

The Priestly Society of Saint Pius X in Ireland

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Our Lady of Knock and St Patrick Chapel

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The Society of Saint Pius X in Ireland



Saint John's Bulletin



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- Letter from Father Morgan
- Letter and Documents Bp. Fellay
- Life of St Feichin
- The Three Kings
- Plus all the activities and devotions
in our priories and churches

January 2012
**Month of the
Holy Family**

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 Tuesdays at 7.30 pm

Catechism for children: 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

all about the life of Christ and what He had taught to his disciples. Then the Kings told St. Thomas how they had gone to Bethlehem to see the Baby Jesus. Thomas was very touched by their story and baptised the three Kings and all the people who had come with them. Suddenly the three Kings were filled with the Holy Ghost and began to preach the word of God to all the people. Then the three Kings went with St. Thomas to the Hill of Vaus, and there St. Thomas blessed the chapel which the three Kings had built. St. Thomas and the three Kings preached to the people in that chapel about the Christian faith and the star that had appeared to the three Kings. And later, around the chapel of Vaus, the three Kings built the Catholic city of Suwella. When St. Thomas had preached and converted the people of that area to the Christian faith, he then ordained the three Kings as priests and consecrated them as Bishops. And they ordained other priests and consecrated more Bishops to serve God. St. Thomas went on to preach in other cities and towns of India and in time he was martyred.

Two years before the three Kings died, they called together all the Kings and Princes and Bishops of their lands and chose from among them a man who would be the spiritual leader of the people; and who would take the place of St. Thomas the Apostle.

The three Kings lived together like monks in Suwella, for the next two years. Then before the end of the second year, a little while before Christmas, a wonderful star appeared above the city of Suwella. By this star they

knew that they would die soon. So they built a large tomb in the church there, where they could be buried. They all said Mass on Christmas day. Eight days after Christmas, Melchior; who was 116 years old, said Mass and then died. Three days later, Balthazar; who was 112 years old, said Mass and then died. And six days later, Casper; who was 109 years old, said Mass and also died.

The three Kings bodies remained incorrupt for many years, and the star appeared over Suwella until the bodies of the Kings were moved away. A long time after the death of the three Kings, the Catholic faith was practised in the city of Suwella and in all the kingdoms of the East. But as the years passed, the people of India fell again into their pagan religion. They forgot about the three Kings and as God's punishment, the bodies of the three Kings turned to dust!

St. Helen took the bodies of the three Kings to Constantinople, where her son was the Emperor. After the death of St. Helen the bodies of the three Kings were taken to Milan Italy. Some time later, Archbishop Rainald took the bodies of the three Kings to a church in Cologne, Germany, where they still are today (see photo below) !

From the Guardian of Crusader, by Fr. Boulet



could meet with each other before going to Bethlehem. Melchior with his host of people and animals came first to the outskirts of Jerusalem, near the hill of Calvary. Beside this hill three roads came together to form one road, which led to Jerusalem.

God caused a dark cloud to descend upon the world. Melchior and his host could no longer see the star; so they waited. Along came Balthazar and he could no longer see the star, so he and his host waited. After a time, God lifted the cloud and Melchior and Balthazar started making their way to the main road leading to Jerusalem. Casper and his host were also making their way to Jerusalem and where the three roads join with the main road to Jerusalem, the three kings met each other.

Then God worked another miracle; even though the three Kings spoke different languages, they could all understand each other and they told each other that they were following the star to see the Baby King. They followed the star to Jerusalem and after meeting Herod they followed the star to Bethlehem. As they got closer to the stable where Jesus was, the star shone brighter! And when they arrived in Bethlehem the star lit up the place where Jesus, Mary and Joseph were staying.

Melchior, the King of Nubia and Arabia, offered gold to the Baby Jesus because He was a King. Balthazar, the King of Saba, offered frankincense to the Baby Jesus because He was God, and Caspar, the King of Tharsis, offered the Baby Jesus myrrh, because He became man and would die in order to save people from their sins.

When the three Kings left the Holy Family, they stayed that day in Bethlehem and told the people of that city and the people of the surrounding country about the Child Jesus and how the star had guided them from the East to Bethlehem. At night when the three Kings were sleeping, an Angel came and warned them that they should not return to Herod, (as Herod wanted to

kill the Baby Jesus), so they went home by another way. As the three Kings travelled through different towns and cities on their way home, they preached to the people about the Baby Jesus, the Star, and all they had seen and heard and done.

Even though it had only taken thirteen days for the three Kings to travel to Bethlehem, it took them two years to return home! When they reached their kingdoms, they preached to their people and told them all that they had heard and seen and done on the way. And they made in all their temples a star, in the same form and likeness as it had appeared to them. Because of this, many pagans left their errors and their false idols and worshiped the Child Jesus.

The three Kings also built a beautiful chapel on the Hill of Vaus, in India, and promised each other that they would meet there every year. This chapel was also visited by many people from different lands.

At the time Our Lord ascended into Heaven, He sent St. Thomas the Apostle into India to preach there, the Word of God. Now as St. Thomas preached the Word of God in the temples of India, and performed many miracles by the sign of the cross, he found in every temple a star which had been painted and formed in the likeness of the star that had appeared to the three Kings on the night when Christ was born.

The three Kings had prayed that they would not die until they had been baptised. So when they heard that a disciple of Christ had come to their lands and was preaching to the people about the works of the Lord, they set out to meet him. Even though they were very old, they dressed themselves in fine garments and went to see St. Thomas. They also took with them other lords and princes and a great crowd of people.

When Thomas saw the three Kings, he received them with great joy and told them

*To all the faithful, benefactors and friends of
the Society of St Pius X in Ireland,
our sincerest wishes of a Holy and Happy Christmastide
in the company of Jesus, Mary and Joseph.*

*May your fidelity, generosity and support
be rewarded with abundant blessings throughout the New Year.*

Reverend Father Paul Morgan, from London

Fathers Anglés, Babinet and Biérier

from Dun Laoghaire

Fathers Sherry and Gallagher, and Brother Gerard

from Athlone

ANNOUNCEMENTS

◆ **ROSARY CRUSADE** : 12 millions Rosaries to be offered to the Holy Father, a Crusade of prayer and penance for the freedom of the Church, the Consecration of Russia and the Triumph of the Immaculate Heart!

