

The Priestly Society of Saint Pius X in Ireland

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Saint Pius V Chapel

78 Andersonstown Road
Belfast, Co. Antrim

Our Lady of the Rosary Church

Shanakiel Road
Sunday's Well, Co. **Cork**

Our Lady of Knock and St Patrick Chapel

Unit 5 Richbrook Business Park,
Mill Rd, Bessbrook, **Newry**, Co. Down

Saint Joseph's Mass Centre

Tralee, Co. Kerry

Cashel Mass Centre

Co. Tipperary

Corpus Christi Church

Connaught Gardens
Athlone, Co. Roscommon
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Rev. David Sherry, Prior
Rev. Francis Gallagher
Rev. Br. Gerard

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Mr. McArdle (028) 3082 5730

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Mrs. Dennehy (068) 43123

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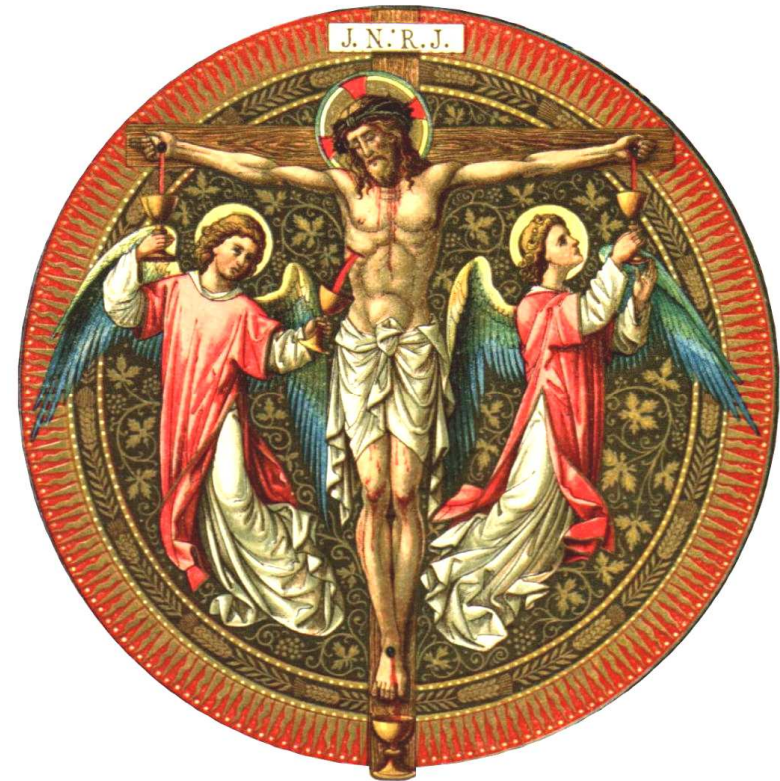
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The Society of Saint Pius X in Ireland



Saint John's Bulletin



In This Issue:

- Letter from Father Morgan
- Life of St Oliver Plunket
- Devotion to the Precious Blood
- Plus all the activities and devotions in our priories and churches

July 2012
Month of
the Most Precious Blood
August 2012
Month of the
Immaculate Heart of Mary

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

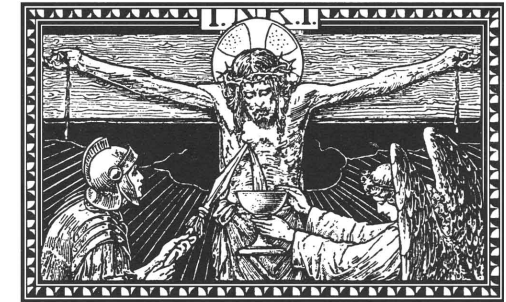
Mass Stipends

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

Devotion

LITANY OF THE PRECIOUS BLOOD OF JESUS

Lord, have mercy.
 Christ, have mercy.
 Lord, have mercy.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of Heaven, have mercy on us.
 God the Son, Redeemer of the world, have mercy on us.
 God the Holy Ghost, have mercy on us.
 Holy Trinity, one God, have mercy on us.
 Blood of Christ, only-begotten Son of the Eternal Father, save us.
(Save us is repeated after each invocation.)
 Blood of Christ, the Word of God Incarnate,
 Blood of Christ, the New and Eternal Testament,
 Blood of Christ, dropping on the ground during the Agony,
 Blood of Christ, flowing at the Scourging,
 Blood of Christ, gushing forth at the Crowning with Thorns,
 Blood of Christ, shed upon the Cross,
 Blood of Christ, price of our salvation,
 Blood of Christ, without which there is no pardon,
 Blood of Christ, quenching and washing souls in the Eucharist,
 Blood of Christ, river of mercy,
 Blood of Christ, vanquisher of devils,
 Blood of Christ, the strength of martyrs,
 Blood of Christ, support of confessors,
 Blood of Christ, bringing forth virgins,
 Blood of Christ, comfort of those in danger,
 Blood of Christ, help of the afflicted,
 Blood of Christ, solace of the sorrowing,



Blood of Christ, hope of the penitent,
 Blood of Christ, consolation of the dying,
 Blood of Christ, comfort and peace of hearts,
 Blood of Christ, pledge of eternal life,
 Blood of Christ, the deliverer of souls in purgatory,
 Blood of Christ, most worthy of all honour and glory,
 Lamb of God, who takest away the sins of the world, spare us, O Lord.
 Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
 Lamb of God, who takest away the sins of the world, have mercy on us.
 V. Thou hast redeemed us, O Lord, in Thy Blood,
 R. And made us a kingdom for our God.

