaining that ecclesiastical discipline has become more relaxed, that it has adapted itself to the needs of the modern world. It is not a question of discipline. There was formerly one exception: general absolution given in a case of shipwreck, war, etc.; an absolution whose value is debated by learned writers. It is not permissible to make a rule out of the exception. If we consult the Acts of the Apostolic See we find the follo-

wing expressions uttered both by Paul VI and John Paul II on various occasions: "the exceptional character of collective absolution," "in case of grave necessity," "in extraordinary situations of grave necessity," "quite exceptional character," "exceptional circumstances."

Celebrations of this type have, however, become habitual though without becoming frequent in any one parish, due to the scarcity of faithful who are disposed to put themselves right with God more than two or three times a year. They no longer feel the need, as was quite foreseeable since the idea of sin has been wiped out of their minds. How many priests still remind people of the need for the sacrament of penance? One member of the faithful has told me that in going to confession in one or another of several Paris churches where he knows he will be able to find a "priest on duty" he often receives the congratulations or thanks of the priest, surprised to have a penitent.

These celebrations subjected to the creativity of the "animators" include singing, or else a record is played. Then comes the turn of the Liturgy of the Word, followed by a litany type of prayer to which the assembly responds, "Lord, have mercy upon me, a sinner," or else by a sort of general examination of conscience. The "I confess to Almighty God" precedes the absolution given once and for all to the whole congregation, which only leaves one problem: would a person present who did not want absolution receive it just the same? I see on a duplicated sheet distributed to those taking part in these ceremonies at Lourdes that the organizer has asked himself this question: "If we wish to receive absolution, let us dip our hands in the water and make the sign of the cross upon ourselves," and at the end, "Upon those who are marked by the sign of the cross with the water of the spring the priest lays his hands. Let us unite ourselves to his prayer and accept pardon from God."

Liturgical calendar for April 2011

Friday	1	Ferial, III class	<i>Abstinence</i>	FIRST FRIDAY	1
Saturday	2	Ferial, III class		FIRST SATURDAY	2
Sunday	3	Fourth Sunday in Lent, I class			3
Monday	4	Ferial, St Isidore of Seville, III class			4
Tuesday	5	Ferial, St Peter Ferrer, III class			5
Wednesday	6	Ferial, III class			6
Thursday	7	Ferial, III class		FIRST THURSDAY	7
Friday	8	Ferial, III class	<i>Abstinence</i>		8
Saturday	9	Ferial, III class			9
Sunday	10	Passion Sunday, I class			10
Monday	11	Ferial, St Leo, III class			11
Tuesday	12	Ferial, III class			12
Wednesday	13	Ferial, St Hermenegild, III class			13
Thursday	14	Ferial, St Justin, III class			14
Friday	15	Ferial, Seven Sorrows of Our Lady, III class	<i>Abstinence</i>		15
Saturday	16	Ferial, III class			16
Sunday	17	Palm Sunday, I class			17
Monday	18	Monday in Holy Week, I class			18
Tuesday	19	Tuesday in Holy Week, I class			19
Wednesday	20	Wednesday in Holy Week, I class			20
Thursday	21	MAUNDY THURSDAY, I class			21
Friday	22	GOOD FRIDAY, I class	<i>Fast & abstinence</i>		22
Saturday	23	HOLY SATURDAY, VIGIL OF EASTER, I class			23
Sunday	24	RESURRECTION OF OUR LORD JESUS CHRIST, I class			24
Monday	25	In the Octave of Easter, I class			25
Tuesday	26	In the Octave of Easter, Rogations, Major Litanies, I class			26
Wednesday	27	In the Octave of Easter, I class			27
Thursday	28	In the Octave of Easter, I class			28
Friday	29	In the Octave of Easter, I class	<i>Abstinence</i>		29
Saturday	30	In the Octave of Easter, I class			30
Sunday	1	Low Sunday, I class			1
Monday	2	Saint Joseph the Worker, I class			2
Tuesday	3	Ferial, Holy Martyrs, III class			3
Wednesday	4	St Monica, III class			4
Thursday	5	St Pius V, III class		FIRST THURSDAY	5
Friday	6	Ferial, IV class,	<i>Abstinence</i>	FIRST FRIDAY	6
Saturday	7	St Stanislas, III class		FIRST SATURDAY	7

Times on which Holy Mass is celebrated in Ireland

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
11 am & 6.30 pm	6.30 pm	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	11 am					
9 am & 11 am	10.30 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					
6.30 pm	7 pm	7 pm				
3.30 pm	3 pm	3 pm				
8 pm	8 pm	8 pm				
9 am & 11 am	11 am	11 am	11 am	8.30 am		
6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	11 am					
6.30 pm	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	7 pm				
11 am	11 am	11 am				

Blessed Columba
Marmion Chapel
Enniscorthy, Co. Wexford
Easter Sunday - 5 pm
Contact Corpus Christi Priory