◆ **YOUTH OUTING** on February 3rd-5th 2012. Contact Athlone

◆ **RETREATS IN BRISTOL IN 2012** : Please phone St Saviour's House :
+44 117 977 5863

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

Letter from Father Morgan

Letter to Friends and Benefactors



My dear brethren,

I am happy to include in this newsletter two texts from Bishop Fellay which clarify the Society's response to the 14th September 2011 'Doctrinal preamble' document.

For other news:

Carluke

On the 29th November seven of the Fathers gathered in Carluke for the blessing of the new oratory chapel for Saint Andrew's House. The following day Father Nicholas-Mary CSSR from Stronsay joined us also for a solemn High Mass in honour of our patron St Andrew in our Glasgow Church dedicated to our Saint, and then, which was followed by the usual reception.

Athlone

I am delighted to announce that the purchase of a fine historic house in the centre of Athlone, Court Devenish House, Ireland, which will be used as a new priory and retreat house. To date the Fathers have resided in the few rooms annexed to Corpus Christi Church, some five minutes' walk away from the new property, and so the extra space in the new property and its ideal location will provide a welcome development for the Society in the Irish Midlands. Some twelve retreat rooms will be

available following the extensive renovation work which we hope to have substantially completed within 12 months. Any donations towards the proposed works, estimated at some 300,000 Euros, will be gratefully received and may be sent to St George's House, or direct to Father Sherry at: Corpus Christi Church, Connaught Gardens, Athlone, Co. Roscommon, Eire.

Incidentally, I am also happy to take this opportunity of endorsing the good work undertaken by the parents and faithful in the small Holy Family School in neighbouring Longford. The Fathers from Athlone are now playing an active role in the life of the school with their weekly visits and classes. Two full time teachers are presently working at the school and it is to be hoped that more families will benefit from this worthwhile endeavour. As Pope Pius XI wrote: 'Let it be loudly proclaimed and well understood and recognised by all, that Catholics, in working for Catholic schools for their children, are engaged in a religious enterprise demanded by conscience.'

Bristol

At St Saviour's House, the listed old laundry building is to undergo some necessary renovation works, whilst St

Epiphany

THE THREE KINGS

This is a story about what happened to the three Kings, (called Magi), before they went to Bethlehem and after they went to Bethlehem.

There was a prophet called Balaam who prophesied saying, "*A star shall spring out of Jacob and a man shall rise upon Israel and shall be Lord of all folk.*" Because of this prophecy, many great lords and other people of India desired greatly to see that star.

In the land of India where the three Kings lived, was a very high hill called Vaus. On this hill twelve of the greatest astronomers, were asked to watch the stars day and night to see if any unusual light or star showed up in the sky, which they had never seen before.

Then one day something very unusual happened. On the same night and the same hour that Our Lord was born, a new star shone in the sky and it was as bright

as the sun. It came and stood still over the Hill of Vaus and would not move. When the sun was most hot and most high, there was no difference between the brightness of the star and the brightness of the sun. And the star had in it the likeness of a Baby Boy and above Him was the Sign of the Cross. A voice came from the star saying: "*Unto us is born this day, the King and Lord that folk have long sought. Go then and seek Him and do Him worship.*"



All the people of the country were greatly amazed when they saw this wonderful star and heard the voice out of the star. When the twelve astronomers saw the miraculous star, with the Baby King bearing the sign of the cross, they joyfully ran to tell the wisemen of the land all that they had seen and heard.

Now at that time there were three good kings who ruled in India and when the astronomers told them about the miraculous star, they were truly glad. And though each of the kings lived far from each other, they all saw the star at the same hour and the same time. Then each of the three kings decided to go on a journey to see the Baby King which they had seen in the star, and do as the voice from the star had told them to do.

Each of the three kings prepared great and rich gifts for their journey. They loaded horses, camels and mules with treasures and took with them a great crowd of people. And they also took along tents and bedding and much food for the journey there, and the journey home.

As each of the three kings left their kingdom the star went before them to guide them; even though they all came from different directions! They rode over many lands and passed through many kingdoms, cities and towns. And even though they came to some dangerous places, neither one of the kings had a difficult time; they were able to carry on with their journey in peace and quiet. And what's more, the three kings never rested night or day, and they did not eat or drink until they came to Bethlehem.

After twelve days when the three Kings were almost at Jerusalem, God worked a very great miracle so that the three Kings

hypocrisy who claimed to come only to help 'reform' the Irish Church. However, the final day of doom came with the protestants in 1539 when the minions of the wicked Henry VIII plundered and completely destroyed the monastery and Church to swell the coffers of the robbers and their profligate King. A further sacrilege was perpetrated by George Brown, an apostate Friar who, in Thomas Street in 1532, publicly burned a 'Staff of Jesus', possibly St Feichin's, which he had robbed from Christ Church Cathedral. Brown became the 1st Protestant bishop of Dublin.

Every year, thousands visit the beautiful and holy places scattered throughout Ireland, but few visit them in the spirit of Fechin and his holy disciples. The Irish Saints loved nature, for in the beautiful things of nature they saw the footprints of the Great Creator. To them, the earth and the skies proclaim the glory of God. But most think only of things of the body, recreation, meat and

drink – instead of being lifted up to God. We would remind those who visit holy and historic places throughout our land, that these places are sacred to the nation and hallowed by the former presence of Ireland's saints and heroes. Therefore, they should be revered and not profaned by vandalism, vulgarity or unworthy conduct. Few lands are as plentifully strewn as ours with the ruins of churches, cells, crosses, schools and monasteries – a precious, if mournful inheritance. These venerable ruins are the relics and memorials of the men and women who made our land holy and learned, and who won for Ireland the renowned title of "The Island of Saints and Scholars" – bestowed, peculiarly enough, by a Doctor of the Church, the English Venerable Bede! Let us ever remember these saints, and thank and love them. Let us reverence their holy sanctuaries, for out of their scattered stones the great God may yet build up a nation that shall compare with all the glories of ancient days.