LET US PRAY:

Almighty and everlasting God, Thou hast appointed Thy only-begotten Son the Redeemer of the world and have willed to be appeased by His Blood; grant us, we pray, so to venerate the price of our redemption and to be defended by its power against the evils of this life, that we may enjoy its fruits for ever in Heaven. Through the same Christ our Lord. Amen.

The Month of July sanctified

Month dedicated to the Precious Blood of Jesus

Recite every day the litany of the Precious Blood of Jesus
 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 2nd starts the Novena to St Oliver Plunkett
 On the 8th starts the Novena of Our Lady of Mount Carmel
 On the 13th, Anniversary of the 3rd Apparition of Our Lady at Fatima
 On the 14th starts the Novena of St Mary Magdalen
 On the 17th starts the Novena of St James the Apostle
 On the 18th starts the Novena of St Anne, Mother of Our Lady
 On the 23rd starts the Novena of St Ignatius of Loyola
 On the 25th starts the Novena of St Alphonsus Liguori
 On the 29th starts the Novena of the Transfiguration of Our Lord

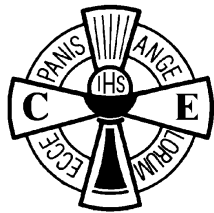
Suggested resolution for the month : Following the example of Our Lady and St Anne, I will fulfil my daily professional and domestic duties as if I were serving God Himself.

The Month of August sanctified

Month dedicated to the Immaculate Heart of Mary

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 7th starts the Novena of the Assumption of Our Lady
 On the 14th starts the Novena of the Immaculate Heart of Mary
 On the 31st starts the Novena of the Nativity of Our Lady

Suggested resolution for the month : I will memorise and repeat often throughout the day, especially when offering a small sacrifice **“O Jesus, it is for love of Thee, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.”**



**Intention for the Eucharistic Crusade
for the month of July 2012**

For Priestly and Religious Vocations

for the month of August 2012

For Unity in Families

APRIL 2012 RESULTS

The Intention was for the Pope and the Bishops

Treasure Sheets returned	Morning Offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of meditation	Good Example
			Sac.	Spirit.					
51	1354	266	215	909	1284	5017	160	202	957

ANNOUNCEMENTS

♦ **EUCCHARISTIC CRUSADE CAMPS :** The dates for the Summer Camps of the Eucharistic Crusade this year 2012 will be for the girls : July 15th to 22nd and for the boys : July 22nd to 28th. The location of the camps is unchanged, they will take place in Sandville House, Ballyconnell, Co. Cavan. Contact Fr Biérer.

♦ **CROAGH PATRICK PILGRIMAGE :** The pilgrimage will take place this year on Monday 6th August 2012. Contact Athlone for details. **YOUTH OUTING :** 4-6 August in the area. Please contact Peadar peadar.walsh@hotmail.com

♦ **NEWRY MASS ROCK :** Wednesday 15th August 2012 : Holy Mass at 12 noon followed by a procession in honour of the Assumption of Our Lady. Lunch and barbecue, family day. A coach can be organised from Dun Laoghaire and Athlone if there are enough people: Cost 15€ per person. Contact Fr Biérer.

♦ **PILGRIMAGE TO KNOCK :** Saturday 8th September 2012 : Holy Mass (Time and place will be given later). Lunch BYO. Stations of the Cross and Rosary. Contact your priory for details.

♦ **SPX RETREATS IN IRELAND**

When: Women: July 2nd—7th 2012 / Men: August 20th—25th 2012

Where: Esker Retreat Centre, Esker, Athenry, Co. Galway

Cost: €340/£300stg (those who cannot pay need not worry)

♦ **RETREATS IN BRISTOL IN 2012 :**

July 5th-7th Apologetics Seminar for Young Adults

July 23rd-28th Men's Ignatian Retreat

August 20th-25th Women's Ignatian Retreat

Sept. 20th-22nd Recollection for Men on the Four Last Things

October 8th-13th Women's Ignatian Retreat

November 12th-17th Men's Ignatian Retreat

December 6th-8th Advent Recollection

Please phone St Saviour's House : +44 117 977 5863

A thank you from the Youth Group

A sincere thank you for all the money collected from the churches and chapels around the country for our Apostolate at the Eucharistic Congress. Your generous contributions meant that we were able to distribute a nice, attractive leaflet on the Real Presence to more than 8,000 of the 80,000 congress-goers. This made up in some part for the lack of clear teaching throughout the week's proceedings at the Congress. There have been further requests for leaflets from people in different parts of the country, including some priests; a very encouraging result. We assure you of our prayers in return for your generosity.

Letter from Father Morgan

Letter to Friends and Benefactors

My dear brethren,



With regard to the Society and Rome, the Vatican press office released the following statement last month:

'As reported by news agencies, today, 16 May 2012, an Ordinary Session of the Congregation for the Doctrine of the Faith met to discuss the question of the Society of St. Pius X.

In particular, the text of the response of Bishop Bernard Fellay, received on 17 April, 2012, was examined and some observations, which will be considered in further discussions between the Holy See and the Society of St. Pius X, were formulated.

Regarding the positions taken by the other three bishops of the Society of St. Pius X, their situations will have to be dealt with separately and singularly.'

Since then there have been no further public communiques, although DICI did report that 'two days later, on May 18, Cardinal William Levada, President of the Congregation,

presented their conclusions to Benedict XVI. Now the pope and he alone can make the final decision, one way or the other.'

The many advantages of a practical agreement or rehabilitation with Rome are obvious, but not a few are concerned that it would be worth little if the causes of the crisis in the Church were left unaddressed. Such indeed was the Society's declared position, namely, that there could be no practical agreement without a resolution of the doctrinal issues on the side of Rome. Whilst nobody pretended that the liberal and modernist errors could be expurgated overnight, it was considered essential that sufficient steps be taken to address them, as they also constitute the essential cause of the rift between the Society and modern Rome, and this so as to allow an effective collaboration between Catholic Tradition and the Church authorities for the restoration of the Faith.

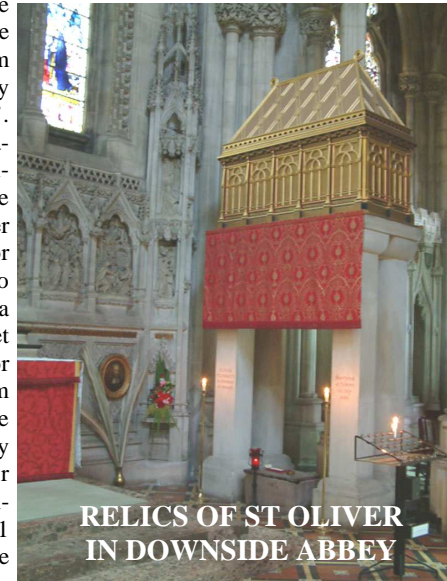
Saint Oliver was confined in Newgate; he was kept very strictly and for 6 months was allowed see no one at all, not even his servant. He came before the Winter Assizes, but so gross and evident were the contradictions in the Crown witnesses, that the case had to be thrown out. However, there was no respite, he was thrown back into prison for another 6 months until another 'Trial' on the 5th of May 1681. He was not allowed counsel for his defence, his witnesses would not

be sworn, nor was he allowed to know the charges against him precisely until they were read at the 'trial'. It was more of a kangaroo court. Fundamentally, the charges were of conspiring to murder the King. He asked for and received 5 weeks to prepare his defence, a time far too short to get support, witnesses or documentation from Ireland as it was a time that a single journey would take 2 weeks or more. The trial reconvened on 6th June 1681 and it proceeded in the usual fashion, judges

and Crown lawyers combining to protect Crown witnesses for cross-examination, and harassing and browbeating the prisoner. 9 witnesses were brought against him, 4 of them ex-priests. The Archbishop did his best against the wretched perjurers but to no avail at a bar where he was already condemned. The end was inevitable and a week later he was brought for judgement. In a skilful speech, he exposed the worthlessness of the perjured testimony against him, protested his innocence and cited the witness of one Irish Viceroy after another to prove his continued loyalty. The criticism was unanswerable but the Judge condemned him for his Catholic Faith as the greatest treason of

all. Thus, he was condemned to death on a charge not brought against him at the trial, but was the reason given at his judgement! A regular English process for treating the Irish, a farce, and a mockery of law and justice.

There remained to Saint Oliver 17 more days of life which he spent in prayer, recollection and penance. He was religiously assisted by a fellow prisoner, the English



Benedictine, Dom Maurus Croker. On the 1st of July, 1681, he was taken the 2 miles to Tyburn, and there before a huge crowd, he preached his last sermon and prayed his last prayer. He was then disembowelled, his intestines burned before his face and finally, beheaded. English 'Law', a parody of justice, had had its way. Of all the glorious band of martyrs who died at Tyburn, he was to be the last and the only Bishop. Previously, Irish Bishops had pleaded at Rome

for the cause of England's deserted Church, and now in the person of Ireland's Primate, had given to it the last of her martyrs. His passion had been for the London Catholics an opportunity gratefully accepted. And who more suitable as protector and patron than Saint Oliver Plunket?

Saint Oliver's feastday is celebrated in Ireland on the 11th of July. His head is kept at St Peter's Church in Drogheda, Co Louth. Other relics are held in Oldcastle, co. Meath (his birthplace), at Downside Abbey in England and Lamspringe in Germany.

Oliver Plunket was canonised in 1975.

with the Viceroy and Lord Berkeley of Stratton and cooperated with them in promoting peace in Ireland. He also cooperated with Robartes and the Earl of Essex, all of whom were later unable to bear witness on his behalf in time for his trial in London.

Saint Oliver opposed any influence that any kingly court might have on the choice of Bishops, as such men would have an unhealthy bias towards the interests of the crown. In Drogheda, the chief town of his Diocese, he set up a college and brought the Jesuits to teach there. When possible, he lived also in the College, which prepared many for the priesthood. However, he considered Rome the best College of all as there students entered more fully into the views of the Holy See. He also held a number of Synods, two within months of his arrival; the first at Dublin and the second at Clones. Systematically, he visited the other Dioceses in his Province, and he never shrank from any unpleasant necessity. Troubles arose from the necessity to correct clerical abuses among his own clergy and the Franciscans. Unsurprisingly, some of these had developed through the effects of ecclesiastical anarchy over the previous century. He also reorganised and amalgamated an excessive number of smaller units into larger houses, colleges, monasteries and convents and some of these changes met with resistance, but he persevered.

Like most reformers, Saint Oliver had enemies, incorrigible religious that he exposed, both those in Orders and secular; some ex-priests turned banditti and these later became instruments in his betrayal. In England the reign of Charles II seethed with a menace of plot and counter plot amongst various groups, fanatics and conspirators. From these came the black propaganda of the 'Popish Plot', like the previous 'Gunpowder Plot', and Catholics were also blamed for the Great Fire of London in 1666. These forces were harnessed by the evil genius of the first Lord Shaftesbury, whose villainy

was ably assisted by Dryden whose wickedness is obscured by admiration of his skill as an artist. These told their false tales; the nation believed, and innocent Catholic blood flowed once more. A time came where a Catholic had only to be shown to a London jury for his condemnation to follow. This storm raged for 18 months before it struck the Archbishop of Armagh, and he was arrested on the 6th of December, 1679 and taken to Dublin Castle.