The Month of January sanctified

Month dedicated to the Holy Family

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, Plenary Indulgence for the public singing of the Veni Creator
 On the 9th starts the Novena of St Anthony the Hermit
 On the 10th, Consecration of the family to the Holy Family
 On the 12th starts the Novena of St Sebastian
 On the 13th starts the Novena of St Agnes, Patroness of Christian Modesty
 On the 25th starts the Novena of the Purification of Our Lady.
 On the 26th starts the Novena of St Blaise
 On the 28th starts the Novena of St Agatha

Suggested resolution for the month :

To spend our day mindful of the company of the Holy Family in all our activities

Joseph's hall – which is not listed – is due to be demolished given some major structural concerns as well as potentially hazardous materials used at the time of construction...

Saint Michael's School

Many thanks to all of you who contributed to the successful school fayre last month which, including the raffle and sale of school calendars, raised over £8,000. Special thanks are due to the Oblate Sisters for their Christmas pud-

dings and school calendars, as well as to Mr and Mrs Alex Blatchford for undertaking the computer work behind the calendars. A list of the raffle winners is included elsewhere in this newsletter.

On behalf of all the Fathers,
 Brothers and Sisters,
 may I wish you all
 a blessed Christmastide,

Father Paul Morgan
 Superior

Letter from Bishop Fellay

Letter to Friends and Benefactors # 79

Dear Friends and Benefactors,

In a few days we will celebrate the happy coming of the Nativity of Our Lord Jesus Christ. The holy liturgy of Advent and the Christmas season is filled with faith in the divinity of Our Lord. Citing above all the Old Testament passages where His coming is foretold, it imbues our minds and hearts with the infinite grandeur of the prerogatives and the rights of the newborn Child.

He who from all eternity is born of a Father without a mother, is born in time of a Mother without a father! (Profession of faith of the 11th Council of Toledo)

Receiving His human nature from the Most Blessed Virgin Mary, His Mother, whose Virginité He preserves, He thereby proves that He has lost nothing of His Divinity. "In the burning bush that Moses saw and that was not consumed,

we recognize your praiseworthy Virginité that was preserved." (Antiphon at Lauds, January 1). The Church is pleased to welcome the Savior Jesus, true God and true man, honoring Him with the title of King.

The King of peace, *Rex pacificus*. Here we would like to elaborate somewhat on this truth, which is so to speak at the heart of the crisis that is shaking the Church and affects the relations of the Society of Saint Pius X with the Holy See.

Indeed, it seems to us that the basis for the current problem can be summed up as a loss of faith in the divinity of Our Lord Jesus Christ. Oh! Of course many people protest that they believe that Jesus is God, but very few are ready to draw the practical consequences of that truth which will manifest itself in the sight of the whole world at the end of time. At that moment, He will finally allow his glory to shine forth in all its

perfection. The extent of His powers over every creature will be such that all human beings—pagans, Christians, atheists, infidels, bandits and believers—all will be prostrate before Him, for at the mention of His Name every knee shall bend on earth as in heaven (cf. Phil 2:10).

For the short space of His earthly life, during which He was pleased to be among us, He partially hid His sovereignty. But that was only the time of testing, the time to accomplish His redemptive mission: “He died for our sins” (1 Cor 15:3).

But during that time when He hid His omnipotence from our eyes, He lost none of it. “All power is given to me in heaven and in earth” (Mt 28:18) is a statement to be taken literally; He is the one who created all things, for whom all was created, without whom was created nothing that was made (cf. Jn 1:3).

The practical rejection of the divinity of Our Lord is often manifested in human history by the rejection of His *Kingship*; this was already the title and reason for His death sentence: “Jesus of Nazareth, the King of the Jews” (Jn 19:19).

And very often in history the rejection of God is manifested in the refusal to submit to Our Lord Jesus Christ.

It was not until the mid-twentieth century that mankind witnessed that unbelievable event that let us see a Council which, supposedly in the name of adapting to the concrete situation of human society, which was thoroughly deca-

dent, changed the perennial proclamation: “For He must reign” (1 Cor 15:25). People claim that this way of acting would be in harmony with the Gospels, whereas it is quite the contrary.

The sophists of liberalism have sent out the word that the State, human society, which is also a creature of God, ought to treat the one true religion on a par with all the false religions, granting equally to each the right to exist, to develop without restrictions and to conduct its worship.

It was claimed that this was in opposition to the abuses of the totalitarian State which unjustly crushes human beings and oppresses the conscience of each individual. The Freemasons themselves expressed their joy upon hearing these theses, which are their own, resound beneath the cupola of St. Peter's Basilica (cf. Yves Marsaudon, *L'œcuménisme vu par un franc-maçon de tradition*, 1964).

Quite obviously, there is an element of truth in the evil that is denounced. But the remedy is the one that the Church has always pointed out: tolerance. The right to religious liberty, as proclaimed at Vatican II, is something else. That is one of the points over which we come to grief with the Holy See.

This religious liberty, in placing what is true and what is false on equal footing, deliberately dispenses the State and human society from their duties to honor and to serve God, their Creator. It opens the door to all sorts of license in



aspired to the Abbey of Fore; so he asked the saint who might succeed him. St Feichin said; ‘Some fit person from among my monks’. But the visitor persisted, asking what if there should be no one suitable? St Feichin answered; ‘I will leave it to the superiors to choose’. The visitor again persisted, enquiring if these should not be able to agree. ‘Well then’ said St Feichin; ‘Should so unlikely a thing happen, my successors must be taken from among Irishmen

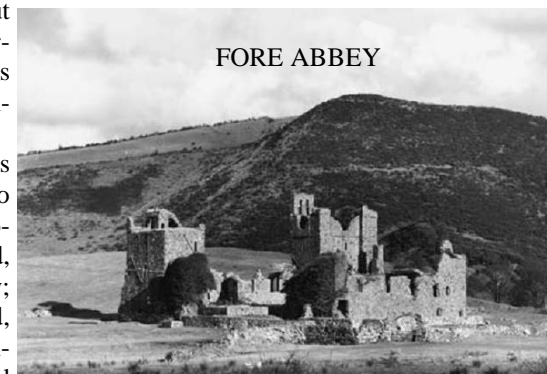
somewhere, but under no circumstances from the Welshmen’...