An apostate religious, MacMoyer, had previously denounced him as conspiring to murder the King, but the Grand Jury in Dublin, knowing MacMoyer's character, threw out the case. The Archbishop was not released; rather the Crown spent the following 7 months in hunting up and training likely perjurers. Another trial was held in Dundalk, on a charge of conspiracy against the king, before a jury on which, by special order from London, no Catholic sat. For two days the Crown witnesses failed to arrive and on the third, a drunk MacMoyer arrived to ask for a postponement. After this fiasco, the Archbishop should have been released with nothing to do but appear at the following assizes and he would regain full liberty. But the vindictive Shaftesbury and the Protestant Bishop of Meath, and ex-officer of Cromwell's army, conspired to have the Archbishop tried outside of Ireland, i.e. in London. Thither he was taken on October 21st, 1680, some 10 months after his arrest. This procedure was a repetition of what happened Saint Oliver's predecessor, Dr Richard Creagh, when the Lord Deputy advised his Queen Elizabeth I that she stood a better chance of killing him through a London jury, as no Dublin jury would convict him! In fact, a Dublin jury had acquitted him, but then they were fined and imprisoned for their verdict and Dr Creagh was taken to London. However, he was never tried again but was left to rot for 20 years in the Tower until he died. British Justice at its best?

In recent months, however, the Society has amended its previous position, citing a change in Rome, and although this has been welcomed by some, it remains a cause of concern to others. So it is that we continue to watch and to pray and to discern...

For other news:

Chartres pilgrimage

This year's pilgrimage, attended by some 6,000 souls, was cantered upon the life and example of Saint Joan of Arc, born 600-years ago. At the kind invitation of the French District Superior, the Abbé Regis de Caqueray-Valménier, I was deacon for the solemn High Mass which he celebrated on Whit-Monday in Orleans, as a token of our Catholic solidarity.

Canterbury pilgrimage

Whilst looking forward to leading our own national pilgrimage from Rochester to Canterbury from 27-29th July, it would be in order to say a few words about banners and flags. As a religious event a becoming number of religious banners is to be encouraged, but it is better to have a few which are shared amongst many pilgrims than to have too many which are imposed upon the few, or which are too easily discarded en route. At Chartres it was impressive also to see a modest selection of national flags, denoting the nationalities of those in atten-

dance, without there being the appearance of a political rally! Similarly, we should show esteem these emblems of our countries even if they may be imperfect in their composition or tainted with reprehensible associations.

Silver Jubilee

In this year which marks the 60th-anniversary of Her Majesty the Queen's accession to the throne, we are delighted to congratulate Father Brendan King on his priestly Silver Jubilee! Ordained by Archbishop Lefebvre at Econe on 29th June 1987, Father King has the distinction of having being stationed thus far for all of his priestly life in Great Britain, which is something of a rarity given the international nature of the Society's life and apostolate, working as it does in over sixty countries. I hope to include an interview with Father King in a forthcoming Mater Dei in which he could share some of his personal experiences and assessments of the past twenty-five years. Meanwhile we wish him 'ad multos annos,' we thank him for his priestly fidelity and perseverance, and we trust that his celebrations in Econe and then with his family and faithful will be truly memorable.

Econe meeting

As is the norm half-way through a Superior General's twelve-year term of office, a General Chapter of the

Society's superiors will meet at Econe from 3-14th July, beginning with a six-day retreat for the participants. Although termed a 'business' Chapter, this occasion will no doubt also provide a useful opportunity to discuss the situation regarding the Society and Rome. May I therefore commend it to your especial prayers? Please note that due to the consecration of the Econe seminary church on 28th June, as well as the ordinations, I shall be away from 26th June until 14th July.

Scandinavia

My trip to our five Mass centres in Scandinavia from 12-22nd May went well, and it was encouraging to see some 30 people at Sunday Mass in Oslo. We are hoping to rent a suitable property in this Norwegian capital so as to have a more permanent chapel there, and this is addition to our efforts to acquire a residence in Stockholm. As was the case in Britain and Ireland in our early days before having our own

churches, we are very grateful to the faithful and friends in Denmark, Norway and Sweden who host the priest's visit each month, much as Aquilla and Priscilla did in the Acts of the Apostles.

Rosary Crusade

The crusade of prayer and sacrifice for the Church, the Consecration of Russia, and the Society concluded with Feast of Pentecost. The number of Rosaries offered here came to 117,535 and the overall total comprising the results of the different countries will be made known in due course. May these good prayerful deeds be blessed a hundredfold.

Yours sincerely in Christ these months of the Precious Blood and the Immaculate Heart of Mary,

Father Paul Morgan
Superior

Holy Family School

A small Traditional Catholic school in Moydow, Co. Longford under the guidance of the Society of Saint Pius X is enrolling for the academic year 2012-2013.

For more information and a prospectus, please write to:

Holy Family School,
c/o Corpus Christi Church,
Ganly Place, Athlone, Co. Westmeath.

all the factions squabbled and fought for power, until by default, the Stuarts got back on the throne. But this meant little good for the Catholics except for the end of the Puritan Inquisition. The vast lands confiscated from Catholics remained in the hands of the Protestants, Cromwellians and Adventurers. The Catholics, a class that had held more than half of Irish land in 1640 now held less than one-eighth. The desolation in spiritual matters was worse. By 1656 the Franciscans had lost 30 martyrs, every single one of their 64 houses and 10 convents for their nuns. The Dominicans also lost all 43 houses and a similar number of martyrs, many others had died of exposure or had been exiled. The Jesuits had lost all of their 6 Colleges and 63 of their 80 members. So few priests were left, that in Munster, many Catholics went as long as 6 years without access to the Sacraments. 3 Bishops had been put to death and most of the rest exiled. There was only one Bishop in residence, Dr Patrick Plunket of Ardagh, a kinsman of Oliver's. Rome did its best in the matter and the great Cardinal Moran later wrote; "If our Church does not present the sad desolation of England and Scotland, which had been left without any Bishop for 125 years, we are indebted under Heaven to a number of indefatigable men who laboured in and out of season to preserve the succession of our chief pastors". Oliver Plunket was one of these. In January 1669, 4 vacant Sees were filled. Oliver became agent in Rome for all of these Bishops. A few months later, the Archbishop of Armagh died an exile in Rome. Thereupon, Pope Clement IX appointed Oliver to the See.

The 25 years of exile were over and he left Rome unconsecrated lest a Roman consecration should be an impediment to his work. He travelled to the Internuncio at Brussels and he was consecrated on Advent Sunday by the Bishop of Ghent, assisted by the exiled bishop of Ferns. 6 weeks later, he was in London with the chaplain of the Queen, Fr Howard, later to be Cardinal of Norfolk. He returned to his See in Ireland in March

1670. He immediately plunged into the work awaiting him, which would occupy him completely until the day of his future arrest, 9½ years later. His Archdiocese had only one suffragan, the old Bishop of Ardagh now transferred to Meath but who lived in Dublin, where he had succeeded in ordaining some 250 priests. Derry Diocese had not known a Bishop for a century, and even before 1641, Raphoe had had only 16 priests and only about 700 Catholics. Confirmation was the first urgency and within 6 weeks he had confirmed some 10,000 candidates. There remained a further 50,000 needing it, which he succeeded in accomplishing within 4 years. People marvelled at his endurance; there were no fixed Churches or even Oratories; Mass and Sacraments had often to be celebrated in the fields, bogs, woods, caves or mountains, now at one place, then at another. His sustenance was often merely some oatcake and salt butter with only milk to drink. During his whole episcopate he suffered from a lack of money; he was often destitute. An extract from one of his letters, tells us: "...There was a piercing North wind and a vicious shower of hailstones blinded us so that we were left almost without vision....The only refuge we could find was a loft without hearth or fire, and that was where we had to stay for a week. That all may give glory to God, and that it may go to the benefit of our poor soul, and the souls of all the flock in our care..." The greatest tax on his purse was his correspondence with Rome, which he established anew at great expense, a correspondence with the Holy See which had been virtually extinct for many years. He wrote more letters in 4 years than all the other Bishops had over 30 years. Of course, he was often hunted, and had to live in the open for many months, liable to the hue and cry at any moment. The lying English 'diplomats' informed the Vatican that "all enjoyed liberty and ease". He often went about disguised as a Captain Brown, complete with sword and pistols. In 1674-1675, he had to spend 15 months on end living in the wilds to escape arrest. Peculiarly, he was on good terms

few years earlier, under the care of the returning Papal Legate, Mgr. Scarampo, early in 1645. Here he lived and learnt the Classics and for his religious studies he went to the most famous Theological College in Rome of the time, that of the Society of Jesus. He followed the usual programs in Philosophy and Theology and graduated in Civil and Canon Law. It was an age of revival on the Continent, with the glories of the Benedictines of St Maur in France and the great Bollandists in the Spanish Netherlands. Oliver succeeded well in his studies and was ordained in 1654. Normally, he would have expected to return to Ireland, but because of the



state of anarchy in the country, he obtained permission to delay his departure. Rooms were assigned to him in a little house associated with St Philip Neri, and he lived there for a number of years. He became a Lecturer in Theology at the Missionary College for the Propagation of the Faith for about 15 years, and he became a reformer in his area of lecturing, improving the standards of studies. He was soon named one of the Theological experts who advise the different Congregations and moved in the higher circles of the Vatican. He also acted as agent in Rome for his kinsman, Bishop Plunket of Ardagh.

Alongside his successful career, Saint Oliver maintained a decided asceticism, a life of prayer, regular, fervent and unostentatious, making pilgrimages to shrines and Churches and he gave methodical service to the poor patients in the hospital of San Spirito. He formed his spirit to endure patiently, without hope of release, which prepared him for his later life.

Saint Oliver did not forget Ireland during his 25 years in Rome. News filtered through slowly but continuously, and it was con-

stantly bad. He was kept well informed of the sad phases of the Irish tragedy, as he acted as agent for Bishop Plunket of Ardagh, while in Rome. In 1649, Rinuccini had sailed away to France, his mission a failure and Cromwell landed the same year. The following few years were still more horrible, the horrors mounted blacker, since rapine and massacre were a permanence in the system and outrage was heaped on outrage. It was a sad story of sieges, surrenders and betrayals, of covenants broken as soon as made, and breach of covenant immediately followed by simple straightforward massacre of both soldiers and whatever civilians were within reach. It

was simply, genocide. Ireland was laid waste; houses, crops, cattle and sheep were wantonly killed so as to starve the people, until the government Commissioners could report three-fourths of the cattle destroyed and four-fifths of the arable land a wilderness. A Cromwellian commander noted that a 30 mile stretch through what had been the richest of Irish pasturelands was now without a sign of life, with no trace of either man or beast. The very garrisons of the conqueror themselves came near to starving. By 1652, of the million and a half Irish inhabitants, some 600,000, i.e. 40% of the population, had perished, while countless thousands had been sold into slavery in the West Indies and America.