Many miracles were ascribed to St Feichin; provision of food, curing many; lepers, blind, deaf and all infirmities and weaknesses as well as punishments inflicted for ingratitude to clerics, e.g. a lake is changed into a marsh after the fishermen refused fish to clerics; he removed obstructions in his way by prayer and the waterfall at Poulaphuca became silenced while he and his monks chanted the psalms; he removed the noise caused by a mill at Cluain Deochra for St Ernan (11th January).

St Feichin also founded a monastery near Naas, Co Kildare and miraculously released all the prisoners of the local King. At Fore he was said to have cut the mill out of the rock with his hands and to have provided the water to work it miraculously also. He also built an oratory at Fore in which he had a special kneeling stone. Those who disrespected it or tried to remove it died sud-

denly.

In his old age he prepared well before his death and gave advice and instructions to his disciples before departing. He is said to have died of the plague (Buidhe Chonail) in 664. A St Mocha told how he saw a pillar of fire rising from where he died and St Mocha himself died also to accompany him to Heaven. St Feichin is regarded as one of the main 12 Apostles of the Early Irish Church. He was commemorated widely



and there was a special Office for him. He is said to have built a Church and monastery at Termonfechin, Co Louth and to have built a Church at Cashel in Munster. He is listed

in most Irish Calendars and also in the English and Scottish. Some places are dedicated to him in Scotland, e.g. Ecclefechan and as St Vigean.

After St Feichin's death, the monastery at Fore was the home of sanctity and learning and was greatly celebrated. The *Irish Annals* give us the names of many saints and scholars of Fore; St Leighnan (5th February), St Forhellach (10th June), St Brendan (27th July), St Suarlach, St Aingin (1st May, died 766) and many other saints. Unfortunately, troubles also came. In the middle of the 8th century, and at the start of the 9th, Fore was destroyed by fire. In the 10th century and afterwards, Fore was burned and plundered frequently. The Norman, Hugh de Lacy, utterly wasted Fore in 1176 - so much for Norman

King Guaire. King Guaire was famous for his hospitality and his name still lingers in the locality as *Óúin Suidire* Castle near Kinvara and *Σορτ Inse Suidire* as the Gaelic name for Gort. He also built a Church and monastery in Cong. He was later deemed the Apostle of Connemara.

Eventually, around 630 he went to Fore (*Ϝαδαρ=Coδαρ*, meaning fountain or well), in Co Westmeath as prophesied by Saints Colmcille and Naithi. Following an angelic vision, the local chieftain had previously offered a site to St Colmcille who had refused because he said it was reserved for St Feichin, and there our Saint founded his main monastery and built his Church. He was soon joined by many disciples so that the community numbered more than 300. A school grew up which was noted for learning and piety. St Feichin had a very strict rule with very austere living conditions and performed many vigils, prayers, meditations, fasts and vigils. He slept very little, spending most of the night in devotions and penances which he divided up into 3 portions: (i) hymns, canticles, stations and genuflections, (ii) meditation and ecstasies, (iii) penances, including standing in cold water holding a stone to prevent sleep. He is said to have provided food miraculously for his guests when it was lacking in the monastery. Further, no women were allowed in the monastery grounds, which was common practice among the Irish Saints. St Feichin became Abbot and later Bishop at Fore and he wrought many miracles. A cleric, Ronan, had a pain in the head, for which no cure could be found anywhere, but St Feichin healed it. St Feichin was very friendly with many other Saints and he was also a great

peace-maker between warring Kings and chieftains. He also obtained freedom of prisoners and hostages on a number of occasions. His mother Lassair has a holy well dedicated to her near Fore. There are a number of Traditional stories concerning our Saint:

The story of the Leper and the Queen

One day at Fore, a leper, full of disease from sole to crown, came to St Feichin who carried him to the guesthouse. The saint then went to the local King Diarmaid's fortress in nearby Lough Lene and collected his Queen Themaria to nurse and care for the lowly and nauseous leper, which she did. The next morning, St Feichin saw a great light rise from the guesthouse which reached to the heavens. St Feichin then understood that the Leper was Jesus who had come to test the charity of himself and the queen. The queen confirmed this and told the saint that Our Lord had left her promises and blessings as well as gold and a staff. The gold was used for the poor and the Church while the staff became the famous 'Bachall Feichín', or Staff of Feichin, with which the saint worked many miracles. It was also called 'Bachall Íosa' or Jesus' Staff. Miracles continued and this *Θαάλλ*, or Staff, was held in veneration for a long time. Incidentally, the word 'Bachall' for Staff or Crozier is found in some place-names, e.g. Ballyboughal, in North County Dublin. St Patrick's Crozier was also known as 'Bachall Íosa'.

St Feichin and the Welsh monk

When old, St Feichin was visited by a Welsh monk who had little if any of the humility of a true religious and who

religious matters. It is as though, within the Church, they had renounced the prerogative of being the unique path of salvation for all mankind. Those who still believe this no longer say it. Many even lead you to think the contrary. This concession to today's world is made at the expense of the Kingship of Our Lord Jesus Christ.

Another consequence, which follows directly from what has just been said, can be seen in the practice of ecumenism. On pretence of being able to be closer to our "separated brethren", Catholics no longer proclaim these truths, which are nonetheless salvific, because they are difficult for them to hear. Catholics no longer even deliberately seek to convert them. ECUMENISM NO LONGER WANTS TO MAKE CONVERTS. This word has been banished; it is still tolerated, but in the name of religious liberty! Where, then, is the Church of Our Lord Jesus Christ? Where has the pride of Catholics gone? And their leaders are the ones who are making them faint-hearted! As everyone could observe recently in France, when they should have condemned some blasphemous dramas. If similar offenses had been committed against the Moslems, the country would have been set on fire and drenched in blood! The Christians today have become so soft that they allow anything to happen! People are attacking the honor, not of a worldly king, but of the King of kings, the Lord of Lords, our Savior from whom we have received everything!

Quite obviously we have at heart the salvation of all those souls that are so dear to the Heart of Our Lord and their return to the fold, since He redeemed

them at the price of His life! But the current way of doing things no longer has anything in common with the concern for the unity of the Church in past centuries. The whole world is supposed to be good and, consequently, the prospect that some of them could be eternally damned causes the wise of this world to inveigh against the scandal. They preach that hell is empty, or nearly so. The teaching of the Church is entirely different....

A third stumbling block is also connected with the diminishment of authority. Our Lord is the Head of the Church. But since He willed that His Church should be visible, after His ascension into heaven, He gave her a visible head, who is His Vicar on earth, Peter and his successors.... To him alone did Our Lord give the power to feed the sheep and the lambs, he alone has full, sovereign, and immediate authority over each and every member of the Church. That is why the Church has always proclaimed herself to be a monarchy, governed by *one man*. Certainly, the human character of government makes it quite understandable to seek counsel and the advice of wise persons, but a form of democracy imported into the Church by collegiality and by the parliamentary parody of bishops' conferences allows all sorts of abuses and subjects to group pressure the decrees of Divine Law that declare that each diocese has only one head, the bishop of the locality.

Authority today is seriously shaken, not only outside, through the litigation of secular leaders who claim a share in government, but also within the Church, through the addition of a number of councils and commissions which, in

today's atmosphere, prevent the just exercise of the authority delegated by Our Lord Jesus Christ.

Isn't it startling to note, with each of these stumbling blocks, that we find basically the same problem? In order to please the world, or at least in order to adapt to it and get along with it, they sacrificed in one way or another the authority of Our Lord Jesus Christ over believing Christians, over all the human beings for whom He shed His Blood, over all the nations of which they are members.

This is what is doing such harm to the Church. In order to overcome this crisis, it is necessary to "re-establish all things in Christ" (Eph 1:10). Everywhere and in all things to give Him first place, to Him who wants to be all in all. As long as people are unwilling to leave this liberal atmosphere that is poisoning the Church, she will continue to waste away.

It is because of this painful reality that our relations with Rome are difficult.

This is why in the Society we speak so often about the Kingship of Our Lord Jesus Christ, for it is the summary, in practice, of our recognition of His Divinity. To put it purely and simply: He has all rights over us.

It is to Him that all human beings, pa-

gans or Catholics, young or old, rich or poor, powerful or weak, all, absolutely all will give an account of their life here below, to Him, their sovereign Judge and their God from whom they received everything. Let us hope that these lines show how relevant the doctrine of the Kingship of Our Lord is, that the battle for this Kingship of Our Lord is not out-of-date but on the contrary very necessary. Today it is an obligation if we are to survive.

May Our Lady, the Mother of Jesus, the Mother of God, deign to hear our prayers for the glory of her Son. May she protect us, may she guard our little Society in the midst of so many perils, and may she be our guide, our advocate, our victory over ourselves and our faint-heartedness. May she be our hope, while awaiting her triumph for which we pray constantly, so that she may be our joy here below and for eternity.

*Nos cum Prole pia
benedicat Virgo Maria.*

[May the Virgin Mary bless us with her dear Child.]

+ Bernard Fellay

On the Feast of Saint Thomas the Apostle, the 21st December 2011

Irish Saints

Saint Feichin

Abbot at Fore/Fabhar/ṚḁḁḂḂḂ,

Co Westmeath 7th century

Feastday : 20st January

This holy man was primarily a hermit but continuously attracted numerous disciples who wanted

direction from him in his retreats. It is said that he had more than 300 monks at his foundation at Fore. His Life is given in many ancient manuscripts from at least 4 different originals, including a Life by St Aileran the Wise who was Abbot at Clonard and a contemporary of the saint.

St Feichin is said to have been born between 580 and 590 at Bile, Barony of Leyney, Co Sligo


near Achonry where the convent of St Attracta (11th August) was located. His father is named Koelcarna who was descended from Eochaidh Fionn Fuathar a brother of the High-King, Conn of the Hundred Battles. His mother was Lassair (meaning *radiant*), of the royal blood of Munster. Thus, there was nobility of both sides and he was also related to many famous saints. St Colmcille prophesied his birth on the occasion he refused to accept a site

at Fore. He was illuminated even before birth as a presage to his future sanctity. Miracles are also related during his infancy. He received an early literary education from St Naithi (9th August), to whom he was related and who was Patron of Achonry Diocese, and became his religious instructor. Our Saint made great progress in piety and learning and became a most illustrious pupil. He is thought to have trained under other teachers in different monasteries as



well, such as Clonmacnoise, Clonard and Clonenagh under St Fintan Maeldubh (Abbot 603-626), and others. This was the usual practice in those days. When ready, he was ordained by St Naithi, who foretold a great future for him. He is said to have first founded some Churches in his local district and elsewhere; such as at Ballysodare (where he healed a deformed face),

Bile, Kilnamanach, Drumrath, Kilgarvan, Ecclesroog and others. St Naithi then sent him away and he went to Connemara in West Galway where he founded a number of Churches, some on the islands offshore, e.g. Omev and Ard-Oilean. At first he was resisted by the locals but he overcame obstructions by miraculous power and he was then accepted. While in Connemara he restored two of his monks to life and he was magnificently helped by the local



**Intention for the Eucharistic Crusade
for the month of January 2012**
For the Propagation of the Faith

OCTOBER 2011 RESULTS

The Intention was in reparation for the outrages against the IHM

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Example
			Sac.	Spirit.					
24	667	164	146	570	1054	2547	60	119	421

for another ten years?