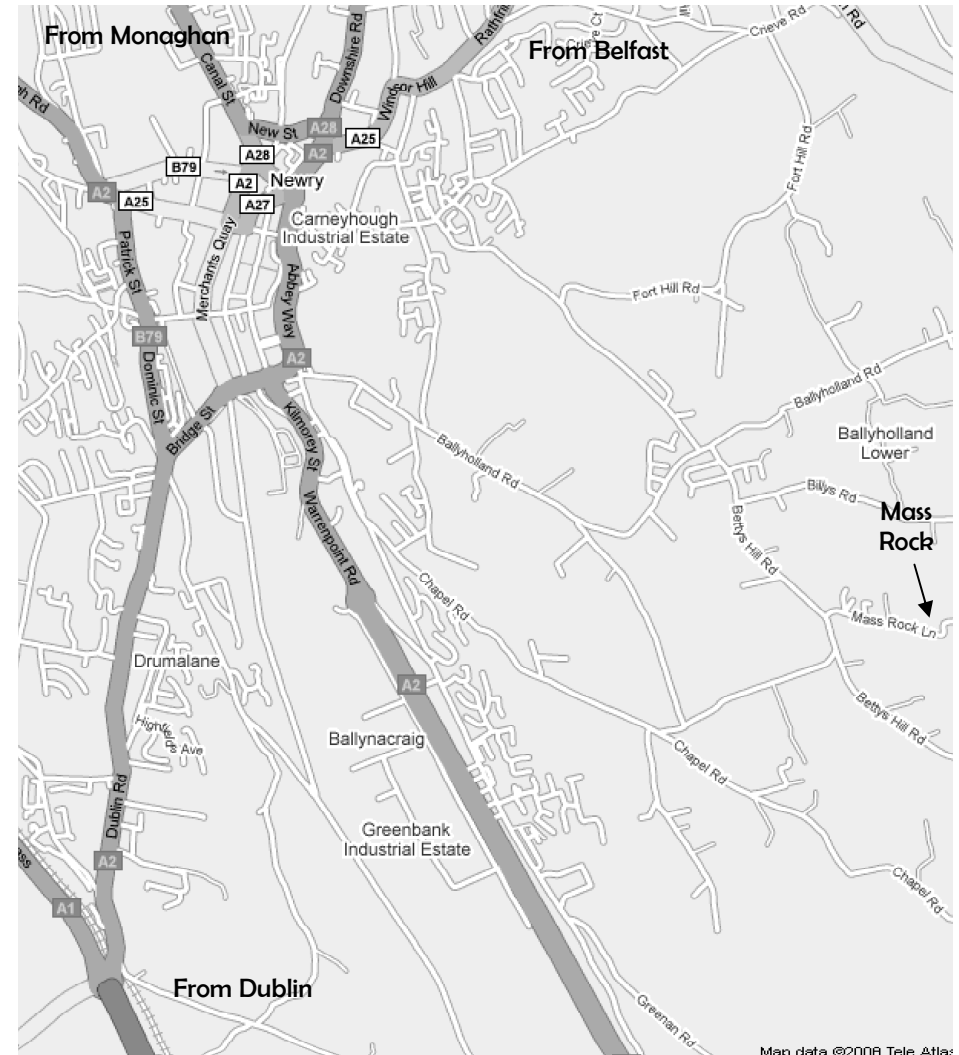
With conquest went persecution, for a hatred of the Mass and the priests was the most powerful inspiration of the English. Thus, any pardons excluded priests, and searches for them were so thorough that few escaped except in the remotest hills and bogs. Only 6 Bishops remained to serve the 26 Dioceses and many of these were too old or infirm either to go into exile or carry out their functions at home. Cromwell died in 1658 and there followed the inevitable anarchy when

NEWRY MASS ROCK in Ballyholland

Holy Mass and Procession in honour of the Blessed Mother for the feast of the Assumption

Wednesday 15th August 2012 at 12 noon

Followed by a barbecue and family day with activities and music



Liturgical calendar for July 2012

Sunday	1	Feast of the Most Precious Blood of Jesus, I class	
Monday	2	Visitation of Our Lady, II class - At St John's, Dedication, I class	
Tuesday	3	St Irenaeus, III class	
Wednesday	4	Ferial, IV class	
Thursday	5	St Anthony Mary Zaccaria, III class	FIRST THURSDAY
Friday	6	Ferial, IV class <i>Abstinence</i>	FIRST FRIDAY
Saturday	7	Sts Cyril & Methodius, III class	FIRST SATURDAY
Sunday	8	Sixth Sunday after Pentecost, II class	<i>St Killian, Irish Missionary</i>
Monday	9	Ferial, IV class	
Tuesday	10	Holy Martyrs, III class	
Wednesday	11	Ferial, IV class	<i>St Oliver Plunkett, Archb. of Armagh</i>
Thursday	12	St John Gualbert, Sts Nabor & Felix, III class	
Friday	13	Ferial, IV class <i>Abstinence</i>	
Saturday	14	St Bonaventure, III class	
Sunday	15	Seventh Sunday after Pentecost, II class	
Monday	16	Ferial, Our Lady of Mount Carmel, IV class	
Tuesday	17	Ferial, St Alexis, IV class	
Wednesday	18	St Camillus of Lellis, III class	
Thursday	19	St Vincent de Paul, III class	
Friday	20	St Jerome Emilian, St Margaret, III class	<i>Abstinence Ded. of Cathedral in Armagh</i>
Saturday	21	St Lawrence of Brindisi, St Praxedes, III class	
Sunday	22	Eighth Sunday after Pentecost, II class	
Monday	23	St Apollinaris, St Liborius, III class	
Tuesday	24	Ferial, St Christina, IV class	<i>St Declan, 1st Bishop of Ardmore</i>
Wednesday	25	St James the Apostle, II class	
Thursday	26	St Anne, Mother of Our Lady, II class	
Friday	27	Ferial, St Pantaleon, IV class	<i>Abstinence</i>
Saturday	28	Sts Nazarius & Celsus, Sts Victor and Innocent, III class	
Sunday	29	Ninth Sunday after Pentecost, II class	
Monday	30	Ferial, Sts Abdon & Sennen, IV class	
Tuesday	31	St Ignatius of Loyola, III class	

price – as they themselves, more than all, paid most heavily.

Saint Oliver Plunket was of a generation whose childhood lay in one of the less miserable periods of the century. He grew up to manhood during periods of destruction, and in maturity his was the role of consoling the survivors in their suffering. He was in intimate contact with every phase as his kinfolk were among the leading figures in the early stages, and at the end he himself was the principal figure. The great Hugh O'Donnell, the O'Neills Hugh and Owen Roe, the scholars Frs Colgan, Keating and Wadding, Brother O'Clery and the 4 Masters, all yield to him. The noble, the scholar, the administrator, the reformer, the suffering exile and the faithful fugitive minister, he was all of these, his martyrdom a fitting crown to his life of hidden prayer and accepted destitution.

Saint Oliver was born in 1629 (some say 625) at Loughcrew, Co Meath, into a clan already renowned. There were 4 Plunket peers, the Earl of Fingall and Lords Louth, Dunsany and Rathmore, and all were Catholics. There were also a number of Bishops in the family. Through his mother Saint Oliver was also kin to the Dillons, Earls of Roscommon and the Talbots, one of whom was a contemporary Archbishop of Dublin and who was later a prisoner with him in Dublin Castle. When Oliver was born, King Charles I had consented, in return for a lavish grant of money, to concede substantial 'graces' to Irish Catholics – the majority of the population; notably permission to substitute a Simple Oath of Allegiance for the heretical Act of Supremacy, which was the *sine qua non* for all public appointments. This new Oath allowed Catholics, for the first time in a generation, to accept an inheritance, to practice medicine and law, and to graduate from a University, all without forswearing their Faith. Charles reneged on this agreement in 1634, another English sell-out. The king's Viceroy also proposed to claim title to the all the lands of Connaught

for the king on spurious grounds and tried to force such robbery through, but he failed. The scheme revealed the evil heart and lack of all scruple in pursuit of injustice and of aggrandisement of Strafford and his king. Scottish uprisings in the 1640s forced the King to recall Parliament which became an instrument to destroy himself and to let loose the fanatical Protestant sects, who then roared for Catholic blood. This gave the Church its martyrs in England. The Parliament ruled and the extirpation of Papists and Catholics became an avowed leading aim. This led to violence, looting, murder and outrages of every kind. Notably, Milton the poet was a leader of England's black propaganda and his industrious lying embellished the legend. The Irish also rebelled in 1641 and some of Oliver's relatives were among the leaders. In 1643, all the old Irish and the new Irish Lords, mainly Catholics, came together at Kilkenny and founded a provisional Parliament to oppose the Puritan inspired Parliament in London. The ancient Cathedrals were restored with amazing speed and it appeared that the effects of the previous century were rolled away. However, it was not to be. Dissentions arose and the cause foundered over the following 6 years, in spite of the great efforts of the new nuncio, Rinuccini, who came in 1645 with arms and money to help the cause.

In the 17th century, Europe was no peaceful place either; there was much suffering during many wars, including the 30 years war, in which even supposedly Catholic kings in Spain, France, Italy and Southern Germany were constantly warring with one another; and some of these allied with heretics, Protestants, Calvinists, etc and even the infidel Turks! Cardinals were directing opposing armies. The Popes tried to bring peace, but it was a constant effort.

In the meantime, Oliver grew up in the household of his kinsman, the Bishop of Ardagh, where he was educated until he was about 16 when he went to the Old Irish College in Rome, which had been founded a

Irish Saints

St Oliver Plunket

Bishop, Martyr, Armagh. 1629-1681
Feastday: 11th July

Of all the centuries of Ireland's history, the 17th is surely the most disastrous and tragic! It is the century in which the Old Gaelic Order was finally destroyed and swept away. The Gaelic Order had reigned in Ireland for about 3,500 years. It had escaped the murdering butchers of Rome, who never invaded. It had kept out the Germanic barbarians, viz. Angles, Saxons and Jutes who took over England in the early centuries of Christianity when the Romans were losing their empire; in fact the Irish had colonised parts of modern Scotland during that same period, which country actually is named from the 'Scots', which at that time meant the Irish and no one else, from *Scota*, Queen of the Milesians. It had resisted the Vikings better than any other western European country and finally broke their power forever in all that region at the Battle of Clontarf in 1014 by Brian Boru. It had absorbed the Normans so that within a couple of generations, they were "more Irish than the Irish themselves" in manners, culture and in resisting London. In the 17th century it rose for the last times against that power which was its mortal enemy. The century opened with the loss of the 9 years' war by O'Neill and O'Donnell against Elizabeth and their flight to save their lives in 1607, followed by the despair of the Irish and the beginning of the monstrous 'plantations', i.e. the eviction of the Irish without compensation so that the wealth and lands of the country to be given to the English robbers-under-law. There followed the rising in 1641 and the struggles of the Confederation of Kilkenny against England through the 1640s, to be soon followed by Cromwell and death. And if, for a moment, hopes rise once more some 30 years later



under the last Catholic King of England, it is consistent that with the Boyne and the dishonoured Treaty of Limerick in 1690 that this tragic century ends. As had happened after 1607 and Cromwell's bloody campaigns, so too after 1690 the flower of the nation's manhood, the soldiers and leaders, went to swell the ranks of the Catholic Kings on the Continent. Their military and political abilities can be gauged from the fact that within a few years of emigration, they were to be found on the General Staffs of almost all the Continental armies from Lisbon to Moscow and a number of their descendents even became Chief Ministers in some of these countries, in particular Portugal, Spain, Austria and Russia. In Ireland, there remained only the Catholic Faith, the poor and the priests. The priests remained to help at every stage of the national tragedy. They shared the hopes and aspirations, the ups and downs, they encouraged with prayer and Sacraments the leaders and the followers, and in the hour of defeat they remained to console the remnant that must pay the