Some young bishops and priests who are inheriting this situation are becoming more and more aware of the sterility of 50 years of openness to the modern world. They do not place the blame exclusively on the secularization of society; they are asking about the responsibility of the Council which opened the Church up to a world that was becoming completely secularized. They wonder whether the Church could adapt to modernity to that extent without adopting its spirit.

These bishops and these priests are asking themselves these questions, and some of them are asking us... discreetly, like Nicodemus. We answer them that, confronted with this scarcity, one must find out whether Tradition is Catholic: is it merely an option or is it a necessary solution? To say that it is an option is to minimize or else deny the crisis in the Church and to try to be content with measures that have already proven ineffective.

Opposition from bishops

Even if the Society of St. Pius X obtained a canonical status from Rome, it nevertheless could not offer any solution on the ground, because the bishops would oppose it, as they did with the Motu Proprio on the Traditional Mass.

This opposition against Rome by the bishops was expressed in a muted but effective way with regard to the Motu Proprio on the Tridentine Mass, and it continues to be manifested stubbornly by some bishops with regard to the *pro multis* in the Canon of the Mass, which Benedict XVI, in keeping with Catholic doctrine, wants to have translated “for many” and no longer “for all”, as in most liturgies in the vernacular. Indeed, some bishops’ conferences persist in keeping that incorrect translation, again quite recently in Italy.

Thus the pope himself is experiencing this dissent by some bishops’ conferences, on this topic and on many others, which makes it possible for him to understand easily the ferocious opposition that the Society of St. Pius X will no doubt encounter from the bishops in their dioceses. They say that personally Benedict XVI wants a canonical solution; he would also have to be willing to take the measures that will render it truly effective.

Is the seriousness of the present crisis the reason why you have launched a new Rosary crusade?

In asking for these prayers I wanted above all the priests and the faithful to become more closely united to Our Lord and to His Holy Mother by the daily recitation of the Rosary and by profound meditation on its mysteries. We are not in an ordinary situation that would allow us to be content with routine mediocrity. An understanding of the current crisis is not based on rumors spread via the Internet, nor will solutions come from political astuteness or diplomatic negotiations. One must look at this crisis with the eyes of faith. Only constant reliance on Our Lord and Our Lady will make it possible for all the priests and the faithful who are devoted to Tradition to maintain this unity of outlook that supernatural faith procures. In this way we will be united during this period of great confusion.

In praying for the Church, for the consecration of Russia, as the Blessed Virgin requested at Fatima, and for the triumph of her Immaculate Heart, we are lifting our minds above our all-too-human aspirations, we are surpassing our all-too-natural fears. Only at that height can we really serve the Church, in carrying out the duties of the state of life that is entrusted to each one of us.

Menzingen, November 28, 2011

Documents Rome / SSPX

Sermon of Bishop Bernard Fellay on the Solemnity of the Immaculate Conception, 8th December 2011 in Ecône

You have all heard that there was a proposal from Rome, a proposal that said, “We are ready to recognize you [canonically].” The problem is that there is always a condition. This condition may have varied a bit in its formulation, but basically it is always the same. This condition is: you must accept the Council. One could sum up the current situation by saying: “Yes, you can criticize the Council, but on one condition: it is necessary to accept it first.” Which leaves us saying, “What can we criticize afterwards?”

I think that this is an honest summary of the present situation. And it is not difficult to describe for you our response.

Obviously, the formulas are more and more interesting, closer and closer to what we say. We have arrived by now at a point that clearly shows the depth of the problem. In that famous proposal this is what they tell us: “You commit yourselves to acknowledging that with regard to points from the Council that cause difficulties, the only way to understand those points is to understand them in light of the continuous, perpetual Tradition, in light of the preceding Magisterium.” The light of Tradition is the only way by which one can understand the dubious points. They even go further: “Any proposition and any interpretation of the dubious texts that was opposed to that perpetual Magisterium,

that continual Magisterium of the Church must be rejected.” That is what we have always said. But there is a tiny little incidental clause that adds, “as the New Catechism says”. Now the New Catechism adopts the Council.

In other words, concerning the principle we can only agree. As for the application, it is completely the opposite. They claim that they are applying the principle by saying: everything that was done at the Council is faithful to Tradition, is consistent with Tradition, whether it be ecumenism or religious liberty. That shows you the seriousness of the problem. There is a problem somewhere. It is not possible otherwise. The problem is based on the understanding of certain words. And these words are of course “Tradition” and “Magisterium”. Their way of understanding these words is subjective. Certainly there are cases in which one can understand “tradition” in the sense of “transmit”: the act of transmitting is a transmission. But the usual way of understanding this word has bearing on its content. What is transmitted? What is transmitted from generation to generation? The classical definition of Tradition is “that which has always been believed by all, everywhere and at all times” (*Commonitorium* by St. Vincent of Lerins). Here the expression “That which” designates the object. But nowadays, it is as though we went from the object to the subject, so as to

consider only the one who transmits.

That is why they talk to you about “living tradition”, because the one who transmits, when he transmits, is alive. Now life moves, it changes. The popes change... and therefore tradition changes, but it remains tradition. It is the same tradition, but one that changes. The Church has also taken this sense into consideration, but in an altogether secondary way. That is not what she is talking about when she talks about Tradition; what we call the *deposit of the faith*, the set of truths that the Good Lord has entrusted to the Church so that she might transmit it from generation to generation, so that souls might be saved. This content is what she means. And this is the reason why, with the definition of infallibility at the First Vatican Council, the Church teaches that the Holy Ghost has effectively been promised to St. Peter and to his successors, therefore to the popes. But He was not promised in such a way that the popes might teach something new by a new revelation. He was promised so that, with the help of the Holy Ghost, Saint Peter and the popes might preserve holily and transmit faithfully that which does not change, the revealed deposit.

Where is the real problem in the Church?