Times on which Holy Mass is celebrated in Ireland

	St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
1	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm		
2	6.30 pm	8.30 am						
3	6.30 pm							
4	6.30 pm							
5	11 am & 6.30 pm							
6	11 am & 6.30 pm	6.30 pm						
7	11 am	8.30 am						
8	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm	
9	6.30 pm	11 am						
10	6.30 pm	11 am						
11	6.30 pm	11 am						
12	6.30 pm	11 am						
13	6.30 pm	11 am	7 pm					
14	11 am	11 am	11 am					
15	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm		
16	6.30 pm	11 am						
17	6.30 pm	11 am						
18	6.30 pm	11 am						
19	6.30 pm	11 am						
20	6.30 pm	11 am						
21	11 am	11 am						
22	9 am & 11 am	9.30 am	11 am	11 am	8.30 am			5 pm
23	6.30 pm	11 am						
24	6.30 pm	11 am						
25	6.30 pm	11 am						
26	6.30 pm	11 am						
27	6.30 pm	11 am						
28	11 am	11 am						
29	9 am & 11 am	11 am	11 am	11 am	8.30 am			
30	6.30 pm	11 am						
31	6.30 pm	11 am						

Please note:
 Holy Mass on
Sundays, July 15th at 5 pm
& 22nd at 12 noon
 in Sandville House, Ballyconnell,
 Co. Cavan, during the camp

Liturgical calendar for August 2012

					Times on which Holy Mass is celebrated in Ireland							
					St John's	Athlone	Cork	Belfast	Newry	Tralee	Cashel	Ennis-corthy
Wednesday	1	Ferial, The Machabees, IV class		1	6.30 pm	11 am						
Thursday	2	St Alphonsus Liguori, St Stephen, III class	FIRST THURSDAY	2	6.30 pm	11 am						
Friday	3	Ferial, IV class	<i>Abstinence</i> FIRST FRIDAY	3	6.30 pm	11 am	7 pm					
Saturday	4	St Dominic, III class	FIRST SATURDAY	4	11 am	11 am	11 am					
Sunday	5	Tenth Sunday after Pentecost, II class		5	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm		
Monday	6	The Transfiguration of Our Lord, II class		6	6.30 pm	11 am						
Tuesday	7	St Cajetan, St Donatus, III class		7	6.30 pm	11 am						
Wednesday	8	St John Mary Vianney, III class		8	6.30 pm	11 am						
Thursday	9	Vigil of St Lawrence, St Romanus, III class	<i>Sts Nathy and Fedlimin</i>	9	6.30 pm	11 am						
Friday	10	St Lawrence, II class	<i>Abstinence</i>	10	6.30 pm	11 am						
Saturday	11	Ferial, Sts Tiburtius & Susanna, IV class	<i>St Attracta</i>	11	11 am	11 am						
Sunday	12	Eleventh Sunday after Pentecost, II class	<i>St Muredach of Killala</i>	12	9 am & 11 am	11 am	11 am	11 am	8.30 am		5 pm	
Monday	13	Ferial, Sts Hippolitus & Cassian	<i>St Lelia</i>	13	6.30 pm	11 am						
Tuesday	14	Vigil of the Assumption, St Eusebius, II class	<i>St Fachnan</i>	14	6.30 pm	11 am						
Wednesday	15	Assumption of the Blessed Virgin Mary, I class	Holy Day of Obligation	15	6.30 pm	11 am	7 pm		12 noon			
Thursday	16	St Joachim, father of Our Lady, II class		16	6.30 pm	11 am						
Friday	17	St Hyacinth, III class	<i>Abstinence</i>	17	6.30 pm	11 am						
Saturday	18	Our Lady on Saturday, St Agapitus, IV class		18	11 am	11 am						
Sunday	19	Twelfth Sunday after Pentecost, II class		19	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm		
Monday	20	St Bernard, III class		20	6.30 pm	11 am						
Tuesday	21	St Jane Frances Fremiot de Chantal, III class		21	6.30 pm	11 am						
Wednesday	22	Immaculate Heart of Mary, Holy Martyrs, II class	<i>Ded. Cath. Kerry</i>	22	6.30 pm	11 am						
Thursday	23	St Philip Benizi, III class	<i>St Eugene of Ardstraw</i>	23	6.30 pm	11 am						
Friday	24	St Bartholomew, II class	<i>Abstinence</i>	24	6.30 pm	11 am						
Saturday	25	St Louis, King of France, III class		25	11 am	11 am						
Sunday	26	Thirteenth Sunday after Pentecost, II class		26	9 am & 11 am	11 am	11 am	11 am	8.30 am			5 pm
Monday	27	St Joseph Calasanctius, III class		27	6.30 pm	11 am						
Tuesday	28	St Augustine of Hippo, St Hermes, III class		28	6.30 pm	11 am						
Wednesday	29	Beheading of St John the Baptist, St Sabina, III class		29	6.30 pm	11 am						
Thursday	30	St Rose of Lima, III class	<i>St Fiacre</i>	30	6.30 pm	11 am						
Friday	31	St Raymund Nonnatus, III class	<i>St Aidan</i>	31	6.30 pm	11 am						
Saturday	1	Ferial, St Gilles, Holy Martyrs, IV class	FIRST SATURDAY	1	11 am	11 am						
Sunday	2	Fourteenth Sunday after Pentecost, II class		2	9 am & 11 am	11 am	11 am	11 am	8.30 am	5 pm		
Monday	3	St Pius X, I class - Patron Saint of the Society of St Pius X		3	11 am & 6.30 pm	11 am						