That is where we are. That is what we are trying to do, since there is in fact a gesture made by Rome toward us, we must recognize it, a surprising gesture after these doctrinal discussions in which we determined that we were not in agreement. In effect it is a situation

similar to that of two persons who meet, discuss something and arrive at the conclusion that they do not agree. What do you do then? Rome tells us: “You accept nevertheless!” And we reply: “It is not possible.” And so what we decide to do, besides answering that it is not possible, is to tell them: Wouldn’t you like to look at things a bit differently? Wouldn’t you like to try to understand that the Society is not the one that is a problem. There is indeed a problem in the Church, but it is not the Society; we are not a problem because we are saying that there is a problem. Then we ask them to deal with the real problem. We are ready; we want only one thing and it is precisely to attack the real problem.

You understand very well that humanly speaking there is no great hope that they will agree to change such a position. Maybe the disappointments that the Church has experienced will move them? The fact that currently the disaster, the sterility is more clearly evident: there are no more vocations. It is frightening. I saw, a few moments ago, the statistics for the Sisters of Charity, the nuns who used to be everywhere in France: between thirty and forty years of age I think that there are still three left in all of France. Between the ages of 40 and 50, likewise three. The majority, in other words almost 200, are between 70 and 80 or between 80 and 90. Some of them are more than 100 years old, and they are more numerous than those who are 20, 30, 40 or 50 years old. If you take the ones from 20 to 50 years of age, you have one more than the group of those who are 100 years old or more: 9 as opposed to 8. Those nuns who used to do all sorts of charita-

tion sent to Benedict XVI by those Italian Catholic intellectuals who are calling for a more in-depth examination of the Council.

All these initiatives, all these interventions clearly show that the Society of St. Pius X is not alone in seeing the doctrinal problems that Vatican II poses. This movement is extending and it can no longer be stopped.

Yes, but these university studies, these learned analyses do not contribute any concrete solutions to the problems that this council poses hic et nunc [here and now].

These studies highlight the doctrinal difficulties caused by Vatican II and consequently show why adherence to the Council is problematic. This is an essential first step.

In Rome itself, the evolving interpretations given to religious liberty, the modifications that have been made on this subject in the *Catechism of the Catholic Church* and in the *Compendium* of it, the corrections that are currently being studied for the *Code of Canon Law*... all this shows the difficulties that you run into when you try to abide by the conciliar documents at all costs, and from our perspective this nicely shows the impossibility of adhering in a stable way to a doctrine in motion.

Isn't the Creed sufficient identification for a Catholic?

In your view, what is doctrinally stable today?

The only doctrine *ne varietur* [safeguarding against change] is quite obviously the Creed, the profession of the Catholic faith. The Second Vatican Council was intended to be pastoral; it did not define any dogma. It did not add to the articles of faith: “I believe in religious liberty, in ecumenism, in collegiality....” Wouldn’t the Creed still be suffi-

cient today to identify someone as Catholic? Doesn’t it still express the whole Catholic faith? When people renounce their errors and join the Catholic Church, are they now required to profess their faith in religious liberty, ecumenism or collegiality? As for us, the spiritual sons of Archbishop Lefebvre, who always refrained from setting up a parallel Church and always intended to be faithful to Eternal Rome, we have no difficulty in adhering fully to all the articles of the Creed.

In this context, can there be a solution to the crisis in the Church?

Short of a miracle, there can be no instantaneous solution. Wanting God to give the victory without asking armed men to engage in battle, to quote St. Joan of Arc, is a form of desertion. Wanting an end to the crisis without feeling concerned or involved is not really to love the Church. Providence does not dispense us from the duty of our state in life, wherever it has placed us, or from assuming our responsibilities and responding to the graces that it grants us.

The present situation of the Church in our formerly Christian countries is a tragic decline in vocations: four ordinations in Paris in 2011, only one in the diocese of Rome for 2011-2012. This is an alarming scarcity of priests: think of the pastor in Aude (department in south-central France) who has 80 worship sites. These dioceses in France are anemic to the point where in the very near future they will have to be regrouped just as the parishes have already been regrouped.... In a word, the ecclesiastical hierarchy today is heading structures that are much too large for the constantly decreasing numbers of personnel, which is strictly speaking an unmanageable situation, and not just on the economic level.... To use an image, it would be necessary to maintain a convent designed for 300 nuns while there were only 3 left. Can things continue that way

There is no lack of indiscretions on the Internet! It is true that this Doctrinal Preamble cannot receive our endorsement, although leeway has been allowed for a “legitimate discussion” about certain points of the Council. What is the extent of this leeway? The proposal that I will make in the next few days to the Roman authorities and their response in turn will enable us to evaluate our remaining options. And whatever the result of these talks may be, the final document that will have been accepted or rejected will be made public.

Better to point out the difficulties and solutions

Since this document, in your view, is not very clear, wouldn't the simplest thing be to send its authors a flat refusal?

The simplest thing, perhaps, but not the most courteous. Since the note that accompanies it foresees the possibility of making clarifications, to me it seems necessary to ask for them instead of refusing them *a priori*. This in no way prejudices the response that we will give.

Since the debate between Rome and us is essentially doctrinal and mainly concerns the Council, the clarifications that we do or do not obtain will have the not insignificant advantage of making more evident where the difficulties are and where the solutions are; this is true also because this debate concerns not only the Society of St. Pius X but the entire Church as well. This is the spirit that has constantly guided our theological discussions during these past two years.

This document serves as a preamble to a canonical statute; doesn't this implicitly abandon the marching orders that you had defined, which foresaw a doctrinal solution first before any practical agreement?

It is indeed a doctrinal *pre-amble*, the acceptance or rejection of which will then

determine whether or not some canonical status is obtained. Doctrine is by no means being put in second place. And before committing ourselves to an eventual canonical status, we are studying this preamble minutely with the criterion of the Tradition to which we are faithfully bound. For we have not forgotten that there are many doctrinal differences at the origin of the dispute between Rome and us these past forty years; setting them aside in order to obtain a canonical status would expose us to the danger of seeing the same differences crop up inevitably, which would make the canonical status not just precarious but quite simply unlivable.

Therefore basically nothing has changed after these two years of theological discussions between Rome and the Society of St. Pius X?

These discussions have enabled our theologians to present straightforwardly the principal points of the Council that cause difficulties in light of the Church's Tradition. In parallel with and perhaps thanks to these theological discussions, during the past two years voices other than our own have made themselves heard formulating critiques of the Council that second ours. Thus Msgr. Brunero Gherardini, in his study *Ecumenical Council Vatican II: A Much-Needed Discussion*, insisted on the different degrees of authority of the conciliar documents and on the “contrary spirit” that crept into the Second Vatican Council from the start. Similarly Bishop Athanasius Schneider had the courage, during a conference in Rome in late 2010, to ask for a Syllabus condemning the errors in interpreting the Council. Along the same lines, the historian Roberto de Mattei has nicely demonstrated the contrary influences exerted on the Council, in his most recent book, *The Second Vatican Council: A History Never Before Written*. We should mention also the Peti-

ble works in all the rural areas! And it is over. That is one example among thousands. Take the priests. Take instances from whatever area you want: it is a Church that is dying, disappearing. Nevertheless that ought to make people reflect. We think, we hope that some are beginning to reflect. People do get the impression that that is just not enough. Of course, grace is needed. It is necessary to pray.

Pray! Pray that the Good Lord will truly deliver the Church, that the Blessed Virgin will do something. She is the one who promised that her Immaculate Heart would triumph at the end to get the Church out of this disaster. For us who are involved in this great battle for the Church, it is an extraordinary honour to be able to be members of this

Society today. And so let us ask the Most Blessed Virgin Mary that we might be worthy members of this Society. Let us live faithfully according to its statutes. Follow the seminary rules, as it is expected of you, with all your heart, while practicing the great charity that the Statutes of the Society require of us. Let us request it from the Most Blessed Virgin Mary so that really, every day, we might please God, that we might sanctify ourselves and thereby might be able to win souls for the Good Lord, those souls that are entrusted to us, for the greater glory of God, for the honour of the Most Blessed Virgin and that of the Church. Amen.

An excerpt from DIC1,
December 14, 2011

Interview with Bishop Bernard Fellay : The Society of St. Pius X and the Doctrinal Preamble

Why is the Doctrinal Preamble that Cardinal Levada delivered to you on September 14 still surrounded by so much secrecy, both on the part of the Congregation for the Doctrine of the Faith and by the Society of St. Pius X? What is this silence hiding from the priests and faithful of Tradition?

This discretion is normal for any important proceeding; it ensures the seriousness of it. It so happens that the Doctrinal Preamble that was delivered to us is a document which can be clarified and modified, as the accompanying note points out. It is not a definitive text. In a little while we will draw up a response to this document, noting frankly the doctrinal positions that we regard as indispensable. Our constant concern since the start

of our talks with the Holy See—as our interlocutors know very well—has been to present the traditional position with complete loyalty.

Discretion is required on Rome's part also, because this document—even in its present state which needs many clarifications—runs a great risk of arousing opposition from the progressives, who do not accept the very idea of a discussion about the Council, because they consider that this pastoral council is indisputable or “non-negotiable”, as though it were a dogmatic council.

Despite all these precautions, the conclusions of the meeting of the superiors of the Society of St. Pius X in Albano on October 7 have been divulged on the Internet by various yet consistent sources.

Liturgical calendar for January 2012

Sunday	1	Octave Day of the Nativity, I class		1
Monday	2	The Most Holy Name of Jesus, II class	<i>St Munchin, 1st Bp of Lk</i>	2
Tuesday	3	Ferial, IV class		3
Wednesday	4	Ferial, IV class		4
Thursday	5	Ferial, St Telesphorus, IV class		5
Friday	6	Epiphany, I class	Holy Day of Obligation	FIRST FRIDAY
Saturday	7	Our Lady on Saturday, IV class		FIRST SATURDAY
Sunday	8	Feast of the Holy Family, II class	<i>St Albert, Bishop of Cashel</i>	8
Monday	9	Ferial, IV class		9
Tuesday	10	Ferial, IV class		10
Wednesday	11	Ferial, St Hyginus, IV class	<i>Sts Ethnea and Fidelma</i>	11
Thursday	12	Ferial, IV class		12
Friday	13	Commemoration of the Baptism of Our Lord, II class	<i>Abstinence</i>	13
Saturday	14	St Hilary, St Felix, III class		14
Sunday	15	Second Sunday after the Epiphany, II class	<i>St Ita, Virgin</i>	15
Monday	16	St Marcel, III class	<i>St Fursey, Abbot</i>	16
Tuesday	17	St Anthony the Hermit, III class		17
Wednesday	18	Ferial, St Prisca, IV class		18
Thursday	19	Ferial, St Marius & Companions, St Canute, IV class		19
Friday	20	Sts Fabian & Sebastian, III class	<i>Abstinence</i> <i>St Feichin</i>	20
Saturday	21	St Agnes, III class		21
Sunday	22	Third Sunday after the Epiphany, II class		22
Monday	23	St Raymond of Penafort, III class		23
Tuesday	24	St Timothy, III class		24
Wednesday	25	Conversion of St Paul, III class		25
Thursday	26	St Polycarp, III class		26
Friday	27	St John Chrysostom, III class	<i>Abstinence</i>	27
Saturday	28	St Peter Nolasco, St Agnes, III class		28
Sunday	29	Fourth Sunday after the Epiphany, II class		29
Monday	30	St Martina, III class		30
Tuesday	31	St John Bosco, III class	<i>St Aidan, Bishop of Ferns</i>	31
Wednesday	1	St Ignatius of Antioch, III class		1
Thursday	2	Purification of the Blessed Virgin Mary, II class		FIRST THURSDAY
Friday	3	Ferial, St Blaise, IV class	<i>Abstinence</i>	FIRST FRIDAY
Saturday	4	St Andrew Corsini, III class		FIRST SATURDAY
Sunday	5	Septuagesima Sunday, II class		5

Times on which Holy Mass is celebrated in Ireland

St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel
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	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	7 pm				
11 am	11 am	11 am				
9 am & 11 am	11 am	11 am	11 am	8.30 am		Enniscorthy 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				
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	7 pm				
11 am	11 am	11 am				